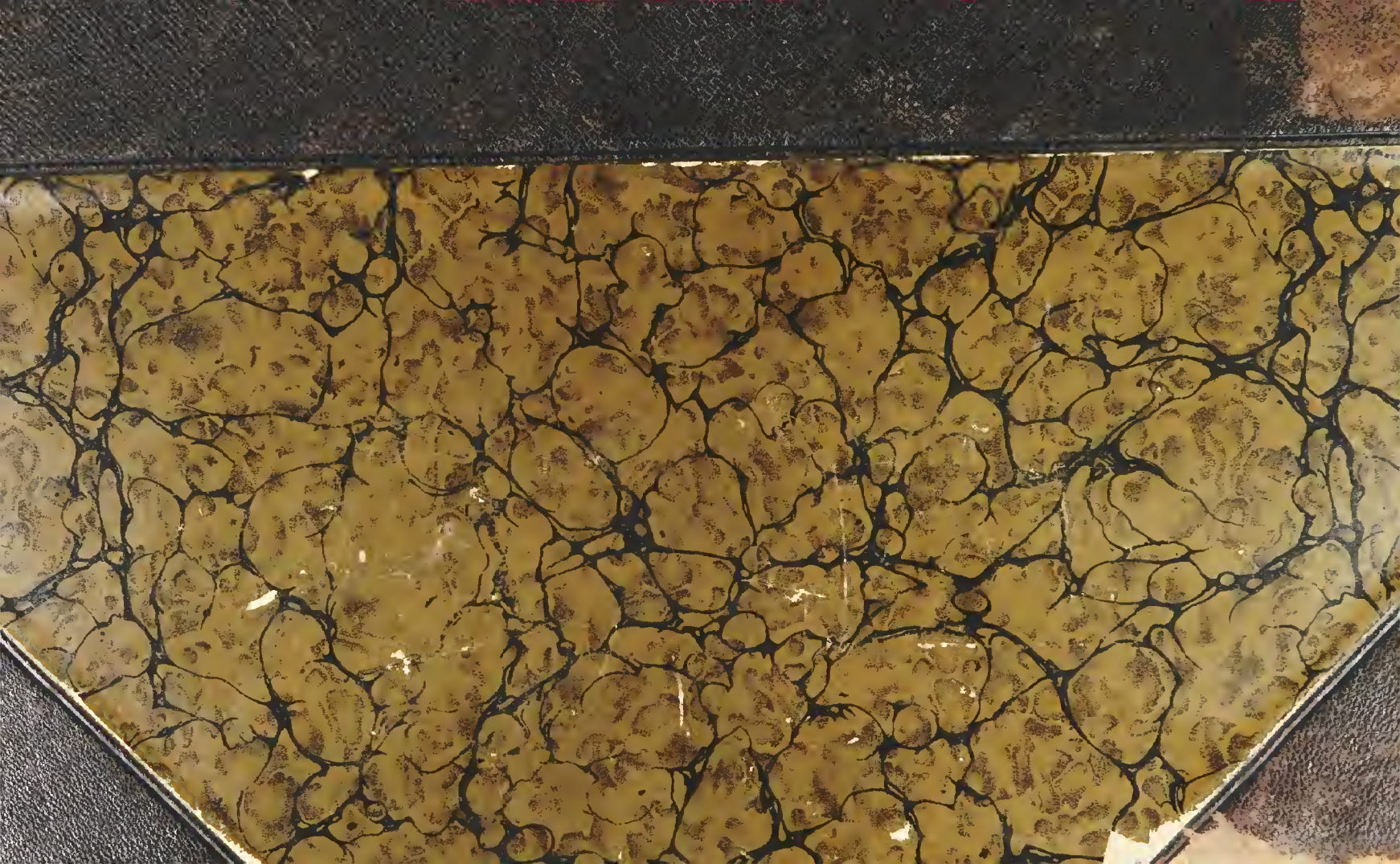

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A

HEBREW & CHALDEE

LEXICON

TO

THE OLD TESTAMENT.

A

HEBREW & CHALDEE LEXICON

TO

THE OLD TESTAMENT

WITH AN INTRODUCTION
GIVING A SHORT HISTORY OF HEBREW LEXICOGRAPHY

BY

DR. JULIUS FUERST
PROFESSOR AT THE UNIVERSITY OF LEIPZIG

IMPROVED AND ENLARGED CONTAINING A GRAMMATICAL
AND ANALYTICAL APPENDIX

TRANSLATED FROM THE GERMAN

BY

SAMUEL DAVIDSON, D.D.
OF THE UNIVERSITY OF HALLE, AND LL.D.

FIFTH STEREOTYPE EDITION.

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CONTENTS

	Page
List of Abbreviations	VI
Preface to the second German Edition	VII
Preface to the first German Edition	XIII
A Contribution to the History of Hebrew Lexicography	XV
Coptic, Syriac and Arabic Alphabet	XXXIII
Text	1—1496
Grammatical and analytical appendix	1497

LIST OF ABBREVIATIONS.

a loc. = *a local.*
abs. = *absolute.*
abstr. = abstract.
acc. = accusative.
act. = active.
adj. = *adjective.*
adv. = *adverb.*
adv. acc. = Adverbial Accusative.
Af. = *Afel or Aphel.*
ap. = *apocopated.*
ἅπ. λεγ. = *ἅπαξ λεγόμενον.*
Appos. = Apposition.
Aq. = Aquila.
Ar. = Arabic, the Arabic version.
Aram. = *Aramaean* (Chaldee, Syriac).
Art. = Article.
c., constr. = *construct.*
caus. = causative.
ch. = chapter.
cod. = codex.
cogn. = cognate.
coll. = *collective.*
com., comm. = *common.*
comp. = compare.
concr. = *concrete.*
conj. = *conjunction.*
conseq. = consequently.
constr. = construct state.
Dag. = Dagesh.
dat. comm. = *dativus commodi.*
defect. = *defective.*
def. = *definitive.*
den. or denom. = denominative.
deriv. = derivative.
D. f. = Dagesh forte.
D. l. = Dagesh lene.
du. = *dual.*
epic. = *epicene.*
e. g. = exempli gratia, for example.
f. = *feminine.*
fig., figur. = figuratively.
fut. = *future.*
gen. = genitive.
Gent. = *Gentile.*
Gr. Ven. = graec.-veneta, the Venetian Greek version.
Hif. = *Hifil* or *Hiphil.*
Hof. = *Hofal* or *Hophal.*
i. e. = id est.
ib. = ibidem.
ident. = identical.
imp. = *imperative.*
impf. = *imperfect.*
inf. = *infinitive.*
interj. = *interjection.*
intr. = *intransitive.*
Lat. = Latin.
LB. d. Or. = Literaturblatt des Orients.
LXX = the Septuagint version.
m. = *masculine.*
Makk. = Makkeph.
Malt. = Maltese.
metaph., metaphor. = metaphorically.
mod. = modern.
Nif. = *Nifal* or *Niphal.*
nom. = *noun.*
nom. verb. = verbal noun.
n. p. = *proper name.*
NT. = New Testament.
num. card. = *cardinal number.*
num. ord. = *ordinal number.*
obj. = object.
Onk. = Onkelos.
opp., oppos. = opposed.
org. = organic.
p. = page.
p., pers. = *person.*
Pa. = *Pael.*
part. = *participle.*
pass. = passive.
patr. = *patronymic.*
Pers. = Persian.
Pesh. = Peshito.
pf. = *perfect.*
Phenic. = Phenician.
Pih. = *Pihel.*
pl. = *plural.*
pr. dem. = *pronoun demonstrative.*
prob. = probably.
prop. = properly.
Puh. = *Puhal.*
refl. or reflex. = reflexive.
Sam. = Samaritan.
Sanskr. = Sanskrit.
sc. = scilicet.
sing. = *singular.*
spec. = specially.
st. c. = *status constructus.*
subst. = *substantive.*
s., suff. = *suffix, suffixes.*
syr. = Syriac, the Syriac version.
Talm. = Talmudic.
Targ. = Targum, Targums, Targumic.
tr. = *transitive.*
transp. = transposed.
v., vs. = verse.
ψ = Psalm.

PREFACE TO THE SECOND GERMAN EDITION.

The demand for a second edition of this dictionary has come sooner than I could have anticipated, viz. after the lapse of a year. This new edition is increased by a copious Grammatical and Analytical Appendix, and by repeated revision, correction and enlargement of the dictionary itself in the spirit of advancing science, and in the interest of youthful students. But however flattering it may be to the author that his lexical treatment of the materials of the Hebrew tongue, notwithstanding the authority of half a century (Gesenius), corresponds to the present state of Hebrew philology, he must not neglect to repay the indulgence of the students of Holy Writ by repeated siftings of the lexical materials. This edition has not been issued simply like the former one, even apart from the Index and the Appendix; although the productions of O. T. philology since the conclusion of the first edition last year, and the exegetical advances connected with it, could only be inconsiderable. The materials of the language have been reviewed, the latest exegetical and philological improvements have been made use of for the dictionary; and thus many articles, with all their brevity, bear the traces of continued labour. This perhaps might be the fitting place to mention briefly the linguistic view which I have consistently maintained since 1834, and according to which the materials of the Hebrew language are here treated lexically. It is the more necessary to do so, since many scholars in general go on in the antiquated track, and shrink from the examination of advanced philology. It is well known that since the founding of Hebrew grammar and of Hebrew lexicography the idea has prevailed, that primitive roots lie at the basis of the verb-stems which form the points of development for all grammatical changes; and this view presses upon the impartial enquirer so clearly and convincingly, that nothing but defective mental activity can overlook it. These primitive roots I have called here, after

Grimm's example, organic. I have discovered them by comparison of the verbal stems one with another in the language itself and with those of the dialects, and have afterwards added the result to each stem. If we take by way of example the first stem of a verb in the dictionary which has three consonants, viz. אָבַד with the primitive signification *to be separated, isolated,* it is immediately forced upon us in enquiring after the organic root, that it can only lie in בד *bad,* and that א must have been added to the peculiar formation of the stem in the second period of the development of the language, when the Semitic separated from the Iranian. A proof of this manner of investigation is the stem of the verb בַּד (belonging to the noun בַּד and to בָּדָד) which has a similar fundamental idea, and consequently covers itself with the form אֶ־בַד; as also that the organic root in פָּל—ה and פָּד—ע gives back the form as well as the idea in a modified state. To this may be added, that the Arab. بَدَ corresponds to the Hebrew אָבַד, that بَدَّ signifies *to part, to separate,* so that not a shadow of doubt can exist concerning the organic root*. The organic roots of the stems of all the Hebrew verbs can be ascertained so clearly and distinctly, that the determination of the idea is by their means accurately defined, and the literal sense of many passages amounts to certainty. It is a sort of philological prejudice to avoid these discoveries. Comparisons of organic roots with those of the Indogermanic tongues only stand in the second line, and do not form a necessary part of Hebrew lexicography but belong to the science of comparative philology generally, from which Semitism cannot be excluded. In my dictionary, however, the former as well as the latter is treated subordinately, since it serves solely for the understanding of Scripture, and has only to offer what is necessary to the elucidation of the Sacred Text. The establishment of the fundamental idea of a verb-stem, its successive changes, the copious proofs for all significations, the interpretation of difficult passages, or at least the endeavour not to ignore or to shun them as other earlier

* It was indeed more difficult to perceive the organic roots in נָבַט, פָּרַח, צָמַח, אָרָה &c. from the stems, but after a systematic analysis, and a comparison with cognate Semitic and similar Indo-Germanic roots, they may be shown so clearly, that scarcely any well-founded objection can be raised against them.

dictionaries have done — this forms the true, proper kernel and essence of the present dictionary, to which the discovery of primitive roots in groups, and the comparisons within Semitism, are merely small additions. In a lexicon devoted to the service of exegesis, I have almost wholly omitted comparison with the Indo-Germanic, adding only here and there a little according to the approved "*etymologische Forschungen auf dem Gebiete der indogermanischen Sprachen*" by *Pott*. Attention has also been bestowed on the establishment of rare stems of verbs and of organic roots, with the accurate grounding of their signification, although represented in the Old Testament by a derivative noun, or by a proper name only. This peculiarity of Hebrew Lexicography was rightly asserted a century ago; since neither the Hapaxlegomena nor the greater number of proper names could be interpreted by the side of the small remains of old Hebrew writings. I have therefore sought to carry out such a mode of enriching lexicography, with the greatest possible logical consistency. The proper names of the Old Testament have received a great number of Hebrew verb-stems, an abundance of rare noun-forms considerably enriches the Hebrew language; and the increase comes first to benefit Hebrew and then Semitic philology. The interchange of the consonants of one organ of speech, which has its foundation in the language itself, as well as the allied idioms the Aramæan and Arabic, were necessary guides in the linguistic investigation of proper names. In considering the signification of such names I also arrived at the important conviction respecting the Old-Semitic theology, that in it ideas of God or gods may be perceived from whom attributes were assigned in the giving of names. The giving of names was generally an act of religious consecration, concentrating itself in an eulogy, in an appeal to God or to any divinity, as a confession. The Semites, as well as the ancient Hebrews, were not monotheists from the beginning, as modern scholars assert in order to rob revelation of its merit; but polytheists, whom nothing but revelation made monotheistic. The polytheistic mind long continued in the nation; and although the divinities appeared no longer as independent beings, they still bore distinguishing epithets. Under the words אָב, בַּעַל, מֶלֶךְ, אֲבִי, שָׁמַי, אֵל, צוּר, עַם, אָח, אֵם, שַׁדַּי, אָדוֹן &c., which express some aspect or attribute of divinity

and therefore stand for the deity, proofs are given for what has been said.

Almost all groups of words, with the exception of the few which have continued to stand on the lowest step of mere feeling (Interjections), or those indicating position and relation to the speaker or listener (pronominal roots), proceed, as is known, from roots indicating ideas*. If the action, quality or existence of a thing be communicated through the medium of language, the existence which was before perceived and considered, and the appearance of things that reveals itself by sounds, are expressed by the word. The expression of the idea which attaches to the word, whether it describes action, motion, operation and being (a verb), or gives expression to a simple declaration, an apprehended object or phenomenon (a noun), is the so-called stem which etymology must seek out and explain. Where the noun represents the idea limited or at rest, we must consider it a derived form, and reduce it to a root of the primitive idea. Whether the noun occurs repeatedly or but once, whether the derivation from the active or passive conception of the verb be easily ascertained or not (Primitives), cannot be a guiding principle to etymological research. If we take for example the first verse of the Bible, we meet with four so-called primitive nouns (רֵאשִׁית=רֹאשׁ, אֱלֹהִים, אֶרֶץ and שָׁמַיִם), which can only be perceived in their essential meaning by going back to presupposed stems of verbs.

As in rare nouns so also in proper names there lies a rich material of language, which the lexicographer and the linguist must make use of; for in Hebrew as in all other languages, proper names conceal a rich treasure of old linguistic monuments; and for Hebrew the radical ideas deduced from proper names and archæological forms of words are the more necessary and productive amid the few remains of old writing, as they present glances into old Semitism. I have therefore bestowed greater attention than, I believe, has hitherto been done, upon the development of the roots of verbs from proper names, by comparison with the Semitic dialects, as well as on the meaning of their old forms; and upon an investigation of the primitive view

* Compare my "Lehrgebäude d. aramäischen Idiome" etc. (Leipzig 1835. 8.) pag. 80—83.

of giving names, according to certain principles evolved by inquiry. For names which are not Semitic, such as Persian, Egyptian, Indian, Armenian &c., I have made use, besides the old helps (*Jablonsky*, *v. Bohlen* and others), of the new (*Haug*, *Philox. Luzzatto*, *Bunsen*, *Benfey* and *Stern**, *Rosellini*, *Gildemeister***, *Grotefend*, *Rawlinson*, *Ign. Rossi*, *Oppert* and others).

Besides a scientific investigation of the stems of verbs from nouns preserved, besides the discovery of very ancient materials of the Hebrew language that have come through the medium of proper names, for certain groups of speech as well as things, a number of monographs has been made use of and accurately examined, that have more or less successfully advanced the ancient familiar sources. Of such monographic works I will mention only: *Hupfeld's* Essay on Hebrew Particles (after the example of my system of the Aramaic idioms); *Larsow*, de dialectorum ling. syr. reliquiis (Berlin 1841); *Roediger*, Attempt to decipher the monuments of Himyaritic writings; *Tuch*, On the Sinaitic inscriptions; *Ewald*, On the Phenician views of the creation of the world (Göttingen 1851, 4); *Knobel*, "Die Völkertafel der Genesis" (Giessen 1850, 8); *Schimk*, de numis biblicis (Wien 1835, 4); *Cavedoni*, Biblical Numismatics, translated from the Italian by *Werlhof* (Hannover 1855-56, 8); *Hengstenberg*, Beiträge zur Einleitung in's A. T.; *Bertheau*, Zur Geschichte der Israeliten, zwei Abhandlungen; *de Luynes*, Essai sur la numismatique etc. (Paris 1846, 4); *H. v. Niebuhr*, Geschichte Assur's und Babel's; *Lepsius*, Chronology of the Egyptians; *v. Gumpach*, Alttestamentliche Studien; *de Saulcy*, Recherches sur la numismatique judaïque (Paris 1854, 4); *Wood* and *Dawkins*, Ruins of Palmyra and Baalbek. These and similar single works whose mention here would be too tedious, abundantly complete the excellent exegetical works of the last decennia, and offer to the lexical inquirer such rich materials, that he is reduced to a sharply defined system and to judicious limitation.

With respect to the topography and geography of Palestine, as well as the geographical names in the Old Test., excellent recent works of travel have contributed to an accurate know-

* Of the former also "Über das Verhältniss der ägypt. Sprache zum semit. Sprachstamm" (Leipzig 1844). ** De rebus Indicis (Bonn 1838).

ledge, and have more firmly established the etymologies too. Besides the older but always useful travels of *Arvieux*, *Bachiene*, *Berggren*, *Bruce*, *Buckingham*, *Burckhardt*, *Chardin*, *Clarke*, *Hasselquist*, *Jaubert*, *Jolliffe*, *Ker Porter*, *Korte*, *Laborde*, *Lorent*, *Maundrell*, *Olivier* and others, it was especially *Robinson's* "Palästina und die südlich angrenzenden Länder" (3 vols.), and his later "Biblical Researches in Palestine", that rendered the best service to the geographical portion of this dictionary. But *J. Wilson's* "Lands of the Bible", *Schultz's* "Jerusalem", *Williams'* "Holy City", *Tobler's* "Bethlehem und Palästina", *Van der Velde's* "Reise durch Syrien und Palästina", *Porter's* "Five years in Damascus", *Lynch's* "Narrative of the United States' expedition to the river Jordan and the Dead Sea", and many other recent works have been likewise consulted. As careful an examination as possible has been bestowed on the meaning of geographical names outside Palestine; and I have repeatedly arrived at conclusions which deviate in part from those most recently adduced. I need only refer to אַשְׁכְּנַז, סִינִים and תַּרְשִׁישׁ. With regard to comparison of the Semitic dialects, of the Aramæan and Arabic, or consultation of the Coptic and other dialects not Semitic, I have a few more words to say, for this department appears to offer welcome materials for judges. A scientific lexicography of the languages in question does not yet indeed exist, but the lexicons extant are not so imperfect as to make it impossible for one to find the true development of ideas and meanings with the assistance of the Semitic dialects. From the study of Arabic literature, for example, many things may be supplied to and corrected in Arabic lexicography; but for the comparison of one dialect we can but seldom draw out of it, since the fundamental signification, which is the only guiding principle, can rarely be met with in reading. Owing to the explanation of Arabic verb-stems by means of incidental, remote meanings found in one writer, distinguished Arabic scholars have too frequently been led into errors and false lexical conceptions, which might have been avoided by comparison with Hebrew or Aramæan. In going to the Arabic for an explanation of rare Hebrew words, I have proceeded most conscientiously as far as the etymological and lexical study of Arabic makes it possible; and if a few of the numerous comparisons of Arabic

be not certainly proved, this cannot be prejudicial to the whole work.

May this second edition meet with a reception as favourable as that which was indulgently accorded to the first. Teachers and scholars will certainly recognise in it the hand of improvement, and a confirmation of the old proverb "Dies diem docet".

Leipzig, April 1863.

Dr. Julius Fürst.

PREFACE TO THE FIRST GERMAN EDITION.

This first and larger volume of my dictionary on the writings of the Old Testament treated according to the latest and most approved advances of lexicology, I give with sincere confidence to an impartial public; the edition in parts having already awakened among interpreters and inquirers into the Semitic tongues a feeling favourable to the new work. For the third time since 1834 I have investigated etymologically and compared linguistically the treasures of the ancient Hebrew; I have reviewed with a true estimate of the Semitic spirit the peculiar material of the language of the Old Testament; and the knowledge I have gained has kept me alive to the conviction that the cessation in Hebrew lexicography, which has lasted for nearly forty years and has not been perceptibly interrupted by late attempts begun too often in a perverted manner, is about to give way to great advances in acquaintance with the Hebrew tongue. In a new dictionary of the Old Testament, which orientalists and theologians generally desire, and which the highly-esteemed publisher has professed himself ready to issue at a great sacrifice, the public demand not merely a strict account of current meanings and the reduction of them to their originals, not merely a high esteem for the received text, completeness of articles explaining the forms of K'ri and K'tib, the union of brevity with the proof-passages equally necessary, an observance of the Masoretic orthography and accents, the accurate combination of derivative words with their stems, but also a profound comprehension of the stems of verbs and pro-

nouns as the foundation-stones of the whole language, by which the establishment of the fundamental signification ceases to appear fictitious. With this view I have aimed at a more certain grasp, and as far as possible a complete knowledge of this very ancient language. I have endeavoured to understand its peculiarities, to penetrate the laws of its formation; and it is for the public to decide, whether I have shewn the capacity to set forth the knowledge I have acquired, clearly and intelligibly.

But we have to do not merely with fundamental linguistic knowledge, but also with all remote Hebrew antiquity, with the application of the certainty which has been gained to exegesis and theology; and this aim, which must animate the Hebrew lexicographer, stirs up the conscientious inquirer to combine an impartial exegesis of the Old Testament with lexicography. Besides the analysis of Hebrew stems, and the separation of the organic kernel from the inorganic husk; besides the secure establishment of the fundamental meaning, and the comparison of organic roots with those similar or allied in other stems; besides the logical development of manifold meanings from the primitive signification, with the Hebrew or Semitic views lying at the foundation, which is a leading principle in restoring a sensuous idea: I have had regard to interpretation and archæology, for every word occurring in a difficult passage has been treated exegetically and archæologically with special attention. Of everything else, as well as of the whole field of Hebrew lexicography which has been elaborated anew, an intelligent public will be able to form their own judgment after some use of the book. Even lexicography should be a work of art in its kind, whose worth and object may be perceived by a cursory glance, without its being necessary to say a word to explain what the author wishes and aims to accomplish.

Leipzig, July 1857. Dr. Julius Fürst.

A CONTRIBUTION

TO THE HISTORY OF HEBREW LEXICOGRAPHY.

When I published the first part of this Dictionary I promised to give as an appendix a short history of Hebrew Lexicography. That promise I now endeavour to fulfil; though the work has proved more extensive and exhausting than I could foresee; and its aims and objects urgently warn me to limit my space. It is self-evident that by a history of lexicography cannot be intended here the proper preliminary studies of lexicographers — that is to say, a representation of the resources and languages necessary to explain Hebrew words, such as *Gesenius* understood its main purpose to be. Nor can it include arguments to shew how useful a consultation and comparison of the Aramaean idioms, of the Arabic, Himyaritic, Ethiopic, Amharic, Phenician and even of the Coptic languages at times must be in the decipherment of many Scripture words. No one also will expect a bibliographical enumeration of all the Hebrew dictionaries published since the introduction of printing, such as *J. Ch. Wolf* gave, up to his own time, in his great Hebrew Bibliotheca; since my purpose does not call for such enumeration. I contemplate rather, a concise sketch shewing how the explanation of the words belonging to the Hebrew language was historically developed by degrees; how an alphabetical arrangement was first attempted in a peculiar and strange manner consisting of an abstract of old Hebrew dictionaries which had almost disappeared, and of similar works belonging to that department in the first thousand years of the common era.

Scripture itself already interprets numerous names of persons and places in order to deduce from them, or to confirm and expand, certain historical events[1]; which interpretations often contain a lexical view confirmed by later inquiry[2]. In a still more extended way attempts were made in the post-biblical and Talmudic time (till 500 after Christ) to interpret the proper names; and views of the connection of stems and their true meanings as confirmed by later inquiries may be easily perceived from a small essay which I undertook in 1845[3]. Many Talmudic teachers (Meïr, Jeshuah ben Qorcha and others) are famous as interpreters and expositors of personal proper names[4]. Biblical names

[1] *Aug. Knobel*, Genesis p. XIX. — [2] e. g. חַוָּה from חָוָה = חָיָה; אִשָּׁה formed out of אִישׁ; קֵינָן from קָן = קָנָה; שְׁמוּאֵל from שָׁמוּעַ אֵל and many others. The stems חָוָה *to live*, קָנָה (קָוָן) = קָנָה *to get*, the compensation of a quiescent sound by the Dagesh in אִשָּׁה, the elision of ע in שְׁמוּאֵל are lexical and grammatical possibilities; but yet they could not have been intended in the act of name-giving; rather does another signification seem to have been thought of in קֵינָן, שְׁמוּאֵל. — [3] Printed in the New Zijjon by Professor *Goldenthal*, Leipzig 1845. 8. — [4] Yoma 83b (רֵישׁ); Midr. rab. 27a (דּוֹרֵשׁ).

of places and nations are explained by such as were better known in subsequent times, by the traditional migrations of peoples and their supposed ramifications already adduced in the Talmud and Targums [1]; and even the names of animals are frequently elucidated according to derivatives from Hebrew stems [2].

A treatment of the Hebrew language according to its popular idiom and poetical style, according to its dialects and archaeological inflections (in the Song of Deborah, the Song of Solomon, in Hosea &c.) in northern Palestine, according to the dialect of Ashdod (Neh. 13, 23) and Galilee (Matth. 26, 7) — all this belongs rather to a history of the Hebrew language [3]. It has also been proved long ago in monographs, that the Mishna, that code of traditional laws which was collected towards the end of the second century in Aramaean, contains many elements of the old vulgar Hebrew, and is fitted to enrich the stock of words in the ancient language [4].

In addition to the explanations of personal and local names, together with those of words that occur but once or seldom, almost all the treasures of Hebrew scattered throughout the great works of the Talmud and Midrashim, are interpreted for ethical, homiletic and legendary-historical purposes, so that a collection of them would give a sort of Hebrew dictionary of the Talmudic time [5]. There existed also in the course of these centuries an incipient linguistic consciousness, that Aramaean in general, and the Babylonian, Syrian, Galilean and Nabathaean in particular, sometimes too the Phenician, Arabic, and even the old Persian, with all their diversities, are useful in clearing up ancient Hebrew words [6]; without our being able to speak of a *scientific* consciousness of comparative philology on that account. In the Christian church, in which but a few fathers of this time (till 420 after C.) shew a slight knowledge of Hebrew, those only can be regarded who learnt the language and the Biblical traditions by intercourse with Jews and Jewish teachers; translating and interpreting the Old Testament in the spirit of what they learnt. To these belong *Justin* the Martyr (150 after C.), *Clement* of Alexandria (200), *Origen* (230), *Ephrem* the Syrian (360), and especially *Jerome* (till 420); but they are all inferior to the Talmudic doctors in the interpretation of words. The last alone has shewn a better understanding of Hebrew, from his acquaintance with the geography and topography of Palestine which he got from a learned Jew of Tiberias (386) [7], in his book on Hebrew proper names with the names and situations of Hebrew localities (389); but particularly in his "*Quaestiones et traditiones*" upon the Old Testament books [8].

[1] Jerus. Meg. p. 5[b]; Midr. Rab. p. 32[a]; comp. Jerus. Targ. I. and II. See the interpreters of the so-called ethnographical table. *Jos. Schwarz*, das heil. Land (Frankfurt on the Main 1852. 8[vo]). — [2] e. g. חסידה, אנפה, and קאת, Chull. 63[a]. — [3] On the Galilean dialect all has been collected from the Talmud by *Lightfoot*, Opp. vol. II. p. 232 and following. — [4] Comp. *A. Th. Hartmann*, Supplementa ad W. Gesenii Lexicon e Mishna petita. Rostock 1813. 4[to]. *Gesenius*, Thesaurus linguae Hebraicae, partes I. II. III. 1829 — 1853. 4[to]. *A. Geiger's* Lehr- und Lesebuch zur Sprache der Mishna, 2 parts. Breslau 1845. 8[vo]. *Leopold Dukes*, die Sprache der Mishna. Lexicographisch und grammatisch betrachtet. Esslingen 1846. 8[vo]. — [5] A copious gleaning respecting the grammatical and lexical views of the Talmudists is found in *Mos. Konitz's* book הערוך (Ha-Oyen). Wien 1796. 4[to]. — [6] Comp. e. g. Jerus. Schekal. 8[b]; 12[a]; Nedarim 52[a]; Pesachim 41[a]; 87[a]; Soth. 40[b]; Abod. Sara 24[b]; Berach. 60[b], and other places. — [7] Preface to the Paralipom. — [8] See *Rahmer*, Die Hebr. Traditionen in den Werken

About 400 after Christ the great Amorite *Asche* († 426) who had begun the concluding part of the Eastern or Babylonian Talmud, is said, according to the account of *Haja* (about 1000 after C.), to have written a book concerning the doctrine of the vowel-signs (*Sepher Ha-nikkûd*), in which the non-pronunciation of certain letters in the words of Scripture[1] &c. was treated of, especially in the spirit of that vowel-mysticism which was afterwards such a favourite theme, on the basis of the doctrine respecting the four gutturals (אהח״ע), of the peculiarity of Resh in pronunciation, of the exceptional dageshing or hardening of the Aleph-sound in Scripture, and of the Alphabet-rule Atbash (אתבש)[2]. This book, which witnesses by its very name to the existence of a vowel-doctrine in its first origin, was called "The great Nikkûd-book", when another appeared afterwards (about 900 after C.) from *Ibn Sarǵâdo;* and it was esteemed a work of the old Babylonian Academy[3]. All the Talmudic writings, namely the Babylonian and Palestinian Talmud, the works of the Midrash, in short all Jewish productions till 400 after Christ, exclusive of the inserted pieces of prayers, national songs, riddles, elegies, sayings, are written down in the familiar language of their time, without any endeavour to make use of the old Hebrew; and without desire to put the thoughts in an unmixed pure language, whether Hebrew or Aramaean. But since the Talmudic teachers were very often obliged to return to the Bible as the source, and had to enter into the explanation of Biblical words for dogmatical or homiletic purposes, they must necessarily have been in the possession of grammatical and lexical rules. This was actually the case. The Talmudic writings contain a large number of grammatical remarks, of syntactical subtleties, and lexical observations, but always incidentally; without independent treatment, and linguistic consciousness. In the Talmudic time the pronunciation of Hebrew was observed with the greatest scrupulousness, and was named מְקֻרָא; although punctuation-signs did not then exist. Reference was made to this received pronunciation or מְקֻרָא, if a mispronunciation had to be removed, e. g. when שבעים Lev. 12, 5 was not to be pronounced שָׁבְעִים but שִׁבְעִים; when בחלב Exod. 23, 19 was not to be pronounced בְּחֶלֶב but בַּחֲלֵב. But the pronunciation of a word in favour of a received doctrine or its application to ethics and homiletics &c. was named מָסֹרֶת, and thus arose the Talmudic formula יֵשׁ אֵם לַמִּקְרָא *there is a root* (a foundation) *for the received pronunciation*, יֵשׁ אֵם לַמָּסֹרֶת *there is a foundation for the pronunciation of the teaching handed down* or of the current tradition. Besides the received, established pronunciation (מְקֻרָא), and the pronunciation in favour of traditional doctrine (מָסֹרֶת), and besides an exact consideration of the full or defective orthography (חָסֵר, מָלֵא), the Talmud has also preserved traditions concerning the form of the text, as well as open and closed Parshioth (פְּתוּחוֹת, סְתוּמוֹת); concerning words provided with points (מְנֻקָּדוֹת), floating or suspended letters (אוֹתִיּוֹת תְּלוּיוֹת), hooks &c., which the Masora received at a later time.

Active endeavours to attain to a scientific knowledge of the Hebrew language appeared more decidedly in the first half of the sixth century. When the study of the Talmud was no longer attractive amid the

des Hieronymus. Breslau 1861. 8vo. — [1] e. g. the second ש in ישששכר. — [2] In the Sepher ha-Qemizah of Gaon *Hâja* (ספר הקמיצה), quoted in Botarel's Commentary upon the Sepher Jezira. — [3] Botarel 84a.

disorder and frequent closing of the Babylonian academies, and ulterior development of the traditions became exhausted, attention was more directed to Scripture. By using the incipient existing materials of the Talmudic time, perhaps also by means of the Nikkûd-book of *Ashe*, one *Acha* in Irak developed a peculiar Hebrew system of vowels and accents; which, when another appeared in Tiberias, was called *the Assyrian* or *Babylonian Nikkûd*, and is still preserved in three very old Bible-manuscripts[1]. To it belonged also a Masora deviating in many ways from that of Tiberias, the traces of which are still found in Odessa manuscripts, where a difference sometimes appears in K'ri and K'tib, in the Masoretic designations of accents, and in the formulas[2]. Not much later one *Mocha* (about 570) at Tiberias, with his son *Moses* (about 590), constructed another system of vowels and accents, choosing the system of Acha as a foundation; a proper Masora attaching to it in the widest sense; and father and son became celebrated as the great primitive Masoretes who established the *Tiberian Nikkûd*[3], which has also been adopted among us[4]. The treatise *Sopherim* which appeared in Palestine about 600, and which gives in 21 chapters directions for writers and readers of the Thora, instructions for order of prayer and the synagogue-ritual, has also a special Masora (6, 7), mentions (13, 1) some distinctive accents (Atnachta and Sof-Pasuk), enumerates the K'tib alphabetically (7, 4), knows many divergences between Easterns and Westerns (10, 7; 13, 10; 21, 1); and probably arose in the school of Mocha at Tiberias. The author of the treatise *Sopherim* with which the so-called small treatises are closed, was *Jonathan*, a Masorete in Tiberias, who is not only quoted as an authority for the Masora, but also passes for the author of all the small collected treatises[5]. Other Masoretes about 600 were *Pinchas* and *Chabib*.

[1] In one of *de Rossi's* mss. of the Pentateuch (cod. 12), this system is called in the postscript נְקוּד אַשּׁוּר אֶרֶץ and contrasted with נְקוּד טַבְרָנִי. This Assyrian system is also designated in the same place as מִבָּבֶל מֵאֶרֶץ and מְנוּקָּד לְמַעְלָה. In an old Aboth-Commentary (Kerem Chem. IV. p. 203) the same system is named נְקוּד שֶׁלָּנוּ and contrasted with the נְקוּד טַבְרָנִי or the נְקוּד טִבְרָיָא, while a נְקוּד אֶרֶץ יִשְׂרָאֵל is distinguished from both in a remarkable way. With reference to the Babylonian accent-signs, a memorial of them has been preserved in the טְעָמִים עֶלְיוֹנִים of the Decalogue. Compare my Geschichte des Karäerthums (Leipzig 1862. 8vo) p. 15. 16. See also *Pinsker*, Likkuthe Kadmonijjot (Vienna 1860. 8vo) T. 33 seq. (This book consists of Text and Supplements, here denoted by T. and S.) — [2] *Pinsker* l. l. T. 35 note, and 177. *Nissi* (about 790) called the whole of this system נְקוּדוֹת וּמַשָּׂרְתוֹת וּפְסוּק טְעָמִים וַחֲסֵרוֹת וְיִתֵּרוֹת לְאַנְשֵׁי שְׁנָעָר ibid. T. 41. In Eschk. 70a the מְסוֹרוֹת בְּנֵי בָבֶל are distinguished from those of בְּנֵי אֵ׳. *Pinsker* has treated at length of this Assyrian Nikkûd-system in a particular work under the title "Einleitung in das babylonisch-hebräische Vocal- und Accent-System" (Vienna 1863. 8vo); with which compare my essay upon "das babylonisch-hebräische Vocal- und Accent-System und die babylonische Masora" in the journal of the German Oriental Society Vol. XVIII. part I. and II. p. 314. — [3] The Lexicographer David (about 960) calls them מְחַקְּקֵי נְקוּד הַטַּבְרָאנִי in his Dictionary (see *Pinsker* l. l. S. 62). *S. D. Luzzatto* first tried an explanation of the Assyrian system in G. J. Polak's Halichot Kedem (Amsterdam 1846. 8vo) p. 23—30; *H. Ewald* apprehended it still more acutely and profoundly in his Jahrbücher for 1848. p. 160—170. — [4] The naming of the vowels פאתחה, קאמצה, and of the accents מְסוֹלְסֶל בְּרִתּוּקָה for מְסוֹלְסֶל, שַׁלְשֶׁלֶת for דַּרְגָּא, מִזְרָח for מוּנַח and generally the same mode of expression as that of *Ben-Asher* points of itself to Tiberias. — [5] Comp. my Geschichte des Karäerthums p. 19—20. Upon *Pinchas* and *Chabib* see the same work pp. 18. 19.

These founders of various systems of vowels and accents, of the Masora, and with them also of the first elements of grammar, usually appended their works to Bible-manuscripts; though they also frequently wrote them down in special Nikkûd-books, as we learn from that of *Mocha* and his son *Moses*[1]. As early as 600 there originated with the advocates of these two systems, and with those of the Tiberian one in particular, which was most widely spread, model-manuscripts of the O. T., supplied with vowels and accents, having the great general and the lesser Masora, in the Aramaean idiom. About 600 we first meet with the intelligence of a *Helâli-manuscript*, which was made at *Hilla* or *Helâla*, a town built in the vicinity of the ruins of the old Babel, and which was furnished not merely with vowels and accents, but also with Masora copiously. About 1500, when a part of it was sold into Africa, it was already 900 years old[2]; about 1136, when a great persecution of the Jews took place in the kingdom of Leon, it had been brought from thence to Toledo, where the grammarian *Jacob ben Elasar* made use of it, after 1136, in his work *Sepher ha-Schalem;* whence *Kimchi* quotes it, who had not seen it himself[3]. The *Machasora Rubba* which appeared soon after in Syria, attaches itself to the Helâla-manuscript; having likewise the vowels, accents and Masora written upon it, and being quoted as credible and authentic in the oldest Biblical manuscripts[4]. Even in the 7th century, Sinaïtic manuscripts, and those of Damascus, Jerusalem, Jericho and Sanbuk[5], obtained credit and authority; and arguments were sometimes adduced out of them relative to vowels and accents, or sometimes the Masora. In like manner the following teachers in this department, mentioned in Bible-manuscripts, may belong to the same time: the head of a school, *Pinchas* (probably in Tiberias), who is quoted beside the Tiberians (Baʿale Tebarja), the great Machasora and Ben-Asher[6]. The Masoretes *Jonathan* and *Chabib*, who are adduced immediately after *Mose ben Mocha*, likewise belong here; and may have made similar classical manuscripts of the Bible.

In the following or 8th century, the study of the original Hebrew text, combined with a conscientious acceptation of single words according to their traditional vowel-sounds, and of clauses with their accents, as well as with the

[1] *Ben Jerochim* in Pinsker, Likk. S. 62., mentions their ספרי נקוד. — [2] Juchasin ed. Constantinop. — [3] Michlol 93a; 156a; Dictionary, word דָּרַשׁ; Comment. on Ps. 109, 10. From the quotations in Masora-Glosses, and sometimes in grammatical works it was cited by *Norzi* and others. I was the first to give an explanation of סֵפֶר הֵלָאלִי in Literaturbl. d. Orients; comp. also my "Gesch. des Karäerth." p. 22. — [4] מַחֲזוֹרָא רוּבָּה is the usual name of a large cyclical ritual-work for all the year, in which besides prayers, poems and precepts, the whole Bible is found with the necessary additions. The word is formed after the Syriac ܫܘܒܪܐ, which means a ritual of the ecclesiastical year. The orthography רוּבָּה refers us to Palestine or Syria. It was quoted afterwards under the name of מַחֲזוֹרְתָּא or מַחֲזוֹרָא רַבָּא. A Bible-manuscript alone was also called מַחֲזוֹר, as e. g. the manuscript made in the year 1010 after *Ben-Asher* (*Pinner*, Prosp., Appendix). — [5] סֵפֶר סִינַי, סֵפֶר דַּמַּשְׂקִי, סֵפֶר יְרוּשַׁלְמִי, סֵפֶר יְרֵחוֹ, סֵפֶר סַנְבּוּקִי, all named after localities like הֵלָאלִי, besides being often quoted in manuscripts, and by grammarians (Kimchi and others), are also very frequently mentioned by *Norzi*. Among the towns and localities הֵלָאלָא, יְרוּשָׁלַיִם, יְרֵחוֹ, סִינַי, only סַנְבּוּק is unknown to us. — [6] In the oldest manuscript of the Pentateuch (on Gen. 22, 2, Ex. 3, 8), in that of the year 1010 (on Prov. 20, 11, Job 32, 3), comp. *Pinsker*, Likk. T. 29 and 31; in Ben-Asher's Kuntras ha-Masoret, vide *Heidenheim's* Mishpete ha-Teamim, p. 54a.

Masora embracing both the lesser and the whole, was considerably promoted by the more decided and frequent appearance of Karaïtism. The invention of the system of signs for facility of reading, which had taken place nearly 200 years before, after the example of the Syriac, by means of an increased acquaintance with the old language had not only made the origin of new Hebrew religious poetry possible [1], but had also procured acceptance [2] for *ʿAnan's* Karaïte principle (about 760 after Christ) "search diligently into Scripture", by awakening a grammatical or natural interpretation; and had caused a greater diffusion of Bible-manuscripts furnished with vowels, accents, and Masora. Testimonies for the grammatical, lexical and Masoretic study of the language, for explanations of grammatical laws and interpretations of Hebrew words became more numerous in the 8th and 9th centuries. *Anan*, the founder of the Karaïte sect, wrote in 760 after Christ a commentary on the Pentateuch, and a סֵפֶר מִצְוֹת. His disciple *Malich ben Harmala* in Jerusalem wrote about 780 a commentary on the Pentateuch with explanations of the words. The Karaïte *Nissi* of Bazra (790) wrote a commentary on the Pentateuch in the form of a book of precepts. *Benjamin Nahavendi*, and many other Karaïtes until 800, wrote Scripture-commentaries. *Daniel-el-Kûmasi* wrote about 850 a "book of precepts", developed from the Pentateuch, in which numerous interpretations of words necessarily appeared. *Mose ben Adonim* of Darʿah (Fâs) about 870, whom *Sahl* adduces as a grammarian (מדקדק), also wrote interpretations of words, which the Lexicographer *David ben Abraham* quotes. In like manner *Meborach* in Jerusalem, is celebrated as a grammarian; although nothing but poems of his are preserved. *Zemach*, the head of the school at Pumbadita, wrote about 875 a Talmudic dictionary, in alphabetical order; which, besides explanations of matters contains also those of words [3]. About 880 *Eldad*, an unreliable narrator of the history of the ten tribes, belonged to the list of interpreters of Hebrew words; and was recognised as an expositor by his contemporaries *Ibn Koreish*, as well as by others afterwards. *Zemach*, the head of the school at Sora (about 890), communicates to the Keirawânites in his views respecting Eldad, that a great difference prevailed between the scholars of Palestine and those of Babylonia with reference to the vowel-signs and accents, the Masora, and other subjects connected with the criticism of the Scripture-text [4].

With regard to the differences (חִלּוּפִין) between the Easterns or Babylonians (מִבַּבְלָאֵי, אַנְשֵׁי מִזְרָח), and the Westerns or Palestinians (מַעֲרָבָאֵי), it is to

[1] Jose b. Jose, Jannai, Elaser b. Kalir, Jochanan ha-Kohen in Palestine, Simon b. Keifa and David b. Hûna in Babylonia, none later than the 8th century, probably even in the 1st half of the 7th. *Pinchas* also of Tiberias (600) wrote a collection of commandments in the form of a didactic poem, see my Geschichte des Karäerthums p. 18. *Asaph ben Berechia* of Jericho wrote (about 630) his work upon medicine in pure Hebrew. Also *Jochanan ben Sabda* (about 650) of the same place. — [2] *ʿAnan* wrote, after 761, a commentary upon the Pentateuch, and a *Sepher ha-Mizvot* to put together the laws of the 5 books, and to explain them according to the sense of the words, both in the Talmudic-Aramaean language. *Benjamin Nahavendi* also wrote, about 780, a commentary upon the Pentateuch, upon Isaiah, Daniel, and the 5 Megillot, in the new Hebrew. *Nissi ben Noach* (about 790) mentions in his work upon the Decalogue, many commentaries (פְּתָרוֹנִים) and commentators (פּוֹתְרִים) before him, and commends strongly the Babylonian vowel- and accent-system, as well as the Masora. — [3] This dictionary is known to us by quotations in the *Juchasin* of *Abr. Sakkuto* at the beginning of the 16th century. Comp. also Zeitschrift der deutsch-morgenländischen Gesellschaft XII. p. 144. XIV. p. 320. note 2. — [4] The Gutachten is printed with the narrations of Eldad.

be remarked, that these reach farther up than the origin of the two vowel- and accent-systems in the 6th century. We know from passages of the Babylonian and Palestinian Talmuds, that as early as the 3rd century after Christ, there was a difference in respect to the pronunciation of certain words of the Scripture, as well as their exegetical interpretation [1], between the Easterns and Westerns, which is partly expressed by the formula אַל תִּקְרִי i. e. *do not read thus, but thus.* And we know also, that many deviations of the *Septuagint* and of *Jonathan* on the Prophets originated by using the Eastern system of reading. The difference consequently reached back almost to the living period of the language. The Eastern system presented the traditional pronunciation, which the Septuagint, Jonathan and the Babylonian Talmud followed. The prepos. מִן, e. g. with the suffix in מִמֶּנּוּ has, as is well-known, the peculiarity of being used at the same time for the 3rd person singular, and the 1st person plural; but *Ibn Labrath* has already proved that the Easterns in pronunciation and afterwards distinguished them by using for the 3rd person singular מִמֶּנּוּ, and for the 1st person plural מִמֵּנּוּ, in pronunciation and vocalising. אֵירֵנוּ and אֵירֵנוּ were also different; but both were pronounced אֵירֵנוּ in the West. In the Talmud, the pronunciation of these words was treated of; the Palestinian Talmud following the Western, the Babylonian Talmud, the Eastern pronunciation. The Westerns read Zech. 14, 5 וְנַסְתֶּם (from נוּס); whilst the Easterns read וְנִסְתֶּם (Nif. of סָתַם). Jonathan and the Septuagint follow the Easterns in their translation, for they render וְנִסְתֶּם. In Ez. 5, 11 the Western Masora reads אֲגֹרַע, what it marks as K'tib; but the Easterns read אֲגַדַּע, and Jonathan has translated accordingly. At the origin of the two systems these חִלּוּפִין were normal, or found their expression in both. The two Masorete-schools, that of *Ben-Asher* and that of *Ben-Naphtali* in the 9th century, represented the difference; and the national grammarians *Ibn Balʿam*, *Ibn Sarûk*, *Ibn Labrath*, *Ibn Gʿanâch*, *Ibn Esra* and others, revert to the old diversity. *Pinsker* has devoted a particular treatise to these חִלּוּפִין; comparing Eastern manuscripts, and beginning with the year 816 after Christ.

From 880 — 900 after Christ independent works belonging to this department appear; but before I adduce their excellent authors here, it is necessary to present the fundamental principles upon which grammars and lexicons were composed up to the time of *Ibn Chayyûgʿ*. The 3 following parts of grammar were the most important, till the year 1000 after Christ: 1. The doctrine of letters with their transitions into one another when they belong to the same organ of speech; and in a few cases other changes also, but particularly the pronunciation of the guttural sounds and Resch; 2. the doctrine of the vowel-signs, their application according to the Masora, and the farther development of the vowel-system; the doctrine of *Dagesh* and *Raphe*, of *Meteg* and *Gaʿya*, and of other signs; 3. the doctrine of accents, both in the 21 books of Scripture, and in the three named אֱמֶת. To these important parts then, according to our view, grammar proper was limited in developing the laws of the formation and variation of words, according to the current logical or hermeneutical rules (מִדּוֹת) of the Mischnaic and Talmudic time, whether the eight of *Hillel* or the thirteen of *Ismael*, or thirty-two of the Galilean *Jose*, or their reduction to a smaller number. By comparison of an unknown word-form of Scripture with another that was known, by

[1] Kerem Chemed IX. p. 69.

inference from one change to another, from parts to the whole, the laws of language were derived, and connected into a whole[1], so that rules of the inflexion of nouns and verbs &c. followed naturally, and a foundation was laid for syntax also. With reference to the arrangement and plan of dictionaries it is to be remarked, that the oldest lexicographers in their alphabetical disposition of roots had taken as their guide either the two firm, unchangeable stem-sounds, as סח (שׂח) to נָסַח, שׂוּחַ, שָׂחָה, or quite arbitrarily put the first two consonants of a stem at its head, whether they were the firm radical ones or not, e. g. בע to בָּעַר, מל to מָלַק, and therefore also אר to אוֹת, עי to עַיִן, without being more sparing in the development of interpretations on that account. At the beginning of a stich-word (gate, باب), all the words to be explained in it stand enumerated in their connection; then follows their explanation; before each letter that stem is first explained which has only that one letter for a root, e. g. כ, as the only radical in נָכָה. Sometimes there is before each letter a grammatical treatment of it, its changes, its applications to word-building, or of the relations of words to one another. But with all external defectiveness, which is shown more or less in arrangement and plan, the natural native view of the formation of Hebrew stems, which *ben ʿAlân*, *Ben-Asher*, *Ibn Sarûk*, *Ibn Labrâth*, *Saadia*, *Ali ben Sulleimân*, *David ben Abraham*, even *Nathan* in his Arûch, and *Rashi* adhere to, should be carefully noticed. A comparison of stems within the language, and with those in the Semitic dialects, already proves convincingly, that they are often compounded of firm and loose constituents.

I shall now try to continue an enumeration of the authors of works in Hebrew philology. *Jehudah ben ʿAlân* of Tiberias (about 880), but living and working in Jerusalem (died 932), wrote a Hebrew grammar with the title "Light of the eyes" (מְאוֹר עֵינַיִם), a dictionary (מַחְבֶּרֶת), in which the pronunciation of *Resh* was treated as a peculiarity of the Tiberians; and a commentary (פִּתְרוֹן) on the Pentateuch, with a Masora[2].

About the same time as *Eldad* (880), of whom nothing is known except what others communicate, *Jehudah Ibn Koreish*, skilled in languages, of Tahurt in Marocco, flourished in Fâs, who understood the Berber language, besides the three original Semitic languages and another popular language of that region, who studied the Mischnah and Talmud, the Koran and Arabic poets, and was well-fitted to write works upon the Hebrew language and its comparison with others. He composed: 1. A Hebrew dictionary (אִגָּרוֹן) in alphabetical order, according to the peculiar arrangement already mentioned, viz. that before each group of words (باب), belonging to a letter, there was a chapter concerning those words which have only the letter in question for a radical thema, as well as a chapter concerning the changes of that letter. Not only does the author himself mention this dictionary in his Risâlet[3]; but *Ibn Sarûk*, *Ibn Labrâth*, *Ibn Ganâch* and *Kimchi*, *Ibn Esra* and *Hadassi* also quote explanations from it[4]. 2. *Risâlet* (رسالة) or a letter to the congregation of the Jews at Fâs,

[1] Comp. Eschk. Alphab. 163 seq. and the grammar *Kelil Jophi*, of *Ahron ben Joseph* I. (composed at Constantinople 1294, and printed there 1581. 8vo). — [2] According to the usual Kunje he was also called *Jachja Abu Sakarijja*, and by *Kimchi* with a transposition of the name, *Ali ben Jehudah* (Michlol 108b) = Jehudah b. ʿAli (= ʿAlân), with the surname הַנָּזִיר (ascetic). As a grammarian he is called in Dod Mard. 11b הַבַּבְלִי. See *Pinsker* l. l. — [3] Chapter 2. p. 47. ed. Bargès, article אלמזלות, to which *Pinsker* l. l. T. 108. has already called attention. — [4] Ibn Sarûk, Articles אִבְחַת, אֵיתָן, אַלּוּף, אַשָּׁף;

among whom he stood in high estimation. This Risâlet[1], now printed from a defective manuscript, which the author himself wished to be regarded as the second part of the dictionary, exhorts the congregation first of all, not to banish the Aramaeic Targûm from schools and synagogues, and to consider the great value which the Aramaean has for a knowledge of Hebrew. After the introduction follow 3 sections: a) an explanation of difficult Hebrew words, from the Targûm, in alphabetical order; b) an explanation of Hebrew words from the Mischnah and Talmud; c) a comparison of Hebrew with Arabic &c.[2]; 3. a Hebrew grammar (סֵפֶר דִּקְדּוּק), quoted[3] by *Levi ben Jephet* (1030), and anonymously by *Ibn Esra*[4]; 4. a homonymic (בֵּאוּר שְׁמוֹת הַמִּשְׁתַּתְּפִים), mentioned by *Jehudah Hadassi*[5].

Almost about the same time (about 900) there lived at Tiberias the great master of the Tiberian system of vowels and accents, and of the partial as well as entire Masora, *Ahron ben Mose ben Asher*, usually called *Ben-Asher*, who became at last the centre and new founder as it were of these scientific subjects; after the scattered and boundless works before him by *Mocha*, *Mose*, *Pinchas*, *ben ʿAlân* and others. His most important writings were: 1. ספר בן אשר, the restoration of a standard text of Scripture, furnished with accents and vowels as well as the Masora, by which a stop might be put to the disorder in this department. This Scripture-copy of *Ben-Asher* gradually procured for itself general acceptation for all times[6], though not without opposition on the part of the contemporary Babylonian *Ben-Naphtali*. 2. A Masora-book called *Masoreth Ben-Asher*[7], in which the Masora is noted both at the particular word of Scripture[8], and presented as a whole at the conclusion of the original text, in a summary manner[9]. 3. The book of accents[10], a representation of the accent-system for 21 books of Scripture, as well as the doctrine of accents concerning the 3 books of Scripture, Psalms,

after that Raschi upon Jer. 12, 20; Ibn Labrâth article אַפְלוּק; Ibn G'anâch and Kimchi article שְׁגָגָה; Ibn Esra on מְסֹרֶת Am. 6, 10; Eschk. 31b, 92b. Ibn Esra names it on account of the beginning אָב וְאֵם, and with a symbolical name סֵפֶר הַיְחַשׂ (Mosnajim, preface). — [1] Fragments of it were first communicated by *Schnurrer* (Eichhorn, Bibliothek III. p. 952). *Wetzstein*, who copied in Oxford the whole Risâlet, gave the introduction with a translation and notes in the Litteraturblatt des Orients 1842. no. 2. *J. J. L. Bargès* and *B. Goldberg* have now published the entire manuscript, as far as it exists. Paris 1857. 8vo. From the Risâlet *Ibn G'anâch* (see Kimchi, art. אֲזַנֵּיךְ and נִבְעָה), *Ibn Esra* (e. g. Job 9, 26) and *Hadassi* quote. — [2] In this Risâlet are employed: a) the communications of *Eldad* upon the explanation of Hebrew words; b) the *Sepher Rephuoth* of *Asaph*, which old authorities also quote; c) the book of the *Halachot* of *Simon Kahira* (about 890), in the explanation (p. 40) of Biblical words; d) the Pesach-Agada (p. 27) in use among the Jews. — [3] *Pinsker*, Likk. S. 65. — [4] Sephat Jeter no. 104. — [5] According to the account in Ez. Chaj. (ed. of Del.) p. 46. — [6] *Maimûni* (Hil. Sepher Tora 8, 4) found this original writing of Ben-Asher's in Egypt, whither it had been carried from Jerusalem; and reckoned it of sufficient importance to correct the Bible manuscripts according to it. — [7] מסורת בן־אשר. — [8] Called מָסֹרֶת הַפְּנִים, מָסֹרֶת גְּלִיוֹנִית. — [9] In a ms. of the year 1010 (תשע), which is now in Petersburg, are fouud both the Masoras of Ben-Asher, in a peculiar, difficult, Hebrew dialect. The general Masora at the close is composed in difficult Hebrew rhymes. *Pinsker*, Likk. T. 130. The Masoras written in Aramaean since the times of Mocha and Pinchas, were corrected and enlarged according to the Masora of Ben-Asher, and have therefore been preserved in Aramaean down to our time. A short chapter from the Masora-book, headed סדר המקרא, and closing with והמשכילים יבינו, is found in *Dukes'* Kuntras ha-Masoret, p. 36. — [10] Named ספר (מ)דקדוקי הטעמים, more correctly perhaps after the beginning סדר טוד הטעמים.

Proverbs, and Job, all like his Masora-book, in hard, abstruse, Hebrew verses[1]. 4. A treatise upon consonants and vowels, of which only a few fragments have come down to us, inserted in his small work upon accents[2]. To this treatise which is rather grammatical, *Saadia*, in the first quarter of the 10th century, wrote objections and refutations (תְּשׁוּבוֹת), also in awkward verses like Ben Asher's book[3]. 5. A collection of 80 Hebrew words written like others, but with a different signification[4]. As an antagonist of Ben-Asher, *Mose ben David ben Naphtali* appeared in Bagdad (בבל), who wrote a small work upon the doctrine of vowels and accents, as well as upon Masoretic variations belonging to Scripture, in strong opposition to Ben-Asher[5]. His opinions are still preserved in the tables of variations between the two (Chilluphin) in our larger Bible-editions; although the usual decision was in favour of Ben-Asher.

After these numerous preparatory works in Babylon and Palestine, whence the study of the Hebrew language spread to Egypt, North Africa, and Spain, we meet with such important works in this department in the 10th century, that the fruitful beginning of Hebrew philology may be rightly designated by them. In the first quarter of the 10th century *Saadia ben Joseph* (born 892, died 942) of Fayyûm in Upper Egypt wrote a number of works relating to Hebrew philology, which served to stimulate and direct later times[6] after he had translated all the Scripture into Arabic, with the addition of shorter or longer exegetical scholia. His grammatical works[7] commence the series, viz. 1. a Hebrew grammar (Sepher Leschon Ibrit) consisting of ten treatises (עֶשְׂרִים מַאֲמָרִים)[8]. 2. Refutations of and criticisms upon the work of Ben-Asher[9]. Then follow his lexical treatises (אִגְּרוֹן, סֵפֶר פִּתְרוֹנִים), viz. 1. a dictionary of the Hebrew language in alphabetical

[1] First printed in the Rabbinical Bible of Venice 1518. folio, but only consisting of a few fragments. The subsequent copy of *Dukes* after a manuscript of Luzzatto's, under the unsuitable name of קוּנְטְרֵס הַמַּסְרֶת (Tübingen 1846. 16.), has not only a very divergent text, but also a piece of his grammar and particularly that upon the poetical accents, which latter W. Heidenheim has correctly printed in his edition of the Psalms (4 edition, Rödelheim 1842. 16). A commentary upon the first chapter of Ben-Asher concerning the poetic accents was supplied by *S. Baer*, in his *Torath Emeth*, Rödelheim 1852. 8vo. — [2] סֵ֫פֶר הִקְדּוּקֵי הָאוֹתִיּוֹת וְהַנְּקוּדוֹת. The small divisions אֵלֶּה תּוֹלְדוֹת הָאוֹתִיּוֹת in Dukes l. l. p. 57, סִימָנֵי אוֹרֵיתָא 41, סִימָן שְׁתֵּי אוֹתוֹת 48, (אתי מרחוק) טְעָמִים הַקְּדוּמִים (upon געיה) 55 are preserved. — [3] *Dunash Ibn Labrâth* has defended Ben-Asher against *Saadia*, in a work which still exists partially in manuscript. *Jehudah Ibn Bal'am* made use of Ben-Asher's as well as Ben-Naphtali's works in his טעמי המקרא, as also in his commentary upon the Pentateuch (see Chalûz II. p. 61). — [4] שְׁמוֹנִים זוּגוֹת, only mentioned by *Hadassi* (Eschk. no. 163. and 173.), and in so obscure a manner, that one does not know whether it is to be looked upon as lexical, or as belonging to his Masora-work. — [5] In his מַחְבֶּרֶת עַל הַנְּקוּדוֹת וְהַטְּעָמִים he spoke about מלעיל ומלרע דגש ורפי, קמץ גדול, שוא, חטופים, and about accents, as one can still perceive from the differences (חלופים) in our large Bibles at the close. — [6] *Ibn Esra* counts him among the זְקֵנֵי לְשׁוֹן הַקֹּדֶשׁ, and characterizes him especially as רֹאשׁ הַמְּדַבְּרִים בְּכָל־מָקוֹם. For the first time in 1849 I enumerated in the Litteraturbl. des Orients ch. 683 seq. the philological works of Saadia, with the writings for and against him. — [7] כתב אללגה, Hebrew סִפְרֵי הַלָּשׁוֹן. — [8] The 10 treatises discuss the consonants, the gutturals (אהח"ע), the inflections (הַחִלּוּפִים), the vowels (נְקוּד), Dagesh and Raphe, the accents, rules for reading, the joining together of words (צְרוּפִים), nouns, particles. The treatises are sometimes quoted singly. — [9] These תְּשׁוּבוֹת are composed in Hebrew verses in rhymes.

order[1] and in Hebrew, in which each letter is named מַחְבֶּרֶת; 2. an interpretation of the Hapaxlegomena[2] and a comparison of them with analogous words from the Mischnah, Talmud, and Targûm; written against the Karaites. In our editions these have increased to 91. He wrote besides, a work on Hebrew rhetoric[3], in which he treats at length of word-building, style, grammatical anomalies, and the use of Hebraism in rhetorical style. *Dunash Ibn Labrâth* wrote criticisms upon the works of Saadia (תְּשׁוּבוֹת); and *Ibn Esra* defended him, in his *Sephat Jeter*, against these attacks. Before *Saadia* (900) the Masora-book סְ׳ אָכְלָה וְאָכְלָה was already known. It was a kind of lexical Masora, put together in alphabetical order, and began with אָכְלָה (1 Sam. 1, 9) and וְאָכְלָה (Gen. 27, 15), which appear only once (hence the name), and contained grammatical remarks[4] in addition to Masora. The grammarian *Isaac ben Jehudah* (in the 13th century) in his סְ׳ הָאֶשֶׁל (ms.) does not identify it with the great Masora[5]. *Jehudah Ibn Ba'lam*, *Kimchi*, *Joseph Ibn 'Aknin* mention this work, which is preserved in Paris in manuscript[6]. The treatise which is the oldest of the lexical Masora, containing 360 paragraphs of traditional remarks on the sacred text with particular relation to the number of exceptions &c. has been published under the title: "The book Ochlah W'Ochlah (Masora), edited, translated, and furnished with explanatory remarks, after a manuscript in the imperial library of Paris, by Dr. *S. Frensdorff* (Hannover 1864. 4)"; but since 1038, when Elias Levita mentions it, it had been lost to critics of the text. Professor *Hupfeld* has also found a copy in the University library at Halle. A contemporary of Saadia, *Ahron ben Joseph ha-Cohen Ibn Sargâdo* of Bagdad, Gaon at Anbar, belongs here, as a commentator on the Pentateuch and author of a סֵפֶר הַנִּקּוּד; whilst it is the province of a history of Jewish literature to speak of his other works[7]. *Ibn Ba'lam* in his commentary upon the Pentateuch cites his linguistic explanations of the Pentateuch-commentary[8]; and *Ibn Esra* next mentions him under the name אַבְּהָלָן הַכֹּהֵן רֹאשׁ הַיְשִׁיבָה[9]. The Gaon *Hâja* speaks of his סְ׳ הַנִּקּוּד in סֵפֶר הַמְּקַמִּיצָה; and of his Halachite opinions a few are cited in *Rashi's Sepher ha-Pardes* (fol. 26 seq.). Contemporary with *Saadia* in Fayyûm one *Jachja Ibn Sakarijja* (Jehudah) *el-Kâtib* in Tiberias translated the Bible into Arabic[10]. Somewhat later than Saadia's linguistic works in Egypt, those of *Abu-Sahl Dunash* (Adonim) *Ibn Tamim* in Keirawân (born about 900, and died about 960) meet us[11]. Like his teacher *Israëli* (died 940) he applied himself besides other sciences (such as medicine, philosophy, astronomy, mathematics &c.) to the Hebrew language, and wrote a special Hebrew grammar, containing a comparison of the linguistic phenomena characteristic of the Hebrew and Arabic

[1] סֵפֶר אֲגָרוֹן, סֵפֶר פִּתְרוֹנֵי ר׳ סַעֲדְיָה. — [2] תפסיר אלסבעין אללפטה אלפרדה. For a bibliographical notice of this work see my Bibliotheca Jud. Vol. I. p. 269. — [3] סְ׳ הִלְכוֹת שְׁחִיטָה צְחוּת לְשׁוֹן הַקֹּדֶשׁ. — [4] In the citation in the Arabic work upon ten chapters (ms.) it is called fol. 40 אלמסרת ואלדקדוק פי כתאב אכלה ואכלה. *Geiger*, Jüd. Zeitschr. I. 316. — [5] It is said there: מצאתי במסורתא רבתי וס׳ אכלה ואכלה. *Grätz*, Gesch. V. p. 555. — [6] *Geiger* l. l. p. 291 and 317. — [7] He wrote besides, a commentary upon the Sepher Jezirah, a philos. dissertation against the Aristotelian views concerning the eternity of the world &c. See my Bibliotheca Judaica vol. III. p. 246. — [8] On Deut. 21, 12 &c.; comp. Chalûz II. p. 60. — [9] Pentateuch-commentary upon Gen. 49, 6—7; Deut. 33, 6; Exod. 36, 15 (short recension); Lev. 18, 6 &c. — [10] *De Sacy*, Chrest. Ar. I. p. 350. — [11] He came from *Irâk* and lived in Keirawân, where he was educated under *Isaak Israëli ben Suleimân*.

languages[1]. The study of Hebrew as well as of other scientific subjects generally, was transplanted from Africa into Spain, where it was fully developed. *Menachem ben Jakob Ibn Sarûk* (born 910 and died about 970) called from Tortosa to Cordova by the high Jewish Minister *Abu-Jusuf Chasdai ben Isaak Ibn Shafruth* (born about 915, died about 970), wrote a copious Hebrew dictionary[2] of Holy Scripture, including the Aramaean of Daniel and Ezra; by the help of the scientific works of *Ibn Koreish* and *Saadia*, of the earlier interpreters (פְּתָרִים) and poets (מַחֲרִיזִים). A grammatical introduction precedes each letter (מְחֻבֶּרֶת); and introductions relating to the preliminary grammatical studies divided into ten chapters, supply in it the place of a grammar[3].

Against this lexical work of *Menachem*, *Dunash* (Adonim) *Ibn Labrâth ha-Levi*[4] (born about 920, died about 980) wrote a kind of Anti-dictionary (*Teshuboth* or *Sepher ha-Shoroshim*), following the alphabetical order of Menachem, consisting of 160 criticisms (but properly 200, as is expressly noted in the refutations); besides a large introductory poem against Menachem consisting of 108 strophes, as well as a panegyrical poem comprising 41 strophes dedicated to *Chasdai*[5]. Upon these lexical anti-criticisms, *Ibn Sarûk*, or rather his disciples *Jehudah ben Daud* (Ibn Chayyûg), *Isaak Ibn Chiquitilla* and (Ephrayim) *ben Kafron* wrote refutations of the attacks and defences[6], which are still preserved, though defectively, in two mss. at Florence and Parma[7]. In such *Teshubot* of the disciples in defence of their teacher Menachem, only 50 of the 200 attacks of Dunash are refuted; against which 50 again, an attack of the scholars of Dunash was directed, which is also preserved in the above-named manuscripts. The contest begun between *Menachem* and *Dunash* and continued between their followers (*Jehudah ben Shesht* and others) already mentioned, is of great interest in relation to a knowledge of Hebrew philology, of the new Hebrew poetry, and of the state of Jewish culture in Spain, in the tenth century[8]. A turning-point in the view taken

[1] *Ibn Esra* in the *Mosnajim*, preface; *Ibn Tamim's Jezira-commentary*, preface (ms. in several libraries), see Litteraturblatt des Orients 1845. ch. 563. His teacher *Israëli* (about 900) employed himself likewise with Hebrew grammar, though only incidentally (see a fragment of the Jezira-commentary in *Dukes'* Kuntras ha-Mas. p. 9. note, and p. 73). — [2] Called סֵפֶר אֶזְרוֹן or סֵפֶר הַפִּתְרוֹן, also מַחְבֶּרֶת מְנַחֵם. See at length concerning *Ibn Sarûk* my Bibl. Judaica vol. III. p. 248—250, where writings and essays upon him are pointed out. — [3] This dictionary appeared for the first time after 5 manuscripts, edited by *H. Philipowski*. London 1859. 8vo (228 pages). A fragment of the grammatical introduction was formerly given by *Wolf* in his B. Hebr. vol. III. p. 692—695; more fully by *Dukes* in his Lit. Mittheilungen p. 125—148. (Stuttg. 1849. 8vo). The articles אבחת, אב, בחר, גד, גש, תאב, נזרטפרת, are printed in Litteraturbl. d. Or. 1843. ch. 186 and 661. — [4] He came from Bagdad, but lived in Fâs, and was called thence to Cordova by *Ibn Shafrûth*. — [5] These תשובות were printed after 3 manuscripts by *H. Philopowski;* with exegetical and critical notices by *Dukes* and *Kirchheim*. London 1855. 8vo. — [6] Hebrew תשובות על הפיסת דונש. These Teshubot were ascribed to Menachem himself, by the grammarian *Profiat Duran* in his work מַעֲשֵׂה אֵפֹד (ms.). Fragments of these refutations, so far as they are quoted in Duran's Ma'ase Ephod, were communicated by *Dukes* in the Litteraturbl. d. Or. 1849. ch. 33—35. — [7] In the manuscript at Parma, these refutations are expressly ascribed to the disciples of Menachem (תַּלְמִידֵי מְנַחֵם). — [8] *Pinsker* has the best on this subject with reference to Menachem in Likk. T. 116. 128. 144. 170—175. 198; S. 45. 157—163; concerning *Dunash* ibid. T. 4. 9. 57. 66. S. 157. 162. 164. With the aid of Pinsker's criticism , *Grätz* has applied this in his History of the Jews, vol. 5.

of the stems of Hebrew verbs was caused by *Jehudah ben David Ibn Chayyûǵ*, who was born in Fâs, and, as *Mose Ibn Esra* reports lived in Cordova, where he became the teacher of *Samuel Ibn Naghdila* (ha-Nagid). He was the first, who after the Arabic model, established the triliteralness of Hebrew stems, even of those provided with quiescents, lengthening and double root-letters; who sought accordingly to elucidate in his works not only lexical arrangement and interpretation but grammatical rules also; and his views have been accepted by all later Hebrew philologers who proceeded from the Spanish school, *Ibn Esra*, *Ibn Ba'lam*, both the *Kimchis*, *Parchon* and others, even down to our time[1]. On account of this system with its consequences, the teachers of the Hebrew language in the 11th and 12th centuries, the chronographer *Abraham ben David*[2], the grammarian *Ibn Esra*[3], and the lexicographers *Parchon*[4] and *Kimchi*[5] consider him the first actual founder of Hebrew philology. He wrote: 1. a book concerning verbs with quiescent letters[6], in 3 divisions, namely a collection and explanation a) of all פ"א and פ"י; b) of all ע"י; c) of all ל"ה. 2. a book of verbs whose second and third radicals are the same[7]. These two single works which still exist in Oxford in Arabic[8] and in two Hebrew translations by Mose Ibn Chiquitilla and Ibn Esra, are still found in many libraries, discuss along with the lexical enumeration of verbs, their grammatical formations and changes in particular, and do not enter into an exposition of passages of Scripture as a part of the explanation of words. To this belongs 3. his work on the signs or the *Sepher ha-Nikkûd*[9], in which the vowels, the Sh'ba (שבא), the system of accents, and the Ga'ja (געיא) are treated at length[10]. *Ibn Chayyûǵ* was a very great authority to the great grammarian and lexicographer of the 11th century *Ibn G'anâch*, who pays most regard to him in the grammar and dictionary. But notwithstanding this esteem, *Ibn G'anâch* wrote his *Kitab-el-Mustalchik* that is "the supplementer", in the form

[1] He bears in Arabic the name *Jachja Abn-Sakarijja Jehûdah Fâsi.* — [2] In his *book of tradition* he says: "Jehuda ben David Fâsi, named Chayyûǵ, has restored the holy language to its purity, after it had been already forgotten in all the dispersion". — [3] In the list of philologists (preface to Mosnaj.) it is said of him: "he is the most learned of the masters of the Hebrew language, the chief of all who gave forth deep thoughts before him". In *Sephat Jeter* no. 74: "the grammar of the Hebrew language was not known, until Jehudah ben David, the chief of grammarians, arose". In *Sapha Berurah*, ed. Lippm. p. 256. he says: "know, that all older teachers of the language assumed as the roots of ירד, ישב only רד, שב; for עשה merely עש; for נגע only גע; and for נטה, נזה only ט and ז; .... this was the view of Ibn Koreish, Ibn Sarûk; only Ibn Labrâth awoke a little from the sleep of ignorance &c., and God opened the eyes of Jehudah to perceive the quiescent letters, how they are added, are wanting, or change". — [4] In the preface to his dictionary he says of him, that there had been revealed to him what even a Saadia had not known. — [5] In the preface to his Michlol: "and the chief of the teachers of the Hebrew language was Jehudah Fâsi, called Chayyûǵ; he found Hebrew grammar perverted in his time" &c. — [6] In the Hebrew translation of Ibn Esra ספר אותיות הנוח; in that of Ibn Chiquitilla ספר אותיות הסתר והמשך; Arab. كتاب حروف الاين. — [7] Hebrew ספר הכפל. — [8] Catalogue of Nicoll and Pusey p. 7 following: Ure, no. 458 and 459. — [9] Arab. كتاب التنقيط. — [10] These works were used by *Ibn Parchon*, *Kimchi*, *Balmes*, down to *Heidenheim*. All three were printed in a Hebrew translation by *Leopold Dukes*, after a Munich manuscript: no. 1. according to *Ibn Esra's*, and the הקדמה according to *Ibn Chiquitilla's* translations; no. 2 and 3. according to the latter's translation, but no. 3, with the additions of the other translator; Frankfort on the Main 1844. 8vo.

of additions and corrections to *Ibn Chayyûǵ*. *Samuel ha-Nagid*, a disciple of Ibn Chayyûǵ, wrote against this book; and Ibn Gânâch wrote on the other side his *Kitab el-Taschvir*, as he wrote against another adversary his *Risalet el-Tanbih*. He wrote besides a *Kitâb el-Takrib*, and a *Kitâb el-Tasmijah* with relation to *Ibn Chajjûǵ*.

Before we touch upon the next results of Hebrew philology in Spain immediately after *Ibn Chayyûǵ*, it will not be uninteresting to turn back to the East whence the first impulse came. Contemporary with *Saadia* who lived at Fayyûm in Egypt, *Jeshuah Ibn Sadâl Ibn Daud el-Hiti* (about 920), wrote a commentary upon the Pentateuch and Job; his son *Abu'l-Farâǵ Ahron ben Jeshuah* (about 940) also wrote an Arabic commentary on the Pentateuch, and a special grammatical work. The head of the school at Pumbadita, *Ahron Ibn Sarǵâdo*, wrote (about 940) a Nikkûd-book in the sense of mysticism; and a commentary upon the Pentateuch which *Jehudah Ibn Bal'am* mentions in his exposition of the 5 books[1]. Similar commentaries were written by *Chassan ben Mashiach*, whom *Ibn Esra* mentions under *Ben-Mashiach;* by *Jeshuah ben Ahron* (about 960), and by *Sahl ben Mazliach el-Fâsi*. Many other Karaite teachers of the 10th century also composed grammatical books, which promoted the study of the Hebrew language. Conformably to our purpose however, we shall only cite a few of the lexicographers of the tenth century who lived in the East, and who deserve more attention and respect than even *Saadia* and *Ibn Sarûk*, in a history of Hebrew lexicography. *David ben Abraham* of Fâs[2], a younger contemporary of *Saadia* and *Ben-Jerochim* and living perhaps before *Ibn Sarûk*, wrote a large and copious Hebrew dictionary in the Arabic language, arranged in the old national manner mentioned above, called in Arabic תאליף, and in Hebrew מחברת or אגרון, which, notwithstanding a few unimportant defects, has still maintained its position well[3]. He says himself (preface and article לם), that his predecessors had already composed well-arranged Hebrew dictionaries, that he himself had only followed in their paths, and had merely deviated from them in establishing interpretations (פְּתָרוֹן); that there had been alphabetically arranged dictionaries (אִגְּרוֹנוֹת), as there had been long before him exegetes and grammarians. Appealing to the old grammarians (אלדקדוקין) and exegetes (אלתפסרין), he enters largely into the grammar, Masora, the Tiberian vowel- and accent-doctrine. Every irregularity in vowels and accents, which had become almost canonical in his time, the syntactical subtilties, the constructions of verbs with prepositions, and the unusual forms of

[1] See Bibl. jud. vol. III. p. 246. — [2] Arabic *Abu Suleimân Davûd ben Ibrahim el-Fâsi*, as the name is in the title of his dictionary (תאליף) written in Arabic. — [3] The only existing manuscript was found by *A. Firkowitsh* of Eupatoria in the year 1830 in the cellar of a Karaite synagogue at Jerusalem, along with other old papers. The manuscript is divided into 2 parts: the first contains the Hebrew roots from א to י, the second from כ to ת. The existing 313 quarto-leaves are written upon cotton paper now much corrupted by age, the Arabic in Hebrew square characters, each line consisting of about 50 letters, and a page from 26—30 lines. At the beginning of part 1, the first and perhaps also the second leaf of the preface is wanting; and at the end of the second part a leaf is wanting, containing the stich-words תר and תש. The manuscript has besides a number of superscriptions and subscriptions, but from which the age of the manuscript cannot be ascertained. See *Pinsker*, Likk. T. 117—167, whom we must specially thank for his communications about this manuscript, the numerous fragments of it, and his carefully collected observations respecting the author.

verbs, are considered more cautiously and acutely, than they are by his successors; so that his dictionary is the best which has remained to us from those times, to judge from the numerous specimens of it which *Pinsker* has printed[1]. Besides the dictionary, he wrote a book upon the vowels and accents (*Sepher ha-Nikkûd*), as well as commentaries upon parts of Scripture, e. g. upon the Psalms, the Song of Solomon, &c.

About 1050 after Christ, one *Ali ben Suleimân* wrote a large Hebrew dictionary in the Arabic language, for which he took that of *David ben Abraham* as the model. He himself says in the preface, that he had before him an extract from David's work composed by *Abu Sa'id Levi ben Jephet*, which he had laid at the foundation of his work and enriched with independent additions. According to his own account, he made use of the works of *Ibn Chayyûg* (Jachja Ibn Davud), *Ibn Koreish* and *el-Sheich el Fâzl Abu'l-Farâg Harûn* alone, in his lexical treatise, besides that of David. Like his predecessors he did homage to the old lexical system in the establishment of roots from two or one consonant-letter only; and found in *Ibn Chajjûg's* assumption of their triliteralness an innovation to be rejected. He supplied the missing words and stems in the dictionary of David; but sometimes inserted sections of his own upon grammatical subjects, which bore particular titles. If too great an admixture of (Karaite) exegesis is seen in the dictionary of *David;* the work of *'Ali*, on the contrary, is distinguished by rich grammatical additions. Of the peculiarities of this *Iggaron*[2] it is especially to be noted, that it often corrects difficult words of Scripture by adopting changes of letters, and even substitutes others for them occasionally; that uncommon words are sometimes explained according to the sense and connection, at other times from the language of the Mischnah and Talmud, from the dialect of the Targûm which is here called Syriac, and often from the Arabic very successfully. He is also the first that occasionally explained proper names. Although his copy of Scripture was accurately supplied with vowels, accents and Masora, and he had before him the works connected with these, he still moved very freely, attending, where it seemed necessary, neither to them nor to the K'ri and K'tib[3]. The works of *Hûja ben Sherira*, the famous teacher of the academy at Pumbadita (born 969, died 1038), which are not unimportant for Hebrew philology, should be particularly noted. Besides commentaries on most of the books of Scripture, which are quoted occasionally by Ibn Esra, David Kimchi and others[4], he wrote a Hebrew grammar (סֵפֶר דִּקְדּוּק) mentioned by *Ibn Bal'am* in his grammatical dissertations upon the particles (part. נָגַד) and upon the verba denominativa (verb אָשַׁשׁ)[5]. Also, a Hebrew dictionary called الحاوى (el-Châvi), that is *the gathering*, translated into Hebrew by Ibn Esra as סֵפֶר הַמְּאַסֵּף, which is arranged alphabetically after

[1] Likk. T. 122—167. — [2] Enumerated in 18 points by *Pinsker*, Likk. T. 177—182. Each letter is called *Bâb* (gate), and consequently the whole consists of 22 gates. — [3] The manuscript of this dictionary is with *Firkowitsch*, and is not rightly described in *Geiger's* scientific Journal III. 442. no. 1; but is completely so by *Pinsker* I, l. T. 175 seq. It forms a folio volume of thick parchment-like paper, containing 429 leaves. *Pinsker* gives there the large preface in the Arabic original, with his Hebrew translation, and then frequent examples from the dictionary itself, in his Hebrew translation. — [4] See *Rapaport's* biography of *Hâja* (printed in Bikkure ha-Ittim of 1830) note 28. — [5] In ms. at Paris. Bibl. Imper. AF. II. 497.

the manner of many Arabic dictionaries where the order is regulated by the last radical letter (e. g. רצד under Daleth). In this dictionary written in Arabic, which extended to the Biblical Chaldee also, the language of the Mishna, as well as a comparison of the Arabic, and sometimes even of the old Persian, was applied to the explanation of Hebrew words, as may be seen from the quotations of *Ibn Balʿam* in his commentary upon the Pentateuch [1], of *Ibn Esra* [2], of *David Kimchi* in his book of roots [3], his grammar and his interpretations of Scripture [4], of *Rashi* [5] and others.

We now return to Spain, where Hebrew grammar and lexicography had received in the 11th and 12th centuries that highest development which gives the tone even to our own time. The grammarian *Isaak ben Saul* in Lucena, a disciple of *Ibn Sarûk* and teacher of *Ibn Gʿanâch*, wrote a dictionary (אגרון), which *Levi ben Jephet* expressly quotes [7]; and from which *Ibn Gʿanâch* [8], *Mose Ibn Esra* [9], and *Abraham Ibn Esra* [10] took explanations. *Isaak Ibn Chiquitilla* [11] in Cordova, a disciple of *Ibn Sarûk* and teacher of *Ibn Gʿanâch*, also wrote explanations of Hebrew words, possibly in the form of a dictionary [12].

This history may now close with that distinguished inquirer in the department of the study of the Hebrew language, who became a model to his later contemporaries (*Jehuda Ibn Balʿam*, *Mose Ibn Chiquitilla*, *Salomon Ibn Gebirol*), and to his immediate successors (*Ibn Esra* and both the *Kimchis*). This inquirer was *Abu'l-Walid Merwân Ibn Gʿanâch* [13] of Cordova, called in Hebrew *Jona* (born 985). Here belongs first his great linguistic work *Kitâb el-Tankich*, i. e. "book of inquiry" (كتاب التنقيح), in Hebrew ספר דקדוק, which is divided into two great parts, of which the first, *Kitâb el-Luma'*, that is "book of variegated fields", in Hebrew ספר הרקמה, treats at length of Hebrew grammar; the second, *Kitâb el-Azûl*, that is "book of roots", is a Hebrew dictionary. The dictionary is the only one which *Ibn Esra* mentions by name of the seven works of *Ibn Gʿanâch*, and designates as valuable; *Ibn Parchon*, who himself made a Hebrew translation of it, thinks it worth while to treat of it [14];

[1] On Numbers and Deuteronomy preserved in Oxford (see Chalûz II. p. 60). The dictionary of *Hâja* is there expressly called *el-Châvi*, as in Tanchûm upon Judges 8, 16. — [2] Frequently in his grammatical and exegetical writings, as at Deut. 32, 39; Is. 46, 8; Am. 1, 27; Ps. 58, 10; Job 41, 15; 6, 10; 13, 27; 21, 32. In the preface to Mosnajim he says of it: "it is full of learning, and perfect beauty", and to judge from the conclusion there, it was written בלשון ההגריים. — [3] Articles אחל, באשׁ, בלע, גדל, דאה, חגג, חמד, טלא, מור, נחל, נקד, עגר, ערער, פרד, רצד, שׁקד, הצדה. — [4] e. g. on Is. 5, 5; 35, 14; Jer. 12, 6; Ezek. 19, 10. — [5] On Judges 4, 19; Hos. 3, 4. — [6] *Hâja* has also given explanations of difficult Talmudic words from the Arabic or Persian, e. g. of סנונית (see *Kimchi's* dictionary, article שׁמם); and one perceives this from his remarks upon the Mishna-order Tohorot, which have just been printed. — [7] *Pinsker*, Likk. S. 65. He names the author דמן דקדק. — [8] *Kimchi*, dictionary, article ריר. — [9] See *Wolf's* Bibl. Hebr. vol. III. p. 4. — [10] On Deut. 32, 17; Is. 27, 5; Sephat Jeter no. 68. — [11] Arabic حقطيلة in *Ibn Ganâch*. — [12] Quoted by *Ibn Gʿanâch* in his "Supplementer" (*el-Mustalchik*) to *Ibn Chajjûg's* work, on article נוח; and this by *David Kimchi* in Michlol on יצק. He also had a share in the replies to *Ibn Labrâth;* see *Pinsker*, Likk. S. p. 159. 161 and 165. — [13] On account of the meaning of גנאח (wing) *ST. Falaquéra* names him in the Mebakkesh p. 24 בעל הכנפים; and in a manuscript of the Kitâb el-Luma' (at Oxford), there follows in the address immediately after the name the witty saying ובעל כנפים יגיד דבר. — [14] Mosn. preface; Ibn Parchon, preface to his Aruch.

and the translations of it by *Isaak ha-Levi*, *Jehudah el-Barǵeloni*, *Salomo Ibn Parchon* and *Samuel Ibn Tabôn*, of which only the latter are preserved[1], sufficiently prove its high importance. In this dictionary he made use of the works of *Ibn Koreish* and *Saadia*, the writings of *Ibn Sarûk*, and his teacher *Ibn Chayyûǵ*, but with a thorough sifting of existing materials, with a profound use of Arabic and Aramaean dialects and Talmudic traditions, and with an exact observance of the Masoretic laws and precepts, as well as the received Tiberian rules respecting vowels and accents. *Dukes* has already shown[2], how frequently *Ibn Esra* in his expositions of Scripture and grammatical writings (Mosnajim, Zachot, Sapha Berura), *Kimchi* in the Michlol and book of roots, and later authors too, quote him as an authority. The first part of his work on the language (מחברת הדקדוק) is, as already mentioned, his Kitâb el-Luma', in Hebrew ספר הדקמה, a copious grammar of the Hebrew language in 46 sections, on which *Joseph Ibn Caspe* is said to have written a commentary[3]. This work lies, in the original Arabic copy, as well as the dictionary[4], still unprinted at Oxford; the Hebrew translation of *Jehuda Ibn Tabôn* is at Paris (no. 473 and 490) in two mss.; and *Heinrich Ewald* has supplied us with an excellent description of the contents[5]. *B. Goldberg* has collated these two Paris manuscripts of the grammar; and the learned *Raphael Kirchheim* has published them, with a biography of Ibn G'anâch (Frankfort on the Main 1856. 8vo); at the end of which the objections to Ibn G'anâch's grammar are printed from the manuscript of *Maʿase Ephod*[6].

If we survey the writings of *Ibn G'anâch*, the great linguistic work, as well as his other small treatises, we are involuntarily impressed with the view, that a profounder knowledge of the vowel- and accent-system was already lost in part in the 11th century; more than 500 years having passed since its

[1] *Ibn Tabôn's* translation of the dictionary is found in the Vatican no. 54, and in Madrid (see De Castro); a postscript in the former contains a notice of the 3 earlier translations. The Arabic original text is at Oxford (Ure, no. 456 and 457). Extracts from a Hebrew translation, which an earlier possessor of *Profiat Duran's Maase Ephod* wrote on the margin, have been communicated by *Luzzatto* in K. Ch. V. page 34 seq. *Pococke* in his commentaries, and *Schnurrer* in his philological dissertations, have given extracts from the Arabic. *W. Gesenius* made very copious extracts from the Arabic original, and used them in his Thesaurus. — [2] Literaturhistorische Mittheilungen &c. (Stuttgart 1844. 8vo) in the article "Jona ben G'anâch". — [3] *Delitzsch*, catalogue of the Hebrew manuscripts in the Leipzig Rathsbibliothek, p. 304. — [4] Ure, no. 455. — [5] Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des alten Testaments (Stuttgart 1844. 8vo) p. 141—149. — [6] By the way, the smaller writings of Ibn G'anâch, which are preserved in Arabic (Ure, no. 134—136) and always furnish a contribution to his philological activity, may be here enumerated: a) *Kitâb el-Mustalchik*, that is "the supplementer", containing nothing more than appendices and corrections to Ibn Chayyûǵ's two works ספר הגוח and ספר הכפל. b) *Risâlet el-Tanbîh*, that is "a letter of awakening", addressed to an anonymous friend, in which he repels the attacks upon the above-mentioned book. c) *Risâlet el-Takrîb w'al-Tashîl*, that is "a letter of approximation and facilitating", in which the science of grammar is made clear for beginners, and what is difficult of comprehension in the writings of Ibn Chayyûǵ, is explained. d) *Kitâb el-Taswîh*, that is " book of adjustment" of the objections to Ibn Chayyûǵ, with the attacks upon the same. There is also e) the *Kitâb el-Tashwîr*, that is "the book of putting to shame", in which the attacks and objections of *Samuel ha-Nagid* are repelled. This has not been preserved in manuscript.

invention. *Ibn G'anâch* himself complains in the preface to his grammar, that a knowledge of the Hebrew language was only looked upon in his time as a secondary thing. But nothwithstanding our scantier knowledge of this part of Hebrew philology, history cannot refuse him the testimony, that by means of his glowing zeal and comprehensive studies, he became the restorer, and for us the new founder of Hebrew grammar and lexicography. All that had been attained in this department of science in the first thousand years; what the family of the *Kimchi*, what *Ibn Esra*, *Rashi* and their successors had accomplished, which afterwards became a type and incentive to Christians in their scientific researches into Hebrew, finds its culminating point in those works of Abu'l-Walid Merwân Ibn G'anâch, in which the close of the first, and the beginning of the second thousand years, meet together.

Coptic Alphabet.

The 25 letters formed entirely after the Greek, to which 6 were added, borrowed from hieroglyphic pictures, making 31 in all, are the following:

Form.		Name.	Pronunciation.	
Ⲁ	ⲁ	Ⲁⲗⲫⲁ	α, a,	frequently pronounced *e*.
Ⲃ	ⲃ	Ⲃⲓⲇⲁ	β, b	
Ⲅ	ⲅ	Ⲅⲁⲙⲙⲁ	γ, g	
Ⲇ	ⲇ	Ⲇⲁⲗⲇⲁ	δ, d	
Ⲉ	ⲉ	Ⲉⲓ	ε, ĕ,	sometimes pronounced *a*.
Ⲍ	ⲍ	Ⲍⲓⲧⲁ	ζ, z	
Ⲏ	ⲏ	Ⲏⲧⲁ	η, ē	
Ⲑ	ⲑ	Ⲑⲓⲧⲁ	ϑ, th	
Ⲓ	ⲓ	Ⲓⲁⲩⲧⲁ	ι, i	
Ⲕ	ⲕ	Ⲕⲁⲡⲡⲁ	κ, k	
Ⲗ	ⲗ	Ⲗⲁⲩⲗⲁ	λ, l	
Ⲙ	ⲙ	Ⲙⲓ	μ, m	
Ⲛ	ⲛ	Ⲛⲓ	ν, n	
Ⲝ	ⲝ	Ⲝⲓ	ξ, x	
Ⲟ	ⲟ	Ⲟ	ο, ŏ	
Ⲡ	ⲡ	Ⲡⲓ	π, p	
Ⲣ	ⲣ	Ⲣⲟ	ϱ, r	
Ⲥ	ⲥ	Ⲥⲓⲙⲁ	σ, s	
Ⲧ	ⲧ	Ⲧⲁⲩ	τ, t	
Ⲩ	ⲩ	Ⲩⲉ	υ, ue	Before vowels or at the beginning of syllables like *v*; at the end like *u*.
Ⲫ	ⲫ	Ⲫⲓ	φ, ph	
Ⲭ	ⲭ	Ⲭⲓ	χ, ch	
Ⲯ	ⲯ	Ⲯⲓ	ψ, ps	
Ⲱ	ⲱ	Ⲱ	ω, ō	
Ϣ	ϣ	Ϣⲉⲓ	sh	
Ϥ	ϥ	Ϥⲉⲓ	f, ph,	Greek φ.
Ϧ	ϧ	Ϧⲉⲓ	kh,	corresponding to the Arabic خ, to the Greek κ and χ.
Ϩ	ϩ	Ϩⲟⲣⲓ	h	or the spiritus asper (ʿ) of the Greeks.
Ϫ	ϫ	Ϫⲁⲛϫⲓⲁ	dsh,	Arab. ج
Ϭ	ϭ	Ϭⲓⲙⲁ	k, gh, sh	among the Greeks expressed by κ and χ in proper names.
Ϯ	ϯ	Ϯⲓ	ti	

In the Coptic language, which arose out of the Egyptian in the second century after Christ, three dialects are distinguished, the Sahidic (Thebaic), Memphitic, and Bashmuric, the first of which has an inclination for the harder, the last for the softer letters. Each of these has also its peculiarities, both with relation to the changes of consonants and its vowels and diphthongs.

Syriac Alphabet.

The 22 letters, in form, name and pronunciation, are as follows:

Form.			Name.	Pronunciation.
At the end.	In the middle.	At the beginning.		
	ـܠـ	ܐ	Olaf	ʾ of the Greeks, ℵ of the Hebrews.
ـܒ	ـܒـ	ܒ	Bêth	b or bh (v)
ـܓ	ـܓـ	ܓ	Gomal	g or gh
	ـܕـ	ܕ	Dolat	d or dh
	ـܗـ	ܗ	Hê	h
	ـܘـ	ܘ	Wâw	w
	ـܙـ	ܙ	Zain	ζ of the Greeks, the French z.
ـܚ	ـܚـ	ܚ	Chêth	ch the German *cḧ* in *Rache*, the Scotch *cḧ* in *loch*.
ـܛ	ـܛـ	ܛ	Thêth	th or t
ـܝ	ـܝـ	ܝ	Jûd	y
ـܟ	ـܟـ	ܟ	Kof, Chof	ch, palatal k
ـܠ	ـܠـ	ܠ	Lomad	l
ـܡ	ـܡـ	ܡ	Mîm	m
ـܢ	ـܢـ	ܢ	Nûn	n
ـܣ	ـܣـ	ܣ	Semkat	s
ـܥ	ـܥـ	ܥ	Eê	the Hebrew ע
ـܦ	ـܦـ	ܦ	Pê	p, also ph or f
		ܨ	Zodê	ṣ of the roof of the month, ṣ, Hebrew צ
ـܩ	ـܩـ	ܩ	Kôf	k guttural, or q̇
	ـܪـ	ܪ	Rîsch	r
ـܫ	ـܫـ	ܫ	Schîn	sh or ś
	ـܬـ	ܬ	Tau	t or th, also ṭ, Engl. *th*.

The five vowels in Syriac are sometimes expressed by points, sometimes by signs borrowed from the Greek. The vowels consisting of points are: *a* ـ *P'tocho*, *e* ـ *R'bozo*, *i* ـ *Ch'bozo*, *o* ـ or ـ *S'kofo*, *u* ـ or ـ *Ezozo*. The vowels derived from the Greek, and similarly named are: *a* ـ, *e* ـ, *i* ـ, *o* ـ, *u* ـ. Of other orthographical signs or such as are necessary for reading, it is only necessary to note the following: 1. *Ruchocho*, the fine point beneath the letters ـحـ ـصـ, when they are aspirated, and 2. *Kuschoyo* above the same letters, when they are pronounced hard and without aspiration. 3. *Marhëthono* is the name of a line above a vowelless letter which is followed by a like vowelless one, to denote its rapid pronunciation with the following consonant. 4. *Mehagyono* is a line below the vowelless letter which is followed by a like one, denoting its pronunciation with a short *e* or *a*. 5. *Lineola occultans* is a line under a letter not to be pronounced. 6. *Ribaj* are the two horizontal points above a word, to distinguish the plural from the singular when they are not distinguishable by consonants.

Arabic Alphabet.

The series of 28 Arabic letters, three of which stand for vowels also, is as follows:

Form.				Name.	Pronunciation.
Coupled with the preceding and following letters.	Coupled with the preceding letter.	Coupled with the following letter.	Not united with another letter.		
ـا	ـا	ا	ا	Èlif	ʾ of the Greeks, Hebr. א.
ـبـ	ـب	بـ	ب	Bê	b
ـتـ	ـت	تـ	ت	Tê	t
ـثـ	ـث	ثـ	ث	T̲ê, thê	t̲ or th, Greek θ.
ـجـ	ـج	جـ	ج	Ǵîm, Dshim	ǵ, g in French before *e* or *i*.
ـحـ	ـح	حـ	ح	Ḥâ	h, a sharp h, Hebr. ח
ـخـ	ـخ	خـ	خ	H̲â, Châ	ch, like *ch* in *Rache* in German.
ـد	ـد	ـد	د	Dâl	d
ـذ	ـذ	ـذ	ذ	D̲âl, Dsal	d̲, a lisping d
ـر	ـر	ـر	ر	Rê	r
ـز	ـز	ـز	ز	Zê	z in English and French.
ـسـ	ـس	سـ	س	Sîn	s, Hebr. ס or שׂ
ـشـ	ـش	شـ	ش	Shin	sh, ś
ـصـ	ـص	صـ	ص	Ṣâd, Zad	ṣ, a sharp *s*, Hebr. צ
ـضـ	ـض	ضـ	ض	Ḍâd	ḍ, a flat *s*
ـطـ	ـط	طـ	ط	Ṭâ, Thâ	ṭ, th
ـظـ	ـظ	ظـ	ظ	Ẓâ, Tsâ	ẓ, a lisped ṭ
ـعـ	ـع	عـ	ع	ʿAin	ע of the Hebrews.
ـغـ	ـغ	غـ	غ	Ġain	ġ, a rough, guttural *r*
ـفـ	ـف	فـ	ف	Fê	f
ـقـ	ـق	قـ	ق	K̲âf	k̲, a guttural *k*, Hebr. ק
ـكـ	ـك	كـ ـكـ	ك	Kôf	k, a palatal *k*

Form.				Name.	Pronunciation.
Coupled with the preceding and following letters.	Coupled with the preceding letter.	Coupled with the following letter.	Not united with another letter.		
ـلـ	ـل	لـ	ل	Lâm	l
ـمـ	ـم	مـ	م	Mîm	m
ـنـ	ـن	نـ	ن	Nûn	n
ـهـ	ـه	هـ	ه	Hê	h pronounced sharp.
—	ـو	—	و	Wâw	v, w and û
ـيـ	ـى	يـ	ى	Yê	y, i

Besides the three consonants Èlif, Wâw and Yê, which were formerly used to denote the vowels *â*, *î* and *û*, the following signs for short vowels were introduced at a later period: 1. ◌ـَ, *Fatah*, *a* or *e*; 2. ◌ـِ, *Kasr*, *i* or *y*, sometimes *e*; 3. ◌ـُ, *Damm*, *o* and *u*. The other signs for reading are: 1. ◌ـْ *Gazm* or *Sukûn* (rest), corresponding to the *Sheva* of the Hebrews. 2. ◌ـّ, *Tashdîd*, a sign of the doubling or strengthening of a consonant, corresponding to the *Dagesh forte* of the Hebrews. 3. ◌ـٔ, *Hamz* (stitch), a sign arising out of ع over *Elif*, to express it as a consonant, i. e. the spiritus lenis; also over *Wâw* and *Yê*, when they come in place of such Elif. 4. ◌ـٰ, *Wazl* (union), is the sign over *Elif hamzaed*, whose vowel is absorbed by the preceding; which appears with Elif of the article, the imperative of the first form of firm verbs, &c. 5. ◌ـٓ, *Madd* (extension), put over an extended Elif, when a mere *Hamz* is written for the hamzaed Elif which immedlately follows.

א

א, called אָלֶף (=אֶלֶף), *'Alef*, properly signifies as a name *Ox*, Plutarch quaest. symp. IX 2 § 3; the letter had actually among the Phenicians the outlines of an ox's head 𐤀, 𐤀, but originally it only expresses the initial sound of this word, which was *ἀ*. The *Ἄλφα* of the Greeks is the same name, but its form is derived from the Phenician Alef-figure and it stands at the head of the original 22 letters in the western alphabets which are formed in imitation of the Greek, as it does also after the Phenician, in the other Semitic alphabets. As a numeral, though not in the old Biblical Hebrew, *'Alef* signifies 1; with two points or a little stroke above (א̈, א̄) 1000; as an abbreviation it is said to express in Phenician monuments אֶבֶן *monumental stone*, more rarely אֶשׁ *man*.

The pronunciation of *'Alef* as a consonant consists in the gentlest guttural sound inaudible without a vowel, which may be compared with the Greek *spiritus lenis* (᾿) forming along with the breathing ה, which is partially audible, a proper sound which can then be pronounced with all the vowels, like every other consonant, as אָב 'āb, אֵבוּם 'ēbûs, אֹמַר 'ōmar &c. As a vowel-letter *'Alef*, though seldom, expresses *â*, as in קָאם kâm Hos. 10, 14, לָאט lâṭ Judges 4, 21, רָאמוֹת râmôt Prov. 24, 7, דָּאג dâg Neh. 13, 16, רָאשׁ râsh Prov. 10, 4, עֲזָאזֵל 'asâsêl Lev. 16, 8, בִּצָּאתָו Ez. 47, 11 K'tib, ât, viz. as a plural-ending, אך âkh as a *suff.*, where indeed, since the introduction of written vowels, the vowel letter seems superfluous. But *'Alef* is also used for ê, so far as the A-sound generally passes into the E-sound, used in the middle of the word, as רֵאשׁ Prov. 6, 11, יָנֵאץ Eccles. 12, 5 and others. As a syllable-divider *'Alef* is also a consonant, e. g. יִשְׁאַל pronounced *Yish-ʾal*.

By the twofold use of *'Alef* as a consonant and a vowel the following cases are to be explained. 1. The occasional sounding of the *'Alef* after final syllables with î, ô, û long, denoted by ו and י, when an A-tone follows those syllables; a peculiarity that may have been afterwards obliterated in pronunciation. Thus e. g. in נָקִיא Jo. 4, 19; הָלְכוּא Jos. 10, 24; אָבוּא Is. 28, 12; עִדּוֹא Zech. 1, 7; יָפוֹא Ezr. 3, 7; רִבּוֹא Neh. 7, 66, where this rare orthography has been preserved from the remains of a pronunciation which was afterwards lost. See these words. *a* or *e* in terminations, usually with ה–, are sometimes to be found combined with א–, in the Aram. or Phenic. manner, as צוֹבָא, סִיסְרָא, yet also archaically in proper names, עֻזָּא, צִיבָא, גֵּרָא, יִתְרָא &c. In many, however, *a* is contracted from *ai*, as עֲמָשָׂא from עֲמָשַׂי. — 2. The prefixing of *'Alef* in words beginning with a vowel, the vowel attaching itself to the *'Alef* as if to a consonant, e. g. אוֹ *'ô*, אוֹר *'ôr*, אִישׁ *'îsh* &c.; and in the later Aramaean pronunciation *yi* or *ye* are sometimes absorbed in *i* and then augment the original Alef-sound, e. g. אִישַׁי (יִשַׁי) *p. n.* 1 Chr. 2, 13; אִשׁ (יֵשׁ) *it is* Mic. 6, 10; אִזְכֶּה (יִזְכֶּה) 6, 11 (as some would read). — 3. The same is the case where a syllable beginning with *y* or *w* has weakened the *y* or *w* into vowels, e. g. עַרְבִאִים, גְּדָאִים, צְבָאוֹת, צְבֹאִים, נָאוֹת, פְּתָאִים out of עַרְבִיִּים, גְּדָיִים, צְבָיוֹת, צְבוֹיִם, נָוֹת and פְּתָיִים, where the original forms still appear. — 4. But on the contrary where the initial syllable vowelled in â, ê or ô appears hardened into a semivowel on account of the preceding vowelled final sound, there is a sign of the later pronunciation approaching

to the Aramæan, e. g. דָּנִיֵּאל out of דָּנִיאֵל; דּוֹיֵג (דּוֹאֵג) 1 Sam. 22, 18; הַיּוֹצֵר (הָאוֹצָר) Zech. 11, 13; וַיֹּאמַר for וָאֹמַר 2 Sam. 1, 8; Zech. 4, 2; Neh. 5, 9; 7, 3; אֶבְיָסָף 1 Chr. 6, 8 out of אֲבִיאָסָף Ex. 6, 24. — 5. In â preceding, *'Alef* loses its short *a* and then appears only as orthographical, as in הָאסַפְסֻף Nu. 11, 4 (הָאֲסַ־), or is entirely lost, e. g. הָרַמִּים (הָאֲרַמִּים) 2 Chr. 22, 5; הָסוּרִים (הָאֲס־) Eccles. 4, 14; מָסֹרֶת (מַאֲסֹרֶת) Ez. 20, 37; וָאַבֶּדְךָ (וַאֲאַ־) 28, 16; הָשְׁפוֹת (הָאַשְׁפּוֹת) Neh. 3, 13; more rarely is this the case in the short *a* preceding, as וַאעְשֹׁר (out of וַאַעְשֹׁר) Zech. 11, 5. — 6. After the *spiritus lenis* of the *'Alef* is lost and the vowel it bears is the only thing remaining, the vowel so left attaches itself to the preceding vowelless consonant so that the *'Alef* either remains otiose, e. g. פֻּארָה (פְּאֻ־) Is. 10, 33; שָׁאט (שְׁאָט) Ez. 25, 6; נשׁאים (נְשָׁאִים) Neh. 5, 7; בֹּדָאם (בֹּדְאָם) 6, 8; נָשׂוּא (נָשְׂאוּ) Ps. 139, 20, or entirely disappears, e. g. שֵׂת (שְׂאֵת) Job 41, 17; שֵׁלָה (שְׁאֵ־) 1 Sam. 1, 17; תּוֹמִים (תְּאֹמִ־) Gen. 25, 24. Sometimes, however, the vowel of the *'Alef* attaches itself to the preceding syllable-closing consonant, by which the syllable is altered, e. g. מְלָאכָה, לִקְרַאת, מְרֹאוֹן Jos. 12, 20, אֶחָב Jer. 29, 22, חֵמָה Job 29, 6 out of מַלְאָכָה, לִקְרַאת, מַרְאוֹן, אַחְאָב, חֶמְאָה, and many others.

אַ or אֶ appears 1. as a prefixed sound in many words, whose beginning appears too hard to be uttered by two consonants the first of which is vowelless, in order to modify the double sound by the prefixed vowel *a* or *e* which again is sustained by *'Alef*. Thus אֶצְעָדָה *bracelet* besides צְעָדָה, אֶזְרֹעַ *arm* besides זְרֹעַ; also where the strong form no longer appears, e. g. אֶפְרֹחַ *brood*, אֶצְבַּע finger. 2. as a prepositive in the adjective formation, in order to express an intensive, emphatic or abiding quality, e. g. אַכְזָר *horrible*, *wild*, אַכְזָב *lying*, אֶזְרָח *native*, אַחְלָם *firm*, *hard*, אַזְנָח *decaying*, and many others.

אֲ or אֱ sometimes serves as a prepositive where the word begins with a consonant which has its firm vowel, e. g. אֲגוֹרָה (גֵּרָה = גּוֹרָה) *corn*, a small coin; אֱגוֹז *a nut;* אֲבַעְבֻּעָה *a pustule;* אֲזִקִּים besides זִקִּים *chains;* אֲגַרְטַל *basin*, *cup*. Comp. Phenician אֲדָם (pronoun. edom) *blood*, Augustin on Psalm 136; Aram. אֲדַם; אֲגָדֵר equivalent to גָּדֵר; אֲחִידָא *riddle;* אֲגַן *garden;* Mod. Greek ἔσυ for σύ; Gr. χθές and ἐχθές, Lat. status, Fr. état. But the short vowel prepositive became already a firm vowel forming a separate syllable by the doubling of the following sound, in many words of northern Palestine, e. g. אַפִּרְיוֹן *a sedan* out of פִּרְיוֹן (Syr. ܦܪܝܘܢܐ *cradle*), אַפֶּדֶן *palace* out of פֶּדֶן, Ar. فدن; more frequently in Aram. e. g. אִדַּם *blood*, אַגַּן *garden*, and many others. Yet the prosthetic אֲ, אָ, אֱ in אֱזִי, אֱהִי, אֲשֶׁר, אָכֵן, and others, are not to be explained on this principle.

In the more complete root- or stem-formation, which has three sounds, *'Alef* is regularly *unorganic* in relation to the mother-form or primitive root, i. e. it does not belong to the original formation of the root, whether the mother forms in such roots made with *'Alef* be organic and the last forms, or whether they hold good as such only relatively to the derivative ones. This farther development is made by *'Alef:* 1. as an *initial* sound to simple monosyllabic primitive roots, in order to form firm stems with two sounds, e. g. אָבַד (root בד), אָבַח (root בח), אָבַךְ (root בךְ), אָבַל (root בל), אָבַק (root בק), אָבַר (root בר), אָגַד (root גד). The inorganic and perhaps at first simply inseparable prefix *'Alef* is easily recognised in this formation, in as much as its relative mother forms are found in the language itself partly without the prepositive, partly with other prefixes, as e. g. the above primitive roots in בַּד, נָ־בַךְ, בָּךְ, נָ־בַל, בָּק, גָּ־בַר, גָּד, and many others. It is only where such *'Alef* is evidently dialectic and softened from ע, e. g. אָגֵם out of עָגֵם, that there is no real Alef-initial

sound. — 2. As a *medial* sound, where *'Alef*, developing itself out of the middle vowel *a* in monosyllabic stems, became so firm as to give rise to stems with three sounds, e. g. רָאַם, לָאַט, בָּאַר, בָּאַשׁ, דָּאַב, דָּאַג, לָאַב, שָׁאַף &c., whose relative mother forms sound as רָם, לָט, בָּר &c., and still appear partly in the language itself, partly in the circle of Semitism. Even here the *'Alef* appears as a stem-sound and consequently organic, when it is dialectically interchanged with *'Ayin* or is softened from it in certain cases, e. g. תָּאַב, שָׁאַל, שָׁאַן, גָּאַל besides תָּעַב, שָׁעַל, שָׁעַן and גָּעַל, which comparisons of roots within Semitism easily confirm. — 3. As a *final* sound, where by adding an *'Alef* monosyllabic roots are farther developed into dissyllabic ones, e. g. בָּדָא (root בד), בָּזָא (root בז), בָּטָא (root בט), בָּרָא (root בר) and many others.

אָב (*c.* אֲבִי, as in the cognate words אָח, חָם, *c.* אֲחִי, חֲמִי; once *c.* אַב, in order to denote an ancient proper name, in proper names however more frequently אַב־ besides אֲבִי־, אֲבוּ־ and אֶב־; with *suff.* אָבִי, where the *i*, as a remnant of the root-form with three sounds, unites with the *i* of the *suff.;* farther אָבִיו, אָבִיךָ, where the fore-tone *a* remains because the accent rests upon *i*, but on the contrary elsewhere אֲבִיכֶם, אֲבִיהֶם; the *pl.* אָבוֹת, *c.* אֲבוֹת, with *suff.* אֲבוֹתַי, אֲבֹתֵיכֶם, proceeds from a primitive form אָבוּ, which is more frequent in Aramaean, as אֲבוּ־הִי, אֲבוּ־ךְ, ܐܒܘܟ, and in Arab. ابو in the construct state, and then the feminine plural ending, which originally expresses nothing more than the collective idea of *parents*, is blended with this form) *father*, and principally *begetter*, cognate in sense מוֹלִיד; the commonness of this usage makes it unnecessary to quote examples. Setting out with this fundamental conception the Hebrew frequently uses it in a tropical sense viz. 1. the spiritual begetter, i. e. *creator*, *God* Jer. 2, 27; Deut. 32, 6; Is. 63, 16; 64, 7. In the honorary Messianic title אֲבִי־עַד Is. 9, 5 it should therefore be translated, *Father*, i. e. *God of eternity*, *the Eternal*, as χρόνου πατήρ in the Orphics means Saturn-Hercules: comp. אָב in proper names. — 2. Preserving the leading qualities of a father the word is next used to denote *benefactor*, *care-taker*, *supporter*, Job 29, 16; *a beneficent ruler* Is. 22, 21; or a spiritual *benefactor* and *care-taker*, i. e. *teacher*, *instructer*, *counseller*, particularly in salutations and addresses to priests and prophets Judges 17, 10; 18, 19; 2 Kings 6, 21; 13, 14, whereas on the contrary teachers and prophets employ *son* and *daughter*. Comp. Aram. אַבָּא *master*, *teacher;* in the church *abbas*, *papa*, *pope*, and many others. — 3. From the latter spiritual sense the Hebrew sometimes expresses by *'Ab counsellor*, *chief adviser* of a higher personage, hence *Visier*, وزير; for example, Joseph is so called Gen. 45, 8; δεύτερος πατήρ Haman is called Gr. Est. 13, 6, and Lasthenes is termed πατήρ 1 Mac. 11, 32; as also a king calls himself *son* in relation to a prophetic counsellor 2 Kings 8, 9. — 4. From the father's prerogatives the Hebrew expresses by the word still farther, *lord*, *possessor*, *holder;* hence the figurative expression, I salute the grave, *Thou art my lord*, Job 17, 14, i. e. the grave possesses me. But this signification commonly appears only in proper names compounded with אֲבִי־, אֲבוּ־, אַב־, comp. אֲבִי־עַלְבוֹן, אֲבִיגַיִל, אֲבִיטוּב, אֲבִיחַיִל, אֲבִיהוּד, אֲבִיהַיִל, אֲבִיטַל, in order to express the possession and mastery of a power or virtue &c., i. e. to possess strength (עַלְבוֹן), power (חַיִל), fame (הוּד), splendor (הַיִל), protection (טַל), goodness (טוּב), light (יוֹם = יָם) &c. as the proprietor and lord (אַב), so to speak. Elsewhere אָב is used in surnames in more artificial language, as in the Arabic, e. g. ابو المعالى 'Abul-ma'ali, father of dignities, i. e. estimable, ابو الحسن Abul chusni, father of beauty, i. e. peacock. — 5. In so far as the father is the founder of a domestic society, a race or a family, *'ab* denotes among the Hebrews

head of a family or progeny (cognates in sense נָשִׂיא, שַׂר, בֵּית־אָבוֹת, רֹאשׁ, אַלּוּף, רֹאשׁ הַמַּטֶּה), hence בֵּית־אָב *family-circle, the domestic society of an ancestor;* from which follows the signification *grandfather, ancestor, forefather* Gen. 28, 13; *head* or *ancestor* of a people Gen. 10, 21; אַב־הֲמוֹן גּוֹיִם Gen. 17, 4 5 *progenitor of a number of nations*, where the construct אַב־ is chosen for אֲבִי־, in order to explain אַבְרָהָם. When *ancestor* is not clear enough in relation to an older forefather, the word רִאשׁוֹן is added to designate the primitive progenitor Is. 43, 27. — 6. According to the latter view the Hebrew uses it figuratively to express the progenitor of a company, the founder of a corporation or art (Phenician רַב, e. g. רַב חָרָשׁ Kit. 4, 3 head-architect, as also in later Hebraism) the *creator* and *inventor, the first doer* Gen. 4, 20; 4, 21 the beginner of all that play on the harp and pipe; next the *first framer* and *fashioner*, Job 38, 28. — For the signification of אָב in proper names see under אֲבִי and אַב. On אָבִי 2 Kings 5, 13, Job 34, 36 see אָבִי.

The organic form of אָב was originally perhaps *ʾab*, in the grammatical formation of the language אֲבוּ and אֲבִי, which is still preserved in *c.;* out of this אָב appears to have been smoothed away in the development of the language, and the construct forms אֲבִי and אֲבוּ, the *plural* אָבוֹת, Arab. ابوات, are so to be explained. Similarly as in Hebrew is the Phenician אָב *c.* אֲבִי Kit. 13, 2, with *suff.* אָבִי Mel. 4, 5, *pl.* אָבֹת Kit. 1, 3 entirely of the same formation. Another old form was אָבֶה, and *He* explains the Aramæan plurals אֲבָהָן, ܐܒܗܢ and ܐܒܗܝܢ, Arab. ابهات as well as the appearance of *He* in the construct state in some Semitic languages. But as the forms look like derivates from ל״ה they have been taken as if they came from אָבָה in the sense of *to beget* (cognate אָבַב), which may be right as to form with relation to their appearance in the circle of the development of language; but the primitive root *ʾab* must be regarded in itself as identical with the *pa* in patri in Sanscrit, *pa* in pater, *va* in vater.

אַב *m. God*, as אָב above, conceived of as the creator, benefactor, care-taker, ruler &c. but once *c.* from אָב for אֲבִי־ in Gen. 17, 4 5 אַב־הֲמוֹן גּוֹיִם *head-ancestor of a number of nations*, in order to express the name אַבְרָהָם (which see) better, therefore referred to a person. But it is usually taken as the first member of compound proper names, denoting *God.* As the form of the *stat. constr.* it must co-operate with others, though mostly expressing a co-ordination. So e. g. in the proper names אַבְנֵר (*God is light*), אַבְרָהָם (*God over a raging multitude*), אַבְרָם (*God is elevated*), אַבְשַׁי (*God is existing*), אַבְשָׁלוֹם (*God is prosperity*), for אַב must have been originally an honorary title or epithet of God, to which נֵר, שָׁלוֹם are appended or which is conceived of with a quality (רָם), so that therefore אַב is not properly speaking subordinated to the following *noun* or *adjective.* In such proper names אַב is interchanged with אֲבִי; for אֲבִינֵר, אֲבִירָם, אֲבִישַׁי, אֲבִישָׁלוֹם also occur. Comp. the Phenic. אַב־אַדִּיר (*God is mighty*) *n. p.* of *ʾEl.* In proper names one may however retain *ab* like *El* and *Jah*, if we understand by it that aspect of the Deity only which אָב can have. The cod. Samar. presents אַב for אַף Deut. 33, 3, which can only be a mistake in transcribing.

אַב, Aram. *abs. m. father, ancestor*, Dan. 2, 23; 5, 22; Ezr. 4, 15; 5, 2, with *suff.* אַבִי (with Patach because the ־ִי is sounded but weakly after the Syrian manner), אֲבוּהִי, אֲבוּךְ, proceeding from the form אֲבוּ; *pl.* אֲבָהָן, *c.* and before a *suffix* אֲבָהָת, where again a form with *He* lies at the foundation.

אֵב (with *suff.* אִבּוֹ; *pl. c.* אִבֵּי; stem אָבַב) *m. freshness, strength*, בְּאִבּוֹ Job 8, 12 *in its strength*, i. e. in its greenness; אִבִּים the fresh, green grass, Song of Solom. 6, 11. Comp. Ar. أَبّ meadow;

אֹבֶל fresh spring-water, called so from its freshness.

אֵב (Talm. אַב, *def.* אִבָּא, with *suff.* אִבֵּהּ for אַבֵּהּ, the dagesh forte resolved by *n* prefixed, as in the Hebrew words תַּמְנוּ for תַּמּוּ PSALM 64, 7, LAMENT. 3, 22, מְעַזְנֶיהָ for מְעָזֶיהָ Is. 23, 11 an *n*-sound is prefixed) Aram. *m.* a young sprout, bud, but also *fruit* DAN. 4, 9 11 18; in the Targ. it is used for the Hebrew פְּרִי and תְּבוּאָה, and the denominative אַבֵּב *to produce fruit* is derived from it. See אָבִיב, אָבֵב.

אֵב appears only as an abbreviation of אֲבִי in compound proper names, where the *Yod* with the following *Yod* or *'Alef* is moulded into a syllable *ya*, and then the *a* in אֲבִי is blunted into *e*, e. g. אֶבְיָתָר from אֲבִי־אֶסֶף, אֶבְיָתָר from אֲבִי־יִתְר.

אֹב see אוֹב.

אָבַב (unused) *intr. to be fresh, green*, intensive *to blossom, to bear fruit*, comp. Syr. ܐܶܬܰܐܰܒ to put forth blossoms, to sprout, Targ. אַבֵּב, Ar. أَبَّ to be fresh, green (according to the derivatives). From it come אֵב, אָבִיב.

אֲבַגְתָא (equivalent to *Felix*, *Prosper*) *n. p.* of a Persian eunuch at the court of 'Achashwerosh ESTH. 1, 10. Probably identical in its composition with בִּגְתָן and therefore abridged from [אֲ]בַגְ equivalent to בְּגִ and תָּא from תָּן (comp. תִּרְתָּן); and as the first member of this proper name is found in *Βαγαῖος* HER. III, 128, *Βαγώας* ÆL. V. H. IV, 8, so the second appears in *'Οτάνης* HER. III, 68, Ab-ten [father of Feridun] (Malcolm, Hist. of Pers.), if it be not a mere termination. See בִּגְתָן, בִּגְוַי, where also another explanation is given.

אָבַד (*fut.* יֹאבַד, also יֹאבֵד in a very small pause) *intr.* properly: to be isolated, forsaken; hence 1. *to wander about* 1 SAM. 9, 3; בַּגּוֹיִם *among the peoples* LEV. 26, 38; אֲרַמִּי אֹבֵד DEUT. 26, 5 *an Aramæan wandering about;* לַיִשׁ אֹבֵד JOB 4, 11 *a lion wandering about* (without prey), and so JER. 50, 6; EZ. 34, 4 16, stronger than נָדַח. Then also, *to wander abroad*, *to wander in a forsaken state*, with מֵעַל of the place whence one wanders DEUT. 11, 17; JOS. 23, 16; הָאֹבְדִים *the exiles* Is. 27, 13; comp. OB. 12. — 2. *to be lost*, *to disappear*, *to cease*, e. g. זֵכֶר (remembrance), עֹשֶׁר, אֱמוּנָה, לֵב (courage), תִּקְוָה and others with מִן of the place whence it disappears. Hence *to dispense with*, with the object accompanying which is given up, properly to cease, e. g. אֹבַד עֵצוֹת DEUT. 32, 28 dispensing with counsel, i. e. counsel*less*, where אֹבַד is the construct of אֹבֵד; *to be vain*, *useless*, with לְ or מִן of the person to whom something is fruitless, PS. 142, 5; AM. 2, 14; JER. 49, 7. — 3. *To cease*, *perish*, of men, animals &c. NU. 17, 27, hence אוֹבֵד *unfortunate* JOB 29, 13; 31, 19; *to perish* JER. 48, 46; *to be cut off* JOEL 1, 11. — 4. *To lose* something, with the accusative of the thing lost, 1 SAM. 9, 20, derived from the second signification and assuming a transitive sense, while all three are intransitive. Derivatives אֹבֵד, אֲבֵדָה, perhaps אַבְדָן and אָבְדָן.

Pi. אִבֵּד (ă for ē as in זַקַּק MAL. 3, 3; *fut.* יְאַבֵּד־, יְאַבֵּד) *caus.* of Kal, therefore 1. *to drive into banishment* JER. 15, 7; *to scatter round about*, *to disperse* 23, 1, and cognate in sense with הֵפִיץ of a herd. — 2. *to cause to disappear*, *to destroy* Is. 26, 14; *to squander*, הָוֹן PROV. 29, 3; *to let go*, to destroy something, *to take away* ECCLES. 9, 18; לֵב 7, 7 to destroy the mind. — 3. *to annihilate*, *root out*, applied either to men PS. 9, 6; EZ. 22, 27, or *destroy* applied to things, 2 KINGS 21, 3; *to lessen* JOB 12, 23. — 4. *to give up for lost* (opposed to בִּקֵּשׁ to seek after) ECCLES. 3, 6. Derivatives אַבַדּוֹן, אֲבַדָּה.

Hif. הֶאֱבִיד (as also הַאֲבִיד with ă for ĕ; *fut.* אַבִּיד, in *the voluntative* אַבִּידָה from אַאֲבִיד JER. 46, 8, because a + a gives either â, e. g. אָזֵן, or ô, e. g. אוֹכִיל, from אַאֲכִיל, Hos. 11, 4; JOB 32, 11) *caus.* of Kal, but stronger than Pi. 1. *to cause to disappear*, with

the accusative of the object, Job 14, 19; with מִן of the place or circle Nu. 24, 19; Jer. 25, 10; hence *to cut off*, *destroy*, *annihilitate*, with מִן *out of* Obad. 8, or also מִקֶּרֶב הָעָם *out of the midst of the people* Lev. 23, 30; *to lay waste* Zeph. 2, 5; *to extinguish* (the name), with מִתַּחַת הַשָּׁמַיִם *out of the world* (the region of the world is termed תַּחַת הַשָּׁמַיִם) Deut. 7, 24.

The stem in this inorganic form is written in the same manner in Syr. ܐܒܕ, ܐܘܕ, Sam. ʾabad, Targ. אֲבַד; Ar. أَبِدَ, 1. to separate from something, to flee, 2. to lose oneself in speaking, to speak obscurely, 3. to be waste, spoken of a country; and from the signification "to sink" is derived أَبِدَة misfortune. But the organic root is אָ־בַד, which is also preserved in בַּד (see this), and the usual Arabic form بَادَ in this sense may also be nothing but בד organic.

אֲבַד (*fut.* יֵאבַד, Targ. יֵיבַד) Aram. *intrans. to disappear*, with מִן of the object Jer. 10, 11. — *Af.* הוֹבֵד (for אוֹבֵד Targ., from אַאֲבֵד, הַאֲבֵד as in Hebrew, *fut.* יְהוֹבֵד, Targ. יוֹבִיד, *inf.* הוֹבָדָא, ־דָה, Targ. also אוֹבָדוּ) as Hif. in Hebrew with the accusative of the object Dan. 2, 18, or with לְ 2, 12 24. — *Hof.* הוּבַד (formed after the Hebrew manner) pass. of Af.

אֹבֵד *m. annihilation*, *destruction* Nu. 24, 20 24. The form is the same as that of יֹתֵר remnant, תֹּלֵעַ worm.

אֲבֵדָה (after the form גְּזֵלָה spoil) *f.* 1. *the lost*, *perditum* Ex. 22, 8, which one finds again Lev. 5, 22 23. The form is that of the neuter. 2. in K'tib Prov. 27, 20 *destruction*. If אֲבֵדָה should be read here, it is an abstract form like פְּלֵטָה; see however אֲבַדֹּה.

אֲבַדֹּה (K'tib Prov. 27, 20) *m.* equivalent to אֲבַדּוֹן (with the softening of the ending ־וֹן into ־ֹה, comp. שְׁלֹה, שְׁלֹמֹה) *destruction*, if אֲבֵדָה is not to be read.

אֲבַדּוֹן (a rare formation) *m. destruction*, hence the place of annihilation, the kingdom of death Job 28, 22, with קֶבֶר Ps. 88, 12, שְׁאֹל and מָוֶת Prov. 15, 11; 27, 20 K'ri cognate in sense. In the New Testament appears Ἀβαδδών (אֲבַדּוֹן) personified as prince of Orcus, which is translated by Ἀπολλύων Apoc. 9, 11.

אַבְדָן and אָבְדָן (*c.* אָבְדַן, according to the form קָרְבָן Ez. 40, 43) *m. destruction* Esth. 8, 6; 9, 5. The form is late and Aramaeising.

אָבָה I. (3. *pl.* once אָבוּא, see א; *fut.* יֹאבֶה from יֶאֱבֶה, 2. *fut. sg.* once תֹּבֵא Prov. 1, 10, merely retaining the ô vowel and with ē in the second syllable as in יֹסֵף 2 Sam. 6, 1; תֹּחֵז 20, 9, and as in יֵתֵא from אָתָה Deut. 33, 21, here too ʾAlef has come from He) *intr.* 1. *to bend*, *to incline*, of a reed (see אֵבֶה), hence *to be bowed*, *miserable*, *poor*, used properly like עָנָה to be oppressed, humbled, troubled, only in the derivatives אֶבְיוֹן and אֵבֶה. — 2. *to incline oneself*, *to bend* to something, to apply oneself, hence *to be willing*, *to incline the will*, Job 39, 9; Is. 1, 19, *to obey*, rarely with the accusative of that to which one turns, Prov. 1, 25; usually follows the infinitive with or without לְ, sometimes also with לְ of the person whom one obeys Psalm 81, 12; seldom absolutely in the signification *to be willing* Is. 30, 15. For the most part it stands with a negation לֹא, אֵין, אַל *not to be willing* (cognate in sense with מֵאֵן), *to be disinclined* Prov. 1, 25 30; Ex. 10, 27; Deut. 10, 10. — 3. *to wish*, *to desire*, *to long* for something. Derivative אֲבִיּוֹיָה.

The organic element of the stem אָב־ָה in the metaphorical meaning "to be inclined, to apply to, to wish, desire" is still found in יָ־אַב and תָּ־אַב, with a softened labial sound in אָו־ָה, as also in the Arabic أَبَّ to strive, أَبٌّ a proposal; but the fundamental idea "to bend oneself", as אֵבֶה and אֶבְיוֹן and the Arabic أبى, properly to shrink, to withdraw, to turn away from something i. e. to reject, to loathe it, still points to a connection of the root with כָּפָה, חָוָה III (i. e. to a connection of the initial a-sound with ח and כ) in

which the radical idea of bending, bowing and inclining lies.

אָבָה II. an assumed verbal stem for אָב (which see), i. e. אַב follows the analogy of nouns which spring from ל״ה, though they are primitive words.

אֳבֶה *m.* only in Job. 9, 26 as a more exact designation of swift-sailing ships (אֳנִיּוֹת). It should probably be accented אֹבֶה and derived from אָבָה after the form קָנֶה, גָּדָה, so that it signifies *a reed, a bulrush*, properly the flexible, hence אֳ׳ אֹבֶה as כְּלֵי־גֹמֶא Is. 18, 2 ships which are made from reeds and sail rapidly (Schultens, Iken). Comp. Arab. أَبٌ reedpole, أَبَّةٌ reedstalk (Samachsch. n. 16). Others read אֹיְבָה from אוּב (enmity, robbery), or take אֹבֶה in this sense and translate pirate or robber-ships. Targ. and Jerome derive it from אָבַב, and understand *fruit* (אָב), *Ibn Koreish* and *Saadja* understand flood, fluctus ingens, like the Arabic أُبَاب. All these are less probable. Since Abaï in Abyssinia is a name of the Nile (comp. Isenberg's Dictionary of the Amharic language p. 124), אֳ׳ אֹבֶה might be Nile-sailing vessels.

אָבֶה (only *pl.* אֲבִים, comp. שֶׁנָּה, בִּירָה, יוֹנָה, and this plural only with the article and contracted הַבִּים out of הָאֲבִים, and this again closely connected only with שֵׁן, a tooth, in שֶׁנְהַבִּים) *m. elephant*, hence שֶׁנְהַבִּים 1 Kings 10, 22; in 2 Chron. 9, 21 the LXX translate *ὀδόντες ἐλεφάντινοι*, Vulg. *ebur*, i. e. *elephant's tooth*, *ivory;* elsewhere abbreviated simply into שֵׁן 1 Kings 10, 18; 22, 39; Ps. 45, 9; Am. 3, 15; brought home as wares from the Tyrian colony תַּרְשִׁישׁ Tartessus, the southern coast of Spain, with the Phenician-Jewish fleet, together with קֹפִים and תֻּכִּיִּים. Since these articles, procured in commerce with Tarshish, came properly from Libya or the north coast of Africa and may have been purchased thence on return voyages from Tarshish, the name is perhaps taken in the first place from the Coptic ebou *elephant* (see *Lassen*, Ztschr. f. d. Kunde d. Morg. IV, 1 p. 13), though that may be connected with the Sanscrit *ibha-s* (elephant); which explains why the Hebrews had not the name *Fîl* brought to the Semites by the instrumentality of the Sabæans. The ground-form of the name may also exist still in *ἐλ-έφας*, el-ephas, eb-ur; the first syllable *ἐλ* however appears to be a remnant of *fil*. See שֶׁנְהַבִּים.

אֲבוּ a rare *st. c.* from אָב and in Hebrew only in the proper name אֲבִיגַיִל K'tib 1 Sam. 25, 18, but usual in Arabic. This *st. c.* is Phenician in the names of plants described as Phenician in Dioscorides and Apuleius, e. g. אֲבוּנְצָת *Βουνεσάθ* i. e. *ἀγχοῦσα* (Diosc. 4, 23); אֲבוּרְקֹמֶת *Βουρχουμάθ* i. e. *χρυσοκόμη* (ib.) and אֲבוּצוּצִים Butzutzim i. e. brassica silvatica (Apul. 127), where *bu* is abbreviated from *abu*.

אֲבִיגַיִל *n. p.* K'tib, see אֲבוּ.

אֲבָוֵי *interj.*, an exclamation of pain (*Kimchi*) Prov. 23, 29 *who has pain, who has woe?* It appears to have been developed only as a collateral form of אֲוֵי, coming as it were from אֲוָוֵי; comp. *αἴβοῖ*, Syr. ܐܘܒܝ (ubija) woe! To this group of sounds belongs also אֲבִי and בִּי, though in a modified signification. The translators (LXX *θόρυβος*, Targ. דִּירָא, Syr. ܕܝܪܐ) took it for a noun like בְּלוּי, formed from אָבָה (*to be bent*).

אֲבוּס (with ê for ĕ as in אֵזֹב, אֵגֹז; *pl.* אֲבוּסִים) *m. crib, rack, manger* Is. 1, 3; *where no oxen are the crib is empty* Prov. 14, 4; *will the wild buffalo abide by thy crib* Job 39, 9. The root is אָבַס to fodder; comp. *φάτνη* crib and *πατ-έομαι* to fodder. See אֲרֻבָּה, אֲרֻבָּה, אֲרֻבָּה.

אָבַךְ (unused) *tr.* is usually considered a collateral form of אָבַק Is. 9, 17, to which is given the signification *to turn, to draw* (of the sword) and consequently cognate with דָּבַק Gen. 3, 24. *Ibn Ganâch*, *Kimchi* and *Tanchum* have adduced this explanation. Others have thought of the Arab. أَبَخَ, وَبَخَ II. *to threaten*, as *Ibn Sarûk*. However the

organic root-syllable אָ־בַח appears to be identical with that in טָ־בַח and זָ־בַח and the signification is, *to destroy*, *to annihilate*; comp. the Arab. وبف to perish, to spoil. Derivative אִבְחָה.

אִבְחָה (only *c.* אִבְחַת) *f. destruction*, *snatching off*, Ez. 21, 20 *to all their gates I bring destruction of the sword* i. e. *the destroying sword*. LXX *σφάγια ῥομφαίας*, Targ. קְטָלֵי חַרְבָּא.

אֲבַטִּיחַ (only *pl.* אֲבַטִּחִים, Sam. בַּטָּחִים) *m. melons*, *pumpkins* Nu. 11, 5; Targ. מְלַפְפוֹן i. e. *μηλοπέπων*. As it is distinguished in Scripture from קִשֻּׁא, so it is from Melopepon in the later dialect of the people, Mischna T'rum. 8, 6, and therefore it appears to have been a peculiar kind of melon. The Arab. بِطِّيخ, بِطِّيخَة, whence comes the Span. *budiecas*, Fr. pastêques, is the same word, since ʾAlef in Hebrew is prosthetic. The root is בָּטַח I. and not אָבַט.

אֲבִי *interj.* 1. *how?* as an exclamation of wonder, 2 Kings 5, 13: *and they said, How? Had the prophet commanded thee some great thing, wouldest thou not have done it? How much more* &c. — 2. *ah, oh that*, as an exclamation of desire, Job 34, 36: *oh that Job might be tried!* Hence Targ. צְבִינָא *we wish* i. e. *oh that!* And of this opinion were all the old translators, who rendered it by חֶפְצוֹן or רָצוֹן though they thought of the stem אָבָה. אֲבִי 1 Sam. 24, 12; 2 Kings 2, 12; 6, 21; 13, 14 is the honourable way of addressing אָב, and has nothing in common with this word. The term is obviously connected with בִּי and אֲבוֹי; and the assumption that אֲבִי arose from לָבִי and that this is = לָוִי which came from לָוָה, has no foundation.

אֲבִי 1. *n. p. f.* 2 Kings 18, 2 abridged from אֲבִיָּה 2 Chr. 29, 1; comp. the Phenician אבי Kit. 23, 3 *n. p. m.* perhaps from אֲבִיבַעַל. — 2. *c.* of אָב in compound personal proper names forming the first member of the compound. As אָב generally in proper names can only be taken for a surname of God, being an epithet of the divine being and proceeding from the primitive times of the Semitic people like אֵל, יָהּ, so the ordinary signification of the *st. constr.* in names formed with אָב (or אֵל, יָהּ, יָהוֹ, יוֹ, יָהוּ, בַּעַל, מֶלֶךְ, and forms from שָׁמַי height, heaven, as שָׁמוּ־ שָׁמַי־ in compound proper names) cannot be maintained in the usual sense. אָב־ אֲבִי־ (as אֵלִי־, אֲחִי־, שָׁמַי־, שָׁמוּ־, יוֹ־, יָהוֹ־, אֵל־, צוּרִי־, מַלְכִּי־, בְּעַל־, בְּעֶל־, בַּעַל־, and many others) is amalgamated with the following member into a single conception, without its being subordinated, similar examples existing elsewhere in the language. So e. g. בְּעַלְיָה, אֲבִיאֵל, אֲבִיאָב, אֲבִיָּה and יוֹאָב cannot possibly be translated, *God of the Father*, *Father of God*, *Father of Jah* and *Jehovah's Father*, because it would manifestly be without sense; and אֲלִיָּה, אֲלִיאֵל, יוֹאֵל, translated by *God of Jah*, *God of God*, *Jo of God* would give an absolute blasphemy. Proper names compounded with אֲבִי־ or other epithets of God, being united and complete conceptions in themselves, must be regarded as reflections and remnants of a very ancient, powerfully-growing religious life in which the impulsive religious idea strove to embody itself by giving names to the most beloved object, as new creations also mirror themselves in the formation of proper names in the course of a new life, e. g. יוֹשַׁב חֶסֶד *will be graciously requited* 1 Chr. 3, 20; אֶלְיוֹעֵנַי *to Jo are mine eyes* 4, 36. Proper names compounded with אֲבִי־ are therefore as little taken from family life as those compounded with אֲחִי־ and יוֹ־ &c.; nor do they denote a dignity or position in the family circle, but embody old complete conceptions, very ancient religious invocations and eulogies, somewhat like the way in which, in later times, the liturgical expression הַלְלוּ יָהּ *praise Jah* was developed into the proper name הַלְלוּיָהּ — invocations and eulogies which imparted a dignity in the giving of names. It seems therefore most suitable in interpreting the compounds lexically, either to retain

the epithets of the divine Being without translating them, as יָהּ, יְהוֹ, יוֹ, אֵל, אֱלִי, אֲבִי, or merely to connect them with the verb *to be* and the names of God. — 3. Very seldom does the *st. c.* אֲבִי appear as the first member of a compound name in order to designate the head of a race or father of a nation (comp. אֲבִימָאֵל). — 4. More frequently אֲבִי appears in connexion with names of places, to express the lord of a country, city, village &c., e. g. אֲבִי כְנַעַן, אֲבִי תְקוֹעַ and many others.

אֲבִיאֵל (*'Ab is 'El*, that is, the creating, protecting and nourishing God is to be invoked as the mighty, as אֵל, which see) *n. p. m.* 1 Chr. 11, 32; but in 2 Sam. 23, 31 עַלְבוֹן (*strength*, an epithet of 'El) appears as the second member, and as the complete name נֵר (*light*, also an epithet of 'El) in 1 Chr. 8, 33. To understand this proper name we must compare אֱלִיָּה, אֱלִיאֵל, יוֹאָב, אֲבִיָּה, אֱלִיאָב and many others, whence it may be recognised as an invocation in an old religious petition-song. See עַלְבוֹן and נֵר.

אֲבִיאָסָף (*'Ab is gatherer* i. e. protector) *n. p. m.* Ex. 6, 24; contracted אֶבְיָסָף 1 Chr. 6, 8, immediately from אֶבְיָאסָף. For the signification comp. the proper names אָסָף, אֶלְיָסָף.

אָבִיב (from אָבַב) *m.* properly sprout, more definitely 1. *ear* Lev. 2, 14; הַשְּׂעֹרָה א׳ Ex. 9, 31 *the barley* (stood in) *the ear;* comp. הַפִּשְׁתָּה גִּבְעֹל ib., הַגְּפָנִים סְמָדַר Song of Sol. 2, 13, where a state is expressed by *the accus.* — 2. *time of the ear*, specially connected with חֹדֶשׁ Ex. 13, 4, *month of the ear-time*, according to tradition the month נִיסָן in the later Hebrew, corresponding to April. Inasmuch as הַחֹדֶשׁ הָרִאשׁוֹן Ex. 40, 2 17; Lev. 23, 5 is the usual expression for this, חֹדֶשׁ הָאָבִיב appears in the Pentateuch only as an unusual periphrasis, perhaps in order to convey an allusion to the Egyptian name of the month ⲉⲡⲏⲡ, *ἐπιφί* (Plut. de Isid. p. 372) which was of consequence to their worship there, though otherwise they do not coincide. — 3. *n. p.* of a place on the Chaboras, with the signification *meadow-ground*, *grass- and pasture-land*, comp. ܐܒ *pascuum*, pasture, connected with תֵּל (earthbank) תֵּל אָבִיב (bank of grass-land), where a colony (גּוֹלָה) dwelt, and Ezekiel remained a week, Ez. 3, 15. A *Tel 'Abib* might very well be the name of a place on the Chaboras (comp. *Amm. Marc.* 14, 3 *Aboræ amnis herbidæ ripæ*), but the locality is not yet ascertained. — For explanation of the root comp. אֵב and the Phenician אָבִיב לָבָן *'Αβιβλαβόν Diosc.* 3, 106 white flower, king's lily, Syr. ܗܘܒܒܐ flower.

אֲבִיגַיִל (*'Ab is revolving time*) *n. p. f.* 1 Sam. 25, 3; 1 Chr. 2, 16. For it there are also אֲבִיגָל and K'tib אֲבוּגַיִל. The words גַּיִל and גָּל are forms from גִּיל *the revolution* of time, *period*, comp. עַיִשׁ and עָשׁ; אֲבוּ is an old form in addition to אֲבִי. גָּל is once shortened into גַּל 2 Sam. 17, 25. See אֲבִי.

אֲבִיגָל s. אֲבִיגַיִל.

אֲבִיגַל s. אֲבִיגַיִל.

אֹבִיד s. אָבַד.

אֲבִידָן (*'Ab is judge*) *n. p. m.* of a phylarch of the Benjaminites Num. 1, 11. From the parallels אֱלִישָׁפָט, יְהוֹ־, יוֹ־, שְׁפַטְיָה, דָּנִיֵּאל, Phenic. שְׁפַטְבַּעַל one sees that *Dan* is not the name of a place.

אֲבִידָע (*'Ab is knowing*) 1. *n. p. m.* Gen. 25, 4, compounded of אֲבִי־יָדָע, אֶבְיָדָע. For a more exact explanation comp. אֶלְיָדָע, יְהוֹיָדָע, יוֹיָדָע, בְּעֶלְיָדָע, שְׁמִידָע and יְדַעְיָה, where the one member is always יָדָע (which see) and the other gives the appellations of God in great variety. Comp. the Phenic. *n. p.* יְדַעְקָם *Δακάμας* (*App.* 8, 41). — 2. *n. p.* of a Midianite tribe on the way between South Palestine and Sinai, where is a city אַבְדָּע (Abda), in *Ptolem.* *'Εβόδα*. Or it is the tribe *Abida* in the vicinity of *Asyr* (*Burckh.*, Ar. 672).

אֲבִיָּה (*'Ab is Jah*) 1. *n. p. m.* 1 Sam. 8, 2; but the form interchanges with אֲבִיָּהוּ 2 Chr. 13, 1 and אֲבִיָּם (which see) 1 Kings 15, 1. — 2. *n. p. f.* 2 Chr. 29, 1, for which also abridged אֲבִי

(which see). Comp. the Phenic. *n. p.* אֲבִיבַעַל (*'Ab is Bâal*).

אֲבִיהוּ (*'Ab is Jahu*) *n. p. m.* see אֲבִיָּה.

אֲבִיהוּא (*αὐτόθεος*) *n. p. m.* Ex. 6, 23; comp. אֱלִיהוּא, יְהוּא הוּא *he*, he himself, *self*, like *hu* among the Persians, *αὐτός*, *ἐκεῖνος* among the Greeks (*Simon.* Onom. 549), denotes *God* in the religious *usus loquendi*, and therefore אֲבִיהוּא is like the proper names אֲבִיאֵל, אֲבִיָּה.

אֲבִיהוּד (*'Ab is renown*, see אֲבִי) *n. p. m.* 1 Chr. 8, 3; *Ἀβιούδ* Mat. 1, 13. Comp. the proper names הוֹדִיָּה, הוֹדַוְיָה and in classical proper names *Cleopas*, *Patroclus*, *Cleopatrus*, *-ra* and others. In Hebrew proper names הוֹד, הָדוּר (*splendour*, *fame*) is an epithet of the divine names יְהוָה, אֵל; hence אֲחִיהוּד and אֲחִיָּה, עַמִּיהוּד and עַמִּיאֵל, אִישְׁהוּד and אֶשְׁבַּעַל in the properest sense may be compared. The cognate in sense כָּבֵד *fame* stands similarly in the *n. p.* יוֹכֶבֶד.

אֲבִיחַיִל (*'Ab is light*) *n. p. f.* 1 Chr. 2, 29. חַיִל is to be derived from חָלַל (חוּל) = חָלַל with the signification to glitter, to shine, comp. אֲבִינֵר; it is possible, however, that אֲבִיחַיִל is only a variation of אֲבִיחַיִל.

אֲבִיחַיִל (*'Ab is strength*) *n. p. m.* Num. 3, 35.

אֶבְיוֹן (with *suff.* אֶבְיוֹנְךָ, *pl.* אֶבְיוֹנִים) *m. bowed*, *oppressed* (see אָבָה), as עָנִי (from עָנָה): *needy*, *poor*, beside דַּל and עָנִי Deut. 24, 14; Ps. 72,13; and in opposition to עָשִׁיר rich, happy 49, 3. Like עֲנִיִּים frequently, and יָתוֹם וְדָךְ Ps. 10, 18, אֶבְיוֹנִים denotes Ps. 12, 6; Is. 41, 17 and poetically אֶבְיוֹנֵי אָדָם 29, 19 the people who are unfortunate, or in want of help; and like עָנִי together with its cognates it denotes the pious unrighteously oppressed and suffering, consequently it is equivalent to צַדִּיק Am. 2, 6. בְּנֵי אֶבְיוֹן Ps. 72, 4 is poetically for אֶבְיוֹנִים *the needy*, *the oppressed*. The name of the sect אֶבְיוֹנִים, *Ebionites*, in the early christian church, rests upon Mat. 5, 3, and is equivalent to, oppressed, pious exiles, Is. 25, 4; Syr. ܐܶܒ݂ܝܳܢ݂ܳܝܳܐ pauper, miser, by doubling the final radical sounds. The Coptic ⲉⲃⲓⲱⲛ is perhaps taken merely in the signification of אֶבְיוֹן.

אֶבְיוֹנָה (formed from אָבָה, comp. אַבְדוֹן) *f.* only in Eccles. 12, 5. According to the LXX, Vulg. Arab.: *the caper*, namely the berry of the caper tree, which with its pepperlike seeds provokes to appetite and lust; or *incitement* itself (hence the Targum מַשְׁכְּבָא *cohabitation;* Ibn Ganâch אלשהוה *desire;* Ibn Parchon תַּאֲוָה; Greek Ven. *ὄρεξις*); or lastly *the privy member* (Kimchi אֵבֶר הַמִּשְׁגָּל): all derived from the signification *to desire*, *to covet*, and conseq. *caper-berry*. This meaning is also confirmed by the Phenician אֲבִיּוֹנוֹת (*Diosc.* 2, 204) *ἐρβιαννούθ* (*ἐρβι-* with allusion to herba, *θουν* stands by mistake for *νουθ*) *caper*, as well as by the אֲבִיוֹנָה (caper-) berry, berry generally in the language of the Mishna; the parallels in the members of the preceding verse Eccles. l. c. (שָׁקַד and חָגָב, see these) also refer to fruits. וְתָפֵר הָאֲבִיוֹנָה means therefore: *the caper-berry* (i.e. excitement) *is destroyed* (תָּפֵר fut. Kal from פּוּר), probably with antithetic allusion to an expression תִּפְרַח הָאָב, the caper is green. See פּוּר. The explanation *difficulty*, *necessity*, from אֶבְיוֹן (*ἡ ἐπίνοος* scil. *ζωή*) in *Symm.*, or *insight* from בִּינָה = בִּיוֹנָה in *Ibn Esra* and *Jerome* can no longer be adopted.

אֲבִיטוּב (*'Ab is goodness*) *n. p. m.* 1 Chr. 8, 11; comp. the proper names טוֹבִיָּה, טָבְרִמּוֹן, טוֹב־אֲדֹנִיָּהוּ and אֲחִיטוּב.

אֲבִיטַל (*'Ab is protection*) *n. p. f.* 2 Sam. 3, 4; comp. חֲמוּטַל. טַל is formed as a noun from טָלַל II. (*to protect*, *cover*), comp. צְלָלָה.

אֲבִים (*'Ab is clearness*, *splendour*) *n. p. m.* standing as a collateral form of אֲבִיָּה in Kings, and יָם can only have the signification of יוֹם (daylight, splendour) for יְהוָה, as אֲבִינֵר or abridged יָם = אֲבִיאֵל. יָם I. (which see) is the original Hebrew form for יוֹם according to the Phenician pronunciation.

Comp. as parallels the proper names נְרִיָּה, יְמוּאֵל, אֲבִינֵר, אוּרִיָּה, אוּרִיאֵל.

אֲבִימָאֵל (*Father-Ma'ël*) *n. p.* of the founder of one of the four leading tribes of southern Arabia, adduced as the 9. descendant of Joktan (Kachtan) GEN. 10, 28; 1 CHR. 1, 22. One of these four South-Arabian nations is called among the Hebrews מָאֵל, in Theophrastus (hist. plant. 9, 4) *Mâλι*, transposed from *Maiλ*, in Dionysius Perieg. (957 ss.) and in Strabo (XVI, 1112) *Minœi*, and dwelt according to Ptolemy (6, 1, 23) and Pliny (h. n. 6, 32) in the middle of South Arabia where they carried on a large trade in incense, and were denominated *μέγα ἔθνος*.

אֲבִימֶלֶךְ (*Ab is king*) 1. *n. p.* of several kings of Philistia (of Gerar, Gath &c.) GEN. 20, 2; 26, 1. Since Abimelek, king of Gath in David's time (Ps. 34, 1) has also the additional name of אָכִישׁ 1 SAM. 21, 11, it appears rather to have been a name which the Hebrews gave to the kings of Philistia, a title of honour as it were. In this relation the Turkish اتابك *Atabeg*, Bokhar. اتالیق *Atalik*, Pers. پادشاه *Padishah*, Æthiop. *abba nagasi* &c. have been compared, which express in words the same thing. But the commonness of this name elsewhere, its interchange with אֲחִימֶלֶךְ (which see) and its connexion with אֲחִימֶלֶךְ, מַלְכִּיאֵל, אֲלִימֶלֶךְ, אֲחִימֶלֶךְ, מַלְכִּיָּה, מַלְכִּי־צֶדֶק, מַלְכִּי־שׁוּעַ, מַלְכִּירָם, רֶגֶם מֶלֶךְ, עַנְמֶלֶךְ, אַדְרַמֶּלֶךְ, Phenic. proper names עַבְדְּמֶלֶךְ, מַלְכִּיחֵן, מַלְכִּבַּעַל, מַלְכָּאסֹר and others shew that מֶלֶךְ is taken as a numen or deity, and thus the comparison must be renounced. 2. *n. p. m.* of other persons, JUDGES 8, 31; 1 CHR. 18, 16, where אֲחִימֶלֶךְ stands in the parallel passage 2 SAM. 8, 17. See מֶלֶךְ and אֲחִי.

אֲבִינָדָב (*Ab is noble*) *n. p. m.* 1 SAM. 7, 1; 16, 8; 17, 13; 31, 2; comp. נָדָב, אֲחִינָדָב, עַמִּינָדָב, נְדַבְיָה. See אֲבִי.

אֲבִינֹעַם (*Ab is grace*) *n. p. m.* JUDGES 4, 6; 5, 1; comp. אֲחִינֹעַם, נֹעַם.

אֲבִינֵר (*Ab is light*) *n. p. m.* 1 SAM. 14, 50; but the shorter form אַבְנֵר (which see) chiefly stands for it. Comp. נֵר, אוּרִיָּה, נֵרִיָּה, אוּרִיאֵל. See יָם I.

אֲבִיסָף *n. p. m.* contracted from אֲבִיאָסָף (which see).

אֲבִיעֶזֶר (*Ab is help*, comp. Attaholf, Adolf i. e. father's or God's help) *n. p. m.* 1. in the Gileadite family JOSH. 17, 2; JUDGES 6, 34; *patron.* אֲבִי הָעֶזְרִי Abi the Ezrite 6, 11 24. A contracted form is אִיעֶזֶר NUM. 26, 30, whence the *patron.* אִיעֶזְרִי in the same place. 2. also elsewhere, though seldomer 2 SAM. 23, 27; 1 CHR. 7, 18. Comp. עֶזְרִיאֵל, עֶזְרִי, יוֹעֶזֶר, אֶלִיעֶזֶר.

אֲבִי־עַלְבוֹן see אֲבִיאֵל and עַלְבוֹן.

אָבִיר (*c.* אַבִּיר from אָבַר) *adj. m.*, *durable*, *strong*, a rare collateral form of אַבִּיר (comp. אָשׁוּר, אַשּׁוּר step), as a substantive *protector*, *warrior*, *hero*, only used in GEN. 49, 24; Is. 1, 24, to designate the God of Israel.

אַבִּיר (*pl.* ־רִים) *adj. m.* properly *very valiant* (an intensive form) *manly*, *powerful*, *courageous*, *forcible*, but usually a *subst. a valiant*, *courageous man*, with the addition of לֵב Ps. 76, 6; in the signification *hard-hearted*, *obdurate* only in Is. 46, 12, comp. חֲזַק לֵב. Figuratively, *hero*, or *a principal*, *dignified*, *great man*, LAMENT. 1, 15; JER. 46, 15; *pl.* (like אַבִּירִים JUDGES 5, 25) *distinguished*, e. g. לֶחֶם אַבִּירִים *food of the distinguished*, i. e. excellent food, manna, Ps. 78, 25 (LXX *ἄρτος ἀγγέλων*, comp. Wisd. 18, 20); the *first*, most excellent of a class, e. g. אַבִּיר הָרֹעִים 1 SAM. 21, 8. כַּאֲבִיר Is. 10, 13 K'tib is contracted from כַּאֲבִיר and signifies, *like a hero*, *a mighty one*; the K'ri reads כַּבִּיר, much, copious. Poetically אַבִּירִים is applied 1. to *powerful oxen* Is. 34, 7, fully אַבִּירֵי בָשָׁן *oxen of Basan* Ps. 22, 13, because they are known to be strong on account of the good pasture. Metaphorically *kings* Ps. 68, 31, where the peoples are called *calves* (עֲגָלִים). 2. to *the spirited horse* JER. 8, 16; 47, 3; 50, 11; דַּהֲרוֹת אַבִּירָיו *gallop of his horses* JUDGES 5, 22 (see דָּהַר).

אֲבִירָם (*Ab as high, elevated*) *n. p. m.* NUM. 16, 1; 1 KINGS 16, 34. A shorter

form is אַבְרָם. In order to explain these compounds with רָם we must compare the proper names רָם, מַלְכִּירָם, עַמְרָם, אֲדֹנִירָם, אֲדֹרָם, יְהוֹרָם, יוֹרָם and רַמְיָה. רָם was a very ancient epithet of the highest deity, as among the Phenicians of *Baál* (Saturn), comp. בַּעַל רָם spoken of the Libyan Baál (*Gesen.* Mon. p. 453), Ῥαμὰς (רָם) ὁ ὕψιστος θεός in Hesych.

אֲבִישַׁג (*'Ab as wandering*) *n. p. f.* 1 Kings 1, 3. שַׁג, a participial noun from שָׁגַג, signifies *wandering about, going astray*, and was an epithet of the Semitic gods since the rovings of the races were looked upon as wandering journeys of their deities (s. *Movers*, Phönizier II, 2: wanderings of El, Astarte, Cadmus &c. pag. 59 and following).

אֲבִישׁוּעַ (*'Ab as prosperity*) *n. p. m.* 1 Chr. 5, 30; 6, 35; Ezr. 7, 5; comp. שׁוּעַ and the proper names אֱלִישׁוּעַ, מַלְכִּישׁוּעַ, שׁוּעָא.

אֲבִישׁוּר (*'Ab is ability*, rectitude) *n. p. m.* 1 Chr. 2, 28; contracted from אֲבִי־יְשׁוּר; the latter is also found in יְשֻׁר־וּן. The form יְשׁוּר (שׁוּר) is as in גְּמוּל, רְכוּב, לְבוּשׁ, and similar compounds are found in אֲחִישָׁר (= אֲחִי־יְשָׁר), יְשַׁרְאֵלָה, יֵשֶׁר.

אֲבִישַׁי (*'Ab is existing*, contracted from אֲבִי־יִשַׁי) *n. p. m.* 1 Sam. 26, 6; comp. יִשַׁי, אִישַׁי, יִשִּׁיָּה. For it there is also the shorter form אַבְשַׁי 2 Sam. 10, 10.

אֲבִישָׁלוֹם (*'Ab is prosperity*) *n. p. m.* 1 Kings 15, 2, or also אַבְשָׁלוֹם ahridged 2 Chr. 11, 20, for which 13, 2 אוּרִיאֵל; elsewhere identical with the son of David 2 Sam. 3, 3.

אֶבְיָתָר (*'Ab is distinguished, noble*) *n. p. m.* 1 Sam. 22, 20, contracted from אֲבִי־יָתָר Mark 2, 26 Ἀβιάθαρ, comp. the proper names יֶתֶר, יִתְרָא, יִתְרוֹ, יִתְרָן and יִתְרְעָם.

אָבַךְ ἅπ. λεγ. Is. 9, 17 *Hithp.* הִתְאַבֵּךְ *to roll itself together*, וַיִּתְאַבְּכוּ גֵּאוּת עָשָׁן *and they* (the סִבְּכֵי הַיַּעַר) *roll themselves to the mounting up of smoke*, i. e. they wind themselves upward in columns of smoke; *Ibn Parchon* correctly וַיִּתְהַפְּכוּ. גֵּאוּת עָשָׁן is an accusative to denote *becoming* something. As the direction *up, upward* comes by גֵּאוּת, the stem can only mean *to turn, to whirl, to roll* like הָפַךְ, whose organic root is בך, פך; Arab. أَبَكَ to be pressed, بَاكَ to be complicated. Another and cognate class is formed by words in בָּךְ, נָ־בַךְ, סָ־בַךְ &c., to which the Arabic باك belongs and from which the Syriac and Arabic translations have taken the explanation.

אָבַל I. (*fut.* יֶאֱבַל) *intr.* to fall to ruin, to sink down, hence 1. *to fade, to wither, to perish*, of the field, of plants, of green grass, of the vine (תִּירוֹשׁ for גֶּפֶן in poetical diction) Is. 24, 4 7; 33, 9; Jer. 23, 10; Jo. 1, 10; figuratively *to mourn*, wither, of pastures Am. 1, 2. Comp. נָבֵל, אָמֵל, קָמַל, Arab. أَفَلَ, قَفَلَ, Syr. ܩܡܠ, but also ܐܒܠ, Sam. *'abal*, Arab. (seldom) ابل in the signification *to mourn, lament*. 2. *poët.* (for which in prose Hithp.) to hang the head, *to mourn*, of men, perhaps too of pining, wasting away, as the effect of mourning, with עַל of the person or thing over which one mourns Hos. 10, 5; Jer. 12, 11; Job 14, 22; put along with אָנָה *to complain*, for the purpose of strengthening the idea Is. 3, 26; 19, 8. Derivatives אֲבֵל adj., אֵבֶל.

Hif. הֶאֱבִיל (*fut.* יַאֲבֶל־) *caus. to cause to mourn, to bring about mourning*, Ez. 31, 15 *in the day of his descent to the grave I caused a mourning;* Lament. 2, 8 *he made the rampart and wall to lament.*

Hithp. הִתְאַבֵּל (*pros.*) *to afflict oneself, to mourn*, either absolutely or with עַל, more rarely אֶל of the person or thing, 1 Sam. 15, 35; 16, 1; 2 Sam. 14, 2; e. g. עַל־מֵת over a dead person, עַל־מַעַל over transgression, Ezr. 10, 6.

To this stem belongs the primitive root אָ־בַל, which also exists in נָ־בַל, and by interchange of the labial sound in אָ־מַל, קָ־מַל; the harder form however seems the organic one.

אָבַל II. (not used) *tr. to lead, to drive*, a cow, and its organic root אָ־בַל identical with יָ־בַל II. Hence the proper name אוֹבִיל.

אָבַל III. belonging to אֵבֶל, see אֵבֶל.

אָבַל (unused) *intr. to shoot forth, to grow, to spring forth fresh*, from the organic root בל with the idea of fresh springing and sprouting, Arab. أَبَلَ and أُبُلٌ, of the moisture and freshness of the young green grass, Syr. ܐܒܠܐ grass, green. Comp. the Hebrew root in the stems יָ־בַל, בָּל (בּוּל) I., בָּל (בָּלַל) II., שָׁ־בַל, all which coincide with the organic root in אָבַל. Derivatives אָבֵל subst., אֵבֶל.

אֵבֶל *f.* a fresh, grassy place, *meadow*, usually of places overgrown with luxuriant grass in the Jordan-valley or any other, specially 1. of a grassy place in the neighbourhood of בֵּית־שֶׁמֶשׁ (which see) in the territory of Judah 1 Sam. 6, 18, but for which the LXX and Targum read אֶבֶן, with relation to v. 14 15; but in the text stands אֶבֶל הַגְּדוֹלָה *the great meadow, which was upon the military field of Joshua's campaigns* (שְׂדֵה יְהוֹשֻׁעַ); and the שְׂדֵה יְהוֹשֻׁעַ was about *Bet-Shemesh*. — 2. *n. p.* of a city 2 Sam. 20, 18; with He local אָבֵלָה *towards Abel* 20, 14, which ה however also relates to the question where? in 20, 15: בְּאָבֵלָה *in the direction toward Abel* (comp. בַּחֹרְשָׁה forestwards, in the district of the forest 1 Sam. 23, 15). It is described as עִיר וְאֵם בְּיִשְׂרָאֵל and in the neighbourhood of בֵּית־מַעֲכָה, but not identical with the latter 2 Sam. 20, 14 15. It is the place lying north of Merôm, אָבֵל *'Abel*, *'Αβελά* in Euseb. (Onom.) between Damascus and Paneas, 1 Kings 15, 20. More frequently, however, אבל appears with more exact designations appended, as 1. אָבֵל בֵּית־מַעֲכָה or אָבֵל בֵּית הַמַּעֲכָה 2 Sam. 20, 15; 1 Kings 15, 20; 2 Kings 15, 29 *n. p.* of a city *'Abel*, which is adduced as belonging to the northern boundary of Palestine and to the tribe of Naftali, beside עִיּוֹן, now *Merǵ 'Ajûn*, beside the territory כִּנֶּרֶת i. e. about the sea of Galilee, near to דָּן. The city is also called merely אָבֵל 2 Sam. 20, 14 18. *Josephus* (Ant. 7, 10) calls *'Αβελμαχέα*, as Scripture does *Abel*, a metropolis in Israel. See בֵּית־מַעֲכָה. 2. אָבֵל הַשִּׁטִּים Num. 33, 49 *n. p.* of a city in the neighbourhood of שִׁטִּים, a district in the Moabite territory, on the other side of Jordan, opposite to Jericho, which is also put for it Num. 25, 1; Josh. 2, 1; Mic. 6, 5, without the two being identical on that account. *Josephus* (l. c. 4, 7; 5, 1) mentions *'Αβίλη* as 60 stadia distant from Jordan, and as situated near *'Ιουλιάς* (בֵּית־הָרָן) and *Βησιμώθ* (בֵּית הַיְשִׁימוֹת) (De Bello Jud. 5, 3); *Eusebius* (under *Σταγεῖν* i. e. שִׁטִּים, *Σαττεῖν*) describes it as near הַר פְּעֹר and *Steph. Byz.* says of it *'Αβίλη πόλις ἐπὶ τῷ 'Ιορδάνῃ ποταμῷ*. See שִׁטִּים, בֵּית הַשִּׁטָּה. — 3. אָבֵל כְּרָמִים (*meadow of the vineyards*) Judges 11, 33 *n. p.* of an Ammonite border-town like עֲרוֹעֵר in another direction, and according to Euseb. (under *'Αβελαμπελών*) 6 (Jerome 7) Roman miles from רַבַּת בְּנֵי־עַמּוֹן (i. e. Philadelphia). — 4. אָבֵל מְחוֹלָה (*meadow of the dance*) *n. p.* of a town in the territory of Issachar, near the bank of the Jordan in the district of בֵּית שְׁאָן, from which it is distant 10 Roman miles, Judges 7, 22; 1 Kings 4, 12; 19, 16. Eusebius and Jerome designate it more exactly by *'Αβελμαελαί* and Abelmaula respectively. The place lay somewhat lower. — 5. אָבֵל מִצְרַיִם (*meadow of Egypt*) *n. p.* of a place beside גֹּרֶן הָאָטָד (buck-thorn floor) on the other side of Jordan Gen. 50, 11, which Jerome puts *tertio ab Hierico lapide, duobus millibus a Jordane*, and identifies with בֵּית חָגְלָה; the narrator in Genesis l. c. has explained it אָבֵל מִצְרַיִם (*Egypt's mourning*). — 6. אָבֵל מַיִם (*meadow at the water*) 2 Chr. 16, 4 (comp. Jud. 4, 4 *'Αβελμαείν*, *Jerome* Abelmea) is identical with Abel Bet-Maâcha and is only chosen by the Chronist as a later collateral name on account of its position at the sea of *Merôm*. It is said to be

the present *Abel el-Kameh*, to the north of *Dan* on Mutullah, at a brook which runs into the river *Dertan*. *Robinson*, New Bibl. Res. 459. *Wilson*, the lands of the Bible &c. II. p. 168.

אָבֵל (*c.* אֲבֵל- from אֲבֵל as עֲקֵב from עָקֵב, *pl. m.* אֲבֵלִים, *c.* אֲבֵלַי, *f.* אֲבֵלוֹת) *adj. mourning, troubled, bowed down* Gen. 37, 35; Is. 61, 2; of inanimate things: *desert, waste, destroyed*, Lament. 1, 4. אֲבַל-אֵם perhaps: *mourning for the mother*, Ps. 35, 14; אֲבֵלֵי צִיּוֹן *mourning for Zion*, Is. 61, 3. Ar. أَبِيل, Sam. *ábil*, the pious one (comp. עָנִי, אֶבְיוֹן, עָנָו), among the Syrians: a monk, and so also among the Karaites אָבֵל or אֲבֵלֵי צִיּוֹן the genuine pious Israelites (Karaites).

אֵבֶל (with *suff.* אֲבֵלְךָ, אֲבֵלָם) *m. mourning*, c. g. כָּבֵד, גָּדוֹל Gen. 50, 11; Esth. 4, 3; *howling* Mic. 1, 8; אֵ' יָחִיד perhaps: *the only* i. e. *exceptional mourning* Jer. 6, 26; Am. 8, 10; עָשָׂה אֵ' לְ *to cause mourning for any one* Gen. 50, 10; Jer. 6, 26; Ez. 24, 17; קָרָא פְּ' אֶל-אֵ' *to invite to mourning* Am. 5, 16; בֵּית, בִּגְדֵי, יְמֵי אֵ' *mourning days, -clothes, -house* Gen. 27, 41 &c. יוֹם טוֹב, חַג, מָחוֹל, שָׂשׂוֹן, מִשְׁתֶּה are used as the antithesis.

אָבֵל (*c.* אוּבַל) *m. river, stream*, of the אוּלַי *Eulæus*, one source of which springs forth in Susiana Dan. 8, 2 3 6 (Jefet, Raschi, Ibn 'Esra). The stem is אָבַל to flow, and the noun is developed after the form עוּגָב. From the cognate יָבַל the synonymous יוּבַל has originated according to the form סוּגַר. It is possible that אָבֵל is an Aramaised form of יוּבַל (Jefet), comp. יְשַׁי and אִישַׁי.

אֲבָל (properly firmness, definiteness, certainty) only used as an adverb 1. *certainly, really, yea surely, in truth, for sure, vero*, Gen. 17, 19; 42, 21; 2 Sam. 14, 5; 1 Kings 1, 43; 2 Kings 4, 14, commonly employed to introduce a discourse as the Latin *immo vero*. Hence the Targum renders it by בְּקוּשְׁטָא, and the LXX by *ναί*, always expressing the firm assurance of a thing which was either absolutely unknown or doubted of. From the latter case arose its use as an expression of opposition (comp. אוּלָם, אָכֵן): *however, certainly;* but the antithesis lies in the connexion of the sentences only, while the adverb itself merely expresses certainty. — 2. In later writings: *but, yet, however*, Dan. 10, 7 21; Ezr. 10, 13; 2 Chr. 1, 4; 19, 3; 33, 17, where the antithesis always lies in the sentences. אֲבָל never expresses of itself a denial. The stem is אָ-בַ-לְ III. *to bind fast, to twist together*, whose root lies also in כָּ-בַ-לְ, חָ-בַ-לְ, גָּ-בַ-לְ; Ar. نل, بلى is probably from the same root and abridged. The Aramæan גְּבַר comes from גְּבַר equivalent to Hebr. גָּבַר (which see).

אָבַן I. (unused) 1. *to be firm, hard*, comp. אָמַן I., הָבַן (root בן, מן), Ar. عبن to be hard, thick, ابن and others. From it comes אֶבֶן. — 2. *to flow constant, enduring*, comp. אָמַן. Thence comes אֲבָנָה K'tib. Both ideas are here connected as in אָמַן, proceeding from the fundamental signification *to be firm*.

אָבַן II. (unused) *to turn, wind, revolve*, only a collateral form of אָפַן. From it comes אֹבֶן.

אֶבֶן (with *suff.* אַבְנוֹ, *pl.* אֲבָנִים, *c.* אַבְנֵי) *f. firm, hard*, hence 1. *a rock, a stone* Gen. 31, 45 46; Ex. 7, 19 in every state, polished or rough, and therefore connected with שְׁלֶמָה, גָּזִית, מַחֲצֵב; חַלְקֵי אֲבָנִים 1 Sam. 17, 40 *the smooth of stones* i. e. smooth stones. Often as material: *of stone*, which is also designated elsewhere by nouns; joined with חֵן Prov. 17, 8, חֶפֶץ Is. 54, 12, יְקָרָה Ez. 27, 22, נֵזֶר Zech. 9, 16, and perhaps קֹדֶשׁ Lament. 4, 1: *a precious stone*, but also without an adjunct Exod. 39, 10, like the Ar. حَجَر, Syr. ܐܶܒܢܳܐ, Æthiop. *ebn*, or in connexion with the names of precious stones, as סַפִּיר, תַּרְשִׁישׁ, שֹׁהַם, אַקְדָּח Ez. 1, 26; 10, 9; Is. 54, 12; Ex. 25, 7. Then generally every stone, e. g. *metallic ore, ore* Job 28, 2, comp. Arab. dual حَجَرَانِ the two metallic ores, i. e. gold and silver. אֶ' מַשְׂכִּית, *a stone with the image* of an idol Lev. 26, 1; אֶ' קִיר *a*

wall stone 2 Sam. 5, 11; אֶ֫בֶן פִּנָּה *a corner-stone* Job 38, 6; אֶ֫בֶן נִעֲמָסָה *a burden-stone* Zech. 12, 3 (for practice in lifting; stone-heaving was a youth's play in Palestine, as Jerome relates); אֶ֫בֶן קֶלַע *a sling-stone* 9, 15; אֶ֫בֶן גִּיר *limestone* Is. 27, 9; אֶ֫בֶן שַׁיִשׁ *marble* 1 Chr. 29, 2. Metaphorically אֶ֫בֶן בָּרָד *hail-stone* i. e. hail falling down like little stones Josh. 10, 11, which is also called אֶבֶן alone, comp. Pers. سنكچه (senkge) little stone i. e. hail, Syr. ܟܶܦ̈ܠ̈ܐ ܕ̈ܒ̈ܪ̈ܕ̈ܐ; אַבְנֵי אֶלְגְּבִישׁ *crystal-stones*, *hail* Ez. 13, 11; אַ֫בְנֵי־אֵשׁ *fiery stones* Ez. 28, 14 16 spoken of masses of fire lying about on the דַּר קָדְשׁ אֱלֹהִים according to Asiatic belief, the Alborg (comp. Is. 14, 13). A poetical combination appears in אֶ֫בֶן דּוּמָם properly stone of dumbness, i. e. *the dumb stone* Hab. 2, 19; אֶ֫בֶן יִשְׂרָאֵל *rock of Israel* i. e. Jehovah Gen. 49, 24, like צוּר יִשְׂרָאֵל 2 Sam. 23, 3. — 2. *Weight*, from the heaviness and weight of the weighing stone (comp. Prov. 27, 3 and the German *Gewicht*) proceeding from the internal conception of אֶבֶן וְאֶבֶן Lev. 19, 36; אֶבֶן וָאֶבֶן *two sorts of weights* Deut. 25, 13; Prov. 20, 10 23; בְּאֶ֫בֶן הַמֶּלֶךְ *in the king's weight* 2 Sam. 14, 26 i. e. royal shekels which were heavier than the usual ones; אַבְנֵי־כִיס *weights of the purse* i. e. the smallest weights that lay in the purse Prov. 16, 11; אֶ֫בֶן הָעֹפֶרֶת *lead-weight* Zech. 5, 8 and אֶ֫בֶן הַבְּדִיל *tin-weight* 4, 10 for *plummet;* hence figuratively אַבְנֵי־בְלָהוּ *plummets of desolation* Is. 34, 11, parallel to קַוֵּי־תֹהוּ, comp. Am. 7, 8; 2 Kings 21, 13. — 3. in proper names of certain places where stones were used for boundary marks, called among the Romans *lapides termini*, and also for monuments (Gen. 28, 18; Josh. 4, 3). Men endeavoured in ancient times to preserve the knowledge of important events by monumental stones. Such were: a) אֶבֶן הָאֵזֶל (*separation-stone*) 1 Sam. 20, 19, the name of a place between Rama and Nob. The LXX have rendered it by the proper name Ἐργάβ i. e. אַרְגֹּב, and so v. 41 they have translated מֵאֶצֶל הַנֶּגֶב by ἀπὸ τοῦ Ἀργάβ i. e. מֵאַרְגֹּב אֶבֶן, by which, however, they merely wished to shew that *'Eben ha-'Esel* lay in the neighbourhood of a place *'Argab*. See אַרְגֹּב and אַרְגֹּב. — b) אֶבֶן בֹּהַן (*memorial stone of Bohan son of Reuben*) Josh. 15, 6, the name of a place on the border between the territories of Judah and Benjamin. See בֹּהַן. — c) אֶבֶן הַזּוֹחֶלֶת (*serpent-stone*) proper name of a place at עֵין רֹגֵל (fuller's well) on the east side of Jerusalem 1 Kings 1, 9; see זוֹחֶלֶת. — d) אֶבֶן הָעֵזֶר (*stone of victory*) proper name of a memorial stone set up at Mizpeh 1 Sam. 4, 1; 5, 1; 7, 12, over against אֲפֵק in Judah (Josh. 15, 53), which lay in the neighbourhood of בֵּית־שָׁמֶשׁ. See עֵזֶר. — The stem is אָבַן I. (which see); the Arab. أبن hard, thick, firm, أُبْنَة knot, أُبَن knot, protuberance, goes back to the same stem; Syr. ܐܶܒܢܳܐ (1 Pet. 2, 7) stone, Sam. *'aben* the same; but ڤ usually stands for stone in Arabic, in Syr. ܟ̈ܐ̈ܦ̈ܐ.

אָבַן (unused) Aram. equivalent to Hebr. אָבַן I. Derivatives אֲבַן and

אֶבֶן (*def.* אַבְנָא) Aram. *f. a stone* Dan. 2, 34 45; אֶ֫בֶן גְּלָל *a burdensome stone* Ezr. 5, 8; 6, 4, i. e. a heavy large stone. In the Targum is also the form אַבָּן, more rarely כִּיפָּא.

אֹבֶן (only *du.* אָבְנַיִם) *f. a round disk or plate*, hence 1. אָבְנַיִם Jer. 18, 3 *the two round wood-plates* or *wheels* on which the potter forms his vessels, Targ. סַדְנָא, Syr. ܣܰܕ̈ܢܳܐ i. e. wheel, disk, Vulg. *rota*. It is therefore only a collateral form of אֹפָן cognate with אֹפָן wheel, disk (which see). — 2. אָבְנַיִם Ex. 1, 16 *when ye deliver the Hebrew women look to the* אָבְנַיִם: *if it be a boy, kill him; but if it be a daughter, she may be allowed to live.* Interpreters have conjectured that the word means, some say *a seat* used by the midwives (Targ. מַתְבְּרָא, Sa'ad. מוֹשַׁב אִשָּׁה, Raschi and Kimchi מִשְׁבֵּר הַיּוֹלֶדֶת), others *bathing tub*, where the new-born child was washed (*Gesen.* Thes.), others *uterus*, from its condition

(Ibn G'anâch, Jos. Kimchi, Parchon) derived from בָּנָה. But neither the condition of the bearing stool nor of the bathing tub in ancient times, still less the use of אָבְנַיִם for uterus admits of these explanations. It is best to compare for Exod. the expression עַל־אָפְנָיו Prov. 25, 11 and to take אָבְנַיִם for *the two kinds* or *sexes*, hence: *and look to the two sexes.* The signification *kind*, *sex* (*genus*) is connected with that of *turning*, *circle*, *wheel;* Arab. افان, ابان *time* is also derived from the idea of circle. See אֹפֶן.

אֲבָנָה (K'tib) *n. p.* of a river which rises on אֲמָנָה, the top of Antilibanus, Song of Sol. 4, 8, and with the river פַּרְפַּר flows through Damascus 2 Kings 5, 12. The stem in this root is אָבַן equivalent to אָמַן in the collateral signification *to flow continually*, *constantly*, comp. Is. 33, 16; Jer. 15, 18 and the cognate in sense אֵיתָן; the K'ri has put אֲמָנָה in preference (which see).

אַבְנֵט (with *suff.* אַבְנֵטְךָ, *pl.* ־טִים) *m. girdle*, *priest's belt*, *ornamental girdle*, Ex. 28, 4 39 40; 29, 9; 39, 29; Lev. 8, 7 13; 16, 4, transferred from the Pentateuch in Is. 22, 21 to the *sash* of a person of rank. The old, original root, for which the Targum has הֶמְיָן, Syr. ܗܡܝܢܐ, Samar. *emian*, and as *Josephus* represents (Antiqq. 3, 7, 2: *Μωϋσῆς μὲν οὖν ἀβανὴθ αὐτὴν ἐκάλεσεν· ἡμεῖς δέ, παρὰ Βαβυλωνίων μεμαθηκότες, ἐμίαν αὐτὴν καλοῦμεν*), is probably borrowed from the old Egyptian. See the stem בָּנַט and the Aramæan פּוּנְדָּא.

אַבְנֵר *n. p. m.* 1 Sam. 14, 51, probably abridged from אֲבִינֵר 14, 50. LXX *Ἀβεννήρ*.

אָבַס (only *part. pass.* אָבוּס) *tr. to feed*, *nourish*, *fodder*, as אָבַס frequently signifies in the Mishna-dialect, hence שׁוֹר אָבוּס *a fed ox* Prov. 15, 17; בַּרְבֻּרִים אֲבוּסִים *fatted fowl* (see בַּרְבֻּר) 1 Kings 5, 3 [4, 23], Targ. פַּטִּימַיָּא. The derivatives אֵבוּס manger, crib, מַאֲבוּס granary, barn, point to a fundamental meaning *to collect*, *to bring together*, Ar. ابش equivalent to جمع, also هبش, then metaphorically *to fodder*, *feed*, i. e. *to stuff* or *cram in*, to take in nourishment in abundance, comp. סָפָא equivalent to אָסַף to collect, then to feed, whence comes מִסְפֹּא fodder; then from this fundamental idea is developed מַאֲבוּס like מְגוּרָה granary from גּוּר to collect. Comp. לָעַט properly to gather together, to bring together in abundance (equivalent to לָקַט), and then *to nourish richly*, Talm. to feed.

אֲבַעְבֻּעָה (*pl.* ־עֹת) *f. swelling up*, *blain*, *pustule* Ex. 9, 9 10; comp. the Talm. בּוּעָה pustule, בַּעְבּוּעַ watery pustule, Syr. ܒܥܒܘܥܐ swelling, here formed from the reduplicated form taken from בּוּעַ (which see) with *a* prosthetic. Comp. the Coptic root ⲃⲉⲃⲉ, and ⲃⲉⲃⲟⲩ to boil up.

אָבַץ (unused) *intr. to shine*, *glitter*, hence *to be high.* Organic root בץ; comp. בָּץ (בּוּץ), Ar. باص, יָ־בַץ, עָ־בַץ, תָּ־בַץ; Aram. אֲבַץ, whence אַבְצָא tin. In the same manner derivatives from יָפַע *to shine* are used to designate high places. From this come the proper names אֶבֶץ, אִבְצָן.

אֶבֶץ (*height;* comp. יָפִיעַ, מֵיפַעַת) *n. p.* of a city in the tribe of Issachar, Josh. 19, 20.

אִבְצָן (*splendid*, *beautiful*) *n. p.* of a judge of the northern Israelite races, born in Bet-Lechem of Zebulon (Josh. 19, 15) Judges 12, 8 10.

אָבַק I. (unused) *tr. to grind*, *to triturate*, to rub or scrape into small pieces, whence אָבָק, אֲבָקָה. The organic root is אָ־בַק; comp. Ar. بعق to cut in little pieces, and many others.

אָבַק II. (Kal unused) *tr.* a weakened form of חָבַק *to fold round*, *embrace*, *to wrap round.* Only in *Nif.* נֶאֱבַק (*fut.* יֵאָבֵק, *inf.* with *suff.* הֵאָבְקוֹ) *to embrace one another*, hence *to struggle*, *to wrestle*, Gen. 32, 25 26, alluding to יַבֹּק. In like manner נִפְתַּל *to struggle*, wrestle

from פָּתַל to embrace (which see). The root אָ־בַק is also in דָּ־בַק, חָ־בַק, and even *Raschi* thought of this comparison; Ar. أبق to wind, comp. אָבַךְ. *Ibn Sarûk* and *Ibn ʿEsra* have rendered it by נִתְעַפֵּר and have therefore taken it as a denominative from אָבָק, comp. κόνις and κονίζεσθαι, πάλη (wrestler's dust) and παλαίειν, *arena* and *pulvis* in Latin; but this interpretation is less probable.

אָבָק (*c.* אֲבַק, with *suff.* אֲבָקָם) *m.* bruised, pounded earth, *dust*, especially the fine particles (עָפָר being the larger ones), which fly up easily and spread themselves Is. 5, 24; 29, 5; Ez. 26, 10; Deut. 28, 24; comp. שַׁחַק and דַּק *dust*, derived from a like fundamental signification; Arab. عَفَاءٌ pounded, destruction and dust; بُقَّة pulvis.

אֲבָקָה (only *c.* אַבְקַת) *f. powder of spices*, *aromatic powder*, Song of Sol. 3, 6.

אָבַר I. (unused) *intr.* according to the derivatives (אֲבִיר and אַבִּיר) *to be strong*, *firm*, *powerful*, *vigorous*. The organic root is אָ־בַר, which is also found in גָּ־בַר and כָּ־בַר in the same signification; Ar. هَبِرَ to be fleshy, fat, strong. This fundamental signification of strength in the root בר manifestly comes from *to be pressed* or *drawn together*, the same transference of idea being also found in גָּבַר, Ar. جَبَرَ I. VII. VIII. to bind together and then to make firm, כָּבַר to connect. Similarly חָזַק, קָשַׁר and the transposed ارب (אָרַב) *he bound together*, *strengthened*, IV. *prevailed*, obviously point to this combination of idea, and the root in חָ־בַר is therefore identical with it too. Talm. אַבֵּר to fasten, אַבְרוּרִין fortifications; אִבְרָא firm, definite, real (see אֲבַל); אֵבֶר member, properly a bone (comp. עֶצֶם). From it come אַבִּיר, אֲבִיר, and אֵבֶר in the proper name שֶׁמְאֵבֶר.

אָבַר II. (unused) *to veil*, *cover*, especially of birds protecting and covering with their wings; comp. כָּנַף to enwrap, cover, Ar. كنف, whence כָּנָף a wing. The organic root אָ־בַר is somewhat harder in אָ־פַר (to אֲפַר). — *Hif.* הֶאֱבִיר Job 39, 26 is denominative from אֵבֶר. — From this word come אֵבֶר and אֶבְרָה.

אֵבֶר (from אָבַר II.) *m. wing*, *pinion*, e. g. of the dove, Psalm 55, 7; of the eagle Is. 40, 31; אֶרֶךְ הָאֵבֶר *length of wing*, i. e. of long wing Ez. 17, 2; comp. Targ. אֲבַר, Syr. ܐܒܪܐ the same. — From this comes *Hif.* הֶאֱבִיר *to spread out the wing* (אֵבֶר) Job 39, 26. פָּרַשׂ כְּנָפַיִם is parallel.

אֶבְרָה (*pl.* with *suff.* אֶבְרוֹתֶיהָ) *f. wing*, *feather*, with which the bird protects or covers anything, Ps. 91, 4; אִם־אֶבְרָה חֲסִידָה וְנֹצָה Job 39, 13 stands for אִם־אֶ׳ אֶבְרַת חֲ׳ *is the (ostrich's) wing the wing and feathers of a stork?* Figuratively, *protection*, *screen*, applied to God Deut. 32, 11.

אַבְרָהָם (*ancestor of a multitude*) *n. p.* of the founder of the Hebrew and South-Arabian peoples, who had the original name אַבְרָם (which see) changed into אַבְרָהָם as he was to be the progenitor of many nations, e. g. the Ishmaelites (whence the Nabathæans and Kedarenes) the Edomites, and many South-Arabian tribes &c. The appellation is correctly explained by אַב־הֲמוֹן גּוֹיִם Gen. 17, 5. The second part of the name רָהָם, Ar. رُهَام, signifies *multitude*, *a great number of people*, from רָהַם (which see) cognate with רָעַם, רָגַם (in רִגְמָה). From Hebrew history the name came to the Arabians who expressed it by إِبْرَهِيم. In prophetic language אַ׳ stands for Israel generally, Mic. 7, 20, properly זֶרַע אַ׳ Is. 41, 8; Jer. 33, 26; אֱלֹהֵי אַ׳ is applied to Jehovah Ps. 47, 10. See רָהָם.

אַבְרֵךְ a cry or exclamation of the Egyptians before Joseph, addressed to him or the passers by, Gen. 41, 43. One sees from the context that it is old Egyptian and must contain an imperative. Sometimes it has been taken for the Coptic ⲁⲡⲉⲛ ⲣⲉⲕ or ⲁⲡⲣⲉⲕ *bow* or *bend the head*, from ⲁⲡⲉ head and ⲣⲉⲕ

to bend, or ⲁϥ ⲣⲉⲕ *to bow oneself*, sometimes from the Coptic root ϧⲱⲣ *to cast down* and *Abrok* reading the latter after prefixing ⲁ with ⲕ as the sign of the second person; but this is not only against Coptic grammar, but also assumes the improbable fact that the Hebrews did not retain the leading vowel. The explanations of the versions, e. g. Targ. אַב־רֵךְ = אַבָּא לְמַלְכָּא, Syr. ܐܒܐ ܘܫܠܝܛܐ *father and ruler*, LXX κήρυξ, plainly appear to be conjectural. The other signification of *bowing the knee* (Jerom. and Aqu.), Origen γονατίζειν, Gr. Ven. γονυπετεῖν, Ar. Erp. اركعوا *bend the knee* &c. appears to allude to the Hebrew בָּרַךְ *to bend the knee*, which certainly comes nearest the old Egyptian formula.

אַבְרָם (*'Ab is elevated*) *n. p.* of the progenitor of the Hebrews afterwards named אַבְרָהָם Gen. 17, 5. The proper name אֲבִירָם (which see) similar in sense and the numerous proper names compounded with רָם, as עַמְרָם, אֲחִירָם, אֲדֹרָם and others, lead to the right explanation. See אֲבִי.

אַבְשַׁי (contracted from אֲבִישַׁי) *n. p. m.* 2 Sam. 10, 10, for which אֲבִישַׁי usually appears.

אַבְשָׁלוֹם (abridged from אֲבִישָׁ׳) *n. p.* of a son of David 2 Sam. 3, 3 by מַעֲכָה. But in the later genealogy he is called אֲבִישָׁ׳ 1 Kings 15, 2 comp. 2 Chr. 11, 20. His daughter *Tamar* (2 Sam. 14, 27) was married to Uriel of Gibâh, from which marriage sprang מַעֲכָה or מִיכָיָהוּ, the spouse of Rehoboam, 2 Chron. 13, 2; 1 Kings 15, 2. Maâcha was also a granddaughter of Absalom.

אֹבֹת (*hollow passes*) *n. p.* of an Israelite station in the desert Num. 21, 10. See אוּב.

אָגָא (unused) *intr. to flee*, Ar. اجا, whence

אָגֵא (equivalent to Φύγελος 2 Tim. 1, 15) *n. p.* of the father of David's hero שַׁמָּה, from the place הָרָר 2 Sam. 23, 11.

אָגַג (unused) existing only in *n. p.* אֲגַג; but perhaps the Semitic stem is not אָגַג, but גּוּג, whence the Hebrew proper name גּוֹג 1 Chr. 5, 4. See גּוֹג.

אֲגַג and אֲגָג *n p.* of an Amalekitish king (מֶלֶךְ עֲמָלֵק) 1 Sam. c. 15. This name of the Amalekite kings may have existed even before the time of Samuel, Numb. 24, 7. Hence אֲגַג stands poetically for עֲמָלֵק generally Numb. 24, 7, for which the Samar. text reads אֲגוֹג. The *gentile* name אֲגָגִי of *Haman* Esth. 3, 1 is therefore explained by *Josephus* (Ant. XI, 6, 5) τὸ γένος Ἀμαλεκίτης, and so too by Jewish tradition. The Semitic name אֲגַג or אֲגוֹג among the Amalekites dwelling with kindred Edomites and Canaanites is certainly identical with the Phenician אגוג *Ogyg-es*, the Titan-king, to whom the oak at Hebron was dedicated (Jos. Ant. I, 10, 4; Jewish wars IV, 9, 7), who is designated as a Phenician in the tradition of the Titans; especially as the Greek Ogyges-tradition is also derived from Phenicia.

אֲגָגִי see אֲגַג.

אָגַד (unused) *tr. to bind, tie together; to fit in, unite compactly*, whence אֲגֻדָּה, comp. Targ. אֲגַד and Talm. אָגַד with their manifold derivatives in this signification, Ar. اجد; but the root is אָ־גַד, which is also found in גָּד (גּוּד), from which גִּיד comes. Only in the harder *k*-sound do the words אָ־חַד, יָ־חַד, Ar. وحد, אָ־כַד (in *n. p.* אַכַּד), Ar. اكد, قيد, עָ־קַד, Syr. ܥܩܕ, Ar. عقد and others exist in the same fundamental signification.

אֲגֻדָּה (formed from אָגֹד, *m.; pl.* ־דּוֹת) *f.* 1. properly bound together, hence *bundle*, *bunch*, e. g. אֵזוֹב Ex. 12, 22 *Hyssop-bunch*, *Hyssop-bundle*, used for sprinkling; metaphorically 2. *a band, troop, company* 2 Sam. 2, 25; comp. חֶבֶל; 3. *a knot*, *a loop*, *a fetter*, e. g. אֲגֻדּוֹת מוֹטָה *bands of injustice*, Is. 58, 6, to which is parallel חַרְצֻבּוֹת רֶשַׁע (מוֹטָה is equivalent to מֻטֶּה Ez. 9, 9); 4. chaining together, putting together, hence

(heaven's) *vault*, *arch*, Am. 9, 6, comp. אֲשֻׁר Neh. 3, 38; Ar. אַגַּטֹא, firm building, properly *ligatio*.

אָגוֹג and אֲגַגִּי, see אֲגַג.

אֱגוֹז *m. a nut*, *a nut-tree*, גִּנַּת אֱ' *nut-garden*, Song of Sol. 6, 11. With relation to the Ar. جَوْز, Pers. گوز, Syr. ܓܘܙܐ, אֱ appears only as prosthetic. The word therefore cannot have a stem אֲגַז, and the less so as it has been probably taken from the Mediterranean (Indo-Germanic). In the dialect of Ghilan *aghuz*. The Talm. אַגְוּזָא, Armenian *engus*, the cognate לוּז equivalent to נוּז (comp. נְשִׁקָּה and לְשִׁקָּה) point to a connexion with the Old-High-German *hnus*, Lat. *nux* &c., and the original form may have also been among the Semites *engus* אֲנְגוּז, אֲגוּז.

אָגוּר (*received*, among the חֲכָמִים) *n. p. m.* of a wise man otherwise unknown, the son of Jakeh (בֶּן־יָקֶה), to whom the collection of Prov. 30, 1—33 is ascribed. Since this form of name is frequent (comp. בָּרוּךְ, גָּמוּל, דָּוִד, חָמוּל, שָׁאוּל) and the idea of collecting, receiving actually appears in proper names (comp. אָסָף, קֹהֶלֶת), perhaps *Agûr* is not symbolical. The Targ., Ibn Ezra and others have not understood it so. In the primitive times, however, אָגוּר may have been an epithet of God, like the others here mentioned.

אַגּוֹרָה (*c.* ־רַת) *f.* properly *berry*, *corn*, hence the smallest coin-weight, *a little coin*, אַ' כֶּסֶף a little silver-coin 1 Sam. 2, 36. The אַ is prosthetic, and גּוֹרָה (from גָּרַר) equivalent to גֵּרָה (from גָּרַר) has the like signification, as *gran* from *granum*. The stem therefore is not אָגַר (which see), but גָּרַר, as belonging to גֵּרָה. Syr. ܓܪܐ the same, Æthiop. *agâr*. The Vulg. (ut offerat [לַאֲגוֹרַת] nummum [כֶּסֶף]) has incorrectly understood אֲגוֹרָה to mean *assembly*, and so derived it from אָגַר.

אָגַו see אֲגוֹז.

אָגַל (not used) *intr. to flow*, *to flow down*, *to drop*, whence אֶגֶל. The organic root אָ־גַל is also in גַּל (גָּלַל) to spring, flow; on the contrary, the Ar. أَجَلَ (to collect) is connected with גָּלַל.

אֶגֶל (only *c. pl.* אֲגָלֵי) *m.* 1. *drops*, אֲגָלֵי־טָל dew-drops Job 38, 28, LXX *βώλους δρόσου* (more correctly *βόλους δρ.*), Targ. רְסִיסֵי טַלָּא; from אָגַל. 2. *spring*, only in the proper names אֶגְלָה, אֶגְלַיִם.

אֶגְלַיִם (*double spring*) *n. p.* of a place on the border of Moab Is. 15, 8, LXX *Ἀγαλείμ*, according to Euseb. 8 miles south of עָר i. e. Areopolis. It is the *Ἀγαλλα* (אֶגְלָה) of Josephus (Antiqq. XIV, 1, 4), if this be not the עֶגְלַת of Is. 15, 5. It must not however be confounded with עֶגְלַיִם Ezek. 47, 10.

אָגַם (unused) *tr. to collect*, *draw together*. The organic root is therefore אָ־גַם, which also appears in גֹּם (גָּמַם, whence גַּמָּה), Ar. جمع to collect, جَمّ the same, whence جُمّ a collection of water. The cognate roots in כֹּם (כּוּם), עֹם (עָמַם), חָמַ־ד and many others confirm the fundamental signification of this word. Derivatives אֲגַם and אַגְמוֹן.

אָגַם (not used) *intr.* a weak form from עָגַם *to bend* or *bow oneself*, hence literally of the bending of the reed or cane, comp. Is. 58, 5; figuratively *to be bent*, *bowed*, *sorrowful*. Derivatives אֲגַם, אַגְמוֹן; אֲגַם. Though עָגַם is used for it as a verb, yet if we may conclude from the derivatives, אָגַם appears to be more original, especially as analogies in the dialects only suit the latter. From it are derived אֲגַם 2. and אַגְמוֹן 2. The organic root is אָ־גַם.

אָגֻם (*pl. c.* אַגְמֵי) *adj. m. sad*, *humbled*, אַגְמֵי־נָפֶשׁ *bowed in spirit* Is. 19, 10, comp. Ar. وجم. Stem אֲגַם.

אֲגַם (paus. אָגָם, *c.* אַגַם, *pl.* אֲגַמִּים, but *c.* אַגְמֵי, with *suff.* אַגְמֵיהֶם) *m.* 1. (from אָגַם) *a collection* of water, *confluence*, and so like מִקְוֶה from קָוָה, but next *a pool*, *place where water is collected*, connected with מַיִם Is. 14, 23; 41, 18; Ps. 107, 35; 114, 8, or also without it Ex. 7, 19; 8, 1; Is. 42, 15, but always

a pool or a collection of water which refreshes Is. 35, 7; Ps. 107, 35. The stem is אָגַם, comp. Syr. ܐܓܡܐ a pool, Ar. جِمٌّ a collection of water. 2. (from אָגַם) *reed, rush*, then *a collection of bulrushes* or *canes* with the swamps belonging to them, which served for strongholds, Jer. 51, 32 *and the reeds they have burnt with fire;* comp. Ar. أَجَمَة, *pl.* آجَام reed-bush, then fence, which word *Ibn G'anâch* has compared.

אַגְמוֹן *m.* 1. *a pool, collection of water*, and so like אֲגַם. Hence אַגְמוֹן נְפוּחַ Job 41, 12 [20] *a pond seething* with the sun-heat; the נָפוּחַ of דּוּד is also to be referred to אַגְמוֹן. Stem אָגַם. Versions and interpreters have conjectured. 2. (from אָגַם) *rush, reed* with which the head bowed in humility may be compared Is. 58, 5. כְּפֹף רֹאשׁוֹ וְאַגְמוֹן Is. 9, 13; 19, 15 *palm top and rush* figuratively for high and low, parallel to רֹאשׁ וְזָנָב, as an old saying. From this comes poetically *a rush-cord*, σχοῖνος, which they drew through the nose of animals, Job 40, 26; comp. Plin. hist. nat. 19, 2 *junco Graecos ad funes usos* &c. Versions and interpreters have taken אַגְמוֹן here for *hook* or the like, with a head bent like the reed, but always derived from the reed.

אָגַן (not used) *intr. to be bow-shaped, hollowed* or *made concave*. The organic root is אָ־גַן, cognate with כָּנַ־ע to bend oneself, חָנַ־ה to incline, to lower, חֵן (חָנֵן) and others, in which lies the idea of the bent and crooked; comp. Ar. جَنِيَ *to be rough*, أَجْنَأُ *hunch-backed*, أُجْنَةٌ *cheek*. Derivative אַגָּן.

אַגָּן (*c.* אַגַּן, *pl.* אַגָּנוֹת) *m. bowl, basin*, to receive the sacrificial blood, from its hollowed, bellied form Ex. 24, 6; כְּלֵי הָאֲגָנוֹת Is. 22, 24 *vessels of cups*, opposed to כְּלֵי הַנְּבָלִים *vessels of flagons;* אַ' הַסְּהָר *goblet of rounding* i. e. round goblet, Song of Sol. 7, 3. Syr. ܐܓܢܐ pitcher, Ar. إِجَّانَةٌ washbasin, Targ. אוּגְנָא fan, אַגְנָא pit.

אָגַף (not used) *tr.* is only a collateral form of אָגַם *to collect, heap together*, applied to men and armies; Ar. جفّ the same; from it comes

אֲגַף (after the form אֲגַם, only in *pl.* אֲגַפִּים, with *suff.* אֲגַפָּיו) *m. heap, crowd, troop*, therefore like חַיִל *an army* Ez. 12, 14; 17, 21; 38, 6 9 22; 39, 4; comp. Ar. جُفٌّ a crowd of men, جُفَّة troop; hence the Targ. rightly מַשְׁרְיָתָא armies. Symm., *Ibn G'anâch* and *Kimchi* connect it with the Aram. גַּף *wing*.

אָגַר (*fut.* יֶאֱגֹר) *tr.* 1. *to collect, bring together*, e. g. nourishment in harvest-time, Prov. 6, 8; 10, 5; *to gather in* the grapes Deut. 28, 39. Figuratively (not used) to introduce, to receive, like אָסַף; whence is derived the proper name אָגוּר. The organic root אָ־גַר is also in Aramæan זְ־גַר, יְ־גַר, Syr. ܐܓܪ to bring together, to heap, Hebrew גָּר (גּוֹר), whence מְגוּרָה. — 2. (not used) *to gain, make gain, deserve*, from the idea of gathering, bringing together; existing only in the dialects. — 3. a third signification *to bargain for*, as Targ. אֲגַר, Syr. ܐܓܪ, Ar. أَجَرَ, is cognate with the root in שָׂ־כַר, but is not found in Hebrew אָגַר. See however אִגֶּרֶת.

אִגְּרָא (*def.* אִגַּרְתָּא) Aram. *f. letter, official document*, Ezra 4, 8 11; 5, 6; ܐܓܪܬܐ, in the Nasiræan dialect ܐܓܪܐ, ענגירתא, נגירתא and dimin. ענגירונא. See אִגֶּרֶת.

אַגַּרְטָל (only *c. pl.* אַגַּרְטְלֵי) *m.* a word used only by Ezra for *cup, bowl*, Ezr. 1, 9, properly *hollowed out, deepened*, comp. אַגָּן; LXX ψυκτῆρες, Esr. Ap. σπονδεῖα, Vulg. *phialae*. The Syriac ܐܓܪܛܠ is said to express the same in sense. According to the Talmud (see Ibn 'Ezra on the passage) from אֵגֶר טָל (קם) receiving the lamb's blood, i. e. tantamount to מְזַרֵק bowl; according to *Simonis* from אֲגַר־טַל (טַל after the Ar. طَلَّ) blood-receiving; by others (*Pfeiffer, Hottinger, Wahl*) the origin has been sought for in Persian, but without success. The אַ is manifestly nothing more

than prosthetic, and therefore גַּרְטַל is best derived from גָּרַט (which see) with the derivative ending ־ַל, which is also found in חֲנָמַל (see the letter ל).

אֶגְרֹף *m. fist, closed hand*, with which one strikes Exod. 21, 18; figuratively אֶ׳ רֶשַׁע *fist of power* Is. 58, 4. The אֶ is prosthetic and the stem גָּרַף to put or pack together. Talm. בַּעַל אֶ׳ violent, מְלֹא אֶ׳ handful.

אִגֶּרֶת (*pl.* אִגְּרוֹת, with *suff.* אִגְּרֹתֵיהֶם) *f.* only in writings of the Persian period: *official document, writing, edict, account, letter* Neh. 2, 7-9; 6, 5 17 19; 2 Chr. 30, 1 6, brought by the messenger on horseback (ἄγγαρος, from the Persian; Hebr. רָץ 2 Chr. 30, 6). With respect to the Persian انگاره *engare, writing*, from انگاریدن *engariden, to write*, as also ἄγγαρος *courier* derived properly speaking from انگاره and signifying *tabellarius* — whence ἀγγαρεύειν to compel to serve as a messenger, Talm. אַנְגַּרְיָא *court-serjeant* —, the present word may perhaps have been taken from the Hebrew אָגַר in the sense of גַּר *to roll*, and therefore אִ׳ is like perhaps to מְגִלָּה, or it may have come from the Semitic root נָגַר (which see), Æthiop. *naggara*, equivalent to סָפַר, and so אִ׳ would be tantamount to סֵפֶר. In any case the word bears a genuine Hebrew stamp, as well as the Aramæan form אִגְּרָא.

אֵד (after the form שֵׂט, זֵד, נֵר; with *suff.* אִדּוֹ) *m.* properly veiling, then concr. *veil of vapour, fine cloud, vapoury mist*, which rises from the earth Gen. 2, 6; יָזֹקּוֹ מָטָר לְאֵדוֹ Job 36, 27 *they* (the water-drops) *trickle through his vapour-cloud as rain.* The accusative מָטָר caused the other accusative to be written with לְ. The stem is אוּד I. to veil, surround, Ar. آد (med. Je), hence إِيَاد veil, *vapoury covering*, atmosphere, comp. עָנָן cloud, from עָנַן to cover, *veil.* The orthography אֵיד in many mss. makes no difference in the sense.

אֹד or אֹדָה (only *pl.* אֹדוֹת, with *suff.* אֹדוֹתַי, אֹדוֹתֶיךָ; rarely אוֹדֹת, which might perhaps in 2 Sam. 13, 16 be read אוֹדַת) *f.* properly turnings, windings, from אוּד II. to turn; then *causes, circumstances, occasions*, as סִבָּה *turn*, then *cause*, Ar. سَبَب causa, حَال motive, manner, from حَالَ to turn, גָּלָל (*c.* גְּלַל) *turn*, and thence *circumstance.* The word only occurs in the difficult phrase אַל־אוֹדֹת הָרָעָה הַגְּדוֹלָה הַזֹּאת מֵאַחֶרֶת 2 Sam. 13, 16, *let it not be the occasion*, i. e. *let it not cause this evil which is greater than the other.* The LXX could not explain the passage and translated according to the context μὴ ἀδελφέ, ὅτι μεγάλη ἡ κακία, without אַל־אָחִי כִּי גְדוֹלָה הָרָעָה having stood in their text. In practice it is however mostly connected with עַל only and is thus a causal particle: *on account of* Gen. 21, 11 25; 26, 32; Ex. 18, 8; Num. 12, 1; 13, 24; properly *propter causas* with a following genitive; עַל־אֹדוֹתַי *for my sake* Josh. 14, 6; seldom by way of strengthening עַל־כָּל־אֹדוֹת Jer. 3, 8 *for the sake of all the causes*, on account of all this.

אֲדָא a stem falsely assumed for Aram. אֱדַיִן; see אֱדַיִן.

אָדַב I. (Kal not used) *intr. to pine away, languish, consume, tab*-escere, *to be destroyed*, applied to the mind (נֶפֶשׁ), as כָּלָה to the eyes. Only in *Hif.* הֶאֱדִיב (inf. with לְ 1 Sam. 2, 33 לַאֲדִיב, with omission of He for לְהַאֲדִיב, comp. לַחֲטִיא Eccles. 5, 5; לַמְרוֹת Is. 3, 8; לַשְׁמִד 23, 11; לָבִיא Jer. 39, 7) to cause to languish, *to trouble, make sorrowful*, 1 Sam. 2, 33. Comp. דַּאֲבוֹן נֶפֶשׁ Deut. 28, 65; מְדִיבֹת נֶפֶשׁ Lev. 26, 16. The organic root is אָ־דַב, which still exists in דָּב, דָּב־ָא (דּוּב) and is farther developed in דָּאַב; cognate זָב (זוּב), דָּב־ָה, Ar. دَابَ (med. Waw).

אָדַב II. (not used) *tr. to arrange, to prepare*, Ar. أَدَبَ and conj. II. *to form, bring up.* Only preserved in the proper name אַדְבְּאֵל.

אֶדֶב see אַדְבְּאֵל.

אַדְבְּאֵל (*discipline is with* ʾEl, from

אֶדֶב, Ar. أَدْب information, education, and אֵל) *n. p.* of a son of Ishmael, and, like קֵדָר, נְבָיֹת, דּוּמָה, מַשָּׂא, also of an Ishmaelite race Gen. 25, 13; 1 Chr. 1, 29. In the LXX *Ναβδεήλ* is corrupted from *Ἀδβεήλ* on account of the preceding *Ναβαϊώδ*.

אָדַד (not used) *intr. to be powerful, strong*, then *trans. to overpower, overcome*, and therefore like שָׁדַד, whence שַׁדַּי. Many stems with the initial sound *s* are often closely related to those whose initial sound is *a*, comp. שָׂבַךְ and אָבַךְ, שָׁבֵל and אָבֵל. Here therefore belong אָדַד and שָׁדַד. Derivatives are the proper names אֲדֹד, אֲדַד, אִדּוֹ, אַדּוֹן and אַדָּן. The stem הָדַד is cognate in the proper names הֲדַד and הִדַּי, Ar. أَدَّ equivalent to شَدَّ and like the Hebr. שַׁד (שָׁדַד).

אֲדֹד equivalent to אֲדַד and = הֲדֹד and הֲדַד, only in the proper name אֲדֹרָם (which see) equivalent to אֲדֹד־רָם.

אֲדַד (*powerful, mighty;* comp. שַׁדַּי, אֵל) *n. p. m.* of an Edomite royal descendant, who escaped (1 Kings 11, 17) during the slaughter in David's time 2 Sam. 8, 13; 1 Chr. 18, 12; but הֲדַד is the reading in verse 14. הֲדַד or אֲדַד was a national and guardian deity of the Syrian races and also of the Edomites. See הֲדַד.

אֹדָה belonging to אֹדוֹת see אֹד.

אִדּוֹ (*powerful;* equivalent to אִדּוֹן, from אָדַד) *n. p. m.* of a chief (רֹאשׁ) at Casiphia in Ezra's time Ezr. 8, 17; אֶל־אִדּוֹ אָחִיו ibid. stands for אֶל־אִדּוֹ וְאָחִיו.

אָדוֹן (*c.* אֲדוֹן, with *suff.* אֲדֹנִי, אֲדֹנֵנוּ; *pl.* אֲדֹנִים, with *suff.* אֲדֹנָיו, אֲדֹנֵיהֶם) *m.* properly settler, determiner, commander, ruler, from אָדַן to fix, determine (which see), hence in the comprehensive application of it in Scripture 1. *commander, ruler, king* 1 Sam. 24, 11; Ps. 12, 5; Jer. 22, 18. — 2. *lord* in the most general sense, consequently a) in opposition to עֶבֶד slave, servant, Prov. 30, 10; Mal. 1, 6; Is. 24, 2, or also in antithesis to שִׁפְחָה and אָמָה, and where the subjection is expressed by בָּעַל Is. 26, 13. Frequently also as an addition or honourable address to מֶלֶךְ in אֲדֹנִי הַמֶּלֶךְ 1 Sam. 24, 9; 26, 19, or also in other addresses with names Num. 11, 28, like the German *Herr*, English *sir;* b) *husband, consort*, Gen. 18, 12; c) *steward*, as substitute of the lord, Gen. 45, 8 9; Ps. 105, 21; d) *proprietor, possessor*, Gen. 42, 30; 1 Kings 16, 24; all derived from the general idea of *lord.* — 3. The highest ruler and lord, *God* Ps. 114, 7, more frequently אֲדוֹן כָּל־הָאָרֶץ *Lord of the whole earth* Josh. 3, 11 13; Mic. 4, 13; Zech. 4, 14; 6, 5; Ps. 97, 5, or *κατ' ἐξοχὴν* הָאָדוֹן Mal. 3, 1 as מַלְאַךְ הַבְּרִית, or with the adjunct יי׳ צְבָאוֹת Is. 1, 24, or merely יי׳ Ex. 23, 17. — Apart from the different significations of the word the following peculiarities in certain forms are note-worthy 1. אֲדֹנִי (*my lord*) is a *courteous address* from children to parents Gen. 31, 35, to teachers and seers 2 Kings 6, 5, especially to kings, fully אֲדֹנִי הַמֶּלֶךְ, or generally to persons, to whom one shews respect Gen. 44, 7; 1 Kings 1, 17. This form is also used a) in short addresses or replies בִּי אֲדֹנִי Gen. 43, 20; 44, 18; Num. 12, 11; Judges 6, 13; לֹא־אֲדֹנִי Gen. 23, 11; 42, 10; 1 Sam. 1, 15; הִנְנִי אֲדֹנִי 1 Sam. 22, 12; b) in addresses which have the name, as an apposition to the name e. g. אֲדֹנִי מֹשֶׁה Num. 11, 28; אֲדֹנִי אֵלִיָּהוּ 1 Kings 18, 7, but more rarely of persons absent 2 Sam. 11, 11; Gen. 24, 12. He or she that speaks usually represents self as עֶבֶד or אָמָה. c) This singular suffix as such was soon left unnoticed in the language so that it even remained where one would have expected אֲדֹנֵנוּ Num. 32, 25; 36, 2; Gen. 47, 18, hence אֲדֹנֵנוּ only appears by way of exception in 1 Sam. 16, 16. The *my* in such forms of speech is almost without significance, comp. Syr. ܡܪܝ, French Monsieur. — 2. אֲדֹנִים in the plural form also with suffixes, did not become concrete till later, agreeably to its abstract signification *dominion, power*, and therefore it was used as a singular in construction and in personal addresses, e. g. אֲדֹנֵי

הָאָרֶץ *the lord of the land* Gen. 42, 30 33; אֲדֹנֵי יוֹסֵף *the lord of Joseph* 39, 20; אֲדֹנִים קָשֶׁה *a strict lord* Is. 19, 4. In this manner occur אֲדֹנַי, אֲדֹנֵינוּ, אֲדֹנֶיךָ, אֲדֹנַיִךְ, אֲדֹנֵיכֶם, אֲדֹנָיו &c. in all significations of the singular. Sometimes also it is applied to God, Ps. 135, 5. But for God a more favourite expression is אֲדֹנֵי הָאֲדֹנִים Deut. 10, 17; אֲדֹנַי Ex. 4, 10; אֲדֹנֵינוּ יי׳ Ps. 8, 2; אֲדֹנַיִךְ יי׳ Is. 51, 22. The plural אֲדֹנִים, which appears but seldom as an actual plural and is also so construed, Gen. 19, 2; Is. 14, 13; Deut. 10, 17; Ps. 136, 3, is therefore in this case the abstract form, as it exists in Hebrew also in אֱלֹהִים *omnipotence*, בְּעָלִים *dominion*, קְדוֹשִׁים Hos. 12, 1, תְּרָפִים 1 Sam. 19, 13 16 (comp. חַיִּים *life*, שִׁלֻּחִים *dimissal*, עֲשֻׁקִים *oppression*, סֵטִים Ps. 101, 3, פְּדוּיִם) and was taken personally afterwards. — 3. אֲדֹנָי in address or also in narrative is applied to *God*, like אֲדֹנִי in the singular-use. The Masora counts up 134 places where אֲדֹנָי is so (קֹדֶשׁ) used Gen. 18, 3; 19, 18. The suffix is written ָ for ַ in order to distinguish it from אֲדֹנַי Gen. 19, 2, which is actually taken for plurality. But that ָ is really a suffix may be recognised from Ps. 16, 2; 35, 23 and from the circumstance that it never appears with the article as אֲדֹנִים; and when God calls himself אֲדֹנָי Is. 8, 7, this only shews that the suffix was already left wholly unnoticed as in אֲדֹנִי. In the Phenician אָדֹן *adon*, like בַּעַל and מֶלֶךְ, is first used as an honorary epithet of Deity, e. g. of בַּעַל חַמָּן and מֶלְקַרְתְּ, and also with the suffix אֲדֹנֵן (our lord) seldom אָדֹן merely; even the Pentateuch knows the Phenician deities (Deut. 10, 17) under the appellation אֲדֹנִים. אֲדֹנִי (my lord) appears as a definite local deity belonging to Byblus and Cyprus, viz. Ἄδωνις, which Hesychius rightly explains by δεσπότης ὑπὸ Φοινίκων, while, as in the Hebrew אֲדֹנָי the proper significance of the suffix entirely disappeared; more rarely אָדֹן alone occurs. The exclamation הוֹי אָדוֹן וְהוֹי הֹדֹה *oh Adon* (lord)! *oh his glory!* Jer. 22, 18 was the death-wail at the symbolical funeral obsequies of the God Adonis in Phenicia (Amm. 19, 1), and the prophet may have chosen this dirge on purpose. Phenician and Hebrew proper names compounded with אָדוֹן (see אֲדֹנִי־בֶזֶק) are to be explained agreeably to the primitive view that אֲדוֹן is an epithet of Deity, which, like יָהּ, אֵל, מֶלֶךְ, בַּעַל, צֶדֶק and others, is also put for the name of God itself.

אַדּוֹן (*strong*) *n. p. m.* Neh. 7, 61, for which Ezr. 2, 59 has אַדָּן, in signification equivalent to אִדּוֹ. See אָדַד.

אֲדוֹר (originally a form belonging to the proper name אֲדוֹרַיִם, which is still preserved in 1 Macc. 13, 20) *m. fire, splendour* (see אָדַר), then like אֲדַר (which see) the name of an old Semitic fire-god. An Edomite town or one belonging to southern Judah was also named from the Edomite deity אֲדוֹר. The form אַדָּר and אֲדָר also appears. Perhaps too the proper name אֲדֹרָם compounded of אֲדֹר רָם, and אֲדֹר as the name of a god should be identified with אָדוֹן.

אֲדוֹרַיִם (*Double 'adôr*) *n. p.* of a town in the territory of southern Juda, beside לָכִישׁ and עֲזֵקָה, which Rehoboam caused to be fortified, 2 Chr. 11, 9; LXX Ἀδωραί. It is the Ἄδωρα belonging to Idumea in the post-exile period (Jos. Ant. 13, 6, 4; 13, 9, 1) and אֲדוֹר 1 Macc. 13, 20. It is said to represent the present *Dura*, westward of Hebron. The dual has arisen from the former name אֲדוֹר as a designation of the double city, upper and lower, and this formation is usual in the names of cities, comp. דִּבְלָתַיִם, רָמָתַיִם, יְרוּשָׁלַיִם, קִרְיָתַיִם, דֹּתַיִן, רִשְׁעָתַיִם, שַׁעֲרַיִם, קִבְצַיִם, חֹרֹנַיִם, מַחֲנַיִם and many others. See אַדָּר, אֲדוֹר and אֲדַר.

אֱדַיִן *aram. adv.* properly a word denoting place, *ibi*, correlative to אַיִן *ubi?* and as the latter is formed from אַי (אֵי) by appending an *n*, so is אֱדַיִן from אֱדַי. However it is used more definitely to express the relation of time: *then*, *at*

that time, *tunc*, as a consequent with respect to what goes before: *thereupon*, *hereupon*, Dan. 2, 15 17 19 25 48; Ezr. 4, 9; with the Aramæan accumulation of particles: בֵּאדַיִן *at that time*, *then* Dan. 2, 14; hence מִן־אֱדַיִן *from that time*, *since* Ezr. 5, 16, with the supplying of עַד־כְּעַן *till now*. The original form אֱדַי is only dialectically different from the Hebr. אֲזַי Ps. 124, 3, from which the Hebr. אָז, as the Ar. اذ from اذا, is developed; but the Syr. ܗܝܕܝܢ follows another analogy. See דֵּךְ.

אַדִּיר (with *suff.* אַדִּירוֹ, *pl.* ־רִים; *adj. fem.* אַדֶּרֶת, comp. שַׁלֶּטֶת from שַׁלִּיט) *adj.* and *subst.*: *bright*, *splendid*, *glorious* (from אָדַר equivalent to הָדַר to shine, glitter) applied to the name of God Ps. 8, 2, to God himself 93, 4; hence *principal*, *distinguished*, a chief, lord, 2 Chr. 23, 20; Neh. 3, 5; with repetition of the suffix אֲחֵיהֶם אַדִּירֵיהֶם *their lords brothers* 10, 30; *a noble*, hence סֵפֶל אַדִּירִים *cup of the nobles* i. e. precious, splendid Judges 5, 25, a poetical circumlocution, as לֶחֶם אַבִּירִים Ps. 78, 25; *noble*, Ps. 16, 3 *the noble in whom is all my pleasure*. The כָּל־חֶפְצִי־בָם is subordinated as a supplement to the construct אַדִּירֵי, comp. Is. 29, 1; 43, 21. Thence metaphorically, *powerful*, *mighty*, of the waves Ex. 15, 10; *great*, *majestic*, of the cedar Ez. 17, 23, of the vine 17, 8, of a fleet Is. 33, 21; *mighty*, *powerful*, applied to gods, kings and peoples, 1 Sam. 4, 8; Ps. 136, 18; Ez. 32, 18; hence אַדִּיר alone is already applied to God Is. 10, 34 (comp. v. 13 אַבִּיר), to a *king* or leader Judges 5, 25, to *shepherds* (parall. רֹעִים) Jer. 25, 34, and even to the *cedar* Zech. 11, 2. Comp. אַדִּירִים, the Lybio-Phenician name of Atlas, brother of ʾEl (Maxim. Tyr. VIII, 7; Mart. Capella IV p. 250), אַב־אַדִּיר among the Carthaginians an epithet of deity and of Betyle (Augustin, ep. 17; Priscian II c. 1; VI §. 45; VII §. 32), ראשׁ־אַדִּיר Rusaddir, Ῥυσσαδίριον, name of the Tangier cape, which is now راس لابيض, Capo Bianco. — The adjective feminine אַדֶּרֶת is used substantively (with *suff.* אַדַּרְתּוֹ): 1. for *mantle*, properly the *wide*, *large* over coat in which persons wrapped themselves, which was also reckoned the most costly and splendid, Josh. 7, 24; אַ׳ שִׁנְעָר *Shinár-mantle*, i. e. artificially wrought, from Shinár or Babylonia (see Pliny VIII c. 48) 7, 21; but especially the hairy prophet's mantle made from the skins or hair of camels, in its full form אַ׳ שֵׂעָר Zech. 13, 4 (comp. 1 Kings 19, 13; 2 Kings 2, 8 13 14; Jon. 3, 6, μηλωτή Hebr. 11, 37), to which belonged אֵזוֹר עוֹר ζώνη δερματίνη Mat. 3, 4. — 2. *The pride of the meadow*, *the dress of the meadow*, *green*, parall. גְּאוֹן הַיַּרְדֵּן Zech. 11, 3.

אֲדַלְיָא (Pers.; *âtar belonging to Ized*) *n. p.* of a son of Haman Esth. 9, 8. (אֲדַל is equivalent to אֲדַר, Pers. âtar, and יָא a noun-suffix.)

אָדַם (not used) *tr. to fit firmly to one another*, *to bind*, *to stamp firmly*, to dam; cognate הָדַם (which see), Ar. أَدَمَ to fit, bring or keep together. The root אָ־דַם, הָ־דַם is also in דָּמָ־ה II. Derivatives אֲדָמָה, אַדְמָה *n. p.*, אֲדָמִי *n. p.*, אָדָם *n. p.*, אֱדֹם *n. p.*

אָדָם (without flexion) *m. man*, or collect. *men*, in the widest sense Ps. 68, 19; 76, 11; or כָּל־אָדָם Job 21, 33 to express the same. In the very frequent use of the word the following peculiarities are observable. 1. אָדָם is a special proper name of the first man in the history of creation, Ἀδάμ, *Adamus*. Hence it is retained as a proper name in the versions, and in this special sense it occurs several times with the article הָאָדָם (comp. הַבַּעַל, הַשָּׂטָן) in the first chapters of Genesis. Elsewhere the article stands in a collective sense even with אָדָם. — 2. From this special name arose the poetical circumlocution בֶּן־אָדָם, in *plur.* בְּנֵי אָדָם or בְּנֵי הָאָדָם for *man*, *men*, viz. in order to denote an antithesis to God or in addresses by God. But this periphrasis, after appearing but seldom as Num. 23, 19; Deut. 32, 8; 1 Sam. 26, 19 &c. did not become usual till the later

period of the language, when בֶּן־ seems almost as though it had grown along with it. In Syr. ܒܪܢܫܐ has become a single word and even stands for *Adam*, Targ. בַּר־אֱנָשׁ or בַּרְנַשׁ; the Biblical expression is a poetical one in the Pers. مردم زادة (merdüm zade) son of man, Ar. ابن آدم, *pl.* بنى آدم, Syr. ܐܕܡ, Maltese *bnydem*, Phenic. אָדָם &c. — 3. As an original designation of kind or species אָדָם in the sing. or בְּנֵי־אָדָם in the plural is applied to man or men of the multitude, in opposition to Israel Jer. 32, 20, or to nobler men Job 31, 33; Hos. 6, 7; usually referring to the enemy (as a contemptible man) Ps. 124, 2. Accordingly אָדָם with אִישׁ Is. 2, 9; 5, 15, בְּנֵי־אִישׁ Ps. 49, 3 or שָׂרִים 82, 7 designates the lower class, the Syr. ܐܢܫܐ and ܓܒܪܐ being used for such antithetic ideas. But אָדָם Eccles. 7, 28 is seldom used as אִישׁ, without implying such a distinction. — 4. Like אִישׁ in the signification *some one*, *any one*, *aliquis*, Lev. 1, 2; Job 32, 21. See אִישׁ. — 5. Collect. *men;* and therefore there are certain phrases in which אָדָם stands as a kind of apposition, e. g. פֶּרֶא אָדָם *wild of men*, wild among men, i. e. a wild man, Gen. 16, 12; כְּסִיל אָדָם *foolish among men* i. e. a foolish man, Prov. 15, 20; or where it follows in the genitive, e. g. אֶבְיֹנֵי אָדָם *the poor among men* i. e. poor men, Is. 29, 19; זֹבְחֵי אָדָם Hos. 13, 2 *sacrificing people;* נְסִיכֵי אָדָם Mic. 5, 4 *anointed men;* רִאשׁוֹן אָדָם *the first among men* i. e. the first man Job 15, 7; or with בְּ e. g. בֹּגְדִים בְּאָדָם Prov. 23, 28. — 6. In opposition to the animal, hence *the human* in חַבְלֵי אָדָם Hos. 11, 4, comp. 2 Sam. 7, 14. — 7. (*firmness*) *n. p.* of a city at the Jordan Josh. 3, 16, twelve Roman miles distant from צַרְתָּן in the Manasseh territory (now Sotha), but without its situation or any traces of it being more exactly determined. The proper names אֲדָמָה, אַדְמָה, אֲדָמִי present a point of contact for the etymological explanation.

In the derivation of this primitive word Scripture appears to allude to אֲדָמָה Gen. 2, 7; 3, 19, comp. αὐτόχθων; and the idea that the first man was made from dust or earth is really general and old, without the necessity of supposing a red-brown colour of the earth in Palestine being required, since אֲדָמָה does not at all come from the stem אָדֵם (to be red) and the limitation to a particular colour of the earth does not lie in the Mosaic document. In any case אָדָם has been originally formed into a proper name, and has therefore remained without flexion, even where the appellative conception *man* or *men* must be understood and one expects a construct, e. g. Prov. 6, 12 אָדָם בְּלִיַּעַל equivalent to אִישׁ אָוֶן ibid.

אָדֵם (3 *pl.* אָדְמוּ) *intr. to be red*, e. g. applied to the colour of corals, blood, coccus, Ar. أَدِم, أُدُم, Targ. אֲדַם, thence on account of the beauty of this colour, in the dialects, *to be beautiful, lovely.* אָדְמוּ עֶצֶם מִפְּנִינִים *redder than corals were they in body* Lament. 4, 7, i. e. fresh, blooming (of colour). Youthful freshness is expressed by the blooming, white colour of the body. עֶצֶם body, is in the accus. as 1 Kings 15, 23 he was diseased *in his feet* (אֶת־רַגְלָיו).

Pu. אֻדַּם (from אֻדַּם, comp. כֻּסּוּ Ps. 80, 11 from כֻּסּוּ, שֻׁדַּד from שֻׁדַּד Nah. 3, 7), only as a participle מְאֻדָּם, *pl.* מְאֻדָּמִים, *to be red-coloured*, e. g. the shield of the warrior with blood, the hide with colour, Nah. 2, 4; Ex. 25, 5.

Hif. הֶאְדִּים *to be red*, properly to shew red, then to grow red Is. 1, 18. The Hifil is used in this signification as it is elsewhere in verbs denoting colour.

Hithp. הִתְאַדֵּם (for ־דֵּם, comp. הִתְחַזֵּק, הִתְקַדֵּשׁ) *to shew itself red*, *to play red*, of wine, Prov. 23, 31.

This stem was probably formed originally from דָּם or rather the primitive אֲדָם, and therefore it signifies primarily to be of a blood-red colour. Derivatives אָדֹם, אֹדֶם, אֲדַמְדַּם, אַדְמֹנִי, and the proper name אֲדֻמִּים.

אָדֹם (from אָדֵם) *adj. m.*, אֲדֻמָּה *f.*, *pl.*

m. אֲדַמִּים, 1. *red*, *red-shining*, in prophetic vision applied to a red horse with allusion to the shedding of blood, Zech. 1, 8; 6, 2; to the red appearance of water caused by the red earth 2 Kings 3, 22; to the youthful freshness of cheeks, in connexion with צח Song of Sol. 5, 10 (comp. Lament. 4, 7). — 2. the red-brown pottage of lentils is termed אֹדֶם as a substantive, Gen. 25, 30, *φοινικίδιον* in Diog. Laert. 7, 1, 3, because lentils were usually cooked with the red-brown pods. See אָדֹם.

אֹדֶם *f. a red precious stone*, Ex. 28, 17, LXX *σάρδιον*, Vulg. *sardius*, Targ. סַמְקָא, Gr. Ven. *ἄνθραξ* carbuncle, Saâd. ياقوت احمر &c., always derived from the red colour.

אֱדֹם (rarely אֱדוֹם; *fortress*, from אָדַם) 1. *n. p. f.* the mountainous territory *'Edôm*, in Greek writers (*Jos.* NT. &c.) *Ἰδουμαῖα* (after the vulgar or Phenician pronunciation of אֱדֹם), which lies high and secure on the south-eastern boundary of Palestine, intersected by rocky clefts, extending from the southern extremity of the Dead sea to the Ælanitic gulf of the Red sea. Originally perhaps it may have stretched only to the mountain district el-Sharah شَرَاة, generally only to the mountain-land (hence it was subsequently called جبال *G'ebâl*, *Γεβαληνή*, *Gebalene*). But it may have altered in extent at different times Gen. 36, 32 43; Ex. 15, 15; Num. 24, 18; 34, 3; Josh. 15, 1; 2 Sam. 8, 14; 1 Kings 11, 14 ff.; 22, 48 and elsewhere. Sometimes אֶרֶץ אֱ׳ stands for it Gen. 36, 16 21 31, more rarely שְׂדֵה אֱ׳ Gen. 32, 4; Judges 5, 4; 1 Maccab. 4, 15; partly in exchange with אֶרֶץ שֵׂ׳ or הַר־שֵׂ׳. Besides אֱדֹם signifying the land, it is taken for the people or inhabitants, *Edomites*, in which case it is masc. e. g. Numb. 20, 20. In the same sense is also employed בְּנֵי אֱדוֹם Ps. 137, 7, or בַּת־אֱ׳ Lament. 4, 21 22, as in the names of other countries. מִדְבַּר אֱדֹם *the Edomite wilderness* 2 Kings 3, 8 is the uncultivated steppe from the Edomite capital סֶלַע to חֶבְרוֹן. To Edom at different times belonged סֶלַע, עוּץ, אֵילַת, בָּצְרָה, תֵּימָן, דְּדָן, עֲצְיוֹן גֶּבֶר and many others (see these words), i. e. the wider tracts of Arabia. See שֵׂעִיר. — 2. *n. p. m.* of the progenitor of the Edomites, *'Edôm*, who is properly called עֵשָׂו (which see). This is transferred, as Edom the name of the country also was, to the inhabitants Gen. 36, 1. The constant enmity between the Edomites after they had subdued the former inhabitants (חֹרִים), and their Israelite half-brethren led the old narrator to represent the history of Esau in such a manner that the name אֱדֹם is derived from red-brown pottage or the red colour of the skin, Gen. 25, 25, as well as עֵשָׂו and שֵׂעִיר ib., which, however, are only in substance different names of the rough mountain-land. Since history recognises only the original inhabitants חֹרִים (equivalent to חֹרִים *mountaineers*), who had possession of mount שֵׂעִיר, and the בְּנֵי עֵשָׂו Deut. 2, 4 8 12 22, who afterwards subdued them, אֱדֹם could not have been a people of that name who immigrated into the country, but must have been adopted by the Esauites as a name for the land. — 3. It is very remarkable that sometimes אֱדֹם stands for אֲרָם, i. e. that agreeably to the context and parallels nothing but Aramaea can be understood by אֱדֹם, as 1 Chr. 18, 11 comp. 2 Sam. 8, 12; on the contrary אֲרָם 8, 13 stands for אֱדֹם 1 Chr. 18, 12; Ps. 60, 2; 1 Kings 11, 16; we may compare 2 Kings 14, 7, as also 2 Chr. 20, 2; אֲרוֹמִים 2 Kings 16, 6 is for אֲדוֹמִים, which the K'ri already corrects. The original cause of this interchange lies in the resemblance of Dalet and Resh in Semitic writing (comp. זִכְרִי 1 Chr. 9, 15 and זַבְדִּי Neh. 11, 17; זַבְדִּי Josh. 7, 1 and זִמְרִי 1 Chr. 2, 6; יְהוֹזָכָד 2 Chr. 24, 26 and יוֹזָכָר 2 Kings 12, 22; רִיפַת Gen. 10, 3 and דִּיפַת 1 Chr. 1, 6; רוֹדָנִים 1, 7 and דֹּדָנִים Gen. 10, 4). — 4. in the proper name masc. עֹבֵד אֱדֹם (which see).

אַדַמְדָּם (*paus.* -דֹּם) *adj. m.*, אַדַמְדֶּמֶת (*pl.* -דַּמּוֹת) *f.* red here and there, *reddish*, applied to the red colour of the spots

in leprosy Lev. 13, 19 24 42 43 49; 14, 37. Reduplicated names of colours, e. g. שָׁחַרְחֹר, יַרְקְרַק, denote a likeness to the colour specified, and as in all such reduplications (הַכְפְכָּךְ, עַקַלְקַל, חַלַחֲלַחַל, פְּחַלְחַל, אַסַפְסָף, חַבַרְבַּר) are but organic root-sounds doubled.

אֲדָמָה (*c.* אַדְמַת, with *suff.* אַדָּמְתִּי, *pl.* אֲדָמוֹת) *f.* prop. the firm, hard body of the earth, from אָדַם; hence 1. *the firm earth* in opposition to מַיִם Gen. 2, 9 19; 3, 17, and as an element, *humus* 2, 7, out of which this or that is made Ex. 20, 24; generally: *the terrestrial globe, sphere* Gen. 4, 11; 6, 1; 7, 4; פְּנֵי הָאֲ׳ *the surface of the earth* Gen. 2, 6; Ps. 104, 30. — 2. specially: thick earth suitable for banks or building, *arable land, field* Gen. 4, 2; Jo. 1, 10; 2, 21; עָבַד הָאֲ׳ *to till the ground* Gen. 3, 23; אִישׁ אֲ׳, עֹבֵד אֲ׳, אֹהֵב אֲ׳ *a husbandman*, cultivator, *one addicted to tilling the ground* 2 Chr. 26, 10; sometimes the field with its produce Is. 1, 7. — 3. metaphorically: *land, country, province*, e. g. אַדְמַת יי׳ Is. 14, 2, אַ׳ הַקֹּדֶשׁ Zech. 2, 16, אַ׳ יִשְׂרָאֵל (in Ez. frequently) Ez. 11, 17 for Palestine or Canaan; אֲדָמוֹת *lands* Ps. 49, 12. — 4. (*fortress*) *n. p.* of a town in the tribe of Naftali Josh. 19, 36.

אַדְמָה (*fortress*) *n. p.* of one of five towns in the vale of שִׂדִּים which was afterwards destroyed with סְדֹם and עֲמֹרָה Gen. 10, 19; 14, 2 8; Deut. 29, 22; Hos. 11, 8.

אַדָּמִי (formed from אָדָם 7; *fortress*) *n. p.* of a town in the tribe of Naftali, Josh. 19, 33 (comp. אֲדָמָה 4.); אַדָּמִי הַנֶּקֶב ib., as the Talmud (Jer. Meg. 1, 1) has assumed, *'Adami* (and) ha-*Nekeb*, LXX *'Αδμὶ* (*Αδμεὶ*) *καὶ Ναβόκ* (*Ναχάβ*). It was afterwards called דָּמִין (Talm. l. c.).

אַדְמִי (*pl.* אַדְמִים K'ri 2 Kings 16, 6; 2 Chr. 25, 14; 28, 17, or אַדְמִיִּים 1 Kings 11, 17) *gent. m. Edomite*, אַדְמִית (*pl.* אַדְמִיּוֹת) *f. an Edomitish woman* Deut. 23, 8; 1 Sam. 21, 8; 1 Kings 11, 1, formed from אֱדֹם. See אָדָם and אֱדֹם. בְּנֵי אֱדֹם, בְּנֵי שֵׂעִיר are usually employed for the plural.

אֲדָמִים (*the red-brown*) *n. p.* of a ridge of hills on the border between Judah and Benjamin Josh. 15, 7; 18, 17, so called probably in the first instance from the colour of the earth in the hills (see אֱדֹם). From this came the appellation of a distinct place which lay on the ascent of this hill-range, מַעֲלֵה אֲדֻמִּים (*terrace of the red-brown hills*), opposite to Gilgal, a place which Jerome still found in *Maledomim* and translated by *ἀνάβασις πυῤῥῶν*, *ascensus ruforum*, but which he referred to the shedding of blood.

אַדְמֹנִי (also אַדְמוֹנִי) *adj. m. reddish*, applied to the hair, Gen. 25, 25; *fresh*, applied to the colour of the face 1 Sam. 16, 12; 17, 42; comp. אָדָם. LXX *πυῤῥάκης*, Vulg. *rufus*, literally, without its being necessarily referred to the hair only.

אַדַרְמַתָּא (*Pers.*, from דָּרְיָא *thma*, Zend. the highest Being, and *ta* from *data*, i. e. *given by the highest Being*; with *a* prosthetic) *n. p. m.* of a Persian, Esth. 1, 14.

אָדַן (not used) *tr. to make fast or firm, to set*, hence אָדָן; metaphorically *to determine, command, rule, dispose*, whence comes אָדוֹן, אֲדֹן and perhaps also אֲדֹן and אֲדוֹן. There is a similar transference in חָסַן, whence חֹסֶן. The Arab. عدن to make firm, عُدْن a firm dwelling, is cognate; farther עָצַן, עֵדֶן (which see).

אַדִּן (*strong*) *n. p.* Ezr. 2, 59; interchanges with אֲדוֹן. The frequent variation in orthography between ֵ and וֹ or ִ has a foundation in the Syriac-Phenician pronunciation, which utters ֵ as *o*.

אֲדַן *Aram.* a form equivalent to Hebr. אָדוֹן, but only in the proper names בַּלְאֲדָן (Bel-Adonis), נְבוּזַרְאֲדָן and זַרְאֲדָן־כֶּל Sardanapalus. But see these words.

אָדָן (*paus.* אָדֶן; *pl.* אֲדָנִים, *c.* אַדְנֵי, with *suff.* אַדְנֵיהֶם, אַדְנֵיו) *m.* properly the solid, hence *fundament, basis, pedestal* of a pillar, Song of Sol. 5, 15; *the lower board-plate* in board-walls Ex. 26, 19 ff., then *threshold* generally; figu-

ratively *foundation* of the earth, Job 38, 6. Stem אָדַן.

אֲדֹנָי see אָדוֹן.

אֲדֹנִי first part of compound proper names; properly speaking nothing but constr. אֲדֹן with the connecting sound *i* in proper names (comp. עַזְרִיקָם and many others). It appears to have been more common in Phenician. See אֲדֹנִי־בֶזֶק, אֲדֹנִיָּה, אֲדֹנִי־צֶדֶק, אֲדֹנִיקָם, אֲדֹנִירָם; comp. אָדוֹן.

אֲדֹנִי־בֶזֶק (*'Adon of Besek*) *n. p.* of a Phenician king of בֶּזֶק (see also בֶּזֶק) Judges 1, 5—7. Perhaps the Phenicians had a sanctuary of Adonis here. As Byblos is called *Ἀδώνιδος ἱερά* and *Byblius Adon* (Martian. Capella de nupt. phil. p. 54) or *Ἀσσύριος Ἄδωνις* (Nonnus, dion. XLI. 157) was spoken of, Adoni-Besek may have been used in the same way, and was subsequently converted into the proper name of a person.

אֲדֹנִיָּה (*'Adon is Jah*) *n. p. m.* 1 Kings 1, 5; Neh. 10, 17. It is used interchangeably with אֲדֹנִיָּהוּ 1 Kings 1, 8 or אֲדֹנִיקָם Ezr. 2, 13, but is always treated like the other epithets of God, comp. אֵלִיָּה, ־יָּהוּ, עַזְרִיקָם. On the proper name טוֹב אֲדֹנִיָּה see under טוֹב.

אֲדֹנִיָּהוּ (*'Adon is Jahu*) *n. p. m.* 1 Kings 1, 8; 2, 25; for which אֲדֹנִיָּה stands in 1, 5; 2 Sam. 3, 4.

אֲדֹנִים see אָדוֹן.

אֲדֹנִי־צֶדֶק (*'Adon is righteousness*) *n. p.* of a Canaanitish king at Jerusalem Josh. 10, 1 3. צֶדֶק (right, salvation) is a very old epithet of the highest deity among the Phenicians, hence in their proper names אֲדֹנִי־צֶדֶק, מַלְכִּי־צֶדֶק. The father of the Cabiri (כַּבִּירִים) is called *Σάδυκ, Συδέκ, Συδύκ, Σέδεκ* i. e. צֶדֶק and צָדוֹק (= hebr. צַדִּיק) as the just-dealing deity; whence Philo's explanation (in Eusebius) by *δίκαιος*. In Hebrew this epithet appears sometimes as an abstract noun צֶדֶק in צִדְקִיָּה, sometimes as an adj. noun in צָדָק and יוֹצָדָק, יְהוֹצָדָק, or צָדוֹק according to the Phenician pronunciation.

אֲדֹנִיקָם (*'Adon is assisting*) *n. p. m.* Ezr. 2, 13; 8, 13. In Neh. 10, 17 אֲדֹנִיָּה stands instead, the epithet of Jah קָם or יָקִים (helper) interchanging with יָהּ itself.

אֲדֹנִירָם (*'Adon is elevated*) *n. p. m.* 1 Kings 4, 6; but for this there is in 2 Sam. 20, 24 and 1 Kings 12, 18 אֲדֹרָם, and 2 Chr. 10, 18 הֲדֹרָם for אֲדֹד־ and הֲדֹד־רָם, אֲדֹד and הֲדֹד being the Phenician pronunciation for the Syrian deity הֲדַד. Hence Sanchoniathon (p. 34) writes *Ἄδωδος*. Here אֲדֹד or הֲדֹד as the first member of the compound changes with אֲדֹנִי־. See אֲדוֹר.

אָדַר (Kal not used) *intr. to shine, lighten*, metaphorically *to be splendid, excellent, distinguished, renowned, far-famed*, or also, *to be powerful, great, extensive*, all proceeding from the fundamental idea of shining. Hence come אֶדֶר, doubtfully אֲדָר, אֲדַר, אֲדוֹר, the n̄. p̄. אֲדַרְגָּזֵר, אֲדַרְמֶלֶךְ, אֲדֹרָם, אֲדוֹרַיִם. Only *the Nif.* נֶאְדַּר *to shew oneself glorious, splendid, renowned, powerful*, with בְּ in any thing, Ex. 15, 11. נֶאְדָּרִי 15, 6 is *part.* in the constr. with the remnant of the *i* as a connecting vowel, comp. אֹסְרִי Gen. 49, 11, גְּנֻבְתִּי 31, 39, חֹצְבִי, חֹקְקִי Is. 22, 16. For תָּרִיד Gen. 27, 40 the Sam. Pentateuch reads תֵּאָדֵר (when thou shalt be powerful); but it has probably done nothing more than paraphrased the difficult word תָּרִיד. — *Pi.* אִדֵּר (not used), whence אַדֶּרֶת, אַדִּיר, אַדָּר. — *Hif.* הֶאְדִּיר (*fut.* יַאְדִּיר) *to glorify* Is. 46, 21. — On the organic root see הָ־דַר.

אַדָּר (*height, top*) 1. *n. p.* of a place in the south of Judah near 'Edom; with *a local* אַדָּרָה Josh. 15, 3, described as situated between חֶצְרוֹן and קַרְקַע. But in the briefer description of the south-border Numb. 34, 4 it is called חֲצַר־אַדָּר (Addar-court); and since חֶצְרוֹן is omitted there, אַדָּר may perhaps be different from חֲצַר־אַ׳, which is equivalent to חֶצְרוֹן. אַדָּר occurs besides in the proper name עַטְרוֹת אַ׳ Josh. 16, 5; 18, 13. See עֲטָרוֹת. In composition אַדָּר is rendered in the Targ. by אִדְּרַיָּא

(*threshing-floors*), and the Aram. אִדַּר is in fact from the same origin. — 2. (*mighty one*, *lord*) *n. p. m.* 1 Chr. 8, 3, which name however is אַרְדְּ in Numb. 26, 40. (See this word).

אֶדֶר *m.* 1. *dress*, *ornament*, as also אַדֶּרֶת; Zech. 11, 13 אֶ׳ הַיְקָר *a costly ornament* (ironically). — 2. as אַדֶּרֶת *mantle* Mic. 2, 8.

אִדַּר (*c. pl.* אִדְּרֵי־) *Aram. f.* a large open place which being trodden down was used as a *threshing-floor* in the East, Dan. 2, 35. Targ. אִדַּר (*def.* אִדְּרָא, with *suff.* אִדְּרָךְ; *pl.* אִדְּרִין, *c.* אִדְּרֵי, *def.* אִדְּרַיָּא) usually for גֹּרֶן; Syr. ܐܕܪܐ, Ar. أَنْدَر taken from the Syriac and resolving the hard middle sound into *n*. The stem is אֲדַר in the signification *to be wide*, from the Hebrew אָדַר.

אֲדָר *m.* name of the 12. month in the Hebrew lunar year beginning with נִיסָן, corresponding to our March Esth. 3, 7 13; 8, 12; 9, 1 15 &c.; Aram. Ezr. 6, 15; Ἀδάρ 1 Macc. 7, 43 and Joseph. (Ant. IX, 4, 7), Syr. ܐܕܪ. The Syrians and Arabians received it as they did the other names of the different months from the Aramaeans. Since the name of this month, as also שְׁבַט, כִּסְלֵו, נִיסָן, אֱלוּל, טֵבֵת and סִיוָן, appears only in the post-exile, later Hebrew writings; and since tradition (Rosh ha-Shana c. 1) looks upon them all as derived from Babylonia; besides, inasmuch as they are found among the Palmyrenes, Syrians, Kurds, Baalbekians, with greater or less variation, one must look for the names of the months as far as the Hebrew is concerned, only among the Aramaeans, who are the medium of their adoption. These names among the Aramæans, as well as among the Phenicians and Persians, have reference to worship (comp. תַּמּוּז and others). Hence אֲדָר must be put beside the homonymous Syrian deity אֲדַר (see אֲדוֹר), and is farther allied to the Zend âtar, Pers. اذر, to Ized (fire-god), son of Ormuzd, to whom March may have been sacred. Comp. אֲדַר, אֲדַרְגָּזֵר, אַדְרַמֶּלֶךְ, אֲדוֹר, אֲדוֹרַיִם.

אֲדַר (not used) *Aram. intr.* equivalent to Hebr. אָדַר, whence אִדַּר.

אֲדַר and אֲדֹר (*Assyr.*) *m.* 1. *fire*, comp. Zend. *âtar*, Pers. اذر the same, and therefore connected with the Aram. אֲדָר as the name of a month, though in its origin it may have been different. — 2. *Ized*, representing fire, hence fire-god generally. But only in the proper name אַדְרַמֶּלֶךְ and in אֲדַרְגָּזֵר. In relation to the stem אֲדַר may be referred to אָדַר, since this Hebrew stem also points to that.

אֲדַרְגָּזֵר (*pl.* ־גָּזְרִין, *def.* ־רַיָּא) *m.* *astrologer of the fire-god* ʾ*Adar*, hence a name of high dignitaries associated with satraps and others, Dan. 3, 2 3. Since the second part of the compound word גָּזֵר (*pl.* גָּזְרִין, *def.* גָּזְרַיָּא) besides אָשֵׁף, חַרְטֹם and כַּשְׂדַּי Dan. 2, 27; 4, 4; 5, 7 11 signifies in the first place soothsayer (comp. Dan. 4, 14) and astrologer, then a kind of priestly class generally, and is not confined merely to the placing of the horoscope, the first member אֲדַר can denote nothing else than the highest deity of those mixed peoples to whom the priests were dedicated (see אֲדַר). Perhaps the priests of the fire-god may have occupied a place in courtly rank next to the satraps and stadtholders who are mentioned before them.

אַדְרַזְדָּא *Aram. adv.* Ezr. 7, 23, according to the connexion either *quickly*, *nimbly*, *zealously* (hence the Rabbins represent it by בִּזְרִיזוּת, בִּמְהִירוּת) or: *rightly*, *exactly*. As it appears in the Aramæan official letter of the Persian king, in which other old Persian words are also found (comp. נִשְׁתְּוָן, פַּרְשֶׁגֶן and others), it has been derived from the Persian دُرُسْت rightly, diligently, or دَر رَاست in the right, rightly.

אַדְרַךְ *n. p.* of a Syrian deity who represents the revolutions of the year (from אֲדַר = חֲדַר, which see), consequently a sun-god (see חַדְרַךְ, שַׁדְרַךְ), existing only in אַדְרַמֶּלֶךְ as a part of the compound.

אֲדַרְכֹּן (*pl.* ־כֹּנִים) *m.* a gold Persian coin of the value of an Attic χρυσοῦς

(13 *s.* 6 *d.* English) *a Darik*, 1 Chr. 29, 7; Ezr. 8, 27, Græcised *Δαρεῖκος*. Reckoning by Darics was usual among the Jews under the Persian dominion. This coin-name is old among the Persians, and appears already in the Cyropædia (V, 3, 3), and the Græcised form alone could mislead *Jahn* (Einl. II. p. 345), so as to derive it incorrectly from *Δαρεῖος*. For אֲדַרְכֹּנִים or ־כֹנִים (without dagesh lene, as sometimes after ר, comp. עַרְבִי, שַׁרְבִיט) the form דַּרְכְּמוֹנִים or ־מֹנִים also appears Ezr. 2, 69; Neh. 7, 70 71 72, and one sees even from this that אֲ is prosthetic. ־כֹּן appears to be abridged from כְּמוֹן. The Persian word has been derived from *Dara* (king) and *Kaman* (bow), or from *Dara* and كون (image), or from درگه *dergah*, *aula*, and مان *man* prince, that is *kingly court*, because on one side was the stamp of the king's image, and on the other a bow. Others identify it with *δράχμη*, as a weight, whose etymology is not in Greek. Perhaps we should look here for the origin into אֲדַר, as in אַדְרַזְדָּא *Adar-Mars*.

אֲדֹרָם see אֲדֹנִירָם.

אַדְרַמֶּלֶךְ (*'Adar is king*) 1. *n. p.* of an Assyrian deity, 2 Kings 17, 31, to whom the inhabitants of סְפַרְוַיִם (which see) burnt their children, consequently a sort of *Adar-Mars* i. e. sun-god, who was thought of as a destroying being. Hence סְפַרְוַיִם in Berosus is also called the sun-town. More probably it has been moulded together out of אַדְרַךְ מֶלֶךְ and אַ' is equivalent to חַדְרַךְ (which see), Syr. ܚܕܪܟ. — 2. *n. p.* of an Assyrian king 2 Kings 19, 37; Is. 37, 38, transferred from the name of the god.

אֶדְרָע (Targ. def. אֶדְרְעָא) *Aram. f. arm*, metaphorically *power*, Ezr. 4, 23, like זְרֹעַ. אֲ is prosthetic, as also דְּרָע (which see). The stem is דְּרַע.

אֶדְרֶעִי (*corn-district, plantation*) *n. p. f.* 1. capital of בָּשָׁן (Batanæa), which belonged afterwards to the territory of Manasseh, Num. 21, 33; Deut. 1, 4; 3, 1 10; Josh. 12, 4; 13, 12 31. LXX *'Εδραΐν*, *'Εδραείν*, Eus. (Onom. under Astaroth) *'Αδραά*. The last-mentioned gives its distance from בָּצְרָה as 25 Roman miles and from Abila as 9. In Arabian geographers it is called اذرعات, now *Draa*, whose distance from Damascus is about 24 Arabian miles. — 2. A town in the territory of Naftali Josh. 19, 37. — The original form is אֶדְרַע from זָרַע = דָּרַע, with אֶ prosthetic; and after an *i* without the accent was annexed אֶדְרֶעִי arose out of this.

אַדֶּרֶת (with *suff.* אַדַּרְתּוֹ, אַדַּרְתָּם) *f.* see אַדִּיר.

אָדַשׁ a stem adopted for the *infinitive absol.* אָדוֹשׁ Is. 28, 28 for דּוֹשׁ, and chosen solely on account of its coincidence with the future. Comp. inf. absol. אָסֹף for סוֹף Jer. 8, 13; Zeph. 1, 2.

אָהַב (but with the *e* sound אָהֵב in pause or where the second root-sound going into a simple syllable must have a long vowel, likewise before suffixes as אָהֵב, אֲהֵבוֹ, אֲהֵבוּךָ and others; *fut.* יֶאֱהַב and יֶאֱהַב, but first person אֹהַב Mal. 1, 2 as often in verbs פ"א, once אֵהַב Prov. 8, 17, comp. אֵחַר Gen. 32, 5, אֵ having arisen out of ĕĕ אֶאֱ, and therefore this last form must have come from אֶאֱהַב; *inf. constr.* אֱהֹב Eccles. 3, 8 and the feminine formation אַהֲבָה; but in the *imperat.* אֱהַב, *pl.* אֶהֱבוּ and with the *suff.* or in *pause* again from אֱהַב, hence אֱהָבֶהָ) 1. *trans. to love*, *ἀγαπᾶν*; sensuously, of love between the sexes 1 Kings 11, 1; Eccles. 9, 9; or mentally of the love of parents, friends, virtuous or vicious love Gen. 37, 4; Ps. 99, 4; Hos. 12, 8. This conception seems to be used in the most varied relations, sometimes inmost desire and wishing for a thing, sometimes reaching or pressing after something, finally sometimes doing with a strong inclination, *to be fond of doing*, *to like*. The modifications of the conception, though coinciding in a central point, are shown according to the construction: with the *accus.* of the person or thing *to love* in the widest sense Gen. 24, 67; Prov. 4, 6;

Hos. 3, 1; with לְ of the person *to bestow love upon one, to be devoted to*, Lev. 19, 18 34; with בְּ *to be attached to*, to have pleasure in something, וּמִי־אֹהֵב בֶּהָמוֹן Eccles. 5, 9, *and he who is attached to money, has no produce*, similarly to חָפֵץ, דָּבֵק בְּ; with לְ and the infin. *to be fond of doing, to like* Hos. 12, 8; Is. 56, 10; with כִּי־ in the apodosis, *to rejoice that*. *Part. m.* אֹהֵב; *f.* אֹהֶבֶת, sometimes poetically אֹהַבְתִּי: *a friend*, male or female, *beloved*, male or female Ps. 38, 12; Hos. 10, 11, but always more than רֵעַ. Derivatives אַהַב (אֲהָבִים), אֹהַב, אַהֲבָה.

Nif. נֶאֱהַב *to be beloved*, properly to love one another; only in the *participle* נֶאֱהָבִים *the beloved* 2 Sam. 1, 23 i. e. in this place, who have loved one another.

Pi. אִהֵב *to love violently*, to woo, only in the *partic.* מְאַהֵב, *pl.* מְאַהֲבִים, *lover* Hos. 2, 7 9 12 14 15; Lament. 1, 19, with עָגַב and תַּזְנוּת brought together. To this belongs also 2. pers. pl. fut. תְּאֵהֲבוּ Prov. 1, 22 from תְּאַהֲבוּ, since the fut. Kal is תֶּאֱהָבוּ. The ē has arisen from ĕ, after ă, as often happens, has passed into ĕ.

Peʿalʿal אֲהַבְהַב (an intensive form which arose by repetition of the last two root-sounds, comp. סְחַרְחַר) *to love strongly, woo*. But for אֲהַבְהֵבוּ Hos. 4, 18 (*Jerome: dilexerunt*) the reduplication appears to be separated, with repetition of the personal suffix, as אָהֲבוּ הֵבוּ (*Ibn Parchon*); comp. צִמְתֻּתוּנִי Ps. 88, 17, where תו is repeated. See הַבְהָב.

The stem אָהַב is identical with אָחַב (which see) and עָגַב, where ה is hardened into ח and ג; but the root can only be אָ־הַב, אָ־חַב, עָ־גַב, since the Ar. حَبَّ, Targ. חַב, Hebr. חַב (חָבַב), Syr. ܚܒ signifies *to love*, and the harder sound, perhaps ח, appears to have been primary in the root, consequently חב, from which arose הב and גב. Since the Ar. حبّ properly means to desire, in אָ־הַב the first sensuous conception is obviously "to desire, to reach after something", and therefore it is cognate with the organic root in יָ־אַב, תָּ־אַב, אָו־ָה.

אַהַב (only *pl.* אֲהָבִים) *m.* 1. *flirtation*; Hos. 8, 9 הִתְנוּ אֲהָבִים *they deal out intrigue* (in a bad sense), probably for the sake of alluding to הִזְנוּ אֲ׳, *they carry on intrigues*, i. e. they practise amours. — 2. *charms, graces*; אַיֶּלֶת אֲ׳ *hind of graces* Prov. 5, 19, a flattering address to a woman.

אֹהַב (with *suff.* אָהֳבָם; *pl.* אֲהָבִים) *m.* 1. *loves*, as דֹּדִים and אֲהָבִים used in the plural Prov. 7, 18. — 2. In the singular *amour, lewdness*; Hos. 9, 10 *and they became abominations, like their love*.

אַהֲבָה (*c.* ־בַת, with *suff.* אַהֲבָתִי) *f.* properly a fem. form of the infinitive of Kal, hence *loving*, with the accusative of the person or thing, e. g. Gen. 29, 20; Deut. 7, 8; 1 Sam. 18, 3; 20, 17; 1 Kings 10, 9; Hos. 3, 1, where, however, it may also be taken as an infinitive, since it is connected like an infinitive with כְּ, לְ and מִן. Oftener it is a noun, after the form of גַּאֲוָה, רַעְמָה, and has for the most part the signification *love*, an antithesis to שִׂנְאָה, Eccles. 9, 1 6; *love between the sexes* Song of Sol. 2, 5; 5, 8; 8, 4; applied to love, inclination and attachment in general, Prov. 10, 12; 17, 9 (comp. 1 Pet. 4, 8; 1 Cor. 13, 4); sometimes concr. *beloved*, Song of Sol. 2, 7; 3, 5; 8, 4. The figure in Song of Sol. 3, 10 is bold: *its interior is inlaid with love for one of the daughters of Jerusalem*.

אֲהַבְהַב see אָהַב.

אֲהָבִים see אֹהַב.

אֲהָבִים see אַהַב.

אָהַד (not used) *intr. to be strong, powerful*, properly speaking a farther development of אָד (אוּד), whence as is well known מְאֹד, Ar. أَأَدَ (med. Je) and أَأَدَ (med. Waw); עָד (עוּד) is also cognate. On the farther development of stems with two sounds into those with three by hardening the inner vowel-sound into *He*, see ה. According to others אָהַד is tantamount to אָחַד, אָחַז (to seize), which,

however, is less probable. Derivatives the proper names אֹהַד, אֵהוּד.

אֹהַד (*power*, for powerful) *n. p. m.* Gen. 46, 10.

אָהוֹד see אֵהוּד.

אֵהוּד (*powerful, strong*) 1. *n. p.* of a judge, Judges 3, 15; 4, 1; the LXX and Vulg. have אָהוֹד (strong), the Syr. and Ar. have read אָהוֹר (with Resh), from אָהַר = אָר. Since Ehud was a son of Gera (גֵּרָה), אֵהוּד must be read instead of אֵחוּד in 1 Chr. 8, 6. — 2. name of another Benjamite 1 Chr. 7, 10.

אֲהָהּ *interj.* an exclamation of complaint, *woe! ah!* For the most part with אֲדֹנָי י״י following, Josh. 7, 7; Judges 6, 22; Jer. 1, 6; also with the addition of other words, e. g. אֲ׳ בִּתִּי *alas, my daughter*, Judges 11, 35; אֲ׳ אֲדֹנִי 2 Kings 6, 5, somewhat seldomer with לְ, e. g. אֲ׳ לַיּוֹם *woe to the day* Jo. 1, 15. The אֲ is prosthetic, and the shorter form הָהּ also appears Ez. 30, 2, which is blunted off into הֶ in הֶאָח 25, 3. To this relationship belong הוֹי, הוֹ, אֱהִי, and in the Semitic dialects verbs expressing pain are also formed from them.

אַהֲוָא (*river, stream*) *n. p.* of a river where ʿEzra rested with his countrymen returning home from Babylonia, into which another stream (הַנָּהָר) flowed. It is not far from the district כָּסִפְיָא; hence נְהַר אַהֲוָא Ezr. 8, 15 21 31. Since the locality and name of this river have not yet been investigated, many have thought of the *Adiava* river in Adiabene (Amm. Marc. 23, 20), which might suit perhaps, if we were to read אַדְיָוָא, and if it were not perceptible from Ezr. 8, 15 17, that it must be looked for in the neighbourhood of a place in north-eastern Media. In any case the etymology of the root must not be sought in the Hebrew.

אָהוֹר (from אָהַר) see אֵהוּד.

אֱהִי (from הִי and אֱ prosthetic) a small interrogative, dialectically only in Hos. 13, 10 14 (twice) for אַיֵּה: *whither? where?* In connexion with אֵפוֹא it is equivalent to אַיֵּה אֵפוֹא *where?* The pronominal stem הִי is perhaps originally nothing but an equivalent of הֵא here! see! But see אַי, אִי I.

אָהַל I. (Kal not used) *intr. to be clear, to shine, glitter*, from אָ־הַל, cognate with הַל (הָלַל), Ar. هَلَّ. Only in *Hifil* הֶאֱהִיל (*fut.* יַאֲהִיל) *to give light, to shine;* Job 25, 5 וְלֹא יַאֲהִיל *and it appears not bright* i. e. is not perfectly pure (Targ. לָא־יִנְהַר, LXX οὐκ ἐπιφαύσκει, *Jerome: non splendet*); yet one ms. (Kenn. n. 219) has יָהֵל. Others have taken יַאֲהִיל for יַהֲלִיל, which, however, cannot be brought into harmony with our textual reading.

אָהַל II. (not used) equivalent to חָל (חוּל) *to be round, ring-shaped.* The stem has been lengthened by the hardening of the middle sound, as in אָהַד, אָהַר, דָּהַר, זָהַם. Derivatives אֹהֶל, אָהֳלָה, אָהֳלִיאָב, אָהֳלִיבָה and אָהֳלִיבָמָה.

אָהָל (only *pl.* אֲהָלִים and אֲהָלוֹת) *m. aloe-wood*, ξυλαλόη, the sweet-smelling and precious wood, which the Hebrews used in addition to מֹר (myrrh) and קִנָּמוֹן (cinnamon) for strewing upon and perfuming the couch; but also taken for the *Aloë perfoliata*, a favorite ornamental plant, which they cultivated in the luxurious gardens of Palestine and whose plantations were celebrated by the poets, Prov. 7, 17; Song of Sol. 4, 14. The *pl.* ־לוֹת signifies properly the *Aloë-tree;* but this distinction is not preserved in Num. 24, 6 and Ps. 45, 9, and the *pl.* is applied generally as in names of plants (comp. כֻּסְּמִים, פִּשְׁתִּים) after אָהָל had been adopted for *Aloë*, ἀλόη Joh. 19, 39 as an imported article of Phenician commerce together with the name. As to the name אָהָל ἀλόη it belongs, no less than מֹר μύῤῥα, קִנָּמוֹן κίνναμον, קְצִיעָה κασσία, נֵרְדְּ νάρδος, לֹט λῆδον, קִדָּה κιττώ and others, to the articles brought by the Phenicians to the Semites and Greeks, the former having been the first that carried on a trade

in foreign perfumes and spices; but the proper origin of the name must be looked for in India, as נֵרְדְּ, כַּרְכֹּם and others must be derived from Indian tongues. For this purpose the name *aghil* is compared, heard by Europeans for Aloë in farther India.

אֹהֶל (with *suff.* אָהֳלִי, אָהֳלָהּ, אָהֳלֵךְ, and frequently אָהֳלֹה besides אָהֳלוֹ, with *a local* אֹהֳלָה, retaining ō, as הֹעֲלָה for הָעֲלָה, פֹּעֲלוֹ, תֹּאֲרוֹ for פָּעֳלוֹ, תָּאֳרוֹ before gutturals, spec. with *a local* as צֹעֲרָה, גֹּרְנָה; *pl.* אָהֳלִים besides אֹהֳ׳ and in a reduplicated form likewise before the suffix) *f. tent* of nomads Gen. 9, 27, so called from its ring-shaped, round form. See אָהַל II. Hence שְׁכוּנֵי בָאֳהָלִים Judges 8, 11, as in the sing. Gen. 4, 20, *nomads*. It is especially applied to the old Israelite sanctuary, which, like a nomad tent, was moveable and could be carried about; in its full form אֹהֶל מוֹעֵד *tent of meeting*, most frequently in the Pentateuch; also אֹ׳ י״י *the tent of Jehovah* 1 Kings 2, 28, אֹ׳ הָעֵדֻת *tent of the law* Numb. 17, 23, or merely אֹהֶל 1 Chr. 15, 1; 17, 5; Ps. 78, 60 or הָאֹהֶל Ex. 39, 33, always the exterior of the tent, the round roof, distinguished from מִשְׁכָּן. Metaphorically 1. *habitation*, *dwelling-place* Job 8, 22; 21, 28; Prov. 14, 11, therefore tantamount to בַּיִת, and so *citadel* 1 Kings 8, 66 or by circumlocution אֹ׳ בַּיִת Ps. 132, 3; poetically of the citadel of the sun where he abides, Ps. 19, 5, which is called זְבֻלָה Hab. 3, 11. In this general sense it stands therefore for אֵילָם (hall) Ez. 41, 1, where the LXX have *αἰλάμ*. — 2. Like the Ar. أَهْل, originally *people* who inhabit a tent, then: *people*, *race*, *family*, so e.g. אֹהֶל יוֹסֵף Ps. 78, 67 *the people of Joseph* i. e. the ten tribes, because Ephraim was the chief of them. In like manner אֹ׳ דָּוִד Is. 16, 5; אֹ׳ בַּת־צִיּוֹן Lament. 2, 4; אָהֳלִים *peoples* Ps. 83, 7; *families*, *persons* Zech. 12, 7. Hence הָאֹהֶל may mean poetically the family of the patriarchs, as a family *κατ᾽ ἐξοχήν*, and thus the praise of the heroic wife מִנָּשִׁים בָּאֹהֶל תְּבֹרָךְ Judges 5, 24 *above women in the patriarchal family*, i. e. above the patriarch-mothers, *blessed!* — 3. אֹהֶל (*family*, *race*) *n. p. m.* 1 Chr. 3, 20. — From this are derived

אָהַל (*fut.* יֶאֱהַל) denom. *to tent*, i. e. to pitch tents or to go about with tents, Gen. 13, 18, then like נָסַע *to wander*, and so construed with עַד 13, 12. — *Hif.* הֶאֱהִיל (*fut.* יַאֲהִיל, contracted יָהֵל, comp. אָזִין for אַאֲזִין) Is. 13, 20 *to pitch one's tent*.

אָהֳלָה (*tent*, *temple*) *n. p. f.* a symbolic name for Samaria Ez. 23, 4 5 36 44. Here the form arose out of אָהֳלָהּ (*its own sanctuary*) i. e. which possesses its own sanctuary.

אָהֳלִיאָב (*family* founded by *'Ab* i. e. God) *n. p. m.* Ex. 31, 6; 35, 34. Since אֹהֶל and the feminine form אָהֳלָה were certainly used as proper names, אֹהֶל might be compounded with an epithet of God in the farther development of the name, as עַם *people*, אִישׁ and מַת *man*, בַּיִת abbreviated בַּת *dwelling*, and others. Comp. עַמִּיאֵל, מְתוּשָׁאֵל, אֶשְׁבַּעַל, בְּתוּאֵל and see too אֲבִי.

אָהֳלִיבָה (from אָהֳלִיבָהּ: *the sanctuary in it*) *n. p. f.* a symbolical name for Jerusalem formed by Ezek. (23, 4 11 22 36) and contrasted with the name אָהֳלָה for Samaria. This sort of formation in feminine nouns did exist, as חֶפְצִי־בָהּ the mother of Manasseh shews, 2 Kings 21, 1; and though the prophet thought of symbolising yet he followed given forms, as in אָהֳלָהּ. The ־ִי is not a suffix, but a connecting *i*.

אָהֳלִיבָמָה (*people of the sanctuary*) *n. p. f.* of a Hivvite and mother of many Edomite races Gen. 36, 2 14 18 25; 1 Chr. 1, 52. בָּמָה is the name of a sanctuary on a height and seems to have been used in very ancient times in proper names among extra-israelite races, since traces of it are still found in names of places.

אָהֳלִים see אֹהֶל.

אֲהָלִים see אָהַל.

אָהַר (not used) *intr.* equivalent to אָר (אוֹר) *to be enlightened, illuminated;* comp. אָהַד. Derivatives n. p. אָהוֹר, אַהֲרֹן.

אַהֲרֹן (*enlightened*) *n. p.* of the first high priest, brother of Moses Ex. 4, 14 26; 6, 13 20; 7, 7 12 19, *Aaron*, Ἀαρών Luk. 1, 5, and Ar. هارون *Hârûn.* As he was the progenitor of the priestly family, the priesthood were spoken of as בְּנֵי אַהֲרֹן הַכֹּהֵן Josh. 21, 4, or בֵּית אַהֲרֹן Ps. 115, 10 12. In the Talmud אַהֲרֹנִים also appears for the same thing. There אַהֲרֹנִי, ־נִית are also formed. The mountain הֹר, where Aaron died Num. 20, 28; 33, 38, is now called جبل نبى هارون (mount of the prophet Hârûn). For the etymology comp. אוּרִי, נֵר.

אַו (according to the form צַו, קַו, from אָוָה) *m. request, desire*, Prov. 31, 4 K'tib *desire for* שֵׁכָר. See, however, אוֹ 2.

אוֹ 1. *conj.* (pronominal stem) the inclusive and exclusive *or*, hence either *vel* or *aut*, probably allied to אוּ in מְאוּמָה, and to וּ *and*, as the Latin *vel* (*or*) is formed from *ve* (*and*). Where two objects are merely separated and free choice between them indicated without making anything prominent, the connexion with וּ is still visible, as for example in the double position אוֹ ... אוֹ Ex. 21, 31; Lev. 5, 1 *either ... or, sive ... sive*, or threefold אוֹ ... אוֹ ... אוֹ 5, 21 23, or where an אוֹ is omitted in the first member Num. 5, 14, where וְ ... וְ might stand just as well Prov. 29, 9; or there is instead וְיֵשׁ אֲשֶׁר יִהְיֶה Numb. 9, 20; or finally it is interchanged with וְ Numb. 5, 14. In this sense אוֹ stands before the perfect like וְ consecutive. — Where אוֹ departs from this simple method, the following gradations in its signification may be seen: a) *or rather*, correcting as it were what was spoken before, whether in the way of limitation, e. g. אוֹ עָשׂוֹר *or rather a tenth* (third of a month) Gen. 24, 55; or in the way of enlargement, e. g. אוֹ הֱיוֹתְךָ *or rather that thou seest*, Judges 18, 19 comp. 1 Sam. 29, 3; and so it is distinguished from אִם in interrogative clauses in the second question where something is put which is entirely different. Comp. Ar. أَوْ *or rather*, also explained by بَلْ. — b) *if perhaps, or perhaps*, Lat. *sin*, where אוֹ announces a case which revokes the preceding Lev. 4, 23 28; אוֹ מַה־יַּעַנְךָ *or if perhaps he answers thee* 1 Sam. 20, 10 (Vulg. *si forte*); אוֹ יַחֲזֵק *or if perhaps he takes hold of* Is. 27, 5; אוֹ־אָז *if then perhaps* Lev. 26, 41, comp. 2 Sam. 18, 13; Ez. 21, 15; Mal. 2, 17. In this sense it may be sometimes translated *be it so that, be it then so*, but the connecting element is entirely lost; Ar. أَوْ أَنْ. — c) *or if*, putting quite another case, for which however אוֹ כִי also stands Lev. 13, 16. Most of the gradations are capable of being recognised only by means of the connecting clauses. — 2. אוֹ K'tib Prov. 31, 4 as an interrogative, for which the K'ri reads אֵי (comp. Gen. 4, 9) *where?* אוֹ שֵׁכָר (so to say:) *where is strong drink?* But it is also possible that אוֹ or אֵי as an interrogative like מַה contains within itself a negation and so one might translate, *not strong drink!* The group אוֹ, אֵי, אוּ, אִי refers to the fact that we have here to deal with a pronominal stem, much as a derivation from אָוָה (comp. Lat. *vel* from *velle*) commends itself. — 3. *subst. m.* in the sense of אִי *island, coast*, perhaps in אוֹפִר, which see.

אוּ 1. *conj.* (pronominal stem) *if, εἰ, si*, existing only in אוּלַי and אוּלָם. It is distinguished from אוֹ, in which the disjunctive element prevails, and from אִם, which expresses pure condition, without respect to the circumstance whether the transaction be conceived of as taking place or not; and from לוּ, which is commonly used only in cases of hope. See אוּלַי. — 2. *subst. m.* in the signification of אִי, but probably in אוּפָז alone.

אוּאֵל (*'Ab is 'El*, contracted from

אֲבִיאֵל; comp. אֲבִיעֶזֶר from אֲבִיאֵל) *n. p. m.* Ezra 10, 34.

אוּב I. (not used) *intr. to be hollow, hollowed, bowed.* With the stem אָב is cognate Aram. אַב (אֲבַב), whence comes אֲבוּב flute (comp. חָלִיל from חָלַל), with a harder initial sound in Arab. جَافَ to be hollow, bellied, جَوْف skin, belly, and also the Hebr. גּוּב belonging to the proper name גּוֹג. Derivatives אוֹב and the proper name אֹבֹת.

אוּב II. (not used) *intr. to return, turn about, to amend*, Ar. آبَ (med. Waw). This stem אָב (אוּב) is identical with יָב (יוּב) and שָׁב (שׁוּב), as the interchange of יוֹב and יָשׁוּב shews; from this comes the proper name אִיּוֹב (which see).

אוֹב (*pl.* אֹבוֹת) *m.* 1. *skin* for water or wine, Job 32, 19 *like new bottles* i. e. like skins filled with new wine that easily burst. Hence Targ. לַגְּנִין, Jerome *lagunculæ*, *Kimchi* נאדות and so others. The stem is אוב in the signification which has been given, and both חֵמֶת and נֹאד proceed from a similar fundamental sense. — 2. *The hollow belly of conjurers*, in which the conjuring spirit (*πύθων*, rabb. פִּיתוֹם) resides, and speaks hollow as if out of the earth. Hence metaphorically, partly this spirit, which was interrogated for enchantments, Deut. 18, 11; 1 Sam. 28, 8; 1 Chr. 10, 13; Is. 8, 19, partly the enchanter himself, *ἐγγαστρίμυθος* Is. 19, 3. Also in general: *a necromancer*, who awakes the dead out of the earth in order to reveal the future by their means, Lev. 20, 27. עָשָׂה אוֹב *to appoint necromancers* 2 Kings 21, 6; 2 Chr. 33, 6; הִכְרִית הָאֹבוֹת, הֵסִיר הָאֹבוֹת 1 Sam. 28, 3 9 *to cut off, to put away the necromancers;* בַּעֲלַת אוֹב *skilled in necromancy* 28, 7.

אוֹבוֹת see אֹבֹת.

אוֹבִיל (prop. part. = אֹבֵל from אָבַל II.) *n. p.* of an overseer of David's camels (עַל־הַגְּמַלִּים), who is himself designated an Ishmaelite (יִשְׁמְעֵלִי) 1 Chr. 27, 30. The Ar. title for camel-overseer أَبِيل may perhaps be considered as a proper name.

אוֹבֵל see אֹבֵל.

אוּד I. (unused) 1. *to turn, wind, surround*, i. e. like סָבַב either *intr.* to move and turn about circularly, or *trans.* to surround, embrace, close about, and metaphorically like סָבַב, Ar. حَالَ, *to turn, occasion, cause* something. Hence are derived אֵיד, אוּד (which see), אִדְּוֹת. עוּד has the same sensuous fundamental idea, and differs from the present only in sound. — 2. *to be powerful, firm, strong*, a metaphor which is also found in עוּד and חוּל, properly to be encircled, firmly surrounded, comp. the German "streng" and "Strang" (Hebr. קָשַׁר, קָוָה, חָזַק); Ar. آدَ (med. Je), whence come أَيْد and آد strength. Derivative מְאֻד. — 3. *to veil, to cover*, also from the fundamental signification of surrounding, spec. applied to a cloud veiling the horizon, comp. עָנַן. — Derivative אֵד.

The Ar. signification in آدَ *to bend* proceeds from *to writhe* (with pain or anguish) and is also found in חוּל; the meaning *to be troublesome, burdensome* is properly speaking, to be firmly surrounded or pressed; derivative أَوْد, hardship.

אוּד II. (not used) see the noun אוּד.

אוּד (*pl.* דִּים־) *m. fire-turner, poker, rutabulum*, consequently from אוּד I. 1; but since אוּד is described as smoking Is. 7, 4 or taken from the fire Zech. 3, 2 or from the burning Amos 4, 11, it cannot mean *poker*, but only *fire-brand*, as the Targum אוּד for לַפִּיד (Job 12, 5) and the versions have taken it. Probably the root אֵד (אוּד) is here tantamount to the Aramaean אֲזָא, Ar. أَزَّ to burn.

אוּדוֹת see אִדְּוֹת.

אָוָה I. (Kal unused) *intr.* 1. equivalent to אָבָה *to be inclined to an object*, hence *to will, desire.* Derivatives אִוִּי, בְּנָאֲוֹרִי, n. p. אֲוִיר. — 2. (not used) *to dwell, in-*

habit, properly *to incline*, *establish oneself*, as חָנָה passed from a like fundamental signification to that of dwelling, encamping. Hence אִי.

Pih. אִוָּה (*fut.* יְאַוֶּה) *to desire strongly* or *eagerly*, in a good as well as a bad sense, and also in the signification *to strive after* Ps. 132, 13 14, always with the accusative of the object. The subject of the affection is usually denoted by נֶפֶשׁ Deut. 12, 20; Job 23, 13; Prov. 21, 10. Derivative אַוָּה.

Hithp. הִתְאַוָּה (*fut. ap.* יִתְאָו) *to shew oneself wishing* or *desiring*, then generally: *to long for*, with the accusative of the object Jer. 17, 16; Am. 5, 18; or also absolutely *to have a desire* 2 Sam. 23, 15; with לְ: *to long for something* Prov. 23, 3 6. הִתְאַוָּה תַּאֲוָה to long a longing i. e. *to have a vehement desire* 21, 26; Ps. 106, 14.—Derivative תַּאֲוָה I.

The root אָו־ה as אָב־ה has no connexion with the Ar. هوى *to long for*, *desire* in its original signification, since this means properly *adspirare*, to breathe upon; on the contrary it coheres with أوى *to bend*, incline, i. e. to settle down, encamp, dwell (similarly the Hebrew חָנָה), Syr. ܐܘܝ *to make inclined*, ܐܬܐܘܝ *to be inclined*.

אָוָה II. *to measure off*, *mark*, properly equivalent to תָּוָה. Only in *Hithp.* הִתְאַוָּה (in the form הִתְאַוִּיתֶם לָכֶם Num. 34, 10) *to mark for oneself*, *to sign*, if it does not rather stand for הִתַּוִּיתֶם (from תָּוָה). Derivative תַּאֲוָה II. Gen. 49, 26 *boundary;* on the contrary אוֹת (from אֶוֶת) *a sign*, אֵת and אוֹת as the sign of the accusative are not to be derived from אָוָה II.

אָוָה III. belonging to אִי (*pl.* אִיִּים), אוֹי, אַיָּה, see these words.

אַוָּה (*c.* אַוַּת) *f. desire*, *lust*, *longing*, usually connected with נֶפֶשׁ Deut. 12, 15; Hos. 10, 10. On Prov. 31, 4 some read the K'tib אַו equivalent to אַוָּה; but see אוֹ.

אוּז (not used) perhaps tantamount to חוּז (in מָחוֹז) *to look forth*, hence *to wait*, *hope*. Derivative

אוּזַי (*hoped for*) *n. p. m.* Neh. 3, 25.

אוּזָל *n. p.* of the sixth son of Joktan and thence patriarch of the district *Zanaʿa* in South Arabia Gen. 10, 27, where the kings of Yemen resided. Arabian tradition names ازال ʾAsâl or Zanaʿa ben ʾAsâl the founder of Zanaʿa, and ʾUsal is still retained as the old name of this district. In the passage Ez. 27, 19, where in our present text מְאוּזָל is pointed, the versions have taken it as a proper name, only the LXX read מֵאָזֵל ἐξ Ἀσήλ, Vulg. מֵאוֹזֶל *ex Mozel*, Aqu. and Syr. מֵאוּזָל *from Uzal*. See מְאוּזָל.

אוֹי *interj.* An exclamation of sorrow: *woe! alas!* It appears absolutely but seldom Num. 24, 23, or with the accus. Ez. 24, 6. Most frequently it occurs with לְ Num. 21, 29. It stands parallel with אֲבוֹי Prov. 23, 29, which is also connected with it radically. הוֹי, אוֹיָה, אֱהִי and the nouns אִי, אַיָּה are cognate.

אֱוִי (*inclination*) *n. p. m.* Numb. 31, 8.

אוֹיָה *interj.* equivalent to אוֹי Ps. 120, 5, of which it is a farther development.

אֱוִיל (*pl.* אֱוִילִים) *m.* properly equivalent to נָבָל, with which it is cognate by root: *slack*, *loose*, from אָוַל, and by a common transference to folly, badness: *a fool* Prov. 1, 7; 7, 22; אֱ׳ שְׂפָתַיִם 10, 7 a fool of lips i. e. *a prattler;* מוּסַר אֱוִלִים 16, 22 *correction proceeding from fools;* אֱוִיל מַשְׁרִישׁ *the fool* (godless), *who takes root* Job 5, 3. Allied in sense to פְּתִי, כְּסִיל and נָבָל.

אֱוִילִי see אֱוִלִי.

אֱוִיל מְרֹדַךְ *n. p.* of a king of the Chaldean empire, who followed Nebuchadnezzar 2 Kings 25, 27; Jer. 52, 31. מְרֹדַךְ (which see), or written מְרֹאדַךְ and בְּרֹאדַךְ, is the name of a Chaldean god, Merodach-Mars, and is also found in the Chald. royal names *Mesese-Mordak*,

Sisi-Mordak, Merodach-Baladan, Mardok-Empad; אֱוִיל, which Greek authors write *Εὐειλ-, Εὐϊλ-, Ἀβιλα-, Εὐϊλαδ-, Ἐβιδαν-*, is the Sanskr. *âbhila*, terrible (Bopp Gl. 32), and therefore a quality of Mars. The connexion with אֱוִיל "fool" is therefore only accidental.

אָוַל (Kal unused) *intr. to be slack, inert, loose, inactive*, metaphorically *to be foolish, evil, godless*, since slackness and looseness are usually applied to folly and vice, as vice versa vigour and force are transferred to integrity, virtue and ability (comp. חַיִל). From similar fundamental ideas proceed נָבַל and כָּסַל (which see), which in their derivatives כְּסִיל and נָבָל are allied in sense to אֱוִיל. — Only in *Nif.* נוֹאַל (3. pl. נוֹאֲלוּ; 1. pl. נוֹאַלְנוּ), formed from נאֹוַל (after the form נאֹחַז Num. 32, 30; Josh. 22, 9): *to shew oneself foolish, to become a fool* Num. 12, 11; Is. 19, 13; Jer. 5, 4; 50, 36. — Derivatives אֱוִיל, אֱוִלִי, from Pi. אִוֶּלֶת. Belonging to the stem אָוַל is the organic root אָ־וַל, as also that in עָ־וַל, which is found harder in נָ־בַל, בָּל־ה, and then in Aramaean נְ־וַל; the Ar. بَلَهَ to be slack, weak, is of similar origin.

אוּל I. (not used) *to be strong, powerful, stout*, properly to be firmly chained, twisted, just as in חָזַק, קָשַׁר, קָוָה, and חוּל (belonging to חַיִל), a like transference of idea is found. Hence it is applied to strength and firmness generally in men, animals, trees &c.; Ar. أَيْل to be thick, metaphorically as Hebr. טָפַשׁ *to be dull.* Derivatives אוּל, אֵל, אֵיל, אַיִל, אַיָּל, אֵיל, אַיָּלָה, אֵילוּת, *n. p.* אַיָּלוֹן, אֵילוֹן.

The stem אוּל in this signification is cognate with חוּל and the root אָל is then extended to a stem אָלָה. The Ar. أَلَى, غَالَ (VIII) is also cognate, and also the root of آل (*body*) and others.

אוּל II. (not used) *intr. to be forward, first, chief*, then: *to strive forward, to go before, to begin.* In this signification of the stem, אָל (אוּל) appears allied to חָל (חוּל) and חַל (חָלַל). The Ar. أَوَلَ to be foremost, first, to rule, administer, أَوَّل the first, Targ. אֲוַל (def. אַוְלָא) or אֱוִיל (def. ־לָא) beginning, commencement, confirm the possibility of such a stem in Hebrew, though the alleged derivatives (אוּלָם, אֵילָם, אַיִל and others) need not necessarily be traced back to it, still less אִוֶּלֶת Prov. 14, 24. Rather should the preposition מוֹאָל *before, over against* Neh. 12, 38 K'tib be derived from it, originally a noun after the form of מוֹבָא; which see.

אוּל (with *suff.* אוּלָם; *pl. c.* אוּלֵי K'tib) *m.* properly *strength*, from אוּל I., then 1. *body* Ps. 73, 4 (Ibn ʿEsra), comp. עֶצֶם, Ar. آل. — 2. of a person, *powerful, mighty, chief*, 2 Kings 24, 15 K'tib, corresponding to גִּבּוֹר הַחַיִל and שַׂר vs. 14; but yet modified again, *possessors, the rich.* For אוּלֵי the K'ri has chosen the usual אֵילֵי Ex. 15, 15; Ez. 17, 13.

אֱוִלִי (formed from אֱוִיל) *adj. m. foolish*, רֹעֶה אֱ׳ Zech. 11, 15 *a foolish shepherd.*

אוּלַי *n. p.* of the river *Eulaeus*, Dan. 8, 2, by which Susa is surrounded (Plin. h. n. 6, 31; Arr. exp. Al. 7, 7), and where is also the *Choaspes* (Her. 1, 188; Str. 15, 728); in Pehlevi *Aw Halesh* i. e. the pure water, now *Kara-Su.* בֵּין א׳ Dan. 8, 16 *between the two banks of the Eulaeus.*

אוּלַי and אֻלַי *adv.* and *conj.* from אוּ in its conditional signification *or if, but if*, and לַי *not*, hence 1. *if not*, εἰ μή Num. 22, 33, hence *Ibn ʿEsra* renders it by לוּלֵי, since the latter, taken from לוּ and לֵי equivalent to לַי, signifies for the most part *if not.* In this sense it is connected with the *perfect.* From the original *if not* arose 2. *perhaps*, applied in cases of fear, doubt, hope, mockery Gen. 16, 2; 18, 24; 24, 5; Is. 47, 12. Hence 3. *if perhaps* Hos. 8, 7. Significations 2 and 3 require to be joined with the *imperfect*, and the language departs from this usage only in a few cases. — 4. *whether perhaps? if perhaps?*

consequently in some passages equivalent to Ar. لَعَكَّ. In Numb. 22, 33 it stands for לוּלֵא. — In the same way is compounded μήποτε, Aram. דִּילְמָא, ܕܠܡܐ abridged ܕܡ, שֶׁמָּא, Maltese *evvella* i. e. اولا, *perhaps;* on the contrary the Ar. عَلَّ, لَعَلَّ signifies only *whether it be that*, and is not connected with אֻלַּי.

אוּלִים see אוּל.

אוּלָם (in *constr.* with Kametz impure; *pl. c.* אֻלַּמֵּי, comp. מַשְׁאָב, נִכְבָּד, מַרְבָּד, *pl.* נִכְבַּדֵּי, מַשְׁאַבִּים) *m.* properly *fitted or joined into one another*, hence *vault*, *arch*, formed as a noun from מְאֻלָּם (from אָלַם which see), and therefore besides אוּלָם the original אֻלָּם frequently occurs also. As a technical expression in building it denotes: 1. *hall*, *vestibule*, אוּלָם הַשַּׁעַר Ez. 40, 7 *porch;* א׳ הַכִּסֵּא 1 Kings 7, 7 *a throne-porch*, i. e. the peculiar arching over the throne which enlarges into a hall; and because judgment was also administered in this hall, it was termed אֻלָּם הַמִּשְׁפָּט; א׳ הָעַמּוּדִים *porch of pillars* 7, 6. Such porches or halls stand in connexion with בַּיִת Ez. 40, 48; הֵיכָל 1 Kings 7, 21; חָצֵר Ez. 41, 15; and אוּלָם 2 Chr. 15, 8 and 29, 7 17 might stand very well for *the temple*, as the LXX, *Ibn Ganâch* and *Kimchi* have understood it. The Coptic ⲉⲗⲁⲙ has been adopted from the LXX. — The stem is אָלַם to bind, from the interlacing of the beams (comp. אָחַז), like אֲגֻדָּה *arch* from אָגַד, אַלְמָנוֹת *citadels*, likewise from אָלַם; but the rendering by *vestibulum*, *porticus* is inexact, and the LXX often retain the Hebrew word. See אֻלָּם. — 2. (*solitary*, from אָלַם) *n. p. m.* 1 Chr. 7, 16; 8, 39.

אוּלָם adversat. *Adv.*, compounded of אוּ *or if*, *if*, and לָם from לָמָּה (comp. שָׁם from שָׁמָּה) *not*, whence the adversative signification of the word: *but*, *however*, *but if* (LXX οὐ μὴν ἀλλά, *nevertheless*, which seldom suits however) Job 2, 5; 5, 8. Of most frequent occurrence is וְאוּלָם *yet on the contrary*, *but yet* Gen. 28, 19; in two adversative clauses אוּלָם ... וְאוּלָם Job 13, 3 4. Hence one sees plainly that the proper antithesis lies rather in the connexion of the clauses. On אוּ comp. אוּלַי, מְ־אוּ־מָה, and on לָם comp. the Ar. لَمْ *not*.

אִוֶּלֶת (with *suff.* אִוַּלְתִּי, formed from *Pih.* אִוֵּל) *f.* 1. *folly*, *a foolish occurrence*, *a foolish thing*, *silliness*, a word frequent in Solomon's proverbs, elsewhere occurring only in Ps. 38, 6; 69, 6. As in אֱוִיל, א׳ is also metaphorically applied to *wickedness*. — According to others 2. (from אוּל II.) *high rank*, *precedence*, Prov. 14, 24 *the precedence of fools*, a play upon אִוֶּלֶת I. But this explanation is not necessary.

אוֹמָר (*mountaineer*, from אָמַר) *n. p.* of an Edomite and name of an Edomite tribe Gen. 36, 11; 1 Chr. 1, 36. The Canaanite people had also a tribe אֱמֹרִי (which see) of like derivation.

אוּן I. (not used) *intr. to breathe*, *blow*, allied in sense to הָבַל, hence figuratively, 1. *to be empty*, *vain*, *transitory*, *nothing*, i. e. *to be like a passing breath*, *like vapour*, as הָבַל (see too רִיק) is similarly applied metaphorically. — 2. *to be wicked*, *sinful*, *worthless*, *hypocritical*, properly *to be deceitful in appearance*, *false*, as elsewhere (comp. הָבַל) the vain and empty denotes figuratively falsehood, flattery &c. From the second signification follows naturally 3. *to be idolatrous*, a manifestation of sin in Scripture. Derivative אָוֶן, doubtful אַיִן.

The stem אָן (אוּן) appears with a stronger breathing in הָן (הוּן I. which see), and the root-elements *an*, *han* for the primary idea are also found in the Mediterranean (Indo-Germanic); comp. Sanskr. *an* to breathe, whence the Sanskr. *an*-ila; Gr. ἄν-εμος, Lat. *an*-ima, *an*-imus, Goth. *ana*, hence *us-ana* to expire. From the idea "to breathe, to fetch breath, breathe after" (a work) arose the meaning, to rest, refresh, revive (comp. נָפַשׁ), whence Ar. آنَ (med. Waw) to feel comfortable, to rest.

אוּן II. (not used) *intr. to exert*, *labour; to strive*, *to fatigue;* hence 1. *to*

gain by working, to obtain by labour and toil, *to get* e. g. riches, property; 2. *to grieve, to suffer*, to feel sorrow, anguish or distress; the language has made use of the same metaphor in עָנָה also. Derivatives אֶוֶן, אָוֹן, תְּאֻנִים, and the proper names אוֹנָן, אוֹנָם.

In this signification too is used אָן (אוּן) with the stronger aspiration in הָוָן (הוּן II.), Ar. آنَ (med. Je), to be fatigued, weary.

The fundamental conceptions of אוּן I. and II. are probably connected, so far as the act of *self-exertion* is properly *a panting* or *gasping*. But since the senses in the derivatives differ so widely from one another, they are here given apart for the sake of easier apprehension.

אֶוֶן I. (with *suff.* אוֹנָם; *pl.* אוֹנִים) *m.* properly *a breath*, hence 1. *nothingness, vanity*, like הֶבֶל, consequently *a trifle* Is. 41, 29 (parall. אֶפֶס); Zech. 10, 2 (parall. הֶבֶל, שָׁוְא, שֶׁקֶר). — 2. *wickedness, sinfulness, falsehood, sin, flattery, lies*, these qualities being thought of as nothingness, and without stability, as אֱמֶת and אֱמוּנָה were the reverse. In this sense אֶוֶן is most frequently employed Numb. 23, 21; Job 5, 6; 11, 11 14; 36, 21; Ps. 66, 18; hence *the sinner, liar, flatterer* is called אִישׁ אֶוֶן Prov. 6, 12; Job 34, 36; פֹּעֵל אָ׳ 31, 3; also in the *plural* מְחֹתֵי אָ׳ 22, 15; with reference to the vain, worthless, idle, are used poetically חָרַשׁ, קָצַר, חָבַל, יָלַד, חָשַׁב, דִּבֶּר אָ׳, בָּלַע, just as one or other figure is carried out. — 3. *idolatry* (comp. הֶבֶל), 1Sam. 15, 23 וְאָוֶן וּתְרָפִים הַפְצַר *and idolatry and the serving of oracular images is rebellion*. But Symm. and the Vulg. read וְאָוֹן הַתְּרָפִים (sin of idolatry). Then also as concrete: *idol* Is. 66, 3. In allusion to this meaning the city בֵּית־אֵל, the chief seat of Israelite image-worship, was called בֵּית אָוֶן Hos. 4, 15; 5, 8; 10, 5 or simply אָוֶן 10, 8; and the prophet says, referring to the same name of mockery, Am. 5, 5 וּבֵית־אֵל יִהְיֶה לְאָוֶן *and Bethel shall come to nothing*. The idolatrous city of גִּלְעָד also received the surname אָוֶן Hos. 12, 12, the full form being קִרְיַת פְּעָלֵי אָוֶן 6, 8. — 4. The poetical name בֵּית אָוֶן or אָוֶן for Bethel must be strictly distinguished from a city בֵּית אָוֶן in the northern territory of Benjamin, eastward of Bethel and not far from עַי Josh. 7, 2; 18, 12, as also from another town of the same name 1 Sam. 13, 5; 14, 23, where אָוֶן probably takes the place of the earlier name of the Phenician deity. — 5. אָוֶן for אוֹן proper name of the Egyptian city *On* i. e. Heliopolis Ez. 30, 17, if it be not generally only a different orthography with allusion perhaps to the idolatry there Jer. 43, 13. אָוֶן is also to be so explained in the proper name בִּקְעַת־אָוֶן Am. 1, 5, i. e. it is written for אוֹן *Heliopolis, city of the sun* in Syria (Plin. 5, 22), perhaps by way of reference to פִּשְׁעֵי דַמֶּשֶׂק 1, 3; and so בִּקְעַת־אָ׳ is the celebrated Baalbek.

אָוֶן II. (with *suff.* אוֹנִי; *pl.* אוֹנִים, from אוּן II.) 1. properly *overlabouring, working oneself weary*, then: *hardship, labour, burden*, consequently *harm, distress* (allied in sense to עָמָל) Ps. 55, 4; closely connected with עָמָל: *distress, destruction* 10, 7; 55, 11; 90, 10, always in a metaphorical way similar to עָמָל Hab. 1, 3 (parall. עָמָל); 3, 7; Is. 59, 4; on the contrary Jer. 4, 14 אוֹנֵךְ is from אָוֶן I. בֶּן־אוֹנִי *son of my hurt* i. e. son of pain Gen. 35, 18; בְּאוֹנִי *in my sorrow* Deut. 26, 14; לֶחֶם אוֹנִים *bread of sorrows* i. e. sorrowful repast, Hos. 9, 4. One might, however, take אוֹנִים here and in Prov. 11, 7 for a participial noun from אוּן (comp. טוֹב, שׂוֹבַע) *afflicted, sorrowing*. — 2. *the goods, property, possession* which have been obtained by toil and weariness; Job 20, 10 אוֹנוֹ *his substance* i. e. what belongs to him; fig. *punishment* i. e. what is deserved from the work of sin, Ps. 94, 23 (אוֹנָם); Job 21, 19 (אוֹנוֹ).

אוֹן (with *suff.* אוֹנוֹ, אוֹנָם; *pl.* אוֹנִים) *m.* 1. equivalent to אָוֶן II. *substance* Hos. 12, 9; — 2. *effort* 12, 4; then metaphorically, *power, strength* in general, also in the *plural* אוֹנִים Is. 40, 26; Job 18, 7; spec. applied to the *power of Behemoth*

40, 16; to *the power of begetting* Psalm 105, 36, hence רֵאשִׁית אוֹן *first-born* Gen. 49, 3; Deut. 21, 17; Ps. 78, 51 and אוֹן poetically *son* generally, Job 18, 12. The idea of power proceeds here from exertion and labour. — 3. (*power*) *n. p. m.* Numb. 16, 1.

אוֹן and אֹן (Egyptian: *sun*) 1. *n. p.* of a city in lower Egypt on the east bank of the Nile, the chief place of a nome called after it Gen. 41, 45 50; 46, 20; written אָוֶן Ez. 30, 17. The prophet Jeremiah (43, 13) paraphrases the old Egyptian name by בֵּית שֶׁמֶשׁ (temple of the sun), the Arabic by عين شمس (fountain of the sun); the LXX have Ἡλιούπολις, Heliopolis; Plin. (5, 11) *oppidum solis;* and there was really a famous temple of the sun with a great priesthood (Her. 2, 3 59). In Coptic this city is also written Ⲱⲛ, and ⲟⲉⲓⲛ, ⲟⲩⲱⲓⲛⲓ *light* has been compared. — 2. *n. p.* of another town of the sun in Syria, for which, however, אָוֶן is written. See בִּקְעַת־אָוֶן.

אוֹנוֹ (also אֹנוֹ, Talm. אוֹנָן; the termination ־וֹ is equivalent to ־וֹן; *rich, gain-bringing*) *n. p.* of a city in the neighbourhood of Lydda (לֹד), built by the Benjamites, which was populous in the post-exile age Ezr. 2, 33; 1 Chr. 8, 12. In the neighbourhood was found a plain which is called בִּקְעַת א׳ Neh. 6, 2, where many hamlets (כְּפָרִים) were. — Comp. the Phenician אוֹנָא *Una*, proper name of a Tingitan river, and טוּב־אוֹנָא the name of a Numidian town.

אוֹנִיּוֹת K'tib see אֳנִיּוֹת belonging to אֳנִיָּה.

אוֹנָם (*ability, power;* formed from אוֹן with ־ָם) proper name of a Horite and of a Horite tribe Gen. 36, 23; then also of a Jew 1 Chr. 2, 26. The noun-termination ־ָם was a favourite one in Edomite proper names, comp. גַּעְתָּם, יַעְלָם, הֵימָם, חֻשָׁם, עִירָם; so too ־ָן.

אוֹנָן (the same) *n. p. m.* Gen. 38, 9.

אוּף (not used) *tr.* a stem presupposed for אֵיפָה in the signification *to measure*; and one might compare the Coptic ⲱⲛ *to count, to measure.* As all the measures and weights of the Phenicians passed from them to the Greeks and Semites (comp. μνᾶ מָנֶה; גֵּרָה κεράτιον; קַב κάβος; כֹּר κόρος; סְאָה σάτον) and came from them assuredly to Egypt also, the stem אוּף belonging to אֵיפָה seems perhaps to be old Semitic, especially as חֹמֶר, כֹּר, סְאָה, קַב, בַּת and others are of Semitic origin. Probably אָף (אוּף) is equivalent to אַף (אָפַף which see) *to surround, to encompass*, hence אֵיפָה *something round.* Comp. the Talm. אוּף, turn, *way, manner*, as אֹפֶן in its metaphorical acceptation.

אוּפָז *n. p.* of a gold country, whence כֶּתֶם and זָהָב were brought, interchanged with תַּרְשִׁישׁ and אוֹפִר Jer. 10, 9; Dan. 10, 5, comp. Ps. 45, 10; 1 Chr. 29, 4. (In the first passage *'Ofir* is put for *'Ufas* by the Targ., Syr., Theod.) The genuine Hebrew פָּז might lead to the taking the proper name אוּפָז as Semitic, compounded of אוּ *coast* (see אוּ and אִי) and פָּז *gold*, i. e. *gold coast.* But though the Hebrew may have thought of such a derivation in the word, the country is still represented as a distant one, which only sea-faring people could reach; and it is not improbable that it is originally like אוֹפִר, פַּרְוַיִם and others, of foreign origin. Since it is also interchanged with שְׁבָא Ps. 72, 15, and this is regarded as belonging to south Arabia like אוֹפִר, *'Ufas* must be unhesitatingly looked upon as the name of a gold coast in southern Arabia, which originated in an Indian colony there, the Indians having other emporiums besides in that territory. אוּפָז might then have arisen from the Sanskrit *vipâçâ*, a name of the district of *Hyphasis*, whence the colony proceeded. See פַּרְוַיִם and אוֹפִיר. — זָהָב מוּפָז 1 Kings 10, 18 was read by the Syr. ז׳ מֵאוּפָז and interpreted by *'Ofir;* but it may have been a peculiar gold place in the vicinity of אוּפָז, as there was besides אוֹפִר a מוֹפִר there, in Arrian (Peripl. p. 13. 18) and Plin. (h. n. 6, 26) *Mapharitis* or *Maphartis.* See מוּפָז.

אוֹפִיר (written also אוֹפִר, אֹפִיר) 1. *n. p.* of the 11th son of Joktan Gen. 10, 29; 1 Chr. 1, 23, hence too of an Arabian tribe, as all the Joktanite names are at the same time the names of Arabian tribes. — 2. (with *a local* אוֹפִירָה) proper name of a province, district or city in Arabia, where was the seat of that tribe, which as the name of a place (like אוּזָל, חֲצַרְמָוֶת, שְׁבָא, חֲוִילָה and others) was the cause of the personal name being introduced into the ethnographical table. The Scripture says that Solomon's ships with Phenician seamen fetched thence gold, sandalwood (אַלְמוּג), כֶּתֶם, precious stones, silver, ivory (שֶׁנְהַבִּים) and other things. כֶּתֶם א׳, זְהַב א׳ then became usual designations 1 Kings 9, 28; 10, 11; Ps. 45, 10; Job 28, 16; Is. 13, 12; 1 Chr. 29, 4; 2 Chr. 8, 18; 9, 10. Poetically אוֹפִיר stands for *gold* generally, Job 22, 24, the product bearing the name of the country, comp. תַּרְשִׁישׁ. From the Biblical accounts we gather the following results, 1. that ʾOfir was a coast land, to which people came in ships, 2. that the main articles of commerce were gold, precious stones and other costly things, 3. like אוּזָל, שְׁבָא and others it must be looked for in southern Arabia, in the vicinity of שְׁבָא, אוּפָז, מוּפָז, פַּרְוַיִם. The fact that Josephus (Ant. 8, 6, 4) looks for it in India, that many Indian articles of commerce are found among the productions which the Hebrews traded in there, and that the Arabic sometimes renders it by الهند, must be explained on this ground that *ʾOfir* like *ʾUfas* was founded by an Indian colony and was the emporium to which Indian things were brought for exchange. Accordingly the LXX translate it by *Σωφαρά, Σωφίρ, Σουφείρ* &c., thinking of the Egyptian name for India (Copt. Coφp), but which is nothing else than the *Σουπάρα* of Ptolemy and the *Οὔππαρα* of Arrian, that cannot be identical with *ʾOfir*. — With relation to the origin of the word, it has been derived from אוֹ (*coast*) and פִּיר equivalent to فَرْوَة *riches*, hence understood *riches-coast;* or compared with Maphartis in south-western Arabia; but it is probably of Indian origin.

אוֹפָן (rarely אֹפָן; *c.* אוֹפַן; *pl.* אוֹפַנִּים, *c.* אוֹפַנֵּי, with *suff.* אוֹפַנֵּיהֶם) *m.* properly circle, hence *a wheel*, a usual *chariot wheel* Ex. 14, 25; Is. 28, 27 (belonging to עֲגָלָה and מֶרְכָּבָה). Hence it is applied to the wheels under the ten bases of the ten vases in Solomon's temple, where we learn from the description (1 Kings ch. 7) that they had *naves* (חִשֻּׁרִים) and therefore turned about *axles* (סְדָנִים), to which they were fastened by *tenons* (יָדוֹת); in other respects they had *felloes* (גַּבִּים) and *spokes* (חִשֻּׁקִים) like common wheels. It is also applied to the wheels of the threshing machine, which, rolling over the lying, loosened sheaves, separated the grain from the chaff; and hence it is used of wheels of an instrument for putting to death, which was made like a threshing machine to execute the punishment of threshing bodies to pieces Prov. 20, 26 (comp. 2 Sam. 12, 31; 2 Kings 13, 7; Am. 1, 3). In prophetic vision it is also applied to the wheels of the divine throne, which are called in Dan. 7, 9 גַּלְגִּלִּין and whose wonderful form is described in Ez. chs. 1 and 10. See אָפַן.

אוּץ (*part.* אָץ, *pl.* אָצִים) 1. *intr.* properly pressed together, hence *to be narrow*, applied to space Josh. 17, 15. — 2. *trans. to press, to drive*, Ex. 5, 13; hence *to hasten.* — 3. *refl.* to urge oneself, *to hasten, to be in haste*, e. g. לְהַעֲשִׁיר *to acquire riches* Prov. 28, 20; לָבוֹא Josh. 10, 13; א׳ בְּרַגְלַיִם Prov. 19, 2 *to be of swift foot;* א׳ בִּדְבָרִים *to be hasty in words* i. e. *thoughtless* 29, 19; with מִן *to hasten from, withdraw* Jer. 17, 16.

Hif. הֵאִיץ (*fut.* יָאִיץ) *to urge on any one*, with בְּ of the person Gen. 19, 15, or with the infin. following, Is. 22, 4. — The stem אָץ in its fundamental signification sounds in Syr. ܥܨܐ, Talm. אַץ; with audible initial sound in לָ־חַץ, נָ־חַץ; in a wider sense *to hasten, flee* also in עָז (עוּז).

אוֹצָר (*c.* אוֹצַר; *pl.* אוֹצָרוֹת, אֹצָ־,

c. אֹצְרוֹת, אֹצְ־) *m.* properly the laid up, inclosed, preserved, from אָצַר (which see) after the form חוֹתָם, עוֹלָם, hence 1. *a store*, *stock* Prov. 15, 16; 21, 6 20; of provisions (יַיִן, שֶׁמֶן, מַאֲכָל) 2 Chr. 11, 11, or of precious things Hos. 13, 15. Most frequently it is applied to the treasures of the temple, called א׳ בֵּית, א׳ יי׳ or א׳ בֵּ׳ אֱלֹהִים, or to those of the royal house. Figuratively and poetically א׳ רֶשַׁע, בָּרָד, חֹשֶׁךְ, רוּחַ, שֶׁלֶג Job. 38, 22; Prov. 10, 2; Is. 45, 3; Jer. 10, 13. — 2. *store-house*, *treasury*, *conservatory* Ps. 33, 7; Jo. 1, 17; 2 Chr. 32, 27; but בֵּית הָאוֹצָר Neh. 10, 39; Mal. 3, 10 or בֵּית א׳ Dan. 1, 2 stands as the complete expression for it. — For הָאוֹצָר we also find written in Zech. 11, 13 הַיּוֹצֵר (*Syr.*, *Kimchi*), which means the temple treasury and is used as an apposition to בֵּית יי׳. Hence the Targum יַד אֲמַרְכְּלָא *hand of the master of the treasury*, Syr. ܒܝܬ ܓܙܐ. Derivative

אָצַר (*denom.* from אוֹצָר) *to heap into a treasure*, *to collect*, or *to lay up in store* 2 Kings 20, 17; Is. 39, 6; figuratively *to heap up*, viz. *violence and robbery* Am. 3, 10.

Nif. נֶאֱצַר (*fut.* יֵאָצֵר) *to be laid up in store*, along with נֶחֱסַן *denom.* from חֹסֶן Is. 23, 18.

Hif. הֶאֱצִיר (but only the *fut.* אוֹצִיר, comp. אוֹכִיל Hos. 11, 4; אֹבִיד Jer. 46, 8; in the *voluntative* וָאוֹצְרָה) *to set over the treasury*, with עַל Neh. 13, 13.

The noun אוֹצָר and also its denominative אָצַר are formed from the stem אָצַר (which see).

אוֹר (or אֹר, after the form בּוֹשׁ, זוֹר, טוֹב; 3. *pl.* אֹרוּ; *fut.* יָאֹר; *inf.* אוֹר) properly equivalent to אָרָה to burn, blaze, but in a limited fundamental signification 1. *to be clear*, *to lighten;* applied to the morning or the rising sun: *to become bright*, הַבֹּקֶר אוֹר *the morning lightened* i. e. it became clear Gen. 44, 3; *impers.* וְאוֹר לָכֶם *and it be light for you* 1 Sam. 29, 10; *inf.* הוֹלֵךְ וָאוֹר *going and lightening* i. e. becoming clearer Prov. 4, 18, comp. הוֹלֵךְ וְגָדוֹל Esth. 9, 4. Figuratively *to lighten at a distance*, *to be bright with prosperity* Is. 60, 1. — 2. *to become clear*, applied to the eyes, as the sign of enlightenment 1 Sam. 14, 27 (K'ri) 29; comp. Ps. 38, 11; 69, 24; Lament. 5, 17, as vice versa hurt and hunger obscure the eyes. — 3. *to grow green*, *to sprout*, *to blossom*, also in זָהָה, פָּרַח, נֵץ &c. coming from the idea of shining. Derivative אוֹר II.

Nif. נָאוֹר (*fut.* יֵאוֹר; *inf.* with לְ, לֵאוֹר from לְהֵאָ׳) 1. *to be light*, *shining*, *glorious*, applied to God, hence *part.* נָאוֹר cognate in sense with אַדִּיר Ps. 76, 5. — 2. as Kal, *to become clear*, *to become day*, 2 Sam. 2, 32; figuratively, *to enlighten*, *to dawn*, applied to the soul Job 33, 30. The Nifal sometimes coincides with Kal intrans., as one may see from רֹם and נָרֹם, נָתַךְ and נִתַּךְ, קַל and נָקַל and others. Derivatives אוֹר I., אוּר, אוּרִים, אוֹרָה, מָאוֹר and perhaps מְאוּרָה, with the proper names אוּרִי, אוּרִיאֵל, אוּרִיָּה, אוּרִיָּהוּ, שְׁדֵיאוּר and many others.

Hif. הֵאִיר (*fut.* יָאִיר, *ap.* וַיָּאֶר) *caus.* 1. *to lighten*, *to spread light*, with עַל *over something* Gen. 1, 15 17; Ex. 25, 37; with לְ of the person, *to make it clear to some one*, *to enlighten* Ex. 13, 21; Is. 60, 19; Neh. 9, 19; with the accusative of the object and sometimes too with לְ of the person, *to enlighten*, *to make clear* Ex. 14, 20; Neh. 9, 12; Ps. 77, 19; 97, 4; but also *intrans.* like Kal and therefore without a preposition, *to be light*, *to be lightened*, *to glimmer*, Job 41, 24; Ez. 43, 2; Ps. 139, 12, properly to spread clearness. — 2. *to kindle*, *to burn*, e. g. dry boughs Is. 27, 11, the sacrificial and altar-fire, Mal. 1, 10, lamps Num. 8, 2. — More frequently it is employed in metaphorical senses which appear in Hifil as numerous as in the noun אוֹר, and of which the principal are these: a) הֵ׳ עֵינַיִם to enlighten one's eyes, i. e. *to animate*, *enliven*, *to preserve in life* Prov. 29, 13; Ps. 13, 4; in particular of spiritual enlivening and brightening, i. e. *to give insight* Ps. 19, 9; Ezr. 9, 8. b) הֵ׳ פָּנִים to enlighten the face, i. e. *to brighten one up* Eccles. 8, 1, opposite to שִׁנָּא פָנִים to disfigure the countenance; figuratively

spoken of God, *to look gracious*, *to be favourable*, with בְּ Ps. 119, 135; לְ 118, 27; עַל 31, 17; אֶל Num. 6, 25; Dan. 9, 17; אֵת Ps. 67, 2 of the person or thing who is favourable, seldom absolutely Ps. 80, 4, or with the omission of פָּנִים 118, 27. c) *to enlighten* in the sense of *to teach* 119, 130; comp. the cognate in root יָרָה. — Derivative the proper name יָאִיר.

To the stem אוֹר belongs the organic root אר, which is also found in יָ־אַר (if יְאֹר be Semitic), אָר־ָה I., תָּ־אַר. This root appears besides with a harder initial sound in יָר־ָה II., חָר־ָה II. In Arabic there are only preserved from this stem أَوَّرَ to kindle, اوار glow, أَرَّ and أَرَى to set fire to, إِرّ fire; and the Aramaean has also derivatives of the same.

אוֹר I. (with *suff.* אוֹרִי; *pl.* אוֹרִים only Ps. 136, 7) *m.* (also Job 36, 32, since better mss. read עָלָיו for עָלֶיהָ), 1. *light*, e. g. the early one, that of the early dawn Judges 16, 2, of the sun Is. 30, 26, of the moon 13, 10, of the stars Jer. 31, 35, of the dark weather-cloud i. e. *lightning* Job 37, 15, of the lamp Jer. 25, 10; אוֹר יְקָרוֹת *light of the splendid stars* Zech. 14, 6 (the יקפאון which accompanies should be read according to the K'tib יִקְפָּאוּן *they draw themselves together* and referred to יְקָרוֹת); generally put with יָרֵחַ, חַמָּה, שֶׁמֶשׁ, נֹגַהּ, שַׁחַר, בֹּקֶר, לְבָנָה, כּוֹכָבִים, עָנָן, נֵר, and the opposite of חֹשֶׁךְ and אֹפֶל Is. 59, 9; Job 30, 26, and therefore different from מָאוֹר, which is the name of the body itself that gives light. More rarely the genitive that belongs to אוֹר and explains it is omitted, so that אוֹר stands alone for the *early light* Neh. 8, 3; Job 24, 13, *daylight* Ex. 10, 23, *sunlight* Job 3, 9; 31, 26 or *sun* Is. 5, 30; Hab. 3, 4 (comp. φάος Od. γ', 335), *lightning* Job 37, 3; עַל־כַּפַּיִם כִּסָּה אוֹר 36, 32 *he covers the lightning with his hands.* Without announcing *the definite* light more exactly or even without meaning it, it sometimes denotes *clearness*, *glitter*, *splendour*, Ps. 78, 14; 139, 11; יוֹם אוֹר Am. 8, 9 day of brightness i. e. *bright day;* מְאוֹרֵי אוֹר *lightening*, *shining luminaries* Ez. 32, 8; Job 29, 3 לְאוֹרוֹ *by his light;* א' שִׁבְעַת הַיָּמִים Is. 30, 26 *the light of seven days* i. e. of creation-week. — 2) *figuratively* in manifold metaphors, viz. a) *light of life*, *life* Job 3, 16 20, as *life* is also called *seeing the light*, Ps. 49, 20; Job 33, 28, fully אוֹר הַחַיִּים 33, 30; Ps. 56, 14. b) frequently *prosperity*, *happiness*, *good fortune* Job 18, 5; 22, 28; 38, 15; Ps. 36, 10; 97, 11; 112, 4; Prov. 13, 9; Mic. 7, 8 (the figure of light is often carried out by a verb annexed). Hence אוֹר is applied to God Ps. 27, 1 beside יֵשַׁע; א' יִשְׂרָאֵל Is. 10, 17. is Jehovah so far as he constitutes the *salvation* of Israel. He is also called אוֹר עוֹלָם 60, 19 20, as Israel in a similar aspect is termed אוֹר גּוֹיִם Is. 42, 6; 49, 6 *the salvation of the peoples.* c) *enlightenment*, *instruction* Ps. 43, 3; לְאוֹר עַמִּים *for the enlightenment of the nations* Is. 51, 4. d) אוֹר פָּנִים light of the face i. e. *grace*, *favour* Ps. 4, 7; 44, 4; 89, 16; then *cheerfulness*, *joy* Job 29, 24. — The *pl.* אוֹרִים stands for מְאֹרוֹת in this sense, but its single occurrence can determine nothing for the signification. — כָּאֹר Am. 8, 8 see כָּאַר.

אוֹר II. (*pl.* אוֹרֹת, אֹרֹת) *f.* a green, blooming plant, *a sprout*, *verdure*, כְּחֹם צַח עֲלֵי־אוֹר Is. 18, 4 *as a clear* (lovely) *heat on the fresh verdure;* לָקַט אֹרֹת *to gather herbs* 2 Kings 4, 39; טַל אוֹרֹת *the* (life-giving) *dew of herbs* Is. 26, 19. This noun is derived from אוֹר in the signification *to shine*, *glitter*, so far as verbs of shining are also applied metaphorically to *blossoming*, *sprouting*, *ripening;* comp. נַץ (נָצַץ), זָהָה, זָהַר, פָּרַח &c., likewise Samar. לַבְלֵב *to shine* and *to sprout*, Syr. ܠܘܪܐ fire and ܠܘܪܬܐ flower.

אוּר (*pl.* אֻרִים, אוּרִים) *m.* 1. *light-country*, *light-district*, i. e. land of the sun-rising, somewhat like the Homeric πρὸς ἠῶ τ' ἠέλιόν τε (Il. μ', 239), allied in sense to מִזְרָח east country. Only in the *pl.*: בָּאֻרִים כַּבְּדוּ יי Is. 24, 15 *praise God in the east countries;* the prophet names in the same place as the opposite

lands אִיֵּי הַיָּם *coast-lands of the Mediterranean* i. e. of the west. Comp. as a parallel case 59, 19, where in praising God מַעֲרָב and מִזְרַח־שֶׁמֶשׁ are used; in like manner 45, 6 and others. In Arabic, however, أَوْر, أَيْر, إِيْر means the north, the north country i. e. the region of darkness, of night, comp. Talm. אוֹר, אוֹרְתָּא evening, Zab. ܐܘܪ spirit of darkness (see אוּרִיאֵל), and accordingly one must translate אֲרִים *northern countries*, looking upon מִצָּפוֹן וּמִיָּם in Ps. 107, 3 and Is. 49, 13 as parallels to אֲרִים ... אִיֵּי הַיָּם. In any case the connexion and parallelism require us to understand here certain lands and districts, eastern or northern.—2. *fire, flame, glow* Is. 44, 16; 47, 14; אוּר אֵשׁ 50, 11 *glow of fire;* הִבְעִיר בְּא׳ Ez. 5, 2 *to destroy by fire;* figuratively *altar of burnt-offering* Is. 31, 9, the parallel being תַּנּוּר in the same figurative sense. — 3. Only in the *pl.* אוּרִים (with *suff.* אוּרֶיךָ) properly *instruction, enlightenment, revelation,* used exclusively in the plural to denote the high priests' *oracular image* which was in the shining breastplate of judgment (אֶל־חֹשֶׁן הַמִּשְׁפָּט) along with תֻּמִּים (which see). Both consisted, according to *Philo* (vit. Mos.), of two small oracular images that symbolically represented *revelation* and *truth* and were consulted in difficult cases Ex. 28, 30; Lev. 8, 8. שָׁאַל בָּא׳ *to ask the ʾUrim* 1 Sam. 28, 6; שָׁאַל בְּמִשְׁפַּט הָא׳ *to ask after the sentence of the ʾUrim* Numb. 27, 21. As the ʾUrim and Thummim were entirely unknown in the post-exile period, the formula עַד עֲמֹד כֹּהֵן לְאוּרִים וּלְתֻמִּים Ezr. 2, 63 or עַד עֲמֹד הַכֹּהֵן לְא׳ וְת׳ Neh. 7, 65 *till a priest appear with ʾUrim and Thummim* arose for undecided cases of justice. Instead of the usual combination אוּרִים וְתֻמִּים there is found in Deut. 33, 8 תֻּמֶּיךָ וְאוּרֶיךָ *thy Thummim and ʾUrim.* But where אוּרִים stands by itself Num. 27, 21, or occurs parallel with חֲלֹמוֹת and נְבִיאִים 1 Sam. 28, 6, it must be taken for ʾUrim and Thummim. The versions (LXX δήλωσις καὶ ἀλήθεια, Vulg. *doctrina et veritas*, Gr. Ven. φωτισμοὶ καὶ τελειότητες) have translated according to the etymology, and have therefore rendered them well in part. — 4. *n. p.* of a city of the Casdim, hence called אוּר כַּשְׂדִּים, where the home of Abraham and his family was Gen. 11, 28 31; 15, 7; Neh. 9, 7. In wandering to Canaan from this town he arrived first in *Charran*, which was also looked upon as the city of his birth or home on account of its vicinity Gen. 12, 1; 24, 4 10, comp. Acts 7, 2 4. We should therefore look for אוּר, agreeably to the Scriptures, whether it was a town, or as the LXX (χώρα τῶν Χαλδαίων) take it the name of a country, in northern Mesopotamia in the vicinity of *Charran* where a Chaldean nomad-horde may have dwelt. For the more exact determination of the place, the views of *Nicolaus Damasc.* (Jos. Ant. 1, 7, 2) and *Eupolemus* (Eus. praep. ev. 9, 17) which assumed as identical with Ur a town Οὐρίη in Babylonia, subsequently called Καμαρίνη, have been compared, others combining with them the fort mentioned by Ammian (25, 8) *Ur* in north-eastern Mesopotamia, a six days' journey west of Hatra. But inasmuch as the former explanation is impossible in itself, since Scripture can mean nothing but Mesopotamia, a fortress is also an unsuitable place for a nomad-horde, which could hardly have dwelt in such a place. Hence it is best to attempt to determine nothing more exactly. The etymology of the proper name אוּר is either Semitic, signifying *east country*, or equivalent to הֹר *mountain*, or it is to be looked for in the Arian languages as though it had come from the כַּשְׂדִּים. Accordingly one might compare the Zend *vara* i. e. fort (Vend. p. 130), Sanskrit *Ur* a town, Pers. *awra* = *Kalâh* a fort. The Syrian lexicographers explain *Ur* by كَشْكَر. Jewish and Arabian tradition, followed by Jewish and Christian interpreters, have taken אוּר as an appellative in the sense of *fire*, perceiving in it the origin of Abraham's furnace. — 4. (*Enlightener*) *n. p. m.* 1 Chr. 11, 35; comp. the proper names אוּרִי, אֻרִי, אוּרִיָּה,

שִׁמְשַׁי, שִׁמְשׁוֹן, נֵרִיָּה, נֵר, יָאִיר, אוּרִיאֵל; the later מֵאִיר, שְׁרָגָא.

אוֹרָה *f.* equivalent to אוֹר 1. *light* Ps. 133, 12; 2. figuratively *prosperity*, *welfare*, Esth. 8, 16.

אֲוֵרוֹת see אֲרֵוָה.

אוּרִי (*Φωτινός*) *n. p. m.* Ex. 31, 2; also written אֻרִי 1 Kings 4, 19. See אוּר.

אוּרִיאֵל (*'El is light*) *n. p. m.* 2 Chr. 13, 2. It is once interchanged with צְפַנְיָה 1 Chr. 6, 9 21, where אוּר may be combined with צָפָן (= צָפוֹן). See אוּר.

אוּרִיָּה (*Jah is light*) *n. p. m.* 2 Sam. 11, 3; Is. 8, 2; Neh. 3, 4.

אוּרִיָּהוּ (the same) *n. p. m.* Is. 26, 20.

אוֹרֹת see אוֹר.

אוּשׁ I. (perhaps the stem for אִישׁ, אִישׁוֹן, אִישֵׁי, אֵשֶׁת) *intr. to be powerful*, *strong*, allied in sense to גָּבַר; see, however, אָשַׁשׁ I.

אוּשׁ II. as a stem to אֵשׁ, see אָשַׁשׁ II.

אוּשׁ III. (not used) *tr. to support*, *strengthen*. The stem אָשׁ is then equivalent to אָשָׁה, Ar. أَسَا, and as the proper names יֹאשִׁיָּה, יֹאשִׁיָּהוּ, יוֹשָׁה (= יֹא־) arose from this farther developed stem, so from the shorter form came יוֹאָשׁ and יְהוֹאָשׁ. Others indeed compare the Ar. آس to make a present of, to present with; but as אָשָׁה appears in Hebrew as a stem and the proper names יוֹאָשׁ and יֹאשִׁיָּה appear to coincide in their stem, the derivation already given is more probable.

אוּת I. (not used, an assumed stem for אֵת, *pl.* אֵתִים 1 Sam. 13, 20 21) *tr. to engrave*, *indent*, *cut in*, hence metaphorically *to mark*, *sign;* cognate perhaps with the stem אָת then עָט (עוּט) *to pierce*, *engrave*, whence עֵט *a style*, and also אַת *to cut into*, whence אֵת, *pl.* אִתִּים, comp. the Ar. أَذَّ to cut in. On the supposition of the existence of this stem in Hebrew the noun אוֹת might very well be derived quite grammatically after the form קוֹל, especially as the *plur.* is אוֹתוֹת and is also masculine. Derivatives אֵת, אוֹת. On the other hand, the old noun אוֹת and the אֵת which is used as an accusative-prefix can only be descended from אוּת III.

אוּת II. (but *fut.* נֵאוֹת, יֵאֹתוּ, *voluntat.* נֵאוֹתָה after the form יֵבוֹשׁ without being the Nif. for that reason) 1. properly *to come*, then *to agree*, *to be willing*, *to be disposed*, with לְ of the person whom one is to comply with, Gen. 34, 15 22 23; *to consent to*, *that not* with לְבִלְתִּי following, 2 Kings 12, 9. אַתָּה (from אַתְּתָה) Gen. 23, 13 is referred to this by some, and the passage translated: *if thou consentest.* The stem אָת is the original form of אָת־ָה, only the forms here mentioned are taken in the figurative sense *to agree.* — 2. (not used) *to come in*, *go in*, consequently in the original signification of אָתָה. Derivative אִיתוֹן K'ri Ez. 40, 15.

אוּת III. (i. e. אָת equivalent to יָשׁ) *intr. to be*, *exist*, exclusively in Aramaean. As the noun יֵשׁ (comp. גֵּר, מֵת) and the proper name יִשַׁי are from יָשׁ, so from אָת come the noun אִית, the proper names אִיתִיאֵל, אִיתַי and the accusative prepos. אוֹת, אֵת. The stem אָת, יָשׁ, perhaps farther developed in יָשַׁב, is cognate with the Mediterranean (Indo-Germanic), Sanskrit *as*, Lat. *es-se*, and *âs* to sit; and is also connected with the stem אָשָׁה.

אוֹת I. (*pl.* אֹתוֹת, ־תֹת, with *suff.* אֹתֹתַי, אֹתֹתָם) *m.* properly the writing or sign engraved, indented, hence 1. *a character*, *sign*, *mark*, Gen. 4, 15; 2 Kings 20, 8. — 2. *covenant-sign*, in full אוֹת בְּרִית i. e. the sign of a covenant between God and man in general, or with Israel in particular, for the sake of remembering the covenant; also אוֹת alone Gen. 9, 13; 17, 11; Ex. 31, 13; Ez. 20, 12. As religion was a covenant to Israel, the separate laws (circumcision, the sabbath &c.) were signs of the covenant. Transferred to the religious signs of the heathen in שָׂמוּ אוֹתֹתָם אֹתוֹת Ps. 74, 4 *they* (the heathen) *have made their religious signs into signs*, perhaps applied to the statue of Jupiter

which Antiochus caused to be erected in the temple and so obtruded on the Jews (1 Macc. 1, 30-97; 3 Macc. 5, 24-27). But then also it came to denote — 3. *symbol* in general, אֹתוֹת Ps. 74, 9 *sanctuaries*, comp. the Ar. آيَات applied to the sacred books. — 4. Military standard of single tribes, *flag*, different from דֶּגֶל, the banner of three tribes together, Numb. 2, 2. — 5. *time-sign* for the purpose of marking certain portions of time Gen. 1, 14. — 6. *omen* and *prodigy*, along with מוֹפֵת and like the latter signifying, *an omen* or sign of something future, *a premonitory sign* Is. 8, 18; 20, 3; Ez. 4, 3, and in all the significations of מוֹפֵת whether as a *sign of a future occurrence*, *a sign* and *proof* of a thing &c., or *a wonder* generally. — 7. *memorial*, properly a monument by way of *remembrance* Is. 55, 13. — These significations all proceed from *sign* as in the Mediterranean (Indo-Germanic), comp. *σῆμα*, *prodigium* &c., Phenic. אֹת, Arab. آيَة, Aram. אָת, אָתָא. In the frequent use of this word the feminine construction can only pass for an exception, Gen. 9, 12 17; Josh. 4, 6; 24, 17; 1 Sam. 10, 7; Ezek. 4, 3; Jer. 44, 29, which might take place for many reasons.

As to the derivation, the word is usually taken as having its origin in אוֹת or אָוֶת from אוּד to mark, for which the Arabic is appealed to, where آيَة has the same meaning. But even if the stem אוּד actually exists in Hebrew in the signification *to fix the limits of*, whence תְּאוֹרָה Gen. 49, 36 *boundary* is derived, that circumstance does not compel us to assume the same stem for אוֹת also, especially as in Arabic the noun آيَة in its manifold senses cannot always be referred back to آوَى. Hence it appears preferable in my opinion to look for its stem in אוּת I.

אוֹת II. (only with *suff.* אוֹתָם, -הֶם Ez. 23, 45 47, אוֹתְכֶם Josh. 23, 15, usually written defectively אֹתִי, אֹתְךָ, אֹתוֹ, אֹתָהּ, אֹתָם, אֹתָן, yet these too are occasionally written fully; from אוּת III.) *m.* like the other form אֵת (which see), that is used with the grave suffixes (אִתָּם, -הֶם), properly *the being*, *existence*, *essence*, *body*, hence *person*; וְאֵין־ אִתְּכֶם אֵלַי Hag. 2, 17 *and your person* did *not* turn *to me*, so that it properly serves as a kind of pronoun for greater emphasis, like עֶצֶם, נֶפֶשׁ and גֶּרֶם.

From the fundamental signification of אוֹת and אֵת *body*, *being*, *person*, which then passes over as in the case of עֶצֶם into the signification *self*, *essential*, *peculiar*, so far as it occupies the place of a person, and the essence of a person or thing, the following peculiarities are to be explained: 1. A noun is made prominent as subject at the beginning of a sentence or part of a sentence by אֵת (אוֹת) prefixed, which may be explained by *as to*, *quoad*, or in some similar way, usually when there is a transition to something new Ez. 17, 21; 44, 3; Is. 57, 15; Neh. 9, 19, or when the subject is prominently adduced by a special expression in an inserted clause 2 Kings 10, 6; Jer. 45, 4; Ez. 35, 10. — 2. With the subject before כֹּל, when something is summed up by that means Ex. 1, 14; Judges 20, 44 46; Dan. 9, 13, or before numeral words in general 2 Sam. 21, 22. — 3. For the purpose of emphasising or making prominent the subject in a passive or intransitive connexion of the discourse Gen. 4, 18; 17, 5; 27, 42; Ex. 10, 8; 21, 28; 25, 28; 27, 7; Lev. 10, 18; Num. 26, 60; 32, 5; Deut. 12, 22; 20, 8; 1 Kings 2, 21; 2 Kings 18, 30; Jer. 35, 14; 38, 4; 50, 20; Josh. 7, 15; 2 Sam. 21, 11; Am. 4, 2; Prov. 16, 33, where the verb cannot always be taken as impersonal or the neuter of the passive as it were, since all cases could not be properly explained by that means, and the intransitive connexion could not be resolved, e. g. 1 Sam. 20, 13; 2 Sam. 11, 25; Josh. 22, 17; Neh. 9, 32 and elsewhere. In this sense also אֵת before the subject should be taken, where it stands after a ו *and*, since that *and* can give no accusative force to אֵת, and the accom-

panying verb as intransitive or passive obviously refers to the circumstance that אֵת stands in this case before the subject, and that the clauses are more *circumstantial*, e. g. Num. 3, 26; Jer. 27, 8; 36, 22; 2 Kings 6, 5; Ez. 20, 16; 2 Chr. 31, 17; Neh. 9, 34. This original and tolerably frequent application of אֵת (אוֹת), after its signification as a noun had been dropped, in order to bring forward the subject in certain cases in a more emphatic way than it could be done by the article or by זֶה and הַהוּא, is often misapprehended by versions and interpreters because they have been led astray by its preponderating use with the object. Thus e. g. the Targ. and Vulg. in 1 Sam. 17, 34 read וְאַף, and interpreters have taken אֵת in the sense of *with;* in 2 Kings 6, 5 אֶת־הַבַּרְזֶל has been taken for אֵת הַבַּ׳ the axe, edge of the iron, i. e. *the iron hoe*, and so in many cases, which is unnecessary after the explanation that has been given. — But the most frequent use of אֵת (אוֹת) is 3. as a sign of *the accusative*, depending either on an active verb following Hag. 2, 5, or preceding Gen. 24, 30; 25, 20; Ex. 9, 16; 1 Sam. 25, 2; 2 Sam. 6, 21; 1 Kings 20, 12; even in cases where the active verb has become a noun in the infinitive, having the article Jer. 32, 16; or between the verb active and subject Is. 20, 1; Gen. 4, 15; Josh. 14, 11, or where in consequence of the verb a double accusative is required and one of them is prefixed with a *suff.* (אוֹת) Deut. 31, 7; Jer. 25, 15; Eccles. 12, 9. Where the object, which must have the sign of the accusative in consequence of the verb active, is a personal pronoun, אוֹת appears in its place with a *suffix*, as אֹתְךָ, אֹתוֹ &c., if that pronoun cannot be attached to the verb itself as an *accusative suffix:* i. e. אוֹת becomes the bearer of the personal pronoun in the accusative, which is always the case when emphasis requires the accusative of the personal pronoun Numb. 22, 33; Jer. 7, 19, or when the verb has two objects in the personal pronoun and the Hebrew verb active can only have one *suffix* 2 Sam. 15, 25, or where another mood of the verb does not admit of the apposition of *the accusative* as a *suffix* Gen. 4, 15; but in in general without being confined to certain cases. — 4. It is used as an accusative sign i. e. אֵת, or the more closely attached and shorter אֶת־, before substantives, whether they go before or come after the verb by which they are conditioned, whether they are more or less definite, relate to persons or things, whether they have the article, or reject it in poetical discourse or briefer expressions. In this application אֶת־ also stands with different pronouns in order to put them into *the accusative* e. g. אֶת־מִי *whom?* אֶת־זֶה *this;* אֶת־אֲשֶׁר *the person whom* or *the thing which;* or also with other words, when they are supposed to be nouns, e. g. אֶת־כֹּל Gen. 1, 21; with numerals Numb. 7, 7, when they seem to belong to substantives. — 5. The accusative-sign also stands in rare cases before substantives and other words, where they cannot be regarded as expressive of the object. This is done a) in designations of time Ex. 13, 7; Deut. 9, 25; b) in announcing the going *to* a place Judges 19, 18. But in cases 4 and 5 there is not only great license in putting or omitting the אֶת־, but it is also interchanged with other prepositions. — 6. Another use of the present accusative-particle is the reflexive, when the vocable appears as a separate word with a *suffix*, e. g. אֹתָם Jer. 7, 19 *themselves;* Ez. 34, 2 8 10. The acceptation of it as a reflexive might be extended all the more readily as this *self*, just as in the case of נֶפֶשׁ, עֶצֶם, גֶּרֶם, comes from the original signification of it, and the reflexive syllable הִתְ־, Aram. אֶתְ־ &c. in verbs, originated in our present אֵת (אוֹת). — 7. Very seldom does another preposition follow the accusative-sign before the noun, for the purpose of combining two relations by two prepositions, as 2 Sam. 19, 32 *he went over Jordan with* (אֶת־) *the king* לְשַׁלְּחוֹ אֶת־בַּיַּרְדֵּן *to conduct him upon*, (and) *over Jordan.* The K'ri endeavoured

to avoid such an accumulation, by reading הַיִּרְדֵּן, as the versions also did.

Its frequent interchange with another preposition is something merely external. In this case it appears accidentally as אֵת also, is smoothed down to אֶת־ and signifies *with*. Though this preposition reads with the suffix אִתִּי, אִתָּךְ, its resemblance without the suffix causes a confusion of the two, so that even אוֹתִי appears for אִתִּי and vice versa, especially in 1 and 2 Kings, Jer., Ezek. and elsewhere, e. g. אוֹתוֹ for אִתּוֹ 2 Kings 1, 15; 3, 11; 8, 8; אוֹתָם for אִתָּם 6, 16 and other places, rarely in the earlier Scriptures, as Josh. 14, 12; 2 Sam. 24, 24.

The derivation of this vocable, which reads independently before a suffix אוֹת, and as an accusative-particle closely before a noun אֵת (before Makkef אֶת־), must be looked for, as already mentioned, in the verb אָת (אוּת) III. *to be, exist*, and אוֹת like אֵת is a noun-form, like those which are often developed out of concave stems (ע״ו). As original nouns אֵת and אוֹת properly denote *being, existence, essence*, and are also identical by root with יֶשׁ־, יֵשׁ (אֵת is equivalent to יֵשׁ, *as, esse*); and this fact becomes still clearer from the Aram. accusative-sign, Targ. יָת, Syr. ܝܬ, rightly explained by *Bar ʿAli* as *person, body, being* (ذات الشي ونفسه وشخصه). Hence the successive development of its usage proceeds from this original noun-signification and is not difficult of determination when we consider עֶצֶם, גֶּרֶם, נֶפֶשׁ and the Ar. parallels إِنَّ, أَنَا. But it is easily seen also that the reflexive syllable הִתּ־ or the Aramaean אִתְּ־ (Ps. 76, 5; 2 Chr. 20, 35), used in stems passively in Aramaean and Æthiopic, must have come from the same vocable; and since the reflexive element actually lies in אֵת and אוֹת as in their parallels, and no trace appears of the *Tau* being unradical and unessential, it cannot possibly be identified with the Ar. إِنَّ, Æthiopic *kijâ*, &c., because they belong to a quite different group.

אָז (pronominal stem) *adv. demon.* originally *ibi, there*, as a correlate to אֵי (אַי) *where?* transferred to time: *then, about that time, at that time*, 1. definitive in relation to the past, and therefore where *the perfect* is suitable. It should be rendered accordingly *at that time, then*, Gen. 4, 26; 49, 4; Ex. 4, 27; 15, 15; Josh. 22, 31; Judges 13, 21; 2 Sam. 21, 17. — 2. in relation to a transaction unfinished by the narrator or that is proceeding. Here it should be rendered by *then, hereupon* and is connected with the *imperfect* Gen. 24, 41; Ex. 12, 44; 15, 1; Lev. 26, 34; Num. 21, 17; Deut. 4, 41; Josh. 8, 30; 10, 12. It is incorrect to suppose that the *imperfect* depends in this case upon אָז and stands for the *perfect*, since that is solely conditioned by the nature of the Hebrew *imperfect*, and stands even after מָרַם, after vau consecutive, elsewhere moreover in the course of a sentence (Job 3, 3; 15, 7), not caused by external combinations. — 3. It also stands in connexion with the *imperfect*, when it really expresses the future, Ps. 96, 12; or — 4. in order to introduce the apodosis with *then*, Job 9, 31; Prov. 2, 5, to which belong too Jer. 22, 15; Ps. 40, 8; for it does not signify *therefore*, as a causal word, but stands before the apodosis, announcing the succession of time; nor is it pleonastic 2 Sam. 2, 27, since it introduces the apodosis here also with *yea then*, and the member of the verse must be translated: *surely then they would have gone up not before the morning* &c. — Connected with prepositions we find simply מֵאָז, once separated into מִן־אָז Jer. 44, 18, either in the signification *from that time onward* i. e. *since then*, or time finished as אָז is applied to the past, and therefore a) *adverbially: formerly, heretofore, in former time, before, from of old, from ancient times*, Prov. 8, 22; 2 Sam. 15, 34; Ps. 93, 2; Is. 16, 13; 44, 8; 45, 21; 48, 3 5 7; Jer. 44, 18, parallel with לְפָנִים, מִקֶּדֶם, מֵעוֹלָם, and antithetic

to עַתָּה, without taking any reference thereto into the sentence itself; Lat. *olim*, connected with *ille*. b) a *preposition* and *conjunction* setting out with a commencing point in the past and therefore giving a reference to the sentence: *from that time onward*, *since*, *extunc*, *from when*, followed either by a *noun*, or the *infinitive*, or the *perfect*, Ex. 4, 10; 5, 23; Ruth 2, 7; Ps. 76, 8.

This pronominal stem is not to be derived from a verb אָזָה or אָזַז, but should be looked upon as an abridgment of אֲזַי Ps. 124, 3, which is compounded of זַי equivalent to זֶה and the pronominal stem ă (comp. אֲשֶׁר). The Arabic إِذْ is also abridged from إِذَا, and from the Aramaean אֱדַיִן, אֱדַי (= אֲזַי) has arisen the Samaritan אָד besides אֱדַיִן, and اذ is still farther abbreviated in connection with من, as مُنْذُ, مِنْذُ, where nothing but ذ remains of it.

אֲזָא (*part. pass.* אֲזֵה = אֱזֵה Dan. 3, 22; *inf.* מֵזֵא from מֵאזֵא, with *suff.* מֵזֵיהּ) *Aram. trans. to kindle*, *to light* with the accusative, Aramaean with ל, Dan. 3, 19: חֲזֵה לְמֵזֵיהּ *wont to be heated* (חֲזֵה equivalent to רָאוּי in new Hebrew). In the Targums אֲ׳ stands for הִשִּׂיק and בָּעַר. The stem אֲזָ־א is only a secondary form of אַשׁ (אָשַׁשׁ) which is also found in the Aramaean אַת (אֲתַת) belonging to אַתּוּן. The Arab. أَزَّ shews the relationship more plainly.

אָזַב (not used) *intr. to shine*, *glitter*, then metaphorically as usual, *to bloom*, *sprout*, *grow*. As the fundamental signification in אָ־זַב is found in the verbs זָהַב, צָהַב, חָסַב, so is the metaphorical one in עָ־שַׂב, Ar. أسب; it appears therefore that the conception of the word was expressed of plants generally. Derivatives אֵזוֹב and the proper name אֶזְבַּי.

אֶזְבַּי (*shining*, *beautiful;* formed from אֶזֶב) *n. p. m.* 1 Chr. 11, 37.

אֲזַד (not used) *Aram.* only in the form אַזְדָּא in the formula מִלְּתָה מִנִּי אַ׳ Dan. 2, 5 8, and in the Talmudic formula אַזְדָּא פְּ׳ לְטַעֲמֵהּ. Since the signification of אֲזַל does not suit in Daniel — for *to go out* is נְפַק 2, 13, and אֲזַל is *never* synonymous with יָצָא 9, 23 —, the versions and interpreters render it by שְׁרִיר, קְיָמָא, תּוּקְפָא, and since the *part. fem.* not only does not suit Daniel, but is impossible in the Talmudic formula, אַזְדָּא appears to be merely an *adverb* from a stem אֲזַד. As a verb the signification might be: *to fasten*, *to confirm*, *to determine*, *to bespeak*, *order*, comp. יָסַד, Ar. وَصَدَ to be firm, وَطَدَ to make firm, وسد, hence وِسَاد foundation &c.

אַזְדָּא (from אֲזַד) *Aram. adv. determined*, *firm*, *unalterable*, *undeniable*, מִלְּתָה מִנִּי אַ׳ Dan. 2, 5 8 *the word from me is unalterable*, i. e. the thing is firmly determined, where אַזְדָּא as an *adverb* does not agree with the gender of the noun. The Talmudic אַ׳ פְּ׳ לְטַעֲמֵהּ means: *a certain one is consistent*, *true*, *with relation to his opinion*. — But as the verb אֲזַד does not occur elsewhere, the *adverb* אַזְדָּא appears nowhere except in the two passages of Biblical Aramaeism, and inasmuch as אַדְרַזְדָּא Ezra 7, 23 appears to be אֲדַר־אַזְדָּא and the adverbs אָסְפַּרְנָא, אַדְרַזְדָּא are also formed externally in the same way, it is not improbable that אַזְדָּא as well as the latter words is old Persian, with which may be compared *azdâ*, *assiduous* (Inscription of Nekschi Rustum v. 43 45).

אָזָה see אָז.

אֵזוֹב *m.* ὕσσωπος, *hyssop*, a well known aromatic plant, which grows on walls 1 Kings 5, 13, and when bound in bunches (אֲגֻדָּה) serves as a brush or fan in sacred sprinklings Ex. 12, 22; Lev. 14, 4 6 49 51. Among the different kinds of hyssop, comprehended under the name אֵזוֹב, according to *Saʿadja*, *Maimûni*, *Ibn Ǵanâch*, *Kimchi*, *Tanchûm*, *Bertinoro* it was *organy*, called among the Greeks ὀρίγανον, among the Arabians صَعْتَر, زَعْطَر. It was the Phenicians who brought אֵזוֹב to the Greeks

and other Semites along with the name, as is the case with other names of eastern plants and shrubs, e. g. שְׁקָמִים *συκάμινος*, קְשָׁא *σικυός*, כַּפֹּר *κύμινον*, כְּפָר *κύπρος* &c. In the Greek we can still recognise the Phenician pronunciation, and therefore the derivation must likewise be referred to the Phenician. The stem would be אָזַב, had the word not been adopted from distant Asia.

אֵזוֹר *m. a belt*, *girdle* for the loins (מָתְנַיִם, חֲלָצַיִם) Is. 11, 5; Ez. 23, 15; אֵ' פִּשְׁתִּים *girdle of linen* Jer. 13, 1; on the contrary אֵ' עוֹר *girdle of leather* 2 Kings 1, 8 was the prophets' girdle. Seldom: *fetter* Job 12, 18, connected with אָסַר. It is formed from the stem אָזַר like אָזוֹב, and the same noun אֵזֹר is found in Arabic Mark. 14, 51 for *σινδών*, where it denotes a covering, a cloth, generally.

אָז (pronominal stem) *adv. demonstr. then*, *at that time*, only in Ps. 124, 3-5. Compounded of זֵי = זֶה and אָ, then shortened into the more common אָז (which see). Comp. זֶה, אֵזֶן.

אָזְנַיִם for אָאְזְנַיִם see אֹזֶן denom.

אַזְכָּרָה (with *suff.* ־רָתָהּ) *f.* an expression in the language of sacrifice, which means according to the rendering of the versions (LXX *μνημόσυνον*, Vulg. *memoriale*) properly *meat-offering of remembrance* (מִנְחָה) i. e. either what brings the persons sacrificing to the remembrance of God, or what brings God gratefully to the remembrance of the sacrificers. Hence it is formed according to *Hifil* from זָכַר, denoting that holiest part of the meat-offering which was consumed upon the altar Lev. 2, 2 9 16; 5, 12; 6, 8; Num. 5, 26. But the portion was named אַ' not merely as it was applied to all kinds of מִנְחָה dedicated to God and burnt upon the altar; the pure frankincense set out with the shew-bread (in vases) Lev. 24, 7, and which was burnt upon the altar was also so termed (Jos. Ant. 3, 10, 7). In this sense also the verb הִזְכִּיר means *to sacrifice* Is. 66, 3, or *to consecrate* generally 49, 1. One sees from Numb. 5, 15, where מִנְחָה is called מִנְחַת זִכָּרוֹן and from which, as being מִזְכֶּרֶת עָוֹן, oil and frankincense were omitted, that this connexion of ideas has prevailed in the application of אַ'. The signification "name of God" as the highest and holiest has arisen out of "sacrifice" in the Mishna, and so the names of God in Scripture are there termed אַזְכָּרוֹת. Yet this signification may be also connected with that in זֵכֶר (which see).

אָזַל I. (3 *f.* אָזְלַת an Aramaean form for אָזְלָה Deut. 32, 36; once the *future* תֶּאֱזְלִי Jer. 2, 36 contracted from תֵּאָזְלִי, comp. אֶזְהָב from אֶאֱהָב, אֶזְהָר from אֶאֱחָר) a rare poetical verb (yet common in Aramaean) *intr. to go*, having the numerous secondary significations of הָלַךְ: hence אָ' מִן *to fail*, applied to food 1 Sam. 9, 7; or *to dry up*, applied to water Job 14, 11; without a preposition, *to vanish*, spoken of power (יָד) Deut. 32, 36, and אָ' לוֹ in the signification of הָלַךְ לוֹ (Song of Sol. 2, 11), *to go away* Prov. 20, 14. The passage Jer. 2, 36 מַה־תְּזַלְלִי מְאֹד *why goest thou very much* i. e. why runnest thou, is difficult, and admits of various interpretations. In this sense יְזַל is formed from אָזַל which it may be (comp. רָחָא). Yet it might as well be taken from זָלַל (intrans. *to be low*, *vile*, *common*), and then the imperf. יְזַל would have the same form as יְשַׁם, יְקַל, and the passage would mean: *why art thou so very bad*, a sense adopted by the older interpreters. Derivative *n. p.* אֱזָל.

The stem is frequent in Aramaean, as the Targ. אֲזַל, Syr. ܐܙܰܠ, Samar. *asal;* the Arabic for it is غَزَلَ (med. Waw), and also غَزَلَ. One easily perceives that the root is אָ־זַל and the fundamental idea not "to go away, roll off," but, as Aramaean usage proves, "to go" generally; and this conception comes originally from the idea "to stir, to move, to move about hither and thither", the opposite of rest, as is the case in הָלַךְ, Aram. דָּךְ. Hence the root lies also in זַל (זָלַל), סָל &c.

אָזַל II. an assumed stem to מְאוּזָּל Ez. 27, 19, but see אוּזָל and מְאוּזָל.

אֶזֶל (*separation*, *division*) *n. p.* of a memorial stone between Rama and Nob, which with אֶבֶן 1 Sam. 20, 19 became the name of a place (see אֶבֶן). The Ar., Syr. and LXX read instead of it הַלָּז and the LXX also read אַרְגָּב for אֶבֶן; but the textual reading gives a satisfactory sense.

אֲזַל (3 *pl.* אֲזַלוּ, 1 *pl.* אֲזַלְנָא; *imperat.* אֵזֶל־ with the vowel drawn back for אֱזַל) Aram. *to go* Dan. 2, 24; Ezr. 5, 15; with לְ *to go away* Dan. 6, 19 20; Ezr. 4, 23; 5, 8. See אָזַל.

אֶזֶן see אֲזָנוֹת.

אֹזֶן (*dual* אָזְנַיִם which stands for the plural also; on the contrary the *plural* אֲזָנוֹת belongs to proper names, from אֶזֶן) *f. ear*, as the organ of hearing Deut. 15, 17; Ez. 12, 2. So in the phrases שָׁמַע, אָמַר, הִתְאֹנֵן, בָּכָה, קָרָא, שָׂם, דִּבֶּר בְּאֹ׳ &c. which are easily understood. הַשְׁמָעוּת אָזְנַיִם Ez. 24, 26 *making the ears hear*, causing them to hear. שָׁמַע בְּאָזְנַיִם *to hear with one's own ears* Ps. 44, 22; Job 28, 22.

The primitive אֹזֶן, Ar. أُذْن and أُذُن, Targ. אוּדַן (*def.* אוּדְנָא, contracted אוּנָא), Syr. ܐܘܕܢܐ, ܐܘܕܢܐ, Zab. ܐܘܕܢܐ, should not be derived from a verb-stem אָזַן which became a denominative, but appears to be formed from אֹז οὖς, *auris*, after the form בֹּשֶׁן, whence the *feminine* בָּשְׁנָה Hos. 10, 6. If one were to try to get to the derivation by a verb-stem, אז would be equivalent to أَذَّ to cut, comp. أَذُوذ point, so that אֹזֶן would be named from its pointed shape. From אֹזֶן once formed have arisen אֶזֶן, אֻזֶּן and אֲזָנוֹת, with the denominative

אָזַן (not used) *intr. to hear*, *hearken; to perceive;* from Kal comes only the derivative אָזָן belonging to the proper name אֲזַנְיָה; comp. the Arabic أَذَنَ, which is likewise a denominative. *Pihel* אִזֵּן, only assumed for Eccles. 12, 9 according to the versions (Aquila, Gr. Ven., Syr., Targ.) and the ancient interpreters (see Ibn ʿEsra): *to cause to understand*, *propose*, comp. Ar. أَذَّنَ; but it may be more conveniently referred to the following verb אָזַן I. — But the conjugation used is

Hifil הֶאֱזִין (2 *sg.* הַאֲזַנְתָּ, *fut.* יַאֲזִין, *imper.* הַאֲזִינָה, הַאֲזִין) properly to incline the ear, to direct the ear, i. e. *to hear attentively*, *to observe*, *perceive* Is. 1, 2; 8, 9; with אֶל or לְ Ex. 15, 26; Deut. 1, 45; Ps. 77, 2; Job 34, 2 16 *to listen to something*, *to obey some one;* with the accusative *to perceive*, *hear* Job 33, 1; 37, 14; Ps. 17, 1; 86, 6; seldom poetically with עַד for אֶל Num. 23, 18. Mostly in the signification *to grant*, spoken of God who hears prayer; or *to obey*, spoken of men. Contracted forms are אָזִין from אַאֲזִין Job 32, 11; מֵזִין from מַאֲזִין Prov. 17, 4, as often occurs in verbs פא. Derivatives are the proper names יַאֲזַנְיָה, אֲזַנְיָה, אָזְנִי.

אָזַן I. (not used) *trans. to weigh*, *to ponder; determine*, *settle;* hence *Pihel* אִזֵּן Eccles. 12, 9 *to weigh*, *prove*, parallel חִקֵּר. Derivatives are מֹאזְנַיִם and יָזָן (*c.* יְזַן) = אָזָן in the proper name יְזַנְיָה with Yod distinguishing it from אֲזַנְיָה.

The stem has come from יָזַן, Ar. وَزَنَ, changing Yod into ʾAlef; and to יָזַן in the signification „weighty, heavy," hence „to be fat" belongs מוּזָנִים Jer. 5, 8; the Ar. أَوْزَن to be strong, powerful, points to the correct view.

אָזַן II. (not used) *tr. to make*, *prepare*, hence אֲזֵן *an implement;* but the stem of this noun is probably זָן (זוּן), and it is formed like אֲזֵק from זַק with א prosthetic.

אֲזֵן (with *suff.* אֲזֵנֶךָ, according to many mss., Ibn Koreish and other lexicographers *pl.* אֲזֵנֶיךָ) *m. implement*, *furniture* Deut. 23, 14. If it is to be derived from אָזַן, it can only be in the signification of the Arabic زَانَ to adorn, set in order, whence אֲזֵן will be equivalent to زين dress, metaphorically *arms*, then *implement*, as a similar transference of idea is found in Mediterranean (Indo-Germanic), and as *Ibn Koreish* compares

the Arabic زان; interpreters comparing also the Aramaean זַיִן, זְיָן, Syriac ܙܝܢ &c. But since no trace of a verb אָזַן is found in this sense either in Hebrew or the dialects, as Ibn Koreish renders אֲזֵנֶיךָ by the corresponding زينك, the LXX and Vulg. already presupposing another derivation in ζώνη, *balteus* (sword-belt), it is right to assume with *Parchon* and other lexicographers that אֲ is merely prosthetic to זֵן (from זוּן II.), and then זֵן is of the same origin as the Aramaean זַיִן, זְיָן, Ar. زين &c., just as other nouns beginning with ז take א prosthetic, comp. אֲזֵק, אֶזְרֹעַ. See זוּן II.

אֻזֵּן (from אוּזֵן after the form שׁוּנֵם, סוּגַר; *point*, *top*) *n. p.* of a village in the viciuity of the two Bêth-hôrôn, built by שֶׁאֱרָה an Ephraimitess, to which the name Sherah was given by way of distinction from another אֻזֵּן 1 Chr. 7, 24. See אֲזָנוֹת.

אֲזָנוֹת (*pl.* of אֶזֶן; *c.* אַזְנוֹת; *top*, *corner*) *n. p.* of a city in the territory of Naphtali at mount Tabor, hence called אַזְנוֹת תָּבוֹר Josh. 19, 34, which Eusebius found in Ἀσανώθ (אֲזָנוֹת) in the district of Sipphoris (צִפּוֹרִי). אֲזָנוֹת (אֶזֶן) as well as אֻזֵּן is formed from the primitive אֹזֶן, transferred from the resemblance of mountains in shape to names of places there existing, just as اذن also became the name of a mountain (comp. כְּסָלוֹת, טַבּוּר in כְּסָלוֹת תָּבוֹר).

אַזְנָח (after the form אַכְזָב, אַכְזָר) *adj. m. drying up*, from נָזַח (which see). Hence is derived only the *denom. Hifil* הֶאֱזְנִיחַ (retaining the formative letter) *to appear to dry up* i. e. to dry up, Is. 19, 6.

אָזְנִי (from אָזְנִיָּה; *hearing by Jah*) *n. p. m.* Num. 26, 16. — אָזְנִי is from the infinit. אֲזֹן.

אֲזַנְיָה (*Jah is hearer*) *n. p. m.* Neh. 10, 10; formed from אָזָן (*c.* אֲזַן) and יָה. Comp. the proper names יַאֲזַנְיָה, יָהוּ־.

אֲזֵק (only *plural* אֲזִקִּים) *m.* equivalent to זֵק *fetters* Jer. 40, 1 (where in several mss. only זִקִּים), 40, 4. אֲ is prosthetic (see אֲזֵן), since usually זִקִּים stands and the stem זָקַק for it is certain. Arab. ازق in its fundamental signification is connected with חָזַק.

אָזַר (*fut.* יֶאֱזֹר, with *suff.* יַאַזְרֵנִי, as יַאַסְרֵהוּ from יֶאֱסֹר) *tr.* properly to bind, to bind about, hence *to gird*, *gird about*, e. g. חֲלָצַיִם Job 38, 3; מָתְנַיִם Jer. 1, 17 to gird the loins, i. e. *to equip;* and like all verbs of putting on, with the accusative of the thing put on: אָ׳ אֵזוֹר *to gird with a girdle* 2 Kings 1, 8; אָ׳ כְּפִי כֻּתֹּנֶת Job 30, 18 *to put on after the manner of an under coat*, i. e. firmly attaching to; figuratively אָ׳ חַיִל *to equip with strength*, 1 Sam. 2, 4. Derivative אֵזוֹר.

Nif. נֶאְזָר *to be equipped*, *furnished*, *girded;* with בְּ Ps. 65, 7 instead of the accusative of the object.

Pih. אִזַּר (*part.* מְאַזֵּר, *fut.* יְאַזַּר; but also with dagesh omitted in מְאַזְּרֵנִי, תַּזְּרֵנִי from תְּאַזְּרֵ־) properly a mere intensive of Kal: *to gird about*, *to arm*, *equip*, with a double accusative, especially in a figurative sense applied to joy, power, Ps. 18, 33 40; 30, 12; 2 Sam. 22, 40. מְאַזְּרֵי זִיקוֹת Is. 50, 11 *armed with burning arrows*, in order to set fire to, or *the putters of flames* (see זֵק) i. e. *fire-setters*. More rarely with the omission of one accusative Is. 45, 5, where חַיִל is to be supplied.

Hitp. הִתְאַזַּר (*fut.* יִתְאַזַּר) *to equip oneself*, *to arm*, *gird oneself* Is. 8, 9, but always absolutely and without an accompanying accusative; Ps. 93, 2 the accusative belongs to לָבֵשׁ.

The stem אָזַר is allied in fundamental idea to אָסַר, אָצַר, but the organic root is אָ־זַר, as is proved by the stems זָר (זוּר), צַר (צָרַר) and the organic roots in עָ־זַר, עָ־צַר, חָ־שַׁר, קָ־שַׁר, Aramaean זְרַז. The Arabic أَزَرَ to gird, to be strong, firm, وَزَرَ to make fast, surround, proceeds like the Hebrew חָזַק from a similar fundamental idea, as the noun إِزَار a covering and the denom. أَزَّرَ to cover, still shew.

אֶזְרוֹעַ (with *suff.* אֶזְרֹעִי) *f.* equivalent to Aram. זְרוֹעַ with א prosthetic, Jer. 32, 21.

אֶזְרָח (*c.* ־רַח; without *plur.*) *m.* 1. *native*, *born in a country*, spoken of men, opposed to גֵּר Ex. 12, 49; Lev. 16, 29; 17, 15; 18, 26; fully אֶ׳ הָאָרֶץ Ex. 12, 19; Num. 9, 14. Then applied to things: *inborn*, *native*, a thing which has originated and come forth in the place where it is; hence spoken of a tree which grows in its own soil and has not been transplanted Ps. 37, 35; a native tree is also *a strong tree*, because one that has grown where it is from the beginning is stronger than a transplanted one, in which sense the LXX and Vulg. generally have κέδρος, *cedrus*. — In these connected significations אֶ׳ is formed directly from the stem זָרַח (which see) after the form אַכְזָב, אַזְנָח. — 2. equivalent to the proper name זֶרַח (see 1 Chr. 2, 6) of the tribe of Judah (זֶרַח receives here the אֶ prosthetic); whence arises the *patron.* אֶזְרָחִי an Ezrahite, a descendant of זֶרַח or אֶזְרָח, spoken of אֵיתָן 1 Kings 5, 11; Ps. 89, 1, and of הֵימָן 88, 1; compare on both 1 Chr. 2, 6. But though Heman and ʾEthan are adduced as belonging to the tribe of Judah and descended from זֶרַח, yet in 1 Kings and the Psalm those of Levitical descent are meant 1 Chr. 6, 29; 15, 17 19; 16, 41 42; 25, 1 4, since a זֶרַח was in the genealogical tree there also (1 Chr. 6, 6).

אֶזְרָחִי see אֶזְרָח.

אָח I. (*c.* אֲחִי, also in proper names אֲחוּ and אַח; with *suff.* אָחִי, אָחִיו and אֲחִיכֶם, ־הֶם; *plur.* אַחִים, with *suff.* אַחַי, אֶחָיו from אַחָיו, as often happens in the case of an impossible reduplication, e. g. הֶחָכָם; אַחֶיךָ and אֲחֵיכֶם, ־הֶם) *m.* properly a very old word of relationship, forming with אָב, חָם *one* kindred, and almost so metamorphosed in *constr.* and before annexes. It denotes *brother* in general, in the very frequent use of it, but whether a uterine brother (Gen. 49, 5) or half-brother by the father or mother's side can only be discovered from the connexion Gen. 24, 29; Mal. 1, 2. Yet one finds a more exact determination where the degree of relationship is a point of importance, or where a person wishes to speak more plainly, e. g. with the appended בֶּן־אִשָּׁה, בֶּן־אֵם, בֶּן־אָב, אַחֶרֶת. אָח *brother* is used in a still greater variety of ways than אָב, being transferred and borrowed most diversely, and though an exhaustive enumeration is unnecessary on account of the easy recognition of the particular meaning in a given place, yet the following gradations of signification deserve mention: 1. *friend*, *companion*, with relation to mental brotherhood 2 Sam. 1, 26; 1 Kings 9, 13; Job 6, 15; 19, 13. — 2. By enlargement of brotherhood transferred to persons belonging to one family, race, country and people, and therefore much the same as *relation*, *fellow-countryman*, i. e. of a nearer or more distant circle as one belonging to the same internal brotherhood Gen. 13, 8; 14, 16; 29, 12; Num. 8, 26; 16, 10; Judges 14, 3; 2 Sam. 19, 13; Is. 66, 20; Neh. 3, 1. Those of the same family, tribe, people &c. may be looked upon as blood-related brethren in a figurative sense. Still widening out the circle farther, so as to extend it to other peoples and men, to whom one stands in near relationship or with whom he is allied by origin, it denotes — 3. *an ally*, *confederate*, Am. 1, 9; Gen. 9, 25; Num. 20, 14; Neh. 11, 12 14; 2 Chr. 5, 12. — 4. Extended to the widest human circle and arising out of a moral view is the signification: *neighbour*, *fellow man* Lev. 19, 17; 25, 35; Deut. 21, 1; 23, 21, the same as רֵעַ in this respect. — 5. From the last and widest sense has come the use of it for *any one*, with אִישׁ preceding, *alter* ... *alter*, *the one* ... *the other*, just like the usage of אִישׁ ... רֵעַ, e. g. אִישׁ אֶל־אָחִיו *one to another* Gen. 42, 28; Ex. 16, 15; אִישׁ אֶת־אָחִיו *one another* Ex. 10, 23; אִישׁ מֵעַל־אָחִיו *one from the other* Gen. 13, 11; shorter אִישׁ אָחִיו *one against another* Zech. 7, 10; אִישׁ וְאָחִיו *one as the other* Ez. 4, 17; Deut. 25, 11, and so in

all possible varieties. For greater variety the word is applied besides אִישׁ . . . רֵעַ Is. 19, 2, even to animals Jo. 2, 8 and inanimate things Ex. 25, 20; 37, 9. — 6. אָח *fellow* appears in poetical and figurative discourse in order to compare a person with something, or to put one by the side of another to shew likeness of disposition, habits &c. Job 30, 29; Prov. 18, 9, as elsewhere חָבֵר 28, 24 and רֵעַ Job 39, 29 are used. — 7. The use of אָח in compound proper names seems peculiar, whether it be the first member as אַחִיָּה, אַחִיוֹ, or the second as יוֹאָח. The frequent application of it in such compounds as in the case of אָב (comp. אֲחִי מֶלֶךְ and אֲבִי־, אֲחִי הוּד and אֲבִי־, אֲחִי טוּב and אֲבִי־, אֲחִיָּה and אֲבִיָּה, אֲחִי נֹעַם and אֲבִי־ &c.), and the ascription of divine epithets as e. g. אָב, מֶלֶךְ, הוּד, טוּב, עֶזֶר, קָם, נָדָב, נֹעַם and others, which in other cases are connected with יָהּ, יוֹ, יָהוּ, shews that אָח is also to be taken as *expressive of the divine Being* (see אֲבִי). In general אָח may have been current as an epithet of deity as a friend, maker of covenants, and promoter of brotherly association. As a more exact determination of אָח in this signification cannot be given any more than that of אָב, because it belongs rather to the very ancient Hebrew doctrine of God, I have left it untranslated in the interpretation of proper names compounded with it, as in the case of אָב. — 8. אָח Ez. 18, 10 in the member of the verse וְעָשָׂה אָח מֵאַחַד מֵאֵלֶּה, has been looked upon as an orthographical mistake arising from אֶחָד, because the LXX, Vulg. and Syr. have omitted it; but אָח may be Ezekiel's orthography for אַךְ, and it might be translated, *and he does only some one of these things*, but it is better to take אָח in the signification of אִישׁ vs. 7. Derivatives אָחוֹת, אַחֲוָה, and אַח, אֲחִי, אֲחוּ, חִי in proper names.

The organic form is אָח here also as in the case of אָב without doubling the guttural sound, Phenician אָח (e. g. וְאָחִי Mel. 1, 2; בֵּן אָחִי Plaut. 1, 3), Ar. أَخٌ, Targ. אַח (*def.* אֲחָא), Syr. ܐܰܚܳܐ, and the still-existing *st. c.* אַח in the proper names אַחְאָב, אַחְבָּן confirms this; but in the grammatical formation the forms אֲחוּ and אֲחִי already appear, being perceptible from the construct state; as the grammatical forms אֲבִי and אֲבוּ from אָב are also prominent. אֲחִי is the usual construct state, and appears so with the *suffixes* (אֲחִיכֶם, ־הֶם, and אָחִיךָ, אָחִיו, אָחִינוּ with the abiding tone *a*, because the accent rests upon *i*, see אָב) and in the numerous proper names connected with it; but אֲחוּ also appears in proper names, though rarely (e. g. אֲחוּמַי), and may be easily seen from the derivatives אַחֲוָה, אָחוֹת. In the dialects this double grammatical formation is more strongly represented: in Arabic the *st. constr.* is أَخُو (أَخَا, أَخِى) and the form اخو is still perceptible in the dual أَخَوَانِ, plural إِخْوَةٌ, Targ. אֲחוּךְ, Syr. ܐܰܚܘܳܗܝ &c., as also many derivatives presuppose the form *àchu*. These grammatical forms *àchî*, *àchû* follow the analogy of derivatives from ל״ה, without there being any reason for actually deriving אָח from a stem אָחָה, which equally applies to אֲבִי and אֲבוּ. Besides these forms that follow known analogies of cognate words, a form reduplicating the guttural was at the foundation of the idea, which can be seen from the plural אַחִים, Targ. אַחִין, Syr. ܐܰܚܳܝܶܐ, from the plural form before the suffixes (אַחֶיךָ, אַחַי &c.), and the Arabic also appears in the singular أَخٌ. A like analogy in the case of אָב is only presented by the Aramaean אַבָּא. But though the organic root is not clear and the connexion with the Mediterranean (Indo-Germanic) does not meet the view as in אָב, yet we must not on that account assume אַח (אָחַח) or אָחָה as the organic root, since the harder reduplication probably arose in certain forms by the mere pronunciation. The rejection of אֲ from אֲחִי and אֲחוּ in some proper names, e. g. חִיאֵל from אֲחִיאֵל,

חִירָם from אֲחִירָם, might perhaps be worthy of attention, but these can be explained in another way.

אָח II. (only *sing.* and rare) *f.* properly fire, from אַח (אָחַח), then: *chafing-dish*, which heats winter chambers in the east Jer. 36, 22 23; LXX ἐσχάρα πυρός, Vulg. *arula*, Syr. and Targ. fire, Ibn G'anâch מַחְתָּה, more or less conjecturally; Ar. إِخّ. In the Talmudic time the word was no longer intelligible (Sab. 20 a).

אָח III. (only *plur.* אַחִים) *m.* equivalent to אָחוּ *meadow*, הִפְרִיא בֵּין אַחִים Hos. 13, 15 *to bear fruit between meadows.* Guided by הִפְרִיא and influenced by the apodosis, the oldest interpreters and lexicographers have explained the word אַחִים in this manner; but the usual signification *brethren* may be retained.

אָח IV. *interj.* an exclamation of grief: *ah! alas! woe!* Ez. 6, 11 with לְ; but אָח 21, 20 is uncertain in this signification, many taking it there for אַךְ. By fusing it together with הָהּ in הֶאָח Job 39, 25 another *interjection* has been made out of it expressing malicious joy *aha!* (see הֶאָח). On אָח comp. إِخّ (Schol. on Hamas. p. 222). — Derivative אֹחַ.

אַח (*pl.* with *suff.* אֲחֶיךָ) *Aram.* Ezr. 7, 18, the same as Hebr. אָח *brother*, which see.

אֹחַ (only *pl.* אֹחִים) *m.* properly a howling animal, formed from the interjection אָח, but then concrete, *howlet*, Germ. *Uhu*, doleful creatures that dwell among ruins, Is. 13, 21. The versions and interpreters have conjectured that it either means howling, or some animal that lives among ruins. Hence it should neither be derived from אָחַח nor אָנַח. The Phenician *pl.* אֹחִים (*c.* אֹחֵי Eryc. 2) is said to denote *tones of lamentation.*

אַחְאָב (formed from אָב and אָח, as an appeal to God, i. e. *God* as creator is *a friend*) *n. p. m.* 1 Kings 16, 28; 22, 40; Jer. 29, 21; for which אֶחָב Jer. 29, 22 stands by contraction. Compared with the contracted Targumic form אַחָב, Syr. ܐܚܒ father's-brother, אַ' has been translated in the sense of דּוֹד. But אַחְאָב is not very different from אֲחִיָּה, יוֹאָב (see אֲבִי and אָח I.).

אֶחָב see אַחְאָב.

אַחְבָּן (*'Ach* i. e. *God is knowing*) *n. p. m.* 1 Chr. 2, 29. בָּן (from בּוּן) intelligent, knowing, is in proper names like יָדָע a quality of God, comp. בְּנָיָה; and אָח is a very old epithet of God like אָב.

אַחַד see אֶחָד.

אֶחָד (a shorter form אַחַד Ez. 33, 30 for אֲחַד, out of which came next the Aram. form חַד the same, hence אַחַד even in the *absolute state* Gen. 48, 22; Is. 27, 12; 66, 17 K'tib; Zech. 11, 7; but regularly the *constr.* only is אַחַד; *pl.* אֲחָדִים) *num. card. m.* 1. *one*, *unus*, with the *feminine* formed from it אַחַת (which see), made into a formal *adjective* Gen. 1, 9; 2, 24; 11, 6; 27, 45 &c. Besides the frequent adjective use of אֶחָד it appears 2. in enumerating the days of the month, *first*, *primus*, בַּיּוֹם אֶ' לַחֹדֶשׁ *on the first day of the month* Ezr. 3, 6; 7, 9; 10, 16 17; Neh. 8, 2, and with the omission of יוֹם Gen. 8, 5; Ez. 26, 1; 2 Chr. 29, 17; also in the enumeration of years, e. g. of a reign Dan. 9, 1 2 Ezr. 1, 9; seldom, however, in counting the days of the week Gen. 1, 5 (comp. Ar. يوم الاحد, Syr. ܚܕ ܒܫܒܐ, μία τῶν σαββάτων Acts 20, 7; 1 Cor. 16, 2). Because this mode of speaking is rare in Hebrew, even *Josephus* (Ant. I, 1, 1) and *Philo* (de op. mundi) looked for something else in it. — 3. The meaning *the first* is also expressed by הָאֶחָד in enumerations, namely where הַשֵּׁנִי, הַשְּׁלִשִׁי &c. follow, which may indeed be also translated *the one*, like the Latin *unus*, *alter*, *tertius*, Greek μία, δευτέρα, τρίτη Gen. 2, 11; Ex. 25, 32; 28, 17; Num. 11, 26. But when a second only follows, there stands in the other member of the verse also אֶחָיו Gen. 10, 25 or even הָאֶחָד Ex. 18, 3; 2 Sam. 14, 6, or שֵׁנִי and חֲבֵרוֹ Eccles. 4, 10. When put after the noun

אֶחָד alone is often put for הָאֶחָד, because the numeral is already definite in itself Gen. 42, 19; Numb. 28, 4; 1 Sam. 13, 17. — 4. In repetitions, e. g. אֶחָד ... אֶחָד, or both with the article: *the one ... the other*, *unus ... alter* Ex. 18, 3; Judges 16, 29, or also וְאֶחָד ... אֶחָד ... וְאֶחָד, *the one ... the other ... the third* 1 Sam. 10, 3; or distributively *each one* Numb. 13, 2; 34, 18. The following formulas should be understood in this sense: לְאַחַד אֶחָד (אַחַד st. abs.) Is. 27, 12 *one after the other*, *singly;* omitting the first אַחַד in אַחַד אַחַד (אַחַד) Is. 66, 17 *one after the other*, *man for man*, Targ. סִיעָא בְּתַר סִיעָא, and so Theod., Symm., Syr. and others, because אַחַד was already read instead of חַד אֶת־אַחַד; אַחַד חַד *one with the other* Ez. 33, 30, where חַד has arisen out of אַחַד; אֶחָד בְּאֶחָד *one to the other*, Job 41, 8, comp. אִישׁ בְּאָחִיו vs. 9; אֶחָד ... לְאֶחָד *one to the other*, 1 Kings 3, 25. The *plural* אֲחָדִים in this sense: *individuals*, *some*, Gen. 27, 44; 29, 20. — 5. אֶחָד is sometimes made strongly prominent in the signification of, *the* known and definite individual, or *one*, applied to Abraham Is. 51, 2; to God Job 31, 15, in which sense it may be translated *the only one*, *the one alone*, *a single one* Mal. 2, 10; לֹא־אֶחָד *none* 2, 15; הָאֶחָד *a single one* Gen. 19, 9. Here belongs also בְּאֶחָד *a single one*, spoken of God Job 23, 13. The בְּ is put to announce, *in* what respect something appears, comp. Ex. 6, 3; Ps. 39, 7; 68, 5. In Phenician בְּאַחַד (Mass. 3 and 4) means: for each one, every one. — To this is attached the usage of the word for: *sole*, *chief*, put after the noun Ez. 7, 5; Judges 16, 28, or even the numeral alone Song of Sol. 6, 9. — 6. This method of making אֶ֫ prominent while it is firmly attached to the noun, appears in the signification *one and the same*, e. g. יוֹם אֶחָד *on one and the same day* Gen. 27, 45; 41, 11. In a similar sense אֲחָדִים, when it is attached to the noun in the plural Gen. 11, 1. — 7. Vice versa אֶ֫ is used where no single person is definite or prominent, but a mere indefinite oneness is intended, hence like the indefinite article e. g. נָבִיא אֶ֫ 1 Kings 20, 13 *προφήτης τις*; the אֶ֫ prefixed as in Aramaean in אֶחָד קַדִּישׁ *a holy one* (angel) Dan. 8, 13; 1 Kings 19, 4; Ez. 8, 8 (in a similar way does אִישׁ stand, or the plural יָמִים Is. 65, 20); in the same method: *some one*, *aliquis*, *nonnemo*, e. g. יוֹם אֶ֫ *some day* Zech. 14, 7, hence אֶ֫ or לֹא־אֶ֫ *no one* Numb. 16, 15; 1 Kings 8, 56. — 8. This signification appears in those instances especially where אֶ֫ in the construct state is connected with a noun following, e. g. אַחַד הָעָם Gen. 26, 10 *some one of the people;* 22, 2; Lev. 13, 2; 2 Sam. 6, 20, which mode of expression again is weakened into the mere designation of the indefinite article *an* or *a*, e. g. אַחַד הַבֹּרוֹת *a pit* Gen. 37, 20; so too 2 Sam. 6, 20; Job 2, 10. — כְּאַחַד, Aram. כַּחֲדָא, Gr. *καθ' ἕνα* (1 Cor. 14, 31) is used adverbially *as one* i. e. *together* Is. 65, 25; Ezr. 2, 64; Eccles. 11, 6 (Judges 20, 8 כְּאִישׁ אֶחָד stands instead of it); still farther לְאַחֲדִים *into one*, *into unity* Ez. 37, 17.

The same original numeral (*card. numb.*) is pronounced in the *feminine* אַחַת from אַחְדָּה, in pause אַחַת, and so in connexion with ten אַ֫ עֶשְׂרֵה, as the *masculine* אַחַד עָשָׂר. The feminine admits of as various significations and acceptations as אֶחָד. The following are the most noteworthy: 1. the signification *only*, *especial*, *extraordinary*, e. g. רָעָה אַחַת Ez. 7, 5 *a misfortune*, *an only misfortune*, but one may read with the Targum, Syr. and others רָעָה אַחַר רָעָה *evil upon evil;* נְקָם אַחַת *a singular revenge* Judges 16, 28, standing alone, having just the same meaning as יְחִידָה Song of Solom. 6, 9. — 2. אַחַת לְאַחַת Eccles. 7, 27 in the same sense as לְאַחַד אֶחָד. — 3. *once*, the nouns פַּעַם or רֶגֶל or in the case of time עִתּוֹת being omitted, i. e. the feminine numeral is placed alone as a neuter 2 Kings 6, 10; Ps. 62, 12; Job 40, 5. מֵאָה, שִׁבְעִ֫, שִׁתִּים are used in the same way.

The organic form אַחַד, belonging to

אֶחָד, אַחַת (comp. Ar. أَحَد, Targ. חַד, Syr. ܚܕ, Sam. *achad*) has not only no verbal root in Semitic, but agrees with numeral roots in Mediterranean (Indo-Germanic), as numbers generally do from one to ten, e. g. Sanskrit *êka*, with *d* dropped, and *êkatera* one of two, preserved in Greek in ἑκάτερος, ἕκαστος. — Derivatives אֵחוּד a proper name, and

אָחַד (*denom.* from אֶחָד), only in *Hithp.* הִתְאַחֵד *to do a thing cleverly* (in strength) Ez. 21, 21. יָחַד, Ar. وحد, might be considered a secondary form. But though the ancients and also *Ibn Ǵanâch*, *Kimchi* and others have thought of a similar explanation, yet the LXX and Vulg., because the denom. word-stem among the Hebrews was only current in יָחַד, took אָחַד as = חַד (חָדַד), *Ibn Koreish* as = אָחַז, and some mss. read even הִתְאַחֲרִי *turn thyself backwards*, and therefore it expresses with הֵימִינִי, הַשְׂמִילִי and הָשִׂימִי a turning to all sides (פָּנַיִךְ is to be supplied, comp. 6, 2: *turn thyself forward*). See יָחַד (Phenic. יָחַד, hence יַחַד, יַחְדֹּם) and its derivatives.

אָחָה (not used) *tr.* 1. *to unite*, *to attach*, *to bind around*, *to treat brotherly*, perhaps merely a denom. from אָח (which see), as the Aram. אֲחָא to sew together, Ar. أَخَا to be a brother or friend, denominat. from אַח, أخ, hence אַחֲוָה. — 2. *intr. to intertwine*, *to twist together*, *to entwine*, spoken of rushes. Derivatives אָחוּ, אַחִים. See אָחוּ and אַח in אַחִים.

אָחוּ *m.* what grows in water, in a swamp, *grass*, *reeds*, particularly *Nile-grass* Gen. 41, 2 18; Job 8, 11. The LXX (ἄχι and ἄχει, and the same in Is. 19, 7 even for Hebr. עָרוֹת) and Ben-Sira (40, 16) have retained it as an old Egyptian word (Copt. *pi-akhi* ⲡⲓ-ⲁϧⲓ, *pi-achi* ⲡⲓ-ⲁⲭⲓ, *achei* ⲁⲭⲉⲓ, *pi-eǵi* ⲡⲓ-ⲏϫⲓ, Theb. *ache* ⲁⲭⲉ). But since it has no suitable derivation in Coptic, and the grammatical formation is also Hebrew, it may be derived from a denom. stem אָחָה *to bind*, which is used in the Mishna, whence אָחוּ after the form שָׁחוּ, properly *rushes*, then *reed-grass* generally, like *juncus* from *jungo*, as in Greek σχοῖνος means a *bulrush* and a *rope*. Thus אָחוּ is originally parallel with גֹּמֶא. The Targumic עַרְקָא *rushes* (elsewhere rope) which is put for it refers to this origin. In the Talmud אַחְוָנָא also appears in the signification *reed-grass*, and the Coptic ⲟⲉⲓⲕ *reeds* is related to it, as are the preceding forms. In Phenician אָחוּ seems to be still found in Χούδουα, Χουλοίμ, designated as Phenician by Dioscorides (4, 4; 4, 52); but this is uncertain.

אֲחוּ *constr.* of אָח in proper names, see אֲחוּמַי, אֲחוֹחַ.

אֵחוּד *n. p. m.* see אֵהוּד; once אֵחִי (which see) stands for it Gen. 46, 21.

אַחְוָה *f. saying*, *declaration*, *proof* Job 13, 17. See חָוָה.

אַחֲוָה (from אָח and אָחָה which see) *f. brotherhood* Zech. 11, 14. It is a late noun, more frequent in the Mishna and the dialects (Ar. أُخُوَّة, Syr. ܐܚܘܬܐ); Talm. denom. נִתְאַחֲוָה.

אֲחוֹחַ (from אֲחוּ־אָח, comp. אֱלִיאֵל) *n. p.* of a Benjamite 1 Chr. 8, 4, for which vs. 7 has אֲחִיָּה, which means the same thing. Hence the *patronymic* הָאֲחוֹחִי 1 Chr. 11, 12 29, הָאֲחֹחִי 2 Sam. 23, 28 i. e. of the family of אֲחוֹחַ; but in 23, 9 for בֶּן־אֲחֹחִי we should read הָאֲחֹחִי.

אַחֲוָיָא (*c.* ־יַת) Aram. *f. the solution* (of riddles) Dan. 5, 12, from חֲוָא = Hebr. חָוָה; it is properly the infin. Aph.

אֲחוּמַי (*God* [אָח] *effects propagation;* for מַי, מוֹ comp. מוֹאָב, perhaps also מִיָּמִין = בִּנְיָמִן) *n. p. m.* 1 Chr. 4, 2. Possibly also it may be formed from חוּם with אֲ prosthetic.

אָחוֹר (from אָחַר; *pl. c.* אֲחֹרֵי, with *suff.* אֲחֹרַי, אֲחֹרֵיהֶם) *m.* 1. *the backside*, *hinderpart*, *rear*, *tergum*, i. e. the hinder part of a thing, the antithesis to פָּנִים; metaphorically *the west*, opposite to קֶדֶם east, Is. 9, 11; Job 23, 8 (comp. שְׂמֹאל, יָמִין), hence in the *plur.* collectively the

quarter behind (as פְּנִים in like manner expresses collectively the quarter before), though it is only translated *the back, the hinder side* Ex. 26, 12; 1 Kings 7, 25; 2 Chr. 4, 4. Figuratively אֲחֹרִים is applied to God looked at Ex. 33, 23, opposed to פָּנִים, which has been a treasure for allegory. — 2. More frequently as an *adverb of place*, just as פָּנִים, קֶדֶם, אָחוֹר are employed, in the signification *behind, from behind, backward*, a) properly as a noun in the accus., which usually stands for the adverb, Ar. أُخُرٌ, hence אָחוֹר וָקֶדֶם Ps. 139, 5 *behind and before* i. e. *entirely*, for which Isaiah has 9, 11 מִקֶּדֶם ... מֵאָחוֹר, rather expressing, however, the quarter of the heavens, *from the east .... from the west*, LXX ἀφ' ἡλίου δυσμῶν, Targ. מִמַּעַרְבָּא פָּנִים אָחוֹר Ez. 2, 10 *before and behind*, 1 Chr. 19, 10; 2 Chr. 13, 14 *on all sides*, for which also מִפָּנִים וּמֵאָחוֹר 2 Sam. 10, 9 stands. This adverb is most frequently used in connexion with verbs in order to modify their signification by *backwards, backward*, e. g. נָפַל אָ׳ Gen. 49, 17; שׁוּב אָ׳ Ps. 9, 4; 56, 10; Lament. 1, 8 or in Hifil אָ׳ הֵשִׁיב Ps. 44, 11; Is. 44, 25; Lament. 1, 13; 2, 3; נָסוֹג אָ׳ 2 Sam. 1, 22; Ps. 35, 4; Is. 42, 17; הִכָּה אָ׳ *to strike back* Ps. 78, 66; נָזוֹר אָ׳ Is. 1, 4; כָּשַׁל אָ׳ Is. 28, 13. b) with prepositions, as: מֵאָחוֹר *from behind*, opposite to מִפָּנִים 2 Sam. 10, 9; *from the west* Is. 9, 11; לְאָחוֹר after נָסַב *to turn backward* Ps. 114, 3; הָיָה לְאָ׳ to be backwards, i. e. *fallen away, turning the back*. — 3. as an adverb of time, *later, in the future*, comp. קֶדֶם time before, past, only with לְ, as לְאָ׳ Is. 41, 23 *in the time following*, שָׁמַע לְאָ׳ *to hear into the following time* 42, 23. The later interpretation *nates* is also in Arabic. Derivatives אַחֲרַנִּית and

אָחַר *denom.* from אָחוֹר, only *Hithp.* הִתְאַחַר *to turn oneself backwards* i. e. *westward* Ez. 21, 21, as many wish to read for הִתְאַחֵד. See אָחַד.

אַחוֹת (*constr.* אֲחוֹת, with *suff.* אֲחוֹתִי, אֲחוֹתְךָ, once Numb. 6, 7 אֲחוֹתוֹ; *pl.* אֲחָיוֹת, only with *suff.* אֲחִיּוֹתַי K'ri Josh. 2, 13, אֲחִיּוֹתָיִךְ Ez. 16, 52, אֲחִיּוֹתַיִךְ Job 42, 11, אֲחִיּוֹתֵיהֶם 1 Chr. 2, 16; but there is also another *plur.* with *suff* אֲחוֹתַי Josh. 2, 13 K'tib, אֲחוֹתַיִךְ Ez. 16, 51 55 61 for אֲחוֹתֵיכֶם, אֲחוֹתֵיכֶן Hos. 2, 3 for אֲחֹתְכֶם) *f. sister* of full blood, Gen. 4, 22, sister by a stepmother 20, 12 or by a stepfather Lev. 18, 11, in short it is used as variously as אָח, and, as is pointed out there more fully (בַּת־אָב, בַּת־אֵשֶׁת אָב, בַּת־אֵם), where the degree of relationship is meant to be specialised, 18, 9. The idea of the relationship involved in *sister* is transferred to *a relative, kinswoman* Job 42, 11, *one of the same tribe or country* Numb. 25, 18, *niece* Ez. 16, 55 according to the LXX, and is as in the case of אָח, hence אֲחוֹת like אָח is an endearing address, Song of Solom. 4, 9, as the Ar. أُخْتٌ, Lat. *soror*. Figuratively אֲחוֹת is spoken of sister cities or kingdoms Jer. 3, 7; Ez. 16, 46; 23, 31, so far as they stand in near relationship to one another; and so it is employed like אָח in order to express a close mental relation Prov. 7, 4, or generally to denote a firm connection Job 17, 14. In the expression אִשָּׁה אֶל־אֲחוֹתָהּ Ex. 26, 3; Ez. 1, 9 אִישׁ denotes simply *the other* like רֵעַ, and is to be taken on the whole like אִישׁ אֶל־אָחִיו.

The feminine singular form אֲחוֹת has arisen from אֲחִי, connected with the feminine termination *at*. The ī of the ground-form with the ă in ăt is fused into ô, where the ā preceding is lengthened in the absolute state, and is seldom uttered sharply as in אֲחוֹתוֹ); in Aramaean the ô passes into â, hence we have there אֲחָת, Syr. ܐܚܬ for ܐܚܘܬ, comp. חָמוֹת. The *pl.* אֲחָיוֹת goes out from the ground-form אֲחִי for the sake of distinction from the *sing.*, while the fem. plur. attaches itself immediately to the ground-form; or it also proceeds from אֲחוֹת in אֲחוֹת after the form מָנוֹת from מָנָה, where however the accent must also remain before the suffix

(comp. מָנוֹתָיו). We should therefore read אָחוֹתַי Josh. 2, 13 K'tib &c. In Aram. the plur. אַחְוָת, Syr. ܐܚܘܬܐ proceeds from a form אחו like the Ar. أَخَوَات.

אָחַז (*fut.* יֶאֱחֹז, comp. יֶאֱרֹג, but usually יֹאחֵז — *ô* from *aa*, as elsewhere in פֹּא, and *ê* in the last syllable like the pause-forms in יֹאמֵר, יֹאבֵד, יֹאכֵל —, once יֹחֵז 2 Sam. 20, 9; *imp. pl.* אֶחֱזוּ like אֶהֱבוּ besides אֶחֱזִי from אֶחֹז) *trans.* 1. *to lay hold of, seize, take*, hence like הֶחֱזִיק בְּ, Ar. أخذ ب, with בְּ of the member or object, *to lay hold of something* Gen. 25, 26; Ex. 4, 4; Judges 20, 6; 1 Kings 1, 51; Job 16, 12; Ps. 73, 23; Song of Solom. 7, 9; also generally *to grasp, to lay fast hold of something, to hold*, in a spiritual or figurative relation e. g. Job 38, 13; Eccles. 2, 3; 7, 18, opposite to הִנִּיחַ. בַּאֲשֻׁרוֹ אָחֲזָה רַגְלִי Job 23, 11 *my foot holds fast by his steps* i. e. I do not lose his tracks; always, however, agreeably to the nature of בְּ, denoting the laying hold of an object by one part of it, not the whole. With the accusative of a person or thing: *to take, to seize, to lay hold upon*, Judges 12, 6; 16, 21; Song of Solom. 2, 15; 3, 4; Ps. 56, 1; 139, 10; most frequently of shuddering, terror, pain, hunger, misery and such like, which seize some one, Ex. 15, 14; 2 Sam. 1, 9; Jer. 49, 24; Ps. 48, 7; Job 30, 16; figuratively *to hold*, applied to the eyelids that they do not close, Ps. 77, 5: *thou holdest the lids* (שְׁמֻרוֹת, Aram. תִּימְרָן) *of my eyes;* seldom as with בְּ *to hold fast by something* Job 17, 9. אָחַז רֹמַח וְצִנָּה 2 Chr. 25, 5 *to handle lance and shield*, then *to equip* generally, אֲחֻזֵי חֶרֶב *equipped with the sword* Song of Solom. 3, 8. — 2. *to hold together, to join, to fit, to pin into one another*, in architecture, proceeding from the idea of *taking, laying hold of;* אָחַז בְּקִיר *to fit into the wall, to fasten into the temple-wall* 1 Kings 6, 6; אֲחוּזִים Ez. 41, 6 *fastened.* In this sense with the accusat. *to lay hold of something, to hold fast*, 1 Kings 6, 10: *and it* (the side-building) *joined to the house*, i. e. held by the house, by means of cedar beams. Spoken of doors: *to bolt* Neh. 7, 3, properly to fit in or insert the bolts; hence in Aram. אֲחַד, Syr. ܐܚܕ to shut up. — 3. *to take out, take away* from a number, with מִן, therefore אָחֻז Numb. 31, 30 47; 1 Chr. 24, 6 *taken out*, comp. נִלְכַּד. The Targ. uses אִתַּחַד, and אִתְאַחַד for נִלְכַּד. Derivatives אֲחֻזָּה and denom. נֹאחַז, proper names אָחָז, אַחְזַי, אֲחַזְיָה, אֲחַזְיָהוּ, אֲחֻזָּם, אֲחֻזַּת, יְהוֹאָחָז.

Nif. נֶאֱחַז *to be held fast*, with בְּ Gen. 22, 13; *to be caught*, with בְּ by something, Eccles. 9, 12. — The other Nifal-form נֹאחַז, *fut.* יֵאָחֵז, is a denomin. from אֲחֻזָּה.

Pih. אִחֵז (*part.* מְאַחֵז) *to enclose, encompass*, פְּנֵי־כִסֵּה Job 26, 9 *the outside*, i. e. *round about the throne.*

Hof. הָאֳחַז (only *part.* מָאֳחָזִים) *to be fastened*, with לְ to a thing 2 Chr. 9, 18.

The stem אָחַז, Targ. אֲחַד, Syr. ܐܚܕ, Ar. أَخَذَ, has for its organic root אָ־חַז, and its collateral forms are in the stems אָ־גַד, עָ־קַד, גָּד, לָ־כַד, which express cognate ideas.

אָחָז (*constr.* אֲחַז in compound proper names; *grasper, holder*, sc. Jah is) *n. p. m.* 2 Kings 18, 1; 1 Chr. 8, 35; see אֲחַזְיָה, יְהוֹאָחָז. As an attribute of God אָחָז holder, is synonymous with עָזָר helper and with a derivative from חָזַר (יַחְזֵרָה surrounding, protecting), from which the interchanges of names are to be explained.

אֲחֻזָּה (*c.* ־זַּת, with *suff.* ־זָּתוֹ; formed from the adject. אָחֹז) *f.* properly *that which is seized, laid hold of*, hence *possession*, connected with יָרַשׁ and נָתַן Gen. 47, 11; Lev. 25, 46; most frequently spoken of the possession of land, connected with אֶרֶץ or נַחֲלָה Lev. 27, 24; Num. 27, 7. Accordingly Palestine is called אֲ׳ בְּנֵי־יִשְׂרָאֵל Josh. 21, 41 or אֲ׳ יי׳ 22, 19. Elsewhere appear the following expressions: אֲחֻזַּת הָעִיר Ez. 45, 7 *possession of the city*, אֲ׳ עוֹלָם Gen. 48, 4; אֲ׳ קֶבֶר 23, 9 *possession of a sepulchre*,

and many others. From this comes the denom.

נֹאחַז *Nif.* (*fut.* יֵאָחֵז) *to put oneself in possession*, with בְּ of the thing Gen. 34, 10; 47, 27; Num. 32, 30; Josh. 22, 9 19. The form has been made after the analogy of verbs פ״י by way of distinction from נֶאֱחַז.

אַחְזַי (*holder, protector*) *n. p. m.* Neh. 11, 13; for which there is in 1 Chr. 9, 12 יַחְזֵרָה (*encompasser, defender*) from חָזַר.

אֲחַזְיָה (*Jah is holder*) *n. p. m.* 1. 1 Kings 22, 40; 2 Chr. 20, 35; the LXX and Vulg. read אֲחַזְיָה, which they pronounced according to the Phenician-Syrian method Ὀχαζίας, *Ochazias.* — 2. 2 Kings 8, 24, for which 2 Chr. 22, 6 have עֲזַרְיָהוּ (*Jah is helper*) and 2 Chr. 21, 17 יְהוֹאָחָז. In proper names those of cognate senses were often interchanged.

אֲחַזְיָהוּ *n. p. m.* 1 Kings 22, 40.

אֲחֻזָּם (*preservation;* from אֲחֹז with a formative termination ־ָם) *n. p. m.* 1 Chr. 4, 6.

אֲחֻזַּת (Philistine) *n. p. m.* Gen. 26, 26. The termination ־ַת for masc. proper names is still found in the Philistine גָּלְיַת, and the explanation of the above by the Hebrew אָחַז is uncertain, because we have not yet obtained a clear knowledge of the idiom of the Philistines.

אָחַח (not used) *intr. to burn, be on fire*, hence *fem.* אָח; Arab. أَجَّ to burn, whence أَجَّة heat, أَحَّ to be hot, to glow. The proper name אֲחוֹחַ (which see) does not belong here.

אֲחִי (abridged from אֲחִיָּה) *n. p. m.* 1 Chr. 5, 15; 7, 34; comp. אֲבִי.

אֵחִי (*connection*, from אָחָה, comp. *Zeuxis*) *n. p. m.* Gen. 46, 21, for which 1 Chr. 8, 6 has אֵחוּד.

אֲחִיאָם (*God founds fellowship*) *n. p. m.* 2 Sam. 23, 33; 1 Chr. 11, 35.

אֲחִידָא (*pl.* אֲחִידָן) *Aram. f.* equivalent to the Hebr. חִידָה, properly the united, closed, from חוּד, hence *riddle* Dan. 5, 12; Syr. ܐܘܚܕܬܐ and from it the denom. ܐܚܕ to give riddles. The א is prosthetic, comp. ܐܪܙܐ = רָז.

אֲחִיָּה (*God is Jah*) *n. p. m.* 1 Sam. 14, 3; 1 Kings 11, 29. In 2 Chr. 10, 15 there is instead ־יָּהוּ; another time 1 Chr. 8, 4 אֲחוֹחַ which see.

אֲחִיָּהוּ *n. p. m.* 1 Kings 14, 6.

אֲחִיהוּד (*God is renown*) *n. p. m.* Num. 34, 27; comp. אֲבִיהוּד.

אַחְיוֹ (*God is Jô;* יוֹ = יָהּ) *n. p. m.* 2 Sam. 6, 3.

אֲחִיחֻד (*God is mysterious;* from חוּד) *n. p. m.* 1 Chr. 8, 7.

אֲחִיטוּב (*'Ach* i. e. *God, is good*) *n. p. m.* 1 Sam. 14, 3; see אֲבִיטוּב.

אֲחִילוּד (*'Ach* i. e. *god, of origination*) *n. p. m.* 2 Sam. 8, 16; יְלוּד is an abstract noun from יָלַד (which see), comp. אֲחִימוֹת.

אֲחִימוֹת (*'Ach* i. e. *god, of death*) *n. p. m.* 1 Chr. 6, 10; but instead of it in 6, 20 is מַחַת, Luke 3, 26 Μαάθ, from מָח = מַח (comp. נַחַת from נָח, תַּחַת from תָּח) to melt, dissolve, hence מַחַת equivalent to מוֹת dissolution, death.

אֲחִימֶלֶךְ (*'Ach* i. e. *God, is King*) *n. p m.* 1 Sam. 21, 2; see אֲבִימֶלֶךְ.

אֲחִימַן (*'Ach is Man* i. e. Μῆν, the male divinity of Μήνη, מְנִי Is. 65, 11) 1. *n. p.* of a heathen ʿAnakite Num. 13, 22; Josh. 15, 14; Judges 1, 10. The goddess מְנִי Μήνη, among the Phenicians *Onka*, was also worshipped as a male deity מַן Μῆν (*Movers*, Phön. I. 649-50). Hence the name is formed according to analogy, from אֲחִיָּה. — 2. *n. p. m.* in the later period 1 Chr. 9, 17. See מְנִי, מַן.

אֲחִימַעַץ (*'Ach* i. e. *God is power, dominion*) *n. p. m.* 1 Sam. 14, 50; comp. *n. p.* מַעַץ, from עָצָה which see.

אַחְיָן (*'Ach is clearness;* יָן for יָם) *n. p. m.* 1 Chr. 7, 19. In proper names ־ָם at the end is frequently interchanged with ־ָן, and אַחְיָן has an analogy in אֲבִיָּם.

אֲחִינָדָב (*'Ach is noble*) *n. p. m.* 1 Kings 4, 14; comp. אֲבִינָדָב.

אֲחִינֹעַם (*'Ach is grace*) *n. p. f.* 1 Sam. 14, 50; 25, 43; see אֲבִינֹעַם.

אֲחִיסָמָךְ (*'Ach* i. e. *God, is supporting*) *n. p. m.* Exod. 31, 6; comp. סָמָךְ in the proper name סְמַכְיָהוּ. יָהוּ therefore corresponds to אֲחִי.

אֲחִיעֶזֶר (*'Ach is help*) *n. p. m.* Num. 1, 12; 1 Chr. 12, 3; comp. אֲבִיעֶזֶר, אֱלִי־.

אֲחִיקָם (*'Ach* i. e. *God, is assistant*) *n. p. m.* 2 Kings 25, 22; comp. אֲדֹנִיקָם, עַזְרִיקָם, יָקִים, אֶלְיָקִים, יְהוֹ־, and קְמוּאֵל.

אֲחִירָם (*'Ach* i. e. *God, is exalted*) *n. p. m.* Num. 26, 38, for which there is in 1 Chr. 8, 5 חוּרָם = אֲחוּרָם and perhaps also אֲחִי וָרֹאשׁ Gen. 46, 21 = אֲחִירֹאשׁ equivalent to אֲחִירָם; *patron.* ־רָמִי; comp. אֲבִירָם. Perhaps the proper names חִירָם and חוּרָם are abridged from אֲח׳.

אֲחִירַע (*'Ach* i. e. *God, is a friend;* רַע is formed from רָעָה after the form שַׁד, זַן) *n. p. m.* Num. 1, 15; comp. רְעוּאֵל.

אֲחִישַׁחַר (*'Ach* i. e. *God, is early light;* שַׁחַר = יָם in אֲבִיָּם) *n. p. m.* 1 Chr. 7, 10; comp. שְׁחַרְיָה.

אֲחִישָׁר (from אֲחִי־יְשָׁר, *'Ach is ability*) *n. p. m.* 1 Kings 4, 6; perhaps not יְשָׁר, but יָשָׁר (*c.* יְשַׁר) should be assumed as the groundform; comp. the cognate אָשָׁר in אֲשַׁרְאֵלָה.

אֲחִיתֹפֶל (*God* [אָח] *is a spinner of plans*, i. e. counsellor) *n. p. m.* 2 Sam. 15, 12. See תָּפַל.

אָחַל (not used) *tr. to separate, keep off, hinder*, Arab. أَجَلَ. Derivative *n. p.* אַחְלַי.

אַחְלָב (*fruitful place;* from חָלַב) *n. p.* of a town in the tribe of Asher, Judges 1, 31. Josh. 19, 29, where this very name is wanting in מֵחֶבֶל אַכְזִיבָה, מֵחֶלֶב אַ׳ *from Cheleb to Achlab* should be read, so that חֶלֶב corresponds to אַחְלָב. In the cod. Vat. Ἀπολέβ stands, i. e. ἀπὸ Χελέβ. See חֶלֶב and חֶלְבָּה. — The form is the same as in אַכְזָב, אַכְזָר, אַזְנָח, אֶזְרָח, אַחְלָם.

אַחֲלַי a particle of wishing: *oh that! would that it were!* with the *imperf.* following Ps. 119, 5. The vocable of wishing לוּ, Aram. לְוַי, לַי in אוּלַי, אֻלַי, the Ar. لَيْتَ, make the last syllable easily recognised. So too the first syllable אַח is known by the word of exclamation אָח. Hence it is compounded of אַח *oh!* and לַי equivalent to לוּ i. e. לְוַי. The versions (LXX ὄφελον, Targ. טוּבֵי, Syr. ܛܘܒܝ), old lexicographers and interpreters (*Kimchi*, *Parchon*, *Ibn 'Esra*) have thought of its being a noun in the plural from חִלָּה to ask, or חָלָה, Aram. חֲלָא to please; but such an irregular noun-formation from ל״ה does not occur elsewhere.

אַחֲלֵי the same, 2 Kings 5, 3, only that the last part of the compound is expressed לֵי, which is no more a negative than לַי, but must be considered an abridgement of לְוָאִי. On the negative additions לַי and לֵי see under לֹא.

אַחְלַי (properly abridged from אַחְלָיָה, *separating, stopping* sc. *Jah is;* from אָחַל) *n. p. m.* 1 Chr. 2, 31; 11, 41.

אַחְלָם after the form אַחְלָב, אַזְנָח, see אַחְלָמָה.

אַחְלָמָה (the final *a* is accentless as in לַיְלָה) *f.* name of a precious stone Ex. 28, 19; 39, 12, in the LXX and Vulg. rendered *amethyst*, in the Targ. עֵין־עֶגְלָא (colour of the bear-star), which version we may suppose to have intended a similar stone. In Hebrew this stone is so called from its hardness (see חָלַם), formed from אַחְלָם *hard.*

אַחְמְתָא (read 'Achmĕtâ, for אַחְמָתָן) *n. p.* of the metropolis of ancient Media, בִּירְתָא דִּי בְּמָדַי מְדִינְתָּא Ezr. 6, 2, by which no other place is meant than Ἀγβάτανα, *Egbatana* (מ is here β), afterwards *Hamadan*, הַמְדָּן, Arab. همدان, as also *'Esra Apoc.* 6, 22, *Josephus* (Ant. 11, 4, 6) and the *Vulg.* understood it. According to

Lassen it means *place of horses* (Sanskr. *açvadana* i. e. *ἱπποστασία*); see Ind. Biblioth. III. p. 36. Like the proper name אַחְ׳, the noun בִּירָה which being applied to שׁוּשַׁן was transferred from it at a later period to the temple-mountain, belongs to the old Persian or Aryan class of languages. Comparisons with the Semitic proper name חֲמָת, or with the Aramaean אַחְמֵתָא a chest, Hebr. חֵמֶת, have not the slightest ground of probability.

אֲחַסְבַּי (contr. from אֲחַסְבְּיָה, *blooming, shining* sc. *Jah is;* from חָסַב = עָשַׂב, אָזַב) *n. p. m.* 2 Sam. 23, 34, for which אוּר stands in 1 Chr. 11, 35, which may be similarly interpreted. According to others contracted from אַחֲסֶה בְיָה.

אָחַר (only 1 *fut.* אֵחַר = אֶאֱחַר, comp. אֵהַב, and 3. *fut.* יִיחַר = יֵחַר K'tib) *intr. to remain behind, to tarry, delay, to remain in a place,* Gen. 32, 5; אָ׳ מִן־הַמּוֹעֵד 2 Sam. 20, 5 *to tarry beyond the time.* Derivatives אַחֵר, אַחַר, אַחֲרֵי, אָחוֹר, אֲחֹרִים, אֲחֹרַנִּית, אַחֲרִית, אַחֲרוֹן, מָחָר, מָחֳרָת, מָחֳרָתָם and the proper names אַחְרַח, אַחַרְחֵל.

Pih. אֵחַר (3 *pl.* אֶחֱרוּ for אֵחֲרוּ, but *fut.* יְאַחֵר, *part.* מְאַחֵר) 1. *to remain behind, delay, tarry,* with the *infin.* following, Gen. 39, 19; Deut. 23, 22; Eccles. 5, 3; *to delay, defer, put off* with the accusative of the object, Is. 46, 13; Gen. 24, 56. — 2. *to do late* i. e. to procrastinate, hence *to tarry late,* with עַל *at* a thing Prov. 23, 30; with בְּ of time, e. g. בַּנֶּשֶׁף *in the night* i. e. till late into the night Is. 5, 11, yet with the infinitive also, e. g. אִ׳ שֶׁבֶת *to sit late* Ps. 127, 2. — 3. intrans. *to stay, to delay, to linger* (cognate in sense to מַהְמַהּ, בּוֹשֵׁשׁ) Ps. 40, 18; 70, 6; Hab. 2, 3; Dan. 9, 19, hence without prepositions after it. Derivative perhaps אַחַר.

Hif. only 3 *fut. sing.* with vau consecutive וַיּוֹחֶר 2 Sam. 20, 5 as from יָחַר = אָחַר; but it is Kal, and should be read in the K'ri יוֹחֵר like יוֹחֵז.

The stem אָחַר sounds in Ar. أَجَرَ (II. III. V.) in the signification to loiter, put off, delay, Targ. אַחֵר, Syr. ܐܰܚܰܪ, ܐܰܚܰܪ to procrastinate, delay, and likewise in other dialects. The fundamental idea, as one may easily see from the derivatives, is not the cessation or holding back of activity, but either relates to time: to be behind, to be later, so that another operation precedes, or to place: to follow, to be in a posterior condition, so far as something is before.

אֲחַר *Aram.* the same, hence אָחֳרִי, אָחֳרָן, אָחֳרֵין, אַחֲרֵי, אַחֲרִי.

אַחֵר (from אָחֵר, therefore in *pl.* אֲחֵרִים, Job 31, 10 אֲחֵרִין) *adject. m.,* אַחֶרֶת (*pl.* אֲחֵרוֹת) *f.* properly tarrying, delaying, retarding, hence 1. *following,* when something has gone before to which it stands in a definite relation 2 Kings 6, 29; 2 Chr. 3, 11; Gen. 17, 21; most frequently 2. *another, other, a second, alius, alia* (comp. *secundus* from *sequi,* properly the following) Gen. 4, 25; 29, 19; 30, 24, partly opposed to the adject. אֶחָד, partly in the signification *foreign,* parallel זָר Ex. 22, 4; 34, 14; Dt. 28, 32. *Subst.* אַחֵר Is. 48, 11 equivalent to אֵל אַחֵר *another God* i. e. idol; elsewhere substantively only in the signification *another, a stranger* Job 31, 8 10; Is. 65, 22. In אַחֵר מָהָרוּ Ps. 16, 4 אַ׳ can be nothing but the substantive אַחֵר as in Is. 48, 11, and the object of מָהַר, which has the accusative after it in the signification to buy, to barter, a woman, metaphorically strange gods, comp. Jer. 2, 11. This is shewn by the fact, a) that מָהַר appears no where else in Kal in the sense *to hasten,* b) even Pihel according to the nature of the verb is construed only with אֶל and עַל, and c) אַחֵר never appears as an adverb, but אַחַר. The annexation of אַחֵר to proper names for the purpose of distinguishing two places of the same name appears peculiar. So Ezr. 2, 31; Neh. 7, 33 34 to נְבוֹ, עֵילָם. But it would be a great mistake to suppose that these should be taken as names of towns in the passages referred to; for not to mention that no trace is found of the name of a city עֵילָם, נְבוֹ and עֵילָם as names

of cities must be connected with אַחֲרֵת. אַחֵר is seldom put for the plural *others* Job 8, 19. — 3. *later*, as elsewhere אַחֲרוֹן Ps. 109, 13; Joel 1, 3. In the same way other significations may be applied, as they result from the conception of the verb. — 4. (*lateling*) *n. p. m.* 1 Chr. 7, 12.

אָחֹר (*abs.* Gen. 18, 5; 22, 13; 24, 55; Ruth 2, 2; Prov. 24, 26; Ez. 40, 1; Hos. 3, 5 &c.; more frequently in the *constr.* אֲחַר; *pl. c.* אֲחֹרֵי; with *suff.* אֲחֹרַי, אֲחֹרֶיךָ, אֲחֹרֵיהֶם) *m.* properly hinder, later, after (see אֲחֹרֵי); for as one sees from the accentuation and inflection, the word is formed from אָחֹר somewhat like דָּבָר (from דֹּבֶר), by changing the ground vowel into ־, together with a forward accent on account of the guttural. But commonly it is 1. an *adverb*, as so many other nouns, supposed to be in the accusative, become adverbs, a) of time: *after*, *then*, Gen. 10, 18; 24, 55; Prov. 24, 26; Hos. 3, 5, always joined to the *imperfect; later* Gen. 30, 21; Ex. 5, 1; *hereupon*, *then* Gen. 38, 30, joined to the *perfect; behind*, likewise of time Gen. 18, 5; b) of place: *following* Ruth 2, 2; *behind* Gen. 22, 13, hence the Vulg. has *post tergum*, but the LXX, Syr. and Sam. Pent. read אֶחָד. — 2. *a preposition: after*, a) of time, before the noun in the construct state Gen. 9, 28; 11, 10; hence with a following infinitive noun where it means *after that* Ex. 18, 2; Lev. 14, 43; Num. 6, 19. So too in the following compounds: אַ֫כֵּן properly, after it was so, *hereupon* Lev. 14, 36; אַ֫זֵּה 2 Chr. 32, 9; אַחַר אֲשֶׁר *after that* Ezek. 40, 1; but in this connection sometimes admitting an intercalated clause, as e. g. אַחַר ... זֹאת (comp. Job 42, 16) *after this;* so Job 19, 26: *and after this* i. e. and then — *they have stripped off my skin — and out of my body*, i. e. sensibly, *will I see God* (as גֹּאֲלִי). The expression אַחַר הַדְּבָרִים הָאֵ֫לֶּה *after these things* i. e. hereupon, is frequent, Gen. 15, 1; 22, 1. — b) of place: *behind*, Judges 3, 22; 2 Kings 11, 6; 25, 5; Ps. 68, 26; Song of Sol. 2, 9; hence מֵאַחַר *from after* 2 Sam. 7, 8; Ps. 78, 71. In this sense are construed the verbs הָלַךְ, בּוֹא, שׁוּב, שָׁלַח with אַחַר, some too with מֵאַחַר. — c) *behind* in the sense *back of*, *west of*, Ex. 3, 1; but this signification is rare.

More frequent is the use of the *construct state plur.* אֲחֹרֵי, 1. as an *adverb of time: afterward*, *then* Deut. 25, 18; Josh. 2, 7; 7, 8. As an adverb of time the infinitive or אֲשֶׁר frequently follows it Gen. 5, 4; 14, 17, so that a sort of conjunction *after that* arises out of it; but the conjunction lies only in אַחֲרֵי אֲשֶׁר. as a particle of time is also connected with conjunctions and particles, e. g. אַחֲרֵי־כֵן Ex. 11, 1; אַ֫שֶׁר אַ֫שֶׁר Deut. 24, 4; אַחֲרֵי כַּאֲשֶׁר Josh. 2, 7; כִּי אַ֫שֶׁר 1 Sam. 12, 21; אַ֫שֶׁר כָּל־זֹאת Esr. 9, 10; אַחֲרֵי־זֹאת 2 Chr. 35, 20. — 2. as *an adverb of place* and *a preposition: after*, *behind*, Gen. 32, 21; Judges 5, 14. In this sense many verbs of going, following, hunting after &c. are joined to אַחֲרֵי, e. g. רָאָה Gen. 16, 13; רָדַף 24, 61; נָחַם 24, 67; הָלַךְ 35, 5; הָבִיט Ex. 23, 2; זָנָה 33, 8; מָלֵא 34, 15; Num. 32, 11 12; Deut. 1, 36; Jos. 8, 17; קוּם Judges 10, 1; שׁוּב Ruth 1, 15; נָהָה 1 Sam. 7, 2; בּוֹא 11, 5; יָרַד 14, 36; דָּלַק 17, 53; בָּרַח 22, 20; עָזַר 25, 13; שָׁלַח 2 Sam. 3, 26; רוּץ 1 Kings 1, 7; רָכַב 19, 20; 2 Kings 9, 25 and others; either put after or before, or depending on, the verbs. — 3. as a *preposition*, before nouns, in the signification *after*, *behind*, Judges 18, 12; Neh. 3, 16, without being caused by a verb. In all these senses appears in like manner its *plur.* with a *suffix*, i. e. אֲחֹרַי, אֲחֹרָיו, אֲחֹרֵיכֶם, אֲחֹרֶיךָ, אֲחֹרֵינוּ, אֲחֹרֵיהֶם, as an *adverb* or *preposition*. — 4. In addition to the applications of אַחַר just mentioned in the *constr. plur.* and with a *suff. plur.* the following rare cases should also be noted: a) *constr. pl.* sometimes appears in the original substantive meaning: *hinder part;* of the spear: *the lower part*, which is stuck into the ground, therefore בַּאֲחֹרֵי הַחֲנִית *with the lower part of the spear* 2 Sam. 2, 23; עַל־אֲחֹרֶיהָ *on its* (the גִּזְרָה) *back side* Ez.

41, 15. — b) אַחֲרֵי Prov. 28, 23 in the signification *later*, *after*, *at last*, which is a more extended form of the adverb אַחֲרֵי; elsewhere it is only a prepos. with the suffix in the 24 passages where it appears. — c) We have still to notice its numerous combinations with other particles (conjunctions, prepositions &c.), as: אַחֲרֵי אֲשֶׁר, Targ. בָּתַר דִּי, Ar. بعد ما, *after that* 2 Sam. 19, 31, and perhaps with the omission of the relative Lev. 25, 48; אַחֲרֵי כֵן, Targ. בָּתַר כֵּן, Syr. ܒܬܪ ܗܟܢ, *thereupon*, *thereafter* Gen. 15, 14; אַחֲרֵי כֵן אֲשֶׁר *after that*, *posteaquam*, *postquam*, Gen. 6, 4; אַחֲרֵי זֹאת Job 42, 16 *after this*, comp. אַחֲרֵי דְנָה Dan. 2, 29, בָּתַר דְּנָה Targ. on Ex. 34, 32; מֵאַחֲרֵי *from after*, usually after verbs which are otherwise construed with אַחֲרֵי (שׁוּב, סוּר, זָנָה), to express in that manner the thing which is opposite, hence אַ׳ or מִן often remains untranslated, i. e. we render simply either *after* or *away from*, Num. 14, 43; 1 Sam. 12, 20; 2 Sam. 2, 27; מִן־אַחֲרֵי also stands for it 1 Chr. 17, 7. Sometimes of time: *after* Eccles. 10, 14. Farther: מֵאַחֲרֵי לְ *after*, *behind* Neh. 4, 7; מֵאַחֲרֵי כֵן *thereupon*, prop. *from this time on* 2 Sam. 3, 28; 2 Chr. 32, 23; אֶל־אַחֲרֵי *behind me* 2 Kings 9, 18. — The stem is אָחַר (which see); whence also comes אַחֵר; but the comparison with the Æthiop. *dechr*, Arab. ذخيرة good (*Ew.* Lehrb. S. 78) with the assumed rejection of *d*, is not necessary. On אַחַר in proper names, see אַחְרַח, אֲחַרְחֵל.

אַחֲרוֹן (*pl.* אַחֲרֹנִים, ־רוֹנִים) *adj. m.*, אַחֲרֹנָה *f.* formed from the noun אַחַר with the termination ־וֹן and in its manifold senses like אַחֵר, namely 1. *hinder*, *following*, *later*, *future*, *coming*, e. g. applied to race (דּוֹר) Ps. 48, 14, to day (יוֹם) Prov. 31, 25, to time (עֵת) Is. 8, 23; opposite to רִאשׁוֹן. As a substantive: *later*, *after* i. e. he who appears last; along with רִאשׁוֹן describing the eternity of God Is. 44, 6; figuratively the revenger who arises last, cognate in sense to גֹּאֵל Job 19, 25. — 2. *latter*, *second*, *another*, Exod. 4, 8; Deut. 24, 3. — 3. of place: *westward* (comp. אָחוֹר), hence הַיָּם הָאַ׳ *the western sea* i. e. the Mediterranean Deut. 11, 24; 34, 2; Jo. 2, 20; the eastern is the Dead sea. — 4. The *plural* אַחֲרֹנִים is also used substantively for *posterity*, *later races* Job 18, 20; Is. 41, 4; Eccles. 4, 16. — 5. The *feminine* אַחֲרֹנָה is applied as an *adverb*, particularly with the prepositions בְּ, כְּ, לְ: *lastly*, *finally* Deut. 13, 10; Num. 2, 31; Dan. 11, 29.

אַחְרַח (from אַחַר אָח; *following* ʾ*Ach* i. e. *God*) *n. p. m.* 1 Chr. 8, 1.

אֲחַרְחֵל (from אַחַר חַיִל; *following the possessor of power*, i. e. *God*) *n. p. m.* 1 Chr. 4, 8; comp. אֲבִיחַיִל.

אָחֳרִי *Aram. adj. f. another*, *a second*, consequently with feminine nouns מַלְכוּ Dan. 2, 39; חֵיוָה 7, 5; קֶרֶן 7, 8; written in the Targ. אוֹחֲרִי, connected with בֵּירָא Gen. 26, 21; רוּחַ Num. 14, 24 and אֲרַע Deut. 29, 27. The masculine form was אוּחַר, Hebr. אַחֵר, comp. אוּכַם, סוּמַק; and the *feminine* of this form is developed partly by ־ָא (*def.* ־תָא), partly by ־ִי (*constr.* ־ִית, *def.* ־ִיתָא).

אַחֲרִי (*c.* אַחֲרִית, *def.* אַחֲרִיתָא) *Aram. f. the late*, *the future* Dan. 2, 28; elsewhere סוֹף, סָף are its substitutes.

אַחֲרֵי Hebr. see אַחַר.

אַחֲרֵי (with *suff.* אַחֲרֵיהֹן) *Aram. prep.*: *after*, like the Hebrew אַחֲרֵי. אַחֲרֵי דְנָה *after this* i. e. in the future Dan. 2, 29 45; יְקוּם אַחֲרֵיהֹן Dan. 7, 24 *arises after them*. אַחַר must be assumed as the ground-form of it. In Targumic Aramaeism בָּתַר (from אֲתַר) stands for it.

אָחֳרִין (for אָחֳרֵן; the Yod is put in the Kʾtib for pronunciation's sake to distinguish it from אָחֳרָן) *Aram. adj. last*, Dan. 4, 5 [8] וְעַד אָחֳרִין *and until as the last*, different from the adj. אָחֳרָן *another*. The terminations ־ֵן and ־ָן are adjective ones, Syr. ܝܢ.

אַחֲרִית (formed from אַחַר; comp. רֵאשִׁית) *f.* properly the late, hence

1. *the end of a period*, *the future*, particularly in the phrase אַ׳ הַיָּמִים, therefore בְּאַ׳ הַיָּ׳ Gen. 49, 1 *in the future;* principally the happy future Jer. 29, 11; 31, 17; Ps. 37, 37; Prov. 24, 14. הָיְתָה אַ׳ לְ *there is a future to one* Prov. 24, 20; and therefore it is put with תִּקְוָה. — 2. *end*, *issue*, e. g. of the year Deut. 11, 12, of certain relations Prov. 23, 18; opposite רֵאשִׁית Eccles. 7, 8; Is. 46, 10. אַ׳ פִּיהוּ *the end of his discourse* Eccles. 10, 13. But in prophecy it is distinguished from קֵץ in this respect that it does not designate the issue itself but the remotest occurrence before the end (קֵץ) Dan. 10, 14. Also *the end of life*, *death*, Num. 23, 10. — 3. *what is left or remains*, a sense which is only determined more exactly by the connexion, Ez. 23, 25; generally *remainder*, *last*, Prov. 23, 32. — 4. *the uttermost*, *most distant* Ps. 139, 9. — 5. *posteriority*, *aftergrowth*, or concrete *those who come after* Ps. 109, 13; Jer. 41, 17; Am. 4, 2.

אַחֲרִית *Aram.* see אַחֲרִי.

אָחֳרָן *Aram. m. adj. another*, *alius*, e. g. עַם people, nation, Dan. 2, 44; אֱלָהּ 3, 29; *subst. another* 2, 11; 5, 17; 7, 24. This adjective form has been farther developed out of אוּחַר and in the Targ. it is also written אֹחֲרָן and אוּחֲרָן. But there are also Aramaean forms with Alef rejected, e. g. *adj.* חוֹרָן, Sam. עוֹרָן; חוֹרִי and many others; in like manner the Syr. ܚܪܬܐ.

אֲחֹרַנִּית *adv. backwards* Gen. 9, 23; 1 Sam. 4, 18. The termination ־ִית gives the adverbial character to the word which is here formed from an adjective אֲחֹרָן, as from the adj. קְדֹרָן comes קְדֹרַנִּית.

אֲחַשְׁדַּרְפַּן (read ʾAckhashdarpan; only in the *pl.* ־פְּנִים, *c.* ־פְּנֵי) *m.* name of the persons in the Persian empire who were highest after the king (Dan. 3, 2) whose number was the same as that of the provinces, namely 120, Dan. 6, 2 comp. Esth. 1, 1, and whose dignity surpassed that of the פֶּחָה, and therefore of all the other seven dignitaries, as אֲדַרְגָּזְרִין, סְגָנִים and others 3, 3. Above the 120 Ackhashdarpenim only the *three* סָרְכִין (sing. סָרֵךְ) were placed 6, 2. — As the word is evidently of the same origin as Σατράπης, it has been correctly rendered by *Satrap*, especially as we know from history that the Persian kings sent satraps into the provinces (Cyrop. 8, 6, 1 7) and that the country was divided into satrapies (Herod. 3, 89 &c.), of which according to *Josephus* there are said to have been as many as 360 (Antiq. 10, 11, 4). Without regarding the period when the satraps were instituted or their number we have simply to examine the etymology of the word, which is said to mean according to *von Bohlen: Khshadrapan*, *Satrap of the military boundary*; according to *De Sacy: Kshâtrabân*, *satrap of the province.* On the coins of Surâshtra one has in fact deciphered the Sanskrit-form *Kshatrapa*, which is, according to *Lassen* (Zeitschrift für die Kunde des Morgenlandes III. 260) *guardian of the warriors of the host*, but more correctly it is like the Zend *Shôitra paiti protector of the province* (from *Kshêtra*, province). But granting this explanation, it is only the old Persian that can be normative for the word, and accordingly it has been found written *Khshatrapâwâ* in an old Persian inscription of Behistun (III, 3). This may be either traced back to the same theme with the termination *van*, or it may use the synonymous *-pâna*, Sanskr. *-pa*, Zend *-paiti.* Agreeably to this explanation and admitting the א prosthetic, the form should have been expressed in Hebrew and Aramaean אַחְשַׁדְרָפָן. Since the part אֲחַשׁ is found elsewhere, it is better to look upon the word as compounded of אֲחַשׁ i. e. *Ksha* (old Pers. *Kshaja*, new Pers. *Sha*, from a primitive form *Kshatra*) *king*, דַּר *court*, and פַּן (from *pâ* to protect) *guardian*, i. e. court-guardian of the king, stadtholder.

אֲחַשְׁדַּרְפַּן (only *pl.* ־פְּנִין) *Aram. m.* the same as in Hebrew Dan. 3, 2 3.

אֲחַשְׁוֵרֹשׁ (once K'tib אֲחַשְׁרֹשׁ Esth. 10, 1; Persian) *n. p.* or title of a Persian king Ezr. 4, 6; Esth. 1, 1 and

frequently in this book; Dan. 9, 1. According to the places where he is mentioned, אֲ׳ was that Persian and Median ruler, who had for his wife a Jewess Esther, and for minister one Mordecai, under whom the historical circumstances narrated in the book of Esther happened, and at the beginning of whose reign the Samaritans sent a calumnious libel to hinder the rebuilding of the temple; whose son too was *Darius* that became a vassal-king over the Chaldeo-Babylonian empire, Dan. 9, 1. According to Tob. 14, 15 he was also conqueror of Nineveh. From all this it follows that we must understand *Xerxes* who became ruler of the great Persian empire 485 B. C. After his assassination about 467 B. C. *Artachshasta* (*Artaxerxes Longimanus*) took upon him the government of the Persian empire, while his son *Darius Nothus* was placed over Babylonia as a vassal-king (because being sprung from the Jewess and not from the noble family of the Achæmenides, he was called the bastard). — The first member of the name אֲחַשׁ = *Khsha* equivalent to *Kshja* (new Pers. *Shah*) i. e. *king*, also exists in Ἀρτα-ξίας (great king), a name of the Armenian princes; the second member שְׁוֵרֹשׁ or שְׁרֹשׁ coincides with the name of Xerxes, *Khshhershe* and *Khshwershe* deciphered in the cuneiform writing, where also a fluctuation in the reception of *w* appears, as it does here.

אֲחַשְׁרֹשׁ see אֲחַשְׁוֵרֹשׁ.

אֲחַשְׁתָּר (Persian) from אֲחַשׁ *king*, which is also found in אֲחַשְׁדַּרְפַּן, אֲחַשְׁוֵרֹשׁ, and שְׁתָר, Zend. *Khshattar*, *Khshathr*, new Persian *Askadâr* (comp. Sanskr. *Kshattri* a kind of mongrel, who may have been taken for the service of the public) *messenger*, *courier*, hence in composition, *royal messenger*, and as an apposition to רֹכֵב הָרֶכֶשׁ, רָץ בַּסּוּסִים Esth. 8, 10 14. But for the second member of the compound the form שְׁתָרָן also appears, a circumstance that makes no change either in the derivation or meaning. See אֲחַשְׁתָּרָן.

אֲחַשְׁתָּרִי (*messenger*, *courier*) *n. p. m.* formed from the Persian אֲחַשְׁתָּר and adopted from the Persian 1 Chr. 4, 6.

אֲחַשְׁתָּרָן (only in *plur.* ־תְּרָנִים) *m.* equivalent to אֲחַשְׁתָּר whilst the formative syllable ־ָן is appended: *royal messenger*, *ambassador*, Esth. 8, 10 14. Ἀσκάνδης, a messenger, mentioned among the Greeks as a Persian word and interpreted by ἄγγελος arose out of the new Persian *Askadâr*. The messengers or royal servants were taken, if we may judge by the name, from a peculiar cast of the Kshattra, who were not of pure descent on the mother's side, to which fact not only does the Sanskrit Kshattra point, signifying originally such a mongrel, but also the explanation of אֲ׳ by בְּנֵי־הָרַמָּכִים (Esth. l. c.) i. e. *sons of slaves*, see רַמָּךְ. Other explanations of this אֲ׳ are less probable, according to the context: as that of *Ibn ʿEsra* from אֲחַשׁ *king* and שְׁתָר, Pers. استار estâr or استر estar, *mule* (springing from the union of an entire horse with a she-ass), estar properly speaking, being abridged from the Sanskr. *açvatara*, *swift goer*, *mule*. Thus the word is equivalent to *muli regii*, and the Persian version has אשתרהא for יֵמִים in Gen. 36, 24. The same remark applies to the derivation proposed by *Rashi*, who takes the second member as اشتر ushtur, *camel*, Sanskr. ushtra. In any case the signification was early forgotten, since the LXX, Vulg. and Syr. have omitted the word entirely in their versions.

אַחַת (from אַחַדְתְּ or אַחֶדֶת) see אֶחָד.

אַחֵת *Aram.* see נְחַת.

אַט (also in pause; from אָטַט) *m.* properly concealment, secrecy, then unobservedness, but usually an *adv. concealed*, *secret*, *still*, *noiseless*, *slow*, hence הִלֵּךְ אַט *to step along noiselessly*, *quietly*, of a mourner 1 Kings 21, 27, where the Targ., Syr. and Joseph. (Ant. 8, 13, 8), who render it sometimes *whispering*, sometimes *bare-footed*, have merely conjectured. וְאַט אֵלָיו אוֹכִיל Hos. 11, 4 *and gently I bear* (אוֹכִיל = אָכִיל from כּוּל) *for him*. More frequently אַט appears

in connexion with לְ, e. g. הָלַךְ לְאַט Is. 8, 6 *to flow slowly, noiselessly*, spoken of שָׁלַח לְאַט־לִי לַנַּעַר 2 Sam. 18, 5 *gently* (deal) *for my sake with the young man* (LXX φείσασθε and Vulg. *servate* merely give the sense). For לְאַט also stands לָאַט as an adverb in the signification *covered, obscure*, comp. לָבַט, לָמַס, e. g. וְדִבֵּר לָאַט עִמָּךְ Job 15, 11 *and the purpose, is it so concealed by thee*, i. e. so obscure and covered?

The stem of אַט is אָטַט which see; but the inappropriateness of it has led many interpreters and versions to derive the adverb לְאַט and לָאַט from לָאַט.

אַט (from אָטַט; with *suff.* אַטִּי; *pl.* אֲטִּים) *m.* 1. equivalent to אַט *noiselessness, peaceful ease*, hence לְאַטִּי adv. *according to my noiseless way*, easy way, slow convenience Gen. 33, 14; Targ. בְּנִיחַ, as also *Kimchi* and predecessors take אַט = אַט. — 2. concrete *veiling, concealing*, hence *a necromancer*, which suits the radical signification very well, comp. לָט sorcerer, from לוּט to veil, conceal. Only in the *plural* אֲטִּים Is. 19, 3. The derivation of signification 2 from the Ar. أَطَّ to speak softly, to murmur, whisper, is given as early as by *Ibn Ganâch;* but not to mention that the usage elsewhere of אַט and אַט does not suit this derivation, even in Arabic أَطَّ is only a collateral form of وَطَّ (derivatives وَطْوَاطِى, وَطْوَط) and seems to be more onomatopoeic.

אָטַד (not used) *tr. to pierce, force into, fasten*, Ar. وَطَدَ and أَطَّدَ proceeding from a like fundamental signification. But the organic root is אָ־טַד, Aram. אַ־טַט, ܐܛ, and is also found in the cognate יָ־תַד. Hence

אֵטָד *m.* 1. *buckthorn, thorn-bush*, Judges 9, 14 15; Ps. 58, 10, Ar. أَطَد, Targ. אַטָּדָא (*pl.* אַטָּדִין) and אָטָט (*pl.* אָטָטִין), Syr. ܐܛܕ, Zab. אַטַאט, Phen. (Diosc. 1, 119) only *pl.* אַטָּדִין (*Aradîv*). — 2. גֹּרֶן הָאָטָד (*threshing floor of the buckthorn*) *n. p.* of a place on the other side Jordan, which was subsequently named אָבֵל מִצְרַיִם (אָבֵל) Gen. 50, 10 11. Jerome understands by it בֵּית חָגְלָה two miles distant from Jordan.

אֵטוֹן (properly אֶטְוֹן, from אָטַן; see עָטַן) *m. braided, twisted, yarn*, אֵ מִצְרַיִם Prov. 7, 16 *Egyptian yarn*, which was celebrated in ancient times as Egyptian linen (Plin. h. n. 19, 3; comp. Is. 19, 9; Ez. 27, 7). *Ibn Koreish* has already compared with it the Aram. אֶטְוָן, which stands in the Targ. (on Numb. 4, 32; Josh. 2, 15 and elsewhere) for *cord, rope* (מֵיתָר, חֶבֶל), and has interpreted our אֵ sometimes by مقاطات ropes, sometimes by خيوطات threads, while the Gr. Ven., *Kimchi*, *Parchon* and others have turned more or less to the same sense. As an article of commerce fetched from Egypt the Phenicians knew it under the appellation אָטְנִי (pron. *'otoni*), and with this name (comp. בּוּץ, כַּרְפַּס, סָדִין) it came to the Greeks as ὀθόνη, ὀθόνιον; but the origin of the word is genuine Semitic.

אָטַט (not used) *tr. to veil, conceal, cover.* עט and עד is the same root, which is found in עָטֶ־ה, עָדֶ־ה, but which is not connected with the Ar. أَطَّ. Derivatives אֵט, אֵט.

אָטַם *tr. to close*, e. g. the lips Prov. 17, 28 in order not to speak, the ears 14, 13 and Is. 33, 15 not to hear. *Part. pass.* חַלּוֹנֵי שְׁקֻפִים אֲטֻמִים *closed:* אֲטֻמִים 1 Kings 6, 4 *windows of closed* (Targ. סְתִימָן) *bars*, i. e. immovable, whose cross bars or lattices could not be shut and opened at pleasure, like other windows (2 Kings 13, 17; Dan. 6, 11); חַלּוֹנוֹת אֵ Ez. 41, 16 26 or חַלּוֹנִים אֲטֻמוֹת *closed* i. e. latticed *windows*. The expression in the Targum: *open without and closed within* (on 1 Kings l. c.) is said only to mean that the lattice-work of the opening was fixed within. On these passages also the Ar. أَتَمَّ has been compared, and קָרַע to slit Jer. 22, 14 has been collated; but since קָרַע was

used for to slit or split, and the breaking through of a window was denoted by it, nothing but closing with lattices can by meant by א׳.

Hif. הֶאְטִים (*fut.* יַאְטִים) Ps. 58, 5 *to close*, the ears.

The stem אָטַם, Ar. أَطَمَ, Targ. אֲטַם, Syr. ܐܛܡ, has for its organic root אָ־טַם, which is also found in טָמַ־ה, חָ־טַם, with another *t*-sound in חָ־תַם, סָ־תַם, Ar. كطم, كتم, ختم, and arising out of the sibilant *t*-sound חָ־סַם, Ar. صَمَّ, Hebr. צַם, זַם &c.; but in all the numerous stem-groups of the root no trace of the signification *to split* is found.

אָטַן (not used) *tr. to weave*, *bind*, *spin*, properly to tie, hence אֵטוּן (which see). The root is אָ־טַן, which returns in טָנַ־א, צַן (belonging to צִנְצֶנֶת, צִנָּה) &c., Ar. أَصَنَ, وَصَنَ, comp. Ar. طُنٌّ bundle.

אָטַר (*fut.* יֶאְטַר) *tr.* 1. *to enclose*, *surround;* with עַל Ps. 69, 16 *to close upon one.* Jerome renders it by *coronare*, certainly thinking upon עָטַר, which is cognate therewith by root. The stem אָטַר, Ar. أَطَرَ to surround, is connected by signification with the cognate עָצַר, but in the organic root also with עָ־טַר, כָּ־תַר, נָ־טַר, טוּר and others. — 2. (not used) *to bind*, where the organic root is connected with that in קָ־טַר, יָ־תַר. Hence comes the proper name אָטֵר.

Pih. אִטֵּר (not used) *to bind*, figuratively *to lame.* Hence אִטֵּר.

אָטֵר (*lamed one*) *n. p. m.* Ezr. 2, 16 42; Neh. 7, 21. In relation to the signification comp. the Latin proper names Scaeva, Scaevola, Laevus, Laevinus.

אִטֵּר *adj. m. bound*, i. e. *lamed*, *impeded*, e. g. יַד יָמִין *in the right hand* Judges 3 15 and 20, 16 i. e. *left-handed.* Comp. Ar. أَعْقَد dumb, properly bound, tongue-tied.

אַי (with *suff.* אַיּוֹ, אַיֶּכָּה, אַיָּם) *adv. interr.: where? ubi?* correlative to זַי (in אֲזַי) *there*, but used in this short form only before a suffix, as אַיּוֹ *where* (is) *he?* Job 14, 10; 20, 7; Ex. 2, 20; אַיֶּכָּה *where* (art) *thou?* Gen. 3, 9; אַיָּם *where* (are) *they?* Nah. 3, 17. But אַיּוֹ 2 Kings 19, 13 (comp. Is. 37, 13 אַיֵּה) Mic. 7, 10 is to be taken as אַיֵּה. For אַיָּם once occurs loosely connected with the pronoun, אַיֵּה: אַיֵּה הֵם Zech. 1, 5; אַיָּם אֵפוֹא Is. 19, 12 is put for the sake of greater emphasis, *where* are *they then?* as אֵפוֹא with אַיֵּה. In Arab. أَيٌّ is the interrogative pronoun *quis?* which becomes a sort of noun in the formation of a feminine and plural form. — From this pronominal stem are derived אַיֵּה, אַיִן, אֵי, which see.

אֵי (probably *constr.* of אַי) *interrog. adv.*, *where?* correlative to (Aram.) הֵי *there.* It signifies 1. *qualis*, i. e. a man of what condition? ποῖος, *who?* It occurs only in the construct state (from אַי), and since it stands only before demonstrative pronouns or adverbs, and never by itself like אַיֵּה, nothing but its interrogative power remains, which it imparts to the pronouns. Thus e. g. a) אֵי זֶה *which? what?* 1 Kings 13, 12; 2 Kings 3, 8; 2 Chr. 18, 23; Esth. 7, 5; more frequently however with respect to place than person, i. e. זֶה in the sense of *here*, hence אֵי זֶה *where?* 1 Sam. 9, 18; 1 Kings 22, 24; Is. 50, 1. Sometimes this is written as one word אֵיזֶה (which see). b) אֵי מִזֶּה *from what? whence?* Gen. 16, 8; Judges 13, 6; 1 Sam. 25, 11; opposite to אָנָּה *whither?* — 2. just the same as אַי *where?* or also *how?* but without a suffix and so supplying in a measure its place, Gen. 4, 9; Deut. 32, 37; אֵי־חֲנִית 1 Sam. 26, 16 *where is the spear?* אֵי לָזֹאת אֶסְלוֹחַ Jer. 5, 7 *how shall I pardon in consideration of this?* (see זֹאת). — This form אֵי is also found as the first member of compounds in אֵיכָה, אֵיכָכָה, אֵיכֹה, אֵיפֹה, defect. אֵפוֹא; and that it is correlative to הֵי, is seen from the correlatives formed from it: ܐܝܢܐ qualis,

ܗܳܢܳܐ talis &c. In the Targ. the interrogative אֵי appears in the compounds אֵידֵין who? אֵידָא which? אֵימִדֵּין whence? אֵיכְדֵין how? אֵימָתַי when? אֵימִנָּן whence?

אִי I. (pronominal stem) *interrog. adv. where there?* correlative to הִי *there*, but as used it commonly means *not;* only employed before some nouns and adjectives as a negative, e. g. אִי־נָקִי *unclean*, i. e. guilty Job 22, 30; אִי־כָבוֹד *n. p. m.* 1 Sam. 4, 21, which is there explained even as ἄτιμος, *without honour*. See, however, אִיזֶבֶל, אִיתָמָר.— The idea of negation is usually explained as having arisen out of the sense of asking, because analogies for it are actually found in the language, comp. מָה, ما; but if it be compared with the farther developed word of negation אִין, אַיִן &c., and with the Æthiopic *î not*, we perceive that the original conception of denying was so expressed.

אִי II. *interj. oh!* perhaps allied to הִי Ez. 2, 10. אִי־לָךְ אֶרֶץ Eccles. 10, 16 *woe to thee, land!* אִילוֹ 4, 10 *woe to him!* See אוֹי.

אִי III. abridged from אֲבִי in compound proper names, e. g. אִיעֶזֶר, אִיזֶבֶל, אִיתָמָר, and it is not improbable that even in אִי כָבוֹד 1 Sam. 4, 21 אִי arose out of אֲבִי, the narrator alluding merely to the signification *without*. Comp. אוּאֵל out of אֲבוּאֵל.

אִי IV. (*pl.* אִיִּים, once Aram. אִיִּן Ez. 26, 18, *constr.* אִיֵּי) *m.* 1. *coast, coast-land*, i. e. habitable land adjacent to the sea, particularly applied to the maritime regions of the Mediterranean, to the Phenician colonies in North Africa, Spain &c. Ez. 26, 15; 27, 3. This prophet uses the expression אִ׳ אֲשֶׁר־בַּיָּם 26, 18 of coast-lands, which are mere coasts round about, i. e. *islands*. So of the coast region אַשְׁדּוֹד i. e. Philistia Is. 20, 6, of צֹר and צִידוֹן 23, 2 6, אֱלִישָׁה Ez. 27, 7, תַּרְשִׁישׁ Ps. 72, 10; אִיִּים without reference or appendage Dan. 11, 18 of the maritime states of Asia Minor, Ez. 27, 15 of the east and south coasts of Arabia. — 2. *island*, e. g. applied to כַּפְתֹּר Jer. 47, 4, כִּתִּים 2, 10. אִיֵּי הַגּוֹיִם Gen. 10, 5 and Zeph. 2, 11 are the western islands washed by seas, which the גּוֹיִם, offshoots of the 14 Japhetic descendants had already peopled at the time when the ethnographical table had been composed; and these western islands were then called by the Hebrews simply אִיִּים Is. 40, 15; 41, 1 5; 42, 4 10; 49, 1; 51, 5; 59, 18; 60, 9; Ez. 39, 6 and so contrasted with the נְהָרוֹת Is. 42, 15. For אִיֵּי הַגּוֹיִם or simply אִיִּים appears also אִיֵּי הַיָּם Is. 11, 11; 24, 15; Esth. 10, 1 *the sea lands*, which is also used by the Hebrews for the *west*, opposed to מִזְרָח. The old Hebrew word אִי appears in this signification (IV.) also in Phenician, e. g. אִי בָנִם (i. e. אִי בָנִים) island of the Sydyk children i. e. Kossura; אִי בשם (i. e. אִי בְרשִׁים) Πιτυοῦσαι, fir-islands, a name of the Baleares; אִי אַרְצַת Jarsath (Ptol. 4, 2) a maritime town in Mauritania, and there too in the feminine form אִיָּא, אִיַּת as a proper name of a part of Syracuse, but it seems to have belonged exclusively to the Phenician-Hebrew dialect only. As the stem of the word is אָוָה *to dwell* sometimes assumed, so that the noun is for אֱוִי (comp. כִּי, רִי), sometimes נָאָה in the signification of נָוָה, so that the noun stands for נְאִי (comp. הִי equivalent to נְהִי); and this view is to be preferred because the latter verb actually occurs in Hebrew. אוֹ or אוּ appears to have been another form for אִי: in Hebrew this has been assumed in אוּפָז and אוֹפִר, and the Phenician has it in the form Ὀχνᾶ i. e. אוֹ כְנַע for Phenicia.

אִי V. (only in *plural* אִיִּים) *m.* prop. *screecher, howler*, a concrete from the abstract signification "howling"; hence *jackal* Is. 13, 22; 34, 14; Jer. 50, 39, from its nightly howl, as also in Arab. it is called ابن اوى. The form need not be considered as developed either out of אֱוִי and so identical with the Arabic word, or as from אִיָּה, but may be derived immediately from אִי, the sound of this animal. See אִי II. and אַיָּה.

אָיַב (not used) *trans.* properly to hurt, asperse, despise, hence *to attack.* It has been assumed that the stem is such merely on account of אֹיֵב, where the Yod is consonantal, but אוּב is properly the ground-form in the same sense as עוּב (hence comes הֵעִיב LAMENT. 2, 1), of which the former is only a weaker form. The Targ. (on LAMENT. 2, 1) renders עוּב by קוּץ *to reject*, *despise* very correctly, and with this sharper initial sound the root is in Aramaean ܥܝܒ to contemn, despise, hate, Arab. عَابَ (med. Je) to blame. Derivatives אֹיֵב and the denomin. אָיַב, אֹיֶבֶת, אֵיבָה, and perhaps the proper name אִיּוֹב.

אֹיֵב (oftener אוֹיֵב, with *suff.* אֹיְבִי, אֹיִבְךָ; *pl.* אֹיְבִים, *constr.* אֹיְבֵי) *m. enemy*, *hater*, *opposer* in the widest sense, applied to attacking enemies Ex. 15, 6 9; Ps. 7, 6, to the blasphemer and despiser of God Ps. 74, 10, to a single enemy 1 SAM. 19, 17, or collectively to a hostile people JER. 31, 16. The predicates of אֹיֵב are manifold, e. g. רָדַף, חֵרֵף, הֵרַע, גָּבַר, and many expressions are formed with אֹיֵב which we shall have to adduce with the verbs in question and on other occasions. The noun is a participial one, formed either from אֵיבָה, as סֹפֵר, שֹׁעֵר from סֵפֶר and שַׁעַר, or directly from the stem (which was not in use as a verb) without retaining the idea of the verb; hence although it is often used, it has as a verbal participle the accusative after it but once 1 SAM. 18, 29. Hence אֹיֶבֶת and the denom.

אָיַב (only וְאָיַבְתִּי) *to be an enemy*, *to hate*, with the accusative Ex. 23, 22. As the mode of speaking in other cases was הָיָה אֹיֵב לְ, this secondary formation continued to be rare.

אֵיבָה (after the form צֵידָה; *constr.* ־בַת) *fem. enmity*, *hatred*, הֵשִׁית אֵ׳ בֵּין ... וּבֵין *to raise enmity between ... and ...* GEN. 3, 15; בְּלֹא־אֵ׳ *without hate* NUMB. 35, 22; בְּאֵ׳ *in enmity* 35, 21; אֵ׳ עוֹלָם EZ. 25, 15 and 35, 5 *eternal* i. e. irreconcilable *enmity.* — For אֵבֶה JOB 9, 26 many mss. read אֵיבָה and many interpreters take it in this sense (see אֵבֶה); but the possible explanation is given above according to the textual reading. It may be mentioned moreover, that *Rashi* and *Ibn ʿEsra* take it as the name of a place, for *Euboea*, the original seat of the Æolians. This rests on the Talmudic tradition (J. Megilla ch. 1), that Euboea was colonised from כִּתִּים and that it stands for the latter. Ships of Chittim are known in Scripture as early as NUM. 24, 24.

אֹיֶבֶת (*constr.* אֹיַבְתִּי, with *suff.* אֹיַבְתִּי; from אֹיֵב) *fem. a female enemy;* MIC. 7, 8 10.

אֵיד (with *suff.* אֵידִי, אֵידְכֶם, ־דָם, ־דֶךָ; contracted from אַיִד) *masc.* prop. turning, divine arrangement, equivalent to סִבָּה, hence *misfortune*, *fate*, *destruction;* or properly strait enclosure, embracing round about, hence *strait*, *necessity*, *oppression*, misfortune JOB 31, 3 23; PROV. 1, 26 27; 17, 5; יוֹם אֵיד JOB 21, 30; JER. 18, 17; 46, 21; OB. 13; PROV. 27, 10 *an unfortunate day*, *day of destruction*, *fatal day;* אֵיד אֵל JOB 31, 23 *the destruction of God* i. e. caused by God. Mss. also write אֵיד in the sense of *mist*, *vapour*, otherwise אֵד; but our text is decided in favour of אֵד. The stem is אוּד (which see) and the noun is after the form חֵיק, רֵיק, shorter forms for אַיִד, חַיִק, רַיִק; the original signification may be cognate in sense with סִבָּה. The Arab. أَدَّ with its derivatives is allied to אָד in this sense. See אוֹדָה.

אַיָּה 1. *fem.* name of a bird of prey unclean in the eyes of the Israelites LEV. 11, 14; DT. 14, 14, which has a keen sight JOB 28, 7. *Saʿadja* and *Ibn Gʿanâch* translate it الصدى owl, *Kimchi* magpie, LXX and Vulg. vulture or kite; but all have merely indulged in conjecture, since only thus much is perceptible from the connexion that the bird of prey so called is allied to the דַּיָּה (which see) and that the Hebrews understood by it the whole genus (מִין). In

Arabic a kind of hawk is called يويو from its cry يايا, and it is possible that אַיָּה was so named from the cry אַי. — 2. (*vulture*) *n. p. m.* Gen. 36, 24; 2 Sam. 3, 7. Names of birds appear in Hebrew as proper names of persons, e. g. יְמִימָה, עוֹרֵב, יוֹנָה, חָגְלָה, חֲגָבָה, חָגָב, דְּבוֹרָה. On אַיָּה comp. the proper names *Shahin* (kind of falcon) among the Persians and Turks, *Falco*, *Milvius* among the Romans, and many others.

אַיֵּה (pronominal stem; from אַי with the demonstr. ה־) 1. *adv. interrog.: where?* correlative to הִנֵּה *see there.* This simple interrogative word *where?* stands alone, without being connected with a suffix. Elsewhere the form אַי appears instead of it, Gen. 18, 9; 19, 5; 38, 21. But if it be associated with a suffix, the connexion is a very loose one, e. g. אַיֵּה הֵם Zech. 1, 5 for אַיָּם *where are they?* Just as in the case of אַי the question is usually conceived in such a manner that it is almost equivalent to a negative 2 Kings 18, 34; Jer. 13, 20. אוֹ אַיֵּה *or where?* אַיֵּה אֵפוֹא *where ever?* — 2. *adverb. indef. wherever, every where over, wheresoever* Job 15, 23, where it concludes the sentence. For אַיֵּה once אַיּוּ appears in K'tib Jer. 37, 19, which stands for אַיּוּן with the old plural ending, traces of which are still preserved in verbs and particles (comp. אֲלוּ, אֲרוּ).

אִיֶּה see אִי V.

אַיּוּ K'tib s. אַיֵּה.

אִיּוֹב *n. p.* of the well known hero of the book that bears his name, *'Iyyob* Job 1, 1; 2, 7 10 11; 3, 1; 6, 1 &c. whom the prophet *Ezekiel* (14, 14 20) accounts a model of piety along with נֹחַ and דָּנִאֵל, three types of goodness, just as *Jeremiah* (15, 1) reckons Moses and Samuel, *Ben-Sira* (49, 4) David, Hezekiah and Joshua, and the *Koran* the three prophets Nuh, Hud and Sâlech. — According to the Hebrew orthography of the name it appears to be derived from the denomin. אָיַב, after the form שִׁכּוֹר, יִכּוֹד, as the same form appears in other proper names, comp. הִנֹּם, צִפּוֹר, עִדֹּא, קֵרֹס, and it signified accordingly: *ill-treated one*, which suited the fate of the hero. But tradition (Apokryphon of the Alex. Vers.) speaks of his earlier name יוֹבָב, *'Ιωβάβ*, who was an Edomite (Gen. 36, 33), and the LXX and Vulg. name him as the hero of the book: יוֹב, *'Ιώβ*, Job, which is elsewhere a proper name Gen. 46, 13, standing also for יָשׁוּב Numb. 26, 24 or יָשִׁיב 1 Chr. 7, 1 K'ri. Hence יוֹב must either be taken as a form with a firm א prosthetic; and יוֹב (from יוּב equivalent to the Ar. آب to turn, return to God) like אִיּוֹב will signify *converted one;* or it is a Pihel-formation from אוּב = שׁוּב with the same meaning, Ar. أَوَاب he that turns himself.

אִיזֶבֶל (from אֲבִי־זֶבֶל) *n. p.* of a Tyrian princess who became wife of Ahab king of Israel, and was notorious for the introduction of the Phenician Baal-worship, 1 Kings 16, 31; 18, 4. זֶבֶל is equivalent to זְבוּל (which see) heavenly dwelling, citadel, consequently allied in sense to מְעוֹן (which see) in the proper name בַּעַל זְבוּל = בַּעַל מְעוֹן, and אָב in the first member nearly corresponds as an epithet of the supreme deity to בַּעַל. See זֶבֶל and אֲבִי. The highest divine being, Baal among the Phenicians, is conceived of as enthroned in the seventh heaven in the fire-citadel (זֶבֶל, זְבֻל, מְעוֹן).

אֵיזֶה (pronominal stem) *interrogative adverb: where?* for the elsewhere separate form אֵי זֶה 1 Kings 13, 12; Job 38, 19 24; yet mss. vary in writing them together.

אִיִּים see אִי V. (perhaps from אִיֶּה).

אֵיךְ (pronominal stem, abridged from אֵי־כָה) *interrogative* and *qualitative adverb: how? how so?* Gen. 44, 34; 1 Sam. 16, 2; but the comparative element often disappears as in *quomodo*, or is absorbed by the interrogation-power (seldom the reverse) and so only the qualitative *how* (like אֵיךְ, אֵיךְ in the Targum)

remains, 2 Kings 17, 28; Ruth 3, 18, like πῶς. Besides, like אֵיכָה, it is used as an exclamation of pain or astonishment Is. 14, 4; Ps. 73, 19 or with the accessory idea of negation, and therefore it is resolvable into a simple negative, Ex. 6, 12.

אִי־כָבוֹד (*fameless*) *n. p. m.* 1 Sam. 4, 21, which is explained there by גָּלָה כָבוֹד. But this signification perhaps is only used by the narrator accommodatively; and the proper name has probably been abridged from אֲבִי־כָבוֹד. Comp. יוֹכֶבֶד.

אֵיכָה (pronominal stem) *interrog.* and *qualitat. adverb: how?* with all the shades of the abridged form אֵיךְ, yet principally with the intermingling of an exclamation of pain or astonishment, Deut. 1, 12; 18, 21; 2 Kings 6, 15; Lament. 1, 1; Is. 1, 21; with the exclusion of the interrogative sense Deut. 12, 30; Judges 20, 3; as a mere interrogative *where?* like the simple אֵי, Song of Sol. 1, 7. This compound adverb exists in Aramaean in different forms, e. g. Targ. אֵיכָא, אֵיכָן, אֵיךְ, הֵיךְ, Syr. ܐܝܟܐ, ܐܝܟܢ, ܐܝܟ.

אֵיכֹה (pronominal stem) the same, compounded of כֹּה and אֵי, but only in the sense of *where*, *ubi*, without a question 2 Kings 6, 13. The K'ri has אֵיכוֹ. Some mss. have אֵיפֹה, with which it coincides in a sense that suits here.

אֵיכוֹ (pronominal stem) see אֵיכֹה.

אֵיכָכָה (pronominal stem) *adv. how?* connected with the imperfect, Song of Sol. 5, 3; Esth. 8, 6, compounded of אֵי and כָּכָה *ita*, but appearing only in later Hebraism. See כָּכָה.

אִיל (not used) an assumed stem to explain אַיִל, אַיָּל, אֱיָל &c., in which a *Yod* as the alleged second radical sound is either audible, or visible in the orthography. On this assumption חִיל and גִּיל have been compared, as also the Greek ἴλλω, εἴλω; while *to turn*, *revolve* has been taken for the fundamental signification. But Hebrew dispenses with stems having the middle *i*-sound; and the alleged traces of an interior *i*-sound in derivative noun-stems are referrible to ע״ו or more correctly to stems of one syllable with *a* (קָם, אָל, חָל, גָּל) and should be explained according to the known rules that apply to stems having two letters. See אוּל I. and II.

אַיָּל (*plur.* אַיָּלִים) originally *comm.*, afterward only *m. a stag*, *hart*, belonging to one family with צְבִי and יַחְמוּר Deut. 12, 15; 14, 5; 15, 22, described as springing or running swiftly Is. 35, 6; Lament. 1, 6, as panting and crying for the water brooks. Ps. 42, 2 also used of the *hind* and construed with the feminine. In favour of this correct sense is the Phenician אַיָּל (Mass. 5. 9) and צֹרֶב אַיָּל (ib. 9) the young of the stag, comp. עֹפֶר הָאַיָּלִים Song of Sol. 2, 9; the Targ. אַיָּלָא, אַיְלָא, Syr. ܐܝܠܐ, Ar. إِيَّل, أُيَّل, Æthiop. *chajâl*, and also the translation of the LXX and Vulg. ἔλαφος, *cervus*. But the derivation is much more difficult. From אוּל I. אַיָּל would be (after the form צַיָּד, דַּיָּג, דַּיָּן) prop. the strong, powerful, solid, for which the Æthiopic *chajál* (חַיַל) appears to speak, and to which the simple אַיִל points. But inasmuch as the sex of the stag is not prominent, and Scripture distinguishes it rather by nimbleness, the word may be derived from אוּל = חוּל in the signification "to turn", then "to run" (turning and swift-running are identical in many verbs), so that אַיָּל would properly mean nimble, a swift-runner.

אַיִל (*constr.* אֵיל, אֵל only Ez. 31, 11; *pl.* אֵילִים and ־לִם, once אֵלִים Job 42, 8, *constr.* אֵילֵי, Ez. 32, 21 אֵלֵי) *m.* 1. *power*, *strength*, concr. *hero*, *warrior*, *powerful one*, *chief*, Ex. 15, 15; 2 Kings 24, 15 K'ri (identical with גִּבּוֹר חַיִל 24, 14) Ez. 17, 13; אֵל גּוֹיִם 31, 11 *hero*, *compeller of the nations*, LXX ἄρχων ἐθνῶν; אֵלֵי גִבֹּרִים 32, 21 *the mightiest of heroes* i. e. the greatest heroes, Vulg. *potentissimi robustorum*. אֵל גִּבּוֹר as an epithet of the

Messiah Is. 9, 5 according to Aquila, Symm., Theod. and Saʿadja *mighty hero* (therefore אֵל is not God). In the passages in Ezek. many mss. (see Norzi) have אֵילֵי, אֵילָי; in the passage in Isaiah the interpretation usually adheres to אֵל, and even in Job 41, 17 אֵילִים *heroes* is already the reading. Comp. אוּל I. — 2. *a strong tree*, hence the name of an *oak*, *terebinth*, perhaps also *palm*, so especially the *pl.* אֵילִים Is. 1, 29; אֵלִים 57, 5; defective with suff. אֵלֵיהֶם Ez. 31, 14; but in the latter it is pointed אֵלֵיהֶם. אֵילֵי הַצֶּדֶק Is. 61, 3 *oaks of righteousness*, i. e. consecrated to God, parallel with מַטַּע יי, consequently the opposite of the אֵילִים of idolatry, perhaps images made out of the oak 1, 29; 57, 5, so that צֶדֶק (which see) seems here to be an epithet of God, equivalent to יי. Hence come a) *n. p.* אֵיל פָּארָן (*Terebinth of Paran*) Gen. 14, 6, a place in the neighbourhood of mount Seʿïr, where the Horites dwelt, and which lay near the wilderness of Paran, LXX τερέβινθος τῆς Φαράν. — b) *n. p.* אֵילִים (in mss. also אֵלִים or אֵילִם, with *a local* אֵילָמָה; *palms*) name of the seventh station of the Israelites on their march from Egypt Ex. 15, 27; 16, 1, where stood seventy palmtrees. In these proper names the Targ., Sam., Jerome, Arab. as well as *Kimchi*, *Rashi*, *Parchon* and others understand by אֵיל or the pl. אֵילִים a plain overgrown with trees, without respect to the kind of the trees, which is quite possible in consideration of the noun אֵילָן being from the same stem, and perhaps אֵילִים even outside proper names is nothing more than *grove*, *bush*, *wood*, a plantation generally, and so cognate in sense to מַטַּע Is. 61, 3. In any case א denotes a strong, stedfast, firm tree, contrasted with the more perishable plants. — 3. *ram*, so called from its strength like *aries* Gen. 15, 9, 22, 13, an animal used for sacrifice, frequently mentioned in the Old Testament, hence תְּמִימִם, א׳ מִשְׁלֵשׁ 15, 9; Lev. 5, 15; מְלֵאִים, אֲשָׁם, אֵיל כִּפֻּרִים Ex. 29, 22; Lev. 19, 21; Numb. 5, 8; and since א was also applied to animals not belonging to צֹאן, they sometimes said אֵיל־צֹאן Ezr. 10, 19 comp. Gen. 31, 38. The prophets describe אֵילִים בְּנֵי־בָשָׁן Deut. 32, 14 or אֵילֵי נְבָיוֹת Is. 60, 7 as rams selected for sacrifice i. e. the fattest. Scripture supposes the ram furnished with horns, with which it pushes Dan. 8, 3 4 and by that means develops great strength, hence a symbol of the Medo-Persian empire 8, 20. — 4. a term of architecture (*constr.* אֵיל, *pl.* אֵילִים or אֵילִם, with *suff.* אֵילָו) *pilaster* (prop. ram, comp. the German *Bock* in *Eisbock*), i. e. the projection which always springing, pillar-like, out of adjacent recesses on both sides, fronts towards the space where is the entrance and through passage. It appears at halls and doors (אֻלָם and שַׁעַר) Ez. 40, 9 21 24 29 33 36 38 49, at side chambers (תָּאִים) 40, 10 16 21 29 33 36, at the parts of the temple where doors and posts are 41, 1 3; 1 Kings 6, 31, in the gate and temple on two sides Ez. 40, 10 26 34 48 49; 41, 1, which were generally of the same measure as chambers and walls, and were as broad as was the wall of that space to which the אֵילִים belonged, and in which the chambers themselves were. The LXX frequently abide by *αἴλ* and interchange אֵילָם with אֻלָם or אוּלָם; the Targ. has the same word אֻלָּא, אֵלָּא (in 1 Kings 6, 31 the punctation should be אֻלָּהּ); but the other versions have indulged in conjecture more or less; and accordingly one is driven to the connexion of the text and the derivation. It may very well be brought into association with אֵיל, comp. Aquila Ez. 40, 14 *κριώμα* and *κριός*, so far as it resembles in a measure a buttress to the ram.

אֵיל, *pl.* אֵילִים and אֵלִים, see אַיִל.

אֵיל (from אוּל I.) *m. power* Ps. 88, 5, Targ. חֵילָא. The Syriac has retained the word in ܐܝܠ.

אַיָּלָה (*constr.* אַיֶּלֶת; *pl.* אַיָּלוֹת, *constr.* אַיְלוֹת) *f.* 1. *hind* Job 39, 1; Ps. 29, 9, noted for its agility 18, 34; Hab. 3, 19; א׳ בַּשָּׂדֶה, א׳ הַשַּׁחַר Song of Sol. 2, 7,

Jer. 14, 5 *hind of the field;* as a pleasing image of the wife Prov. 5, 19. — 2. equivalent to אַיָּלָה (in אַיָּלוֹת) or אֵלָה *oak*, hence אַ' שְׁלֻחָה וְכ' Gen. 49, 21 *a stretched* (slender) *oak, that presents beautiful boughs*, LXX στέλεχος ἀνειμένον. — 3. אַיֶּלֶת הַשַּׁחַר Ps. 22, 1 name of a lost poem in which *the hind of the dawn* was spoken of, called so after the same manner as was the elegy of David and Jonathan קֶשֶׁת (2 Sam. 1, 18), because Jonathan's bow was celebrated in it (1, 22). אַ' הַשַּׁחַר was an expression familiar to the Hebrews to designate the first light of the morning (Jer. Berach.), like the Ar. غزالة.

אַיָּלָה see אַיָּלוֹת.

אַיָּלוֹן (*deerfield;* comp. the German Hirschau, Hirschfeld, Hirschberg) 1. *n. p.* of a Levitical city in the tribe of Dan Josh. 10, 12 beside שַׁעַלְבִּים and עִיר־הַחֶרֶס or שֶׁמֶשׁ, which the LXX in Judges 1, 35 take as an appellative (אַיָּלִים) and translate *bears.* — 2. *n. p.* of a city in the territory of Zebulun Judges 12, 12, so written for אַיָּלוֹן Josh. 19, 33 or אֵלוֹן.

אַיָּלוֹן (*oak-grove, oak-bush;* from אוּל I.) 1. *n. p.* of a town in the tribe of Dan Josh. 19, 43, different from אַיָּלוֹן 19, 42, but it must have been in its neighbourhood, since it is put with שַׁעַלְבִּים and בֵּית שֶׁמֶשׁ 1 Kings 4, 9; in its vicinity lay בֵּית חָנָן. Entirely distinct is אֵלוֹן (also written אַלּוֹן or אַיָּלוֹן) Josh. 19, 33, which lay on the border between Naftàli and Zebulun. — 2. אַיָּל, אַיָּלוֹן (*strong, hero*) *n. p.* of a Hittite, Gen. 26, 34; 36, 2. — 3. *n. p.* of a judge belonging to Zebulun, Judges 12, 11.

אַיָּלוֹת (*oak-* or *palm-grove;* from אוּל I.) *n. p.* of the well-known Edomite sea-port on the eastern gulf of the Red Sea 1 Kings 9, 26; 2 Kings 16, 6; 2 Chr. 8, 17; 26, 2, but commonly written אֵילַת (which see).

אֵיָלוּת *f. strength, power, protection* Ps. 22, 20, Targ. תּוּקְפָּא; formed from אוּל.

אֵילָם (nine times אֻלָם; *pl.* אֵילַמִּים, אֲלָמִּים, also אֵלְמוֹת) *m.* a rare architectural expression which appears only in Ezek. chapter 40 and resembles the analogous form אוּלָם making its plural in the same manner (comp. תִּירָם and חוּרָם), but is yet different from it. It means, *a sort of hall-like space that recedes and projects*, where the hall-shape is made by the אֵילִים i. e. the projecting pillar-like walls at entrance and exit, and its base is the סַף. A שַׁעַר could therefore have several אֵילָם i. e. אֵלְמוֹת 40, 16, but always as a principal part of the gate 40, 21, still worthy of specification along with the gate 40, 25 29 33, furnished with windows 40, 16 25 29 33 and like the תָּאִים and אֵילִים needing to be measured 40, 21 24 29 33 36; whilst אוּלָם is a hall built on the outside. In subsequent times אֵילָם may have been interchanged with אוּלָם; therefore the LXX, Vulg., Targ., Ar., Syr. translate it partly like אוּלָם (the LXX have even *αἴλάμ, ἐλάμ* for the Hebrew אוּלָם 8, 16; 40, 7 9 40 48; 41, 15 26; 46, 2 8; 1 Kings 6, 3; 7, 6; 2 Chr. 3, 4), partly like אֵילִים. Instead of the plural אֵילַמָּיו the K'tib has constantly אֵילַמּוֹ or אֵלַמּוֹ in the singular. Since the signification is only an offshoot from that of אוּלָם, the word appears to be of the same origin, and one might therefore derive it from אָלַם.

אֵילָם (*palms*) *n. p.* see אֵיל 2.

אֵילַמּוֹת see אֵילָם.

אֵילַמִּים see אֵילָם.

אִילָן (*def.* אִילְנָא or -נָה) Aram. *m. a tree* Dan. 4, 7 11 17 23, Syr. ܐܝܠܢܐ, in the Targ. for עֵץ. It is properly like the Hebrew form אֵילוֹן, אֵלוֹן, only that it denotes here a tree generally, comp. ὁ δρῦς. Others combine אֵיל with it in the signification of bush and אֵילִים bushes, so far as it is parallel with גֵּו Is. 1, 29 or מַטָּע 61, 3, and take tree from bushy; but this meaning is only secondary.

אֵילַת (*a grove, a palmgrove;* or אֵילוֹת) *n. p.* of the Edomite harbour-town on

the east gulf of the Red Sea DEUT. 2, 8; 2 KINGS 14, 22; 16, 6; according to Eusebius (under *Ἠλάθ*) ten miles east of עֶצְיוֹן גֶּבֶר, according to Pliny (5, 12) 150 Roman miles from עֶצְיוֹן גֶּבֶר; the gulf is called from this town (among the Greeks *Ἐλάνα*, *Αἰλάνα*, LXX *Αἰλών* [אֵילוֹן], *Αἰλάθ*, Jos. *Αἰλανή*; Procop. *Αἰλάς*) the Elanitic. At present there is a fortress (عقبة) there, named العقبة أيلة, surrounded with palmgroves, and the ruins of the former city *Elat* still exist under the name *Gelena*. See אֵילוֹת. The feminine termination ־ת is usual in Phenician (and in the Edomite dialect), e. g. עַמַּת people, רַבַּת mistress; and in Phenician pronunciation the form אֵילוֹת also stands for אֵילַת.

אַיֶּלֶת see אַיָּלָה, אַיָּל.

אָיַם (an unused stem assumed for אָמַם, אֵימָה and אֵימִים) *intr. to be violently moved, to be terrified, affrighted;* but the stem is properly אָם (אוּם), and אָיַם might as well be formed from the latter, as קָם from קָם (קוּם). Cognate in meaning to אָם is הָם (הוּם) to be violently moved, to reel, and עָם (עוּם) belonging to עִיִּים.

אָיֹם *adj. m.*, אֲיֹמָה *f. formidable, terrible, fear-inspiring*, cognate in sense to נוֹרָא, HAB. 1, 7; figuratively, *majestic*, applied to the majestic appearance of warlike troops with banners (נִדְגָּלוֹת) and of the beautiful, SONG OF SOLOM. 6, 4 10.

אֵיִם (only *pl.* אֵימִים; after the form אַיָּל) *m.* 1. *terror, dread* Ps. 88, 16. — 2. *idol*, properly bug-bear, an object of terror to the worshippers, JER. 50, 38, as מִפְלֶצֶת, Aram. דְּחַלָּא, comp. פַּחַד applied to God. — 3. אֵימִים, אֲיָמִים (*giants*, properly terrors), a name of the original inhabitants of the banks of the ʾArnon, and of Moʾab generally. They were רְפָאִים giants, for which the Moabites said אֵמִים DEUT. 2, 11 and the ʿAmmonites זַמְזֻמִּים 2, 20. They were spread over the Moabite שְׁדֵה קִרְיָתַיִם GEN. 14, 5, and according to the Targ. and Samar. are said to be identical with the רְמִם (=אֵמִים) 36, 24, whom the Horite עֲנָה met in the desert.

אֵימָה (with a reduplication of the termination poetically אֵימָתָה; *constr.* אֵימַת, with *suff.* אֵימָתִי; *pl.* אֵימוֹת) *f.* after the form צִירָה, אֵיפָה, אֵיבָה, *terror, fear*, which a person or thing instils, JOB 9, 34; 13, 21; 33, 7; שָׁלַח אֵ׳ לִפְנֵי *to send fear before* EX. 23, 27; נָפְלָה אֵ׳ עַל JOSH. 2, 9 and Ps. 55, 5 *fear falls upon one;* אֵימַת מֶלֶךְ *the fear which a king inspires* PROV. 20, 2.

אַיִן I. (pronominal stem compounded of the interrogative אַי and the demonstrative vocable *-n*) 1. *adv. interrog. where?* correlative to the words אֱיָדִין, אֱיָזִין (in אֲזַי) that once existed in the language, comp. Ar. أَيْنَ where? Syr. ܐܸܢܳܐ who? of what kind? (*qualis?*) where the peculiar nature of אַי (which see) manifestly appears. But this אַיִן in Hebrew is still preserved only in connection with מִן: מֵאַיִן *from where? whence?* usually with the *imperfect* JOSH. 9, 8; JUDGES 17, 9; 19, 17; 2 KINGS 6, 27; 20, 14; JOB 1, 7; 28, 12 20; JON. 1, 8; NAH. 3, 7; Is. 39, 3, very seldom with the *perfect* GEN. 42, 7, or entirely without a distinct verb in the sentence, and merely including the verb *to be* GEN. 29, 4; NUM. 11, 13. Once the K'tib reads for it the abbreviated form מֵאָן *whence?* 2 KINGS 5, 25. As in the case of אַי the interrogative sometimes recedes in this word JOSH. 2, 4, but it should not be taken *relatively* on that account. In Ps. 121, 1 it should be taken as an interrogation expressing longing desire. To מֵאַיִן corresponds the Ar. مِنْ أَيْنَ, Talm. וְנִין contracted from מִן־אַיִן. See אָן.

אַיִן II. (pronominal stem compounded of the negative vocable אַי = אַיִן, with the addition of the demonstrative *-n*, like אַיִן I., but in the application and formation resembling more a noun of the form of לַיִל, hence *constr.* אֶין, with *suff.* אֶינֶנִּי, אֶינְךָ, אֶינֵךְ, אֶינֶנּוּ, אֶינֶנָּה, אֶינְכֶם, אֶינְכֶן, אֶינָם) *a word of negation*, in its primitive meaning sometimes an *adverb, not, non*, sometimes an *adjective, none*,

nullus, lastly, occasionally a *substantive*, *nothing*, *nihil*, according as the connexion requires. As to its general application, the two grammatical forms אַיִן and אֵין i. e. the *state absol.* and *construct* are to be distinguished: 1. אַיִן as a *negative in the absolute state*, when it closes the part of the sentence *after* the subject and so forms along with it a full sentence, also in slight pause, or including within itself the verb *to be*, or generally, when it is free like יֵשׁ and not subordinate, e. g. וְאָדָם אַיִן GEN. 2, 5 *and a man was not there;* אַיִן פֹּקֵד JOB 35, 15 *there is not anything, which he has punished;* וְאִם־אַיִן GEN. 30, 1; EX. 32, 32; JUDGES 9, 15 *and if not ... then*, where it closes the first conditional clause. As a vocable subsisting by itself, independent and not subordinate אָיִן (in pause אָיִן) stands at the close of a sentence either in interrogative positions to denote an antithesis EX. 17, 7; NUM. 13, 20; 2 SAM. 17, 6 in the signification *no*, *not*, or as a subst. *nothing* ECCLES. 3, 19, or as a complete idea, *there is* or *was nothing*, especially so וָאַיִן, in pause וָאָיִן 1 SAM. 9, 4; JOB 3, 9; PROV. 14, 6. Hence לָאַיִן Is. 40, 23 *to nothing*, comp. לְאַל *εἰς μηδέν* JOB 24, 25, כְּאַיִן *as nothing, as a nothing* Is. 40, 17; 41, 11 12; PS. 39, 6; HAG. 2, 3; *there wanted nothing* i. e. *almost* PS. 73, 2; מֵאַיִן כָּמֹהוּ JER. 30, 7 *none*, properly *nothing, is as it;* מֵאַיִן *of nothing* Is. 41, 24. Allied in sense are אֶפֶס, אֶפֵס. — 2. אֵין as a negative in the construct state: a) appearing before the noun and subordinate to it (see אִי, בְּלִתִּי, בְּלִי), corresponding to the German *ohne*, *un-*, or the English *in-*, e. g. אֵין מִסְפָּר GEN. 41, 49 *without number;* אֵין כֶּסֶף EX. 21, 11 *without money.* By such association there is formed poetically a kind of new adjective, e. g. אֵין אוֹנִים PS. 88, 5 *strengthless*, אֵין חֵקֶר PROV. 25, 3 *unsearchable*, אֵין חוֹמָה 25, 28 *wallless*, אֵין מַחְסוֹר 28, 27 *rich* (comp. בְּלִי, בְּלֹא, אַל, לֹא). In other cases בְּאֵין *without* stands for the same, e. g. בְּאֵין חוֹמָה *without a wall* Ez. 38, 11. b) before the infinitive, which is taken as a noun, e. g. אֵין הָבִין *without understanding* Ps. 32, 9. c) expressing the negation of existence generally, הֶבֶל, אֶפֶס, יֵשׁ being similar words, and so subordinating itself to the subject: thus before nouns, e. g. אֵין מֶלֶךְ JUDGES 17, 6 *there is not a king;* before participles, e. g. אֵין עֹשֵׂה PS. 14, 1 *there is not a doer* i. e. none does. With participles it also expresses a negative present, e. g. אֵינֶנּוּ שֹׁמֵעַ *he is not hearing* i. e. he hears not JER. 7, 16, or an immediate future 37, 14; seldom does it appear in union with the imperfect 38, 5. But the אֵין that subordinates itself in this manner may also take a more independent place in the sentence, e. g. אָדָם אֵין צַדִּיק ECCLES. 7, 20 for אֵ' אָ' צַ'; אֵין הַמֶּלֶךְ יוֹכֵל JER. 38, 5 for הַ' אֵ' י'. d) אֵין joins itself to the infinitive with לְ, e. g. אֵין עָמְדָה לְהִתְיַצֵּב *it is not to stand before thee* i. e. one cannot withstand thee 2 CHR. 20, 6; EZR. 9, 15; ESTH. 8, 8; also in narrating the past 2 CHR. 5, 11; 35, 15; very seldom with the omission of לְ, e. g. אֵין עֲרֹךְ *it is not to compare* PS. 40, 6 for לַעֲרֹךְ. e) as a negative subordinate to the words כֹּל *every*, *all*, דָּבָר *thing*, *somewhat*, מְאוּמָה *something*, it reverses the idea like לֹא, e. g. אֵין דָּבָר EX. 5, 11; JER. 38, 5, אֵין מְאוּמָה 1 KINGS 18, 43 *not anything*, i. e. nothing, אֵין כֹּל *none*, NUM. 11, 6; 2 SAM. 12, 3; PROV. 13, 7; ECCLES. 1, 9. See לֹא. f) in connexion with another negative מִבְּלִי preceding, in order to strengthen the signification, which must be represented by *because there is not* EX. 14, 11; 2 KINGS 1, 3. g) To this head belongs especially the construct אֵין in connexion with a verbal suffix, where the subject and predicate are combined with the verb *to be* superadded in idea, and thus something complete in itself is expressed, as also יֵשׁ, הֶבֶל, אֵי, עוֹד, אֶת, אֵת, כָּמוֹ, עִם, אֶל &c. are employed, e. g. אֵינֶנִּי *I am not* EX. 5, 10; אֵינֶנּוּ *he is not* i. e. is no more, GEN. 5, 24. For the suffix ־ם the form ־מוֹ or ־ימוֹ also appears PS. 59, 14; 73, 5.

We have still to notice particularly אֶיִן and אַיִן in connexion with בְּ, כְּ, לְ, מִן: בְּאֶיִן equivalent to בִּלְתִּי *without* Prov. 5, 23, or *when there was not yet* 8, 24, synonymous with כְּתֵרֶם; כְּאַיִן *as nothing*, *almost*, cognate in sense to כִּמְעַט; לְאַיִן equivalent to לְבִלְתִּי *to which not* Is. 40, 29, *so that not* Ezr. 9, 14; מֵאַיִן *so that not* Is. 5, 9; *no one* Jer. 10, 6; and so מֵאַיִן is used.

The derivation of this word from a stem אוּן is sufficiently refuted by a reference to the primitive words אִי, אַי (comp. אַיִן, Aethiop. *î*-) and נָא (comp. the Mediterranean *an* and *na* as ideas of negation) in their expression of negation. Arab. لَيْسَ, Targ. לַיִת, Syr. ܠܶܝܶܫ is in Hebrew יֵשׁ לֹא, which is often used for our אַיִן.

אַיִן (pronominal stem, compounded of אַי and *-n*) equival. to אֵין *not*, hence אַיִן יֵשׁ *it is not*, interrog. 1 Sam. 21, 9 *and is it not?* comp. Ps. 135, 17 אַיִן־יֵשׁ. The LXX and Vulg. explain it as if it had arisen from אִם, *if*, *whether*, which in Ar. is إِنْ, in Syr. ܐ and to which the Hebr. הֵן corresponds in part.

אִיעֶזֶר (from אֲבִיעֶזֶר) *n. p. m.* Numb. 26, 30; hence the *patronym.* אִיעֶזְרִי there also.

אַיִת see אוּת.

אֵיפָה (seldom אֵפָה, *constr.* אֵיפַת; after the form אֵירָד, אֵיבָה) *f.* 1. a measure of grain Numb. 5, 15; Is. 5, 10, according to *Josephus* (Ant. 15, 9, 2) an Attic *μέδιμνος*, 48 *χοίνικες* (about $1^1/_9$ bushel English) or as much as a בַּת for liquids, 3 סְאִים, 10 עֹמֶר, or $^1/_{10}$ חֹמֶר or כֹּר. The LXX have either retained the term in *οἰφεί*, *οἰφί*, *οἶφι*, *ὑφεί*, *ὑφί*, because the name was widely known, or rendered it by *τρία μέτρα* (a *μέτρον* they put for a סְאָה). It is possible that the word should be regarded as originally Egyptian, since it is also found in Coptic; but the Hebrew certainly thought of a Semitic derivation, comp. אוּת. — 2. Figuratively *measure* generally, Ez. 45, 10; Mich. 6, 10.

אֵיפֹה (a pronominal stem compounded of אֵי and פֹּה) *adv. interrog.* 1. of place, *where here? where there?* or merely a strengthened *where? ubinam?* Gen. 37, 16; Ruth 2, 19; 1 Sam. 19, 22. — 2. *how? of what kind?* Judges 8, 18; Vulg. *quales fuerunt viri?* and so the Syr. and Arabic. It appears that אֵיפֹה in this sense was put for אֵיכֹה (2 Kings 6, 13 K'tib), as vice versa אֵיכָה Song of Sol. 1, 7 stands for אֵיפֹה. — 3. *of what form?* Is. 49, 21. — 4. *when? at what time?* Job 4, 7. — In all significations this אֵיפֹה is interrogative, and the meaning *how?* still exists in كَيْفَ *keifa*. See פֹּה.

אֵיפוֹא (a pronominal stem compounded of the demonstrative אֵי or אֵ, and פוֹא = פֹּוֹ, פֹּה) *adv. demonstr. so then* Judges 9, 38; Prov. 6, 3, used in questions or lively discourse to give them emphasis.

אִישׁ I. (lengthened from אֶשׁ by omitting the reduplication of שׁ, hence the feminine is אִשָּׁה; with *suffixes* אִישִׁי, אִישְׁךָ, אִישׁוֹ, אִישָׁהּ; and from the extended groundform three times the *plural* אִישִׁים, as also the diminutive אִישׁוֹן. The usual plural, however, runs as אֲנָשִׁים, *constr.* אַנְשֵׁי, with *suff.* אַנְשַׁי, אַנְשֶׁיךָ &c., probably at first אַנְשֵׁינוּ, אֲנוֹשִׁים, as also the Samaritan reads in the text Gen. 18, 16; 19, 10 16, and therefore from the singular-theme אֲנוֹשׁ) *m.* prop. strong, from אָשַׁשׁ (אָשַׁשׁ), like גֶּבֶר from גָּבַר, then generally 1. *a man*, a) with relation to strength, courage and valour as qualities belonging to a man 1 Sam. 4, 9; 26, 15; 1 Kings 2, 2, comp. *vir*, *ἀνήρ*; b) with reference to age and so antithetic to זָקֵן 1 Sam. 2, 33; c) as a husband, opposed to a wife Gen. 2, 24: 3, 6; Lev. 20, 10; Numb. 5, 12; Ruth 1, 11; d) with reference to sex, therefore *male*, *masculine*, applied to men Lev. 15, 18; 18, 6; Ez. 22, 11, or to beasts Gen. 7, 2, for which זָכָר also stands 6, 19; also used of children of the male sex 4, 1; 1 Sam. 1, 11. In this sense it is combined with אִשָּׁה to denote both sexes

Ex. 21, 29; 35, 29; 36, 6; Numb. 5, 6; 6, 2; Deut. 17, 2; Judges 9, 49; 21, 21; Esth. 4, 11. Children are frequently named in addition by themselves. In all these ramifications the sex of the man is the fundamental idea, to which was added that of strength as the special characteristic of the male. — 2. *man*, without regard to the sex-relation, so far as the human being is presented in the man according to oriental ideas: a) in contrast with God man is set forth nearly equivalent to *mortal* Job 9, 32; 12, 10, consequently oppos. to יי Lev. 27, 16; Num. 30, 3; Josh. 10, 14; 1 Sam. 13, 14, אֵל Numb. 23, 19; in particular אֲנָשִׁים is opposed to אֱלֹהִים Gen. 32, 29; 1 Sam. 2, 26; Is. 7, 13, and therefore לֹא־ אִישׁ 31, 8 means not human i. e. *god-like*, cognate in sense to לֹא־אָדָם. In other places the usual term to express this idea is אֱנוֹשׁ Job 5, 17; 9, 2; 25, 4; Ps. 9, 20. b) in opposition to the beast Gen. 49, 6; Ex. 11, 7. c) collect. *men.* אֶרֶץ לֹא־אִישׁ *a land without men* Job 38, 26, so too לֹא־אָדָם. שֵׁבֶט אֲנָשִׁים 2 Sam. 7, 14 *human rod* i. e. with which one chastises men, comp. Hos. 11, 4. d) In the sense of *person* generally, without respect to sex, strength, age, and without regard to any antithesis, אִישׁ or אֲנָשִׁים stands before other nouns or before adjectives, forming as it were the indefinite article, e. g. before צַדִּיק, נָכְרִי, טָהוֹר, מְקֹשָׁשׁ, צָרִיעַ, מְצֹרָע, גִּבּוֹר, סָרִיס, כֹּהֵן, or in the plural אֲנָשִׁים חֲשָׁאִים Num. 32, 14, where אִישׁ and אַל entirely disappear in translation; particularly does this occur with gentile names, e. g. אִ עִבְרִי Gen. 39, 14; אִ יְהוּדִי Esth. 2, 5; אֲ מִדְיָנִים Gen. 37, 28; אֲ מִצְרִים Jer. 26, 22; אֲ יְהוּדִים 43, 9, but always to make the nouns prominent, and give them a certain emphasis. Before proper names הָאִישׁ must stand for prominence-sake Numb. 12, 13; Judges 17, 5; 1 Kings 11, 28; Esth. 9, 4; Dan. 9, 21, because it cannot be subordinated in this case; on the contrary אִישׁ before names of peoples, lands and cities is subordinate, e. g. אִישׁ יִשְׂרָאֵל Nu. 25, 8 *an Israelite*, prop. a man of Israel, *plur.* אַנְשֵׁי יִשְׂרָאֵל 1 Sam. 7, 11; אַנְשֵׁי גִלְעָד Judges 12, 5. In this relation the singular is interchanged with the plural or the sing. is used as a plural collectively and so construed, Judges 8, 22; 20, 33. From this signification arises another: *inhabitant, citizen, warrior, subject*, when אִישׁ or אַנְשֵׁי stands before proper names of persons or places, applied to masters, generals, princes &c., as may be seen from the examples already given and from 1 Sam. 23, 3; 24, 5; 1 Kings 10, 8; Prov. 25, 1. Rarely does אִישׁ appear in subordination to another noun in order to denote relationship, succession &c., principally before אֱלֹהִים as a periphrasis for *minister or servant of God, prophet* 1 Sam. 2, 27; Deut. 33, 1; 2 Chr. 8, 14, sometimes even for *angel* Judges 13, 6. — 3. From the second signification comes the sense *own, possessor* &c., as בַּעַל or בֵּן, when it subordinates itself in the construct state to that neuter or abstract noun which it possesses or with whose attribute it is invested, e. g. אִישׁ־אָוֶן Prov. 6, 12 *man of vanity* i. e. one who possesses אָוֶן. In this manner the language applies it very frequently to supply by means of such a circumlocution the want of definite adjective forms that prevails in Hebrew, e. g. אִישׁ דְּבָרִים, אִישׁ שִׂרְכָה, דְּמִים, לֵבָב, דַּעַת, אֱמֶת, תֹּאַר; אִישׁ לָשׁוֹן, חַיִל &c., and this sort of periphrasis is even more common than with בַּעַל or בֵּן. But the אִ cannot always be thought of as the possessor; according to the nature of the following nouns it must also be taken as expressive of origin or derivation, or as having to do with the object of the following noun, e. g. אַנְשֵׁי הָעִיר Gen. 24, 13 *the inhabitants of the city* i. e. those belonging to the city; אַנְשֵׁי הַמָּקוֹם 26, 7 *the inhabitants of the place;* אִישׁ שָׂדֶה 25, 27 *a man abiding in the field;* אַנְשֵׁי אֳנִיּוֹת 1 Kings 9, 27 *shippers* i. e. men having to do with ships; אִישׁ חַיִל 1 Sam. 31, 12 *a warrior* i. e. one belonging to the army, which is also used occasionally in a collective sense for אַנְשֵׁי חַיִל. In

like manner אִישׁ stands alone, where it is put after רֶכֶב Is. 21, 9, for אִישׁ חַיִל *warrior*, and instead of it also אָדָם 22, 6. So too בַּעַל and בֶּן are used. — 4. The word gradually came to lay aside its nature as a noun, just as אָדָם, אָח, רֵעַ and others are applied. In this sense אִישׁ signifies a) *any one* Gen. 13, 16; Ex. 16, 19; Song of Sol. 8, 7; especially repeated אִישׁ אִישׁ Lev. 15, 2; Num. 5, 12, comp. אָדָם; אֵין אִישׁ Gen. 39, 11 *no one*. b) distributively, *each*, particularly אִישׁ אִישׁ Numb. 1, 4, for which also אִישׁ אֶחָד אִישׁ אֶחָד 13, 2, Josh. 4, 4 stands. אִישׁ after כֹּל specialises particularly that which is the subject of discourse, e. g. לָאִישׁ Gen. 45, 22 *to each one*, where לְכֻלָּם precedes, לְאִישׁ Zech. 10, 1 where לָהֶם goes before; but לְ is omitted when it already stands in the preceding connexion Gen. 41, 12; Numb. 26, 54; 1 Sam. 30, 22. c) *every man, every one*, e. g. אִישׁ מִמֶּנּוּ Gen. 23, 6 *every one of us;* אִישׁ חַרְבּוֹ *every one his sword* 34, 25; 40, 5; 41, 11; 42, 25 &c.; אִישׁ אִישׁוֹ 1 Kings 20, 20 *every one the other*. In place of it we have also כָּל־אִישׁ Ex. 35, 21; אִישׁ אִישׁ 36, 4; אִישׁ וְאִישׁ Ps. 87, 5; אִישׁ וְאִישׁ Esth. 1, 8, as we say *each and every one*. d) an antithetic or additional member to רֵעַ, אָח, עָמִית or also to אִישׁ, in order to express a comparison: *the one ... the other, alter ... alter* Gen. 9, 5; 11, 3 7; 13, 11; 26, 31; 31, 49; 37, 19; Lev. 19, 11; 25, 17; Is. 3, 5. On the very various ways of putting אִישׁ as an antithetic or additional member to אָח or רֵעַ see under these two words themselves. In this sense we should understand Gen. 15, 10 *and he laid his every piece* (אִישׁ־בִּתְרוֹ) *opposite to its other;* the suffix in בִּתְרוֹ is antithetic to that in רֵעֵהוּ, and אִישׁ with בְּ forms one idea. e) It is seldom the impersonal *one* 1 Sam. 9, 9; perhaps also Gen. 13, 16. — The following expression should be specially noticed: לֶחֶם אֲנָשִׁים Ez. 24, 17 22, where the Targ. and Vulg. take אֲנָשִׁים in the sense of אֲבֵלִים, but interpreters partly punctuate אֲנָשִׁים, comp. לֶחֶם אוֹנִים Hos. 9, 4, supposing it to follow the analogy of יֵין עֲנוּשִׁים Am. 2, 8, and partly punctuate it אֲנֻשִׁים in the sense of עֲצֵבִים Ps. 127, 2. More correctly *Rashi* and others understand אֲנָשִׁים in the sense of (*other*) *people*, therefore *bread of other people*, because the mourning meal was always prepared by other persons. Hence the Targ. and Vulg. have translated correctly as far as the sense is concerned.

The form of the noun אִישׁ, as already mentioned, is extended from אֶשׁ, which original form is confirmed by the feminine אִשָּׁה, אֻשָּׁה, and the denominative הִתְאַשֵּׁשׁ (which see); accordingly the stem can be nothing but אֶשׁ (אָשַׁשׁ). See אָשַׁשׁ. From the original אֶשׁ has come in compound proper names a) the abbreviated אֱשׁ־ (comp. אֵת־ from אֵת), as it is found in the name אֱשְׁבַּעַל and in the noun אֱשְׁכּוֹל; b) אַשׁ־ (in אַשְׁבֵּעַ, אַשְׁחוּר); such abbreviations often occurring in proper names. So the Phenician אֶשׁ (Ath. 2, 2; Plaut. 1, 6 10 12 16; 2, 46 56), which was pronounced *ys* (*us*), *is*, *es*, comp. in the same language אֵל which was pronounced *el*, *il*, *yl* (*ul*), and אֵת (the accusative-sign), pronounced *ys*, *yth;* אֵת שֶׁ־ a man who, therefore also אִשָּׁה (Kit. 4, 1) woman. From the extended form אִישׁ, which appears likewise in compound proper names (אִישׁ־חַיִל, אִישְׁהוּד, אִישׁ־בֹּשֶׁת, אִישָׁוֹן), is formed. See אִישָׁוֹן, אֱשְׁבַּעַל, אִישׁ (אֱשׁ־, אַשׁ־) in proper names, and אָשַׁשׁ. See also אֱנוֹשׁ and אֱנוּשׁ. Hence the denominative

Hitp. הִתְאַשֵּׁשׁ (from אֶשׁ = אִישׁ) *to conduct oneself as a man*, wisely, Is. 46, 8, as the Targ. has also a denominative אֶתְאַשָּׁשׁ or אִתְאַשָּׁשׁ, but here it renders אִתַּקַּף.

אִישׁ II. (not used; from אוּשׁ = אִית III. belonging to Aram. אִית) *m.* 1. equival. to יֶשׁ *being, existence, essence;* hence the proper name אִישַׁי synonymous with יִשַׁי (which see), comp. אִית and the proper name אִיתַי (see אִית) that comes from it. — 2. But the orthography אֶשׁ is only

used, perhaps to distinguish it from אִישׁ *a man*, 2 Sam. 14, 19; Mic. 6, 10, where, however, many mss. read אִישׁ against the Masora.

אִישׁ־בֹשֶׁת (*hero-Baal*) *n. p.* of a son of Saul 2 Sam. ch. 2-4, for which in 1 Chr. 8, 33 and 9, 39 the name אֶשְׁבַּעַל stands. The original name בַּעַל was afterwards paraphrased by בֹּשֶׁת Jer. 11, 13; Hos. 9, 10 (comp. also מִפִּיבֹשֶׁת, יְרֻבֶּשֶׁת); אִישׁ or ־אֶשׁ, אֶשׁ was an epithet of God, like אֲחִי, אֲבִי.

אִישְׁהוּד (*hero*, i. e. God, *possesses renown*) *n. p. m.* 1 Chr. 7, 18. See the proper names אֲבִיהוּד, אֲחִיהוּד, עַמִּיהוּד, הוֹדַוְיָהוּ, הוֹד.

אִישׁוֹן (denomin. and diminut. from אִישׁ with the termination *-ôn*, comp. צְרוֹר) *m.* 1. *little man*, *manikin*, *little image of the eye*, *pupil*, that which man guards and protects as the noblest thing, usually only with עַיִן following, Deut. 32, 10, Prov. 7, 2 or בַּת־עַיִן Ps. 17, 8, comp. the same figure in Arab. انسان العين, Koptic ⲁⲗⲗⲟϩ ⲛⲟⲩϩⲁⲗ (pupil, but not *little daughter*, which ⲁⲗⲟϩ means), Gr. *κόρη*, *κοράσιον*, *κοράσιδιον*, Lat. pupa, pupula, pupilla &c. &c., as the ancients long ago remarked. — 2. figuratively: *middle*, so far as the pupil is thought of as the middle of the eye, hence אִ׳ לַיְלָה Prov. 7, 9 *midst of the night* i. e. the deepest night; אִ׳ חֹשֶׁךְ 20, 20 *midst of the darkness*, i. e. deepest darkness, where the K'ri, however, reads אֲשׁוֹן (which see). In addition to this explanation of the word already given by *Jos. Kimchi*, *Rashi* brought forward another, according to which it signifies *the black*, *dark* (הַשָּׁחוֹר): thus אִ׳ עַיִן would be *the black of the eye* i. e. the pupil, אִ׳ לַיְלָה *the darkness of the night* (parallel אֲפֵלָה), and אִ׳ חֹשֶׁךְ *the darkest* i. e. thickest *darkness*; comp. Coptic ⲕⲁⲕⲉ, ⲕⲁⲕⲓ darkness, and ⲕⲁⲕⲉ ⲉⲛϩⲁⲗⲉ the dark of the eye, pupil. The stem would then be אָשַׁן (which see) out of which the noun אִישׁוֹן sprung, after the form קִיטֹר, כִּידוֹר, and אֲשׁוּן after the form גְּמוּל.

אִישׁ־חַיִל (*hero*, i. e. God, *is power*) proper name of a grandfather of the general (1 Kings 1, 35) and Davidic hero Benaiah, who belonged to קַבְצְאֵל (Josh. 15, 21; Neh. 11, 25) 1 Chr. 11, 22, for which name perhaps אִישׁ חַי׳ stood abridged in the source of the history of 2 Sam. 23, 20, leading to the orthography אִישׁ חַי, already corrected by the K'ri into אִישׁ־חַיִל. Comp. the proper names בֶּן־חַיִל, אֲבִיחַיִל (2 Chr. 17, 7).

אִישַׁי (assumed to be Aramaean pronunciation for יִשַׁי) *n. p. m.* 1 Chr. 2, 13. See אִישׁ II., יִשַׁי and אִית.

אִית (not used) *m.* 1. Hebr. *being*, *existence*, *essence*, from אוּת III.; hence the proper names אִיתַי and (אִית in) אִיתִיאֵל. The stem אָת (אוּת) is equival. to יָשׁ (יוּשׁ) belonging to יֵשׁ, and to אָשׁ belonging to אִישׁ II., comp. Sanskrit *as*, Pers. هستن, Latin *esse;* but since יֵשׁ is in Arab. ايس, Syr. ܐܝܬ, a concave stem (שׁ) must be assumed as its original. The proper name אִישַׁי (which see) is probably from אִישׁ = אִית and therefore it is to be explained as the proper name אִיתַי, consequently as synonymous with יִשַׁי, especially as the Chronist is fond of interchanging names have a like signification. In that case one would be obliged to assume for the sake of אִישַׁי a stem אוּשׁ = יוּשׁ (אוּת III.). — 2. (*absol.* not used, *def.* Talm. אִיתָא, but usually in Biblical Aramaeism אִיתַי, an adjective form developed out of אִית) *Aram. m. being*, *existence*, consequently synonymous with Hebrew יֵשׁ and like it weakening into a particle, but in connexion with a suffix shewing traces of a plural like so many other particles in Hebrew (comp. אַחַר, תַּחַת, בֵּין, בְּעַד) and Aramaean (comp. בָּתַר). Including the verb *to be*, as is the case with other particles of the same kind, it expresses it as יֵשׁ *there is*, properly *there is a being*, in which way אִית is used in the Targ.; with the negative, לַיְת, לֵית, Syr. ܠܝܬ, from לֹא אִית *there is not*, Arab.

لَيْسَ. This vocable sounds in Samar. אִית, אַת, יַת, whence one sees the connexion with אוֹת and אֵת as an accusative-sign (see אוֹת) which in fact is of the same origin.

אִיתַי 1. (*being*, *living*, comp. אִישַׁי) *Hebr. n. p. m.* 1 Chr. 11, 31, for which in 2 Sam. 23, 29 stands אִתַּי, which is synonymous with אִיתַי. See אִיתִיאֵל. — 2. (an adjective form developed out of אִית, which therefore stands absolutely like אִית in the Targ.; with *suffixes* אִיתָנָא, אִיתֵיכוֹן, אִיתֵיךְ, אִיתוֹהִי) *Aram. m. there is*, properly, as אִית, יֵשׁ, אִישׁ, אִישַׁי, יִשַׁי, *there is a being*, *an existing one*, but in use entirely like יֵשׁ as a particle, e. g. אִיתַי אֱלָהּ Dan. 2, 28 *there is a God* i. e. a God is existing; 3, 17 29; אִיתַי גְּבַר 5, 11 *there is a man;* with a negation לָא־אִיתַי *there is not* 2, 10 11; 3, 25 29; without a noun, *there is none*, 4, 32. In all these cases the Targum has אִית. But the adjective element of the termination in אִיתַי is entirely forgotten, and the same stands both before the plural and the feminine noun 2, 30; 3, 12. אִיתַי לְ *some one has* Ezr. 4, 16. Connected with participles, e. g. פָּלְחִין 3, 18, כָּהֵל 2, 26, עֲתִידִין 3, 15, it is a circumlocution for the narrative present. The Hebrew יֵשׁ must be compared generally.

אִיתוֹן (from אוּת II; the rare formation was perhaps occasioned by חִיצוֹן) *m. entrance* Ez. 40, 15 K'ri, but here adjectively, antithesis פְּנִימִי; the Targ. has merely by conjecture מְצִיעָאָה, and the LXX by putting ἔξωθεν only thought upon the opposite of פְּנִימִי. The K'tib has יְאִתוֹן after the form יְשִׁימוֹן (from שָׁם = שָׁם), which is also a derivative of אוּת II.

אִיתִיאֵל (*existence of El*, from אִית and אֵל with the connecting vowel) *n. p.* of a Benjamite Neh. 11, 7, and since this proper name existed, לְאִיתִיאֵל Prov. 30, 1 is to be translated *for Ithi'el*, i. e. as a name in the way given. But the LXX and Syr. Hexapl. already symbolised אִ׳, understanding by it *the faithful* (אִית אֵל possession of God); *Jefet* (Comment. on Prov. in ms.) found a whole doctrine relating to God in the verse, and since the time of *Cocceius* (in his dictionary) interpreters have turned it into לָאִיתִי אֵל, which, however, is inadmissible.

אֵיתָם *n. p.* see אֵתָם.

אֵיתָם Ps. 19, 14 see תָּמַם.

אִיתָמָר (abridged from אֲבִיתָ׳) *n. p. m.* Ex. 6, 23; 28, 1. See תָּמָר.

אֵיתָן (from אַיְתָן after the form אַכְזָב, *ai* being contracted into *ê*; Job 33, 19 אֵתָן; with *suff.* אֵיתָנוֹ; *plur.* אֵיתָנִים and אֵתָ־) *m.* properly *an adjective*, 1. *continuing*, *constant*, *perennial*, *abiding*, with reference to time, hence Job 33, 19 *and the restlessness* (רִיב) *of his members is constant*, where אֵתָן is adj. belonging to רִיב; *old*, e. g. גּוֹי אֵיתָן Jer. 5, 15 *an old people* i. e. who have continued for a long time, parallel גּוֹי מֵעוֹלָם. In the Phenician mythology אֵיתָן (pronounce *Itan*, *Iton*) was called the highest deity, and the Baʿal of primitive times was named בַּעַל אֵיתָן, Bel-Itan, *Βελιτάν* (Strabo 16, 1), which is interpreted "the old Beel" (Ctes. var. hist. 13, 3; *Movers*, Phoen. I. 254 &c.). From that very ancient period, in which אֵיתָן *the old* still existed as an epithet of the highest being, proceeds the name of the month יֶרַח הָאֵתָנִים 1 Kings 8, 2 for תִּשְׁרִי, inasmuch as the months were called after the names of gods among all the Semites and ancient peoples, as also זִו and בּוּל (which see) refer thereto; and probably the proper name אֵיתָן should also be explained in accordance with that fact. Then the *plur.* would stand as in the case of אֱלֹהִים &c. — 2. Applied to rivers and streams: *perennial*, *inexhaustible*, hence נַחַל אֵ׳ Deut. 21, 4, Am. 5, 24 *unexhausted brook*, opposite to אַכְזָב; *subst.* נַהֲרוֹת אֵיתָן Ps. 74, 15 streams of inexhaustibleness, i. e. *everflowing streams* (which do not dry up in summer); לְאֵיתָנוֹ Ex. 14, 27 *to its flowing*. — 3. Applied to power and strength: *firmness*, *solidity*, spoken of the

rocky abode of the ʿAmalekites Numb. 21, 21, parallel סֶלַע; נְוֵה אֵ׳ Jer. 49, 19 *habitation of strength*, which is called חַגְוֵי סֶלַע 49, 16; *adv.* בְּאֵיתָן Gen. 49, 24 *in strength* i. e. firm; *pl.* אֵתָנִים Mic. 6, 2 *rock mountains*, described more particularly by מוֹסְדֵי אֶרֶץ and parallel with הָרִים; metaphorically: *mighty*, *chief* Job 12, 19, comp. אַבִּיר. — 4. Figuratively: *harsh*, *rough*, *hard*, properly violent Prov. 13, 15, opposite to חֵן. — 5. (*God as very ancient*) proper name of a wise man and poet, but also of other persons 1 Kings 5, 11; Ps. 89, 1. See אֶזְרָחִי.

The word אֵ׳ is developed out of the stem יָתַן (which see). The same is in Arab. واتن from وَتَنَ, Phenic. אֵתָן.

אַךְ (pronominal stem) *adv.* and *conj.* 1. properly like כִּי (אַךְ was originally abbreviated from אֲכִי) *conj. relat.* ὅτι, *quod*, *that*, therefore before dependent clauses, e. g. Gen. 44, 28 *and I suppose that* (אַךְ) *he is torn in pieces;* Judges 3, 24; 20, 39; Zeph. 3, 7 *I thought that* (אַךְ) *thou wouldst not fear.* Hence like כִּי it is left untranslated before direct language, or is also like כִּי taken as an assurance, *certainly*, *yea*, *assuredly*, *certe*, Gen. 26, 9; 29, 14; Ex. 31, 13; 1 Kings 22, 32; 1 Sam. 16, 6; 25, 21. — 2. Equivalent to כִּי as a sign of the apodosis: *so*, *then*, particularly in admonitions, e. g. Ex. 12, 15 *so* (אַךְ) *shall ye put away the leaven on the first day;* 1 Chr. 22, 12. — 3. Most frequently it is an expression of opposition: *but*, *however*, *yet*, as כִּי again has the same sense. So e. g. Is. 63, 8 *and he said: they are yet* (אַךְ) *my people.* אַךְ לֹא *but not* Gen. 20, 12. אַךְ אֶת־זֶה *but this* Lev. 11, 4 and so Num. 26, 55; Deut. 18, 20; 1 Sam. 29, 9. The idea of limitation is attached to this sense: *only*, *tantum*, *nonnisi*, *tantummodo*, and that too with the utmost enlargement of the idea, e. g. before the *perfect*, in order to give it the sense of the plusquamperfect Gen. 27, 30; Judges 7, 19; before nouns where it may be translated *only*, *only just*, *scarcely*, *quite*, according to the context, Deut. 28, 29; Is. 16, 7; 19, 11; Ps. 39, 12; 62, 10; 73, 1; 139, 11; before adverbs 1 Sam. 25, 1; Ps. 73, 13; before the perfect and imperfect: *however*, Jon. 2, 5; Ps. 49, 16. The signification *only*, rare in כִּי, appears most conspicuously in the present word. In this sense of *only*, *nothing else than*, אַךְ also stands at the beginning of a sentence without limiting any thing in relation to what precedes, e. g. Is. 34, 14 15, for which רַק is the usual word 28, 19; Ps. 32, 6. — 4. More rarely as an explanation of what goes before and consequently a supplement to it, just like כִּי, in the sense of *for*, e. g. 2 Kings 24, 3; Ps. 39, 12; 68, 22. — 5. By virtue of the meaning *certainly*, *yea*, אַךְ is used in admonitions and therefore before the imperative: *yea certainly*, 1 Sam. 18, 17; Jer. 28, 7. — 6. אַךְ is sometimes variously in its signification modified by particles following, whether they belong to it or not. So e. g. אַךְ אַל *only that not*, *tantum ne*, 1 Sam. 12, 20; אַךְ אֶל־ *however to*, *in*, Numb. 18, 3; Lev. 21, 23; *but in* Is. 14, 15; אַךְ אִם *but if now* Josh. 22, 19; אַךְ אֲשֶׁר *only that which* Ex. 12, 16; אַךְ בְּזֹאת *only on this condition* Gen. 34, 15; אַךְ הִנֵּה *yea really!* Gen. 26, 9; אַךְ זֶה *that this* Jer. 10, 19; אַךְ כַּאֲשֶׁר *however as* Deut. 12, 22; אַךְ עַתָּה *yet now* Job 16, 17; אַךְ שָׁם *yea there!* Is. 34, 14 15; אַךְ אֵלֶּה *surely of such sort are* Job 18, 21; אַךְ כִּי *only that* 1 Sam. 8, 9; Targ. בְּרַם אֲרֵי. More rarely do particles go before, e. g. כִּי אַךְ *for surely* 2 Kings 5, 7; רַק אַךְ *solely*, a strong *only* (Kimchi) Numb. 12, 2; לֹא אַךְ־הוּא *not he surely* Job 23, 6. — Some have considered אָח Ez. 18, 10 and 21, 20 as a different orthography of אַךְ; but the opinion is not well founded.

אָכַד (not used) *tr. to bind*, *fold up together*, hence *to strengthen*, Ar. أَكَدَ to fortify, to twist; cognate to אָ־גַד, עָ־קַד. Hence the proper name אַכַּד.

אַכַּד (*fortress*, *castle*) proper name of a city in the land of שִׁנְעָר, beside בָּבֶל, אֶרֶךְ and כַּלְנֵה mentioned as the original residence of Nimrod Gen. 10, 10,

and therefore one of the oldest cities in hither Asia. The LXX read אַרְכַּד *Ἀρχάδ*, and *Bochart* compares the river *Ἀργάδης* at Sittakene, conjecturing that the whole country was called אַרְכַּד at an earlier period; but from the context Sittakene lies too far eastward. *Le Clerc* has compared *Σακάδα*, a city below Ninus, where the Lycus flows into the Tigris (Ptol. 6, 1). The Talmud understands by it (Joma 10 a) a city בַּשְׁכַּר. But the Targ. and Ber. Rab. (37 §. 5) have interpreted it more probably by נְצִיבִין Nisib in Mesopotamia, which was also the sense understood by the Syriac, reading, as it does, אֶכַּר.

אַכְדִּיב see אַכְזִיב.

אַכְזָב (after the form אַחְלָב from כְּזָב) *adj. m.* properly deceiving, lying, hence: *drying up* JER. 15, 18, oppos. to אֵיתָן, with the omission of נַחַל *a failing brook*, with an allusion at the same time to the city אַכְזִיב (which see). — The form is usual in adjective-formations, comp. Ar. أَكْذَبُ deceitful.

אַכְזִיב (*winter-brook;* with *a local* אַכְזִיבָה) 1. *n. p.* of a seaport in the territory of Asher, prop. in Galilee on the border of the territory of Asher JOSH. 19, 29; JUDGES 1, 31, according to Joseph. and Jerome nine miles from עַכּוֹ. Josephus (Bell. Jud. 1, 13, 4) calls it *Ἐκδίππων*, Ptol. (5, 15) *Ἔκδιππα*, Pliny *Ecdippa* (5, 15, 17) from Aram. אַכְדִּיב; Talm. כְּזִיב, Ar. زِيب, Jerome *Dippa*, now *Dsib*, *el-Zib*, near Râs el-Nakûrah. — 2. *n. p.* of a city of the tribe Judah JOSH. 15, 44; MIC. 1, 14; but it is not ascertained whether it be identical with כְּזִיב GEN. 38, 5 or כְּזִבָא 1 CHR. 4, 22.

אַכְזָר (after the form אַכְזָב) *adj. m.* properly nearly equivalent to פָּרִיץ, from גָּזַר = כָּזַר, Ar. كَسَرَ, to break in pieces, to damage, hence 1. *bold*, *daring*, JOB 41, 2 לֹא אַ׳ *none bold.* — 2. in a bad sense: *cruel* JOB 30, 21; LAMENT. 4, 3. — 3. *destructive*, applied to poison DEUT. 32, 33, where the Samar. however reads אֶזְרֵי.

אַכְזָרִי (formed from אַכְזָר) *adj. m.* *hard*, *terrible*, *cruel*, PROV. 5, 9; 11, 17; JER. 6, 23; מַלְאָךְ אַ׳ *a messenger who brings terrible tidings* PROV. 17, 11; applied to punishment JER. 30, 14; to the day of judgment Is. 13, 9. Collect. *tyrants* PROV. 12, 10; JER. 50, 42.

אַכְזְרִיּוּת (formed from אַכְזָרִי) *f. fierceness*, *cruelty*, PROV. 27, 4. The abstract termination *ûth* is usually made from adjectives, comp. גְּרִתוּת, עֲלִיצוּת from גֶּרֶת, עָלֵץ.

אֲכִילָה (an infinitive noun from אָכַל) *f. eating*, concrete: *a meal* 1 KINGS 19, 8.

אָכִישׁ (Philistian) *n. p.* of a Philistine king in Gath in the time of David and Solomon, 1 SAM. 21, 11. If the Philistine dialect was Semitic, אָכִישׁ should be derived from עָכַשׁ = אָכַשׁ (which see) to roll together (spoken of the serpent), Ar. عكس, and עָכַס (which see). In that case as an extended form for אָכֵשׁ it has, like the proper names נָחָשׁ, נַחְשׁוֹן, some such sense as *serpent-charmer*, *serpent-master*, comp. *Σαρπήδων*. LXX: *Ἀχχοῦς*, *Ἀχείς*, which has led *Hitzig* (Urgesch. p. 80 f.) to think of the Mediterranean *Ἀγχίσης*.

אָכַל (*inf. constr.* אֲכָל־, אֲכָל, with *prefixes* כַּאֲכָל, לֶאֱ־, with *suffixes* אֲכָלוֹ, אֲכָלָהּ, אֲכָלָם; also אֲכָלָה, usually with לְ: לֶאֱכָלָה, but once as an infinitive noun 1 SAM. 1, 9 as אֲכִילָה 1 KINGS 19, 8; *imp.* אֱכֹל־, אֱכָל; *fut.* יֹאכַל, יֹאכְלָה and אֹכְלָה, in pause אֹכַל, yet וְיֹכְלוּ EZEK. 42, 5 is not for וְיֹאכְלוּ) *trans.* prop. to annihilate, to rub away, hence 1. *to eat*, applied to men, with the accusative of the food (לֶחֶם, פַּת, עֵשֶׂב, בָּשָׂר, עֲנָבִים and many others) Ex. 34, 28; PROV. 23, 8; GEN. 3, 18; DEUT. 12, 15; 23, 25; rarely with לְ as an accusative, in later writings LAMENT. 4, 5. On the other hand it is used with בְּן *to eat of something* GEN. 3, 11; Ex. 34, 15; LEV. 7, 21; 25, 22; DEUT. 26, 14; Is. 59, 5; JOB 31, 17; RUTH 2, 14; with בְּ *to eat of something along with* Ex. 12, 43-45; LEV. 22, 11; JUDGES 13, 16; figuratively, *to devour somewhat* 2 SAM. 18, 8. — 2. To animals, with the like

extension and construction Gen. 37, 20 33; 40, 19; Ex. 10, 5; Is. 65, 25; Hos. 2, 14; Jo. 1, 4; 2, 25; Hab. 1, 8; Ps. 106, 20; Job 13, 28; hence הָאֹכֵל Judges 14, 14, like الأكل, could stand for an epithet of the lion. — 3. To lifeless things, in the signification *to consume, destroy, remove, sweep off*, according to the thing it is applied to. So e. g. of *fire* and *flame* (אֵשׁ, לֶהָבָה) Num. 21, 28; 26, 10; Is. 10, 17; Ez. 15, 4; Ps. 78, 63; Job 15, 34; 22, 20; *heat* Gen. 31, 40; *the sword* 2 Sam. 18, 8; Jer. 2, 30; *idolatry* (בֹּשֶׁת) 3, 24; *ardent zeal* (קִנְאָה) Ps. 69, 10; *hunger* Is. 9, 19; *wrath* Ex. 15, 7; *the land* Lev. 26, 38; Num. 13, 32; Ez. 7, 15; *deadly sickness* Job 18, 13; to which other languages also present analogies. — 4. The signification *to eat* is metaphorically applied e. g. *to eat of love* i. e. to use it, to woo; generally *to enjoy* e. g. spoken of the enjoyment of mental intuition Ex. 24, 11; Prov. 30, 20; with בְּ Job 21, 25; *to taste* Deut. 4, 28; *to consume*, hence the phrases *to devour the people, the poor*, i. e. to plunder, to rob them, Ps. 14, 4; Hab. 3, 14; Prov. 30, 14, fully אָ׳ שְׁאֵר עַם *to eat the flesh of the people* Mic. 3, 3; *to eat up the judge* i. e. to slay him Hos. 7, 7; *to grind*, a people Deut. 7, 16; Jer. 10, 25; *to consume the days* i. e. to spend them Eccles. 5, 16; *to devour words* i. e. to receive them greedily Jer. 15, 16, hence *to eat a roll* Ez. 2, 8; 3, 1 (comp. Apoc. 10, 9 10) i. e. to take it into oneself; *to eat the field* i. e. to partake of the fruits of it, Gen. 3, 17; Is. 1, 7; *to eat bread* i. e. to partake of a meal Gen. 31, 54; with a negative: *to fast* 1 Sam. 28, 20; *to eat at one's table* i. e. to be nourished by one Ps. 41, 10; *to eat before God*, spoken of the sacrificial feasts Deut. 12, 7; *to eat ashes like bread* i. e. to live in sorrow Ps. 102, 10, hence generally *to live, continue alive* Am. 7, 12; Eccles. 5, 16, for which reason אָ׳ עָפָר applied to the serpent Gen. 3, 14 should not be understood of eating earth but of abiding, living in the dust; *to eat his own flesh* i. e. to pine away Eccles. 4, 5 &c. On יוּכְלוּ Ez. 42, 5 see יָכַל. With respect to תְּאָכְלֵהוּ Job 20, 26, תְּאָכְ־ arose out of תָּאֹכְ־ = תָּאֹכְ־, and consequently belongs to Kal, whither the sense already points. Derivatives אֹכֶל (Phen. אֲכֹלָא), אָכְלָה, אֲכִילָה, מַאֲכָל, מַאֲכֹלֶת, מַכֹּלֶת, מַכּוֹת (2 Chr. 2, 9).

Nif. נֶאֱכַל (*fut.* יֵאָכֵל) *pass.* of Kal Gen. 6, 21; Ex. 13, 3; Lev. 17, 13 or *to be allowed to be eaten;* figuratively as in Kal, (applied to fire) *to be consumed*, Ex. 22, 5; Zeph. 1, 18.

Pi. אִכֵּל belonging to תְּאָכְלֵהוּ see Kal at the end.

Pu. אֻכַּל *to be consumed*, e. g. by fire Ex. 3, 2; Nah. 1, 10; by the sword Is. 1, 20. Hence perhaps the proper name אֻכָּל and אֻכָּל.

Hif. הֶאֱכִיל (1 *perf.* הֶאֱכַלְתִּי, הַאֲכַלְתִּי; *fut.* יַאֲכִיל) *causative: to make eat up, to give to eat*, in the manifold figurative expressions of Kal, always with a double accusative Prov. 25, 21; Deut. 8, 16; Ez. 16, 19; *to cause to enjoy* Is. 58, 14; only once with מִן of the food, Ps. 81, 17. Inasmuch as the trace of a construction with אֶל is not found, and הִטָּה אֹכֶל אֶל־ cannot be said, אוֹכִיל Hos. 11, 4 can neither be an imperfect for אַאֲכִיל, nor a noun equivalent to אֹכֶל; rather does it seem to be a North-Palestinian and Aramaean form for אָכִיל from כּוּל (which see). See also אַט. The infinitive הָכִיל Ez. 21, 33 should likewise be referred to כּוּל. Derivative מַאֲכֶלֶת.

The stem אָ־כַל, Ar. أَكَلَ, Sam. אֲכַל, Syr. ܐܟܠ is connected in its organic root with the root in שָׁ־כַל I. to which many significations refer.

אֲכַל (3 *perf. f.* אָכְלָה for אָכְלַת; 3 *pl.* אֲכַלוּ; *fut.* יֵאכֻל) *Aramaean*, the same, Dan. 4, 30; 7, 7 19 23. For an alleged different meaning of the verb אֲכַל in אֲ׳ קְרַץ 3, 8; 6, 25, namely *to call, proclaim, spread*, see קְרַץ.

אֹכֶל (with *suff.* אָכְלוֹ) *m.* 1. *food*, especially fruits, grain Gen. 41, 35; Ps. 78, 30; properly nourishment, support, Ar. أَكْل; comp. Phenician אֲכֹלָא (place

of grain) *n. p.* of a Byzakian city. Figuratively: food of fire, of animals, therefore also *booty* Job 9, 26. — 2. as an infinitive noun: *eating*, so לְפִי אָכְלוֹ Ex. 12, 4; כְּפִי אָ׳ 16, 21 *every one according to his eating.*

אֻכָל, also אֻכָּל, *n. p.* of a sage to whom the gnomic poet *'Agûr* dedicated his מַשָּׂא Prov. 30, 1. As a proper name (and as such the Masora, Targum and old interpreters have taken it) אֻכָּל might be taken as equivalent to מְאֻ׳ in the sense of *one that has pined away, sorrowful;* but the LXX and Syr. considered it the 1st imperfect from כָּלָה or כָּל, and the moderns have followed the assumption. See אִיתִיאֵל.

אָכְלָה (after the form עָצְמָה, and so the feminine of אֹכֶל) *f. the eating* 1 Sam. 1, 9, or also as אֹכֶל: *food* Gen. 1, 29, *fodder* Jer. 12, 9. With לְ, however, it is generally to be counted a verb.

אָכֵן (from כֵּן with *â* demonstr. out of *a*, as in אָז out of אַ־זַי) *adv.* 1. like a strengthened כֵּן: *therefore*, in a resumptive apodosis Ex. 2, 14; Is. 40, 7, comp. ܗܟܢ; or *as*, comparing = *just as*, like הָכֵי in the Targ. Jer. 3, 20; consequently almost equivalent to כְּמוֹ. — 2. assuring, like כֵּן: *surely*, Gen. 28, 16; 1 Sam. 15, 32; 1 Kings 11, 2; Jer. 3, 23; 4, 10; Is. 53, 4. — 3. limiting what precedes: *but*, *only*, *however*, *tantum*, Zeph. 3, 7; Ps. 31, 23; 82, 7; Is. 49, 4, for which אַךְ stands more frequently, abridged from אֲכִי. — The Targ. renders it by בְּקוּשְׁטָא, דִּלְמָא, בְּרַם, and the LXX appear to have taken it at various times as אִם כֵּן. See too כֵּן. It is not to be traced back to a verbal stem.

אָכַף (rare) *tr. to push*, *to strike*, hence *to drive on*, *spur on*, with עַל on account of its original signification Prov. 16, 26: *for his mouth* (which desires to eat) *pushes upon him* (עָלָיו) i. e. urges him on (to labour); so the LXX ἐκβίαζεται, Vulg. *compulit.* In Syr. ܐܟܦ also appears with ܠܘܬ to drive on to work, Ethpeal to urge on oneself, to be industrious. — *Kimchi* has compared אָ־כַף with כַּף *to bend*, i. e. to bend together, to curve; but this sense does not well suit. Others understand it to be a new formation from כַּף *hand* in the sense of *to handle*, as the derivative אֶכֶף Job 33, 7 is taken by the LXX; but our assumption best corresponds to the usage of the dialects. The Ar. أَكَفَ is a denomin. from إِكَاف saddle.

אֶכֶף (with *suff.* אַכְפִּי) *m. stroke*, only in Job 33, 7: *and my stroke will not fall heavy upon him.* The Syr. translates it: *and my saddle* (Talm. אוּכָּף) i. e. burden, Targ. טוּנָא burden; but these senses also proceed from the fundamental idea already given. The LXX render ἡ χείρ μου, reading וְכַפִּי.

אָכַר (not used) *tr. to plough*, properly *to dig*, Ar. أَكَرَ to dig, أَكْر a pit; but the organic root is אָ־כַר, which is found also in כָּר, כָּר־ה, קָר II., נָ־קַר.

אָכָר (this is the reading of the Syriac, Targ., Jerome and others for אַכַּד) the proper name of a place Gen. 10, 10, viz. Nisibis, ܢܨܝܒܝܢ. According to the stem אָכַר it should signify *field.*

אֶכֶר see אִכָּר.

אִכָּר (formed from אֶכֶר equivalent to אָכָר, as מִלָּח from מֶלַח; *pl.* אִכָּרִים, with *suff.* אִכָּרֵיכֶם) *m.* he who is occupied with the field, *a husbandman* Jer. 14, 4; 31, 24; אִ׳ וְצִמְדּוֹ 51, 23 *the husbandman and his team.* The same word is in the Targ. אִכָּר, Syr. ܐܟܪܐ and hence a derivative verb (Wiseman hor. p. 86, 2), Ar. أَكَّار; but in *ager*, ἀγρός, German *acker*, *ag* is the root (comp. ἀκή, *occa*, Germ. *egge*).

אָכַשׁ (not used) *intr.* equivalent to עָכַשׁ (which see) *to roll up in the form of a serpent*, comp. עָכַס. Hence the proper name אָכִישׁ.

אַכְשָׁף (from כָּשַׁף) *n. p.* of a Phenician city Josh. 11, 1; 12, 20, which belonged subsequently to the tribe of Asher 19, 25. According to the Syriac,

and perhaps the Phenician language also it means *a dedicated place*, i. e. one where a sacred station was.

אַל I. (pronominal stem) *pron. dem.* a gentle reference to a thing and emphasizing of it, weaker than זֶה. Hence arises its modification into the article in Arabic, and exceptionally in Hebrew in some remains still, as אַלְמֻגִּים 1 Kings 10, 11 12, also written אַלְגּוּמִּים 2 Chr. 2, 7, and אַלְמוֹדָד Gen. 10, 26, which was evidently adopted through the medium of the Arabic. Yet it also exists in the shorter form אֶל in אֶלְגָּבִישׁ Ez. 13, 11; perhaps also in the proper names אֶלְקֹשׁ, אֶלְתֶּקֶא, אֶלְתּוֹלָד; but always attaching itself firmly to the noun or proper name like the common הַל, and therefore adduced with it in the alphabetical series. Arabic words are adopted with the article in the Syriac and in modern languages. Yet this application must not be extended too far in Hebrew. Thus e. g. אַל in אַלְקוּם Prov. 30, 31 as in אַל־מָוֶת 12, 28 is the negative particle, and אֶל־ in proper names is merely the shorter form of אֵל God. See אֵל, אֵלֶּה, אֲלוּ (Aram.) and אִלּוּ.

אַל II. (pronom. stem) a negative word which is connected by root with לֹא, לָא, לֵי, לֵי and must not be derived from a verb-stem. It is applied in Hebrew in the following ways: 1. as a *conjunction* in the sense of *μή, ne*, to express in the feeling of the speaker an unwillingness or not-wishing; hence it is always connected with the *voluntative of the imperfect* to denote dissuasion &c. Thus e. g. dissuasively Gen. 22, 12; Ex. 16, 29; 1 Sam. 26, 20; Jer. 17, 21; wishing Gen. 43, 23; 1 Sam. 17, 32; 2 Kings 18, 31; Jer. 7, 4; asking 1 Sam. 26, 20; Ps. 51, 13; Dan. 9, 19; assuring and predicting as certain i. e. manifesting the subjective feeling of the speaker originally in a wish Gen. 49, 4. It always stands with the *imperfect* and with it too if possible in its shortest form; on the contrary לֹא which is exactly equivalent to *non*, *οὐκ*, chiefly precedes the *perfect*, and if the *imperfect*, it denotes a distinct command: e. g. אַל תִּרְצַח *kill not!* is a wish, but לֹא תִרְצַח Ex. 20, 13 *thou shalt not kill!* is a categorical command, though אַל often borders upon the latter Zech. 8, 17; Prov. 3, 1 3. It is specially to be noticed that in later writings עַל stands for אַל Ez. 9, 5, just as אֶל stands for עַל 10, 1; 12, 12 19. — 2. More rarely does it stand thus in mere declarative positions Psalm 34, 6; 41, 3; 2 Chr. 14, 10, where it expresses a subjective interest like *οὐ μή*. In both cases it immediately precedes the imperfect, and rarely do any words intervene, Jer. 15, 15; Ps. 6, 2; still seldomer does it interchange with בַּל (from בְּלִי) Ps. 141, 4. — 3. אַל often stands adverbially without a verb, when it forms a clause with the exclamation belonging to it, e. g. אַל בְּנֹתַי *yet not my daughters!* Ruth 1, 13; אַל־אָחִי 2 Sam. 13, 12. In particular it is joined to נָא to express a deprecating sentence briefly, Gen. 19, 18 *yet not!* though still *the imperfect* frequently follows Gen. 13, 8; 18, 3 30 32; Num. 10, 31. Farther it stands before nouns in exclamations expressing imprecation, e. g. אַל־מָטָר, אַל־טַל 2 Sam. 1, 21. To this head belongs אַל־אֹדוֹת 2 Sam. 13, 16 *no occasions!* i. e. cause not! which the LXX have paraphrased by אַל־אָחִי כִּי גְדוֹלָה הָרָעָה in order to evade this use of אַל. It also forms a sentence by itself as a request 2 Kings 3, 13 *not so! oh not so!* — 4. like *μή* interrogative and negative with the *perfect*, e. g. אַל פְּשַׁטְתֶּם *do ye make no incursion?* 1 Sam. 27, 10 (the Targ., Syr., Ar. have understood *whither?* the LXX and Vulg. seem to have read אֶל־מִי; but the textual reading may be retained). More rarely in the sense of הֲלֹא Psalm 121, 3, or presupposing a condition and denial, as אִם לֹא, *if not* 2 Kings 6, 27. — 5. In rare cases quite substantively like לֹא, בְּלִי, אַנִּן, e. g. שָׂם לְאַל (LXX *εἰς οὐδέν*, Targ. כִּדְלָא) *to make as nothing* Job 24, 25, comp. נָתַן לְאַיִן. Here belongs its application for the purpose of denying the idea contained in nouns, e. g. אַל־מָוֶת Prov. 12, 28 *immortality;* אַל and the noun joined

together in one word: אַלְקוּם *irresistible*, Prov. 30, 31: *a king of whom there is no withstanding* i. e. who marches along as a conquering hero. Hence

אָלַל (not used) *to be nothing*, nihili esse. This stem is commonly adopted for the derivatives אֱלִיל and אֱלוּל. See the words in question.

אַל (pronominal stem) *Aram.* the same as אַל II. in Hebr. in a variety of senses, Dan. 2, 24; 4, 16; 5, 10. In the Targums it appears but seldom.

אַל III. (in טָבְאַל) *God*, see טָבְאַל.

אַל IV. as a groundform for אֲלוּ. See אֲלוּ.

אֵל I. (pronominal stem; in the *sing.* only *constr.* אֶל־, but otherwise the mere *constr. pl.* אֱלֵי־, with *suff.* אֵלַי pause אֵלָי, אֵלֶיךָ, אֵלַיִךְ, אֵלָיו, אֵלֶיהָ, אֵלֵינוּ, אֲלֵיכֶם, אֲלֵיהֶם and אֲלֵהֶם, poetically אֵלֵימוֹ, אֲלֵיהֶן in use, as also the prepositions עַד, עַל, בֵּין, בְּעַד, יַחְדָּו, אַחֲרֵי, תַּחְתֵּי are seen partly in the traces of a *plur. before the suff.*, partly in the *constr. state*) prop. setting out with a demonstrative conception and therefore pointing to something, but exclusively in the forms now adduced *a prep. to*, *towards*, *ad* &c. expressing direction or mere tendency in a local view. The very frequent use of the word may be classified under the following leading significations: 1. denoting nothing but local motion or direction whether spoken of the body or the mind, answering the question whither? to what? It should therefore be translated *to*, *towards*, *ad*, *versus*, *πρός*. In this sense are construed with it a) verbs of local motion, e. g. נִקְוָה Gen. 1, 9; בָּא Ex. 3, 13; הֵבִיא Josh. 7, 23; הָלַךְ Deut. 14, 25; שָׁלַח Esth. 1, 22; אָסַף Gen. 6, 21; שׁוּב 16, 9; מִהַר 18, 6; סוּר 19, 2; יָצָא 19, 6; הוֹצִיא 19, 8; רוּץ 24, 29; נֶאֱסַף 25, 8; נָגַשׁ 27, 22; בָּרַח 27, 43; נֵהַל Exod. 15, 13; קָרַב Lev. 9, 7; הִקְרִיב Num. 15, 33; עָלָה Deut. 17, 8; הִשְׁלִיךְ 29, 27 and others answering the question whither? to what? b) verbs denoting the turning of the mind i. e. such as express direction to or towards, as those of viewing, seeing, obeying, of calling, longing, hoping, of leaning upon, trusting, in which case the dative with לְ stands elsewhere. E. g. שָׁעָה Gen. 4, 4; הִבִּיט Exod. 3, 6; רָאָה Is. 17, 7; הֵסֵב 38, 2; — שָׁמַר 2 Sam. 11, 16; שָׁמַע 1 Kings 12, 15; הִקְשִׁיב Neh. 9, 34; אָמַר Exod. 19, 9; דִּבֶּר Lev. 12, 2; הִגִּיד Exod. 19, 9; קָרָא Josh. 10, 24; צָעַק Ex. 14, 10; — צִוָּה Num. 36, 13; יָעַץ Jer. 49, 20; הִתְוַדַּע Gen. 45, 1; — כָּלָה עַיִן, צִפָּה Lament. 4, 17; גָּרַס Ps. 119, 20; קִוָּה Hos. 12, 7; בָּטַח Prov. 3, 5; נִשְׁעַן there also; לָמַד Jer. 10, 2 &c. c) Here belongs also the signification *towards*, expressing a remoter direction to another agency, in which case it is especially interchanged with עַל, e. g. Ez. 44, 7 *in the direction of your abominations;* אֶל־הַשְּׁמוּעָה 1 Kings 10, 7 *towards the fame;* הִתְחַבֵּר אֶל־ Dan. 11, 23 *to make a league with in addition;* אֶל־אֲחוֹתָהּ Lev. 18, 18 *in addition to her sister*, i. e. besides her; אֶל־כַּפַּיִם Lament. 3, 41 *to the hands* i. e. besides them. So too the signification *upon* in dividing and measuring Ezek. 45, 2, which may be properly rendered *towards*, *in addition to*. With this is connected d) the dative-use of אֶל with many verbs, so far as they properly express direction, e. g. after נָתַן Ex. 25, 16; מָכַר Jo. 4, 8; הִלֵּל Gen. 12, 15; נִמְשַׁל Is. 14, 10; נִגְלָה 1 Sam. 2, 27 &c., for which לְ usually stands. In this sense we should also take פַּחַד אֵלַי *is a terror to me* Job 31, 23 i. e. I am afraid. e) After many verbs אֶל has the signification *towards*, *erga*, as a ramification of the dative-conception, e. g. עָשָׂה 2 Sam. 3, 8; הָיָה 2 Chr. 16, 9; שָׂחַק Job 29, 24; אֵין־אֶל־ *it is not towards* Gen. 31, 5; נִכְמְרוּ רַחֲמִים אֶל־ 43, 30. f) Still farther it has the signification *against*, *contra*, *adversus*, *εἰς*, *πρός*, expressing a hostile direction, as after the verbs קוּם Gen. 4, 8; נֶהְפַּךְ Exod. 14, 5; קָבַץ Josh. 10, 6; עָלָה Judges 12, 3; כָּבְדָה יָד 1 Sam. 5, 6; אָסַף Zech. 14, 2; נָשָׂא Is. 2, 4 &c. In most cases this signification is to be elicited merely out of the context, since

the verbs are also construed with אֶל in other senses; they have also more frequently an accusative of the object after them. g) Expressive of movement and therefore prop. denoting *towards* אֶל is also used where it can be rendered *before*, *coram*, e. g. after הִסָּה (Hif.) Num. 13, 30 פָּצַה אֶת־פִּיהוּ Judges 11, 36; קָרָא 1 Sam. 26, 14; נָשָׂא פָּנִים 2 Sam. 2, 22; עָמַד 2 Kings 5, 25; דִּבֶּר Job 42, 7, though this motion be purely mental and is hardly perceivable at times. h) Denoting direction or motion into something, hence entering or pressing into, to be translated by *in*, Lat. in, *among*, Lat. inter, for example *in* Gen. 8, 9; Exod. 25, 21; Deut. 11, 29; 1 Kings 9, 24; Jon. 1, 5; *among* 1 Sam. 10, 22; Jer. 4, 3; Ezek. 2, 6. Figuratively הִתְעַצֵּב אֶל־לֵב *to be grieved into the heart* i. e. from the heart Gen. 6, 6; אֶל־חֵיק *into the bosom* Lament. 2, 12. This *in* often seems equivalent to *within*, e. g. אֶל־שְׁעָרֶיךָ Deut. 17, 5 *within thy gates*, properly between &c., or *through*, per, for example אֶל־קְרָבָתָהּ Numb. 25, 8 properly *into her pudenda*, right through; but where the direction must be rendered by *upon*, אֶל stands for עַל, so Ezek. 18, 6; 32, 6, as vice versa עַל for אֶל Is. 65, 7; 1 Sam. 20, 24 &c., which is sometimes corrected by the K'ri. Lastly i) expressing the limit of motion or direction, hence synonymous with עַד in the sense *even to*, *unto*, *usque ad*, thus אֶל־הַשָּׁמַיִם Jer. 51, 9 *even to the heavens*; אֶל־פִּידהוּ Job 40, 23 *even to his mouth*; 3, 22; Gen. 6, 16; also where it is tantamount to *towards*, *versus* Dan. 8, 9. — 2. From the various senses of motion which in their modifications are sometimes softened down almost to prepositions of place *at*, *with*, arose a) the meaning *at*, *by*, *near*, *apud*, *juxta*, *prope*, *eis*, e. g. אֶל־הַשֻּׁלְחָן 1 Kings 13, 20 *at the table*; אֶל־הַמַּיִם Jer. 41, 12 *at the water*; אֶל־יְיָ Ps. 109, 14 *with God*; אֶל־אֲדֹנָיו Prov. 30, 10 *to his lord*; אֶל־יוֹסֵף Gen. 41, 57 *to Joseph*; אֶל־כָּל־פָּנִים *to all faces* Ezek. 7, 18; comp. too Gen. 40, 14; 49, 29; Lev. 4, 7; 5, 9; Josh. 5, 3; 1 Sam. 17, 3; 1 Kings 8, 30 — always denoting rest in a place, mere rest. Hence came b) the meaning of אֶל as expressing the idea of regard to the noun, an abiding *with* or *at* something which is moved into the neighbourhood of the actor so that reference may be made to it. This אֶל may be rendered *as to*, *with respect to* 2 Sam. 18, 27; *on account of* 21, 1; *over* Hos. 12, 5; *about* 1 Sam. 1, 27; *of* Jer. 40, 16; *for*, אֶל־נָכוֹן *for certain* 1 Sam. 26, 4; *according to*, אֶל־פִּי *according to command* Josh. 15, 13; and so other modifications that have originally proceeded from the idea of reference to; hence many verbs which cannot be well thought of without a close reference are construed with אֶל, e. g. בָּכָה 2 Sam. 1, 24; שָׂחַק Job 29, 24; הִתְפַּלֵּל Judges 21, 6; 1 Sam. 1, 27; סָפַר Gen. 20, 2; דִּבֶּר Jer. 40, 16; אָמַר Ps. 69, 27; זָנָה Num. 25, 1; דָּרַשׁ Is. 8, 19 &c., where אֶל may be rendered by *over*, *with*, *about*, *of* and the like; but frequently too it interchanges with other prepositions. — 3. Besides the two principal meanings just mentioned אֶל is still to be noticed a) before a noun following a noun with מִן preceding, i. e. מִן ... אֶל, *from ... to*, *from ... even to*; it serves *α*) to give emphasis, e. g. מֵחַיִל אֶל־חַיִל Ps. 84, 8 *from strength to strength* i. e. with increasing strength; מֵרָעָה אֶל־רָעָה Jer. 9, 2 *with increasing wickedness*; *β*) for comprehension, e. g. מִזַּן אֶל־זַן Ps. 144, 13 *from kind to kind* i. e. of every kind; *γ*) to circumscribe locally, e. g. מִן־הַקָּצָה אֶל־הַקָּצָה Exod. 26, 28 *from one end to another*; מִפֶּה אֶל־פֶּה Ezr. 9, 11; *δ*) to circumscribe time, e. g. מֵעֵת אֶל־עֵת 1 Chr. 9, 25; מִיּוֹם אֶל־יוֹם Num. 30, 15; *ε*) to circumscribe persons, e. g. מִגּוֹי אֶל־גּוֹי Ps. 105, 13; but מִן is sometimes omitted in the first half-member, e. g. פָּנִים אֶל־פָּנִים Gen. 32, 31; פֶּה אֶל־פֶּה Num. 12, 8. — b) אֶל between two nouns of the same kind to express *the one to the other* (like רֵעַ ... אִישׁ, *unus ... alter*), e. g. זֶה אֶל־זֶה Exod. 14, 20; 36, 10; Is. 2, 4; Ps. 42, 8; Ezek. 21, 22. — c) אֶל in its signification *to*, *towards*, *upon* &c. as a particle of motion is some-

times omitted and the accusative put instead Hos. 7, 11; Nah. 2, 6; Prov. 5, 5; Judges 9, 44; 11, 29; Is. 34, 15, as also מְבוֹא stands for אֶל־מְבוֹא. — d) אֶל is often connected with other particles, viz. with prepositions, adverbs, conjunctions &c. as אֶל־אֲשֶׁר Ez. 6, 10; אֶל־חֲנָם Exod. 32, 34; אֶל־אַחֲרֵי 2 Kings 9, 18; אֶל־בֵּין Ezek. 31, 10; אֶל־בֵּינוֹת 10, 2 &c., whereby their significations are modified, a thing that is noticed under the particles themselves. — 4. Very seldom does אֶל appear in its original demonstrative sense as a *demonstr. adverb*, pointing to an object, repeated in the sentence אֶל־ ... וְאֶל־ *here ... there* Jer. 51, 3, before the imperf. — The absolute state אֵל of this אֶל, which does not appear, coincides entirely with אֵל II.; or אֶל is here shortened from the pronominal stem אַל, which is also the case with the article אַל.

As to the form of this preposition, אֶל which is always closely connected with the noun, is manifestly derived from an absolute form אֵל, which latter may yet be recognised in certain forms with suffixes (אֵלָי, אֵלָיו &c.). The plural use before the suffix in Hebrew is a well known peculiarity which holds good in the case of other prepositions, and the *constr. plur.* אֶלֵי Job 3, 22; 5, 26; 15, 22; 29, 19, like the Arab. إِلَى, shews that אֶל also is nothing but a *constr.* in the *singular*. In the Targ. אֶל is paraphrased just according to the context by עִם, קֳדָם, לְ, עַל, לְאַפֵּי, &c.

With regard to the derivation the pronom. stem *'él* (אֶל) may be supposed an abridgment of the compound *'e-la*, comp. Copt. ϵλa (Bashm.), hence ϵλa-ı to me, ϵλa-ϥ to him, ϵλa-c to her &c., and accordingly the organic form would be לְ, لَ, Coptic λa. The *e* (אֵ), Coptic ϵ, is also an old pronominal stem and as it (ϵ) in Coptic has still in itself the significations *in*, *ad*, *a*, *prae*, *circa*, *apud* (Peyr. Lex. ling. copt. p. 29 seq.), so it is found in אַ־דָּ, Copt. ϵhoλ, as *a* in אַ־דָּ (from אַ־כִי), אֵ־זֶ (from אַ־זֶי) is a pronominal stem. In any case the derivation from a verb as the root must be rejected.

אֵל II. (pronominal stem abridged from *'ela*, a demonstrative vocable compounded of *'e-la*, and connected with the demonstrative אַל as an article, and with הַל, just as the French *le* coheres with the Latin *ille*. A stronger form than *'ela*, namely אֵלֶּה *'élle*, is blunted out of an old plural termination, as the Aramaean אִלֵּין, Aethiop. *ellâ*, *ellô* still shew) *pron. demonstr. pl. these* 1 Chr. 20, 8; with the article הָאֵל, e. g. אֲנָשִׁים הָאֵל Gen. 19, 8 *these men;* הָעֲרִים הָאֵל 19, 25; Deut. 4, 42; 19, 11; הָאֲדָמָה הָאֵל Gen. 26, 3 4; הַגּוֹיִם הָאֵל Deut. 7, 22; הַתּוֹעֵבֹת הָאֵל Lev. 18, 27; but it occurs only in the Pentateuch and thence in Chronicles. The use of this pronominal stem as a plural of זֶה cannot be explained by the form, but by the fact that the personal idea in it had disappeared. See אֵלֶּה.

אֵל (pronominal stem) *Aram.* equivalent to the Hebrew אֵל II. Only in Ezr. 5, 15 K'ri, for which the K'tib has אִלּוּ synonymous with the Targumic אֵלֶּה or with the Hebrew אֵלֶּה, since Jerem. 10, 11 adopts אֵלֶּה as Aramaean.

אֵל III. (with the article הָאֵל, with a *suff.* only אֵלַי in the Psalms; *pl.* אֱלִים or אֱלֹם Exod. 15, 11; from אוּל or אָלָה to be strong, though it is a primitive word) *m.* 1. a very old Semitic name of the highest deity, which already appears in the pre-historic period: *God.* אֵל on account of its universality stands both for the God of the Hebrews, *Jehovah* Num. 12, 13; 23, 22, as well as for the gods of another nation, or idols Is. 44, 10 15; 45, 20; 46, 6; but for *Jehovah* usually stands הָאֵל Gen. 31, 13; Deut. 7, 9, or אֵל אֱלֹהִים Gen. 33, 20; 46, 3; Num. 16, 22, also יְיָ אֵל אֱלֹהִים Josh. 22, 22; Ps. 50, 1, or אֵל אֱלִים Dan. 11, 36, or אֵל is connected with certain adjectives as with עֶלְיוֹן, עוֹלָם, שַׁדַּי &c. or is otherwise paraphrased Deut. 32, 4; Ps. 89, 8. The

universality of the original meaning of אֵל, and the circumstance that it does not primitively express the true God κατ' ἐξοχήν as its cognates in sense אֱלֹהִים, יְהוָֹה, יָהּ do, inasmuch as it might also denote the gods of the Semites, caused the almost constant addition of an attribute in the genitive, to describe the true God, hence with עֶלְיוֹן Ps. 78, 35; שַׁדַּי Gen. 48, 3; רֳאִי 16, 13; עוֹלָם 21, 35; קַנָּא Ex. 20, 5; רַחוּם Deut. 4, 31; חַנּוּן Exod. 34, 6; אֱמוּנָה Deut. 32, 4; חַי Josh. 3, 10; דֵּעוֹת 1 Sam. 2, 3; כַּבִּיר Job 36, 5; שַׂגִּיא 36, 26; כָּבוֹד Ps. 29, 3; אֱמֶת 31, 6; גְּמֻלוֹת Jer. 51, 56 &c. By putting these together and uniting with them other expressions of 'El one might almost elicit a complete doctrine of God. The following should be especially remarked: a) the nationalising of the name, in addition to the above-mentioned emphasising or appending of the national names of God, by adding the word יִשְׂרָאֵל Gen. 33, 20, or the name of the people יְשֻׁרוּן Deut. 33, 26, or some national particular Gen. 31, 13. b) As אֵל once denotes even the god of the other Semites Is. 44, 10, there is added, for the sake of distinguishing him from 'El of Israel, אַחֵר Exod. 34, 14; or זָר Ps. 81, 10; or נֵכָר Deut. 32, 12. In this usage אֵל is sometimes interchanged with בַּעַל, e. g. אֵל בְּרִית Judges 9, 46, identical with בַּעַל בְּרִית 8, 33; 9, 4; as also in the Syrian name טָבְאַל Is. 7, 6 i. e. טָבְאֵל we may conjecture that אֵל should be taken for בֵּל. A rare periphrasis for the non-Hebrew 'El is לֹא־אֵל Deut. 32, 21 *Ungod.* c) אֵל is used as an adjective to nouns to denote the highest, most excellent, most distinguished, e. g. הַרְרֵי־אֵל Ps. 36, 7 *mountains of God* i. e. the highest mountains; אַרְזֵי־אֵל 80, 11 *cedars of God* i. e. the tallest cedars. Comp. the like use of יי Gen. 13, 10; Ps. 104, 16, יָהּ (which see) and אֱלֹהִים. d) The plural signifies only *Gods* Exod. 15, 11; Dan. 11, 36, and in this sense בְּנֵי אֵלִים Ps. 89, 7 *sons of Gods* i. e. angels, comp. בְּנֵי אֱלֹהִים. e) As a designation of the highest divine Being, as the name of Deity, אֵל is very often applied in the formation of proper names, partly as the last member (קְמוּאֵל, רְעוּאֵל, שְׁמוּאֵל, יְרוּאֵל, לְמוּאֵל, אוּאֵל, פְּנוּאֵל), partly as the first, where it either remains wholly unchanged (אֵלִיָּה) or is shortened into אֵל (אֶלְיָדָע, אֶלְחָנָן, אֶלְזָבָד, אֶלְדָּעָה, אֶלְדָּד, אֶלְנָתָן, אֶלְנַעַם, אֶלְיָקִים, אֶלְצָפָן, אֶלְפֶּלֶט, אֶלְקָנָה, אֶלְפַּעַל, אֶלְעָשָׂה, אֶלְעָזָר, אֶלְעָד), and in this abridged form is also appended as an epithet to the names of the deities, e. g. of תּוֹלַד, תְּקֵא, תְּקֹן. Usually, however, the אֵל shortened into אֵל is connected with the following member by means of the union-vowel ־ִי which is very common in proper names (אֱלִידָד, אֱלִיאָב &c.). But the abbreviations in אֶל־, אֱלִי־ prove nothing towards the derivation of the word, since the construct-forms in proper names have the frequent abridgments, e. g. חֲמוּ־, רְעוּ־, קְמוּ־, שְׁמוּ־, פְּנוּ־, מְתוּ־, יְמוּ־ from רֵעַ, חָם, יָם = יוֹם, מַת, פָּנֶה, שֵׁם, קָם, and do not follow the usual grammatical analogy. In this usage it is to be noticed, moreover, that it is sometimes interchanged with בַּעַל (אֶלְיָדָע 2 Sam. 5, 16 and בְּעֶלְיָדָע 1 Chr. 14, 7), אָב, הוּא, יְהוֹ־, אָח, ־יָה &c. whence its signification as a name of deity is manifest. — 2. *strength, might*, hence the phrases הָיָה לְאֵל יָד Prov. 3, 27, יֶשׁ־לְאֵל יָד Gen. 31, 29; Mic. 2, 1, אֵין לְאֵל יָד Deut. 18, 32; Neh. 5, 5 *the hand is, is not to might* (= mighty) i. e. to possess or not to possess power. See יָד. Concrete: *hero, mighty one*, but in this sense only the *constr.* אֵיל, *pl.* אֵילִים, *constr.* אֵילֵי, and therefore to be referred to אַיִל as it is always written with Yod; only in Ezek. 31, 11 אֵל גּוֹיִם; in 32, 21 אֵלֵי likewise stands for אֵילֵי, which many mss. still read. Hence the signification *hero* does not belong to אֵל, but only to אַיִל, constr. אֵיל, plur. אֵילִים, constr. אֵילֵי; and in Is. 9, 5 even by virtue of the orthography אֵל is to be translated *God.* — 3. For Ezek. 31, 14 where אֵלֵיהֶם *their oaks* is the reading, we should either put אֵילֵיהֶם, since אֵילִים always stands in this sense; or we should punctuate אֲלֵיהֶם

after the Arabic. As a name of the station אֵלִים many mss. write instead אֵילִים; but according to the sense, only אֵילִים, אֵילִם is right. — 4. *ram* Job 42, 8; but אֵלִים stands here for אֵילִים from אַיִל and therefore does not belong to the present word. — 5. As an expression in architecture *pilaster*, אַיִל, constr. אֵיל, is always used, and where the mss. have the constr. אֵל, it is there written for אֵיל, as the Aramaean אֵל for אֵיל, also אֵילָא. See אַיִל.

Though the use of the divine name אֵל is frequent only in Hebrew with אֱלוֹהַּ, אֱלֹהִים, yet numerous traces of it are also found in the dialects. The Syriac translator has the form ܐܶܠܳܐ in Is.14,13; Ps. 22,2; Matth. 27,46; Mark 15,33 for God; the Samar. often wavers between אֵל and אֱלָהּ; among the Zabians ܐܠ is a name of the sun, i. e. of the highest planetary God, as traces of a Moabite ʾEl-cultus under the name of אֶל־עָלֵא *highest ʾEl* are also found in the city called from this cultus or worship אֶלְעָלֵא (which see, and comp. Hebr. and Phenic. אֵל עֶלְיוֹן, Aram. אֱלָהּ עִלַּי). The Arabic dictionaries likewise enumerate as names of God إِيل, إِل, إِلّ. The Phenicians being nearest to the Hebrews, have אֵל both in their doctrine of God and their sanctuaries, e. g. *ʾΗλ* אֵל as Kronos *κατ' ἐξοχήν*, *ʾΙλ* in *Ἴλος* in Sanchoniathon, בֵּית־אֵל *house of God* as name of Betyls or pillars and stones dedicated to ʾEl; so also in their personal proper names, e. g. עֵינֵאל *Ἔνυλος*, חַנֵּאל Hanelus, פַּסְאֵל Fasilus, גַּגְאֵל Gagilus, מְצִיתֵאל *Μεσότυλος*, Mezetulus, Mustulus, מְדַדְאֵל Medadulus, עָזְאֵל Uzulus, קַשְׁתֵּאל Castulus &c., and עַבְדֵּאלִים *Ἀβδήλεμος* formed out of the plural אֵלִים; and in their names of places e. g. קַנְתֵּאל *Καντήλη*, *-λία*, גְּאוֹנֵאל Gunela, קַרְתֵּאל Cartilis &c. They also use it appellatively to denote other deities. — As to the derivation, it has been considered from the time of *Saʿadja*, who translates it by القادر *mighty*, as coming from אוּל I. *to be strong*, and so derived from a verb-conception; as indeed a considerable number of derivatives from אוּל, with the fundamental signification of *strength*, are found in the language. But even in this case אֵל, which may always have come from a verb-conception, should be accounted primitive; and from it are derived secondarily אֱלוּל, אֱלִיל, אֵלוֹן, אֵלָה, אֱלוֹהַּ, אָלָה and the numerous proper names where אֵל appears entire or abbreviated; then אַל (אָלַל I.) and אַלָּה, אַלּוֹן and again the proper names from this stem.

אֶל I. (pronom. stem) as a collateral form of pronoun demonstr. אַל see אַל I.

אֶל II. (pronom. stem) as *constr.* of אֵל I. see אֵל I. prepos. The attempt to derive this אֶל from a root אָלָה = وَلَى to incline to one, وَلِىَ to be helpful, is opposed to the peculiarity of pronominal stems.

אֶל III. as an abbreviation of אֵל *God* in proper names, e. g. אֶלְזָבָד, אֶלְעָלֵא and others. See אֵל III. and the proper names in question.

אֵלָא (= *n. p.* אֵלָה, *oak; strong as oak*, comp. German Eckhart=Eichhart) *n. p. m.* 1 Kings 4, 18.

אֶלְגָּבִישׁ *m. stiffened, ice*, then metaphorically *crystal*, compounded of גָּבִישׁ, which appears thus Job 28, 18, and אֶל = אַל the article, adopted through the medium of the Arabic Ez. 13, 11 13; 38, 22, which was all the easier because the word itself is Ar. (أَلْجِبْس congelatum). The Coptic ⲁⲗ *stone* has also been compared with the first member אֶל, but it is more natural to take it as the article. See גָּבִישׁ and מַגְבִּישׁ.

אַלְגּוּמִּים see אַלְמֻגִּים.

אֶלְדָּד (*ʾEl is a friend*) *n. p. m.* Num. 11, 26 27. Comp. *n. p.* אֱלִידָד of similar signification. On דָּד comp. the proper names דּוֹדוֹ, דּוֹדַי, דּוֹדָוָהוּ &c.

אֶלְדָּעָה 1. *n. p.* of a Midianitish-Arabic tribe Gen. 25, 4; 1 Chr. 1, 33. Here אֶל appears to be the article. —

2. *n. p.* of an Ephraimite 1 Chr. 7, 20 according to some mss., for which the textual reading is אֶלְעָדָה.

אָלָה see אֱלוֹהַּ.

אָלָה I. (from אֵל III.; or perhaps farther developed out of אָל) 1. (not used) *intr. to be strong, powerful, stout*, spoken of men, trees &c.; אָלָה Hos. 4, 2 stands perhaps by exception for infin. Hifil. Comp. אֵל (אוּל I.). Derivatives אֵלוֹן, אֵלָה (after the form הֵרוֹן) and the proper name אֵלָא. — 2. *tr. to strengthen, to swear, confirm by an oath* Judges 7, 2; Hos. 4, 2. Derivatives אָלָה, תְּאָלָה. — 3. (not used) *to curse*, which signification arose from the curses, common at the taking of oaths, directed against the violation of the oath, comp. Sanskrit *çap to swear* and *curse*. — 4. More in an external sense: *to be fat*, as the German *feist* is allied in sense to *fest;* hence אַלְיָה.

Hif. הֵאֱלָה (*inf.* with *suff.* לַהֲאֵלָתוֹ, *fut. apoc.* יֹאֶל from יַאֲלֶה = יְאַלֶּה) *causative:* to make firm, powerful, *to confirm, swear to*, or *to cause to swear, to confirm by an oath*, 1 Kings 8, 31; 2 Chr. 6, 22; 1 Sam. 14, 24 with the accusative. — From this in Hos. 4, 2 the infinit. Kal אָלָה is used for the infin. Hifil to make it like רָצֹחַ, גָּנֹב, נָאֹף in that place. Since therefore אָלָה properly expresses the idea of confirming, assuring, in Hos. 4, 2, where it is taken in a bad sense, it seems to have become so by nothing but its connexion with כָּחַשׁ there, and so אָלָה וְכַחֵשׁ means *to swear and lie* i. e. to swear falsely, to be perjured (comp. Barhebr. 405 ﻣﺤﻠ ﻭﻛﺬﺑ to swear and lie). Hence false oaths which are meant to be broken are also expressed by the noun אָלוֹת שָׁוְא Hos. 10, 4. See the noun אָלָה.

The idea of *swearing* is obviously connected with *heavy*, firm, weighty, Lat. *jurare* properly to make fast by contract, comp. Sanskrit *ju*, Gr. ὅρκος oath, and ὁρκάνη enclosure. In Hebrew the original conception would be *to make oneself fast, to make binding*, or by comparing the Ar. مَتَنَ (*to make fast* and *to swear*) *to fasten*, from אָלָה *to be fast, firm*, and the corresponding Ar. root would be ﻷﻝ, whence ﺇﻷﻝ swearing.

אָלָה II. (*imperat. f.* אֱלִי) only a collateral from of אָלַל, יָלַל *to lament* Jo. 1, 8; comp. Syr. ܐܠܐ, Ar. ﻷﻝ.

אָלָה (with *a impure* in first syllable as in מָגֵן; with *suff.* אָלָתִי, אָלָתוֹ; *pl.* אָלוֹת, אָלֹת) *f.* 1. *an oath* Gen. 24, 41 (allied in sense is שְׁבֻעָה 24, 8) אָלָתִי *the oath sworn to me;* קוֹל אָלָה Lev. 5, 1 *the loud oath;* נָשָׂא אָלָה בְּ 1 Kings 8, 31 *to bring one to swear, to lay an oath upon one;* אָלוֹת שָׁוְא Hos. 10, 4 *false oaths;* מֵאָלָה וּמְכַחֵשׁ Ps. 59, 13 *from cursing and lying* i. e. perjury, comp. Hos. 4, 2; בָּא אִישׁ אָלָה 2 Chr. 6, 22 for בָּא אָלָה *the swearer comes forward*, and therefore בָּא, not בָּאָה. — 2. *a covenant* confirmed by *an oath, sworn to*, Gen. 26, 28, or rather the oath taken at the time of the covenant. Thus the word is used as a supplement to בְּרִית and is put along with it Deut. 29, 11 13; Ez. 16, 59; 17, 18; but אָלוֹת הַבְּרִית Deut. 29, 20 are *the curses*, which were uttered with *the covenant* and so belongs to signification 3. More rarely does it stand like בְּרִית along with שְׁבוּעָה, so בָּא בְּאָלָה Neh. 10, 30 *to enter into a covenant*, comp. בָּא בִּבְרִית Ez. 16, 8; causative הֵבִיא בָּאָלָה Ez. 17, 13, with the accusative of the person, the phrase being there distinguished from כָּרַת בְּרִית אֶת. — 3. *curse, imprecation*, connected with exclamations of swearing, as was wont in covenants to guard against perjury Job 31, 30; Prov. 29, 24; Zech. 5, 3; applied to the curse which devours the land because of the breaking of the covenant Is. 24, 6, or by means of which it mourns Jer. 23, 10. שְׁבֻעַת הָאָלָה Numb. 5, 21 *oath of the curse* i. e. the solemn formula of cursing; spoken of the imprecatory section Deut. 29, 13 18 19; 30, 7; of the punishment following the curse Dan. 9, 11; figuratively the sub-

ject of the curse Jer. 29, 18, as שְׁבֻעָה is also applied, Numb. 5, 21.

אַלָּה (from אָלַל III.) *f. oak, terebinth*, Josh 24, 26, Targ. אַלְּתָא, comp. אַלּוֹן. This אַלָּה appears to exist in the proper name אַלַּמֶּלֶךְ.

אֲלָה (not used) *f. goddess*, only in the proper names יוֹעֵאלָה, תַּרְאֲלָה, יִדְאֲלָה.

אֵלָה (from אָל i. e. אוּל, hence in the mss. אֵילָה also) *f.* 1. *oak*, called so from its strength, Gen. 35, 4; Judges 6, 11 19; 2 Sam. 18, 14; 1 Chr. 10, 12; but distinguished from אַלּוֹן Hos. 4, 13; Is. 6, 13, though belonging to the same genus. The old translators and interpreters hesitate between *terebinth* and *oak*, as they do also in the case of אַיִל, אַלָּה, אַלּוֹן; sometimes they render it with reference to the Aram. אִילָן by *tree, bush*, very seldom by *valley, plain, meadow*, whence we see that nothing accurate was known about it at a very early period. — 2. עֵמֶק הָאֵ׳ (*terebinth-slope*) the name of a place not far from עֲזֵקָה and שׂוֹכֹה 1 Sam. 17, 2 19; 21, 10. — 3. (*strength*) *n. p. m.* 1 Kings 16, 6; 2 Kings 15, 30, and also the name of an Edomite tribe Gen. 36, 41, by whom perhaps the Edomite seaport אֵלוֹת (see אֵילוֹת) or אֵילַת was built.

אֵלָה (rare) *m.* synonymous with אֵל III. *God*, enlarged at the end with an accentless *a*, as לַיְלָה; only in the proper names אֲשַׁרְאֵלָה, יְשַׁר־.

אֵלֶּה (pronominal stem) *demonstr. pronoun, these*, used as a plural to the singular זֶה, זֹה, זוֹ, זוּ, זֹאת, זֶה. Sometimes it begins the sentence, serving to comprehend and enumerate Gen. 2, 4; 6, 9, sometimes it resumes at the end Num. 35, 29, i. e. it refers either to the preceding or following. Yet it is commonly placed after the noun Lev. 18, 26; Num. 1, 17; 1 Kings 7, 9, in numbers always Gen. 9, 19; 22, 23; Ex. 21, 11; 2 Sam. 21, 22; Is. 47, 9; Zech. 4, 10, and the language deviates from this but rarely. אֵלֶּה ... אֵלֶּה *these ... those* Josh. 8, 22. More comprehensive is כָּל־אֵלֶּה Gen. 10, 29; 14, 3; 15, 10. Like זֶה it is connected with a great variety of prepositions, e. g. אֶת־אֵלֶּה Gen. 46, 25; עַל־אֵלֶּה Lament. 1, 16; 5, 17 &c. The less frequent and shorter form of it is אֵל II. (which see).

This pronominal stem is perhaps compounded of אֵל and לֶה, both originally personal demonstrative vocables, which have however lost the personal; and therefore in the fusion the word is used as a plural. The first member אֵל *'êl* still exists as an independent pronominal stem in the Targ. אִלֵּן, Talm. אֵלּוּ, Syr. ܐܶܠܶܝܢ &c., where the terminations ־ֵן, ־ֶܝܢ, ־וּ &c. are the remains of old plural endings; so in the Phenician אלֵם (Mass. 13, 16) like אִלֵּן for אֵלֶּה; and accordingly אֵל must here be assumed as the organic root of אֵלֶּה. With respect to the second member, either the לָ־ in הַלָּזֶה must be compared, or the reduplication of ל is taken as euphonic, and the ending ־ֶה shortened from ־ֵן, and therefore the remnant of an old plural termination. See אֵל II.

אֱלָהּ (with *prefix* לֶאֱלָהּ; *constr.* אֱלָהּ, *def.* אֱלָהָא; with *suff.* אֱלָהִי, אֱלָהֲהוֹן, אֱלָהָךְ, אֱלָהָנָא; along with *prefixes* בֵּאלָהֵהּ, לֵאלָהֲהוֹן; *pl.* אֱלָהִין, *constr.* ־הֵי, *def.* ־הַיָּא) *Aram. m.* like the Hebrew אֱלוֹהַּ *God*, not spoken specially of Jehovah, but of every God Dan. 3, 28; אֱלָהּ אָחֳרָן stands only in the sense of *another God* 3, 29. Jehovah was denoted by the appended terms אֱ׳ שְׁמַיָּא 2, 18 37 44; Ezr. 5, 11; אֱ׳ רַב Dan. 2, 45; אֱ׳ יִשְׂרָאֵל Ezr. 6, 14; 7, 15; אֱ׳ יְרוּשְׁלֶם 7, 19; אֱ׳ עִלַּי Dan. 3, 26 32; 5, 18; אֱ׳ חַי 6, 21 &c., and yet the def. אֱלָהָא is also used of Jehovah without any addition 2, 20. בֵּית אֱלָהָא 5, 3, Ezr. 4, 24 is *the temple*, and בַּר־אֱלָהִין Dan. 3, 25 means *an angel*, as in Hebrew בְּנֵי־אֱלֹהִים Gen. 6, 2. Here the singular is used more frequently than in Hebrew; yet the plur. also is not infrequent with a singular sense, applied both to Jehovah and other gods, Jer. 10, 11; Dan. 3, 12. See אֱלוֹהַּ.

אֱלֹהַּ see אֱלוֹהַּ.

אֱלֹהִים see אֱלוֹהַּ.

אֲלוּ (pronominal stem) *Aram. interject. behold! en, ecce*, Dan. 2, 31; 4, 7 10; 7, 8. It arose from the demonstrative אַל with an old termination, just as הַנָּה and the shorter הֵן (comp. Ar. إِنَّ) are likewise developed out of a demonstrative idea. The synonymous אָרוּ in the Targ. has come from another group; and the assumption of the old interpreters that אֲלוּ arose out of אָרוּ is unfounded.

אִלּוּ (pronominal stem) *conj. if, si*, in respect to time, as אִם usually is, joined to the *perfect*, Eccles. 6, 6; Esth. 7, 4. It is compounded of לוּ and אִם (which perhaps came through the medium of אִן, Ar. إِنْ, Syr. ܐܢ), and came late into use in Hebrew. In the Targ. and Mishna, however, it is more frequent, and is even compounded still more in אִלּוּלֵי; comp. Syr. ܐܠܘ if, ܠܐ if not.

אֱלוֹהַּ (also אֱלָהּ Dan. 11, 38; with *prefix* לְ: לֵאלָהַּ and לֵאלֹהּוֹ, as is frequent in the case of nouns whose initial sound is a vowelless א; only in poetry in the sing., in Job, Is., Hab., Psalms, or also in the later writings through the influence of Aramaean, as in Dan., Neh. and Chr.; but regularly in the *plur.* אֱלֹהִים, *constr.* אֱלֹהֵי, with *suff.* אֱלֹהֵינוּ &c.) *m. God*, synonymous with אֵל, of which it is obviously a farther development. In the application of the word, we must first separate the form of the singular from the plural. The former, construed with an adjective sing. or plur. is applied: a) to heathen *gods*, Dan. 11, 37 *and he has not regard for any god*, spoken of Antiochus Epiphanes, who robbed the temples (Polyb. 31, 4) and wished to destroy the usual worship (1 Macc. 1, 43; Diod. 34, 1); אֱלֹהֵי מָעֻזִּים 11, 38 *god of the fortresses*, spoken of *Melkart* at Tyre; אֱלוֹהַּ נֵכָר 11, 39 *strange* i. e. heathen *god*; זוּ כֹחוֹ לֵאלֹהּוֹ Hab. 1, 11 *this his power* (attributing) *to his god*. b) Applied to the most high and true God Deut. 32, 15; Ps. 50, 22; Hab. 3, 3 &c., for which also אֱ יַעֲקֹב stands Ps. 114, 7; and when the Psalmist says 18, 32: *who is* אֱלוֹהַּ *besides* יי, the *true God* only can be meant. לַאֲשֶׁר הֵבִיא אֱלוֹהַּ בְּיָדוֹ Job 12, 6 *to whom God brings it with his own hand*. — But the very ancient use of the pl. אֱלֹהִים for *God* is most frequent, because the ancients conceived of the Deity as an aggregate of many infinite forces (comp. קְדֹשִׁים, אֲלִנִּים Hos. 12, 1). In this view אֱ signifies 1. the true and most high God, *Jehovah*, and is used in the widest extent, even where a mere contrast to human nature is intended Zech. 12, 8; Ps. 8, 6; Ez. 28, 2. Like אֱלוֹהַּ it is sometimes construed with the singular Gen. 1, 3; 2 Kings 19, 4 16; Ps. 7, 10; 57, 3, sometimes with the plural Gen. 20, 13; 31, 53; Josh. 24, 19. At a later period, however, the construction with the plural was avoided as polytheistic: hence it is said 1 Chr. 17, 21 הָלַךְ הָאֱ for 2 Sam. 7, 23; זֶה אֱלֹהֶיךָ Neh. 9, 18 for אֵלֶּה אֱ Ex. 32, 4, and the Samaritan Pentateuch on this account Gen. 20, 13; 31, 53; 35, 7; Ex. 22, 8 changes the plural into the singular. — 2. *the national god*, the guardian deity of any people, Gen. 17, 7; Jon. 1, 5; Judges 1, 16, and therefore applied to the national God of Israel i. e. Jehovah, usually אֱלֹהֵי יִשְׂרָאֵל Ex. 5, 1; אֱ יַעֲקֹב Ps. 20, 2; אֱ אַבְרָהָם 47, 10; or along with יי 18, 29; Lev. 18 and 19. As an epithet of Jehovah Deut. 4, 35, 1 Kings 18, 21 אֱ oftener stands with the article, הָאֱלֹהִים Gen. 5, 22; 6, 9 11; 17, 18 &c., but also without the article Gen. 1, 1; and אֱ both in prose and poetry is interchanged with יְהוָה without any distinction. Thus e. g. עֶבֶד אֱ Dan. 9, 11; רוּחַ אֱ Gen. 1, 2; 41, 38; בֵּית אֱ in Chron. and Ezra; יִרְאַ אֱ Job 1, 1 8; מַלְאַךְ אֱ Gen. 32, 2, besides its connexion with יי. Yet though there is no historical distinction in the signification of both, one appears at least in their application, inasmuch as the one or the other was used at certain periods of the

living language and therefore by certain writers. The historical books (Josh., Judges, Samuel, Kings) have יי׳ in predominant usage; in Job יי׳ prevails in the prose parts, in the poetical אֵל and אֱלוֹהַּ; the Proverbs have יי׳, but Eccles., Daniel and Jonah almost exclusively אֱ׳; in the Psalms sometimes יי׳, sometimes אֱ׳ prevails, just according to age; and in Genesis a twofold recension has been assumed according to this double use. — 3. Like אֵל, accompanied by adjectives or attributes in the genitive, which belong to the highest and universal God, it denotes the most high and the universal *God of humanity*, e. g. with הַשָּׁמַיִם וְהָאָרֶץ Gen. 24, 3; מָרוֹם Mic. 6, 6; הַשָּׁמַיִם Neh. 1, 4; הַצְּבָאוֹת Am. 3, 13; הָרוּחוֹת לְכָל־בָּשָׂר Num. 16, 22; אָמֵן Is. 65, 16; קֶדֶם Deut. 33, 27; צֶדֶק Ps. 4, 2; יֵשַׁע 18, 47; חֶסֶד 59, 18; מָעֹז 43, 2; תְּהִלָּה 109, 1, where אֱ׳ stands in the construct state, and the latter seldom appear as a mere apposition 80, 5. It must be considered as a mere doctrinal thing, when the Targ., Sam., Saʿadia and sometimes also the LXX and Vulg. translate the name אֱלֹהִים, where a closer contact with humanity is expressed, as is done with יי׳ also, by *angel* &c. — 4. Like אֵל, אֱלֹהִים is applied to the gods of the Semites and other peoples either with the addition הַנֵּכָר Gen. 35, 2; כֶּסֶף Ex. 20, 23; מַסֵּכָה 34, 17; הַגּוֹיִם Deut. 29, 17; הָאָרֶץ 2 Kings 17, 27; הָעַמִּים Ps. 96, 5, or with the name of the people whose god is meant, e. g. הָאֱמֹרִי Josh. 24, 15; אֲרָם Judges 10, 6; מוֹאָב ibid.; צִדֹנִים 1 Kings 11, 5; עֶקְרוֹן 2 Kings 1, 2; חֲמָת 18, 34; or also אֱלֹהִים alone 17, 29, applied to Baʿal 1 Kings 18, 21, to a female deity 11, 5, to a made image Ex. 32, 1. From the Israelite point of view such a deity is called לֹא־אֱלֹהִים 2 Kings 19, 18. — 5. Like אֵל it is added to nouns to express what is highest &c. e. g. הַר הָאֱ׳ Ps. 68, 16 spoken of mount Bashan; פֶּלֶג אֱ׳ of rain 65, 10; חִתַּת אֱ׳ Gen. 35, 5; נַפְתּוּלֵי אֱ׳ 30, 8 &c. Here belongs also the adverbial לֵאלֹהִים Jon. 3, 3 *extraordinary*, comp. إِلَّهِ, though no other example of it is found; and perhaps also the addition of אֱ׳ to כִּסֵּא, interrupted by the suff., Ps. 45, 7 *thy elevated throne;* so too may אֱ׳ in אֱ׳ אֱלֹהֶיךָ 45, 8 be taken *thy exalted God;* but these cases stand isolated. — We may now give those modifications of the fundamental idea, according to which אֱלֹהִים is really applied to a plurality, consequently where the signification *God* is laid aside. Here belong: 1. where it is applied to heathen gods Ex. 12, 12; 2 Chr. 28, 23, a use that is very extensive, which is naturally adopted wherever polytheism is implied. — 2. A farther application of אֱ׳ is its use to denote *judges* Ex. 21, 6; 22, 7 8, properly God's judgment, where the judgment is before God (comp. Deut. 19, 17), hence LXX correctly: τὸ κριτήριον τοῦ θεοῦ, and the Targ. according to the sense דַּיָּנַיָּא. — 3. *angels*, as also אֵלִים is used Ps. 97, 7; 138, 1, where LXX, Vulg., Targ., Pesh. and others translate *angels*, as also in Ps. 8, 6; 82, 1 6; Gen. 3, 5 the translators and ancient interpreters render אֱ׳ by angels; but this explanation of אֱ׳ in the places cited is not at all certain, because the old translators and interpreters manifestly wished to avoid anthropomorphisms, and in the passages in question אֱ׳ can be taken otherwise. Only the periphrasis בְּנֵי אֱלֹהִים for *angels* Job 1, 6; 2, 1; 38, 7 is certain, after the analogy of בְּנֵי אֵלִים Ps. 29, 1 and קְדוֹשִׁים 89, 6. But אֱלֹהִים, if one will not take it as an abbreviation of אִישׁ־אֱ׳, by itself denotes *ghost*, *spirit* 1 Sam. 28, 13, that is to say, in the singular sense; LXX, Vulg., Syr., Ar. have *gods*, Targ. *angels*, Josephus *a godlike image*, but more or less by conjecture. — 4. *kings* i. e. much the same as earthly gods, like our *Majesty*, Ps. 82, 1 6; otherwise they are called *sons of God* 2, 7; 89, 27.

The noun אֱלוֹהַּ (elsewhere used by the Semites: Phenic. in Sanchoniathon p. 28 Ἐλοείμ i. e. אֱלֹהִים; Targ. אֱלָהּ, Sam. אֱלָהּ, Syr. ܐܠܗܐ; Arab. إِلَاه, إِلَه, with the art.

أَلَّه) is a very old ulterior development of אֵל which is by all means to be taken as primitive, and the verbs أَلَهَ to worship God, أَلِهَ to be afraid, astonished, seem to have been formed from the noun; on the latter verb comp. Aram. דַּחֲלָא, as also פַּחַד, אֵימִים, מִפְלֶצֶת.

אֱלוּל I. (from אֲלַל which see) 1. (not used) name of a Phenician and Syrian deity as תַּמּוּז (Ezek. 8, 14), perhaps of Adonis, as a symbol of the fruit of the vine, whose death might therefore represent the cutting off of the grapes, the vintage, which happened in September, when in Syria the festival of Adonis was kept, and which month by the orientals is towards the end of the year (Jerome on Ezek. l. c.; Julian, orat. 4). From this name of a deity is to be explained the Phenician *n. p.* Ἐλουλαῖος (אֱלוּלַי; Jos. Ant. 9, 14, 2). — 2. name of the closing month of the eastern year, corresponding about to our September, Neh. 6, 15, the civil year had already begun with תִּשְׁרִי, because of the late adoption of the names of the months by the Jews, which they took from the names of gods (Rosh ha-Shana ch. 1). The name of this month runs in Syriac ܐܝܠܘܠ, Sam. Ilûl, Kurd. ايلون (Eilûn for Eilûl), Ar. أَيْلُول, Baalbek. ιλουλ, with little variation, as in Hebrew, whence we see the widespread use of the Aramaean appellation. The stem is probably אָלַל synonymous with עָלַל to glean (the vine), to cut the latest grapes off, generally to have the last gathering, as the death of Adonis is conceived of in *adulto flore sectarum frugum* (Amm. Marc. 19, 1; 22, 9).

אֱלוּל II. only in K'tib for אֱלִיל Jer. 14, 14, see אֱלִיל.

אֵלוֹן (from אוּל I.; *plur.* ־נִים, *constr.* ־נֵי) *m. oak, terebinth*, properly a strong tree, spoken of the ever-green terebinth or the strong-leaved oak (see אַיִל, אֵילָה, אֵלָה), as also the LXX, Venet., Syr., Vulg., Symm. and others usually render the word; the versions translate it (but rarely) *plain, valley, meadow*, because these trees were planted by springs or in meadows. This אֵ' appears 1. in its application to old Israelite sacred oaks and terebinths which had themselves a certain reverence paid to them, or beside which there was a sacred station. Thus a) אֵלוֹן מֻצָּב (*oak of the pillar;* מֻצָּב is a noun like מַצֵּבָה) at Sichem Judges 9, 6, perhaps the same at which in Joshua's time the sanctuary was Josh. 24, 26, where Jacob buried the strange gods Gen. 35, 4, and where there was probably at one time a heathen cultus. b) אֵ' מְעוֹנְנִים (*oak of the magicians*) the name of a place also in the neighbourhood of Sichem Judges 9, 37, where oracles were probably communicated in the earlier heathen time; comp. the oaks of the oracle at Dodona (Odyss. ξ, 327). c) אֵ' תָּבוֹר (*oak of Tabôr*) name of a noted oak in the vicinity of Bethel 1 Sam. 10, 3. Mount Tabôr was a holy place, like its homonymous Ἀταβύριον (אֲתָבוֹר) in the island of Rhodes formerly inhabited by the Phenicians, where a temple of Ζεὺς Ἀταβύριος (App. 12, 27) existed; and perhaps the oak was dedicated to Tabor. d) אֵלֹנֵי מַמְרֵא (*oaks of Mamre*) a name of consecrated oaks belonging to the Emorite *Mamre*, in the neighbourhood of Hebron, where Abraham built and dedicated an altar to Jehovah, and where God appeared to him Gen. 13, 18; 14, 13; 18, 1. In the time of *Josephus* (Bell. Jud. 4, 9, 7; Ant. 1, 10, 4) an Ogyges-oak was there; and even in Constantine's time an altar stood under Abraham's oak which he converted into a church (Socrat. Hist. Eccl. 1, 14). e) אֵלוֹן מוֹרֶה or אֵלוֹנֵי מֹרֶה (*teacher's oak*) name of a consecrated oak in the neighbourhood of Sichem Gen. 12, 6; Deut. 11, 30. מוֹרֶה seems an ancient epithet of a deity (see מוֹרֶה). f) אֵלוֹן בְּצַעֲנַנִּים (*oak of Zaanannim*) Josh. 19, 33 or אֵ' בְּצַעֲנַיִם K'tib Judges 4, 11 *n. p.* of a place in the vicinity of קֶדֶשׁ in the territory of Naphtali, as far as which the nomadic tribe of the Kenites pitched their tents; so called perhaps from an oak consecrated at צַעֲנַנִּים (which see),

or צַעֲנַנִּים (which see), where there may have been before a Phenician sanctuary. It should be remarked, however, that mss. and translators sometimes interchange אֵלוֹן and אַלּוֹן. — 2. (*strong, powerful*) *n. p. m.* Gen. 46, 14; Numb. 26, 26; hence the *patronym.* אֵלֹנִי in the latter place. Elsewhere the orthography is also אַיָּלוֹן.

אַלּוֹן (from אָל = אֵל; *plur.* אַלּוֹנִים, *constr.* אַלּוֹנֵי) *m.* 1. *oak*, stands distinguished from אֵלָה Is. 6, 13, and is coupled with לִבְנָה (white poplar or storax plant) Hos. 4, 13 and תִּרְזָה (holm-oak) Is. 44, 14. We must assume a peculiar species of oaks when it is viewed along with אֵלוֹן, אֵלָה, אֲלָה &c. The oaks of Bashan (אַלּוֹנֵי הַבָּשָׁן or אַלּוֹנִים מִבָּשָׁן) were celebrated: they were used in ship-building Ezek. 27, 6 and are applied poetically as a figure of greatness and distinction Is. 2, 13; Zech. 11, 2. — 2. (*strong*) *n. p. m.* 1 Chr. 4, 37.

אַלּוּף (and אַלָּף, with *suff.* אַלּוּפִי; *pl.* אַלּוּפִים, *constr.* אַלּוּפֵי and אַלְפֵי) *adj. m.* prop. *hanging to, attaching to*, hence 1. *tame*, spoken of a lamb Jer. 11, 19, as Jerome already understood it; but *Ibn Labrât* and *Ibn Koreish* have taken it in no. 4 signification as a noun; others derive it from אֶלֶף family, in the sense of *familiaris;* which explanations are less to the point. — Then as a noun 2. *friend*, from hanging to, attaching to (comp. חָבֵר, Ar. صاحب) Prov. 16, 28; 17, 9, having the same sense as רֵעַ (19, 4) and sometimes parallel to it Mic. 7, 5, or as מְיֻדָּע Ps. 55, 14. Here probably belongs the passage Jer. 13, 20: *since thou thyself hast accustomed them to thee, as friends* (אַלּוּפִים) *at thy head* i. e. thou hast before chosen the Chaldeans as friends. — 3. *husband*, properly friend, Jer. 3, 4; Prov. 2, 17, therefore also רֵעַ (Jer. 3, 20; Hos. 3, 1) is put instead of it. — 4. A collateral form of אֶלֶף *bullock*, as *epicene* also applied to the female Ps. 144, 14, consequently it is not derived from the original idea of the adjective. — 5. Denominative from אֶלֶף (family, tribe): *head of a family* or *tribe*, applied to the heads of the Edomites in particular Gen. ch. 36; 1 Chr. 1, 51-ch. 4. At a later period it was also spoken of Jewish chiefs Zech. 12, 5 6, and accordingly some Jewish teachers have the title of אַלּוּף, as *Elasar* in Spain (850) and *Chefez* (1000). This sense too did not come from the adjective. — 6. Like אֶלֶף *n. p.* of a city Zech. 9, 7, comp. אֶלֶף. See אֶלֶף.

אֶלְוָשׁ (perhaps *wild-place*, derived from לִישׁ, consequently not from אָלַשׁ) *n. p.* of an Israelite station in the wilderness Numb. 33, 13.

אֶלְזָבָד (*'El is giver;* comp. Θεοδῶρος) *n. p. m.* 1 Chr. 12, 12; 26, 7. See the proper names זַבְדִּיאֵל, זַבְדִּי, זַבְדָּה, זְבַדְיָה, יְהוֹזָבָד.

אָלַח (not used) *intr. to be muddy, dirty*, spoken of water, but figuratively for the most part like תָּעַב: *to be corrupt*, in a moral sense. *Nif.* נֶאֱלָח (3 pl. נֶאֱלָחוּ) *to be corrupt*, Ps. 14, 3; 53, 4 (Rom. 3, 13 &c.); Job 15, 16, parallel to נִתְעָב. The organic root might be אָ־לַח, identical with that in מָ־לַח, דָּ־לַח II. &c., since no other suitable analogy is found in the dialects.

אֶלְחָנָן (*'El is kind*) 1. proper name of a Davidic hero, a son of *Ja'ari* (יַעֲרִי) or *Ja'ir* (יָעִיר), who smote the giant Lachmi 2 Sam. 21, 19; 1 Chr. 20, 5. — 2. proper name of another hero 2 Sam. 23, 24.

אֶלֵי *stat. constr.* from אֵל with the vowel of union *î*, employed as the first member in numerous proper names compounded with אֵל, in order to express the highest divinity of the Semitic people, as is done by אָב (see אֲבִי־), יְדִי־, יוֹ־, יְהוֹ־, and others. As an epithet of this nature it is interchanged with בַּעַל־ (Ba'al) 2 Sam. 5, 16, 1 Chron. 14, 7 and with יְהוֹ־ 2 Kings 23, 34, whether the change took place from free choice or for euphony. This construct-form is also sometimes exchanged for the abbreviation of אֵל into אֶל (1 Chr. 3, 6; 14, 5 — Ex.

6, 22; Num. 3, 30), or disappears entirely, אֵל passing into the second member, e. g. עַמִּיאֵל 1 Chr. 3, 5 arises out of אֱלִיעָם 2 Sam. 11, 3. As happens in the case of אֲבִי־, אֲחִי־ &c., the member standing in the construct state is fused with the following, without subordination, into a single conception, so that it should not be interpreted as a genitive, but as an apposition (see אֲבִי־). Consequently they ought to be taken together as very ancient invocations of God and eulogies borrowed from an old popular liturgy used in the dedication of what was dearest, as also other antique nations, the Egyptians, Phenicians &c. invested what was dearest to them with the names and religious formulas of their deities and saints.

אֱלִיאָב (*'El is father*) *n. p. m.* Num. 1, 9; 16, 1; 1 Sam. 16, 6; 1 Chr. 16, 4; comp. אֱלִיאֵל, אֲבִיאֵל, and אָב in proper names.

אֱלִיאֵל (*'El is God*) *n. p. m.* 1 Chr. 11, 46. See אֲבִיאֵל.

אֱלִיאָתָה (*'El is*) *n. p. m.* 1 Chr. 25, 4. אָתָה is a participial noun from אוּת III. (see too אִתִּי) with an elongation by means of accentless *a*. In place of it stands 25, 27 אֱלִיחָתָּה with the absorption of 'Alef.

אֱלִידָד (synonymous with אֶלְדָּד) *n. p. m.* Numb. 34, 21.

אֱלִידָע (*'El is knowing*) *n. p. m.* 2 Sam. 5, 16, for which 1 Chr. 14, 7 has בְּעַלְיָדָע. See אֲבִידָע. The name appears to have been in use among the Syrians also, 1 Kings 11, 23.

אֱלִיָּה (from אֵלָה I.) *fem. the fat tail* of oriental sheep, which was commonly consumed with the fat (חֵלֶב) as a sacrifice Exod. 29, 22; Lev. 7, 3; 8, 25 and is described as לְעֻמַּת הֶעָצֶה 3, 9. In the dialects (Arab. أَلْيَة, Targ. אַלְיָא, Syr. ܐܲܠܝܵܐ) the same word exists; and when the LXX once translate it by *ὀσφύς*, they follow later usage.

אֱלִיָּה (*'El is Jah*) 1. proper name of the prophet Elijah of Tishbeh (תִּשְׁבִּי) 2 Kings 1, 3, who is also called אֵלִיָּהוּ 1 Kings 17, 1, *'Ηλίας* Matth. 11, 14, and who became at a later period the centre of a rich circle of traditions. — 2. proper name of other persons 1 Chr. 8, 27; Ezr. 10, 21 26.

אֱלִיהוּ (*Self-'El*, *αὐτόθεος*) *n. p. m.* 1 Chr. 26, 7; 27, 18. See אֲבִיהוּא.

אֱלִיהוּא (*Self-'El*) *n. p. m.* 1. Job ch. 32-35, but sometimes written אֱלִיהוּ. — 2. 1 Sam. 1, 1; 1 Chr. 6, 12 19 alternating with אֱלִיאֵל and אֱלִיאָב. — 3. 1 Chr. 12, 20.

אֱלִיהוֹעֵינַי (i. e. אֶל־יְהוֹ עֵינַי *to God* are *mine eyes* directed, as if it had arisen out of Ps. 123, 1 &c.) *n. p. m.* in the later period of the language Ezr. 8, 4; 1 Chr. 26, 3, for which, however, 3, 23; 4, 36; 7, 8 &c. אֱלְיוֹעֵינַי stands. In 1 Chr. 8, 20 אֶלְעֵינַי occurs instead of it, which is merely abridged out of אֱלְיוֹעֵינַי. Hence the LXX have *'Ελιωναΐ*.

אֱלִיהוֹעֵינַי see אֱלְיְהוֹעֵינַי.

אֱלִיחֹבָא (*'El is protector*) *n. p. m.* 2 Sam. 23, 32. See חֹבָא.

אֱלִיחָרְפָּה (*'El as sender of harvest-rain;* comp. the proper names יוֹרָה, חָרָף) *n. p. m.* 1 Kings 4, 3.

אֱלִיל (also אֱלֹל; *plur.* לִים־, אֱלִילִים) *m.* 1. *a small image of a god*, which among the Egyptians and Phenicians gave oracles, erecting itself (*Servius* on Aen. 6, 68; *Plin.* h. n. 37, 58). Hence it is put along with חֲזוֹן שָׁקֶר and קֶסֶם Jer. 14, 14 K'ri. It is usually applied to little images of heathen deities or idols generally Lev. 19, 4; 26, 1; Is. 2, 8 18 20; 19, 3; 31, 7; to the images of the gods at Memphis, the central seat of Egyptian worship Ezek. 30, 13; with the additional idea of the greatest contempt, in opposition to אֱלֹהִים Ps. 96, 5; 97, 7; 1 Chr. 16, 26; Hab. 2, 18. The K'tîb has once for it אֱלוֹל Jer. 14, 14. — 2. Figuratively in the later time of the language: *lie, falsehood*, parallel to שֶׁקֶר Job 13, 4; *folly* Zech. 11, 17, proceeding from the

original signification *idol.* The Syr. ܐܠܝܠܐ low, ܐܠܝܠܘܬܐ idolatry, heresy, are connected with it.

The forms אֱלוּל and אֱלִיל are developed from אֵל with the termination *îl* and *ûl* to express the idea of lessening and contempt. Other traces of a similar formation are found in Hebrew. A verb אָלַל "to be nothing" is neither found in Hebrew nor in the dialects. The Arab. أَلَا to be weak, low, is connected with the Hebrew אָוַל.

אֱלִימֶלֶךְ (*'El is king*) *n. p. m.* Ruth 1, 2. See אֲבִימֶלֶךְ.

אִלֵּין (pronominal stem; an old plural formation made from אֵל *these* by means of ־ֵין as in דִּכֵּן, אִנֵּין, comp. אֵלֶּה, אֵלּוּ) *Aram. pron. demonstr. plur.: these*, Dan. 2, 44; 6, 3; 7, 17. אִלֵּן also stands in place of it 6, 7.

אֶלְיָסָף (*'El is gatherer* i. e. protector; from אֱלִיאָסָף) *n. p. m.* Numb. 1, 14; 3, 24. See אֲבִיאָסָף.

אֱלִיעֶזֶר (*'El is help*) *n. p. m.* Gen. 15, 2; Exod. 18, 4; Ezr. 8, 16; 1 Chr. 7, 8; 15, 24; 27, 16; 2 Chr. 20, 37. See הֲדַדְעֶזֶר, אֲחִיעֶזֶר, יוֹעֶזֶר, אִיעֶזֶר, אֲבִיעֶזֶר.

אֱלִיעֵינַי see אֶלְיְהוֹעֵינַי.

אֱלִיעָם (*'El is gatherer* or *founder of families and communities*) *n. p. m.* 2 Sam. 11, 3; 23, 34; instead of which 1 Chr. 3, 5 has עַמִּיאֵל. עַם in personal proper names is often an epithet of God as the founder of kinsmen or of the state; and is therefore like the names of Deity אֵל, שַׁדַּי &c. applied to God (-*'Am*), קָם, רָם, זָבָד, נָדָב &c. Comp. for example עַמִּינָדָב, אֲנִיעָם, עַמִּיאֵל, עַמִּישַׁדַּי, יָקְמְעָם, יָקְדְּעָם, עַמִּיחוּד, עַמִּיהוּד, עַמִּיזָבָד, יָשָׁבְעָם, רְחַבְעָם, יָרָבְעָם, יָקְנְעָם, יָקְמְעָם, יִתְרְעָם, עַמְעָד, עַמְרָם, more rarely אָם in אַמְרָפֶל, חֵלָאם, שִׁמְאָם, אֲחִיאָם, and with the absorption of ע or א in עֲדֻלָּם out of עֲדֹל עָם; בִּלְעָם, יִבְלְעָם, יָרְקְעָם and perhaps also אֲחֻזָּם. See עָם 2.

אֱלִיפַז (*'El is dispenser of riches*) *n. p. m.* Idumaean Gen. 36, 4; 1 Chr. 1, 35; Job 2, 11. See פַּז.

אֱלִיפַל (*'El is judge*) *n. p. m.* 1 Chr. 11, 35. In sense this proper name coincides with פְּלַלְיָה, אֱלִישָׁפָט, שְׁפַטְיָה and other compounds of שָׁפָט and דָּן. Comp. moreover פָּלָל, אֶפְלָל.

אֱלִיפְלֵהוּ (*'El is distinction*) *n. p. m.* 1 Chr. 15, 18. The original proper name פְּלֵהוּ is fused together from פְּלֵי־יָהוּ, as it stands in the above place beside proper names ending in ־יָהוּ; but יָהוּ was lost by contraction, and therefore another initiatory word was prefixed.

אֱלִיפֶלֶט (*'El is deliverance*) *n. p. m.* 2 Sam. 23, 34; 1 Chr. 3, 6, for which אֶלְפֶּלֶט stands in 14, 5. Comp. פַּלְטִיאֵל, פְּלַטְיָה.

אֱלִיצוּר (*'El is a rock*) *n. p. m.* Num. 1, 5; 2, 10; comp. the proper names צוּר, פְּדָהצוּר, צוּרִישַׁדַּי, צוּרִיאֵל.

אֱלִיצָפָן (*'El is protector*) *n. p. m.* Num. 3, 30, instead of which אֶלְצָפָן also occurs Exod. 6, 22; comp. also the proper names צָפוֹן, צְפַנְיָה. צָפָן, like צָפוֹן and צְפוֹן, might signify the dark, wintry region, darkness, night (see אוּר, אוּרִיאֵל); and it is possible that in the case of these compounds it may be taken in this sense.

אֱלִיקָא (*'El is rejecter* i. e. of a people) *n. p.* of a Davidic hero of חֲרֹד (עֵין) Judges 7, 1, hence הַחֲרֹדִי 2 Sam. 23, 25, which is wanting in the parallel passage 1 Chr. 11, 27, because the gentile noun was like that of the preceding proper name. קָא from קוּא.

אֶלְיָקִים (*'El is setter up* or assister) *n. p. m.* 2 Kings 18, 18; transformed into יְהוֹיָקִים 2 Kings 23, 34; 1 Chr. 3, 15. In the New Testament (Matth. 1, 13; Luk. 3, 30) Ἐλιακείμ. Comp. the proper names יָקִים, יָקְמְעָם and those compounded with קָם, viz. אֲחִיקָם, אֲדֹנִיקָם, עַזְרִיקָם, קְמוּאֵל, where קָם or יָקִים is spoken of God.

אֱלִישׁ see אֱלִישָׁה.

אֱלִישֶׁבַע (*'El is founder of the covenant*) *n. p. f.* Exod. 6, 23; the Greek form Ἐλισάβετ Luke 1, 7 arose out of אֱלִישַׁבְעַת (comp. יְהוֹשַׁבְעַת 2 Chr. 22, 11, alternating with יְהוֹשֶׁבַע 2 Kings 11, 2) a collateral form of אֱלִישֶׁבַע. Comp. the proper names שֶׁבַע, שִׁבְעָה, בְּאֵר שֶׁבַע, and the Greek *n. p. Βαρσαβᾶς* (Acts 15, 22), which is perhaps בַּר־שֶׁבַע (son of the covenant) formed after the analogy of בַּת־שֶׁבַע (daughter of the covenant).

אֱלִישָׁה (Samar. אֱלִישׁ) *n. p.* of a Greek tribe beside יָוָן, which the Mosaic ethnographical table adduces as the son of Javan, Gen. 10, 4; 1 Chr. 1, 7. Since Javan is the Ionic tribe, we have to explain אֵ as the *Aeolic*, the *Ionians* and *Aeolians* being the two leading tribes of the Hellenists. In this manner *Josephus* (Ant. 1, 6, 1), *Jerome* (quaest. in Gen. 10, 2) and *Zonaras* (ann. 1, 5) have understood the word. This Greek race formerly dwelt in Thessaly, Euboea, Boeotia, Anatolia, Peloponnesus &c. (see *Knobel*, die Völkertafel p. 81-86), and at the time of Ezekiel (Ez. 27, 7) they also inhabited Aeolis in Asia Minor, stretching from the Cyzicus beyond Mysia and Troas as far as the river Hermus, as well as over the west coast of Asia Minor, and the opposite islands (אִיִּים) generally. In their great commercial trade the Phenicians brought from them red and blue purple (אַרְגָּמָן and תְּכֵלֶת). The Hebrew form is developed from the fundamental form *Αἰλεῖς*. See יָוָן.

אֱלִישׁוּעַ (*'El is good fortune*) *n. p. m.* 2 Sam. 5, 15, for which in 1 Chr. 3, 6 אֱלִישָׁמָע stands, written by mistake and proceeding from the 8. verse. See אֲבִישׁוּעַ, שׁוּעַ.

אֱלְיָשִׁיב (*'El is requiter*) *n. p. m.* 1 Chr. 3, 24; 24, 12; Neh. 3, 1; Ezr. 10, 24 27. See the proper name יָשִׁיב.

אֱלִישָׁמָע (*'El is hearer*) *n. p. m.* Nu. 1, 10; 2 Sam. 5, 16; 1 Chr. 2, 41; 3, 8; 2 Kings 25, 25; 2 Chr. 17, 8. But in 1 Chr. 3, 6 it stands for אֱלִישׁוּעַ, which the Chronicle-writer perhaps interpreted אֱלִישָׁמוּעַ. See שָׁמַע.

אֱלִישָׁע (*'El is salvation-dispenser*) proper name of the famous prophet and disciple of Elijah, 1 Kings 19, 16 &c.; in Luke 4, 27 Ἐλισσαῖος. See יָשַׁע.

אֱלִישָׁפָט (*'El is judge*) *n. p. m.* 2 Chr. 23, 1. See שָׁפַט, אֲבִידָן.

אֱלִיאָתָה see אֱלִיתָה.

אֵלֶּה (pronominal stem) *Aram. pron. demonstr. pl., these, hi*, placed after masculine nouns only, and so far distinguished from the term אִלֵּין which is cognate in sense Dan. 3, 12 &c.; 6, 6 &c.; Ezr. 4, 21; 5, 9; 6, 8. The addition דֶּ to אֵל (אַל־, see אֵלֶּה) which is also found in הָדֵּ, דֵּ, הָנֵּ, is an old pronominal stem that occurs in Arabic appended to demonstratives, and its use as a suffix of the second person has been developed therefrom. See דֶּ.

אָלַל I. (not used) a stem assumed for אַל I. and אֵלִיל. But even if the stem were in use, it would be a secondary one from the pronominal stem אַל. See אַל I. אֵלִיל and אֱלוּל II. should be referred to אַל III.

אָלַל II. (not used) *intr.* synonymous with יָלַל (which see) i. e. the stem אַל is = יל, of which אֵלָה is a farther development, *to complain, sigh for*, Ar. ﺃَلَّ, comp. Gr. *ἀλαλάζειν, ὀλολύζειν*. See however אַלְלַי.

אָלַל III. (not used) *intr.* equivalent to אַל (אוּל) *to be strong, powerful, steadfast.* Derivatives אֵלָה, אַלּוֹן.

אָלַל IV. (not used) belonging to אֱלוּל I. See Aramaean אַלַּל.

אַלַּל (not used) *Aram. trans. to gather in, to collect into a barn*, spoken of the harvest, usually of the vintage, *to dress*, consequently equivalent to עַלַל (which see); whence אֱלוּל I.

אַלְלַי *interj. woe!* Job. 10, 15; Mic. 7, 1; with לְ of the person, as in other exclamations of grief. The termination ־ַי appears to be like that which is in many pronominal stems. It is usually

assumed that it is to be derived from the verb אָלַל II.; but it is more likely that the interjection has formed the basis of the verb, as the Greek ἀδονιάζειν, εὐάζειν, ὀλολύζειν were developed out of the exclamations אֲדֹנִי, חֲוֵה = חֲיֵה, הַלְלוּ in Phenician worship.

אָלַם (Kal unused) *tr.* 1. *to bind together*, *to tie* (kindred in sense with עָמַר, צָבַת I.), hence אֲלֻמָּה. — 2. like אָגַד, קָשַׁר, אָחַז *to bind*, *to fit into one another*, *intertwine*, *interweave*, *arch;* hence אֻלָּם, אוּלָם (*pl.* אוּלַמִּים), אֵילָם (*pl.* ־לַמִּים, ־מּוֹת); then *to make firm* generally. Derivative אַלְמָנָה II. — 3. *to draw together* the mouth, or more correctly: *to be bound* i. e. *tongue-tied*, hence *to be dumb* (see אָטַר), *to be silent*, comp. δεσμὸς τῆς γλώσσης Mark 7, 35; Ar. عَقَلَ, Syr. ܐܬܟܠܡ. Derivatives אִלֵּם, אֵלֶם, אַלְמֹנִי. — 4. *to be dumb*, *silent*, therefore *to be solitary*, figuratively *to be isolated*, *widowed*, comp. Ar. بَكِمَ to be dumb, unmarried. Derivatives אַלְמָן, אַלְמָנָה I., אַלְמֹן, אַלְמָנוּת and the proper name אוּלָם. All these significations proceed from the objective fundamental notion of "binding, making fast," and even the Arab. أَلِمَ "to writhe with pain, doluit" comes from the same root, as is obvious from חָבַל I.

Nif. נֶאֱלַם (*fut.* יֵאָלֵם) *to be dumb*, *mute* Is. 53, 7; Ez. 3, 26; Dan. 10, 15, out of shyness, fear &c. or by command, opposite to דִּבֶּר Ez. 24, 27.

Pih. אִלֵּם *to bind together*, *make fast*, e. g. sheaves Gen. 37, 7.

The organic root is manifestly אָ־לַם, which is still perceptible in בָּ־לַם (which see), גָּ־לַם, פָּ־לַם, חָ־לַם, הָ־לַם (which see) &c. with a fundamental signification that is cognate. This fundamental notion has received a variety of modifications only in the process of its enlargement into stems.

אָלֹם see אֲלֻמָּה.

אֵלֶם (rare) *m.* 1. *dumbness*, *silence*, אֵ׳ צֶדֶק Ps. 58, 2 (do ye then really speak) *the silence of justice* i. e. justice which is otherwise silent? But the LXX and Vulg. read אֻלָּם, ἄρα, *utique*. Others point אֵלֶם *O judges!* without the sense becoming more facile. — 2. Ps. 56, 1 out of an old poem in which the words יוֹנַת אֵלֶם רְחֹקִים stood, and to the measure of which the psalm was sung. Among the many alterations of this phrase which have been made in order to get a suitable sense, perhaps my punctuation יוֹנַת אֵל מֵרַחֲק־יָם (dove of God from the remoteness of the sea) which may have been the commencement of an exile-song, is still the most appropriate. יוֹנָה like תּוֹר symbolises Israel.

אִלֵּם (*pl.* אִלְּמִים) *adj. m. dumb*, in the sense of having a permanent bodily defect, hence the intensive form, Is. 56, 10; Hab. 2, 18. Subst.: *a dumb person*, Ex. 4, 11; Is. 35, 6.

אֻלָּם *m.* as a noun besides אוּלָם; but אֻלָּם is the more original form, since the word has been abbreviated from מְאֻלָּם. The signification is the same as that of אוּלָם (which see).

אֻלָּם *adv.* Job. 17, 10 is the same as the adversative adverb אוּלָם (which see).

אַלְמֻגִּים (compounded of מוּג and the article אַל) *m.* the name of a precious wood brought from 'Ophir, 1 Kings 10, 11 12; also written אַלְגּוּמִּים 2 Chr. 2, 7; 9, 10 11. While *Parchon* and others understand coral-like wood (according to the usage of the Talmud Kelim 13, 6 אַלְמוּג is coral), *Kimchi* translates it البقم, red-coloured wood; but it is more correct to take it as sandal-wood, which is called in Sanskrit *mocha*, *mochâta*. It was imported by the Arabians from India and Persia.

אֲלֻמָּה (from אָלֹם; *pl.* אֲלֻמִּים and ־מּוֹת, with *suff.* אֲלֻמֹּתָיו) *f.* prop. the bound, hence *bundle* (of grain), *sheaf*, Gen. 37, 7; Ps. 126, 6; allied in sense to עֹמֶר, צֶבֶת. The stem is אָלַם.

אַלְמוּג see אַלְמֻגִּים.

אַלְמוֹדָד (some mss. אַלְמֹדָד) *n. p.*

of the first Arabian Joktanite race Gen. 10, 26; 1 Chr. 1, 20. According to the Arabic tradition, the race *G'orhom*, who dwell at first in Yemen, then in Heǵas and Tehama, is derived from Kachtan; the name of its kings *Modhadh* (مضاض) is compared with our מוֹדָד (אַל is the article). El-Modad would thus be equivalent to the progenitor of the of the G'orhomites. Others compare the Kachtanite tribe مُرَاد (Murâd) in Yemen, and therefore read אַלְמוֹרָד; others again compare *El-Mâtât*, brother of *Chimjar* and son of *Saba* (Ptolem. 6, 7, 23).

אַלַּמֶּלֶךְ (contracted from אַלַּת מֶלֶךְ, *king's oak*, and referring to the Phenician oak-worship, remains of which were preserved among the Hebrews also Josh. 24, 26; Judges 9, 6 37; מֶלֶךְ [which see] is then the name of the deity) *n. p.* of a Phenician city in the tribe of Asher Josh. 19, 26. The assimilation of ת is rare, and possible only in a proper name.

אַלְמָן (from אָלַם) *adj. m. forsaken, widowed*, with מִן of the person by whom one is forsaken Jer. 51, 5. The feminine אַלְמָנָה, however, is concrete. Comp. the Phenician אַלְמָן widower.

אַלְמֹן (formed from אַלְמָן; *a* changes into *ô* in abstract formations, as נֹעַר has arisen from נַעַר) *m. widowhood*, figuratively of a forsaken state Is. 47, 9, like אַלְמָנָה vs. 8.

אַלְמָנָה (prop. *adj. fem.* of אַלְמָן) *f.* 1. *widow*, prop. isolated, forsaken (see אָלַם 4), hence she is frequently adduced along with יָתוֹם Ex. 22, 21; Deut. 10, 18; Jer. 7, 6; Ez. 22, 7, גֵּר Deut. 27, 19; Ps. 94, 6 or עָנִי Zech. 7, 10 as protectionless and wanting help. Elsewhere it is spoken of widows as a peculiar class of women Gen. 38, 11, together with גְּרוּשָׁה and חֲלָלָה Lev. 21, 14; 22, 13; Num. 30, 10; Ez. 44, 22; or with reference to their forlorn state Deut. 24, 17; Job. 24, 3; 29, 13; Ps. 146, 9; as an addition to אִשָּׁה 2 Sam. 14, 5; 1 Kings 7, 14. — 2. Figuratively of *a widowed state* Is. 47, 8, where the image is continued (see אַלְמֹן). — 3. Only in the *pl.* אַלְמָנוֹת (perhaps from אַרְמוֹן = אַלְמוֹן) Is. 13, 22 (parallel הֵיכְלֵי עֹנֶג) Ez. 19, 7: *towers, palaces* (comp. אָלַם 2 and אוּלָם). In the former place the Targ. Vulg. Syr. and many interpreters take it as if it were a collateral form of אַרְמָנוֹת (comp. אַלְמָנָה, Targ. אַרְמְלָא, Syr. ܐܪܡܠܐ, Arab. أَرْمَلَة) or had originated from אַרְמָנוֹת by mistake, as some mss. still read it; but it is more correctly derived from אָלַם 2, and so the Targ. (and LXX) has taken it in the latter passage, translating יֵדַע (as Judges 8, 16 by תְּבַר) *lay waste*, without reading on that account וַיָּרַע (from רָעַע). See אַרְמוֹן.

אַלְמָנוּת (with *suff.* אַלְמְנוּתָהּ, *plural* ־מְנוּתִים) *f.* 1. *widowhood*, Gen. 38, 14 19; 2 Sam. 20, 3; — 2. *pl.* fig. *time of exile*, a condition of widowhood to the people Is. 54, 4.

אַלְמֹנִי *adj. m.* properly one concealed, not named, hence as a pronoun: *a certain one*, quidam, ὁ δεῖνα, connected with פְּלֹנִי (which see) Ruth 4, 1; 1 Sam. 21, 3; 2 Kings 6, 8; comp. Ar. أَرِم, أَرِيم unus, ullus, aliquis, the interchange of ל with ר in words belonging to the stem אָלַם often appearing. See אָרַם.

אִלֵּן *Aram.* see אִלֵּין, אִלֵּךְ and אֵל, אֵלֶּה.

אֶלְנַעַם (*'El is delight*) *n. p. m.* 1 Chr. 11, 46. See אֲבִינֹעַם, נַעַם.

אֶלְנָתָן (*'El is giver*) *n. p. m.* 2 Kings 24, 8; Esr. 8, 16. See נָתָן.

אֶלָּסָר *n. p.* of an east-Asiatic or Babylonian-Assyrian country which can no longer be discovered, Gen. 14, 1 9. The Jerusalem Targum renders it by תְּלַאשָּׁר (comp. Is. 37, 12), and so understands by it an Assyrian province. If this be so, the words אֵל oak and תֵּל hill would only be additions to אַסָּר, אַשָּׁר.

אֶלְעָד (*'El is protector*) *n. p. m.* 1 Chr. 7, 21. But עָד may also be = עָדָה, and אֶלְעָד tantamount to עֲדִיאֵל.

אֶלְעָדָה (*'El is ornament*) *n. p. m.* 1 Chr. 7, 10. Comp. עֲדָיָה.

אֶלְעוּזַי (*'El is victorious*) *n. p. m.* 1 Chr. 12, 5. עוּזַי = עֻזַּי, see עֹז.

אֶלְעָזָר (*'El is helper*) *n. p. m.* Ex. 6, 23; 1 Sam. 7, 1; 2 Sam. 23, 9; Ezr. 8, 33; 10, 25; 1 Chr. 23, 21. Comp. אֱלִיעֶזֶר, אֲבִיעֶזֶר, אֲחִיעֶזֶר &c. The abbreviated form *Λάζαρος* Luke 16, 20 (Talm. לַעְזָר) has arisen out of *'Ελεάζαρος*.

אֶלְעָלֵא (and ־לֵה; *the exalted 'El*) *n. p.* of a town on the other side of Jordan (so called from the Moabite worship of *'El*, Phenician אֵל עֶלְיוֹן) which belonged to Reuben, and where subsequently the Moabites dwelt Num. 32, 3 37; Is. 15, 4; 16, 9; Jer. 48, 34. According to *Eusebius* (s. v.) it was a mile from חֶשְׁבּוֹן. Ruins of it still exist, called العال el-Al (*Burckhardt's* travels in Syria, p. 365).

אֶלְעָשָׂה (*'El is creator*) *n. p. m.* Jer. 29, 3; 1 Chr. 2, 39; 8, 37. Comp. עֲשָׂהאֵל, מַעֲשַׂי, יַעֲשַׂי, יַעֲשִׂיאֵל, עֲשָׂיָה, עֲשִׂיאֵל, מַעֲשֵׂיָה. The forms עָשָׂה and in the Aramaean manner עֲשָׂה, עֲשִׂי are participial nouns also, though originally like 3 perf. sing. See עָשָׂה.

אָלַף (*fut.* יֶאֱלַף) *intr.* prop. to bind, to unite with one, comp. Ar. إِيلَاف covenant, hence 1. (not used) *to associate* with one, *to unite* with one, *to hang* upon one, comp. Ar. أَلِفَ, hence אַלּוּף 1 (which see), Ar. أَلِيف, and perhaps too אַלּוּף 3 (prop. associate, friend) metaphorically *head of a tribe*, *Sheikh*, like the Arabic صاحب (companion, and prefect, prince) and وَال have proceeded from a similar point of view; if אָלַף in this sense be not a denomin. from אֶלֶף 3. — 2. *to learn*, i. e. to make oneself familiar with something, to bind intimately, Prov. 22, 25, as also לָמַד (which see) in addition to *learn* has also the meaning *to accustom oneself to something*, comp. Targ. אֲלַף and יְלַף, Syr. ܐܠܦ, ܝܠܦ, in Zabian ܠܦ only in this sense. — 3. (not used) *tr. to yoke in* e. g. animals, in order to cultivate the field, particularly oxen and heifers, which signification also comes from the original idea of *binding*, as *jugum* from *jungo*. Hence אֶלֶף 1 (which see) and אַלּוּף 4. — 4. (not used) *tr. to unite*, *bind together*, for example, many single things into one mass, hence אֶלֶף 2 and denom. הֶאֱלִיף; or *to be united*, *to form a union*, hence אֶלֶף 3 (which see). The idea of binding together in the stem אָלַף is also in the Arab. الف and Syr. ܐܠܦ, hence ܐܠܦܐ ship, i. e. the joining together of planks, but the organic root is אָ־לַף, since Ar. لف, Syr. ܠܦ, Aram. לַפֵּף mean *to bind together*.

Pih. אִלֵּף (*fut.* יְאַלֵּף, *part.* מַלֵּף contracted in the Aramaean way from מְאַלֵּף) *to teach*, with a double accusative of the person and thing, Job 15, 5; 33, 13; proceeding from the second signification of Kal, as לִמֵּד from לָמַד, comp. Targ. אַלֵּף, Syr. ܐܠܦ. מַלְּפֵנוּ Job 35, 11 *he who teaches us*, from מַלֵּף.

Hif. הֶאֱלִיף denom. from אֶלֶף 2, which see.

אֶלֶף (pause אָלֶף, with *suff.* אַלְפִּי; *pl.* אֲלָפִים, *constr.* אַלְפֵי, with *suff.* אֲלָפָיו, אַלְפֵיהֶם; *dual* אַלְפַּיִם) *m.* 1. only in the plural, *oxen*, *heifers*, Ps. 8, 8, denoting together with צֹנֶה [צֹאן] *sheep and goats* tame house-animals, properly animals tamed to the yoke, *cattle for the yoke*, comp. jû-mentum (beasts of burden, of draught) from jungo. See אָלַף 3. Also like *βοῦς* and *bos* as epicene it is applied to *cows* Deut. 7, 13; 28, 4 18 51, since the derivation does not require the meaning of ox exclusively. In the Psalter the form אַלּוּף seems to have been selected for the feminine gender Ps. 144, 14, and as epicene is construed with the masculine form of the verb; but in the passage cited אַלּוּף may also be taken in the third signification. Also in the Phenician אֶלֶף is *steer* (Mass. 3) and therefore אָלֶף is the name of the first letter of the alphabet in that langnage, as *Plutarch* says (quaest. symp. 9, 2, 3) *διὰ τὸ Φοίνικας οὕτω καλεῖν τὸν βοῦν*; and הַלְּשׁוֹן אֶלֶף according to *Dioscor.*

(IV, 126), *βούγλωσσον*, the name of a plant among the Carthaginians. — 2. As a numeral, *a thousand*, properly the union of many individuals, a mass (see אָלַף 1 and 4), then fixed to a definite number, as also מֵאָה properly denotes a number, then *a hundred;* hence אלף could signify a myriad in Aethiopic. Along with nouns אֶ׳ usually stands *before* them, and the nouns כֶּסֶף Gen. 20, 16 or כִּכַּר־כֶּסֶף 2 Kings 15, 19, רַגְלִי Ex. 12, 37, רֶכֶב 1 Sam. 13, 5, בָּחוּר 1 Kings 12, 21, גִּבּוֹר חַיִל 2 Chr. 25, 6, אַמָּה Num. 35, 4, אִישׁ Judges 15, 15, כֹּר 1 Kings 5, 25, גֶּפֶן Is. 7, 23 and the like, follow in the singular as expressing collective ideas. This usage however is not constant, for it also follows the noun plural Deut. 1, 11; 1 Kings 3, 4; 5, 6; 2 Kings 3, 4; 1 Chr. 29, 7, though more in the later period of the language. But when אֶ׳ does not stand in close connexion with the noun, but should only be expressed in the sentence, the noun comes *before* it Num. 31, 33 45; 1 Kings 8, 63; 2 Kings 24, 16; and this mode of speech, which is a favourite one in Aramaean, is also extended at a later period of the language so far as to be used where the numeral is closely connected with the noun 2 Chr. 30, 24; Ezra 1, 9. Elsewhere it is usual to place the distinction in the position of the numeral *before* or *after* the noun on the emphasis which the narrator intends by what is enumerated, or by the number itself. (See copious remarks on this point in Shoroshe Lebanon, pag. 191—195.) As a large round number אֶלֶף stands either alone, Is. 30, 17; 60, 22; Eccles. 7, 28; Job 1, 3; 33, 23; Ps. 84, 11, or put before the noun 90, 4; Is. 7, 23; Eccles. 6, 6; Song of Sol. 4, 4; Ps. 105, 8; seldom put after it 50, 10, where אֶלֶף is to be referred to הַרְרֵי. In the same way the plural אֲלָפִים is used, either alone Ex. 20, 6; 1 Sam. 18, 8; or put before the noun in the construct state Numb. 10, 36; Ps. 68, 18; Mic. 6, 7. The number which defines the thousands more closely stands *before* אֶלֶף or אֲלָפִים, and the one is regulated by the sex of אֶ׳, e. g. שְׁמֹנַת אֲלָפִים Num. 2, 24; אַרְבָּעָה אֶלֶף 1 Chr. 5, 18; שִׁבְעַת אֲלָפִים 18, 4; מֵאָה אֶלֶף 2 Chr. 25, 6; מְאַת אֶלֶף Num. 2, 9, where the defining number, therefore, stands sometimes in the abs. state, sometimes in the construct, and plurality is also expressed often by אֶלֶף. The dual is אַלְפַּיִם 2000, and is sometimes put before, sometimes after the noun, the latter being either in the singular or plural Judges 20, 45; Is. 36, 8; 1 Chr. 5, 21. Hence the denom. *Hiphil* הֶאֱלִיף *to bring forth thousands*, to cast forth in thousands, spoken of sheep Ps. 144, 13. — This signification of the noun appears also in the dialects, e. g. Ar. أَلْف, Syr. ܐܠܦܐ, Maltese *elf* &c., and it is clear from the meaning of *myriads* in the Aethiopic that אֶ׳ properly denotes, like רִבּוֹ, מֵאָה, a number bound together to make a united whole: from אָלַף 4. The use of אֶ׳ for a large round number Gen. 24, 60, Mic. 6, 7 appears to confirm this derivation. — 3. properly a union of family members, therefore *association of the members of a family* or *tribe*, larger communities into which every race was divided, which communities again had their presidents or rulers (רָאשִׁים, אַלּוּפִים Zech. 9, 7; 12, 5). (Synonymous terms are מִשְׁפָּחָה, מַטֶּה, שֵׁבֶט.) Hence the word always denoted a smaller division of a tribe or race Is. 60, 22 (אֶלֶף), parallel גּוֹי; Judges 6, 15 (אַלְפִּי), parall. בֵּית אָב; Numb. 1, 16; 10, 4 36; Deut. 33, 17; Josh. 22, 21 30; 1 Sam. 10, 19; 23, 23. Metaphorically: the seat of such a community or family group, *civitas*, Mic. 5, 1. — 4. *n. p.* in the enumeration of the cities in Benjamin's territory: Josh. 18, 28 וְצֵלַע הָאֶלֶף וְהַיְבוּסִי. Since צֵלַע appears as a Benjaminite city 2 Sam. 21, 14, and עִיר־הַיְבוּסִי Judges 19, 11 or simply הַיְבוּסִי Josh. 15, 8, poetically יְבוּסִי Zech. 9, 7 (for Jerusalem) is tantamount to יְבוּס Judges 19, 10 11, הָאֶלֶף can only be a Benjaminite city that lay between צֵלַע and יְבוּס, and it suits the connection very well if אַלֻּף Zech. 9, 7

should be read as אֶלֶף and understood of the present city which belonged to Judah and Benjamin together, like יְבוּס. *Jefet* read Josh. 18, 28 צֵלַע הָאֶלֶף הַיְבוּסִי taking it for the name of a single city; he also states that in his time a quarter of Jerusalem with Zechariah's grave was still so named.

אֲלַף *Aram.* like the Hebrew אֶלֶף 2: *thousand* Dan. 5, 1, also written אֶלֶף 7, 10; *pl.* according to the K'ri אַלְפִין 7, 10, for which, however, the K'tib has אַלְפִים.

אַלֻּף see אַלּוּף.

אֶלְפֶּלֶט *n. p. m.* 1 Chr. 14, 5, see אֱלִיפֶלֶט.

אֶלְפַּעַל (*'El* effects *noble achievement*) *n. p. m.* 1 Chr. 8, 11, see פַּעַל, פְּעֻלְּתַי.

אָלַץ (Kal unused) *intr. to cleave fast to something*, Ar. أَلِزَ and أَلَصَ to hang together, only in *Pih.* אִלֵּץ *to press firmly upon something*, figuratively *to press, urge strongly* Judges 16, 16, where the לְ stands with a compound sheva after losing dagesh forte. Comp. Syr. ܐܠܨ and ܐܠܨ to constrain, and the Sam. אֲרַץ, of the same meaning, with ל changed into ר. — The organic root is אָ־לַץ and is also found in חָ־לַץ, לָשׁ, Ar. لَصَّ to cohere firmly.

אֶלְצָפָן *n. p. m.* Ex. 6, 22, see אֱלִיצָפָן.

אַלְקוּם *m. no-withstanding*, Prov. 30, 31 *a king, whom there is no withstanding*, who marches along victorious, formed like אַל־מָוֶת 12, 28 with אַל *not*. Others compare the Ar. أَلْقُوْمُ *people*, and translate: *with whom is the people* (so LXX).

אֶלְקָנָה (*'El is possessing*) *n. p. m.* Ex. 6, 24, the father of Samuel 1 Sam. 1, 1, who because he dwelt in Ramah in the district of צוֹפִים or אֶרֶץ צוֹף is also called אֶלְקָנָה צוֹפַי 1 Chr. 6, 11; 12, 6; 6, 8; 2 Chr. 28, 7. As to derivation, compare the proper names מִקְנֵיהוּ Phenician אֶקְנִיבַעַל and קַנְתֵּאל (from קָנָה אֵל), the name of the Punic town *Καvθήλη* &c.

אֶלְקֹשׁ *n. p.* of the birth place of the prophet *Nahum;* according to *Jerome* (on Nahum) the little village *Elkesi* (אֶלְקֵשִׁי) in Galilee which he saw himself, and of which ruins still existed in his day; according to *Epiphanius* (de vita prophet. 17) *πέραν τοῦ Ἰορδάνου εἰς Βηγαβὰρ ἐκ φυλῆς Συμεών;* according to *Cyril. Alex.* (on Nah. 1, 1) *Elkese, κώμη δὲ αὕτη πάντως που τῆς Ἰουδαίων χώρας;* and according to *Assemani* (B. Or. I, 525) that القوش two miles north of Mosul on the east bank of the Tigris, where the tomb of the prophet is still shewn. But we must decide in favour of a place in Palestine. Hence the *gentile* אֶלְקֹשִׁי Nah. 1, 1. — With respect to the derivation, אֶל, as in the names of the towns אֶלְתּוֹלַד, אֶלְתְּקֵא, אֶלְתְּקוֹן, אֶלְעָלֵא, may be only a shorter form of אֵל (which see) *God*, and קֹשׁ, Ar. قَوْس, may be taken in the sense of *bow*, fig. *power, might*, like the Phen. proper name קַשְׁתֵּאל, ־לִין (Castulus, -la, -linus: *Morcelli*, Afr. christ. II. 357), therefore both together *El's power*. Besides קֹשׁ a form קִישׁ, קֵשׁ may have existed, and so in Jerome, Epiphanius and others *Elkesi* (אֶלְקֵשִׁי). A form אֶלְקְשֵׁה may have appeared also. The קִישׁוֹן rising at the foot of Tabôr and flowing through the plain of Esdraelon may have been named from this word, as it is called in Ar. نهر حيفا, because its mouth is at Khaifa; and perhaps Elkosh might be looked for at this river.

אֶלְקְשֵׁה see אֶלְקֹשׁ.

אֶלְקֹשִׁי see אֶלְקֹשׁ.

אָלַשׁ (not used) see אָלוּשׁ.

אֶלְתּוֹלַד *n. p.* of a town in the tribe of Simeon Josh. 19, 4, improperly 15, 30 counted to Judah, along with others; in 1 Chr. 4, 29 this name is simply תּוֹלָד. — According to *Berosus* (p. 50) *Μυλίττα* or *Μυλήτα* (Phenician מוֹלֶדֶת = מוֹלַת, Aram. מוֹלַדְתָּא), the well-known deity of the male and female physical principle of generation among the Babylonians, was also called *Θαλάτθ*,

better Θωλάτθ (תּוֹלָד, תּוֹלֶדֶת), and the place was probably named after the Phenician deity, like בַּעֲלָה (בָּלָה), מוֹלָדָה in its vicinity. See תּוֹלָד, מוֹלָדָה.

אֶלְתְּקֵא (or -קֵה) *n. p.* of a Levitical city in the tribe of Dan Josh. 19, 44; 21, 23. תְּקֵא (prop. תָּקֵא) is a name of the primitive deity *Δάχη* in the Babylonian and Phenician cosmogony (*Damascius* ed. Kopp. Frankfurt a. M. 1826. p. 258), sprung from the union of *Tauthe* (תְּהוּ = תָּהוּתָא) and *Moymis* (מַיִם = מוֹיִן), denoting the placing and making firm of the wild chaos (from תָּקָה, תְּקָא, תָּכָה, Ar. تكأ VIII.). אֶל from אֵל is appended as an epithet, as in the case of תּוֹלַד and others.

אֶלְתְּקֵה see אֶלְתְּקֵא.

אֶלְתְּקֹן *n. p.* of a town in the tribe of Judah Josh. 15, 59. תְּקֹן is the cosmogony-deity *Δάχος* or *-ον* mentioned in *Damascius* (see אֶלְתְּקֵא) along with *Δάχη* (תְּקֵא), signifying *firmness*, *establishment* (from תָּקַן, תָּכַן).

אָם (from אָם i. e. אוּם equivalent to אַם i. e. אָמַם) only in proper names, as אֲחִיאָם, שִׁמְאָם, פִּרְאָם and perhaps in אֲבִיָּם = אֲבִי־אָם, אֲחֻזָּם = אֲחֻז־אָם, חֵלָאם = חֵיל־אָם) *m. people*, *community*, comp. אֻמָּה, Ar. أُمَّة, especially עַם. Hence perhaps the proper names אָמִי, אָמוֹן. See אָמַם.

אַם see אָמַם.

אֵם I. (with *suff.* אִמִּי, אִמְּךָ, אִמּוֹ, אִמְּכֶם; *pl.* אִמּוֹת) *f. mother*, a) first of all, the *corporeal* one Ex. 2, 8; 2 Kings 4, 30, hence the expression בַּת־, בֶּן־אִמִּי, spoken of uterine sisters on the mother's side Gen. 20, 12; Judges 8, 19, which stands poetically for corporeal generally Ps. 69, 9; Song of Sol. 1, 6. In the annals of reigns the *queen-mother* because of her influence on the reign as גְּבִירָה is called אֵם, like the Sultana Walida in the Turkish empire, 1 Kings 2, 19; 14, 21; 15, 2 13; 22, 42; in this respect the grandmother too is so called 15, 10. b) a *stepmother* Gen. 37, 10. c) *grandmother* 1 Kings 15, 10. d) the *ancestress* of a race and people generally, Ez. 16, 3 45; Is. 50, 1, or of all mankind Gen. 3, 20.

In its manifold figurative applications אֵם denotes 1. *princess*, i. e. a mother caring for the people Judges 5, 7. — 2. *female possessor* Job 17, 14; comp. אָב 4. — 3. *people*, *a collective people*, *a collective community*, Is. 50, 1; Jer. 50, 12; Ez. 19, 2; Hos. 4, 5, hence the Targ. כְּנִישָׁא. — 4. *mother-earth*, the common mother of mankind, Job 1, 21, comp. Ben-Sira 40, 1. — 5. *mother-city*, *metropolis*, but only in the expression עִיר וְאֵם 2 Sam. 20, 19; elsewhere אַמָּה stands for it in that sense, 8, 1. The Hebrew appears to have understood by it a city to which the surrounding hamlets (בָּנוֹת) belonged; comp. Phenician אֵם, Ar. أَمّ, Malt. *am̄*, the same; also *μήτηρ*, *mater* are used in the same sense. — 6. with הַדֶּרֶךְ Ez. 21, 16 *point*, *head*, *commencement*, whence two or more ways go out, and therefore tantamount to רֹאשׁ דֶּרֶךְ (v. 25). It is translated by *cross-way*, comp. Ar. أُمّ; however it may also be taken like the Arabic ام الطريق main street.

Since *'ém* (perhaps originally: holder together) is a primitive word like אָב, the verb-idea *to bind together*, with which it is manifestly connected, can only be derived from the noun in the first instance. With the noun the words for mother, nurse, in most languages may be compared. See אָמָה.

אֵם II. belonging to אֵמִים, see אַיִם.

אִם (pronominal stem, almost always with Makkef following) prop. *conjunct. condit.*, in conditional clauses, at first exactly like the Ar. إِنْ, Syr. ܐܢ in form and signification. But from the frequent and very various use of this particle in conditional, demonstrative, interrogative and optative sentences, a separation and classifying of its meaning into the following summary is necessary: 1. אִם is *a conditional conjunction* in all sorts of conditional clauses, where a first po-

sition refers to a following one, and is our simple *if*, si, quodsi, Deut. 8, 19; Judges 4, 8; 1 Kings 9, 6; אִם לֹא *if not* Gen. 4, 7. With respect to time אִם is sometimes joined to the *perfect* Gen. 18, 3; 47, 29; Lev. 25, 28; Num. 5, 28; Esth. 5, 8, sometimes to the *imperfect* Gen. 4, 7; Ex. 4, 8; Am. 6, 9; but the perfect is also to be taken in the sense of the imperfect Gen. 43, 9; Ps. 7, 4; Job 11, 13; Is. 4, 4. It is but seldom a sign of the actual past 1 Sam. 21, 5; Job 8, 4; 9, 16. In any case the imperf. or perf. with Vau consec. stands in the second member, in the continuation of the sentence, except where an actual past is to be expressed in the apodosis, Ps. 127, 1. From this signification the following branch off: a) the use of אִם in putting forth prominently certain cases, e. g. as an apodosis Ps. 63, 7 .. , *when I think of thee;* in the protasis Job 7, 4 *when I lay me down, then* ... Ex. 1, 16; Jer. 14, 18, where the perfect always stands and אִם might be rendered *as often as.* Hence this אִם appears especially in describing permanent states and repeated acts, Gen. 38, 9; Num. 21, 9, and might even be translated *always when.* More rarely does כִּי stand in place of it, Judges 2, 18, or אֲשֶׁר Deut. 11, 27, or אִם is in the clause describing the case in such a way that no apodosis follows Job 17, 13, where it remains wholly untranslated. b) its use in presupposing almost impossible cases, where אִם with the *imperfect* following might be rendered *if ... should, so should*, or *would ... also*, Am. 9, 2-4; Ob. 4; Is. 10, 22; Ps. 50, 12; 139, 8; Job 34, 14. c) the connexion of אִם in this signification with the participle Judges 9, 15; 11, 9; and therefore it stands beside יֵשׁ or אַיִן with a suffix, Gen. 24, 49; Ex. 8, 17; Judges 6, 36; 1 Sam. 19, 11, where the participle is to be taken as a futurum instans; more rarely with the infinitive and a suffix Job 9, 27, which may be resolved into the participle. d) In formulas of asseveration and swearing, where the second clause in which one binds himself is wanting as being obvious of itself, אִם appears not only to include the sense of *certainly, certe, omnino*, but also the idea of denial, e. g. Gen. 26, 29 *certainly thou wilt do us no hurt*, but properly: if thou wilt do us hurt, then ...; 1 Sam. 3, 14; 2 Sam. 11, 11; 1 Kings 1, 51; always joined to the imperfect, seldom to the perfect Jer. 15, 11. אִם לֹא may be translated in this case *certainly*, Numb. 14, 35: *certainly I will do this*, prop. if I don't do this, then ...; Josh. 14, 9; 1 Kings 20, 23; Job 1, 11. It is to be taken in the same way, when expressions of confirmation by oath, dissuasion &c. precede, Song of Sol. 2, 7; Neh. 13, 25; also where the connexion with an oath is less apparent Judges 5, 8; 2 Kings 3, 14; Is. 22, 14; Prov. 27, 24. In this sense הַאִם is equivalent to הֲלֹא *nonne?* Numb. 17, 28; Job 6, 13. e) The omission of the apodosis in other cases also when two conditional clauses follow one another, is quite intelligible, since the apodosis of the first may be easily supplied in idea Judges 9, 16-20. f) אִם is applied also where the one member of the sentence is assumed notwithstanding the other, i. e. where the second member appears in antithesis to the first; and it may be translated *although*, just like the Arabic إِنْ, Is. 1, 18; 10, 22; Jer. 5, 2; 14, 7; 15, 1; 22, 24; 51, 14; Eccles. 11, 8. g) From the same fundamental signification *if* arises the sense of *except only*, *but*, in its connexion with כִּי, when a negative clause precedes, prop. *but when, except when*, Gen. 32, 27 29; Lev. 22, 6; Is. 55, 10; Am. 3, 7; Prov. 25, 17; but כִּי אִם may be so translated even if no negation precedes, Gen. 40, 14 *only thou wilt remember me;* Job 42, 8; Numb. 24, 22; sometimes stronger בִּלְתִּי אִם *except only* Judges 7, 14. In asseverations and oaths, *only*, 2 Sam. 15, 21 K'tib. But where כִּי אִם is merely continuative, it denotes *yea if* Prov. 2, 3, or *although* Jer. 51, 14. Here belongs too h) the use of אִם in the mutual connection of different cases put forth as possible, which are as it were a repeated condi-

tion (*if* one wills this and *if* one wills that), in which instance either אִם ... וְאִם i. e. *sive ... sive, either ... or, whether ... or* stands 1 Kings 20, 18; Jer. 42, 6; Ez. 2, 5; Eccles. 12, 14, or אִם ... אִם Exod. 19, 13; Lev. 3, 1; Deut. 18, 3, or in interrogative clauses אִם or וְאִם, or simply אִם in the second member in the sense of *or* Gen. 27, 21; Am. 3, 3-6, where either הַ Josh. 5, 13 or הַאַתָּה Job 34, 17 is put in the first member; otherwise הַ is repeated Num. 13, 18. Also in a question where the clause is solely dependent on a preceding one, אִם is put in the meaning *whether* 2 Kings 1, 2, for which הַ stands elsewhere Gen. 8, 8; and in the formula מִי יוֹדֵעַ אִם Esth. 4, 14 it can even be resolved into a denial: *who knows if not* = perhaps. A frequent use of this sort, of the conj. אִם in the disjunctive question הַאַתָּה ... אִם, הַ ... אִם, אִם ... אִם with the meaning *whether ... or?* or in an indirect question in the second member after verbs of asking, searching, doubting, with the meaning *whether*, has obviously arisen out of its application in double conditional clauses, and therefore the interrogative element is sometimes very weak, and the antithesis is not at all perceptible Job 4, 17. i) In its connexion with other particles אִם may still be translated in various ways, e. g. וְגַם אִם *and even if* i. e. even suppose Eccles. 8, 17; אִם־לֹא Ezek. 3, 6 after a preceding denial: *but* (comp. Gen. 24, 28), and it is unnecessary to punctuate with the Targum and Peshito אִם לֹא = אִלּוּ; כִּי אִם Jer. 51, 14 *although*, or *yea if* Prov. 2, 3, *only* Gen. 40, 14, *but* 32, 29; בִּלְתִּי אִם Judges 7, 14 *except only;* אַךְ אִם Job 36, 29 where an affirmative position precedes: *how much more* &c. — 2. As a particle of time: *when*, quando, *since*, quum, usually connected with the *perfect*, which must be translated partly as a pluperfect, partly as a future exact. So Is. 24, 13: *when the vintage will be over;* Am. 7, 2; Prov. 3, 24 &c. Here belong too: עַד אִם *till when, till that* Gen. 24, 19; Ruth 2, 21, for which עַד alone stands 2 Kings 7, 3; עַד אֲשֶׁר אִם Num. 32, 17; Is. 6, 11. The connexion is the same as in the German *wenn*. In many compounds the other vocable is so strongly prominent that the signification of אִם is wholly lost Gen. 47, 18. — 3. Like the conditional word לוּ, as a particle of wishing: *oh if! would that! oh that! utinam!* prop. containing a condition in spite of the feeling that it is impossible. Connected with the *imperf.* Exod. 32, 32; Ps. 81, 9; 139, 19; Prov. 24, 11; in 1 Chr. 4, 10, however, the particle of request נָא accompanies it; also with the *perfect* Gen. 30, 27; and strengthened by לוּ with the *imperative* Gen. 23, 13. — 4. Like הֵן, הִנֵּה as an exclamation: *behold! lo! en!* Hos. 12, 12; Job 17, 13; Jer. 31, 20, prop. like הַ interrogative which may also be taken affirmatively, and therefore was originally *nonne, is not?* as הֲלֹא may be understood in like manner, and הַאִם is elsewhere equivalent to הֲלֹא Numb. 17, 28. This הַאִם is therefore but the remnant of an interrogative proposition where אִם is more frequent.

As to the derivation of אִם, since it is identical with the Arab. إِنْ, Syr. ܐܢ, Samar. אִם and אִן, Aethiopic *ema*, Hebrew הֵן which also appears as a conditional vocable Lev. 25, 20; Jer. 3, 1, perhaps it is of the same origin; yet we must regard *m* as original. In Arabic different forms are used for different significations (أَمَّا, أَنَّ, أَنْ, إِنْ, إِنَّ, أَمْ) in which the later development is manifested. In the later, strong אִלּוּ from אֶן לוּ *m* was already weakened into *n*. Even if it could be assumed that אִם is originally compounded of two pronominal stems, the opinion that it was pronounced אִים and אוֹם, and is connected with the plural termination (*Benfey*), is entirely without warrant or meaning.

אֻם (only in *plur.* אֻמִּים) *m. people*, prop. a union, association, Ps. 117, 1. The masculine plural may also be formed from אֻמָּה after an Aramaean model where אֻמָּא has only אֻמִּין in the plural.

אַמָּא (*plur.* אַמִּין) *Aram. f.* synonymous with Hebrew אַמָּה, *an ell*, Dan. 3, 1;

Ezr. 6, 3 and frequently in the Targum.

אָמָה (not used) *trans.* an assumed stem to the noun אָמָה: *to bind*, *tie together*, spoken of family association; but in that case אָמָ־ה would only be a farther development of אֵם (אָמַם), and would itself cohere with the original conception in אֵם. Since, however, the verb does not occur, the noun אָמָה may be regarded as original, together with אֵם.

אָמָה (with *suffixes* אֲמָתִי, אֲמָתָהּ; *plur.* אֲמָהוֹת, ־הֹת, *constr.* אַמְהוֹת, with *suffix* אַמְהֹתַי, with the retention of the third radical sound ה in the forms of the plural, which more frequently happens to the *â*-sound in the singular in Arabic, Aramaean and Talmudic) *f.* 1. *a maidservant*, *handmaid*, *female slave*, properly the one that belongs to, is connected with the family; hence put with עֶבֶד Ex. 20, 10; Lev. 25, 44 &c. or with גָּרֵי בַיִת Job 19, 15. בֶּן־אָ׳ an honourable expression for *slave* Ps. 86, 16; 116, 16 serves as a sign of the deepest humility; but in prose it is spoken only of an actual son of the maid, Gen. 21, 10; Judges 9, 18. — 2. *secondary wife*, *concubine*, i. e. a maid espoused in addition to the wife, after the oriental custom, Gen. 21, 10; 30, 3; comp. from a cognate root the Coptic ϩⲓⲙⲉ and ϩⲓⲙⲓ wife. — 3. Figuratively as an expression of humility, spoken of women in addressing the more distinguished 1 Sam. 25, 25; 1 Kings 3, 20, and even of the mother to her son when he is a distinguished person 1, 13. In this sense the word also appears in the signification *reverencer*, *adorer*, as עֶבֶד is used of men in opposition to a deity 1 Sam. 1, 11, just as in the Phenician proper names אֲמַתְעַשְׁתֹּרֶת (Kit. 2, 3), אַמְתִּיגֹרָא (Plaut. poen. 5, 2).

The word אָ׳, Arab. أَمَة, Targ. אֲמָא and אַמְהוּ, Syr. ܐܡܬܐ &c. appears in the dialects in the plural sometimes as though it proceeded from a ground-form אֲמוּ, sometimes as if from one with firm He (yet the Samar. Pent. has occasionally אָמוֹת), similar examples being found elsewhere. As to derivation אָ׳ is quite like שִׁפְחָה from שָׁפַח, but in use it appears to have denoted a nobler state, 1 Sam. 25, 41.

אַמָּה (from אָמַם; *constr.* אַמַּת; *dual* אַמָּתַיִם; *plur.* אַמּוֹת) *f.* 1. tantamount to אֵם *mother-city*, *metropolis*, 2 Sam. 8, 1: *and David took the bridle of the metropolis* (מֶתֶג הָאַמָּה) *out of the hand of the Philistines*, i. e. he subdued it; a mode of speaking which the Arabs have also. Abandoning the rare expression the Chronist (1 Chr. 18, 1) has instead of אַמָּה specifically גַּת וּבְנֹתֶיהָ, and accordingly אַ׳ is used of the Gath-province. According to some מֶתֶג הָאַ׳ is the proper name of a city (*Le Clerc*) as גִּבְעַת אַמָּה 2 Sam. 2, 24; and the Syr. and Arab. appear to have read אֶת־רָמַת אַמָּה, the Vulgate מֶתֶג הַמִּנְחָה, the LXX תְּרוּמָה; but the explanation now given is the most suitable. — 2. *fore-arm*, prop. joint of the hand, where the upper and lower arm divide, and therefore quite like אַצִּיל, comp. אֵם 6; hence *elbow-joint*, then *arm*, and lastly more specially *the fore* or *lower arm*. From this comes: *ell*, *cubit*, properly a man's arm conceived as a measure, like the German *elle* in ellenbogen; very frequent in this sense in Hebrew Ex. 37, 25; 38, 13 &c. בְּאַמַּת אִישׁ Deut. 3, 11 *after the measure of a man's arm*, as we speak of *a man's height*, *a man's size*. With relation to measuring by ells or cubits אַמָּה in the singular is sometimes placed *after* the number, Gen. 6, 15; 7, 20, sometimes *before* it Ez. 40, 42; 42, 4 (אַמּוֹת in the same way Ex. 26, 16; 2 Chr. 3, 3 4 8), sometimes אַ׳ follows the number with בְּ, partly in order to give the measure by merely announcing the number it reaches to Ex. 26, 2; 36, 9 15, partly to express the contents of the cubits Ez. 47, 3. בָּאַמּוֹת אַמָּה אַמָּה Ez. 43, 13 *after cubits* (consisting) *of the* (usual) *cubit*. In this sense accordingly also in the figure אַמַּת בִּצְעֵךְ Jer. 51, 13 *the ell of thy being cut off* i. e. when thou shalt be cut off, like

what is woven or spun which is cut off according to cubits, as Jerome already understood it; comp. 38, 12. As in the case of other measures and weights they distinguished between a *common* and a *sacred* cubit: the former had five handbreaths, the latter six, being equivalent to twenty-four fingerbreaths. — 3. *door-rafter*, *door-basis*, *foundation* Is. 6, 4; Vulg. *superliminaris cardinum*, LXX τὸ ὑπέρθυρον, like מְזוּזוֹת and מַשְׁקֹף, described approximatively; comp. Targ. אִמָּא on Ezek. 41, 24, Arab. أَمَّات root, beginning of a thing.—4. (*aqueduct* [after the Aramaean and Talmudic usage], as the Vulg., Jerome, Aq. and Targ. already translate) *n. p.* of a hill גִּבְעַת אַמָּה 2 Sam. 2, 24.

אֵמָה is perhaps *sing.* of אֵמִים see אַיִם.

אִמָּה *f.* equivalent to אֵם *mother* Ez. 16, 44, like לִבָּה ibid. v. 30 besides לֵב.

אֻמָּה (from אָמַם, only *plur.* אֻמּוֹת) *f.* *a tribe*, *race*, spoken of smaller communities of people Gen. 25, 16; רֹאשׁ אֻמּוֹת Num. 25, 15 *head of a people*. Comp. Ar. أُمَّة people, أُمِّي (epithet of Mohammed), out of the people, uneducated, إِمَام ruler. Perhaps אַמָּה 2 Sam. 8, 1 is the same.

אֻמָּה (otherwise אֻמָּא, *plur. def.* אֻמַּיָּא) *Aram. f.* tantamount to the Hebrew אֻמָּה Dan. 3, 4 7 31; 5, 19; 7, 14; Ezr. 4, 10. It is distinguished from עַם which means the whole people, and לִשָּׁן which expresses the idea of *one* language, denoting only that race among a people which is more closely connected within itself.

אָמוֹן I. *m.* 1. equivalent to אָמָן (which see) *a builder*, *architect;* with relation to a feminine noun *a female architect*, e. g. the hypostatic and personified wisdom of God in creating (חָכְמָה), whose architectural agency in the world began with creation Prov. 8, 30; as it is also called τεχνῖτις Wisdom 7, 21. Accordingly the LXX translate אָ׳ ἁρμόζουσα σοφία, the Vulg. *cuncta componens*, the Syr. ܡܬܩܢܐ, paraphrasing in this the proper signification. Some explain אָ׳ in the sense of אֹמֵן (Num. 11, 12) παιδαγωγός (פַּדְגּוֹג), *tutor*, *supporter*, *educator*, or of אָמוּן (Lament. 4, 5) *son.* Many other explanations of the personified חָכְמָה appear in the Midrash (on Gen. 1, 1) in the farther development of the doctrine. But the interpretation now given is sufficient for the passage of Scripture in question. — 2. in the form of הָמוֹן for אָמוֹן as an epithet of בַּעַל in the Phenician theogony; hence בַּעַל הָמוֹן (LXX Βαλαμών) *proper name* of a city, Song of Sol. 8, 11, perhaps in Samaria, comp. Judith 8, 3 Βελαμών. In the word הָמוֹן (*constr.* הֲמוֹן), occurring in the phrases הֲמוֹן מִצְרַיִם and הֲמוֹן נֹא, *Ezekiel* (Ez. 30, 10 15) may have all the more readily alluded to the Egyptian אָמוֹן, because the name in full is נֹא אָמוֹן. See הָמוֹן. — 3. (*workmaster*, *maker*) *n. p. m.* 1 Kings 22, 26; 2 Kings 21, 18-26; Neh. 7, 59, for which occurs in Ezr. 2, 57 אָמִי (which see). The personal proper name was probably used after the epithet of Baʿal, if אָמוֹן and אֵמִי were not formed from אָם. — 4. *n. p.* of an Egyptian (as also of an Aethiopic and Libyan) supreme deity, who was chiefly worshipped at Thebes, Jer. 46, 25, hence נֹא אָמוֹן Nah. 3, 8 stands for a name of Thebes (see נֹא). The Greeks and Romans compare this ʾAmôn (Ἀμμοῦν) with Zeus (Herod. 2, 42; Diod. 1, 13). As of Egyptian origin אָ׳ is said by *Jablonsky* to be contracted from the Coptic ⲁⲙⲟⲩ-ⲟⲉⲓⲛ *light-giving* into ⲁⲙⲟⲩⲛ, which again in hieroglyphic inscriptions was written ⲁⲙⲛ, and that connected with ⲣⲏ means *Amûn-sun* i. e. sun-god. That ʾAmôn really represented this aspect of nature-power is apparent from the fact that the hieroglyphic designation is a sun-pillar, that he is figured with a ram's head and coincides with the Baʿal of the Phenicians. Others derive אָ׳ from the Coptic ⲁⲙⲟⲛⲓ, ⲙⲟⲛⲓ *to nourish*, or from ⲙⲟⲩⲛ, ⲙⲏⲛ *to persevere*, remain firm &c. But all these and similar derivations, so far as the Semitic root can be referred thereto, shew that the name of the Egyptian deity may have been adopted from Semitism, especially

as the same word appears in Phenician also as an epithet of Baʿal.

The form אָמוֹן is only a North-Palestinian and Phenician orthography for אָמָן, and as many mss. and interpreters read אָמָּן for the latter, the former seems likewise to have been pronounced *ʾAmmon*, especially if one compares the Phenician. The Phenician אָמוֹן appears as an epithet of בַּעַל־אֵיתָן (hence the name of a Phenician cape ʾAmmon-Baal-Iton, Strab. 17, 3) just as the word is here applied to the hypostatised and personified σοφία. Even the Egyptian אָמוֹן was considered to be without beginning (Plut. de Is. 31); according to *Manetho* (Plut. l. c. 9) he was *the concealed one;* according to *Jamblichus* (de myst. 8, 3; comp. Euseb. Pr. Ev. 11, 7) he was called the world-creating δημιουργός and artificer, and therefore there is said of him what in Prov. 8, 12 is spoken of חָכְמָה, with which the explanation of אָמוֹן in the Midrash (l. c.) by מְכֻסָּה, מְצֻנָּע agrees. The meaning of pillar was also thought of, as is given under no. 4.

אָמוֹן II. only Jer. 52, 15 written for הָמוֹן.

אֱמוּנִים see אֵמֶן.

אֱמוּנָה (with *suff.* אֱמוּנָתִי, אֱמֻנָתוֹ, *pl.* אֱמוּנוֹת; formed from אֵמֶן) *f. firmness*, Ex. 17, 12 *and his hands were firmness* i. e. firm; *security*, Is. 33, 6 *and there shall be security of thy times* i. e. thy times will be secure; *fidelity*, opposed to שֶׁקֶר Prov. 12, 17 22; *calmness*, *tranquillity*, opposed to haste in order to get gain 28, 20 comp. 20, 6; *honesty*, *uprightness* Jer. 5, 1; Ps. 37, 3; 119, 30; *goodness* 119, 75 as an adverbial accusative i. e. *graciously; veracity* 89, 25; Deut. 32, 4; *favour* Ps. 36, 6; *fulfilment* of a given promise 89, 2; *confidence* 89, 3; *conscientiousness* 2 Kings 12, 16; 2 Chr. 34, 12; אֱ׳ אֹמֶן Is. 25, 1 *highly faithful*, prop. an adverbial accusat. All these significations proceed from the fundamental one in אָמַן *to be firm*, *confident*. אֱ׳ in Scripture spoken of God Deut. 34, 4, of men Hab. 2, 4 *never* occurs in the sense of *faith*, πίστις, which it did not take till the latest period of the language.

אָמוֹץ (*valiant*, *strong*) *n. p. m.* father of the prophet Isaiah, Is. 1, 1; 2 Kings 19, 2 20; 20, 1. For the explanation of the name comp. אַמְצִי, אֲמַצְיָה.

אָמִי *n. p. m.* Ezr. 2, 57, for which אָמוֹן stands in Neh. 7, 59; probably it is a shorter form for אָמִין (= אָמוֹן), which also lies at the basis of אֲמִינוֹן; yet אָמוֹן and אָמִי may also be derived here from אָם (which see).

אֵמִים see אֵיִם.

אֲמִינוֹן *n. p. m.* for אַמְנוֹן 2 Sam. 13, 20, which attested by the Targ. *Kimchi* declares to be a diminutive form, as it is also in the Arabic; but as this form is without example in Hebrew, and the Septuagint wants it, we may regard it as developed accidentally out of אָמִין = אָמֵן.

אַמִּיץ (also אַמֵּץ; after the form צַדִּיק) *adj. m. firm*, spoken of a covenant 2 Sam. 15, 12; *strong* Job 9, 19; *powerful* Is. 28, 2; with כֹּחַ Nah. 2, 2; Job 9, 4; or לֵב Am. 2, 16 *strong in power* or *courage* i. e. powerful or bold.

אָמִיר *m.* prop. the extended, the projecting, hence 1. *summit*, *top* of a tree Is. 17, 6; — 2. *summit of a mountain*, and generally *a mountain-castle*, *tower*, 17, 9: *the desolation of the forest and of the mountain-top* i. e. of the forests and mountain-castles, *which they* (the mountaineers, אֱמֹרִי) *have left because of Israel;* a genuine historical allusion. See אֱמֹרִי and אָמַר.

אָמֵל *intr. to fade*, *become loose*, *to languish*, especially spoken of plants; then like כָּלָה and נִכְסַף to long for a thing, *to hope*, Ar. أَمِلَ. In Kal only the *part. pass. fem.* Ez. 16, 30 in מָה אֲמֻלָה לִבָּתֵךְ *how has thine heart languished* (with lust)! But already the LXX read לְבִתֵּךְ τὴν θυγατέρα σου, and it might also be translated: *what hope is there of thy daughter!* i. e. what is there to expect from the immoral mother in relation to the daughter and young family? אֲמֻלָה would thus be a noun, after the form מְלוּכָה, גְּבוּרָה.

Pul. אֻמְלַל, *part.* אֻמְלָל, but in Ps. 6, 3 אֻמְלַל, for מְאֻ׳, only poetically 1. *to fade, languish, wither*, applied to plants and fields Is. 16, 8; 24, 7; Nah. 1, 4; Jo. 1, 12; *to pine, to be withered*, with sorrow, applied to men Ps. 6, 3 (אֻמְ׳ out of מְאֻמְ׳). — 2. *to mourn, to be sorrowful, dejected*, spoken of persons 1 Sam. 2, 5; Jer. 15, 9; Hos. 4, 3; figuratively *to go to ruin*, applied to the earth &c. Is. 33, 9; Jer. 14, 2; Lament. 2, 8.

On the root comp. אָבַל, נָבַל &c.; the organic root is here אָ־מֵל, which is also found in קָ־מֵל.

אֲמֻלָה *f.* in Ez. 16, 30 see אָמֵל.

אֲמֻלָל (only *pl.* ־לִים) *adj. m. weak, decaying, poor* Neh. 3, 34. The form is one that has arisen from אָמֵל reduplicated, and *ê* has continued firm from the original intransitive conception.

אָמַם (not used) *tr. to unite, bind together.* This idea of unitedness is implied in אֵם (stem- or family-uniting one, i. e. mother) which is probably primitive. Another formation from the stem אַם is אָמַ־ה, expressing the idea of belonging together, being united, whence אָמָה, she belonging to the family and connected with it, as שִׁפְחָה from שָׁפַח. Then אַם like עַם denotes to be united in one, from the fact of all the individual members of a people belonging together. Comp. moreover אֵם, לָאַם and עַם. The Arab. أَمَّ has exactly the same meaning. See too אַמָּה, אֹם, אֻמָּה, אָמָה and the proper name אֲמָם.

אֲמָם (*gathering-place*) *n. p.* of a city in the tribe of Judah Josh. 15, 26, in the vicinity of מוֹלָדָה.

אָמַן I. *trans.* 1. (not used) *to fasten, to make fast* or *strong* (see Nif.), spoken of a house: *to build;* then: *to act the architect, to bring something together, to make;* hence אָמָן (which see) and אָמוֹן. From the signification *to make firm* follows that of *to support, prop;* hence אֹמֶנֶת 1. — 2. Figuratively *to maintain, foster, bring up*, properly to support, strengthen, whence the *participle* אֹמֵן Esth. 2, 7; substantively Num. 11, 12; 2 Kings 10, 1 5; Is. 49, 23 *bringer up, fosterer, guardian*, παιδαγωγός, and *fem.* אֹמֶנֶת 2 Sam. 4, 4; Ruth 4, 16; *part. pass.* אָמוּן Lament. 4, 5 *brought up*, עֲלֵי תוֹלָע *in scarlet robes.* In this signification that of nourishing may have been implied also, as is seen from the Ar. مَانَ which is identical with the root in אָ־מַן; but the meaning "to carry" is not perceptible; comp. סָמַךְ, סָעַד, כִּלְכֵּל. — 3. Figuratively: *to make something fast, firm, to hang faithfully upon something*, Ar. أَمُنَ; hence *part. pass. pl.* אֱמוּנִים Ps. 12, 2; 31, 24 *the faithful, firm*, πιστοί, prop. the supported, comp. סָמוּךְ Is. 26, 3. Derivatives אֵמֻן (pl. אֱמוּנִים), אֱמוּנָה, אָמֵן, אֹמֶן, אָמְנָה, אָמְנָם, אֻמְנָם, אֱמֶת, אֲמָנָה 1, and the proper names אַמְנוֹן, אֲמִינוֹן, אֲמִתַּי. — 4. (not used) *to flow continuous, constant*, applied to a river, also in אֵיתָן connected with *fast, firm.* Hence the proper name אֲמָנָה 2.

Nif. נֶאֱמַן (*fut.* יֵאָמֵן) 1. *to be fastened, supported*, or *to be firm;* applied to a house, בַּיִת נֶאֱמָן 1 Sam. 2, 35; 25, 28; 1 Kings 11, 38 *a firm house*, figuratively an unbroken line of posterity; מָקוֹם נֶאֱמָן Is. 22, 23 25 *firm place.* — 2. *to be supported, fostered* Is. 60, 4, where the dagesh is omitted in תֵּאָמַנָה as in תֵּעָגֵנָה (Ruth 1, 13). — 3. *to be true, reliable, faithful*, e. g. spoken of God Is. 49, 7, of men Gen. 42, 20; 1 Kings 8, 26; 2 Chr. 1, 9, of a messenger Prov. 25, 13, of a witness Jer. 42, 5, of a prophet or priest 1 Sam. 2, 35; 3, 20, particularly of fidelity and loyalty to God and his covenant, with אֵת (אֶת־) Psalm 78, 8 37; Is. 1, 21. נֶאֱמַן רוּחַ *one honest* or *faithful in spirit* Prov. 11, 13; 27, 6: *faithful* (i. e. well-meant) *are the wounds of a friend;* thence generally: *true* Psalm 111, 7. With a play upon the word and idea Is. 7, 9: *to prove oneself.* — 4. *to be durable, lasting*, e. g. spoken of the uninterrupted flowing of water Is. 33, 16; Jer. 15, 18, opposed to אַכְזָב; of lasting diseases Deut. 28, 59, of

durable promises Is. 55, 3, of abiding covenants Ps. 89, 29, just as many forms of this stem in Syriac have the same signification.

Pih. אִמֵּן only in the Sam. cod. of the Pentat. for *Hifil* Ex. 4, 1 5 8 9; 14, 31; 19, 9; Num. 14, 11; Deut. 1, 32; 28, 66 without altering the signification of the Hifil.

Hif. הֶאֱמִין (*fut.* יַאֲמִין, *ap.* יַאֲמֵן) 1. *to hold fast* by a thing, with בְּ, e. g. by God Is. 7, 9: *if ye do not hold fast;* 28, 16: *whoever holds fast* (by God), *shall not flee;* to support oneself upon something, hence *to trust*, with בְּ in any thing, like the Ar. آمَنَ with ب Gen. 15, 6; Job 4, 18; Deut. 28, 66: *and thou wilt have no trust in thy life* i. e. thou wilt be tired of thy life; *to give faith* (trust) to a person or thing, with לְ Gen. 45, 26; Prov. 14, 15; more rarely with כִּי following Ex. 4, 5, or with the infinitive and לְ Ps. 27, 13, or without לְ Job 15, 22, where one might translate it *hope.* Only once does הֶאֱ׳ stand with the accusat. in the sense *to count safe* Judges 11, 20: *he did not count it safe for Israel to pass through.* — 2. Only in Job 39, 24 in the sense *to make a pause*, *to stand still*, spoken of the horse (comp. Virg. Georg. 3, 83), going back to אָמַן in the signification *to stand firm*, as also the Targ. and Peshito employ אָ׳.

The stem אָמַן, whose first signification corresponds to the Ar. مَانَ, is also in the Ar. أَمَنَ and أَمُنَ and in some senses in the Syr. ܐܡܰܢ, Targ. אֲמַן; but the organic root is אָ־מַן, such as is still found in the Mediterranean.

אָמַן II. only in *Hif.* הֶאֱמִין for הֵימִין Is. 30, 21, denom. from יָמִין which see.

אֲמַן (*part. pass.* of *Af.* מְהֵימַן) *Aram.* tantamount to the Hebr. אָמַן I.; but in use only in *Af.* הֵימִן (Targ. הֵימִין, Syr. ܗܰܝܡܶܢ, Ar. هَيْمَنَ), like the Hebr. הֶאֱמִין construed with בְּ Dan. 2, 45; 6, 5 24. — The ה, in this very word in the dialects, also appears to have been partly regarded as belonging to the stem. See my system of the Aramaean idioms (Lehrgeb. der aram. Idiome I. 146 &c.).

אָמָן (after the form חָכָם) *m.* 1. *workman*, *artificer*, *opifex*, *artifex* Song of Sol. 7, 2; it may be derived from אָמַן I. very well. But this word is in Aramaean אוּמָן and stands for חָרָשׁ and חֹשֵׁב, Syr. ܐܘܡܢܐ, so that *Kimchi* and *Ibn Koreish* read אֱמָן (out of מְאֻמָּן = מְאֻמָּן). It seems to be formed from *Pu.* denoting properly *practised*, *fit.* — 2. *Adj. masc.* as a basis for the following אֲמָנָה. — 3. Equivalent to אָמוֹן in the proper name אַמְנוֹן derived from it.

אָמֵן *adj. m.* 1. *sure*, *true*, *firm*, like the Ar. أَمِين, Syr. ܐܰܡܺܝܢܳܐ. Substantively: *fidelity*, אֱלֹהֵי אָמֵן Is. 65, 16 *the God of faithfulness* i. e. who keeps fidelity. Hence adverbially: *truly*, *certainly*, either at the beginning of a discourse Jer. 28, 6, or especially as a confirmation at the end of sayings and poems, single or double Num. 5, 22; Deut. 27, 15 &c.; Neh. 5, 13; Ps. 41, 14; 72, 19; 89, 53. From this אָמֵן the Hebrew אֱמֶת from אֲמֶנֶת = אֲמֶנֶת is to be derived, Phenician אֲמֶנֶת, e. g. אֹת אֲמֶנֶת יְהִי *a sign of truth shall be* (Poen. 1, 9). — 2. As a ground-form to the proper name אֲמִינוֹן, in the sense of אָמָן 3.

אֹמֶן *m. confidence*, *faithfulness* Is. 25, 1; comp. Phenician אֹמֶן firmness (Kit. 1, 2). Derivatives אֹמְנָה, אָמְנָם, אֻמְנָם.

אֲמָנָה (see אָמָן 2) *f.* 1. the established, determined, therefore *covenant* Neh. 10, 1, Ar. أَمَانَة; *decree* or *statute* 11, 23, parallel מִצְוַת הַמֶּלֶךְ. — 2. *proper name* of a ridge of Antilibanus (Talm. אַמְנוֹן) Song of Sol. 4, 8, from which comes the proper name of a river that flows with פַּרְפַּר (now *Awaǵ*) through Damascus 2 Kings 5, 12 K'ri, but for which the K'tib has אֲבָנָה (which see); the Targ. understands also in Song of Sol. by אֲמָנָה the נְהַר אֲ׳; and it has been conjecturally identified with the modern بَرَدَى. The name is to be taken from אָמַן in signi-

fication 4, if Antilibanus received its name from the river.

אָמְנָה 1. *f. bringing up, tutelage* Esth. 2, 20, from אָמַן 2. — 2. fem. from אֹמֶן *truth*, hence adverbially *truly*, *vere*, *re vera* Josh. 7, 20. Here it is only a dialectic variation of אָמְנָם, as the cod. Samar. at Gen. 20, 12 actually read the latter for אָמְנָה. In Hebrew, feminine forms are frequently converted into adverbs, e. g. רִאשׁוֹנָה *at first*, אַחֲרֹנָה *at last*, קֹמְמִיּוּת *uprightly;* מַלְכוּת *royally* Esth. 5, 1.

אֹמְנָה as a singular to אֹמְנוֹת see אֹמֶנֶת.

אַמְנוֹן (from אָמַן, as חַכְמוֹן from חָכָם, but אָמַן is here equivalent to אָמוֹן, hence: *adherent of ʾAmôn*, comp. proper name אָמוֹן) *n. p. m.* 2 Sam. 3, 2; 13, 1-39; 1 Chr. 4, 20. Once אֲמִינוֹן (which see) stands for it.

אָמְנָם (from אֹמֶן with the termination ־ָם) *adv. truly*, *certainly*, *verily*, *vere*, *profecto*, partly with the imperfect Job 34, 12, partly with the perfect 9, 2; so also with other particles, as אַף 19, 4; כִּי 12, 2; אִם 19, 5; Targ. בְּקוּשְׁטָא. On ־ָם in adverbs see the letter מ. Comp. אָמְנָה.

אֻמְנָם (from אֹמֶן) *adv.* equivalent to אָמְנָם Gen. 18, 13, elsewhere always with interrogative הַ, Ps. 58, 2: *do ye speak in truth* &c.

אֹמֶנֶת *f.* 1. *a pillar*, *post*, *column*, only in *plural* אֹמְנוֹת, 2 Kings 18, 16, Targ. סְקוֹפַיָּא, Syr. ܐܣܟܦܬܐ, LXX ἐστηριγμένα; as a partic. feminine properly: the supporting. — 2. *a foster-mother*, *a nurse*, see אָמַן I, 2.

אָמַץ I. (*fut.* יֶאֱמַץ) *intr.* 1. (not used) *to be sharp*, especially applied to the sharp, clear, dazzling colour of deep red. See, however, אָמַץ II. for the derivative אָמֹץ. — 2. the idea of sharpness transferred and applied to the mind, *to be sharp*, *vigorous*, *bold*, *strong*, Deut. 31, 7; 2 Chr. 13, 18, usually connected with חָזַק and opposed to יָרֵא, חָתַת Josh. 1, 6 7; 10, 25; 2 Chr. 32, 7; construed with מִן: *to prevail over one*, *to be stronger than he* Gen. 25, 23. Deritives מַאֲמָץ, אֹמֶץ, אַמְצָה and the proper names אַמְצִי, אֲמַצְיָה, ־יָהוּ, אָמוֹץ.

Pih. אִמֵּץ (*fut.* יְאַמֵּץ) *to make strong*, with לֵב *to make the heart hard*, *obstinate* Deut. 2, 30; 15, 7; 2 Chr. 36, 13; *to make fast*, *to strengthen*, the temple 24, 13; the heaven Prov. 8, 28; an idolatrous image Is. 44, 14; *to make courageous*, *bold*, by assistance given Deut. 3, 28; Is. 41, 10; *to strengthen*, e. g. the sinking knee Job 4, 4; the arm Ps. 89, 22; Prov. 31, 17; *to support* 2 Chr. 11, 17; *to harden*, the strength Prov. 24, 5; Am. 2, 14; *to plant*, *make firm*, Ps. 80, 16 18. In these and similar senses א׳ is often quite synonymous with חִזֵּק, and obviously proceeds from the fundamental signification already given, without the notion of *selecting* ever occurring, which some have assumed. Derivative אַמִּיץ.

Hif. הֶאֱמִיץ *to act courageously*, *valiantly*, *to put forth strength* Ps. 27, 14; 31, 25.

Hithp. הִתְאַמֵּץ *to collect all the strength*, *to shew oneself bold*, *rash*, *courageous*, *to take courage* 1 Kings 12, 18; 2 Chr. 13, 7; Ruth 1, 18.

The cognate in root, חָמֵץ, confirms the fundamental signification of the stem, as אָמֹץ is equivalent to חָמוֹץ and חָמוּץ.

אָמַץ II. (not used) *intr. to glisten*, *to shine*, Ar. ومض the same. Hence אָמֹץ.

אָמֹץ (only in *pl.* אֲמֻצִּים) *adj. m. deep red*, the colour of the horses Zech. 6, 3 7 (where in the second passage even the context demands אֲדֻמִּים), therefore the LXX have πυῤῥοί; comp. the German *fuchs*. The *one* translation of the LXX by ψαροί, Targ. קִטְמָנִין ash-coloured, that of Aquila καρτεροί, Vulg. *fortes* &c. have arisen solely from misapprehension of the true meaning.

אֶמֶץ (with suff. אַמְצִי) *m.* see אַמְצִי, אַמְצָה.

אֹמֶץ *m. valour*, *strength*, Job 17, 9.

אָמָץ (*constr.* אֲמַץ) *m.* see אֲמַצְיָה.

אַמְצָה (after the form אַשְׁמָה, from אֶמֶץ = אֹמֶץ) *f. strength*, Zech. 12, 5: *the inhabitants of Jerusalem are strength* (i. e. strong) *to me.*

אַמְצִי (from אֶמֶץ; *valiant*) *n. p. m.* Neh. 11, 12; 1 Chr. 6, 31. It is possible that it may be abridged from אֲמַצְיָה.

אֲמַצְיָה (*Jah is strong*) *n. p. m.*, in 2 Kings 14, 1 written אֲמַצְיָהוּ; 12, 22; Am. 7, 10; 1 Chr. 4, 34; 6, 30. Comp. חִזְקִיָּה.

אָמַר (אָמַרְתְּ 1 *pers. sg. perf.* Ps. 16, 2 = אָמַרְתִּי; *inf. abs.* אָמוֹר, *constr.* אֱמוֹר and אֲמֹר, with *prep.* בֶּאֱמֹר &c., but with לְ: לֵאמֹר, with הַ: הַאֲמֹר, with *suff.* אָמְרִי, אֲמָרְךָ; 3 *sg. fut.* יֹאמַר, *in pause* with Vau cons. וַיֹּאמַר, elsewhere וַיֹּאמֶר; 3 *fem.* תֹּאמַר, *pause* תֹּאמֵר, with Vau וַתֹּאמֶר *p.* ־מַר; 2 *sg. fut.* תֹּאמַר, *pause* תֹּאמֵר, with Vau cons. וַתֹּאמֶר; 1 *sg. fut.* אֹמַר, with Vau cons. וָאֹמַר, more rarely וָאֹמַר; *pl.* also תֹּמְרוּ 2 Sam. 19, 14 and יֹמְרוּ Ps. 139, 20 with the omission of ʾAlef) *intr.* 1. (not used) *to stand prominently upwards, to project upwards, to reach high up*, hence *to be elevated, high*, comp. אָמִיר, אֵמֶר 1, the proper names אֱמֹרִי, אֹמֶר, אוֹמָר and below Hithp. הִתְאַמֵּר. This fundamental signification is established not only by the derivatives mentioned, but also by comparison with the stems of similar words, as תָּ־מַר eminere, sursum elatum esse, סָ־מַר, יָ־מַר, מָר־א &c. See also Aram. אֲמַר under אִמַּר. —2. From this external signification flows that which respects the mind: *to say*, prop. to press out sounds from within, to cause to sound forth, and therefore spoken of the unconnected sounds made by the horse Job 39, 25. It is already by root different from דִּבֶּר *to string words together*, presupposing the act of combining. Hence אָמַר as not completing a thing in itself and not satisfying, causes what is said always to follow it, which דִּבֶּר needs not do, e. g. Lev. 1, 2: *speak to the children of Israel and say to them* (*what follows*), where אָ׳ introduces what is to be said Num. 5, 12; 6, 2; 15, 2. This explains the use of the infin. with לְ i. e. לֵאמֹר *to say* i. e. *namely* (LXX λέγων, λέγοντες) as a formula of quotation, particularly after verbs of announcing 1 Kings 2, 39, of sending off an account 5, 16, of commanding Ruth 2, 15, of calling 1 Sam. 5, 10, of swearing 1 Kings 2, 23 &c. in which cases the direct words follow Ex. 6, 10. לֵאמֹר with the omission of דִּבֶּר also stands immediately before a direct address, and as it were pleonastically even after אָמַר Gen. 31, 29. In this much-used signification *to say* אָ׳ is construed a) with the accusative of what is said Gen. 41, 54; 44, 16; Jer. 5, 2; 14, 17; sometimes too with לְ of the person Gen. 22, 3; this accusative is also implied in כֹּה Gen. 32, 5; 1 Sam. 9, 9. b) more rarely with כִּי following Job 36, 10, where however אָ׳ is taken in the sense *command.* c) In the later Hebraism, seldom in the earlier, אָ׳ sometimes occurs absolutely as well as דִּבֶּר, where the thing said is not found Ex. 19, 25; 2 Chr. 2, 10; 32, 24, in which respect other verbs too of declaring, pointing out &c. omit the object Gen. 9, 22; but in all cases what is said can be easily supplied from the context, so that אָ׳ stands absolutely only in appearance. In Gen. 4, 8 alone *and Cain spoke to his brother Abel* the thing spoken is more difficult to supply (from verse 7). Hence the Samar. and LXX have added נֵלְכָה הַשָּׂדֶה, and old mss. have put a piska after אָחִיו; but it is merely a case of omitting what is said. In like manner the Samaritan has put דִּבֶּר for אָמַר in Levit. 20, 2, because it would not depart from the customary use of אָ׳. d) with אֶל or לְ of the person, to whom or of whom something is said Gen. 3, 16 17; 2 Kings 19, 32; Jer. 22, 18, more rarely with עַל 27, 19 or with the accusative itself Gen. 43, 27 29; Num. 14, 31, quite irrespective of the manner in which what is said is expressed. e) with עַל of the person, *to say* something *against* one, Ez. 35, 12; 2 Chr. 32, 17. — Besides the use of אָ׳ in this very frequent signification we meet with it in the following

modifications of the same sense: 3. *to name*, *call by name*, with לְ of the person or thing or also with an accusative Is. 5, 20; 8, 12; Eccles. 2, 2; הֶאָמוּר *O* (so) *named* (house of Jacob) Micah 2, 7, which the Targ. has paraphrased by "one may call with justice". — 4. *to admonish* Job 36, 10. — 5. *to promise*, 2 Chr. 32, 24. — 6. *to announce*, *declare* Ex. 19, 25. — 7. *to praise*, *laud*, or perhaps only *to declare*, opposite to לֹא כִחַד Ps. 40, 11 (comp. 145, 6); 145, 11; Is. 3, 10; yet the meaning *to mention*, *to make mention of* may be more appropriately retained in these places, as in Gen. 43, 27, and that is properly *to say*. — 8. *to say to oneself*, prop. אָ׳ בְּלֵב *to say in the heart*, as the phrase in reality runs Gen. 17, 17; Is. 47, 8; Ps. 4, 5; 10, 6 11; 14, 1; Zeph. 2, 15, or לְלֵבָב occurs Hos. 7, 2. But לֵב is also omitted Gen. 26, 9; 44, 28; Ex. 2, 19; 1 Sam. 20, 3; 2 Sam. 21, 16; 1 Kings 5, 19; 8, 12. *What is mentioned* follows either in a succeeding clause, or in the accusative, or lastly it is wholly omitted. With the use of אָ׳ in this signification the Hebrew הָגָה and שׂוּחַ, Ar. قَالَ, Gr. φημί may be compared, which likewise pass occasionally into the meaning *to think*, *to suppose*. — 9. *to command* like the Ar. أَمَرَ, particularly in later Hebraism Ps. 33, 9; 105, 31 34; Job 9, 7, either with a following infinitive having לְ Esth. 1, 17, or with a clause following introduced by וְ Neh. 13, 9, or with the accusative of what is commanded 1 Kings 11, 18; Job 22, 29; 2 Chr. 29, 24, comp. the Latin *jubere legem;* or also with omission of the object, but with the addition of לְ of the person, 2 Sam. 16, 11. — All these senses proceed from the fundamental meaning *to say*. יִמְרוּךָ לִמְזִמָּה Ps. 139, 20 should be taken in the sense of נָשׂוּא לַשָּׁוְא in the same place (נָשׂוּא for נָשְׂאוּ, see נָשָׂא) i. e. *they elevate* (thy name), *they call thee*. Derivatives אָמָר, אֵמֶר, אֹמֶר, אִמְרָה, אֱמֹר, מַאֲמָר; see also the proper names.

Nif. נֶאֱמַר (*fut.* יֵאָמֵר, *pause* ־מַר, before a monosyllabic word יֵאָמֶר) 1. *to be said*, *told*, Josh. 2, 2; Jer. 7, 32; *to be revealed*, *communicated* Dan. 8, 26; with לְ or אֶל of the person Numb. 23, 23; Ez. 13, 12. Often יֵאָמֵר stands impersonally: *it is said*, dicitur, dicunt, particularly in quoting popular sayings Gen. 10, 9; 22, 14; Num. 21, 14. — 2. *to be named*, with לְ of the person Is. 4, 3; 19, 18; 61, 6; 62, 4; Hos. 2, 1.

Hif. הֶאֱמִיר *to make say*, *to promise*, with the accusative of the person to whom one promises, Deut. 26, 17: *thou hast promised God this day* &c., and v. 18: *and God has promised thee this day* &c., as *Ibn ʿEsra* and *Jehuda ha-Lewi* have rightly explained. The interpretation of the *Hifil* by *to raise* (after meaning 1 of Kal) given by *Ibn Ǵanâch*, *Kimchi* and *Parchon*, or *to choose* used by the LXX and Vulg., is less suitable and not so well founded.

Hithp. הִתְאַמֵּר only in Ps. 94, 4: *to lift up oneself*, *to boast*, *brag* (so *Kimchi*, *Ibn ʿEsra* and others); but it may be taken in the signification *to conduct oneself in a commanding way* or imperiously, from אָמַר 9. Comp. Ar. تَأَمَّرَ.

Respecting the original meaning of the stem אָמַר and its organic root the most necessary information has been already given in adducing the numerous senses; and therefore I shall only mention in addition, that this verb occurs in all Semitic dialects. Comp. the Phenician אָמַר נַעַם בְּ (Poen. 2, 56) *to speak friendliness* (in a friendly way) *of one*. Comp. especially יָ־מַר II. with its numerous derivatives, and מָרָה IV. On another direction of the original conception see under Aram. אִמַּר.

אֲמַר (*pause* אֲמַר; 3 *fem.* אֲמֶרֶת from אַמְרַת; 1 *pers.* אַמְרֵת; *part.* אָמַר, *pl.* אָמְרִין; *inf.* מֵאמַר and מֵמַר Ezr. 5, 11; *fut.* יֵאמַר) *Aram.* 1. *to say*, with לְ of the person Dan. 2, 25 and accusative of the thing 7, 1, to communicate a thing orally or in writing 7, 1, used as in Hebrew by way of introducing what is said, 2, 8 26; 6, 13. *Part. pl.* אָמְרִין 3, 4 is used impersonally like the Hebr. Nif., Syr.

أَمَرَ. Hence مَأْمَر. — 2. *to command*, Dan. 2, 46; 3, 13. See other meanings of the stem under אָפַר and Hebr. אָמַר.

אֲמַר (*constr.* אֲמַר) see אֲמַרְיָה.

אֵמֶר (with *suff.* אִמְרוֹ; *pl.* אֲמָרִים, *c.* אִמְרֵי) *m.* 1. *top*, of a tree, only in Gen. 49, 21 אִמְרֵי־שָׁפֶר *tops of beauty* i. e. *beautiful tops*, as the LXX translates. — 2. *word*, *discourse*, *utterance* (allied in sense to דָּבָר), but only poetically, Numb. 24, 4, usually connected with אֵל; יְשָׁר Job 6, 25; פֶּה 8, 2; בִּינָה Prov. 1, 2; דַּעַת 23, 12; שֶׁקֶר Is. 32, 7; אֱמֶת Prov. 22, 21; נֹעַם 16, 24 &c.; only once in prose Josh. 24, 27. In this sense אָ may be applied as variously as the verb, just according to the context, and even the meaning *poetry* may be adopted occasionally. — 3. *command*, Job 20, 29. — In signification the word is equivalent to אָמַר, as שֶׁמַע equivalent to שָׁמַע, and the forms taken from it in the first instance are אִמְרָה, אֶמְרָה and the proper name אִמְרִי.

אֵמֶר (*def.* אִמְרָא in the Targ.; *pl.* אִמְּרִין) *Aram. m. lamb*, *young sheep*, properly: wool-bearer, woolly, Ezr. 6, 9 17; 7, 17, comp. Targ. אִמַּר=אִמַּר and אִמְרָא for Hebrew כֶּבֶשׂ, Syr. ܐܸܡܪܳܐ, Ar. إِمَّرٌ lamb, Phenician אמר (Mass. 9). It might be derived from אָמַר in the sense of *to jut out*, erigere, eminere, as all words denoting hairs, bristles, proceed from verbs signifying "to stick out". The Aram. עִמַּר, whence עִמֶּר wool, has a similar meaning, and the Hebrew צָמַר might also be cognate in root. See עָמַר and צָמַר. Considering, however, that אָמַר denotes the young of sheep, a lamb, it seems more appropriate to derive it from אָמַר in the sense of *to spring forth*, *sprout*, then *to bear*, spoken of sheep, as the Ar. أَمَّرَ means to bring forth numerous young; from which again the meaning *to speak* may be taken, since "sprechen" in the Germanic tongues properly means spriessen, sprossen, i. e. to sprout.

אָמֵר (*projecting forth*, *prominent* i. e. high, viz. Jah is) 1. *n. p. m.* Jer. 20, 1. — 2. (*hill-place*) *proper name* of a place, mentioned beside תֵּל מֶלַח &c. Ezr. 2, 59.

אִמֶּר *m.* 1. equivalent to אֵמֶר (poet.) *word*, *discourse*, Ps. 19, 4, and then like דָּבָר *thing*, res, aliquid, Job 22, 28; *promise* Ps. 77, 9, comp. דָּבָר 56, 5; *eulogy* 19, 3, comp. דְּבָרִים v. 4.; all proceeding from the original signification *word*. — 2. *song of victory*, *hymn*, Ps. 68, 12. The sense is uncertain in Hab. 3, 9, where interpreters have tried all the meanings now given; perhaps *threat*.

אֶמֶר (not used) *m. mountain*, from אָמַר 1, hence the gentile noun אֱמֹרִי which see.

אִמְרָה (from אֵמֶר; *constr.* אִמְרַת; *pl.* אִמָּרוֹת, *constr.* אִמְרוֹת) *f.* like אֵמֶר in significations 2 and 3, and also used only poetically Gen. 4, 23; Deut. 32, 2 &c. The use of אֵמֶר, however, is more frequent.

אֶמְרָה (from אָמַר, like עֶזְרָה from עָזַר) *f.* same as אִמְרָה Lament. 2, 17.

אֲמָרִי (*projecting*, from אָמַר 1) *n. p. m.* Neh. 3, 2; 1 Chr. 9, 4; comp. אֹמֶר.

אֱמֹרִי (from אֶמֶר) *noun gent. m. Amorite*, i. e. *mountaineer*, name of one of the greatest and most important of the races of the Canaanite or Phenician people, who dwelt almost wholly in the interior of Palestine at the time of the conquest of Canaan by the Israelites, and therefore standing for Canaan generally, Gen. 48, 22; Deut. 1, 20. The Phenician Amorite race first settled on the other side of Jordan, which is hence called אֶרֶץ הָאֱמֹרִי Judges 10, 8, where they founded two kingdoms, a southern one with the metropolis חֶשְׁבּוֹן 11, 22, Num. 21, 13 34, and a northern one with the metropolis אֶדְרֶעִי 21, 33. They afterwards became powerful on this side of Jordan also. The great importance of the tribe and its spreading over all Palestine led to the designation of the collective pre-Israelite inhabitants as Amorites Gen. 15, 16; 2 Sam. 21, 2; Am. 2, 9. See אוֹמֵר.

אֲמַרְיָה (*Jah is promiser*) *n. p. m.*

1 Chr. 5,33 37; Neh. 10,4; 11,4; Ezr. 10, 42; Zef. 1, 1. Sometimes אֲמַרְיָהוּ stands for it. The form אֲמַר is construct from אָמָר (promiser).

אֲמַרְיָהוּ (the same) *n. p. m.* 2 Chr. 19, 11; but in 31, 15 and 1 Chr. 24, 23 it stands for אֲמַרְיָה.

אַמְרָפֶל *n. p.* of a king of שִׁנְעָר at the time of Abraham, Gen. 14, 1 9. Since Semites dwelt in Shin'ar according to the ethnographical table, the etymology of the name must be sought in Semitism. We may regard it as compounded of אַם (like אָם) which is often met with in proper names (see אָם), and of רָפֶל the name of the Aramaean Saturn, Syr. ܪܦܐ, and so it is similar to the Hebrew עַמִּישַׁדַּי, עַמִּיאֵל; ־ֶל is only a termination like ܐ.

אָמַשׁ (not used) *intr.* equivalent to מָשׁ (מוּשׁ) *to give way, to disappear, to cease, to recede;* hence אֶמֶשׁ.—Like many other stems in פ״א, אָמַשׁ is also a farther development of the organic root in אָ־מַשׁ which is found in מָשׁ (מוּשׁ); the same stem seems to be in the Ar. أَمْسٌ yesterday. Neither the root nor the stem appears in use in the other dialects as the idea of a verb.

אֶמֶשׁ *m.* prop. the disappeared, the past, from אָמַשׁ, hence 1. *yesterday*, Job 30, 3: אֶ׳ שׁוֹאָה *the yesterday of desolation* i. e. the long desolate places; but interpreters and versions take it here in the sense of *night*, comparing it with the Aramaean אִמְטָא *darkness*. As an adverb *yesterday, already, long past*, 2 Kings 9, 26, as אֶתְמוּל, comp. Is. 30, 33. — 2. specially: *the closed, vanished*, conseq. *the last, preceding night*, Gen. 19, 24; 31, 29 42. The Arab. أَمْسٌ yesterday, and the verb مَسَا to make at even, as a derivative from امس, presuppose the Hebr. signification.

אֱמֶת (contracted from אֲמֶנֶת = אֲמֶנֶת; with *suff.* אֲמִתְּךָ, אֲמִתּוֹ) *f.* prop. *firmness, stability*, from אָמַן I., hence 1. spoken of time: *continuance, duration*, שָׁלוֹם וֶאֱ׳ Is. 39, 8 like שְׁלוֹם אֱמֶת Jer. 14, 13 *enduring, steadfast peace.* — 2. *confidence, security, certainty, rightness*, Deut. 13, 15; Josh. 2, 12; 2 Sam. 7, 28; Neh. 9, 33; Jer. 42, 5. — 3. *fidelity* i. e. that quality which keeps the word or promise given Ps. 30, 10; 45, 5; 54, 7; 57, 11, and even fulfils words of threatening, represented as a peculiar virtue in God, kings, men, and usually joined with חֶסֶד Gen. 24, 49; Ps. 25, 10; Prov. 20, 28. Hence God is called אֵל אֱ׳ Ps. 31, 6, or אֱלֹהֵי אֱ׳ 2 Chr. 15, 3. — 4. *integrity, blamelessness, honesty*, opposite to רֶשַׁע Judges 9, 16; Neh. 7, 2; Ezek. 18, 9, hence *friendship* Esth. 9, 30; *unselfishness* Exod. 18, 21. — 5. *truth*, as opposed to lying Gen. 42, 16; *veracity* Prov. 22, 21, particularly in relation to religious truth and the true announcement of the future Ps. 25, 5; Dan. 8, 12; 9, 13. Hence it is frequently connected with the word of God Ps. 119, 142, with prophecies Jer. 26, 15 &c. See אֱמוּנָה.

אַמְתַּחַת (with *suff.* אַמְתַּחְתּוֹ, *pl. c.* ־תְּחוֹת) *f. corn-sack*, LXX μάρσιπος Gen. 42, 27; 43, 12. See מָתַח, comp. מִטְפַּחַת from טָפַח.

אֲמִתַּי (from אֱמֶת; *veracious*) *n. p. m.* 2 Kings 14, 25; Jon. 1, 1. The Arab. has the abridged form متى; and the proper name Ματθαῖος, Syr. ܡܬܝ (Matth. 10, 3), is perhaps מַתַּי = מִתַּי, if it be not abbreviated from מַתִּיָּה = מַתִּתְיָה.

אֶמְתָנִי (from מְתָן = Hebr. מֹתֶן, with אֶ prosthetic) *Aram. adj. f. strong, powerful*, prop. well-hipped (comp. delumbis, delumbatus) Dan. 7, 7, of which the masc. is אֶמְתָן, comp. אָחְרִי from the masc. אוּחַר 2, 39, where the feminine is also formed merely by ־ִי = ־ִית. See מָתַן and Aramaean מְתַן.

אָן (pronominal stem contracted from אַיִן) *adv. interrog.* prop. where? hence in the Targ. for אֵי, but in Hebr. *whither?* 1 Sam. 10, 14, in which signification it stands for אָנָה (אָן with ־ָה of motion). עַד־אָן *until when? how long?* quousque?

Job 8, 2; מֵאָן (K'tib) *whence?* 2 Kings 5, 25, for מֵאַיִן. The contraction of the vowels *ai* between two consonants into *â* is frequent in Hebrew, e. g. דִּתָּן from דַּת, חִזָּיוֹן, עֵשׂ from עֵץ. See אֲנָה, אֲנָה.

אַן (pronominal stem) see אַיֵּ־, אַתָּה &c.

אֹן *ability* see אוֹן.

אֹן *Heliopolis* see אוֹן.

אֲנָא (pronominal stem contracted from אֲהֹ־נָא, written also אֲנָּה) *interjection: oh now! I pray, obsecro, quaeso*, standing at the beginning of the sentence where נָא cannot usually be put. It either follows the imperative Gen. 50, 17; Ps. 118, 25; אָנָּה 2 Kings 20, 3; Is. 38, 3; Ps. 116, 4, or the future apocopate Neh. 1, 5 11, or it stands entirely as an exclamation without reference Exod. 32, 31; Dan. 9, 4; אָנָּה Jon. 1, 14; 4, 2; Psalm 116, 16. In urgent entreaties it can even follow נָא. — The little word of entreaty נָא, which also appears by itself, and the exclamation אֲהָהּ as a collateral form of הֲהָהּ, make the composition and meaning clear; but the נָא is already somewhat obliterated by the orthography אָנָּה; and when נָא or נָה was uttered less enclitically נָא, אֲנָא and אָנָּה were accented; or two accents were given, אֲנָא.

אֲנָא (or אֲנִי; pronominal stem) *Aram. person. pronoun*, equivalent to Hebrew אֲנִי *I*, Dan. 2, 8 23; 3, 25; 4, 6; 7, 15. This pronominal stem is in Syr. ܐܢܐ, Zab. ⸗ⲁⲛⲁ, Samar. אֲנָה and אֲנָא, Arab. أَنَا, Aethiopic ană, Amhar. enê, Malt. yn, ŷna, ŷnae &c. For its linguistic derivation see אֲנִי.

אֲנָא (not used) *Aram.* equivalent to אֲנָה II. in Hebrew. Hence מָאן which see.

אֲנָבָה (Aram.) belonging to אִנְבָּה see אֵב.

אָנָה (pronominal stem, once אָנָּה; from אַן with ־ה of motion) *adv. interrog.* 1. *whither?* in pure double questions אָן־מִזֶּה ... וְאָנָה *whence? ... and whither* Gen. 16, 8, or מֵאַיִן ... וְאָנָה *whither? ... and whence?* Judges 19, 17, or לְמִי ... וְאָנָה *to whom? ... and whither?* Gen. 32, 18. But also in the simple question *whither?* 2 Sam. 2, 1; 2 Kings 6, 6; Zech. 2, 6; 5, 10; Ezek. 21, 21; or אָנָּה alone, repeated, Song of Sol. 6, 1, written in the second member אָנָּה Psalm 139, 7. Agreeably to the nature of interrogative particles *whither?* sometimes including a negative may be resolved into *nowhere*, Gen. 37, 30; Deut. 1, 28; 2 Sam. 13, 13. — 2. With suppression of the interrogative-power, *thither, hither*, after לֹא יָדַע Josh. 2, 5; Neh. 2, 16, but without renouncing it entirely. Here belongs also the artificial compound which originated in the second period of the language אָנָה וָאָנָה 1 Kings 2, 36 42; 2 Kings 5, 25 *hither and hither* i. e. any whither; in אָנָה the ĕ at the end of the word has been resolved out of *a* in consequence of the coincidence of too many *a's*, comp. מֶה for מַה. — 3. With suppression of the idea of motion, *where?* Ruth 2, 19; Is. 10, 3. — 4. Of time: *when?* hence עַד־אָנָה *till when? how long?* Ex. 16, 25; Ps. 13, 2; Job 18, 2; but אָן also stands for it.

אָנָּה see אֲנָא and אָנָה.

אָנָה see אָנָה 2.

אָנָה I. (only in 3 *plur.* וְאָנוּ, which, however, already *Ibn Koreish* reads וַאֲנוּ) *intr.* synonymous with אָנַן (אָנָן) *to complain, lament, mourn*, Is. 3, 26; 19, 8. Hence תַּאֲנִיָּה, אֲנִיעָם, and see the proper name אֲנִיעָם.

The organic root, if our textual reading be right, is אָנַ־ה as a farther development of אָן, with the fundamental signification "respirare". Hence it is connected with אָן I. (see אוֹן) and הֵן (which see) where the comparison also is given.

But the Ar. أَنَّ to groan, sigh, can only be compared with אָנָה, Arab. أَنَى.

אָנָה II. (not used) *intr.* properly equivalent to עָנָה II., חָנָה and כָּנַע, Aram.

אֲנָא: *to be bent*, hence *to be bellied*, spoken of vessels which are able to hold something on account of their bent or bellied shape (see כְּלִי). That the designation of *ship* proceedes from this idea may be seen from the choice of כְּלִי Is. 18, 2, from סְפִינָה, and the Greek *γαῦλος* and *γαυλός* &c. Hence אֳנִי, אֳנִיָּה and אֹנִיָּה K'tib.

אָנָה III. (Kal unused) *intr. to be a convenient, suitable, proper time*, like the Ar. أَنَى, then: opportunum esse, *to come up exactly to, to suit exactly* (comp. عَنَّ accidit, obvenit); hence תְּאֲנָה. Figuratively *to lie with*, prop. coïre, to fit to something; hence תַּאֲנָה, if this meaning is not rather to be referred to אָנָה I. in the original signification "respirare", so that the idea of the verb may be taken as prop. to pant, snort, to be hot.

Pih. אִנָּה (by accident or adaptation) *to cause to meet, to join* something, hence *to bring on, to cause* Ex. 21, 13, joined with לְיָד.

Puh. אֻנָּה *to be brought on*, which may also be paraphrased by *to happen, fall out, to befal* &c. with לְ of the person Prov. 12, 21 or אֶל Ps. 91, 10 and the accusative of the thing that is brought on.

Hithp. הִתְאַנָּה prop. to allow to happen to oneself, hence *to seek occasion* (comp. the noun תְּאֲנָה occasion) 2 Kings 5, 7 with לְ of a person, in order to injure.

From this signification of אָנָה some have derived אֵת (אֶת־) as if it were contracted from אֵנֶת; but see אֵת (with suffix אִתּוֹ) and אָנַת.

אֲנָה see אֲנָא.

אֲנוּ (pronominal stem) *person. pronoun: we*, only in Jer. 42, 6 K'tib (usual in the Mishna) for which the K'ri reads the usual אֲנַחְנוּ. The organic root may be אֲ־נוּ, the radically cognate Sanskrit *nau*, Greek *νώ*, Lat. *nô-s* corresponding to it, being found. Besides, this pronominal stem appears so in the *suffix* as also radical. But a more probable origin is אנ, Coptic ⲁⲛ or ⲛ̀ (see אֲנִי), to which is added the plural termination וּ (comp. אֵלֶּה, אֵלוּ). See אֲנַחְנוּ.

אִנּוּן (pronominal stem) *Aram. pers. pron. m. they, ii, isti* Dan. 2, 44, elsewhere הִמּוֹ and in the Targ. הִנּוּן, Syr. ܗܢܘܢ, ܐܢܘܢ, Sam. אִנּוּן. It originated from הוּן (out of *hu-un*) plur. of הוּ, by prefixing the pronom. stem אנ־ (as occurs in אֲנ־כִי, אֲנ־י &c.) and the He is absorbed by the dagesh (see my Lebrgeb. der Aram. Idiome I. p. 238). The feminine form is אִנֵּין *they, eae, istae* Dan. 7, 17, which arose out of אִנְ־הֵין. On the original forms הוּן, הוֹן *m.*, הֵין, הִין *f.* (comp. תּוּן, תֵּין and תִּין; כּוֹן and כֵּן, כֵּן, כֵּין) see הוּא. The Punic *ynnocho* (Poen. 1, 3 7) is הִנּוֹ כֹה *here*, and is not connected with אִנּוּן.

אֱנוֹשׁ (from אֱנָשׁ, as the Aramaean still is; *plur.* אֲנָשִׁים, *constr.* אַנְשֵׁי, from אֱנָשׁ) *m.* 1. a poetical expression for *man*, collectively spoken of the human race Deut. 32, 26; Job 7, 17; 9, 2; Ps. 8, 5; Is. 56, 2. It is very seldom taken like אִישׁ for a single definite individual, Ps. 55, 14; Job 5, 17. Sometimes there is poetically בֶּן־אֱנוֹשׁ Ps. 144, 3, as is done in the case of אָדָם collective; the parallel is בֶּן־אָדָם Ps. 8, 5, and like אִישׁ, אֱ׳ is likewise contrasted with *God* Job 4, 17; 25, 4; 33, 12. Hence the word before us denotes *mortal, decaying* man 25, 6; Ps. 8, 5, particularly low-minded, corrupt man Ps. 9, 20 21; 56, 2; 66, 12, as אִישׁ also is so used, without this signification being necessarily involved in the fundamental conception, and without its being actually there, comp. Ps. 8, 6. Elsewhere אֱ׳ also appears in the sense of *common men, the people*, e. g. בְּחֶרֶט אֱנוֹשׁ Is. 8, 1 *with the people's stylus* i. e. in a character that all may read, comp. Hab. 2, 2 for the thing itself; and for the manner of expression, *κατὰ ἄνθρωπον* Galat. 3, 15.— The plural אֲנָשִׁים which arose out of אֲנוֹשִׁים (see אִישׁ) which the Samaritan actually has sometimes, belongs entirely to אִישׁ as far as usage is concerned; and therefore its mean-

ings should be looked for there. The connection between אֱנוֹשׁ and אֱנָשׁ, אֲנָשִׁים and אֲנוֹשִׁים is explicable by the well-known north-Palestinian (and Phenician) peculiarity of pronouncing ָ like ֹ i. e. *a* like *o*. See אָנַשׁ. — 2. (*man*) *n. p.* of a grandson of Adam, a son of שֵׁת Gen. 4, 26; 5, 6 9. אֱ׳ in the antediluvian tradition was an original conception of the primitive man and parallel with אָדָם, but afterwards it became the name of a person, like *Manu* (man) among the Indians. In Phenician אֲנוֹשׁ (i. e. אֲנָשׁ) Ἄνυσος (Herod. 7, 98) appears as the proper name of a Sidonian. See אָנַשׁ II.

אֲנוּשָׁה *f.* only in Ps. 69, 21, taken as a substantive by the LXX and Vulgate; but according to our text it reads אָנוּשָׁה and can therefore be nothing but the imperfect of נוּשׁ (which see).

אָנַח (not used) *intr. to groan*, prop. *to be grieved* (a harder form is אָנַק, cognate חָנַק); only in *Nif.* נֶאֱנַח properly to feel oneself vexed, hence *to sigh, lament*, with עַל Ez. 9, 4; 21, 12 or with מִן of the thing on account of which one laments Ex. 2, 23, but also absolutely *to sigh, to mourn* Lament. 1, 4 8 11; spoken of animals Jo. 1, 18, parallel with אָבַל Is. 24, 7. By way of climax is added: *with breaking of the loins* Ez. 21, 11 i. e. so violently that the loins might almost burst, and בִּמְרִירוּת i. e. = בְּמַר נֶפֶשׁ *with sorrow* or mourning.

The stem אָנַח (Targ. אֲנַח, Syr. and Zab. ܐܢܚ, Samarit. *ʾanach*, Ar. أَنَهَ) is of the same signification as אָנַק with the harder *k*-sound; and since אָנַק is obviously connected with חָנַק, Greek ἄγχειν, ang-ere &c., the original idea *to be grieved* plainly appears, and therefore אָנָה I. is another and farther carrying out of the idea. The organic root lies in אָ־נַח, as well as that of נָהַג Nah. 2, 8, נָהַק, Ar. نَهَجَ, نَهِجَ, נָה־ה, Syr. ܢܗܐ &c.; whilst of אָנָ־ה the root is אנ. To this belongs

אֲנָחָה (with *suff.* אַנְחָתִי; *pl.* with *suff.* אַנְחֹתַי) *f.* prop. straitness, state of anxiety, and then *the complaint* which one utters Ps. 102, 6, parallel with יָגוֹן Is. 35, 10; *sigh* Ps. 31, 11. אַנְחָתָה Is. 21, 2 must be understood as put for ־תָהּ (comp. יִלְלָתָה 15, 8 = ־תָהּ; הִוָּסְדָה Ex. 9, 18 = ־דָהּ) i. e. *lament for it* (Babylon).

אֲנַחְנָא (pronominal stem) *Aram. pron. pers. pl.* like the Hebrew אֲנַחְנוּ, *we*, Dan. 3, 16 17; Ezr. 5, 11; and also אֲנַחְנָה 4, 16. After separating the pronominal stem אנ־, which is also found elsewhere (see אֲנִי), there only remains חֲנָא, which is equivalent to חֲנוּ, אֲנוּ, and finds its explanation under אֲנַחְנוּ.

אֲנַחְנָה see אֲנַחְנָא.

אֲנַחְנוּ (pronominal stem; *paus.* אֲנָחְנוּ; abbreviated נַחְנוּ, *paus.* נָחְנוּ) *pron. pers. we*, in use exclusively as the plural of אֲנִי and אָנֹכִי Gen. 42, 13; 43, 8 &c., whilst אֲנוּ appears only in Jer. 42, 6 K'tib, and the abbreviated נַחְנוּ is only in Gen. 42, 11; Ex. 16, 7 8; Num. 32, 32; 2 Sam. 17, 12; Lament. 3, 42. It stands 1. often connected with a participle in order to denote a present transaction, either *before* it Gen. 37, 7, Deut. 1, 28, or *after* it Gen. 19, 13; 42, 21; 1 Chr. 29, 13, but with a fine distinction in the accentuation of the discourse. — 2. In the same manner with adjectives, which are seldom placed *after* it Neh. 5, 3, commonly *before* it Josh. 2, 17; 9, 22; 2 Kings 7, 12. — 3. As with all personal pronouns, אֲ׳ is put before or after the verb with a personal suffix for the sake of greater emphasis on the personal Gen. 44, 9; 47, 19; Deut. 1, 41; Josh. 9, 19; this is particularly frequent in the later writings Lament. 5, 7; Ez. 33, 10; Ezr. 4, 3; 9, 7; 10, 2; Neh. 5, 8 &c. To this belongs also the repetition of אֲ׳ with particles which are already connected with the suffix ־נוּ 2 Sam. 5, 1.

As to the derivation, it has been regarded (Gesenius) as arising from אָנֹכִי, like אֲנוּ out of אֲנִי, either by repetition of it (Ewald), or simply by adding the suffix נוּ (Gesen.) after changing the

כ into ח. Neither opinion is correct. The most appropriate explanation is to look upon אנ (as it is found in אָנֹכִי, אֲנַכְנוּ, אֲנַכְתְּ &c.) as a very old pronominal stem, also occurring as an element in the Coptic pronominal formations (e. g. Theb. ⲁⲛ-ⲟⲕ, Bashm. ⲁⲛ-ⲁⲛ &c.), and חְנוּ the proper word for *we*. In this חְנוּ the ־וּ, whether abridged from ־וּן or ־וּם, is the plural designation, as is also the case in the synonymous אֲנַכְנוּ (see אַלְמוּ, אַלְּמָה, אַלְמָנָה) and just as in אֲנַכְתְּ the ־תְּ is nothing but the inseparable pronoun of the first person singular; the remaining pronominal stem חנ is then merely the harder form of אנ. In Aramaean the plural ־וּ has passed into ־אָ (comp. אִנְפָּא *he* for אִנְפוּ, אִנְהוּ, אִנְפוּן), hence אֲנַחְנָא, אֲנַ־חְנָה = אֲנַ־חְנוּ, and the Maltese and Mauritanian *achna* (אחנא) as well as the Aethiopic *gna* (and *hena*) *we* are explained by the same kind of transition. Besides ־וּ, Aram. ־אָ, there was, however, in Aramaean another plural ending ־ָן, which is still preserved in the Targ. אֲנַן, Samar. אָנָן, Coptic ⲁⲛⲟⲛ, ⲁⲛⲁⲛ, abridged into ⲁⲛ-ⲏ *we* (but where this ־ָן *an* may have been smoothed from ־וּן, and therefore coincides by mere accident with ־ָן of the feminine) = אֲנָן, Syr. ܚܢ̈ܢ, Sam. חִנוּ(־אֲנַ) = אֲנַ־חְנָן; and as the Palestinian ־ָן, Syr. ־ܢ appears for the former, so the Nasir. אַחְנִין, חְנִין appears for the latter as a degenerate form. With the shorter נַחְנוּ coincides the Ar. نَحْنُ.

אַנְחָרֶת (*hollow way* or *pass*) *n. p.* of a town in the tribe of Issachar Josh. 19, 19. The א is prosthetic, and נַחֲרַת = נַחֲרַת (hollow way or pass, comp. Ar. نَاحِرَةٌ res cava) is a feminine form of נָחַר.

אֲנִי (pronominal stem; *pause* אָנִי) *pron. pers. comm. I*, opposed to אַתָּה Gen. 31, 44, to הוּא 41, 11 &c. Its own plural is אֲנַחְנוּ Jer. 42, 6 K'tib, instead of which, however, אֲנַחְנוּ or abridged נַחְנוּ commonly appears. Like the other personal pronouns אֲ is joined 1. to the participle, in order to express a present transaction Gen. 9, 12; 27, 8; 41, 9. — 2. to the definite verb in the first person, to put emphasis on the personal 14, 23; 34, 30; Ex. 6, 5; 33, 19 (where אֲנִי also appears as an accusative Gen. 27, 34). This is particularly the case in the later Hebraism, as e. g. in Ecclesiastes, Daniel &c. In like manner for emphasis with the noun and the suffix ־ִי Gen. 17, 4; 40, 16. It is still more emphatic when אֲנִי אָנֹכִי Lev. 26, 16 41, גַּם אֲנִי Eccles. 2, 15, Is. 66, 4 stand together. Sometimes, however, this אֲ is separated by particles from that which it is meant to emphasize, Eccles. 1, 16. — 3. אֲנִי is used for strengthening the suffix of the first person in particles, by which it expresses all cases Dan. 8, 1; Prov. 8, 14. — 4. Like all personal pronouns it includes the verb *to be*, so that it makes a complete clause with what is said Gen. 15, 7, particularly in the phrase אֲ יְיָ Ex. 6, 6 &c. — 5. אֲנִי is repeated for the sake of greater emphasis Deut. 32, 39; Is. 48, 15. — 6. The pause-form אָנִי stands not merely at the close of a sentence Gen. 50, 19, but also with a discourse that does not conclude 27, 34, as well as in certain phrases e. g. in חַי אָנִי Num. 14, 21. See also the proper name אֲבִיעָם.

On the form אֲנִי rests the suffix of the first person ־ֻנִי and ־ִנִי of the verb (as on אֲנַחְנוּ the suff. ־ֵנוּ, ־ֻנוּ, ־ִנוּ) and ־ִי of the noun, while sometimes א only, sometimes the pronominal stem אנ was obliterated. Hence we cannot get from this any thing that contributes to the explanation of the origin of אֲנִי. But on comparing the pronominal radical word אנ in the other pronouns it is easily seen that ־ִי in אֲנִי is the inseparable pronoun, since the Coptic ⲓ as a suffix, e. g. from po face po-ⲓ my face, is the same. אנ is also found again in Coptic in ⲁⲛ among the pronouns.

אֳנִי (without plur.) *m. fleet*, 1 Kings 9, 26 27; 10, 11, Vulg. *classis;* prop. collective word: a number of ships which are connected as a whole. Hence the

Chronist has for it in the parallel places 2 Chr. 8, 18; 9, 21 the plural אֳנִיּוֹת. But it also occurs as a feminine in the sense of *a single ship* in 1 Kings 10, 22; Is. 33, 21. — Since the similar Ar. إِنَآءٌ means *vessel*, and خَلِىٌّ and others also combine there the senses *ship* and *vessel*, it is to be derived from אָנָה II.

אֳנִיָּה (*pl.* אֳנִיּוֹת, 2 Chr. 8, 18 אוֹנִיּוֹת K'tib) *fem. ship*, Jon. 1, 3 4 5; Prov. 30, 19; but the plural is more frequent 1 Kings 22, 49; 2 Chr. 20, 36; גּוּר אֳ׳ Judges 5, 17 *to abide in ships* (as a guest or sailor); חוֹף אֳ׳ Gen. 49, 13 either equivalent to חֹף יַמִּים, or it means *ship-tackle;* אַנְשֵׁי אֳ׳ 1 Kings 9, 27 *sea-faring people.* From the countries to which ships were wont to sail, they are called אֳ׳ תַּרְשִׁישׁ 22, 49; Is. 2, 16; and perhaps אֳ׳ אֵבֶה Job 9, 26 should be so understood (see אֵבֶה and אֵיבָה); אֳ׳ סוֹחֵר Prov. 31, 14 *merchantmen*, which export manufactured wares. The K'tib אוֹנִיּוֹת, as the Samar. codex also writes in Deut. 28, 63, has changed ֱ into וֹ–; which was also done in other cases at an earlier period of the language, comp. הֹעֲלָה = הָעֳלָה; פֹּעֲלוֹ = פָּעֳלוֹ. See אָנָה II.

אֲנִיָּה *f. complaint*, *lamentation*, Is. 29, 2; Lament. 2, 5; from אָנָה I.

אֲנִיעָם (*lamentation* or *sorrow of the people*) *n. p. m.* 1 Chr. 7, 19. But אֲנִי like הוּא 3, may signify the Deity, as "*men*" I among the Persians and אֲנִי וְהוּא among the Cabbalists denote the absolute objectivity and subjectivity of God. As in the proper names אֲבִיהוּא, אֱלִיהוּא = אֲבִיאֵל and אֱלִיאֵל the הוּא is an epithet of God, so is the proper name אֲנִיעָם equivalent in signification to אֱלִיעָם.

אָנַךְ (not used) *intr. to be pointed*, *sharp*, or what is otherwise allied to this idea; the root would therefore be אָ־נַךְ, which is likewise found in חָ־נַךְ (perhaps belonging to חָכָה) and in תָּ־נַךְ. Hence אֲנָךְ. Another explanation may be seen under אֲנָךְ.

אֲנָךְ *m.* prop. pointed, a point, hence as an instrument used in building: *pointed hook*, *goad*, used for tearing or drawing, comp. שָׁמִיר; only in Am. 7, 7 8 spoken of the pointed and measuring hook of desolation; חוֹמַת אֲנָךְ 7, 7 *a pointed wall*, *pinnacle*, literally a wall pointed and rising up into a pinnacle. Hence the LXX, Symm. and the Syr. have rightly rendered ἀδάμας, pointed iron for the purpose of engraving. But *Aquila*, *Ibn Ganâch*, *Ibn Koreish*, *Tanchum*, *Kimchi* and others explain אֲנָךְ *lead* or *tin*, like the Ar. أَنُكٌّ, Syr. ܐܢܟܐ, Armen. *anak*, Sanskrit *nâga* (tin) &c. and thence *plummet*, *perpendicular line*, by which they judged of the uprightness of walls: thus חוֹמַת אֲ׳ *a wall of the plumb-line.* But the latter explanation has not a good foundation in the conception of the verb.

אָנֹכִי (pronominal stem; in *pause* אָנֹכִי) *person. pronoun I*, a fuller form for אֲנִי, appears especially in the older period of the language, and therefore it is not found in Ezek. (but in 36, 28), Eccles., Dan. (but in 10, 11), Ezr., Neh. (but in 1, 6) and Chr. (yet in 1 Chr. 17, 1). It is applied like אֲנִי (which see) in the cases there adduced, and therefore it is unnecessary to quote examples. — The Midrash has already compared with אָנֹכִי the Coptic ⲁⲛⲟⲕ (Thebaic with omission of the vowel ⲁⲛ̄ⲕ, with ϭ for ⲕ on account of the preceding ⲛ: ⲁⲛ̄ϭ; Memphitic ⲁⲛⲟⲕ; Bashmuric ⲁⲛⲁⲕ) and no doubt has ever been entertained of their mutual relationship. From their comparison it appears that ־ִי in אָנֹכִי is the same pronominal stem of the first person, which is also met with in אֲנִ־י and in the suffix, and that this personal sign of the first person ι is omitted in Egyptian, according to the peculiarity of the Coptic. The *anoch* (אָנֹךְ), Phenician אָנֶךְ (Ath. 4, 1; Kit. 2, 1; 3, 1; Poen. 1, 15 16; 2, 35), which remains after this, exactly corresponding to the Egyptian ⲁⲛⲟⲕ, ⲁⲛⲁⲕ, is easily recognised as a compound of ⲁⲛ and ⲟⲕ, Hebrew אנ and ־כ, especially since the אנ appears in

the latter in אֲנִי־, אֲנֹכִי־חָנוּ &c., and the אנ is employed in the former in various ways to make pronominal stems. Thus there remains only *och*, Phenic. *ech*, Coptic ⲟⲕ, ⲁⲕ, which makes in essence the pronoun of the first person, and may be observed in the comparison of languages (Sanskrit *ah*-am, Greek *ἐγώ*, Latin *ego* &c.).

אָנַן (not used) i. e. אָן *intr.* equivalent to אָנָה I. and דָּנַן, *to lament, mourn*, Ar. أَنَّ and هَنَّ, Targ. אֲנַן, distinguished in the Mishna from אָבַל. Only in *Hithp.* prop. to shew oneself sad, then *to complain, to murmur* Numb. 11, 1; Lament. 3, 39; LXX *γογγύζειν*. Ibn Ezra derives it incorrectly from אוּן.

אָנַס (only *participle* אָנֵס) *to urge, press, compel*, Esth. 1, 8: *not compelling;* Targ. אֲנַס, Syr. ܐܢܰܣ, whence it has been adopted in Esther. The root is אָ־נַס with the fundamental signification *to prick, goad*, still existing in שָׂ־נַס and נָעַץ; whether it be also connected with עָ־נַשׁ (which see), Ar. عَنَسَ, is problematical.

אָנֵס (only *part.* אָנֵס) *Aram.* equivalent to the Hebrew אָנַס, hence figuratively Dan. 4, 6 *to cause distress, trouble*, i. e. to be troublesome, grievous.

אָנַף (unused) *intrans. to be raised, arched, hilly*, then metaphorically from the projecting, elevated and raised side of the face (see אַף from אָנַף and Aram. אַנְפִּין) and specially from the standing out nose; just as the meaning of פָּנִים has been derived from a similar point of view. The root is אָ־נַף which is still found in נָף (נוּף) III. to be raised, arched, projecting (whence נֹף), נָ־פַ־ה, whence the noun נָפָה, with some modification of the labial sound in נָב, from which is the proper name נֹב (hill), and in נָב־ה, Ar. نَبَأَ eminere, elatum esse, whence the proper name נְבוֹ (height, hill or heaven). The signification of this root is also in the Mediterranean (comp. Sanskrit *nabhi*, Pers. *nâf*, Lett. *nabha*, German *nab-el*, old high German *nap-alo* &c.). Comp. also Ar. نَافَ eminere, longum et elatum esse, and نَوْف the projecting of the camel's hump. Hence אַף, and the denominative

אָנַף (probably no more than a denomin. from אַף, comp. חָטַם from חֹטֶם; *fut.* יֶאֱנַף) *intr. to be unwilling, provoked, angry*, Kal only in poetical discourse, with בְּ of the person with whom one is angry 1 Kings 8, 46; 2 Chr. 6, 36; Ps. 85, 6; Is. 12, 1; Ezr. 9, 14; seldom with לְ Ps. 60, 3, or absolutely Ps. 2, 12; 79, 5; comp. Ar. أَنِفَ to turn away from a thing, to be reluctant to, to be angry, also denomin. from أَنْف. In prose there usually occurs instead

Hithp. הִתְאַנַּף (*fut.* יִתְאַנַּף) *to be angry*, with בְּ of the person Deut. 1, 37; 4, 21; 9, 8 20; 1 Kings 11, 9; 2 Kings 17, 18. Hence אַנְפָּה.

אָנַף (not used) *Aram.* equivalent to Hebrew אָנַף I.; hence the noun אַנָּף.

אַנָּף (only *plural* אַנְפִּין, with *suff.* אַנְפּוֹהִי; from אַנָּף = Hebr. אָנַף) *Aram. m.* synonymous with the Hebr. אַפַּיִם *face*, properly the projecting, visible and prominent aspect of man Dan. 2, 46; 3, 19, as the Hebrew פָּנִים also derives its meaning from a similar view (which see). Comp. אַף.

אַנָּפָה *f. parrot*, Lev. 11, 19; Deut. 14, 18, from denom. אָנַף, so called from its irascibility. So according to the Arabic version (comp. زَمِحٌ a sort of eagle from زَمِحَ to be angry) and the Talm. דַּיְהָה רַגְזָנִית, after the same etymology. The LXX have *χαραδριός* sandpiper, from אָנַף = נָף I. cursitare, which is also possible.

אָנַק (*fut.* יֶאֱנַק) 1. (not used) *intr. to be narrow, strait, pressed*, the stem being connected with חָ־נַק, Aram. שְׂ־נַק (comp. *ἄγχειν*, angere, *eng* &c.), Arab. أَنَّ; particularly spoken of the narrow, long,

stretched neck, as צַוָּאר neck from צוּר to be strait. Hence אַקֹּו. — 2. Figuratively, *to groan, shriek*, of the wounded and dying Jer. 51, 52; Ez. 26, 15, i. e. to cry out with pain, comp. אָנַח. Hence אֲנָקָה.

Nif. נֶאֱנַק *to groan, sigh*, as נֶאֱנַח Ez. 9, 4; הֵאָנֵק דֹּם 24, 17 *mourn, be silent!* i. e. mourn in silence.

אֲנָקָה (*constr.* אֲנָקַת) *f.* 1. an infinitive noun: *sighing, complaining*, joined to בְּכִי Mal. 2, 13; *the mourning*, e. g. of captives Ps. 79, 11 or of the poor 12, 6, Syr. ܐܢܩܬܐ with apocopation of ʾOlaf. — 2. (only *abs.*) name of a species of lizard, generally of an unclean reptile Lev. 11, 30, which Onkelos has rendered חֲלָדָה hedgehog, the Jerus. Targ. פַּלְגִּית חֲוָרְיָא, מִיבְקַת חֲוָרְיָא, and about which versions and interpreters in general have indulged in conjecture. It is the feminine form of אָנָק in the signification of אָנָק 1., consequently a reptile with a narrow, long neck.

אָנַשׁ I. (only in *part. pass.* אָנוּשׁ *m.*, אֲנוּשָׁה *f.*) *intr. to be sick, ill*, then figur. *to be painful, dangerous*, spoken of an arrow-wound Job 34, 6, of suffering Is. 17, 11; Jer. 30, 12 15; *to be melancholy, mournful*, of a day 17, 16; *to be sick* i. e. morally bad, spoken of the heart 17, 9, always proceeding from the fundamental signification "to be sickly", as one sees from Nifal, hence joined to חָלָה.

Nif. נֶאֱנַשׁ *to be sick* (incurable) 2 Sam. 12, 15.

The stem אָ has for its organic root אָ־נָשׁ, as may be seen from the synonymous נָשׁ (נוּשׁ) Ps. 69, 21 and נָסַס (נָסָס) Is. 10, 18, Syr. ܢܣ and ܢܫ, Ar. نَشَّ (Abdallatif p. 118) and from the Mediterranean (Sanskrit *naç*, Gr. *νοσ-εῖν* &c.). As in Mediterranean so also in Semitism the sibilant afterwards passed into a *k*-sound. A connexion with אָנַשׁ II. for אֱנוֹשׁ is hardly imaginable.

אָנַשׁ II. (not used) an assumed stem for אֱנוֹשׁ man, as אָשׁ (אָשַׁשׁ) is assumed for אִישׁ (which see). Some have made the fundamental signification *to be sociable, to enter into connexion with*, referring to the Arab. إِنْس associate, friend &c.; but since this sense is not certain even in Arabic, it is better to compare the organic root in it אָ־נָשׁ with the Arabic نَشَأَ *to grow, sprout*, so that אֱנוֹשׁ properly means *sprout, shoot, plant;* as also the proper names שֵׁת (from שֵׁת = שָׁתַל), שֶׁלַח, מְהֵיטַבְאֵל, תּוּבַל, יוּבָל (comp. Song of Sol. 4, 13), קֵינָן (from קָנָה = קָנַן to create) in primitive history only express this original conception differently. Derivatives אֱנוֹשׁ, אֲנָשִׁים, Aram. אֱנָשׁ.

אֱנָשׁ see אֱנוֹשׁ.

אֱנָשׁ (Dan. 2, 10 אֲנַשׁ; *def.* אֱנָשָׁא and also אֲנָשָׁא K'ri 4, 13 14, where the K'tib has אֲנוֹשָׁא, comp. Phenician אֲנוֹשׁ; *pl.* אֲנָשִׁים the Hebrew form 4, 14, in the Targ. however נָשִׁין from אֲנָשִׁין on Ps. 62, 10) *Aram. m.* like the Hebrew אֱנוֹשׁ *man* or collectively *men* Dan. 2, 10; 3, 10 &c. בַּר אֱנָשׁ *son of man*, i. e. in the likeness of man 7, 13, is according to most interpreters the Messiah, the *υἱὸς τοῦ ἀνθρώπου* of the New Testament and in the usus loquendi of the book of Enoch. But inasmuch as the old Testament knows nothing of a divine nature belonging to the Messiah, and moreover that ascribed to the בַּר אֱנָשׁ is attributed *to the saints of the most high* in verses 18 22 27, it can only be assumed that by the expression is intended the קַדִּישֵׁי עֶלְיוֹנִין, the Jewish people.

אָנַת (not used) *intr. to incline to, to lean to* something, *to turn to* one side (cognate in sense צָלַע), hence the preposition אֵת (־אֶת, with a *suffix* אֶת־), contracted from אֶנֶת, properly *side*, then *beside, with*. — With the stem אֶנֶת, which also exists in Aethiopic (*enta* there means *side* and as a preposition *with*), the Ar. عَنَنَ *to incline, bend*, from which comes عَنٌّ, عُنٌّ *side*, عِنْدَ *beside*, and the Hebrew עֶמֶד III. in עִמָּדִי are cognate (see אֵת, אֶת־); also the Ar. عَنَزَ to bend,

أَنَسَ to be flexible, belongs to the same.

אַנְתָּה (pronominal stem) *Aram. pron. pers. masc. thou* Dan. 2, 29 31 37 38; 3, 10; 5, 13 18 22 23; 6, 17 21, for which the K'ri punctuates אַנְתָּהּ i. e. אַנְתְּ (in the Targ. also אַתְּ), which is *gen. comm.* in Aramaean. — The initial sound אנ in this compound pronominal stem is already known from אֲנִי and אֲנֹכִי and is preserved in the Ar. أَنَسَ, Maltese *ynt*, Aethiop. *an-eta*, Amhar. *an-ete*, but it may have begun early to assimilate itself to the following stem, since *n* in the Syriac ܐܢܬ is only preserved orthographically and has likewise disappeared in the Hebrew אַתָּה and Zab. אַתָּא. On the other pronominal stem תָּה (תָּהּ) see אַתָּה.

אַנְתּוּן (pronominal stem), *Aram. pron. pers. m. ye*, Dan. 2, 8, *the plural* of אַנְתָּה or אַנְתְּ, also in the Targum אַתּוּן with the assimilation of *n*. The organic form for it is אַתֻם, Arab. أَنْتُمْ. Hence the final *n* is merely a weakening of *m* in Aramaean (the closing *v* in Greek arose out of *m* in Sanskrit). From this has originated the Hebrew אַתֶּם (which see). See the explanation of the plural sign ־ון, Hebrew ־ֶם from ־וּם, below under אַתֶּם.

אָס see אָסְנַת.

אָסָא (not used) *trans. to heal*, like the Targ. אַסָּא, Syr. ܐܣܐ, Arab. أَسَا &c. in the same signification. Comp. אָסָאִי, Essene. Hence

אָסָא (*healing one, physician*) *n. p.* of a king of Judah 1 Kings 15, 8, Ἀσά Matth. 1, 7, and of another 1 Chr. 9, 16. Of the same meaning is the proper name רָפָה = רָפָא 8, 37, and since this is abridged from רְפָאיָה = רְפָאֵל 9, 43 (comp. רְפָאֵל), so אָסָא is also to be regarded as an old abridgment of אֲסַאיָה whence at first אֲסַיָה (*Jah is healing*).

אָסָה (not used) *trans. to violate, injure*, hence אָסוֹן. Comp. Arab. وَثَأَ and أَذَى to injure, عَثَا to cause damage, هَسَّ, هَصَّ to break, which seem to be connected with the Hebrew stem.

אָסוּךְ *m. oil-vessel, oil-flask*, 2 Kings 4, 2, according to *Kimchi* an ointment-vessel from סוּךְ (which see), in which case א would occupy the same place exactly as מ in מָעוּךְ. But as א does not appear elsewhere as prosthetic in the formation of nouns, *Rashi* has assumed אָסַךְ (equivalent to סָךְ) as the stem, and the noun is to be taken as like עָרוּץ, חָרוּץ.

אָסוֹן (from אָסָה) *m. hurt, damage, mischance*, coupled with the verbs קָרָא, קָרָה Gen. 42, 4 38; 44, 29 or הָדָה Ex. 21, 22 23.

אָסוּר (after the form אָטוּן, hence for אָסְוּר; *plur.* אֲסוּרִים) *m. band, fetter*, so בֵּית הָאֲ׳ Jer. 37, 15 *house of the prisoners, prison*, allied in sense to בֵּית הַכֶּלֶא; *plur.* בֵּית הָאֲסוּרִים Judges 16, 21 25. אֲסוּרִים alone Eccles. 7, 26; Judges 15, 14 *fetters*, spoken of the arms of the coquetting wife. To this is reckoned also the expression בֵּית הַסּוּרִים Eccles. 4, 14, viz. as being contracted from הָאֲסוּרִים, like הָרַכָּבִים 2 Chr. 22, 5 from הָאֲרַ׳ 2 Kings 8, 28; according to the Targ. to be explained from סוּרִים Jer. 17, 13 in the signification *degenerated, turned aside*, i. e. idolaters, or perhaps more correctly *fleeting* from סוּר (which see), and consequently הַסּוּרִים should be read. But the former explanation alone is suitable in our text.

אָסוּר (*plur.* אֲסוּרִין) *Aram. m.* like the Hebrew אָסוּר *fetter* Dan. 4, 12; Ezr. 7, 26.

אָסוּר (*plur.* אֲסוּרִים) *m.* see אָסָר.

אָסִיף (or אָסֶף) *m.* prop. the ingathering of fruit, wine, grain, hence: *ingathering time, harvest*, חַג הָאָ׳ Ex. 23, 16; 34, 22 at the close of the year (צֵאת הַשָּׁנָה תְּקוּפַת הַשָּׁנָה) spoken of the feast of tabernacles, *σκηνοπηγία*, as a thanksgiving feast for the finished harvest of the fruits and vineyards, or of harvest

generally Lev. 23, 39; Deut. 16, 13 &c. Formed from אָסַף after the form חָרִיף, בָּצִיר, אָבִיב, קָצִיר.

אָסִיר (*plur.* אֲסִירִים) *m.* 1. *prisoner*, in the prison (בּוֹר) Zech. 9, 11; Lament. 3, 34; פָּתַח אָ׳ Is. 14, 17 *to set free the prisoner; fettered* Ps. 69, 34; *an exile* 68, 7; 79, 11; 102, 21; figuratively 107, 10; Zech. 9, 12. It is distinguished from אָסוּר only by this that it is constantly a noun, while the latter is merely a participle. Yet the K'tib Gen. 39, 20 22 also gives to אָסוּר the substantive sense. — 2. Synonymous with אָסוּר *fetter* Judges 16, 21 25 in K'tib, for which the K'ri reads אֲסוּר.

אַסִּיר (an intensive form from אָסִיר, but almost with the same meaning, like אֵמֶר and אַמַּר, אָבִיר and אַבִּיר) *masc.* 1. *captive* Is. 10, 4; 24, 22; 42, 7. — 2. (a secondary form of אָסַר, *Osir*, an epithet of Adonis, common in Phenician in proper names; see under אָסַר) *n. p. m.* Ex. 6, 24; 1 Chr. 6, 8 22. Comp. Phenician עַבְדְּאַסַּר, מַלְכָּאַסַּר as proper names.

אָסַם (not used) *trans. to heap together, to gather, to bring together* to a place, comp. Ar. عصم, حزم, in which is included the idea of bringing and carrying together, Aram. אָסַן, Syr. ܐܣܶܢ, where the *m* is weakened into *n*. The organic root is אָ־סַם.

אֹסֶם (only *plur.* אֲסָמִים) *m. store house, granary* Deut. 28, 8; Prov. 3, 10, where the grain is heaped up together, from אָסַם.

אֲסַנָּה (after the form אַכְזָב from סְנֶה) *dwelling in the thornbush*, spoken of God, comp. שֹׁכְנִי סְנֶה Deut. 33, 16) *n. p. m.* Ezr. 2, 50.

אָסְנַפַּר (Assyr.; in some mss. אָסְ׳, hence the LXX Ἀσσεναφάρ) *n. p.* of an Assyrian king, who led foreign people into Samaria and with whose name is joined the epithet רַבָּא וְיַקִּירָא Ezr. 4, 10. It is possible that it is a mere Assyrian title. According to *Philox. Luzzatto* (Le Sanscritisme de la langue Assyrienne p. 38-40) רַבָּא וְיַקִּירָא is a translation of אָסְ׳, so that this name is compounded of *uahina* (= asna, = ukehina, Sanskrit *ukehita*) *great, distinguished* (רַבָּא) and *par* (Sanskrit *para*) *principal, high, elevated* (יַקִּירָא) and therefore forms a title; but the first member of the word is *ôsnap* or *'asnap*, to which is joined the rightly explained *par* (*para*).

אָסְנַת (Egyptian) *n. p.* of a priest's daughter at Heliopolis, who became Joseph's wife Gen. 41, 45; 46, 20. The LXX read Ἀσενέθ and Ἀσεννέθ. In the last syllable נַת, *Neθ*, we recognise the Coptic Neit, name of the Egyptian Minerva or Pallas, written in Greek authors *Νηΐθ*, *Νίτ*, and אָס is the Coptic ⲁⲥ (*is*), consequently together: *dedicated to Neit;* comp. the Egyptian proper names compounded with *Nit* or Neit: *Νίτητις* (Herod. 3, 1), *Nito*cris (2, 107), Psammenitus, Pate*neit* &c. With נַת *Nat* i. e. Neit are connected the names Ἀναΐτις, *Ταναΐς*, *Ταναΐτης*, *Ταναΐτις*, Phenician תָּנִת &c.

אָסַף (*fut.* יֹאסֵף, before *suff.* or *plur.* יַאַסְ־; of which future there is also a second form like the Hifil of יָסַף: יֹאסֶף, יוֹסֵף, אֹסֵף, וַיּוֹסֶף 1 Sam. 15, 6; 2 Sam. 6, 1; Ps. 104, 29, so far as אָסַף in Hifil coincides with יָסַף *to cause to gather, to add*, written with א Ex. 5, 7; 1 Sam. 18, 29; with ה־ of motion אֶסְפָּה Mic. 4, 6; *inf. abs.* אָסֹף Jer. 8, 13, Zeph. 1, 2 stands in connexion with the 1st person of the future for סוֹף, comp. אָדוֹשׁ Is. 28, 28, but elsewhere regular Mic. 2, 12) *trans.* prop. to snatch together, to scrape together, to take or draw together, hence 1. *to gather, collect*, grain Ex. 23, 10, corn Deut. 11, 14, ears Ruth 2, 7, the corn standing in stalks Is. 17, 5; *to bring into the barn*, the fruits of the field Ex. 23, 16; Lev. 23, 39, wine Deut. 16, 13, dried fruits, oil &c. Jer. 40, 10; comp. the nouns אָסִיף, אֹסֶף, אָסְלָה. Then metaphorically: *to collect*, gold 2 Kings 22, 4; Num. 21, 16; bones 2 Sam. 21, 13; *to gather* men Ex. 3, 16, *to gather together* Zeph. 3, 8, particularly applied to

the gathering of nations Zech. 14, 2, armies Dan. 11, 10, exiles Is. 11, 12 &c., with אֶל־ of the place into which they are collected Gen. 42, 17; Deut. 22, 2, seldom with עַל 2 Kings 22, 20. — 2. *to gather* in the sense of *drawing together, snatching up together*, Jer. 10, 17; figuratively Prov. 30, 4; *to draw in, withdraw*, אָ׳ נֹגַהּ *to withdraw their shining* Joel 2, 10; 4, 15; אָ׳ אֶת־שְׁלוֹם *to withdraw peace* i. e. to take it away Jer. 16, 5; אָ׳ יָד *to draw in the hand* i. e. to desist from something 1 Sam. 14, 19; אָ׳ רַגְלַיִם with אֶל of the place *to draw back the feet*, a figure of one dying Gen. 49, 33; to draw together i. e. *to take, catch* Hab. 1, 15; to draw in, in the sense of *to take to oneself, to take under the protection*, with אֶל of the place Deut. 22, 2 or with the accusative Josh. 20, 4; spoken of the glory of God which receives one, i. e. *to enter* into the glory of God Is. 58, 8; אָ׳ מְצֹרָעַת or הַמְּצֹרָעַת *to receive from leprosy* or him *who is thrust out* by leprosy, i. e. *to heal* 2 Kings 5, 6 11; אָ׳ עֶבְרָה *to withdraw anger* i. e. to pour forth anger no more Ps. 85, 4, like הֵשִׁיב אַף 78, 38. — 3. to gather in, in the sense of *to take away from somewhere*, reproach Gen. 30, 23; Is. 4, 1; אָ׳ נְשָׁמָה, חַיִּים, נֶפֶשׁ, רוּחַ *to gather in the soul* (applied to God or men) i. e. to cause to die Judges 18, 25; Ps. 26, 9; 104, 22, fully אָסַף אֵלָיו *to take to himself* Job 34, 14; frequently with the omission of נֶפֶשׁ &c. in the simple sense of *allowing to die = to destroy, to snatch away* 1 Sam. 15, 6; אֲסַפֵּי רָעָב *dying of hunger* Ez. 34, 29; hence the expression אָ׳ אֶל־ (or עַל) אֲבוֹת *to gather to the fathers* i. e. to cause to die, to cause to come to the fathers, 2 Kings 22, 20; 2 Chr. 34, 28. — 4. *to hold together, to close*, a march Is. 58, 8. See Pihel. At 2 Sam. 6, 1 the LXX, Vulg., Syr. and Ar. read וַיֹּסֶף in the sense of וַיֶּאֱסֹף *and he gathered;* but it suits the context better to translate *and he enlarged*, from יָסַף. Derivatives אֹסֶף (אֲסָפִים), אֹסֶף, אֲסִפָּה, אֲסִפָּה, אָסִיף, and the proper name אָסָף and אֶלְיָסָף, אֲבִיאָסָף.

Nif. נֶאֱסַף (once נֶאֱ־ Ps. 47, 10 for נֶאֱ׳) *refl.* of Kal 1. *to assemble* Judges 16, 23, with אֶל or לְ whither persons assemble or repair Lev. 26, 25; 2 Chr. 30, 3; with עַל *to gather together against one* Gen. 34, 30; Ps. 35, 15; Mic. 4, 11; Zech. 12, 3, or also *whither*, if the place be a height Am. 3, 9. Then also *passive* of Kal: *to be heaped up* Prov. 27, 25; spoken of a herd *to be driven in* Gen. 29, 7. — 2. *pass.* of Kal in the 2d signification: *to be brought together* Jer. 8, 2, *to be received* Ex. 9, 19, *to be withdrawn*, spoken of shining Is. 60, 20; particularly in the expression *to be healed*, of a leper Numb. 12, 14; figuratively *to put up* a sword into the sheath Jer. 47, 6. — 3. *pass.* of Kal 3: *to be gathered* i. e. *to die*, in the phrase *to be gathered to* (אֶל) *his forefathers* i. e. to be gathered to them into the region of shadows, with אֶל־קִבְרוֹת, אֶל־אֲבוֹת, אֶל־עַם, or also אֶל־קְבָרוֹת Gen. 25, 8; Judges 2, 10; 2 Kings 22, 20, seldom נֶאֱסַף alone Numb. 20, 26; Job 27, 19. To this signification is annexed that of *dying, perishing* Hos. 4, 3; *ceasing, disappearing* Is. 16, 10; 60, 20; Jer. 48, 33.

אִסֵּף *Pih. to gather with zeal, to collect vigorously*, Is. 62, 9; *to receive to oneself* Judges 19, 15; *to bring together, close*, a procession Num. 10, 25; generally explicable by Kal.

אָסַף *Puh. to be gathered, taken together* Is. 33, 4; Ezek. 38, 12, with עַל *against* Hos. 10, 10; אָסַף אֲסֻפָּה *to be collected like heaps* Is. 24, 22, where אָ׳ as a verbal noun strengthens the thing. In addition to this form there was also in the language an intensive one אֻסְפַּסְתָּ *to be collected here and there*, whence אֻסְפַּסְתָּ.

Hif. הֹאסִיף (*fut.* אוֹסִיף) adopted by some at 1 Sam. 15, 6; Ps. 104, 29, וַיֹּסֶף 2 Sam. 6, 1 &c.; but these forms are always better considered as belonging to Kal. Forms of יָסַף, as תּוֹסִיפוּן = תּוֹסְ׳ Ex. 5, 7 &c., should be looked for under יָסַף, since they sometimes run into one another merely on account of the relationship of the stems.

הִתְאַסֵּף *Hithp. to gather themselves together* Deut. 33, 5.

The stem אָסַף has for its organic root אָ־סַף and is connected with סָפָה, יָ־סַף not merely in form but also in original conception; even in the formation of the stem the one has arisen out of the other.

אָסָף (*collector* i. e. protector, spoken of God, comp. Ps. 27, 10, the same is also said of God in the proper names אֶלְיָסָף, אֶבְיָסָף, אֲבִיאָסָף) *n. p.* 1. of the father of Joah 2 Kings 18, 18 37; Is. 36,3.—2. of a singer and poet in David's time of the Levitical race of Gershom, called חֹזֶה 1 Chr. 6, 24; 15, 17; 16, 5; 2 Chr. 29, 30. In 12 psalms (50. 73-83), but which cannot have been composed *by Asaph* because of their contents, לְאָסָף stands either by itself, or joined to שִׁיר מִזְמוֹר, מַשְׂכִּיל, מִזְמוֹר. The posterity of Asaph (בְּנֵי אָסָף) in the time of Ezra and Nehemiah appear as singers and officers belonging to the temple Ezr. 2, 41; 3, 10; Neh. 2, 8; 7, 44. See אֲבִיאָסָף and אֶלְיָסָף.

אָסֹף (only *plur.* אֲסֻפִּים, *constr.* אֲסֻפֵּי) *adj. m.* prop. gathered in, heaped up, but *plur.* substantively *a gathered in store*, hence בֵּית הָאֲסֻפִּים 1 Chr. 26, 15 *store-house* in the temple, without בַּיִת 26, 17; אֲסֻפֵּי הַשְּׁעָרִים *store-chambers of the gates* Neh. 12, 25.

אֹסֶף (*plur. constr.* אָסְפֵּי) *m. ingathering, fruit-gathering, harvest*, Is. 32, 10; figuratively אֹ׳ הֶחָסִיל 33, 4 *harvest of the locusts* as a figure of carrying off; אָסְפֵּי־קַיִץ Mic. 7, 1 *harvest of the summer fruits*. See אָסִיף.

אַסְפָּא a Zend. and generally Mediterranean expression for *horse* (Pers. *asp*, Zend. *açpa* &c.). Since the horse was regarded as holy, a gift of the pure primitive element water, as well as a symbol of Behram, many Persian and Assyrian proper names are compounded with it. See אַסְפָּתָא.

אֲסֻפָּה (only *plur.* אֲסֻפּוֹת) *adj. fem.* (from אָסֹף) prop. collected, but merely as a substantive, *assembly*, particularly in plural אֲסֻפּוֹת Eccles. 12, 11 in the verse designed for the close of the canon: *the words of the wise* (חֲכָמִים) *are as goads* (i. e. the divine Scriptures lead), *and like driven nails are the men of the assembly*, where בַּעֲלֵי אֲסֻפּוֹת corresponds to the חֲכָמִים in the first member of the verse, and generally to the post-canonical אַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה, to the Mishnaic וַעַד חֲכָמִים (Abot ch. 1), denoting the synod that conducted all the great religious and political affairs after the time of Nehemiah.

אֲסֻפָּה (after the form פְּלֵטָה, הֲפֵכָה) *f. assembly, heap*, Is. 24, 22, LXX συναγωγή, strengthening the אֻסַּף.

אֲסַפְסֻף (with the article הָאֲסַ׳=הָאסַ׳ in the Aramaean manner, from אָסַף, see Puhal) *m.* prop. a number of people gathered together from all quarters, but only with the article: *rabble* Numb. 11, 4, similar in signification to עֵרֶב רַב (a mixture of all sorts of people, LXX ἐπίμικτος, the Πάμφυλοι of the Greek colonies) Ex. 12, 38 (properly same as עֲרַבְרַב, as also the Targ. takes it), who joined the Israelites in their exodus from Egypt, for the purpose of colonising Canaan. The form is like that of שְׁחַרְחֹר, פְּתַלְתֹּל and others, consequently it is for אֲסַפְסֹף.

אָסְפַּרְנָא (Assyrian) *Aram. adv. diligently, carefully* Ezr. 5, 8; 6, 8 12 13; 7, 17 21 26; LXX ἑτοίμως, ἐπιμελῶς, ἐπιδέξιον; Vulg. *studiose, diligenter; Rashi* and *Ibn ʿEsra* מְהֵרָה. Like אַדְרַזְדָּא, נִשְׁתְּוָן, פַּרְשֶׁגֶן and others this word passed out of old Persian into Aramacan. *Von Bohlen* compares از فرنان ez fernan, *wisely*, *Kosegarten* سپری or اسپری sepcri, isperi, *completely*, *Haug* the old Pers. as-parna i. e. completed, quite, where parna is part. of the Zend. pĕrĕ to complete. These derivations, however, are very uncertain.

אַסְפָּתָא (Pers.) *n. p.* of a Persian Esth. 9, 7, from the Pers. asp, Zend. açpa (see אַסְפָּא) *horse*, and the syllable *tâ* usual in proper names, abridged from dâta *given*, hence *given by the horse* (i. e.

by the god Behram in the form of a horse); comp. Ἀσπαδάτης or Ἀσπάδης as a Persian proper name (Diod. Sic. 2, 33).

אָסַר (*fut.* יֶאֱסֹר, יֶאְסֹר, with *suff.* יַאַסְ־; *part. pass.* אָסוּר; *inf. c.* לֶאֱסֹר, לֶאְ־) *tr.* 1. *to bind together, fetter, make fast,* with cords, chains &c. 2 Sam. 3, 34; Ez. 3, 25; Judges 16, 5; Job 36, 8; אָסוּר Ps. 146, 7 *fettered.* Then, *to put in prison* generally, even if not in fetters 2 Kings 17, 4; 23, 33; hence אָסוּר *a prisoner* Gen. 40, 3 5; Is. 49, 9; figuratively of the fetters of love, Song of Sol. 7, 6. — 2. *to bind* e. g. the foal to (לְ) the vine Gen. 49, 11; Ps. 118, 27: *bind the sacrifice with thick-twisted twigs; to put* horses *to* Ex. 14, 6; 1 Sam. 6, 7; Jer. 46, 4, generally *to yoke* or *harness,* a chariot Gen. 46, 29, and without mentioning the object that is harnessed 1 Kings 18, 44; figur. אָ׳ מִלְחָמָה *to bind on a dispute, a quarrel,* to commence it 1 Kings 20, 14; 2 Chr. 13, 3; *to gird,* exactly in the sense of אָזַר Job 12, 18; Neh. 4, 12. — 3. *to bind* i. e. to put a binding on oneself, in the sense of *to vow not to do a thing,* in the votive formula אָסַר אִסָּר עַל־נֶפֶשׁ *to bind a fetter upon oneself* i. e. to take upon oneself a vow of abstinence (opposed to נָדַר *to vow to do*) Num. ch. 30; comp. Aram. אֲסַר, Syr. ܐܣܪ in this sense; the Ar. حجر "to interdict" is derived from the idea of binding. — 4. In the sense *to bind oneself, to unite oneself,* sexually, it is intimately related to the Ar. عَشَرَ, and accordingly the Phenician name of the deity אָסֵר (pronounce Osir) is to be explained like the Ar. عَشِير conjux, *spouse,* as an epithet of Adonis (Steph. Byz. de urb.; Pausan. 9, 41, 2); hence אֲדֹנִי אָסֵר and the Phenician proper names עַבְדָּאסֵר, מַלְכָּאסֵר, סַרְאָסֵר, אֲסַרְשָׁמָר and others. Comp. the proper name אַסִּיר. Derivatives אֵסוּר, אָסִיר, אָסוּר, אֱסָר, מָסֹרֶת, מוֹסֵר.

Nif. נֶאְסַר *pass.* of Kal: *to be fettered* Judges 16, 6, *to be held in captivity* Gen. 42, 16.

Pih. אִסֵּר see אַסִּיר.

Puh. אֻסַּר *to be taken captive* Is. 22, 3, e. g. מִקֶּשֶׁת by the bow, where קֶ׳ stands for אִישׁ קֶ׳, as in 21, 17.

The stem אָסַר (Targ. אֲסַר, Syr. ܐܣܪ, Ar. أَسَرَ &c.) is intimately related to אָזַר (which see), אָצַר (which see), עָזַר and עָצַר &c.; but the organic root is אָ־סַר, as is seen from comparison.

אֲסַר (not used) *Aram.* equivalent to Hebrew אָסַר. Hence אֱסוּר, אֱסָר.

אֶסֶר an Assyrian word, used in compound Assyrian proper names: at the end of them e. g. in פִּלְאֶסֶר (which see), שַׁלְמַנְאֶסֶר (which see) and others, and in the form אֵסַר־ as the first member of the compound in אֵסַר־חַדֹּן. It corresponds to çira in Sanskrit in the sense of *commander, leader, head,* the short ending *a* in Assyrian not being heard; the Greek κάρα also originated from the same word.

אִסָּר (*constr.* אִסַּר Num. 30, 13, but before a suffix only the form אֱסָר appears) *m. a vow of renunciation, abstinence, a vow not to do a thing,* Num. ch. 30; שְׁבֻעַת אִסָּר 30, 14 *oath of abstinence.* Comp. ܐܣܘܪܐ, ܐܣܪܐ the same; in the Mishna אִסּוּר, אָסוּר in this sense.

אֱסָר (only with *suff.; pl.* אֱסָרִים with a singular meaning) *m.* equivalent to אִסָּר Num. 30, 5 6 8 15. As in אַשּׁוּר and אָשׁוּר, כֻּתֹּנֶת and כְּתֹנֶת, the intensive form here does not appear to alter the meaning.

אֱסָר (*constr.* אֱסַר, *def.* אֱסָרָא) *Aram. m. royal prohibition, interdict* Dan. 6, 8 9 13 14 16 (LXX ὁρισμός, δόγμα), from אֲסַר to forbid, Ithpe. אִתְּסַר in Targ.

אֵסַר־חַדֹּן (Assyr.) *n. p.* of the son of Sennacherib, king of Assyria after his father, about 696 B. C. 2 Kings 19, 37; Is. 37, 38; Ezr. 4, 2. אֵסַר־ is nothing but אֶסֶר (which see) in פִּלְאֶסֶר, שַׁלְמַנְאֶסֶר &c., and is here somewhat altered merely by the laws of euphony, because it is not at the end; חַדֹּן is,

according to *Ph. Luzzatto* (see אָסְנַפַּר), the Assyrian hadhuna *victorious*, from an Assyrian root חַד, Zend. hadh (Sanskrit sadh) *to conquer*, with the adjective suffix una. *'Esar-Haddon* signifies accordingly *the victorious commander*. The different forms in the LXX and Euseb. Ἀσορδάν, in Tobit 1,21 Σαχερδονός, cod. Alex. Σαχερδών, in Josephus Ἀσσαραχόδδας, Ναχορδάς, arise in a great degree out of the Biblical form.

אֶסְתֵּר (Persian) *n. p.* of the Jewish wife of אֲחַשְׁוֵרֹשׁ, female hero of the book of *Esther*, who was previously called הֲדַסָּה (which see) Esth. 2, 7. According to the Talmud, Targ. II. (on Esth. 2, 7) and *Jalkut*, אֶ signifies *star*, *Venus-star* (נוגהא, נגהא), with comparison of the Persian ستارة i. e. *sitareh*, אסתרא i. e. in Zabian, אסתירא, i. e. Greek ἀστήρ. And in reality the Zend. çtara, Sanskrit stṛi is of like signification, so that אֶ would only be prosthetic.

אָע (*def.* אָעָא) *Aram. m. wood* Dan. 5, 4; Ezr. 5, 8, usually looked upon as coming from עֵץ.

אַף (from אָנַף, אָנָף, from אָנַף; with *suff.* אַפִּי, אַפְּךָ, אַפָּם, אַפְּכֶם; *du.* אַפַּיִם, *constr.* אַפֵּי, with *suff.* אַפַּיִךְ, אַפַּיִו) *m.* prop. the projecting, the prominent (see אָנַף), hence the visible, projecting side of the face (comp. פָּנִים) and so 1. *the nose* as the prominent thing of the face, whether of men Num. 11, 20; Is. 3, 21; Ez. 23, 25; Prov. 30, 33; Ps. 115, 6; or of animals Prov. 11, 22; Job 40, 24. As a projecting thing it is poetically compared to a far-looking tower, Song of Sol. 7, 5; comp. Ar. أنف cape and mountain-summit. The *dual* according to this meaning is used of the *two nostrils*, *nares*, Gen. 2, 7; 7, 22, and since the breath is drawn in and given out through them, it is called רוּחַ אַפַּיִם Ex. 15, 8, Lament. 4, 20, רֵיחַ אַף Song of Sol. 7, 9 *scent of the nose* i. e. the smell of the breath. With this meaning is connected: 2. *anger*, *ira*, the nose as snorting, just as in the Mediterranean languages *anger* is conceived of as a snorting, glowing or smoking of the nose. Hence they said for *to be angry*, חָרָה אַף בְּ Gen. 30, 2; Ex. 4, 14; עָשַׁן אַף בְּ Deut. 29, 19; Ps. 74, 1; עָלָה אַף בְּ Ps. 78, 21; נָתַךְ אַף עַל Jer. 42, 18; כָּבְדָה אַף בְּ and כָּבְלָה אַף בְּ Ez. 5, 13; 7, 8; שָׁבַת אַף בְּ 7, 3; בָּעַר אַף Is. 30, 27; Ps. 2, 12; חָתַךְ אַף Mic. 7, 18 &c.; for *to cease be angry*, שׁוּב אַף מִן Gen. 27, 45; Num. 25, 4; הֵרְפָּה מֵאַף Ps. 37, 8; for *to keep anger*, הֶעֱשִׁים אַף Job 36, 13. As a noun it is said of anger: חֲרִי־אַף Ex. 11, 8; 1 Sam. 20, 34; חֲרוֹן אַף Num. 32, 14; עֶבְרוֹת אַף Job 40, 11; עֹז אַף Ps. 90, 11; זַעַם אַף Lament. 2, 6; sometimes אַף alone and unconnected Prov. 21, 14. Besides we have the following: יוֹם אַף Zeph. 2, 3; עֵת אַף Jer. 18, 23; אִישׁ אַף Prov. 29, 22; בַּעַל אַף 22, 24; אַף יי Deut. 7, 4. אֶרֶךְ אַף is *putting off of wrath* i. e. *long-suffering* Jer. 15, 15, and in this sense occurs the verb הֶאֱרִיךְ אַף Is. 48, 9. But in גְּבַהּ אַף Ps. 10, 4 אַף has the meaning *nose*. In the meaning of *wrath* אַפַּיִם is used in the phrases אֶרֶךְ אַ' Ex. 34, 6, קְצַר אַ' Prov. 14, 17; elsewhere merely in the formula וְלֹא בְאַפַּיִם Dan. 11, 20 *not by the wrath of a man* (and not in battle, but by snares), spoken of the death of Seleucus. — 3. *face*, *facies*, as that which projects in the appearance of men, only in dual אַפַּיִם, especially in the phrases: הִשְׁתַּחֲוָה אַ' Gen. 19, 1; קֹד אַ' 1 Sam. 24, 9; כָּרַע אַ' 2 Chr. 7, 3, where אַפַּיִם in the accusative describes the idea of the verb more closely; נָפַל עַל־אַפַּיִם 2 Sam. 14, 4; or נָפַל לְאַפַּיִם Gen. 48, 12; 1 Sam. 20, 41. לְאַפַּי occurs in the sense of לְפָנַי only in 1 Sam. 25, 23, since it cannot be taken there in the sense of נָפַל לְאַפַּיִם on account of the following עַל־פָּנֶיהָ. זֵעַת אַפַּיִם *sweat of the face* Gen. 3, 19. אַנְפִּין and אַפִּין has a similar meaning in the Targ., and also the sing. אַפָּא Ez. 1, 6, and אַפְּפָא Jerus. Num. 12, 14, and therefore they have there all the senses of פָּנִים, also: way, fore-side &c., Syr. ܐܦ and

אֹפֶן. Hence it may also be explained why the Aethiopic אף signifies *mouth*, the mouth being here looked upon as a visible part of the face; in which sense אַף is to be taken perhaps in Ez. 8, 17, since the Barsom (זְמוֹרָה) was held before the *mouth* by the Persian sun-worshippers (*Hyde*, hist. rel. v. p. ed. II. p. 350). The dual in אַפַּיִם should then be explained like the plural in פָּנִים (which see). — 4. Like פָּנִים (which see) and *πρόσωπον* in the sense *person*, and therefore אַפַּיִם means *persons* 1 Sam. 1, 5 (the dual אַפַּיִם has here nothing but the force of a plural, and therefore does not denote exactly *two;* the LXX incorrectly read אֶפֶס). — 5. אַפִּים (*face* i. e. presence, viz. of God, comp. פְּנוּאֵל) *n. p. m.* 1 Chr. 2, 30 31. — The stem אָנַף appears to be only a denom. from אַף in the sense of anger; but אַף itself is derived from אָנַף, which exists also in the Ar. عَنَبَ.

אַף (pronominal stem, properly a preposition *with*, *at*, generally the expression as a preposition of rest and also of motion near: *at*, *to*, *before*, *toward*, both ideas flowing together in other languages also. From this has been developed the idea of a conjunction, so far as it denotes something in the neighbourhood or moved thither; it is then) *conj.* and signifies in general: *also*, e. g. אַף אַחֲרָיו 2 Sam. 20, 14 *also after him* i. e. near after him, and consequently different from גַּם, which merely increases; *likewise* Lev. 26, 16; Deut. 15, 17. In this sense אַף stands 1. to make pronouns emphatic, Deut. 2, 11 *even they;* Prov. 22, 19 *even thee;* so too Prov. 23, 28; Judges 5, 29. In the twofold sentence 2 Kings 2, 14 this emphasis of the pronoun (אַף הוּא) is a gradation of the personal idea in the verb וַיַּכֶּה and it must be translated: *and actually he smote the water* i. e. hardly did he smite it, till &c., in the same sense as כְּמִנְעַט שֶׁ־ Song of Sol. 3, 4. — 2. to make particles emphatic, e. g. אַף אֲמְנָם Job 19, 4; 34, 12 *yea truly;* אַף עַל 6, 27; אַף מִן Ps. 18, 49; אַף בִּי Is. 40, 24; וְאַף גַּם זֹאת *and yet, but, and even* Lev. 26, 44; אַף כִּי Ez. 14, 21; אַף לֹא Esth. 5, 12; אַף אֵין Is. 41, 26 &c. In all these cases אַ is taken for *even, yea even, imo, imo certe*, prop. nothing but a strong *and*, to which is added the idea of the following particle or pronoun. In אַף כִּי the emphatic אַף *and, actually, yea*, causes it a) to be equivalent to an exclamation, prop. *and is it really so that* Hab. 2, 5; 1 Sam. 21, 6; 14, 30, or to an interrogation *really?* Gen. 3, 1; b) an ascending gradation in certainty with respect to a preceding position, adding the chief particular which is still wanting, and to be translated if an affirmative clause precedes, *how much more* 2 Sam. 16, 11; Prov. 15, 11, if a negative, *how much less* 1 Kings 8, 27; Job 9, 14; (with the omission of כִּי) 4, 19. Sometimes אַף אִם is similar, 36, 29. — 3. More rarely in other cases for the sake of making clauses emphatic, to be translated by *even, notwithstanding, just so*, as an antithesis or gradation, Eccles. 2, 9; Song of Sol. 1, 16; 1 Sam. 2, 7; Is. 26, 9; Ps. 65, 14; 74, 16. — 4. The reduplication אַף ... אַף Is. 46, 11, to denote different things as meeting in one respect, is only an emphatic expression, like גַּם ... גַּם Ex. 10, 25 26, and may be translated *as well ... as also, not only ... but also*, prop. nothing but *even ... even, and ... and.* גַּם appears too in all these cases, so that the two are interchanged. — Besides, the following cases should be noticed: a) when the interrogative particle appears in the member of a sentence where is also אַף, it prefers to join the latter, e. g. הַאַף Gen. 18, 13 24; הַאַף אַיִן Amos 2, 11, comp. Ar. أَفَلَا, أَفَلَمْ; sometimes the interrogative particle is left out, אַף is therefore equivalent to הַאַף Gen. 3, 1. b) אַף is sometimes transposed, according as the emphasis is intended, e. g. עַל אַף Ps. 138, 7 for אַף עַל; אַף אִם Job 36, 29 for אִם אַף.

Etymologically, as אַד is abridged

from אֲכִי, so is אַף from אֲפִי, the original form appearing in the Jerusalem Targum on Gen. 27, 33 and perhaps in אֲפִילוּ; the abbreviated form אַף, Targ. אַף, Syr. ܐܦ is connected in the root *fi* with فَ and the copulative וְ *and*. Also פֹּא, פּוֹ in אֵיפֹא, אֵפוֹא, אֵפוֹ, is cognate with it.

אַף (pronominal stem) *Aram.* the same, Dan. 6, 23.

אָפַד (*fut.* יֶאְפֹּד) *tr. to bind, bind about, gird*, with לְ of the person and בְּ of the object, a girdle (חֵשֶׁב) Ex. 29, 5; Lev. 8, 7; from which fundamental signification the meanings *to veil, clothe, cover, draw on* have been developed, as is seen from the derivatives. Hence אָפֹד, אֵפוֹד, אֲפֻדָּה and perhaps אַפֶּדֶן.

The stem אָפַד is not found, it is true, in Aramaean and Arabic in this signification, but yet traces of it are preserved. The organic root is אָ־פַד, also found in צָ־פַד, Ar. صَفَدَ (to bind, fetter), with change of the *p*- or *d*-sound in רָ־בַד, צָ־בַת, צָ־בַט &c.

אָפֹד *adj. m.*, אֲפֻדָּה *f.* see אֲפֻדָּה.

אֵפֹד see אֵפוֹד.

אֲפֻדָּה (*constr.* אֲפֻדַּת, with *suff.* אֲפֻדָּתוֹ, from אָפֹד) *f.* 1. *girding, binding about*, חֵשֶׁב אֲ׳ *girdle of binding* i. e. fastened girdle, Ex. 28, 8; 39, 5, from אֵפֹד, therefore the Syr., Samar. and Saʿadia look upon it as allied in sense to the latter. — 2. *coat, covering* (cognate in meaning צִפּוּי), Is. 30, 22 (where מַסֵּכַת זָהָב is opposed to פְּסִילֵי כֶסֶף) of the covering of idols. Others, however, understand it of the idol itself; a double view that is already contained in Jer. Sabbath ch. 9.

אַפֶּדֶן (with *suff.* אַפַּדְנוֹ) *m. palace-tent, great pavilion*, Dan. 11, 45, with נָטַע to pitch. According to the Ar. فَدَن (Ham. p. 712) high tower, tower-like tent, فَدَّنَ to build aloft, the אַ in this word (and in אַפַּדְנָא Targ. on Jer. 43, 10 for שַׁפְרִיר *tent*, Syr. ܐܦܕܢܐ 1 Chr. 15, 1, Ben-Sira 21, 5 palaces, palace-tents, Talm. אַפַּדְנָא, plur. אַפַּדְנִין the same &c.) with dagesh following is only prosthetic as in אַפִּרְיוֹן, and the noun פֶּדֶן should then be derived from פָּדַן (which see). But the stem may also be אָפַד, Aram. אֲפַד, whence אַפֶּדֶן in the sense of אֲגֻדָּה, אוּלָם, after the model of צִפֹּרֶן from צָפַר. From this then a secondary verb פָּדַן may have arisen. The Syr. ܐܦܕܢܐ *tower* appears to confirm the idea.

אָפָה (*fut.* יֹאפֶה, תֹּפֶה 1 Sam. 28, 24; *imperat.* אֵפוּ in pause out of אֱפוּ Ex. 16, 23) *tr. to bake*, with the accusative of the object and the material Lev. 24, 5; spoken of לֶחֶם Is. 44, 15; מַצּוֹת Gen. 19, 3; מִנְחָה Ez. 46, 20; בָּצֵק Ex. 12, 39; &c. Lev. 24, 5. The baking was done upon coals Is. 44, 19. *Part.* אֹפֶה Gen. 40, 1 *baker*, Onkelos נֶחְתּוֹמָא; שַׂר הָאֹפִים 40, 2 *chief baker*, a court-officer in Egypt, as among the orientals generally, Syr. ܪܒܐ ܢܚܬܘܡܐ; *fem. pl.* אֹפוֹת 1 Sam. 8, 13. Derivative מַאֲפֶה, on the contrary for תֻּפִין see under תּוּף.

Nif. נֶאֱפָה *to be baked*, Lev. 6, 10; 23, 17; בַּתַּנּוּר *in the oven* 7, 9.

The stem אָפָה is written in the Targ. אֲפָא, Syr. ܐܦܐ, Ar. preserved only in وَفَى, by which however the fundamental signification *to make ready, to prepare*, is confirmed. But it is more probable that this verb in Arabic belongs to another group. Here on the contrary the organic root is אָ־פָה, which is found modified in טָ־בַח, בַּג; comp. the Sanskrit paç, Pers. bukh-hen, back-en &c.

אֵפָה a rare form for אֵיפָה (which see), belonging to the stem אוּף (which see), for which some have incorrectly adopted a stem אָפָה with the meaning *to measure*.

אֵפוֹ (pronominal stem; only in Job) *adv. demonstr.* prop. *here, so there*, but mostly of time: *now then, ποτέ*, in lively discourse Job 9, 24; 24, 25: *if not, then who* &c.; אַיֵּה אֵפוֹ *where now then* 17, 15; דְּעוּ אֵפוֹ 19, 6 *know then;* מִי יִתֵּן אֵפוֹ

19, 23 *oh that then!* It is compounded of אֲ = אֲיֵ (demonstr. pronom. stem) and פוֹ equivalent to פֹּה (which see), כֹּה (which see). It may, however, be also taken as interrogative, from the twofold character of אֲ, comp. Phenician מָה פוֹ *what then?* (Poen. 2, 63) = מָה אֵפוֹ.

אֲפוֹא (pronominal stem) *adv. demonstr.* equivalent to אֲפוֹ, then: *so then* in lively discourse, in demanding or inferring, and in questions for the sake of emphasis: *tandem, ποτέ, therefore*, GEN. 27, 33 37; EX. 33, 16; IS. 19, 12; HOS. 13, 10; 2 KINGS 10, 10. From אֵיפֹה interrogative it is also different in orthography; but on the other hand אֵיפוֹא stands for it in JUDGES 9, 38; PROV. 6, 3, without distinction in meaning. See אֲ and פֹּוא.

אֵפוֹד (seldom אֵפֹד, after the form אֵטוּן, אֵזוֹב, therefore for אֵפֻוד) *m.* prop. veiling, clothing, but especially 1. of *the upper priestly* or *kingly garment* or *shoulder-covering*, *ephod* (LXX *ἐπωμίς*, Aq. *ἐπίῤῥαμμα*, *ἐπένδυμα*, Vulg. *superhumerale*, Targ. אֵיפוֹדָא; the Syr. has retained the Hebrew word in ܐܦܘܕ, the Coptic in ⲉⲫⲟⲇ), made of purple, blue, red and golden threads, and consisting of two halves like the mass-gowns of priests (*Jos.* Ant. 3, 7, 5), of which the girdle (חֵשֶׁב) that kept them together formed an essential part EX. ch. 28; 29; 39; the lower mantle was called מְעִיל הָאֵפוֹד EX. 28, 31. Such an *ephod* was worn by the high priest EX. 28, 4, by David in priestly functions 2 SAM. 6, 14, 1 CHR. 15, 27 (hence אֵפוֹד בַּד), by the boy Samuel consigned to the priests 1 SAM. 2, 18 28, as also by other lower officiating priests 22, 18. — 2. as pertaining especially to the priests 14, 3, it was used for a sign of oracle-giving 23, 6 9; 30, 7, without a particular oracle-image being necessarily thought of. This priest's robe was put on or produced at the giving of oracles JUDGES 8, 27; 17, 5; 18, 14 17 18 20; HOS. 3, 4. As the *Urim* and *Thummim* were connected with it and the ephod was abused by those who had no right to it, it is named along with the תְּרָפִים. See אֵפֹדָה. — 3. (*oracle-giving* i. e. oracle-giver) *n. p. m.* NUMB. 34, 23.

אָפַז (not used) a stem assumed for אוּפַז (which see) and מוּפַז (which see) in the sense *to shine, to glitter;* see, however, these words.

אָפַח (not used) *intr.* tantamount to נָפַח *to snatch at* something, *to hunt, strive.* Verbs פא and פי are often interchanged with one another. Hence the proper name אֲפִירַח.

אֲפִירַח (equivalent to אֲפֵחַ; *striving*) *n. p.* of a Benjamite 1 SAM. 9, 1.

אָפִיל (for אָפֵל, from אָפֵל 2.) *adj. m.*, אֲפִילָה (*pl.* ־וֹת) *f. weak* or *tender* in the stalk, *unripe*, EX. 9, 32 spoken of the ears of wheat and rye, which being yet young were not smitten by the hail; hence not *ripening late, late-growing*, as some incorrectly translate, since this is merely secondary. Comp. Targ. אֲפֵל *tender, young*, of sheep; then *late-born.* In the Mishna אָפִיל is the opposite of בָּכִיר (Sh'bi'it 6, 4). The LXX (*ὄψιμα*) and Vulg. (*serotina*) have rather given the meaning than a literal version.

אֲפַיִם *n. p. m.* see אֶפְרַיִם 5.

אֲפִיק (*constr.* אֲפִיק; *pl.* אֲפִיקִים, *constr.* אֲפִיקֵי, with *suff.* אֲפִיקָיו) *m.* 1. = אָפֵק, properly *adject.: strong, powerful, firm*, therefore אֲפִיקֵי מָגִנִּים JOB 41, 7 *the strong of shields* i. e. firm shields; then *substantively: a strong, powerful one, a hero*, 12, 21, parallel נָדִיב; figuratively *firm, condensed*, hence *bar*, אֲפִיקֵי נְחוּשָׁה 40, 18 *bars of brass.* Comp. on this signification the proper names אֲפֵק, אָפֵק, אֲפֵקָה and אֲפֵקִים, all from the verb אָפַק. — 2. prop. sunk, deep, hence *ground* (of a valley), *depth, bed, cleft*, אֲ' יָם 2 SAM. 22, 16; אֲ' מַיִם PS. 18, 16; 42, 2; SONG OF SOL. 5, 12; JO. 1, 20 *foundations of the sea, of the rivers; valley* (cognate in sense גַּי) EZ. 6, 3; 36, 4 6, particularly like נַחַל a valley watered by a torrent 35, 8; Ar. وادي. See אָפֵק I. — 3. *torrent, a flowing wood-* or *valley-brook*, which is dried up by the summer heat PS. 42, 2; 126, 4. The stem is אָפֵק II.

The different senses of this word cannot be referred to one stem, as some have attempted to reduce them artificially, just as little as the manifold nouns in Arabic can be derived from one stem.

אֲפִיק (*fortress*) *n. p.* of a city in the tribe of Asher, where Phenicians dwelt Judges 1, 31; elsewhere it is called אָפֵק Josh. 19, 30, which see.

אֹפִיר see אוֹפִיר, אוֹפִר.

אָפַךְ (not used) a stem assumed only for the noun אֲפֵכָה appearing in the Samaritan codex, which is actually written in Arabic أَفَكَ, in Aram. אֲפַךְ.

אֲפֵכָה in the Samaritan codex for הֲפֵכָה Gen. 19, 29, from אָפַךְ; on the other hand it has הֲפֵכוֹת Deut. 32, 20 for תַּהְפֻּכוֹת.

אָפֵל (not used) *intr.* 1. *to be dark, dusky, gloomy*, of the night, cognate in sense to חָשַׁךְ. That it is to be taken with the medial *e* may be perceived from the derivatives אָפֵל, אֲפֵלָה. Ar. أَفَلَ to conceal oneself, *to sink*, of the sun. The organic root is identical with that in שָׁ־פֵל, as also in Arabic the meaning "to be small, low, little, weak" is explicable from this fundamental signification. Another sensuous idea for it is *to be veiled*, Ar. عفل, then *to be dark;* but it is not necessary to assume it here. — 2. *to be low, tender, weak*, of stalks; Aram. *to be weak, young*, of sheep born late, prop. *to sink*, to bow down, applied to the tender stalks. Derivatives אָפִיל, אָפֵל, אֲפֵלָה, אֹפֶל, מַאֲפֵלָה.

אָפֵל *adj. m. dark, obscure, sunless*, spoken of days Am. 5, 20.

אֹפֶל *m. darkness, gloominess*, particularly thick Job 3, 6; 10, 22, allied in sense to חֹשֶׁךְ Is. 29, 18, opposed to אוֹר Job 30, 26; אֶבֶן אֹפֶל 28, 3 *the stone concealed in darkness* (in a deep pit); figur. *misfortune* 23, 17, *concealment* Ps. 91, 6.

אֲפֵלָה (after the form הֲפֵכָה; with *suff.* אֲפֵלָתְךָ; *pl.* אֲפֵלוֹת) *f.* equivalent to אֹפֶל *darkness, deep obscurity* Deut. 28, 29; put with לַיְלָה Prov. 7, 9, חֹשֶׁךְ Jo. 2, 2, Zeph. 1, 15, sometimes without וְ copulative Ex. 10, 22; opposed to צָהֳרַיִם Is. 58, 10. אֲפֵלָה מְנֻדָּח 8, 22 *thrust into deep darkness*, where אֲ׳ is the accusative, while in Jer. 23, 22 it is נִדַּח בָּאֲ׳. כָּאֲפֵלָה Prov. 4, 19 is in many mss. בָּאֲ׳; but it stands for כְּבָאֲ׳. הִלֵּךְ בַּאֲפֵ׳ Is. 59, 9 *to wander in darkness*, opposite to נְגֹהוֹת.

אֶפְלָל (= אַפְלָל, from פָּלַל; *judging*) *n. p. m.* 1 Chr. 2, 37; comp. the proper names פָּלָל, פְּלַלְיָה, אֱלִיפַל.

אָפַן (not used) a stem assumed for the nouns אוֹפָן (*pl.* אוֹפַנִּים) and אֹפֶן (with *suff.* אָפְנָיו) *intr. to revolve, roll, turn, to move* (in a circle); consequently it is = אָבַן II. (whence אֹבֶן, which see), כָּפַן to turn &c. Accordingly the organic root would be אָ־פַן, which has been developed farther in another manner in פָּנָ־ה (which see) *to turn*. From the idea of the verb *to turn, to revolve* &c. are derived the nouns for *wheel* (comp. גַּלְגַּל), *course* or *circle of time* (comp. تَارَ and تَارَةٌ &c.), *circle, winding*, then *turn*, modus, τρόπος &c., so that the Ar. إِفَّان *time* should be derived from أَفَنَ. Hence אוֹפָן, אֹפֶן.

אֹפֶן (from אָפַן) see אוֹפָן.

אֹפֶן (with *suff.* אָפְנָיו) *m.* only in Prov. 25, 11: *like apples of gold* (or head-tops) *with silver carving is the word spoken* עַל־אָפְנָיו, where *Symm.* (ἐν καιρῷ αὐτοῦ), *Vulg.* (in tempore suo) and *Ibn G'anâch* explain it *time*, as the Ar. إِفَّان = إِبَّان, so that דָּבָר עַל־אָפְנָיו is tantamount to דָּבָר בְּעִתּוֹ 15, 23. Greek Venet. (ἐπὶ τῶν τροχῶν αὐτῆς), *Kimchi* and others take it as equivalent to אוֹפָן wheel, viz. *upon its wheels*, i. e. striking quickly. According to another explanation in Ibn G'anâch אָ׳ would be tantamount to פָּנָיו *its ways*, from פָּנִים *turn*, modus, ratio, Ar. فَنٌّ, أُفْنُون, and in the Talmud אֹפֶן *mode, way, turn*, is actually taken in the sense

of *a different signification.* Most correctly therefore: *according to its manifoldness*, i. e. according to its different ways, which can also be justified etymologically.

אָפֵס *intr. to fail*, spoken of money Gen. 47, 15 16; *to disappear*, *cease*, of חֶסֶד Ps. 77, 9; *to be annihilated*, of מֵץ extortion Is. 16, 4; of a tyrant 29, 20. The stem אָ־פֵס is a farther development of פַּס i. e. פָּסַס (which see), and the Targ. אֲפַס stands for הֵפִיר, חִלֵּל, Ar. فَشَّ.

אָפַס (not used) *intrans. to step*, comp. פָּסַס 2; hence figuratively *to spread*, *to be plentiful.* Derivative אֶפֶס 3.

אֶפֶס (once *dual* אַפְסַיִם, *constr. plur.* אַפְסֵי) *masc.* properly the disappearing, ceasing, coming to an end, hence 1. *end*, *close* of a thing, i. e. where it ceases, the extreme *limit:* אַפְסֵי אֶרֶץ *the ends of the earth = the distant lands* Deut. 33, 17; 1 Sam. 2, 10; Ps. 2, 8; Prov. 30, 4; Is. 45, 22; Mic. 5, 3; Zech. 9, 10, for which elsewhere קְצוֹת הָאָרֶץ (which see) occurs, comp. Hom. πείρατα γαίης &c. — 2. *the condition of vanishing*, *non-existence*, *want*, *nothingness*, but only as a negative *adverb: no more*, *no further*, *not*, a) connected with something else, like אַיִן: הַאֶפֶס עוֹד 2 Sam. 9, 3 *is there not more?* equivalent to הַאֵין עוֹד, or absolutely אֶפֶס Am. 6, 10 *nobody*, *nothing* = אַיִן; b) in the sense of *without*, *none*, therefore = בְּלִי, בְּלֹא, before a noun, as אֶ׳ מָקוֹם Is. 5, 8 *no more room;* אֶ׳ עָצוּר Deut. 32, 36, 2 Kings 14, 26 *no more kept;* more frequent in this relation is בְּאֶפֶס, e. g. *without hope* Job 7, 6; *without wood* Prov. 26, 20; *without a man's hand* Dan. 8, 25; but בְּאֶ׳ Prov. 14, 28 is *by want*, Is. 52, 4 *by nothing = without cause;* c) *nothing*, *nihilum*, *nihil* (cognate in sense אָיִן, אֶפַע, אָוֶן, תֹּהוּ) Is. 34, 12; 40, 17; 41, 12 49, to which also 52, 4 belongs, a meaning that proceeds from that of ceasing, coming to an end; most frequently d) like בִּלְתִּי, זוּלָתִי in the sense *except*, or with a limitation, *only*, which usually proceeds from a negation in the language. It stands at the beginning of limiting propositions Numb. 13, 28; Deut. 15, 4; Judges 4, 9; 2 Sam. 12, 14 or in the middle of the proposition Is. 45, 14; 54, 15, in which sense the connected phrase אֶפֶס כִּי is to be taken: *except that*, *only that* i. e. *but however* Am. 9, 8. — 3. only in *dual* אַפְסַיִם Ez. 47, 3 *steps* i. e. as far as a step is reckoned, viz. *ankles*, equivalent to פַּס, as many versions and interpreters have understood it, not *soles of the feet*, the extremities of the feet, as *Ibn G'anâch* supposes. See פַּס. — 4. in the *proper name* of a city אֶפֶס דַּמִּים (*extension of the brooks*) in the tribe of Judah 1 Sam. 17, 1, for which פַּס דַּ׳ stands in 1 Chr. 11, 13, so that אֶ׳ must be explained here by the meaning no. 3. See פַּס־דַּמִּים.

אַפְסִי *adv. except*, *not*, *nothing farther*, in the formula וְאַפְסִי עוֹד Is. 47, 8 10, Zeph. 2, 15 *and nothing farther.* It is the אֶפֶס with the *i* of union, as in זוּלָתִי and בִּלְתִּי, which very old constructive form is then applied to an adverbial use. The LXX, Vulg., Targ., Syr. &c. have erroneously taken it for אֶפֶס with the suffix ־ִי in the sense of *except me*, which is contradicted by אֶפֶס עוֹד 2 Sam. 9, 3.

אָפַע (not used) *intrans. to breathe*, *blow*, from the organic root אָ־פַע, which also exists in פָּע־ָה and with the guttural sound softened in פָּא־ָה. Hence אֶפַע. — 2. *to breathe*, *to snort*, *to hiss*, spoken of the serpent, as פָּעָה is applied to the panting cries of a woman in labour; Syr. ܦܥܐ to bleat, Arab. فَاعَ to snort; פָּאָה to blow, of the wind; פָּה to send forth, of sounds &c. Deriv. אֶפְעֶה.

אֶפַע *m. breath*, figuratively *nothing*, *nothingness* Is. 41, 24, hence parallel to אֶפֶס, אַיִן.

אֶפְעֶה (for אֶפְעָה; comp. זוּרֶה, עֻלְפֶּה for עֻלְפָּה, זוּרָה; from אָפַע) *fem.* prop. the breathing, hissing, therefore *adder*, *viper* Is. 30, 6; Job 20, 16. Comp. Targ. אַפְעַיָּא, Talm. אֶפֶא, Arab. أَفْعَى; so too the Coptic, in a similar sense.

אָפַף (not contracted in reduplicating the *p*-sound as other words in ע״ע) *intr.* prop. to turn, revolve, but used definitely *trans. to surround, to encircle*, in a figurative sense spoken of the חַבְלֵי־, רָעוֹת, מִשְׁבְּרֵי־מָוֶת, with the accus. of the person 2 Sam. 22, 5 or עַל Ps. 40, 13.

The organic root אַף is identical with סַב (סָבַב) according to the laws of root-building, and the Ar. أَفَّ, whence إِفَاف time, is the same. In Phenician is derived from אָפַף i. e. אַף the name of the place אִפָּא (pronounce Ippo) *place protected round about* (comp. גָּדֵר &c.) i. e. Hippo. Ἵππων in Africa is called upon a Sidonian coin (לְצִדֹנִם אֵם כַּכָּב אִפָּא כֵּת צֹר) אִפָּא; comp. also ܐܦܐ cover; and see אוּף.

אָפַק I. (not used, only a collateral form of עָמַק) *intrans. to be sunk, bent, deep*, spoken of an inlet, ravine or valley; hence אָפִיק. The organic root is אָ־פַק (עָ־מַק).

אָפַק II. (not used) *intrans. to flow, to pour out;* hence אָפִיק 3. The organic root is אָ־פַק, which is found in סָ־פַק II. and in a modified state in פָּכָ־ה, סָ־פַח II., שָׁ־פַח, שָׁ־פַךְ &c.

אָפֵק (Kal not used) *intrans. to be stout, firm, strong*, prop. held fast together; only *Hithp.* הִתְאַפֵּק *to subdue oneself*, to apply force to oneself, *to compose* or *restrain oneself*, Gen. 43, 31; 45, 1; Esth. 5, 10; הֶחֱרִישׁ הִתְאַ׳ Is. 42, 14 *to be still and refrain oneself;* הִתְאַ׳ רַחֲמִים 63, 15 *to restrain compassion.* Comp. Ar. أَفِقَ. The fundamental signification may proceed from "to embrace firmly, to embrace, encompass" (comp. קָוָה and חָזַק), and perhaps the stem is to be put along with אָבַק II. (which see). Derivatives אָפִיק, the proper names אֲפִיק, אֲפֵק, אֲפֵקָה and

אָפֵק (*fortress;* with *â* of motion אֲפֵקָה) 1. *n. p.* of a city in Asher Josh. 13, 4. It is the Ἄφακα (Phenician אֲפָקָה) on the Adonis river (*Euseb.* Const. 3, 55; Sozom. 2, 5), the present village *'Afka* at the foot of Lebanon between Balbek and Byblus (*Burckh.* I. 70), which is called Judges 1, 31 אֲפִיק and Josh. 12, 18 אֲפֵק. — 2. *proper name* of a strong place on the east side of the sea of Galilee, near Hippo (אִפָּא), where *Eusebius* (Onom.) points out a fort Ἄφακα which still exists under the name أفيق (*Burckh.* I. 539) 1 Kings 20, 26 30. But others more correctly understand by it — 3. *proper name* of a city in the plain of יִזְרְעֶאל 1 Sam. 29, 1 in the tribe of Issachar, situated, according to the Onomasticon, near 'En-Dor (עֵין דּוֹר or עֵין). — 4. (written אֲפֵק) *proper name* of a place over against אֶבֶן הָעֶזֶר 1 Sam. 4, 1 and probably identical with אֲפֵקָה in the mountains of Judah Josh. 15, 53. — According to the natural derivation it is from the stem אָפֵק; however the myth of Adonis has already combined the stem with אָבַק (חָבַק) *to embrace* (Etym. Magn. s. v.; *Bochart* Can. p. 748).

אֲפֵק (*fortress*) *n. p.* of a place, see אָפֵק 4.

אֲפֵקָה (the same) *n. p.* of a city in the tribe of Judah Josh. 15, 53. See אָפֵק 4.

אָפַר I. (not used) *intrans.* probably equivalent to פַּר (פָּרַר) *to be pounded, ground to powder*, cognate with עָ־פַר (which see). The organic root is אָ־פַר. Hence אֵפֶר.

אָפַר II. (not used) *trans. to wind round, bind about, cover*, by modification from עָפַר (which see), Syr. ܥܦܪ. Hence אֲפֵר.

אָפַר III. (not used) 1. *intrans. to bear fruit, to increase, to be fruitful* &c., a stem assumed for אֶפְרַיִם, אֶפְרָת, ־תָה which should be referred to פָּרָה I. — 2. *to bear*, a stem assumed for אַפִּרְיוֹן, but see פָּרָה II.

אֵפֶר (from אָפַר I.) *masc.* prop. scattered, bruised, hence 1. *fine dust* (as the noun דַּק from דָּקַק), a figure of transitoriness, Gen. 18, 27; Job 30, 19, put along with עָפָר; metaphor. *nothingness*, Job

13,12 *dust-poems* i. e. worthless; רָעָה אֵ׳ Is. 44, 20 *to grasp at nothingness.* — 2. *ashes*, i. e. the dust that remains from things burnt, Numb. 19, 9 10 (there = דֶּשֶׁן), comp. *cinis* with κόνις (dust); as the orientals mourned in ashes 2 Sam. 13, 19, Is. 58, 5, figuratively *mourning* Ps. 102, 10, and as an antithesis including a play upon the words to פְּאֵר Is. 61, 3. *To strew ashes* is a figure of multitude, Ps. 147, 16. נָתַן לְאֵ׳ Ez. 28, 18 *to burn to ashes.*

אֲפֵר (from אָפַר II.) *covering*, *head-covering*, *head-ornament*, *head-dress*, 1 Kings 20, 38, comp. Syr. ܡܰܥܦܪܳܐ, Targ. מַעְפְּרָא, Talm. מַעְפֹּרֶת, Ar. مِغْفَرَة, turban &c. The Syriac, Vulg. and others have incorrectly thought of אֵפֶר.

אֶפְרֹחַ (*plur.* ־חִים) *masc. young brood* (of birds), *chicken*, Deut. 22, 6; Ps. 84, 4; Job 39, 30; formed from פָּרַח (which see) with א prosthetic.

אַפִּרְיוֹן *masc. sedan*, *litter*, *ferculum*, Song of Sol. 3, 9. LXX φορεῖον, Kimchi מִטָּה שֶׁנֹּשְׂאִים בָּהּ כַּלּוֹת. On the firm א prosthetic see above p. 2; פִּרְיוֹן (after the form רַעְיוֹן) is to be derived from פָּרָה II. *to bear* (which see). The Aram. פּוּרְיָא, Talm. אַפּוּרְיָא, Syr. ܦܘܪܝܐ &c. is more general, and in the Song of Sol. the word is merely adopted out of the north-Palestine dialect.

אֶפְרַיִם (formed as a plural from a singular noun אֶפְרַי = פְּרַי: *fruit*, *posterity*) 1. *n. p.* of the second son of Joseph. Gen. 41, 52, Hos. 13, 15 already point to the correct derivation from פָּרָה (so too Hos. 14, 9 and other places; 4, 16; and 10, 11 there appears to be even an allusion to the noun פָּרָה); consequently the אֶ is prosthetic and the plural is chosen on account of the collective idea, as in the proper names חוּשִׁים, נָבוֹת, מַחֲזִיאוֹת and others. Adopted as a son of Jacob Gen. 48, 13 seq. he became the head of a warlike, powerful and numerous Israelitic tribe Num. 1, 33; Josh. 17, 14; Judges 8, 1; 12, 1-6, which received the most fruitful territory at the division of Palestine Josh. 16, 5; 17, 8; Hos. 9, 13. After the separation of the kingdom *Ephraim* formed the centre of Israel, which was then poetically termed by the prophets אֶפְרַיִם Is. 7, 2; Hos. 4, 17 &c. הַר אֶ׳ Jos. 17, 15; 19, 50; 24, 30 was called the *northerly* mountain of Palestine (ʿEbal, Gerizim &c.), as the southern was הַר יְהוּדָה 11, 21; and after Ephraim in its rivalry with Judah laid claim to the national name *Israel*, this phrase is interchanged with הַר יִשְׂרָאֵל (which see). יַעַר אֶ׳ 2 Sam. 18, 6 is the name of a forest district on the east bank of the Jordan in the vicinity of Gilead 17, 26, and is probably a continuation of the course of the woody mountains of Ephraim. Inasmuch as אֶ׳ in the prophets was a periphrasis for the kingdom of the ten tribes Is. 9, 8; 17, 3; 28, 3 (עַל־אֶפְרַיִם 7, 2 *in Ephraim* i. e. in the kingdom of the ten tribes) Hos. 4, 17, so שַׁעַר אֶ׳ 2 Kings 14, 13 was the name of the gate on the north side of Jerusalem, elsewhere also called שַׁעַר בִּנְיָמִן Jer. 37, 13; Zech. 14, 10, about where the Damascus gate (*Robinson* II. 177) now is. — 2. *n. p.* of a city 2 Sam. 13, 23, identical with עֶפְרַיִן (which see) 2 Chr. 13, 19 K'ri, Ἐφραΐμ or Ἐφρέμ John 11, 54 in the neighbourhood of the wilderness of Judah, and with Ἐφρών in Euseb. (under the word), 8 miles from Jerusalem, in the neighbourhood of Bethel (*Jos.* Jewish wars 4, 9, 9): originally it is not at all connected with our אֶפְרַיִם. The designation of a proper name by a derivative of פָּרָה is very suitable, since פְּרִי Gen. 30, 2, Deut. 7, 13 is so used; comp. the proper name Κάρπος (אֶפְרַיִם) 2 Tim. 4, 13.

אֲפָרְסַי (*pl.* ־סָיֵא) *Aram. gent. masc.* name of the inhabitants of a state אֲפָרַס in Assyria, whence colonists were brought to Samaria Ezr. 4, 9. According to Rashi: *Persians*, consequently it is equivalent to פַּרְסַי, pl. פַּרְסָיֵא Dan. 6, 29 K'ri, with אֲ prosthetic. Others have sometimes thought of the *Parrhasii* in eastern Media, sometimes of the inhabitants of *Prusias* (Cellarius on Pliny

ep. 10, 85) or *Pyrisa*-bora (Amm. 1, 23) &c.; but the question cannot be decided according to the evidence that exists.

אַפַּרְסָכָי (and -סַתְכָי) *Aram. gent. m.* name of an Assyrian tribe, probably the *Paratakenians* between Media and Persia (Herod. 1, 101) Ezr. 4, 9; 5, 6.

אַפַּרְסַתְכָי see אַפַּרְסָכָי.

אֶפְרָת (*fruit, posterity*) 1. *n. p. m.* equivalent to אֶפְרַיִם, with which it coincides in signification (from פָּרָה). Hence comes the *Gentile m.* אֶפְרָתִי 1 Sam. 1, 1 *belonging to the tribe of Ephraim* (in *Josephus* τῆς Ἐφραΐμου κληρουχίας) Judges 12, 5; 1 Kings 11, 26. — 2. with *â* of motion אֶפְרָתָה (*to 'Ephrath*) *n. p.* of the Ephraimite district Ps. 132, 6; we should here understand especially שִׁלֹה, as by שְׂדֵה יַעַר is meant קִרְיַת יְעָרִים. — 3. (*fruitfulness*) *n. p.* of a wife of Caleb 1 Chron. 2, 19, pronounced also אֶפְרָתָה 2, 50; 4, 4; from her along with her husband Caleb a place was called בֵּית לֶחֶם 2, 24, which is probably identical with אֶפְרַת 4. — 4. *n. p.* of a city in Judah which is elsewhere called בֵּית לֶחֶם Gen. 48, 7, with *â* of motion אֶפְרָתָה 35, 16. 19; 48, 7; Ruth 4, 11; LXX in an appendix to Josh. 15, 59. Poetically the close union of בֵּית־לֶחֶם אֶפְרָתָה Mic. 5, 1 has become *one* name. Hence is derived the *Gentile* אֶפְרָתִי 1 Sam. 17, 12; *plur.* אֶפְרָתִים Ruth 1, 2 i. e. *belonging to 'Ephrâth* = Bethlehem. See פְּרָת 2.

אָפַת (not used) a stem assumed for מוֹפֶת (which see); but it comes from יָפַת (which see).

אַפְתָם (old Persian) *Aram. m.* only in Ezr. 4, 13, according to the context: *income, revenue*, as *Rashi, Ibn 'Ezra* and others take it; but without a certain derivation, since Pehlevi *afdom* i. e. *end* gives no suitable sense.

אָצַב (not used) *intr.* 1. transposed from אָבַץ *to shine, glitter*. Hence the proper name אֶצְבּוֹן. — 2. equivalent to קָשַׁב *to hear, to attend* to something. Hence the proper name אֶצְבָּן.

אֶצְבּוֹן (*splendour* viz. of God, from אָצַב 1.) *n. p. m.* 1 Chr. 7, 7, for which, however, in 8, 3 אֲבִיהוּד occurs in a sense almost the same.

אֶצְבָּן (*hearing* viz. of God, from אָצַב 2.) *n. p. m.* Gen. 46, 16, for which the nearly synonymous אָזְנִי Numb. 26, 16 occurs.

אֶצְבַּע (with *suff.* -בָּעִי, *pl.* -בָּעוֹת, from צְבַע with א prosthetic) *f. finger*, Lev. 4, 6; Song of Sol. 5, 5, particularly *the forefinger*, which one dips into anything Lev. 9, 9; Numb. 19, 4; שָׁלַח אֶ׳ Is. 58, 9 *to stretch out the finger*, by way of mocking (comp. Persius 2, 33; Martial 2, 28, 2; Plaut. Pseudol. 4, 7, 45, and Ar. صَبَعَ); הוֹרָה בְאֶ׳ Prov. 6, 13 *to point at with the fingers*, i. e. to seek to injure by mysterious hints. אֶ׳, however, is transferred a) to the *hand* generally Is. 2, 8; Prov. 7, 3; Ps. 8, 4; אֶ׳ אֱלֹהִים Ex. 8, 15; 31, 18 *the hand of God* i. e. God's power, God Himself, comp. Deut. 9, 10; Luke 11, 20; b) *finger-breadth*, as a measure, the fourth part of a טֶפַח Jer. 52, 21; c) with רַגְלַיִם 2 Sam. 21, 20 *toe*, comp. δάκτυλος. The stem is צָבַע I. (which see) to catch, take, as *finger* in German is from *fangen;* the noun in Arabic is أُصْبُع, إِصْبَع, Syr. ܨܒܥܐ.

אֶצְבַּע *Aram. f.* the same, Dan. 5, 5, and *toe* 2, 41; in the Mishna, the Hifil הִצְבִּיעַ to stretch out the finger, comes from it.

אָצַן (not used), *part.* אֹצְנִים, only a Samaritan orthography for אָצִים Ex. 5, 13; perhaps for אוֹצִים = אָצִים.

אָצִיל (*constr. pl.* אֲצִילֵי; from אָצַל) *m.* 1. prop. corner, end, where a thing is broken off, hence *the extremity*, אֲ׳ דָּאָרֶץ Is. 41, 9, parallel קְצוֹת דָּאָ׳, Symm. *ἀγκών*, as also קֵץ (from קָצַץ) actually appears in a similar metaphorical way. — 2. only in *pl.* Ex. 24, 11 (comp. v. 9) *separated, selected*, LXX *ἐπίλεκτοι, noble*,

comp. נְזִירִים in this signification from נָזַר, and at a later period in a religious sense פְּרוּשִׁים Pharisees; comp. Ar. أَصِيل. Perhaps also connected with signification 1, much like פִּנָּה &c. Phenician (Mass. 4 6 7 &c.) יְצִלֹת = יְצִילוֹת definite pieces of the sacrificial animal, from יָצַל = אָצַל.

אַצִּיל (*pl. constr.* אַצִּילֵי) *m.* 1. *joint*, of the arm Ez. 13, 18 i. e. the knuckles, elbows, and perhaps the shoulder-joints, hence it is there used according to the versions and interpreters like אַמָּה as a designation of measure, comp. Syr. ܐܨܝܠܐ. — 2. in architecture: *a wall of union* 41, 8, where we should probably read אַצִּילָהּ instead of ־לָה. — The derivation is from אָצַל, because signif. 1 originally denotes the joint or knot, which binds together the upper and lower part of the arm; as also אַמָּה has proceeded from the same point of view; comp. Targ. אַדְבַּק = Hebr. אַצִּיל.

אַצִּילָה (*pl.* אַצִּילוֹת) *f.* 1. equivalent to אַצִּיל 1: *arm-* or *shoulder-joint*, either where the upper and lower arm or where the arm and shoulder join, Jer. 38, 12, Targ. אַדְבְּקֵי. — 2. as a measure like אַמָּה Ez. 41, 8, or like אַצִּיל 2 an expression in architecture, if אַצִּילָהּ should not be the reading there.

אָצַל *to separate*, *divide*, *take away*, *take out*, וְאָצַלְתִּי מִן Num. 11, 17 *I will take out of* i. e. take away from, which the Sam. codex reads וְהִצַּלְתִּי (LXX ἀφελεῖν); *to refuse*, *withdraw*, *take away*, Eccles. 2, 10; with לְ of the person Gen. 27, 36 *to select for one*, i. e. to reserve, which again the Samar. codex gives הִצִּיל, cognate in sense to הִבְדִּיל. In Ez. 42, 5 some read as the 3 future of Kal יוֹצְלוּ = יֹאצְלוּ for יוֹכְלוּ *they take away*, which is not necessary. Derivatives אָצִיל, אָצָל in the proper name אֲצַלְיָהוּ, and the proper name אָצֵל 1.

Nif. נֶאֱצַל *to be separated*, spoken of space Ez. 42, 6.

Hif. הֶאֱצִיל (only in *fut.* וַיָּאצֶל = וַיַּאֲצֶל־) *to take away*, Numb. 11, 25, with מִן, but for which the Samar. codex reads וַיַּצֵּל.

The stem אָצַל "to tear away, tear loose, to take away" is connected in its organic root with the roots in נָ־צַל, בָּ־צַל, נָ־שַׁל &c. and has its analogies in the dialects.

אָצָל (*constr.* אֲצַל) *m. distinguished*, see אֲצַלְיָהוּ.

אָצֵל (not used) *to lean upon*, *attach oneself to*, *to incline to*, proceeding from the fundamental signification of binding, attaching, Ar. وَصَلَ *to bind together*, أَصْل root, أَصُلَ to make firm. The org root is אָ־צֵל, which is also found in עָ־צֵל (which see), אָ־שֵׁל &c.; Ar. عَطَلَ to incline to, وَثَلَ, أَثَلَ to hold fast together &c. Hence אֵצֶל and the proper name אָצֵל 2.

Pih. אִצֵּל only in the derivat. אַצִּיל, אַצִּילָה.

אָצֵל (*noble*, *choice*, from אָצַל) 1. *n. p. m.* 1 Chr. 8, 37; in pause אָצַל 8, 38. — 2. (*slope*, *declivity*, from אָצַל) *proper name* of a place Zech. 14, 5, not far from גֵּי־הָרִים or גֵּיא־הָרַי, both in the neighbourhood of Jerusalem; but it is uncertain, whether אָצֵל is here identical with בֵּית הָאֵצֶל Mic. 1, 11.

אֵצֶל (with *suff.* אֶצְלִי) *m.* 1. properly *slope*, *declivity*, then *side*, comp. Ar. قُطْر (mod. Hebrew קֹטֶר) side, district, from قَطَرَ to bind (קָשַׁר); particularly מֵאֵצֶל *at the side of* 1 Sam. 20, 41; 1 Kings 3, 20; Ez. 40, 7; but like מִלִּפְנֵי it can be taken here as a preposition *at the side of*, *near* (comp. the French *de chez*). — 2. *a prepos. beside*, *at*, *by*, Gen. 41, 3; Lev. 1, 16; 1 Sam. 5, 2 &c., as other prepositions of the same meaning have proceeded from the fundamental signification *side* in the noun. — 3. (*declivity*, *slope*) *n. p.* of a place in בֵּית הָאֵ׳ Mic. 1, 11, perhaps identical with אָצֵל Zech. 14, 5.

אֲצַלְיָה (*distinguished is Jah*) *n. p. m.* 2 Chr. 34, 8.

אָצַם (not used) equivalent to עָצַם *to be strong, firm, powerful*, hence

אֹצֶם (*strength, power* viz. of God) *n. p. m.* 1 Chr. 2, 15 25.

אֶצְעָדָה *f.* equivalent to צְעָדָה *step-chain, ankle-chain* or *-ornament*, comp. Lat. pedica; then metaphorically *arm-band, arm-ornament, bracelet*, Numb. 31, 50, 2 Sam. 1,10, on account of similarity in shape. It is possible, however, that אֶ׳ should be derived from צַעַד = עֶצֶד (*arm*) in the signification of *arm-band*, like the Ar. عَضْد, and the stem would be צָעַד (which see) = Ar. عَضَدَ.

אָצַר (not used) *tr. to bring together and shut up*, comp. Ar. أَصَرَ to bind firmly together and to bring into a heap; by transference *to bind together*. Hence אוֹצָר and denom. אָצַר, Nif. נֶאֱצַר, Hif. הֶאֱצִיר, and the proper name אֵצֶר.

אֵצֶר *m. leader, prince*, either = Sanskrit *tschara* or the Zend. *çara;* only in the proper name שַׁרְאֶצֶר.

אַצַּר *m.* equivalent to אֶצֶר, only in the proper names שֶׁנְאַצַּר, בֵּלְשַׁאצַּר, נְבוּכַדְנֶאצַּר.

אֵצֶר (*union*) *n. p. m.* Gen. 36, 21; Ar. إِصْر covenant.

אֶקְדָּח (rare) properly *adj. m. very glowing, sparkling, bright-coloured;* then as a *substant. carbuncle* Is. 54, 12. From קָדַח (which see).

אַקּוֹ (rare) *epicene: roe, roe-buck* or *doe* Deut. 14, 5, according to the Targ., Ar., Syr. *wild goat* or *wild roe;* formed from אַקּוֹן = אַנְקוֹן from אָנַק 1 = עָנַק Ar. عَنَق (the Sam. codex reads עַקּוֹ), so called from its slender, narrow neck; comp. Ar. عَنَاق, Talm. אַקָּא, אִקָּא stag, roe. Perhaps אַק (אָקַק) equivalent to أَكَّ, of similar signification, should be assumed as the stem.

אָקַק (not used) see אַקּוֹ.

אָר (*c.* אַר, as יַד from יָד; from אָרָא 1; not used) *m. strong man, hero, giant*, particularly of the supreme Ba'al in the mythology of the Phenicians, Babylonians &c., hence in compound proper names of deities, persons, localities &c. e. g. אַרְבַּע = אַרְבַּעַל (which see), the Phenician Hercules, i. e. Ba'al as a wrestler and hero; *Arbel-us* (אַרְבֵּל), predecessor of Ninus among the Assyrians (Beros. p. 61), who is otherwise called *Arbyl-as* (Glycas p. 244), i. e. אַרְבַּעַל; Ἀρχαλεύς (Excerpt in Etym. magnum under Gades), i. e. *Archal* (אַרְכַל) or *Archol* (אַרְכֹל), as a Phenician name of Hercules, the vanquishing giant (comp. the Hebr. proper names יְהוּכַל, יוּכַל with יְכָלְיָה). See אֲרִי and אֶרְאֵל, אַרְאֵל, אֲרָא.

אֹר see אוֹר.

אָרָא I. (not used, a stem assumed for the proper name אֲרָא, for אָר, אֶרְאֵל, אַרְאֵל, the proper name אַרְאֵלִי) *intr. to be strong, powerful, courageous.* The organic root אָר־א is also found in נָ־אַר (which see), אָר־ה &c., comp. ἄρ-ειν to make strong, hence Ἄρης, the powerful one, Mars; ἄρειος valiant.

אָרָא II. (not used) *intr. to burn, glow;* the organic root is אָר־א, which is found in אָר (אוּר), תָּ־אַר and with a stronger guttural sound in חָר־ה, with which also יָר־ה II. is cognate. Hence אַרְאִיל, אֲרִיאֵל, אֲרִאֵל.

אֲרָא (= אֲרָאיָה *Jah is power*) *n. p. m.* 1 Chr. 7, 38.

אַרְאִיל *m. hearth*, Ez. 43, 15 K'tib, out of אֶרֶא (from אָרָא II.) with the termination ־ִיל, comp. Ar. إِرَة hearth. The LXX read ἀριήλ (אֲרִיאֵל), which the K'ri also prefers, and in fact Isaiah 29, 1 has also the same for אַרְאִיל, perhaps to allude to *hero of God*. See הַרְאֵל.

אַרְאֵל (not used) a collateral form of אֶרְאֵל, which is only in the proper name אַרְאֵלִי.

אֶרְאֵל *m.* only in *pl.* אֶרְאֵלִים Is. 33, 7 according to some mss., in the sense of *hero*. This form is used in Talmudic in the meaning *angel*. But our text has אֶרְאֵל.

אֶרְאֵל (with *suff.* אֶרְאֵלָּם) *m. strong, powerful, hero,* collect.: *heroism, distinguished* Is. 33, 7, formed from אֶרֶא (אַרְאֶ) and the noun-ending ־ֶל (after the form כַּרְמֶל), which is attested besides by the doubling of the *l;* hence also Saʿadia نُجُبُهُم (their nobles). On account of the rareness of the word with such a suffix some mss. already read אֶרְאֵלִים or אֲרִאֵלִים; the Targ. Symm. Theod. Aq. resolve it into אֶרְאֶה לָהֶם, and others have taken it for אֲרִי אֵל. But if the former acceptation hardly merits consideration, the latter is liable to the objection that a shortening of אֲרִי into אֶר, or a doubling of *l* in אֵל for אֶל, is without analogy. See אֲרִיאֵל.

It is an old explanation of this word to derive it from רָאַל, like the Ar. رَأَلَ *to go quickly*, so that אֶרְאֵל = מַלְאָךְ in the same verse, whence also אֶרְאֵל *angel* in the Talmud may be explained; but the assumption of such a Hebrew stem has no secure basis.

אֲרִאֵל see אֲרִיאֵל.

אַרְאֵלִי (*heroic, valiant*) *n. p. m.* Gen. 46, 16; Numb. 26, 17; *patronym.* אַרְאֵלִי for אַרְאֵלִיִּי in the latter place.

אָרַב I. (*fut.* יֶאֱרֹב) *tr.* 1. *to bind, attach, weave,* only in the figure: *to weave plots, κακὰ ῥάπτειν, to lurk,* with לְ Deut. 19, 11; Ps. 59, 4 or with עַל of the person Judges 9, 34; Job 31, 9; also with the accusative of that for which one lies in wait Prov. 12, 6; or absolutely *lurking to reconnoitre* Judges 9, 32; Prov. 7, 12; Job 31, 9. *Participle* אֹרֵב *a lier in wait,* Josh. 8, 2 12 14 &c., but also collect. *the liers in wait,* of an army, Judges 20, 33, if אֹרֵב be not here a collective form like אֹבֵד. Derivatives אֶרֶב, אֹרֶב, אָרְבָה, מַאֲרָב and perhaps אֹרֵב. — 2. (not used) *to join together in a row* (huts), hence the proper names אֶרֶב, אֲרָב, אַרְבֵּאל, אַרְבּוֹת. — 3. (unused) *to lattice, shut up;* hence אֲרֻבָּה.

Pih. אֵרַב, only in *part.* מְאָרְבִים *lurkers, liers in wait,* with עַל Judges 9, 25.

Hif. (only וַיָּרֶב, according to *Kimchi* for וַיַּאֲרֵב or וַיְאָרֵב in Pihel after an usual manner of contraction) *to lay wait* 1 Sam. 15, 5. As the Hifil does not appear elsewhere, the LXX and Vulg. have read וַיֶּאֱרֹב, Targ. וַיַּעֲרֹךְ and some mss. (Kenn. 111; Rossi 715) וַיֵּרֶד. But we may abide by the textual reading.

The stem אָרַב is in Arab. أَرَبَ (to bind), for the figurat. sense أَرِبَ, Syr. ܐܪܒ (to bind), whence ܐܪܒܢܐ a bulrush, *juncus;* and as in פָּתַל, זָם &c., in Ar. نسخ and حَاكَ, Gr. *δόλον ῥάπτειν* &c. the above ideas are connected; in addition to which أَرَفَ, whence أُرْفَة (twist), may be compared. The organic root is אָ־רַב, which is also found in רָף &c. In addition to this original signification the verb also meant, according to the derivatives: *to grate up, to enclose,* hence אֲרֻבָּה; it was used moreover of the closing of the hand- or finger-joints, hence אָרְבָה, and of the binding or putting together of huts, hence אֶרֶב, אֲרָב 3 and 4 (court) and אַרְבֵּאל &c. But stems have been assumed for some of these derivatives (which see) that belong perhaps to other groups.

אָרַב II. (not used) *to browse,* see אַרְבֶּה.

אֶרֶב *m.* 1. *a lying-in-wait, lurking* or *ambush* Job 38, 40. — 2. place of lying-in-wait where animals lurk in ambush, *covert* 37, 8, parallel מְעוֹנָה; yet the latter may also be derived from signification 3. — 3. (not used) *court-yard, village,* prop. an union of huts or houses (comp. כָּפָר) from אָרַב I.; hence the proper name אַרְבֵּאל. — 4. (*court*) *proper name* of a city where one of David's heroes was born, whence the *Gentile* אַרְבִּי 2 Sam. 23, 35; perhaps equivalent to אֲרָב.

אֹרֵב as a collect. see אָרַב I.

אֹרֶב (with *suff.* אָרְבָּם, אָרְבּוֹ) *m.* 1. *cunning plots, laying wait for* Jer. 9, 7; Hos. 7, 6. — 2. ground-form of אָרְבָה.

אֶרֶב (*court*) *n. p.* of a city in the tribe of Judah Josh. 15, 52; comp. אָרֵב 4.

אַרְבְּאֵל (*El's court*) 1. *proper name* of a hamlet in upper Galilee in the tribe of Naphtali, between Sepphoris (צִפּוֹרִי) and Tiberias (טִבֶּרְיָא), nine Roman miles from Legio (*Euseb.* sub voce; 1 Macc. 9, 2; *Jos.* Antiq. 12, 11, 1; 14, 15, 4; Bell. Jud. 1, 16; Vit. 37 66), which is called in the Mishna אַרְבֵּל (hence the Gentile אַרְבֵּלִי Aboth 1, 10; בְּקָעַת אַרְבֵּל Jer. Ta'anit 69 b; comp. besides סָאָה אַרְבֵּלִית &c.). This is said to be the בֵּית אַ' Hos. 10, 14 which שַׁלְמָן or שַׁלְמַנְאֶסֶר is said to have laid waste when he first invaded Israel. — 2. *n. p.* of a city in Assyria in the neighbourhood of *Gaugamela* (גַּב־גְּמַל camel-hump), *τὰ Ἄρβηλα* in Strabo (16, 1, 3), إِرْبِل in Abulfeda, known from Alexander's victory there, to which Arbela some refer Hos. l. c. — אֵל was employed in forming the names of places by all Semites (see above p. 91); on אָרֵב see the word.

אַרְבֶּה (after the form אֶפְעֶה) *m. a locust*, especially that species which appears in swarms (gryllus gregarius) Ex. 10, 4 14 19; Judges 6, 5; Jo. 1, 4, mentioned with סָלְעָם, חָרְגֹּל, חָגָב, חָסִיל, יֶלֶק as a peculiar kind, yet sometimes employed generally. According to *Ibn 'Esra* and *Kimchi* אַ' is developed out of רְבֶה, because they appear in numerous flights; but agreeably to the analogy of גָּזָם, חָסִיל, יֶלֶק &c. the stem may be אָרַב II. to browse upon, to tear off (comp. Ar. عَرَبَ to eat off), whose organic root אַ־רַ־ב is also found in חַ־רַ־ךְ, קַ־רַ־ח &c.

אֲרֻבָּה (from אָרַב; only in *plur. constr.* אֲרֻבּוֹת) *f.* prop. noose, hence figuratively *plot*, Is. 25, 11: *and he causes his pride to sink together with the plots of his hands* (i. e. which his hands have formed). But *Kimchi* also adduces the signification *wrist*, Ar. إِرْب joint, from אָרַב I. to join to. *Jos. Kimchi* adopts for the present form the singular אֹרֶב, and the constr. pl. אָרְבוֹת like פְּרָנוֹת from פֶּרֶן; but the singular is more probably אֲרֻבָּה.

אֲרֻבָּה (*pl.* ־בּוֹת, with *suff.* אֲרֻבֹּתֵיהֶם) *f.* prop. the latticed, enclosed, hence generally *window* e. g. of heaven, *floodgate*, from which the rain is said to flow down Gen. 7, 11; 8, 2; *dove-cote* Is. 60, 8; *chimney* or *hole for the smoke* Hos. 13, 3; all these senses from אָרַב I.

אֶרְבּוֹת (from אָרַב; *court*) *n. p.* of a place in the tribe of Judah 1 Kings 4, 10, in the neighbourhood of שׂוֹכֹה in the plain of Judah on the Philistine border. Comp. the proper names אֶרֶב, אָרֵב.

אַרְבַּע (abridged from אַרְבַּעַל; *giant-Ba'al* or *Ba'al-Hercules*) 1. *proper name* of the progenitor of the giants in Phenician and Babylonian mythology, also the founder of the oldest cities; hence — 2. *proper name* of the ancient city חֶבְרוֹן (comp. Num. 13, 23), the old Phenician קִרְיַת אַרְבַּע i. e. *city of Arba'al* Gen. 23, 2; Josh. 15, 54; 20, 7, on which account קִרְיַת הָאַרְבַּע might be used also (comp. קִרְיַת בַּעַל) Neh. 11, 25. — The stripping off of the ־ל or ־ל from בַּעַל or בְּעֶל exists in Phenician (comp. the proper name יְאוּבַעַל = יְאוּבַע *Ἰόβας*, Juba, i. e. Ba'al is loveliness, viz. יְאוּ = יְאוֹ) and in Hebrew (comp. proper name אַשְׁבַּעַל = אַשְׁבֵּעַ); and אַר as the first member of the compound is in any case to be regarded as the construct of אָר (= אֲרִי), since it appears as the name of a deity with אֲרִיאֵל (which see). See אֵר.

אַרְבַּע (i. e. רְבַע with א prosthetic; *fem.* אַרְבַּעְתָּ, *c.* אַרְבַּעַת, with *suff.* אַרְבַּעְתָּם; *pl.* taken as ten אַרְבָּעִים; *dual* expressing manifoldness אַרְבַּעְתַּיִם *fourfold;* other derivatives from רְבַע are רְבִיעִי, לְבַע, רְבַּע) the cardinal number *four*, put *before* a noun in the plural Gen. 23, 16, Jer. 49, 36, or put *after* it Josh. 19, 7. Since the numbers from 3 to 10 are properly nouns of multitude, the fem. sing. was considered a collective, and stood accordingly even before masculine

nouns, both in the status constructus and as an adverb without the construct state. At a subsequent period the masculine was used as an adjective with a fem. noun, and the fem. with a masculine noun, Gen. 14, 9; Judges 9, 34. Seldom does the number stand alone, where the noun is to be supplied, Prov. 30, 24: *four* things. In the genitive placed after the noun it denotes in the enumeration of numbers: *fourth* Zech. 7, 1. Joined to עָשָׂר *masc.*, עֶשְׂרֵה *fem.*, אַרְבָּעָה stands with the former Gen. 46, 22, אַרְבַּע with the latter 2 Chron. 13, 21. The plural means *forty*, which is followed by the noun in the singular Gen. 5, 13; 7, 4, and which is often applied in Scripture as a round, symbolical number Num. 14, 33 34; 32, 13; Deut. 2, 7 and elsewhere, comp. Matth. 4, 2. The Aegyptians, Arabians and Persians also take 40 for a round number (e. g. *tschil minâr* = 40 towers, spoken of the ruins of Persepolis). But in 1 Kings 5, 6 אַרְבָּעִים stands for אַרְבַּעַת 2 Chr. 9, 25.

The stem רְבַע appears to be a primitive word for the number four; but neither has the connexion of it with a Mediterranean root nor its derivation from the Semitic been yet discovered. Various derivatives from אַרְבַּע may be seen under רָבַע. Hence the denumeral (verb derived from a numeral)

רָבַע *to make* or *be four-sided*, *four-cornered*, from which the *part. pass.* רָבוּעַ *m.*, רְבֻעָה *f.*, רְבֻעִים *pl. four-sided* or *cornered* Ex. 27, 1; 28, 16; 30, 2. Comp. the Ar. رَبَعَ to be foured, رَبَّعَ to form four. — *Puh.* רֻבַּע *to be fourfold; part.* מְרֻבָּע (*fem.* מְרֻבַּעַת, *plur.* מְרֻבָּעוֹת) *foursquare* 1 Kings 7, 31, almost like רָבֻעַ.

אַרְבַּע (*f.*, אַרְבְּעָה *m.*) *Aram. four* Dan. 3, 25; 7, 2 3 6 17.

אָרַג (*fut.* יֶאֱרֹג, in the ulterior formation תַּאַרְגִּי) *tr. to plait*, the hair in locks Judges 16, 13; *to weave*, of the spider Is. 59, 5, then *to weave* generally, hence אֹרֵג *a weaver* Ex. 28, 32; 35, 35, *fem.* אֹרְגָה 2 Kings 23, 7; *plur. masc.* אֹרְגִים Is. 19, 9, מְנוֹר אוֹרְגִים (see מָנוֹר) 1 Sam. 17, 7; 2 Sam. 21, 19; 1 Chr. 20, 5 *a weaver's beam*, with which the shaft of a spear was usually compared. Derivatives אֶרֶג, אַרְגָּז and also, according to some, מוֹרַג from מאֹרַג.

The stem אָרַג is in Ar. أَرَجَ, only that it appears there in the signification "to weave cunning, to excite discord", Coptic ⲉⲣϫ, ⲱⲣϫ to shut up close together. The organic root is אָ־רַג, which is also found in שָׂ־רַג, modified חָ־רַךְ; with relation to the Mediterranean, *arcere*, ἀράχ-νη, Lat. *aranea* = aracnea (comp. *lumen* from lucmen) have been compared.

אֶרֶג *m.* 1. prop. *plait*, *texture*, יְתַד הָאֶ׳ *weaver's pin*, *reed*, Judges 16, 14; — 2. *shuttle*, prop. the weaving hither and thither, to this side and that side, Job 7, 6.

אַרְגָּב see אַרְגֹּב.

אַרְגֹּב 1. (רְגֹב with א prosthetic; *the very stony*, from רָגַב = רָגַם) *proper name* of a territory in Bashan on the other side of Jordan with 60 cities (חַוֹּת יָאִיר), over which עֹג reigned Deut. 3, 4 13 14; 1 Kings 4, 13. According to the Targum it is identical with the later province *Trachonitis* (טְרָכוֹנָא, τραχωνῖτις = the stony) — the name being merely a Greek translation of the Hebrew —, now called *Leǵa* (*Burckh.* I. 195), which suits the state of the ground well. But it may have also embraced at times *Gaulanitis* (G'olan), *Auranitis* &c. The city and fortress Ῥαγαβᾶ beyond Jordan (רָגָב) in *Jos.* (Antiq. 13, 15, 5), the κώμη Ἀργόβ, 15 Roman miles west of Gerasa (Euseb. Onomast. under Ἀργόβ) and in Eusebius' time named Ἐργαβά (אַרְגָּב), the רָגָב of the Mishna and Talmud, are probably identical merely in derivation. — 2. (*heap*, *number*) *n. p.* of a man of distinction under Pekah 2 Kings 15, 25.

אַרְגְּוָן *Hebr.* and *Aram. m.* equivalent to אַרְגָּמָן (which see), from which it originated, Dan. 5, 7 16 29; 2 Chr. 2, 6.

אַרְגָּז (אַרְגְּ with an old termination ־ָז) *m. chest, box*, only in 1 Sam. 6, 8 11 15, from אָרַג *to shut up*. On the final additions of sibilants see עַכָּב־יִשׁ, חֶרְמֵ־שׁ, חַלָּמֵ־יִשׁ &c.; for *arg-* comp. *arca*, ὁρκ-άνη (hedge), arx &c. אָרוֹן is formed agreeably to a similar view.

אַרְגָּמָן *m.* 1. *purple-muscle*, indigenous to the Phenician and Laconian coasts, πορφύρα, purpura, from which the red purple is prepared, distinguished from the muscle of the blue purple (תְּכֵלֶת). Elegant locks are compared to the form of the purple-muscle Song of Sol. 7, 6. — 2. Usually it appears only with relation to the colour of a material, as we have to understand in Ez. 27, 7 16 the purple-muscles brought from the Grecian coasts, beside תְּכֵלֶת; hence: *stuffs coloured with red purple*, which, fabricated by the Tyrians, were exported to all quarters Ex. 26, 1; 27, 16; 28, 6, fully with בֶּגֶד Num. 4, 13 or בִּגְדֵי Judges 8, 26; generally it stands with תְּכֵלֶת, בּוּץ, נֹפֶךְ, שֵׁשׁ, כַּרְמִיל &c. as a precious cloth. In Aramaean arose out of this old Hebrew and Phenician form, אַרְגְּוָן, Syr. ܐܪܓܘܢܐ (with change of the מ into ו, comp. תָּמַהּ, Aram. תְּוַהּ), which form passed over to the Arabs (أَرْجَوَان), Persians (ارغوان) and others. Hence every derivation leading up to אַרְגְּוָן (from אַרְגְּ and ־וָן, from אֲרַם and גְּוָן, from גְּוָן and אֹר or אַרְגְּ and גְּוָן) should be rejected *a priori*, as also every derivation from a foreign language (Sanskrit *râgavat*, coloured, furnished with colour). As ־ָן is a usual noun-ending and א prosthetic appears elsewhere, the stem can only be רָגַם II. (which see) of the same meaning as רָקַם; comp. רִקְמָה and Arabic رُخَام variegated marble. See רָגַם II.

אָרַד (not used) *intr. to proceed from, be descended from*, a secondary form of יָרַד, as פ״י and פ״א frequently run into one another. Hence the proper names אֲרוֹד and

אֶרֶד (i. e. אֶרֶד, equivalent to יֶרֶד *descent*, concrete *sprout*) *n. p. m.* Gen 46, 21; Num. 26, 40; *patronymic* אַרְדִּי Num. 26, 40. The change into אַדָּר 1 Chr. 8, 3 appears to have arisen from confounding the last two similar letters.

אַרְדּוֹן (*descendant*, from אָרַד) *n. p. m.* 1 Chr. 2, 18.

אָרָה I. (not used) *intr.* equivalent to אָרָא I. *to be powerful, strong, courageous*; hence אֲרִי, אַרְיֵה, אֲרִיאֵל I. and perhaps also the noun אָר. The organic root אָר־ה is also in Mediterranean.

אָרָה II. (not used) *intr.* equivalent to אָרָא II. *to burn, glow*, comp. אָר (אוּר), הָרָא (in הַרְאֵל) and יָרָה (Num. 21, 30), with a harder guttural חָרָה, Ar. أَرِيَ to glow, compared with أَرَى to make hot, أَرَّ to kindle &c., and in Mediterranean *areo*, *ardeo*, *uro* &c. Hence אֲרִיאֵל 2.

אָרָה III. (poet.) *tr. to pluck, to pull*, in order to gather in, with the accusative Song of Sol. 5, 1; *to pluck off*, of the vinestock Ps. 80, 13; comp. Aethiop. ארי to pluck, ארר to reap, in Mediterranean αἴρ-ειν. The nouns אֲרֻוָה and אֲרֻיָה, אֲוֵרָה cannot, however, be derived from this word, since a connexion of the verb with *stall*, *hurdle*, *crib*, is not natural.

אָרָה IV. (not used) *tr. to knot, to plait, to fit together* &c. comp. Ar. أَرَى; hence אֲרֻוָה, אֲרֻיָה, אֲרֵוָה (אֲוֵרָה) and אָרוֹן.

אֲרוּ (pronominal stem) *Aram. interj. see!* Dan. 7, 2 7 13. ־וּ is the old abridged plural form for ־וּם, as in אֲלוּ (which see), אֵלּוּ (see אֵלֶּה), and as in the Targ. אֲרוּם, which appears for אֲרוּ as a conjunction. Aramaean אַר is like the Hebrew אַל a pronominal stem of multifarious senses, of which also traces are found in אֲשֶׁ־ר and other words; and these stems are different only dia-

lectically; as the Coptic pronominal stem ⲗⲁ is connected with ⲣⲟ, ⲉⲣ, and is also in use there as a pronominal stem.

אֲרוֹד (*posterity*, from אָרַד) *n. p. m.* Num. 26, 17; *Gentile* אֲרוֹדִי Gen. 46, 16.

אַרְוַד (רְוַד with א prosthetic; *refuge* or *place of refugees*) 1. *n. p.* of the ninth son of Canaan, but only as a *Gentile* אַרְוָדִי Gen. 10, 18, i. e. the Phenician race of the Aradians on the mainland, and the state *Aradus* or *Antaradus*, now *Ruad* (رواد), sloping over against the island-state. The Jerusalem Targum, therefore, renders אַרְוָדִי by אַנְטָרוֹדִינָאֵי, to which Maratus, Mariamne, the roadstead Carnos &c. belonged; see אַרְפָּד. — 2) *proper name* of the Phenician island-state *Aradus* (Jer. Meg. ch. 1 אַר׳ = רוֹדוּס), founded by Sidon through the instrumentality of refugees (Strabo 16, 2, 13), whose inhabitants were skilful seamen and valiant warriors Ez. 27, 8 11; 1 Chr. 1, 16. Aradus to the south of Carmel (Scylax peripl. 104), the island Aradus near Crete (Pliny h. n. 4, 20) and those in the Persian gulf (Strabo 16. p. 766. 784) were colonies of this tribe. In Arabic appear the forms رواد, اروادا, رُوَيْدَ; today the island is called *Ruad*. The stem is רוּד (which see, and where the Phenician forms are also to be found).

אֲרֻוָה (= אֲרֻוָה according to the Aramaean obscuration of the *o*-sound; *plur.* אֲרֻוֹת = אֲרֻוֹת, only in *constr.* אֲרֻוֹת, for which there is also אֲרֻוֹת) *fem.* prop. hedging, hurdlework, from אָרָה IV.; hence *manger*, *crib;* more definitely 1 Kings 5, 6; 2 Chr. 9, 25; 32, 28 *stall*, or more correctly *horse-stand*, each horse having his own crib and place; as also *praesepe* denotes stall. Aram. אֲרִיָא for אֵבוּס in the Targ. and for stall; *plur.* אֲרְוָן, *constr.* אֲרְוָת; Syr. ܐܘܪܘܢ, Ar. ارى.

אֲרֻוָה (only in the transposed form אֲוֻרָה) *fem. crib*, *trough*, 2 Chr. 32, 28: *and coves* (i. e. indentations or recesses) *to the cribs;* consequently = אֲרֻוָה.

אָרוֹז see אָרַז.

אֲרוּכָה see אֲרֻכָה.

אֲרוּמָה (from רוּם; *height*) *n. p.* of a city in the territory of Sichem Judges 9, 41, and perhaps equivalent to רוּמָה (which see) or תָּרְמָה (which see also).

אֲרוֹמִים K'tib, see אֱדֹם and אֲדֹמִי and אֲרָמִי.

אָרוֹן (also אָרֹן, *constr.* אֲרוֹן) *fem.* (*m.* only in 2 Sam. 6, 6 seq. 2 Chr. 8, 11) *chest*, *box*, for keeping things in, hence 1. *mummy-case*, *sarcophagus*, Gen. 50, 26. The word is found in Coptic also; in the Jer. Targ. גְּלוּסְקוֹמָא γλωσσοκομεῖον. — 2. *money-chest* or trunk for money gathered into it 2 Kings 12, 10 11; comp. Talm. אֲרִיָא money-chest. — 3. Most frequently: *the sacred ark* where the two tables of the law were kept Ex. 25, 14 15 &c., for which also sometimes occur אֲ׳ הָעֵדֻת Ex. 25, 22; אֲ׳ בְּרִית יי׳ Deut. 10, 8; אֲ׳ הַבְּרִית Josh. 3, 6; אֲרוֹן יי׳ 1 Sam. 5, 3; אֲ׳ אֱלֹהִים 2 Sam. 6, 2.

The Ar. إِرَان and أَرَان, explained by تابوت, Targ. אֲרוֹן, Syr. ܐܪܘܢܐ, are the same word, and that *n* is not radical is seen from the Talmudic אוּרְיָא money-chest, אֲרִיתָא fish-holder; we must therefore assume אָרָה IV. as the stem, in the same sense as for אֲרֻוָה &c., hence אֲרוֹן is prop. *fitted into each other*, like *arca* from arcere *to enclose*, *to encompass*.

אֲרַוְנָה *n. p. m.* 2 Sam. 24, 20 seq., for which אֲוַרְנָה stands in 20, 16. See אֲרַנְיָה.

אָרַז (only *part. pass.* אָרֻז) *intrans. to be hard*, *firm*, *strong*, Ar. أَرَزَ to draw together, to be firm, عَرِزَ; it is therefore identical with אָרַץ, Ar. أَرَضَ in its fundamental signification. The organic root is אָ־רַז which is also found in אָ־רַץ, קָ־רַשׁ, חָ־רַז &c. Hence אֲרֻזִים Ez. 27, 24 *firmly turned*, *firmly bound*, spoken of the cords of thread (גִּנְזֵי בְרֹמִים), which the Tyrians bought up as raw material in order to use them in weaving; if אֲרֻזִים should not be taken there in the

sense of the cognate חֲרָזִים (comp. אָמֹץ and חָמֹץ). Yet אֲרָזִים may be taken with greater probability for a species of yarn, and so be explained as a noun, like חֲבָלִים, חֲבָשִׁים and גִּנְזֵי בְרֹמִים. Derivatives, the proper name מֵרוֹז and

אֶרֶז (*plur.* אֲרָזִים, *constr.* אַרְזֵי, with *suffix* אֲרָזָיו) *m. cedar*, so called from the firmness of its roots, whose tall (Is. 2, 13) and beautiful wood was used in temples 1 Kings 6, 9 &c., palaces 2 Sam. 7, 2, ships Ez. 27, 5, pillars Is. 44, 14, particularly in tables 1 Kings 6, 18; and was also employed as a figure on account of its tallness and beauty, Num. 24, 6; Ez. 17, 23; 31, 8; Ps. 80, 11. Derived from אָרַז this noun is found in all Semitic dialects, and in some is even applied to every slender and high tree. This is to be explained as in the case of אִילָן, which word also denoted originally a special tree.

אַרְזָה (from אֶרֶז) *fem. cedar-wainscoting, cedar-work;* Zeph. 2, 14: *he has loosened the wainscoting* (see עָרָה I.); comp. עֵצָה.

אֲרָזִים see אָרַז.

אָרַח 1. *intrans.* prop. to direct or turn towards a certain quarter, hence *to wander, to go*, with עִם Job 34, 8 *to walk with one; part.* אֹרֵחַ *a wayfarer, a guest* (prop. equivalent to סוֹבֵב one that turns himself, goes about) Judges 19, 17; 2 Sam. 12, 4; Jer. 14, 8; מְלוֹן אֹרְחִים 9, 1 *a lodge of wayfarers.* Derivatives אֹרַח, אֹרְחָה and the proper name אָרַח. — 2. (not used) *trans. to direct, to determine, to decree, appoint;* derivative אֲרֻחָה.

The fundamental signification of the stem א׳ to turn oneself, direct, is connected with that of אָרַךְ tendere, and the signification no. 2 is developed out of it. In Arabic ارخ is principally applied to the turning and direction of time, therefore أَرْخَة, a section of time, a turn of time, تَأْرِيخ chronicle; the organic root, however, is אָ־רַח and is closely related to that in בָּ־רַח, אָ־רַךְ, סָ־רַח &c.

אָרַח (*wanderer* = אָרֵחַ) *n. p. m.* Ezr. 2, 5; 1 Chr. 7, 39.

אֹרַח (with *suffix* אָרְחִי; *plur.* אֳרָחוֹת, *constr.* אָרְחוֹת, with *suffix* אָרְחֹתַי, but also retaining Cholem in the sing. אֹרְחוֹתָם &c.) *fem.* prop. turning, direction, then 1. poet. *path, way*, literally Gen. 49, 17; Ps. 8, 9; 19, 6, or figuratively for *walk, manner of life* in all the senses of דֶּרֶךְ, e. g. א׳ רַע Ps. 119, 101; א׳ שֶׁקֶר 119, 104; א׳ חַיִּים Prov. 5, 6; א׳ מִשְׁפָּט Is. 26, 8 &c. — 2. *way, manner*, Gen. 18, 11 *the manner as of women* i. e. their fluxus menstruus; yet it may also be taken here in the signification no. 2 of אָרַח = חֹק i. e. *monthly.* — 3. comprehending the idea of time in אָרַח as a noun: *course*, and then in the sense of *lot, fate, condition* Job 8, 13. — 4. poet.: *wayfarer*, as if for אִישׁ אֹרַח &c.; hence *Ibn Koreish:* ابنا السبيل (as קֶשֶׁת and other words are so used) Job 31, 32, and so likewise in the plur. אָרְחוֹת 6, 19, so that it almost coincides with אֹרְחוֹת caravan.

אֹרַח (Targ. אוּרַח; *plur.* אָרְחָן, *constr.* ־חָת, with *suffix* אֹרְחָתֵיהּ) *Aram. fem.* the same Dan. 4, 34; 5, 23. Elsewhere this word in Aramaean frequently occurs for the Hebrew דֶּרֶךְ.

אֹרְחָה (*plur.* ־חוֹת, prop. *part. fem.* as a noun) *fem.* prop. the wandering, more definitely: *company of travellers, caravan, troop* Gen. 37, 25; Is. 21, 13.

אֲרֻחָה (out of the *masc.* אָרֹחַ; from אָרַח 2; with *suff.* אֲרֻחָתוֹ) *fem. appointed, measured out, dimensum* (of food), hence like חֹק that which is allotted and set apart for nourishment, *supply of food, support* generally, Jer. 40, 5; אֲ׳ תָּמִיד 2 Kings 25, 30, Jer. 52, 34 *a constant support;* specially *a dish* or *mess* Prov. 15, 17 i. e. a definite portion once for all.

אֲרִי (after the form לְבִי, טְלִי, from אָרָה I.; *plur.* אֲרָיוֹת, only for lions made from metal melted and gilded over by art אֲרָיִים 1 Kings 10, 20, comp. צְלָעִים 6, 34 doors of gates, distinguished from צְלָעוֹת ribs; yet אֲרָיוֹת also occurs in this meaning and for image-work in

the shape of lions, 1 Kings 7, 29 36; 10, 19; 2 Chr. 9, 18 19) *epicene*, *masc. a lion*, prop. the powerful, courageous, ἄρει-ος, Num. 24, 9, as a figure of the rulers of the people Ez. 22, 25; along with דֹּב represented as a rending beast, sometimes fluctuating in form with אַרְיֵה 2 Sam. 23, 20; Lament. 3, 10. *The young lion* is called גּוּר אֲרָיוֹת Jer. 51, 38; כְּפִיר אֲ׳ Judges 14, 5. — כָּאֲרִי Ps. 22, 17 may stand for כְּהָאֲרִי as in Is. 38, 13 and be brought into connexion with הִקִּיפוּנִי or סְבָבוּנִי, hence: (they surround me) *like a lion*, *in hands and feet;* but neither the versions nor the Masora have so understood it. See כָּאַר. — Only the Aramaean (Targ. אַרְיֵה, אַרְיוּ, Syr. ܐܪܝܐ, comp. Hesych. Ἀριὼθ [אַרְיוּת] ἡ λέαινα ὑπὸ Σύρων; Zab. *masc.* אַרְיָא, *fem.* אַרְיוּתָא) and Hebrew-Phenician dialects have preserved this word, from which, however, according to *Ibn Koreish* it has passed into the Berber (*arier*) and perhaps too into the Armenian (*arriudz*) dialects. See אַר.

אֲרִיאֵל (or defectively אֲרִאֵל) *masc.* 1. *hero* (from אָרָה I.) equivalent to אֶרְאֵל, אַרְאֵל, אַרְאִיל, only in 2 Sam. 23, 20 and 1 Chr. 11, 22, Targ. רַבְרְבָא, in which sense it may either be but a secondary form of those nouns, so that one has not to take ־אֵל for *God;* or it may be regarded as a compound of אֲרִי and אֵל and so translated *hero of God* i. e. great hero. More probably still אֲרִיאֵל in the above places may be explained as a Moabite proper name (*hero El*); as the Phenician אֲרִיבַעַל (*Arybas*) also appears as a proper name of a Sidonian prince; and so the passage should be rendered: *the two* (sons) *of ʾAriel in Moab*, as *Josephus* seems to have understood it. אֲרִיאֵל (like אֲרִיבַעַל in Sidon) being the name of the Moabite Hercules or Mars might very well become a proper name, especially since the land and metropolis of Moab (LXX on Is. 29, 1; Theodoret on Is. 15, 1; 29, 1) were called *ʾAriel* after this Moabite god, and the country about Areopolis (ʾAriel) Ἀριηλῖτις. — 2. (*Hero ʾEl*) *n. p. m.* Ezr. 8, 16, perhaps identical with אַרְאֵל in the proper name אַרְאֵלִי Gen. 46, 16, as elsewhere many names (comp. אַרְבֵּל) have arisen out of a very old name of deity. — 3. An epithet of Jerusalem Is. 29, 1 2 7, i. e. *the hero-city*, *the unconquerable*, Aq. and Symm. λέων θεοῦ; but the Targ., Saʿadia and almost all Jewish interpreters take it in signification 4 (which see), and considering the passage Is. 31, 9, where Jerusalem is celebrated as a sacred hearth of the everlasting fire, it is more advisable to choose this signification. — 4. *hearth*, *altar* (Targ. מַדְבְּחָא) Ez. 43, 15 16 K'ri, LXX ἀριήλ, where, however, the K'tib has more correctly אַרְאִיל (which see); according to the old interpreters also Is. 29, 1 2 7. But though the Talmud (see *Kimchi's* Lexicon under the word) and all the ancient expositors look upon it as a compound, it is still very doubtful whether it should be taken as compounded of אֲרִי and אֵל, and not rather as standing for אַרְאִיל, Arab. إِرَة focus. See הַרְאֵל. The sacred hearth at Jerusalem with the everlasting fire might well be termed אַרְאִיל or אַרִיאֵל, and that again be used for Jerusalem generally.

אֲרִידַי (Persian) *n. p. m.* Esth. 9, 9, Ἀριδαῖος, arising perhaps from the Zend. *airja* (אֲרִי) and *dâo* (דַי) *giving what is worthy*. The abridgment of *dâo* into dai also exists in the proper name Δαιφέρνης. See

אֲרִידָתָא (Persian) *n. p. m.* Esth. 9, 8; formed from the Zend. *airja-data*. According to others from אֲרִי = *ahura* animating = Ormuzd, and *data*, or from *Hari-* (Vischnu-)*data*.

אַרְיֵה (־ֵה is equivalent to the termination ־ָה, comp. עֶשְׂרֵה) 1. *epicene*, *masc.* identical with אֲרִי *lion*, 1 Kings 13, 24 &c., applied like the latter in manifold ways, without any distinction between them. — 2. (*lion* = *hero*) *n. p. m.* 2 Kings 15, 25; comp. עֹתֶן, לַיִשׁ, שַׁחַץ, לְבָאוֹת as proper names, the Phenician proper names אֲרִי (*Aris*, *Arin* Liv. 26,

49; Cic. pro Scauro 14, 18), אֲרִישְׁהַר = אֲרִיעַשְׁתָּרֶת (*Aristo* Liv. 34, 61; *Ἀρίστων* Diod. 3, 41), as well as the use of the Arabic أَسَد (lion), Pers. شیر, Turk. ارسلان, and the names of the lion in western languages.

אַרְיֵה (*plur. def.* אַרְיָוָתָא) *Aram. epic. masc.* equivalent to Hebrew אַרְיֵה, DAN. 6, 8; 7, 4.

אַרְיֵה see אַרְוֵה.

אַרְיוֹךְ (Assyr.) 1. *n. p.* of an Assyrian king of אֶלָּסַר GEN. 14, 1 9, according to JUDITH 1, 6 of a king of עֵילָם. — 2. *n. p.* of a captain of the royal guard at the court of Babylon DAN. 2, 14. It appears to be the Sanscrit arja *noble* and ak = ka as a suffix to adjectives, without the latter altering the meaning essentially; from *arja-ak* aryôk has been formed here, or the suffix is merely smoothed away into ךְ (comp. גַּמָּדִים, נְזִירֵךְ, רַמָּתֵךְ, שַׁדְרַךְ, סָרֵךְ, מִירַךְ, פִּרְזֵךְ, נִסְרֵךְ).

אֲרִיסַי (Persian) *n. p. m.* ESTH. 9, 9.

אָרַךְ (*fut.* יַאֲרִיךְ, *plur.* יַאֲרִכוּ) *intrans.* *to stretch, extend, prolong*, i. e. *to be long*, spoken of branches Ez. 31, 5; transferred to time, *to endure* 12, 22; GEN. 26, 8. Derivatives אֹרֶךְ, אֲרֻכָּה, אֲרֻכָּה, אֲרֻכָּה, אֲרֻכָּה.

Hif. הֶאֱרִיךְ (*fut.* יַאֲרִיךְ) *causative* of Kal, used in a great variety of ways: *to stretch out*, the tongue Is. 57, 4; *to make long, to lengthen*, days DEUT. 22, 7; הֶאֱרִיךְ יָמִים JOSH. 24, 31 &c. *to live long*, prop. to make the days long, generally *to last long*, applied to a reign PROV. 28, 2; with the omission of יָמִים ECCLES. 7, 15; *to continue long* in the doing of evil 8, 12; *to extend, lengthen* Is. 54, 2; *to cause to stretch out*, i. e. to make long 1 KINGS 8, 8; 2 CHRON. 5, 9. Figuratively: *to abide, tarry* NUM. 9, 19 22, Ar. أَرَكَ; *to put off, to delay*, e. g. אַף *anger* PROV. 19, 11; Is. 48, 9; נֶפֶשׁ *feeling* JOB 6, 11.

The organic root in אָ־רַ־ךְ is connected with that in אָ־רַ־חַ, עָ־רַ־ךְ &c. With the stem comp. the Ar. أَرَكَ and the Aram. אֲרַךְ, Syr. ܐܪܟ &c.

אֲרַךְ *Aram.* equivalent to Hebr. אָרַךְ; whence אַרְכָּה.

אָרֵךְ (not used) *intr.* 1. *to be suited, adapted, prepared for*, Targ. אֲרֵךְ, Ar. أَرَكَ in آرَكَ. — 2. *tr. to make suitable, to restore, rectify, calm, heal*, Arab. أَرَّكَ, hence אֲרֻכָּה, in which sense the root is also found in Mediterranean. The fundamental signification would thus proceed from "to set to rights, to prepare", and would be connected with אָרַח. But since רָפָאָה and גָּזוֹר proceed from the fundamental sense *to bind*, and אֲרֻכָּה is spoken of the repairing of the breaches in walls (פֶּרֶץ, בֶּדֶק) = רָפָא, or of the restoration of the state, it seems more correct to find the original idea in *binding*, and so אָ־רַ־ךְ is = אָ־רַ־גְ, Ar. أَرَزَ &c. See, however, אֲרֻכָּה.

אָרֵךְ *Aram.* same as Hebr. אָרַךְ 1 *to be suited, adapted*, אֲרִיךְ (an extended form for אֲרַךְ) EZR. 4, 14 with לְ.

אָרֹךְ *adj. m.*, אֲרֻכָּה *f. long* JOB 11, 9; *enduring* 2 SAM. 3, 1.

אֹרֶךְ (for which occurs in the absol. state אָרֶךְ, comp. קָטָן and קָטֹן; only in *constr.* אֹרֶךְ, like עֹשֶׁק Ex. 19, 18 from עָשֹׁק, PROV. 11, 18 from שָׂכָר, עָשָׂן) *adj. m. long:* hence the combinations אֹרֶךְ דָּאַבֶּר Ez. 17, 3 *long of wings* i. e. long-winged; אֶרֶךְ אַפַּיִם Ex. 34, 6, NUM. 14, 18, or אֶרֶךְ אַף JER. 15, 15 *long in anger* i. e. patient (see אָרַךְ); אֹרֶךְ רוּחַ ECCLES. 7, 8 *enduring, patient.* But אֹרֶךְ may also be taken as a noun, which suits in part even better, or as the construct of אֹרֶךְ.

אֹרֶךְ see אָרַךְ.

אֹרֶךְ *m.* 1. *length*, see אָרַךְ. — 2. *n. p.* of a city in the land of Shin'ar or the kingdom of Nimrod GEN. 10, 10 (LXX Ὀρέχ [אֹרֶךְ], Syr. ܐܘܪܟ Oroch) mentioned with בָּבֶל, אַכַּד and כַּלְנֵה, not belonging to Assyria, or Syria and Mesopotamia. According to the Jerusalem Targ. I. and II. (also Jerome and Ephrem) דָּרָס *Edessa*, whence the later Edessenes

are called אוּכִּי; according to the Midrash (Ber. rab. ch. 37) it would be = חָרָן (which see). But both explanations leave the proper territory of Nimrod, and must therefore be decidedly rejected. According to the Talmud (Joma 10a) it is אוּרְיכוּת or אוּרְכוּת i. e. *Ὀρχόη*, south of Babylon in the neighbourhood of the Euphrates (Ptol. geogr. 5, 20, 7), from which city the race *Ὀρχηνοί* in southwestern Babylonia (Ptol. l. l. 5, 19, 2; Strab. 16; Plin. h. n. 6, 30, 31) received their name (see אַרְכִּי); on the contrary the city *Ἀράκκα*, Aracha, Arecca on the Tigris (Ptol. l. l. 6, 3, 4; Amm. Marc. 23, 6, 26) on the border of Susiana and Babylonia is constantly called אַרִיכָא in the Talmud, and cannot be meant here, since it lies near Susiana. בַּשְׁכַּר put by the Talmud (l. c.) for אַבַּד is to be looked for in the vicinity of אוּרְכוּת, *Orchoë*. On the ruins of אֶרֶךְ see the Journal of the German Oriental Society IX, 332; X, 726. — 3. *n. p.* of a city on the border of Ephraim, between לוּז and עֲטָרוֹת; but it appears not to have belonged to the Israelites. Hence the *gentile* אַרְכִּי Josh. 16, 2, 2 Sam. 15, 32, in the second of which passages the LXX translate הָאַרְכִּי by *ὁ ἀρχιεταῖρος Δαυίδ* = *ὁ Ἀρχὶ ἑταῖρος Δ.*, and therefore they read הָאַרְכִּי רֵעֵהּ דָּוִד.

אֹרֶךְ (with *suff.* אָרְכּוֹ) *m. length* Gen. 6, 15; Ex. 26, 2; but for the most part metaphorically e. g. אֹ֫רֶךְ יָמִים Ps. 21, 5, Job 12, 12 *length of life, great age;* אֹ֫רֶךְ אַפַּיִם Prov. 25, 15 *patience.* See אֶרֶךְ 2. On another אֹרֶךְ see אָרַךְ 2.

אַרְכָּא (or כָּה־) *Aram. f.* Dan. 4, 24 *continuance, duration* (Pseudo-Sa'ad.), *tarrying* (Rashi); *a longer season* 7, 12. From אֶרֶךְ = Hebr. אֹרֶךְ.

אַרְכֻּבָּא (with *suff.* אַרְכֻּבָּתֵהּ) *Aram. f.* prop. *commissura genu*, then *knee* Dan. 5, 6, from רָכַב (comp. רָכַב in the Mishna) *to bind*, Ar. رُكْبَة elbow, as also אַמָּה and אַצִּיל originate in a similar view.

אַרוּכָה (twice אֲרֻכָה) *f. healing* (cognate in sense with רְפָאָה). צֲמִיחָה אֲ֫ Is. 58, 8 or עֶלְתָּה אֲ֫ Jer. 8, 22 *healing arises*, hence הֶעֱלָה אֲ֫ 30, 17; 33, 6 *to heal*, which is applied like רָפָא to the restoration of a state, the repairing of walls Neh. 4, 1, or generally to restoration 2 Chr. 24, 13. Comp. the Ar. أُرْنُبَة and the stem אָרַךְ above. Since the healing of a wound consists in *the laying on of a plaster*, in *the scar* that rises above the wound (comp. תְּעָלָה, גְּדֵדָה), it has been translated *plaster, scar*, but without the necessity of assuming another fundamental signification for the verb.

אַרְכָּה *Aram.* see אַרְכָּא.

אַרְכִּי *Aram. n. p.* of the city *Ὀρχόη*, the old Hebrew אֶרֶךְ (which see), in Syriac ܐܘܪܟܝ, Talm. אוּרְכוּת i. e. אַרְכוּת. Hence the *gentile* אַרְכִּי, *pl.* אַרְכָּוָאֵי Ezr. 4, 9 *the inhabitants of Orchoë*, i. e. the Chaldean race of the *Ὀρχηνοί* (see אֶרֶךְ), who are named as colonists along with Persians, Susianians, Elymaeans &c.

אַרְכְּוָי see אַרְכִּי.

אַרְכִּי see אֶרֶךְ.

אָרַם (not used) *intr.* equivalent to רָם (which see), רָמַם (רָמַם I.), רָמַ֫ה II., רָאַם I. 1. *to be high*, Arab. رَغِمَ to be high, to rise up; hence the proper name אֲרָם (which see), gent. אֲרַמִּי and אֲרָמִי. From the cognate stem עָרַם of the same meaning comes עַרְמוֹן (see עָרַם III.). — 2. *to be strong, firm*, spoken of a building, prop. to be large and high, whence אַרְמוֹן and the proper name אַרְמֹנִי.

אֲרָם (*constr.* אֲרַם; *high region, height, mountain-land*) 1. *n. p.* of the land lying between Phenicia and the Euphrates, *Aramaea*, and then — 2. of the Semite race dwelling there about the Lebanon mountains 1 Kings 8, 5; 15, 18; 22, 3 31 &c., whose chief city is Damascus, for which reason their district is sometimes called אֲרַם דַּמֶּשֶׂק 2 Sam. 8, 5; 1 Chr. 18, 5; these inhabitants are called especially *Aramaeans* 2 Kings 8, 28. But this race spread even to נַהֲרַיִם (which see) 1 Chr. 19, 6, גְּשׁוּר 2 Sam. 15, 8, which bordered on the land east of Jor-

dan Deut. 3, 14; Josh. 12, 5; 13, 11 13. Westward of the Damascene Aram they spread to בֵּית רְחוֹב (which see) 2 Sam. 10, 6 or רְחוֹב (which see); northwest to אָוֶן (אֹן) Baalbek, בֵּית עֶדֶן Παράδεισος in Laodicea) Am. 1, 5; northeast from Damascus to צוֹבָה (which see) Ps. 60, 2; 1 Chr. 18, 5; 1 Sam. 14, 47, and also on the other side of the Euphrates, between it and the Tigris, to Mesopotamia, called פַּדַּן אֲרָם Gen. 25, 20; 28, 2, פַּדָּן Gen. 48, 7, שְׂדֵה אֲרָם Hos. 12, 13, אֲרַם נַהֲרַיִם Gen. 24, 10 &c. Like the name כְּנַעַן (which see) this too gradually acquired an extended meaning, since at first it merely denoted the inhabitants of the high region. At the time of the *Peshito* Mesopotamia was regarded as the proper Aramaean-land, and therefore it retains for it אֲ׳, while it calls the remainder of the region, which was inhabited more by Romanised Aramaeans, אֱדוֹם (2 Sam. 8, 5 &c.). In the present Hebrew text אֲרָם already occurs for אֱדוֹם 2 Sam. 8, 13; Ps. 60, 2; 2 Chr. 20, 2; and vice versa we must read אֲרָם for אֱדוֹם in 1 Chr. 18, 11, comp. 2 Sam. 8, 12. This name אֲ׳, which is applied sometimes to the race (Syrians, Aramaeans), sometimes to the land, sometimes in the singular (2 Sam. 10, 14 15), sometimes in the plural (10, 17 18), is given by the Scripture to the founder of a race, who is the son of שֵׁם Gen. 10, 22: but like all the names there it must be taken as ethnological rather than personal. — 3. *n. p.* of a grandson of Nahor Gen. 22, 21. — 4. *n. p.* of an Asherite 1 Chr. 7, 34.

אַרְמוֹן (*constr. pl.* אַרְמְנוֹת, where *o* disappears; with *suff.* אַרְמְנֹתָיו) *m. palace, fortress, citadel*, Is. 25, 2; Jer. 17, 27; Am. 1, 4 &c., usually comprehending many buildings, and therefore used with בַּיִת 1 Kings 16, 18; 2 Kings 15, 25, where אֲ׳ is the general word. The Targum has translated incorrectly אִדְרוֹן *hall*. Figuratively applied to the temple of God Jer. 30, 18. — It is formed from אָרַם with ־וֹן, and the Arab. وَرِمَ to be high, is identical with the Hebrew אָרַם. Since أَرَمَ *to bind firmly together* is connected with the Hebrew אָלַם, so אַלְמֹן (*c. pl.* אַלְמְנוֹת) is only a secondary form, a frequent interchange of ר and ל taking place in these very stems. See also הַרְמוֹן and הָרַם.

אֲרַמִּי (*pl.* אֲרַמִּים, once with the article הָאֲרַ׳ = הָרַמִּים 2 Chr. 22, 5) *gent.* (from אֲרָם) *m.*, אֲרַמִּיָּה *f. Aramaean*, male and female, either a western i. e. a Syrian 2 Kings 5, 20 or eastern i. e. a Mesopotamian Gen. 25, 20. The district may have been extended, as *Arim*, *Erem*, *Irem*, *Orem* in the classics are the names of different tribes all of whom belonged to the Aramaeans.

אֲרָמִי (secondary form for אֲרַמִּי) *gent. m.*, אֲרָמִית *f. Aramaean*, but in the *fem.* as an *adverb*, *in Aramaean*, in the Aramaean language Dan. 2, 4; Ezr. 4, 7. Owing to the Syro-Phenician pronunciation, אֲרוֹמִי, *pl.* אֲרוֹמִים, stands for it in 2 Kings 16, 6 K'tib.

אֲרַמִּיָּה 1 Chr. 7, 14 see אֲרַמִּי.

אֲרַמִּים 2 Kings 8, 29 see אֲרַמִּי.

אַרְמֹנִי (*palace-born*, Palatinus, from אַרְמוֹן) *n. p. m.* 2 Sam. 21, 8. Comp. *Tiberius* born at the Tiber &c.

אָרַן (not used) 1. *to be slender*, spoken of the chamois, Ar. أَرَنَ, Syr. ܐܪܢ. — 2. *to be thin*, of a tall-growing tree. The fundamental signification of this stem may be *to stretch*, *extend*, Arab. رَنَّ to stretch the ears, and the organic root אָ־רַן, which may also be found in תָּ־רַן. More suitable, however, is the root אָ־רַן with the signification of רָן (רוּן which see) *to be firm*, *hard*, comp. Ar. رَهَنَ to be lasting, firm, رَانَ to make fast, رُون hardness. Hence אֹרֶן, the proper names אֲרָן, אֲרַנְיָה, אָרְנָן, אֲרַוְנָה, אֹרְנָה. The same root may also be assumed in תֹּרֶן, תִּרְנָה.

אָרֹן (or אָרוֹן) see אֲרַוְנָה, אֲרַנְיָה.

אֶרֶן see אַרְנָן.

אֹרֶן *m.* 1. prop. beam, pole (comp. תֹּרֶן) i. e. a firm and hard tree, cognate with אֶרֶז Is. 44, 14. Thus it is explained according to the Mishna, sometimes *cedar*, sometimes *pine* (Tanchûm Jerushalmi); it is also used there for the *mast* of a ship (אֹרֶן שֶׁל סְפִינָה), as תֹּרֶן (Aram. תּוּרְנִי) means *pine* and *mast*. The stem is אָרַן (which see) = תָּרַן (which see), comp. אָרַז and תָּרַז. — 2. (*strength, power*) *n. p. m.* 1 Chr. 2, 25. See אָרְנָן.

אֹרֶן (*power, strength*) *n. p.* of a Horite Gen. 36, 28; of the same signification as the proper name אוֹרֶן (which see).

אַרְנֶבֶת *epicene f. a hare*, an unclean animal, Lev. 11, 6; Deut. 14, 7, Ar. أَرْنَب, Syr. ܐܪܢܒܐ, prop. *runner, rambler*, from רָנַב (which *Ibn Ganâch* has assumed as the stem). But it may be derived also from אָנַב (אַרְנֶבֶת from אַנְבֶּבֶת) *to go along quickly, to run along, to hasten*, (perhaps = אָנַת assumed for the root of אַנְפָּה, but comp. the Ar. أَنَفَ to accelerate, سَنَّفَ to hasten &c.), which makes no change in the fundamental signification.

אָרְנָה (אוֹ־) *n. p. m.* 2 Sam. 24, 16 K'tib, LXX Ὀρνά, which might be a feminine form of אֹרֶן; but the usual reading is אֲרַוְנָה.

אַרְנוֹן (from רָנַן: *rushing stream*) 1. *n. p.* of a river and then of a valley (נַחַל), the boundary between the territory of Belka (i. e. the territory from *Arnon* to *Jabbok* Judges 11, 13) and Karrak, formerly the southern limit of Trans-jordanic Palestine towards Moab (Numb. 21, 13 26). Rising in the Arabian mountains (*Jos.* Ant. 4, 5, 1) it runs into the Dead Sea. It is now called موجب *Mûǵab*. בָּמוֹת אַ' Numb. 21, 28 are the rocky series of hills along its banks as far as עָר, on which a town was built, also called בָּמוֹת בַּעַל Josh. 13, 17; perhaps in the above passage of Numb. בְּעָלֵי בָמוֹת is to be taken as equivalent to בָּמוֹת בַּעַל. — 2. *n. p.* of the Arnon-district, *Arnona* in the Onomasticon; parallel to מוֹאָב Numb. 21, 28; if בְּעָלֵי בָמוֹת be taken as the name of a town, parallel עָר.

אַרְנִיָּה (*Jah is strong*) *n. p.* of a Jebusite 2 Sam. 24, 18 K'tib, for which also אַרַוְנִיָּה (from אָרְוֹן, אָרְוָן = אָרָן) was written according to the Phenician pronunciation; which was then changed into אַרְוַנְיָה (= אַרַוְנִיָּה) 2 Sam. 24, 20 &c., and then again by wiping out the וְ into אַוְרַנְיָה 24, 16 K'tib.

אַרַוְנִיָּה see אַרְנִיָּה.

אַרְנָן (formed from אֹרֶן: *strong*) *n. p. m.* 1 Chr. 3, 21.

אָרְנָן (from אֹרֶן with the termination ־ָן: *strong one, hero*) *n. p.* of a Jebusite 1 Chr. 21, 15. Elsewhere אַרַוְנָה stands for it.

אָרַע (not used) *intr. to flee hastily*, equivalent to חָרַע (which see) and cognate with עָרַק (which see also); Ar. عَرَعَ the same. Hence the proper name תַּאְרַע = תַּחְרַע (which see).

אַרְעָא *Aram.* equivalent to Hebrew אֶרֶץ (which see).

אַרַע (*def.* אַרְעָא) *Aram. f.* equivalent to the Hebrew אֶרֶץ *earth*, Dan. 2, 35; 3, 31 &c., by changing ץ into ע which is frequent in Aramaean. See the verb אַרַע.

אַרַע *Aram. adj. m.*, אַרְעָא *f. low, deep*, with מִן Dan. 2, 39 *lower than*. The K'ri reads there אַרַע for the K'tib אַרְעָא, because מַלְכוּ is compared with a person. In the Targ. it signifies *below, at the last*, e. g. מִלְּאַרַע = מִלְּרַע, לְאַרַע = לְרַע, מִלְּאַרְעָא = מִלְּעִלָּא, literally *from below* i. e. accented on the final syllable, ὀξύτονον, a grammatical term in Hebrew.

אַרְעִי (*constr.* אַרְעִית) *Aram. f. the bottom* (of a pit) Dan. 6, 25.

אָרַף (not used) *intr. to stretch, extend*, or to be stretched, extended, Ar. عَرَفَ, hence אֶרֶף *tract, extent of land*, in אַךְ כַּפְשַׁד אָ' is identical with אָרַב I.;

comp. Ar. أَرَفَ to knot (cognate أَرَمَ), غرف (whence غَرْفَة plaited hair, cord), ارب in أُرْبَة knots &c. The transition to border is the same as in גְּבָל. For the root comp. רָפָא &c.

אֶרֶף *m.* see אַרְפַּכְשַׁד.

אַרְפָּד (from רָפַד with א prosthetic, *belonging to the couch*, from רָפַד; Syr. ܪܦܕ *couch*) *n. p.* of a Syrian city in the vicinity of חֲמָת 2 Kings 18, 34; 19, 13; Is. 10, 9; 36, 19; 37, 13; Jer. 49, 23. In the Geographical Lexicon of Marâsid (ed. Juynbol I. 47), a hamlet ارفاد (Arfâd) north of Haleb is noticed. More probably, however, אַ is only a dialectic variation of אַרְוָד, which stands already in the ethnographical table Gen. 10, 18 beside חֲמָת; and the Hamathaean territory actually bordered on that of the Aradians. It was probably the name of the metropolis of the Aradians on the mainland, and also the name of the independent mainland state.

אַרְפַּכְשַׁד 1. *proper name* of a son of Shem, then — 2. of a Semitic race Gen. 10, 22 24; 11, 10-13, that should be looked for on the east side of the Tigris beside עֵילָם and אַשּׁוּר. — Jewish tradition (*Jos.* Ant. 1, 6, 4; Judith 1, 1) as well as the fathers (Eusebius, Jerome &c.) and most ancient and modern interpreters understand by *'Arpachshad* a tribe of the Chaldeans, especially that which inhabited Ἀρράπαχῖτις (Ptol. geogr. 6, 1, 2), a district of northern Assyria, bordering eastward on Media, northward on Armenia. It has been thought that the word is compounded of אֶרֶף (אַרְפָּד), Ar. أُرْفَة, and כַּשְׂדִּים = כַּשְׂד i. e. *Chaldean-province*. But from its bordering upon Aryan lands and from other difficulties attending this derivation it is probable that it arose out of *Aryapakshata* i. e. *that lying at the side of Arya*.

אָרַץ (not used) *intr. to be hard, firm, dense*, Aram. אֲרַע, in opposition to *fluid;* hence אֶרֶץ firm land in antithesis to מַיִם. With אַ is to be compared אָרַז to be firm, Ar. أَرَزَ, عَرَزَ to be hard, عَرَسَ to be hard, firm, &c. The organic root is אָ־רָ־ץ. Derivatives אֶרֶץ and the proper name אַרְצָא.

אֶרֶץ (with the article הָאָרֶץ, with *a* of motion אַרְצָה, but which is equivalent to אֶרֶץ Job. 34, 13; 37, 12; Is. 8, 23; *pl.* אֲרָצוֹת) *f.* (*masc.* only in Gen. 13, 6; Is. 9, 18; 18, 2; 26, 18; 66, 8) *earth*, as firm land i. e. a dense firm mass, in opposition to the water Gen. 1, 10 28 &c., as in other languages also the appellation for earth originates in the idea of firm and hard; comp. the Sanskrit *dharâ* (earth) prop. firm land, from *dhri* to hold fast. In the very frequent use of this word it denotes: a) *the earth* in opposition to *the heaven*, hence the inhabited world near to us Gen. 1, 24, with שָׁמַיִם, *the universe* Gen. 2, 4; 14, 19 22; Ps. 69, 35, consequently including the sea; אֶרֶץ חַיִּים *land of life* means *this world* where we live Is. 38, 11; 53, 8; Ps. 27, 13; 52, 7; 116, 9; 142, 6; Job 28, 13, in opposition to שְׁאוֹל, קֶבֶר. Also *world* generally Ps. 2, 2, so far as our earth is understood by it. b) *earth* as an element, a material, לְאָ Ps. 12, 7 *with respect to the earthy part.* c) *the ground*, hence the phrase הִשְׁתַּחֲוָה אַרְצָה Gen. 33, 3; 37, 10. In this sense אֶרֶץ occurs once, Job 12, 8, for רֶמֶשׂ הָאָ, antithetic parallel דְּגֵי הַיָּם. With this signification the Aramaean adjective אַרְעָא and the noun אַרְעִי (which see) are associated; and in Ar. the denomin. أَرَضَ is derived from the same. d) *piece of land* Gen. 23, 15; *field* Ex. 23, 10, hence like *ager;* where the name of a city or mountain follows, the district belonging to it Josh. 8, 1. e) *land, territory* of a people Gen. 21, 32; Josh. 13, 25 &c., consequently *fatherland* Gen. 24, 4; *land of habitation* Deut. 19, 2; אֶ אֲבוֹת Gen. 31, 3 *the land of the fathers*, i. e. where they have already dwelt. אֶרֶץ or הָאָ is frequently used of Palestine, Ps. 37, 9 11 22 29;

Joel 1, 2; but also of Egypt Ex. 1, 7 10; 3, 8. In this sense אֲרָצוֹת frequently means *lands* Gen. 26, 3, or also *provinces* 1 Chr. 13, 2; הָאֲרָצוֹת is spoken of heathen lands 2 Chr. 13, 9; 17, 10.

To the word אֶ׳ correspond the Ar. أَرْض, Targ. אֲרַע, Syr. ܐܪܥܐ (ץ changed into ע, or into ק, as is sometimes the case in Aramaean, hence) also Aram. אַרְקָא (which see). The stem is אָרַץ (which see), though in usage אֶ׳ may be looked upon as primitive. The Armenian *ard* field, Gothic *airtha*, Anglo-Saxon *ëord*, German *erde*, Greek ἔραζε (humum) &c. may proceed in part from a like stem.

אַרְצָא (*firmness*, prop. firm, strong, viz. Jah is, softened from אַרְצָאִי, as ָא is often made out of ָאִי) *n. p. m.* 1 Kings 16, 9.

אֲרַק (from אֲרַע, ע passing into ק; *def.* אַרְקָא) *Aram. f. earth*, Jer. 10, 11. An explanation of this word is already attempted in the Midrash rab. ch. 13.

אָרַר (1st person אָרוֹתִי; *part.* אֹרֵר; *imper.* אֹר, before Makkeph אָרָה־, *plur.* אֹרוּ; *fut.* יָאֹר) *tr. to curse*, *to devote to destruction*, Gen. 27, 29; Num. 24, 9. אָרוּר in particular is very frequent as a formula of cursing (the opposite is בָּרוּךְ) Gen. 3, 14 &c. אֹרְרֵי־יוֹם Job 3, 8 *cursers of the day*, *magicians;* וְאָרוֹתִי Mal. 2, 2 *and I will turn into a curse;* אֹרוֹ and אוֹרוּ Judges 5, 23 used as אָרוּר in a formula of cursing and strengthened by the infin. absolute. See however מְאֵרָה.

Nif. נֵאַר (out of נִאַר, as נִצַּת, נִחַל Ez. 25, 3; נִחַר, נִחַת Mal. 2, 5; *part. pl.* נֵאָרִים) *to be cursed* Mal. 3, 9, with בְּ of the thing wherewith.

Pih. אֵרַר (3 *perf.* with *suff.* אֵרֲרָהּ) *to curse much*, Gen. 5, 29; *to bring a curse*, spoken of the curse-bringing water Num. chap. 5, where מְאָרְרִים is in alliteration with מָרִים.

Hof. הוּאַר *to be cursed*, Num. 22, 6.

The stem is אַר, Ar. هَرَّ with the fundamental signification "to reject, to push aside, to abhor"; the organic root may therefore be also in נָ־אַר (which see), Ar. نَارَ from نَارَ, and consequently identical with نَكَرَ. The א in אַר, which is in Arabic ه and in farther developments ك, has also in Hebrew arisen from the harder guttural sound, and so the root in חָר־א to separate, to sever, whence חֶרֶא and חַרְיוֹן (which see), Aram. חֲר־א to wipe away, for which the Ar. هَرَّ stands, is identical with ours.

אֲרָרַט (pause אֲרָרָט; by way of explanation the Armenian ararats *creation* and the Zend. ârjavarta *holy land* have been compared) 1. *n. p.* of the highest mountain-cone in the high district of Armenia, twelve miles south west of Erivan Gen. 8, 4; hence all the high mountains on the plateau of the Araxes valley are called הָרֵי אֲרָרַט (Gen. 8, 4). It is especially the present *Aghri Dagh* or the great Ararat (Pers. *Kuhi Nuch* i. e. Noah's mountain, in the classics ὁ Ἄβος, Armen. *massis*) and *Kutshuk Dagh* or little Ararat. — 2. *n. p.* of the Armenian high land where the Ararat mountains were situated, consequently of that part of Armenia which is situate between the Araxes and lakes Van and Urmia; fully אֶרֶץ אֲרָרַט 2 Kings 19, 37; Is. 37, 38. — 3. *n. p.* of all Armenia, divided into many kingdoms. Hence מַמְלְכוֹת אֲרָרַט Jer. 51, 27, adduced together with מִנִּי (which see) and אַשְׁכְּנַז (which see), if indeed the plural itself be not used in relation to these. The Targ., Syr. and Ar. have קַרְדּוּ, קַרְדּוּן, قردو i. e. the Gordish or Kurdish mountains, which rests, however, upon another tradition.

אֲרָרִי 2 Sam. 23, 33 stands for הֲרָרִי (which see) 1 Chron. 11, 35. The latter is the more correct.

אָרַשׁ (not used) *tr. to seek after* something, *to long after*, *to desire;* hence אֲרֶשֶׁת. The stem אָ׳ is connected with the Ar. وَرَشَ to desire, غَرِضَ to be seized with

a longing for; but the organic root אְרַשׁ is also in דְּרַשׁ, where the fundamental signification *to press into something* is easily recognised.

אָרַשׁ (Kal not used) prop. to take, seize, then: *to take* something *for oneself, to take possession of; to buy.*

Pih. אֵרֵשׂ with אִשָּׁה *to take a wife to oneself* (cognate in sense with נָשָׂא) Deut. 20, 7; 28, 30; or with the omission of אִשָּׁה 2 Sam. 3, 14; Hos. 2, 21 22, prop. to take possession of, *to espouse.*

Puh. אֹרַשׂ (*part.* אְרֻשָּׁה for מְאֹרָשׂ) *to be betrothed*, of a maiden Ex. 22, 15; Deut. chap. 22. The stem אָרַשׂ, Ar. عَرَسَ (hence عَرْس spouse, عَرُوس bride, bridegroom), Aram. אֲרַס (comp. أَرَسَ to farm, أَرِيس farmer, of a garden, of land, Talm. אֲרִיס, Sam. אֲרִים farm), is closely connected with יָרַשׁ (which see), Ar. وَرَثَ; the organic root, therefore, is אְרַשׁ.

אֲרֻשַׁת *f. wish, desire, longing*, Ps. 21, 3, parallel with לֵב תַּאֲוַת; from אָרַשׁ. *Sentence* (Kimchi) or *detailed statement* (Targ. and Parchôn) are conjectural.

אַרְתַּחְשַׁשְׂתָּא (also תְּא Ezr. 4, 8 11 23; סְתָא 7, 7; Persian) *n. p.* of the Persian king *Artaxerxes*, a name borne by Pseudo-Smerdis and Artaxerxes Longimanus, Ezr. 4, 7 8 11 23; 7, 1 7 11 12 21; 8, 1; Ezr. apocr. 8, 1; Neh. 2, 1; 5, 14; 13, 6. The orthography appears to be similar to that found on an inscription of Nakshi-Rustum and on several Pehlvi-medals, *Artha-Shetr* i. e. Arta-chshatar (אַרְתַּחְשַׁתְר) *mighty king* (the first part of the word is found in Arta-banus, -phernus, -bazus, comp. Hesych. Ἀρταῖοι, οἱ ἥρωες, παρὰ Πέρσαις; the last is the Zend. *khshetro* or *shetrao* king: hence the Hebrew form arose out of אַרְתַּחְשַׁרְתָּא), from which latter orthography the modern Persian اردشير *Ardeshir* is formed. But another derivation, viz. from *Arta-K'hasadeh* i. e. *son of the great king*, may be adopted for the sake of the Hebrew mode of writing the word. Several other etymologies have been attempted, which are not so satisfactory.

אֵשׁ I. the stem of אִישׁ (out of אֶשׁ), אִשָּׁה, אֵשֶׁת and of the denom. דִּתְאַשֵּׁשׁ see אָשַׁשׁ I.

אֵשׁ II. the stem of אֶשׁ (which see), אִשָּׁה, אֵשֶׁת, see אָשַׁשׁ II.

אֵשׁ III. stem of אֲשִׁישָׁה, אֲשִׁישׁ, see אָשַׁשׁ III.

אֶשׁ (only *constr.* in the compound proper names אֲשַׁחוּר, אֲשַׁבְּעַ, אֲשַׁבְּל) *m. a man.* See these proper names and אִישׁ.

אֵשׁ 1. (from אָשַׁשׁ II., with *suff.* אִשִּׁי, אֶשְׁכֶּם dropping the dagesh) *f.* (like שֵׁמֶשׁ, נֹגַהּ, אוֹר with a few exceptions; *masc.* only in Jer. 48, 45; Ps. 104, 4; Job. 20, 26) *fire* as an element, in the largest use Gen. 19, 24; 22, 6 &c.; connected with לַפִּיד 15, 17, לַבָּה Ex. 3, 2, עַמּוּד 13, 21, גַּחַל Lev. 16, 12, מִכְוָה 13, 24, תַּנּוּר Ps. 21, 10 &c.; or שָׂרַף בָּאֵשׁ &c. means *to burn with fire.* Among the manifold applications of the word the following are to be observed: a) אֵשׁ יי Num. 11, 1 3, 1 Kings 18, 38, אֵשׁ מִן־הַשָּׁמַיִם 2 Kings 1, 10, אֵשׁ אֱלֹהִים 1, 12, Job 1, 16, אֵשׁ מֵאֵת יי Gen. 19, 24, more rarely אֵשׁ alone, *lightning*, because God was supposed to dwell in fire and to send lightning out of it Ex. 3, 2; 19, 19; 24, 17; Deut. 4, 15; 5, 4, just as the fire to consume sacrifices Num. 16, 35 and to destroy sinners Lev. 10, 2 proceeds from Him, for which reason one durst not approach Him with unholy fire (אֵשׁ זָרָה) Lev. 10, 1; Num. 3, 4; 17, 2; 26, 61. אַבְנֵי אֵשׁ Ez. 28, 14 16 are *fiery stones* thrown about as if from the (fire-vomiting) הַר אֱלֹהִים. b) אֵשׁ as an element of destruction Job 15, 34; 20, 26; hence the expression *to come into fire and water* Ps. 66, 12, i. e. into extreme danger; or also as an element of purification Mal. 3, 2. c) *flame* of wrath, in connexion with אַף Deut. 32, 22; Jer. 15, 14, and applied generally to violent feeling Jer. 20, 9; Ps. 39, 4. d) *war-fire, war-flame*

Is. 10, 16; 26, 11. e) *heat of the sun* Joel 1, 19 20. f) *shining, glitter* Nah. 2, 4 and perhaps also 2 Kings 2, 11; 6, 17. Derivatives אֶשָּׁה, אִשֶּׁה. — אֵשׁ דָּת see אֶשְׁדָּת. — 2. The ground-form of אִישׁ (which see) *man*, only in Ez. 8, 2 LXX ὁμ. ἀνδρός = אָדָם 1, 26, from אָשַׁשׁ I. (which see). This form is still preserved in Phenician, e. g. אֵשׁ כִּתִּי (Athen. 2) *Κιτιεύς*, אֵשׁ שְׁסִיחָת (Mel. 3 and 4) a man of Sicca in Numidia.

אֵשׁ (*def.* אֶשָּׁא) *Aram. fem. fire*, Dan. 7, 11 = Hebrew אֵשׁ. A feminine form אֶשָּׁא (def. אֶשְׁתָּא, ܐܶܫܬܳܐ) is also Aramaean.

אֶשׁ I. (an abridged construct form of אִישׁ in the proper names אֶשְׁבַּעַל, אֶשְׁבָּן and as a basis for אֵשׁוּן) *masc. man.*

אֶשׁ II. an original form for the compound אֲשֶׁ־ר, only in Numb. 21, 30 in an old poem, according to the Masoretic orthography; but the LXX read אֵשׁ; Phenician אֶשׁ = אֲשֶׁר (Mass. 5, 13 &c.), אֶשׁ נָדַר (Melit. 1). See also 2 Sam. 21, 19 compared with 1 Chr. 11, 23.

אִשׁ (in many mss. אִישׁ; from אָשׁ *to be* = יָשׁ) *masc.* tantamount to יֵשׁ *being, existence, essence*, and then used as יֵשׁ 2 Sam. 14, 19; Micah 6, 10; Aramaean אִיתַי, Ar. أَيْسَ. From it has arisen the proper name אִישַׁי = יִשַׁי. See אִישׁ II.

אֹשׁ (*plur.* אֻשִּׁין, *def.* אֻשַּׁיָּא, with *suffix* אֻשּׁוֹהִי) *Aram. masc. foundation*, Ezr. 4, 12; 5, 16; 6, 3; Ar. أُسّ. See אֲשַׁשׁ I.

אַשְׁבֵּל (equivalent to אֶשְׁבַּעַל, אַשׁ as אֶשׁ and בֵּל being merely abridged forms of אִישׁ and בְּעֵל; not from שָׁבַל therefore) *n. p. m.* Gen. 46, 21; 1 Chr. 8, 1. (אֵל in proper names also becomes אֶל and אַל.) *Patron.* אַשְׁבֵּלִי Num. 26, 38, where the Samar. cod. has אַשְׁבְּאֵלִי = אַשְׁבְּעֵלִי.

אֶשְׁבָּן (from אֶשׁ = אִישׁ, and בָּן from בּוּן, *intelligent hero;* not from שָׁבַן therefore) *n. p. m.* Gen. 36, 26.

אַשְׁבֵּעַ (abridged from אַשְׁבְּעֵל and therefore equivalent to אַשְׁבֵּל; consequently not from שָׁבַע) *n. p. m.* 1 Chr. 4, 21.

אֶשְׁבַּעַל (*Hero-Baal*) *n. p. m.* 1 Chr. 8, 33; 9, 39; elsewhere = אִישׁ־בֹּשֶׁת (which see).

אָשַׁד (not used) 1. *trans. to pour, to moisten, to wet*, Syr. ܐܶܫܰܕ cognate with ܫܕܳܐ. The organic root is אָ־שַׁד, which is also found in שָׁד־ה, לָ־שַׁד, שָׁת־ה (which see). — 2. *intrans. to pour out largely over* a thing, Arab. ثَدَا to water, to pour. Derivatives אָשֵׁד, אֶשֶׁד, אֲשֵׁדָה, אֶשְׁדָּת and perhaps אַשְׁדּוֹד.

אָשֵׁד see אֲשֵׁדָה.

אֶשֶׁד *masc. outpouring* (of brooks), hence metaphorically the place where brooks flow down, *a ravine*, Num. 21, 15, Targ. מִשְׁפַּךְ מֵרָמָתָא, *Kimchi* מִדְרוֹן הָהָר.

אַשְׁדֹּד see אַשְׁדּוֹד.

אֲשֵׁדָה (formed from *masc.* אָשֵׁד; *plur.* אֲשֵׁדוֹת, *constr.* אַשְׁדֹּת or ־דּוֹת) *f.* equival. to אֶשֶׁד, a sloping place where torrents flow together: *the bed of a valley, a ravine*, then *foot of a mountain* (Ar. سَفْح radix montis, from pouring out, صَبَب ravine, from صَبَّ to pour out) Deut. 3, 17; 4, 49 and taken thence into Josh. 10, 40; 12, 3 8; 13, 20; usually applied to the ravines of פִּסְגָּה (which see) whose top was Nebo, and that too even where אֲשֵׁדוֹת alone stands (— the plural is used of many sloping plains), which ravines are described as תֵּימָן or the southern limit of Palestine 12, 3.

אַשְׁדּוֹד (*fortress, castle*) *n. p.* of a Philistine royal city, one of the most important among the five principal cities of the Philistines Josh. 11, 22; 15, 46; 1 Sam. 5, 1; Is. 20, 1, and a border fortress of Palestine towards Egypt; Greek Ἄζωτος, now a village, *Asdud. Gentile* אַשְׁדּוֹדִי, and *fem.* ־דִית applied to a dialect of Ashdod Neh. 13, 23. Since the Greek orthography presupposes an אָשׁוֹד, and שָׁדַד which is assumed as the stem, commonly occurs in a bad sense, and therefore ill suits an established city, it seems better to refer the word

to אָשַׁד, with ד reduplicated, and so it would have an analogy in אֲשֵׁדוֹת.

אֵשְׁדָּת (one word according to the Masora) *fem.* only in Deut. 33, 2. If we abide by the Masoretic orthography and the received pointing, אֵשְׁדָּת may be = אֶשְׁדָּת in the signification of אֲשֵׁדָה and identical with אֲשֵׁדוֹת Josh. 12, 8 or אַשְׁדֹּת הַפִּסְגָּה 12, 3. As the theophany of Deut. l. c. is described as proceeding from *four* sides and מִימִינוֹ is similar to מִתֵּימָן Hab. 3, 3, the verse should be translated: *God came from Sinai and appeared to them* (לָמוֹ) *from Seʿïr, he appeared* (to them, לָמוֹ) *in brightness from Paran, and he came forth to them* (לָמוֹ) *out of* רִבְבֹת קֹדֶשׁ (which see), *having* אֵשְׁדָּת *in the south*, where סִינַי, שֵׂעִיר, רִבְבֹת קֹדֶשׁ, הַר פָּארָן are names of places whence God revealed himself to Israel; and in the case of the last he had אֶשְׁדָּת on the south (comp. Siphre on the place). See דָּת.

אָשָׁה (not used) *intrans. to be firm, close, to be firmly fitted together*, Arab. أَسَا to support, i. e. to make firm, consequently it is equivalent to אַשׁ (אָשַׁשׁ), Arab. أَسَّ (whence أَسّ base) and أَصَّ to be firm, hard, and אָשׁ (אוּשׁ) III., from which come יוֹאָשׁ, יְהוֹאָשׁ. Derivatives אָשְׁיָה and אֲשׁוּיָה, besides the proper names יֹאשִׁיָּה, ־ָהוּ, יוֹשָׁה; on the contrary for אֵשׁוּן see אָשַׁן. Comp. יָשָׁה, to which belongs תּוּשִׁיָּה, firmness.

אֶשָּׁה (with *suffix* אֶשָּׁתָם) *fem. fire*, only in Jer. 6, 29 K'tib, which the K'ri reads אֵשׁ תָּם; Aram. אֶשָּׁא *fem.* the same.

אִשָּׁה (אֵשֶׁת is taken for the *construct*, which is with the *suffix* אִשְׁתִּי, Ps. 128, 3 אֶשְׁתְּךָ; *plur.* נָשִׁים, *constr.* נְשֵׁי, once *plur.* אִשּׁוֹת Ez. 23, 44) *fem. a woman*, used in manifold ways like אִישׁ, thus a) *a married woman* Gen. 24, 3; 25, 1; Ex. 21, 4; hence בַּעַל אִשָּׁה *a husband* 21, 3, אֵשֶׁת אָב Lev. 18, 11 *stepmother*. The expressions הָיָה, לָקַח, נָתַן לְאִשָּׁה Gen. 4, 19; 20, 12; 1 Sam. 18, 17 are explicable only according to this sense. b) *concubine* Gen. 30, 4, comp. γυναῖκες Il. 24, 497. c) *bride* Gen. 29, 21. d) *woman*, without reference to condition 31, 35; 2 Sam. 1, 26; *maiden* Gen. 24, 5; Song of Sol. 1, 8; Is. 4, 1; with a genitive following to denote qualities, as אֵשֶׁת חֵן *a lovely woman* Prov. 11, 16, אֵשֶׁת חַיִל *a brave woman* Ruth 3, 11. e) with reference to the female sex, and therefore applied to animals also Gen. 7, 2; comp. γυνή, femina, after the same manner. f) with reference to the female character in its weakness, timidity, helplessness &c. Is. 3, 12; 19, 16; Jer. 51, 30; Nah. 3, 13, to which transition there are analogies in the classics; with relation to moral weakness Eccles. 7, 26 28. The phrase יְלוּד אִשָּׁה Job 14, 1 as an appellation of sinful, feeble man has arisen out of this view. g) with אָחוֹת or רְעוּת following it denotes comparison: *the one . . . the other* (see אִישׁ). h) *every* (see אִישׁ) Ex. 3, 22; Am. 4, 3.

The word א׳ is derived, according to Gen. 2, 23, from אִישׁ i. e. in the first place from the original form of it (אֵשׁ); but no construct state was formed from אִשָּׁה, because a secondary form אֵשֶׁת existed; and where such state was expected, they put אִשָּׁה as an apposition, e. g. אִשָּׁה זוֹנָה, א׳ פִּילֶגֶשׁ, א׳ אַלְמָנָה Josh. 2, 1; Judges 19, 1; 1 Kings 7, 14; but elsewhere אֵשֶׁת is used instead, Prov. 11, 16; Hos. 1, 2. See אֵשֶׁת. The usual plural נָשִׁים, constr. נְשֵׁי, is formed from אֲנָשִׁים, constr. אַנְשֵׁי, to distinguish it from the masculine, consequently from אָנַשׁ II. (which see); yet the stem for it may be also נָשָׁה = אָנַשׁ II., especially as אָנַשׁ itself is connected with Arab. نَشَا *to grow, sprout*. In the dialects also all the stems here (אָנַשׁ, אַשׁ and נָשָׁה) are represented.

אִשֶּׁה (*constr.* אִשֵּׁה; *plur. constr.* אִשֵּׁי; from אֵשׁ fire) *m.* prop. sacrificial fire, altar-flame, a burning, spec. *sacrifice* Lev. 22, 22; Num. 28, 3; in the most general sense Lev. 24, 7. Most frequently in the formula א׳ לַיי׳ Ex. 29, 18 or with the addition of לְרֵיחַ נִיחֹחַ; in the plural

אִשֵּׁי יי Lev. 2, 3; 7, 35; Phenician אֵשׁ (Num. 6, 5) the same.

אֲשׁוּיָה (with *suffix* אֲשׁוּיוֹתֶיהָ) *fem. support, pillar*, Jer. 50, 15 Kt'ib, parallel חוֹמָה; from אָשָׁה, comp. אֹשׁ (which see), Arab. إِسْوَة. Perhaps we should read אַשְׁוִיּוֹת, from the singular אַשְׁוִית.

אַשְׁוִית see אֲשׁוּיָה and אָשְׁיָה.

אֵשׁוּן (only *constr.* אֱשׁוּן K'ri) *masc.* same as אִישׁוֹן (which see) K'tib *darkness* Prov. 20, 20, consequently from אֵשׁ or אֶשׁ with the diminutive ending ־וּן. That אִישׁ may be considerably shortened has been already seen in אֶשׁ I.; but אָשֵׁן II. (which see) may be assumed as the stem with greater probability.

אָשׁוּר (not אֲשׁוּר) see אָשֻׁר.

אַשּׁוּר in the sense of אָשׁוּר see אַשֻּׁר.

אַשּׁוּר (from אָשַׁר I.; *hero, mighty*) 1. *proper name* of the second son of שֵׁם, who followed עֵילָם Gen. 10, 22; 2. of the ancestor of *the Assyrians*, and therefore a name of the Semitic people the Assyrians themselves (in old writers Ἄσσυρες, Ἀσσύριοι, Assyrii) who dwelt on the east side of the Tigris north west of 'Elam, and spread thence westwards. — 3. (*level, plain*) *n. p.* of the land *Assyria* on the east side of the Tigris Gen. 2, 14, so that when one crossed the Tigris from Mesopotamia, he came hither (Arrian Alex. 3, 7). Since it is specifically distinguished from Mesopotamia (Barhebr. chr. syr. p. 386), Babylonia (Is. 11, 11), and by the ancients from Susiana, Media and Armenia, it is the land between Mesopotamia and Media, along with the territories Adiabene, Arbelitis, Sittacene &c. according to Ptolemy (6, 1). In full form אֶרֶץ אַשּׁוּר Is. 7, 18. Of the cities or countries comprehended in Assyria there appear in Scripture (Gen. 10, 11 12 &c.) only רְחֹבוֹת עִיר (which see), נִינְוֵה (which see), כֶּלַח (which see), רֶסֶן (which see), אֶלָּסָר (which see), תְּלַאשָּׁר (which see) and אַרְבֵּאל (which see); in the classics besides *Charcha* (כַּרְכָּא = כְּרַכָּא), *Gaugamela* (גַּב־גָּמָל), *Mespela* (מִשְׁפֵּלָה) &c. When Assyria afterwards became a great kingdom, אַשּׁוּר also comprehended Mesopotamia, the Euphrates-district Is. 7, 20; 8, 7; 2 Kings 17, 6; 18, 11; 1 Chr. 5, 26, Babylonia (Arr. l. c. 7, 19, 21; Herod. 1, 178. 122) 2 Kings 23, 29; Jer. 2, 18; Lament. 5, 6; Ez. 16, 28 (comp. Judith 1, 1 7; 2, 1 4; 5, 1), Elymais, Syria and other territories (Strab. 16 p. 736), and even the kingdom of Persia Ps. 83, 9, Ezr. 6, 22, when the latter took the place of the Assyrian one. In particular it signifies also — 4. *Syria* Ps. 83, 9, especially the Syrian kingdom of the Seleucidae; and א׳ in Is. 19, 23 24 25 may also be understood of Syria. In this sense כְּתָב אַשּׁוּרִי in the Mishna is to be taken for our square character, which was developed out of the Syrian; and the fact that the Assyrians are called *Ss'ur*, *Ss'ura* in the Median cuneiform inscriptions, and that the Syrian inhabitants of Kurdistan call themselves *Surân*, as well as the origin of the name Syria, refer to some connexion with Syria. — 5. *n. p.* of a city and district in the south of Palestine and to the east of Egypt Gen. 25, 18; hence the *gentile plur.* אַשּׁוּרִם *proper name* of an Arabian race Gen. 25, 3 (mentioned with לְטוּשִׁם and לְאֻמִּים, as descended from דְּדָן) which inhabited this province. — 6. *n. p.* of a city of Assyria Gen. 2, 14, where at a later period *Seleucia* on the Tigris (סְלִיקָא) was built, according to the Talmud (K'tubot 10b).

אֲשׁוּר *n. p.* of a territory which belonged to that of Israel; hence an *adjective* with the article הָאֲשׁוּרִי as the designation of a tribe 2 Sam. 2, 9. This אֲשׁוּר was sometimes taken for a district of the city אָשֵׁר (which see) Josh. 17, 7, sometimes, according to the Targum, for a circuit of Asher, and as such it was distributed to Manasseh Josh. 17, 11; but since the Vulg., Syr. and Ar. read הַגְּשׁוּרִי i. e. that which is spoken of in Deut. 3, 14; Josh. 12, 5; 13, 13; 1 Chr. 2, 23, we may either write so, or take it in the same sense.

אַשּׁוּר or אַשֻּׁר see אַשֵּׁר, אַשָּׁר.

אַשְׁחוּר (*the hero* i. e. God *is free*) *n. p. m.* 1 Chr. 2, 24. See אִישׁ.

אֲשֵׁירָה (only *plur.* with *suff.* אֲשֵׁירֹתֵיהֶם K'ri) *fem. support*, *pillar*, Jer. 50, 15; from אָשָׁה.

אֲשֵׁימָא (see אַשְׁמָה) *n. p.* of a god of the Hamathaeans 2 Kings 17, 30, worshipped under the figure of a bare buck, like Mendes of the Egyptians. Comp. Zend. *eshem* a Dew, *açmano* heaven, Pers. *eshmani* devil, *asuman* heaven, which, however, does not explain אֲ more exactly. It seems preferable to assume the identity of the Hamathaean divinity אֲשֵׁימָא with the Phenician god of medicine אֶשְׁמֻן, *Chamat* having possessed a Phenician settlement and being in general looked upon as a son of Canaan (Gen. 10, 18), see אֶשְׁמֻן.

אֲשֵׁירָה see אֲשֵׁרָה.

אֲשִׁישׁ (only *constr. plur.* אֲשִׁישֵׁי) *m.* 1. *ruins* Is. 16, 7, properly piece of a foundation (as מוֹסָד 58, 12 is also a ruin, cognate in sense חָרְבָּה, comp. Ar. أُسٌّ *base* and *a remaining trace*), because the foundations remain as ruins after the destruction of buildings. But according to the parallel passage Jer. 48, 31 אֲשִׁישֵׁי appears to be taken for אַנְשֵׁי, as if it were the reduplicated form of אִישֵׁי (אַשֵּׁר); See אָשַׁשׁ I. — 2. *cake*, *pancake*, properly something spread out, flat, Hos. 3, 1 *raisin-cakes*, as an idol-offering, comp. צַפִּיחִית (from צָפַח to make flat, broad), *πλακοῦς*, placenta, from *πλαξ* flat, old high German *preiting*, cake, from preit = broad. See אָשַׁשׁ I, 2.

אֲשִׁישָׁה (*pl.* אֲשִׁישׁוֹת; from אָשַׁשׁ II.) *fem.* same as אֲשִׁישׁ 2: *pancake*, *cake* for a journey, 2 Sam. 6, 19 and 1 Chr. 16, 3 put with כִּכַּר־לֶחֶם, חַלַּת לֶחֶם, אֲשִׁישָׁה; or with תַּפּוּחַ as a means of animating and refreshing Song of Sol. 2, 5, in which sense the Jer. Targ. I. took it for צַפִּיחִית Ex. 16, 31; as also the LXX, Vulg. and Targ. understand it. The Talmudic explanation *leather bag for holding wine* rests on a comparison of אָשַׁשׁ with the Aram. עֲצַץ, whence עֲצִיץ; Arabic أَصٌّ, whence اصيص pitcher.

אָשַׁךְ (not used) *tr. to bind*, *to bind together*, *to interlace*, like the Talmudic אָשַׁךְ (Bechorot 44 b); hence אֶשֶׁךְ, אֶשְׁכֹּל. The stem אָ is cognate with the Ar. وَسَقَ to interweave, entwine, أَشَحَ and وَشَحَ whence إِشَاح band, and also with عَسَكَ, عَسَقَ; while the organic root lies, more or less modified, in חָ־שַׁךְ, שָׁךְ, חָ־זַק, זָק I., זַח whence מִזַּח, &c.

אֶשֶׁךְ (*pl.* אֲשָׁכִים according to the Mishna: the intertwisted testicles) *m. bond*, *cord*, particularly *the testicle-cord* Lev. 21, 20, from אָשַׁךְ (which see), hence the chorda spermatica; accordingly *Kimchi* has for it בֵּיצִים, and the Talmud also אֶשְׁכֹּל, Ar. حِسْكِلَه.

אֶשְׁכֹּל (*pl.* אַשְׁכְּלוֹת, *constr.* אַשְׁכְּלֹת, אֶשְׁכְּלֵי) *m.* 1. *a bunch* or *cluster of grapes*, Numb. 13, 24 but also with the addition עֲנָבִים 13, 23, Gen. 40, 10, or גֶּפֶן Song of Sol. 7, 9, hence *grapes*, spoken of the date-clusters Song of Sol. 7, 8, Ar. *'itkâl;* of the cypress-blossom 1, 14. — It may have been formed from אֶשֶׁךְ with the termination *ôl* (comp. חַרְגֹּל, גִּבְעֹל, קַרְסֹל), and the Aramaean סְגוֹלָא may proceed in like manner from סָגַג = אָ־שַׁךְ. This explanation is confirmed by the Talmudic אֶשְׁכֹּל שֶׁל בֵּיצִים ovary, אַשְׁכּוֹלוֹת disciples (Sota 47 a) i. e. an union of followers (comp. חֶבֶר) &c. — 2. *n. p.* of a Canaanite Gen. 14, 13 24. — 3. *n. p.* of a valley in the neighbourhood of חֶבְרוֹן distinguished for grapes, Numb. 13, 23; 32, 9; Deut. 1, 24, so called from the Canaanite Eshcol, and retained as a name on account of the vine-branch which was cut off there Numb. 13, 24.

אַשְׁכְּנַז 1. *proper name* of a Japhetite, son of גֹּמֶר (Cimmerian) Gen. 10, 3. As his two brothers are רִיפַת and תֹּגַרְמָה, the ethnographical signification of the name can only be ex-

plained by constant reference to them. — 2. *n. p.* of a tribe that derived their descent from אַשְׁכְּנַז and that still dwelt at a later period together with the Armenians Jer. 51, 27; according to Greek and Roman accounts on the other side of Taurus. Agreeably to the latest ethnographical researches, as well as Jewish tradition, we understand by the word the race that forced their way at a very early period from Asia to Europe, partly across the Tanais, partly across the Hellespont, taking up their abode in Scandinavian and Germanic lands. See *Knobel*, die Völkertafel p. 33-43.

אֶשְׁכָּר (with *suff.* אֶשְׁכָּרֵךְ) *m.* 1. only in Ez. 27, 15 and Ps. 72, 10, *gift*, *present*, established *price*, from שָׁכַר II. (which see). The assumption that it originated in אֶשְׁפָּר (in the sense of piece of money, Armen. *aspar*, a coin) must be rejected. — 2. (only in 2 Sam. 6, 19 read by the LXX for אֶשְׁפָּר in our present text) *a sweet drink*, as the Targ., Vulg., Syr. and others understand it, from שָׁכַר I. (which see).

אָשֵׁל (not used) *intr. to be firm*, *pressed close*, *pressed firmly together*, hence *to be strong*, *hard*, comp. Ar. وَثَلَ to make firm, أَثَلَ to hold firmly together, أَثِيل firm, and the cognate وَصَلَ &c. The organic root is אָ־שֵׁל, found with modification in אָ־צֵל (which see). Hence

אֵשֶׁל (according to *Kimchi* אֶשֶׁל) *m.* like أَثْل *a tamarisk* Gen. 21, 33; but neither versions nor interpreters give this special meaning, translating sometimes a) *grove*, *wood*, *plantation* (Gr. Venet., Vulg., Samar., Jerus. Targ. I. and II.; Beresh. rab. ch. 51), hence the Samar. אַתְלָה, אַתְלוּ for אֲשֵׁרָה; sometimes b) *tree*, *oak* (Onk., Symm., Syr., Arab.) or *terebinth* 1 Sam. 31, 13 = אֵלָה 1 Chr. 10, 12. But the meaning probably passed from the special to the general, as in אֵלָה, אֵלָה; the signification "tree" in the Mishna should therefore be explained as in the case of אֵילָן, both being named from the idea of strength. Like אֵלוֹן (*oak*, *terebinth*) אֵשֶׁל was also looked upon as a sacred, consecrated tree; and so the אֵשֶׁל in בְּאֵר שֶׁבַע Gen. 21, 33, in רָמָה 1 Sam. 22, 6, and in יָבֵשׁ 31, 13 should be taken.

אָשָׁם (with *suff.* אֲשָׁמוֹ; *pl.* with *suff.* אֲשָׁמָיו) *m.* 1. *fault*, *guilt*, *transgression* Jer. 51, 5; Prov. 14, 9: *guilt is an interpreter* or *index* (יָלִיץ) *of fools*, oppos. to רָצוֹן; הֵבִיא אָ׳ עַל Gen. 26, 10 to bring guilt upon one i. e. *to lead one into sin;* הִתְהַלֵּךְ בַּאֲשָׁמִים *to go on in transgressions*, Ps. 68, 22. — 2. the thing through which guilt is contracted, *trespass* Num. 5, 7 8. Most frequently — 3. *a trespass-offering*, distinct from חַטָּאת sin-offering Lev. ch. 5; 14. The cases in which אָשָׁם was presented are given in 5, 15 17 21; 14, 12; 19, 21; Num. 6, 12. The LXX translate it τὸ ὑπὲρ ἀγνοίας (Ez. 40, 39 seq.), or τὸ τῆς πλημμελείας (Lev. 7, 7), or ἡ πλημμέλεια (Numb. 6, 12).

אָשַׁם (not used) *intrans.* 1. same as חָשַׁם, *to glisten*, *gleam*, *to shine*, of the sun. — 2. figuratively *to be bright*, *serene*, *friendly*, *gracious;* a similar metaphor to that found in שָׂמַח, צָהַל and נָהַר. Derivatives: the proper names אֶשְׁמֹן, אֲשִׁימָא (Phenician), אַשְׁמָה 4. — The etymological correctness of this meaning has been fully established under חָשַׁם, a form whose initial sound is merely softened down into אָשַׁם. Compare a monograph by Aloïs *Müller:* Esmun, ein Beitrag zur Mythologie des orientalischen Alterthums (Wien 1864. 8) p. 14 et seq.

אָשֵׁם (only Lev. 5, 19 and Num. 5, 7 אָשַׁם; *fut.* יֶאְשַׁם) *intr.* 1. *to be desert*, *waste*, *isolated*, *devastated*, e. g. שֹׁמְרוֹן Hos. 14, 1; מִזְבֵּחַ Ez. 6, 6. The organic root is אָ־שֵׁם, identical with that in שֵׁם (שָׁמַם), יָ־שַׁם &c.; comp. Syr. ܐܫܡܘܢ wasteness; Syr. ܐܬܡ to be dark, hence ܐܬܡܢܐ darkness. From this figuratively — 2. *to be condemned*, *to atone*, *to suffer* Ps. 34, 22 23; Jer. 2, 3; Hos. 5, 15;

10, 2; Zech. 11, 5; Prov. 30, 10, prop. to be exterminated, spoken of men or beasts, of the destruction of the land Is. 24, 6, as a punishment for sin; — 3. *to commit a fault, to transgress*, with לְ of the person whom one offends Lev. 5, 19, Numb. 5, 7, and with בְּ Hos. 13, 1 or לְ Lev. 5, 5 of the thing in which one commits a fault; also absol. *to be guilty*. — The going wrong is either a missing of the aim, a taking away and lessening (חָטָא), or a rebellion against some one, a violent invasion of something (פָּשַׁע), or a separation and departure from good (אָשַׁם). Comp. the Ar. أَثِمَ to commit a fault, prop. to hold back from a thing, hence in the derivatives: to remain behind, to tarry, to be lazy. Derivatives אָשֵׁם adj., אָשָׁם, אַשְׁמָן, אַשְׁמָה.

Nif. נֶאְשַׁם *to suffer for, be punished* Joel 1, 18, spoken of the destruction of flocks.

Hif. הֶאְשִׁים *to punish, to condemn*, Ps. 5, 11.

אָשֵׁם (*pl.* אֲשֵׁמִים) *adj. m. guilty* i. e. either burdened with guilt Gen. 42, 21, 2 Sam. 14, 13, or bound to atone for guilt Ezr. 10, 19. — 2. *subst. a guilty one*, Ezr. 10, 19: *and the guilty* (gave their hands, נָתְנוּ יָדָם, to bring) *a ram for their trespass.*

אַשְׁמָה (*constr.* אַשְׁמַת) *f.* prop. inf. Kal: *the being in fault*, and as such connected with לְ (as יִרְאָה, אַהֲבָה) Lev. 5, 26; but usually *a substantive*: 1. *fault* 1 Chr. 21, 3, לְאַשְׁמַת הָעָם Lev. 4, 3 *to the fault of the people* i. e. so that the people incur guilt; אַתֶּם עִמָּכֶם אַשְׁמוֹת לְ 2 Chr. 28, 10 *you have faults with you against . . .*; Ps. 69, 6. — 2. *guilt*, 2 Chr. 28, 13; Ezr. 9, 6 7 15; 10, 10; הִרְבָּה אַשְׁמָה *to trespass much* 2 Chr. 33, 23; metaphor. *trespass-offering*, עֲוֹן אַ׳ Lev. 22, 16 *the sin of a trespass*, i. e. which considered as guilt must be expiated by אָשָׁם; יוֹם אָ׳ 5, 24 *day of the trespass-offering*, i. e. when it was presented. — 3. *condemnation*, punishment of sin, 2 Chr. 28, 13 אַשְׁמַת יי׳ עָלֵינוּ *the condemnation of Jehovah upon us.* — 4. *idol*, properly the object of trespassing, comp. עָוֹן and חַטָּאת Hos. 4, 8, only in Am. 8, 14 אַ׳ שֹׁמְרוֹן to which they said חַי אֱלֹהִים; but here perhaps אַשְׁמָה should be understood as identical with אֲשִׁימָא, אֲשִׁימָה־, which was brought to Samaria as a god of the Hamathaeans 2 Kings 17, 30.

אַשְׁמוּרָה see אַשְׁמֹרֶת.

אַשְׁמָן (*pl.* אַשְׁמַנִּים, after the form חַשְׁמַל, חַרְצָן, חַשְׁמָן) *m. solitude, wilderness*, then as a place of the dead (מֵתִים) equivalent to צַלְמָוֶת (צַלְמוּת) *kingdom of shadows*, בְּאַשְׁמַנִּים כַּמֵּתִים Is. 59, 10 *in desolate places like the dead* i. e. in the realm of shadows; the מֵתֵי עוֹלָם sit בְּמַחֲשַׁכִּים Lament. 3, 6. In this sense the versions and old interpreters have translated it. The stem is אָשֵׁם to be desolate, and in the termination *án* the nasal sound is sometimes doubled; or אָשֵׁם is here the same as غَسَم, غَسَّم gloominess (see אָשֵׁן). The Phenician אֶשְׁמֻן (Esmûn) belongs to שְׁמֻנֶה in שְׁמֹנֶה־, ־נִים.

אֶשְׁמֹן (not used; from אָשֵׁם) *m.* properly anything gleaming, shining, warming, hence *sun;* and accordingly from the healing power and warmth of the sun, the Phenician god of medicine, *Esmun*, the healing power of the sun personified. It is the Phenician Aesculapius who like the sun also represents the generative and preserving power; and the surnames of Aesculapius *ἀγλαόπης* (Hesych.) &c. are in accordance with this derivation. אֲשִׁימָא and אַשְׁמָה 4 are only collateral forms of אֶשְׁקֹן; and in the Inscription of Eschmanazar in Sidon another reading אָשֵׁם (אָשִׁים) is supposed to be the same.

אַשְׁמֹרֶת (*plur.* אַשְׁמֻרוֹת) *f. a watch* (from שָׁמַר), connected with בְּלַיְלָה (the genitive expressed by בְּ, comp. Ps. 137, 7; Is. 9, 3) *night-watch*, vigilia, *φυλακή*, as a portion of the night, but commonly without this addition Ps. 63, 7; Lament. 2, 19; yet in Ps. 119, 148 some explain it like שְׁמֻרוֹת 77, 5 eye-lids, see שְׁמֻרָה.

אַשְׁמֹרֶת (from שָׁמַר) *f.* same as אַשְׁמֻרָה *night-watch*, the night being divided into three of them. The first was called רֹאשׁ אַשְׁמֻרוֹת Lament. 2, 19; the intermediate one אַ׳ הַתִּיכוֹנָה Judges 7, 19; the last אַ׳ הַבֹּקֶר Ex. 14, 24; 1 Sam. 11, 11.

אָשֵׁן I. (not used) *intr. to be hard, firm, strong*, Arab. اسن (hence أَسِينَة hardness), اثن (hence أَثِين hard, strong), حَصُنَ to be firm, protected, حَشُنَ to be hard, Targ. עֲשַׁן, אֲשֵׁן the same, therefore אֲשִׁין, עֲשִׁין firm, hard. It is cognate with חָסֵן in the organic root. Derivative, the proper name אַשְׁנָה.

אָשֵׁן II. (unused) *intr. to be dark, obscure*, Targ. אֲתַן (hence אֱתוּן darkness), Zabian ܐܫܢ (ܐܫܢܐ darkness), and it is perhaps connected with עָשֵׁן. Hence comes אֵשׁוּן and perhaps also אִישׁוֹן Prov. 7, 9 and 20, 20 after the form כִּידוֹר = כִּדּוֹר, קִימוֹשׁ. See אַשְׁמַן.

אֶשְׁנַב (with *suff.* אֶשְׁנַבִּי) *m. a lattice, a lattice-window* Judges 5, 28, Prov. 7, 6, properly a pinning into each other, and therefore equivalent to אֶשְׁלַב (see שְׁלַבִּים) from שָׁנַב = שָׁלַב. The nouns אֲרֻבָּה, שְׂבָךְ, חָרָךְ in their stems express similar ideas.

אַשְׁנָה (*fortification*) *n. p.* of two different cities in Judah, Josh. 15, 33 43; the *one* name, however, may stand for יִשְׁנָה.

אֶשְׁעָן (*declivity, slope*, from שָׁעַן, see אֵצֶל, אָצֵל) *n. p.* of a city in Judah Josh. 15, 52, along with אֲרָב and דּוּמָה.

אָשַׁף (not used; a collateral form of כָּשַׁף) *intr. to speak softly, to murmur, to do a thing in a lurking, mysterious way*, therefore *to practise enchantment*, as far as enchantment consists in muttering magical forms, comp. Syr. ܐܫܦ to practise magic, which stands for the Hebrew חָבַר Deut. 18, 11. The organic root is אָ־שַׁף, which is found also in כָּ־שַׁף; Syr. ܟܫܦ, in Ithpe. *to pray*, prop. *to whisper*, like לָחַשׁ *to whisper* and *to swear to*, whence לַחַשׁ *whispering, sorcery* and (softly whispered) *prayer;* Ar. كشف the same, therefore مكاشف signifies a theosophist, مكاشفات theosophy; perhaps in a modified form in קָ־שַׁב *to listen, to hearken attentively*, whence קֶשֶׁב *oracle, sentence.* Comp. the middle high German *losen*, prop. = lauschen, Gothic *hlausjan*, originally to hear, to listen, derivative *loos* = oracle, revealed (prop. heard). The verbs נָחַשׁ and לָחַשׁ, cognate in sense, proceed from a similar view, and according to *Bar Bahlûl* ܐܫܦ is actually used in the sense of נִחֵשׁ. From another fundamental meaning קָסַם (which see) proceeds, and again from another לָאַט, לָט; but the three verbs, cognate in sense, have certainly had different shades of meaning imparted to them here.

אָשֵׁף (prop. *part.; plur.* אָשְׁפִין, *def.* אָשְׁפַיָּא) *Aram. m. an enchanter*, Dan. 2, 27; 4, 4; 5, 7 11 15 along with חַכִּים, כַּשְׂדַּי and others. See אָשַׁף.

אַשָּׁף (*pl.* ־פִים) *m. an enchanter, magician*, Dan. 1, 20; 2, 2; distinct from מְכַשֵּׁף.

אַשָּׁף *Aram. m.* the same Dan. 2, 10.

אַשְׁפָּה (with *suff.* ־פָּתוֹ, from שָׁפָה I.) *f.* 1. *quiver* (prop. what takes, receives) which one fills with arrows Ps. 127, 5, and in which something may be collected and concealed Is. 49, 2; Jer. 5, 16; בְּנֵי אַ׳ *arrows* Lament. 3, 13; נָשָׂא אַ׳ *to bear the quiver* Is. 22, 6; אַ׳ for בְּנֵי אַ׳ Job 39, 23. — 2. (only in *pl.* אַשְׁפֹּת, rarely אַשְׁפּוֹת, once with the article הָאַשְׁפּוֹת = הָשְׁפוֹת) *dunghill, dirt-heap, rubbish*, a) as an image of humiliation Ps. 113, 7; 1 Sam. 2, 8; b) as the name of a gate in Jerusalem, *dung-gate* Neh. 2, 13; 3, 13 14; 12, 31. — The singular form אַשְׁפָּה is preserved in the Mishna; but in Hebrew the plural is used, because אַ׳ expresses a collective idea. The stem is שָׁפָה II. (which see), comp. سَفًا *dust;* on the other hand, the plural

אַשְׁפַּתּוֹת has come from another form אַשְׁפָּת.

אַשְׁפְּנַז (Persian) *n. p. m.* Dan. 1, 3. Etymologically it is compared with the proper name אַשְׁכְּנַז, as אֶשְׁכָּר with אֶשְׁפָּר, and if this be correct, אַשׁ must be the name of the Ases-race head (the LXX singularly enough translate it Ἀβιεσδρί, אֲבִי־עֶזְרִי), the original ancestor of the Germanic and Scandinavian peoples. כְּנַז or פְּנַז would be the second part of the word. But the derivation of it is still obscure.

אֶשְׁפָּר *masc.* only in 2 Sam. 6, 19 and 1 Chr. 16, 3, according to the Targ. (פִּלּוּג) *portion*, from שָׁפַר = סָפַר to measure, determine. According to the LXX we should read אֶשְׁכָּר (which see); and probably it has exactly the meaning of אֶשְׁכָּר (which see). The Phenician proper name *Aspar* (Sall. Jug. 108 seq.), Ἄψαρ (App. fragm. Numid. 4) should be written אַסְפָּר, comp. Hebr. n. p. סֹפֶרֶת.

אַשְׁפָּת (from שָׁפָה II.; *plur.* אַשְׁפַּתּוֹת) *fem.* same as אַשְׁפָּה 2. *rubbish* Lament. 4, 5, Targ. קִיקַלְתָּא, *Ibn Ganâch* مزابل, Tanchum مزبلة.

אַשְׁקְלוֹן (*holm-oak*) *n. p.* of a Philistine city between עַזָּה and יַבְנֶה on the Mediterranean sea Judges 1, 18; 14, 19; 1 Sam. 6, 17, where a village of the same name still exists, *Askalân*. Because the Ascalon district was rich in onions, they are called Ascaloniae, Escalots (Plin. 19, 32; Diosc. 1, 124). *Gentile* אַשְׁקְלוֹנִי. See שָׁקַל.

אָשַׁר I. (*imp. plur.* אִשְׁרוּ) *intrans.* equivalent to שָׁר II., תָּר (see שׁוּר, תּוּר) *to go about*, *run about;* then generally: *to go*, *to walk*, *to step along*, אָ׳ בְּדֶרֶךְ Prov. 9, 6 *to go along upon the way.* Comp. Ar. أَثَرَ to go, whence إِثْر foot-trace, Aram. אֲתַר the same, from which comes אֲתַר trace. The organic root is אָ־שַׁר, which is modified in תָּר, דָּר &c. Hence אָשֻׁר, אַשֻּׁר.

Pih. אִשַּׁר (*fut.* יְאַשֵּׁר) *to cause to go forwards*, with ב *in* a thing Prov. 4, 14, where לִבְּךָ should be supplied; 23, 19 *to cause to go* in the sense of *to guide*, *lead*, Is. 3, 12; 9, 15, opposed to הִתְעָה to lead away from the path.

Puh. אֻשַּׁר *to be led*, *guided* Is. 9, 15.

אָשַׁר II. (not used) *intrans.* 1. *to be united*, by love, marriage &c. Hence אֲשֵׁרָה, אֲשֵׁרִים, אָשֵׁר I. Comp. אָשַׁר. — 2. *to be firm*, *strong*, *pressed together*, *steadfast*, cognate with קָ־שַׁר, חָ־שַׁר &c. The organic root is אָ־שַׁר, which is also found in שָׁר (שׁוּר) IV. &c.; and from this fundamental signification אִשַּׁר means in the Mishna *to confirm*. Derivatives אָשֻׁר (name of a tree), תְּאַשּׁוּר, Aram. אֻשַּׁרְנָא, and the n. p. of a city אָשֵׁר.

אָשַׂר (not used) *intrans.* equivalent to אָסַר (which see) and also to אָשַׁר II. (in אֲשֵׁרָה, אָשֵׁר, אֲשֵׁרִים) *to be connected*, *united*, Ar. عَشَرَ, spoken especially of confidential or intimate union. Hence אָשָׂר in the proper names אֲשַׂרְאֵל and אַשְׂרִיאֵל.

אָשָׂר, *constr.* אֲשַׂר, see אֲשַׂרְאֵל.

אָשֵׁר (not used) *intrans.* equivalent to כָּשֵׁר (which see): 1. *to be straight*, *even* (of a way); whence the proper name (of the land) אַשּׁוּר. — 2. in a moral sense: *to be right*, *honest*, *upright*, *righteous*, so far as this is represented in a plain, straightforward line of conduct. Derivative אָשָׁר in אֲשַׂרְאֵלָה, which is interchanged with יְשַׂרְאֵלָה. — 3. *to be prosperous*, *happy*, metaphorically represented by the evenness of a situation, the same metaphor being found in כָּשֵׁר and יָשַׁר (Hab. 2, 4). Perhaps however from אָשַׁר II. Hence the proper name אָשֵׁר, אֹשֶׁר, אֶשֶׁר.

Pih. אִשַּׁר denom. from אֶשֶׁר (which see).

Puh. אֻשַּׁר denom. from אֶשֶׁר (which see).

אָשֵׁר I. (*happy*, from אָשֵׁר, as the name is interpreted in Gen. 30, 13; comp. the proper names Felix, Faustus, Fortunatus, Eudaemon, Callitychus, Eutychus, Macarius; see however אֲשֵׁרִים) 1. *n. p.* of a son of Jacob and then founder of the tribe of the same name Gen. 30, 13; 35, 26, thence *the territory*

of Asher Josh. 17, 7; 19, 24 &c. *Gentile* אֲשֵׁרִי Judges 1, 32. — 2. only in *plur.* אֲשֵׁרִים (which see); comp. אֲשֵׁרָה. In the Phenician, a proper name אֲשֵׁרִם *Ἀσέρυμος* (*Jos.* contra Ap. 1, 18), abridged from עַבְדָּאשֵׁרִם, interchanges with עַשְׁתָּרִם *Ἀστάρυμος*, *Ἀθα-*, whence we may infer the Phenician identity of אֲשֵׁרָה with עַשְׁתֹּרֶת.

אָשֵׁר II. (out of אָשִׁיר; *fortress*, from אָשַׁר II.) *n. p.* of a city east of שְׁכֶם Josh. 17, 7, on the border of Manasseh, and on the road to Scythopolis (בֵּית־שְׁאָן) according to Eusebius (s. v.). But *Kimchi* thinks that אָ׳ is the name of the race, and that מֵאָשֵׁר הַמִּכְמְתָת means, from the border of Asher to Michmethath, as 17, 11 refers thereto.

אָשֻׁר *masc.* 1. (only *plur.* אֲשֻׁרִים, from אָשַׁר II.) equivalent to תְּאַשּׁוּר, the name of a tree, commonly *sherbin-cedar*, *larch*, as תְּאַשּׁוּר (which see) has been taken, or according to *Kimchi*, *box-tree* (אֶשְׁכְּרוֹעַ). בַּת־אֲשֻׁרִים Ez. 27, 6 is referred to שֵׁן ivory: *out of sherbin-cedar* i. e. inlaid with sherbin-cedar; *Kimchi* refers בַּת־אֲשֻׁ׳ to קֶרֶשׁ, which is here *fem.* as a collective meaning *plank-work*, and we must construe קַרְשֵׁךְ בַּת־אֲשֻׁרִים עָשׂוּ שֵׁן *thy deck*, *daughter of the sherbin-cedar* (i. e. made of sherbin-cedar), *they have overlaid with ivory*. Yet *Bochart* already reads בִּתְאַשֻּׁרִים, after the analogy of בְּרִקְמָה in that place. The tree is named from *firmness*, as אֶרֶז once bears the appellation תְּאַשּׁוּר, and therefore it is looked upon in Is. 60, 13 as אֶרֶז, along with תִּדְהָר from דָּהַר. — 2. (with *suff.* אֲשֻׁרוֹ, *plur.* with *suff.* אֲשֻׁרַי) *fem.* a) *step*, *walk* Job 23, 11, hence תָּמַךְ אָ׳ בְּ *to hold fast the step on something* Ps. 17, 5; כּוֹנֵן אָ׳ *to make sure the step;* מָעֲדָה אָ׳ *the step totters* 37, 31; נָטְתָה אָ׳ מִן *the step glides away from something* 44, 19; שֻׁפְּכָה אָ׳ *the step has slipped* 73, 2. The use of the plural as a singular in construction occurs here more frequently Ps. 37, 31; 73, 2 K'tib. b) by a usual metaphor: *conduct* Prov. 14, 15. The stem is אָשַׁר I.

אַשֻּׁר *masc. step*, *walk* Ps. 17, 11; Job 31, 7, same as אָשֻׁר 2; comp. אִסָּר = אֶסֶר.

אֶשֶׁר (only *constr. plur.* אַשְׁרֵי; with *suff.* אַשְׁרֶיךָ, אַשְׁרָיו besides אַשְׁרֵהוּ = ־ֵיהוּ, אַשְׁרֵיךְ = ־רַיִךְ, אַשְׁרֵיכֶם, where the form of the construct state is preserved even before the suff.) *masc. fortune*, *happiness*, hence as an interjection in the construct state: *hail! happy!* before the nouns אִישׁ or הָאִישׁ Ps. 1, 1; 112, 1; אָדָם 32, 2; 84, 6 13; Prov. 3, 13; גֶּבֶר Ps. 34, 9; 40, 5; אֱנוֹשׁ Is. 56, 2; Job 5, 17; גּוֹי Ps. 33, 12; עָם 89, 16; before the plural nouns אֲנָשִׁים 1 Kings 10, 8; עֲבָדִים 2 Chr. 9, 7; בָּנִים Prov. 20, 7; or before compounds and participles which have become nouns and express their ideas, e. g. before כָּל־חוֹסֵי בוֹ Psalm 2, 12; נְשׂוּי־פֶּשַׁע 32, 1; מַשְׂכִּיל 41, 2; יוֹשְׁבֵי בַיִת 84, 5. Yet the noun following is sometimes omitted and must be supplied, so that the relative שֶׁ־ follows Ps. 137, 8 9; 144, 15; 146, 5, or this too is often omitted after a construct state (see Ex. 4, 13; Ps. 81, 6) and אַשְׁרֵי attaches itself closely to the following word Ps. 65, 5. — The plural of this word is based upon the collective idea of an abstract, and the application of it as an interjection exists likewise in the Aram. טוּבֵי דְ, Arab. طُوبَاكَ &c. The reading אֶשֶׁר 2 Sam. 23, 21 Kt'ib see in אֲשֶׁר. Hence the denom.

Pih. אִשַּׁר *to pronounce happy*, Gen. 30, 13; Mal. 3, 12 15; Job 29, 11.

Puh. אֻשַּׁר *to be made happy*, Ps. 41, 3; Prov. 3, 18.

אֹשֶׁר (with *suff.* אָשְׁרִי) *masc. prosperity* Gen. 30, 13.

אֲשֶׁר (a compound pronominal stem) *pron. relat.* (without distinction of number or gender) *who*, *which*, forming the relative in prose (like זֶה or זוּ in the poets), and explaining, at the head of a clause, a noun preceding. As a most important word in dependent sentences it stands: 1. where it is supplemented by the personal pronoun and stands at the head of the relative clause (since it is

a sort of particle), both together expressing what the relative in other languages does, e. g. אֲ֝ שֶׁהוּא חַי *what lives* Gen. 9, 3, where הוּא completes the mere relative אֲשֶׁר. אֲ֝ stands therefore, a) when it concerns the subject, in which case the pronoun should be taken as a nominative Deut. 20, 15; Ps. 16, 3; 2 Chr. 8, 7; b) when it relates to the object, e. g. אֲ֝ כָלָאוֹ Jer. 32, 3 *whom he shut up*, where וֹ– merely imparts to אֲשֶׁר the idea of the object; c) when אֲשֶׁר is neither subject (nom.) nor object (accus.), but a subordinate idea is the thing it chiefly relates to, e. g. אֲ֝ קְצִירוֹ *whose harvest* Job 5, 5, where וֹ– goes along with אֲשֶׁר. This supplementing of the unpersonal אֲשֶׁר by the personal pronoun may be dispensed with: *α*) where אֲ֝ already expresses the idea of the subject Deut. 23, 5, or in smaller clauses, or before each finite verb because the personal is already contained in it; *β*) where it may already stand as expressing the idea of the object alone, which is especially the case in smaller clauses, or where things are spoken of: but where *γ*) it relates to a subordinate idea, it must not be wanting either after the noun or preposition; and אֲ֝ can stand without being supplemented only when it refers to nouns expressing *time*, *place*, *way*, *manner*, e. g. עַד־הַיּוֹם אֲשֶׁר־בָּא 2 Sam. 19, 25 *till the day he came*; בַּמָּקוֹם אֲשֶׁר־דִּבֶּר Gen. 35, 13 *in the place where he spoke*; זֶה הַדָּבָר אֲשֶׁר *this is the reason why* ... 1 Kings 11, 27. — The occasional want of the pronominal supplement converts אֲ֝ also into a usual relative, and as such it stands 2. still farther descriptive of a noun already mentioned, e. g. הָאֲנָשִׁים אֲשֶׁר אִתּוֹ *the men that were with him*. But inasmuch as a descriptive clause of this sort may be supplied by a suitable adjective appended, אֲ֝ is frequently dispensed with here, and that too in all cases mentioned in 1 under *α*, *β*, *γ*, e. g. Gen. 15, 13: *in a land* (which) *is not to them* &c. By this means the sentence is more contracted. — 3. It introduces a new noun not yet present in the preceding sentence. Thus used, אֲ֝ may be partly the subject of the sentence e. g. אֲ֝ עַל־הַבַּיִת 1 Kings 16, 9 *who is* (set) *over the house*, partly the object connected with אֵת e. g. אֵת אֲשֶׁר יִקְרָא Gen. 49, 1 *that which will happen;* partly is dependent on a stat. constr. or a preposition e. g. לַאֲשֶׁר Am. 6, 10; עַל אֲשֶׁר Jer. 15, 4. It is true that אֲ֝ does not at all cease in this case to express relation to the preceding noun, but it is also itself a noun by its reference to what follows, and upon it as such a clause of its own depends. — 4. אֲ֝ in the accusative i. e. conceived of as subordinate, may express place, time and manner like any other noun, whether it refers, without prepositions, to a preceding noun that expresses such an accusative Gen. 35, 13; 40, 13; Deut. 9, 7; 2 Sam. 19, 25; 1 Kings 11, 27, or as in the last two places is the supporter of what follows, and has reference to what precedes only as an accusative of this nature. If in the former case אֲשֶׁר can denote with respect to time *then*, *when*, with respect to place *where*, with respect to manner *that*, *wherefore*, *as*, in the latter case עַל אֲשֶׁר 1 Kings 18, 12 may denote *whither*, כִּי אֲשֶׁר 2 Sam. 7, 7 *wherever*, בְּכֹל אֲשֶׁר *for as* Ex. 14, 13, אֲשֶׁר *as* Deut. 7, 19, 1 Kings 14, 19, Job 9, 5, כְּכֹל אֲשֶׁר *just as* Zeph. 3, 7, *where* 1 Chr. 13, 6 (comp. 2 Sam. 6, 2); and in this usage even אֵת may stand before it when it also depends on an active verb Deut. 9, 7; 29, 15; 1 Sam. 2, 22; 1 Kings 8, 31; 19, 1; 2 Kings 8, 5, where it means *where*, *as*, *when*. Hence אֲשֶׁר standing at the head of a sentence in the sense of *when* Lev. 4, 22, Num. 5, 29, 1 Kings 8, 33 38 can only be explained by this usage; yet one has always to think of a reference, which אֲשֶׁר follows as an accusative involving a general relation, just as elsewhere the construct state before אֲ֝ in that accusative is frequently adopted in order to express the relations of place, time and manner Gen. 39, 20;

Lev. 4, 24 33; Deut. 4, 10; Jer. 22, 12. In this sense we have בַּאֲשֶׁר *where*, *wherever* Judges 1, 17, in full form בַּאֲשֶׁר־שָׁם Gen. 21, 17 or בִּמְקוֹם אֲשֶׁר־שָׁם 2 Sam. 15, 21; מֵאֲשֶׁר *from where* Ex. 5, 11; כַּאֲשֶׁר *as*, *just as*, ut 32, 19; 1 Sam. 8, 6 &c. — 5. Sometimes אֲ passes into a relative conjunction, for which כִּי stands elsewhere, so that אֲ also means occasionally: a) *that*, e. g. עוֹד אֲשֶׁר Zech. 8, 20 it shall be *yet that*; טוֹב אֲשֶׁר Eccles. 5, 4 it is *good that*. It is then interchanged with כִּי, e. g. עֵקֶב אֲשֶׁר *for this reason that* Gen. 26, 5, 2 Sam. 12, 6, besides עֵקֶב כִּי 12, 10; לְמַעַן אֲשֶׁר *in order that* Josh. 3, 4, besides לְמַעַן כִּי 11, 20 with a small alteration of the sense; יַעַן אֲשֶׁר *so that* Ez. 12, 12, besides יַעַן כִּי Is. 7, 5. b) As a relative conjunction with בְּ and כְּ (which can never be without the support of אֲשֶׁר) in בַּאֲשֶׁר *while*; of place, *where*; כַּאֲשֶׁר *as*, sicut, where אֲ corresponds to כִּי in signification. c) In order to introduce *a consequence* in sentences interrogative or implying admiration, אֲ is used in the sense of *so that*, *that*, Eccles. 7, 21; Deut. 28, 27; Mal. 3, 19 &c., for which כִּי stands elsewhere. d) In order to express *object* and *design* in a sentence: *that*, *in order that*, with the imperfect Gen. 11, 7; Josh. 3, 7; Deut. 4, 40. Here belong also אֲשֶׁר לֹא Dan. 1, 10 *that not* (see שֶׁלֹּא Song of Sol. 1, 7), בַּאֲשֶׁר לְ *on account of* Jon. 1, 8. e) In clauses relating to time אֲשֶׁר means *when*, *quum*, for which כִּי stands elsewhere, particularly in the sense *whenever* = *as often as*, with the imperfect 1 Kings 8, 33; כַּאֲשֶׁר *while*, *in sofar as*, *because* (passing to the cause) Gen. 39, 9 23; rarely does the simple אֲשֶׁר stand for this idea Deut. 11, 27, for which, however, as coinciding with אִם 11, 28, the meaning *when* has been claimed here also; מֵאֲשֶׁר *from that*, i. e. *on this account*, *because* Is. 43, 4. f) Like כַּאֲשֶׁר the simple אֲ also means *as* Is. 54, 9; Jer. 33, 22; 48, 8, as כִּי is used elsewhere Is. 62, 5. — 6. Some traces of אֲשֶׁר as a mere sign of the genitive are preserved, inasmuch as it expresses the idea of belonging to, which is characteristic of the genitive, e. g. לְמוֹעֵד אֲשֶׁר שְׁמוּאֵל 1 Sam. 13, 8 *till the set time of Samuel*; וְאֶת־הָרָעָה אֲשֶׁר הָדַד 1 Kings 11, 25 *and beside the mischief of Hadad* (yet the versions have already supplied אָמַר in the former, and עָשָׂה in the latter place); אִישׁ מִצְרִי אֲשֶׁר מַרְאֵהוּ 2 Sam. 23, 21 K'tib, *an Egyptian of distinction* (i. e. of consideration, size), instead of which therefore 1 Chr. 11, 23 has אִישׁ מִדָּה (but the K'ri already reads in the former אִישׁ מַרְאֶה).

As to the origin of this pronoun, אֲשֶׁר must be looked upon as a dialectic collateral form of אֲשֶׁל, especially since the Aramaean אַר in אַרוּ is only dialectically different from אַל (in אַלוּ); Hebr. אֲבָל perhaps = אַבָּר; and in the Coptic too the same interchange is found. אֲשֶׁר or אֲשֶׁל is naturally therefore compounded of three different vocables which have a good foundation in the pronominal stems. This relative appears shortened in the Phenician into אֲשׁ (which see); in later Hebrew (for example in the Mishna) it is abridged as שֶׁל (which see), Aram. דִּיל, elsewhere in earlier as well as later Hebrew as ·שֶׁ or ·שׁ, where the Resh is resolved into the following consonant, or is merely abridged into שֶׁ (see ·שֶׁ, ·שׁ, שֶׁ).

אַשַּׁרְאֵל (*'El is allied*) *n. p. m.* 1 Chr. 4, 16. אַשַּׁר constr. of אֲשֶׁר which is equivalent to the Phenician אַסַּר (Osiris), an epithet of Ba'al, husband of אֲשֵׁרָה.

אַשַּׁרְאֵלָה (from אֲשֶׁר, and אֵלָה = אֵל, see אֵלָה) *n. p. m.* 1 Chr. 25, 2; for which יִשְׁרְאֵלָה (יִשַּׁרְ after another reading) stands in 25, 14.

אֲשֵׁרָה (אֲשִׁירָה Deut. 7, 5, Micah 5, 13; *pl.* אֲשֵׁרוֹת; see אֲשֵׁרִים) *f.* name of a Phenician goddess, who is sometimes identified with the Sidonian Astarte Judges 2, 3 (compared with 3, 7) and stands beside בַּעַל, though again separated from him. In usage אֲ denotes

1. the idol of this female deity of the Phenicians consisting of a pillar Deut. 16, 21; Judges 6, 25 30. הָאֲשֵׁרָה 2 Kings 18, 4 is to be taken collectively, and is therefore identical with אֲשֵׁרִים 2 Chr. 31, 1, *image-pillars of Ashera.* So too אֲשֵׁרָה 2 Kings 21, 3 is identical with אֲשֵׁרוֹת 2 Chr. 33, 3 in this signification. — 2. the female deity of the Tyrians whom Jezebel introduced into Israel, different from the usual Phenician אֲ׳, 1 Kings 18, 19; 2 Kings 21, 7; 23, 4 7; 2 Chr. 15, 16, and to whom occasionally a מִפְלֶצֶת (which see) was erected 1 Kings 15, 13. She was then identified with עַשְׁתֹּרֶת, as the LXX, Symm., the Syr. and others translate. — 3. the image or image-pillar of this goddess, so far as it was only dedicated to the goddess without being the image of the idol in itself 1 Kings 16, 33; 2 Kings 13, 6; 17, 16; 21, 3; 23, 6 15. — The plural אֲשֵׁרוֹת denotes: a) like בְּעָלִים nothing more than the plurality of forces united in the goddess, and may therefore be always applied to a single image 2 Chr. 33, 3, and be identical with אֲשֵׁרָה 2 Kings 21, 3; b) *Ashera-worship, image-worship, idolatry* generally 2 Chr. 19, 3. The images of אֲ׳ were upright wooden pillars or stems of trees, whose tops and boughs were cut off, and which were worshipped partly as symbols of the Phenician nature-god, partly as the *numen* itself. Hence the following are used with it: עָשָׂה 1 Kings 14, 15; הִצִּיב 2 Kings 17, 10; בָּנָה 1 Kings 14, 23; עָמַד 2 Kings 14, 6 or הֶעֱמִיד 2 Chr. 33, 19; נָטַע Deut. 16, 21; שִׁבֵּר 2 Chr. 34, 4; נָתַץ 34, 7; גִּדַּע 14, 2; כָּרַת Ex. 24, 13. This is the reason why the LXX, Syr., Ar., Sam., Graeco Venet., Aquila and many interpreters have translated sometimes *tree*, sometimes *grove.*

The word is usually derived from אָשֵׁר and explained, the fortune-bringing, *goddess of good fortune*, like the Phenician Venus or Astarte, and the Babylonian מוֹלִדְתָּא, *Mylitta.* But considering that אֲ׳ denotes a pillar, אָשַׁר *to be straight, upright* has also been compared. It appears more correct, however, to explain אֲשֵׁרָה socia, conjux, viz. of בַּעַל, from אָשַׁר, as the cognate Phenician אָסֵר (Osir) *husband* is an epithet of Baal. Perhaps the personal proper name אָשֵׁר was originally = the Phenician אָסֵר or the masculine of אֲשֵׁרָה in the sense already given, because proper names are frequently names of a deity.

אִשְׂרִיאֵל (= אֲשַׂרְאֵל) *n. p. m.* Num. 26, 31; Josh. 17, 2; *patron.* אֵלִי- Num. l. c.

אֲשֵׁרִים (only in *pl.* with *suff.* אֲשֵׁרֶיךָ, אֲשֵׁרֵיהֶם &c.) *m.* male *images of Baʿal*, of wood, symbolising Baal as a generating power, and distinct from חַמָּנִים, בָּמוֹת, מַצֵּבוֹת, פְּסִילִים, 2 Kings 23, 14, 2 Chr. 14, 2 &c., without its being any where determined that it symbolises the female principle. The singular אָשֵׁר meant perhaps originally the same as عَشِير *husband* (i. e. of Astarte).

אֻשַּׁרְנָא *Aram. m. wall* Ezr. 5, 3, prop. a firm thing, formed from אֻשַּׁר with the termination *na.* The Semitic derivation is questionable, however; since the same termination is in אָסְפַּרְנָא.

אָשַׁשׁ I. (not used) *intr.* 1. *to be powerful, strong*, spoken of men; cognate in sense with גָּבַר, comp. Ar. أَسَّ to be firm, hard. Derivatives אִישׁ (אַשׁ־, אֵשׁ־, אֵשׁ), אִשָּׁה, אֵשֶׁת, אִישׁוֹן and the denom. הִתְאַשֵּׁשׁ (which see). — 2. *tr. to make strong, firm, to establish.* Hence אֲשִׁישָׁה, אָשִׁישׁ.

Hithp. הִתְאַשֵּׁשׁ see אִישׁ.

אָשַׁשׁ II. (not used) *intr. to glow, to burn*, comp. Aram. אַת, אֲזָ־א. Derivatives אֵשׁ, אֶשָּׁה, אִשֶּׁה.

אֵשֶׁת (formed from אֵשׁ = אִישׁ with the addition of *eth* without an accent, the tone continuing upon the ground-form; with *suff.* אִשְׁתִּי, אִשְׁתְּךָ and אֶשְׁתְּךָ) *f. a woman*, same as אִשָּׁה, Deut. 21, 11, 1 Sam. 28, 7, Ps. 58, 9 in the absolute state; but it is usually applied in the construct state and before suffixes Gen. 11, 29; 12, 17. אֵשֶׁת is also in Phenician

(Kit. 4, 1) e. g. אֵשֶׁת בֵּרֹתִת *a woman from Berytus* (*Movers*, Phön. Texte I. 112). In the Aramaean forms אִתְּתָא, אִנְתְּתָא, אִתָּא, ܐܢܬܬܐ &c. (the *nun* is inserted to resolve the hard *t*-sound) a form אֵתֶת = אֵשֶׁת lies at the basis.

אֶשְׁתָּאֹל (*hollow-way*, from שָׁאַל) *n. p.* of a city in the plain of Judah, belonging to the Danites Josh. 15, 33; 19, 41; Judges 13, 25, which Eusebius places incorrectly between Azotus and Ascalon. *Gentile* 1 Chr. 2, 53. — As to the derivation, the word is a noun-form which has arisen out of the conjugation of the verb constituted by אִתְ־ (that may have been more frequent in the earlier period of the language, to judge by the Phenician) and which is only preserved in some proper names. On this conjugation of the verb constituted by אִתְ־ comp. the Phenician אִסְתְּגַר *to be shut up* (Kit. 29, 2), the futures אֶשְׁתְּמֵם (estimim) *I am terrified* (Poen. 3, 23), אֶשְׁתְּאַל (ysthiyal) *I request* (ib. 1, 2) beside אֶשְׁאַל (ysyl) *I ask* (ib. 1, 10), אֶתְיְדַע (ityida) *I am perceived* (ib. 1, 8), אֶתְעֲלַם (etalam) *I am grown up* (ib. 3, 23). אֶשְׁתָּאֹל, אֶשְׁתְּמֹה, אֶשְׁתְּמֹעַ and אֶשְׁתּוֹן should therefore be referred to שָׁאֹל, שׁוֹן, שְׁמֹה and שְׁמֹעַ.

אֶשְׁתַּדּוּר *Aram. m. rebellion* Ezr. 4, 15 19, from שְׁדַר (which see).

אֶשְׁתּוֹן (*rest*) *n. p. m.* 1 Chr. 4, 11 12. See שׁוּן I. Comp. אֶשְׁתָּאֹל.

אֶשְׁתְּמֹה *n. p.* of a Levitical city in the mountains of Judah, for which אֶשְׁתְּמֹעַ also stands Josh. 21, 14; 1 Sam. 30, 28; 1 Chr. 4, 17; 6, 42. See שָׁמָה II. and שָׁמַע. Comp. אֶשְׁתָּאֹל. Perhaps, however, in the signification *to spread*.

אֶשְׁתְּמֹעַ *n. p.* same as אֶשְׁתְּמֹה (which see).

אָת (from אוּת; *pl.* אָתִין, *def.* אָתַיָּא, with *suff.* אָתוֹהִי) *Aram. m.* equivalent to Hebrew אוֹת *wonder*, *sign*, Dan. 3, 32 33; 6, 28, cognate in sense with תְּמַהּ; comp. Phenician אֵת (et, yth) sign, token of recognition (Poen. 1, 8), spoken of the tally used at a league of hospitality (tessera hospitalis), and אֹת.

אַתָּ (pronominal stem) *pron. person.* (2d person sing.) *m. thou*, written thus five times without ה 1 Sam. 24, 19; Ps. 6, 4; Eccles. 7, 22; Job 1, 10; Neh. 9, 6, which the K'ri corrects into אַתָּה. See אַתָּה.

אַתְּ (pronominal stem) *pron. pers.* (2d person sing.) 1. *m. thou*, an abridged form of אַתָּ Num. 11, 15; Deut. 5, 24; Ez. 28, 14. The reason for this abbreviation has not always been discovered, and therefore the LXX and Syriac read in Ez. l. c. אֶת *with*. — 2. *f. thou*, Gen. 24, 23; Judges 9, 10; five times in pause אָתְּ Gen. 12, 13; Ruth 3, 9 11; 1 Sam. 25, 33; Prov. 7, 4. — For אַתְּ the original form אַתִּי also appears seven times in K'tib; but the K'ri reads אַתְּ°, effacing the old form Judges 17, 2; 1 Kings 14, 2; 2 Kings 4, 16 23; 8, 1; Ez. 36, 13; Jer. 4, 30. See אַתָּה.

אֵת I. (before Makkeph אֶת־; before *a grave suff.* אֶתְכֶם, but also אוֹתְכֶם Josh. 23, 15; אֶתְהֶם besides אוֹתְהֶם; אֶתְהֶן Ez. 23, 46 besides אוֹתְהֶן) properly *subst. m.* same as אוֹת II. (which see) *existence*, *being*, *essence*, *body*, and therefore like עֶצֶם *self*, *essential*. It is used as the sign of an accusative, or to give prominence to a noun as subject &c. Comp. the Phenician אֵת (yth, et) nota accusativi (Poen. 1, 1 3 6 10 &c. Tripol. 2, 3), with suff. אֶתְהֶם (ib. 3, 23). The successive development of its significations is given under אוֹת II., and like that word it is to be derived from אוּת III.

אֵת II. (before Makkeph אֶת־; with *suff.* אִתִּי, אִתְּךָ, אִתְּכֶם, contracted from אִנְתְּ = אֶנֶת and to be derived from אָנַת to incline, lean upon, turn) prop. *m. side*, *support*, but only used as *a preposition: at* (comp. the Ar. عِنْد, Aethiopic *ent*), *with*, expressing fellowship or accompaniment. In this sense many verbs are connected with אֵת to modify their signification after this preposition, e. g. שָׁכַב אֶת־

to lie with Gen. 19, 33; עָמַד אֶת־ *to stand with, to help* Num. 1, 5; לוּן אֶת־ *to spend the night with one* Lev. 19, 13; יָשַׁב אֶת־ *to sit beside* Judges 17, 11; עָרַךְ מִלְחָמָה, רִיב אֶת־ *to carry on war, to strive with;* כָּרַת בְּרִית, הִשְׁלִים אֶת־ *to enter into a covenant, to make peace with;* הִתְחַתֵּן אֶת־ *to make a matrimonial alliance with* &c. Where it is capable of being taken in the meaning *against* depends entirely on the verb Gen. 14, 9; Num. 20, 13; 1 Chr. 20, 5; Prov. 23, 11; Jer. 38, 5, which arises, however, only from the sense *with*. The same is the case with the meaning *at, close by* 1 Sam. 7, 16; *upon* 1 Kings 9, 25; *besides* Ex. 1, 14. Other modifications of the signification are: a) *at*, as an expression of particular care Gen. 30, 29; 39, 6 or close attachment to something 5, 24; אֶת־פָּנִים especially is so used in a subjective acceptation Ps. 16, 11; 140, 14. b) *with*, cum, as an expression of accompaniment, union, Gen. 15, 18; Judges 1, 16; 2 Kings 6, 16. c) *among* Gen. 43, 16; 2 Kings 9, 25. d) *at*, locally considered 1 Kings 9, 26. It is very often interchanged with עִם (which see) and may also be taken in other collateral senses, which are easily perceived from the context. — In connexion with other prepositions we have chiefly to notice the very frequent use of מֵאֵת meaning *on the part of, a parte alicujus*, then generally *from*, with which verbs and nouns of going forth, sending, requiring, receiving &c. are coupled Gen. 8, 8; 26, 31; 38, 1; Ex. 11, 2; 25, 2; Job 2, 10 &c.; often too it is = מֵעִם. מֵאִתִּי Is. 44, 24 K'ri stands in the sense of מִמֶּנִּי Hos. 8, 4. Sometimes אֵת is put for מֵאֵת Gen. 49, 25, when מִן has preceded. In Phenician אֵת (אֶת־) is the same, hence אִתִּי (Kit. 2, 2; 29, 2), שֶׁאִתִּי (sitti) *which I have with me* (Poen. 1, 8). — On account of the similarity between אֵת I. and II. with or without Makkeph, great uncertainty exists in different books, interpreters and versions wavering between the two — a fluctuation that extends even to the form with a suffix, though they are externally distinct (see אוֹת II.) e. g. Jer. 5, 18, where LXX and Vulg. read אֶתְכֶם, the Targ. אִתְּכֶם

אֵת III. (with *suff.* אֵתוֹ; *pl.* אֵתִים) *m. mattock, coulter of a plough, hoe*, prop. anything cutting into, from אוּת I (which see) 1 Sam. 13, 20 21.

אֵת IV. (*pl.* אִתִּים, with *suff.* אִתֵּיכֶם) *m.* equivalent to אֵת III., of which it is merely a collateral form Is. 2, 4; Micah 4, 3; Joel 4, 10. The stem of it אַת is = אֵת (אוּת I.) belonging to אֵת III.

אֶת (before Makkeph) from אֵת I. see אֵת I., אוֹת II.

אֶת (before Makkeph) from אֵת II. see אֵת II.

אֹת (only before *suff.* אֹתִי, אֹתְךָ &c.) see אוֹת II.

אָתָא in Deut. 33, 2 only, according to many mss.; Is. 21, 12; 1 *plur.* אָתָנוּ Jer. 3, 22 = אָתָאנוּ. — אָתָה commonly stands for it (which see).

אֲתָא (only in Ezr. 5, 16; elsewhere in Biblical Aramaean אֲתָה; 3 *pl.* אֲתוֹ; *part.* אָתֵה; *inf.* מֵתֵא = מֶאֱתֵא; *imp. pl.* אֱתוֹ) *Aram. to come*, Dan. 7, 22; Ezr. 4, 12; 5, 3, with לְ or עַל *whither*. See Hebrew אָתָה.

Af. הַיְתִי (Dan. 5, 13; 3 *pl.* הַיְתִיו 5, 3; *inf.* הַיְתָיָה 5, 2) *to bring*, with the accusative or לְ of the object Dan. 5, 3 23.

Of. הָיְתַי (which passed over into הֵיתַי: thence the *fem. sing.* הֵיתַיִת Dan. 6, 18; 3 *pl.* הֵיתָיוּ 3, 13) *to be brought*.

אֶתְבַּעַל (*with-Baʿal*) *proper name* of a Sidonian king 1 Kings 16, 31. In *Joseph.* (Ant. 8, 13, 1; c. Ap. 1, 18) two kings are similarly called Ἰθόβαλος or Εἰθώβ. i. e. אִתּוֹבַעַל, comp. the Phenician proper name אֶתְבַּעַל (Gerb. 1, 2). In this sense the proper name אִיתִיאֵל = אִתִּיאֵל has been taken; but see אִיתִיאֵל.

אָתָה I. (seldom אָתָא, whence the 1st *pers.* of *pl.* אָתָנוּ = אָתָאנוּ; *fut.* יֶאֱתֶה Job 37, 22; ֶ contracted into ֵ תֵּאתֶה = תֶּאֱתֶה Micah 4, 8, and shortened וַיֵּתֵא Deut. 33, 21 = וַיֶּאֱתֵא; making the first guttural prominent וַיַּאת Is. 41, 25

from וַיַּאֲתֶה; 3 *pl.* יֶאֱתָיוּ Ps. 68, 32, or with יֶאֱתָיוּן ן; *pl. imp.* אֵתָיוּ Is. 21, 12 with relation to the future that is formed so) *intr.* 1. *to come*, with לְ or עַד of the person, to whom one comes Mic. 4, 8; Jer. 3, 22. — 2. like בָּא: *to happen*, with acc. Job 3, 25. — 3. *to go*, *to pass away*, spoken of years, i. e. to flee 16, 22. *Part. fem. pl.* אֹתִיּוֹת *coming things*, *the future*, futura, τὰ μέλλοντα Is. 41, 23; 44, 7; 45, 11. Hence according to some, the noun אִיתוֹן for אִתְיוֹן; see, however, אוּת II.

Hif. הֵתָה (from הֶאֱתָה) *to bring; imp. pl.* הֵתָיוּ Is. 21, 14; Jer. 12, 9.

The stem אָתָה (אָתָא, Targ. אֲתָא, אֲתָה, Syr. ܐܬܐ, Ar. أَتَى) is in all the Semitic dialects; but the organic root is אָת־ה, as the existing root אָת (אוּת II.) proves.

אָתָה II. (not used) should be assumed for the noun אָתוֹן (which see); but according to others אָתַן is the stem. See אָתוֹן.

אַתָּה (a pronominal stem compounded of אַנְ־תָּה; with a slight pause אַתָּה Ps. 2, 7; 5, 5; 25, 7, in a stronger one, אָתָּה Ps. 56, 9; elsewhere instead of אַתָּה appear also אַתָּ and אַתְּ which see) *pron. pers.* (2d person) *m. thou*, to which אֲנִי and הוּא (which see) are put in contrast Gen. 31, 44, whose plural was originally אַתּוּם (from אַנְתּוּם, comp. Aram. אַנְתּוּן, Ar. أَنْتُمْ) still perceptible from the verb-affix תּוּ־, but usually smoothed away into אַתֶּם *you*. Like אֲנִי it is connected 1. with the part. expressing the present of an action Ex. 7, 27. — 2. with the verb of the second person, particularly with the future or imper. in order to make the personal prominent with emphasis Gen. 21, 26; 41, 40; Judges 8, 21, where also אַתָּה sometimes appears as an accusative, Gen. 49, 8. The same is the case with nouns and the suffix ךָ־ 1 Sam. 21, 2; Ps. 44, 3, though seldomer. Most frequently, however, the emphasis is given by joining it to אַף or גַּם Numb. 27, 13; Eccles. 7, 22; Prov. 22, 19; or the idea of personality is strengthened by it. — 3. Like all pers. pronouns it implies in itself the verb *to be*, so that it forms a complete sentence with what is expressed Gen. 3, 19; 29, 15; 32, 18. In other respects the wide use of אַתָּה, אַתְּ, אַתֶּם, אַתֶּן may be easily seen from *Noldius* (Concord. partt. p. 106-118).

As to derivation, אַתָּה has arisen from אַנְתָּה, as a comparison with the same forms in the dialects clearly shews (Targ. אַנְתָּה, אַנְתְּ, Ar. أَنْتَ, Malt. *ynt*, Aethiopic *anεta*, Amharic anεtε). The assimilation of *n* is begun already in the Syriac (Syr. ܐܢܬ). אַנְ־ is a pronominal stem, which is also met with in אַנְ־יִ (which see), אַנְ־חְנוּ (which see), אַנְ־כִי (which see), Coptic ⲁⲛ or ⲛ̀ &c.: accordingly, only תָּה or תָּ remains as a characteristic designation of the second person, together with the fem. תִּי or abridged תְּ *tĕ*, with which the characteristic ד in the Coptic forms ⲛⲧ-ⲕ, ⲛ̄ⲧⲟ-ⲕ, ⲛⲑⲟ-ⲕ, ⲛⲧⲁ-ⲕ coincides, when one strips off the concluding -ⲕ (a sign of the 2 pers. masc. e. g. ⲣⲱ-ⲕ thy face, Hebrew ךָ־). *Ta* is usually written in Hebrew תָּה, sometimes also תָּ, and in different Semitic dialects the vowel too is thrown away, consequently תְּ, of which there are traces in Hebrew also. In applying it as a verb-affix to the preterite it usually appears without the accent, תָּ־, once accented שַׁתָּ Ps. 90, 8; rarely does the fuller form תָּה occur; in the future, however, תְּ־ only appears.

אֲתָה see אֲתָא.

אָתוֹן (the Samaritan text has אִיתָן; *pl.* אֲתֹנֹת) *f. she-ass* Gen. 32, 16; 45, 23 &c., while חֲמוֹר denotes *an ass m.*; poetically *an ass* is termed בֶּן־אָ׳ Gen. 49, 11. The word appears to be formed from a stem אָתָה with the formative syllable וֹן־; yet it has also been derived from אָתַן *to be slender*, *flexible*, cognate in sense with עָדַן, which also suits the Eastern ass. Better perhaps from אָתַן (which see) *to be strong*.

אַתּוּן (*def.* ־נָא) *Aram. m. an oven*, *furnace*, Dan. ch. 3. It is formed from

אָת (אֲתָת) = אָשׁ to burn (like תָּנוּר from נוּר) with the noun-ending וֹן־; Syr. ܐܬܘܢ, Ar. أُتُون or إِتُون, Rabbin. תונא *tûna* with א rejected, Pers. *tûn*, therefore not from תָּנַן.

אֲתוּק (*pl.* אֲתוּקִים, with *suff.* אֲתוּקֶיהָ, for which the LXX read הַהִזָּרָה) *m. a break*, in galleries and buildings, then *the gallery* itself Ez. 41, 15 K'tib. See אָתֵק.

אתי (a compound pronominal stem) *pron. pers.* (2d person) *f. thou*, only in seven places according to the K'tib JUDGES 17, 2; 1 KINGS 14, 2; 2 KINGS 4, 16 23; 8, 1; JER. 4, 30; Ez. 36, 13, for which, however, the K'ri already reads the usual אַתְּ. This pronoun which has arisen out of אֲנִי־תִי is to be explained as אַתָּה, so that the characteristic is תִי־, and *î* specially denotes the feminine. The תִי־ is still preserved as a verb-affix to the perfect for the 2d person fem. at somewhat later period of Hebraism, viz. in SONG OF SOLOM., JEREM., EZEK. and RUTH, as also in the future, where, however, תִּין־ likewise appears; but the *n* should be regarded as a mere after-sound. The form אָתְּ abridged from it, which has become common, appears in use like אַתָּה, and sometimes stands, according to the Aramaean view, for the masculine also. See אַתְּ.

אִתַּי (same as אִיתַי) *n. p. m.* 2 SAM. 15, 19 22; 18, 2; 23, 29; for which there is in 1 CHR. 11, 31 אִיתַי.

אֲתַי see אַתְּ 2.

אַתִּין. The Samaritan text reads so in GEN. 31, 6.

אֲתִיק (־קִים, with *suff.* אֲתִיקֶיהָ K'ri) *m. terrace, gallery, stair*, from אָתֵק, Ez. 41, 15 16; 42, 3 5; Targ. זְיִז (elsewhere for יְצוּעַ 1 KINGS 6, 5), LXX στοά, περίστυλον.

אַתֶּם (a compound pronominal stem from אֲנִי־תֶם) *pron. pers.* (2d p. pl.) *m. ye*, applied like אַתָּה and אֲנִי, proofs of which see in *Noldius* (Concord. partt. p. 120—124). Once, however, Ez. 13, 20, it stands for אַתֶּן, occasioned by the *m* following. — The characteristic form תֶם (אֲנִי־ is prefix) arose from תוּם, which after laying aside the *m* is still preserved in the affix to the verb (תּוּ), and which the dialects also confirm (Ar. أُتُمْ, Aram. אַנְתּוּן, אַנְתּוֹן, ܐܢܬܘܢ). וּם־ is an original ending of *the pl. masc.*, afterwards smoothed off into *û*; comp. אַלּוּ, אֲרוּ, וּ־ as a plural in the verb &c. Probably the Phenician too pronounced this pronoun אַתֵּם; therefore it occurs as a suffix, Poen. 1, 1 isthim malchy macom syth יֶשְׁתֵּם מַלְכֵי מָקוֹם זֹאת *ye are the πολιοῦχοι of this place.*

אֶתֵּם (the LXX have אֲתֵם Ὀθώμ) *n. p.* of an Egyptian locality on the border of the Arabian desert, after which this part of the wilderness was named, and the second place where the Israelites encamped after the exodus, Ex. 13, 20; NUMB. 33, 6 8. It has been explained by the Coptic ⲁⲑⲱⲙ *boundary of the sea*, which is doubtful.

אֶתְמוֹל see מוֹל, מוּל, תְּמוֹל and תָּמַל.

אֶתְמוּל see מוֹל, מוּל.

אִתְּמוֹל see מוֹל, מוּל.

אַתֶּן (a compound pronominal stem from אֲנִי־תֶן) *pron. pers.* (2d pers. plur.) *fem. ye*, only in Ez. 34, 31; elsewhere אַתֵּנָה GEN. 31, 6 or אַתֶּנָּה Ez. 13, 20, doubling the nasal as in הֵמָּה, הֵנָּה. It arose out of אַתִּין = *attiin.*

אָתַן (not used) *intr. to be strong, powerful*, connected by root with עָתַן and יָתַן (which see), spoken especially of the strength of the Eastern asses. Derivative perhaps אָתוֹן.

אִיתָן see אֵיתָן.

אַתְּנָה or תַּנָּה־ see אֶתֶן.

אֶתְנָה (from תָּנָה) *f. gift, reward, harlot's reward*, HOS. 2, 14.

אֶתְנִי (out of אֶתְנִיָּה, *God bestows reward*) *n. p. m.* 1 CHR. 6, 26.

אֶתְנָן (with slight pause נָן־, with *suff.* אֶתְנַנָּהּ, *pl.* אֶתְנַנִּים) *m.* 1. *gift, present*, particularly *a harlot's hire* Ez. 16, 31, with זוֹנָה MICAH 1, 7. Metaphorically

riches as a gift of the false gods Hos. 9, 1; Mic. 1, 7; *gotten by harlotry* Is. 23, 18. — 2. (same as אֶתְנִי) *n. p. m.* 1 Chr. 4, 7. See תָּנַן and תָּנָה.

אָתַק (not used) *tr. to remove, intermit* (spoken of a terrace-building), hence אַתִּיק, אַתּוּק. Accordingly the organic root אָ־תַק would be identical with that in נָ־תַק (which see).

אָתַר (not used) *intr. to spread out, to stretch wide;* hence אָתָר in the proper names אֲתָרִים and יְאַתְרַי (which see). The organic root אָ־תַר is also found in יָ־תַר (which see), Ar. أَتَّرَ = وَتَّرَ to bend the bow. More probably is אָ־תַר = תָּר I. (תּוּר) *to go* the stem for it (comp. אָ־שַׁר to go along, whence אָשֻׁר trace).

אָתָר see אֲתָרִים.

אֲתַר (not used) *Aram.* equivalent to Hebr. אָתַר (which see). Derivative

אֲתַר (*def.* אַתְרָא) *Aram. m. place*, prop. *step, walk, track* (of walking) Dan. 2, 35; Ezr. 5, 15; אֲ׳ דִּי *where* 6, 3 = Hebrew מְקוֹם אֲשֶׁר; from this the preposition בָּאתַר *after* Dan. 7, 6 7 from בַּאֲתַר, prop. after the track of, with *suff.* בַּתְרָךְ 2, 39 (excluding the ʾAlef) *after thee;* עַל־אַתְרֵיהּ Ezr. 5, 15 17 or לְאַתְרֵיהּ 6, 5 *in its place;* כָּל־אֲתַר לָא *no where* Dan. 2, 35.

אֲתָרִים (*places, districts;* sing. אָתָר) *n. p.* of a place in the south of Palestine Numb. 21, 1; but the Targ., Syr. and Vulgate take it for תָּרִים (partic. of תּוּר) on account of the article.

אָתַת (not used) i. e. אַת belonging to אֵת IV. (*pl.* אִתִּים) same as אוּת I.

אֲתַת (not used) *Aram.* equivalent to the Hebrew אָשַׁשׁ II. *to burn, glow;* whence אַתּוּן.

ב

ב called בֵּית (= בַּיִת) *Bêth*, as a name signifies *house, tent*, the letter being said to have had in old writing the form of a tent, as it still has in Aethiopic; but as picture-writing was not the basis of the Semitic alphabet, the name has probably been selected merely for the sake of the initial sound. The βῆτα of the Greeks is the same name, since the figure of the Greek *B* came from Phenicia. As a numeral ב is *two*, ב̈ 2000. In compound proper names, where the most various abridgments are found, traces are preserved of the use of *Bêth* as an abbreviation-sign, thus 1. for בֶּן־, seldom for בַּר, e. g. בְּדָן from בֶּן־דָּן; perhaps בְּאֵרָא from בֶּן־אֵרָא; בִּמְהָל from בֶּן־מְהָל; בְּצַלְאֵל from בֶּן־צַ׳; בַּצְלוּת from בַּר־צְ׳; בְּרָאיָה from בֶּן־רָ׳; בְּרִיעָה from בֶּן־רִ׳; בִּרְשַׁע from בֶּן־רְ׳; בִּשְׁלָם from בֶּן־שְׁ׳; comp. in the Mishna בְּרַבִּי from בֶּן־רַבִּי. — 2. for בַּעַל, e. g. בְּעֹן from בַּעַל עֹן = בַּ׳ מְעֹן; comp. Phenician בְּטַם from בַּעַל טַעַם (Numid. 3, 3). — 3. local for בֵּית in names of places, e. g. בְּעֶשְׁתְּרָה from בֵּית עֶשְׁתָּרָה; in Phenician proper names בֵּית is shortened in a peculiar way even into תְּ.

The pronunciation of *Bêth* as a consonant is *b*, clearer and softer than the dull, labial *p* פ; and as in the three classes of consonants a transition appears from the sharp into the softer sound of the same organ, or vice versa, so there is a frequent interchange of ב and פ, more rarely of it and מ, either for the purpose of modifying the original idea of a word, or from yielding to Aramaean influence, e. g. גַּף and גַּב; פָּזַר and בָּזַר; בָּצַל and פָּצַל; בָּצַע and פָּצַע; פַּרְזֶל and בַּרְזֶל; שׁוֹבָךְ (2 Sam. 10, 16) and שׁוֹפָךְ (1 Chr. 19, 16); אֹבֶן and אֹפֶן; בָּאַר and פָּאַר; בַּד II. and the organic root in אָ־פַד; כָּפַשׁ and חָבַשׁ. More rarely does ב or פ interchange with מ, e. g. מְרֹאדַךְ and בְּרֹאדַךְ; מָרִיא and בָּרִיא; מִכְתָּם and מִכְתָּב; רָמָה (in רְמִיָּה) and רָפָה; קָפַד and קָמַט; כָּמַר and כָּבַר; חָמַק

and חָבַק; זְמָן Syr. ܙܒܢ; זָמַר Ar. زبر &c. Sometimes this interchange took place in order to have an alliteration by means of the organic permutation, e. g. דִּימוֹן (for דִּיבוֹן) Is. 15, 9, to have an alliteration with דָּם. Hence the LXX often have μ for β, e. g. לִבְנָה *Λεμνά* Josh. 21, 13; יַבְנֶה *Ἰάμνεια* &c. Comp. also *Mekka* for *Bekka*, Greek *βλίττω* for *μελίττω*. Sometimes the permutation extends to all three letters, e. g. נָשַׁף, נָשַׁב and נָשַׁם, or also to ו, e. g. גָּבָא, גָּמָא, גָּוָה and קָפָא, or definitely ב passes over into the still weaker sound *w*, e. g. דָּבָא into דָּוָה, גָּבָא into קָוָה &c., but seldom into the vowel *u*, e. g. בַּת־שׁוּעַ from בַּת־שֶׁבַע. The double or dageshed Bêth in passing into the western languages is converted into *mb*, e. g. Aram. אַבּוּב *ambuba*, יְרֻבַּעַל in Sanchon. *Ἱερομβάαλ*, חַבָּקוּק *Ἀμβακούμ* (the *m* in the dialects passes even into *n*, e. g. קִפֹּד Ar. قُنْفُذ, שִׁבֹּלֶת Ar. سُنْبُلَة) and in Semitic itself, e. g. סוּמְפֹּנְיָא = סֻפֹּנְיָא. Comp. the Phenician proper name כֻּבַּב *Κομβάβος* (*Movers*, Phön. I. 687), יִמָּלֵא *imbole* (Poen. 1, 2). Seldom is *m* put before a *b* not doubled, e. g. עָרָב (= עָרֹב) *καράμβιος* (or the original *m* converted into *β*, e. g. נִמְרֹד LXX *Νεβρώδ*, *Jos. Νεβρώδης*); סַבְּכָא *σαμβύκη*; *λάμβδα* from לַמְדָּא.

In the completer root- or stem-formation *Bêth* frequently appears with relation to the mother-form as *unorganic*, i. e. not belonging to the original state of the root; and it is used in such farther development: 1. as *an initial sound* to simple organic roots to make out of them enlarged stems of two syllables, e. g. בָּ־גַד (אָ־גַד), בָּ־דַק (דַּק), בָּ־זַק (זַק), בָּ־זַר (זָרַע), בָּ־חַר (חַר, חָר־ה); בָּ־טַח I. (טַח), בָּ־סַר (שָׂאַר), בָּ־שַׂם (סַם) &c., without our knowing anything more exact of the signification of such *Bêth*. — 2. as *a final adjunct* in the forming or derivation of new words (pluriliterals): in this manner ־וּב in עַכְשׁוּב from עֶכֶשׁ (which see); ־ַב in שַׁעֲלַב (which see); perhaps also אַרְנַב (whence אַרְנֶבֶת) from אָרַן; ־ֹב in כַּרְכֹּב (which see) from כָּרַךְ; comp. the Arab. زَرْدَبَ to strangle, from زرد noose; Aram. כַּרְזַב locust, from כְּרַז = קְרַץ &c.

בְּ־ (pronominal stem; with *suff.* בִּי, בְּךָ and בְּכָה Ps. 141, 8, בָּךְ, בּוֹ, בָּהּ, בָּנוּ, בָּכֶם, בָּכֶן, בָּהֶם and בָּם, בָּהֵמָּה, בָּהֶן and בָּהֵן) *an inseparable preposition: in*, in the widest use of that word, nearly corresponding to the Latin *in* (with the accusative and ablative) or to the Sanskrit locative, and which is always dependent, on account of its single and abridged sound. It is the most general preposition for motion near, and the varieties which proceed from this primitive meaning are developed in the following order: 1. pure vicinity of rest, expressing, as it were, the immediate contact of rest, like Lat. *in* with the ablative, viz. a) in a *local* sense: *in*, *at*, *to* (answering to the question where?) e. g. בָּעַיִן *at the fountain* 1 Sam. 29, 1; בַּשָּׁמַיִם *in the heavens* Ex. 20, 4; בַּשַּׁעַר *at the gate* 2 Kings 7, 17; בְּמִקְדָּשׁ *in the sanctuary* Lament. 2, 20; עַיִן בְּעַיִן *eye to eye* Num. 14, 14. b) in the sense of *time*, e. g. שָׁנָה בְשָׁנָה *year to year* Deut. 15, 20; חֹדֶשׁ בְּחֹדֶשׁ *month to month* 1 Chr. 27, 1. c) in an *adverbial* sense, e. g. בְּכֵן, בְּעֹד, בְּטֶרֶם, בְּפַעַם &c. (which see). With this is connected the use of בְּ d) before the infinitive, e. g. בִּשְׂחֹק *in laughing* Prov. 14, 13 &c., but which may be resolved by conjunctions in connexion with prepositions, according as one thinks of time, place or circumstance along with the action, so that בְּ may be translated by *while*, *after that*, *when*, *then*, *although*, *because*. e) Standing before certain nouns or particles it converts them into prepositions or particles, e. g. בְּעוֹד (see עוֹד), בְּאֵין (see אַיִן), בְּאֶפֶס (see אֶפֶס), בַּאֲשֶׁר or בְּשֶׁ־ in that, i. e. *while* (see אֲשֶׁר), בַּעֲבוּר (see עֲבוּר), בְּדֵי (see דַּי), בִּפְנֵי (see פָּנִים), בְּאָזְנֵי (see אֹזֶן), בִּדְבַר (see דָּבָר), בִּמְאֹד (see מְאֹד), בְּיַעַן (see יַעַן). It serves generally to form adjectives: בִּמְהֵרָה *quick* Eccles. 4, 12, בְּפִתְאֹם *sudden* 2 Chr. 29, 36, בְּיוֹמָם *daily* Neh. 9, 19 &c., where בְּ is indeed nothing more

than *at*, *in*, in a subjective sense. When resolved it may also denote *according to* (secundum), hunc in modum, *in the manner*, e. g. Job 34, 36, particularly in בִּדְבַר, and therefore it is capable of being translated like כְּ: בְּצַלְמֵנוּ *according to our image* Gen. 1, 26; בִּדְמוּתוֹ *according to his likeness* 5, 1; בְּדֶרֶךְ *after the manner* Am. 4, 10. f) It next passes over, in reality, into *as*, and is consequently still more like כְּ, = *in the manner of*, e. g. בְּבֵין *as between* Is. 44, 4, interchangeably with כְּ; בֶּעָשָׁן Ps. 37, 20 *like smoke;* בַּשַּׁחַר *like the morning-red* Hos. 10, 15. g) As connected with בֵּין (like the Latin in with inter) the original signification was *between*, and as בֵּינַת becomes בֵּית Prov. 8, 2, Ezek. 41, 9, Job 8, 17, so it might be entirely smoothed away into בְּ. This leading sense of בְּ explains how it is — 2. that many verbs are construed with בְּ, e. g. נָגַשׁ בְּ *to approach to* Is. 65, 5; שָׁלַח יַד בְּ *to put the hand to* 1 Sam. 24, 11; נָשָׂא בְּ *to bear in something* (in a burden) Job 7, 13. With בְּ are construed: a) verbs of hanging upon, holding fast by something, relating to outward and sensible objects, e. g. דָּבַק, אָחַז, הֶחֱזִיק, נָגַע, פָּגַע &c.; b) verbs of attachment to, holding by, trust, belief in a thing, relative to mental acts, e. g. הֶאֱמִין, בָּטַח, חָסָה, נִזְהַר &c.; c) verbs of withstanding, e. g. בָּגַד, מָעַל, פָּשַׁע, חָטָא, גָּעַר, כִּחֵשׁ, מָרַד &c.; d) verbs of asking oracles, or more correctly of inquiring, e. g. שָׁאַל, דָּרַשׁ, קָרָא &c.; e) verbs of being pleased with something, e. g. בָּחַר, רָצָה, עָלַז, שָׂמֵחַ, or also those of the contrary, as מָאַס, גָּעַל, קוּט &c.; f) verbs of abiding *in* or dwelling *upon* a thing, relating to the senses, as רָאָה, חָזָה, שָׁמַע, הֵרִיחַ &c.; g) verbs of abiding *in* or dwelling *upon* what relates to the mind, as קִנֵּא, צִחֵק, הֵתֵל, קִלֵּל, דִּבֶּר, הֵבִין, יָדַע, שִׂיחַ, הֵעִיד, עָנָה, הוֹרָה, הִלֵּל &c.; and generally it is used thus in reference to an object whether the action be *for* or *against* it, so that בְּ may be translated *over*, *for*, *against*. — With this fundamental idea of the vicinity of rest, in which an occasional idea of motion is only apparent, is connected

3. בְּ as an expression of accompaniment, *with*, prop. *at* something, whether such vicinity of accompaniment be conceived of as helping or adjunct, serving as an instrument, or ruling and working, in which case it may be translated *through* or *by*. In such sense בְּ is used a) of *accompaniment* in the signification *with*, as בְּעַם כָּבֵד *with much people* Num. 20, 20; בְּלִמֻּדַי *with my disciples* Is. 8, 16; בְּלַחְמוֹ Jer. 11, 19 *with its fruit*. Here belong also the compound particles בְּלֹא, בְּאֵין, בִּבְלִי, בְּכָל־זֹאת &c., as well as the construction of the verbs קִדֵּם, יָרַד, בָּא, פָּקַד &c., which express the idea of approaching with something. b) as an expression of the *instrumentality* or *means* which accompany the action, as a subordinate matter, in which case it may be translated *by*, sometimes *with*, as בְּיַד מֹשֶׁה *by Moses* &c. In this sense בְּ α) joined to nouns forms numerous adverbs, as בְּכֹחַ *with* or *by strength* i. e. *strongly;* and so בִּקְרִי, בְּפֶרֶךְ, בַּשֶּׁלִי, בְּגֵאוּת, בִּתְבוּנָה, בְּתֹם, בַּלָּט &c. β) it stands with verbs which take, in order to supplement themselves, the cause, the author, the instrumentality and the means, e. g. עָטַף בְּ *to faint by* or *from* Lament. 2, 19; מוּת בְּ Ez. 7, 15 *to die by;* הִתְנַבֵּא בְּ *to prophesy by* Jer. 23, 13; נִשְׁבַּע בְּ *to swear by*, as the Latin per; הָרַג בְּ Josh. 10, 11; רָפַשׂ בְּ Ez. 34, 18; קָרָא בְּ Is. 58, 1; עָבַד בְּ *to do work by* Ex. 1, 14 i. e. to use one for work; נָשָׁה or הִשָּׁה בְּ *to take interest by one* i. e. to lend to one Deut. 15, 2; Neh. 5, 11. γ) בְּ denotes the material which is supposed to be the means, e. g. בְּמַרְאוֹת *out of looking-glasses* Ex. 38, 8; בַּנְּחֹשֶׁת *out of brass* 1 Kings 7, 14; בַּצֶּמֶר *out of wool* Lev. 13, 52 &c. According to this view בְּ is to be taken before numbers, when something is summed up by that means, in which case it may be translated *consisting in*, e. g. בְּשִׁבְעִים *consisting of seventy*, Deut. 10, 22. δ) בְּ announcing that *for which* a thing takes place, particularly in verbs of exchange, selling, taking, in denoting reward or price &c., e. g. בְּלֶחֶם *for bread*

Neh. 5, 15; בְּנַפְשׁ Deut. 19, 21 *for the life;* בְּאַלְפֵי Is. 7, 23 *for a thousand;* בְּרָחֵל *for Rachel* Gen. 29, 18; כְּנַפְשׁוֹ Prov. 7, 23 *for his life;* in the same sense also it means *on account of* Gen. 18, 28. — 4. With relation to objects בְּ denotes the being in a place *wherein*, where it may be translated *within*, *among*, inter, in &c. e. g. בְּדָם *among them* Ps. 139, 16; בַּגּוֹיִם *among the peoples* Lament. 1, 1; בַּנָּשִׁים *among women* Song of Sol. 1, 8; בַּקֹּשְׁרִים *among the conspirators* 2 Sam. 15, 31. Hence it is used with verbs which direct their action upon objects in such a way as not to take in the whole but to affect a part only, e. g. נָשָׂא בְּ *to bear in* something Job 7, 13 i. e. a part of the burden; הִכָּה בְּ *to smite in* or *among* i. e. to smite a part of them 2 Sam. 23, 10; in like manner אָכַל בְּ *to eat of* something, שָׁתָה בְּ *to drink of* something, דָּרַג בְּ &c. — 5. *at*, *toward*, always denoting decided vicinity, *thereat*, as it were; different from אֶל, which expresses motion toward without nearness. According to this signification it is construed with verbs implying such motion as is connected with the attainment of its object and remains within the limits of motion, not passing into rest or divergence from a straightforward course, e. g. נָתַן בְּיַד *to give into the hand*, שָׁלַח בָּם *he sends into them* i. e. into their midst, דָּרַךְ בְּ *to tread into* something; besides, verbs of ruling or of hostile invasion, e. g. עָצַר, רָדָה, מָשַׁל בְּ, נָגַשׁ, רִיב, נִלְחַם &c. When the motion is directed to something upward, בְּ should be translated *upon*, e. g. בְּרֹאשֵׁךְ *upon thy head* 1 Kings 2, 24. — 6. in the signification *unto*, *into*, in with the accusative, e. g. בַּשָּׁמַיִם *unto the heaven* (as far as heaven) Gen. 11, 4, for which אֶל is used in Jer. 51, 9; hence certain verbs with בְּ occur in this sense, e. g. הִשְׁתִּין בְּ 1 Kings 16, 11. — 7. This בְּ forms an ulterior development of the notion of in with the ablative, which exists in other languages also, *in*, *in regard of*, after a whole has been briefly put together, to classify it according to the contents, e. g. בְּעוֹף *in fowl* Gen. 7, 21 i. e. *in respect to fowl*. — 8. It shews the existence of a subject *in* a quality, so that the latter includes the subject of which only it consists. Here the preposition may be translated by *as*, e. g. Ex. 6, 3 *I appeared* בְּאֵל שַׁדָּי *as the mighty god* i. e. consisting in אֵל שַׁדָּי, comp. Ezr. 3, 3; 1 Chr. 7, 23; 9, 33; or it stands vice versa to give prominence to the predicate, e. g. הִוא בְּאֶחָד *he is a single one* Job 23, 13 i. e. existing as one; Ex. 32, 22 *they are* בְּרַע *in evil* (see however רַע III.); בְּיָהּ שְׁמוֹ *in Jah* consists *his name* i. e. Jah is his name Ps. 68, 5; Is. 26, 4; בְּחָזָק רָבוֹא *he comes as strong* 40, 10. Poetically, a statement generally is introduced by it, but in Hebrew more rarely, in the dialects more frequently, particularly in Phenician and Arabic.

As to the derivation בְּ has been looked upon 1. as an abridgment of בֵּית (*within*, *in*), especially as the meaning agrees pretty well, as בֵּית in Aramaean is abbreviated into בֵּי, the Arabic بيت being also smoothed away into ب in geographical names, and as בְּ appears there also in Hebrew; comp. the Coptic ⲃⲓ *house* and *in*, the German *in* from *inn* a dwelling. — 2. It has been derived from בִּיא (from בּוֹא, like גִּיא from גּוֹא), out of which the Aramaean בֵּ and afterwards בְּ, ב arose. According to this view it signifies *entrance*. It appears more suitable, however, to regard בְּ in its short form as a vocable belonging to language generally, and as cognate with וְ.

בְּ (pronominal stem) *Aram. prepos.: in*, *with*, *by* Dan. 2, 19 34; 5, 2, like the Hebrew בְּ.

בָּא see בּוֹא.

בְּאָה (for בִּיאָה, which is in 18 mss. of Kennicott; from בּוֹא, comp. קִימָה) *f. entrance*, Ez. 8, 5.

בְּאוּשָׁא (*def.* אוּשְׁתָּא–, formed from בַּאֵשׁ) *Aram. adj. fem. wicked*, *evil-minded* Ezr. 4, 12.

בָּאַר (Kal unused) *tr.* same as בָּרַר, פָּאַר *for*-are, *to bore*, *to dig*, *to dig through*. For the organic root comp. בְּרֵ־א and the Arab. بَأَرَ to dig, بَارَ to investigate. But בָּקַר (*to split*) is not a harder form, because it belongs to another group. Derivatives בְּאֵר, בְּאֵרוֹת, בְּאֹר, בְּרוֹתַי, בֵּרִי, בְּאֵרִי.

Pih. בֵּאֵר, *inf.* בַּאֵר, *imp.* בָּאֵר, *to grave* (letters), with עַל *upon* something Deut. 8,27; Hab. 2,2; so γράφειν means originally, to grave. — 2. Figurat. *to explain*, *to investigate*, prop. to dig out, eruere sensum, Deut. 1, 5; comp. infin. בֵּאוֹר Eccles. 9, 1.

בְּאֵר (with *suff.* בְּאֵרְךָ; *plur.* בְּאֵרוֹת, *constr.* בַּאֲרוֹת, once בְּאֵרוֹת Gen. 26, 18) *f.* 1. like בּוֹר *pit*, *vault*, Ps. 55, 24; 69, 16; also applied to a *loampit* Gen. 14, 10. — 2. *a well*, dug out to hold water 26, 21, usually with the addition of מַיִם Gen. 21, 19, or מַיִם חַיִּים 26, 19, though בְּ׳ stands alone 29, 2; מֵי בְ׳ Num. 20, 17 *well-water*; בְּ׳ צָרָה Prov. 23,27 *narrow well* out of which one cannot come; metonym. *fountain* Gen. 16, 7 14; figur. of the spring of marriage-pleasure Prov. 5,15; but different from עַיִן. — 3. (with *â* of motion בְּאֵרָה) *n. p.* of a station of the Israelites in the wilderness, Num. 21, 16-18, identical perhaps with בְּאֵר אֵלִים Is. 15, 8. Another בְּאֵר is mentioned in Judges 9, 21, which is a place on the way to Jerusalem from Sichem. — The following names of places are compounded with בְּאֵר: a) בְּאֵר אֵלִים (*well of Elim*) *n. p.* of a locality on the border of Moab Is. 15, 8, perhaps the same as בְּאֵר Num. 21, 16-18. As the seventh station Ex. 15, 27 is also termed אֵלִים (according to some mss.) one might be tempted to translate *palms*; but the supreme deity was worshipped in Moab under the name אֵל (see אֲרִיאֵל, אֶלְעָלֵא), and it is better to take *Elim* for the name of a god. b) בְּאֵר לַחַי רֹאִי (according to the Bible etymology: *well of the living God, looking upon me*) *n. p.* of Hagar's well between Kadesh and Bered Gen. 16, 14; 24, 62; 25, 11. But it should be translated perhaps with reference to לְחִי Judges 15,19 *the rock-well of vision*. c) בְּאֵר שֶׁבַע (*oath-* or *covenant-well*) *n. p.* of a city in Judah, on the southern border of Palestine, which afterwards belonged to Simeon and was notorious for idolatry, Gen. 21,31; 26,33; Josh. 15,28; 19,2; Am. 5,5. When one wished to mention the ancient boundaries of Palestine, he said מִדָּן וְעַד־בְּאֵר שֶׁבַע 2 Sam. 17, 11; at the present day two wells are spoken of there بئر السبع (*Robins.* Palest. I. 338). See שֶׁבַע. d) On בְּאֵר בַּעֲלַת Josh. 19, 8 which is said to be identical with בְּאֵר Judges 9, 21 see בַּעֲלַת. — 4. Only in *the plural* בְּאֵרוֹת (*wells, fountains*) *n. p.* of a Gibeonite, then a Benjamite city Josh. 9,17; 18,25, inhabited even after the exile Ezr. 2, 25, which, according to Eusebius (s. v. *Βηρώθ*), is said to have been seven miles from Jerusalem on the way to Nicopolis. *Gentile* בְּאֵרָתִי 2 Sam. 4, 2 &c., also בֵּרֹתִי 1 Chr. 11, 39, comp. בֵּרִי from בְּאֵרִי; now *el-Bireh* (البيرة) *Robins.* New Biblical Researches p. 190. — 5. This בְּאֵרוֹת is added to בְּנֵי־יַעֲקָן (Num. 33, 31) Deut. 10, 6 as the *proper name* of a station of the Israelites in the wilderness, for which also בְּנֵי־יַעֲקָן alone stands; see therefore בְּנֵי־יַעֲקָן. Comp. the Phenician בְּאֵר אֹת (wonder-well) n. p. of the fountain of Arethusa at Syracuse; בְּאֵרֹת *Berytus* in Phenicia (Steph. Byz. sub voce: *ἐκλήθη διὰ τὸ εὔυδρον· Βὴρ γὰρ τὸ φρέαρ παρ' αὐτοῖς*) which is called בְּרוֹתָה Ez. 47,16.

בְּאֹר (contracted out of בְּאֵר; *pl.* בְּאֵרוֹת) *f. reservoir of water*, *cistern* Jer. 2, 13 and K'tib 2 Sam. 23, 15 16 20.

בְּאֵרָא (*explainer*; perhaps from בֶּן־אֵרָא *protegé of heroism*, see אֵר) *n. p. m.* 1 Chr. 7, 37.

בְּאֵרָה (the same) *n. p. m.* 1 Chr. 5, 6.

בְּאֵרִי (the same) *n. p. m.* Gen. 26, 34; Hos. 1, 1.

בָּאַשׁ (*fut.* יִבְאַשׁ) *intr.* 1. *to stink*, *to be loathsome* Ex. 7,18 21; 8, 10; 16,20;

— figur. 2. (not used) *to be hated, notorious, bad, disagreeable;* comp. Syr. ܒܐܫ, Sam. בְּאֵשׁ or בְּעֵשׁ. The stem is closely connected with בָּשׁ (בּוּשׁ) in the original idea *to change colour, to become opposed to, contrary to, bad,* except that in the one case what is said of the colour, is in the other spoken of the substance of a thing. The Ar. بَئِسَ to be unhappy, بَؤُسَ to be bold, wanton, in like manner بَهَسَ, بَهِتَ to shudder at, and Aram. בְּהַת to change colour &c. are only farther metaphorical applications. Comp. besides עָ־בַשׁ. Hence בְּאֹשׁ, בָּאְשָׁה, בְּאֻשִׁים.

Nif. נִבְאַשׁ (reflexive) *to shew oneself bad, repugnant, to make oneself hated,* with אֵת (אֶת־) or בְּ of a person, *to one,* 1 Sam. 13, 4; 2 Sam. 10, 6; 16, 21.

Hif. הִבְאִישׁ (*fut.* יַבְאִישׁ) 1. *to cause to stink* e. g. ointment, Eccles. 10, 1; *to spread a stink* Ex. 16, 24; in full form הִ׳ אֶת־רֵיחַ to make the odour bad, but only figuratively *to make loathsome, hated* 5, 21, then omitting אֶת־רֵיחַ and with בְּ of the person, *to bring into bad repute* Gen. 34, 30; 1 Sam. 27, 12. — 2. in the sense of הֵבִישׁ (בּוּשׁ) *to shame, to make ashamed,* e. g. יַבְאִישׁ Prov. 13, 5 = יוֹבִישׁ, beside מַחְפִּיר, comp. מֵבִישׁ 19, 26. הִבְאִישׁ Is. 30, 5 is pointed הֹבִאישׁ.

Hithp. הִתְבָּאֵשׁ *to make oneself odious,* to (עִם) one, 1 Chron. 19, 6.

בְּאֵשׁ *Aram.* the same, *impersonal* (like יֵרַע *to be sorry*) with עַל Dan. 6, 15 (opposed to בְּסַם "to be of good odour" and "to be good"; comp. טוֹב to be good, and طَابَ to have a good smell).

בְּאֹשׁ (with *suff.* בָּאְשׁוֹ, ־שָׁם; an older form for בֹּאֶשׁ) *m.* 1. *stink,* with the verb עָלָה, which is also connected with the noun צַחֲנָה Is. 34, 3; Am. 4, 10; Jo. 2, 20; — 2. the ground-form of בָּאְשָׁה, בְּאֻשִׁים.

בָּאְשָׁה *f.* (from בְּאֹשׁ) *a stink-weed, bad* or *poisonous weed,* Job 31, 40.

בְּאֻשִׁים (from בְּאֹשׁ; only in *pl.*) *m. bad or uneatable grapes, late grapes* (German *Herlinge, Härtlinge*) Is. 5, 2 4; prop. an adject. to עֲנָבִים, Aq. σαπριαί, Symm. ἀτελῆ, Jerome *labruscae.*

בַּאתַר contracted בָּתַר, see אֲתַר.

בָּב (*gate*) see בָּבֶל and בּוּב, בָּבָה.

בָּבָה (*constr.* בָּבַת, from בּוּב i. e. בָּב) *f.* prop. opening, hence 1. (not used) *gate;* — 2. figurat. בָּבַת עַיִן Zech. 2, 12 *apple of the eye,* prop. entrance, gate of the eye, the apple being regarded as a sort of entrance or door to the eye, its centre-point (comp. Talm. בִּיב hollow, pit; بِيب canal; בָּאב, بَاب gate, see בּוּב); בָּבָא (בָּבְתָא, ܒܒܬܐ) Aram. the same. In the constr. state it appears shortened into (עַיִן) בַּת Ps. 17, 8, Lament. 2, 18, where the אִישׁוֹן sits, and whence the tears come. See בַּת.

בֵּבַי (*fatherly,* from *bab* Pehl. father, comp. n. p. בָּבָא in the Mishna) *n. p. m.* Ezr. 2, 11; Neh. 7, 16.

בָּבֶל (with *a* of motion בָּבֶלָה) *n. p.* of the celebrated metropolis of the Babylonian-Chaldean empire on the Euphrates, *Babylon,* so called according to Gen. 11, 9 from the confusion of tongues (בַּלְבֵּל, Aram. בַּלְבֵּל to confuse, Hebr. בָּלַל), the ruins of which are still found in the neighbourhood of Hella (حِلَّة, Rabbin. הֵלָאלָא) Gen. 10, 10; 2 Kings 17, 24; 20, 12; 24, 15; Mic. 4, 10 &c. It was also used at the same time 1. as the name of the Babylonian-Chaldean empire, besides שִׁנְעָר, אֶ׳ כַּשְׂדִּים, אֶרֶץ שִׁנְעָר Is. 14, 4; — 2. as the name of the Assyrian empire, where Babylon was the capital of the province 2 Chr. 32, 31; 33, 11. Subsequently, at the time of the Persian dominion, it was also — 3. a name of *Persia* Ezr. 5, 13; Neh. 13, 6. — בָּבֶל as a celebrated capital Jer. 50, 12, surrounded by enormous walls 51, 12 58, with its iron gates Is. 45, 2, hanging gardens (in the form of terraces *Jos.* Ant. 10, 11, 1), with its boundless luxury and its love of pleasure Is. 14, 11; 47, 1; Jer. 51, 39; Dan. 5, 1, and with its remarkable fortunes &c., is described at length by Greek

writers, and especially by Berosus. In Jer. 25, 26 and 51, 41 it is also termed שֵׁשַׁךְ (which see). Subsequently, a city founded in Egypt, almost opposite to Memphis (see Literaturblatt d. Orient 1849 p. 358), by Babylonians who left their homes under Cambyses (Jos. Ant. 11, 5; Strabo, Geogr. 1, 17; Ptol. 4, 5), was called *Babylon*.

With regard to the derivation of בָּבֶל, that from בַּלְבֵּל is, indeed, grammatically correct (see Lehrg. der aram. Idiome p. 167); yet it is not impossible that the name was originally formed from בָּב בֵּל *court* (gate) *of Bel*, or from בַּר־בֵּל (= בִּיר) *Belus-town*, or the like.

בָּבֶל *Aram. f.* the same, used of the city or province Dan. 2, 12 48; 3, 1; 4, 26; sometimes with רַבְּתָא *great* as an adjective, like חֲמַת Am. 6, 2 and *Διός-πολις ἡ μεγάλη* in inscriptions.

בַּבְלַי (in the Targ. *def.* בַּבְלָאָה; only in *pl. def.* בַּבְלָיֵא) *Aram. gent. m. Babylonian*, i. e. belonging to the city of Babel Ezr. 4, 9; Hebrew בְּנֵי בָבֶל Ez. 23, 23.

בָּג *m. food* (comp. Ar. باج; Pers. پاه food, Sanskr. *bhag* = *φάγ-ειν*; *Ibn Ganâch* and *Kimchi* מַאֲכָל), only in K'tib Ez. 25, 7: נָתַן לְבָג לַגּוֹיִם *to give for food* (i. e. to destruction). But as the K'ri and LXX read בַּז, as לְבַז לַגּוֹיִם appears in 26, 5, and as in 47, 13 גֶּה arose out of זֶה, it is advisable perhaps to retain בַּז. If, however, the K'tib reading be followed, it need not be regarded as foreign; but it may be derived from בּוּג (which see).

בָּגַד (*fut.* יִבְגֹּד, Mal. 2, 10 נִבְגַּד) *tr.* 1. (not used) *to cover*, *veil*, *clothe*, whence בֶּגֶד. — Figurat. 2. *to cover*, *to conceal*, then *to act covertly*, *to deceive*, *deal falsely*, absol. 1 Sam. 14, 33, Job 6, 15, or with בְּ of the person whom one deceives Jer. 3, 20; Is. 33, 1; Hos. 5, 7, rarely with מִן Jer. 3, 20. Out of this signification has been developed that of *to forsake faithlessly* e. g. *God*, Jer. 5, 11; a wife Ex. 21, 8; a husband Jer. 3, 20; a friend Lament. 1, 2 &c.; *to betray*, with the accusative Ps. 73, 15; like קָבַע *to spoil*, *rob* Is. 21, 2, hence the proverbial climax הַבּוֹגֵד בּוֹגֵד 21, 2, בֹּגְדִים בָּגְדוּ 24, 16, בָּגַד בֶּגֶד Jer. 12, 1; אַף הַיַּיִן בּוֹגֵד Hab. 2, 5 *well!* (see אַף 2) *the drunken man* (equivalent to אִישׁ הַיַּיִן) *robs*; then generally *to sin*, *to commit injustice*, once even בָּגַד אָוֶן Ps. 59, 6; most frequently in this sense occurs the *part. plur.* בֹּגְדִים, opposed to יְשָׁרִים, צַדִּיקִים &c. (in Hab. 1, 5 the LXX and Syr. read בֹּגְדִים for בַּגּוֹיִם); Prov. 13, 15: *and the conduct of sinners is bold* (see אֵיתָן). Derivatives בֶּגֶד, בֹּגְדוֹת, בָּגוֹד.

The stem, it is true, is not in use in the dialects, but its fundamental signification is easily perceived from the organic root בַּ־גַד (comp. אָ־גַד, גָּד, עָ־קַד); and a like transference in מָעַל, Ar. لبس, ختل, دهن III. confirms it.

בֶּגֶד (with *suff.* בִּגְדִי without dagesh in ד; *pl.* בְּגָדִים, *constr.* בִּגְדֵי; once Ps. 45, 9 *pl.* בְּגָדוֹת) *m.* (*fem.* only in Lev. 6, 20, but the Samaritan copy has *masc.*) 1. *covering*, *clothing* in the proper and usual sense, *cloth* Gen. 28, 20; 1 Sam. 19, 13; 1 Kings 1, 1; a *tegument* over the sacred vessels Numb. 4, 6-13, comp. Ar. بجاد clothing, cover; in particular a kind of *upper-garment* Gen. 39, 12, beside מְעִיל Ezr. 9, 3 5. Figuratively, Is. 52, 1; 59, 17; 61, 10. — 2. *covering*, *deceit*, *faithlessness*, *treachery*, *robbery*, *sin* Jer. 12, 1; Is. 24, 16; comp. בָּגַד 2.

בֹּגְדוֹת (originating from בּוֹגֵדוּת, comp. הוֹלֵלוֹת from הוֹלֵלוּת; here the form passes over as in חָכְמוֹת Prov. 1, 20 into the fem. pl.) *f. treachery*, *deceit* Zeph. 3, 4.

בָּגוֹד (only *fem.* בָּגוֹדָה with the *a* impure remaining in the first syllable) *adj. m. faithless* Jer. 3, 7 10 interchanged with בֹּגֵדָה.

בִּגְוַי (perhaps from בֶּן־גְּוַי, גְּוַי = גּוֹי, comp. גְּוָה I., גְּוִיָּה; *belonging to the people*) *n. p. m.* Ezr. 2, 2; Neh. 7, 7 (perhaps from the Persian bhagavan happy).

בִּגְלַל see גָּלָל (constr. גְּלַל).

בִּגְתָא (Persian) *n. p. m.* Esth. 1, 10. בִּג־ appears to be the *Βαγ-* of Persian proper names, as *Βαγόραζος*, *Βαγαῖος*, *Βαγαπάτης*, and may be the בִּג־ in the proper name בִּגְתָן and perhaps also the אֲבַג־ in אֲבַגְתָא. With this בִּג־, אֲבַג have been compared sometimes the Zend. *baga* (the sacred word, then a name of Ized), sometimes the Sanskrit *bhaga* (felicitas). ־תָא or ־תָן, ־תָנָא (also in the Persian proper names *Ὀ-τάνης*, Ca-tanes, Pe-tanes) has been compared sometimes with the Sanskrit *tanu*, Pers. *ten* (body), while it has sometimes been regarded as a termination (*ta*, *tana* = *dana*, given).

בִּגְתָן (Pers.) *n. p. m.* Esth. 2, 21. Instead of it

בִּגְתָנָא (Pers.) *n. p. m.* Esth. 6, 2. See אֲבַגְתָא and בִּגְתָא.

בַּד I. (from בָּדַד I.; *plur.* בַּדִּים, *constr.* בַּדֵּי, with *suff.* בַּדָּיו) *m.* 1. *dismembered*, *singled out*, *separated*, hence Ex. 30, 34 בַּד בְּבַד *separated upon separated* i. e. each apart, part by part. The connexion of two nouns with בְּ expresses their closest likeness. From this signification arose לְבַד (the state constr. of בַּד with לְ, as לְעֻמַּת *together with*, לְנֹכַח *before*, לִקְרַאת *to meet*, *opposite*, לִפְנֵי *before* &c.) prop. *to the being alone of*, subordinate to the following word, or even standing alone. It is in connexion with מִן (לְבַד מִן) a) *a preposition: besides*, *except* Num. 29, 39; Deut. 3, 5; also מִלְּבַד Gen. 26, 1; 46, 26, מִלְּבַד אֲשֶׁר *except what* Num. 6, 21; 1 Kings 10, 13; 2 Chr. 9, 12, with *suff.* מִלְּבַדּוֹ *except Him* Deut. 4, 35; לְבַד עַל Ezr. 1, 6. b) *an adv.: only*, *especially*, seorsum, solum Ezr. 1, 6; Eccles. 7, 29; Is. 16, 13, in which sense it is in pause לְבָד. It is often connected with a suffix, also as an adjective, solus, a, um, as לְבַדִּי *I alone* Num. 11, 14; Deut. 1, 9; לְבַדְּךָ Ps. 51, 6, in pause לְבַדֶּךָ Ex. 18, 14; לְבַדְּכֶם Deut. 29, 13; לְבַדּוֹ Gen. 2, 18; לְבַדָּהּ Ex. 22, 26; לְבַדָּם Gen. 43, 32; here the suffix fem. pl. is sometimes לְבַדָּנָה Gen. 21, 29, sometimes לְבַדְּהֶן 21, 28. — 2. *solitude*, *emptiness*, only *constr. pl.* בַּדֵּי, Job 17, 16: *into the solitude of the grave it* (i. e. hope) *descends* (תֵּרֵד = תֵּרַדְנָה, like תִּשְׁלַחְנָה Judges 5, 26 = תִּשְׁלַח, תֵּרָמַסְנָה Is. 28, 3 = תֵּרָמֵס); בַּדֵּי שְׁאֹל is only equivalent in meaning to שַׁעֲרֵי מָוֶת Job 38, 17 and to שַׁעֲרֵי שְׁאוֹל Is. 38, 10, and cannot be translated *bars*, which it never means.

בַּד II. (in pause בָּד, *pl.* בַּדִּים; from בָּדַד II.) *m.* 1. *yarn*, *thread*, *yarn-web*, prop. twisted into one another, metaphorically *linen*, particularly *white linen* belonging to the בֶּגֶד, מַד, מִכְנְסַיִם, כְּתֹנֶת, אַבְנֵט, מִצְנֶפֶת, אֵפוֹד of priests and distinguished persons Ex. 28, 42; 39, 28; Lev. 6, 3; 16, 4 23 32; 1 Sam. 2, 18; 2 Sam. 6, 14. בַּדִּים collectively *white-linen garments* Ez. 9, 2 3 11; 10, 2 6 7; Dan. 10, 5; 12, 6 7. — 2. *branches*, of a tree, so called from interweaving; only in *pl.* בַּדִּים: עָשָׂה בַּ׳ Ez. 17, 6 *to get branches;* מַטֵּה בַדִּים 19, 14 *staff of branches*, holding together the branches or twigs. Of this signification a farther development is: a) *a pole*, *bar*, *staff*, prop. wound together of branches, Ex. 25, 14; 27, 6 &c. Comp. German *Baum*, and the Greek *κῶλα*. It is possible that the idea of firmness and stiffness arose from that of being wound together, interwoven, hence *pole*, *beam*. See, however, בָּדַד II. b) only in the *pl. members*, Ar. بَدَّا, prop. *branches* of the body, in full form בַּדֵּי עוֹר Job 18, 13 *branches* (members) *of the body* (עוֹר for body also in 19, 26); יֹאכַל בַּדָּיו ibid.: *it eats his members*. c) only in *pl.* Hos. 11, 6: *knots of human beings*, compact masses, consequently בַּדָּיו = הֲמֹנָיו, which suits there.

בַּד III. (only *pl.* בַּדִּים, with *suff.* בַּדֶּיךָ; from בָּדַד III.) *m.* prop. *speech*, *talk*, *chatter*, hence *lies*, *brag* Job 11, 3; לֹא־כֵן בַּדָּיו Is. 16, 6, Jer. 48, 30 *his groundless lies* i. e. lying oracles; once *concr. liars* Jer. 50, 36 i. e. the astrologers (Is. 47, 13), who appear fools (44, 25) because of their predictions which do not take place.

בֵּד see בַּד.

בֶּד abridged from עֶבֶד, and still more בַּד, in proper names compounded with it, e. g. בִּדְקַר (which see); so likewise עֹבֵד is abbreviated into בֵּד, e. g. בֵּדְיָה (which see). Comp. the Phenician proper names בֶּדְאֶשְׁמֹן (Kit. 3, 3), בֶּדְמִלְקַרְתְּ (Karth. 5, 5), בֶּדְעַשְׁתֹּרֶת (ib. 2) &c.

בָּדָא (*part.* with *suff.* בָּדְאָם for בֹּדְאָם) prop. *to speak, to prattle, to brag*, βαττολογεῖν, hence *to lie*, with מְלֵב *to invent of oneself*, i. e. *to fabricate* 1 KINGS 12, 33 (where the K'tib has בְּ מְלֻבָּד *to invent alone*); NEH. 6, 8. For its organic root the stem has בָּדַ־א, which is also found in בָּד (בָּדַד) III., בָּט־ה, בָּט־א, Talm. פַּט (whence פַּטְפֵּט, פַּשֵּׁט, פַּשְׁטִיט &c.), and it corresponds to the Syriac ܦܛ, Ar. بَطَأَ (I. IV.); but *to invent*, *to form* is transferred in Zabian (ڤط) to the potter's work, as in יָצַר II.

בָּדַד I. (*part.* בּוֹדֵד) *intr. to be separated, forsaken, solitary*, Ps. 102, 8; Is. 14, 31; Hos. 8, 9. Derivatives בַּד I., לְבַד and בְּדָד. The organic root בַּד is also found in אָ־בַד (which see), for which the Ar. has بَطَّ, and somewhat modified in פָּד־ה, פָּד־ע &c. as well as in the corresponding Ar. بَكَّ to divide, separate.

בָּדַד II. (not used) *intr. to be interwoven, intertwined*, spoken of twigs, of ropes of yarn &c.; hence בַּד II. The fundamental signification proceeds from the idea of binding, twisting into one another, the same organic root being found also in צָ־בַת, רָ־בַד, צָ־פַד, אָ־פַד &c. The meaning *beam*, in Aram. בַּד, Ar. بَكّ, has perhaps come from that of crossing, twisting into one another, as in the Hebrew קוֹרָה, קוֹר, Ar. كَرّ &c.

בָּדַד III. (not used) same as בָּדָא (which see). Derivative בַּד III.

בְּדָד *m. solitariness, separation, wasteness*, only as *adverb* (noun in accusat.) *solitarily, desolately, alone*, coupled with the verbs יָשַׁב, שָׁכַן, הִנְחָה LEV. 13, 46; DEUT. 32, 12; for which לְבַדּוֹ is used in NUMB. 23, 9; PS. 4, 9.

בִּדְד (from בֶּן־אֲדַד *dedicated to Adad*, see אֲדַד) *n. p.* of an Edomite royal family, GEN. 36, 35.

בִּדְי see דִּי.

בְּדְיָה (abridged from עֹבַדְיָה *worshipping Jah*) *n. p. m.* EZR. 10, 35. See בֵּד.

בְּדִיל (*pl.* ־לִים; from בָּדַל I.) *m.* 1. properly divided, separated, hence *lead-alloy* (plumbum nigrum, i. e. stannum, Plin. h. n. 24, 16; 33, 9), which is separated by smelting. בְּדִילִים, several kinds of lead-alloys Is. 1, 25. — 2. the name of a metal mentioned with gold, silver, iron, lead, brass, by which is understood a sort of tin (κασσίτερος, Aram. נַסְטִירָא) NUMB. 31, 22; EZ. 22, 18 20; אֶבֶן הַבְּ׳ ZECH. 4, 10 prop. tin-weight, then plummet, perhaps = אֶבֶן הָעֹפֶרֶת 5, 8.

בָּדַל I. (Kal unused) *tr. to divide, separate;* derivatives בְּדִיל, בֶּדֶל, מִבְדָּלָה. The organic root בָּ־דַל is also found in דָּ־לַה &c.; but the Ar. بَدَلَ (to change, to exchange) should not be brought into connexion with it.

Nif. נִבְדַּל (*fut.* יִבָּדֵל) *to separate oneself, to be separated*, with מִן NUMB. 16, 21; EZR. 9, 1; 10, 11; *to be excluded* 10, 8; with the omission of מִן and with אֶל *to separate oneself from* a thing *and pass over to* another 1 CHR. 12, 8; *to be chosen as a committee*, with or without לְ 23, 13; EZR. 10, 16.

Hif. הִבְדִּיל 1. *to separate, divide* (prop. *causat.* to cause a separation), with בֵּין ... וּבֵין EX. 26, 33; לְ ... בֵּין GEN. 1, 6; LEV. 20, 25; EZ. 22, 26; 42, 20; בֵּין ... לְבֵין IS. 59, 2. — 2. *to part* i. e. to pull off, LEV. 1, 17; 5, 8. — 3. *to separate from others, to choose out, select*, with accusat. of the person and מִן *wherefrom* NUMB. 8, 14; 16, 9; DEUT. 10, 8; 1 KINGS 8, 53; *to exclude*, with מִן NEH. 13, 3, מֵעַל IS. 56, 3.

Hof. הָבְדַּל see מִבְדָּלָה.

בָּרַל II. (not used) *intr. to drop, to flow out, flow down* (cognate in sense

with נָטַף, צָרָה belonging to נָטַף, צֳרִי), particularly applied to a sweet-smelling resin or gum; whence בְּדֹלַח, nouns expressing kinds of resin being generally taken from dropping out. The stem בְּ׳ in this signification has for organic root בָּ־דַל, which reappears modified in טַל, Ar. طَلّ &c. Comp. the Greek βδάλλ-ειν.

בָּדָל (*constr.* בְּדַל) *m. a part, tip,* בְּ׳ אֹזֶן *tip of the ear,* Am. 3, 12; prop. same as גֶּזֶר piece, different in purport and etymology from תָּנוּךְ.

בְּדֹלַח (modern Hebrew *pl.* ־לְחִים) *m.* 1. the sweet-smelling resin or aromatic gumdrops of an Indian (and afterwards of a Bactrian) tree (from בָּדַל II. which see), being the transparent, wax-like resin *bdellium,* βδέλλιον, which was an article of commerce. Aquila, Symm., Theod., Vulg., Josephus and others already understand the Biblical בְּ׳ in this sense. Hence from the form of the drops — 2. *pearl,* with the shining of which the grains of manna were compared Num. 11, 7; which appears in Gen. 2, 12 along with שֹׁהַם (which see) and gold as an important and valuable product of India (חֲוִילָה is explained by the Targ. on 1 Chron. 1, 23 אֲתַר מַפְּקָנוּת מַרְגַּלְיָתָא; hence בְּדֹלַח is translated מַרְגָּלִית in Talm. Joma 75ᵃ, and so understood by Saʿadja, Kimchi, and others). This word appears in Aramaean in the forms בְּדֹלַח (Onk. def. בְּדָלְחָא), בְּדוֹלַח (def. בְּדֹלְחָא), בִּדְלַח (Jer. Targ. def. בִּדְלְחָא), passing in Greek into βδολχ-όν, βδέλλ-ιον (proceeding from בְּדֹלַח, בְּדָלַח), in Pliny h. n. 12, 19 into *maldacon* (בַּדְלַח = בַּלְדַח), all which are perceptible from the Hebrew form.

Coming from בָּדַל II. בְּדֹל (בְּדָל) is the ground-form, as βδολ-, βδελλ- in Greek arose out of the same, having passed to it from the Semitic; ־ַח is the remnant of an old derivative syllable, which also has been preserved in the Aramaean צְלֹבַח, צְלֹפַח eel, טְלֹפַח lentil &c. See בְּרֹלָה.

בָּדַן an incorrectly adopted stem for the proper name בְּדָן (which see).

בְּדָן (= בֶּן־דָּן i. e. *dedicated to Dan* = Eshmun; see דָּן) 1. *n. p.* of a Judge 1 Sam. 12, 11, for which the Syr., LXX and Ar. read בָּרָק, because they had for שְׁמוּאֵל there שִׁמְשׁוֹן; but the Targ., Kimchi and others understood it to be שִׁמְשׁוֹן, who was a Danite (בֶּן־דָּן). It is possible that בְּדָן = עַבְדָּן = עַבְדּוֹן (see בֶּד) Judges 12, 13. — 2. *n. p. m.* 1 Chr. 7, 17.

בָּדַק (*inf. constr.* בְּדוֹק) 1. (not used) *intr. to be rotten, chinky, tottering,* hence בֶּדֶק. — 2. *tr. to press into* something, *to break through* something; metaphor. *to examine, search into,* in order to mend 2 Chr. 34, 10, as חָקַר and בָּקַר proceed from a similar view (comp. Aram. בְּדַק, Syr. ܒܕܩ, ܒܕܩ); but בָּדַק cannot at all mean *to restore, to build up,* as the LXX and Vulg. understand it. With the stem בָּדַק is cognate בָּתַק (which see); and the organic root is בָּ־דַק, which reappears in דַּק, חָ־דַק, Aram. סְ־דַק.

בֶּדֶק (with *suff.* בִּדְקֵךְ) *m. the tottering, the rotten* (of a house), *a rent, breach* 2 Kings 12, 6; מָצָא בְּ׳ ibid. *to find out a rent;* חִזַּק בְּ׳ 12, 8 9 13 *to repair; a leak* in a ship Ez. 27, 9 27. Comp. the Aramaean בִּדְקָא canal.

בִּדְקַר (from בִּדְקַר = עֹבֵד־קַר *worshipping Melkar;* קַר abridged from מֶלְקַר) *n. p. m.* 2 Kings 9, 25.

בְּדַר *Aram.* same as Hebrew בָּזַר; only in *Pa.* בַּדַּר Dan. 4, 11 *to scatter, throw about;* comp. Ar. بذر, Syr. ܒܕܪ, Sam. בדר.

בָּהָה (not used) *intr.* 1. *to be empty,* like بَهِىَ to be empty, uninhabited, waste, Aram. בְּהָא, Syr. ܒܗܐ, in the reduplicated form ܐܬܒܗܒܗ to be terrified (comp. Hebr. שָׁמַם); derivative בֹּהוּ. — Hence 2. *to be desolate, to be waste,* נָקָה also appearing in the same metaphorical use; spoken especially of the primitive chaos.

בֹּהוּ (= בְּהוּ after the form פְּרִי) *m. emptiness, wasteness,* spoken of primi-

tive chaos out of which the world arose Gen. 1, 2. In this primitive signification was בְּהוּ taken in the Biblical cosmogony, and used in establishing the dogma (יֵשׁ מֵאַיִן) respecting creation. Hence Aquila translates *οὐδέν*, Vulg. *vacua*, Onkelos and Samarit. רֵיקָנִי. The Phenician cosmogony has converted בְּהוּ *βαυ* into a personified expression denoting the primitive substance, and as a deity, the mother of the races of the gods; the Aramaean name בָּהוּת, בְּהוּת, בְּהוּתָא, *Βαώθ*, *Βυθ-ός*, *Buto* for the mother of the gods, which passed over to the Gnostics, Babylonians and Egyptians, is identical therewith. *Môt*, prop. *Βώθ* (בְּהוּת), originated in Phenician from an interchange of *b* and *m*, though it has a different conception in its application to a cosmogony. Metaphorically Is. 34, 11.

בָּהַט (not used) *intr. to shine, glisten*, Ar. بَكَشَ to be pure. It seems cognate with בֹּהַק (בוּץ).

בֹּהַט *m.* a kind of white marble (*Ibn Ganâch*), *alabaster* Esth. 1, 6; the LXX incorrectly *σμαραγδίτης*. *Kimchi* has compared the Arab. بَلَنْط (marble-like stone).

בְּהִילוּ (*Aram.* from בְּהַל) *f. eagerness, haste.* בִּבְ׳ *adv. hastily, quickly*, Ezr. 4, 23.

בָּהִיר *adj. m. shining, enlightening*, spoken of the sun, Job 37, 21. See בָּהַר.

בָּהַל (Kal unused) *intr. to be terrified, surprised, to shudder*, Ar. بَهَلَ; metaphorically (like חָפַז) to move restlessly, very quickly or hastily, *to be restless, hasty*, as a sign of insecurity and terror.

Nif. נִבְהַל (*fut.* יִבָּהֵל) 1. *to be terrified, affrighted* 1 Sam. 28, 21; 2 Sam. 4, 1; Ps. 6, 3 4; 90, 7; *to be surprised, to shudder* Job 21, 6; *to be in violent commotion* Ps. 6, 3, with מִן Eccles. 8, 3; מִפְּנֵי Gen. 45, 3 *in presence of* or *because of* a thing. — 2. *to be hasty, quick*, Zeph. 1, 18 *a destruction*, and *certainly a speedy one* (נִבְהָלָה in the sense of נֶחְרָצָה Is. 10, 23 and בֶּהָלָה 65, 23); with לְ e. g. נִ׳ לַהוֹן Prov. 28, 22 *to catch eagerly at gain*, comp. מִבְהֶלֶת K'ri 20, 21; *to hasten forward in trepidation, to flee* Ps. 48, 6 (cognate in sense נָחְפַּז), Jer. 51, 32; with יָדִים Ez. 7, 27 *to wring the hands* (from terror).

Pih. בִּהֵל 1. *to terrify, to confound*, with the accus. of the person Ps. 2, 5; Job 22, 10; 2 Chr. 32, 18; 35, 21. — 2. *to quicken into haste*, with accus. of the person: וְשִׁמְעוֹת יְבַהֲלֻהוּ Dan. 11, 44 *and tidings put him to haste;* metaphor. with עַל or בְּ *to drive to haste* Eccles. 5, 1; 7, 9; *to drive on* a thing *with haste* Ezr. 4, 4 K'ri (see בַּלָּה); *to accelerate* Esth. 2, 9. Derivative בֶּהָלָה.

Puh. בֻּהַל (*part.* מְבֻהָל) *to be hasty, rash*, Esth. 8, 14; מְבֻהֶלֶת Prov. 20, 21 K'ri, as the versions also read, spoken of נַחֲלָה: *an accelerated inheritance* i. e. gotten with unjust haste, for which the K'tib reads מִבְחֶלֶת (from בָּחַל).

Hif. הִבְהִיל 1. *to terrify* Job 23, 16. — 2. *to accelerate, to do hastily* Esth. 6, 14. — 3. *to scare away hastily* 2 Chr. 26, 20.

The stem בָּהַל is identical with the Ar. بَكَرَ, ר standing for ל as elsewhere; but the organic root is בָּ־הַל (Aram. בְּהַל), which is also perhaps found in הַל II. (see הָלַל II.).

בְּהַל (*Pe.* unused) *Aram.* the same. In Phenician the stem appears with a harder pronounciation בָּגַל, hence בָּגִל (Athen. 4) = בְּהוּל, נִבְהָל, surprised. Derivative בְּהִילוּ.

Ithpe. הִתְבַּהֵל (= אִתְ׳; *inf. c.* הִתְבַּהֲלָה = אִתְ׳) 1. *to be astonished*, Dan. 3, 24: *and he rose up with terror* (infin. as a noun). — 2. *to do hastily* 2, 25; *to hasten* 6, 20.

Pa. בַּהֵל (רַבֵּל) *to terrify*, with the accus. of the object, Dan. 4, 2 16; 5, 6 10; 7, 15 28.

Ithpa. אִתְבַּהַל *to be terrified* Dan. 5, 9.

בֶּהָלָה (*pl.* בֶּהָלוֹת) *f. terror, surprise* Lev. 26, 16; Is. 65, 23; Ps. 78, 33. Jer. 15, 8: *pain and terror* (עִיר = צִיר, like עֵר = צַר).

בָּהַם (not used) *intr. to be dumb, mute*, Ar. بَجَمَ to be silent, بَكِمَ to be dumb. From بَهِيمَة (= בְּהֵמָה) one sees that there was there too a stem بهم, to which also أَبْهَم the dumb one, *barbarian* (Maltes. *ybhem*) points.

בְּהֵמָה (*constr.* בֶּהֱמַת, with *suff.* בְּהֶמְתּוֹ, ־תֵּנוּ, ־תְּךָ, retaining the *e*-sound, comp. חֲבֶרְתְּךָ, שְׁכֶנְתּוֹ; *pl.* בְּהֵמוֹת, *constr.* בַּהֲמוֹת) *f.* prop. the dumb, speechless, irrational being, brutum, as Scripture characterises it Ps. 49, 13; 73, 22; Job 18, 3. Hence generally *beast, animal* as a collective, opposed to אָדָם, אִישׁ Ex. 11, 7; 12, 12; Ez. 14, 13 17 19 21; 29, 8; then in a more limited sense: 1. *a four-footed animal*, tame or wild, particularly in the plur. with הָאָרֶץ following Deut. 28, 26; Is. 18, 6; שָׂדַי or הַשָּׂדֶה 1 Sam. 17, 44; Jo. 1, 20, or יַעַר Micah 5, 7. As contrasted with birds and reptiles: *tame beasts* and *wild* Gen. 6, 7; Ex. 9, 25; Prov. 30, 30. — Usually 2. *four-footed tame beasts*, pecus, opposed to wild (חַיַּת הַשָּׂדֶה, חַיָּה) Gen. 1, 24; 2, 20; 7, 14, applied to sheep, goats, kine, hence מִקְנֵה הַבְּ׳ Gen. 47, 18 = מִקְנֵה הַצֹּאן וּמִקְנֵה הַבָּקָר 47, 17; applied to *draught-cattle*, as asses, camels Gen. 34, 23; 36, 6; 2 Kings 3, 17.

בְּהֵמוֹת (*sing.*) *m.*, only in Job 40, 15, *the Nile-horse*, as appears plainly from the description (Job 40, 15-24) and from its being put with the crocodile. Coptic π-εζε-εμμωτ *water-ox*, as the Nile-horse is called (comp. Ital. *bomarino*, Ar. فرس البحر, ἱπποπόταμος), which the Hebrew has allowed to be faintly seen in the form בְּהֵמוֹת, perhaps belonging in the first instance to the plural of בְּהֵמָה. From Job l. c. Behemot becomes in legendary lore a fabulous gigantic animal generally.

בָּהַן (not used) *intr. to be pressed together, to be blunt, thick, stuffed;* hence בֹּהֶן (together with בְּהֹן) and the proper name בֹּהַן. In Arab. the root is نهم, hence بهمة rock, whence בָּהַן appears to be smoothed away. The stem בָּהַם (בָּהַן) is a collateral form of פָּאַם, פָּם (hence פִּימָה) to be fat, stuffed, Ar. فَعُمَ to be thick, full; فَخُمَ the same &c.

בֹּהֶן (without a *pl.*) *f.* prop. a stump, a stopper, the stumpy, thick finger, hence *the thumb*, coupled with יָד in Ex. 29, 20; Lev. 8, 23; with רֶגֶל, *the great toe* Ex. 29, 20; Lev. 8, 23 24. From the same point of view the thumb is called in the Targ. and Samar. אַלְיוֹן the thick finger (see also אַלְיָה); comp. *pollex* from *pollere;* Ar. بُهْم and إِبْهَام the same.

בְּהֹן (only in *pl.* בְּהֹנוֹת) *f.* the same Judges 1, 6 7. The Samar. codex has this word for בֹּהֶן.

בֹּהַן (*thickness, fatness*) *n. p. m.* more exactly designated as בֶּן־רְאוּבֵן Jos. 15, 6; 18, 17. From him a place אֶבֶן בֹּ׳ (which see) on the confines of Judah aud Benjamin was named.

בָּהַק (not used) *intr. to shine, to be illuminated*, hence *to be white, pale;* comp. Targ. בְּהַק (בַּהִיק enlightened, Af. אַבְהֵק to make shining, Talm. מָבְהָק celebrated, בָּקִי = בְּהָקִי like בַּהִיק &c.); Syr. ܐܒܗܩ to be white &c.; Ar. بَهِقَ, بَهِجَ and مَهِقَ to be white, باح to appear; Mishna אָ־בַק to enlighten (whence אֲבוּקָה a torch). One sees that the stem is a farther development of בָּק.

בֹּהַק *m. a whitish pale eruption on the skin* Lev. 13, 39. According to the etymology the LXX has ἄλφος, the Jerus. Targ. צַחַר; Ar. بَهَق the same.

בָּהַר (not used) *intr. to shine*, hence *to be white;* comp. Syr. ܒܗܪ, Arab. بَهَرَ &c. in the most various metaphorical meanings. The stem is a farther development of the organic root בָּר. Derivatives בָּהִיר and

בַּהֶרֶת (*plur.* בֶּהָרוֹת) *f. a white spot on the skin*, Lev. ch. 13, from whatever causes it may have arisen, and whatever

shade it may have had. The Syr. has for it ܨܡܝܢ, Targ. בְּהַרְנָא.

בּוֹא (*perf.* בָּא; 2 *fem.* once בָּאתְ 2 Sam. 14, 3; 3 *pl.* בָּאוּ, once בְּאוּ Jer. 50, 5; on the other hand בָּאוּ 27, 18 is either for the inf. בְּוֹא by transposing the א, or for יָבְאוּ after the Yod was absorbed by the preceding יְ־, as vice versa in וְזִמְרַת יָהּ Ex. 15, 2; 1 *pers. pl.* בָּאנוּ, 1 Sam. 25, 8 בָּנוּ; *imp.* בֹּא, בְּא, with *a* of motion בְּאָה 1 Sam. 20, 21; *inf.* בֹּא, בְּא, once בְּאָה 1 Kings 14, 12, with *suff.* בֹּאִי, בֹּאֲךָ, בֹּאֲכָה pause בֹּאָךְ also בֹּאָן and בֹּאֲנוּ; *fut.* יָבוֹא, יָבֹא, once יָבוֹ 1 Kings 12, 12 K'tib; וַיָּבֹאוּ K'tib for וַיָּבוֹאוּ 12, 3 21; 3 *fem.* once תָּבֹאנָה lengthened out of תָּבוֹאנָה Deut. 33, 16, where the *h* has passed over into *t;* this form is with *suff.* תְּבוֹאָתֶךָ Job 22, 22; 2 *fem.* rarely תָּבוֹא Ez. 22, 4, a shorter form for תָּבֹאִי, whence arose תָּבוֹאנָה, and out of that again תָּבֹאת = תָּבֹאת 1 Sam. 25, 34 K'ri, and תָּבֹאתִי in the same place according to the K'tib) *intr.* 1. *to go, to wander,* like הָלַךְ, with which it is interchanged in this sense; usually with announcing the limit of one's going, in the accus. Gen. 37, 30; Is. 7, 24 25; Jon. 1, 3; with לְךָ inserted 1 Sam. 22, 5; with אֶל Is. 22, 15 (strengthened by הָלַךְ); with לְ Num. 32, 6. According to this signification it means a) like הָלַךְ (הִתְהַלֵּךְ) metaphorically *to walk, to live,* with אֶת־ (אֵת) or עִם of the person with whom one lives, Ps. 26, 4; Prov. 22, 24 (for which Job 31, 5 has הָלַךְ). b) in many figurative expressions, e. g. בָּא אֶל־אִשָּׁה (or עַל־אִ) *to go to a woman* i. e. *to cohabit* with her Gen. 16, 2; 19, 31; בָּא אֶל־אֲבֹתָיו *to go to his fathers* i. e. to die, 15, 15; poetically בָּא עַד־דּוֹר אֲבוֹת *to go to the habitation of the fathers* (cognate in sense נֶאֱסַף) Ps. 49, 20 &c. — 2. Distinguished from הָלַךְ in this that it expresses the limit of going, *to arrive, come at,* ἔρχομαι, ἥκω, הָלַךְ denoting the going as not yet ended and not having reached its limit, Eccles. 5, 15; with אֶל Judges 3, 20, עַל 2 Sam. 15, 4, עַד 16, 5 or לְ 1 Sam. 9, 12, with the accus. of the person or place to whom or which one comes, Is. 19, 23; Lament. 1, 4; the place whence, is coupled with מִן Gen. 16, 8. In this sense metaphorically: a) *to be born, to appear* Eccles. 1, 4; לְכָל־דּוֹר בָּא Ps. 71, 18 *to every one who is born* i. e. to posterity. b) with עַד or אֶל *to reach to one,* i. e. to be equal to him, 2 Sam. 23, 19 23; 1 Chr. 11, 21; applied to inanimate things with the accusative, *to reach to something,* of ramparts Jer. 32, 24. c) *to reach,* with עַד or אֶל *whither* Ex. 22, 8, Num. 32, 19, particularly spoken of a report or an account Gen. 18, 21; 1 Kings 2, 28; in this sense too with לִפְנֵי Esth. 9, 11; elsewhere בָּא לִפְנֵי Gen. 6, 13 *is come before me* i. e. has presented itself clearly to me. d) *to come upon, to fall upon* (suddenly), originally *to hit,* with עַל, אֶל, לְ, or with the accus., e. g. of an enemy, the sword, a destroyer, poverty &c. Gen. 34, 27; Job 15, 21; 20, 22; Ez. 32, 11; Prov. 28, 22; seldom in a good sense, with עַל Josh. 23, 15. e) *to come to pass,* evenire, *to be fulfilled,* in a subjective sense, spoken of wishes, promises &c. Deut. 13, 3; 1 Sam. 9, 6; Is. 42, 9; Jer. 17, 15; opposites נָפַל, שׁוּב. In this sense it is also used: f) of inanimate things, *to come near,* as of the סוּפָה Job 37, 9; שְׁוֹד 3, 24; אֲנָחָה 41, 8; יָם 38, 11; רוּחַ 5, 21; אֵיד Prov. 6, 15. g) It is applied to time, e. g. יָמִים Jer. 7, 32; עֵת Ez. 7, 12; מוֹעֵד Ps. 102, 14 &c., to denote partly what happens, partly that which is to be in future, hence הַבָּאִים Is. 27, 6 *the future times,* comp. אוֹתִיּוֹת 41, 23. h) It appears in a variety of modifications just according to the preposition with which it is connected, e. g. with בְּ: *to come with somewhat* i. e. to bring, בָּא בִּדְבַר יי 1 Kings 13, 1 *he brought a word of God* (without בָּא 13, 2 5 9 17 18 32; 20, 35; in 1 Sam. 3, 21 it means *in the word of God,* overpowered by it); בָּא בָּעוֹלוֹת Ps. 66, 13 *to bring whole burnt-offerings* = to sacrifice; Eccles. 5, 2 *for a dream brings* &c.; בָּא בִּגְבֻרוֹת אֲדֹנָי יי Ps. 71, רֹב עָנְיָן

16 *to bring songs of victory* (זְבֻרָה equivalent to זִמְרָה) *of the Lord God;* hence the parallel is אַזְכִּיר, comp. אוּכַל ב to bring. On the contrary בּוֹא בְשֵׁם 1 Chr. 4, 38 *to be adduced by name*, prop. to reach with the name, different from בּוֹא בְמִסְפָּר Job 3, 6 *to enter into the number* i. e. to be received among the number. From this signification may be understood still farther i) the use of לָבוֹא (*to come*, infinitive with לְ), as a preposition, *towards*, versus, *unto*, with relation to place, Num. 13, 21; 34, 8; Ez. 47,15; for which also עַד־לְבוֹא Judges 3,3, 1 Chr. 5,9 stands, and giving more prominence to the idea of the verb עַד־בֹּאֲךָ (*till thy coming*) Gen. 19, 22, Judges 6,4, or בְּאֲכָה, בְּאָכָה Gen. 10,19; 13, 10; 1 Sam. 15, 7. מִבּוֹא *from* developed itself out of לָבוֹא and is followed by עַד 1 Kings 8, 65; 2 Kings 14, 25; Am. 6, 14. — 3. *to enter*, intrare, ingredi, *to press into*, an intensifying of signif. 2 (for which the Targ. has עַיֵּל, Syr. ܥܠ, Ar. دخل); opposite יָצָא. The place into which one goes is construed with בְּ 1 Sam. 9, 12; Ez. 2, 2, hence בּוֹא בְכַף 2 Kings 18, 21 *to penetrate into the hand;* with אֶל Gen. 19, 3; Esth. 6, 4; with the *accus.* Ps. 100, 4. יָצָא וּבוֹא *to go out and in* Deut. 28, 6; Ps. 121, 8, rarely with יָשַׁב added 1 Sam. 29, 6, 2 Kings 19, 27, which denotes metaphorically *the whole actions and conduct* of a man, as אָרַח וְרִבַּע poetically Ps. 139, 2. With לִפְנֵי or the accusative Num. 27, 17 *to stand before one, to conduct his cause.* Rarely in the sense *to go about freely* Jer. 37, 4 as an antithesis to *sit captive; to bear an office* 1 Chr. 27, 1; *to enter and retire*, with accusative of time הַשַּׁבָּת *on the sabbath* 2 Kings 11, 9, spoken of the Levites officiating. In this sense many phrases and expressions are formed by בּוֹא, in which it may be variously translated, as: *to enter* (into the house of the husband) Josh. 15, 18, with אֶל Dan. 11, 6; בּוֹא בְמִשְׁפָּט *to go into judgment* Is. 3, 14, Job 22, 4 i. e. to accuse; with בְּ *to associate with one* Josh. 23, 7; Is. 19, 23; *to treat in common, to enter into* a covenant Ez. 16, 8; Neh. 10, 30; *to press into* a circle of friends (בְּסוֹד) Gen. 49, 6; *to come into*, בְּקָהָל *into the congregation*, i. e. *to be received* into it Deut. 23, 2; *to participate in* (בְּ) *a thing* i. e. *to attain to* Ps. 69, 28; with בְּ *to fall into a thing*, e. g. into strife Prov. 18, 6, blood-guiltiness 1 Sam. 25, 26; with בְּ *to advance, to progress in*, e. g. בַּיָּמִים Gen. 24,1 or בַּשָּׁנִים 1 Sam. 17,12 (as the LXX, Vulg., Syr., Ar. read for בָּאֲנָשִׁים) i. e. *to become older;* בּוֹא בְּעַדֵי עֲדָיִים Ez. 16, 7 *to advance in the highest ornaments*; *to turn in*, spoken of the sun, i. e. *to go down* Gen. 15, 17, opposite יָצָא; *to be brought in*, corn, Lev. 25, 22 (comp. תְּבוּאָה); *to come in* as revenue 1 Kings 10, 14; בּוֹא בְאֵשׁ *to stand the fire* Num. 31, 23. Derivatives תְּבוּאָה, מָבוֹא, בִּאָה, תְּבוּאָה.

Hif. הֵבִיא (with *suff.* הֲבִיאַנִי &c.; 3 f. הֲבִיאָה; 2 pers. הֵבֵאתָ, הֲבֵאתָ and הֲבִיאֹתָ, הֲבִיאֹתִי; 1 pers. הֲבֵאתִי and הֲבִיאוֹתִי, and thus the flexion is still fluctuating in many forms) *causat.* of Kal in all the three principal meanings: 1. to cause something to go, i. e. *to guide*, e. g. the axe, Ps. 74, 5; with אֶל, *to lead to one* Deut. 33, 7. — 2. *to cause to come, to bring to, to offer*, with accus. of the object, also of inanimate things, and with אֶל or לְ of the person, Gen. 2,19; 43,9; Lev. 4, 5; 2 Chr. 9,10; Is. 16, 3; 1 Sam. 9, 7; sometimes the object must be supplied. Metaph. *to call together* Est. 5,10; with עַל *to bring something upon one* Gen. 6, 17, with לְ or אֶל Jer. 15, 8; 32, 42, also of good things Gen. 18,19; *to fulfil* (prophecy, a word given &c.) Is. 37,26; 46,11; Jer. 39, 16. — 3. *to draw in, to cause to enter, to lead in, to bring in*, e. g. into the house Gen. 43, 17, into the fortress Ps. 66, 11; *to pull in* Gen. 19, 10; *to bring home* (a wife) Judges 12, 9; *to bring* (into judgment) Job 14, 3 i. e. to accuse before a tribunal; הוֹצִיא וְהֵבִיא Num. 27, 17, 1 Chr. 11, 2 *to lead to war and out of it; to cause to go down* (spoken of the sun) Am. 8, 9; *to store* i. e. to lay up grain 2 Sam. 9, 10; *to inter* 2 Chr. 28, 27; *to put into* Ex. 4, 6; 25, 14;

Lament. 3, 13. — The final א sometimes disappears, as הָבִי Ruth 3, 15 = הָבִיא; אָבִי 1 Kings 21, 29 = אָבִיא; comp. יָבוֹ 1 Kings 12, 12 = יָבֹא.

Hof. הוּבָא (3 *fem.* הוּבָאת after the Aramaean manner, 3 *pl.* הוּבְאוּ; *part.* מוּבָא; מוֹבָא on the contrary is a noun) *pass.* of Hifil, Gen. 33, 11; 43, 18; Ex. 27, 7; Lev. 10, 18; 13, 2 in the most diverse significations.

Derivatives מוֹבָא, מוּבָא.

Some remains of the stem בּוּא are found in the dialects (Arab. بَاءَ to turn back, to turn in, بَاءَ and بَاهَ to sleep with &c.); but other verbs are commonly in use for it there; while בּוֹא is very often applied in Hebrew, and as it would seem, in Phenician also, e. g. יָבֹא (Sard. 5), כְּבֹאָהּ (Tug. 5). The organic root בָּא, compared with the Greek βά-ω (βαί-νω), Sanskrit *gâ*, German *ge*-hen &c. has the series of senses here given; but the reduplicated بَحْبَحَ *to press in* has also been compared.

בּוּב (a reduplicated stem, unused) *intr. to be hollow, open*, whence בָּב, בָּבָה; Aram. בָּב the same, from which comes אַבּוּב *flute*, ambuba, where an *m* was inserted before *b*; Ar. بَابَ, from which بَاب door, and others. Comp. the Coptic ⲃⲏⲃ hollow, hole.

בּוּג (unused) *tr.* either *to put into a right state, to prepare* (food), then *to cook, to bake*, whence the noun בָּג, with which compare the Sanskrit *pać*, Pers. *bak*-ten &c.; or the fundamental signification is *to eat, to take food*, comp. Sanskrit *bhag*, whence *bhakshja* food, Greek φάγ-ειν, Pers. and Ar. باج food, the latter from باه, پاه. According to the former explanation the organic root would be בָּג, identical with that in אָ־פָה, Ar. وَ-فَى, טָ־בַח II. &c.

בּוּד (belonging to בֵּדְיָה?) see בֵּדְיָה.

בָּוַן belonging to the proper name בַּוַּי, which see.

בּוּז (perhaps בַּז Zech. 4, 10 is = בָּז, if it does not belong to בָּזַז; *fut.* יָבוּז) *tr.* prop. to tread down (בָּז = בָּס), hence *to despise* (by words), *to esteem little*, with accusat. of the object Prov. 1, 7, the object somewhat remote 23, 22, usually with לְ 11, 12; 30, 17; *to overlook*, 6, 30; 13, 13; 14, 21; 23, 9; elsewhere only in Song of Sol. Comp. בָּזַז and בָּזָה. The organic root בָּז which also exists in בָּס &c. is enlarged in بهز (to push away, to reject, to despise). Hence

בּוּז *m.* 1. *contempt, mockery* (along with גַּאֲוָה, חֶרְפָּה) Ps. 31, 19; 119, 22; 123, 4, which one shews to something or endures; שָׁפַךְ בּוּז עַל Job 12, 21, Ps. 107, 40 *to pour out contempt* (reproach) *upon;* שָׂבַע בּ׳ 123, 3 *to receive contempt abundantly;* בּ׳ מִשְׁפָּחוֹת Job 31, 34 *the contempt of families;* הָיָה לָב׳ Gen. 38, 23 *to be despised.* — 2. *proper name* of a Nahorite, and then of an Arabian tribe, which, like עוּץ, שׁוּחַ (which see) and others, inhabited a part of ʾEdom Gen. 22, 21; Jer. 25, 23. Hence the *Gentile* בּוּזִי Job 32, 2. — 3. *n. p. m.* 1 Chr. 5, 14.

בּוּזָה *f. an object of contempt* Neh. 3, 36.

בּוּזִי (from בּוּזִיָּה) *n. p. m.* Ez. 1, 3.

בּוֹטֶה see בֹּטֶה.

בַּוַּי (from בֶּן־אַוַּי: *striver, wisher*) *n. p. m.* Neh. 3, 18.

בּוּךְ (Kal unused) *intr. to be entangled, perplexed*, Arab. بَاكَ, properly to turn round about, identical with the organic root in אָ־בַךְ, נָ־בַךְ, סָ־בַךְ, and modified in הָ־פַךְ &c. The fundamental signification is connected with that of *to intertwine, to get entangled.* Derivative מְבוּכָה.

Nif. נָבוֹךְ (3 *p. pl.* נָבֹכוּ) 1. *to wander about*, with בְּ of the place where Ex. 14, 3. — 2. *to be perplexed* Esth. 3, 15; Jo. 1, 18.

בּוּל (not used) 1. *intr. to bubble, to flow, to stream forth copiously, to spring forth;* hence מַבּוּל, בּוּל 1. — 2. *to sprout*

forth, *to bring forth*, whence בּוּל 2. In this sense בָּל is perhaps cognate in sense with the enlarged Arabic stem بعل, from which comes بَعْل tree, بَحُلَ to be large, if the latter does not belong to another group.

The organic root בָּל is also found, according to the second signification, in אָ־בֵל (which see; Ar. أَ-بِلَ, Syr. ܐܒܠ &c.), in general in יָ־בַל, שָׁ־בַל and in בַּל &c., Ar. وَبَلَ.

בּוּל *m.* 1. *rain*, hence יֶרַח בּוּל 1 Kings 6, 38 *rain-month*, afterwards called מַרְחֶשְׁוָן, the eighth in the Jewish year, from the new moon of November till that of December (*Kimchi*). In the Targ. בּ׳ is here taken in the sense of *fruit*, and therefore is translated יְרַח מֵיסַף אִבְבַיָּא (harvest-month); the Jerus. Talm. (Rosh ha-Shana ch. 1) has derived it from נָבַל *withering* (of the foliage), or from Aram. בּוּל *clod*, or from בָּלַל *to mix fodder*, all which is less suitable. Considering that the LXX write *Βαάλ*, that the extant remains of the names of months (אָבִיב, אֵיתָן, זִו) are the names or surnames of certain deities, we may look upon בּוּל as the name of a god, equivalent to בַּעַל; בּוּל also appearing in Palmyrene inscriptions as the name of a deity. ע in בַּעַל was early softened into the vowels *o*, *u*, so that it was sometimes pronounced and written Bol (בּוֹל), sometimes Bul (בּוּל), of which softening other traces exist in Hebrew. The softening in this very word occurs frequently in Palmyrene (e. g. n. p. עֲגַלְבּוֹל *Ἀγλίβολος*, זְבַדְבּוֹל) and Phenician (בַּעֲלָא = בּוֹלָא in the names of cities; מַעְשִׂי־בַ׳ = מֹשִׂיבַעַל). — 2. *sprout*, *fruit*, metaphor. *fodder* Job 40, 20, where בּוּל is not abridged from יְבוּל. — 3. *block*, *log*, *stock*, only along with עֵץ Is. 44, 19. This meaning has been so combined with the 2d that one translates prop. *twig*, *shoot* (from בּוּל 2), or *image* i. e. made of wood (from בּוּל 2), its fruit as it were. But *block*, *stock*, *log*, is a more correct sense, either from בּוּל = בָּעַל, בָּקַל (מָקַל), Ar. بَقَلَ, بَعْل rod, tree, which still exists in Æthiopic also; or the noun בּוּל is abridged from בְּעוּל, in this sense.

בּוּם (not used) *intr.* properly *to be bellied*, *thick*, then *to be high* (e. g. by heaping up), *firm*, whence בָּמָה and the proper name בָּמוֹת. — The organic root בָּם is cognate with the stems פָּאֵם, Ar. فَخُمَ, فَعُمَ to be thick, to be large in circumference, בָּהַם (בָּהַן), Ar. بهم to be firm, thick, swollen; and the idea of height in בָּמָה is a farther development of this fundamental signification; comp. Greek *βωμός height*, *altar*, probably from the Phenic. בָּמָא (bomo), *βῆμα* from the Phenician בִּימָא; Syr. ܒܡܐ height (Peshito 1 Sam. 10, 23); Pers. بام (bam) top &c.

בּוּן (only 2d *person* בַּנְתָּה Ps. 139, 2; *part. pl.* בָּנִים Jer. 49, 7, as the LXX and Syr. already understand it; *part. sing.* only in the proper names אַחְבָּן, אֶשְׁבָּן, abridged in בְּנָיָה) prop. *tr.* to split, divide, Ar. بَانَ, and therefore like *κρίνω*, cerno (see בַּיִן), but only metaphorically, (by judgment and sagacity) *to perceive*, *to understand*, *to mark*, *to know*, with לְ of the object Ps. 139, 2; *absol.* Jer. 49, 7: *counsel has departed from the wise* (מִבָּנִים). Hence the proper names בֻּנִּי, בָּנִי, בּוּנָה = בּוּנִי, בֵּן in בְּנָיָה and בֵּן, ־יָהוּ, the nouns בֵּינִים, בַּיִן (בֵּין) K'tib, מָבוֹן, תָּבוּן, תְּבוּנָה, בֵּינוֹת, בֵּית I. (from בֵּינַת).

Nif. נָבוֹן (1 *person* נְבֻנוֹתִי; *part.* נָבוֹן, *pl.* נְבֹנִים) *to shew oneself discreet*, *to be knowing*, *intelligent*, Is. 10, 13; coupled with חָכָם Gen. 41, 33 39, חָכְמָה being conceived as dwelling in the heart of the נָבוֹן; נְבוֹן דָּבָר 1 Sam. 16, 18 *knowing of speech*, *eloquent*, Jer. 4, 22; opposite סָכָל.

Pih. בּוֹנֵן *to give heed*, *to attend*, with the accus. *to* somewhat Deut. 32, 10.

Hif. I. הֵבִין (הֵבִינוּ, הֲבִינוֹתֶם; *part.* מֵבִין; *inf.* הָבִין, with *suff.* הֲבִינְךָ; *imp.* הָבֵן; *fut.* יָבִין) 1. *caus. to cause to understand*, *to teach*, *inform*, with לְ of the person and the accusative of the thing,

Dan. 8, 16, 2 Chr. 35, 3 K'ri, Job 6, 24, or אֶל of the thing Ps. 33, 15, or with the accusat. of the person Neh. 8, 9, then with a double accusat. Ps. 119, 27; *to make wise, intelligent* Job 32, 8; *to give insight*, merely with לְ of the person Dan. 11, 33. מֵבִין *teacher* 1 Chr. 25, 8; 27, 32; מְבִינִים Neh. 8, 3 *interpreters of Scripture.* — 2. Almost the same signification as Kal, because the latter was little used: *to distinguish something with intelligence, to know, to understand, to mark*, with בְּ *in a thing*, Dan. 1, 17; 9, 23; Neh. 8, 12; sometimes with בְּ *to have skill in a thing*, 2 Chron. 34, 12; with accusat. Micah 4, 12; Job 28, 23; also absolutely Is. 40, 21; or with infinit. following Neh. 8, 2.

Hif. II. בִּין (from הֲבִין, rejecting the formative *h*, which was done at a later period of the language; 3 *pers.* בִּין Dan. 9, 23; 1 *pers.* בִּינֹתִי Dan. 9, 2; *infin. absol.* בִּין Prov. 23, 1; *imp.* בִּין, בִּינָה, בִּינוּ) in the second meaning of Hif. I. *to mark*, with בְּ of the place where, Dan. 9, 2; with the accusat. Dan. 10, 1 *he marked the word* (Vulg.), where the LXX read וְיָבִין; on the other hand in וּבִינָה לוֹ בַּמַּרְאֶה ibid. (*and he gave heed to the vision*) the בִּינָה is a noun with the accent drawn back, as Ez. 19, 14. The *imper.* is בִּינָה Ps. 5, 2; בִּינוּ 50, 22, with accusat. generally in the senses of Hif. II, 2. Derivatives בִּינָה, בִּינָה (בִּין) and the proper name יָבִין.

Hithp. הִתְבּוֹנֵן (*pause* ־נֵן; *imp.* הִתְבּוֹנֵן; *fut.* יִתְבּוֹנֵן, *pause* ־נֵן) prop. *to consider with oneself*, hence *to mark, attend to something*, with עַל Ps. 37, 10; Job 31, 1; אֶל 1 Kings 3, 21; Is. 14, 16; בְּ Jer. 23, 20; 30, 24; עַד Job 32, 12; 38, 18; accusat. Is. 43, 18; 52, 15; Job 37, 14; Ps. 107, 43, according to which constructions the sense is modified; also *absolut. to shew oneself attentive* Is. 1, 3; *to look about*, with לְ of the thing Jer. 9, 16; *to mark*, 2, 10.

בִּין Aram. the same. Derivatives בִּינָה (בִּינָא), בִּין.

בִּינָה (from בִּינָה־יָהּ *understanding is with Jah*) *n. p. m.* 1 Chr. 2, 25.

בִּינִי (together with בִּנֲיָ; Jah is *understanding*, from בִּין) *n. p. m.* Neh. 11, 15. See בִּנֲיָ.

בּוּס (*part. pl.* בּוֹסִים, north-Palestinian orthography = בָּסִים; comp. קוֹמִים 2 Kings 16, 7) *trans. to tread down, to stamp upon*, with בְּ *into something*, Zech. 10, 5 *into the mire* (heroes treading into the mire i. e. their conquered enemies); with accusat. *to crush with the feet = conquer, subdue*, Ps. 44, 6; 60, 14 (קָמַיִם, צָרִים); Is. 63, 6; with עַל of place 14, 25; metaphor. *to despise* Prov. 27, 7. Derivatives מְבוּסָה, תְּבוּסָה, the proper names בֹּסֵי, יְבוּס.

Pih. בּוֹסֵס (*inf.* with *suff.* בּוֹשַׁסְכֶם Am. 5, 11, שׁ dialectically for ס, like שְׁרָיוֹן for סְרָיוֹן) *to destroy, to lay waste*, with accusat. Is. 63, 18; Jer. 12, 10; spoken of the sanctuary: *to desecrate*, comp. *καταπατέομαι τὰ ἅγια* 1 Macc. 3, 45 51, מִרְמֵס Dan. 8, 13; rarely with עַל Am. 5, 11 *to plunder*, as the Targ., Vulg., LXX &c. have understood it without reading בְּשַׁסְכֶם. See בּוּשׁ II.

Hof. הוּבַס *to be trodden*, Is. 14, 19.

Hithp. הִתְבּוֹסֵס *to stamp with the feet round about, to tread about*, with בְּ *in* something, Ez. 16, 6 22.

The organic root בָּס, Arab. بَشَّ, is closely connected with that in רָ־פַס, רָ־מַס, רָ־פַשׂ (which see), where מ or פ stand for ב.

בּוּעַ (not used) *intr. to spring forth, boil up, bubble up*, metaphor. *to swell up*, Targ. *Pa.* בַּעְבַּע; hence אַבַעְבֻּעָה (which see). — The organic root בָּע also exists in בָּעַ־ה and נָ־בַע (which see); while the Arabic verbs بَغَّ (to rush up), بَغَا (to bubble forth), باع V. belong to the same.

בּוּץ (not used) 1. *intr. to shine, to be bright* (Aram. בּוּצִין light), metaphor. *to be high;* Ar. بَصَّ the same. — 2. *to*

be white. Derivatives בֵּיצָה, בּוּץ, the proper names בּוֹצֵץ, בֵּצַי. See אָ־בַץ, בָּצַץ.

בּוּץ (in Ez. Chr. Esth.) *m. byssus*, a fine white cotton (different from בַּד *linen*) and the stuffs made from it, the dresses of kings, priests and rich men 1 Chr. 15, 27, 2 Chr. 5, 12, Esth. 1, 6, a product of Edom Ez. 27, 16 (as אֲרָם should be taken there), different from the somewhat similar שֵׁשׁ of Egypt 27, 7, for which only by degrees it may have been put, 1 Chr. 4, 21, 2 Chr. 3, 14 compared with Ex. 26, 31. As a genuine Semitic word all the dialects have it (Targ. בּוּץ, Syr. ܒܘܨܐ, Ar. بَزّ); and from the Phenicians (בֻּץ) it came into the Greek (*βύσσος*).

בּוֹצֵץ (*height*) *proper name* of a rock near Gibeah, 1 Sam. 14, 4.

בּוּק I. (not used) 1. *intr. to be waste, desert*. The organic root בָּק is hardened out of that in בָּה־ָה (which see); the fundamental signification is *to be empty*, i. e. open, pierced, Ar. بَهِيَ. — 2. *tr. to make empty, to evacuate;* metaphor. *to plunder, depopulate*. Derivatives בּוּקָה, מְבוּקָה. The Arab. بَاقَ, بَأَقَ to happen, to befall &c. is connected with פָּגַע.

בּוּק II. (not used) *intr. to be hollow, deepened*, whence בַּקְבֻּק (which see) out of the reduplicated form; comp. Maltes. *buk* (hollow) reed; *bawwak*, to hollow out. Perhaps in this stem the organic root בָּק is cognate with that in אָ־פַק belonging to אָפִיק (tube).

בּוּק III. (not used) *intr. to speak*, prop. to utter sounds, as other verbs of speaking come from the same fundamental signification; hence the proper names בַּקְבֻּק, בַּקְבֻּקְיָה, בֻּקִּי, ־יָהוּ; comp. Ar. بَقْبَاقٌ *mouth*.

בּוּקָה *f. depopulation*, Nah. 2, 11.

בּוֹקֵר see בַּקָּר.

בּוּר I. (rare) same as בָּאַר 1. *to dig through*, only 2. metaphor. *to search out*, *inf. constr.* לָבוּר *to examine* Eccles. 9, 1; comp. Arab. بَارَ. Derivatives בּוֹר, בַּיִר K'ri.

בּוּר II. see בִּירָה.

בּוֹר (with *a* of motion ־ָרָה, *pl.* בֹּרוֹת) *m.* same as בְּאֵר *a pit, a hole*, Ex. 21, 33; Ps. 7, 16; usually transferred to 1. *a cistern* 1 Sam. 19, 22, where rain-water was kept Lev. 11, 36, which was walled round with stones Deut. 6, 11, and when dry served for a prison Gen. 37, 24; Jer. 38, 6 seq.; Zech. 9, 11. — 2. *a prison, hole, dungeon* Is. 24, 22, in its full form in this sense בֵּית הַבּוֹר Ex. 12, 29; Jer. 37, 16. — 3. *grave, sepulchre*, נוּס עַד־בּוֹר Prov. 28, 17 *to hasten to the grave*, i. e. to meet death; יֹרְדֵי־בוֹר *the dead* Is. 38, 18, also יוֹרְדֵי אֶל־אַבְנֵי־בוֹר 14, 19 *the dead lying in graves of stone* (the dead of note); יַרְכְּתֵי ב׳ 14, 15 *the hinder parts* i. e. the depths *of the grave*, cognate in sense with שְׁאֹל, תַּחְתִּיּוֹת אֶרֶץ; *grave of the lowest parts*, i. e. the underworld Ps. 88, 7. — 4. *a well, a spring*, out of which water is drawn by a water-wheel, Eccles. 12, 6; sometimes with a fresh spring Jer. 6, 7 K'tib, hence ב׳ שָׁאוֹן Ps. 40, 3, נוֹזְלִים Prov. 5, 15. In this signification it is interchanged with בֹּאר (which see) 2 Sam. 23, 15 K'tib, or with בַּיִר Jer. 6, 7 K'ri. — 5. *a pit, a hollow*, 1 Sam. 13, 6; בּוֹר הַסִּרָה (*kettle-hollow*) 2 Sam. 3, 26, the name of a place which was called, according to *Josephus* (Ant. 7, 1, 5), *Βησιρά* i. e. בֵּי־סִרָה (*kettle-place;* בֵּי = בֵּית), twenty stadia from Hebron. בּוֹר Job 9, 30 see בֹּר.

בּוּשׁ I. (בֹּשׁ; the forms with the intrans. *o*-pronunciation of the *perfect* are בּוֹשׁ, בּוֹשָׁה, בֹּשְׁתְּ, בֹּשְׁתִּי, בֹּשׁוּ, בֹּשְׁנוּ; *part. pl.* בּוֹשִׁים; *inf.* and *imp.* בּוֹשׁ; *fut.* יֵבוֹשׁ for יָבוֹשׁ, because the personal preformatives were pronounced as in verbs פ״י) *intr.* properly *to be pale, white, dun*, spoken of the appearance or colour; metaphor. *to change colour, to be ashamed*, i. e. to grow pale from shame; applied to the sun *to be obscured*, Is. 24, 23; Jer. 15, 9; spoken of the land *to be desolate* Jer. 51, 47; of a fountain *to be dried up* Hos. 13, 15; usually applied to man, either absolut. Jer. 48, 39; 50, 12; Ps. 22, 6,

or with מִן of the thing of which one is ashamed, Jer. 2, 36; 48, 13, i. e. which brings shame by disappointing; hence sometimes *to be disappointed*, *embarrassed*, Judges 3, 25 עַד בּוֹשׁ *even to embarrassment* (see בּוּשׁ III.). Comp. Aramaean בְּהֵת, ܒܗܬ. Derivatives בּוּשָׁה, בֹּשֶׁת, מָבוֹשׁ, בֹּשֶׁן.

Hif. I. הֵבִישׁ (*perf.* only in Ps. 44, 8; 53, 6; but *part.* and *fut.* constantly), *to put to shame*, *to prepare shame*, hence *to mock*, *to disappoint*, with accus. of the person, Ps. 44, 8; 53, 6; *to bring shame* Prov. 29, 15; with מִן of the thing, which disappoints, Ps. 119, 116.

Hif. II. הוֹבִישׁ (הֹבִ־; only the *perf.*) 1. *to deceive*, with the accus. 2 Sam. 19, 6: *thou disappointest to day all thine own servants* (פָּנִים *persons*). — 2. to have shame, to shew disappointment, then, like many Hifil-forms, expressing the signification of the inchoative: *to become ashamed*, *to be ashamed*, Jer. 2, 26; 6, 15; 10, 14, distinguished from the intrans. Kal. As an inchoative verb it stands absolutely Jer. 48, 20; seldom with מִן of the thing by which one becomes ashamed, Jer. 10, 14. — 3. *to act shamefully*, Hos. 2, 7 [5]. — The interchange of the sounds ֵ and וֹ appears to have been deeply grounded in the language (comp. מוֹפַעַת and מֵיפַעַת; הֵישִׁיר and הוֹשִׁיר, הֵילִיךְ and הוֹלִיךְ &c.) and it is unnecessary to assume a stem יָבֵשׁ for Hifil II. Hence the proper name יָבֵשׁ.

Hithp. הִתְבֹּשֵׁשׁ *to be ashamed* (mutually) Gen. 2, 25.

בּוּשׁ II. (Kal unused) *intr.* same as בָּאַשׁ in a subjective sense, *to be bad*, *hated;* the organic root בָּשׁ is radically connected with בָּאַשׁ.

Pih. בּוֹשֵׁס (= בּוֹשֵׁשׁ) *to act viciously;* with עַל of the person, *to bring evil upon one*, Am. 5, 11.

Hif. I. הֵבִישׁ *to act badly*, almost like an intrans. *to be bad.* The *part.* מֵבִישׁ occurs frequently Prov. 10, 5; 14, 35, opposite מַשְׂכִּיל; *fem.* מְבִישָׁה 12, 4.

Hif. II. הוֹבִישׁ (once הִבְאִישׁ Is. 30, 5, where the K'ri reads הֹבִישׁ = הֹבִאישׁ) *to become bad*, *corrupt*, Jo. 1, 10 12 17 &c.; metaphor. *to be ashamed of*, Is. 30, 5.

בּוּשׁ III. (*inf.* בּוֹשׁ) *intr. to extend*, spoken of time; hence עַד בּוֹשׁ *until the extension* i. e. very long, Judges 3, 25; 2 Kings 2, 17; 8, 11. Accordingly the Targ. has עַד סַגִּיא.

Pih. בּוֹשֵׁשׁ *to extend*, *to delay*, *to tarry*, Ex. 32, 1; Judges 5, 28.

The organic root בָּשׁ is here simply modified from פָּשׁ (see פּוּשׁ), פָּץ; and the fundamental signification is *to spread*, *extend;* transferred to time, *to lengthen unduly.* The Aram. סַגִּיא proceeds from a similar point of view.

בּוּשָׁה *f. shame*, Mic. 7, 10; Ez. 7, 18.

בּוּת (not used) *intr. to put up* (at an inn), *to pass the night*, *to remain*, *abide;* comp. Ar. بَاتَ, Targ. for לוּן, Syr. ܒܬ, Malt. *bejjet* to dwell, to nestle &c. This verb may, however, be derived from בַּיִת, בּוֹת (בָּתִּים), and the proper organic root בָּת to בַּיִת may signify: *to be deepened*, *opened*, comp. פּוּת, פָּת־ה and בַּת (בָּתַת). Derivatives בַּיִת and the words connected with it.

בּוּת (denom. from בַּיִת) *Aram. to pass the night*, Dan. 6, 19.

בַּז (with *suff.* בִּזָּהּ; from בָּזַז) *m.* 1. *robbery*, *prey*, cognate in sense with שָׁלָל, Is. 8, 1; usually accompanying the verbs בָּזַז Num. 31, 32, הָיָה and הָיָה לְ, נָתַן לְ Deut. 1, 39; Jer. 15, 13. Spoken also of captives. Cognates in sense שְׁבִי, מַלְקֹחַ. — Metaphor. 2. *riches*, Ez. 29, 19; in which meaning it is cognate with הָמוֹן. See בִּזָּה.

בָּזָא (only 3 *pers. plur.* בָּזְאוּ) *tr. to cut through*, *to tear in pieces;* Is. 18, 2: *whose land streams cut*, i. e. Aethiopia. — The organic root is בָּז־א; cognate Aram. בְּז־ע = Hebr. בָּצַ־ע, since verbs ל״א often coincide with ל״ע (comp. גָּמָא, Aram. גְּמַע). According to Jewish interpreters (see *Kimchi*) בָּזְאוּ is said to stand for בָּזְזוּ (comp. Aram. בַּזְבֵּז, in Mishna בִּזְבֵּז, Ar. بَدَّ to scatter about copiously) *to water abundantly.* See בָּזָה.

בָּזָה (*part. act.* בּוֹזֶה, *part. pass.* בָּזוּי; *fut.* יִבְזֶה, *apoc.* יִבֶז) *tr.* 1. *to disperse, to scatter, to lavish;* hence metaphor. בָּזָה דְרָכִים Prov. 19, 16 *to divide the* (religious) *ways*, i. e. not to apply himself to the one worship of God, opposite to שֹׁמֵר מִצְוָה, comp. פִּזֵּר אֶת־דְּרָכִים Jer. 3, 13; צַלְמָם תִּבְזֶה Ps. 73, 20 *thou makest their image disappear.* — 2. Figurat. *to despise, reject, esteem lightly*, with accus. of object Num. 15, 31; Ps. 69, 34; Ez. 17, 16 19; with לְ, *to mock, to laugh to scorn* (cognate in sense לָעַג, opposite כִּבֵּד) 2 Kings 19, 21; Is. 37, 22; 2 Sam. 6, 16; 1 Chr. 15, 29, for which also עַל Neh. 2, 19; בָּזָה בְּעֵינָיו *to hold despicable in his eyes*, with inf. following Esth. 3, 6. Derivatives בִּזָּיוֹן, מִבְזָה, בָּזֹה.

Nif. נִבְזָה (*part.* נִבְזֶה, *pl.* נִבְזִים) 1. *to be scattered about, to be thrown about*, Jer. 22, 28 (cognate in sense הוּטַל, הָשְׁלַךְ), comp. Lament. 4, 2; figurat. *to be common, profane*, i. e. to be for all, Mal. 1, 7 12. — 2. *to be despised, rejected, pushed aside*, Is. 53, 3; Ps. 15, 4; Mal. 2, 9; Dan. 11, 21: *and in his place a rejected one* (Antiochus Epiphanes) *appears.*

Hif. הִבְזָה *to make contemptible*, Esth. 1, 17.

From the connection of the meanings here given it may be seen that the organic root in בָּז־ה is connected with the Aramaean בַּזְבֵּז to disperse, Ar. بَدَّ to scatter about; and also بزا in the sense of ὑβρίζειν belongs here.

בָּזֹה (only *constr.* בְּזֹה) *adj. m. despised, rejected;* בְּזֹה־נֶפֶשׁ *rejected by men* Is. 49, 7; parallel מְתָעֵב גּוֹי.

בִּזָּה (from בָּזַז) *f.* 1. *booty, prey*, Ezr. 9, 7; Esth. 9, 10; — 2. *possession, property*, Dan. 11, 24. See בַּז.

בָּזַז (*perf.* usually in the resolved form, once בַּז Zech. 4, 10, בַּזּוֹנוּ Deut. 3, 7; but *fut.* יָבֹז, *inf.* בֹּז, בּוֹז) *trans.* 1. same as בָּזָה *to despise, esteem lightly*, with לְ of the object Zech. 4, 10, but where perhaps בַּז stands only dialectically for בָּז. — 2. equivalent to בַּד (בָּדַד) or בָּזָא, prop. to separate, divide, to withdraw; hence *to plunder, rob, carry off booty*, and *absol. to make a prey of*, Numb. 31, 52, 1 Sam. 14, 36, in full form בָּזַז בַּז, בִּזָּה Is. 33, 23; 2 Chr. 25, 13; or with the accus. of the object Gen. 34, 29; Deut. 2, 35; or finally with the accusative of the place which is plundered, Gen. 34, 27; with בְּ *to plunder among*, נָבֹזָה בָהֶם 1 Sam. 14, 36; generally *to pillage*, Ez. 39, 10. Hence בַּז, בִּזָּה.

Nif. נָבֹז (3 *p. pl.* נָבֹזּוּ; *inf.* הִבּוֹז; *fut.* יִבּוֹז) *to be plundered*, Jer. 24, 3; Am. 3, 11.

Puh. בֻּזַּז *to be pillaged*, Jer. 50, 37.

The organic root בַּז is in Ar. بَزَّ, Aram. בְּזַז (בַּז), בָּז, Syr. ܒܙ. Whether signif. 1 be connected with signif. 2, i. e. בַּז with בָּז־ה, is questionable.

בִּזָּיוֹן (a late word; from בָּזָה) *m. contempt*, Esth. 1, 18.

בִּזְיוֹתְיָה (same as בֵּית־זְיוֹתְיָה: *place of excellent olives;* זְיוֹת, זְיֹת a collateral form of זְיָת after the type עֵיִם, אֵיל, such exchange of ֹ and ָ often occurring; or זְיוֹת is here after the form קָדוֹשׁ, constr. זְיוֹת) *proper name* of a place in Judah, Josh. 15, 28.

בָּזַל (not used) *intr. to be hard, firm, thick.* Hence (by resolving the dagesh into *r*) בַּרְזֶל, n. p. בַּרְזִלַּי; figur. comp. بَسُلَ to be strict, hard; Phenician בְּזֶלֶת *basalt*, whence the Greek βασάλτης *iron-marble*, of which Pliny says: quem vocant basalten, ferrei coloris atque duritiei, unde et nomen ei dedit. Cognate is בָּשַׁן (which see), whence בָּשָׁן, so called from the hardness of the basalt-soil.

בָּזַק I. (not used) *intr.* 1. *to break forth* (spoken of the sun), *to shine forth, to flash;* comp. Ar. بَزَغَ to rise (of the sun), in like manner بَزَقَ. — 2. *to lighten round about, to scatter rays*, comp. Syr. ܒܙܩ, Targ. בְּזַק, Ar. to throw out, to sow. Derivative בָּזָק.

בָּזַק II. (not used) *tr.* same as בָּדַק (which see), *to divide, to tear*, comp.

Syr. ܒܙܩ, Aram. בְּזַק to break. Hence the proper name בֶּזֶק.

בָּזָק *m. lightning, the zigzag of the lightning's flash*, only in Ez. 1, 14; interchanged with בָּרָק 1, 13. It is possible that בָּזָק is merely a different orthographical form of בָּרָק, like חָזוֹן 7, 13 of חָרוֹן 7, 12 14. But ר and ז are seldom exchanged for one another.

בֶּזֶק (*breach, fissure*) *n. p.* of a city in the north of Issachar, not far from יָבֵשׁ on the west bank of the Jordan; according to Eusebius between Neapolis (שְׁכֶם) and Scythopolis (בֵּית־שְׁאָן) Judges 1, 4 seq.; 1 Sam. 11, 8. The king of it was called אֲדֹנִי־בֶזֶק (which see).

בָּזַר (*fut.* יִבְזוֹר) *tr.* only a collateral form of פָּזַר *to strew about, to scatter*, metaphor. *to divide* (abundantly) Dan. 11, 24. This form was adopted through Aramaean influence, where בְּזַר, ܒܙܪ (hence בִּזְרָא, ܒܙܘܪܐ seed-corn), בְּדַר appear; comp. Ar. بذر, بزر the same. The organic root is בָּ־זַר, as in זָר־ע.

Pih. בִּזַּר *to scatter, to put to flight*, Ps. 68, 31 (elsewhere פִּזַּר 53, 6; 89, 11); many read there the imp. בַּזֵּר.

בִּזְתָא (Pers.) *n. p. m.* Esth. 1, 10. ־זְתָא is identical with ־זָתָא (in וַיְזָתָא) and formed from zâta *born* (*Bopp*, Compar. Grammar p. 37); the first syllable agrees either with וַיְ־ in that proper name (which see) or בִּזְ־ is adopted for it.

בָּחוֹן (from בָּחַן) *adj. m. a trier of metals;* Jer. 6, 27: *I have set thee for a trier of metal* (מִבְצָר same as בֶּצֶר, בְּצָר) *among my people;* yet מִבְצָר may be here equivalent to מִן־בְּצָר (*without metal*), since מִן just before ב is often smoothed away in this manner, comp. מִבְצִיר Judges 8, 2.

בַּחוּן (*pl.* with *suff.* בַּחוּנָיו) *m. watch-tower, tower*, of besiegers Is. 23, 13 K'ri; hence the Targ. has חֶזְוָא.

בָּחוּר (for בַּחוּר, after the form אַלּוּף; *pl.* בַּחוּרִים, with *suff.* בַּחוּרָיו) *m.* 1. prop. the ripened, from בָּחַר II. (which see); hence *a young man* in the prime of manhood, along with בְּתוּלָה Deut. 32, 25; Is. 62, 5; 2 Chr. 36, 17; metaphor. *a young warrior* Jer. 15, 8; בַּחוּרֵי אָוֶן Ez. 30, 17 *warriors of Heliopolis*, i. e. the garrison, spoken of the warlike caste of the Calasirians (Herod. 2, 166); סוֹר בַּחוּרִים *circle of the youths*, Jer. 6, 11; *a champion*, Jer. 49, 19; hence always *the nucleus* of the population Is. 23, 4; Jer. 9, 20; opposite זְקֵנִים 31, 13. — 2. *part. pass.* of בָּחַר I. *chosen*, 1 Sam. 9, 2. See בָּחַר I.

בַּחִין *m.* same as בַּחוּן, Is. 23, 13 K'tib.

בָּחִיר (*constr.* בְּחִיר) *adj. m. chosen, select, choice; subst. a chosen one, a tried one*, 2 Sam. 21, 6; Is. 42, 1 &c.

בָּחַל 1. *intr. to feel loathing, abhorrence*, with בְּ *at* something Zech. 11, 8; Targ. קָץ בְּ־, Syr. ܒܚܠ; opposed to בָּחַר בְּ־; comp. Hebrew פָּגַל. — 2. *tr. to curse, abhor*, Ar. بهل.

Puh. בֹּחַל *to be cursed. Part.* מְבֹחֶלֶת K'tib Prov. 20, 21. Translators read with the K'ri מְבֹהֶלֶת.

בָּחַן (*fut.* יִבְחַן, *inf. constr.* בְּחֹן) 1. *tr. to prove* (metals in the fire), hence along with צָרַף Jer. 9, 6; Zech. 13, 9; prop. to cause to glow, the organic root of בָּ־חַן being identical with that in שָׁ־חַן. — Metaphor. 2. *to purify* (from dross), Job 23, 10: *he purifies me* (from dross), *I come forth as gold.* Figur. *to try* (*the heart*) Jer. 12, 3; Ps. 17, 3; 1 Chr. 29, 17; Ps. 7, 10, *the walk* דֶּרֶךְ Jer. 6, 27, *the reins* כְּלָיוֹת 11, 20, *the thoughts* שַׂרְעַף Ps. 139, 23; *to search out*, Ps. 26, 2; 66, 10, with בְּ of that with which one searches, Mal. 3, 10; *to examine*, Job 12, 11. Hence בֹּחַן. — 3. to divide, split, a farther formation of בָּן, hence a) *to penetrate* into something, *to punish, chastise* (Ar. محن) Job 7, 18; cognate in sense פָּקַד, proceeding from a similar point of view; b) *to review*, for example the doings of God, i. e. to criticise, Ps. 81, 8; c) *to espy, to view* (see בָּן) 11, 4. — Derivatives בַּחַן, בַּחוּן, בַּחִין.

Nif. נִבְחַן *to be proved, examined* Gen. 42, 15 16; Job 34, 36.

The stem בָּחַן, as it is expressed in Hebrew in significations 1 and 3, has in the first for its organic root בָּ־חָן (cognate בָּ־חַר I.), and is for the 3d a fuller form of בָּן, in which signification only it is equivalent to the Ar. بَحَنَ "to separate" &c., the conversion of Hebrew *b* into Arabic *m* frequently appearing elsewhere. In no case are both senses to be combined.

בֹּחַן (from בָּחַן 3) *m. watch-tower* Is. 32, 14; = מִגְדָּל Neh. 3, 25 27, beside עֹפֶל; comp. בַּחִין, בַּחוּן.

בֹּחַן (from בָּחַן 1) *m.* 1. *trial, proof*, hence אֶבֶן בֹּ׳ *stone of trial* i. e. tried stone Is. 28, 16. — 2. (from בָּחַן 3) *examination, reviewing* (which retards action by weighing a thing on all sides, and therefore) *procrastination*, only in Ez. 21, 18 [13]: *for a mustering hither and thither* (בֹּחַן) *and a delaying* (וּמָהּ, as is to be read for וּמָה, from the verb מָהַהּ, which see) — *since even the rod of correction is not heeded — will not take place.*

בָּחַר I. (*fut.* יִבְחַר) *tr.* same as בָּחַן: 1. *to prove* (metals by the fire), prop. to glow, hence *to purify*, Is. 48, 10: *I purified thee* (from dross) *in the furnace of distress* (parallel צְרַפְתִּיךָ), where one ms. has בְּחַנְתִּיךָ; *to try* Job 34, 4, parallel נִדְעָה; *to examine*, with accusative 2 Chr. 34, 6: *he examined their houses*, in which sense it is equivalent to פָּקַד Ps. 17, 3, בָּחַן (3, b) 81, 8, if it be not better there to take בָּחַר in the sense of *to kindle*, after its organic root (בָּ־חַר, comp. חַר), as *Cappellus* does (Crit. sacra III, 5). — 2. *to choose, to seek out*, prop. to put to the test, with the accus. 2 Sam. 16, 18; 1 Kings 14, 21; Ps. 33, 12; most frequently with בְּ of the object, Deut. 7, 6; 1 Sam. 10, 24; Is. 44, 1; בָּחַר עַל ... מִן Job 36, 21 *to choose the one before the other;* בָּ׳ מִן *to choose out of something* Gen. 6, 2; rarely with עַל, 2 Sam. 19, 39: *what thou wilt choose over* (i. e. *from*) *me;* with לְ of the obj. 1 Sam. 20, 30, where the LXX read חָבַר. בָּ׳ is construed in the same way, when it has the secondary idea *to have pleasure in a thing, to love*, with accusative 2 Sam. 15, 15; with בְּ Is. 14, 1. *Part. pass.* בָּחוּר (*pl. constr.* בְּחוּרֵי) *select, distinguished among* Ps. 89, 20; metaphor. *beautiful* Song of Sol. 5, 15; particularly applied to *choice troops* Ex. 14, 7; Judges 20, 15; 1 Sam. 24, 3. בָּחוּר Jer. 49, 19 and 50, 44 is a noun. Derivatives מִבְחָר I., בָּחוּר, מִבְחוֹר, בָּחִיר 2, the proper name יִבְחָר.

Nif. נִבְחַר *to be chosen, selected* Prov. 10, 20, with מִן *to be better than* 8, 10 19; Jer. 8, 3; with לְ *to be pleasing to one* Prov. 21, 3.

Puh. בֻּחַר *to be selected*, i. e. *to be excepted*, only in Eccles. 9, 4 K'tib: *for who is excepted?* The K'ri and translators read יְחֻבָּר, which however is against the accent.

To the stem בָּחַר corresponds the Ar. بَحَرَ, like בָּחַן to the Ar. بَحَنَ; but the organic root is בָּ־חַר, which exists also in חַר, חַר־ה. No other signification of the stem appears to have any connexion with it, since the root here in Arabic is بَحْر, whence بَحْر fissure, division.

בָּחַר II. (not used) *intr.* 1. *to mature, ripen*, whence בָּחוּר 1 out of בַּחוּר (which see), בְּחָרוֹת, בְּחָרִים; cognatc בָּכַר, Aram. בָּגַר &c. applied to human age. — 2. *to hasten forwards, to advance*, like the Ar. بَكَرَ. Hence perhaps *Puh.* בֻּחַר Eccles. 9, 4 K'tib: *for who among all the living marches on* i. e. among them continues to live, *has hope.* Derivative מִבְחָר 2.

בָּחַר III. (not used) *intr. to be deep, low*, prop. divided through, deepened; hence the proper names בַּחֲרִים and בַּחֲרֻם; comp. Ar. بَحْر division, rent, a great river, prop. like בִּקְעָה, بُحَيْرَة, low land, low country.

בָּחֹר *m.* same as בָּחוּר = בַּחוּר which see.

בָּחֲרִים (*low ground, low land*) *n. p.* of a Benjaminite city 2 Sam. 3, 16; 16, 5; 19, 17; 1 Kings 2, 8; according to *Josephus* (Ant. 7, 9, 7) *Βαχουρής, Βαχ.* in the vicinity of Jerusalem. But the Targ., Rashi, Kimchi and others identify it with עַלְמוֹן 1 Chr. 6, 45 and with עַלְמֹת Josh. 21, 18, and therefore it is derived from בָּחַר II. See בַּחֻרִים.

בְּחָרִים *pl. m. youth* Num. 11, 28. The *pl.* for the abstract also in:

בְּחָרוֹת *pl. f.* the same Eccles. 11, 9; 12, 1.

בַּחֻרִים (*low ground*, from בָּחַר III.) *n. p.* of a city whence one of David's heroes sprang; hence the *Gentile* בַּחֲרוּמִי 1 Chr. 11, 33, for which בַּרְחֻמִי stands 2 Sam. 23, 31. Originating perhaps from בֵּית־חַרִם, חָרִם same as חָרֻם Josh. 19, 38; Syr. and Ar. have חורים.

בָּטָא (Kal unused) *intr.* same as בָּדָא, בָּד III. *to talk thoughtlessly, foolishly, rashly; to make a rash, ill-advised utterance;* hence מִבְטָא, comp. Ar. بَغَى bad discourse. Another formation appears in פָּטַר (which see) Ps. 22, 8, Ar. بَغَى.

Pih. בִּטֵּא (*fut.* יְבַטֵּא) *to pronounce*, in vows, oaths, particularly *to talk idly* Lev. 5, 4; with בִּשְׂפָתַיִם ibid.; Ps. 106, 33.

בָּטָה (not used) same as בָּטָא, whence the noun בּוּטָה = בְּטָה.

בּוּטָה (our text has בּוֹ־) *m. talk, prattle* Prov. 12, 18; opposite לְשׁוֹן חֲכָמִים.

בָּטַח I. (*fut.* אֶבְטַח) *intr.* prop. to extend, therefore 1. (not used) *to be wide, spread out, extended*, then *to be thick, stuffed;* comp. Ar. بَطَحَ, بُطَاحِي thick, fat; whence אֲבַטִּיחַ a sort of gourd, a melon, a thick, puffed-out fruit; compare in a similar manner בְּטֵנָה. — 2. *to be* or *live secure, careless, calm,* Judges 18, 7 27 (along with שָׁקַט), spoken of the unconcerned life which is passed in an unguarded, open country (רַחֲבַת יָדַיִם) 18, 10, or in אֶרֶץ שְׁלוֹם Jer. 12, 5; cognate in sense רָוַח. Therefore it is either used *absolut.* Prov. 11, 15, or with בְּ of the place, Am. 6, 1, together with שַׁאֲנָן. — 3. With the additional idea of careless forgetfulness of God, *to be unconcerned* (about God's will) Is. 32, 9-11; Prov. 14, 16; sometimes with בְּלֵב 28, 26; the opposite פָּחַד 28, 14 *to live in awe, to be concerned about the will of God.* Derivatives בֶּטַח, מִבְטָח 1, מִבְטָח, בִּטְחָה, בַּטָּחוּת.

Hif. הִבְטִיחַ *to cause to abide secure, free from care*, with עַל of the place, Ps. 22, 10.

The stem בָּטַח is in Ar. بَطَحَ V. VII. and بُطْح is a collateral form for the signification relating to physical objects; but the organic root is בָּ־טָח, which is also found in שָׁ־טָח, Ar. طح־ש, ع־ש, ح־ש, ضَحَى, &c.

בָּטַח II. (*fut.* יִבְטַח) *intr.* prop. to hang upon something, therefore figur. *to trust*, frequently with בְּ 2 Kings 18, 5; Jer. 39, 18; seldomer with עַל *to rely upon something* Ez. 33, 13; Hab. 2, 18; with the insertion of the dativus commodi (of advantage) 2 Kings 18, 21; Jer. 7, 8; with אֶל Judges 20, 36; 2 Kings 18, 22; Is. 36, 7; Ps. 31, 7; 86, 2; Prov. 3, 5; or connected with the accusative בִּטָּחוֹן to complete the idea, 2 Kings 18, 19; Is. 36, 4. At a later period there was used for it יֵשׁ בִּטָּחוֹן with אֶל i. e. *to hang upon something*, Eccles. 9, 4: *for every one who becomes ripe* (comes into the world and falls off like ripe fruit), *trusts to life.*

Hif. הִבְטִיחַ *to cause to trust*, with accus. of the person and עַל of the thing Jer. 28, 15; 29, 31.

The organic root is בָּ־טָח, which also exists in טָח־ה, טָח, and does not appear to be connected with בָּטַח I. Derivative בִּטָּחוֹן.

בֶּטַח (from בָּטַח I.) *m.* 1. *security, fearlessness, confidence*, usually in the accusative as an *adverb: without danger, securely, unconcernedly*, with the verbs

בּוּא Gen. 34, 25, יָשַׁב 1 Sam. 12, 11, דָּיָה Judges 8, 11, דָּלַךְ Prov. 10, 9, שָׁכַן 1, 33, דָּחֲרִיד Ez. 30, 9, עָבַר Mic. 2, 8, and very rarely alone Is. 32, 17, with הַשְׁקֵט. More frequent is לָבֶטַח, also with שָׁכַב Job 11, 18, נְשָׁעַן 24, 23, דָּבַץ Is. 14, 30 &c. — 2. *proper name* of a Syrian town situated in אֲרַם צוֹבָא 2 Sam. 8, 8, which David took and occupied with a garrison, along with בֶּרֹתַי (which see). The versions read טִבְחַת, 1 Chr. 18, 8 טֶבַח, which reading appears to be the safer one, inasmuch as the head of a Syrian tribe was called טֶבַח (Gen. 22, 24). See טֶבַח.

בִּטְחָה (from בָּטַח I.) *f. repose, security* Is. 30, 15, with הַשְׁקֵט.

בִּטָּחוֹן (from בָּטַח II.) *m. trust, confidence* Is. 36, 4; Eccles. 9, 4.

בִּטְחוֹת (from בָּטַח I.) *pl. f. security, tranquil life* Job 12, 6; the Jewish interpreters render מִשְׁכָּנוֹת. The plural implies a collective idea. On Ps. 51, 8 and Job 38, 36 see טֻחוֹת.

בָּטַל (prop. Aram.) *intr. to cease, to desist, to be at leisure, to rest from labour* Eccles. 12, 3, Ar. بَطَلَ transferred to nothingness or vanity, Maltese *batal*. The organic root is בָּ־טָ־ל with the fundamental signification *to rest, to leave off*, which is modified in חָ־דַ־ל, Ar. شَغَلَ (to be lazy, stretched out).

בְּטֵל (3 *f.* בְּטֵלַת; *part. f.* בְּטֵלָא) *Aram. intr. to cease, to rest from labour*, Ezr. 4, 24; Syr. ܒܛܠ, in Targ. for שָׁבַת.

Pah. בַּטֵּל (3 *p. pl.* בַּטְּלוּ; *inf.* בַּטָּלָא) *to forbid, to hinder* Ezr. 4, 21 23; 5, 5; 6, 8.

בָּטַן (not used) *intr.* 1. *to be stretched out, extended*, cognate with פָּתַן and מָתַן (which see); hence — 2. *to be thick, extended*, applied to the belly &c. Derivatives בֶּטֶן, בָּטְנָה, the proper names בֶּטֶן, בִּטְנִים. The organic root is בָּ־טָ־ן which is also found in תָּן, נָ־תַן, תַּן, פָּ־תַן, פְּ־תַן &c.

בֶּטֶן (with *suff.* בִּטְנִי) *f.* 1. *belly, body*, of men Num. 5, 22; which is filled with meat Ez. 3, 3 (where the LXX have στόμα for σῶμα), Prov. 13, 25; 18, 20; that of a beautiful woman is compared to a wheat-sheaf Song of Sol. 7, 3. Seldom applied to animals Job 40, 16. Always with the idea of compass and thickness, therefore metaphor. *the belly-shaped* (and rounded) upper half of the capital of a pillar 1 Kings 7, 20. — 2. *the bearing body*, בֶּטֶן הַמְּלֵאָה *the body of the pregnant* Eccles. 11, 5; generally *mother's body, uterus* Jer. 1, 5; Job 31, 15; Hos. 12, 4; מִן־הַבֶּ׳ Judges 13, 5, מִבֶּ׳ Is. 46, 3, מִבֶּ׳ 48, 8 *from birth;* in full form בֶּטֶן אֵם Judges 16, 17; Job 31, 18; בִּטְנִי 3, 10 *the womb in which I was. The fruit of the body, a child* is therefore called פְּרִי בֶ׳ Is. 13, 18, בֵּר־בֶּ׳ Prov. 31, 2, מַחְמַד בֶּ׳ Hos. 9, 16; plur. בְּנֵי בֶ׳ Job 19, 17 *full sisters* i. e. which came forth from one בֶּ׳; figurat. Job 38, 29 *bosom*, whence the ice came. — 3. Abstract. *pregnancy* Hos. 9, 11, as a state after הָרָיוֹן and succeeded by לֵדָה; comp. Syr. ܒܛܢ as a denom. — 4. Figurat. *belly, body* of a thing, i. e. *the interior*, like בֶּטֶן, e. g. of שְׁאוֹל Jon. 2, 3, then *the inmost part, the bosom* of man Job 15, 35; Hab. 3, 16. — 5. (*hill, height*) *n. p.* of a city in Asher Josh. 19, 25 (Euseb. *Βατναί*), 8 miles east of Ptolemais; it is said to have been called afterwards *Βεβετέν* (בֵּי־בֶטֶן). See בִּטְנִים.

בְּטְנָה (formed from בֶּטֶן, in Mishna בָּטְנָא; only in *pl.* בָּטְנִים) *m. pistacia-nut*, with an almond-shaped kernel Gen. 43, 11, so called from its bellied form. The translators have put בּוֹטְמָא &c. (terebinth), because they understood it to be Pistacia terebinthus (Linnaeus); Ar. بُطْم = בָּטְנָה.

בִּטְנִים (*hills, heights*) *proper name* of a city in Gad Josh. 13, 26.

בֵּי a common pronounciation for בֵּית in names of places, as בֵּי־סָרָה (*Jos.* Ant. 7, 1, 5 *Βησιρά*), elsewhere בֵּית־הַסְּרָה; בֵּית־שְׁאָן for בֵּי־סָן; בֵּי־צוּר 1 Macc. 6, 7, Vulg. *Bessur* &c.; בֵּי־בֶטֶן *Βεβετέν*,

elsewhere בֶּטֶן; probably also בֵּית־תֶּר *Betar*. It was only used, however, in the later period of the language.

בִּי *interj.* an exclamation of pressing entreaty, of wishing or of asking, *Oh that*, *I pray*, in addressing superiors with אֲדֹנָי Gen. 43, 20, 1 Kings 3, 17, or אֲדֹנָי Josh. 7, 8, Judges 6, 15, 1 Sam. 1, 26, to ask for a favourable hearing; the translators (LXX δέομαι, δεόμεθα, Vulg. *obsecro*, Targ. בְּבָעוּ &c.) render it more according to the sense than literally. On the other hand, in בִּי אֲנִי *upon me* 1 Sam. 25, 24 (comp. 2 Sam. 14, 9) בִּי belongs to בְּ with suff. (see בְּ). As אָבִי and אֲבוֹי (which see) appear as exclamations, בִּי obviously belongs to the same group, without בָּעָה or אָבָה having to be assumed as the stem.

בִּין see בּוּן Hif. II.

בַּיִן (only *constr.* בֵּין; with *suff.* בֵּינִי, בֵּינְךָ pause בֵּינֶךָ, בֵּינוֹ; 1. *pl.* בֵּינִים, only with *suff.* בֵּינֵיהֶם, בֵּינֵיכֶם, בֵּינֵינוּ; 2. *pl.* בֵּינוֹת usual in Ezek., with *suff.* בֵּינוֹתֵינוּ, בֵּינוֹתָם; *dual* בֵּינַיִם) *m.* prop. division, separation, and therefore concrete *interval* (space between two things), Arab. بَيْنٌ. But in this sense only the *dual* בֵּינַיִם 1 Sam. 17, 4 23, *space between* two armies, *μεταίχμια* (*Eurip.* Phenic. v. 1285). Hence אִישׁ הַבֵּ֫ינַיִם *one standing as a go-between for two armies*, a champion who decides between the two (*Joseph.*, *Kimchi*); the LXX sometimes Ἀμεσσαῖος i. e. *ὁ μεσαῖος*, sometimes with a free rendering *ἀνὴρ δυνατός*. But as a rule it occurs only in the construct בֵּין (with suff. and the double plural) *prepos. between*, *among:* בֵּין אַחִים Prov. 6, 19 *between brethren;* בֵּין־שִׂיחִים Job 30, 7 *between the bushes;* בֵּין עֵינַיִם Ex. 13, 9 *between the eyes*, i. e. on the forehead. It usually separates two nouns, denoting as it were the interval, duality being either expressly asserted Numb. 7, 89; Zech. 6, 1, or naturally implied Ex. 12, 6; 13, 16; Hos. 2, 4; Zech. 9, 7, or lastly being obvious from the context Gen. 1, 6 18; 16, 14; with the plural Prov. 26, 13; Job 24, 11; Is. 2, 4. When the nouns, between which a separation is intended to be made by בֵּין, are not placed together, there occur בֵּין ... וּבֵין Gen. 1, 18; 13, 3; 16, 14; לְ ... בֵּין Gen. 1, 6; 2 Sam. 19, 36; Ez. 41, 18; Mal. 3, 18; בֵּין ... לְבֵין Joel 2, 17; בֵּין ... וּלְ Is. 59, 2. Many verbs expressing the ideas of dividing, separating, judging, valuing, seeing into, sitting, stepping through &c. are thus connected with בֵּין in the ways just given, e. g. הִבְדִּיל Gen. 1, 6; הִפְלָה Ex. 11, 7; שִׁפֵּט דִּין רִיב Deut. 25, 1; Prov. 6, 19 &c. It has rarely the signification *as well ... as also*, sive ... sive, 2 Sam. 19, 36, 2 Chr. 14, 10, which is frequent in the Mishna. — The plural form is applied as that of other prepositions (תַּחַת, אַחַר), for the most part where the suffix also has a plural sense, e. g. בֵּינֵיכֶם Josh. 3, 4 (seldom with the singular sense); and on account of this plural sense the K'ri changes בֵּינוֹ Josh. 3, 4 &c. into בֵּינָיו. The construct plur. בֵּינוֹת (= Targ. בֵּינֵת, Syr. ܒܝܢܬ = Targ. בֵּינֵי, Syr. ܒܝܢܝ, constr. pl. of the masc. form, comp. the abbreviation in בֵּית) is the feminine form, and is met with only in Ezek. without suffix, e. g. chap. 10. Compounds with other prepositions are: אֶל־בֵּין *between*, *among*, with accusat. Ez. 31, 10; עַל־בֵּין *high between* 19, 11; אֶל־בֵּינוֹת 10, 2; מִבֵּין *forth from between* Ps. 104, 12, hence מִבֵּין רַגְלַיִם Gen. 49, 10 i. e. ex utero (מֵעַיִם = רַגְלַיִם); מִבֵּינוֹת לְ Ez. ch. 10 = בְּתוֹךְ בְּבֵין = מִבֵּין לְ *away from between;* or like the simple בֵּין *among*, Is. 44, 4, where mss. read כְּבֵין and the LXX supply מַיִם. See בַּיִת II.

בֵּין (*pl.* with *suff.* בֵּינֵיהֶן, בֵּינֵיכֶן־) *Aram. prepos.*, the same, Dan. 7, 5 8. In the sing. (בֵּין) as in the pl. (בֵּינֵי) it is the construct form; in the Targ. we have also the constr. fem. בֵּינַת and constr. pl. בֵּינָת.

בִּין as a noun Dan. 10, 1, see בִּינָה.

בִּינָה (*constr.* בִּינַת, with *suff.* בִּינָתָם; *pl.* בִּינוֹת) *f. understanding*, *insight*, *pru-*

dence, chiefly by *teaching*, *instruction*, Prov. 1, 2; *the intimate understanding of* חָכְמָה 4, 5; usually joined with the verbs קָנָה, יָדַע, הִתְבּוֹנֵן, בִּקֵּשׁ, הִשְׂכִּיל Is. 29, 24; Prov. 16, 16; Dan. 8, 15; 9, 22 &c.; also a stronger expression of חָכְמָה Dan. 1, 20; *understanding* (of a prediction) 8, 15; 9, 22; generally with שֵׂכֶל, חָכְמָה, מוּסָר. יָדַע בִּינָה לָעִתִּים 1 Chr. 12, 32 *to have insight of the times*, i. e. to understand the times, spoken of the children of Issachar, comp. the יֹדְעֵי הָעִתִּים at the Persian court Esth. 1, 31. In connexion with Deut. 4, 6 it is applied in the Talmud to a knowledge of astronomy. The plural Is. 27, 11 is put as an abstract for the sing. In בִּינָה Dan. 10, 1 the accent is drawn back on account of the following לוֹ (comp. Ez. 19, 14), and it should neither be taken as an imper. nor as a noun בִּין.

בִּינָה (=בִּינָא) *Aram. fem.*, the same, Dan. 2, 21.

בֵּיצָה (only *pl.* בֵּיצִים; from בּוּץ) *f. an egg*, of birds Deut. 22, 6, of the viper Is. 59, 5, of the ostrich Job 39, 14; בֵּ׳ עֲזֻבוֹת *eggs forsaken* Is. 10, 14; Ar. بَيْضَة, Aram. בֵּיעָא.

בַּיִר (from בָּר) *m.* same as בְּאֵר *a well*, only in Jer. 6, 7 K'ri, for which K'tib has בּוֹר.

בִּירָא (*def.* בִּירְתָּא) *Aram. f. a fortress*, at Ecbatana (אַחְמְתָא) in Media Ezr. 6, 2, i. e. the acropolis there; elsewhere in Aramaean, fortress generally; Syr. ܒܝܪܬܐ. See בִּירָה.

בִּירָה (only Dan. Chr. Neh. Esth.) *f. fortress*, *castle*, *palace*, hence 1. *the fortress Susa*, Neh. 1, 1; Esth. 1, 2; 2, 3; different from the *city Susa* which was built adjoining the fortress (called in Herod. 5, 53 τὰ βασιλήϊα τὰ Μεμνόνια). As the seat of the Persian government whence commands issued, the *fortress* Susa is mentioned in Esth. 3, 15; 8, 14; Dan. 8, 2; then transferred to the *city* Susa belonging to the fort, and so interchanged with עִיר שׁוּשַׁן Esth. 8, 15; 9, 6. — 2. *temple-fortress*, *temple*, 1 Chr. 29, 1 19, specially of the fortress belonging to the temple (afterwards Antonia) Neh. 2, 8, whose head was called שַׂר הַבִּ׳ *prince of the palace* or *fortress* 7, 2.

The word is regularly formed in the Hebrew way from בָּר (בּוּר), Sanskrit *vri*, Zend. *vere* (to defend, to foster, to surround, to protect), and this organic root is also found in כָּ־בַר, גָּ־בַר, אָ־בַר &c.; בִּירָה is derived from בָּר, as the Zend. *vara* (fortress, prop. fence), Pers. *bâru* بارو (castle) are from a similar root. The frequency of this word (bora, bara, bar) in the compound names of Persian cities (Persa-bora, Pyrisa-bora, Ἐστόβαρα, Κογκο-βαρ &c.) led the LXX and *Josephus* to write the Hebrew בִּירָה in Greek βάρις, since the latter was extensively current in the Greek world. Derivative בִּירָנִית.

בִּירָנִית (*pl.* ־נִיּוֹת) *f. fortress*, *castle*, *fort*, 2 Chr. 17, 12; 27, 4, frequent in the Targ. for the Hebrew אַרְמְנוֹת. The word is formed from בִּירָה; comp. by way of analogy the Persian name of a place Βαρήνη (Ctes. Pers. 4), Sanskrit *varana* (fencing in) from the same root.

בַּיִת (from בּוּת which see; pause בָּיִת, with *â* of motion בַּיְתָה, pause בָּיְ־; *constr.* בֵּית, with *â* of motion בֵּיתָה; with *suff.* בֵּיתוֹ, בֵּיתְךָ; *plur.* בָּתִּים *bottim*, abridged from בּוֹתִים *bôtim*, and therefore doubling the following consonant as a compensation, *constr.* בָּתֵּי) *m.* (*f.* only in Prov. 2, 18) like אֹהֶל, מָקוֹם, *house* in the widest sense, consequently also tent, hut, tower, palace, temple, Gen. 33, 17 (where סֻכּוֹת is the opposite), 2 Kings 23, 7 &c. which is clear from the context. In frequent use, the applications of בַּ׳ are to be classified as follows: 1. an actual habitation of men or gods with all different gradations: a) *tent*, Gen. 27, 15; *tabernacle*, Ps. 5, 8; in full form בֵּית הָאֱלֹהִים Judges 18, 31, בֵּית יי׳ 1 Sam. 1, 7; in like manner *the little tent-like temple* of Ashera (Astarte, Mylitta) woven by women, 2 Kings 23, 7 (comp. Ezek. 16, 16): *tent* of the paramours (הַקְּדֵשִׁים i. e. of the consorts of Astarte),

which was set up in the court of the temple; *little temples on high places*, בָּתֵּי הַבָּמוֹת 1 Kings 13, 32; 2 Kings 23, 19, erected at the altars in such localities. b) *habitation* of men, Gen. 19, 2; Ex. 20, 17; Judges 18, 2; בַּיִת גָּדוֹל *a great*, i. e. palace-like, *house* 2 Kings 25, 9. c) *palace*, *castle*, Gen. 12, 15, also with the addition הַמֶּלֶךְ 2 Sam. 11, 9, therefore עַל־הַבַּיִת or אֲשֶׁר עַל־הַבַּ׳ *head of the palace*, *minister of the court*, 1 Kings 4, 6; 16, 9; 2 Kings 18, 18, cognate in sense סֹכֵן Is. 22, 15. d) *temple*, *sanctuary*, 2 Sam. 7, 5 27; 1 Kings 2, 36; the temple at Jerusalem, usually הַבַּיִת 8, 19; Ez. 43, 4 12, in full form בֵּית יי 1 Kings 3, 1, בֵּית זְבֻל 8, 13 *temple to dwell in*, *for a habitation* (see זְבֻל), בֵּית הָאֱלֹהִים 1 Chr. 9, 11, called by way of contrast to the movable tabernacle שֶׁבֶת עוֹלָמִים 1 Kings 8, 13, once מִקְדַּשׁ הַבַּיִת *temple-sanctuary*, same as מִקְדָּשׁ or הַבַּיִת alone, Ez. 48, 21; הַר הַבַּ׳ Micah 3, 12 *temple-mountain;* so also it is applied to *temples of the gods*, of דָּגוֹן 1 Sam. 5, 2, of בַּעַל 1 Kings 16, 32, רִמּוֹן 2 Kings 5, 18, נִסְרֹךְ 19, 37 &c. — In this most general signification we have to notice besides: בֵּית הַסֹּהַר Gen. 39, 20, בֵּ׳ הַכְּלֶא 1 Kings 22, 27, בֵּ׳ הַמַּהְפֶּכֶת 2 Chr. 16, 10, בֵּ׳ הַכְּלִיא Jer. 37, 4, בֵּ׳ הָאֲסוּר 37, 15, בֵּ׳ מִשְׁמָר 37, 16, הַבּוֹר Gen. 42, 19 *prison*, *jail;* בֵּית־מוֹשָׁב *dwelling-house* Lev. 25, 29; בֵּית מְלוֹא *castle*, *fortress* Judges 9, 6; בֵּ׳ יַעַר הַלְּבָנוֹן 1 Kings 7, 2, also בֵּית הַיַּעַר simply Is. 22, 8 *forest-house of Lebanon*, a part of Solomon's palace; בֵּ׳ הַגָּן *garden-house* 2 Kings 9, 27; בֵּ׳ נְכוֹת 20, 13 *treasury*, *treasure-chamber;* בֵּ׳ הַכֵּלִים *armoury* or *arsenal* ibid. &c. Here belong also the designations of certain parts of a house, as בֵּ׳ הָאֲסָפִים *store-house*, *store-chamber*, 1 Chr. 26, 15, a part of the temple; בֵּ׳ הַנָּשִׁים *Harem* Esth. 2, 3; בֵּ׳ מִשְׁתֵּה הַיַּיִן *drinking-hall*, 7, 8 &c. — 2. Metaphorically applied to a place where, or an object in which something is or dwells, e. g. to שְׁאוֹל Job 17, 13; the *grave* is therefore called בֵּית עוֹלָם 30, 23, בֵּית מוֹעֵד Eccles. 12, 5 (comp. Diod. Sic. 1, 57) or also בַּיִת alone Is. 14, 18; *the body*, a dwelling-place of the soul, is called בֵּית חֹמֶר Job 4, 19 (*clay-hut*); בַּיִת means *the dwelling-place* of animals in the wilderness 39, 6, *the web* of the spider 8, 14, *the nest* of the moth 27, 18, of the bird Ps. 84, 4 &c. In the case of inanimate things: *conservatory*, *case* Ex. 26, 29; poet. בֵּית־נָפֶשׁ Is. 3, 20 *scent-case*, *smelling-bottle;* Ez. 1, 27 *which has a case round about* i. e. setting off the enclosed all the more brightly by its splendour; *place*, *space*, e. g. Neh. 2, 3 *the city*, *the place of the graves of my fathers;* בֵּית סָאתַיִם 1 Kings 18, 32 *space of two* סְאָה; בֵּית הַיַּיִן Song of Sol. 2, 4 *wine-keep*, in the vineyard, where the vine-keepers indulge in wine. In this sense for the most part בֵּ׳ is to be taken in compound names of places. — 3. *the interior*, *inner part* (enclosed in a circle), opposed to חוּץ; only as *adverb* like חוּץ, e. g. מִבַּיִת *from within* Gen. 6, 14; לְמִבַּיִת 1 Kings 6, 16, לָמִבַּיִת Num. 18, 6 *within the;* אֶל־מִבַּיִת 2 Kings 11, 15 *into;* מִבַּיְתָה Ex. 28, 26 *inward*, מִבַּיִת *from within* 1 Kings 6, 15. בַּיִת in the accusat. before nouns hence *at*, prop. within Gen. 24, 23. — 4. Metaphorically *family* (prop. inhabitants of a house, comp. אֹהֶל tent and family), *race* Gen. 7, 1; generally, what belongs to a family, *people*, *servants* &c. 50, 4, hence בֶּן־בַּיִת Gen. 50, 2 or יְלִיד בַּיִת Jer. 2, 14 *a slave*, *a maid;* or that in which the family is continued, *posterity*, *children* Ex. 2, 1; 1 Sam. 20, 16; 1 Kings 12, 16; בָּנָה בַיִת *to found a posterity* Deut. 25, 9, Ruth 4, 11, and so עָשָׂה בַיִת 2 Sam. 7, 11; farther *goods*, *possession*, Gen. 15, 2; Ex. 1, 21; Esth. 8, 1. בֵּית־אָב means either *paternal house*, *family of the father*, Gen. 24, 23; 46, 31, or *family house*, as the smallest division of the races; *pl.* בֵּית אָבוֹת Ex. 6, 14, Num. 1, 2, elliptically אָבוֹת alone 31, 26; Josh. 14, 1. By a farther metaphor: *people* Ez. 27, 14; interchanged with בָּנִים 2 Chr. 35, 21; Ez. 2, 5; Is. 31, 2; Israel

is therefore called בֵּית יי Hos. 8, 1, comp. *οἶκος θεοῦ* Hebr. 3, 6. — 5. *proper name* of a Moabite city, only with the article הַבַּיִת Is. 15, 2, perhaps = בֵּית דִּבְלָתָיִם Jer. 48, 22.

The noun בַּיִת (from בָּוָה) sounds like an old word from the same stem in the dialects also (Targ. בֵּית, Syr. ܒܹܝܬ, ܒܰܝܬ, Ar. بَيْت &c. with the like manifold meanings), and even the plural formation has also there occasionally the irregular stamp (comp. Syr. ܒܹܝܡ); in Phenician the construct בֵּת (בֵּית), with *suff.* בָּתִי, appears in the same variety of senses, e. g. בֵּת עֹלָם *grave* (Malt. 2, 1), בֵּת מָלֵא (Tug. 5) *Hades;* comp. *πολυδέγμων* &c.

בַּיִת (*constr.* בֵּית, *def.* הַ־, with *suff.* בֵּיתֶהָ; *pl.* בָּתִּין) *Aram. m.* the same, Dan. 2, 5; hence בֵּית בַּלְכָּא Ezr. 6, 4 or בֵּית מַלְכוּ Dan. 4, 27 *king's house;* בֵּית אֱלָהָא Ezr. 5, 2 *temple,* also בַּיְתָא alone 5, 3; בֵּית גִּנְזַיָּא 5, 17 *treasury;* בֵּית סִפְרַיָּא 6, 1 *house of the rolls;* בֵּית מִשְׁתְּוָן Dan. 5, 10 *banquet-house.*

בֵּית I. *prepos. between,* abridged from בֵּינַת (comp. בֵּינוֹת in Ez., בֵּינַת and בֵּינָת in the Targum) e. g. בֵּית נְתִיבוֹת Prov. 8, 2 *between the ways;* בֵּית צְלָעוֹת Ez. 41, 9 *between the sides* (side-chambers); בֵּית אֲבָנִים Job 8, 17 *between stones.* The Syr. ܒܹܝܬ in this signification may have originated also in the same manner. The present natural abbreviation gave rise to the opposite, viz. that בֵּית was sometimes resolved into בֵּין, e. g. בֵּין סִיחֹן Jer. 48, 45 = בֵּית סִ׳ (place of Sichem) i. e. חֶשְׁבּוֹן.

בֵּית II. a construct of בַּיִת, occurs in very many compound names of places as a first member, to express, according to signification 2, *place, locality,* examples of which are found in the other Semitic dialects also; comp. also the Latin *fanum* joined with the names of deities in compound names of cities (Fanum Fortunae, Fanum Herculis etc.). The most important names of places compounded with בֵּית are:

בֵּית אָוֶן (see אָוֶן I. 3 and 4) *proper name* of a city 1. in northern Benjamin; — 2. in the neighbourhood of בֵּית־חֹרוֹן and מִכְמָשׂ 1 Sam. 13, 5. — 3. poet. for *Bethel,* Hos. 4, 15. See בִּקְעַת אָוֶן.

בֵּית אֵל (*'El's place*) *n. p.* of an old royal city of the Canaanites Josh. 12, 16, originally denoting nothing but the mountain with the sanctuary, which was called by Abraham הַר בֵּית־אֵל Gen. 12, 8, Josh. 16, 1, while the city proper was called לוּז (which see); then the latter stood for the former also 16, 2; 18, 13, till at last לוּז was entirely supplanted, as soon as it was assigned to the territory of Benjamin 18, 22. A distinction was made between Abraham's הַר בֵּית־אֵל and the city בֵּית־אֵל as Jacob termed לוּז 28, 19. The altar there erected by Jacob with the name אֵל בֵּית־אֵל Gen. 35, 7 gave perhaps to this height with its sanctuary the name אֱלֹהִים בֵּית־אֵל 1 Sam. 10, 3. Bethel was situated twelve Roman miles north of Jerusalem on the way to שְׁכֶם in mount Ephraim, Judges 4, 5; 1 Sam. 13, 2. For a considerable time the tabernacle stood there 10, 3. When it became the chief seat of idolatry afterwards 1 Kings 12, 28 seq., it was also called בֵּית אָוֶן Hos. 10, 5. *Gentile* בֵּית הָאֵלִי 1 Kings 16, 34. — בֵּית אֵל בְּרִית Judges 9, 46 or בֵּית בַּעַל בְּרִית 9, 4 is not the name of a place, but means *temple of the covenant-Baal* or *covenant-El,* worshipped by the Shechemites.

בֵּית הָאֶצֶל see אֶצֶל, אָצַל.

בֵּית אַרְבֵּאל see אַרְבֵּאל.

בֵּית אַשְׁבֵּעַ only in 1 Chr. 4, 21. According to some it is said to be identical, as the name of a place, with the proper name שֶׁבַע, בְּאֵר שָׁ׳ (Josh. 19, 2); but it is probably a mere personal proper name, בֵּית denoting here family.

בֵּית בַּעַל מְעוֹן see בַּעַל מְעוֹן and מְעוֹן.

בֵּית בִּרְאִי (*place of the cistern;* בִּרְאִי from בְּאֵרִי) *n. p.* of a city of Simeon 1 Chr. 4, 31, for which the pa-

rallel in Josh. 19, 6 has בֵּית לְבָאוֹת (which see). The LXX (*Βαιθμαριμώθ*) have read בֵּית מְרְמוֹת i. e. רָאמַת or (נֶגֶב) רָמוֹת Josh. 19, 8; 1 Sam. 30, 27.

בֵּית בָּרָה (*place of the ford;* בָּרָה abridged from עֲבָרָה, comp. תִּפְסַח) *n. p.* of a city on the east bank of the Jordan Judges 7, 24, according to *Origen* identical with *Βηθαβαρά* (John 1, 28). On the aphaeresis of ע see בָּד.

בֵּית־גָּדֵר (*a place protected by walls round about*) *n. p.* of a city in Judah, 1 Chr. 2, 51; *Gentile* גְּדֵרִי 27, 28. Different from גֶּדֶר, גְּדֵרָה, גְּדֵרוֹת, גְּדֵרָתִי, גְּדֵרָתַיִם.

בֵּית־גִּלְגָּל see גִּלְגָּל.

בֵּית גָּמוּל (*camel-place*) *n. p.* of a city in Moab Jer. 48, 23; comp. גְּמָלָא in Galilee (Erach. 32 a).

בֵּית דִּבְלָתַיִם see דִּבְלָתַיִם, דִּבְלִים, בַּיִת.

בֵּית־דָּגוֹן (*Dagon-place*) *n. p.* of a city 1. in the territory of Judah, so called from the former worship of Dagon there Josh. 15, 41; — 2. on the borders of Asher 19, 27. A כְּפַר דָּגוֹן existed at the time of Eusebius between Jamnia and Diospolis. The בֵּית דָּגוֹן 1 Sam. 5, 2 is the Dagon-temple; and 1 Macc. 10, 83 is to be so understood.

בֵּית הַיְשִׁימוֹת (*place of desolations*) *n. p.* of a Moabite city east of Jordan towards the Dead Sea Numb. 33, 49, Josh. 12, 3, afterwards assigned to Reuben 13, 20; later it became Moabite again Ez. 25, 9.

בֵּית הַכֶּרֶם see בֵּית הַכַּרְמִים.

בֵּית הַכַּרְמִים see בֵּית הַכֶּרֶם.

בֵּית הַכֶּרֶם (*vineyard-place;* comp. *Gofna*, a city in Judea, from גֹּפֶן) *n. p.* of a city not far from תְּקוֹעַ, between it and Jerusalem on a height (Jerome) Jer. 6, 1, Neh. 3, 14, which the LXX render sometimes *Βηθακχαρίμ* (בֵּית הַכְּרִים), sometimes *Βαιθαχαρμά* (בֵּית הַכֶּרֶם), Vulg. *Bethacara* (בֵּית הַכַּרְמָה). As there was a famous valley there, the city was called also (Targ.) בֵּית בִּקְעַת כֶּרֶם, or (Nidda 19 a) בִּקְעַת בֵּית הַכֶּרֶם.

בֵּית הַמֶּרְחָק (*place of remoteness*) *n. p.* of a village in the neighbourhood of Jerusalem at the brook Kedron 2 Sam. 15, 17; perhaps the extremity of this city.

בֵּית הַמַּרְכָּבוֹת (*place of the sun-chariots*) *n. p.* of a city in Simeon, on the Philistine border, Josh. 19, 5; 1 Chr. 4, 31. The worship of the sun was practised in Canaan by the Phenicians; hence names of persons and places have a reference thereto (בֵּית שֶׁמֶשׁ, חֲצַר שִׁמְשַׁי, שִׁמְשׁוֹן, חֲצַר סוּסִים, סוּסָה &c.).

בֵּית הָעֵמֶק (*valley-place*) *n. p.* of a city in Asher Josh. 19, 27. In the Mishna simply עֵמֶק, in the Talm. (Ta'anit 21) כְּפַר עֵמֶק. See עֵמֶק.

בֵּית הָעֵקֶד (*place of the sheep-binding* i. e. for the purpose of shearing) *n. p.* of a city in the neighbourhood of Samaria, in full form בֵּ׳ עֵ׳ הָרֹעִים 2 Kings 10, 12 14, LXX *Βαιθακάθ*, according to Eusebius on the great plain 25 miles from Legion (Megiddo). According to the Targum, which Rashi follows, בֵּית כְּנִישַׁת רָעְיָא (*place of the shepherds' union*).

בֵּית הָעֲרָבָה (*place of the desert*) *n. p.* 1. of the northern border-city of Judah Josh. 15, 61, which was also reckoned to Benjamin 18, 22. — 2. of a southern city of Judah near the Edomite border, 15, 6. See עֲרָבָה.

בֵּית הָרָם (*place of the height, mountain-place*) *n. p.* of a city of Gad at the Jordan, Josh. 13, 27, which is called in Numb. 32, 36 בֵּית הָרָן, at the modern *Nahr el-Râmah.* Subsequently it was called בֵּית רִמְתָא (by the Syrians and in the Talmud), the difficult word (הָרָם, הָרָן) being altered. In *Joseph.* (Ant. 18, 2, 1) it is *Βηθαραμφθᾶ*. Herod named it in honour of the wife of Augustus *Λιβίας* (Livias); in *Joseph.* (Ant. 18, 2, 1) *Ἰουλίας*.

בֵּית הָרָן see בֵּית הָרָם.

בֵּית הַשִּׁטָּה (*acacia-place*) *proper*

name of a city between בֵּית שְׁאָן and אָבֵל מְחוֹלָה JUDGES 7, 22, in Manasseh, on the way to צְרֵדָה.

בֵּית חָגְלָה (*magpie-place*) *n. p.* of a city in Benjamin JOSH. 15, 6; 18, 19 21, three miles from Jericho and two from Jordan, now Haǵla; *Jos.* (Ant. 13, 1, 5) has *Βηθαλαγά* i. e. -*αγαλά* (בֵּית חָגְלָה) for *Βαιθβασί* 1 MACC. 9, 62 64, which, however, does not suit the connexion well.

בֵּית חָנָן (*place of grace*) *proper name* of a place in Dan, 1 KINGS 4, 9; but others take it as an addition to אַיָּלוֹן.

בֵּית חוֹרוֹן (*place of hollows*) *n. p.* of two cities in Ephraim, twelve miles north west of Jerusalem, in the neighbourhood of Nicopolis, of which the one was called עֶלְיוֹן *the upper* (on the mountain) JOSH. 16, 5; 21, 22 (therefore the ascent is מַעֲלֵה בֵּית חוֹרוֹן 10, 11), the other תַּחְתּוֹן *the lower* 16, 3; 18, 13 on the border of the tribes of Ephraim and Benjamin in the valley at a pass between the hills (*Jos.* Jewish war 2, 19, 8) and where there was a narrow hollow way (1 MACC. 3, 16 24); therefore also it is called מוֹרַד בֵּ׳ ח׳ JOSH. 10, 11. At the present day they are the upper and lower *Beit ʾUr* (*Robinson* Palestine III. 273). When without any thing appended 2 CHR. 25, 13 (in JUDITH, the two books of the MACCABEES &c.) the Mishna and Talmud understood a *Bet Horon* situated in Judah. See חוֹרֹנַיִם.

בֵּית יוֹאָב see עָטְרוֹת.

בֵּית יְשָׁן see בֵּית כַּר.

בֵּית כַּר (*pasture-place*) *n. p.* of a Philistine stronghold in Judah, not far from Mizpeh 1 SAM. 7, 11, which *Josephus* (Ant. 6, 2, 2) and the LXX read בֵּית כָּר, the Syr. and Ar. בֵּית יְשָׁן (which they have also for הַשָּׁן 7, 12) i. e. *old Mizpeh* (*August.* de civ. dei 17, 7).

בֵּית כָּר see בֵּית כַּר.

בֵּית לְבָאוֹת see לְבָאוֹת.

בֵּית לֶחֶם (*battle-place*) *n. p.* 1. of a city in Zebulon, JOSH. 19, 15. — 2. of a city in Judah JOSH. 15, 60 LXX, 2 SAM. 23, 14 24, in full form בֵּ׳ לֶ׳ יְהוּדָה JUDGES 17, 7 8 9; 19, 1; 1 SAM. 17, 12, known as David's birth-place 16, 1, six Roman miles south of Jerusalem (Euseb., Jerome) situated on a rocky height, called also אֶפְרָת (which see) GEN. 48, 7. *Gentile* בֵּית הַלַּחְמִי 1 SAM. 16, 1, for which also occurs אֶפְרָתִי 17, 12, once לַחְמִי 1 CHR. 20, 5.

בֵּית לְעַפְרָה (*refuse-place;* לְ sign of the genitive) *n. p.* of a city otherwise unknown, in Judah or Benjamin, Mic. 1, 10; perhaps identical with עָפְרָה (which see).

בֵּית מִלּוֹא (*rampart-house*) *n. p.* 1. of a castle or (according to the Targ.) of a locality at Sichem JUDGES 9, 20, identical with מִגְדַּל שְׁכֶם 9, 46 49; in any case distinct from Sichem. — 2. of a castle or a fort with the quarter belonging to it, in Jerusalem on mount Zion 2 KINGS 12, 21, which stretched down to סִלָּא (which see).

בֵּית מְעוֹן see מְעוֹן.

בֵּית מַעֲכָה (see מַעֲכָה) *n. p.* of a city at the foot of Hermon, in the extreme north of Palestine, near to דָּן &c. 2 SAM. 20, 14; it serves to designate אָבֵל more exactly 20, 15, in order to distinguish it from another of the same name. The part of Syria bordering on *Beth Maʿacha* was called אֲרַם בֵּ׳ מַ׳ or מַעֲכָה, מַעֲכָת 2 SAM. 10, 6; JOSH. 13, 13 &c.

בֵּית נִמְרָה see נִמְרָה.

בֵּית עֵדֶן (*place of pleasantness*) *n. p.* of a Syrian royal city on Lebanon, AM. 1, 5, which was called by the Greeks (Ptolem. 5, 15) *Παράδεισος* and is still preserved there in the name of a hamlet.

בֵּית עַזְמָוֶת see עַזְמָוֶת.

בֵּית עֲנוֹת (*place of echo*) *n. p.* of a city in Judah, JOSH. 15, 59. The *Βηθ-ανίν* of Euseb., four Roman miles from Hebron, is עָנִים in JOSH. 15, 50, and the same also is *Βετάνη* JUDGES 1, 9.

בֵּית עֲנָת (the same) *n. p.* of a city

in Naphtali Josh. 19, 38, which the Canaanites continued to inhabit Judges 1, 33, Euseb. *Βηθαναθά*, but identical according to him with *κώμη Βαταναία*, 15 miles from Diocaesarea.

בֵּית עַשְׁתָּרוֹת (*place of Astarte-worship*) *n. p.* of a priestly city in Manasseh not far from בֵּית שָׁן 1 Sam. 31, 10, for which appears elsewhere עַשְׁתָּרוֹת 1 Chr. 6, 56 or בֵּית עֲ׳ = בְּעֶשְׁתְּרָה Josh. 21, 27.

בֵּית פֶּלֶט (*place of escape*) *n. p.* of a city in the south of Judah Josh. 15, 27; Neh. 11, 26. *Gent.* הַפַּלְטִי 2 Sam. 23, 26. See פֶּלוֹן.

בֵּית פְּעוֹר (*place of Baʿal-Peʿor*) *n. p.* of a Moabite city in the east of Jordan, over against Jericho, in the neighbourhood of mount פְּעוֹר, afterwards assigned to the Reubenites Deut. 4, 46; Josh. 13, 20. See פְּעוֹר.

בֵּית פַּצֵּץ (*place of destruction*) *n. p.* of a city in Issachar Josh. 19, 21.

בֵּית צוּר (*place of rock*) *n. p.* of a city in the mountains of Judah, the boundary towards Idumea Josh. 15, 58; 2 Chr. 11, 7; Neh. 3, 16. It is also known in Maccabean history (*Βαιθσούρα*) 1 Macc. 4, 29 61; 6, 7 26; 14, 33; 2 Macc. 13, 19. According to Eusebius it was 20 Roman miles from Jerusalem towards Hebron. LXX: *Βηθ-, Βαιθσούρ*. At present it is called *Beit-Súr*.

בֵּית רְחוֹב see רְחוֹב.

בֵּית שְׁאָן (*place of security*) *n. p.* of a city in Manasseh Josh. 17, 11 16, which could not be conquered till late Judges 1, 27; 1 Sam. 31, 10 seq., comp. 1 Kings 4, 12; (according to 2 Macc. 12, 29) 600 stadia from Jerusalem. After the desolating march of the Scythians in Palestine (Jer. 4, 5 13; 5, 15 16; 6, 22 23; Herod. 1, 105), soon after 632 B. C. it was called, probably from being possessed by the Scythians (Sync. p. 214), *Σκυθῶν πόλις* (LXX on Judges 1, 27) or *Σκυθόπολις* (*Jos.* Ant. 5, 1, 22; 12, 8, 5; 13, 6, 1; 1 Macc. 5, 52; 2 Macc. 12, 29). It was the southern border-town of Galilee, and belonged to Decapolis. For בֵּית שְׁאָן (LXX *Βαιθσάν, -σάμ; Jos. Βηθσανα, Βεθσάνη*) occur in 1 Sam. 31, 10 12 בֵּ׳ שָׁן, 2 Sam. 21, 12 בֵּ׳ שָׁן; changed farther in the Ar. بيسان, Talm. בֵּיסָן.

בֵּית שֶׁמֶשׁ (*sun-place*, called so from the worship of the sun) *n. p.* of 1. a priestly city in Judah, on the south eastern border of Dan Josh. 15, 10; 21, 16; 1 Sam. 6, 12 15; 2 Kings 14, 11; 1 Chr. 6, 44; under Ahaz the Philistines took it 2 Chr. 28, 18. As a Danite town it is mentioned 1 Kings 4, 9, being identical as such with עִיר שֶׁמֶשׁ Josh. 19, 41. At the present day there are still ruins of it called عين شمس (*Robins.* Palestine III. 224 seq.). *Gentile* בֵּית־הַשִּׁמְשִׁי 1 Sam. 6, 14. הַר חֶרֶס Judges 1, 35 is different. — 2. a city in Naphtali Josh. 19, 38; Judges 1, 33. — 3. a city in Issachar Josh. 19, 22. — 4. the Egyptian city אֹן *Heliopolis* Jer. 43, 13, explanatory of the foreign word.

בֵּית תַּפּוּחַ (*fruit-tree-place*) *n. p.* of a city in Judah Josh. 15, 53; now *Taffûch* (*Rob.* Palest. II. 700).

The use of בֵּית in compound names of places in Palestine is also frequent in other respects, e. g. בֵּית גֶּרֶם (Erubin 19ᵃ); בֵּית חֹר (Jer. Taʿanit c. ult.); בֵּית נְמַר (Jer. Shebiʿit 9, 2); בֵּית הִינָּי; בֵּית פְּגֵא *Βηθφαγή* (Matth. 21, 1); *Βηθανία* (בֵּית עַנְיָא; עַנְיָא = עֵינָא Targ. Jer. on Ex. 15 end) Matth. 21, 17; *Βηθαβαρά* (בֵּית עֲבָרָה) John 1, 28; (according to the Vulg.) *Bethkeziz* (בֵּית קְצִיץ) 1 Macc. 9, 62, elsewhere עֵמֶק קְ׳ Josh. 18, 21; *Βηθεσδά* (בֵּית חִסְדָּא) John 5, 2; *Βηθσαϊδά* (בֵּית צַיְדָא) John 1, 45 &c. Sometimes in the course of time it was changed into עֵמֶק (see קְצִיץ), כְּפַר (see דְּגוֹן), בִּקְעָה (see אָוֶן), עִיר (see שֶׁמֶשׁ), בַּעַל (see מְעוֹן), בּוֹר (see בֵּי), or was entirely omitted (see רְחוֹב, עֲרָבָה, פֶּלֶט, נְמֵרָה, עֵמֶק, גִּלְגָּל, לְבָאוֹת &c.), or was abridged into בֵּי or בְּ (which see). Its use is manifold and frequent in the Phenician and other Semitic dialects.

בִּירָה (*constr.* בִּירַת; rare) *m. palace*,

as a genitive to גִּבְעָה Esth. 1, 5; 7, 7. As no analogy to such a collateral formation of בָּכָה exists, it was taken perhaps from the old Persian.

בָּכָא (not used) *intr. to flow out, to trickle forth*, as in drops, Ar. بكا and بكى the same; comp. בָּכָה. Hence

בָּכָא (*pl.* בְּכָאִים) *m.* prop. resin-dropping, hence 1. the name of a tree like the balsam-shrub now growing about Mecca, *Bacha*, so called from the dropping of a resin when its leaves are cut 2 Sam. 5, 23 24; 1 Chr. 14, 13 14; Ar. بَكَا. The Targ. אִילָנִין or תּוּת (Ar. توث mulberry-tree) of the Jewish interpreters is a mere conjecture. — 2) עֵמֶק הַבָּכָא Ps. 84, 7 *Bacha-valley;* according to *Josephus* (Ant. 7, 4) the name of a vale in the neighbourhood of the Rephaïm-valley near Jerusalem, through which the pilgrims travelled to Jerusalem; but the Psalmist may have also alluded to the signification (*valley of weeping*, i. e. mournful, desolate valley), comp. גֵּיא צַלְמָוֶת Ps. 23, 4. See בְּכִים.

בָּכָה (*fut.* יִבְכֶּה, *ap.* יֶבְךְ, 3 *pl.* יִבְכְּיוּן; *part. fem. sing.* בּוֹכִיָּה after the form קְרִיָּה, הְרִיָּה; *inf.* בְּכוֹ, בָּכֹה, *c.* בְּכוֹת) *intr.* prop. to flow, therefore *to weep* (to shed tears) Ex. 2, 6; Num. 11, 10; metaph. *to mourn, lament*, in cases of misfortune 2 Sam. 15, 23, with repentance and regret Ezr. 10, 1; Zech. 7, 3; *to bemoan*, with accus. of object Deut. 31, 13, with לְ Jer. 22, 10, Job 30, 25, עַל Judges 11, 37, אֶל 2 Sam. 1, 24. Yet in connexion with עַל it may mean *to make up to one with weeping, to press upon one* Num. 11, 13, or locally *to weep lying upon one* Gen. 45, 15. בְּ בְּכִי 2 Sam. 13, 36 *to weep violently;* בְּ מַר *to weep bitterly* Is. 33, 7. בְּכוֹ Mic. 1, 10 is rendered by the LXX (cod. Alex.) *οἱ ἐν Ἀκείμ* (*Ἀκείμ* same as *Ἄκη*, or we should read *οἱ ἐν Ἄκει μή*) i. e. בְּכוֹ = בְּעַכּוֹ *in Acco* (parallel גַּת), as the Arabic also explains, and as interpreters have maintained since *Reland* (Pal. p. 535); the punctuation of בְּכוֹ does not need to be altered into בַּכּוֹ, since, according to the Phenician, that name must have been pronounced עַכִּי, עַכּוֹ (*Ἄκη*, *Ἄκει*). Derivatives בֶּכֶה, בְּכִית, בְּכִי, בְּכִירִת, and the proper name בְּכִים.

Pih. בִּכָּה *to weep violently*, with עַל *for one* Jer. 31, 15; with the accus. *to bemoan* Ez. 8, 14.

The organic root בָּכ־ה lies also in נ־בַ־ע, פָּכ־ה, נָ־בַ־ךְ, בָּכ־א &c., modified in בָּ־קַ, בָּ־עַ &c., and the fundamental signification is *to flow out* &c., Ar. بَكَى (to weep), بَقَّ (to rain excessively); comp. plu-ere and plo-rare.

בֶּכֶה *m. a weeping* Ezr. 10, 1, = בְּכִי.

בַּכּוּר see בַּכָּר.

בִּכּוּר (with *suff.* בִּכּוּרָהּ Is. 28, 4; elsewhere only the *plur.* בִּכּוּרִים, *constr.* בִּכּוּרֵי) *m.* 1. *firstlings* (of fruits, grain) which were offered in the temple Lev. 2, 14; 23, 17. With the addition of רֵאשִׁית Ex. 23, 19 it means the first of the firstlings, לֶחֶם בִּ׳ 2 Kings 4, 42 i. e. bread baked from fresh corn; יוֹם הַבִּ׳ *day of the firstlings* Num. 28, 26 i. e. the festival of weeks, at which the firstlings were offered Ex. 23, 16; 34, 22; בִּכּוּרֵי עֲנָבִים Num. 13, 20 *the first ripe grapes.* — 2. Same as בִּכּוּרָה *the early fig*, which ripens at the beginning of summer (פֶּרֶט קַיִץ) Is. 28, 4, and was relished as a dainty. — Hence denom.

Pih. בִּכֵּר, *to bear early fruit* Ez. 47, 12.

בְּכוֹר (and בְּכֹר, with *suff.* בְּכֹרִי; *plur.* בְּכוֹרִים, *constr.* בְּכוֹרֵי, applied to men, בְּכֹרוֹת applied to animals; only in Neh. 10, 37 is there an exception to both cases; for the fem. sing. usually בְּכִירָה) *m.* prop. abstract, the being matured (after the form שָׁחוֹר, חֲלוֹם, שְׁכוֹל), concrete *first birth* i. e. *the first born*, particularly the male, but in Scripture only with reference to the first begotten of the father (opposed to צָעִיר) Gen. 25, 13; 35, 23, applied to men 41, 51, and then to animals also Deut. 15, 19; but where a strict distinction is intended, בְּ׳ אָדָם Ex. 13, 13 expresses the former, בְּ׳ בְּהֵמָה 13, 15 the latter.

In the plural another form stands for the first-born of animals Deut. 12, 6 17. Metaphor. בְּכוֹר שׁוֹר *a firstling ox* Deut. 33, 17 i. e. *Ephraim*, as the head of a very powerful race, in whose name there is also an allusion to פְּרָה Hos. 13, 15. בְּ׳ מָוֶת Job 18, 13 *the first-born of death* i. e. (according to *Jos. Kimchi*) the most terrible, incurable disease (elephantiasis), as diseases are thought to belong to the family of death; or (according to *Ibn Parchon*) the most fearful death. בְּכוֹרֵי דַלִּים Is. 14, 20 *the first-born of the poor* i. e. the first descendants of a poor family, or (according to *Kimchi*) the most wretched. Hence denom.

Pih. בִּכֵּר, *to make as first-born* (בְּכוֹר), *to give the birth-right* Deut. 21, 16.

Puh. בֻּכַּר, *to be born as a* בְּכוֹר Lev. 27, 26.

Hif. הִבְכִּיר, *to bear a* בְּכוֹר, *to bear a first child* Jer. 4, 31.

בַּכּוּרָה see בַּכֹּרָה.

בִּכּוּרָה (in the Mauritanian *bûkor*, *boccôre*, Spanish *albicora*) *f. the early fig*, which ripens in June and is a delicacy Mic. 7, 1. Hos. 9, 10: *as the first fig on the figtree at its early ripeness.*

בְּכוֹרָה see בְּכֹרָה.

בְּכוֹרַת (*first birth*) *n. p. m.* 1 Sam. 9, 1.

בְּכוֹת *f.* = בְּכִי Gen. 35, 8. See also בְּכִים and אַלּוֹן.

בְּכִי (in pause בֶּכִי, with *suff.* בְּכִיִּי) *m.* 1. *weeping* Deut. 34, 8; Ps. 30, 6, along with אֵבֶל, אֲנָקָה, יְהִי &c.; with גְּדוֹל Is. 38, 3, תַּמְרוּרִים Jer. 31, 15. Metaphor. *lamentation*, *mourning*, *complaint*, according to the context. Elsewhere with the verbs בָּכָה 2 Sam. 13, 36; נָשָׂא Jer. 9, 9; עָלָה 48, 5; יָרַד Is. 15, 3; מוֹרַד 22, 4 &c. — 2. *the trickling* (of water in mines), Job 28, 11: *he binds the streams from trickling;* so δάκρυον and *lacrimae* are also used.

בְּכִים *n. p.* of a place on the way from גִּלְגָּל to Bethel Judges 2, 1 5, perhaps identical with אַלּוֹן בָּכוּת below בֵּית אֵל (LXX ἐπὶ τὸν κλαυθμῶνα καὶ ἐπὶ Βαιθήλ), where was the sanctuary, and where the assemblies of the people were held. The name was either originally בְּכָאִים = בְּכָאִים (*Bacha-plantation*), or בָּכוּת was changed on the occasion referred to, into בְּכִים (abstract).

בְּכִיר cod. Samar. Gen. 43, 33 for בְּכוֹר.

בְּכִירָה *adj. f. first-born*, *oldest*, fem. to the masc. בְּכוֹר Gen. 19, 31; 29, 26. The opposite is צְעִירָה.

בְּכִית *f.* = בְּכִי Gen. 50, 4 *mourning-time.*

בָּכַר (not used) *intr. to break forth*, *to break through*, equivalent to בָּקַע, hence 1. to break through as a firstling, *to be early*, *to ripen early* (spoken of a fruit, of a child), *to appear first*, *to be born first* (comp. פָּטַר). Derivatives בְּכוֹר, בְּכֹרָה and denom. בִּכֵּר, בָּכַר, בַּכָּר, בַּכִּיר, הִבְכִּיר; בִּכּוּר, בִּכּוּרָה, בִּכּוֹרָה and the proper names בְּכוֹרַת, בִּכְרִי, בִּכְרוּ. — 2. *to break through*, *to break forth* (of the day), comp. בָּקַר, Ar. بَكَرَ (to do early), بَكِرَ (to be early, to hasten), بُكْرَة (morning). — 3. *to be early*, metaphor. *to be young*, as *late* is = *old;* hence בֶּכֶר, בִּכְרָה and the proper names בֶּכֶר, בִּכְרִי; in Arabic the stem is interchanged with بَغَرَ. The organic root is בָּ־כַ֫ר, which is also found in בָּ־חַר II., בָּ־קַר &c., comp. Aram. בְּגַר.

בֶּכֶר (*pl. c.* בִּכְרֵי) *m. a young camel*, *the foal of a camel* (*Ibn Ganâch*) Is. 60, 6; Ar. بِكْر young camel, بِكْر virgin. The Targ. (הוּגִין, Ar. هُجُن dromedary) and Vulg. (*dromedarius*) may have understood in בִּכְרֵי the noun בָּקָר, as it lies at the basis of בִּרְכַּר, which was the opinion of Sa'adia, Ibn Esra and others. But the usual explanation should be preferred.

בֶּכֶר (*youth*) *n. p. m.* Gen. 46, 21; Num. 26, 35, where is also the *Gentile* בַּכְרִי.

בַּכָּר *adj. m.* (only *fem. pl.*) *early-ripe*, spoken of figs Jer. 24, 2; the combi-

nation of the phrase תְּאֵנֵי הַבִּכּוּרוֹת is to be explained as מַלְאֲכֵי רָעִים (Ps. 78, 49).

בְּכוֹר see בְּכוֹר.

בִּכְרָה *f. a young she-camel* Jer. 2, 23, formed from בֶּכֶר and corresponding to עַלְמָה in human beings. Comp. Ar. بِكْر and بِكْرَة (virgin), بَكْر (foal of the camel), بَقِير (a foal).

בְּכֹרָה (with *suff.* בְּכֹרָתוֹ) *f.* 1. *first-birth* i. e. the being born first; opposite צְעִירָה. — 2. *birth-right* Gen. 25, 31; 27, 36, in full form מִשְׁפַּט הַבְּ׳ Deut. 21, 17.

בְּכֹרִי (= בְּכָרוּת, *youth*) *n. p. m.* 1 Chr. 8, 38; 9, 44.

בִּכְרִי (*youth*) *n. p. m.* 2 Sam. 20, 1.

בֶּל the original form of אֶבֶל, where א is added. To this stem בֶּל and בִּלְתִּי also belong (see בַּל II.).

בֶּל (from בָּלָא) *Aram. m. thought, care;* שָׂם בֶּל עַל *to take care of one* Dan. 6, 15; comp. Syr. ܒܠܐ heart, spirit, prop. consideration; Ar. بَال (from بَلِيَ to have a care for) care, consideration. Hence the idea in this phrase has only an incidental accordance with לֵב.

בַּל I. only in the proper name בַּלְאֲדָן (which see), abridged from בַּעַל (which see), if the name be Semitic; or from בֵּל, as אֵל in טָבְאֵל from אֵל. This shortening is frequent in Phenician proper names, e. g. שִׁשְׁתַּבַּל (Num. 4, 1), חַכְמִבַּל (ib. 2, 3), בַּל חַמּוֹן (Karth. 12, 1) &c.

בַּל II. (pronominal stem; in compounds also -בְּל) *a negative particle: not,* in poetical diction 1. for the simple word of negation לֹא in the sense of *not,* non, *οὐκ* (see לֹא), with the perf. Ps. 10, 11; 21, 3, or the imperf. 10, 4 6; 49, 13; Prov. 10, 30; Is. 26, 14, also, as in the case of לֹא, with an adjective Prov. 24, 23 or with a preposition 23, 7, as a simple term of denying, like אֵין. — 2. for אַל in the sense of *μή, ne* (see אַל) with an imperf. following Ps. 10, 18; 78, 44; 93, 1; *that not, lest* Is. 14, 21, and directly interchanging with אַל Ps. 141, 4. In Hos. 9, 16 it is selected by the K'ri for בְּלִי, or interchanges with בְּלֹא Jer. 2, 11; Is. 44, 9. בַּל־תִּמְצָא Ps. 17, 3 *that thou mightest not find* (anything)! also belongs here. With אָז Is. 40, 24: *not yet, scarcely,* for which לֹא stands elsewhere 2 Kings 20, 4; also without אָז Is. 33, 23. Etymologically it is abridged from בְּלִי and is connected with בְּלֹא, בִּלְתִּי, perhaps too with בֶּל in אֲבֶל; as the Ar. بَلْ (quin immo, but), بَلَى (immo vero), Syr. ܒܠܟ (non) &c. belong to this group. Comp. also the Phenician בַּל *not,* with the imperf. e. g. בַּל יָכֹן לְכֹהֲנִם (Mass. 15) *it shall not be to the priests,* compounded with a strengthening אִי viz. אִי־בַל (ib. 18. 21) *not at all,* with the part. pass. (שָׂה) or imperf. (יִהְיֶה). The root must not be looked for in a stem which is a verb. The Coptic ϧⲉⲗ except, ⲛ̄-ϧⲟⲗ extra, praeter, ⲉ-ϧⲟⲗ (אֵ־בֶל) immo, should also be compared. בִּלְעֲדֵי, בַּלְעֲדֵי are compounded with בַּל.

בֶּל (abridged from בַּעַל, as בַּל I. from בַּעַל, with ע elided) *m. Bel, Belus,* the supreme deity of the Babylonians Is. 46, 1; Jer. 50, 2; 51, 44 (where there is an alliterative reference to it by means of בָּלַע), Greek *Βῆλ.* In the astrological conception of the gods, the planet Jupiter was understood by בֵּל (Diod. S. 2, 30); among the Zabians ܒܠ. To Bel the Babylonian tower was dedicated. בֵּל is shortened in בָּבֶל into בֶּל, and also in compound proper names into בַּל (see בַּלְאֲדָן); Zab. ܒܠ, Palmyr. בּוֹל. See בַּעַל. The signification is: *mighty, strong,* comp. the Phrygian royal name *Βαλλήν.*

בֶּל is the form of the name בֵּל, which is found in the local name בָּבֶל, i. e. *tower of Bel;* tradition (Amm. 23, 8) making *Bel* the builder of the fortress in Babel, whence the city was named, as well as the builder of the famous walls surrounding the city (Eus. praep. ev. 9, 41: *Βῆλον Βαβυλῶνα τεῖχει περιβαλεῖν*).

בָּל 1. abbreviated from the particle בַּל, see בַּל II. — 2. abbreviated from

בֵּל (which see). See בִּלְדַּד and perhaps בִּלְעָם &c.

בָּלָא (not used) a stem adopted for the *constr. pl.* בְּלוֹאֵי Jer. 38, 12, so that the singular form בְּלוֹא would be after the form מְלוֹא; and the Aram. stem בְּלָא is really equivalent to בְּלִי, the same noun having there the plural בְּלָאִין; but see בְּלוֹי.

בְּלָא I. (Pe. unused) *Aram. intr. to be concerned about, to be considerate, to have a care for*, Ar. بَلَا to examine (carefully). Hence בֵּל.

Pah. בַּלֵּא *to afflict, vex*, with accus. (by לְ) of the person, *to bring down*, Dan. 7, 25; comp. بلى IV. and VIII. for הֵרַע in the Targ. The Hebrew בָּלָה has already a farther developed sense.

בְּלָא II. (*Aram.*) see בְּלִי.

בְּלֹא sometimes interchanges with בַּל, and is therefore coupled with the *imperf.* Jer. 2, 11 (Is. 44, 9 with בַּל), Lament. 4, 14; still oftener like בְּלִי it is joined to nouns in order to express their negation. It appears to belong to the group of the negative words (בַּל, בְּלִי, בִּלְתִּי). See לֹא and בְּלִי.

בַּלְאֲדָן 1. *n. p.* of a Babylonian king, father of מְרֹדַךְ.—2. surname of Merodach himself 2 Kings 20, 12; Is. 39, 1; in *Josephus ὁ Βαλάδας*. The latter is identical perhaps with *Μαρδακέμπαδος* of Ptolemy, 721 before B. C. If the name be Semitic, it signifies *Baʿal-ʾAdonis* (בַּל = בַּעַל and אֲדָן = אָדוֹן), as בַּעַל אָדֹן (Numid. 5, 1) appears in Phenician also; but since מְרֹדַךְ is not Semitic, it is better to explain *baladan* from the Sanskrit *bâla* (power) and *dhana* (riches) i. e. *having power and riches*.

בֵּלְאשַׁצַּר Dan. 7, 1 stands for בֵּלְשַׁאצַּר (which see).

בָּלַג (Kal not used) *intrans. to break forth* or *break in rashly and suddenly*, of a disaster; cognate בָּלַק to break in quickly with desolation, Arab. بلق (to tear away quickly), بَلَجَ to shine out, spoken of the breaking forth of the morning-red, to shine out, comp. בָּקַר. Derivatives מַבְלִיגִית and the proper names בִּלְגַּי, בִּלְגָּה.

Hif. הִבְלִיג 1. *to cause to break in, to break loose*, with accusat. of the object, e. g. שֹׁד *desolation*, with עַל of the person Amos 5, 9. The Targum renders according to the sense מְגַבֵּר, which all the ancient interpreters agree with; comp. a similar figure 5, 6 with צָלַח. In this sense is the derivative noun מַבְלִיגִית Jer. 8, 18 also to be taken; therefore it is construed (being a participial noun), like the verb, with עַל. — 2. *to have splendour*, i. e. *to be clear*, like הִצְהִיל (comp. Ar. conj. V. to be clear) Ps. 39, 14; Job 9, 27; 10, 20. The old commentators have rendered it according to the sense by הִתְחַזֵּק, the Targ. by אִתְגַּבַּר, נוּחַ.

The organic root בָּ־לַג lies also in בָּ־לַק, פָּ־לַח, פָּ־לַג &c., the idea of breaking forth, separating, dividing, being fundamental in them all; the signification of shining also lies in the root of the verb שָׁ־לַג.

בִּלְגָּה (*bursting forth*, i. e. *firstborn;* see פֶּטֶר) *n. p. m.* Neh. 12, 18; for which 10, 9 has בִּלְגַּי.

בִּלְגַּי (the same) *n. p. m.* Neh. 10, 9.

בִּלְדַּד (from בִּל־אֲדַד i. e. *Bel-ʾAdad*) *n. p.* of a friend of Job, Job 2, 11; 8, 1; 18, 1; 25, 1. אֲדַד (which see) was a national deity of the Edomites, and בֵּל (Zab. ܒܝܠ) is a farther abbreviation of בֵּל or בַּל (comp. בַּלְעַד and בִּלְעַד), as perhaps in the proper names בִּלְהָה, בִּלְעָם for בַּעֲלָה.

בָּלָה (*fut.* יִבְלֶה; *inf.* with *suff.* בְּלֹתִי; *part. m.* בָּלֶה, *f.* בָּלָה) 1. *to fall to pieces, to be rubbed in pieces, to be rotten*, of clothes Deut. 29, 4; Josh. 9, 13; with מֵעַל Deut. 29, 4 *to fall off from* i. e. to be worn out on the body Josh. 9, 4 5; figurat. of the growing old, falling away of the heavens and the earth, which are said to fall in pieces like worn out garments, Is. 50, 9; 51, 6; Ps. 102, 27. — 2. *to consume away* Ps. 32, 3, *to grow old*

Gen. 18, 12, *substant.* בָּלָה *the withered, decrepid*, Ez. 23, 43; *vanished as dust, fallen to pieces* (by רָקָב) Job 13, 28. Derivatives בָּלֶה, בָּלָה, בְּלוֹי, תַּבְלִית.

Pih. בִּלָּה (*inf.* בַּלּוֹת) *to consume, wear out*, in a bad sense, prop. to make to fall in pieces, to rot, e. g. בָּשָׂר, עוֹר Lament. 3, 4, צוּר (form) Ps. 49, 15; *to destroy* 1 Chr. 17, 9; in a good sense: *to use = to enjoy* Is. 65, 22; applied to time: *to spend* (comp. τρίβειν βίον) Job 21, 13 K'tib, where the K'ri reads יְכַלּוּ, as vice versa 36, 11 69 mss. read יְבַלּוּ, and here בִּלָּה has incidentally the meaning of כִּלָּה (Jer. 20, 18; Job 36, 11).

The organic root בָּל־ה is connected with that in אָ־בַל, נָ־בַל, Arab. بَلِيَ (to be rotten, of clothes), Syr. ܒܠܐ, Targ. בְּלָא, בְּלָי. See also בְּלָא I.

בָּלֶה *adj. m.*, בָּלָה *f.* see בָּלָה.

בָּלָה *f.* 1. *the withered, emaciated* Ezek. 23, 43. — 2. *n. p.* of a city Josh. 19, 3, called elsewhere בַּעֲלָה (which see).

בָּלַהּ I. (Kal unused) *intr. to be terrified, to be surprised*, Ar. بَلِقَ hardening the third radical sound. The verb בָּהַל (which see) belongs to this root, as קָהַל is connected with קָלַהּ. The fundamental signification is *to totter to and fro, to be fearful.*

Pih. בִּלֵּהַּ (*part. plur.* מְבַלְּהִים) 1. *to terrify, to put into fear*, Ezr. 4, 4 K'tib, where the K'ri has the usual מְבַהֲלִים; comp. Syr. ܒܠܗܝ (quadriliteral) to terrify. — 2. (not used) *to destroy suddenly, to overthrow hastily, to prepare a speedy downfall for*, as from בָּהַל. Derivative בַּלָּהָה.

בָּלַהּ II. (not used) *intr. to be weak, weakly, tender*, Arab. بَلِهَ. The organic root is בָּל־ה, identical with the root in אָ־פַל 2. Derivatives, the proper names בִּלְהָן, בִּלְהָה.

בַּלָּהָה (*pl.* בַּלָּהוֹת, *constr.* בַּלְהוֹת) *f.* 1. *terror, death-terror*, Is. 17, 14; usually the *pl.* Job 18, 11; בַּ׳ צַלְמָוֶת 24, 17 *terrors of the darkness of the grave;* 27, 20; 30, 15; מֶלֶךְ בַּ׳ *king of terrors* 18, 14 is death personified, ὁ κράτος ἔχων θανάτου (Hebr. 2, 14), or king of the lower world, *Abaddon* (Apoc. 9, 11), as the Targum has understood it. — 2. *sudden death*, Ez. 26, 21, as בֶּהָלָה Is. 65, 23; מִן־בַּ׳ Psalm 73, 19 *by sudden death.*

בִּלְהָה (*tender;* from בָּלַהּ II.) 1. *n. p. f.* Gen. 30, 3; 35, 22. — 2. (*civitas*) *n. p.* of a place 1 Chr. 4, 29, prop. a farther form of בָּלָה Josh. 19, 3, identical with בַּעֲלָה (which see).

בִּלְהָן (*tender*) *n. p. m.* Gen. 36, 27; 1 Chr. 7, 10.

בְּלוֹ (a collateral form for בָּלוּ) *Aram. f. consumption*, hence metaphor. *a tax on articles consumed, excise*, Ezr. 4, 13 20; 7, 24, like הֲלָךְ (prop. course) *toll.* The ancients conjectured *head-money* (כֶּסֶף הַגֻּלְגֹּלֶת).

בְּלוֹאֵי Jer. 38, 12 see בְּלוֹי.

בְּלוֹי (only *constr. pl.* בְּלוֹיֵ or בְּלוֹאֵי, comp. צְבוֹיִם and צְבֹאִים; the vowel-sign Yod was omitted after the consonant Yod, as in נְוֹת Zeph. 2, 6) *m.* prop. the act of falling in pieces, of waxing old, but only *concrete: worn out clothes, rags*, Jer. 38, 11 12, coupled with מְלָחִים and סְחָבוֹת; Syr. ܒܠܝܐ.

בֵּלְטְשַׁאצַּר (also בֵּלְשַׁ־ Dan. 5, 1; 7, 1) surname of Daniel at the court of Nebuchadnezzar Dan. 1, 7; 2, 26; 4, 5 6 15 16; 10, 1. צַר is the *-tshara* of the Behistun inscription (צ corresponds to *tsh*), signifying *leader, lord* (see Le Sanscritisme etc. p. 65), then perhaps the name of a god, or equivalent to אֶסֶר in Assyrian proper names, like the Sanskrit *çira* (commander, leader); טְשַׁא or שַׁא is the Zend. genitive-sign *tsha;* בֵּל (which see) is well known, or it also should be explained as the name of an Assyrian god; i. e. all together: *Bel* (or = Sanskrit *pâla, maintainer*) *of the lord.* But the name has not been satisfactorily explained as yet.

בְּלִי (or בְּלָא) *Aram.* same as Hebrew בָּלָה (which see), *to fall to pieces.* Derivative בְּלוֹ.

בְּלִי I. (from בָּלָה) *masc. perdition* (Arab. بَلَى), Is. 38,17: חָשַׂקְתָּ נַפְשִׁי מִשַּׁחַת בְּלִי *thou securest my soul from the pit of perdition*, i. e. thou enclosest, protectest it; if it be not a poetical substitute for מִבְּלִי שַׁחַת *so that there is no pit.* See בְּלִי II.

בְּלִי II. (pronominal stem) *a negative particle: not* (comp. בַּל, בְּלָא), used 1. along with nouns like אֵין to express denial of them, like the English *no, un-, in-, -less*, according as it is more or less closely connected with them, e. g. בְּלִי מַיִם *without water* Job 8, 11; בְּלִי־שֵׁם 30, 8 *without a name*, i. e. infamous; בְּלִי לְבוּשׁ *unclothed* 24, 10; בְּלִי־כֶסֶף *without money* 31, 39. Here belongs too its close combination with an adjective or participle, to express its negation, e. g. בְּלִי מָשׁוּחַ *unanointed* 2 Sam. 1, 21; בְּלִי נִשְׁמָע *unheard* Ps. 19, 4; בְּלִי הֲפוּכָה *unturned* Hos. 7, 8. More rarely — 2. before verbs, to deny the action, either before the *perfect*, as בְּלִי חָשַׂךְ Is. 14, 6 *he has not ceased* i. e. without intermission; or with the *imperfect*, as בְּלִי תָקוּם Job 41, 18 [26] *it does not hold.* In both cases בַּל and בְּלָא are also put; and once the K'tib has בְּלִי for בַּל Hos. 9, 16. Less closely joined to particles of place it appears thus: a) עַד־בְּלִי Mal. 3, 10 *till without*, Ps. 72, 7 *till none*, as עַד בְּלְתִּי is also used; b) עַל־בְּלִי *because* Gen. 31, 20. More closely joined to other prepositions and almost as independent particles appear the following: בִּבְלִי before a noun, properly nothing but an intensive בְּלִי Deut. 4, 42, Job 36, 12 *without*, where אֲשֶׁר should be supplied, elsewhere בְּלָא also; לִבְלִי *without*, Is. 5, 14; Job 38, 41; 41, 25; מִבְּלִי *without*, before nouns, participles and infinitives Is. 5, 13; Lament. 1, 4; Deut. 9, 28, or also before verbs 28, 55, where one may paraphrase it by *so that not, because not, because none, so that nobody* (as בְּלִי also can sometimes be similarly rendered). The latter is interrogative in הֲמִבְּלִי 2 Kings 1, 3 *is it not because;* the negation being made stronger by the addition of אֵין Ex. 14, 11. מִבְּלִי אֲשֶׁר לֹא *without whom not* Eccles. 3, 11; comp. עִם אֲשֶׁר *with whomsoever* Gen. 31, 32. For other compounds, e. g. בְּלִיַּעַל, see these.

בְּלִיל (with *suff.* בְּלִילוֹ) *m.* usually farrago, *mixed provender* (from בָּלַל to mix); more correctly *corn for cattle*, which was tossed with the fan and winnowing shovel and was salt Is. 30, 24, called בְּלִיל even at the mowing Job 24, 6. The word is connected with בּוּל 2 and יָבוּל, originating from בַּל (בָּלַל)=בָּל (בּוּל) to sprout, grow. In Job 24, 6 many Jewish interpreters have taken it as בְּלִי לוֹ *not his = foreign*, which suits the context well. — Hence denominative

בָּלַל (*fut. apoc.* וַיִּבְלֹל K'tib, for which the K'ri has וַיִּבָּל) *to fodder*, with לְ Judges 19, 21.

בִּלְיָמָה (from בְּלִי־מָה) *m.* (according to Kimchi) *not what* i. e. *nothing*, nihilum Job 26, 7, comp. לֹא דָבָר. It is a word created merely by poetry. Targ. מִדְּלֵית מִדַּעַם דְּסַמֵּךְ לָהּ, LXX *ἐπὶ οὐδενός.* According to other Jewish interpreters it is a noun from בָּלַם signifying *cord, rope, band.*

בְּלִיַּעַל (contracted from בְּלִי־יַעַל; in pause יוֹעַל־) *m. not-height* (יַעַל *subst. m.* from עָלָה, like יַעַן, יַעַר, from עָנָה, עָרָה) i. e. *depth*, e. g. נַחֲלֵי בְ׳ 2 Sam. 22, 5 and Ps. 18, 5 *streams of depth* i. e. deep streams, a personification of the dangers of death; metaphor. *worthlessness, lowness*, nequitia, with אִישׁ 1 Sam. 25, 25; 2 Sam. 16, 7; 20, 1; 1 Kings 21, 13, בֶּן Judges 20, 13; 1 Sam. 2, 12; 25, 17, בַּת 1, 16, or intensified with אִישׁ בֶּן־ Deut. 13, 14; Judges 19, 22, to denote some lowness or worthlessness in a person (e. g. rebellion, idolatry, inhospitality &c.); omitting אֲנָשִׁי 2 Sam. 23, 6, or אִישׁ Job 34, 18; a personification of Assyria Nah. 2, 1. Elsewhere connected with עֵד Prov. 19, 28, אָדָם 6, 12, יֹעֵץ

Nah. 1, 11. דְּבַר בְּ׳ Ps. 41, 9; 101, 3 *a worthless thing*, facinora, res improbae (comp. דִּבְרֵי עֲוֹנֹת Ps. 65, 4); separated Deut. 15, 9. At a later period (N. Test., Sibylline books, Old Testament Pseudepigraphal works &c.) the abstract בְּלִיַּעַל became a name for *the prince of the lower world*, whence *Βελίαρ* (1 Cor. 6, 15), Syr. ܒܠܝܐܪ.

בָּלַל (1 *pers. perf.* בַּלֹּתִי, 1 *pers. imperf. pl.* נָבֹל = נָבְלָה, like יָזְמוּ from יָזֹם, נָקֹטָה = נָקְטָה &c.) *trans.* 1. *to mix*, *to mingle with one another*, *to confound*, e. g. שָׂפָה *language*, Gen. 11, 7 9. In this sense appear with a reduplication the Arab. بَلْبَلَ, Syr. ܒܠܒܠ, Targ. בַּלְבֵּל, Malt. *balbel* &c., applied especially to language. Hence the city בָּבֶל (which see) was named, according to Gen. 11, 9. Derivatives בְּלִיל (according to some) with the denom. בָּלַל. See תָּבַל. — 2. (not used) of prohibited intercourse, *to cohabit carnally in a prohibited manner*, like בַּלְבֵּל of the Jerus. Targ. on Gen. 49, 4, ܒܠܒܠܘܬܐ (incestuous intercourse) among the Zabians (cod. Nas. 2, 60). Hence תֶּבֶל. The form וַנָּבֶל Is. 64, 5 is to be regarded as a future apoc. Hif. from נָבַל, standing for וַנַּבֵּל, for which by drawing back the accent arises וַנָּבֶל, as וַיָּשַׂר 1 Chr. 20, 3 for וַיַּשַּׂר. — שַׁבְלֻל belongs to the stem שָׁבַל.

Hithp. הִתְבּוֹלֵל (*fut.* יִתְבּוֹלֵל) *to mix oneself*, *to be mixed* (according to *Kimchi*), with בְּ *among*, Hos. 7, 8 (comp. verse 11): *Ephraim mixes himself with the heathen* i. e. the heathen press into his possession. According to others it is from בַּל = נָבַל *to grow old*, *to fade*, which is neither well founded in the language, nor suitable to the sense.

בָּלַל II. 1. *intrans. to flow*, *to drop* (of the eye), then *to be moistened*, e. g. בַּלֹּתִי Ps. 92, 11 *I am moistened* i. e. anointed; comp., however, תָּבַל II. Deriv. תְּבַלֻּל. More frequently *trans.* 1. *to moisten*, *to wet over* (in particular the pass. part. with בְּ of the object *with which*), in sacrificial language Ex. 29, 40; Lev. 7, 10; Num. 8, 8. — 2. as in יָבַל, בַּל metaphor.: *to shoot forth*, *sprout*, *grow*. Deriv. בְּלִיל.

The stem בַּל is in Ar. بَلَّ and is also found as an organic root in אָ־בַל, שָׁ־בַל, יָ־בַל, בַּל &c. in modified senses. The same organic root appears in many stems of the dialects.

בָּלַם (*inf. constr.* בְּלֹם) *trans. to bind to*, *to shut fast*, by *a nose-band* (רֶסֶן), *a bridle* (מֶתֶג), generally *to bridle*, *to bind*, Ps. 32, 9. The Syriac ܒܠܡ has the same meaning; and the Targ. בְּלִים *dumb* proceeds from a like fundamental signification.

The organic root is בָּ־לַם, also found in אָ־לַם, גָּ־לַם &c.; and the Ar. بَلَم (IV.) *to be silent* seems to be of the same fundamental meaning as the Aram. בְּלַם. Deriv. (according to some) בְּלִימָה.

בָּלַס (only *part.* בּוֹלֵס) *tr. to scrape into*, *to nip*, the mulberry fig or sycamore (שִׁקְמָה), to make it ripe the sooner (Plin. h. n. 13, 14; Theophr. h. pl. 4, 2), which was either an additional task of the shepherd's (בּוֹקֵר), or belonged to the preparation of his food. Then perhaps: *to cultivate mulberry figs*, *to gather figs* (Syr.) Am. 7, 14; LXX *κνίζων*, Vulg. *vellicans*, according to the original signification, with which the stems פָּרַס, פָּרַץ, פָּלַס &c. are said to be cognate. According to Aquila (*ἐρευνῶν συκ.*) the fundamental meaning is *to examine*, *seek out*, same as Targ. בְּלַשׁ, here to seek for figs as a means of life; according to Tanchum like the Talm. בְּלַס *to mix*, it means to mingle sycamore leaves for fodder, which is less suitable. It cannot be a denom. from בָּלָס (according to the Ar. and Aethiop. the fig), because שִׁקְמָה could not accompany it in that case.

בָּלַע (*fut.* יִבְלַע, *inf. constr.* בְּלֹעַ) *tr. to swallow*, *to devour*, of men Is. 28, 4, of beasts Jon. 2, 1, Jer. 51, 34, of the earth Numb. 16, 30, hell Prov. 1, 12, the deep Ps. 69, 16, particularly of

greedy and total swallowing. Figur. *to have in possession* (acquired property) Job 20, 15 18; *to destroy entirely* Ps. 124, 3; *to bring into his power* Jer. 51, 34; proverbially (as similarly in Arab.) עַד־בִּלְעִי רֻקִּי Job 7, 19 *till I swallow my spittle* i. e. in a moment; comp. כְּבַלַּע Numb. 4, 20 (omitting רֹק), and בֶּלַע. Deriv. בֶּלַע and the proper names בֶּלַע, בִּלְעָם.

Nif. נִבְלַע figurat. *to be destroyed*, Hos. 8, 8; נִ׳ מִן־הַיַּיִן Is. 28, 7 *to be overcome by wine;* comp. הָלַם 28, 1, עָבַר &c. as also the Ar. بلغ.

Pih. בִּלַּע (*pause* בִּלֵּעוּ; *inf. constr.* בַּלַּע, *p.* בַּלֵּעַ; *fut.* יְבַלַּע) 1. *to swallow up totally* (spittle), hence proverbially כְּבַלַּע (inf.) Numb. 4, 20 = כְּבַלַּע רֹק *like the swallowing* (of spittle) i. e. in a moment; LXX ἐξάπινα. See Kal. Figurat. בִּ׳ אָוֶן Prov. 19, 28 *to devour mischief* (what brings mischief) *greedily;* comp. Job 15, 16. — 2. Like Kal, *to destroy, to annihilate*, spoken of men Hab. 1, 13, of God Lament. 2, 2 8, cognate in sense with הֶאֱבִיד, הִשְׁחִית &c. and in the greatest variety of figurative uses Is. 25, 7 8, of the destruction of a country, a place, Lament. 2, 5; 2 Sam. 20, 19. מְבַלַּע Is. 49, 19 *destroyer, waster.*

Puh. בֻּלַּע *to be destroyed*, Job 37, 20: *does a man then speak, that he should be destroyed?* with לְ of the person: *destruction to be prepared for one* 2 Sam. 17, 16.

Hithp. הִתְבַּלַּע *to destroy oneself, to sweep away*, hence *to vanish*, spoken of wisdom Ps. 107, 27.

The stem בָּלַע (Ar. بَلِعَ, Targ. בְּלַע &c.) has for its fundamental meaning to swallow, to gulp down (eat), as is perceptible from the Aethiopic and from derivatives; the organic root is בָּ־לַע, which is also found in לָע, סָ־לַע II. (in the Targ. quadrilit. סַלְעַם = בְּלַע) &c.

בֶּלַע (with *suff.* בִּלְעִי, ־עוֹ) *m.* prop. *swallow* (see בָּלַע), hence 1. (like כְּבַלַּע Numb. 4, 20 and בִּלְעִי Job 7, 19, see בָּלַע) Lev. 21, 4 (according to the LXX בֶּלַע for בַּעַל) *he shall not defile himself for a moment* (ἐξάπινα), *to profane himself;* accordingly it is an intensifying of 21, 2 3. — 2. *concrete: thing swallowed*, Jer. 51, 44 i. e. the robbed temple-vessels which were deposited in Belus's temple (comp. Is. 49, 24; Dan. 1, 2). — 3. *abstract: destruction*, Ps. 52, 6. — 4. (*cleft*, prop. swallow, comp. بُلُّوعَة) *n. p.* of a small town at the southern extremity of the Dead Sea, afterwards צֹעַר Gen. 14, 2; see Euseb. under Βαλά. — 5. (*consumption, destruction*) *n. p. m.* Gen. 36, 32; 46, 21; 1 Chr. 5, 8. *Patronym.* בַּלְעִי Numb. 26, 38.

בַּלְעַד (a pronominal stem compounded of עַד and בַּל; only in *constr. pl.* בַּלְעֲדֵי, with *suff.* בַּלְעָדַי &c.) *prepos.* prop. *not* (בַּל) *till* (עַד), *nothing to, without to*, usually *except;* with מִן (as in מִבְּלִי, מֵאֵין) e. g. מִבַּלְעֲדֵי אִישׁ Numb. 5, 20 *besides the man*, מִבַּ׳ יי 2 Sam. 22, 32 *except God*, מִבַּלְעָדַי Is. 43, 11 *beside me*, and so still farther compounded הֲמִבַּלְעֲדֵי 2 Kings 18, 25, וּמִבַּלְעָדַי Is. 44, 6. — This sort of firm junction of two particles is rare in Hebrew, and has perhaps an analogy in לְמוֹאֶל Neh. 12, 38; but the fundamental signification is easily seen from עַד and בַּל; comp. Syr. ܒܠܥܕ ܡܢ.

בִּלְעַד (from עַד and בִּל = בַּל; only in *constr. pl.* בִּלְעֲדֵי, with *suff.* בִּלְעָדֶיךָ, בִּלְעָדַי, *p.* ־דָי) *prepos.* the same, *without, except*, Gen. 41, 44; Is. 45, 6. In Job 34, 32 the construct plur. בִּלְעֲדֵי also stands before an imperfect, the latter being conceived of as expressing the idea of a noun (= אֲשֶׁר אֶחֱזֶה what I see). בִּלְעָדַי Gen. 14, 24 and 41, 16 forms the clause of a sentence by itself according to the original meaning *not to me* i. e. it does not concern me. See בַּל.

בִּלְעָם 1. *n. p.* of a heathen Syrian prophet belonging to פְּתוֹר (which see) on the Euphrates, who was hired by the Moabites to curse Israel Num. 22, 6 seq.; Deut. 23, 5 6; Josh. 13, 22; Mic. 6, 5; LXX Βαλαάμ. As עָם (*people, race*, see אֱלִיעָם) appears very often in proper names, we may look upon בִּלְעָם as made up of עָם and בִּל

(= בַּל) *one not belonging to the people* i. e. a foreigner, or of יִבְלַע־עָם = יִבְלָעָם, abridged בִּלְעָם (*conqueror, corrupter of the people*, comp. Laonicus, Nicolaus, Nicodemus &c.), the abbreviated form בִּלְעָם 1 Chr. 6, 55 also appearing in the name of a place יִבְלְעָם Josh. 17, 11. Jewish mediaeval tradition has identified Balaam with the wise man *Locmân*, and therefore derived the name from בָּלַע and the formative syllable ־ָם, like *Locmân* from לָקַם (to swallow). — 2. (*conquering-place*) *n. p.* of a city of Manasseh in the neighbourhood of Megiddo 1 Chr. 6, 55, see יִבְלְעָם.

בָּלַק (in Kal only the *part.* with *suff.* בּוֹלְקָהּ) *tr. to waste, destroy*, Is. 24, 1, LXX ἐρημοῦν, *Rashi* הַחֲרִיב, and compared in sense by Scripture itself (Nah. 2, 11) with בָּקַק 1 (see בּוּק) or בָּקַק (see בָּקָק) Is. l. c. Metaphor. *to plunder*. The same signification is borne by the Ar. بَلَقٌ (as is seen from بَلْقَةٌ wilderness, quadrilit. بَلْقَعٌ to be waste &c.), Syr. ܒܠܩ (hence ܒܘܠܩܢܐ the being plundered, poverty), Ar. بَلِقَ to be destroyed, waste, depopulated. The fundamental signification of the organic root בָּ־לָק appears to be *to break off, to put away, remove, to separate;* and the root itself is identical with that in חָ־לַק, מָ־לַק &c. Deriv. the proper name בָּלָק.

Puh. בֻּלַק is incorrectly assumed for Nah. 2, 11, since מְבֻלָּקָה (which see) is a noun.

בָּלָק (*waster, destroyer*) *n. p. m.* Numb. 22, 2 seq.; Judges 11, 25; Mic. 6, 5.

בִּלְשָׁן see בִּלְשָׁן.

בֵּלְשַׁאצַּר (and בֵּלְאשַׁצַּר Dan. 7, 1) *n. p.* of the last king of the Chaldeans Dan. 5, 1; 7, 1, identical with *Nabonned, Nabonnedoch, Neboden* (in Berosus, Al. Polyhistor, Abydenus, Eusebius), Λαβύνητος (Herodot), Ναβονάδιος (canon of the kings), *Nabunita* (inscription at Bisutun). Etymologically the name agrees with בֵּלְטְשַׁאצַּר (which see), for שַׁא is only a modification of טְשַׁא.

בִּלְשָׁן (according to the Midrash בְּל־לָשׁוֹן i. e. בַּעַל לָשׁוֹן Eccles. 10, 11, or בֶּן־לָשׁוֹן) *n. p. m.* Ezr. 2, 2; Neh. 7, 7. Perhaps from בָּלַשׁ (Aram.) *searcher*, with the ending ־ָן.

בִּלְתִּי (prop. בְּלֻתִּי, developed from the prepos. בְּלִי = בַּל into a feminine form [comp. בֵּין and בֵּינָה, בֵּינוֹת], only with *suff.* בִּלְתֵּךְ, בִּלְתִּי) *prepos. except, without*, 1 Sam. 2, 2 *except thee;* Hos. 13, 4 *except me.*

בִּלְתִּי (prop. an old construct form of בְּלֶת, formed with *i* of union [comp. אַפְסִי, זוּלָתִי], which form was employed adverbially in the language; see אַפְסִי) *a negative particle* (like בְּלִי, בַּל &c.): 1. *except, only, without, but*, before an apodosis (זוּלָתִי more before one word) limiting the protasis, Gen. 43, 5: *only if your brother be with you*, where אִם is to be supplied to בִּ׳; *except* Ex. 22, 19; Numb. 11, 6; Josh. 11, 19; Dan. 11, 18: *but his reproach he will recompense to him;* hence בִּלְתִּי אִם Am. 3, 3 4 *unless if* i. e. unless it be that; *only* Gen. 47, 18; Judges 7, 14. — 2. Rarely connected with an adjective in order to deny what it expresses (as בְּלִי), e. g. בִּלְתִּי סָרָה Is. 14, 6 *incessant*, בִּלְתִּי טָהוֹר 1 Sam. 20, 26 *unclean*, or also with the verb, e. g. בִּלְתִּי כָּרַע תַּחַת אֲסִיר Is. 10, 4 *they do not sink down under the prisoners* (כָּרַע תַּחַת is like נָפַל תַּחַת a single idea); so too עַד בִּלְתִּי before nouns or verbs Numb. 21, 35; Job 14, 12. — לְבִלְתִּי is often used before the infin. constr. (where לֹא never stands), in which case לְ, that would otherwise be prefixed to the infin., is put before בִּלְתִּי, meaning *not to, that not, in order not to*, Lev. 26, 15; Deut. 4, 21; Josh. 23, 6; Jer. 35, 8; Dan. 9, 11; rarely before the finite verb, Ez. 13, 3: *that which they have not seen.* מִבִּלְתִּי *from not, because not*, with the infin. Numbers 14, 16; Ez. 16, 28 (see מִן).

בָּמָה (after the form קָמָה from בּוּם, only in Ez. 20, 29 does it appear to be divided with the freedom of poetry into מָה בָּא = בָּא מָה *what comes?* with *â* of

motion בָּמָתָה; *pl.* בָּמוֹת, *constr.* בְּמוֹת Numb. 22, 41 &c.; but because of the similarity of the construct and absolute states another construct plural was also formed in יֵ־ and attached to the plural feminine termination וֹת־, as in בַּרְאֲשׁוֹת and others, וֹת- being regarded rather as an ending for the individualised collective idea, only on this occasion ô has been shortened into ŏ, i. e. וֹ- into יֶ־; with *suff.* בָּמוֹתֶיךָ, בָּמוֹתָיו and Is. 53, 9 בְּמוֹתָיו, בָּמוֹתָם, (בָּמוֹתֵימוֹ) *f.* 1. *a height, an elevation* (see בּוּם), *a hill*, in topographical statements, e. g. בָּמוֹת יַעַר Jer. 26, 18 and Mic. 3, 12 *the heights of the forest*, i. e. wild, unbuilt heights; בָּמוֹת עוֹלָם Ez. 36, 2 *everlasting heights* i. e. הָרֵי יִשְׂרָאֵל 36, 1, opposed to הַר שֵׂעִיר ch. 35; בָּמוֹת poetically 2 Sam. 1, 19 25 i. e. הָרֵי בַגִּלְבֹּעַ 1, 21; בָּמוֹת אַרְנוֹן Numb. 21, 28 *the rocky hill-ranges of the Arnon's banks.* — 2. It is applied to designations of places, as בָּמוֹת בָּעַל (*Ba'al's-heights*) *n. p.* of a Moabite city on the Arnon Numb. 22, 41; Josh. 13, 17; בָּמוֹת (*heights*) *n. p.* of a place in Mo'ab Numb. 21, 19, identical with בָּמוֹת בָּעַל. It appears to have been used in the Moabitish and perhaps too in the 'Edomitish (see אֲהָלִיבָמָה) dialect for the usual גִּבְעָה and רָמָה. — 3. Figurat. בָּמֳתֵי אֶרֶץ K'ri Deut. 32, 13, Is. 58, 14, Am. 4, 13, Mic. 1, 3 *heights of the earth* i. e. *mountains;* בָּמֳתֵי עָב Is. 14, 14 *heights of the clouds*, i. e. *exceeding height;* בָּמֳתֵי יָם Job 9, 8 *heights of the sea*, i. e. *high-rolling waves;* הֹדְרֵךְ or הַעֲמִיד עַל־בָּמוֹת 2 Sam. 22, 34, Hab. 3, 19 *to cause to tread on the mountain heights* (i. e. secure places of refuge); elsewhere in Kal also דָּרַךְ עַל־בָּ׳ Deut. 33, 29; Amos 4, 13; Mic. 1, 3. Here the K'tib sometimes reads בְּמוֹתֵי. — 4. Like *βωμός* in Greek: *grave-mound, tomb*, only in Ez. 43, 7, where בְּמוֹתָם may stand grammatically correct for בְּבָמוֹתָם, *in their tombs*, but which the Targ. reads בְּמוֹתָם (בְּמוֹתֵיהוֹן); and in Is. 53, 9, where we should either read with 3 mss. בְּמוֹתָיו (parallel עָבֶר, comp. גְּדִישׁ Job 21, 32), or בְּמֹתָיו, as if the original derivation had disappeared, as the plural-usage in fact already indicates. — Most frequently 5. *height, hill*, a place of sacrifice and of the sanctuary, according to the practice of all ancient peoples of worshipping the deity on high places; and as long as the Israelite sanctuary was only a moveable tabernacle, the term signified also a high place used for the Israelite worship of God 1 Sam. 9, 12; 1 Kings 3, 4; 2 Kings 12, 2 4; Is. 36, 7; 1 Chr. 13, 29. But on the prospect of setting up a national sanctuary Deut. 12, 13 seq. the worship on high places was prohibited as a heathen custom, and its extermination was enjoined upon rulers 1 Kings 15, 14; 22, 44; 2 Kings 12, 4; 14, 4; 2 Chr. 14, 2 &c. — a thing which the pious themselves did not always succeed in effecting. As worship was offered there and sacrifices performed with incense 1 Kings 3, 2 3; 22, 44; as altars were erected 2 Kings 18, 22; a temple there was called בֵּית בָּמוֹת temple of the heights 1 Kings 12, 31; 13, 32 (oppos. to בֵּית יי), for which also בָּמוֹת frequently stands alone, 1 Kings 11, 7; Am. 7, 9. בֵּית בָּמוֹת is also understood to mean *the little temple-tent* of Ashera, which was placed on heights 2 Kings 17, 29 32 and was often made of variegated cloths or pieces of cloth Ez. 16, 16. The priests serving there were termed כֹּהֲנֵי בָמוֹת 13, 33; 2 Kings 23, 9. בָּמוֹת אָוֶן Hos. 10, 8 *the heights of Beth-Aven.* בָּ׳ יִשְׂחָק Am. 7, 9 spoken of buildings exciting the anger of God. To erect a בָּ׳ as a place for worship is called בָּנָה Jer. 7, 31; 19, 5; to go up to the worship is הָעֲלָה 48, 35. Metaphor. בָּמָה is *a place of idolatry*, hence בָּ׳ הַבַּעַל *places of Ba'al-worship* Jer. 19, 5; בָּ׳ תֹּפֶת 7, 31 *idolatry in Tophet* (in the valley of Hinnom); it is even an abstract, *apostacy* Mic. 1, 5.

בָּמָה, בַּמָּה, בְּמָה see מָה.

בִּמְהָל (from בֵּן־נָ׳ *circumcised;* but perhaps according to the Ar. مَهَّلَ, *follower of moderation*) *n. p. m.* 1 Chr. 7, 33.

בָּמוֹ see מוֹ.

בָּמוֹת *n. p.* see בָּמָה.

בָּמוֹת בַּעַל see בָּמָה.

בָּמֹת a false form for בָּמָתַי, see בָּמָה.

בֵּן *masc.* 1. (*plur.* בָּנִים; from בוּן) *part. intelligent, knowing*, only in *plur.* Jer. 49, 7, elsewhere only in the compound proper names אַשְׁחֻבֵּן, אַחְבַּן (which see), abbreviated in בִּנְיָהוּ, בִּנְיָה. — 2. ground-form to the plur. בָּנִים, for which בֵּן is usual in the sing. But נ is not the base here, since it does not remain in the construct, but a sing. בֵּן = בַּר after the form of מַת, זַן, שַׁד must be presupposed.

בֵּן (*constr.* בֶּן־, once בֵּן Gen. 49, 22, more rarely בִּן־, in compound proper names בֶּן־, בֶּן־, בִּן־, or abridged בֶּ־, בְּ־, poetically בְּנוֹ Numb. 23, 18; 24, 3, or בְּנִי Gen. 49, 11; with *suff.* בְּנִי, בְּנוֹ, בְּנָהּ *pause* בְּנָהָּ, בְּנֵךְ, בְּנֵכִי, בְּנֵנוּ &c.; the *pl. masc.* is בָּנִים, *constr.* בְּנֵי, *fem.* בָּנוֹת, *constr.* בְּנוֹת and so with suff., which therefore presupposes a sing. בֵּן = Aram. בַּר after the form שַׁד, מַת, זַן, whence the fem. בַּת i. e. בַּנְתָּ, as the Ar. بِنْتٌ is connected with בֵּן) *m.* prop. begotten, born, therefore 1. *a child*, without distinction of sex, בֵּן זָכָר Jer. 20, 15, Is. 49, 15 *a child, a male*, plur. frequently בָּנִים *children*, Gen. 3, 16; 21, 7; LXX *τέκνα, παιδία*; לֹא בָנִים 1 Chr. 2, 30 *childless*. — Definitely 2. *son*, i. e. a male child (opposite בַּת Ex. 1, 16 22, or along with בַּת to denote both genders) 21, 31; Lev. 12, 6; Judges 11, 34; Ex. 14, 20; 44, 25 &c., because the male only constitutes childrenship in the Hebrew view. In the frequent use of this word (see my Hebr. Concord. s. v.) we have to notice the following applications: a) *son* in the proper sense Gen. 4, 25; 16, 11 &c.; hence בֶּן־אֵם Gen. 27, 29; 43, 29, בֶּן־אָב 49, 8 *brother by the mother's side, and by the father's*. Besides, it is used as *παῖς* in the meaning of *boy, youth*, parallel with נַעַר Prov. 7, 7; Song of Sol. 2, 3. בֶּן־הַמֶּלֶךְ *king's son, prince, heir to the throne*, 2 Sam. 13, 4; 18, 12 20. Sometimes בֶּן־ expresses the true, genuine, and as it were the hereditary idea of the noun with which it is connected, e. g. בֶּן־מֶלֶךְ Ps. 72, 1 adding to the force of מַלְכְּךָ, a case not uncommon among the orientals; so too בַּת־מֶלֶךְ 45, 14, בְּנוֹת מְלָכִים 45, 10 *queen, queens*. b) בֵּן is joined to the names of animals, to denote *the young*, but without distinction of sex, e. g. בֶּן־רְאֵמִים *foal of the* רְאֵם (which see) Ps. 29, 6, parallel עֵגֶל; בֶּן־בָּקָר *young heifer* Lev. 9, 2, a name for עֵגֶל; בֶּן־יוֹנָה Lev. 12, 6 *a young dove*; בְּנֵי צֹאן = שֵׂיר; בְּנֵי אֲתוֹן Gen. 49, 11 *young sheep, lambs* Ps. 114, 4; בְּנֵי עֹרֵב 147, 9 *young ravens*; בְּנֵי־נֶשֶׁר Prov. 30, 17; בָּנִים the young of the sparrow (קְנִים) Job 39, 16 (comp. בָּנוֹת); metaphorically applied to בָּנִים of עֵשׁ (which see) 38, 32 in astrology. c) It is transferred to plants with the omission of the genitive גֶּפֶן, which, however, is supplied in idea; hence *fem.: shoot, young twig*, Gen. 49, 22, where פֹּרָת is an adj. fem. to it; Ps. 80, 16, where in verse 18 בֶּן is resolved into בֶּן־אָדָם, as כִּנָּה, which the right (יָמִין) hand planted, is resolved into אִישׁ יְמִין. — 3. בֶּן is connected with masculine or feminine nouns to express a virtuous or vicious personality, i. e. to denote more definitely and in a more intensive form mental sonship, to set forth inheritance of virtue or vice without respect to actual natural childship, as בֶּן־נַעֲרוּת הַמֹּרְדוּת 1 Sam. 20, 30 *the son of a perverse of rebelliousness*, i. e. of a perverse and rebellious woman, where the LXX and Vulg. read נַעֲרַת for נַעֲרוּת; בְּנֵי עֹנְנָה Is. 57, 3 *sons of the sorceress* (מְעֹנֵן = עֹנֵן); Job 30, 8; Eccles. 10, 17 &c. — 4. *a grandson* Gen. 29, 5, like בַּר Ezr. 5, 1 (comp. Zech. 1, 1), *pl.* בָּנִים Gen. 32, 1, though in the plural when a more exact statement is required בְּנֵי בָנִים stands Ex. 34, 7, particularly with בָּנִים Deut. 6, 2; Prov. 17, 6; Jer. 27, 7. This usage solves a number of apparent contradictions in the lists of names given by the Chronist, partly in relation to his own

narratives 1 Chr. 6, 28 (comp. 16, 5), partly in relation to those of other historical books in Scripture. To this head belongs the signification *posterity* in lists of names (comp. *υἱός* Matth. 1, 1 20), particularly as a constr. pl. along with the names of tribes and founders of races, e. g. בְּנֵי יִשְׂרָאֵל *Israelites* Ex. 1, 9 or בְּנֵי יַעֲקֹב Ps. 77, 16, בְּנֵי עֵבֶר *Hebrews* Gen. 10, 21, בְּנֵי עַמּוֹן *Ammonites* 19, 38, בְּנֵי־חֵת *Hittites* 23, 3, בְּנֵי יִשְׁמָעֵאל *Ishmaelites*, בְּנֵי קֵדָר *Kedarenes* Is. 21, 17, בְּנֵי אַשּׁוּר Ezek. 16, 28, בְּנֵי יְהוּדָה *Jews* Jer. 32, 30 &c., for which בֵּית sometimes stands, e. g. בֵּית יַעֲקֹב Is. 2, 5, בֵּית יְהוּדָה 14, 2, בֵּית יִשְׂרָאֵל Jer. 3, 18, בֵּית יוֹסֵף Am. 5, 6, בֵּית דָּוִד 1 Kings 12, 19 &c. The sing. is expressed by אִישׁ מִבְּנֵי Lev. 17, 13, the plur. by מִבְּנֵי Num. 8, 16 or אֲנָשִׁים מִבְּנֵי 16, 2. In like manner בְּנֵי עֲנָק Num. 13, 33 or בְּנֵי עֲנָקִים Deut. 1, 28 *ʿAnak's children* i. e. the posterity of ʿAnak. In this sense בְּנֵי sometimes stands in poetic diction in connection with the Gentile plural, the name of the people alone being sufficient in other cases, e. g. בְּנֵי כֻשִׁיִּים Am. 9, 7 *the Cushites*, the posterity of Cush; בְּנֵי הַיְוָנִים Jo. 4, 6 *the Javanites* &c., comp. *υἱες Ἀχαιῶν* in Homer; יַלְדֵי זְכָרִים Is. 2, 6 = זְכָרִים. After this analogy we should translate בְּנֵי אֱלֹהִים Job 1, 6; 2, 1; 38, 7, and בְּנֵי אֵלִים Ps. 29, 1; 89, 7 (elsewhere also אִישׁ אֵ Judges 13, 6) *angels* (*ἄγγελοι*, messengers), who dwell in heaven 89, 7, i. e. who are descended from God in their higher, spiritual nature, and resemble Him; as the Targ. (מַלְאֲכַיָּא) and the LXX (*ἄγγελοι*) understand the phrase; comp. Aram. בַּר אֱלָהִין Dan. 3, 25. According to senses 3 and 4 of אֱלֹהִים the phrase בֶּן־אֵ is to be understood (spoken of kings, heads of the people) to mean *a glorious and exalted scion of divine power and discipline*, hence morally *god-like* (comp. 2 Sam. 7, 14; Ps. 89, 27), from which Ps. 2, 7 is intelligible; such a representation being in fact extensive in the old world, as among the Greeks the predicates of kings were *διογενής*, *διοτρεφής*, *Διὸς υἱός*. Of the latter signification is also בְּנֵי עֶלְיוֹן Ps. 82, 6. See אֱלֹהִים and עֶלְיוֹן. — As an antithesis to בְּנֵי אֱלֹהִים, principally in the later period of the language, בֶּן־אָדָם appears, *pl.* אָדָם or בְּנֵי דְאָ, which is also to be taken in this meaning. See אָדָם and Aram. בַּר. — 5. Sonship (comp. אָב, אָח) transferred to other relations, as to that of dependence of the vassal upon the lord, to the close relation of master and pupil, of protégé and patron &c., hence a) *subject*, *vassal* 2 Kings 16, 7, with עֶבֶד. b) *ward* Ex. 2, 10; *disciple*, *youth*, e. g. בֶּן־נָבִיא Am. 7, 14 *a disciple of the prophets*, belonging to the prophetic order, particularly in the plur. בְּנֵי נְבִיאִים 1 Kings 20, 35; 2 Kings 2, 3; 4, 1 &c., as the prophetic schools under Elijah and Elisha were called, whose relation to their masters was more intimate than that of the חֶבֶל הַנְּבִיאִים or לַהֲקַת to Samuel; comp. Greek *υἱός*, *παῖς*, Syr. ܒܪ, plur. constr. ܒܢܝ, Arab. بن &c. in a similar sense. Vice versa the master is also called in Hebrew אָב (which see); the teacher-poet, therefore, addresses his reader as בֵּן Prov. 2, 1; 3, 1 &c. c) *protégé*, *favourite*, hence applied to *Israel* as the *son of God* Ex. 4, 22; Hos. 11, 1; Ps. 80, 16; in the plur. Is. 1, 2; 30, 1 9. d) *one belonging to*, *a relative*, *companion*. So (according to the Targ., Symm. and Midrash) בְּנֵי אֱלֹהִים Gen. 6, 2 seq. is to be understood as meaning *companions of the distinguished ones* (see אֱלֹהִים) i. e. *persons of distinction*; בֶּן־אָדָם *man*, also plur. בְּנֵי אָ i. e. belonging to the human species (see אָדָם); בְּנֵי אֶבְיוֹן Ps. 72, 4 *the poor*; בֶּן־חוֹרִים Eccles. 10, 17 *noble* (in the same sense יֶלֶד Is. 2, 6); בְּנֵי דְעַם Jer. 17, 19 *belonging to the people* i. e. the people themselves Ex. 33, 2; 37, 18. — 6. בֶּן often appears with impersonal nouns as a farther developed poetical combination, to denote the closest relation to such nouns, whether spiritual or figurative descent, relationship, attachment, subjection, or in what-

ever way it may be conceived. To this belongs: a) its union with names of places and countries, but only in plur. constr.: בְּנֵי־קֶדֶם Gen. 29, 1 *easterns* i. e. Arabians, בְּ׳ צִיּוֹן Ps. 149, 2, and so with קֵדָר Is. 21, 17, נוֹף Jer. 2, 16, מִצְרַיִם Ez. 16, 26, אַשּׁוּר 23, 7, בָּבֶל 23, 15, אַרְוָד 27, 11 &c., to denote the *Kedarenes*, *Egyptians*, *Assyrians*, *Babylonians*, *Arvadites* &c. Other local references belong here, as בֶּן־נֵכָר Gen. 17, 12 or בְּנֵי נֵכָר Ps. 18, 45, elsewhere also אִישׁ; בֶּן־בַּיִת Gen. 15, 3, also יְלִיד 17, 12; בְּנֵי הַמְּדִינָה Ezr. 2, 1; of animals בְּנֵי־בָשָׁן Deut. 32, 14. b) Figurat. בֶּן־גֹּרֶן Is. 21, 10; בְּנֵי־בֶטֶן Job 19, 17; בְּנֵי אַשְׁפָּה Lament. 3, 13, for which occurs once אַשְׁפָּה alone Job 39, 23; בֶּן־קֶשֶׁת 41, 20. See אַשְׁפָּה, גֹּרֶן, בֶּטֶן, בַּיִת, נֵכָר, קֶשֶׁת. c) It is connected with abstract nouns to denote the possession of a quality, a virtue or a vice; or with other nouns to express dependence, descent, the fact of being ruled, similarity, comparison &c., in short to express a relation of the mind. So בֶּן־חַיִל 1 Sam. 14, 52 *strong;* בֶּן־מָוֶת 20, 31 *worthy of death* i. e. having incurred the penalty of death; בֶּן־הַכּוֹת Deut. 25, 2 *worthy of being smitten;* בֶּן־בְּלִיַּעַל 1 Sam. 25, 17, בֶּן־שֶׁמֶן Is. 5, 1, בֶּן־שַׁחַר 14, 12, בֶּן־מֶשֶׁק Gen. 15, 2, בֶּן־עַוְלָה Ps. 89, 23, בְּנֵי הַתַּעֲרֻבוֹת 2 Kings 14, 14, בְּנֵי הַגּוֹלָה Ezr. 4, 1, בְּנֵי־רֶשֶׁף Job 5, 7, בְּנֵי־שַׁחַץ 28, 8, בְּנֵי תְמוּתָה Ps. 79, 11, בְּנֵי־עֹנִי Prov. 31, 5, בְּנֵי חֲלוֹף 31, 8, בְּנֵי־שִׁכֻּלִים Is. 49, 20, בְּנֵי־שׁוֹמֵמָה 54, 1, בְּנֵי־זְנוּנִים Hos. 2, 6, בְּנֵי־הַיִּצְהָר Zech. 3, 14 &c. For the most part, poets go farther into such combinations. d) It is united to nouns of time, of age, to express any relation to them, e. g. בֶּן זְקוּנִים Gen. 37, 3 *born in old age;* בְּנֵי הַנְּעוּרִים Ps. 127, 4; בֶּן־לָיְלָה Jon. 4, 10 *that arose in a night*, comp. Syr. ܒܪ ܐܡܐ, Talm. בֶּן־יוֹמוֹ; בֶּן־שָׁנָה Lev. 12, 6 *one year old;* and with numerals appended to denote age Gen. 17, 17; Jer. 52, 1 &c. But where it appears in proper names compounded therewith, e. g. Phenician בִּנְחֹדֶשׁ (Athen. 2, 1), it signifies him that is born at the time in question, here *at the new moon*, like the Greek *Νουμήνιος* (1 Macc. 12, 16); comp. אֱלוּלַי (see אֱלוּל), שַׁבְּתַי (see שַׁבָּת) as proper names. — 7. The following peculiarities in the use of the word have still to be noticed: a) In parallelism there usually stands in the second member ... בֶּן antithetic to the name Num. 23, 18; Judges 5, 12; Is. 7, 9; in prose also from disinclination to the name itself 1 Sam. 10, 11; 20, 27 31; 22, 7 8 9; 25, 10. b) It is applied like אִישׁ (which see) to compound proper names and not merely fused together with the other member (see בִּנְיָמִן), though also connected with it loosely, e. g. בֶּן־חַיִל 2 Chr. 17, 7 (see אִישׁ־חַיִל). But in the plural, e. g. בְּנֵי־בְרַק, בְּנֵי הִנֹּם, בְּנֵי־יַעֲקָן &c., the case of the proper names is perceptible. — 8. (*intelligent*, *master* = מֵבִין 1 Chr. 15, 22) *n. p.* of one of the מִשְׁנִים among the Levitical chorus-singers 1 Chr. 15, 18, but who is omitted in 15, 20 and עֲזַזְיָהוּ put in his place 15, 21, probably because he died suddenly (perhaps like עֻזָּא 13, 11). His music-choir may have been called מוּת לַבֵּן (*death of Bên*, comp. פֶּרֶץ עֻזָּא 13, 11) Ps. 9, 1, as a choir of singers was also named after יְדוּתוּן 62, 1; לְ is a sign of the genit. (see לְ), and the article occurs in various ways elsewhere in proper names (see הַל). — Hence the denominative

Nif. נִבְנָה *to obtain children*, with מִן *by* Gen. 16, 2, because בֵּן was inflected after the analogy of ל״ה; but in Zabian the denominative is ܒܢܐ.

With reference to Gen. 16, 2 and Deut. 25, 9 בֵּן is derived by *Kimchi*, *Parchon* and others from בָּנָה (*to build up*, *to set up*, *establish*), *the builder* (of the house) as it were. But the ground-form is בַּן with a vowel that hardly holds the consonants together, a dialectic offshoot of בַּר (comp. בָּחַן and בָּחַר, where *r* and *n* also interchange, probably through the medium of *l*), Syr. ܒܪ; and ־ passed sometimes into

־, sometimes into ־, a case of transformation not infrequent; then ־ for the absolute state arose out of ־. This genealogy is be seen from the plural (בָּנִים), from the fem. sing. (בַּת) and plur. (בָּנוֹת) &c. The ground-form mentioned is probably a primitive word like אָב, אָח, without its being derived from a verb, and the construct forms בְּנֵי and בְּנוֹ, as אֲבִי־, אַחֵי־ and אֲבוֹ־, אֲחוֹ־, point to a cognate effort in the development of language. As a primitive word *băr*, *băn*, *bĕr*, has an assonance in language generally; comp. Pers. پسر, پور, Shah-pur = king's son; Latin *puer*, *por* in Marcipor &c.

בֵּן (only *constr. pl.* בְּנֵי, with *suff.* בְּנֵיהוֹן, בְּנוֹהִי) *Aram.* the same DAN. 2, 25; 6, 25; EZR. 6, 9; 7, 23. בַּר stands for the sing.

בֶּן־אֲבִינָדָב *n. p. m.* 1 KINGS, 4, 11. אֲבִינָדָב (which see) is to be regarded as nomen numinis.

בֶּן־אוֹנִי (*son of my hurt*, see אֶוֶן II.) *n. p.* of Benjamin, given by Rachel GEN. 35, 18; and therefore only an incidental name.

בֶּן־גֶּבֶר (*dedicated to the hero* i. e. to God) *n. p. m.* 1 KINGS 4, 13. See גֶּבֶר, גַּבְרִיאֵל.

בֶּן־דֶּקֶר (*lance-bearer*) *n. p. m.* 1 KINGS 4, 9. See דֶּקֶר.

בֶּן־הֲדַד (*a dedicated one of Hadad's*) *n. p.* of a Syrian king 1 KINGS 15, 20; 20, 1; 2 KINGS ch. 8. הֲדַד (which see) was the supreme deity of the Syrians. The Edomites also worshipped this god under the name of אֲדַד, אָדָד (which see), and compounded their proper names with it (see בִּלְדָּד, אֲדֹרָם, אֲדַד); comp. הֲדַדְעֶזֶר, חֲנָדָד, הֲדַדְרִמּוֹן, הֲדַדְעֶזֶר).

בֶּן־הִנֹּם (*son of whimpering, the whimperer;* הִנּוֹם = הִנֹּם from הָנַן = אָנַן, Ar. أَنَّ *to whimper*) *n. p.* of a man JER. 7, 31 32; 19, 2 6; 32, 35 &c., who possessed a valley (גֵּי) in the neighbourhood of Jerusalem. In connexion with גֵּי stands also בְּנֵי־הִ 2 KINGS 23, 10. See הִנֹּם and גֵּי.

בֶּן־חוּר (*free;* comp. אַשְׁחוּר) *n. p. m.* 1 KINGS 4, 8.

בֶּן־חַיִל (*valiant*) *n. p. m.* 2 CHR. 17, 7; comp. the proper names אִישׁ־חַיִל, אֲבִיחַיִל, אֲחַרְחֵל (חַיִל = חֵל).

בֶּן־חָנָן (*very gracious, very good;* חָנָן is an epithet of deity, as is apparent from חַנִּיאֵל, יוֹחָנָן, יְהוֹחָנָן, אֶלְחָנָן, חָנָן, בַּעַל־חָנָן, חֲנַנְיָהוּ, חֲנַנְאֵל &c.) *n. p. m.* 1 CHR. 4, 20.

בֶּן־חֶסֶד (*gracious;* see the proper names חֶסֶד, חַסַדְיָהוּ) *n. p. m.* 1 KINGS 4, 10.

בֶּן־יָמִין (*fortunate*) *n. p. m.* 1 SAM. 9, 1 K'tib for בִּנְיָמִן (which see) as the name of the tribe; elsewhere written in one word and defectively; separated only as a *Gentile* בֶּן־יְמִינִי 1 SAM. 9, 21, with the article for definiteness בֶּן־הַיְמִינִי JUDGES 3, 15; 2 SAM. 16, 11; *plur.* בְּנֵי יְמִינִי JUDGES 19, 16. Identical with בֶּן־ יְמִינִי is אִישׁ־יְמִינִי 1 SAM. 9, 1, 2 SAM. 20, 1, ESTH. 2, 5, אִישׁ־יָמִין being probably = בֶּן־חַיִל (comp. בֶּן־יְ = אִישׁ) or forms the gentile and יְמִינִי alone suffices for בֶּן־יְ 1 SAM. 9, 4. יָמִין also appears by itself as a proper name; elsewhere it is the member of a word in מִיָּמִין, מִנְיָמִין (which see).

בֶּן־יְמִינִי see בֶּן־יָמִין.

בֶּן־עַמִּי (*dedicated to the confederation;* see עָם) *n. p. m.* GEN. 19, 38, afterwards עַמּוֹן.

בְּנָא (*infinitive* מִבְנָא, also with לְ: לִבְנָא) *Aram.* the same as בָּנָה, with accus. of object EZR. 5, 2 3 13 17; 6, 8. *Itpe.* אִתְבְּנָא pass. *to be built, rebuilt* EZR. 4, 13; 5, 8 16; 6, 3; with accus. of the material 5, 8. See בְּנָה.

בָּנָה and בָּנָא (3 *pers.* with *suff.* בְּנָהִי; 1 *pers.* with *suff.* בְּנֵיתָהּ, 3 *p. pl.* בְּנוֹ; *part. pl.* בָּנִין; *inf.* מִבְנְיָה; 3 *p. pl. fut.* יִבְנוֹן) *Aram.* the same DAN. 4, 27; EZR. ch. 5. Deriv. בִּנְיָן.

בָּנָה (2 *pers.* בָּנִיתָה 1 KINGS 9, 3; *fut.*

יִבְנֶה, *apoc.* וַיִּבֶן, 3 times וַיִּבְנֶה; *inf. abs.* בָּנֹה, *constr.* בְּנוֹת, with *suff.* בְּנוֹתְכֶם and according to Ezekiel's peculiar manner בְּנוֹתַיִךְ 16, 31 = ־תֵךְ) *tr.* prop. *to dispose, to set up, to place*, like the Ar. بَنَّ, hence 1. *to build, to erect, establish, to raise*, with accus. of the object, as *a house* Deut. 20, 5; *a palace* 1 Kings 22, 39; *an altar* 9, 25; *a city* 22, 39; *a temple* 16, 32; *a tower* 2 Chr. 27, 4; *sanctuaries on heights* 2 Chr. 33, 19; *ships* Ez. 27, 5; also spoken of the parts of a great building 1 Kings 9, 24; 2 Kings 15, 35; Ez. 4, 2 &c.; even of the beginning of a building 1 Kings 6, 1 (comp. 2 Chr. 3, 1). The material *out of* which something is built is also put in the accus. Ex. 20, 22; Deut. 27, 6; 1 Kings 15, 22; 18, 32; Is. 9, 9; Ez. 27, 5, more rarely with בְּ 1 Kings 15, 22. Then: *to build upon* 16, 24; *to overlay* e. g. walls 6, 15, with בְּ of the material, in which case, however, the object governed by בָּנָה remains in the accusat. Also with בְּ: *to build upon along with, to participate in building* Zech. 6, 15; Neh. 4, 4; with עַל (like גָּדַר, הֵסַךְ) *to build over, to obstruct by building, to enclose.* That by which the building rises is also put with בְּ Micah 3, 10; Hab. 2, 12. More rarely *to build up* (what is destroyed), *to rebuild*, Josh. 6, 26; 1 Kings 16, 34; 2 Kings 14, 22; Am. 9, 14; יְרוּשָׁלַיִם הַבְּנוּיָה Ps. 122, 3 *Jerusalem rebuilt; to fortify* i. e. *to build up with fortifications* 1 Kings 15, 17; 2 Chr. 11, 6. Improperly it is applied to the creation of the woman Gen. 2, 22, where צֵלָע being the nearest object (being made into a woman, לְאִשָּׁה) stands in the accusative. — 2. Figurat. *to establish family happiness* i. e. posterity (בַּיִת), with לְ of the person 1 Sam. 2, 35; *to set up a throne* i. e. dominion (כִּסֵּא) Ps. 89, 5; of peoples, *to bestow prosperity* or *well-being*, with accus. of the person Jer. 24, 6; 42, 10; generally *to establish* 1, 10; 18, 9; 31, 4; Ps. 28, 5; Eccles. 3, 3; *to give a lasting place to* Zech. 5, 11 &c. — Derivatives בִּנְיָן, בִּנְיָה, מִבְנֶה, תַּבְנִית and the proper names יַבְנֶה, יַבְנְאֵל, יִבְנְיָה, יִבְנִיָּה, בָּנִי. See also בֵּן, בֵּן and בַּת.

Nif. נִבְנָה 1. *to be built, to be built up, set up*, in the wide sense of Kal, 1 Kings 3, 2; 6, 7; Jer. 30, 18; Neh. 7, 1; *to be built again*, e. g. חָרוּץ and רְחוֹב Dan. 9, 25; Ez. 36, 33. — 2. Figurat. *to be placed in prosperity* &c. Jer. 12, 16; 31, 4; Mal. 3, 15; Job 22, 23; *to be established*, with accus. of the thing *by* which Ps. 89, 3, or with בְּ Prov. 24, 3. — נִבְנָה Gen. 16, 2 and 30, 3 is a denom. from בֵּן (which see), which follows in general the method of ל״ה in inflection and in derivatives.

The stem בָּנָה is like the Targ. בְּנָא, Syr. ܒܢܐ, Ar. بنا, where also examples of the wider senses occur; but the organic root is בָּנ־ה, Ar. بَنَّ, and the Hebrew בָּנַן is the same. The fundamental signification appears to be *to make firm*, identical with that in אָ־בַן I, אָ־מַן, הָ־בַן.

בִּנּוּי (*familyship*, from בָּנַן = בָּנָה) *n. p. m.* Neh. 3, 24; 7, 15, for which in Ezr. 2, 10 בָּנִי; Ezr. 8, 33; 10, 30.

בָּנוֹת see בַּת.

בָּנִי (= בָּנִית, *posterity*) *n. p. m.* 2 Sam. 23, 26; 1 Chr. 6, 31; 9, 4 K'ri, where the K'tib reads בִּנְיָמִן [בִּן־]; Neh. 3, 17; 8, 7; Ezr. 10, 29. In Ezr. 2, 10 it stands for בִּנּוּי (which see).

בֻּנִּי (see בּוּנִי; perhaps, however, from בָּנַן) *n. p. m.* Neh. 9, 4.

בְּנֵי־בְרָק *n. p.* of a city in Dan, in the neighbourhood of גַּת־רִמּוֹן, בַּעֲלָת &c. Josh. 19, 45, for which Euseb. has *Βαρακαί*, not far from *Ἄζωτος* (אַשְׁדּוֹד); but this appears to have been (כְּפַר) בַּרְקָאִי at a later period, while the former retained the name unchanged (Sanh. 32 b). בְּרַק appears to be an original local name, either like the Ar. بَرْقَة *stony land*, or with reference to בַּרְקָן (which see) *place of prickly plants;* בְּנֵי stands for בֵּית, the two being exchanged for one another elsewhere in Scripture (see בֵּן).

בְּנָיָה (*Jah is intelligent*, from בִּין; more probably from בֶּן *Jah's devoted one*, since only the vowel is here lost) *n. p. m.* 2 Sam. 20, 23; 1 Chr. 4, 36; 11, 31; 2 Chr. 20, 14; Ezr. 10, 25. בְּנָיָהוּ also stands for it.

בְּנִיָּה *f.* only Ez. 41, 13 *a building*, equivalent here to גְּזֵרָה, for which it seems to be a periphrasis. It arose by means of the suff. ־יָה from בִּנְיָן, as 1 cod. and the versions have; and as בִּנְיָן may be understood in the same sense, it is not necessary to read בִּירָה *partition-wall*.

בְּנָיָהוּ (=בְּנָיָה) *n. p. m.* 2 Sam. 8, 18; 23, 30; 1 Chr. 15, 18-24; 27, 34; 2 Chr. 31, 13; Ez. 11, 1.

בְּנֵי יַעֲקָן *proper name* of a station of the Israelites in the Sinai peninsula, between מֹסֵרוֹת and חֹר הַהַגִּדְגָּד or in their neighbourhood Num. 33, 31, where were cisterns (בְּאֵרֹת) Deut. 10, 6. If the name of the place is to be explained "*sons* of Ja'akan", i. e. after a nomadic tribe Ja'akan, we might compare the Edomite race עֲקָן Gen. 36, 27; but see יַעֲקָן.

בְּנִים see בֵּן.

בִּנְיָמִן (*fortunate*, from בֵּן־יָ; according to *Ibn 'Esra* from בְּנֵי־יָמִים, because he was born to Jacob in his old age, and the Sam. cod. actually has בִּנְיָמִים; but the use of יָמִין elsewhere contradicts this assumption) *n. p.* of Jacob's youngest son, whom his mother called בֶּן־אוֹנִי Gen. 35, 18, ancestor of the Israelite tribe named from him (בְּנֵי בִ׳ or מַטֵּה בִ׳ or בִּנְיָמִין בְּנֵי בִ׳ or מַטֵּה בִ׳) Num. 1, 36 37; 26, 41, who received their territory between Ephraim, Judah and Dan Josh. 18, 11 seq. שַׁעַר בִּ׳ Jer. 37, 13 and Zech. 14, 10 means the northern gate of Jerusalem, elsewhere שַׁעַר אֶפְרַיִם 2 Kings 14, 13, the present Damascus-gate. The district of Benjamin is called either אֶרֶץ בִּ׳ Jer. 1, 1; 17, 26, or אֶרֶץ יְמִינִי 1 Sam. 9, 4, if the latter be not rather a piece of the Benjamite territory stretching into another tribe. In the *Gentile* appellation the word always appears separated (see בֶּן־יָמִין), which the LXX (*υἱοὶ Ἰεμινί*) and Vulg. (*filii Jemini*) do not appear to have understood.

בִּנְיָן *m. a building*, generally in the language of architecture *the wall of a court*, *a partition-wall* Ez. 40, 5 (*Rashi* חוֹמָה, LXX sometimes *τὸ διορίζον*); both in 42, 1 and in 41, 12 *the additional structure* in the west consisting of לְשָׁכוֹת, generally a part of the building (like the Ar. بُنْيَان *building* and *wall*), without any necessity for ever reading בִּירָן.

בְּנָיָן (def. ־יְנָא) *Aram. m. a wall* Ezr. 5, 4.

בְּנִינוּ (perhaps = בְּנִינוּת *posterity* from בֵּן [בֶּן] = בְּנָה, as in Arab.) *n. p. m.* Neh. 10, 14. The drawing back of the accent may have arisen in pronunciation, after the disappearance of the abstract termination.

בָּנַט (not used) an assumed stem for אַבְנֵט (which see) in the sense of *tr. to bind*, *bind about*, *gird about*, either in consideration of *bandh* in Sanskrit (to bind), Pers. بَنْد (bend), Goth. bindan &c. having the same idea in them; or perhaps אַבְנֵט (= אַנְבֵּט) is put for אַבֵּט, so that אָבַט is = אָגַד (which see), and cognate with עָבַת, עָבַט, עוֹת &c. But since the noun appears only in the Pentat. (once out of it in Is. 22, 21) as belonging to the priests' dress, and was already looked upon as a foreign expression by the *Targ.* and *Jos.*; since moreover the Semitic dialects present no explanation of the stem: it is better (with *Kimchi*, *Parchon* and others) to regard the word as adopted from old Egyptian, and therefore quadriliteral.

בָּנָן (i. e. בַּן; not used) *tr.* same as בָּנָה, Ar. بَنَّ, *to restore*, *set up*. Hence the proper names בְּנִינוּ, בָּנְבַּנִי, בְּנוּי, בְּנָיָה.

בָּנַס *Aram. intr. to be unwilling*, *to bear ill-will against*, along with קָצַף Dan. 2, 12, therefore the Targ. on Prov. 25, 23 takes בְּנָיִם = נִזְעָם; at Job 16, 10 it has

בְּנִיסָא *wrath;* and the Samar. has פַּנֵּס *to irritate* Deut. 32, 16 for קִנֵּא. The Ar. بنس is not connected with it; but probably بلس IV. *to be provoked* at a thing, to be surprised. The fundamental signification appears to be *to snort* (as in אֲנַף from the noun אַף); and the organic root might then be בְּ־נַס, cognate with the root of the Sanskrit *nâsa* (not from *snâ*), Latin *nas*-us, German *Nas*-e &c.

בִּנְעָא see בִּנְעָה.

בִּנְעָה (from בֶּן־נְעָה *given up to dispersion* or *wandering*, i. e. *one wandering;* נָעָה, Ar. نَعَى X. to be scattered; see בְּ) *n. p. m.* 1 Chr. 8, 37; בִּנְעָא 9, 43.

בְּסוֹדְיָה (*given to trust in Jah* = בֶּן־ס׳, see בְּ) *n. p. m.* Neh. 3, 6. Comp. n. p. סוֹדִי.

בֵּסַי (*conqueror*, *subduer*, from בּוּס which see) *n. p. m.* Ezr. 2, 49. בֵּס is like שֵׂט, זֵד, גֵּר, לֵן a participal noun, ־ַי being an adjective-termination. בֵּבַי, בֵּצַי and others may also be developed from verbs ע״ו.

בָּסַס s. בּוּס.

בָּסַר (not used) *intr.* prop. to begin to ripen, hence *to be unripe* (of grapes), Ar. بَسَرَ to begin to do, to begin, بَسْر beginning, بُسْر fresh, beginning, also an unripe date. The fundamental signification, however, is rather *to be sour*, of an unripe grape or date (comp. Targ. בּוּסְרָא on Prov. 10, 26 for חֹמֶץ); hence in Arab. partly *to look sour*, partly *to be unripe*, metaphor. *to begin* generally, comp. ὀμφακίζειν from ὄμφαξ; Targ. בְּסַר, Syr. ܒܣܰܪ *to look sour*, fretful, unwilling, to despise; the organic root might then be בָּ־סַר, also found in שָׂאַר (which see).

בֹּסֶר (collect.) *m. sour*, *unripe grapes*, cognate in sense בְּאֻשִׁים Is. 18, 5; Ez. 18, 2; Syr. ܒܣܰܪܬܳܐ.

בֵּסֶר *m.* the same, Job 15, 33.

בַּע abridged from בַּעַל in compound proper names when it forms the last member, e. g. n. p. אַרְבַּע (which see); comp. Phenician יְאוּבַע or יוֹבַע (Ἰούβας, Ἰόβας, Ἰώβας) = יוֹבַעַל; חַנִּיבַע (Annibas, Chanebo) = חַנִּבַעַל; חֵנְאֶשְׁבַּע (Chinisbo) = חֵנְאֶשְׁבַּעַל. In this very word בַּעַל, *l* at the end is stripped off; which is more rarely the case in the first member, e. g. בַּעְמֶלְקַרְתְּ Bomilcar = בַּעַלְמֶ׳.

בֵּעַ abridged from בְּעֵל in the compound proper name אַשְׁבֵּעַ (which see) = אַשְׁבְּעֵל; comp. Phenician Βητάγων (Etym. magn. s. v.) from בְּעֵל דָּגוֹן.

בְּעָא and בְּעָה (3 *pl.* בְּעוֹ, 1 *pl.* בְּעֵינָא; *part.* בָּעֵה, ־ֵא, *pl.* בָּעַיִן; *inf.* מִבְעֵא; *fut.* אֶבְעֵא) *Aram. tr. to desire*, *request*, with מִן from some one Dan. 2, 16 23 49; *to seek*, with accus. 2, 13; 6, 5; *to beg*, with אֶתְחַנַּן, construed with קֳדָם 6, 12 or מִן־קֳדָם 2, 18 or מִן 6, 8, sometimes also with the addition of the noun בָּעוּ 6, 8, בָּעוּתֵהּ 6, 14. Deriv. בָּעוּ.

Pah. בַּעִי (3 *pl. fut.* יְבַעְיוֹן = ־עוּן) *to ask urgently*, with לְ of the person Dan. 4, 33.

בָּעַד (not used) an assumed stem for the particle בְּעַד, בַּעַד. For this purpose the Ar. بَعَدَ and بَعُدَ *to be separated*, *removed*, VI. *to remove oneself*, *to withdraw*, Syr. Ethpe. ܐܶܬܒܥܶܕ, Af. ܐܰܒܥܶܕ with a similar meaning, and ܡܰܒܥܰܕ *remote*, ܒܽܘܥܕܳܐ *removal*, Aethiop. intr. *to be otherwise*, tr. *to make otherwise*, *to alter* &c. have been compared. Accordingly the signification *to be back*, *to be behind* has been fixed upon for בָּעַד. But though many particles have arisen from the stems of verbs (comp. אַחַר, תַּחַת &c.), and a comparison of the Arabic (after *Danz*), the Syriac (see above), the Aethiopic (*Gesenius*) &c. is so near at hand, yet the old Lexicographers (*Kimchi*, *Parchon* &c.) have regarded בְּ as a preposition connected with עַד, and fixed the significations accordingly. The Arab., Syr. and Aethiop. verb would in that case be looked upon merely as a variation of בָּעַט. Others compare בָּגַד *to cover*, *to veil*, which, however, suits a few meanings only.

בְּעַד (a pronominal stem compounded of בְּ and עַד and regarded as a united whole; therefore before the suff. like a noun or an infin. of this form, e. g. מִבְּעַט &c.; but where it is attached less closely to the following noun, לְ coming after, בְּעַד sometimes stands, both forms being also interchanged in a noun, e. g. גְּבִר and גֶּבֶר; with *noun-suffixes*, as prepositions elsewhere, viz. בְּעָדִי, בְּעָדְךָ *pause* בְּעָדֶךָ, בְּעָדֵךְ, בְּעָדוֹ, בְּעָדָהּ, בְּעָדֵנוּ, בְּעַדְכֶם, בְּעַדָם; only in Ps. 139, 11 does בְּעָדַנִי appear with the suffix of a verb; the trace of a plural suff. is shewn only in בְּעָדֵינוּ Am. 9, 10 [which many mss. however efface], while it is frequent in תַּחַת, אַחַר, תָּחַת, בֵּין) *prepos.* properly like apud (from ape ad) *at, near*. According to the sense of the single parts of the compound (see עַד and בְּ) and without denying the nature of these parts, the following significations adopt a gradual succession in place: 1. so far as עַד expresses direction, in answer to the question whither? but with the sense of בְּ predominant: a) *at, beside, near* (like the cognate *apud*), as 1 Sam. 4, 18 *he fell at the side of the gate*, since he had sat 4, 13 K'ri יַד דֶּרֶךְ מִצַּפֶּה (LXX שַׁעַר; elsewhere יַד stands); בְּעַד הַחוֹמָה 2 Sam. 20, 21 *beside the wall*, or also *through the* (holes for shooting of the) *wall*. The expression הִקְדִּים הֵרֵעָה בְּעַד Am. 9, 10 *to bring down misfortune upon one speedily* is indeed peculiar, but it is akin to this. b) *at ... toward*, meaning *thereat*, e. g. Is. 32, 14 עֹפֶל *and* בָּחַן *are at the holes* (of wild beasts), i. e. in the desert solitude holes will be formed beside the pleasure-towers. When it is governed by a verb which expresses motion *between* (through) something, it may also be translated *through*, e. g. Jo. 2, 8 *and they plunge through the spears* (i. e. between the spears, they run in among them) *and do not break off* (their march). So in the phrase בְּעַד הַחַלּוֹן *through the lattice-work of the window*, בְּעַד, בְּעַד הַשְּׁבָכָה, בְּעַד הוֹרִיד הִשְׁקִיף Gen. 26, 8; אָשְׁנַב &c. after Josh. 2, 15; נָפַל 2 Kings 1, 2; בּוֹא Jo. 2, 9; where, however, מִן Song of Sol. 2, 9 only expresses *from something*. — 2. *behind* i. e. *close upon something*, after verbs of *shutting, enclosing*, Judges 3, 22 *and the fat closed up thick behind the blade*, i. e. the blade which had penetrated with the haft was enclosed by the fat; וַיִּסְגֹּר בַּעֲדוֹ Judges 3, 23 *he shut the door behind him* (Eglôn), the shutting one (Ehûd) being outside, i. e. he shut him in; וַיִּסְגְּרוּ בַעֲדָם 9, 51 *they shut themselves in* (into the tower) i. e. they shut it behind them; וְסָגַרְתָּ ... בַּעֲדֵךְ 2 Kings 4, 4 *and shut the door behind thee*, i. e. and shut thyself in. The suff. has only an apparent reflexive force, when the shutter remains within and closes himself up. וַיִּסְגֹּר ... בְּעַדוֹ Gen. 7, 16 *he closed it behind him*, where the shutter is different from the person shut in; on the contrary to close behind one who has been brought out, is expressed by סָגַר אַחַר פְּ׳ Gen. 19, 6, comp. 2 Sam. 13, 17. In this sense בְּעַד is to be taken after the verbs שׂוּךְ Job 1, 10, הָסַךְ 3, 23, גָּדַר Lament. 3, 7, עָצַר Gen. 20, 18, חָתַם Job 9, 7, הָגַן Ps. 3, 4, Zech. 12, 8 &c. In all these passages the door or thing is closed behind one or a thing, while the closer is without; the additional idea of *around* or *about* lying either in מְסָבִיב and such like words, or in the verb, being usually, however, unexpressed. Hence the meanings of *περί, ἀμφί* are not to be found here. Seldom is בְּעַד wanting in such a case as 1 Sam. 1, 5; or בְּ is put and the verb of enclosing is to be supplied Jon. 2, 7. In this sense we are to understand מִבַּעַד לְ Song of Sol. 4, 1 *from behind ... forth* i. e. *behind ... forth*. — 3. Expressing direction to and striving after an object, giving prominence to the signification of עַד, many verbs which denote praying, interceding for, atoning, seeking God, asking, taking heart &c. *for* one, are construed with בְּעַד in the sense of *for*, direction towards an end being denoted. So after הִתְפַּלֵּל Gen. 20, 7, כִּפֶּר Ex. 32, 30, הִתְחַזֵּק 1 Sam. 7, 9, זָעַק אֶל־יי 2 Sam. 10, 12, נָשָׂא תְּפִלָּה 2 Kings 19, 4, דָּרַשׁ

אֶת־יי׳ Jer. 21, 2, עָמַד בַּפֶּרֶץ Ez. 22, 30, הֶעְתִּיר Ez. 8, 24, בִּקֵּשׁ אֶת־הָאֱ׳ 2 Sam. 12,16, דָּרַשׁ אֶל־ Is. 8,19; then קָרָא אֶל־יי׳ Jer. 11,14 *to call to God* (for expiation) בְּעַד רָעָתָם *for their transgression*, but the LXX read here appropriately בְּעֵת; עָשָׂה פַר Ez. 45,22; חִבֵּל *to take a pledge for one*, for whom another is a surety, Prov. 20, 16; נָתַן בְּעַד נֶפֶשׁ Job 2, 4 *to give up for the life;* הֶעֱלָה עוֹלָה 42,8; שָׁחַד מִן *to bring presents of something for one*, 6, 22; — *for* being always expressed by בְּעַד which is different from עַל, though the latter is also used sometimes, and from תַּחַת, inasmuch as it is never applied to place. Here belongs too עוֹר בְּעַד עוֹר sc. יִתֵּן אִישׁ Job 2, 4 *every one gives* עוֹר *for* עוֹר i. e. to receive עוֹר (see עוֹר); Prov. 6, 26 *for a whore* (thou givest all) *even to a piece of bread.* In both these instances נָתַן, more rarely הָיָה, as Ps. 139, 11 *and night will be light for me*, is to be supplied. This meaning *for* (in favorem) is only the figurative application of *at*, *near* &c. and is nothing but a modification of עַד in a cognate sense effected by בְּ, with which many verbs are construed. Hence it is interchanged with בְּ Jo. 2, 9. The Ar. بَعْدَ *behind* is to be explained in the same manner. The Samaritan translation supplies its place by בְּסַעַד (at), understanding it as a similar compound.

בָּעָה (*fut.* יִבְעֶה, resolving in Aram. manner the *ai* [*ê*] final sound into *ay* 2 *pl.* תִּבְעָיוּן, *imp. pl.* בְּעָיוּ Is. 21,12, comp. יִבְכָּיוּן 33,7, יִרְבְּיֻן Deut. 8,13, תְּדַמְּיוּן Is. 40,18) *intr.* same as בָּע (בּוּעַ) *to spring forth, bubble up*, hence applied to the boiling of water by fire: *to cook* Is. 64,1; fig. *to desire ardently, to ask eagerly* or *pressingly* (comp. Aram. בְּעָא, בְּעֵי לִבָּא, ܒܥܳܐ); after the Aramaean usage *to ask repeatedly* Is. 21, 12; Ar. بَغَا the same. Derivat. according to some בְּעִי, בִּי.

Nif. נִבְעָה 1. *to be shot forth, pressed out, to break forth*, Is. 30, 13 *like a breach threatening destruction, breaking out* (growing) *on a high projecting wall.* — 2. *to be searched thoroughly* Ob. 6. — On the stem see בּוּעַ and נָ־בַע, where is the organic root; on the connexion of ideas see רָחַשׁ, בָּקַשׁ &c.

בְּעָה (3 *p. pl.* בְּעוֹ, 1 *pl.* בְּעֵינָא; *part.* בָּעֵה) *Aram.* same as בְּעָא, which see.

Pah. בַּעִי see בְּעָא.

בָּעוּ (*constr.* בָּעוּת, with *suff.* ־תֵהּ) *Aram. f., petition, request*, Dan. 6, 8 14, from בְּעָה.

בְּעוֹן see בְּעֹן and בַּעַל.

בְּעוֹר (*shepherd*, from בְּעִיר) *n. p. m.* Numb. 22, 5; 1 Chr. 1, 43.

בְּעוּתִים (*constr.* ־תֵי, from בִּעֵת; the plur. is often a form of the abstract-formation) *pl. m. terrors*, Job 6, 4; Ps. 88, 17.

בָּעַז (not used) 1. *tr.* = מָעַז (which see) in the proper name מַעַזְיָה: *to split, divide, separate*, Ar. بغز (to split, divide), بعض II. (to divide), hence the noun بَعْض (part), comp. مَازَ (to separate), whence the proper name מַעַז=בֹּעַז (*part*, i. e. meted out by God), like the proper names חֶלְקַי, חֵלֶק &c. — 2. *intr.* (like the Ar. بَؤُسَ to be valiant, bold, courageous, whence بَأْس courage, بَيْهَس a strong man) *to be strong, courageous, firm.* See בָּעַשׁ.

בֹּעַז (a segolate form from בָּעַז, and not to be explained בּוֹ עַז) 1. (*a part* viz. of God, or *courage, valour, victory*) *n. p. m.* Ruth 2, 1. — 2. (*firmness*) a symbol. *proper name* of one of the two pillars before the temple, the first of which was called יָכִין, 1 Kings 7, 21.

בָּעַט (*fut.* יִבְעַט) *tr. to tread down, to beat out* (with the feet), transferred from the ox Deut. 32, 15; figurat. *to despise* 1 Sam. 2, 29. The stem is in the Targ. בְּעַט = Hebr. דָּרַךְ also *to tread the grapes*, Syr. ܒܥܛ or ܒܥܛ, for which בְּטַשׁ is likewise used in the Targ. and Talmud; in Arabic this idea lies in بغز and بَعِدَ (see בָּעַד); بعط IV. to despise.

בְּעִי Job 30, 24 has been taken by

some (Levi ben Gershom, Arnheim &c.) as = Aram. בְּעִי; but see עִי.

בְּעִיר (with *suff.* בְּעִירָהּ) collect. *m.* *cattle*, pecus, *κτήνη* Ex. 22, 4, the Targ. בְּעִיר and Syr. ܒܥܝܪܐ being used for Hebr. בְּהֵמוֹת (Gen. 1, 24). It is certainly formed in the first instance from בַּעַר (which see), consequently *cattle in the fields*, like the Ar. بَعِير, to which the Aethiopic also points; then like the Aram. בּוּר = בַּעַר (raw, wild, uncultivated, coarse, stupid) = *brutum*, applied to roughness and coarseness. Considering, however, that בְּעִיר does not occur again in Hebrew, and has here the suffix ־הּ, the LXX and Samar. (as the Sam. cod. shews) read וְשִׁלַּם אֵת־בְּעִירָהּ *he shall pay for what has been fed upon*, and so paraphrase the text.

בָּעַל (not used) *intr.* 1. *to be big, mighty, strong, to vanquish*, cognate Aethiopic (to be rich), Ar. بَعْلَ (to be large); on the other hand بَعِلَ to be afraid, to despise, to terrify, بَعَلَ ب to refuse &c. have their analogy only in the Hebrew בָּחַל בְּ Zech. 11, 8 (opposed to בָּחַר בְּ). — 2. metaphor. *to possess, to have.* Derivat. בַּעַל with the denom. בָּעַל, בָּעֵל, בֶּל, בְּעַל, בְּעֵל, בְּעָלוֹת, בְּעַלָה, בְּעַל־, בְּעֵל־, בֶּל (בֶּל), בְּעַלְתָּ. See also בְּ.

The primitive stem בָּעַל, which, certain as it is in its meanings and derivatives, receives but little explanation in the Semitic dialects, appears rather to have its source in the Mediterranean (Sanskrit *bala*, strength, Lat. *val*-ere, prop. to be strong &c.).

בַּעַל (*p.* בֶּעַל, *constr.* in proper names בְּעַל־, בְּעֶל־; with *suff.* בַּעְלִי, בַּעֲלָהּ; *pl.* בְּעָלִים, *constr.* בַּעֲלֵי, with *suff.* בְּעָלָיו, בְּעָלֶיהָ, for the sing. according to a very ancient usage expressing the ideas of *lord, ruler*, but בַּעֲלֵיהֶן for the actual plural) *m.* 1. prop. *mighty, great, strong, rich, master*, therefore a) *lord*, in relation to subordinates, בַּעֲלֵי גוֹיִם Is. 16, 8 *lords of the heathen* i. e. their conquerors, subduers, spoken of the victorious Assyrian army; בַּעֲלֵי אֲסִפּוֹת Eccles. 12, 11 *the masters* (wise men) *of assemblies* i. e. the great synod. בַּעֲלֵי הַפָּרָשִׁים 2 Sam. 1, 6 *horsemen* might be translated according to the usual signification of פָּרָשׁ either *the lords of the equestrian troops*, i. e. the principals of them; or it might be taken as pleonastic like the German "die Herren Reiter"; see, however, under פָּרָשׁ. b) *possessor, owner* of a thing, so far as he commands or rules it, in the widest application, e. g. with הַבּוֹר following Ex. 21, 34, הַבַּיִת 22, 7, הַשּׁוֹר 21, 28 i. e. *possessor of the pit, of the house, of the ox* &c. So in combination with the nouns אֶת, נֶפֶשׁ, פִּרְיוֹת, דְּבָרִים, מִשְׁפָּט, שָׂעָר, כְּנָף, מְזִמּוֹת, לָשׁוֹן &c. denoting the possession of these objects, the ruling or having them. Sometimes also it is applied to him who should possess something, to whom it belongs, though he has it not, Prov. 3, 27. In this sense it is sometimes separated from the object which one possesses, which can only be perceived from the context 17, 8; 16, 22; Eccles. 7, 12; 8, 8. c) בַּעַל אִשָּׁה Ex. 21, 3 *lord of a wife, husband*, oftener בַּעַל alone Deut. 22, 22; 24, 4; 2 Sam. 11, 26; Jo. 1, 8; Hos. 2, 18; Prov. 12, 4, like the Ar. بَعْل (husband). On בַּעַל Lev. 21, 4 see בֶּעֱלַי. d) The *constr.* בַּעֲלֵי stands before the names of cities, denoting *the dwellers, citizens*, hence בַּעֲלֵי interchanges with בְּנֵי and אַנְשֵׁי (comp. 2 Sam. 21, 12 with 2, 4 5) Josh. 24, 11; Judges 9, 2 47; 20, 5; 1 Sam. 23, 11; 2 Sam. 21, 12, also before הָעִיר Judges 9, 51, which the LXX render incorrectly *οἱ ἡγούμενοι*. — 2. (*owner, lord* = אָדוֹן) *n. p.* of the supreme god common to all the Syro-Phenician peoples, whose worship the Israelites too frequently adopted Judges 2, 11 13; 3, 7; 8, 33; 10, 10, as they met with these Baal-sanctuaries when they immigrated Num. 22, 41; always with the article הַבַּעַל on account of its appellative signification, which is omitted only in the constr. state. In order to give different aspects in the interpretation of it, or other parti-

cular references, it appears with additions that fix it more precisely, thus a) בַּעַל בְּרִית JUDGES 8, 33; 9, 4 *covenant-Baʿal* i. e. with whom a covenant has been concluded (comp. Ex. 23, 32; 31, 12-16), to whom sacrificial gifts were vowed, by whose name men swore (JER. 5, 7; 12, 16) and from whom protection and blessing were expected in return; alternating here with אֵל JUDGES 9, 46. — b) *Baʿal-Gad*, a name of the fortune-bringing Baʿal, conceived of as the prosperity-dispensing Jupiter-star and such like, *n. p.* of a city JOSH. 11, 17; 12, 7; 13, 5 at the foot of mount חֶרְמוֹן (Gʿibl el-Sheikʿ), in the neighbourhood of which was also the town בַּעַל חֶרְמוֹן 1 CHR. 5, 23. See גָּד, גַּד. — c) בַּ׳ דָּמוֹן *Baʿal-Hamôn*, a name of the Phenician Baʿal, representing the nature-power of the Egyptian ʾAmon (Sun-god), and thence the name of a city in Samaria, where the worship of this Baʿal may have been established SONG OF SOL. 8, 11. See אָמוֹן 1. 2 and דָּמוֹן. — d) בַּ׳ זְבוּב *Baʿal* as *the keeper off of vermin* (see זְבוּב), a name of Baʿal at ʿEkron in Philistia 2 KINGS 1, 2, similar to *Zεὺς ἀπόμυιος* or *μυίαγρος* (Paus. 8, 26, 4; Plin. 10, 40) or the Myiagrus of the Romans (Solin. Polyh. ch. 1). In the East flies are a great plague (*Oedmann*, vermischte Sammlungen IV. p. 80 seq.); and that Baʿal was a tutelary deity against them, is conceivable. — e) בַּ׳ חָצוֹר a name of Baʿal as tutelary god of Hazôr (see חָצוֹר), then *n. p.* of a place in the vicinity of the city אֶפְרַיִם (which see) 2 SAM. 13, 23, or עֶפְרַיִן (which see) 2 CHR. 13, 19 K'ri. Frequently also בַּ in Phenician received surnames from the places of his worship, where he was adored as a special tutelary deity, e. g. בַּעַל צֹר (Malt. 1, 1), בַּ׳ תְּרֵז (num. Tars.), בַּ׳ הַלְּבִי *Zεὺς Λίβυς* (Numid. 4, 1) &c. — f) בַּ׳ חֶרְמוֹן *Baʿal* as *a tutelary deity of Hermon*, a name of Baʿal after the place of his worship, a protecting god of the snowy Hermon-mountain, which name was then transferred to a place 1 CHR. 5, 23, in the neighbourhood of בַּעַל גָּד. The part of Hermon at which this city stood, was called הַר בַּ׳ חֶ׳ JUDGES 3, 3. See חֶרְמוֹן. — g) בַּ׳ מְעוֹן *Baʿal of the heavenly dwelling*, referring to the tower of Baʿal or Saturn in the seventh heaven, מָעוֹן (DEUT. 26, 15; Ps. 68, 6) being similarly used elsewhere; consequently identical with בַּעַל זְבוּל and the Phenician *Βεελσάμην* (בַּעַל שָׁמַיִם, in Sanchon. p. 14 explained *κύριος οὐρανοῦ*, in Augustine on Judges *dominus coeli*); hence the name of the place בֵּית בַּעַל מְעוֹן (*place of Baal-Meon*) JOSH. 13, 17, abridged by the omission of בֵּית NUM. 32, 38; 1 CHR. 5, 8; and still farther abridged into בְּעֹן (which see). — h) בַּ׳ פְּעוֹר *Baʿal of the shame-uncovering* (comp. Jerome on Hos. 9, 10: Phegor in lingua hebraea Priapus appellatur) NUM. 25, 3 5, Ps. 106, 28, in whose honour virgins yielded up their innocence, who was worshipped in Moab, and who gave his name to a mountain there (see פְּעוֹר) NUM. 23, 28. — i) בַּ׳ פְּרָצִים *Baʿal of the P'ratzim-mountain* (see פְּרָצִים), a name of Baʿal who may have had his worship on פְּרָצִים, a mountain celebrated for ancient victories (see הַר־פְּ׳ Is. 28, 21); whence the name of a place which was interpreted on the occasion of a great victory 2 SAM. 5, 20; 1 CHR. 14, 11. פְּרָצִים, חֶרְמוֹן, פְּעוֹר and others belonged to the sacred mountains of antiquity, as at a later period לְבָנוֹן and others, which received their names partly from Baʿal representing some nature-power or other, partly from their local conditions. — k) בַּ׳ צְפוֹן *Baʿal-Tsephon* or *-Typhon*, a name of Baʿal as representative of the opposite of mundane order and harmony &c. (see צָפוֹן), or of the god ruling in winter. To this manifestation of Baʿal, the city בַּ׳ צְפוֹן (see צָפוֹן) in Egypt seems to have been dedicated Ex. 14, 2; in Palestine or the former Canaan, צְפוֹן, צָפָה &c. — l) בַּ׳ שָׁלִשָׁה the Baʿal worshipped at שָׁלִשָׁה as a tutelar deity and then the *proper name* of a city 2 KINGS 4, 42 in the land of שָׁ׳ 1 SAM. 9, 4; according to Euseb. and Jerome 15 Roman miles north of Dios-

polis in the Thamnite district, consequently not far from Gilgal and Bethel. The LXX and Euseb. read בֵּית שָׁ׳, i. e. בַּעַל is dropped, as in בֵּית מְעוֹן. See שָׁלִשָׁה. — m) בַּ׳ תָּמָר is Baʿal as Phallus of Dionysus, as Priapus in the cucumber field (Jer. 10, 5 and the explanation in the Letter of Jerem. v. 70), whence the *proper name* of a town not far from גִּבְעָה Judges 20, 33, which Euseb. and Jerome read בֵּית תָּמָר. See תָּמָר. — As the highest universal deity in Phenicia, Syria, Libya, Babylonia &c., as the male, the begetting principle of nature, as the sun-god and the king of heaven &c. he is always called in Scripture הַבַּעַל Judges 6, 25, 1 Kings 16, 31 &c. constituting with עַשְׁתָּרוֹת Judges 2, 13 or אֲשֵׁרָה 2 Kings 23, 4 the entire heathen worship of the Phenicians. In this sense appears בֵּית הַבַּ׳ 1 Kings 16, 32, נְבִיאֵי הַבַּ׳ 18, 22, עֹבְדֵי הַבַּ׳ 2 Kings 10, 19, נִשְׁבַּע בַּבַּ׳ Jer. 12, 16 &c. The *plur.* בְּעָלִים Judges 2, 11, 1 Sam. 7, 4, 1 Kings 18, 18 may either be understood as אֲשֵׁרוֹת 2 Chr. 19, 3 or אֲשֵׁרִים 14, 2, of the images of Baʿal, or of the manifold aspects of Baʿal, i. e. of the plurality of forces united in him. — 3. As a designation of the highest being among a great part of the Semites, as the nomen numinis like אֵל (which see) or יָהּ (which see), בַּעַל, is applied, like them, to the formation of proper names, partly as the last member (e. g. אֶתְבַּעַל, מְרִי בַעַל, אֶשְׁבַּעַל, יְרֻבַּעַל, אַרְבַּע), partly as the first, e. g. בַּעַל חָנָן, בְּעַלְיָה, and in many *n. p.* בַּעַל may have been changed into אֵל or יָהּ in order to efface the allusion to heathenism, as is seen from אֶלְיָדָע 2 Sam. 5, 16 = בְּעֶלְיָדָע 1 Chr. 14, 7. Much more frequent is the formation of proper names with it, in Phenician, e. g. אִתֹּבַעַל (Gerb. 1, 2); בַּתְבַּעַל (Karth. 8); חִכֵּמְבַּעַל (Numid. 1, 2); חִכֶּבַּעַל (2, 3); חִכֵּמְשֶׁבַּעַל (2, 2); יְאוּבַעַל (Kit. 26); יַעַשֵׁרְבַּעַל (Numid. 7, 1); מַלְכִּבַעַל (Malt. 3, 1); מְצֵיתְבַּעַל (Numid. 1, 4); מֹשִׂיבַעַל (= מַעַ 1, 3); מַתַּנְבַּעַל (7, 1) &c. — 4) בַּעַל (probably with the omission of one member of the proper name) passes for a) a personal *n. p. m.* 1 Chr. 5, 5; 8, 30; b) the *proper name* of a city in Simeon 1 Chr. 4, 33, which may be identical with בַּעֲלַת בְּאֵר Josh. 19, 8. — 5. In applying the name בַּעַל to appellations of places, it is sometimes used with the modification that describes it more exactly (as בַּעַל גָּד, בַּעַל צְפוֹן); sometimes בֵּית is prefixed (see פְּעֹר, שָׁלִשָׁה, מְעוֹן); it is seldom joined to קִרְיָה (*city*), as קִרְיַת בַּעַל Josh. 15, 60, or to בָּמוֹת (*heights*), as בָּמוֹת בַּעַל Num. 22, 41. On the abbreviations see בֵּל, בַּל. Hence denom.

בָּעַל (*fut.* יִבְעַל) *to be lord*, *possessor*, *to rule*, with the accusat. Is 26, 13, or לְ of the object 1 Chron. 4, 22; oftener *to take to wife*, *to marry* (prop. according to the oriental view to rule the woman, as the Ar. مَلَكَ) Deut. 21, 13; 24, 1; Is. 62, 3; בְּעֻלָה Gen. 20, 3 *the married one.*

Nif. נִבְעַל *to be taken to wife*, *to be married* Prov. 30, 23; figurat. *to be inhabited* Is. 62, 4.

Belonging to בַּעַל and compounded with it are the following proper names here adduced alphabetically to facilitate reference.

בַּעַל בְּרִית see בַּעַל and בְּרִית.

בַּעַל גָּד see בַּעַל and גָּד, גַּד.

בַּעַל הָמוֹן see בַּעַל and הָמוֹן.

בַּעַל זְבוּב see בַּעַל and זְבוּב.

בַּעַל חָנָן (*Baʿal is gracious*) *n. p.* of an Idumean king Gen. 36, 38, and also elsewhere 1 Chr. 27, 28. חָנָן, חֵן, masc. חַן, fem. חַנָּה, are very old epithets of the Deity, as appears from the proper names חֵן, חֵנָדָד, חַנִּיאֵל, חַנָּה, חֲנַמְאֵל, חֲנַנְאֵל, חֲנַנְיָה, חֲנָנִי, אֶלְחָנָן, יְהוֹחָנָן, יוֹחָנָן &c. In Phenician חַנָּא was an epithet of Astarte or Coelestis, hence the proper name חַנָּא there (= עֶבֶדְחַנָּא Karth. 5, 5); חַן an epithet of ʾEl, ʾEshmûn, Baʿal, Melcar; hence the proper names חַנִּאֵל (Kit. 3, 1), חַנִּאַאֶשְׁמֹן (8, 1. 2), חַנִּבַעַל (Malt. 2, 3. 4), חַנִּמַעַל (= חַנִּבַ׳, Numid. 1), חַנְמֶלְקַר (Hamilcar, Ἀμίλ-

κας); חֵן an epithet of Melcar &c. e. g. חֵנְמֶלְקַר Himilco, חֵנְעֻזּוֹ Chinisdo &c.

בַּעַל חָצוֹר see בַּעַל and חָצוֹר.

בַּעַל חֶרְמוֹן see בַּעַל and חֶרְמוֹן.

בַּעַל מְעֹן see בַּעַל, בֵּית and מְעֹן; comp. also בְּעֹן.

בַּעַל פְּעֹר see בַּעַל and פְּעֹר.

בַּעַל פְּרָצִים see בַּעַל and פְּרָצִים.

בַּעַל צְפוֹן see בַּעַל and צְפוֹן.

בַּעַל שָׁלִשָׁה see בַּעַל and שָׁלִשָׁה.

בַּעַל תָּמָר see בַּעַל and תָּמָר.

בְּעֵל (whence בֵּל, which see; it appears still more abridged as בְּעֶל־ in the proper name בְּעֶלְיָדָע, like בַּעַל as בְּעַל־ in the proper name בְּעַלְיָה, then as בַּל e. g. in בַּלְאֲדָן) *Aram. m.* same as Hebr. בַּעַל in the sense *lord*, *possessor*, therefore בְּעֵל טְעֵם Ezr. 4, 8 9 17 prop. lord of the (royal) decree i. e. either *stadtholder*, and so the parallel is פֶּחָה, comp. Ezr. 5, 3; 6, 6; or according to *Ezra Apocr.* 2, 25, *Jos.* (Arch. 11, 2) and *Kimchi* &c. = מַזְכִּיר, סָפֵר *chancellor;* but the former is more probable. In Phenician בְּטַם (Numid. 3, 3) is considered to be contracted from בַּעַל טַעַם (see ב).

בַּעֲלָה (*constr.* בַּעֲלַת) *fem.* 1. *concr. mistress*, *possessor*, בַּ׳ אוֹב 1 Sam. 28, 7 *an enchantress* (see אוֹב), בַּ׳ כְּשָׁפִים Nah. 3, 4 *a female magician* i. e. who endeavours to work by secret intrigues; בַּ׳ הַבַּיִת 1 Kings 17, 17 *mistress of the house.* — 2. *abstr. dominion*, *possession*, *property* (of Baʿal), or *dwellership* from בַּעַל *dweller*, as the feminine form is often used for an abstract, hence a) (*Baʿal-city*) *n. p.* of a city on the northern border of Judah Josh. 15, 2 9 and on the western border of Benjamin, which is also called sometimes קִרְיַת־בַּעַל (*Baʿal-town*) 15, 60, sometimes קִרְיַת יְעָרִים 15, 9. But it is very doubtful whether בַּעֲלֵי יְהוּדָה 2 Sam. 6, 2, for which 1 Chr. 13, 6 has קִרְיַת יְעָרִים, should be taken as the name of a place the same as בַּעֲלָה, since according to Josh. 18, 14 it seems here to be a remnant of קִרְיַת יְעָרִים עִיר בַּעֲלֵי יְהוּדָה; or מִבַּעֲלֵי יְהוּדָה should be referred to הָעָם, with the LXX, Targ., Vulg. and others. — 3. With the article הַבַּעֲלָה (*dedicated to the worship of Baaltis*) *n. p.* of a mountain in Judah Josh. 15, 11, probably the part of the Judah-mountains at בַּעֲלָה. — 4. *n. p.* of a place in the south of Judah on the Edomite border Josh. 15, 29, which then belonged to Simeon; abridged or altered into בָּלָה 19, 3, or בִּלְהָה 1 Chr. 4, 29. — 5. The female deity corresponding to Baʿal, called in Phenician בַּעֲלָתִי (my lady), *Βῆλτις*, *Βήλθης*, therefore בַּעֲלַת בְּאֵר, *n. p.* of a city on the southern border of Simeon Josh. 19, 8, for which 1 Chr. 4, 33 has merely בַּעַל, abridged from בַּ׳ בְּאֵר; comp. the Phenic. מֶלְקַרְתְּ בְּאֵר on a gem of Berytus. — 6. *pl.* בְּעָלוֹת to designate the Baaltis-worship in all forms, like בְּעָלִים for בַּעַל; whence בְּעָלוֹת *n. p.* of a place in the southern part of Judah Josh. 15, 24. In 1 Kings 4, 16 the very same city is meant, only the prep. בְּ is omitted before Beth, as is often the case.

בְּעָלוֹת see בַּעֲלָה.

בַּעֲלֵי בָמוֹת Numb. 21, 28 same as בָּמוֹת בַּעַל Josh. 13, 17 (see אַרְנוֹן). The plur. of בַּעַל denotes the multiplicity of forces conceived of in the one power, as is frequently the case in names of deities.

בַּעֲלֵי גוֹיִם see בַּעַל.

בַּעֲלֵי יְהוּדָה 2 Sam. 6, 2 perhaps equivalent to בַּעַל בִּיהוּדָה the city Baʿal in Judah, different from בַּעַל in Simeon 1 Chr. 4, 33; this then would be = קִרְיַת בַּעַל Josh. 18, 14. See בַּעֲלָה.

בְּעֶלְיָדָע (*Bel is knowing*) *n. p. m.* 1 Chr. 14, 7, for which 2 Sam. 5, 16 has אֶלְיָדָע. On יָדָע see אֲבִידָע.

בְּעַלְיָה (*Jah is ruler*) *n. p. m.* 1 Chr. 12, 5. On the composition of two names of the godhead making one proper name see אֲבִיאֵל.

בַּעֲלִיס (perhaps from בֶּן־עֲלִיס or בַּעַל עֲלִיס) *n. p. m.* Jer. 40, 14.

בַּעֲלַת (*dedicated to Baaltis*) 1. *n. p.* of a

city of Dan on the border of Judah Josh. 19, 44, comp. 15, 10, which was therefore also called בַּעֲלָה׃ This ב׳ must be understood 1 Kings 9, 18 to lie in the neighbourhood of גֶּזֶר and בֵּית חוֹרוֹן (which see), according to the Talmud and *Jos.* (Ant. 8, 6, 1); but l. c. it is put in the vicinity of תַּדְמֹר (which see). — 2. *n. p.* of a city beside תַּדְמֹר, built or fortified by Solomon, 1 Kings 9, 18, which 2 Chr. 8, 6 does not contradict. *Ba'albek* (بعلبك) or Heliopolis, also called בַּעַל גָּד, has either been considered the same, or it should be looked for at least in that neighbourhood. The بعلبك put by the Arabic version at Josh. 12, 7 for בַּעַל גָּד, seems to be בַּעֲלַת׃

בַּעֲלַת בְּאֵר see בַּעֲלָה׃

בְּעֹן (perhaps from בַּעַל־עֹן = בַּ׳ מְעוֹן which see; in Phenician names of places such an abbreviation of בַּעַל is frequent) *n. p.* of a place in Moab Num. 32, 3, which is called in 32, 38 בַּעַל מְעוֹן, in Jer. 48, 23 בֵּית מְעוֹן, and in Josh. 13, 17 בֵּית בַּעַל מְעוֹן׃ See מְעוֹן׃

בַּעֲנָא (= בֶּן־עֲנָא *son of grief*, i. e. *patient*, *pious*) *n. p. m.* 1 Kings 4, 12; Neh. 3, 4.

בַּעֲנָה (the same) *n. p. m.* 2 Sam. 4, 2; 23, 29; Neh. 7, 7.

בָּעַר (*fut.* וּבְעַר; *part. f.* בֹּעֶרֶת, בְּעֶרֶת, and in Hos. 7, 4 בֹּעֶרֶת fluctuating between masc. and fem.) 1. *tr. to kindle, set fire to*, with בְּ of object Is. 30, 33; then *to burn*, *to consume* (cognate in sense אָכַל), with accus. of object Ps. 83, 15; or to reach on fire to something and to consume it, with בְּ Job 1, 16; but בְּ also expresses locally *in*, *among*, Jer. 44, 6, Ps. 106, 18, or *upon* (a whole) omitting the accus. of the part Is. 43, 2, Lament. 2, 3, or the means *by which*, Judges 15, 14. Metaph. spoken of anger Esth. 1, 12, of evil Is. 9, 17. — 2. *intr. to burn*, *to blaze*, Is. 1, 31; 4, 4; 9, 17; sometimes with the addition of בְּאֵשׁ Ex. 3, 2; *to glow* Mal. 3, 19; *to sparkle*, with מִן *whence* 2 Sam. 22, 9; figurat. of anger Is. 30, 27; of burning wrath 62, 1; בֹּעֶרֶת מֵאָפֶה Hos. 7, 4 *to be heated* i. e. glowing hot *by the baker*, consequently much the same as an *intr.* like מְעִיר (ibid.) *tr. fire-maker* (perhaps 11, 9 עִיר *heat*). — For Jer. 10, 3, Ez. 21, 36, Ps. 94, 8 see the denom. of בַּעַר. — Deriv. בְּעֵרָה, proper name תַּבְעֵרָה; see בְּעִיר׃

Pih. בִּעֵר (*inf.* בַּעֵר, with *suff.* בַּעֲרָם; *fut.* יְבַעֵר) 1. *to kindle*, *to put* אֵשׁ *to*, Ex. 22, 4; Jer. 7, 18; Ez. 39, 10 (cognate in sense הִשְׁקִיק), with בְּ *to;* עֵצִים Lev. 6, 5; זְרוֹת Is. 50, 11; נֵרוֹת 2 Chr. 13, 11, therefore with accus. of the object. Seldom intrans. like the Kal *to burn*, אֵין־דֵּי בְּעֵר Is. 40, 16 *is not sufficient to burn* (the sacrifices); 44, 15. — 2. to destroy by burning, hence metaphor. *to root out*, *to remove*, *to annihilate*, with מִן of the place and accus. of the object Deut. 13, 6; 17, 7; 26, 13 (cognates in sense הִכְרִית, הִשְׁמִיד); *to take away* גֵּלָל (*a dung-heap*) 1 Kings 14, 10. Without giving the name of a place Num. 24, 22; Is. 6, 13 *and even that will be destroyed again;* 4, 4 וּבְרוּחַ בָּעֵר *and by the spirit of destruction.* With אַחֲרֵי *to cut off after one* 1 Kings 14, 14; 21, 21. — 3. From the preceding signification has arisen: *to feed upon*, e. g. כֶּרֶם Is. 3, 10; 5, 5; with בְּ of the whole, a part of which is consumed, Ex. 22, 4. Deriv. בָּעֵר׃

Puh. בְּעַר *to be kindled* Jer. 36, 22.

Hif. הִבְעִיר (*fut.* יַבְעִיר) *causat.* 1. *to cause to burn*, *to kindle*, with accus. of the object Ex. 22, 5; with אֵשׁ and ב׳ of the object Judges 15, 5 *to burn up;* בָּאֵשׁ 2 Chr. 28, 3, if וַיְבָעֵר be not here = וַיְעַבֵּר; comp. 1 Kings 16, 3. The means *by which:* בָּאוּר Ez. 5, 2; on the contrary בָּעָשָׁן Nah. 2, 14 is the accus. with בְּ essentiae *into smoke.* — 2. with אַחֲרֵי 1 Kings 16, 3 *to root out thoroughly*, literally *after*, *behind.* — 3. *to feed upon* Ex. 22, 4.

The stem ב׳ has its analogy in the fundamental and collateral meanings, in the dialects (Targ. בְּעַר to burn, Ar. بَعْثَرَ wrath, Syr. ܒܥܪ to clear away &c.); but the organic root is בַּ־עַר, since a

cognate ground-sense is found in עָר (עוּר see Hos. 7, 4; 11, 9), בָּ־חַר &c.

בָּעֵר (not used) *intr. to be wild, rough, not built upon*, spoken of land, a field, a district, comp. Targ. בָּר (בּוּר) to be waste (= שָׁם Hebr.), Ithpa. אִתְבַּיַּר, Ithpe. אִתְבִּיר, Af. אוֹבִיר. The Hebrew בָּר Job 39, 4 like the Targ. בָּר and בַּר (def. בָּרָא) should either be referred to this root בָּר, or to בַּר with the same meaning, after the Ar. بَرَّ, whence بَرٌّ a field, a desert. Many verbs with the middle ע- have been developed out of monosyllabic stems (ע״ו; see ע); and the organic root בָּר has a Mediterranean analogy beside the Semitic, for this meaning. See בַּר, בָּר. Derivat. בַּעַר with the denom. בָּעַר; בְּעִיר, and perhaps the proper names בְּעוֹר, בַּעֲרָא.

בַּעַר *m.* 1. (not used) same as בָּר field, wood, generally what is not built upon, hence בְּעִיר. — 2. Metaphor. wildness, roughness, Aram. בּוֹר, hence fig. *want of cultivation, silliness, stupidity*, with אִישׁ Ps. 92, 7 *a rough, uncultivated man*, and the same without אִישׁ 73, 22; with כְּסִיל 49, 11. Comp. the Talm. adject. בּוּר uncultivated, wild; בּוֹר = בַּעַר, בּוֹרוּת, Targ. בּוּרְיָא stupidity; בַּיָּר not built upon. — Hence the denom.

בָּעַר (*fut.* יִבְעַר; *part.* בֹּעֵר) *intr. to be stupid, foolish*, metaphor. *to be bad* Jer. 10, 8; Ps. 94, 8.

Nif. נִבְעַר *to be infatuated* Is. 19, 11; Jer. 10, 14 21.

בָּעֵר *m. a taking away, a removing* Is. 4, 4. It is prop. infin. Pihel.

בַּעֲרָא (perhaps *a wood* from בָּעֵר) *n. p. f.* 1 Chr. 8, 8, which is called חֹדֶשׁ (perhaps חֹרֶשׁ should be read) in 8, 9. Perhaps from בַּת־עֲרָא (*daughter of the fresh*) from עָרָא = עָרָה III.

בְּעֵרָה (from בָּעַר) *f. a burning* Ex. 22, 5. See בְּעִיר.

בָּעַשׁ (not used) *intr. to be valiant, bold*, Ar. بَؤُسَ, بَهَسَ. Hence

בַּעֲשָׁא (*valour, boldness*) *n. p.* of a king of Israel 1 Kings 15, 16.

בַּעֲשֵׂיָה (from בֶּן־עֲשֵׂיָה see עֲשָׂיָה) *n. p. m.* 1 Chr. 6, 25.

בְּעֶשְׁתְּרָה (from בֵּית־עֶ׳; see בְּ) *n. p.* of a Levitical city in Manasseh Josh. 21, 27, for which עַשְׁתָּרוֹת (which see) stands in 1 Chr. 6, 56.

בָּעֵת (Kal unused) *intr. to be terrified, to be afraid*, Ar. بَهِتَ attonitus fuit, Syr. ܒܥܬ timuit; on the contrary the Ar. بَغَتَ appears to correspond more nearly to פָּגַשׁ. Deriv. בְּעָתָה, בְּעוּתִים.

Nif. נִבְעַת (1 *pers.* נִבְעַתִּי) *to be terrified, afraid*, with מִפְּנֵי or מִלִּפְנֵי *of*, 1 Chr. 21, 30; Esth. 7, 6; Dan. 8, 17.

Pih. בִּעֵת (3 *fem. sing.* with *suff.* בִּעֲתַתְנִי; בִּעֲתַתּוּ for ־תַתְהוּ; *part. fem.* with *suff.* מְבַעְתֶּךָ from מְבַעַת out of מְבָעֶתֶת, like מְשָׁרַת 1 Kings 1, 15) *to put into terror, to alarm*, with accus. of the object Is. 21, 4, Job 7, 14, e. g. אֵימָה, פַּלָּצוֹת, בַּלָּהוֹת &c. The accessory idea of suddenness is not found even in 1 Sam. 16, 14.

בְּעָתָה *f. terror, restlessness* Jer. 8, 15; 14, 19; opposed to מַרְפֵּה (rest).

בֹּץ (from בָּצַץ) *a swamp, a morass, mud* Jer. 38, 22.

בִּצָּה (from בָּצַץ, *plur.* in Ez. בִּצָּאת after the Aramaean mode, which the Masora reads *oth*) *f. swamp, slough* Job 8, 11; 40, 21; Ez. 47, 11, coupled with גֶּבֶא, where קָנֶה and גֹּמֶא grow; Targ. בִּצָּא, pl. בִּצִּין, Ar. بَصَّة slough. See בָּצַץ.

בָּצוֹר (K'tib; from בָּצַר) *adj. m. high, inaccessible, steep*, יַעַר הַבָּ׳ Zech. 11, 2 *the high* (situated on the highest top of Lebanon) *wood*. The K'ri reads בָּצִיר.

בְּצוּר (from בָּצַר) *m. ore of gold and silver*, same as בֶּצֶר, hence בְּצוּר נְחָלִים אוֹפִיר Job 22, 24 *the Ophir* (gold) *shall be ore of the mining-pits*.

בֵּצַי (*shining* or *high* from בּוּץ, see בֵּסַי) *n. p. m.* Ezr. 2, 17.

בָּצִיר (from בָּצַר; *constr.* בְּצִיר, with

suff. בְּצִירְךָ) *m.* 1. time of cutting off the grapes, *vintage* (prop. cutting off of berries, like קָצִיר cutting of fruit) Lev. 26, 5; Is. 24, 13. As the gleaning was called עוֹלְלוֹת Micah 7, 1, the proverb arose: *better the gleaning of ... than the vintage of ...* (where in מִבְצִיר the Dagesh in Beth is omitted; comp. 1 Sam. 23, 28; Ez. 32, 30). It also stands for קָצִיר Jer. 48, 32. — 2. *adj. m.* K'ri in Zech. 11, 2 = בָּצוּר (which see) *high, steep.* See בָּצַר 3.

בָּצַל (not used) *intr. to be furnished with a husk* (laminated), *to have a husk*, Ar. بَصَلَ, comp. פָּצַל to peel, Pih. to peel off. The organic root is בְּ־צַ־לְ, פְּ־צַ־לְ, also found in אְ־צַ־לְ to tear loose, נְ־צַ־לְ to separate &c.; comp. Greek *σκῦλον, σκυλ-εύω*, German Schal-e, schäl-en &c., as also שָׁחַל, תָּכַל, שָׁל. Deriv. בָּצָל.

בָּצָל (only *pl.* בְּצָלִים) *m.* prop. husk-growth, hence *onion* Numb. 11, 5; comp. Syr. ܒܨܠܐ, Ar. بَصَلٌ.

בְּצַלְאֵל (from בְּן־צִ' *El as protection;* later among the Jews צִלְאֵל; the Talm. explains it = בְּצֵל אֵל) *n. p. m.* Ex. 31, 2; Ezr. 10, 30. בְּצַל for בָּצָל appears also in צַלְמָוֶת, צַלְמָוֶת (according to some).

בַּצְלוּת (from בְּן־צִ' *asking*) *n. p. m.* Ezr. 2, 52; in Neh. 7, 54 בַּצְלִית (the same).

בַּצְלִית see בַּצְלוּת.

בָּצַע (*fut.* יִבְצַע; *inf. constr.* בְּצַע; *imp.* בְּצַע, with an accentless *suff.* בְּצָעֵם) *tr. to tear off, to tear in pieces, break off, separate, cut off*, hence 1. *to break in pieces, to beat* or *strike off*, e. g. הַסְּפִים (*the projections of the temple-roof borne by the pillars*) *on the head of all of them* Am. 9, 1. — 2. Metaphor. *to break off*, i. e. to stop, the march (אַרְבֶּה), spoken of the marching of locusts Jo. 2, 8. — 3. Usually *to get gain* (comp. נָשַׁךְ), i. e. to snatch unrighteously to self, to rob one, כִּי יִבְצַע Job 27, 8 *though he gains* (unjustly); בֹּצֵעַ Ps. 10, 3 = רָשָׁע, especially so the phrase בֹּצֵעַ בָּצַע Jer. 6, 13, Prov. 1, 19; 15, 27, Ez. 22, 27 also in the meaning *to plunder;* once with the addition of רַע Hab. 2, 9, where Joakim is meant (see Jer. 22, 17). בִּצְעֶךָ Jer. 51, 13 is considered to be an infin. with the suff. *of thy being cut off* (see אַפָּה); but though possible as far as the form is concerned (comp. בְּלָעִי Job 7, 19, בְּקָעָם Am. 1, 13), yet the passive sense is unproved, and it is better referred to בֶּצַע.

Pih. בִּצַּע (*fut.* יְבַצַּע) 1. *to cut off* e. g. the thread from the thrum Is. 38, 12; metaphor. of the cutting of the thread of life: *to tear loose, to destroy* Job 6, 9. — 2. *to complete*, make an end of (comp. קֵץ from קָצַץ); metaphor. *to execute* Is. 10, 12; Zech. 4, 9; Lament. 2, 17. LXX *συντελεῖν*. — 3. *to get gain greedily*, hence *to overreach* Ez. 22, 12.

With the stem in question the Targumic בְּצַע, בְּזַע, Syr. ܒܨܥ, Ar. بضع and بصع (which properly belong together) are cognate; and to these also belong פָּצַח, פָּצַח &c. The organic root lies in בצא.

בֶּצַע (*pause* בָּ', with *suff.* בִּצְעוֹ, בִּצְעֵךְ, בִּצְעָם) *m.* prop. torn off, torn away, hence 1. *robbed*, properly snatched to oneself by violence, generally *unrighteous possession* or *gain* Prov. 1, 19; Hab. 2, 9; *corruption* Ex. 18, 21; Judges 5, 19; *extortion* 1 Sam. 8, 3; cognate in sense שֹׁחַד, נֶשֶׁךְ, עֹשֶׁק. Figur. *gain, profit* Gen. 37, 26; Job 22, 2. — 2. Perhaps same as קֵץ: *termination, ceasing, destruction* Jer. 51, 13.

בָּצַץ (not used) *intr. to swell up*, spoken of the fermenting of mud, comp. Ar. بَضَّ, بَصَّ (to bubble forth), Aram. בַּצְבֵּץ to press forward &c. Deriv. בֹּץ, בְּצָצָה.

בָּצַק *intr.* 1. (according to *Rashi*) *to swell*, of the feet, *to get callous spots* (comp. בְּשֵׂר V. to extend, swell out, then to get callous spots, boils) Deut. 8, 4; Neh. 9, 21; — 2. (not used) *to rise on high, to swell up*, whence בָּצֵק (which see); —

3. (not used) *to overtop*, of a place; whence the proper name בָּצְקַת (which see). — The stem is remotely connected with בָּטַח 1 (which see); the organic root is בָּ־צֵק, which exists also in נָ־סַק &c. According to the opinion of *Kimchi* the fundamental signification is *to flow*, after the Ar. بصق (spuit) &c., which however is only a collateral form of بصع; according to the Sam., Vulg., Alex. = בָּזַע *to be cracked*. But all the above explanations suit the derivatives, and have their analogy in فسح &c.

בָּצֵק (with *suff.* בְּצֵקוֹ) *m. dough*, properly the swelling mass, named from its extension, Ex. 12, 34 39, 2 Sam. 13, 8, Hos. 7, 4, irrespective of fermentation.

בָּצְקַת (*height, hill;* comp. Ar. بَصْقَة) *n. p.* of a city in Judah Josh. 15, 39; 2 Kings 22, 1. From בָּצֵק.

בָּצַר (*fut.* יִבְצֹר) *tr.* 1. with accus. *to cut off*, grapes Lev. 25, 5; *to gather grapes* Judges 9, 27; Lev. 25, 11. Hence בּוֹצֵר *vintager*, a figure of the depopulating enemy Jer. 6, 9; 49, 9; Ob. 5. Deriv. בָּצִיר. — 2. *to lessen, to shorten*, metaphor. Ps. 76, 13: *he lessens* (i. e. restrains) *the defiance of the powerful*, the Targ. using בְּצַר for Hebr. גָּרַע and Syr. ܒܨܪ &c. in this sense, and a similar metaphorical application of verbs of cutting off taking place elsewhere. Deriv. בַּצֹּרֶת. — 3. Metaphor. *to cut off from something, to separate;* hence *to fortify* (of walls, cities &c.), so בְּצוּרָה Is. 2, 15 and בְּצֻרוֹת Is. 37, 26, the separated being conceived of as inaccessible; comp. Arab. مَنَعَ to refuse, and مَنُعَ to enclose, כָּלָא &c. Of a forest: *to be steep* Zech. 11, 2. Figurat. בְּצֻרוֹת Jer. 33, 3 enclosed, i. e. *incomprehensible, inaccessible* to the understanding. Deriv. בָּצוֹר, בָּצִיר 2, בִּצָּרוֹן, מִבְצָר, n. p. בֶּצֶר. — 4. (unused) according to *Ibn Ganâch: to break*, of ore (in mining language), like the Ar. تبر (שָׁבַר), whence تِبْر, gold and silver ore. Deriv. בְּצָר, בֶּצֶר, בְּצוּר, מִבְצָר, comp. רָצַץ, whence רַץ Ps. 68, 31.

Nif. נִבְצַר *to be restrained, to be made inaccessible*, only figurat. of מְזִמָּה (*plan*), with מִן of the person, Gen. 11, 6; Job 42, 2.

Pih. בִּצֵּר *to fortify* Is. 22, 10; Jer. 51, 53.

The signification of the stem now given is fully established in the Aram. (see meaning 1) and Ar. بصر II. (amputavit), and even the Ar. sense, *to see*, is to be explained, like the Hebr. בּוּן, of cutting, separating. But for sign. 3 the stem בָּ־צַר has been compared with צָר to be firm, strong; and for the derivatives of 4, חֹסֶן, חַיִל, even בָּצַר 1 have been compared with צָבַר, considering *to gather grapes*, as synonymous with ingathering. The successive development, however, of all the significations rejects these explanations.

בֶּצֶר (*pl.* בְּצָרִים) *m.* 1. *piece of ore*, i. e. gold and silver ore, broken out of the mine, and mentioned as a costly thing along with אוֹפִיר (זָהָב) and כֶּסֶף תּוֹעָפוֹת Job 22, 24: *and laid* (שִׁית part. pass. of שׁוּת) *on* (thy) *soil is gold ore* i. e. such will lie before thee; the pl. (according to *Kimchi*) וְהָיָה שַׁדַּי בְּצָרֶיךָ 22, 25 *thy gold ores will be immense* (שַׁדַּי powerful). Comp. Talm. (K'tub. 67) דַּהֲבָא פְרִיכָא or מַלְלָא, which Arûch explains: זָהָב הַנִּלְקָט מִן־הָאָרֶץ מִמּוֹצָאוֹ. — 2. (*strong place*) *n. p.* of a Levitical city in Reuben Deut. 4, 43; Josh. 20, 8; LXX *Βοσόρ*, and identical with *Βοσόρ* (בְּצֹר) in Gilead 1 Macc. 5, 26; the explanation of the Jerus. Targ. by כְּוָתִירִין (?) is obscure. Another city in this district, north of Arnon was called בָּצְרָה Jer. 48, 24 (which see). — 3. (God is *a fortress*) *n. p. m.* 1 Chr. 7, 37, comp. n. p. מִבְצָר.

בְּצָר (after the form כְּתָב) *m.* same as בֶּצֶר *ore of gold*, figurat. לֹא בְצָר Job 36, 19: *not riches* (comp. לֹא בָנִים childless 1 Chr. 2, 30; לֹא פָנִים Eccles. 10, 10 without a face i. e. without edge); the negative לֹא here also refers to וְכֹל מַאֲמַצֵּי־כֹחַ *and* (not) *all the forces of strength*, i. e. he values (יַעֲרֹךְ) neither riches nor

strength; but most take בְּצָר as צַר and בְּ. מִבְצָר JER. 6, 27 is said by some to be = מִן־בְּצָר (without money), מִן being abridged as in מִבְצָיר JUDGES 8, 2; but it is more suitable there to take מִבְצָר as a noun equivalent to בֶּצֶר, which agrees with the context. See בָּחוֹן.

בָּצִרָה (formed from בָּצַר) *f.* 1. *fold, pen,* MIC. 2, 12, consequently like מִכְלָא from כָּלָא, parallel דִּבֵּר; therefore the Targ. has חוּטְרָא; but the LXX (*ἐν θλίψει*) and the Syr. read בַּצָּרָה; and others take it for the name of a city (comp. Is. 34, 6). — 2. (*fortification*, see בֶּצֶר 2) a) *n. p.* of the chief city of Edom, GEN. 36, 33; Is. 34, 6; 63, 1; JER. 49, 13; AM. 1, 12; LXX *Βοσόρ*, Ar. بُصْرَى, Greek *Βόστρα*. It is the present village بُصَيْرَة (Bozaire) in G'ebail, with large ruins, situated on a height. There is an allusion to the signification *to hold a vintage* (see בָּצַר) OB. 5. b) *n. p.* of the city *Bostra* (Amm. Marc. 14, 8), *Βόστρα* (Steph. Byz. s. v.) in Hauran (Abulfeda), 24 Roman miles from אֶדְרֶעִי (Euseb.); but not mentioned at all in the Bible. — 3. *n. p.* of a city in Moab on the Arnon JER. 48, 24, named in 1 MACC. 5, 26 *Βόσσορα* together with *Βοσόρ* (בֶּצֶר). — A בְּצָרָה on the Euphrates, is adduced in the Midrash on LAMENT. 3, 16.

בַּצֶּרֶת (*pl.* בַּצָּרוֹת) *f.* same as בַּצֹּרֶת (see *Kimchi; Schnurrer*, diss. p. 173) Ps. 9, 10; 10, 1, and so built up after the form קַלָּסָה, בַּקָּרָה; of this the pl. בַּצָּרוֹת JER. 14, 1 (denoting as a collect. continuance) would be explained of *drought*. Interchange of such forms as בַּצָּרָה and בַּצֹּרֶת, also exists in בַּקֶּרֶת, עַשְׁתֶּרֶת.

בְּצָרוֹן *m. steep height, fortress,* ZECH. 9, 12, opposite בּוֹר 9, 11; comp. בָּמָה.

בַּצֹּרֶת *f. want of rain, drought,* hence שְׁנַת בַּ' JER. 17, 8, which is called in 14, 1 בַּצָּרוֹת; comp. the Targ. בְּצוּרְתָּא the same; and עָצַר below.

בַּקְבּוּק 1. *a bottle,* see בָּקַק. — 2. (*sentence, words*, sc. of God, from בּוּק III.) *n. p. m.* EZR. 2, 51; NEH. 7, 53.

בַּקְבָּק (a reduplicated form from בּוּק II., according to the analogy of שַׁעֲשַׁע from שׁוּעַ; yet Jerome pronounces *bokbok*, after the form קָדְקֹד) *m.* prop. hollowed out, deepened, hence *a bottle*, 1 KINGS 14, 3 for honey; a vessel easily broken as being of earth JER. 19, 1 10; in reference to which noun the verb בָּקַק (which see) was used 19, 7. The Syr. ܒܩܒܘܩܐ, Malt. *bakbyka* &c. are the same; as *βῖκος* of the LXX also belongs to it.

בַּקְבֻקְיָה (*speech of Jah*, from בּוּק III.) *n. p. m.* NEH. 11, 17; 12, 9 25.

בַּקְבַּקַּר (reduplicated from בִּקֵּר, see בָּקַר) *n. p. m.* 1 CHR. 9, 15.

בָּקִי (i. e. בְּקִיהוּ = בּוּקִי *mouth of God;* see בִּקְבּוּקְיָה) *n. p. m.* NUMB. 34, 22; EZR. 7, 4.

בְּקִיָּהוּ (the same) *n. p. m.* 1 CHR. 25, 4 13.

בָּקִיעַ (only *pl.* בְּקָעִים, *constr.* בְּקִיעֵי) *m. cleft, fissure, breach* Is. 22, 9, *breach in a wall* AM. 6, 11. A stronger word than רֶסֶס.

בָּקַל see מָקַל.

בָּקַע (*inf.* with *suff.* בְּקָעָם; *imp.* with *suff.* בְּקָעֵהוּ; *fut.* יִבְקַע) *tr. to cleave, to divide*, with accus. of the object, as the sea EX. 14, 16; Is. 63, 12; PS. 78, 13; wood ECCLES. 10, 9; a rock Is. 48, 21, spoken of the miracle of Moses NUMB. 20, 8, which is termed poetically PS. 74, 15, *to divide spring and brook* i. e. to cleave the rock in order to bring forth spring and brook; מַכְתֵּשׁ (name of a rock in לְחִי) JUDGES 15, 19; with בְּ to cut into the earth, i. e. *to plough* PS. 141, 7; *to rip up* e. g. the pregnant AM. 1, 13; the shoulder EZ. 29, 7, i. e. *to wound;* figurat. with בְּ *to break through*, a camp 2 SAM. 23, 16; *to break into*, a city, with accus. 2 CHR. 21, 17, i. e. to conquer it 32, 1; *to bear*, an act that takes place by the opening and splitting of the eggs; Nif. and Pih. occurring in this sense Is. 59, 5. According to the derivatives, this verb has also the meaning:

to make a breach, into a wall, *to divide into halves*, *to make cracks in the ground* &c., referring back to the fundamental sense. Deriv. בִּקְעָה, בֶּקַע, בְּקִיעַ.

Nif. נִבְקַע *to open itself*, *to burst asunder*, e. g. עָנָן Job 26, 8, הַר Zech. 14, 4, אֲדָמָה Num. 16, 31, אֶרֶץ 1 Kings 1, 40, אֹבוֹת Job 32, 19; pass. of Kal, *to be opened*, of מַעְיָן Gen. 7, 11, תְּהוֹמוֹת Prov. 3, 20, מַיִם Is. 35, 6; *to be conquered* Ez. 30, 16; Jer. 52, 7; *to be born* Is. 59, 5; of the breaking forth of light, Is. 58, 8 (comp. בָּקַר).

Pih. בִּקַּע (*fut.* יְבַקַּע) *intens.* of Kal: *to split*, wood Gen. 22, 3; spoken of streams Hab. 3, 9 with the accus. אֶרֶץ, so that the earth appears; a rock Ps. 78, 15, cliffs (צוּרוֹת) Job 28, 10; *to rip up* 2 Kings 8, 12; *to tear in pieces*, of animals Hos. 13, 8; 2 Kings 2, 24; *to divide* (eggs) i. e. *to hatch* Is. 59, 5. Seldom *causative: to cause to break forth* Ez. 13, 11 13.

Pu. בֻּקַּע *pass. to be conquered* (of a city) Ez. 26, 10; *to be ripped up* Hos. 14, 1 [13, 16]; *to be burst open* (of leathern bottles) Josh. 9, 4.

Hif. הִבְקִיעַ *to conquer* (a city) Is. 7, 6; *to break through to* (אֶל) one, 2 Kings 3, 26.

Hof. הָבְקַע *to be conquered*, Jer. 39, 2.

Hithp. הִתְבַּקַּע *to be cleft*, *to burst*, Josh. 9, 13; Mic. 1, 4.

The stem בָּקַע is in Targ. בְּקַע, פְּקַע, Syr. ܦܩܥ, Aethiop. to open; and in Arabic is only preserved in the noun بُقْعَة (בִּקְעָה) &c.; but بكع II. (to cut in pieces) is cognate; and the properly corresponding stems are فَقَأَ (to cut asunder), فَقَّ (to separate, divide). בָּקַע entirely coincides with بَعَقَ. Hence the organic root is בָּק־ע = בָּק I., which latter is first changed into בָּעַק, and from the nature of ע into בָּק־ע.

בֶּקַע *m.* half, but only spec. *half-shekel*, Gen. 24, 22; LXX δραχμή, the half of a δίδραχμον.

בִּקְעָא *Aram. f.* same as Hebrew בִּקְעָה (which see) Dan. 3, 1.

בִּקְעָה (*constr.* בִּקְעַת; *pl.* בְּקָעוֹת) *f.* prop. cleft, broken ground, or a cut (between mountains), hence: *a sunken place*, *a low plain*, *a valley*, opposites הַר, רֶכֶס Deut. 8, 7; Is. 40, 4; Ps. 104, 8; a place enclosed by mountain sides, private and quiet, Ez. 3, 22; 37, 1; generally *a plain*, Gen. 11, 2. Hence בְּ׳ stands in topographical descriptions and names of places, e. g. בְּ׳ יְרֵחוֹ Deut. 34, 3, בְּ׳ מִצְפֶּה Josh. 11, 8; בְּ׳ אָוֶן Am. 1, 5 the plain lying about the Syrian Heliopolis; בְּ׳ הַלְּבָנוֹן Josh. 11, 17; 12, 7 the valley lying at the foot of Hermon and Antilibanus, in the neighbourhood of the Jordan-springs; בְּ׳ אוֹנוֹ Neh. 6, 2 a plain about *Ono*, near Lydda, where hamlets were built; בְּ׳ דּוּרָא Dan. 3, 1 the valley near the city *Dura* in Babylonia (see דּוּרָא); מְגִדּוֹ or בְּ׳ מְגִדּוֹן 2 Chr. 35, 22, see מְגִדּוֹ. At a later period of the language it is still more frequent, being exchanged with בֵּית (see אַרְבֵּאל) or joined to it (see בֵּית הַכֶּרֶם, בֵּית עֲרָבָה).

בָּקַק I. (1 *pers.* בַּקֹּתִי, 3 *pers. pl.* with *suff.* בְּקָקוּם; *part.* בּוֹקֵק) *tr.* 1. *to depopulate*, prop. to waste, to make desolate, Is. 24, 1, with בָּלַק; *to plunder*, Nah. 2, 3, Targ. בְּזַז. — 2. Figurat. *to make poor*, *empty*, עֵצָה (*counsel*) Jer. 19, 7, chosen for the purpose of having a verbal allusion to בַּקְבֻּק; comp. אָבַד 49, 7, בִּלַּע Is. 19, 3 said of עֵצָה. The LXX have understood it according to the sense = בָּקַע (σφάξω) and עֵצָה = אַנְשֵׁי עֵ׳; which, however, must be rejected as regards Is. 19, 3.

Nif. נָבַק (3 *fem.* נָבְקָה for נָבֹקָה, comp. נָבְלָה, נָזְלוּ, נָפְצָה, נָקְטָה, נָסְבָה; *inf.* הִבּוֹק; *fut.* יִבּוֹק) *to be wasted*, *empty*, *depopulated*, Is. 24, 3; parallel בַּז. Figurat. *to become empty*, *poor*, spoken of רוּחַ (i. e. intelligence, parallel עֵצָה) Is. 19, 3, and therefore coupled with בִּלַּע.

Po. בּוֹקֵק *to depopulate*, *lay waste*, parallel זֵרָה (to winnow, scatter the inhabitants) Jer. 51, 2.

The fundamental signification of the stem בַּק is *to make open*, *empty* i. e. to desolate; the similar בָּק I. being also

intrans.; this fundament. signification is usual in IV. Aethiop., but has nothing in common with בָּקַק, בָּקַע (to flow, to break forth, = בָּכָה), whence perhaps יִבְקָע.

בָּקַק II. (only *part.* בּוֹקֵק) *intr. to blossom*, of the vine Hos. 10, 1; comp. Ar. بَقَّ (to bloom out), prob. cognate with בָּקַע in the sense "to break out". The LXX, Symm., Aq. have (l. c.) the signification *to climb, to grow luxuriantly;* the Targ., Ibn Esra and others *to be empty*, from בָּקַק I.; but only that given above suits the context.

בָּקַר (Kal unused) *tr.* prop. to split, to cut through, to break through, like the Ar. بَقَرَ, hence 1. *to plough, to cleave* the soil, like גָּד, חָרַשׁ, פָּלַח, בָּקַע are transferred from a similar fund. meaning to ploughing. Deriv. בָּקָר, and denom. בָּקַר. — 2. Figurat. *to break out, to break forth*, of the early light, like בָּקַע and שָׁחַר from a like ground-sense. Deriv. בֹּקֶר. — 3. *to divide, separate*, like בִּין, hence

Pih. בִּקֵּר (*fut.* יְבַקֵּר) *to divide*, with לְ ... בֵּין *between ... and*, i. e. *to search into, to examine* Lev. 27, 33; with לְ of the object: *to judge of, consider* 13, 36; with accusat.: *to review, look after, to count again, to inspect*, the flock Ez. 34, 11 12, in order to protect or punish; with אַחַר *to search after, to look after*, i. e. to weigh Prov. 20, 25, but also without אַחַר in this sense, 2 Kings 16, 15: *it shall be for me to weigh* i. e. I shall have to weigh; with בְּ: *to fix attention on something, to consider with pleasure* Ps. 27, 4; parallel חָזָה בְּ.

בָּקָר (*constr.* בְּקַר, with *suff.* בְּקָרְנוּ) *common* (*m.* Ex. 21, 37; *f.* Job 1, 14) as a collective word prop. *cattle for the plough* (Am. 6, 12), armentum (according to Varro prop. aramentum), *a herd*, for the use of field-labour, to which the single word שׁוֹר is related as צֹאן to עֵז, עֵז to צְפִיר, therefore only in the sing., the pl. not appearing till 2 Chr. 4, 3 (Neh. 10, 37 בְּקָרֵינוּ stands for בְּקָרֵנוּ, and Am. 6, 12 has been resolved into בַּבָּקָר יָם). In usage it denotes 1. coll. *oxen, heifers, black cattle*, LXX *βόες, βουκόλια*, put along with צֹאן, חֲמֹרִים, גְּמַלִּים Gen. 12, 16; 26, 14; Lev. 27, 32, without distinction of sex 3, 1; also *cows* Deut. 32, 14; 2 Sam. 17, 29; Job 1, 14; בְּקַר עֲלוּת Gen. 33, 13 *sucking kine*. To express a single animal, בֶּן־בָּקָר *a young heifer* is used besides שׁוֹר Gen. 18, 7; Numb. 8, 8 (pl. בְּנֵי בָקָר 28, 11), as an apposition to פָּר *young heifer, young cow* Ex. 29, 1, Lev. 4, 3, to עֵגֶל *young calf* Lev. 9, 2 &c., on which account it appears to denote rather the species to which these belong, עֶגְלַת בָּקָר Deut. 21, 3, 1 Sam. 16, 2, Is. 7, 21 *young cow* (belonging to the class of בָּקָר); מִקְנֵה בָקָר *possession of oxen* Gen. 26, 14; עֶדְרֵי בָ׳ Joel 1, 18 *herds of oxen*. Metaphor. artificial *images of oxen* 1 Kings 7, 29. But if בְּקָרִים 2 Chr. 4, 3 has this meaning, it is written for פְּקָעִים 1 Kings 7, 24, since the pl. does not appear elsewhere. — 2. Rarely: *a single ox*, so particularly in the case of numerals Ex. 21, 37 [22, 1]; Numb. 7, 3; with צֶמֶד 1 Sam. 11, 7. — 3. (not used) transferred to other flocks (comp. Targ. בְּקָרֵי חוֹרִין on Is. 7, 25; the Syr. ܒܩܪܐ spoken also e. g. of swine Luke 8, 32; Ar. بَقَرٌ the foal of a horse). Deriv. the denom.

בָּקַר (*part.* בּוֹקֵר) *to be a herd*, without distinguishing the kind of animals; spoken of one who herds sheep Am. 7, 14, as the Targ. and LXX rightly understand, without reading נוֹקֵד.

בֹּקֶר (*plur.* בְּקָרִים as if from another ground-form) *m.* prop. breaking forth (of the morning-red), hence *the dawn, the morning* Gen. 44, 3; 2 Sam. 23, 4: *morning without clouds*. The act of shining out orbreaking forth is expressed by אוֹר Judges 16, 2; 1 Sam. 14, 36; Mic. 2, 1; by אָחָה Is. 21, 12; by הָיָה Ex. 10, 13; but also by פָּנָה Ex. 14, 27 (as with עֶרֶב Deut. 23, 12); or by the noun מוֹצָא Ps. 65, 9; and בֹּקֶר stands opposed to עֶרֶב Gen. 1, 5, or also to צָהֳרַיִם Ps. 55, 18. Figuratively בָ׳ is a symbol of prosperity Job 11, 17. When בֹּקֶר is ap-

plied to a coming morning, the meaning is *to-morrow morning*, crastina lux Ex. 29, 34; Lev. 19, 13. In the former as well as the latter sense בֹּקֶר is frequently used as an adv. *in the morning* Ex. 16, 7; Ps. 5, 4; more frequently לַבֹּקֶר 30, 6; in prose בַּבֹּקֶר Gen. 19, 27; 1 Sam. 19, 2; less frequently does it bear the sense of *early*, *soon*, Ps. 49, 15. בַּבֹּקֶר בַּבֹּקֶר Ex. 16, 21, לְבָקָרִים Job 7, 18, or לַבְּקָרִים Ps. 73, 14, לַבֹּקֶר לַבֹּקֶר 1 Chr. 9, 27 express the distributive, i. e. *every morning*. Derivat. (according to Kimchi) the denom.

בָּקַר *to appear every morning*, Ps. 27, 4; but see בָּקַר.

In Arab. بكر and other forms with Kâf appear in this signification; both stems in that language generally running into one another; the versions frequently give the sense in paraphrase.

בְּקָרָה (an infinitive-noun) *f. a looking after*, Ez. 34, 12. See בָּקַר.

בְּקֹרֶת *fem. examination*, *inquisition*, gener. *punishment* (according to Saadia), *chastisement* (as in פְּקֻדָּה) Lev. 19, 20; perhaps from בָּקַר = Aethiop. בקל, Ar. بقر to strike.

בָּקַשׁ (Kal not used) *tr. to seek*, *to desire*, *to wish*; then: *to seek out*, *to choose*. The fundamental signification is as in the cognate פָּקַד, Ar. بقط, *to divide*, *to separate from each other* in order to judge of, disgregavit, *to examine*, figurat. to press into something (see בְּוּן), to look after something, *to search*, to which the other senses are attached, hence not *to feel;* comp. חָפַשׂ, דָּרַשׁ, שָׁאַל with a cognate fundamental meaning. The stem is in the Targ. בְּחַשׁ, Syr. ܒܚܫ, Zab. בחש, Ar. بَحَثَ. The organic root is בְּ־קַשׁ (בְּ־חַשׁ &c.), also found in קַשׁ (which see), Ar. قَسَّ (to seek, seek out), قَشَّ (to tear off).

Pi. בִּקֵּשׁ (*fut.* יְבַקֵּשׁ) 1. *to seek* (perseveringly), opposite to מָצָא (Song of Sol. 3, 1), absol. 2 Kings 2, 17, or with accusat. of object (cognate in sense דָּרַשׁ Ezr. 2, 62; Ps. 40, 17; with לְ *to seek after something*, *to search for*, Job 10, 6; with inf. constr. following and לְ *to seek*, *to will*, *to strive*, Deut. 13, 11; 1 Sam. 14, 4; Esth. 6, 2; Ps. 37, 32; with insertion of the dat. commodi: *to seek for self* Lament. 1, 19, *to seek out for self* Judges 18, 1; 1 Sam. 13, 14. Here should be noticed the peculiar phrases: בְּ׳ אֶת־פְּנֵי יְ׳ *to seek the face of* one i. e. *to visit* one in order *to gain his favour;* of God, to seek his presence, i. e. *to pray* to him 1 Kings 10, 24; Hos. 5, 15; Ps. 24, 6; Prov. 29, 26; בְּ׳ אֶת־יְ׳ *to seek God* i. e. to turn to him, to pray, to be penitent (a supplement is מָצָא אֶת־יְ׳ Deut. 4, 29) Ps. 105, 3; Prov. 28, 5. — 2. *to strive after something*, *to endeavour*, with accusat. כְּהֻנָּה Numb. 16, 10, חֶשְׁבֹּנוֹת Eccles. 7, 29, אֱמוּנָה Jer. 5, 1 &c.; seldom with לְ of the object Prov. 18, 1; usually in this sense with an infin. following and לְ, Ex. 2, 15 &c., also without לְ Jer. 26, 21, which, however, may also be taken in signification 1. Other phrases should be noticed: בְּ׳ רָעַת פְּ׳ *to strive after the hurt of one* Num. 35, 23, 1 Sam. 24, 10, for which בְּ׳ רָעָה אֶל־ is in 19, 2, opposite בְּ׳ טוֹבָה לְ Ps. 122, 9; בְּ׳ נֶפֶשׁ פְּ׳ *to seek the life of one*, i. e. to plot against the life 1 Sam. 20, 1, but also in a good sense, to preserve it Prov. 29, 10; comp. דָּרַשׁ לְנֶפֶשׁ Ps. 142, 5. — 3. To seek = *to require*, *to demand*, with accusat. of the object Jer. 45, 5, but with מִן Neh. 5, 12, Ez. 7, 26, Dan. 1, 20 or מִיַּד of the pers. of whom something is required Gen. 31, 39; Is. 1, 12. To this head belongs the phrase בְּ׳ דָּם פְּ׳ מִיַּד פְּ׳ *to require the blood of any one from any one*, i. e. to take revenge upon one, 2 Sam. 4, 11; without דָּם 1 Sam. 20, 16. — 4. *to visit*, *to revenge*, *punish*, Josh. 22, 23; comp. פָּקַד. — 5. *to ask*, with מִן Ezr. 8, 21 or מִלִּפְנֵי of the person Esth. 4, 8 and עַל of the object for which one asks, Esth. 7, 7. Derivat. בַּקָּשָׁה.

Pu. בֻּקַּשׁ (*fut.* יְבֻקַּשׁ) *to be sought*, *to be sought out*, *to be examined* Ez. 26, 21, Jer. 50, 20; Esth. 2, 23.

בַּקָּשָׁה (with *suff.* בַּקָּשָׁתְךָ; only late)

f. a request, desire, with שְׁאֵלָה Esth. 5, 8; Ezr. 7, 6.

בָּר (even without *pause*) and בַּר *m.* 1. *corn, grain*, either winnowed and cleansed Gen. 41, 35; 42, 25; or what is on the threshing floors Jo. 2, 24, or even on the stalk Ps. 65, 14; פָּתַח בָּר Am. 8, 5 *to open the corn* (-granaries), for the purpose of selling (comp. Jer. 50, 26); מַפַּל בָּר 8, 6 *what falls from grain* i. e. *chaff*; מַשְׂאַת־בַּר 5, 11 *presents* or *gifts of grain*; פִּסַּת בָּר Ps. 72, 16 *superabundance of corn*; צָבַר בָּר Gen. 41, 49 *to heap up grain*; שָׁבַר בָּר 42, 3 *to sell grain*; מָנַע בָּר Prov. 11, 26 *to withhold the sale of corn* &c. We have still to notice the proverbial saying: מַה־לַּתֶּבֶן אֶת־הַבָּר Jer. 23, 28 *what has the chaff to do with the wheat* i. e. the unessential with the essential. — בָּר is usually (*Ibn Ezra, Kimchi*) derived from בָּרַר, since the latter is used in Jer. 4, 11 of winnowing; but the fluctuating pronunciation (בָּר and בַּר), its application to corn on the stalk, the Ar. بُرّ (wheat) which *Saadia* puts for it, appear to shew that it is a primitive word, perhaps resembling the Lat. *far* (D. Halicar. 1, 2 *τοῦ φαῤῥός, ὃ καλοῦμεν ἡμεῖς ζέαν*). — 2. *a field*, Job 39, 4, like the Aram. בַּר and בָּר, Ar. بَرّ (see בָּעֵר); but it is scarcely connected with signification 1.

בָּר I. *corn*, see בָּר 1.

בָּר II. *field*, see בָּר 2.

בַּר III. (*pl. constr.* בָּרֵי) *adj. m.*, בָּרָה *f.* 1. in a moral sense, *tried, approved, pure, clear*, Ar. بَرِيء, with לֵבָב Ps. 24, 4; 73, 1; or without it 19, 9; Job 11, 4. In a physical sense, *beautiful* Song of Sol. 6, 10. — 2. *chosen, select*, consequently a favourite. In this sense many Jewish expositors (from polemical motives) take נַשְּׁקוּ־בַר Ps. 2, 12 *kiss* i. e. do homage to *the chosen* (king); בַּר like בָּחִיר elsewhere. See בָּרַר. — 3. *clean*, i. e. free from something, *empty* (*Kimchi*) Prov. 14, 4 = נָקִי; but here too בַּר is translated *corn*, and there is either to be supplied אֵין (*Jos. Kimchi*): *without* (אֵין) *oxen no* (אֵין) *granary has corn*; or (*Ibn Esra*) בַּר is opposite to רַב־תְּבוּאוֹת: *a granary is without oxen, but much* &c.

בֵּר (poët.; with *suff.* בְּרִי) *m. son*, Prov. 31, 2, therefore (according to the Talm. and Midrash) נַשְּׁקוּ־בַר Ps. 2, 12 *kiss*, i. e. do homage to, *the son* (of God) i. e. the king (comp. verse 7). It is a primitive word (see בֶּן), out of which in the first instance בֵּן has come (see on בָּנִים, בָּנוֹת, בַּת), and thence בֵּן (which see). In Phenician, some proper names appear to be compounded with בַּר, as in Hebrew with בֶּן־, thus בַּר־אֲמִינָה Vermina, *Βερ-, Οὐερμινᾶς* (Liv. 29, 33) &c.

בָּר (*def.* בָּרָא; from בָּרַר i. e. בָּר = בָּעֵר) *Aram. m. the field, open country*, in opposition to the city, and therefore for the Hebrew שָׂדֶה in the sense *not built upon*; with חֵירָן Dan. 2, 38, דְּתָאָה 4, 20; so also the Syr. ܒܪܐ, Arab. بَرّ &c. See בָּעֵר. As an adverb it is used in various ways like the Hebrew חוּץ, e. g. לְבָרָא, מִן־בָּרָא &c.

בַּר (with *suff.* בְּרֵהּ) *Aram. m. son*, Dan. 3, 25; 7, 13; Ezr. 5, 1.

בֹּר (once בּוֹר Job 9, 30, with *suff.* בָּרְיִ; from בָּרַר) *m.* 1. *cleanness, pureness*, with כַּפַּיִם Job 22, 30, or יָד 2 Sam. 22, 21, Ps. 18, 21 25, seldomer alone 2 Sam. 22, 25, fig. of purity in actions, *integrity*. — 2. same as בֹּרִית (*cleansing*) *salt of lye* or *alkali*, for washing Job 9, 30, or for smelting metals Is. 1, 25. Comp. Phenician בֹּר (Tugg. 7) clean.

בָּרָא (*fut.* יִבְרָא, *inf. constr.* בְּרֹא, *imp.* בְּרָא) *trans.* 1. (not used) *to cut, form, fashion*, as בָּרָה I. (which see); comp. *Pih.* Hence — 2. *to create*, spoken of the divine creation of the world Gen. 1, 1; Is. 40, 28; of the wind Am. 4, 13; of man Gen. 1, 27; of light and darkness Is. 45, 7; as the Arab. بَرَأَ and بَرَّأَ have this meaning, where one may always suppose the forming of given materials; joined with יָצַר and עָשָׂה as

cognate in sense, Is. 45, 12 18. The LXX render it by ποιεῖν, which (as *Procopius* of Gaza mentions) also signifies creating out of a shapeless primitive material. Subsequently, however, when the doctrine of creation from nothing (יֵשׁ מֵאַיִן, creatio ex nihilo) arose, κτίζειν was chosen (Aq. Symm. Theod. and the later LXX). Metaphorically, particularly in the second part of Isaiah (20 times): *to found, to produce, to make, to cause to arise*, Is. 40, 26; 65, 18; also in a moral sense *to cause something to arise* 45, 7; Ps. 51, 12. בָּרָא לַעֲשׂוֹת Gen. 2, 3 *he made in creating*, i. e. he created anew, comp. הִגְדִּיל לַעֲשׂוֹת. בּוֹרֵא Eccles. 12, 1 *creator*. Usually construed with accus. of the object Jer. 31, 22; but also with accus. of that into which Gen. 1, 27; Is. 45, 18; Ps. 89, 48. Derivat. בְּרִיאָה, and the proper name בְּרָאיָה.

Nif. נִבְרָא *pass. to be created*, Gen. 2, 4; *to arise*, עַם נִבְרָא Ps. 102, 19 *the people that arise; to be born*, Ez. 28, 13 *on the day of thy birth;* spoken of new occurrences, Is. 48, 7.

Pih. בֵּרֵא (*inf.* and *imp.* בָּרֵא) *to fell, to cut down* (a wood) Josh. 17, 15 18; בְּ׳ בְּחֶרֶב Ez. 23, 47 *to cut in, to pierce*, Targ. בְּזַע; *to engrave*, like חָקַק Ez. 21, 24 i. e. *to draw*. The Targ., LXX, and other old interpreters have translated it sometimes as equivalent to בָּרַר to select, sometimes as תִּקֵּן, which is unnecessary.

בָּרֵא (Kal not used) *intrans.* only a collateral form of מָרֵא (which see) *to be filled, to be full*, then *to be fat, to be well-fed, to be strong, lusty*. In Ar. the stems مَرِئَ, مَرُؤَ, مَرَأَ and the cognate group وَرَأَ, وَرَى, وَرِى have a like meaning, so that *b*, *m* and *w* are obviously interchanged here in the first radical sound. מָלֵא (which see) is a remoter cognate. Deriv. בָּרִיא, and the proper name בִּרְאִי.

Hif. הִבְרִיא *to nourish, to give nutriment*, with accus. of the person and מִן of the object with which 1 Sam. 2, 29, where the LXX read לְהַבְרִיכֶם (from בָּרַךְ, hence ἐνευλογεῖσθαι) for לְהַבְרִיאֲכֶם.

בְּרֹאדַךְ (a collateral form of מְרֹאדַךְ Is. 39, 1) 2 Kings 20, 12, surname of a king of Babylon. See מְרֹאדַךְ.

בְּרָאיָה (abridged from יִבְרָאיָה *Jah is creator*) *n. p. m.* 1 Chr. 8, 21.

בִּרְאִי *n. p.* of a place, joined with בֵּית (which see), either transposed from בְּאֵרִי, or בִּרְאִי (from בָּרֵא = מָרֵא meaning *to be strong*) is *the strong*, an epithet of *the lion*, therefore בֵּית בִּ׳ 1 Chr. 4, 31 is interchanged with בֵּית לְבָאוֹת Josh. 19, 6.

בִּרְבֵּר see בַּרְבֻּר.

בַּרְבֻּר (after the form בַּקְבֻּק, חַרְחֻר, consequently from בָּר or בַּר; *pl.* ־רִים) *m. a bird* fattened for the table of Solomon 1 Kings 5, 3; in the pl. *fowls*, as the Targ. Syr. Ar. and Vulg. understand. But since in Hebrew צִפֳּרִים stands elsewhere for *fowls* (Neh. 5, 18), *Kimchi, Tanchum* and others understand *goose*, as a peculiar species (comp. Syr. ܒܪܘܪܐ swan), since they were highly prized by the ancients, when fattened. The stem is בִּרְבֵּר *to screech*, i. e. to send forth sounds, Ar. بَرْبَرَ, therefore بَرْبَرٌ much screeching and also *goose*, prop. screecher (comp. Gans = χῆν, Sanskrit hansa, Lat. anser i. e. the sound-uttering).

בָּרַד (not used) *intr.* 1. *to be separated, divided, dismembered*, same as פָּרַד and פָּרַט; it is not connected with the Aram. בְּדַר, Syr. ܒܕܪ; the Ar. بَرُدَ (to hail) is a denom. from بَرَد (hail). Hence בָּרַד with denom. בָּרַד, and בְּרֶדֶת. — 2. *to be scattered about, to be sprinkled*, therefore *to be sown*, like פָּרַד; deriv. the proper name בֶּרֶד. — 3. According to *Kimchi: to have hail-like spots*, and so a denom. from בָּרָד; more correctly it is metaphor. *to be many-coloured, variegated, spotted, sprinkled*, spoken of the skins of animals, as the Lat. *spargo* (Virg. Ecl. 2, 41; Aen. 7, 191) and Greek πάσσω, διαπάσσω being so used; in which sense the stem appears in Ar. transposed رَبَدَ. Deriv. בָּרֹד.

בָּרָד *m.* prop. *ice-corn* (comp. פְּרָדָה seed-corn), then *hail* Ex. 9, 18 22; זֶרֶם בָּ׳ Is. 28, 2 the flowing down of hail i. e. *hail-storm;* אֶבֶן בָּ׳ 30, 30 *hailstone;* as a destroyer of the crops בָּ׳ is used figurat. for invading punishment Is. 28, 17; 30, 30. Ar. بَرَد, Syr. ܒܪܕܐ, the same. Hence the denom.

בָּרַד *to hail*, with the addition בְּרָדָה in the accusat. Is. 32, 19: *and he will only hail the forest*, i. e. (according to *Kimchi*) not the crops nor the city.

בָּרֶד 1. (*seed-place*) *n. p.* of a place in the desert of שׁוּר Gen. 16, 14, which stands in verse 7 for שׁוּר itself; Targ. חַגְרָא. — 2. (*spottedness*) *n. p. m.* 1 Chr. 7, 20 (see בָּרְדִּי).

בָּרְדִּי (*pl.* בָּרְדִּים) *adj. m. party-coloured, spotted, sprinkled* (see בָּרַד 3), spoken of the skins of goats Gen. 31, 10, of horses Zech. 6, 3; cognate in sense with טָלוּא, but different from נָקֹד. In Arabic the use is more extensive e. g. of party-coloured garments &c.; so too the Syr. ܒܪܕܝ. The name *πάρδος*, pardus, which is also in Syr., also originated in a like signification of בָּרַד 3.

בְּרָדַת (a verbal noun after the form דְּבֶלַת) *f. hail*, (according to *Kimchi*) an apposition to בָּרָד Is. 32, 19.

בָּרָה I. (*imp. pl.* בְּרוּ) *tr.* 1. (not used) *to cut, to cut in pieces*, sacrificial animals, conseq. = the fundamental signification of בָּרָא (which see), Ar. بَرَى and فَرَى (to cut). Deriv. בְּרִית. — 2. Metaphor. *to separate, choose, select*, with accus. of the object 1 Sam. 17, 8; comp. בַּר (בָּרַר). — 3. (not used) *to be clear, serene, pure*, of the ether, comp. בַּר; coming from the fundamental meaning "divide". Deriv. בְּרִי.

בָּרָה II. (*fut.* יִבְרֶה) prop. *tr.* same as מָרָא, בָּרָא (which see) *to nourish;* but used *intrans. to nourish oneself, to eat* 2 Sam. 13, 6 10, sometimes with the addition of לֶחֶם 12, 17. The fundamental meaning does not come from *to cut*, but *to fill.*

Pih. An alleged *inf.* of בָּרוֹת, see בָּרוֹת.

Hif. הִבְרָה (*inf. constr.* הַבְרוֹת, *fut.* יַבְרֶה) *to give to eat*, with accus. of the person and thing 2 Sam. 3, 35; 13, 5; comp. Aram. אַבְרֵי also in the sense *to dung.* Deriv. בְּרִיָּה, בָּרִית, בָּרוֹת.

בָּרוּךְ (*blessed*, scil. of El, Benedict) *n. p. m.* Jer. 32, 12; Neh. 3, 20; 11, 5.

בְּרוֹם (*plur.* בְּרוֹמִים; assonant with גְּלוֹמִים) *m.* only in Ez. 27, 24, (according to *Kimchi*) a costly cloth of the Tyrians, woven out of threads of various colours, which was an article of commerce among them, = *πολύμιτα* of the Greeks, consequently a kind of *damask.* Kimchi compares the Ar. مُبَرَّم (a cloth or stuff made of colours of different threads), بُرُم (woven from two-coloured threads). The LXX (*ἐκλεκτοί*) and the Vulg. (pretiosae) read בְּרוּרִים. Since בָּרַם means to twist together firmly (into a cord) out of many threads, *to make fast*, such a specific cloth may be understood by בְּרוֹם, which was applied for the purpose of covers, curtains &c. (see גְּוָנִים).

בְּרוֹשׁ 1. (dialect. for בְּרוֹת; *pl.* בְּרוֹשִׁים) *m. a lance* (from בָּרַשׁ I.) Nah. 2, 4. — 2. (*pl.* ־ִים, with *suff.* בְּרוֹשָׁיו; from בָּרַשׁ II.) *m.* a tree of Lebanon Is. 14, 8; 37, 24; 60, 13, whose wood was used for various purposes, for floors and doors 1 Kings 5, 22 24; 6, 15 34, for ships Ez. 27, 5; put together with תְּדְהָר, אֶרֶז, תְּאַשּׁוּר as a noble, precious wood Is. 41, 19; 2 Chr. 2, 7. It is therefore employed as a figure of the great 2 Kings 19, 23; Is. 37, 24. In 2 Sam. 6, 5 the reading בְּכָל־עֹז וּבְשִׁירִים has been substituted for בְּכָל־עֲצֵי בְרוֹשִׁים after 1 Chr. 13, 8, as the LXX also read in their second text (*ἐν ἰσχύϊ καὶ ἐν ᾠδαῖς*). The LXX understand by it in many places the *cypress*, or a tree like it, to which the Lat. *bratum* (Plin. h. n. 13, 17), Greek *βραθύ* &c. point; less often *cedar, oak* (Vulg.), *pine* &c.; the old interpreters understand a sort of cedar; in Phenic. it denoted *pine*, therefore אִי בֹשֶׁם i. e. אִי בְרוֹשִׁים *Πιτυοῦσα*, pine-island, the name of one of the Balearic isles on an in-

scription; whence we may infer that several trees were designated by the term. See בָּרַשׁ II., and בְּרוֹת.

בְּרֹת (from בָּרָה II.) *f.* same as בְּרוּת, *food, nourishment*, Lament. 4, 10.

בְּרוּת *f.* the same, Ps. 69, 22. See בָּרָה II.

בְּרוֹת *m.* a north-Palestinian pronunciation of בְּרוֹשׁ Song of Sol. 1, 17; Syr. ܒܪܘܬ, adopted in Ar. as بَرْوٌ, and as in the Targ. *ôth*, *ûth* was sometimes looked upon as a feminine termination, a plural בְּרָנִין was employed there, without assuming the *th* not to be radical. For בְּרוֹת appears in the Targ. and Phenician the form בְּרָת (pl. בְּרָתִין, c. בְּרָאתֵי), according to the usual change of ô into â; from which form come the Greek *βραθύ*, Lat. bratum.

בְּרוֹתָה *n. p.* of a city mentioned with חֲמָת, סִבְרַיִם, וַחֲמָת דַּמֶּשֶׂק Ez. 47, 16. One sees from the context that the Syrian חֲמָת which is too far to the north cannot be meant here, which the LXX read before צְדָד (Numb. 34, 8). It is better to understand the חַמּוֹן Josh. 19, 35, חַמֹּת 1 Chr. 6, 61, which is also named חַמָּת (1 Chr. 18, 3; Meg. 6 [a]) and was identified with Tiberias (see חַמָּת). We may therefore identify בְּרוֹתָה (= בְּאֵרוֹתָה) perhaps with *Berytus* (*Βηρυτός* in Steph. Byz. s. v., *Βερόη* in Nonnus, in Phenician בְּאֵר, בֵּר, בֵּרוֹת), that very old Phenician city on the coast. See בֵּרוֹתַי.

בָּרַן (not used) *tr. to cut into, to pierce, transfix*, cognate with פָּרַז II., פָּרַץ II. (which see); comp. Targumic בְּרַז the same; whence בִּרְזָא incision (of the skin) &c. Deriv. (according to some) the proper name בִּרְזוֹת or בִּרְזִית; comp. בְּרוֹשׁ = בְּרוֹז. The noun בַּרְזֶל and the proper name בַּרְזִלַּי are derived from בָּזַל (which see).

בִּרְזוֹת (*olive-well*) *n. p. f.* 1 Chr. 7, 31 K'tib, for which the K'ri has בִּרְזִית. זַיִת and the other form זוֹת (see בִּזְוֹתְיָה) are clear in their meaning, and that בְּאֵר may be still farther abridged into בֵּר (see בְּרוֹתָה, בֵּרוֹתַי) and this possibly into בֵּר (see בֵּל from בָּלַל), can hardly be doubted by those who know the laws of the Hebrew language. See בָּרַז.

בִּרְזִית K'ri see בִּרְזוֹת.

בַּרְזֶל (out of בַּזֶּל from בָּזַל) *m. iron*, as a metal Numb. 35, 16, which is fetched out of the earth Job 28, 2, so called from its hardness and firmness; רֶכֶב בַּ' Josh. 17, 16 *chariots covered with iron plates*; נְמָלָא בַּ' 2 Sam. 23, 7 *to be fenced with iron* (comp. 2 Kings 9, 24) i. e. with iron armour; עֵט בַּ' Job 19, 24 *an iron pencil*, with which letters are engraved; מִצָּפוֹן בַּ' Jer. 15, 12 *iron from the north*, which was firmer; עֲשׁוֹת בַּ' Ez. 27, 19 *wrought iron* = steel. Metaphoric. a) *hard, pressing*, spoken of שֶׁבֶט, עֹל Deut. 28, 48; *stiff-neckedness* Is. 48, 4; b) made of iron: *axe, sword, fetter* &c. Deut. 27, 5; Ps. 105, 18.

בַּרְזִלַּי (from בַּרְזֶל, *man of iron, strong*) *n. p. m.* 2 Sam. 17, 27; Ezr. 2, 61.

בָּרַח (*inf. constr.* בְּרֹחַ; *imp.* בְּרַח; *fut.* יִבְרַח) *intr.* 1. *to run away, to go away* (in haste), *to flee*, either absol. Gen. 31, 22, Ex. 14, 5, or with מִן of the place *from whence* 2 Sam. 19, 10, or *from before* Job 20, 24; with מֵאֵת *from the neighbourhood of* 1 Kings 11, 23; with מִפְּנֵי Ps. 139, 7, 2 Chr. 10, 2 or מִלִּפְנֵי of the person *before* whom Jon. 1, 10, or with מִיַּד *out of the power of one* Job 27, 22, and with the accus. of the place *whither* Jon. 1, 3, or also with אֶל Numb. 24, 11, or לְ Neh. 13, 10; with אַחֲרֵי in the sense *to flee after, to pursue*, 1 Sam. 22, 20. In the *imp.* לָךְ is usually added as a dativus commodi Gen. 27, 43, Am. 7, 12, to express a sort of reflexive like "s'enfuir". בְּ usually stands as a more exact expression of the idea of נוּס Judges 9, 21, נִמְלַט 1 Sam. 19, 18, יָצָא Jer. 39, 4, and principally of הָלַךְ 2 Sam. 13, 37. קָדַם לִבְרֹחַ Jon. 4, 2 *to seek to anticipate by flight*; נֶחְבָּא לִבְרֹחַ Gen. 31, 27 *to flee secretly*, but בָּרַח בְּהֶחָבֵא *to flee in hiding oneself* Dan. 10, 7; מָרְחוֹק (viz. עַד) בְּ' *to flee far away* Is. 22, 3; sometimes ap-

plied to time Job 9, 25, or in a mental sense 14, 2. — 2. Figur. with בְּתָוֶךְ, *to go through* Ex. 36, 33 i. e. to bolt through; comp. Targ. עַבּוּר bolt, from עֲבַר. Deriv. מִבְרָח, בְּרִיחַ.

Hif. הִבְרִיחַ 1. *causat. to make flee*, with accus. *to put to flight* Job 41, 20; 1 Chr. 8, 13; *to drive away*, with מֵעַל *from* a place Neh. 13, 28. — 2. *to reach across with a bar*, Ex. 26, 28 *from one end to the other*.

The stem בָּרַח, Targ. בְּרַח, Ar. بَرَحَ, cognate بَرَّحَ, has בָּרַ֫ח for its organic root, which is also found in אָ֫רַח, סָ֫רַח, אָ֫רַךְ.

בָּרָח (many mss. have בָּרִיחַ; *plur.* בָּרִיחִים; formed from the intensive form בַּרְחִי) *adj. m.* 1. (LXX and Syr.) *fleet, hastening forward*, of the serpent Is. 27, 1, a symbol of Egypt; but others take it (see *Kimchi*) = עֲקַלָּתוֹן *ringed*, a designation of the crocodile, as the Vulg., Aq. and Symm. appear to have understood it, which is more suitable to Egypt. Metaphor. Job 26, 13 נָחָשׁ בָּרָח is *the northern* (fleet or twisted) *dragon*, a star near the north pole, to whose influence storms were ascribed. — 2. בְּרִיחִים Is. 43, 14 is difficult. According to the Targ. and ancient interpreters (see *Kimchi*) it is parallel to בְּאֳנִיּוֹת: *in ships* (see רִיחַ as a noun). *Ewald* reads בְּצִרְיחִים כְּלָּם after Zeph. 1, 14. More correctly: *and I strike off all bolts* (comp. 45, 2; Lament. 2, 9), thus בְּרִיחַ is = בְּרִיחַ. — 3. (*fleeing*) *n. p. m.* 1 Chr. 3, 22.

בַּרְחֻמִי 2 Sam. 23, 31 from בַּרְחֻם, see בַּחֻרִם.

בָּרִי (= בְּאֵרִי) *n. p. m.* 1 Chr. 7, 36.

בָּרִי I. *m.* for the *fem.* בְּרִיָּה which see.

בָּרִי II. *m.* only Job 37, 11 according to the Targ. *purity* (of the ether) from בָּר = בַּר (which see), then *the ether* itself; but according to *Kimchi*, the noun is רִי (which see) = רִוִי.

בָּרִיא (from בָּרָא, hence lengthened out of בָּרֵא; *pl.* בְּרִיאִים, *constr.* בְּרִיאֵי) *adj. m.*, בְּרִיאָה (*pl.* בְּרִיאוֹת) *f. fat, thick*, Gen. 41, 5; 1 Kings 5, 3; Judges 3, 17; also with the addition בָּשָׂר Gen. 41, 18; *full*, of ears 41, 7; *nourishing* Hab. 1, 16 (of food), yet it is better to take בְּרִאָה here as a noun, since מַאֲכָל is masculine elsewhere; *vigorous*, of the body Ps. 73, 4. בְּרִיָּה Ez. 34, 20 stands for בְּרִיאָה, without having a masc. בְּרִי.

בְּרִיאָה *f. created, become*, Numb. 16, 30. — 2. בְּרִאָה Hab. 1, 16 is the adj. fem. which has become a noun. See בְּרִיא.

בְּרִיָּה (after the form עֲרִוָּה) *f. food*, 2 Sam. 13, 5 7 10, same as בְּרוּת and בְּרוֹת.

בְּרִיוֹן see בְּרִיא.

בְּרִיחַ see בָּרַח.

בְּרִיחַ (*plur.* בְּרִיחִים, *constr.* בְּרִיחֵי) *m.* 1. *bar*, prop. the bar of wood that passes across to close doors, mentioned along with דֶּלֶת and חוֹמָה as a fastening Deut. 3, 5; 1 Sam. 23, 7; Jer. 49, 31; sometimes for the binding and fastening together of boards Ex. 26, 26. *To destroy the bars* Am. 1, 5, Nah. 3, 13, Lament. 2, 9, means figur. to destroy the strong parts of a city; the contrary being *to strengthen the bars* Ps. 147, 13. *The bars of the earth* Jon. 2, 7 i. e. which barricade an entrance into the interior. — 2. According to the *Targ.*, *Sa'ad.*, *Kimchi* same as בָּרִיחַ *fugitive* Is. 15, 5.

בְּרִיעָה (equivalent to בֶּן־רִיעָה = רָעָה *unfortunate*) *n. p. m.* Gen. 46, 17; 1 Chr. 7, 23; 8, 13; 23, 10. *Patronym.* בְּרִיעִי Num. 26, 44, as from בְּרִיעָה. See בָּרַע.

בְּרִית (from בָּרַר) *f.* same as בֹּר a material for cleansing, mentioned with נֶתֶר (*νίτρ-ον*), the one denoting a mineral, the present word a vegetable kali Is. 2, 22; *salt of lye*, got from soap plants (Ar. أُشْنَان or قِلْي), used for fulling and cleansing garments; hence בֹּרִית מְכַבְּסִים Mal. 3, 2.

בְּרִית (with *suff.* בְּרִיתִי) *f.* prop. cutting in pieces (of the sacrificial animal), hence metaphor. *covenant, league*, Gen. 21, 27, from the custom of going between the

parts of the cut animals; and therefore *to make a covenant* is כָּרַת בְּ׳ 26,28; 31, 44; Ex. 34,10; elsewhere also בְּ׳ הֵקִים, עָבַר, הֵחֲזִיק, בּוֹא בִּבְ׳; שׂוּם, נָצַר, נָתַן בְּ׳ Ez. 16, 60; Deut. 29, 11; Gen. 17, 2. *To break a covenant* is called חִלֵּל, הֵפֵר, שָׁכַח Deut. 4, 23, Mal. 2, 10, נָאַר Ps. 89, 40, עָבַר Hos. 6, 7, שִׁחֵת Mal. 2, 8, עָזַב בְּ׳ 1 Kings 19, 10; שִׁקֵּר בִּבְ׳ Ps. 44, 18 &c. In the widest sense בְּ׳ denotes a contract between nations Josh. 9, 6, friends 1 Sam. 18, 3, married persons Mal. 2, 14; but especially does it denote the covenant of God with the fathers, which is named בְּ׳ אֲבוֹת Deut. 4, 31, or בְּ׳ רִאשֹׁנִים Lev. 26, 45, or the covenant of God with Israel generally Josh. 7, 11; Ps. 132, 12; in which sense the things promised in the covenant, the things that are the media of what is promised, the objects that constitute the conditions of the covenant, and the signs themselves are called בְּרִית, e. g. אֶרֶץ הַבְּ׳ *covenant-land* Ex. 30, 5 i. e. Palestine (comp. Hebr. 11, 9 *γῆ τῆς ἐπαγγελίας*); מַלְאַךְ הַבְּ׳ Mal. 3, 1 *messenger of the covenant* i. e. Messiah. As designations of the law אֲרוֹן הַבְּ׳ Deut. 9, 9, לוּחוֹת הַבְּ׳ Josh. 3, 6, סֵפֶר הַבְּ׳ Ex. 24, 7, 2 Kings 23, 21, דִּבְרֵי הַבְּ׳ (the ten commandments) Ex. 34, 28 frequently occur. As a sign of the covenant בְּ׳ is *circumcision* Gen. 17, 10; and so in Dan. 11, 30 32 as peculiar to the later diction: *the religion of the fathers, the Hebrew theocracy;* Dan. 9, 27: *and he will make the covenant difficult to many for a week* i. e. the religion of the fathers will be very difficult to many because of suffering; נְגִיד בְּרִית 11, 22 *prince of the covenant* (Onias III.) i. e. the head of the theocracy. Sometimes בְּרִית is *people of the covenant* Dan. 11, 28, and so perhaps may also בְּרִית עָם Is. 42, 6 be taken.

בָּרַךְ I. (*fut.* יְבָרֵךְ) *tr.* 1. *to bow, bend* (the knee), hence = *to kneel*, with the addition of עַל־בִּרְכַּיִם 2 Chr. 6, 13 and לִפְנֵי (*before*) the person before whom one kneels Ps. 95, 6, with כֶּרַע. In this fundamental signification (therefore not denom. from בֶּרֶךְ) appears the Targumic בָּרַךְ, Syr. ܒܪܟ, Maltese *byrek, berrek* (in a metaphor. sense), Ar. بَرَكَ (of the camel) &c. Deriv. בֶּרֶךְ. — 2. *to bow the knee* (before God) = *to do homage to, to worship, invoke*, then *to pray, praise, utter blessing*, as the knee was bowed along with it, a metaphor. use which is found in the dialects also. Only the *pass. part.* בָּרוּךְ *praised, blessed* Gen. 9, 26; 14, 19, *constr.* בְּרוּךְ 24, 31; *pl.* בְּרוּכִים 1 Sam. 23, 21, *constr.* בְּרוּכֵי Is. 65, 23; *fem. sing.* בְּרוּכָה Ruth 3, 10; LXX *εὐλογημένος, εὐλογητός*. Elsewhere only Pih., to which belongs the inf. בָּרֵךְ Josh. 24, 10 out of בֵּרוּךְ, and also 2 Sam. 8, 10; 1 Chr. 18, 10. It is used, in the most general signification *to bless*, of God and men Gen. 9, 26; 14, 19, of the fruit of the body and of food Deut. 28, 4 5, of the prosperity of the married state Prov. 5, 18 &c. Derivat. בְּרָכָה, the proper names בְּרוּךְ, בַּרְכָאֵל, בְּרָכָה, בְּרָכְיָהוּ, יְבָרְכְיָהוּ.

Nif. נִבְרַךְ *pass.* of signific. 2 of Kal: *to be blessed*, with בְּ of the person *by whom* Gen. 12, 3; 18, 18; 28, 14.

Pih. בֵּרַךְ and בָּרֵךְ (*inf. abs.* בָּרוֹךְ instead of בֵּרוֹךְ Josh. 24, 10, with *suff.* בָּרְכוֹ; *inf. c.* בָּרֵךְ; *imp.* בָּרֵךְ; *fut.* יְבָרֵךְ, *apoc.* וַיְבָרֶךְ) in the widest sense of Kal 2, viz. a) *to pray to, to call upon* (God), with accus. of the object Deut. 8, 10; 2 Chr. 20, 26; sometimes the object is בְּשֵׁם יי Deut. 10, 8 or יי 21, 5, denoting the worship of the divine name by invocation in prayer, and formed after the phrase קָרָא בְּשֵׁם יי. Hence figurat. *to pray to* generally, Is. 66, 3 *he prays to idols.* b) *to bless*, spoken of God Gen. 24, 1; *to prosper* 24, 35, with a double accusat. Deut. 12, 7 or also with בְּ of the thing Ps. 29, 11; *to dedicate* Ex. 20, 11; *to bring to prosperity* 23, 25; or of men, *to utter blessings, to impart blessing* Deut. 28, 8, 1 Sam. 2, 20, always with accus. of object, and but seldom with לְ Neh. 11, 2. c) *to greet*, which consists in blessing, stronger therefore than לְ שָׁאַל לְשָׁלוֹם 2 Kings 4, 29; Prov. 27, 14; with accus. of object,

whether at coming Gen. 47, 7, 2 Sam. 6,20, or departing Gen. 47, 10, 1 Kings 8, 66, or also at staying Gen. 24, 60; 1 Sam. 13, 10. To this latter signific. belongs d) *to give the parting salutation to one*, in a bad sense, i. e. *to wish away, to imprecate upon one, to curse, to revile*, with accus. 1 Kings 21, 10; Job 1, 5; 2, 5; on the contrary it means *to bless* Ps. 10, 3. The weak expression *to dismiss* might be used euphemistically for *to curse, to revile*, since it was specially applied to men against God, though analogy in the Semitic dialects admits of directly opposite meanings in a word as possible; in no case should we explain it as "to entreat destruction of God", since it is principally used of blaspheming God.

Puh. בֹּרַךְ *pass.* of Pih. Job 1, 21; Numb. 22, 6; Prov. 22, 9.

Hif. הִבְרִיךְ *caus.* of signif. 1 of Kal, *to cause to kneel down, to cause to encamp*, camels Gen. 24, 11.

Hithp. הִתְבָּרֵךְ partly as Niphal *to be blessed* Gen. 22, 18, partly *to regard oneself blessed*, with בְּ of the person *by whom* Jer. 4, 2; *to glory, praise, vaunt* Deut. 29, 18.

The stem בָּרַךְ, which appears in Phenician, in the Targ., Syr., Arab., Aethiop., Maltese, both in its fundamental and metaphorical sense, has been also compared with רָכַב, Aram. רְכַב, whence אַרְכֻּבָא (which see) &c.; but it is more correct to compare פָּרַק with the groundsense *to bend in, to fold over*.

בָּרַךְ II. (not used) an assumed stem for בָּרְכָה: *to pour out strongly*, comp. Ar. بَرَكَ (continuo pluit); but see בְּרֵכָה.

בָּרָךְ (after the form חָכָם) *adj. m.*; only בְּרָכָה *f. blessing-dispensing, liberal* Prov. 11, 25.

בֶּרֶךְ *m. blessing*, see בִּרְכַּאל.

בֶּרֶךְ (*dual* בִּרְכַּיִם) *f.* prop. bending, curve, hence *the knee* Is. 45, 23, elsewhere dual (because man has a pair of them) for plural Judges 7, 6; 1 Kings 8, 54. *Kneeling* is expressed by כָּרַע עַל בֶּ׳ or בָּרַךְ עַל 2 Kings 1, 13; 2 Chr. 6, 13. יָלַד עַל־בִּרְכֵּי פ׳ *to be born on the knees of a person* i. e. to be born to a person, from the custom of placing the newborn child on the knees of the father or grandfather for solemn recognition (comp. Il. 9, 455; Odyss. 19, 401) Gen. 50, 23; קָדְמוּ בִרְכַּיִם Job 3, 12 *the knees* (of the mother) *took up first*. Metaphor. *lap*, to which the child was accustomed and on which it was caressed, therefore שָׁעֲשַׁע עַל־בּ׳ Is. 66, 12, or where one lays himself as a sign of tenderness, e. g. יָשַׁן, יָשַׁב עַל־בּ׳ Judges 16, 19, 2 Kings 4, 20, consequently like the German "Busen", bosom, with a similar figure. *The tottering of the knees*, expressed by פִּיק בּ׳ Nah. 2, 11, בּ׳ כֹּרְעוֹת Job 4, 4, בּ׳ כֹּשְׁלוֹת Is. 35, 3, is a figure of distress, and in בּ׳ תֵּלַכְנָה מַיִם *the knees melt to water* Ez. 7, 17 it even stands for the לֵבָב of Josh. 7, 5, denoting despondency. מַיִם בִּרְכַּיִם Ez. 47, 4 *water reaching to the knees* (where מַיִם stands for מָי, comp. 1 Kings 16, 24).

בָּרַךְ (*part.* בָּרֵךְ; *p. pass.* בְּרִיךְ) *Aram.* same as Hebrew בָּרַךְ I. Dan. 3, 28; 6, 11. — *Pah.* בָּרֵךְ (1 *pers.* בָּרֶכְנָא; *part.* מְבָרֵךְ) same as Hebr. Pihel Dan. 2, 19 20; 4, 31; Syr. ܒܪܟ.

בִּרְכָה (*plur.* with *suff.* בִּרְכָוָתֵי) *Aram. f.* equivalent to Hebr. בְּרָכָה Dan. 6, 11; comp. Syr. ܒܪܟܬܐ. Elsewhere too אַרְכּוּבָא (which see), from a stem רְכַב.

בִּרְכַּאל (an old form for בְּרָכְאֵל on the separating bonndary between the Arabic, Aramaean and Hebrew; *El is blessing*) *n. p. m.* Job 32, 2 6; comp. בְּרָכְיָהוּ.

בְּרֵכָה (with *hă* interrog. הֲבְרֵכָה, *constr.* בִּרְכַּת, with *suff.* בִּרְכָתְךָ; *pl.* בְּרָכוֹת, *c.* בִּרְכוֹת, with *suff.* בִּרְכוֹתֵיכֶם) *f. blessing, benediction, salvation* (opp. קְלָלָה), 1. *the invocation of blessing* e. g. of a dying person Gen. 27, 12, of the unhappy Job 29, 13, of the pious Prov. 11, 11, or *for* the pious Deut. 11, 26; בִּרְכַּת־טוֹב 24, 25 *benediction of good.* — 2. *the consequence of blessing* i. e. *prosperity, the favour of God*,

with יי Gen. 39, 5, Deut. 33, 23 or alone Is. 19, 24, sometimes with the following genitive of him who is blessed i. e. prospered Gen. 28, 4; 49, 26. *God's blessing is with some one* is expressed: בְּרָכָה יי בְּ׳ Gen. 39, 5, or also with עַל Is. 44, 3, or אֶל־ Ps. 129, 8. In the plur.: *gifts of fortune, favours of God, blessings* Gen. 49, 25; Ps. 84, 7 *God's gifts* Is. 65, 8; גִּשְׁמֵי בְ׳ *blessing-bringing showers* i. e. fructifying Ez. 34, 26; *wholesomeness, peace*, hence 2 Kings 18, 31 *deal peacefully with me.* — 3. Metaph. concr. *happy, highly blessed*, particularly in the phrases הֻדַּד בְּרָכָה Gen. 12, 2, Zech. 8, 13, חֻשְׁיַת בְּרָכוֹת Ps. 21, 7. — 4. (El is *blessing*) *n. p. m.* 1 Chr. 12, 3. — 5. (originally = בְּרֵכָה, but interpreted *blessing* by the Chronist) *proper name* of a valley in the neighbourhood of תְּקוֹעַ 2 Chr. 20, 26.

בְּרֵכָה (*constr.* בִּרְכַּת, *pl.* בְּרֵכוֹת; from בָּרַךְ II.) *f. a pond*, for watering gardens Eccles. 2, 6, perhaps identical here with בְּ׳ הַמַּמְלָךְ Neh. 2, 14, the laying out of which was referred to Solomon according to *Josephus* (Bell. Jud. 5, 4, 2). So of the pool at Hebron 2 Sam. 4, 12, at Gibeon 2, 13, which is named מֵי רַבִּים in Jer. 41, 12. From גִּיחוֹן (which see), a spring on the west side of mount Zion, were formed *two* pools: a) הַבְּרֵכָה הָעֶלְיוֹנָה *the upper pool* Is. 7, 3; 36, 2, identical with the upper Gihon-outflow 2 Chr. 32, 30 and perhaps also with עֵין הַתַּנִּין Neh. 2, 13, now called by the inhabitants *Birket el-Mamilla;* b) הַבְּרֵכָה הַתַּחְתּוֹנָה *the lower pool* Is. 22, 9 at the south-west point of Zion, in the valley, called in the New Testament the lower Gihon, now *Birket el-Sultan* (*Robinson* Bibl. Research. I. p. 483 &c.). Hezekiah stopped the water of the upper pool 2 Kings 20, 20, 2 Chr. 32, 20; and it was called afterwards בְּ׳ יְשָׁנָה Is. 22, 11 with reference to the reservoir between the two walls. בְּ׳ שֹׁמְרוֹן *pool* of the city *of Samaria* 1 Kings 22, 38; בְּ׳ הַשֶּׂלַח *pool of* שֶׂלַח Neh. 3, 15 at the south-east slope of Zion at the mouth of the Tyropoeon (*Robinson* I, pp. 493-498. 500 seq.), and therefore quite distinct from that of the גִּיחוֹן. The pools in חֶשְׁבּוֹן Song of Sol. 7, 5 were distinguished by the cleanness and clearness of the water. — The word has been derived from בָּרַךְ II. *to pour out;* and the Ar. بَرَكَ, which is put for it, belongs to the same; yet it has also been taken for incurvity, breach (from בָּרַךְ I.).

בִּרְכְיָה (*Jah is blesser;* בָּרַךְ is abridged from יְבָרֵךְ־, LXX *Βαραχίας*; comp. Is. 8, 2) *n. m.* 1 Chr. 3, 20; 9, 16; Neh. 3, 4, and in Zech. 1, 1 alternating with בֶּרֶכְיָהוּ 1, 7.

בֶּרֶכְיָהוּ (the same) *n. p. m.* Zech. 1, 7.

בִּרְלָה *f.* which the Samar. Pent. reads for בִּלְהָה Gen. 2, 12 and the Samar. version puts for יְשָׁפֵה. It means *beryl*, adopted from the Aramaean vulgar dialect, in which בְּרוֹלִיתָא also appeared.

בָּרַם (not used) *tr.* 1. *to make firm, to twist together firmly* (a rope), particularly out of different coloured threads, cognate in sense with פָּתַל, חָבַל, גָּדַל &c.; then *to weave together out of different threads and yarn;* comp. Ar. بَرَمَ to twist together (a rope), especially so II. and IV. ابرم to make fast, بَرِيمٌ a rope, مُبَرَّمٌ (woven out of many threads) a garment, also of the twisting together of threads of different colours, hence to be many-coloured. Derivat. בְּרוֹם. — 2. (not used) *intr. to struggle against, to resist* something, prop. to be hard, firm, whence the Aram. בְּרַם; comp. Ar. بَرَمَ to strive against, to have a disinclination, بَرَمٌ aversion, conseq. = sper-nere.

בְּרַם (see בָּרַם) *Aram. adv.* prop. *firmly, certainly*, same as אֲבָל, Syr. ܒܪܡ, therefore partly adversative: *however, yet*, partly assuring: *certainly, yea* Dan. 2, 28; 4, 12 20; 5, 17; Ezr. 5, 13. The derivation from the Sanskrit *param, paramam*, is baseless.

בְּרֹן (not used) belonging to בִּרְנַע, which see.

בִּרְנַע *n. p.* of a place at קָדֵשׁ, with

which it is mentioned for easier recognition NUMB. 32, 8; DEUT. 1, 19 22. One may compare the Ar. مرعشا (green or blooming meadow), and look for it on the southern border of Palestine in *'Ein Hasb* (south east of *Kurnub*, north of *'Ein el-Weibeh*) *Robins.* Pal. III, 43. See קָדֵשׁ. ־ֶע as elsewhere ־ַע is an addition at the end, as for examp. in צְפִירָתָה, בִּרְשָׁעַ, תִּאְוַרְנָה, תַּחְרֵנָה, צַלְמָנָע (comp. צַלְמוֹן), &c.; consequently the stem might be בָּרַן.

בָּרַע (not used) *tr. to present with a gift, to distinguish with gifts*, comp. Ar. برع V. (to give); hence בֶּרַע, בָּרְעָה, perhaps בְּרִיעָה.

בֶּרַע (*gift* viz. of 'El) *n. p. m.* GEN. 14, 2. Perhaps also the proper name בְּרִיעָה belongs here, which however the Scripture alters in sense; or we may take בָּרְעָה as = בֶּרַע.

בָּרְעָה (from בָּרַע) *f. gift*, 1 CHR. 7, 23: *for she was a gift to his house*, after he had lost his children. The explanation by רָעָה is less suitable.

בָּרַק (not used) *intr.* 1. *to shine, glitter, lighten*, then also perhaps *to flash with lightning*, like the Ar. برق, Syr. ܒܪܩ; comp. Sanskr. *b'râǵ* with a similar meaning. Deriv. בָּרָק with the denom. בָּרָק, בָּרְקָת, בָּרְקָן, בַּרְקָן, and the n. p. בָּרָק, בְּרָק. — 2. *to burn*, cognate in sense with חָרַר, verbs of giving or containing light being frequently transferred to burning; derivatives, perhaps בַּרְקָן and the proper name בָּרָק. — The organic root is בָּ־רָ־ק, which is also found in שָׁ־רַ־ק, זָ־רַ־ח, Aram. שָׁ־רַ־ג, זָ־רַ־ח &c.

בָּרָק (*constr.* בְּרַק; *pl.* בְּרָקִים, with *suff.* בְּרָקָיו) *m.* 1. *lightning* 2 SAM. 22, 15, where the LXX read the denom. בָּרָק. *To send lightning*, with שָׁלַח JOB 38, 35; *to hurl lightning*, with רַב PS. 18, 15. עֹשֶׂה בְּ לַמָּטָר JER. 10, 13 *to make the lightning for rain*, as messengers going before; בָּ רוֹצֵץ NAH. 2, 5 *the lightning runs* (zig-zag); in EZ. 1, 14 בָּזָק (which see) is written instead; comp. the Coptic ⲃⲣⲁϫ lightning. — 2. *splendour*, fulgor, spoken of חֶרֶב DEUT. 32, 41, חֲנִית HAB. 3, 11, לְמִשְׁעָן בָּ׳ חֵץ ZECH. 9, 14, פָּנִים DAN. 10, 6; Ez. 21, 33 *because of the lightning* i. e. that it may lighten; poët. בָּרָק *the glittering missile* JOB. 20, 25, comp. Arab. برق (sword). — 3. (*shining* or *lightning*) *n. p. m.* JUDGES 4, 6; comp. the Phenician n. p. m. Barca, Barcas i. e. בָּרָק, and the fem. בַּרְקָא (Virg. Aen. 4, 632).

בְּרַק see בְּנֵי־בְרַק and בִּרְקָן.

בִּרְקוֹס (from בֶּן־ךָ *party-coloured*, see בָּרָקוֹס) *n. p. m.* EZR. 2, 53.

בַּרְקָן (*pl.* ־נִים) *m. a kind of thorn* or *nettle*, from burning (see בָּרָק 2) JUDGES 8, 7, as Aq. and Symm. understand it, comp. חָרַל from חָר to burn. The LXX retain the word. Hesychius (*βαρακίνη*) explains it under *ἄκανθα*.

בָּרְקַת and **בִּרְקַת** *f. emerald*, as the LXX, Vulg. and *Josephus* understood it EX. 28, 17, EZ. 28, 13, so called from its glittering (see בָּרָק); the Sanskrit *marakata*, Greek *σ-μάραγδος* are identical.

בִּרְקַת see בָּרְקַת.

בָּרַר (1 *person* וּבָרוֹתִי, *part. f.* בְּרָה, *part. pass.* בָּרוּר, *inf.* בֵּר after the form שֵׁד, רֵד, with *suff.* לְבָרְכָם; on the contrary *inf.* בּוּר ECCLES. 9, 1, see בּוּר) *tr.* 1. *to separate, to choose out, to sever*, EZ. 20, 38, with מִן *out of which*, selected on account of בְּרִית. In this sense particularly בְּרוּרִים 1 CHR. 7, 40 and 9, 22, בְּרֵרוֹת NEH. 5, 18 *chosen, select*, with לְ *to which*, like הִתְבַּדִּיל לְ. Deriv. בֵּר. — 2. *to cleanse* (see Hif.) grain, in Kal only figuratively, of speech and in a moral sense, ZEPH. 3, 9; בָּרוּר JOB 33, 3 *clean, pure;* metaphor. *to polish, to point*, arrows Is. 49, 2, comp. Hif. Also figurat., *to prove, to purify*, ECCLES. 3, 18. Deriv. בֹּר, בֹּרִית, בַּר. — 3. (not used) *to be clean* i. e. *empty*, like נָקָה (which see); hence בַּר (which see) PROV. 14, 4. The nouns בֹּר, בַּר (corn) have been, it is true, derived from בָּרַר, but

see them. In the meaning *field*, *ground*, בָּרָר is formed from בָּעַר only secondarily; בַּר in the meaning *son* is a primitive word.

Nif. נָבַר (*part.* נָבָר; *imp. pl.* הִבָּרוּ) *to keep oneself* (morally) *pure* Is. 52, 11; coupled with Hithp. for the sake of assonance 2 Sam. 22, 27; Ps. 18, 27.

Pih. בֵּרֵר (*inf.* בָּרֵר) *to purify, to clear from sin*, Dan. 11, 35 along with צָרַף and הִלְבִּין.

Hif. הִבְבִּר (*inf.* הַבְבֵּר) *causat.* 1. *to make clean* (grain), by separating the chaff Jer. 4, 11; 2. *to polish*, *to point* (arrows), properly to make them clean, 51, 11.

Hithp. הִתְבָּרֵר (*fut.* יִתְבָּרֵר) and הִתָּבַר (= הִתַּבֵּר, chosen here after the manner of the Aram. Ittafal on account of תִּתַּמֵּם and in order to have an assonance with נָבַר) 1. *to purge*, *to purify*, *to cleanse oneself* (morally) Dan. 12, 10, along with הִתְלַבֵּן, נִזְדַּכָּךְ. — 2. *to appear clean* (morally) i. e. good and gracious, spoken of God, i. e. to feel him as such 2 Sam. 22, 27; Ps. 18, 17.

The fundamental signification of the stem בַּר (Ar. بَرَّ and Aram. in many derivatives) is *to divide*, *separate*, whence all the meanings have been developed.

בָּרַשׁ I. (not used) *tr. to cut*, *pierce*, therefore same as בָּרַז (which see), Targ. בְּרַז; and cognate with פָּרַז, פָּרַץ, Ar. بَرَشَ. Deriv. בְּרוֹשׁ I. (*lance*) Nah. 2, 4 = בְּרוֹז, just as the sibilants are interchanged in north Palestinian authors; comp. נָפְשׁוּ = נָפְצוּ 3, 18.

בָּרַשׁ II. (not used) an assumed stem for בְּרוֹשׁ 2: *to spread*, *extend*, consequently same as פָּרַשׂ, פָּרַז. But the cypress is more distinguished for the firmness and the almost incorruptibility of its wood (Theophr. plant. 5, 3 and 8; Plin. H. N. 16, 79), being like cedar-wood in durability; for which reason alone it is coupled with the cedar Is. 14, 8, or with תִּדְהָר and תְּאַשּׁוּר. It seems better, therefore, to assume as the fundamental signification *to be firm*, *strong*, *durable;* hence it is identical in its organic root with that in אָרַז, אָרַץ &c. Comp. the farther development of it in the proper name בִּרְשַׁע.

בִּרְשַׁע (*strong*, *thick*) *n. p. m.* Gen. 14, 2; formed from בָּרָשׁ II. by the addition of עַ- (see בִּרְנֵעַ); comp. Ar. بَرْشَع (thick), enlarged from a similar root.

בָּרֹת (not used) same as בָּרַשׁ II. Deriv. בְּרוֹת.

בִּרְתַי (from בְּרוֹת cypress: *the deity worshipped in the cypress*) *n. p.* of a city in Aram Zoba, mentioned with טֶבַח (= טֻבַח, Syr. ܛܒܚ) or טִבְחַת, situated on the road to the Euphrates 2 Sam. 8, 8, which is not, however, to be identified with the seaport Berytus. *Βηαθύ* in Sanchoniathon (p. 18) was the name of a deity of Lebanon, who was called in Phenician *Βηρούθ* (p. 24) i. e. בֵּרוֹת, being the female principle of Jao-Adonis, among the Syrians of El-Adan (hence the proper name כִּיוּן אֵל־אֲדָן Kyn-El-Adan, the name of a Babylonian king); and the Syrian town may have been so called from the worship of the god. In 1 Chr. 18, 8 כִּיוּן (which see) stands for it, which was another name of the town, denoting the male principle, El-Adan.

בְּשׂוֹר (*cool-brook*) *n. p.* of a brook (נַחַל) not far from Ziklag 1 Sam. 30, 9 10 21; it is considered to be the small stream which rises at *Debir*, and flows south of Gaza, under the modern name of *el-Sheria*, into the Mediterranean sea. From the constant use of the article with it we may infer that an appellative meaning was thought of. See בָּשַׂר II.

בִּשׂוֹרָה see בְּשׂוֹרָה.

בָּשַׁל (perhaps transposed from שָׁבַל to bubble up) *intr. to rise*, *to seethe*, *to boil*, not spoken of water, but of what is cooked in it, consequently = *to be dressed* or *to be done* Ez. 24, 5; figurat. *to ripen*, spoken of ears Jo. 4, 13, i. e. to be cooked by the sun. Comp. Aram. שְׁלַק, Greek *πέπτω*, Lat. coqui &c. in a

like metaphorical sense. Derivat. בָּשֵׁל adject.

Pih. בִּשֵּׁל *to cook*, by water (trans.), with the accusat. of the object, e. g. flesh Ex. 29, 31, גְּדִי 23, 19, נָזִיד 2 KINGS 4, 38, and with בְּ of the vessel NUM. 11, 8; 2 CHR. 35, 13; also *to dress* or *prepare* by fire, *to roast*, *broil*, 2 SAM. 13, 8; בֵּית הַמְבַשְּׁלִים *house of the cooks* Ez. 26, 24. Deriv. מְבַשֶּׁלֶת.

Puh. בֻּשַּׁל *to be cooked* Ex. 12, 9; LEV. 6, 21; opposite חַי (raw) 1 SAM. 2, 15.

Hif. הִבְשִׁיל *to make ripe*, *to ripen*, GEN. 40, 10, of אֶשְׁכֹּל.

בָּשֵׁל (abridged from בָּשִׁיל) *adj. m.*, בְּשֵׁלָה *f. cooked*, *done*, NUM. 6, 19; *subst. the thing cooked* Ex. 12, 9.

בִּשְׁלָם *n. p.* of a Persian officer in Palestine EZR. 4, 7. If the name be Hebrew, it may have been formed from בֶּן־שָׁלֵם (peaceful); if Semitic, it may be from בָּשַׁל = بَسَلَ (*to be strong*, *severe*) with the formative syllable ם־; but it is probably to be explained from the old Persian.

בָּשַׂם (not used) *intr. to breathe out*, *to breathe forth*, of scent, hence *to have a sweet smell*, *to be fragrant* (Targ. בְּסַם, Syr. ܒܣܡ), metaphor. *to be agreeable*, in proper names. (Pa. בַּשֵּׂם, Syr. ܒܣܡ either to make pleasant or to season; the Ar. بَشَمَ signifies the same, whence بَشَام a sort of balsamic shrub.) The fundamental signification of the stem is easily perceived from the organic root בָּ־שַׂם, also found in שָׂם (which see) and סָם; and therefore the meaning *to flow out* cannot be adopted. Besides בְּסַם in Aramaean, a still harder form פְּסַם existed; and as a Pahel form בַּלְסַם came from the former, so from the latter came פַּרְסַם, whence פַּרְסְמוֹן. Derivat. בֹּשֶׂם, בֶּשֶׂם, בֹּשֶׂם, and the proper names בָּשְׂמַת, בִּשְׂמָה, מִבְשָׂם, יִבְשָׂם.

בֹּשֶׂם (with *suff.* בָּשְׂמִי) *m. balsam-plant*, SONG OF SOL. 5, 1.

בֹּשֶׂם (*pl.* בְּשָׂמִים) *m.* prop. *aromatic odour*, *fragrance*, but in use as a concrete: *what diffuses a sweet smell*, *spices*, קִנְמָן־בֹּשֶׂם Ex. 30, 23 *cinnamon of spice* i. e. spicy or sweet-smelling cinnamon; particularly in plur. of spicery 25, 6, which was an article of commerce 2 CHR. 9, 1. רָאשֵׁי בְּ׳ SONG OF SOL. 4, 14 *the noblest spices. The scent* of them is called נֵזֶל 4, 16. The word is naturally transferred to all sorts of fragrant plants, also to ointments, and is applied to the balsam-shrub.

בֹּשֶׂם *m.* the same, Ex. 35, 28; קְנֵה־בֹ׳ 30, 23 *spicy reed*; עֲרוּגוֹת הַבֹּ׳ SONG OF SOL. 6, 2 *beds of balsam-plants*. The Greek *βάλσαμος* (בַּלְסָם) came into Greek through the medium of the Phenician.

בָּשְׂמַת (*lovely*) *n. p. f.* GEN. 26, 34; 36, 3; 1 KINGS 4, 15. ת־ is an old feminine termination.

בָּשַׁן (not used) *intr. to be hard*, *rocky*, spoken of basaltic ground, therefore cognate with בָּזַל (which see); and as the decay of basalt-stone effects fruitful and fat pastures, the verb may also have signified *to be fruitful*. Deriv. the proper names בָּשָׁן, בִּשְׁנָה.

בָּשָׁן (in prose with the article; *Basalt-land*) 1) *n. p.* of a mountainous, fruitful country on the other side of Jordan, *Bashan*, celebrated for its oak-forests Is. 2, 13, Ez. 27, 6, and fat pastures, so that the heifers, goats and cows of Bashan were proverbial DEUT. 32, 14; AM. 4, 1; Ez. 39, 18. The limits of Bashan are determined from DEUT. 3, 10 13; JOSH. 12, 4; 13, 11 12 30; 17, 1, 5; 1 CHR. 5, 23. LXX *Βασάν*, *Βασανῖτις*; in *Josephus* *Βαταναία* after the Aramaean (Targ. בּוּתְנָן, Syr. ܒܘܬܢܝ); now *el-Buttein*. The name has come from the fact of the soil consisting of weather-beaten basalt-stone, as one still identifies basanite-formation with basalt. אֶרֶץ often stands with it for better designation 1 CHR. 5, 11, particularly to distinguish the city בָּשָׁן 5, 16 23 from it. — 2. *n. p.* of a city in Bashan, see 1.

בִּשָּׁן (only with the *dh*-addition, בִּשְׁנָה)

f. shame Hos. 10, 6, formed from בּוּשׁ with the termination ־ֶן (comp. צִפֹּרֶן), whence the feminine arose. Yet as this form is always too abnormal, it is better perhaps to derive it from בָּשַׁן.

בָּשַׁם belonging to בּוֹשֵׁם, see בּוּם and בּוּשׁ.

בָּשַׂר I. (Kal unused) *tr.* cognate either with פָּטַר (Ar. بَذَرَ) *to utter sounds, words;* or connected with פָּתַר (Aram. פְּשַׁר, Ar. فَسَرَ) *to show, to make manifest* (by words), allied to بَشَرَ (to open, to begin). The Ar. بَشِرَ (to be cheered by joyful intelligence) appears rather to be derived from the noun بِشَارَة (=בְּשֹׂרָה) or secondarily from مشر. Metaphor. *to announce* (tidings, intelligence), good or bad, whence בְּשֹׂרָה; but for use as a verb we usually find

Pih. בִּשַּׂר (*part.* מְבַשֵּׂר, *fut.* יְבַשֵּׂר) *to announce, to relate, to tell of*, with accusat. of the object, as צֶדֶק Ps. 40, 10, טוֹב Is. 52, 7, יְשׁוּעָה 1 Chr. 16, 23, תְּהִלָּה Is. 60, 6; with accusat. of the person to whom the announcement is made Jer. 20, 15; 1 Sam. 31, 9; 2 Sam. 18, 19; Ps. 68, 12: *the publishers* (of victory) *to the great army;* and with בְּ of the place *where*, Ps. 40, 10; 2 Sam. 1, 20. It was originally without the secondary idea of the good or joyful, and is therefore applied also to a defeat 1 Sam. 4, 17; on the contrary coupled with טוֹב 1 Kings 1, 42; generally, *to relate*, but frequently, *to announce good, glad tidings* &c. Hence in the part. *a messenger of good things, a bringer of good news* 2 Sam. 18, 26; Is. 40, 9.

Hithp. הִתְבַּשֵּׂר *to be announced, to receive good tidings* 2 Sam. 18, 31.

The fundamental signification of the stem is: to make manifest or to say publicly something unknown, cognate with פָּתַר, Aramaean פְּשַׁר, Ar. فسر.

בָּשַׂר II. (not used) belonging to the proper name בְּשׂוֹר, after the Ar. بَسَرَ *to be cool, fresh;* בְּשׂוֹר, however, may also be referred to בָּשַׂר I.

בָּשַׂר III. (not used) *intr. to swell up, to be full*, spoken of the body being full of flesh, Ar. بثر V. (to swell up). The organic root is בָּ־שַׂר, cognate with שָׁאַר in שְׁאֵר. Hence

בָּשָׂר (from בָּשַׂר III.; once Prov. 14, 30 *plur.* בְּשָׂרִים, chosen on account of the following עֲצָמוֹת) *collect. m.* prop. the full, thick, swelling (comp. Ar. شَخْص body, from "large, thick"), hence 1. *flesh* (as the German *Fleisch* is connected with *Fülle*, πλέω, *ple*-nus), of the body of beasts Gen. 41, 2 or of men 2, 21; the flesh of cattle which is eaten, or from which persons abstain when fasting Dan. 10, 3, whose properties are described by בָּרִיא Gen. 41, 2, רַק 41, 19, חַי Lev. 8, 17 &c. and which is put along with עוֹר Job 10, 11, עֶצֶם Ps. 102, 6, יַיִן Is. 22, 13. It is used for the principal part of a meal Job 31, 31; metaphor. Deut. 32, 42. — 2. Metaphor. *body* (like the German *Fleisch*) Ps. 16, 9; 84, 3, opposed to לֵב or כָּבוֹד; more rarely instead of it is עֶצֶם וּבָשָׂר Job 2, 5; once בְּשָׂרִים Prov. 14, 30; but always the living body, which has נֶפֶשׁ Lev. 17, 11 and רוּחַ Job 12, 10, though נֶפֶשׁ is also contrasted with it on account of its extended significations. Hence in a collective sense *living beings*, which have flesh Gen. 6, 13, particularly *men, the human race*, 6, 12, with the additional idea of transitoriness 6, 3, Job 10, 4, and so opposed to the Divine Being and to spirit (רוּחַ). Is. 31, 3 in the sense *transitoriness, frailty*, comp. σάρξ in the new Testam., בָּשָׂר וָדָם in the Talmud, ܒܣܪܐ ܘܕܡܐ among the Zabians, Ar. بشر. יְגִעַת בָּ׳ Eccles. 12, 12 *weariness of the body* i. e. of bodily effort; זְרוֹעַ בָּ׳ 2 Chr. 32, 8 *a human* i. e. weak *arm;* הֶחֱטִיא אֶת־בָּ׳ Eccles. 5, 6 *to cause the body to sin.* In a good sense לֵב בָּ׳ Ez. 10, 19 *a human heart*, opposed to one of stone. — 3. Applied to single parts of the body, as: *the skin* Ps. 102, 6 (see Kimchi); 2 Kings 6, 30; euphemist. *pudenda viri* Gen. 17, 11, in full form בְּשַׂר עֶרְוָה Ex. 28, 42, σῶμα being

similarly used. — 4. Figurat. like שְׁאֵר: *relative*, supposed to be a part of the family-body, as may be seen from Gen. 2, 23. So Judges 9, 2; 2 Sam. 5, 1; 19, 13; Is. 58, 7.

בְּשַׂר (*def.* בִּשְׂרָא) *Aram. m.* the same, Dan. 2, 11; 4, 9; 7, 5.

בְּשֹׂרָה (also בְּשׂוֹ־) *f.* 1. *announcement, intelligence, message*, 2 Sam. 18, 22: *and the tidings are not profitable to thee* (מָצָא prop. to obtain, find, viz. a reward), as the LXX here render (supplying ὠφέλεια); אִישׁ בְּ׳ 18, 20 *messenger*. Though usually *good tidings* are meant, we see from בְּ׳ טוֹבָה 18, 27, that this meaning is not contained in the word. — 2. *a reward for tidings*, 2 Sam. 4, 10: *which was* (הָיָה is to be supplied) *that I might give him a reward for his tidings*. See בָּשַׂר I.

בָּשַׁשׁ assumed by some to בּוֹשֵׁשׁ, see בּוּשׁ.

בֹּשֶׁת (with *suff.* בָּשְׁתִּי, בָּשְׁתָּם &c.; from בּוּשׁ I.) *f. shame*, as an affection of the mind Ps. 40, 16, Zeph. 3, 5, usually with פָּנִים, as it shews itself by redness of the face Jer. 7, 19; Dan. 9, 7 8; *disgrace, ignominy*, in their manifestations, conseq. = *shameful* Hab. 2, 10, joined to לָבַשׁ, עָטָה, כִּסָּה (see בּוּשָׁה) Ps. 44, 16; 109, 29, to express the idea of *covering with shame;* then *slavery* Zeph. 3, 19; *shame-bringing* Is. 30, 3. Figurat. a) *the pudenda*, in full form עֶרְוָה־בֹּשֶׁת Mic. 1, 11 or בֹּשֶׁת עֶרְוָה 1 Sam. 20, 30; b) an expression of contempt, for בַּעַל Jer. 3, 24; 11, 13; Hos. 9, 10, and so in the proper names אִישׁ־בֹּשֶׁת, מְפִיבֹשֶׁת &c.

בֶּשֶׁת *f.* only a collateral form of בֹּשֶׁת in the proper name יְרֻבֶּשֶׁת (which see).

בָּת *Aram.* see בּוּת.

בַּת I. (out of בַּנְתְּ = בֶּנֶת from the masc. בַּר = בֵּן; with *suff.* בִּתִּי from בִּנְתִּי; *pl.* בָּנוֹת, *constr.* בְּנוֹת, like the pl. masc. בָּנִים, constr. בְּנֵי) *f. daughter*, opposite to בֵּן Ex. 21, 31, without distinction of age, as θυγάτηρ, therefore also *maiden, virgin, woman*, Gen. 30, 13; Judges 12, 9; Is. 32, 9, and so the LXX sometimes translate it by γυνή. Elsewhere: *foster-daughter* Esth. 2, 7; *maiden* Judges 12, 9; *female pupil, worshipper, disciple* Mal. 2, 11. By transference not merely is the idea of age disregarded, but generally that of descent alone is prominent, and so it is not applied to a proper daughter, e. g. בְּנוֹת הָאָדָם Gen. 6, 2 *the women descended from Adam*, opp. to בְּנֵי אֱלֹהִים; בַּת־נָדִיב Song of Sol. 7, 2 *born of a* נָדִיב, i. e. *nobly-born;* בְּנוֹת מְלָכִים Ps. 45, 10 14 *queens*, born as queens (see בֵּן), for which once even בַּת alone is used 45, 11. But in בַּת הַנָּשִׁים Dan. 11, 17 (speaking of the daughter of Antiochus, Cleopatra) the actual daughter is meant, and genealogised in apocalyptic language according to mother and grandmother. In its proper sense of *daughter* it is very often employed (see my Concordance s. v.) as well as בֵּן (which see). Metaph. a) along with nouns to describe some quality, where the *fem.* stands in relation to the nouns, of which it supplies the place, e. g. בְּנוֹת הַשִּׁיר Eccles. 12, 4 *the singers*, for צִפֳּרִים (which is fem.). — b) with the names of animals in order to express the feminine, e. g. בַּת הַיַּעֲנָה Lev. 11, 16; *pl.* בְּנוֹת יַעֲנָה Is. 13, 21 (see יַעֲנָה). — c) With names of cities or countries, to which also עִיר and אֶרֶץ belong, בַּת denotes the *female inhabitant* belonging to them by birth or abode, e. g. בְּנוֹת יְרוּשָׁלַיִם Song of Sol. 1, 5, comp. Luke 23, 28 θυγατέρες Ἱερουσαλήμ; בְּ׳ צִיּוֹן Is. 3, 16; בְּ׳ עִיר Lament. 3, 51; בְּ׳ הָאָרֶץ Gen. 34, 1. Yet בַּת in this connection is often taken collectively: *the inhabitants, the citizens*, hence *the people* conceived of as a whole, born in the land or city, the people generally appearing in the language of prophecy as a female (Is. 47, 1 seq.), interchanged with בְּנֵי, sometimes also with בֵּית, e. g. בַּת־צֹר Ps. 45, 13, בַּת יְרוּשָׁלַיִם Is. 37, 22, בַּת־צִיּוֹן 16, 1, בַּת־אֱדֹם Lament. 4, 22, בַּת־מִצְרַיִם Jer. 46, 11, בַּת־תַּרְשִׁישׁ Is. 23, 10, בַּת־יְהוּדָה Lament. 1, 15 &c. To this belongs עַם e. g. בַּת־עַמִּי Jer. 8, 19, seldom the *plur.* בְּנוֹת עַמִּי Ez. 13, 17, used interchangeably with בְּנֵי עַמִּי,

by which phrase prop. עַם is only strengthened, as poetically בַּת־גְּדוּד Micah 4, 14 [5, 1] *belonging to troops* i. e. troops = בְּנֵי גְדוּד 2 Chr. 25, 13. But in this sense one may regard בַּת as abridged from בַּיִת, בִּירָה. The image is still farther carried out by prefixing בְּתוּלָה Is. 23, 12; 47, 1; Jer. 46, 11; Lament. 1, 15, also with עַם Jer. 14, 17, to denote a population or citizens never conquered or never to be conquered. This mode of expression is then transferred to the place or country itself, if it be conceived of with its inhabitants, e. g. בַּת־צִיּוֹן Is. 1, 8, בַּת־בָּבֶל Ps. 137, 8, i. e. *Zion* and *Babylon*, in relation to which the inhabitants are denoted by the addition of יֹשֶׁבֶת Jer. 46, 19, comp. 48, 18. — d) In connection with nouns of time or with numerals, it signifies age in the case of a female, as בֵּן does in the case of a male Gen. 17, 17. — e) In connection with cities or with עִיר, בַּת denotes *what belongs to a city: environs, farm-stead, village*, particularly in the *pl.* בָּנוֹת Numb. 21, 25; Josh. 15, 45; Judges 11, 26 &c. — f) In parallelism, in the second member it is set over against the name in the case of females, just as it is applied to proper names fem., like בֵּן to masc. — Besides, the following peculiarities should be observed: *a*) בַּת־עַיִן Ps. 17, 8, Lament. 2, 18, usually taken for *daughter of the eye*, i. e. what naturally belongs to the eye; but it seems more correct to take בַּת as an abbreviation of בָּבָה (see בָּבָה). *b*) בַּת־אֲשֻׁרִים Ez. 27, 6, which has been translated *daughter of the sherbin-cedar* i. e. made from sherbin; but it is more probable that we should read there בְּתִאַשֻּׁרִים (from תְּאַשּׁוּר). *c*) בָּנוֹת Gen. 49, 22 has been translated with *Saadia* and others *shoots* (see בֵּן), or collect. *branches*, and so construed with the sing. צַעֲדָה (comp. בָּנוֹת in the Mishna); but the entire passage, which the LXX already misunderstood and the Samar. reads בְּנֵי צְעִירֵי עֲלֵי שׁוּר, is perhaps better translated with *Ilgen* (on the passage), reading בְּנוֹת: *mountain-deer in their lurking-place* (בְּנוֹת same as Ar. بَنَات صعدة wild game). — Here belong both בְּתוּאֵל 1. and בְּתוּל, בְּתוּלָה, and the following compounds of *proper names:*

בַּת־רַבִּים *n. p.* of a place in the vicinity of חֶשְׁבּוֹן Song of Sol. 7, 5. רַבִּים perhaps = רַבָּה.

בַּת־שֶׁבַע (*belonging to the sworn covenant*, see שֶׁבַע) *n. p. f.* Gen. 26, 34; 1 Kings 1, 15; it is possible, however, that it arose out of בַּת־שָׁוְעַ (*daughter of prosperity*), whence 1 Chr. 3, 5.

בַּת־שׁוּעַ (see בַּת־שֶׁבַע) *n. p. f.* 1 Chr. 3, 5.

בַּת II. (*pl.* בַּתִּים) *m.* (*f.* only in Is. 5, 20) prop. the hollowed out, *receptaculum* (from בָּתַת [which see] i. e. בָּת = בֹּת from בּוּת *to hollow out*), *the bath*, a measure of liquids, same as אֵפָה of dry goods Ez. 45, 11 14, 2 Chr. 2, 9 &c.; according to *Josephus* (Ant. 8, 2, 9) = 72 sextarii, $8^1/_2$ gallons; comp. in Mishna בַּת *f. measure* generally, then an adv. *time*, בְּבַת אַחַת *at once.*

בַּת (*plur.* בַּתִּין) *Aram. m.* the same, Ezr. 7, 22.

בַּת III. an abbreviation of בַּיִת see בָּת I.

בַּת IV. an abbreviation of בָּבָה see בָּת I.

בַּת V. = מַת see בְּתוּאֵל.

בֹּת the original form of בַּתִּים see בַּיִת.

בָּתַת (not used) *tr. to cut off*, *to separate*, metaphor. *to lay waste*, same as בָּתַת II., comp. Ar. بَتَّ; whence בְּתָתָה. See גָּזַר.

בְּתָתָה (from בָּתַת = בָּתַת II.) *f. a cutting off*, metaphor. *desert* (comp. גְּזֵרָה) Is. 5, 6, or *end* = כָּלָה; yet the former is more correct, if we compare בְּתָתָה.

בַּתָּתָה (from בָּתַת II.; *pl.* בַּתּוֹת) *f. desolation*, Is. 7, 19: *valleys of desolation* i. e. desolate valleys; perhaps, however, *cut off*, *cliff*, *reef*, so that the place may be translated *in the clefts of the crags.* גֵּד = גַּד, אַתִּים = אֵתִים, as בַּתָּתָה = בְּתָתָה.

בְּתוּאֵל 1. (*inhabitants* or *people of El*,

from בַּת which see) *n. p.* of a city in Simeon 1 Chr. 4, 30, written in an abridged form בְּתוּל Josh. 19, 4. Another town with a similar name *Βετυλούα*, Bethulia, בְּתוּלִיָּה (from בְּתוּאֵלִיָּה), not far from דֹּתַיִם on a height, is mentioned in the apocryphal book of Judith only 4, 6; 6, 11 14; 7, 3. — 2. (*man of El*, changed out of מְתוּאֵל) *n. p. m.* Gen. 22, 22; 24, 15.

בָּתוֹךְ as an infin. from בָּתַךְ = בָּתַק is read by some for בַּתָּוֶךְ Gen. 15, 10; see תָּוֶךְ.

בְּתוּל Josh. 19, 4 see בְּתוּאֵל 1.

בְּתוּלָה (from בָּתַל; *constr.* ־לַת, *pl.* ־לוֹת, with *suff.* בְּתוּלֹתֶיהָ) *f.* 1. properly separated from intercourse with a man, hence *a virgin*, who is not yet espoused Gen. 24, 16, Ex. 22, 15, 2 Sam. 13, 2, opposed to בָּחוּר Deut. 32, 25; Is. 62, 5; Jer. 51, 22; sometimes also as an addition to נַעַר Deut. 22, 28 or נַעֲרָה Judges 21, 12, to אָחוֹת Lev. 21, 3, בַּת Judges 19, 24. — 2. *a betrothed* or *newly-married woman* Jo. 1, 8, if בַּעַל do not rather signify (like *dominus* in Latin) *beloved*, Jer. 2, 32; comp. *νύμφη* of the LXX, *puella* and *virgo* in Virgil, and the Ar. بِكْر. — 3. an addition to בַּת before names of countries and cities (see בַּת) in order to express the state of not being conquered, e. g. applied to צִיּוֹן 2 Kings 19, 21, צִידוֹן Is. 23, 12, בָּבֶל 47, 1, מִצְרַיִם Jer. 46, 11, יְהוּדָה Lament. 1, 15, and also with בַּת־עַמִּי Jer. 14, 17; yet it supplies the place of בַּת with יִשְׂרָאֵל 18, 13. — The fundamental meaning of separation is perceptible from بَتُول (nun), Syr. ܒܬܘܠܐ &c., and therefore the assumption of the signif. *ripe* (from בָּתַל = בָּשַׁל) or of a diminut. from בַּת should be rejected.

בְּתוּלִיָּה see בְּתוּאֵל.

בְּתוּלִים (like זְקוּנִים, עֲלוּמִים, בְּחוּרִים to denote the state of the age by an abstract) *m. pl. virginity*, *maidenhood:* partly *signs of virginity* consisting of the blood-stained bed-clothes Deut. 22, 14, partly *the condition of a maid* Lev. 21, 13; Judges 11, 37; דַּדֵּי בְ׳ Ez. 23, 3 *virgin breasts.*

בִּתְיָה (*adherent of Jah*) *n. p. f.* 1 Chr. 4, 18; comp. בְּנָיָה and בְּתוּאֵל.

בָּתִּים see בַּיִת.

בָּתַךְ see בָּתוֹךְ.

בָּתַל (not used) *tr. to divide*, *separate* (Ar. بَتَلَ), cognate with בָּדַל; then: to be separated from fleshly intercourse. Deriv. בְּתוּלָה, בְּתוּלִים; on the contrary the proper names בְּתוּל and בְּתוּלִיָּה are abridged from בְּתוּאֵל.

בָּתַק (Kal unused) *trans. to cut asunder*, Arab. بَتَكَ (see בָּתַךְ) and بَتَعَ. The organic root is בָּ־תַק, also found in אָ־תַק, נָ־תַק &c.

Pih. בִּתֵּק *to cut in pieces*, with בְּ of the instrument Ez. 16, 40, Targ. בַּזַּע.

בָּתַר (Kal unused) *tr. to divide into pieces*, *to divide*, Gen. 15, 10; comp. Ar. بَتَرَ, مَتَرَ and بَطَرَ (בָּטַר, as the Samar. codex has in the derivative) with the same meaning. The organic root is בָּ־תַר. Hence בֶּתֶר and the proper name בִּתְרוֹן.

Pih. בִּתֵּר *to cut in pieces*, Gen. 15, 10.

בָּתַר *Aram. prep. after*, formed from בָּאתַר = בַּאֲתַר *after the place*, Syr. ܒܬܪ; see אֲתַר.

בֶּתֶר (with *suff.* בִּתְרוֹ; *pl.* בְּתָרִים, *constr.* בִּתְרֵי) *m.* 1. *what is cut off*, *a piece*, of an animal cut up, Gen. 15, 10, where the Samar. has בֶּטֶר; Jer. 34, 18 19. — 2. *a place cut through*, *a place cleft*, hence according to the LXX הָרֵי בֶ׳ Song of Sol. 2, 17 *mountains cleft through;* comp. however בִּתְרוֹן.

בִּתְרוֹן *n. p.* of a place on the other side of Jordan, from which one came to מַחֲנַיִם 2 Sam. 2, 29. Aq. *Βεθωρών*, Vulg. *Bethoron:* hence they regarded it as a contraction of בֵּית חֹרוֹן. But the latter place is unsuitable as lying on this side of Jordan; and it is better to compare it with בֵּית־הָרָן (afterwards *Livias* or *Julias*) on the Jordan.

בָּתַת I. (not used) *intr.* same as בָּת (בּוּת) *to be hollowed out*, for the reception of a thing; and as בַּיִת, a receptaculum, is derived from that; so here בַּת II. (which see) comes from this.

בָּתַת II. (not used) *tr.* same as בָּתָה *to lay waste*, prop. same as גָּזַר, according to a usual metaphor; comp. Ar. بَتَّ (to cut off), deriv. בַּתָּה.

ג

ג, called גִּמֶל (equivalent to גֶּמֶל i. e. גַּמְל = גָּמָל), as the name of a letter probably signifies *camel*, not because it is said to have the rude form of a camel's neck in old writing, e. g. on the Maccabean coins (ᐱ, ד), in the Aethiopic (ᐳ) and Phenician (ᐱ, ᐱ) alphabets, but because the word begins with this sound. The *Γ* of the Greeks is the Phenician figure in a reverse form; and its name among them, *Γάμμα* = *Γάμλα* (as the Mishna also pronounces), is identical with ours, except that here ג, as a sound, is called *gi* from an unknown influence; and therefore גָּמָל was converted into the un-Hebrew גִּמֶל. It is pronounced *gh*, aspirated *ghh*, and only in Arabic did it become afterwards a sibilant, without ceasing on that account to be connected with the palatals. As a numeral ג is *three*, גֹּ 3000; in Phenician it may have passed for an abridgment of גָּדֹל (Cil. A).

From the close relationship of the palatals ג is interchanged with ח, כ, ק and ע (partly as belonging to them, see ע), partly according to dialectic diversities (see גָּפְרִית, גּוּמָּץ, גָּבִיעַ &c.), partly within the language itself. So with ח in גָּדָה, חָצָה; גָּבַל, חָבַל; גָּדַר, חָדַר; גּוּל, חוּל; גָּזַז, חָצַץ; גָּרַב, חָרַף &c.; with כ in גָּבַן, כָּפַן; גָּבַל, כָּבַל; גָּבַע, כָּבַע; גָּדַר, כָּתַר; גָּזַם, כָּסַם; גָּפַר, כָּפַר &c.; with ק in גָּבַב, קָבַב; גָּבַע, קָבַע; גָּדַד, קָדַד; גָּזַר, קָצַר; גָּדַע, קָצַע; גָּדַף, קָצַף; גָּזַז, קָצַץ &c.; with ע in גָּדַר, עָטַר; גָּמַל, עָמַל; גָּמַם, עָמַם; גָּנַן, עָנַן &c.; finally with the Ar. غ, as גָּרָה Ar. غَرِىَ (to raise a dispute). On the contrary the LXX have often expressed the Hebrew ע by *Gimel*, e. g. עַזָּה *Γάζα*, רְעוּ *Ῥαγών*, עֹמֶר *γομόρ*, רַעְמָה *Ῥεγμᾶ* &c. Besides, the relationship of ג to the following letters takes place, though in rare cases: a) to *Yod*, which may be a softened palatal sound, e. g. גָּדַע, יָדַע II.; גָּמַם, יָמַם; comp. خَفَا and יָפָה; יָשַׁר and כָּשַׁר; יָשַׁשׁ and قَشَّ, Aram. קְשַׁשׁ; יְעוּר to-day, جيدور; — b) to *Beth*, since it is evident that a closer relation must have existed between the two letters, e. g. גָּעַל Jer. 3, 14 and בָּעַל, יָצַג and יָצַב, גָּא = Ar. بَا, as vice versa Ar. جَاء = Hebr. בָּא, נְגוֹ Dan. 1, 7 = נְבוֹ; Aram. שְׁבַשׁ (*to be confused*) = Ar. شوّش, and שְׁגַשׁ = Syr. ܫܓܫ, &c.; comp. גְּבַל, Phenician גֹּבֶל (groundform *Gobl*), Greek *Βύβλος*. In Mediterranean, the *k*- and *p*-sounds more frequently interchange, e. g. quinque, Sanskrit panća; loqui, Sanskrit lap; *λαγώς*, *lepus* from *lek*, *lep*, to spring; *κέλλω* = pello; *ὀλίγος*, Sanskrit alpa &c.; — c) to *Lamed*, e. g. שָׁלָה and שָׁגָה; comp. *μόλις* and *μόγις*. — Quite irregular are בַּג Ez. 25, 7, גֶּה 47, 13 for בַּז and זֶה, לָעַג = לָעַז, צָחַק Aram. גְּחַךְ; a fact that can be explained partly by the old writing, partly by making the *g*-sound sibilant (comp. *Σεβελετ* = Gybeleth).

In complete stem-formations *Gimel* frequently appears in the initial sound as *unorganic*, i. e. as not belonging to to the original state, e. g. in גָּ־בַל, גָּ־דַל, גָּ־רַב &c.; in Arabic it is also used as an addition, at the end, in the making of new words, e. g. عَصَلَّج (bandy-legged) from عَصِل crooked.

גָּא (not used and belonging to the smallest monosyllabic roots) 1. *intr. to*

be high, elevated, to be above, to rise up, cognate with the stem enlarged to גָּאָה (which see); hence the reduplicated form גָּאגָא (Pih. גִּאגֵּא) *to be above, over something* (cognate in sense עָלָה in עֲלִיָּה ὑπερῷον), and from that the noun by contraction גָּג (which see). But though this organic root be undoubledly right for the stems גָּא־ה, שָׂ־גָא &c. still we must rather assume as a fundamental meaning to the necessarily reduplicated form גָּג — 2. *tr. to cover, to cover over*, of a roof, of the surface of a thing; just as words in Mediterranean have proceeded from a like fundamental signification (tectum, τέγος, Dach &c.). To this belongs the Ar. reduplicated form جَجَّ (to spread out, over a surface). — The idea "to be bellied, arched, hollowed out" lies in גָּה (which see), and גָּאָה II.

Pih. (redupl.) גִּאגֵּא see גָּא.

גֵּא (abridged from גֵּאֶה) *adj. m. high-minded, proud* Is. 16, 6; comp. Phenician גָּא from גָּאָה, whence the proper name גָּאבַעַל Gabal (*Baal is elevated*). The K'ri Ps. 123, 4 supposed the *c. pl.* גְּאֵי, perhaps from גֵּא or גֵּאֶה. See גַּאֲיוֹן.

גָּאָה I. (*fut.* יִגְאֶה, *inf. abs.* גָּאֹה) *intr.* 1. *to shoot forth, to rise up* (of plants), *grow up* Job 8, 11 (comp. שָׂ־גָא, Aram. סְ־גָא); *to swell out* (of water); *to mount up* (of smoke), in גֵּאוּת Is. 9, 17; *to increase* Ez. 47, 5; *to stretch forth, lift up* (of the head) Job 10, 16, comp. גֵּאוּת. — 2. Figurat. *to be high, elevated, overtopping* (in a spiritual sense), i. e. (of God) *to be majestic, glorious* Ex. 15, 1 21, or otherwise *to be great, excellent*, comp. גֵּאוּת; but also in a bad sense, *to be proud, haughty* (in derivatives), also applied to proud conquerors and princes; opposites are (רוּחַ) שָׁפֵל, כָּנַע, עָנָה (whence עָנָו, עָנִי). Deriv. גֵּאֶה, גֵּא, גֵּאָה, גָּאוֹן, גֵּאוּת, גַּאֲיוֹן, גַּאֲוָה, גֵּוָה (from גְּאֵוָה); n. p. גְּאוּאֵל.

The stem גָּ' has been retained especially in Aram. (גְּאָה, ܓܐܐ) and Phenician (see גָּאוֹן and גֵּא); in Arab. only غَيَى (to rise up, to set oneself on high) can be compared; but the organic root is גָּא, which still lies perhaps, at the basis of several forms.

גָּאָה II. (not used) *intr.* same as גָּה (which see; thence גַּי, גֶּה) and גָּיָא (whence גַּיְא, גֵּיא) *to be hollowed*, of bog or low land, where water has collected and remains. Perhaps the idea of being deep or hollow is connected with that of, the bellied or arched. Deriv. גֵּאָיָה.

גֵּאָה *f. pride, haughtiness* Prov. 8, 13.

גֵּאֶה (out of the intensive form; *pl.* גֵּאִים) *adj. m. high, lifted up, large* Is. 2, 12; Job 40, 11 12, cognate in sense with רָם; but also in a bad sense, *high-minded, proud, haughty* Jer. 48, 29, *subst. a sinner* Ps. 94, 2; Prov. 15, 25; opposite עֲנָוִים.

גְּאוּאֵל (*'El is elevation*) *n. p. m.* Num. 13, 15; comp. the Phenician גָּאבַעַל, a proper name. גְּאוּ־ is an abstract form, from גָּאָה.

גַּאֲוָה (a frequent form of nouns from ל״ה; *constr.* גַּאֲוַת, with *suff.* גַּאֲוָתוֹ) 1. *majesty, elevation*, of God Deut. 33, 26; Ps. 68, 35: *his highness over Israel*, i. e. who, as the lofty one, protects Israel. — 2. In a bad sense, of men, *haughtiness, pride, arrogance, ostentation* Prov. 14, 3, cognate in sense גֹּדֶל לֵבָב, בּוּז &c. Ps. 31, 19; Is. 9, 8; עָשָׂה גַ' *to act proudly* Ps. 31, 24; עָנְקָה גַ' *pride compasses about* 73, 6. Once for אִישׁ גַּ' *a haughty man* 36, 12. *Arrogance* Is. 13, 11. Figurat. of the sea Ps. 46, 4: *the high swelling of the waves.* Of the scales of Leviathan Job 41, 7 *high-arching*, as an adverb: *with high arches;* but according to Aquila, Jerome and others = גֵּוָה *body, back.*

גְּאוּלִים (*pl.* after the form עֲשׁוּקִים) *m. pl.* (abstract) *redemption, deliverance*, Is. 63, 4; according to others a pass. part.

גָּאוֹן (after the form קָלוֹן, חָזוֹן; *constr.* גְּאוֹן, with *suff.* גְּאוֹנֶיךָ Ez. 16, 56 = ־נֶךָ according to Ezekiel's orthography) *m.*

used in as various ways as גַּאֲוָה and גֵּאוּת, 1. *highness*, *elevation*, *majesty*, of God Ex. 15, 7, Micah 5, 3, Is. 2, 10 (cognate in sense עֹז); צָהַל בְּגָ׳ 24, 14 *to shout for joy for the majesty*. *God* is therefore termed גְּ׳ יִשְׂרָאֵל Hos. 5, 5, גְּ׳ יַעֲקֹב Am. 8, 7 (comp. נֵצַח יִשְׂרָאֵל 1 Sam. 15, 29). Metaphor. of thunder Job 37, 4, of men (ironically) 40, 10 (cognate in sense גֹּבַהּ); or also as a designation of idols Ez. 7, 20, made of ornamented things. — 2. *splendour*, *excellency* Is. 60, 15; Nah. 2, 3; of Palestine as the glory of Israel Ps. 47, 5; figurat. *excellency of the banks* e. g. of Jordan Zech. 11, 3, of Egypt i. e. of the Nile Ez. 32, 12. — 3. *pride*, *haughtiness* Prov. 8, 13; 16, 18; Is. 16, 6; Am. 6, 8; *arrogance* Job 35, 12; *pride*, of the waves 38, 11; cognate in sense גֵּאָה, גַּאֲוָה &c. — This noun was in use in Phenician, as was generally the same kind of noun-forms from ל״ה (comp. בָּכוֹן, Hesych. βακχόν· κλαυθμόν, from בָּכָה; עָלוֹן Plaut. 1, 1 3 11, from עָלָה), particularly in proper names, e. g. גְּאֹנְאֵלָה *Gunela* (s. אֵלָה), גְּאֹנְאֵלְבַּעַל Gunelma (= Gun El Baal) proper name of a city; and in the Poenulus (2, 67) appears also גְּאֹנֵי בֵּל (Gune bel) *majesty of Baal*.

גֵּאוּת (an intensive form) *f.* same as גָּאוֹן *highness* Ps. 93, 1; *great*, *elevated* Is. 12, 5; *splendour*, *excellency* 26, 10; *pride*, *haughtiness* 28, 1; figurat. *swelling*, of the sea Ps. 89, 10; *mounting up*, *ascent*, of smoke Is. 9, 17.

גֵּאָיָה (after the form נֶאָצָה i. e. an intensive form from גָּאָה II.) *valley* Ez. 7, 16; 32, 5. Frequently the K'tib reads instead of it גֵּיאוֹת (from גֵּיא), or also גֵּיָאוֹת (see גֵּיָאָה).

גַּאֲיוֹן (from גָּאָה after the form אֶבְיוֹן, עֶלְיוֹן, רַעְיוֹן, only in *plural* גַּאֲיוֹנִים K'tib) *m. proud*, *haughty* Ps. 123, 4, where the K'ri reads גְּאֵי יוֹנִים (*the proud of the oppressors*).

גָּאַל (*fut.* יִגְאַל) *tr.* 1. *to loose*, *to set free* what was bound or fettered (cognate in sense הִתִּיר, פִּתַּח), hence a) *to loose* from an enemy, from force, from slavery or death, i. e. *to liberate*, *to redeem*, with accus. of the object and מִיַּד Jer. 31, 11, Ps. 107, 2, or מִן of the person *from whom* Gen. 48, 16; Ps. 103, 4; Hos. 13, 14; *to deliver*, from slavery e. g. of Egypt Ex. 6, 6, of Babylon Is. 43, 1; from dangers Lament. 3, 58, which are conceived of as enchaining. Hence גֹּאֵל is often an epithet of God, as He is a deliverer from dangers Is. 59, 20, Ps. 19, 15, with צוּר, יוֹצֵר &c.; Israel is prophetically termed גְּאוּלִים Is. 35, 9, in full form גְּאוּלֵי יי״ 62, 12. b) *to set free*, a slave, i. e. *to redeem him* Lev. 25, 48 49; *to deliver* something dedicated, vowed, i. e. from the bonds that prevent its use 27, 13, or *to repurchase what is sold*, i. e. to deliver it from its present possessor, *to ransom* 25, 25; hence (as Symm. Theod. LXX understand it) Job 3, 5: *the darkness and the shade will redeem it* i. e. recover it as they once had possession (Gen. 1, 2); *to redeem* the blood of the slain, i. e. *to revenge*, in full form גָּ׳ הַדָּם, hence frequently גּוֹאֵל הַדָּם Numb. 35, 19, Deut. 19, 6, 2 Sam. 14, 11, seldom גּוֹאֵל merely Num. 35, 12; and since only the nearest of kin had the duty of redemption and blood-avenging גּוֹאֵל also means simply: *a blood-relative* Ruth 4, 1 8, 1 Kings 16, 11, cogn. in sense with שְׁאֵר, קָרוֹב; comp. Ar. ثَائِر blood-avenger and blood-relative. מִגֹּאֲלֵנוּ Ruth 2, 20 (one) *of our kinsmen*. Connected with the duties of *Goël* was (*according to custom*) also that of marrying the childless widow of the deceased, which, according to Deut. 25, 5-10, only *the Levir* had to do; and *Josephus* (Antiq. 5, 9, 4) has incorrectly explained *a Levir* at Ruth ch. 4. Hence גָּאַל (as it were a denom. of גֹּאֵל) Ruth 3, 13 means *to perform the marriage duty*. — 2. (unused) *intr. to be loose*, *unfettered*, i. e. free, unbound, hence figurat. *to be profane*, *rejected*, *desecrated*, *abandoned*; in which sense its usage is manifold (Nif. נִגְאַל; Pih. גֵּאֵל; Puh. גֹּאַל; Hif. הִגְאִיל; Hithp. הִתְגָּאֵל; Nif.-Puh. נְגֹאַל; like the noun גֹּאֵל). The Hebrew thinks

of what is holy as inaccessible to an unconsecrated one, and for him it is locked up; this twofold signification is also found in חָלַל (חָלַל), which belongs here by root; comp. *βεβηλόω*. Deriv. גֹּאֵל, גְּאֻלָּה, גְּאוּלִים, and the proper name יְגוּאֵל.

Nif. נִגְאַל (*fut.* יִגָּאֵל) *pass.* of Kal: 1. *to be redeemed* e. g. what is sanctified Lev. 27, 33, what is sold 27, 27; *to be bought back*, of what has been sold Is. 52, 3; rarely reflexive *to redeem oneself* Lev. 25, 49. — 2. *to be polluted, profaned*, by blood or sin Zeph. 3, 1; perhaps in the farther developed Aramaean signification *to make oneself unclean, to pollute oneself*.

Pih. גֵּאֵל *to defile* (God) by offering polluted animal sacrifices Mal. 1, 17.

Puh. גֹּאַל (*part.* מְגֹאָל, *fut.* יְגֹאַל) 1. *to be polluted*, spoken of לֶחֶם sacrificial food Mal. 1, 7, שֻׁלְחָן יי 1, 12. — 2. According to the Aramaean meaning: *to be rejected*, with מִן *from* Ezr. 2, 62; Neh. 7, 64.

Nif. and Puh. נְגֹאַל (after an Aramaean sense) *to be soiled* Is. 59, 3; Lament. 4, 14. It is prop. a passive form of Nif.

Hif. אַגְאִיל (אַ for הִ in the Aramaean manner; comp. הַרְאִנּוּ = אַרְאֶנּוּ Micah 7, 15, הִרְוָה = אַרְוָה according to some Zeph. 2, 14 from רָוָה 2, 11, אַשְׁקִים = הַשְׁקִים Jer. 25, 3) *to soil, to make unclean* Is. 63, 3.

Hithp. הִתְגָּאֵל *to defile oneself, to make oneself unclean*, by the food of idolaters Dan. 1, 8.

The fundamental signification of the stem is *to separate from something, to divide off*, whence *to untie;* the Arabic stems وَجِلَ (to separate), جَعَلَ (to open, to disjoin) belong thereto; in Hebrew גֵּעָל, חָלַל, and more remotely also גְּדֵלָה belong to the same group.

גְּאֻלָּה see גְּאֻלָּה

גֹּאֵל (*constr. pl.* גֹּאֲלֵי) *m. desecration, profanation* Neh. 13, 29.

גְּאֻלָּה (from the *masc.* גֹּאֵל) *f.* 1. *redemption*, of a sold field, *repurchase* Lev. 25, 24; metaphor. *right of redemption*, which extends even to possessions which are to be sold for the first time Jer. 32, 8 (the LXX read גְּדֻלָּה); *price of redemption* Lev. 25, 26; *a field to be redeemed* Ruth 4, 6. — 2. *relationship*, which has the right of redemption, hence אִישׁ גְּ׳ Ez. 11, 15 *a relative*, which the LXX read גּוֹלָה. — On Maccabean coins (גְּאֻלַּת צִיּוֹן) also in the sense *deliverance, freedom;* Phenician גְּאֻלָּה (after the form נְדֻבָה) the same; therefore as a proper name Gala (Liv. 29, 29). The masculine form גְּאוּל (pronounce *gul*, comp. גָּאוֹן gun) is found in the Phenician proper name Gul-alsa, Gul-ussa &c.

גֵּב (prop. *part.* of גּוּב I; *pl.* גֶּבִים) *m. husbandman, peasant*, 2 Kings 25, 12 K'tib, for which the K'ri reads יוֹגְבִים in the same sense (from יָגַב), according to Jer. 52, 16.

גֵּב in *pause* belonging to גֵּב, see גֵּב.

גֵּב (from גָּבַב; *pause* גָּב, with *suff.* גַּבִּי, גַּבֵּךְ; *constr. pl.* גַּבֵּי, with *suff.* גַּבֵּיכֶם, גַּבֵּיהֶם) *m.* prop. hill-like, arched, gibbous (connected by root with the Latin *gibbosus*), hence 1. *the back*, of men Ps. 129, 3, of the Cherubim Ez. 10, 12 if the text here be correct. — 2. *a hill*, as being arched and heightened, therefore hill of the altar i. e. *the upper part, the upper surface* Ez. 43, 13, for which the LXX read גְּבֵהּ מִזְבֵּחַ, comp. Greek *νῶτος*; hill of a shield i. e. *boss*, Ar. جَوْب (shield), Job 15, 26 *with the thick bosses of his bucklers*, as one goes equipped to meet the enemy; of the arched hills of bulwarks, *bulwarks* 13, 12. — 3. *vault, booth* of harlots, fornix, LXX *οἴκημα πορνικόν, τὸ πορνεῖον* Ez. 16, 24, along with בָּמָה and רָמָה, where harlotry was practised by the קְדֵשׁוֹת in the service of nature-gods 16, 31 39; consequently cognate with קֻבָּה in origin and signification. — 4. *the rim* of a wheel, *felloe*, 1 Kings 7, 33, also according to the LXX Ez. 10, 12, or if one thinks of *the back*, the felloe is there *the back* for the spokes.

גַּב (with *suff.* גַּבָּהּ; but also *pl.* גַּבִּין, particularly the *constr.* גַּבֵּי, with *suff.*

גַּבֵּיהּ; from גְּבַב I.) *Aram. m.* equivalent to Hebrew גַּב in the sense of *back*, therefore עַל־גַּבֵּהּ K'ri Dan. 7, 6 *upon its back*, the fem. suff. referring to חֵיוָה; but according to the K'tib to נְמַר (panther) which is masc., and therefore the plural means the two sides enclosing the back (comp. the Greek τὰ νῶτα, also *sides*), and is to be explained like פָּנִים; hence the plural suffix גַּבֵּיהּ. In the Targ. (and Talmud) עַל־גַּב or עַל־גַּבֵּי appears as a *preposition*, *upon*, super, supra = עַל־פְּנֵי in Hebrew, the hilly and arched back being regarded as the most visible part of the body; and therefore גַּב in one respect coincides with פָּנִים. The LXX and Vulg. have translated in this sense in the passage above; which, however, is unnecessary. With relation to the special meaning *side*, Syr. ܓܰܒܳܐ (side), and therefore the *prepos. at*, *near*, apud, prope, the stem גַּב is to be taken = גְּנַב, as may be seen from the Syr. ܥܰܠ ܓܰܢܒ *at*, Ar. جَنْب (side), and from the stems גָּנַב, כָּנַף, חָנַף &c. Possibly גַּבֵּיהּ Dan. 7, 6 may be so understood.

גֵּב (for the *part. pass.* גִּיב from גּוּב I., ֵ often arising out of ִי; *pl.* גֵּבִים) *m.* 1. prop. split off, cut off, hence *a board* 1 Kings 6, 9, of cedar-tables; comp. קֶרֶשׁ of similar derivation. — 2. Prop. hollowed out, deepened, *a hole* (from גּוּב II. = גָּבָא), hence *a pit*, *a cistern*, *a spring*, Jer. 14, 3; comp. Aram. גֹּב, Ar. جُبّ and Hebr. גֶּבֶא. Such a cistern was commonly funnel-shaped (Diod. 19, 94), and the mouth proportionately small (Xen. Anab. 4, 5, 25); it did not always contain water, as is seen from the Aram. גֹּב for בּוֹר. — 3. *a locust*, properly what collects in swarms (comp. אַרְבֶּה) Is. 33, 4, a participial-form of גּוּב III. = גָּבָה to collect, to flock together; elsewhere גּוֹב stands for it (which see).

גֹּב (or גּוֹב) *n. p.* of a place where David inflicted slaughter on the Philistines 2 Sam. 21, 18, 19. In the parallel passage 1 Chr. 20, 4 6 it is sometimes given גֶּזֶר, sometimes גַּת, by the LXX and Syr. sometimes גַּת sometimes גֹּב; a geographical trace which was early lost.

גֹּב (*def.* גֻּבָּא) *Aram. m. a pit*, caverna, a cistern, where lions were shut up, Dan. chap. 6, Targ. for בּוֹר; comp. Ar. جُبّ, جُوَّة, Syr. ܓܘܒܐ &c. If the stem be גְּבַב III., גֹּב is = גּוֹב (גּוּב II.) which see; but גֻּבָּא may stand for גּוּבָא as the word is spelled in Syriac.

גָּבָא I. (not used) *trans.* same as גָּב (גּוּב) II., יָ־גַב &c. *to hollow out*, *deepen*, *to dig out;* Syr. ܓܒܐ, hence ܓܒܐ a grave; Ar. جَبَا the same, جَبْءٌ a ditch. Hence according to some גֶּבֶא.

גָּבָא II. (not used) *trans. to collect*, water in a reservoir, cognate with גָּבָה (belonging to the proper name גַּבַּי); *to gather in* (revenue); comp. Targ. גְּבָא (to collect tribute), Syr. ܓܒܐ, Ar. جَبَا and جَبَأَ in a wider signification, especially the Hebrew קָוָה and גּוּב III., and besides the Targ. גַּב, whence גַּבֵּב (to gather in). Derivat. גֶּבֶא.

גֶּבֶא (*pl.* with *suff.* גְּבָאָיו) *m. a collection* (of water), same as מִקְוֶה, then concrete *a cistern* Is. 30, 14, *a lake* Ez. 47, 11, formed by the water that remains after the spreading sea has returned. See, however, גֵּב 2 and גָּבָא I.

גָּבַב (not used) *intr. to be arched*, *gibbous*, then: *to be crooked*, *bent*. Deriv. גַּב, גַּבָּה, גִּבָּה, the proper names גֹּב (גּוֹב), גִּבְּתוֹן. The stem גַּב is cognate with כַּף, קַב, גַּו &c., and is also found as an organic root in גָּו־ה, גָּף, גָּב־ה, גָּב־ח, גָּב־ע &c.; in Arab. the stem is جَابَ, whence جَوْب (hump).

גְּבַב I. (not used) *Aram. intr.* same as Hebrew גָּבַב, which see. Derivative Aram. גַּב.

גְּבַב II. (not used) *Aram.* formed from גְּנַב and connected with the Hebrew גָּנַב. See Aram. גַּב.

גְּבַב III. (not used) *Aram. tr.* same as

Hebrew גּוּב II. (which see), *to deepen, to hollow out.*

גַּבָּה (only *pl.* גַּבּוֹת) *f.* 1. *the arch* of the eye, *the black* Lev. 14, 9; Ar. جُبَّة (the upper felloe, as it were, of the eye). — 2. same as גַּב 4. *felloe* Ez. 1, 18. — The fem. form had also the signification *hill* (same as גֶּבַע); hence the Aram. גַּבָּתָא γαββαθᾶ John 19, 13; comp. the proper name גִּבְּתוֹן (from גִּבָּה), and גֹּב (which see). See גַּב.

גִּבָּה a ground-form to גִּבְּתוֹן, which see.

גְּבַהּ the construct state of גָּבֹהַּ, which see.

גָּבַהּ (3 *p. fem.* גָּבְהָא, in the Aramaean orthography of Ez. 31, 5, comp. 27, 31; *inf.* גָּבְהָה; *fut.* יִגְבַּהּ; yet the 3d *fem. pl.* once תִּגְבְּהֶינָה Ez. 16, 50, where the guttural *h* was treated as in ל״ה for the sake of assonance) *intr.* 1. *to rise to a height*, from the ground (see יָגְבְּהָה), *to shoot up high*, of trees Ez. 19, 11; 31, 5 10, i. e. *to be high*, of an upright state, with the addition of בְּקוֹמָה 31, 14 or קוֹמָה 31, 5; *to overtop*, of men and trees, with מִן *over something* 1 Sam. 10, 23; Ez. 31, 5; cognate in sense with רוּם, נִשָּׂא. In derivatives, it is applied to hills, towers, mountains, gates, walls, horns &c. — 2. *to be high* (in a horizontal sense) *over something*, with מִן Job 35, 5, or עַל Ps. 103, 11, of clouds, the heaven &c. — 3. Figurat. *to be elevated, renowed*, Is. 52, 13; 55, 9; *to be placed high* Job 36, 7; or in a bad sense, *to be high-minded, proud, haughty, arrogant* Is. 3, 16; Jer. 13, 15; Ez. 16, 50; Zeph. 3, 11; often with the addition of לֵב Ps. 131, 1; Ez. 28, 2; 2 Chr. 26, 16; Prov. 18, 12. Derivat. גָּבֹהַּ (and גְּבֹהָה), גֹּבַהּ, גַּבְהוּת, גָּבָה (according to some).

Hif. הִגְבִּיהַּ (*fut.* יַגְבִּיהַּ, *poet. part.* מַגְבִּיהִי) *causat. to cause to shoot up high*, a tree Ez. 17, 24; *to raise up*, the low 21, 31, the entrance Prov. 17, 19 i. e. a high house; *to build the nest in a high situation* (on the crags), spoken of the eagle, and then metaphorically of dwellings like these nests Jer. 49, 16, Ob. 4; of high flight Job 39, 27; with other infinitives, like הִשְׁפִּיל, as an *adverb* Ps. 113, 5; Job 5, 7.

Hof. הָגְבַּהּ (not used), whence the proper name יָגְבְּהָה.

The stem is intimately connected with גָּבַח, גָּבַע, Ar. جَبَأَ. The organic root is גָּב־ה, out of which a great number of stems have been developed.

גָּבֹהַּ (or גָּבוֹהַּ, *constr.* גְּבֹהַּ 1 Sam. 16, 7, but more frequently גְּבַהּ, according to the well known interchange of *a* and *o*; *pl.* גְּבֹהִים) *adj. m.*, גְּבֹהָה (*pl.* גְּבוֹהוֹת) *fem.* 1. *high*, of stature 1 Sam. 9, 2; of a tower Is. 2, 15; a mountain 30, 25; a tree Ez. 17, 24; a gate Jer. 51, 58; a wall Deut. 3, 5; a horn Dan. 8, 3; a battlement Zeph. 1, 16; a hill 1 Kings 14, 23; the gallows Esth. 5, 14. As a *subst. abstract* גָּבֹהַּ Eccles. 12, 5 what is high, i. e. *a hill, a mountain*, of whose height old men are afraid; as *a concrete: a high, high-placed one.* The *pl.* גְּבֹהִים 5, 7 is to be explained of God, after the manner of אֱלֹהִים, קְדוֹשִׁים Hos. 12, 1, בּוֹרְאִים Eccles. 12, 1; in which sense גָּבוֹהַּ Ps. 138, 6 also occurs in the singular, according to some. — 2. *haughty, proud, arrogant*, with עֵינַיִם Ps. 101, 5, לֵב Prov. 16, 5, or רוּחַ Eccles. 7, 8; but גְּבֹהָה is also a *subst. pride, arrogance* 1 Sam. 2, 3, or *concrete* גְּבֹהִים *the proud* Is. 5, 15.

גֹּבַהּ (with *suff.* גָּבְהוֹ, גָּבְהָם; *pl. constr.* גָּבְהֵי) *m.* 1. *height*, of cedars Am. 2, 9, of stature 1 Sam. 17, 4, of a tree Ez. 41, 8; the *upper side* (גֹּבַהּ) of felloes Ez. 1, 18; *pl.* גָּבְהֵי שָׁמַיִם *the heights of heaven* Job 11, 8, like גֹּבַהּ שָׁמַיִם 22, 12. — 2. Figurat. *height, elevation, majesty*, Job 40, 10; or in a bad sense *haughtiness, pride, arrogance*, with אַף Ps. 10, 4; לֵב 2 Chr. 32, 26; רוּחַ Prov. 16, 18; or alone Jer. 48, 29; Ez. 19, 11; 31, 10 14.

גָּבָה (not used) *tr.* same as גָּבָא *to collect, gather in*, applied to the collecting of tribute, comp. Targ. גְּבָא, Syr.

ܓܒܐ, Ar. جَبَأَ. Deriv. the proper name גַּבַּי.

גַּבְהוּת *f. haughtiness*, Is. 2, 11 17.

גְּבוּל (or גְּבֻל, with *suff.* גְּבוּלִי; *plur.* גְּבוּלִים, with *suff.* גְּבוּלֶיךָ) *m.* prop. the extremity, the last of a thing, where it is at the end or begins, and by which it is enclosed or encompassed. Hence 1. *the border, edge, surrounding margin*, e. g. of the altar &c. Ez. 43, 13 17, where the Vulgate has for it *margo, finis; the boundary* which divides one field from another Deut. 19, 14; 27, 17; Hos. 5, 10 (comp. גְּבֻלָה); hence metaphor. הִסִּיג גְּ׳ *to displace the boundary* Prov. 22, 28, i. e. figurat. to destroy firmly-established institutions; הִצִּיב גְּ׳ 15, 25 *to establish a definite possession;* then *the margin, shore* (of the sea) Jer. 5, 22; Ps. 104, 9. Most frequently — 2. *border* in the widest sense, *the border* of a province Gen. 47, 21; Num. 20, 23; Josh. 13, 10; Ob. 7; Josh. 13, 30; *the limit* on one side Num. 34, 6 7; Josh. 15, 2; then a district with its border round about, *district* generally Gen. 10, 10, Ex. 10, 14 &c., especially where the entire compass of a land or place is meant Mal. 1, 4; Am. 6, 2; הִרְחִיב גְּ׳ Am. 1, 13 *to enlarge the district*, by extending the borders, or הִגְדִּיל עַל־גְּ׳ Zeph. 2, 8; a definite *native land* Jer. 31, 17; *the territory* belonging to a place Judges 11, 18, and as several territories belonged to one city, in the plural 1 Sam. 5, 6; 2 Kings 15, 16; 18, 8. Comp. Lat. *fines*. In Phenician גְּבֻלִם (*Gubulim* Poen. 1, 9) signifies specially, *quarter*. Hence the denom.

גָּבַל (*fut.* יִגְבּוֹל, before Makkeph יִגְבַּל־) *trans.* with accusat. *to draw out a boundary* Deut. 19, 14; *to form a boundary, to bound* Josh. 18, 20, where גְּבוּל is the object; without the object Num. 34, 6: הַיָּם הַגָּדוֹל יִגְבֹּל (according to the reading of the Samaritan cod. on account of the difficulty of וּגְבוּל, where it is better to read לִגְבוּל); with בְּ: *to border upon* Zech. 9, 2.

Hif. הִגְבִּיל *to set bounds around, to enclose* Ex. 19, 12 23.

The word גְּבוּל, formed like the abstract גְּמוּל, properly means at first *enclosing, surrounding*, then as a concrete *edge, margin, border* &c. and is therefore derived from גָּבַל.

גְּבוֹל see גְּבֹל.

גְּבוּלָה (and גְּבֻלָה, from גָּבַל; with *suff.* גְּבֻלָתוֹ; *pl.* גְּבוּלוֹת, with *suff.* גְּבֻלֹתֶיהָ) *f.* 1. *enclosure*, of a field Is. 28, 25; *margin* of the earth by which it is secured against the sea, *shore* Ps. 74, 17. — 2. *boundary, limit*, Num. 34, 2, hence הֵסִיר, הִשִּׂיג גְּ׳ Is. 10, 13, Job 24, 2 *to remove the boundary* i. e. to rob; then like גְּבוּל *a bounded district* Deut. 32, 8.

גִּבּוֹר (rarely גִּבֹּר, with *suff.* גִּבּוֹרָם; *pl.* גִּבּוֹרִים, גִּבֹּרִים, *constr.* גִּבֹּרֵי, with *suff.* גִּבּוֹרֵיהֶם) *adj. m. strong, powerful*, Gen. 10, 9; *mighty, omnipotent*, Is. 9, 5; *valiant, heroic, warlike*, hence מֶלֶךְ גִּבּוֹר Dan. 11, 3 of Alexander the great; frequently as a *substant. a strong one, a warrior*, with חַיִל Judges 11, 1, or כֹּחַ Ps. 103, 20, or also without them Jer. 51, 30; Ps. 120, 4; *hero*, heros, Gen. 6, 4 (LXX γίγας); 2 Sam. 23, 8. Metaphorically *an active, a valiant, an able, an upright* man 2 Sam. 22, 26; 1 Kings 11, 28; Ruth 2, 1; *a leader*, of warriors Is. 3, 2, or of others 1 Chr. 9, 26; also in a bad sense: *a violent* man Ps. 52, 3, and in other places in the greatest variety of collateral senses. The Ar. جَبَّار and Syr. ܓܒܪܐ are identical with it; but they are limited to more special meanings.

גְּבוּרָא (*def.* ־רְתָּא) *Aram. f. power, omnipotence*, Dan. 2, 20 23.

גְּבוּרָה (with *suff.* גְּבוּרָתִי; *pl.* גְּבוּרוֹת, with *suff.* גְּבוּרֹתָיו) *f.* 1. *power* (bodily), *strength*, Eccles. 9, 16, oppos. to חָכְמָה; *strengthening* 10, 17: *for strengthening and not for drunkenness* (שְׁתִי); *pl.* גְּבוּרוֹת collect. *strong power of life* Ps. 90, 20; *valour, courage, military spirit* Judges 8, 21, with לַמִּלְחָמָה Is. 36, 5, sometimes concrete for גִּבֹּרִים *heroes*, the most spirited warriors Is. 3, 25; Jer. 49, 35; or applied to the prophetic spirit Mic. 3, 8; *power*,

might, of the horse Job 39, 19; of the sun Judges 5, 31; unrighteous might Jer. 23, 10. — 2. Metaph. *noble achievement*, *mighty achievement*, of God Is. 33, 13, Ps. 145, 11, or of men 1 Kings 15, 23; 2 Kings 10, 34; *omnipotence*, of God Ps. 21, 14 (therefore in Syr., the Mishna and the New Test. for God Himself) or of men Is. 30, 15; *glorious achievement* Ps. 71, 16; רַעַם גְּ׳ Job 26, 14 *the thunder of his fame* i. e. far-sounding fame; *victory*, Ex. 32, 18; Syr. ܓܒܘܪܬܐ mighty achievement. See גָּבַר.

גָּבַח (not used) *intr. to be high*, of the forehead, a mark of baldness in the fore part of the head; consequently cognate with גָּבַהּ, the Ar. جَبَا having this meaning, أَجْبَهُ with a high forehead, Targ. גְּבַח of height in stature. Deriv. גִּבֵּחַ, גַּבַּחַת.

גִּבֵּחַ (after the form עִוֵּר, קֵרֵחַ &c. from Pihel) *adj. m. having a high forehead*, i. e. *bald* (on the fore part of the head) Lev. 13, 41, different from קֵרֵחַ bald at the back of the head (according to Sifra).

גַּבַּחַת (with *suff.* גַּבַּחְתּוֹ) *f. baldness* (in the fore part of the head), as a blemish Lev. 13, 42; metaphor. *a bare place* of a cloth, on the outer or right side 13, 55.

גַּבַּי (*ingatherer*, from גָּבָה) *n. p. m.* Neh. 11, 8; Talm. גַּבָּאַי, Syr. ܓܒܝܐ.

גֵּבִים I. (*springs*, *cisterns*) *n. p.* of a place not far from Jerusalem, mentioned as being on the road which the Assyrians took thither Is. 10, 31; it is uncertain whether it be identical with גֹּב.

גֵּבִים II. see גֵּב.

גְּבִינָה see גְּבִנָה from גָּבַן.

גָּבִיעַ (from גָּבַע; *constr.* גְּבִיעַ, with *suff.* גְּבִיעִי; *pl.* גְּבִיעִים, with *suff.* גְּבִיעֶיהָ) *m.* 1. *a cup*, *crater*, of silver Gen. 44, 2, with which one divined 44, 5, and out of which liquid was poured into the goblet (כּוֹס) Jer. 35, 5; so called from its hollow, arched form (comp. קוֹבַע, כּוֹבַע). In Ex. ch. 25 the LXX take it in the sense of *oil-cup*, *lamp* (λαμπάδιον), which is possible, indeed, but not necessary — 2. Metaphor. *the cup of flowers*, *calix*, Ex. 25, 31 32; cognate in sense קֻבַּעַת, Ar. قُبْعَة.

גְּבִיר (prop. *adj. m.* (after the form חֲסִין, אֱלִיל, אֱוִיל, כְּסִיל), גְּבִירָה (*constr.* גְּבֶרֶת, with *suff.* גְּבִרְתִּי) *f.*, prop. disposing, ruling, leading, powerful &c., but only as a *subst. master*, *lord*, Gen. 27, 29; *fem. the reigning queen* 1 Kings 11, 19 (comp. Greek δέσποινα); or *the queen-mother* 15, 13; 2 Chron. 15, 16; Jer. 13, 18. The form has arisen in the first instance from גְּבֵר, and this abridged from גָּבֵר; hence the fem. גְּבֶרֶת in the construct state and with suff. Gen. 16, 8 9, Is. 24, 2; 47, 5 once even in the absolute state.

גְּבִירָה see גְּבִיר.

גָּבִישׁ (from גָּבַשׁ) *m.* properly firmly drawn together, stiffened, frozen, hence *ice*, with אֶבֶן *hail* (see אֶלְגָּבִישׁ Ez. 13, 11, where the LXX strangely thought of אֶל־כָּפִיס Hab. 2, 11); figurat. from its similarity: *crystal* Job 28, 18, as κρύσταλλος likewise denotes ice, and crystal was looked upon as ice (Plin. h. n. 37, 2); the Targ., therefore, has merely בֵּרוּל, whence by transposition Ar. نلّور, which means not only *beryl*, but also crystal.

גָּבַל (not used) *tr.* 1. *to bind firmly together*, *to twist together closely*, *to weave together*, *to bind about*; comp. חָבַל, כָּפַל, כָּבַל &c., Ar. جبل (to interweave, to bind together), جِبْل (= חֶבֶל, אֲגֻדָּה) a band, حُبَّل a rope, Targ. כְּבַל, Syr. ܟܒܠ (to bind) &c. Deriv. מִגְבָּלָה, גַּבְלוּת. — 2. *to press firmly or thickly together*, *to draw closely together*, transferred to other objects, i. e. *to make dense*, *thick*, *firm*, *large*, to cause to become a thick, and therefore a bent, arched mass (comp. גָּבַן); Ar. جُبْل (a thick, firm mass), جَبِل (large, thick, dense), جِبَال belly, جَبْل a thick mass, جَبْلَة hump (of the camel). It is therefore applied to a mountain,

a hill, as a thing heaped together and bound into a solid mass. Deriv. the proper names גְּבַל (גִּבְלִי), גְּבָל, גְּבֹל (according to the LXX), the Hebrew and Phenician גֹּבֶל. — 3. Figurat. *to enclose*, *to encompass*, *to border*, spoken of an edge, the border of a field, enclosure, surrounding, bank, shore &c., prop. to bind about with a string; comp. *finis* and *funis*, English *boundary*, properly a thread. The surrounding, edge or border of a thing is conceived of as a sort of line which encloses it sometimes wholly, sometimes in part. Deriv. גְּבוּל (גְּבֻל) and גְּבוּלָה, with the denom. גָּבַל.

גֹּבֶל see גְּבַל and גְּבָל.

גְּבַל (*mountain-district*), *n. p.* of the Phenician city *Byblus* (*Βύβλος*, see ג) situated on a height (Strab. 16, 2, 18 *κεῖται δ' ἐφ' ὕψους τινὸς μικρὸν ἄπωθεν τῆς θαλάττης*) not far from the Mediterranean Sea, celebrated as the oldest in the world (Steph. under *Βύβλος*; Eustath. on Dionys. v. 913), south of the parent-land Sidon; then of the whole ancient kingdom Byblus, including that of *Berytus*, both as the name of a land, as well as in an ethnographical respect, contrasted with the southern neighbours in כְּנַעַן (*low country*). Metaphorically applied to a race of the Byblians in זִקְנֵי גְבַל Ez. 27, 9 *the Byblian masters* (in the building of ships). Comp. the name עֵינֵאל מֶלֶךְ גְּבַל Enylus (*Ἔνυλος* is also mentioned elsewhere, Arrian 2, 20), in Alexander's time king of Byblos, on a Byblos-coin. Hence the *Gentile* גִּבְלִי *Gyblite* i. e. Byblian, e. g. הָאָרֶץ הַגִּ׳ Josh. 13, 5 *the land of the Gyblites*, as far as which the northern boundary of Palestine is announced as reaching; *pl.* גִּבְלִים 1 Kings 5, 32, who at the time of the construction of Solomon's temple were subject to the Tyrian king Hiram. — From the orthography גְּבַל has arisen the present Arab. name جِبْأَة (G'ibla) with its diminut. جِبَيْل, the rare *βίβλ-ιος* (LXX in Ezek. at the place mentioned; Zos. 1, 58); but there existed also a form גֹּבֶל (comp. *Euseb.* Onom. p. 421: *Βύβλος, πόλις Φοινίκης, ἐν Ἰεζεκιὴλ ἀνθ' οὗ τὸ Ἑβραϊκὸν ἔχει Γόβελ*) or גְּבֹל (which see), and from this come *Βύβλ-ος* = *Γύβλ-ος*, *Alcobile* (i. e. El-Gobel אֵל־גֹּבֶל) of the Peutinger tables, the Arab. dimin. جُبَيْل and the Targ. גּוֹבְלָיֵא 1 Kings 5, 31; 2 Kings 12, 13 &c. The syllable אַר־ put before it in the Targ. is the same as that in אַרְבַּע, אַרְבֵּל &c.

גְּבָל (*mountain-land*) *n. p.* of a mountain-district inhabited by the Edomites, at the south of the Dead Sea, in Arabia Petraea, mentioned with ʿAmalek, ʿAmmon, P'leshet Ps. 83, 8. By it is meant a district of the Edomite mountains, which *Josephus* (Ant. 2, 1, 2; 3, 2, 1) calls *Γοβολῖτις*, but whose inhabitants he terms *Γαβαλῖται* (9, 9, 1); *Eus.* and *Steph. Byz.* have *Γάβαλα*, *-ληνή*, *Γέβαλα*, *-ληνή*, which territory they limit sometimes to a smaller, sometimes to a larger; now *G'bâl* (جبال) identical with *Syria Sobal* of Judith 3, 1 (Vulg.) and the crusaders. Here too as well as in גְּבַל, there existed a form גֹּבֶל (hence *Γοβολῖτις*, Sobal). The Jerus. Targ. (on Gen. 33, 3—14 17; 36, 8—9) puts גַּבְלָא (Gentile גַּבְלָאֵי) for שֵׂעִיר generally, as does also the Samaritan. Out of גְּבָל has been formed the Phenician גְּבָלָא (Gabala) the proper name of a city in Phenicia; but out of גְּבַל has been formed ־גְּבַל (Mer-*gabl*-um, proper name of a city of Baetica in Spain). The גַּבְלָן in the Mishna along with Galilee (Sota 49ᵇ) arose out of גּוֹלָן, which was considered the eastern border of Galilee (*Jos.* Bell. Jud. 4, 1, 1).

גְּבֹל *m.* is read by the LXX for גְּבוּל Judges 2, 9, Ps. 78, 54, Ez. 11, 10 11, is looked upon as = גֹּבֶל (mountain), and is translated *ὄρος*. But גְּבוּל is more correct.

גְּבֻל see גְּבוּל.

גְּבֻלָה see גְּבוּלָה.

גַּבְלוּת see גַּבְלֻת.

גַּבְלָן see גְּבָל.

גַּבְלֻת (an abstract form like עַבְדּוּת) *f.* same as מִגְבָּלָה prop. twisted, woven,

or intertwined, then *concrete* (according to the LXX and *Ibn G'anâch*) *twisted work*, *lace-work*, *a broad chain like network twisted* (of gold threads) Ex. 28, 22; 39, 15, explained by מַעֲשֵׂה עֲבֹת. The Targ. and Saadia have *border*, i. e. of similar length; the Syr. and Samar.: *doubling* i. e. doubled (from גָּבַל = כָּפַל), which, however, is less suitable.

גָּבַן (not used) *intr.* 1. *to be bent*, *to be drawn together*, *to bow*, *to stoop* (cognate with כָּפַן which see), hence גִּבֵּן; comp. Ar. جَبَنَ and جَبُنَ (hence figurat. to be cowardly, fearful). — 2. *to curdle*, of milk, *to coagulate*, of a fluid, proceeding from signif. 1, whence גְּבִנָה; comp. the numerous similar forms of the stem in this sense in the Targ. גְּבַן, Syr. ܓܒܶܢ, Ar. جبن &c. — 3. Figuratively *to be heaped together*, *to be drawn together* (into a mass), spoken of a hill, hump, bunch, top; then: *to be arched*, *gibbous*, *topped*, of a mountain; *to be solid;* hence גַּבְנֹן. Derivatives of this signification are also preserved in the dialects: Ar. جُبْن table-land, hill; modern Hebrew גַּבְנוּנִית, גַּבְנוּן hill.

The organic root of this stem, in the signification given, is גָּב־ן; the stem belongs to those formed by *n* out of simple organic roots; and the roots in קָפַ־א, קָרַ־ד are cognate with it. Another sense is preserved by the Aram. גְּבַן (to be bent, arched), which is to be derived from the organic root גַּב; hence גְּבִין = גַּב, spoken of the arch of the eye.

גִּבֵּן *adj. m. gibbous*, *hump-backed*, Lev. 21, 20, prop. contracted in the spine (LXX, Vulg., Ibn G'anâch and others); according to the Jerus. Targ. (see Kimchi) *very dark* or *brown* (after the Aram. גְּבִין = Hebrew גַּב), which, however, is improbable.

גִּבְנָה *f. milk curdled*, *coagulated*, Job 10, 10, with which the embryo, formed of coagulated semen, is compared; hence *cheese* is incorrect.

גַּבְנֹן (after the form נַהְלֹל; *pl.* גַּבְנֻנִים) *m. mountain-summit* or *top*, hence Ps. 68, 16: *a mountain of summits*, i. e. a mountain abounding in summits, referring to the tops of Antilibanus (הַר בָּשָׁן), as Symm., Aq. and Jerome understood it; דָּרִים גַּ׳ 68, 17: *hilly mountains* (the subst. appended in order to express an adject. corresponding to the idea, as נַעֲרָה בְתוּלָה 1 Kings 1, 2, הַיְהוּדִים הַפְּלֵיטָה Neh. 1, 2).

גָּבַע (not used) *intr.* 1. same as גַּב I. *to be rounded*, *bent*, of a cup, or any thing round or bent; deriv. גְּבִיעַ, גְּבִיעָל. — 2. *to be high*, *arched*, *gibbous*, whence גִּבְעָה, מִגְבָּעָה, the proper names גֶּבַע, גִּבְעָה, גִּבְעוֹן, גִּבְעָא, גִּבְעַת, גִּבְעָת. Both senses, as is evident from the connexion of גַּב with גַּבָּה, גָּבַח, גָּרָה, flow into one another, the humped and gibbous shape being conceived as round, bent, and high-arched; comp. Ar. قَبِعَ.

גֶּבַע (*hill*, *top*) 1. *proper name* of a Levitical city in Benjamin (LXX *Γαβαά*) Josh. 18, 24; 21, 17; 1 Chr. 8, 6; 2 Chr. 16, 6 (along with Mizpeh); Ezr. 2, 26; Neh. 7, 30; 11, 31; 12, 29; 1 Chr. 6, 45, distinct from גִּבְעוֹן, forming the northern border of the kingdom of Judah 2 Kings 23, 8, Zech. 14, 10, as רִמּוֹן did the southern one. It is said (by *Euseb.* and *Jerome*) to have been 5 Roman miles from *Gofna* (גָּפְנָה, now *G'ifna*) towards *Neapolis*. It is still preserved in the village *G'ibijja* at *Wadi el-G'ib* between *Singl* (Bet-El) and *Gifna* (*Robins.* Pal. III. 298). — 2. another form of the proper name גִּבְעָה (which see) Judges 20, 33, 1 Sam. 13, 3, also גִּ׳ בִּנְיָמִן Judges 20, 10, 1 Sam. 13, 16, 1 Kings 15, 22 (beside *Mizpeh*, now *Nabi Samwil*), but which, as well as 2 Chr. 16, 6, is probably = גִּבְעָה: consequently it is the present *Géba* between *el-Suweinit* and *Wadi Farah*, i. e. between Michmash (Muchmas) and Ramah (el-Ram). In the vicinity was perhaps the place מַעֲרֵה־גֶּבַע (*hill-wood*, see מַעֲרֶה) Judges 20, 33. — 3. *n. p.* of a city not far from גִּבְעָה, consequently like it situated near *Ramah* and *Michmash* Is. 10, 29, probably the same as גִּבְעָה בַּשָּׁדֵה Judges 20, 31.

— 4. another orthography for גִּבְעוֹן 2 Sam. 5, 25, as may be seen from the parallel place 1 Chr. 14, 16.

גִּבַּע בִּנְיָמִן (*hilly place of Benjamin*) *n. p.* of a city in Benjamin, Judges 20, 10, 1 Sam. 13, 16, for which in 13, 3 גֶּבַע alone stands 1 Kings 15, 22, but which in any case is identical with גִּבְעָה, which the ancients put for it.

גִּבְעָא (= גִּבְעִי *hill-inhabitant*) *n. p. m.* 1 Chr. 2, 49.

גִּבְעָה (*constr.* גִּבְעַת, with *suff.* גִּבְעָתִי, ־תֵּהּ; *pl.* גִּבָעוֹת, *constr.* גִּבְעוֹת, with *suff.* גִּבְעוֹתֶיךָ) *f.* 1. *a hill*, Is. 40, 4, together with הָר; with the adjectives גְּבֹהָה 1 Kings 14, 23, Jer. 4, 24, נִשָּׂאָה Is. 30, 25, רָמָה Ez. 6, 13 (opposite גַּיְא 35, 8), which has רֹאשׁ 2 Sam. 2, 25, מָרוֹם Jer. 49, 16, particularly a place of view Num. 23, 9, and a high watch-tower whence announcements are made far and wide Mic. 6, 1; Zeph. 1, 10. Metaphor. a) *primitive hill* or *primeval mountain*, which sank into the earth at the creation of the world; hence fig. the first creation Job 15, 7; Prov. 8, 25; Hos. 4, 13; 2 Chr. 28, 4, in full form גִּבְעוֹת עוֹלָם *hills of primeval time* Gen. 49, 26; Deut. 33, 15; Hab. 3, 6. b) *hills of worship*, where the gods had their places of worship and their pillars Jer. 13, 27. In particular it is often used in descriptions of idolatry: מִגִּבְעוֹת הָמוֹן הָרִים 3, 23 *from the hills* of worship (the LXX, Vulg. and Syr. read מִגְּבָעָה = גִּבְעָה), *a noise from the mountains* (הָמוֹן of גָּעָה referring to this noun also), which is all לַשָּׁקֶר. c) specially of Zion, Is. 31, 4; Ez. 34, 26. — 2. (*hill*, like *dunum* in German, Gallic, and British names of cities, comp. Lugdunum, Caesaro-, Augusto-) *n. p.* of a city in Benjamin Judges 19, 14, more exactly described by אֲשֶׁר לְבִנְיָמִן and therefore with the article 20, 5-43; according to *Josephus* (Ant. 5, 2, 8) 20 or 30 (Bell. Jud. 6, 2, 1) furlongs (stadia) from Jerusalem towards the north. Instead of it there is in 1 Sam. 13, 3 16; 14, 5 and elsewhere גֶּבַע (which see). In יְמֵי הַגִּבְעָה Hos. 9, 9; 10, 9 there is an allusion to the shameful deed described in Judges ch. 20. This גִּבְעָה is named in 1 Sam. 11, 4; 15, 34; 2 Sam. 21, 6; Is. 10, 29 גִּבְעַת שָׁאוּל (as the birth-place of Saul), or also גִּבְעָה בִּנְיָמִן 1 Sam. 13, 2 15; 14, 16; 2 Sam. 23, 29; 1 Chr. 11, 31, and is said to be the modern *Tuleil el-Fûl* (تلّ الفول) (*Robins.* Bibl. Res. II. 144. 317). *Gentile* גִּבְעָתִי 1 Chr. 12, 3. Besides, the following designations of places are compounded with גִּבְעָה: a) גִּבְעַת אַמָּה (*hill of the waterfall*) *n. p.* of a hill 2 Sam. 2, 24 in the neighbourhood of גִּבְעוֹן at גִּיחַ. b) גִּבְעָה בַּשָּׂדֶה (*hill of the field*) *n. p.* of a place not far from גִּבְעָה Judges 20, 31, which is also called גֶּבַע Is. 10, 29. c) גִּבְעַת הָעָרְלָה (*hill of the leper*) *n. p.* of a hill in the north of Jerusalem, to which the lepers were probably obliged to withdraw Jer. 31, 39; in *Josephus* (B. J. 5, 4, 2) *Βεζεθά* (perhaps בֵּית־זֵיתָה). d) גִּבְעַת הָאֱלֹהִים (*hill of God*) *n. p.* of a hill at the town of Gibeah, where a sanctuary may have existed 1 Sam. 10, 5; according to some it is identical with הַר יי 2 Sam. 21, 6 (as is read for בְּחִירֵי יי). e) גִּבְעַת הַחֲכִילָה (*hill of beauty*) *n. p.* of a hill in the south of the wilderness of Ziph 1 Sam. 23, 19; 26, 1 3. f) גִּבְעַת הַמּוֹרֶה (*shooter's-hill*) *n. p.* of a hill in the neighbourhood of גִּלְגָּל in the plain מוֹרֶה Judges 7, 1. See מוֹרֶה. g) גִּבְעַת הָעֲרָלוֹת (*hill of the foreskins*) *n. p.* of a hill in the neighbourhood of גִּלְגָּל Josh. 5, 3. h) גִּבְעַת יְרוּשָׁלַם (*hill of Jerusalem*) *n. p.* of a hill of Jerusalem Is. 10, 32, mentioned with Zion. i) גִּבְעַת פִּינְחָס (*hill of Phinehas*) *n. p.* of a hill in the mountains of Ephraim Josh. 24, 33, according to *Euseb.* (under *Γαβαάς*) the hamlet *Γαβαθά* (גַּבְתָּא), 12 miles from Eleutheropolis, having the grave of Habakkuk. — גִּבְעַת הַלְּבוֹנָה *hill of frankincense* Song of Sol. 4, 6 is merely a figure, like הַר הַמֹּר in the same verse. — 3. *n. p.* of a city in Judah in the neighbourhood of Kirjat-Je'arim Josh. 15, 57; comp. 1 Sam. 7, 1; 2 Sam. 6, 3 4. — In Phenician גִּבְעָא (גִּבָּא, written Gippa, comp. גִּבְּתוֹן) is the proper name of a

city of Mauritania (Aug. ep. 65); still farther, גֻּבַע (Goba, itin. 18), גָּבָעַת (Chobat, Ptol.) occur as proper names of certain places.

גִּבְעוֹן (*hill-place*) *n. p.* of a hill-town four Roman miles from Bethel (*Euseb.*), and the leading place of the four confederate cities (Gibeon, Kephira, Be'erot, Kirjat-Je'arim) Josh. 9, 17. It was allotted to Benjamin 18, 25, given up to the priests 21, 17, and though strictly distinct from גֶּבַע and גִּבְעָה it was sometimes interchanged with them (see גֶּבַע); now called الجيب *el-Gîb* (*Robinson* Bibl. Res. II. 135). At an early period, there was in the place a legal sanctuary with the great בָּמָה 1 Kings 3, 4 seq., with the tabernacle and an altar for sacrifice 1 Chr. 21, 29; 2 Chr. 1, 3 13. There was also a large pond 2 Sam. 2, 13, Jer. 41, 12, as well as a desert belonging to it 2 Sam. 2, 24. *Gentile* גִּבְעֹנִי is applied to the inhabitants of the whole Gibeonite territory 2 Sam. 21, 1 seq., 1 Chr. 12, 4, who are elsewhere called נְתִינִים (which see).

גִּבְעוֹת see גִּבְעַת.

גִּבְעֹל *m.* prop. a small cup, hence figuratively (according to the Jerus. Targ. I. and II., the Samar., *Ibn Ganâch*, *Tanchum* in Murshid &c.) *the calix of flowers*, Ex. 9, 31 *and the flax had a calix* i. e. it flowered. In the Mishna: *flower*, *flower-cup* or *what is concealed and enclosed in it*, e. g. the calix of hyssop, origanum &c. on account of its cup-like form. — The word is formed from גֶּבַע (=גְּבִיעַ *cup*) with the diminutive termination ־ֹל, like קַרְסֹל (from קֶרֶס), אֶשְׁכֹּל (from אֶשֶׁךְ), for which also ־וּל is found in פִּתְגּוֹל, כַּרְמִיל, in חַשְׁמַל ־ל, in חָרְוּל ־וּל &c. (see letter ל), and which is also met with in the dialects. When the LXX, Vulg. and the Sam. (גַּאַף) understand it to mean *seed-bud*, *seed-capsule* (though the appearance of it with that of the ears of barley is not possible), this may have arisen only from another view, without having a different derivation on that account, since the cognate Arab. قَبْعَل (to have buds), قُبْعُول (cup, goblet), ـَل &c. comprehends both.

גִּבְעָה (*hill*) *n. p.* of a city in Benjamin Josh. 18, 28. As it stands along with קִרְיַת i. e. קִרְיַת יְעָרִים, it is probably identical with גִּבְעָה in Judah Josh. 15, 57. קִרְיַת יְעָרִים or קִרְיַת עָרִים was ceded, like גִּבְעָה, by Judah to Benjamin. The LXX read *Γαβαώθ* (גִּבְעוֹת), Euseb. *Γαβαθών* (גִּבְעָתוֹן); and there may have been different ways of pronouncing the name.

גִּבְעַת in compound names of places, see גִּבְעָה.

גִּבְעָתוֹן see גִּבְעַת and גִּבְּתוֹן.

גָּבַר (from גֶּבֶר, hence 3 *plur.* in *pause* גָּבְרוּ; *fut.* יִגְבַּר) *intr. to be strong*, *powerful*, *capable of bearing arms*, either absolutely 1 Sam. 2, 9, with בְּ of the object *by which*, or with לְ *according to* Jer. 9, 2, or with בְּ 1 Chr. 5, 2, or עַל Ps. 117, 2, 2 Sam. 1, 23 of the object *over* which one is strong; with מִן *stronger than* Ps. 65, 4; 2 Sam. 1, 23. From this signification arose that of *to conquer* Ex. 17, 11; *to swell up*, of water Gen. 7, 18; with accusat. חַיִל *to get influence* Job 21, 7 &c., which can be all referred to this fundamental signification. Derivat. גֶּבֶר, גֶּבֶר, גְּבִיר, גְּבִירָה, גְּבֶרֶת, גְּבוּרָה, and the proper names גַּבְרִיאֵל, גֵּבֶר.

Pih. גִּבֵּר (*fut.* יְגַבֵּר) *to make strong*, *to help*, with accusat. of the object Zech. 10, 6 12; חֲיָלִים *to put to more strength* Eccles. 10, 10; opposite הַכְשִׁיר חָכְמָה. Derivat. גִּבּוֹר.

Hif. הִגְבִּיר 1. *to procure ascendency*, *to exert strength*, with לְ of the dative Ps. 12, 5. — 2. in a bad sense, *to make difficult*, Dan. 9, 27: *and he will make the covenant difficult to many* i. e. they will hardly be able to bear it on account of enmities and suffering.

Hithp. הִתְגַּבֵּר (*fut.* יִתְגַּבַּר) *to shew oneself strong*, *to defy*, with אֶל־ *against*, Job 15, 25; with עַל to *get the victory*

over one Is. 42, 13; absolutely *to increase, to grow* Job 36, 9.

The fundamental signification of the stem is *to be drawn together, to be pressed together*, as the Ar. جَبَرَ (to bind together, to make firm, whence الجَبْر Algebra i. e. a drawing together of the parts into a whole) still shews; comp. חָבַר. The development of the idea is as in חָזַק, קָשַׁר &c. The organic root is גָּ־בַר, which also exists in אָ־בַר, כָּ־בַר (which see), as well as in the Arab. هَبِرَ to be fleshy, fat, strong.

גֶּבֶר (*constr.* גְּבַר Ps. 18, 26, where תָּמִים stands substantively; *pl.* גְּבָרִים) *m.* 1. *a valiant soldier, a warrior*, Judges 5, 30, Jer. 41, 16, or generally *man*, with the additional idea of strength Job 40,7. But usually, like זָכָר, applied to the male sex in general Deut. 22, 5; thence metaphor. *a married man* Prov. 6, 34, or *a man* 30, 19, Jer. 31, 22 (opposite נָשִׁים Jer. 43, 6, or טַף Ex. 12, 37). Poetically *boy*, Job 3, 3 *a boy is conceived.* Then universally: *man*, Jer. 17, 7; Prov. 20, 24 (comp. Phenician גֶּבֶר Tug. 6), particularly in opposition to God, and therefore like אִישׁ in the sense of *one* Jer. 23, 9, *every one* Jo. 2, 8. — 2. (*strong*) *n. p. m.* 1 Kings 4, 19.

גֶּבֶר in the proper name עֶצְיוֹן גֶּבֶר, which see.

גְּבַר Ps. 18, 26, see גֶּבֶר.

גְּבָר *Aram. m.* same as Hebrew גֶּבֶר Dan. 2, 35; 5, 11.

גְּבַר (in Targ. גּוּבַר; only in *pl.* גְּבָרִין, *def.* גְּבָרַיָּא) *Aram. m.*, the same, Dan. 3, 8 12; 6, 6 &c.

גִּבֹּר see גִּבּוֹר.

גְּבֻרָה see גְּבוּרָה.

גְּבֶרֶת see גְּבִיר.

גִּבָּר (*pl. constr.* גִּבָּרֵי) *Aram. m.* same as גִּבּוֹר Dan. 3, 20.

גִּבָּר (*gigantic, high*, comp. Syr. ܓܰܒܳܪܳܐ) *n. p. m.* Ezr. 2, 20, for which in Neh. 7, 25 גִּבְעוֹן (*high*) stands as a masc. proper name. As names of cities follow in the passage, it might be the later city of Judea בֵּית־גַּבְרָא (Ptol. 16, 4 Baetogabra) or בֵּית־גַּבְרִין (Betogabri in the Peutinger tables, Beth-gebrim in William of Tyre) between Ascalon and Eleutheropolis, for which another list had גִּבְעוֹן.

גַּבְרִיאֵל (*El is a hero*) *n. p.* of an angel, who explains symbols and makes prophecy clear, Dan. 8, 16; 9, 21. It is the אִישׁ אֱלֹהִים become a proper name, as the prophets were called in the prophetic period, in whom the spirit of God was manifested.

גָּבַשׁ (not used) *intrans. to draw together, to condense, to become firm;* of ice: *to stiffen;* the Arab. جَبَسَ (whence جِبْس coagulated) and جَمَسَ, as also جَبَزَ (hard, thick) are connected with it; comp. Talm. גַּבְשׁוּשִׁית a hill. Derivatives גָּבִישׁ, אֶלְגָּבִישׁ, n. p. מַגְבִּישׁ.

גַּבַּת see גִּבְּתוֹן.

גַּבְּתָא see גִּבְּתוֹן.

גִּבְּתוֹן (either *height*, formed from גִּבָּה, or contracted from גִּבְעָתוֹן) *n. p.* of a city in Dan Josh. 19, 44; 21, 23; 1 Kings 15, 27. *Eusebius* read the name גַּבָּתוֹן (*Γαβαθών*), *Josephus* גַּבָּתָא (*Γαβαθώ*); and it was subsequently called גַּבַּת.

גַּג (with *â* of motion גָּגָה, with *suff.* גַּגִּי; *pl.* גַּגּוֹת, with *suff.* גַּגֹּתֵיהֶם) *m.* prop. that which covers or is spread out over something; hence *roof*, the flat roof of Orientals (as *tectum* from *tegere*, *στέγη* from *στέγειν*, Ar. سَطْح roof, from سطح [שָׁטַח] to spread out) Josh. 2, 6 8; 1 Sam. 9, 25 &c.; metaphorically *roof* of a gate 2 Sam. 18, 24, of a tower Judges 9, 51, of an apartment Ez. 40, 13, of an altar Ex. 30, 3. — In Phenician גַּג is *a protecting roof, a protection;* hence there the proper name גָּגֵאל (protection of El), see *Morcelli*, Afr. christ. II. p. 322. The noun should be considered as originating in the reduplicated form גָּאגָא. See גָּא. Comp. besides טִיט, לוּל &c.

גַּד I. (from גּוּד I.) *m.* prop. decision = fortune, especially a favourable for-

tune; hence 1. *good fortune*, τύχη, Gen. 30, 11 according to the K'tib בְּגָד *adv. fortunately* (LXX ἐν τύχῃ, Vulg. *feliciter*, Jerus. Targ. I. מַזָּלָא טָבָא); but the K'ri has בָּא גָד *fortune comes* i. e. has turned, a reading which Onk. Syr. &c. follow. — 2. an epithet of the fortune-bringing deity in Phenician and Babylonian worship, *the god of fortune*, connected with בַּעַל (Babylonian בֵּל) the highest deity of fortune; hence בַּעַל גָּד (*Baal as the bestower of good luck*) *n. p.* of a city at the foot of Hermon Josh. 11, 17; 12, 7; 13, 5, where the sanctuary of the god was. Some understand by it بعلبك, whose ruins still exist. See בַּעַל. In the astronomical explanation of mythology, one understands the planet Jupiter, the most lucky of all the stars (Ar. good fortune). Comp. the Phenician רשׁ גָּד Rusgada (*promontory of Gad*) n. p. of the sea-port Cirta in Numidia. — 3. an epithet of Venus or Astarte, who was worshipped by feasts (lectisternia) Is. 65, 11 together with מְנִי (luna). In Phenician גָּד or גַּד (גַּד־) was an epithet of Astarte i. e. Venus; hence the proper name גָּדְעַשְׁתֹּרֶת (Karth. 3), or of נַעֲמָה (Venus); hence the proper name גִּדִּינַעֲמָה (Giddeneme, see Poen. 5, 3). — 4. *n. p.* of a son of Jacob Gen. 30, 11 (prop. dedicated to the deity *Gad*), head of a tribe named after him, and from whom also the territory allotted to it was called Deut. 3, 12 16; Josh. 13, 24-28; Ez. 48, 27 28. Hence אֶרֶץ גָּד 1 Sam. 13, 7, בְּנֵי גָד Num. 32, 1, מַטֵּה גָד Josh. 20, 8; and the *Gentile* גָּדִי, usually הַגָּדִי, collect. *the Gadites* Deut. 3, 12, for which also גָּד alone stands, Deut. 27, 13. — The following geographical names are compounded with גָּד as a nomen numinis: a) נַחַל הַגָּד 2 Sam. 24, 5, commonly: *the river-valley which belongs to Gad* i. e. *the Jabbok;* but probably הַגָּד should be taken here as the name of a god, after whom the Jabbok was called. b) דִּיבֹן גָּד Num. 33, 45 46, commonly: *the Dibon belonging to the tribe of Gad;* but more probably *Dibon of Gad*, where his sanctuary was, and which was distinct from another דִּיבֹן. c) מִגְדַּל־גָּד (*tower of Gad*) *n. p.* of a city in Judah, Josh. 15, 37. Comp. גַּדָּה. — 5. *n. p. m.* 1 Sam. 22, 5 &c. — As a proper name it should be often taken for a nomen numinis only; comp. the proper names גַּדִּי, גַּדִּי, גַּדִּיאֵל, גֶּדֶת, גַּת. See גַּד.

גָּד II. (only in גְּדָבָר; Persian) *Aram. m. place*, *city*, Zend. *gâta* place, old Pers. *gada* city. See גְּדָבָר.

גַּד I. (with *suff.* in the proper name גַּדִּי, from גָּדַד I.) *m.* same as גָּד *fortune*, then the name of the fortune-bringing deity of the Babylonians, of their planet Venus (נַעֲמָה, עַשְׁתֹּרֶת) or of Jupiter (צֶדֶק) favourable to the fortunes of individuals, to both of which the Israelites offered worship in exile Is. 65, 11. Comp. in Punic the proper name גַּדְעֶלְיֹן (Gadalius i. e. Gadalyun, *Gad is Elyon*) *Harduin*, acta conc. II. 878; Syr. ܓܕܐ the same, ܒܝܬ ܓܕܐ temple of fortune, and pl. ܓܕܐ great and small fortune; Ar. جَدّ, the same.

גַּד II. (probably out of גַּיִד from גּוּד; comp. Targ. גִּידָא, Phenic. גַּיִד, Γοίδ in Diosc. 3, 54) *m. coriander*, perhaps so named from the serrated, indented leaves, or the furrowed corns Ex. 16, 31, Num. 11, 7; with whose white seed-corns the manna was compared. The Jer. Targ., Syr., Ar., Kimchi &c. translate it by כּוּסְבַּר, כּוּסְבַּרְתָּא i. e. كزبرة (coriander); Arab. جُدّ round grain.

גְּדָבָר (only *def. pl.* גְּדָבְרַיָּא) *Aram. m. a treasurer* Dan. 3, 2 3, from גָּד = גַּז *treasure* (perhaps from the Pers. گنج treasure) and בָּר (Pers. وار an adjective termination from the Sanskrit *wṛi*, Zend. *vere* to defend, to protect) *holder*. But the perfectly analogous form is דְּתָבָר from דָּת and בָּר (see דְּתָבָר) where the ָ of the first word is thrown forward in the compound. But since the Aram. גִּזְבָּר (which see) stands for it in Ezr. 7, 21, it appears preferable to take it from גָּד = Zend. *gâtu* (place), old Pers. *gada* in *Pasar-gada* (Persian's city), hence *local*

guardian, which suits סְגַן, אֲחַשְׁדַּרְפָּן, פֶּחָה &c.

גִּדְגֵּד and גֻּדְגַּד see גָּדַד I.

גִּדְגָּד (*incision*, *cleft*) *n. p.* of a station of the Israelites, coupled with חֹר Numb. 33, 32, not far from עֶצְיוֹן גֶּבֶר; Deut. 10, 7 גֻּדְגֹּד. The first form is from Pihel, the second from Pual.

גֻּדְגֹּד (with *a* of motion גֻּדְגֹּדָה) *n. p.* of a place Deut. 10, 7, called elsewhere גִּדְגָּד.

גִּדְגָּדָה Sam. see גָּדַד I. Pih.

גָּדַד I. (i. e. גַּד; *fut.* יָגֹד, *pl.* יָגֹדּוּ) *tr.* 1. (not used) *to cut into*, the skin, a field &c., whence גְּדוּד II. and גְּדֻדָה; *to cut off*, *to cut* (cognate גָּזַר); hence — 2. metaphor. *to decide*, *determine*, with עַל *upon a thing*, Ps. 94, 21 *they decide upon* (יָגֹדּוּ after 53 mss., otherwise יָגוֹדּוּ) *the life of the righteous; to measure out to*, spoken of fortune. Deriv. the proper names גַּד, גַּדָּה, גַּדִּי, גַּדִּיאֵל. See מְגִדּוֹ and מְגִדּוֹן.

Pih. (redupl.) גִּדְגֵּד *to cut into*, spoken of a ravine or a cutting of the earth. Deriv. n. p. גִּדְגָּד, Samar. גִּדְגָּדָה.

Puh. (redupl.) גֻּדְגַּד pass. Hence the proper name גֻּדְגֹּד.

Hithp. הִתְגֹּדֵד *to cut oneself in the skin*, *to wound oneself*, belonging either to heathen worship or to the priests of Baal, and practised elsewhere by bands of the cinaedi who went about with the Syrian goddess, 1 Kings 18, 28; or as a sign of mourning Jer. 16, 6; 41, 5, which was interdicted by Mosaism, as a heathen practice Deut. 14, 1.

The stem גַּד, connected with גַּז, קַד, is in Ar. جَدَّ and جَذَّ, Targ. גַּד &c. The accessory idea "to strive or hasten after a thing zealously, quickly" is found in Hebrew in the cognate חַד.

גָּדַד II. (not used) *intr. to come to one another*, *to collect together in crowds*, *to unite*, in a good as well as a bad sense; whence גְּדוּד I. — The fundamental signification of the stem is *to bind together*, like the organic root in גַּד, אָ־גַד, אָ־חַד, עָ־קַד &c., and out of that has arisen the conception of being together in a troop.

Hithp. הִתְגֹּדֵד *to crowd themselves together*, *to collect in a crowd*, with accus. of the place whither Jer. 5, 7, where mss. and the LXX read הִתְגֹּרֵר (to dwell in repeatedly), but incorrectly; in Micah 4, 14 there is an allusion to בַּת־גְּדוּד.

גְּדַד (*imper.* גֹּדּוּ) *Aram.* same as Hebr. גָּדַד I. Dan. 4, 11 20, spoken of cutting down trees.

גָּדָה I. (not used) *intr. to rise*, of earth, *to swell up on high;* whence גָּדָה, גְּדָיָה. The same meaning belongs to the Ar. جَدَّ, applied to mounds of earth that rise up as banks; metaphor. of swelling flesh; hence جَدّ (bank), جُدّ (a good condition of the body or corpulence), جِدّ (fatness); figuratively applied to mental *highness*. The organic root גָּד־ה is therefore identical with that in נָ־גַד, Ar. نَجَدَ (comp. نَجْد highland, breast).

גָּדָה II. (not used) *tr.* same as גָּדַד I. 1. *to cut off*, *to separate*, *to sever*, *to cast out*, especially of thrusting out the fruit of the body, Ar. جَدَى; hence גְּדִי 2 and גְּדִיָּה. — 2. *to measure out to*, *to determine*, like גָּדַד I.; deriv. גְּדִי 1 in the proper name עֵין־גְּדִי, גַּת (out of גֶּדֶת) and גָּדָה = גַּדָּה.

גָּדָה I. (*plur.* גָּדוֹת, with *suff.* גְּדוֹתָיו) *f.* prop. a heightening of the earth, to enclose water, therefore *bank* Josh. 3, 15; 4, 18; Is. 8, 7; 1 Chr. 12, 15; comp. Ar. جَدّ, Syr. ܓܕܳܐ. Consequently עֹ״ע.

גָּדָה II. same as גַּדָּה, see גְּדִי I.

גַּדָּה (a fem. form of the masc. גַּד I.) *f.* an epithet of Venus (עַשְׁתֹּרֶת or נַעֲמָה) as a fortune-bringing goddess, in the astrological conception an epithet of the planet Venus or little fortune (among the Zabian Arabians), for which the Phenician has also גַּד (גַּד־). Hence חֲצַר גַּדָּה (*court*

of Gadda) *n. p.* of a city in Judah Josh. 15,27, so called perhaps originally from the Gadda-worship; אַדָּר, סוּסָה, סוּסִים, מְנָת and others taken from the old heathen worship of the Phenicians being also joined to חָצַר and made designations of places. In Phenician there was 1. a feminine form גַּדַּת (comp. לַת = לָדַת), contracted גַּת, as an epithet of תָּנִת (Tanaïs), and so together, like the Hebrew בַּעַל גָּד, the proper name of a city תְּנִתְגַּת (on a coin) i. e. Tingis, *Τίγγις*, in Mauritania. The numerous names of places גַּת in Palestine probably arose in like manner from גַּדַּת = גַּדָּה. — 2. גִּדָּה, whence a proper name of the Mauritanian city *Gilda* = *Gidda* in Tingitania.

גְּדוּד I. (*pl.* גְּדוּדִים, *c.* גְּדוּדֵי) *m.* prop. the crowded together, therefore *troop, a collection of warriors*, and that a) *a wandering band*, greedy for booty, and predatory Gen. 49, 19; 1 Sam. 30, 8; 2 Sam. 3, 22; 2 Kings 5, 2; אִישׁ גְּדוּדִים Hos. 6, 8 *a robber, plunderer;* figurat. of invading or pressing suffering Job 19, 12; abstract *the excursion of a band* 2 Sam. 3, 22. b) *a troop of warriors*, to attack 1 Chr. 7, 4; 2 Chr. 26, 11; שָׂרֵי גְדוּדִים *leaders of warlike troops*, 2 Sam. 4, 2. Here belongs also בְּנֵי הַגְּדוּד 2 Chr. 25, 13 or poetic. בַּת־גְּדוּד Micah 4, 14 [5, 1] *soldiers*, who surround the king Job 29, 25; fig. *army of angels* Job 25, 3. — In the same sense the Syr. ܓܕܘܕܐ, Ar. جُنْد (with *n* inserted).

גְּדוּד II. (from גָּדַד I.) *m. a furrow* Ps. 65, 11, prop. an incision.

גְּדוּדָה (only *pl.* ־דוֹת; from גָּדַד I.) *f. an incision, a cutting* (of the skin) Jer. 48, 37.

גָּדוֹל (once גָּדֹל Gen. 1, 16; *constr.* גְּדוֹל, גְּדֹל, before Makkeph גְּדַל־ K'ri, with *suff.* גְּדוֹלָם; *pl.* גְּדֹלִים, גְּדוֹלִים, *constr.* גְּדֹלֵי, with *suff.* גְּדוֹלָיו) *adj. m.*, גְּדוֹלָה (or גְּדֹלָה; *pl.* גְּדֹלוֹת, ־וֹת, ־וֹלוֹת) *f. great* (opposite קָטָן) in length, extent Gen. 19, 11, of men with gigantic bodies Deut. 9, 2; Josh. 14, 15; of the sea Numb. 34, 6 7, the Euphrates Deut. 1, 7, the wilderness 2, 7 &c.; then of compass and mass, of מִשְׁקָל, גֹּל, גֹּי, מִזְבֵּחַ, כִּסֵּא, בַּיִת &c. Gen. 21, 8; Deut. 4, 7; Josh. 7, 26; 22, 10; 1 Kings 10, 18; 2 Kings 25, 9 &c. whether it be in number and multitude, in importance and extent, or in weight, violence, power &c. It is applied to fear Jon. 1, 10, to joy Neh. 8, 12, to sorrow Gen. 50, 10, to the penal judgment of God Jo. 2, 11, and generally to the greatness and importance of a thing Gen. 39, 9, to יוֹם *high* 29, 7. With reference to age זָקֵן means *older, oldest* Gen. 10, 21; 27, 1; with reference to might, distinction, nobility, riches, strength, *distinguished, very powerful* Ex. 11, 3, *influential* 2 Kings 5, 1, *of note* 4, 8, *mighty* Eccles. 9, 14 (of a warlike prince), Jer. 27, 7, Prov. 18, 16, *in high office* 25, 6, *rich* Nah. 3, 10, *loud* (of the voice) Prov. 27, 14 &c. הַמֶּלֶךְ הַגָּדוֹל 2 Kings 18, 19 *the great king*, an appellation of the Assyrian kings, ruling over kings as vassals, like מֶלֶךְ מְלָכִים Ez. 26, 7, Dan. 2, 37, or הַנָּשֶׁר הַגָּדוֹל Ez. 17, 3 of the Babylonian king. So also the old Persian and the Sassanides call themselves on their inscriptions. הַתַּנִּים הַגָּדוֹל *the crocodile*, a symbol of Egypt; הַר הַגָּדוֹל Zech. 4, 7 *the great mountain*, i. e. the great hindrance; הַכֹּהֵן הַגָּדוֹל *the high-priest* Hag. 1, 1; גְּדֹלִים *great men* Prov. 18, 16. גְּדֻלּוֹת Ps. 12, 4 *great* i. e. proud, used as an abstract; comp. the Greek *μέγα* (Od. 16, 243) and *μεγάλα*.

גְּדוּלָה, גְּדֻלָּה see גְּדֻלָּה.

גְּדוּפוֹת (only *pl.* גְּדוּפִים, *constr.* גְּדֻפֵי) *m. reviling, reproach, scorn* Is. 43, 28, Zeph. 2, 8, particularly by actions.

גְּדוּפָה *f. reviling, reproach* Ez. 5, 15.

גְּדוּפָה see גְּדֻפָּה.

גְּדוֹר see גְּדֵר.

גַּד (from גָּדַד II.) *f.* 1. Venus or Astarte, same as גָּד, גֵּד, hence *fortune;* then the nature-deity of fortune, hence עֵין־גֶּדִי (*fountain of Gad*) *n. p.* of a city in Southern Palestine at the Dead Sea, in Judah Josh. 15, 62; 1 Sam. 24, 1 2;

Ez. 47, 10; Song of Sol. 1, 14; which seems to have been earlier called חַצְצֹן תָּמָר 2 Chron. 20, 2. The LXX write Ἐγγαδδί, -γαδδέ (עֵין־גַּדִּי) or Ἐγγαδί (עֵין־גָּדִי). *Pliny* and *Solinus* heard עֵין־גָּדָה or עֵין־גַּדָּה (Ἐγγάδα, Engadda), by which means the derivation given comes out still more clearly. See חַצְצֹן תָּמָר. — 2. (*plur.* גְּדָיִים, *constr.* גְּדָיֵי; from גָּדָה II.) *masc.* properly the pushed out, the cast out, spoken of the fruit of the body, foetus, then abiding by one kind of foetus spec. *the young of goats, a kid*, joined to עִזִּים Gen. 38, 17; Judges 6, 19; 13, 15 19, but also alone Ex. 23, 19; 34, 26; Deut. 14, 21; comp. the Phenician גָּדֵא (Mass. 9), Ar. جَدْى (a kid), جَدَايَة (the young of a gazelle).

גָּדִי *patr.* from גָּד, which see.

גָּדִי (from גָּד; *Jovianus*) *n. p. m.* 2 Kings 15, 14.

גַּדִּי (from גַּד; the same) *n. p. m.* Num. 13, 11.

גַּדִּיאֵל (*El is Gad*, i. e. fortune-bringing) *n. p. m.* Num. 13, 10; comp. the Phenician גָּדְעַשְׁתֹּרֶת, גִּדִּינַעֲמָה, and the Hebr. בַּעַל־גָּד.

גְּדָיָה (after the form רְוָיָה; *pl.* with *suff.* גְּדָיֹתָיו K'tib) *f.* = גָּדָה 1 Chr. 12, 15 K'tib, *a bank.*

גְּדִיָּה (*pl.* גְּדִיֹּת, with *suff.* גְּדִיֹּתַיִךְ) *f. a kid* Song of Sol. 1, 8.

גָּדִיל see גָּדֵל.

גָּדִישׁ *m.* 1. *a heap, heap of sheaves* Ex. 22, 5, Judges 15, 5, opposite קָמָה; comp. Arab. جَدِيس, جُدْس for the Hebrew גַּל and חֹמֶר (heap), the former of which also signifies *a crowd of men* according to Kamus (p. 834); more frequently, however, the form there is with *k*, كَدِيس, كُدْس; Targum. גָּדִישׁ, Syr. ܓܕܝܫܐ. — 2. *a tomb*, tumulus, prop. a heap of stones over a grave Job 21, 32 (cognate in sense בָּמָה Is. 53, 9, גֵּיל Job 3, 22 = גַּל &c.), for which the form جَدَث occurs in Arabic. See גָּדַשׁ.

גָּדַל (from גָּדֵל, hence with *suff.* גְּדֵלַנִי Job 31, 18, and *part.* גָּדֵל; *fut.* יִגְדַּל) *tr.* (not used) 1. *to twist, interweave*, into threads, strings &c., whence גָּדֵל; comp. חָתַל (which see), Ar. جَدَل (to twist together), كَتَل (to bind together), Targ. גְּדַל, Syr. ܓܕܠ. — 2. *intr. to be dense, firm, stout, strong*, as verbs of binding elsewhere (חוּל, חָבַל, כָּבַר, גָּבַר, קָשַׁר, קָוָה), whence גָּדֵל (of phallic ability); comp. גָּדוֹל = רַב Num. 14, 12 with Joel 2, 2, גֹּדֶל = עֹצֶם, Ar. جَدَل (strength, power). Metaphor. *to grow* i. e. to become stronger Gen. 38, 14; *to grow up*, אֵת (אֶת־) *with one* 1 Kings 12, 8; *to become* or *be larger, older* Gen. 21, 8; Ex. 2, 11; *to become* or *be rich* Jer. 5, 27 (along with הֶעֱשִׁיר); *to grow* or *be violent* Job 2, 13 (of pain), *strong, extraordinary* Gen. 19, 13, *exalted, great* 2 Sam. 7, 22, Psalm 104, 1, *high, distinguished* Gen. 41, 40; *to grow* or *be dear* 1 Sam. 26, 24; *to be* or *become far-reaching* Dan. 8, 10. It is used generally in the widest significations relating both to body and mind, to denote powerful growth or advance. The transitive fundamental signification is still perceptible from Job 31, 18, *he honoured me as a father.* Deriv. גָּדוֹל, גְּדוּלָה, גְּדֻלָּה, גֹּדֶל, מִגְדָּל, מִגְדֹּל and the proper names גְּדַלְיָה, גְּדַלְיָהוּ, יִגְדַּלְיָה.

Pih. גִּדֵּל (*pause* גִּדֵּל, גִּדֵּלָה, *inf.* גַּדֵּל, *fut.* יְגַדֵּל) *to cause to become strong* or *great, to make great* or *strong;* hence 1. *to bring up* Dan. 1, 5, Hos. 9, 12, *to cause to grow* Numb. 6, 5, Is. 44, 14, *to make wanton* Ez. 31, 4. — 2. *to raise high* Esth. 5, 11; *to make distinguished* or *powerful* 2 Chron. 1, 1; Josh. 3, 7; *to praise, to extol* (God), with לְ Ps. 34, 4, or the accusat. 69, 31. Deriv. the proper names גִּדֵּל, גִּדַּלְתִּי.

Puh. גֻּדַּל *to be trained up* Ps. 144, 12.

Hif. הִגְדִּיל (*fut.* יַגְדִּיל) *caus.* 1. *to make great*, with accus. of the object, as תּוּשִׁיָּה Is. 28, 29, מַעֲשִׂים Eccles. 2, 4, יְשׁוּעוֹת 2 Sam. 22, 51, שֶׁקֶל Am. 8, 5, מְדוּרָה Ez. 24, 9; figurat. הִגְ׳ חֶסֶד עִמָּדִי Gen. 19, 19;

הִגְ׳ תּוֹרָה Is. 42, 21; with adv. לְמַעְלָה 1 Chr. 22, 5 *to make exceedingly great.* To this belong the expressions: הִגְ׳ פֶּה Ob. 12 *to rejoice aloud*, from mischievous joy (elsewhere הֵרְחִיב פֶּה Is. 57, 4, Psalm 35, 21); but for which הִגְ׳ בְּפֶה עַל Ez. 35, 13 also appears. With עַל *to boast over one* i. e. *to deride him, to set oneself above him* Ps. 35, 26; 55, 13; Jer. 48, 26 42; הִגְ׳ עַל־גְּבוּל Zeph. 2, 8 see גְּבוּל; הִגְ׳ עָקֵב עַל *to set the heel upon one* i. e. to attack him Ps. 41, 10. With עִם *to do what is great with one* 1 Sam. 12, 24, where we may supply the infin. לַעֲשׂוֹת, which often occurs Jo. 2, 20, Ps. 126, 2, as we must also supply other infinitives e. g. לִבְכּוֹת 1 Sam. 20, 41. — 2. *inchoative: to mount up, to grow, to become violent* Lament. 1, 9; Dan. 8, 4 8 11; or figurat. *to raise oneself, to increase* Eccles. 1, 16; הִגְ׳ בְּלֵבָב *to be great in heart* i. e. to be high-minded 8, 25, comp. גְּדֶל לֵבָב Is. 9, 8.

Hithp. הִתְגַּדֵּל *to shew oneself great* or *powerful*, Ez. 38, 23, along with הִתְקַדֵּשׁ; with עַל in a bad sense: *to magnify oneself above, to act insolently*, Is. 10, 15; Dan. 11, 36 37.

גֹּדֶל, *constr.* גָּדֶל (comp. the Phenician גְּדָל Cilic. F.), = גְּדוֹל; see גְּדַלְיָהוּ.

גָּדֵל (*constr. pl.* גְּדֵלֵי) *adj. m.* 1. as a usual participial adjective in the sense of *growing, mounting up, becoming great*, connected with the infin. absol. Gen. 26, 13; 1 Sam. 2, 26. — 2. *strong, able*, with reference to the phallus, coupled with בָּשָׂר Ez. 16, 26.

גָּדֹל see גָּדוֹל.

גִּדֵּל (*the very great, the gigantic*, or an epithet of a deity, after the form גִּבֵּחַ) *n. p. m.* Ezr. 2, 47 56.

גְּדִל (only *pl.* גְּדִלִים) *m.* prop. twisted, turned, of threads, hence 1. (extending over the border of the upper garment, fixed on the four ends) *tassels*, made of twisted threads, Deut. 22, 12 and = צִיצִת Num. 15, 38 39, standing also for *lock* like the Syr. ܓܕܝܠܐ (on Song of Sol. 1, 10 11; 1 Tim. 2, 9; 1 Pet. 3, 3) Ez. 8, 3; comp. Ar. جَدِيل (a rein or halter of braided thongs). In the LXX and Onk. the vulgar expression for the same, which came into use in the Grecian period, was כְּרַסְפְּדִין, *κράσπεδα, -δον*, which is prop. equivalent only to כְּנָף; and that was afterwards supplanted by צִיצָה (Jerus. Targ. I. and II., Syr. and Mishna) when it came into general religious use. — 2. *festoon*, an ornament on the capitals of pillars, though a chain-work (מַעֲשֵׂה שַׁרְשְׁרוֹת) not twisted, 1 Kings 7, 17.

גְּדֶל (with *suff.* גָּדְלוֹ, once גֹּדְלוֹ) *m. greatness, magnitude* Ez. 31, 7, but usually in a figurat. sense *fame* Deut. 32, 3, *exceedingness* Num. 14, 19, *might* Ps. 79, 11, *majesty* Deut. 5, 24 &c.; גְּ׳ לֵבָב Is. 9, 8 *insolence, pride.*

גְּדֻלָּה (from גָּדַל; as גְּדוּלָה also was used, the usage fluctuating and גְּדוּלָּה being sometimes written) *f.* same as גֹּדֶל *greatness, majesty*, of God and men, 1 Chr. 29, 11, *fame* Ps. 145, 6; in the plural *mighty deeds; reputation, consequence*, Esth. 10, 2.

גְּדַלְיָה (*Jah is great;* גָּדַל *constr.* of a form גָּדֵל = גָּדוֹל, comp. קָטָן and קָטֵן) *n. p. m.* 2 Kings 25, 22, for which גְּדַלְיָהוּ also stands in Jer. 39, 14; Zeph. 1, 1.

גְּדַלְיָהוּ (the same) *n. p. m.* Jer. 38, 1; 1 Chr. 25, 3.

גְּדַלְתִּי *n. p.* of one of the five musical sons of Heman 1 Chr. 25, 4 29, probably forming along with the names of his four brothers (גְּדַלְתִּי וְרֹמַמְתִּי עֶזֶר מַלּוֹתִי הוֹשִׁיר מַחֲזִיאוֹת i. e. *I have dealt out fame and victorious help; I have spoken oracles in fulness*) an old prophetic saying with which an oracle began, whose words were applied as names to the five; the tone itself pointing to this explanation.

גָּדַם (not used) *trans.* same as קָדַם (קָרְדֹּם), Ar. جَدَمَ &c. *to cut off, to fell, to destroy, annihilate.* With the insertion of ע (see ע) Pih. גִּדְעֵם *to*

overthrow, *to lay waste*, whence the proper name גִּדְעֹם. But see גָּדַע.

גָּדַן (not used) *tr.* same as גָּדַם; see גִּדְעֹם.

גִּדְעֹם *n. p. m.*, see גִּדְעֹם.

גָּדַע (*fut.* יִגְדַּע) *tr. to cut off* (= גָּזַע, Arab. جَدَعَ, cognate יָדַע I.), *to fell*, a tree, Is. 10, 33; *to break asunder*, a staff Zech. 11, 10 14; *to destroy*, a city Lament. 2, 3; *to break*, the arm (זְרֹעַ) 1 Sam. 2, 31, i. e. the posterity, being the strength of a family, for which however the LXX read זָרַע; *to shave off*, the beard Is. 15, 2, for which in the parallel passage Jer. 48, 37, stands גֹּרַעַת which is also critically correct. Comp. the Ar. أَجْدَعُ mutilated. Derivat. the proper names גִּדְעוֹן, גִּדְעֳנִי, and perhaps גִּדְעֹם.

Nif. נִגְדַּע (once נֶגְדַּע Jer. 50, 23) *pass. to be cut off*, of the iron head of a hammer Jer. 50, 23; *to be broken*, of the horn i. e. of power, 48, 25, or of the horns of the altar i. e. its points Am. 3, 14; *to be overthrown, put in ruins*, of חַמָּנִים Ezek. 6, 6; *to be annihilated* Judges 21, 6; Is. 22, 25.

Pih. גִּדַּע (*pause* גִּדַּע; *fut.* יְגַדַּע, *pause* יְגַדַּע) *to cut asunder, to overthrow*, חַמָּנִים 2 Chr. 34, 4 7, פְּסִילִים Deut. 12, 3, אֲשֵׁרִים 7, 5; *to break in pieces*, the bars Is. 45, 2; *to break off*, the horns, i. e. to destroy the power, Ps. 75, 11.

Puh. גֻּדַּע *to be cut down*, Is. 9, 9.

גִּדְעוֹן (*feller* i. e. *warrior*; comp. Is. 10, 33) *n. p.* of a shophet or judge, Judges ch. 6-8, who was also named יְרֻבַּעַל (which see).

גִּדְעֹם (*desolation*, from גָּדַם) *n. p.* of a place at the entrance of the wilderness, on the way from מְנוּחָה Judges 20, 45. LXX *Γεδάν* (גִּדָּן), consequently from גִּדָּן = גָּדַם. But probably from גָּדַע.

גִּדְעֳנִי (= גִּדְעוֹן) *n. p. m.* Num. 1, 11.

גָּדַף (Kal unused) *tr.* prop. *to cut into*, *to hurt*, Ar. جَدَفَ, جَذَفَ, Syr. ܓܕܦ &c.; then *to reproach*, *mock*, *revile*. Derivative גְּדוּפָה.

Pih. גִּדֵּף (*part.* מְגַדֵּף) *to revile*, *to blaspheme*, particularly God Num. 15, 30; 2 Kings 19, 22; *to despise*, by deeds Ez. 20, 27; cognate in sense חֵרֵף. Deriv. גִּדּוּפָה, גְּדֻפָה.

The organic root of this stem is גָּ־דָ, which is also found in דָּפַ־ה with a similar transference; comp. Sanskrit *tap*, Pers. *tâf*.

גִּדֻּפִים (*pl.* גְּדוּפִים, *constr.* גִּדֻּפֵי) *m.* see גְּדוּפָה.

גְּדוּפָה (*pl.* ־וֹת) *f.* see גְּדוּפָה.

גָּדַר (*fut.* יִגְדֹּר) *tr.* prop. *to enclose*, *to hedge around*, *to surround* (comp. חָדַר, כָּתַר, עָטַר, עָדַר), hence *to enclose round about*, e. g. אֹרַח Job 19, 8, דֶּרֶךְ Lament. 3, 9, so that one cannot go out; like all verbs of enclosing it is construed with בְּעַד 3, 7. גָּ׳ גָּדַר *to build a wall around*, *to surround with a wall*, either to hinder the invasion of enemies, Ez. 13, 5; 22, 30; or to shut up Hos. 2, 8. Metaphorically *to wall up*, פֶּרֶץ *a breach in walls* Is. 58, 12; Am. 9, 11. The *Part. pl.* גְּדֵרִים 2 Kings 12, 13 *masons* is a denom. from גָּדֵר. — The stem is in Ar. حَدَرَ (to surround) and جَدَرَ I. II. IV., the idea of *shutting out* being secondary; the organic root is גָּ־דָ. Derivat. גְּדֵרָה, גְּדֵרָה, גֶּדֶר (belonging to גָּדֵר), גְּדֵרוֹת, the proper names גָּדֵר (בֵּית גָּדֵר), (אַגְגֶּדֶר), גְּדֵרוֹתַיִם, גְּדֵרוֹת, גְּדֵרָה, (גְּדוֹר) גְּדוֹר, גֶּדֶר.

גָּדֵר (*constr.* גֶּדֶר, comp. עֶרֶל כֶּבֶד; with *suff.* גְּדֵרוֹ, *pl.* ־רֵיהֶם, ־רֵיכֶם) *comm.*, properly what hedges about, encloses around, hence 1. *a wall*, to keep off enemies Ez. 13, 5, or to shut up Hos. 2, 8; about a vineyard Num. 22, 24; Prov. 24, 31; about the חָצֵר of the temple Ez. 42, 10; גָּ׳ בָּנָה *to build up a wall*, to protect a city Mic. 7, 11 (opposite גָּ׳ פָּרַץ Is. 5, 5, Ps. 80, 13), and figurat. Eccles. 10, 8; *a fence* Ps. 62, 4. Here in all cases גָּדֵר is a noun, properly a part. activ. — 2. *a walled place* Ezr. 9, 9, where גָּדֵר stands for גְּדִיר; comp. Ar.

جَدِير (a place protected around by a wall). — 3. (*fortress*, from גָּדֵר = גָּדִיר) *n. p.* of a city in Judah, in full form בֵּית־גָּדֵר 1 Chr. 2, 51, but the *Gentile* גְּדֵרִי 27, 28 after the original form. The expression, in the second and third sense, was usually in Phenician equivalent to the Greek τεῖχος, therefore גָּדֵר (*Plin.* 4, 36: Poeni Gadir, ita Punica lingua septum significante; *Avien.* v. 268: Punicorum lingua *conseptum* locum gaddir vocabat; *Hesych.* Γάδειρα· τὰ περιφράγματα) or אֲגָדֵר (with Alef prefixed, in the Berber *wall*, borrowed from the Phenician) is still preserved in inscriptions as the name of many places. So a) *Aghader* (אֲגָדֵר) n. p. of a Phenician colonial town in the province of Susa in Africa, in full form אֲגָדֵר הַכָּרִים (Carian fortress) Καρικὸν τεῖχος (in the account of Hanno in Periplus), out of which arose afterwards *Agurem*. b) אֲגָדֵר (Gadir, Agadir, Gades) n. p. of the city *Gades* on the west coast of Spain. Deriv.

גָּדַר (only *part. pl.* גֹּדְרִים) *denom.* from גָּדֵר, *to make a wall; part. a mason*, 2 Kings 12, 13.

גֶּדֶר (*fortress*) *n. p.* of the metropolis of a small Canaanitish kingdom Josh. 12, 13, between דְּבִר and חָרְמָה. Perhaps it has been preserved in מִגְדַּל גֶּדֶר (Ta'anit. 20 [a]), which is called in the New Test. and elsewhere מִגְדָּל merely (Μαγδαλά Matth. 15, 39). As the construct of גָּדֵר, consult the word.

גְּדֹר or גְּדוֹר 1. (*fortress;* comp. Ar. جِدَار wall) *n. p.* of a town in the mountains of Judah, in Jerome *Gedrus* (10 miles from Diospolis) Josh. 15, 58; 1 Chr. 4, 39; at the present day the ruins *Gedûr* are north of Hebron (*Robins.* Bibl. Res. II. 338). But this is not clear. Another גְּדוֹר, situated on a mountain on the other side of Jordan in Peraea is adduced in the Mishna (Sh'bi'it 9, 2) as being surrounded with a wall in ancient times; and the mountain on which it stood was called הַר גְּדוֹר (Jerush. there), in the neighbourhood of הַר מַכְוָר (mount Machaerus). — 2. (*enclosure, shutting up*) *n. p. m.* 1 Chr. 8, 31; 9, 37.

גְּדֵרָה (*pl.* גְּדֵרוֹת, גְּדֵרֹת, *constr.* גִּדְרֹת, with *suff.* גְּדֵרֹתָיו) *f.* 1. *a wall*, as a fortification, therefore figurat. *fence* Ps. 89, 41; *hedge* Nah. 3, 17 (which is made artificially); *hurdle*, caula, mandra, Jer. 49, 3, fully with צֹאן Num. 32, 16, Zeph. 2, 6, or לְצֹאן Num. 32, 24; Arab. جَدِيرَة pen. In Hos. 2, 8 גְּדֵרָה stands for גְּדֵרָהּ and belongs therefore to גָּדֵר. — 2. with the article הַגְּ׳ (*the fortress*) *n. p.* of a city in Judah Josh. 15, 36, 1 Chr. 4, 23, different from גָּדֵר, גְּדֵרֹתַיִם, גֶּדֶר, in whose neighbourhood was a city named נְטָעִים. *Gentile* גְּדֵרָתִי 1 Chr. 12, 4.

גְּדֵרוֹת (*wall-work;* the plural should be taken collect.) *n. p.* of a city in Judah Josh. 15, 41; with the article 2 Chr. 28, 18.

גְּדֵרִי see גָּדֵר.

גְּדֶרֶת *f. court-enclosure* Ez. 42, 12, where 5 mss. read הַגְּדֵרוֹת. See הֲגִינָה.

גְּדֵרֹתַיִם (*double-fortress*) *n. p.* of a city in Judah, Josh. 15, 36.

גָּדַשׁ (not used) *tr.* 1. *to heap, heap up, to accumulate;* Targ. גְּדַשׁ (to measure in heaps), Syr. ܓܕܫܐ, ܓܕܫܐ heap, Ar. كدس II., to which also جدت &c. belongs. Derivat. גָּדִישׁ 1. — 2. *to press together into a hill and make firm*, comp. Ar. حَادِسٌ (firm, strong); hence גָּדִישׁ 2. The organic root is גָּ־דַשׁ; also found in עָ־דַשׁ (which see).

גָּה I. (not used) *intr. to be deepened, hollowed out* (within), *to be bellied, arched*, of a lowland, a marsh; hence גַּי, גֵּה and perhaps גֵּי in the proper name גֵּיחֲזִי. The same meaning is in 1. the stem גָּא, whence גֵּא, according to some mss. for גֵּה; 2. the stem גָּאָה II., enlarged from גָּא, whence גֵּאָיָה; 3. the stem גָּיָא, whence גַּיְא, גֵּיא, גֶּיא. From the reduplicated form of this monosyl-

labic stem arose the Aram. גִּיג, גִּיגִית butt, cask (comp. גָּא and גַּג); so in like manner there originated in a cognate stem ܩܳܐ, reduplicated ܩܐܩܐ, the noun ܩܽܘܩܬܳܐ *drinking cup*.

גָּה II. (not used) *tr.* is the organic root belonging to גָּהָה, which see.

גֵּה only in Ez. 47, 13, according to the LXX, Targ. Vulg. = זֶה, as 47, 15. Single mss. read גֵּיא, גַּי, גֵּיה (= גֵּיא), גֵּא, understanding *plain*, *valley*, *district*, as the Syr. has ܢܰܚܠܳܐ; but this does not give a suitable sense.

גָּהָה (*fut.* יִגְהֶה) *tr. to thrust away*, *to withdraw*, *to remove*, e. g. מָזוֹר (a bandage) Hos. 5, 13; therefore the Syriac and ancient interpreters translate *to heal*, parallel רָפָא; comp. Syr. ܓܗܳܐ intr. to flee, to remove. The organic root is גָּה, Ar. جَهَّ (to scare), reduplicated جَهْجَهَ, and is also found in הָ־גָה II., יָ־גָה II.; Ar. وَجَى, Syr. ܓܗܳܐ. Hence

גֵּהָה (after the form גֵּאָה) *f.* prop. removal (of a bandage), hence *a healing* (*Kimchi*) Prov. 17, 22 (LXX). More correctly with Targ., Syr. &c. = גֵּוָה *body: a joyful heart does good to the body;* parallel גֶּרֶם (the bones). But it might also be written for כֵּהָה *mitigation*, or come from גָּהָה after the Ar. جهه, to brighten up.

גָּהַר (*fut.* יִגְהַר) *intr. to bow oneself down*, *to prostrate oneself*, e. g. אַרְצָה (to the earth), 1 Kings 18, 42, in prayer; with עַל 2 Kings 4, 34 35 *over* something. It is cognate with ܓܗܶܪ, Hebr. גָּחַן.

גַּו (with *suff.* גַּוֶּךָ, גַּוֵּךְ, גַּוָּם; from גָּוַו i. e. גַּו = גָּוָה) *m. the back*, particularly in the phrase הִשְׁלִיךְ אַחֲרֵי גַו *to cast behind the back* i. e. intentionally not to regard 1 Kings 14, 9; Ez. 23, 35; Neh. 9, 26.

גַּו (*constr.* גּוֹ, with an *a*-after-sound גּוֹא; with *suff.* גַּוֵּהּ, גַּוָּהּ) *Aram. m.* prop. *belly*, i. e. what is arched, but only metaph. *the middle*, *the midst*, internum, medium, therefore בְּגוֹ Dan. 3, 25 and 7, 15 or בְּגוֹא 4, 7 = Hebr. בְּתוֹךְ; לְגוֹא 3, 6 = לְתוֹךְ; מִן־גּוֹא 3, 26 = מִתּוֹךְ; with *suff.* בְּגַוֵּהּ Ezr. 5, 7 = בְּתוֹכוֹ, בְּגַוָּהּ 4, 15 = בְּתוֹכָהּ, and also frequent elsewhere in Aram. and Ar. Comp. Syr. ܓܰܘ, Ar. جَوّا within. The same metaphor is also in بَطْن (belly, the middle, the midst), بَاطِن (within); and גַּו has become constant in Aram. in this sense, after the language had adopted גַּב for the *back*.

גֵּו (= גֵּוָה; with *suff.* גֵּוִי, גֵּוֶךָ, גֵּוֵךְ) *m.* 1. same as Hebr. גַּו *the back*, Prov. 10, 13; 19, 29, exposed to blows Is. 50, 6, on which enemies set the foot 51, 23. — 2. same as Aram. גַּו *the middle*, *the interior;* מִן־גֵּו Job 30, 5 *out of the midst* (of men). On the Phenician גֵּו see גֵּוָה.

גּוֹא see Aram. גַּו.

גּוּב I. (only *part. pl.* גָּבִים K'tib) *tr.* 1. same as יָגַב *to cut through*, *to dig through* (the earth), with the plough, whence גָּב 2 Kings 25, 12 *a husbandman*, for which the K'ri has יֹגֵב; comp. جَابَ (to cut), VIII. to dig. — 2. *to cut off*, *to cleave*, spoken of wood; hence גֵּב (out of גִּיב). — The organic root also exists, in a modified form, in נָ־קַף &c.

גּוּב II. (not used) *tr. to deepen*, *to hollow out*, *to dig out;* so too in Aram. גַּב (גְּבַב) III., whence גֹּב. The organic root is also in the Hebrew גָּב־א I. (which see), whence גֶּבֶא = בּוֹר. Deriv. גֵּב 2. (which see).

גּוּב III. (not used) *tr. to bring together*, *collect*, *crowd together*, or *intr. to troop together;* whence גּוֹב 1., גּוֹבַי, גֵּב 3. The stem גָּב in this sense is identical in its organic root with that in גָּב־א, גָּב־ה (Targ. גְּבָא, Syr. ܓܒܳܐ, Ar. جَبَا and جَبَأَ, Aram. גְּבַב), קָו־ה &c. and with the root in חָ־גַב.

גּוֹב (from גּוּב III.) *m.* 1. same as גֵּב 3. *a swarm of locusts*, Nah. 3, 17, Targ. גּוֹבָא, גּוּבָא, גּוֹבַי the same, hence of the

appearance of the locust in swarms, gryllus gregarius. — 2. (= גֹּב 2 Sam. 21, 18; *hill-place*, from גַּב 1.) *n. p.* of a place 2 Sam. 21, 19, for which the LXX and Syr. have the synonymous נֹב (hill), and the parallel passage 1 Chr. 20, 4 גֶּזֶר (sloping place). See גֹּב.

גּוֹבַי (or גֹּבַי; ־ַי is a very old adject. termination, as in חַלּוֹנַי, חֲשׂוּפַי, חוֹרַי) *collect. m.* prop. what collects in troops, hence *a swarm of locusts*, Nah. 3, 17: *as swarms of locusts upon swarms of locusts;* Am. 7, 1; comp. Targ. גּוֹבַי and גּוֹבָאִי (pl. def. גּוֹבָאֵי).

גּוֹג (see מָגוֹג, אֲגַג and אֲגַג) 1. *n. p.* of a mixed race dwelling in the extreme north, comprehended by the Greeks under the name of *the Scythians*, thence transferred — 2. to the centre and representative of the race, to their king, Ez. ch. 38. 39. *Gog* comes forth from the distant north (38, 15; 39, 2), the prince of רֹאשׁ, מֶשֶׁךְ, תּוּבַל (and probably also of תִּירַס) with his army of cavalry (38, 15) marching against the people of Israel, when he is miraculously encountered (38, 17-23) and annihilated (39, 1-8). In the later tradition which sprang from Ezekiel's description, גּוֹג along with מָגוֹג represents the mixed population of the north, the Scythians and Caucasians &c. — 3. *n. p.* of the country of the people Gog, i. e. of the Scythians, but only in the Apocalypse 20, 8, Γώγ together with Μαγώγ, as it has become a geographical name in Arabic also. — 4. According to the cod. Samar. and the LXX, by אֲגַג Num. 24, 7 is understood nothing more than גּוֹג, tradition (Sabb. 118) making the Messianic time to be distinguished by an antecedent struggle with *Gog*. — 5. *n. p. m.* of a Reubenite, 1 Chr. 5, 4.

As to the signification of גּוֹג it appears to mean *mountain* i. e. Caucasus (Pers. كوه *Koh*, Ossetic *ghogh* mountain, and even the classical name *Caucasus* originated in *Koh-Kâf*), since Caucasus was the chief seat of the Scythian peoples. The hardening of the last sound (*h*) into *g* (*gog* from *Koh*) seems to have taken place early; and when the name had already become that of a people, the other names מָגוֹג, אֲגַג (which see), Samar. אֲגוֹג, Gent. אֲגָגִי, אֲגַג, Phenic. אָגוֹג, also arose. Another explanation from the Pehlvi koka *moon* (see Grabschrift des Darius p. 64), because they prayed to the moon, is improbable. A Semitic etymology is also possible. From the reduplicated form גִּאגֵּא (see גָּא I., whence גָּג) in the sense of *to be high, overtopping*, גּוֹג might signify *a mountain, a summit;* comp. Ar. جُوْجُو (breast, of a ship, i. e. something heightened). Fig. this stem would mean *gigantic, great of stature, powerful, warlike* (cognate קַו־קַו Is. 18, 2); comp. Sanskr. kû *to be mighty*, kavi (in the Vêdas, Pers. كَيْ) *king*, modern Persian كَو (kav) *warlike, valiant*, in which sense the Amalekite name אֲגַג, אֲגוֹג, אֲגַג, the Hebrew proper name גּוֹג, and the Phenician אָגוֹג in the story of Ogyges may be taken. In Gen. 14, 1 Symm. has taken גּוֹי for גּוֹג, and translated it by "Scythians".

גּוּד I. (*fut.* יָגוּד, יָגֻד) *tr.* 1. same as גָּדַד I. and גָּדָה II. (which see) *to cut into something, to scratch, to wound*, figurat. of a warlike troop, e. g. עָקֵב Gen. 49, 19 *the rear*, i. e. *to inflict a complete defeat;* hence גַּד, the Phenic. גַּיִד (see גַּד). — 2. Figurat. *to press*, with the accusat. *whereinto* Gen. 49, 19; *to drive on* in haste Hab. 3, 16; comp. Ar. جَدَّ. — 3. Metaphor. *to decide, determine, measure out to*, of fortune, fate &c. Deriv. גָּד, גָּדִי.

גּוּד II. (not used) *tr. to bind, to fetter;* comp. Ar. قَادَ (to fetter), كَادَ (to hinder), but especially the organic root in אָ־גַד, עָ־קַד &c. Deriv. גִּיד.

גָּוָה I. (not used) *intr.* properly *to be hilly, arched, gibbous*, consequently same as גַּב, Targ. גַּב I., Ar. جَابَ, cognate with גָּב־ַה, גָּב־ַע &c.; then metaphor. *to ascend and appear visible aloft*, e. g. of the back or belly &c. Deriv. גֵּו (from גֵּוָה) and גֵּוָה, גּוֹי, גְּוִיָּה, the proper name גּוֹיִם.

גָּוָה II. (not used) *tr. to hollow out, to deepen*, like גָּב II., גָּב־א; deriv. גֵּו (Aram. גַּו). Comp. Ar. جَوَّة low country, جُوَّة deepening, recess.

גָּוָה III. (not used) *intr.* same as קָוָה *to gather together in troops, to collect*, Ar. جَوَى (to call together, to collect); deriv. גּוֹי 2.

גֵּוָה *f.* 1. *body*, prop. belly, Job 20, 29, = גֵּו 2., LXX σῶμα, *Kimchi* גּוּף, consequently from גָּוָה I. More correctly, after *Targ.* (תֵּיק), *Rashi* (תַּעַר), *Ibn ʿEsra* (אַשְׁפָּה) and others *sheath*, *quiver*, from גָּוָה II. to deepen out, as נָדָן (which see) is similarly derived.—2. *a lifting up*, Job 22, 29 *for when they are lowered, thou promisest lifting up* (*Rashi*, *Ibn ʿEsra*); in a bad sense: *pride*, *haughtiness*, 33, 17; figurat. *sin*, *iniquity*, Jer. 13, 17. It is usually taken as an Aramaeism for גְּאֵוָה, especially since גֵּאֲוָה is in use; but גָּוָה I. may even of itself be connected with גָּאָה. In Phenician גָּוָן (Gawan) = גַּאֲוָן (elevated) is the proper name of the old deity of the Byblians; גֵּו (majesty), hence the proper noun masculine גֵּוְעֶלְיֹן (Givalius i. e. -iun, majesty of ʿElyon).

גֵּוָה *Aram. f. pride*, Dan. 4, 34.

גֹּוֶה (only *pl.* גֹּוִים, with *suff.* גֹּוַיִךְ K'tib) *m. a person, a being*, consequently = גּוֹי; but only in *pl. people*, Ez. 36, 13 14 15. See גּוֹי.

גָּוַן I. (not used) same as גָּוָה I. and גָּבַב (which see), Aram. גְּבַב I. Deriv. גַּו.

גָּוַן II. (not used) same as גָּוָה II. and Aram. גְּבַב III. Derivat. Aram. (גְּוַן) גַּו, which see.

גּוֹז (after the form קוֹל, גֹּחַ; with *suff.* גּוֹזִי) *m. refuge*, perfugium, Ps. 71, 6; i. e. place or person to which one flees.

גּוּז *intr.* 1. *to flee, to escape, to hasten away*, a collateral form of עוּז, חוּשׁ; hence כִּי גָּז חִישׁ Ps. 90, 10: *for it* (רָהְבָּם their pride) *quickly hastens away*, referring to שָׁנָה according to the LXX and Targ.; comp. Ar. حَازَ (to flee away), جَازَ (transfugit), Syr. ܓܙ to pass, to disappear. Deriv. גּוֹז. — 2. (unused) *to fly, to soar away;* cognate in sense עוּף, of birds. Deriv. גּוֹז in its diminutive גּוֹזָל. — 3. *to go over, to cross*, transire, water; cognate in sense עָבַר. Deriv. גּוֹזָן, גִּזֹּה.

Nif. נָגוֹז (3 *pl.* נָגוֹזוּ for נָגוֹזוּ, as mss. still have it; the punctuators wavered between the stem גָּז and גַּז) *to disappear, to hasten away, to flee, to be gone*, and therefore according to the Targ. Nah. 1, 12: *though they be numerous and yet ever so many, yet they shall disappear and pass away* (וְעָבָר).

Hif. הֵגִיז (only *fut. apoc.* וַיָּגָז for ־גֶז, because the punctuators had in their mind the stem גַּז) *caus. to make to flee, to make to hasten, to drive on*, Numb. 11, 31: *and it* (the wind) *drove forward quails from the west.*

גּוֹזָל (*pl.* with *suff.* גּוֹזָלָיו) *m. a young bird*, formed from גּוֹז with the diminutive syllable ־ָל (comp. גּוֹרָל), particularly of the young dove Gen. 15, 9, Deut. 32, 11, and also of other birds; Ar. جَوْزَل, Syr. (transposed) ܙܘܓܠܐ, Phenician גּוֹזָל (gozol), whence the name of a plant חֲצִיר גּוֹזָל (Azir-gozol, Apul. herb. 65); the Ar. جزل (to coo like a dove) is denomin.

גּוֹזָן (*pass, ford*, properly a place of passage, from גּוּז with the formative syllable ־ָן) *n. p.* 1. of an Assyrian tract of land situated at a river of the same name (גּוֹזָן), where there may have been a ford; hence fully נְהַר ג׳ 1 Chr. 5, 26, named with חֲלַח, חָבוֹר, הָרָא (which see), to which $2^1/_2$ of the ten tribes in an earlier deportation, and afterwards the ten tribes 2 Kings 17, 6 and 18, 11 (ג׳ adduced here as a territory with עָרֵי מָדַי) were carried captive. This river *Gosan* is the Kisel-Osen rising in the north of the Zagros and falling into the Caspian sea (*Ritter*, Erdkunde VIII. 590. 615). From it — 2. a city in Media between the mountain *Chabor* (viz. the Assyrian *Khabûr el-ʿhasanijja* in Jakuti, to distinguish it from the Mesopotamian)

and the Caspian sea received the same name, *Γαυζανία* in Ptolem. (VI, 2); and the appellation may have been extended to a whole territory. It is a question whether in 2 Kings 17, 6 and 18, 11 עָרֵי ג׳ (along with עָרֵי מָדַי) should not be read for נְהַר, and whether this territory should not be understood; Jewish tradition supposes גַּנְזַק i. e. *Gázaca*, the summer residence of the Median kings. — 3. *n. p.* of a country in Mesopotamia, between the rivers כְּבָר (Ptol. *Χαβώρας*, Strab. *Ἀβόῤῥας*, Aboras, Plin. *Chabora*, Syr. *Kabûr* &c.) and Saccoras, *Γαυζανῖτις*, now *Kaushan*, Is. 37, 12, 2 Kings 19, 12, mentioned along with חָרָן (*Κάῤῥαι*, Carrae) in north-western Mesopotamia, and רֶצֶף (Ptol. 5, 15 *Ῥησάφα*) in Palmyrene &c.

גּוּחַ (*imp. fem.* גֹּחִי for גֻּחִי, as דּוֹשִׁי = דּוּשִׁי, אוֹרִי = אוּרִי) 1. *tr. to send forth, to push forth*, the fruit of the body, i. e. *to bear*, Mic. 4, 10, coupled with חוּל *to be in labour;* whence גֹּחַ. — 2. (unused) *intr. to spring forth, to bubble up*, of water; whence the proper names גִּיחַ, גִּיחוֹן. But usually in the

Hif. הֵגִיחַ (*fut.* יָגִיחַ, *apoc.* וַתָּגַח; *inf.* גִּיחַ abridged from הָגִיחַ) *to break forth* (of an army), with מִן of the place Judges 20, 33; *to break forth*, of the sea Job 38, 8, evidently adopted from the image of the bursting forth of the foetus; *to bubble up, to stream forth* (water), with בְּ *through* something, Ez. 32, 2: *and thou burstest forth* (with water-jets) *through thy nostrils* (בְּנַחֲרֹתֶיךָ = בְּנַהֲרֹתֶיךָ from נַהֲרָה = נַחֲרָה Jer. 8, 16, sing. *the snorting*, pl. *the nostrils*), of the crocodile; with אֶל־ *into* something, Job 40, 23.

On the stem גָּח comp. the Ar. خَخَّ (to spout forth water-jets), جَاخَ (to drive or push forward), Targ. גָּח (to break forth, of wind), Syr. ܓܚ (as the Hebr.) &c. The organic root is also found in נָ־גַח.

גּוּחַ *Aram.* the same, whence *Afel* אַגַּח (*part. fem. pl.* מְגִיחָן) *to break through*, of wind, Dan. 7, 2.

גּוֹי (a shorter form of גְּוִי, whence *f.* גְּוִיָּה, as the Aram. גּוֹ from גַּו, לֹיָה = לוֹיָה out of לְוִיָּה from לָוָה; with *suff.* גּוֹיִ omitting *one* Yod; *pl.* גּוֹיִם, *constr.* גּוֹיֵי, also גּוֹיִים, as mss. read, with *suff.* גּוֹיֶיךָ Ez. 36, 13 14 15 from a sing. גֹּוֶה (which see), and גֹּיִים Gen. 25, 23 K'tib, Ps. 79, 10 with the omission of Vau quiescent) *m.* 1. (from גָּוָה I.) *the body* (as the fem. גְּוִיָּה), prop. belly (cognate in sense בֶּטֶן), transferred to the whole body; figurat. *being, person*, even of individuals, Gen. 20, 4; 25, 23. See גּוּף. — 2. (from גָּוָה III.) prop. the connected, crowded together mass, hence *people, populace*, confluxus hominum, in the widest sense like עַם (which see), and so a) of *Israel* Gen. 12, 2; Deut. 32, 28; Josh. 3, 17; 4, 1; 10, 13; 2 Sam. 7, 23; Is. 1, 4; Zeph. 2, 9 &c., but גּוֹי יי׳ is never used for עַם יי׳; in the sense of *inhabitants, citizens* 2 Chr. 15, 6, Prov. 14, 34, and so also גּוֹיִם Ez. 36, 13 14 15. b) most frequently *a non-Israelite, but specific people* Deut. 28, 36 49 50, 1 Kings 18, 10, also of a colonist race 2 Kings 17, 29; or of single tribes Is. 14, 32 (the Philistines), 18, 2 (the Aethiopians), Zeph. 2, 5; Jer. 25, 12 &c. c) *heathen people* generally, hence with the accessory idea of *enemies, oppressors*, Ps. 2, 1 &c., in which sense it is opposed to עַם the Jewish people Deut. 32, 43; the pl. גּוֹיִם especially is used in this manner Ps. 2, 1; Is. 42, 6. This view of ג׳ became usual in later times, the LXX, Ar., Syr. and others having taken it so even where Israel is meant. d) *a troop, flock*, of animals, as of locusts Jo. 1, 6, of wild beasts Zeph. 2, 14, as עַם too sometimes denotes, Prov. 30, 25, Greek *ἔθνος* (Hom. Il. 2, 87), Latin *gens* (Virg. Ge. 4, 430), Ar. أُمَّة. For גּוֹיִם (in the *pl.*) as a proper name, see גּוֹיִם.

גְּוִיָּה (from the *masc.* גְּוִי = גּוֹי; *c.* גְּוִיַּת, with *suff.* גְּוִיָּתוֹ; *pl.* גְּוִיּוֹת, with *suff.* ־תֵיהֶם, ־תֵיהֶנָה) *f. body*, prop. belly (like the Syr. ܓܘܝܐ) and that sometimes living Gen. 47, 18, Neh. 9, 27, also supra-terrestrial Ez. 1, 11 23; Dan. 10, 6; sometimes dead, *a*

corpse (cognate in sense פֶּגֶר 1 Sam. 17, 46, נְבֵלָה) Nah. 3, 3; 1 Sam. 31, 10 12; Ps. 110, 6; also of beasts Judges 14, 8 9.

גּוֹיִם (*crowd of peoples, mixed people*) *n. p.* 1. of a tribe in גִּלְגָּל (which see), in the neighbourhood of Dor Josh. 12, 23, perhaps because a non-Phenician race had settled there. — 2. of a people in גְּלִיל (which see), whence the territory was named גְּלִיל הַגּוֹיִם (*boundary of the mixed peoples*) Is. 8, 23. In this Goyim-boundary was situated the city חֲרֹשֶׁת הַגּוֹיִם Judges 4, 2 13, so called to distinguish it from another חֲרֹשֶׁת. Perhaps גִּלְגָּל Josh. 12, 23 is identical with גְּלִיל, as גְּלִילוֹת 18, 17 is with גִּלְגָּל 15, 7. — 3. of an unknown tribe whose king תִּדְעָל is mentioned in Gen. 14, 1. Symm. understands by the word Scythian tribes (*Σκύθαι*), without perhaps reading on that account גּוֹגִים (see גּוֹג). — 4. of peoples in Asia minor and Europe whose lands are washed by seas and are therefore termed אִיִּים Gen. 10, 5; Zeph. 2, 11.

גּוֹל (1 *pers.* גַּלְתִּי Is. 65, 19; *fut.* יָגוֹל K'tib Prov. 23, 24; *inf.* גּוֹל ibid. K'tib) *intr.* 1. properly to turn oneself in a circle, to go in a whirling motion, hence figurat. *to exult* i. e. to move round in a circle for joy, *to rejoice* Prov. 23, 24 K'tib; with בְּ Is. 65, 19 *to rejoice over something;* אַל־גִּיל (so all versions read for אֲגִיל, though elsewhere אַל does not occur in union with the imper.) Hos. 9, 1, *rejoice not*, as the nations; yet one may take גִּיל here rather as a noun, and the construction as in 2 Sam. 1, 21. Comp. חָגַג in a cognate fundamental meaning, whence חַג, Ar. جَالَ (med. Vau, to dance), Zab. ﻝﻴﻞ in Ethpa. Deriv. גִּיל 1, גִּילָה, גִּילַת. — 2. *to turn, to writhe*, from fear, like חוּל which is radically cognate (which see), *to fear, to quake*, but only in Hifil; comp. Ar. وَجِلَ and the double meaning of פָּחַד. — 3. *to turn* or *move in a circle, to move forward in a definite circle*, of time (cognate in sense דּוּר); Ar. the same. Deriv. גִּיל 2, גַּל־, גֵּל (=גִּיל) in proper names. — 4. *tr. to surround, to enclose*, a district, in which sense גֵּל stands elsewhere (which see); comp. כִּכָּר, whence כִּכָּר; Ar. جَوْل circumference. Deriv. גִּיל 3, גְּלוֹן, גְּלֹנִי, גִּילָה (גְּלָה). The common form in use is

Hif. הֵגִיל (in the abridged form גִּיל; *fut.* יָגִיל, *apoc.* יָגֶל, וַיָּגֶל; *inf.* גִּיל K'ri out of הָגִיל) in the sense of Kal, as often in middle-vowelled stems (see בּוּן, רוּב, שׂוּם, שׂוּת, נוּחַ, גּוּחַ &c.) a new Kal, as it were, is formed by this shortening: 1. *to rejoice* i. e. joyfully to move in a circle (hence it is stronger than שָׂמַח, שׂוּשׂ, רָנַן), either absolutely Ps. 32, 11; Zech. 9, 9; Is. 49, 13; 65, 18; or with בְּ of the object, in which one rejoices, e. g. בִּישׁוּעָתְךָ Ps. 9, 15, בְּמַלְכֶּךָ 31, 8, בַּיי Is. 41, 16, בְּחַסְדֶּךָ Ps. 149, 2 &c.; very seldom with עַל Zeph. 3, 17. — 2. *to serve God in a solemn, religious dance* (comp. חָגַג), an intensive of עָבַד Ps. 2, 11, where, however, according to some, the 2 signification belongs. — 3. *to turn oneself*, with pain, *to mourn*, with עַל *over a thing* Hos. 10, 5, parallel אָבַל; גִּיל appears to stand there as = חִיל in order to have an assonance with גְּלָה.

גּוֹלָה (prop. *part. fem. Kal* of גָּלָה, to denote the collective idea or the abstract, hence without a pl.) *f.* 1. *a company of banished, exiles, captives* Ezr. 1, 11; 9, 4; Jer. 28, 6; Zech. 6, 10. — 2. *captivity, exile, banishment*, e. g. כְּלֵי הַגּוֹלָה Jer. 46, 19, בְּנֵי הַגּוֹלָה Ezr. 4, 1; Ez. 12, 4: *as the going forth into captivity;* 1 Chron. 5, 22 *until the exile;* Ezr. 2, 1 *the captivity of exile;* Nah. 3, 10 &c. Connected with verbs הֶגְלָה 2 Kings 24, 16 *to lead into exile;* יָצָא בַגּוֹלָה Jer. 29, 16, הָלַךְ בַּגּוֹלָה 49, 3 *to go into exile;* שׁוּב מִגּוֹלַת Ezr. 6, 21 *to return from exile;* קְהַל הַגּוֹלָה Ezr. 10, 8 *the congregation of exiles.* See גְּלָה, גּוֹלָה under גָּלָה.

גּוֹלָן (from גּוּל 4; *circle, region*) *n. p.* 1. of a Levitical free city in בָּשָׁן (which see), belonging to the territory of Ma-

nasseh Deut. 4, 43, 1 Chr. 5, 56, Josh. 20, 8 K'ri, for which the K'tib has in the two latter passages גָּלוֹן (which see); *Joseph.* (Bell. Jud. 1, 4, 4) *Γαυλάνη*; called by *Euseb.* *κώμη μεγίστη*, and situated, according to the Talmud (Menachot 9 b), over against קֶדֶשׁ. — 2. of the territory named after it, *Γαυλωνῖτις, -ανῖτις* (*Jos.* ib. 4, 1, 1), divided into upper and lower Gaulanitis, designated as the eastern border land of Galilee. The name is preserved till the present day in جولان (G'ûlân), the appellation of a Syrian mountain.

גּוּמָּץ (for מְגֻמָּץ, *part. Pu.* from גָּמַץ, rejecting the מְ) *m.* prop. the deep-made, hence *pit* Eccles. 10, 8; Targ. גּוּמָּץ, כּוּמַּץ, Syr. ܓܘܡܨܐ &c.

גּוּן (not used) *tr.* i. e. גָּן same as גַּן *to cover around, to protect.* Deriv. the proper name גּוּנִי.

גּוּנִי (*protected, screened*) *n. p. m.* Gen. 46, 24. *Patron.* 1 Chron. 5, 15.

גָּוַע (*fut.* יִגְוַע, *inf. constr.* גְּוֹעַ and גְּוַע) *intr. to breathe out* (the breath of life), God taking back the breath he gave (Gen. 2, 7), Ps. 104, 29; *to expire, to decease*, preceding מוּת Gen. 25, 8 17; 35, 29; but for the most part generally, *to die, to perish* Gen. 6, 17; 7, 21; Num. 20, 29; Lament. 1, 19; Job 3, 11, along with נִכְרַת Zech. 13, 8; figurat. גָּ׳ מִן *to vanish because of* i. e. to suffer much, to perish almost, Ps. 88, 16 *I am afflicted and vanish away from instability.* — The fundamental signification of the stem does not lie in *to draw oneself together, to collect* (= גָּוָה), not in *hungering*, according to the Arabic, but in *to breathe out;* and the stem is connected, in its organic root גָּ־ַע, with אָ־פַע, פָּח, אָ־פַח.

גּוּף I. (not used) *intr.* same as גַּב (גָּבַב), גָּב I. (גּוּב), גָּוָה I.: *to be gibbous, arched, thick*, whence גּוּפָה; comp. Ar. جَابَ, جَافَ to be thick, gross, in contrast with *to be fine.* — The fundamental signification of body, has always proceeded in the language from heightening, arching, thickness, with reference to the middle part of the animal body; this is the case in Hebrew גֵּו, גּוֹי, גְּוִיָּה, בֶּטֶן, אוּל, Arab. بَدَن, جُطُبَّى, جِبَال &c. where the names for belly, back, body, are borrowed from such fundamental meaning. It may be, therefore, that גָּוָה I. and II., גּוּב I. and II. &c. are connected.

גּוּף II. (Kal unused) *tr.* same as חַב, חָבָה, כָּפָה &c. *to enclose, to conceal, to encompass;* comp. Syr. ܓܦܐ a net, i. e. what takes in, ܓܦ to fish, to hunt.

Hif. הֵגִיף *to shut* e. g. דְּלָתוֹת Neh. 7, 3; comp. the Talmudic הֲגָפָה, מְגוּפָה.

גּוּפָה *f.* prop. *a body*, like the Ar. جَوْف but only in use for *a corpse* 1 Chron. 10, 12 for גְּוִיָּה (1 Sam. 31, 12); also in Greek in the same manner *δέμας, σῶμα* &c.; Ar. جِيفَة a corpse.

גּוֹר a ground-form to גּוֹרָל, which see.

גּוֹר (*pl.* גּוֹרִים and גּוֹרוֹת; with *suff.* גֹּרוֹתָיו; from גּוּר V) *m. a whelp* (of the lion) Jer. 51, 38; Nah. 2, 13. The noun גּוּר I. usually stands for it.

גּוּר I. (*fut.* יָגוּר) *intr. to gather themselves together, to crowd together*, with a hostile design Ps. 56, 7; with עַל *against* one 59, 4; hence fig. (like אָסַף) *to turn* (into a house), *to lodge* (as a stranger), peregrinari, *to dwell* Gen. 35, 27, Judges 17, 7, particularly of a גֵּר Ex. 12, 49, of individuals Ruth 1, 1, Is. 23, 7, of whole tribes Ps. 105, 23; also of animals Is. 11, 6. In this sense, it is construed either with בְּ of the place *where* Judges 19, 16, Ps. 105, 23, with עִם of the pers. *with whom* Gen. 32, 5, with the accusat. of the object Judges 5, 17 or of the person Ps. 120, 5, or with אֶת־ of the person Lev. 19, 34 and also בְּתוֹךְ 16, 29. גָּר בַּיִת Job. 19, 15 *a domestic, a slave*, coupled with אָמָה; according to the LXX, Jerome and others *a neighbour* (cognate in sense שָׁכֵן), as the fem. גָּרַת בַּיִת Ex. 3, 22. גּוּר בְּאֹהֶל יי Ps. 15, 1 *to dwell in the tabernacle of God,*

i. e. with God; in the same manner שָׁכֵן (Ps. 68, 7) is connected with the accusat. of the place *where*, Ps. 5, 5 *the evil man does not dwell with thee*. Deriv. מְגוּרָה, גֵּר, גֵּיר, גֵּרוּת, perhaps גֵּר, גּוּר (also in proper names), מָגוֹר, מַמְגֻרָה, the proper name יָגוּר.

Hithp. הִתְגּוֹרֵר (*fut.* יִתְגּוֹרֵר) *to sojourn, to lodge*, with עִם *with* 1 KINGS 17, 20. JER. 30, 23 and HOS. 7, 14; see גּוּר II.

The organic root of this stem is also found in אָ־גַר, Aram. זְ־גַר, יְ־גַר &c.; the transition from the fundamental signification *to gather together* to that of *going into, turning in*, is also in אָסַף.

גּוּר II. (*fut.* יָגוּר) *intr.* prop. to turn oneself, to shrink back, but mostly in the definite sense *to be afraid*, with מִן DEUT. 18, 22, מִפְּנֵי DEUT. 1, 17, 1 SAM. 18, 15, JOB 19, 29, or the accusat. *of*... DEUT. 32, 27; *to be concerned, anxious*, with לְ *about* something HOS. 10, 5, parall. אָבַל. In a good sense, *to have reverence, awe:* מִן יי *of* God Ps. 22, 24; 33, 8; JOB 41, 17. Deriv. מָגוֹר and מְגוּרָה, מָגוֹר. — A farther development of the stem is presented by יְ־גֹר (which see).

Hithp. הִתְגּוֹרֵר *to be anxious, to be afraid*, with עַל (after the Syr.) *of* or *on account of* a thing HOS. 7, 14, parallel וַיְיַלִּילוּ; but the LXX and mss. read הִתְגּוֹדֵד with reference to 1 KINGS 18, 28; the old interpreters have taken it in the sense *to gather themselves together*, with relation to DEUT. 14, 1, JER. 16, 6 &c. But the explanation already given is preferable.

גּוּר III. (Kal unused) *tr.* same as גֵּר (גָּרַר) = גַּל *to roll, to turn round*, of round, heavy things. Deriv. גּוֹרָל in יְגוֹרָם PROV. 21, 7 and יְגֹרֵהוּ HAB. 1, 15 see under גָּרַר.

Hithp. הִתְגּוֹרֵר *to whirl itself upward, to whirl*, of a whirlwind JER. 30, 23, hence cognate with הִתְחוֹלֵל.

This meaning of the stem may possibly be combined with גּוּר II.; but the natural separation of the stems and a reduction to their sources is preferable to an union which is only too ingenious.

גּוּר IV. (*fut.* יָגוּר, *inf.* גּוּר) *intr.* 1. *to glow, to seethe, to boil up, to ferment* (comp. עוּר III., Ar. غلى, of the boiling of wrath, the burning of hunger, thirst &c.); hence figurat. of the seething and boiling of unslacked lime (see גִּיר). — 2. same as גֵּרָה and the cognate עוּר: *to be angry, to be zealous, to be exasperated*, absolut. Is. 54, 15 *behold they are very zealous* (against thee), *but that does not come from me;* or with אֶת־ *against*, מִי־גָר, אִתָּךְ *whoever is exasperated against thee* Is. ibid. erroneously taken by the Targ. and others in the sense of *to gather together*. — 3. *tr. to stir up, to incite, to kindle*, e. g. strife (according to the Targ.) Ps. 140, 3, if we should not rather read יְגָרוּ (from the Pihel גֵּרָה).

גּוּר V. (not used) *intr. to suck*, of young animals, properly to moisten, to draw in moisture; comp. עוּר IV. (whence עֵיר) and the organic root in נָ־גַר (to flow out). Deriv. the noun גּוּר 1 and גּוֹר.

גּוּר I. (from גּוּר V; *pl.* גּוּרִים, גְּרִים, with *suff.* גּוּרֶיהָ) *m.* same as גּוֹר, *a young animal*, that sucks, generally *a whelp*, catulus, particularly of the lion Ez. 19, 2 3 5, in full form גּוּר אַרְיֵה GEN. 49, 9, DEUT. 33, 22, NAH. 2, 12, distinct from כְּפִיר, an animal which is somewhat grown; seldom that of the תַּן LAMENT. 4, 3. The same appears in different forms in Arabic (*G'urw, G'irw, G'arw*) and Syriac (*Gârjo, Gûrjo, Gûro*), and is also applied to other animals.

גִּיר II. (from גּוּר I.) *m. a dwelling, a hospice*, hence 1. גִּיר בַּעַל (*hospice of Ba'al*) *n. p.* of a city in Arabia 2 CHR. 26, 7; comp. Phenician גְּרִבַּעַ (for גִּרְבַּעַל) proper name of the island *Girba* (in Libyan, Meniax), and at the same time the name of a city there (in the Peutinger table *Gerra*, in Ptol. IV, 3 Γέρρα). — 2. מַעֲלֵה־גוּר (*height of Gur-ba'al*) *n. p.* of a place not far from יִבְלְעָם (which see) 2 KINGS 9, 27; גּוּר is here shortened

from גּוּר בַּעַל; comp. Phen. גֻּר (Gor), proper name of a city in Africa.

גּוֹרָל (*constr.* ־רַל, with *suff.* גּוֹרָלִי; *pl.* גּוֹרָלוֹת) *m.* prop. *a little stone*, small and round (from גּוֹר a round pebble [גּוּר III.) with the diminutive termination ־ָל) for casting lots, like ψῆφος (Rabbinic פסיפוס), 1. *lot*, in a general sense Lev. 16, 8; 1 Chr. 24, 7 &c.; in dividing an inheritance Josh. ch. 15-19, booty Ps. 22, 19 or otherwise Josh. 17, 14; 19, 1. *To cast lots* is expressed by הִשְׁלִיךְ ג׳ Josh. 18, 8, יָרָה 18, 6, הִפִּיל Is. 34, 17, הִטִּיל Prov. 16, 33, יִדָּה Jo. 4, 3, נָתַן Lev. 16, 8; with עַל of the thing *upon which* the lot is cast Ps. 22, 19. Passively, *the lot is cast* is expressed by נָפַל Jon. 1, 7; *the lot is drawn* by עָלָה ג׳ עַל Lev. 6, 9, יָצָא ג׳ לְ Josh. 19, 10; *to divide by lot* by חִלֵּק בְּג׳ 1 Chr. 24, 5. — 2. *the portion that falls to one* (by lot) Judges 1, 3; figurat. *destiny*, *portion* Ps. 16, 5; Dan. 12, 13. See גָּרַל.

גּוֹרָן (as if from גּוּר) *m.* K'tib Jer. 2, 25 for גָּרוֹן (which see).

גּוּשׁ (not used) *tr. to heap together*, *to curdle*, *to draw together into a lump*, of a clod; *to make firm;* hence גּוּשׁ, גִּישׁ, the proper name גֵּישָׁן. — The organic root in גָּשׁ is identical with that in רָ־כַשׁ (which see), comp. Ar. حَاشَ (to collect, to put together); a farther development of the root is in גָּבַשׁ (which see), Ar. حبش &c., perhaps after גָּוַשׁ had preceded. The meaning *to search out* in the Syr. ܓܫ is connected with the Hebrew גַּשׁ (גָּשַׁשׁ). But see גָּשַׁשׁ.

גּוּשׁ *m.* prop. *clod*, *lump*, of earth (root גּוּשׁ), *crust of the earth;* figurat. *a small ball*, *a little lump*, i. e. a boil of the leprosy, which makes the skin ashy-gray and lumpy (comp. the expression: glebam in os injicere) Job 7, 5 K'ri.

גַּז (not used, in combinations גִּז; see גֶּנֶז = גַּנְזְ) *m. treasure.* This form of the noun, at the basis of the late Hebrew גַּנְזַךְ (which see), appears in forms in the Targ., Talm., Syrian, Zabian, Armenian, Persian, Pehlevi, Zend, Sanskrit &c.; and as the word is not found in Semitism till late and then comes through the medium of the Aramaean, it can only have been introduced out of the Aryan tongues. For that we have the Sanskrit *gandsha* (treasure-house), Zend. *ganza*, Persian *ǵindsh*, Pehl. *gandsh* &c., in all of which *n* is unorganic, and *ǵ* changed into *z* (see ג). This form of the noun then passed over into Aramaean, after a Persian transformation of the *a*-sound. The original form without *n* inserted, also penetrated in many ways into Aramaean, most of all into the classical languages (Lat. *gaza*, Greek γάζα); comp. *Hesych.* Γάζα παρὰ Πέρσαις βασίλειον, ἢ οἱ ἐκ τῶν πολλῶν φερόμενοι φόροι. *Curt.* 3, 13, 5.

גֵּז I. (*constr. pl.* גִּזֵּי) *m.* 1. *a shearing*, of צֹאן Deut. 18, 4, כֶּבֶשׂ Job 31, 20, i. e. the shorn wool, vellus. — 2. *meadow-shearing*, *mowing*, i. e. either the young shoots that remain after the mowing (*Kimchi*) Ps. 72, 6, or the mown grass itself; גֵּז הַמֶּלֶךְ *the king's mowing*, Am. 7, 1, i. e. *the early mown grass belonging to the king.*

גֵּז II. (*constr. pl.* גִּנְזֵי with *n* inserted) *m. treasure*, Esth. 3, 9; 4, 7; see Aram. גֵּז.

גֵּז (in compounds; *def.* גִּזָּא; in Biblical Aramaeism only in *pl.* גִּנְזִין, *def.* גִּנְזַיָּא, with *n* inserted as a compensation for Dagesh) *Aram. m. treasures*, where the incomes of tribute and taxes were laid up, Ezr. 6, 1, which were also deposited in the archives. בֵּית גִּנְזַיָּא Ezr. 5, 17; 7, 20 *treasury*, γαζοφυλάκιον. This form of the name is also found in the late Hebrew גִּנְזֵי (from גִּזֵּי), in the compound late Hebrew word גִּזְבָּר, with the total disappearance of the sharp sound in the Aram. גִּזָּבָר, in the Syriac ܓܙܒܪܐ, ܓܙܒܪ. But besides this form there was also another, גַּז (which see), in use, to which belong גַּנְזַךְ (which see), Targ. and Talm. גַּזָּא, Syr. ܓܙܐ, ܓܙܘܐ (Barhebr. p. 425), ܓܙܘܪܐ &c.; and all forms may be traced back to these two.

גִּזְבָּר *m. a treasurer*, Ezr. 1, 8, comp. Syr. ܓܙܒܪܐ. It is compounded of גֵּז (shortened גִּז) and בָּר (see גְּדָבָר).

גִּזְבָּר (only *pl.* גִּזַּבְרִין) *Aram. m.* the same, Ezr. 7, 21, Syr. ܓܙܒܪܐ. The first part is from גִּזָּא = גַּזָּא (see גֵּז); in Pers. as in Pehl. the same word occurs with *n* inserted.

גָּזָה (not used) *trans. to cut*, *to hew* (stones), whence גָּזִית; comp. Aram. גְּזִי, Syr. ܓܙܝ (to shear, cut), Ar. جَزَأَ (to cut in pieces, divide); consequently it is merely a farther development of גַּז (גָּזַז). גּוֹזִי Ps. 71, 6 and the proper name גּוֹזָן belong to גּוּז.

גִּזָּה (*constr.* גִּזַּת) *f.* = גֵּז *shearing*, Judges ch. 6; in full form גִּזַּת הַצֶּמֶר 6, 37.

גִּזֹּה (= גִּיזוֹן from גּוּז, *a pass*, *a ford*) *n. p.* of a place, prob. in the neighbourhood of שַׁעַלְבּוֹן; hence the *Gentile* גִּזּוֹנִי 1 Chr. 11, 34, as הָשֵׁם or יָשֵׁן, one of David's heroes, is designated. Perhaps we should read גִּלּוֹנִי. The etymology is as in גּוֹזָן; comp. Phenic. גּוֹזָא *Joza* (in Strab. III. p. 140. translated *Transfreta*) proper name of the city Julia.

גָּזַז (*part.* גֹּזֵז; *inf. constr.* גְּזֹז and גֹּז; *imp. f.* גָּזִּי, *pause* גֹּזִי; *fut. ap.* וַיָּגָז) *tr. to cut off* (wool), *to shear* (sheep), with accusat. of *what* is shorn 1 Sam. 25, 4, and לְ of the person *for whom*, 25, 7; 2 Sam. 13, 23; *to cut the hair of the head* (רֹאשׁ, or נֵזֶר hair on the crown) from off the forehead, as a sign of mourning Job 1, 20; Mic. 1, 16; Jer. 7, 29. Also according to the derivatives: *to cut hay*, *to mow meadows*, Arab. *to cut fruit*. וַיָּגָז Numb. 11, 31 and נָגוֹזוּ Nah. 1, 12 see under גּוּז. Derivat. גֵּז I., גִּזָּה and the proper name גָּזֵז. — The fundamental signification is "to cut off, to separate", identical with קָצַץ, גָּדַד &c.; Syr. ܓܙ, Targ. גַּז, Ar. جَزَّ.

גָּזֵז (*shearer*) *n. p. m.* 1 Chr. 2, 46.

גָּזִית (from גָּזָה after the form זָוִית, דָּלִית) *f. hewing* (of stones), caesio, caesura, hence with אֶבֶן 1 Kings 5, 31, Ez. 40, 42, 1 Chr. 22, 2 *hewn stone*, *squared stones;* also by itself concrete, *squared stone* Ex. 20, 25; Is. 9, 9; Lament. 3, 9; Am. 5, 11.

גָּזַל (*fut.* יִגְזֹל) *tr.* prop. to cut off, to separate, to tear away &c. like the cognate roots אָ־צַל, נָ־צַל, נָ־שַׁל, בָּ־צַל &c. The significations in use are these: 1. *to pluck away* (a spear), מִיַּד פְּ׳ *out of* the hand of a person 2 Sam. 23, 21; 1 Chr. 11, 23; *to take* (as a pledge from the orphan), מִן *away from* something Job 24, 9; *to rob*, *take possession of*, (by violence) e. g. בָּנוֹת Gen. 31, 31, בַּיִת Job 20, 19, בְּאֵר הַמַּיִם Gen. 21, 25, עֵדֶר Job 24, 2, שָׂדוֹת Mic. 2, 2, חֲמוֹר Deut. 28, 31; *to plunder*, with accus. of the object, דַּל Prov. 22, 22, אֶבְיוֹן Ps. 35, 10, אָב וָאֵם Prov. 28, 24 &c.; גֵּזֶל, גְּזֵלָה, גָּ׳ Lev. 5, 23, Ez. 18, 18 *to appropriate to self the thing seized upon*. Figurat. גָּ׳ מִשְׁפָּט Is. 10, 2 *to rob righteous judgment*, i. e. to refuse a righteous sentence; גָּ׳ מֵימֵי שֶׁלֶג Job 24, 19 *to consume snow-water*, of heat. — 2. *to strip off*, *to draw off*, to flay the skin, with מִן of the person Mic. 3, 2 figurat. meaning *to oppress;* comp. Ar. جَزَلَ. Deriv. גָּזֵל, גֵּזֶל, גְּזֵלָה; on the contrary גּוֹזָל belongs to גּוּז.

Nif. נִגְזַל *to be robbed*, of sleep, Prov. 4, 16.

גָּזֵל (abridged from גָּזִיל) *m. what is robbed*, *plunder*, Lev. 5, 21; Is. 61, 8.

גֵּזֶל (not *construct* of גָּזֵל) *m.* the same, Ez. 18, 18; or figur. Eccles. 5, 7.

גְּזֵלָה *f.* the same, Lev. 5, 23; Is. 3, 14.

גָּזַם (unused) *tr. to cut off*, *to divide*, hence to eat up (of locusts); cognate כָּסַם in כִּרְסֵם, קָדַם in קַרְדֹּם, גָּדַם, Aram. הֲדַם, Ar. جَزَمَ, جَذَمَ &c.; but the organic root is גָּ־זַם, which occurs elsewhere. Deriv. גָּזָם.

Pi. גִּזֵּם (not used) figurat. *to swagger*, *to exaggerate;* comp. Talmud. גּוּזְמָא hyperbole, גִּזּוּם exaggeration. Deriv. the proper name גַּזָּם.

גָּזָם *m. a devourer*, a kind of locust, mentioned along with חָסִיל and אַרְבֶּה Jo. 1, 4; 2, 25; Am. 4, 9; according to the Targ. זַחְלָא, i. e. the creeping locust, without wings; according to the Syr. ܓܙܡܐ (the stripping off); according to the LXX *κάμπη*, caterpillar.

גָּזָם (*swaggerer*) *n. p. m.* Ezr. 2, 48; Neh. 7, 51.

גִּזְנִי from גִּזָּה (which see), as שִׁילְנִי from שִׁילֹה.

גָּזַע (not used) *tr.* prop. same as גָּדַע *to cut down, to fell* (trees), but also equivalent to גָּזָה *to hew;* also *to lop off the branches*, so that the trunk alone remains; comp. the Ar. جذع, جزع, حذع &c. Deriv. גֵּזַע.

גֵּזַע (with *suff.* גִּזְעָוֹ, גִּזְעָם) *m.* prop. a lopping off of branches, concrete *a tree without its branches, a trunk, a stock*, Job 14, 8; then generally *a stem*, Is. 11, 1, even a newly-planted one 40, 24; Ar. جِذْع, but Syr. ܓܘܙܥ for Hebrew מִקֶּל; Ar. جِزْعَة a part torn off, جِزْع a stock.

גָּזַר (*fut.* יִגְזֹר, *imp.* גְּזֹר; *fut.* יִגְזַר only in signif. 2) *tr.* 1. *to cut down, to fell*, wood 2 Kings 6, 4; *to cut in pieces, to divide*, יֶלֶד 1 Kings 3, 25, יָם Ps. 136, 13; *to consume*, like אָכַל, with accus. of the object Hab. 3, 17; גּ׳ עַל־יָמִין *to consume on the right hand* Is. 9, 19. According to Nifal and the derivatives it has also the meaning *to destroy, cut off*, מִן *from* something; *to be shelving*, of a territory; *to be burst, rent*, by heat; *to separate*, a hall &c. — 2. *to decide*, Job 22, 28. Deriv. גֵּזֶר, גְּזֵרָה, גִּזְרָה, the proper names גֶּזֶר, גִּזְרִי (גְּזֵרָה, גִּזְרָה).

Nif. נִגְזַר *pass.* 1. *to be cut off, separated*, i. e. to be excluded, מִן *from* a thing, Is. 53, 8; 2 Chr. 26, 21; נִגְזַר מִיָּד יי Ps. 88, 6 *to be excluded from the hand* (i. e. the guidance) *of God;* absolutely, and with the addition of the dativ. commodi Ez. 37, 11: *we are cut off* i. e. excluded (from the agency of God); *to be lost*, Lament. 3, 54. — 2. *to be decreed, determined*, Esth. 2, 1.

Hif. הִגְזִיר (not used), whence מַגְזֵרָה.

The stem גָּזַר, identical with קָצַר, Targ. גְּזַר, Syr. ܓܙܪ, Ar. جَزَرَ, and the transposed forms גָּרַז, קָרַץ, Ar. جَرَزَ &c., is clear in its fundamental signification, so that the collateral senses easily flow from it; and for that of *decree*, the analogy of the Aram. פְּסַק, ܦܣܩ, Ar. جَزَمَ &c. may be compared, where the idea proceeds from that of *cutting*. The organic root, however, which is also found in שָׂר II. (to saw), צָר 2 &c., is גָּ־זַר, קָ־צַר.

גֶּזֶר (*plur.* גְּזָרִים) *m.* 1. *a piece, part*, of sacrificial animals Gen. 15, 17; figurat. *a division of the sea* Ps. 136, 13. — 2. (*precipice, a steep place*) *n. p.* of a Phenician royal city between Beth-Hôrôn, Lydda, and the Mediterranean Sea Josh. 10, 33; 12, 12; 16, 3; afterwards a western border-place of Ephraim, and assigned to the Levites 21, 21. Destroyed by the Egyptians, it was restored by Solomon, 1 Kings 9, 15-17; while in David's time it was in the hands of the Philistines 2 Sam. 5, 25 (in 21, 18 גֹּב stands instead), 1 Chr. 14, 16. *Eusebius* determines its distance north of Nicopolis to be 4 miles. Afterwards it was called with a fem. termination גְּזֵרָה (*Eus.*), גִּזְרָה (1 Chr. 14, 16, *Jos.*, *Strabo*), גְּזֵרָה *Γάζηρα* 1 Maccab. 7, 45.

גְּזַר *adj. m.* see גְּזֵרָה.

גִּזְרִי see גֶּזֶר.

גְּזַר (*part.* גָּזַר, *pl.* גְּזָרִין, *def.* גְּזַרְיָא) *Aram. tr.* = Hebrew גָּזַר 2., *to decide, determine* (the fate), hence גְּזַר Dan. 2, 27; 4, 4; 5, 7 11 *determiner* (of fates), *astrologer*, with אָשַׁף, חַרְטֹם, כַּשְׁדַּי and חַכִּים. This גְּזַר exists also in אֲדַרְגָּזַר, which see. Deriv. גְּזֵרָא.

Ithpe. אִתְגְּזַר (3 *fem.* אִתְגְּזָרַת for ־גְּזָרַת, comp. אֲמָרַת Dan. 5, 10) *pass. to be separated, torn away*, with מִן *from* something Dan. 2, 45, or *to tear oneself away* 2, 34.

גַּזְרָה see גֶּזֶר 2.

גִּזְרָה *f.* 1. properly cut off, divided, hence *a secluded place*, *separate place*, Ez. 41, 12-15; 41, 1 10 13; LXX τὸ ἀπόλοιπον, *what remains* (of the temple buildings). — 2. *cut* (of the body), *outline*, *figure*, *form*, metaphor. *body*, *breast*, *face*, forming the cut of a man, Lament. 4, 7, as the Targ., Syr. &c. understood it; comp. קֶצֶב. Ar. جَزَر the same.

גְּזֵרָא (*constr.* גְּזֵרַת) *Aram. f. a decree*, *sentence*, *fatum*, Dan. 4, 14 21, parallel מַאֲמָר; comp. גִּזְרוֹן the art of soothsaying.

גְּזָרָה see גֶּזֶר 2.

גְּזֵרָה (26 mss. have גְּזֵירָה) *f.* prop. *adj. fem.* to אֶרֶץ (from sing. גָּזֵר) Lev. 16, 22: *a land separated* (from cultivation), i. e. a desert (see גְּזָרָה), LXX γῆ ἄβατος, Vulg. *terra solitaria*, hence מִדְבָּר is used for it 16, 10 21 22; Ar. جراز unfruitful land. Comp. Phenic. גְּזֵרָה (Gisira) n. p. of a city in Africa (Ptol.). Improbably *bare land*, even if גָּזַר, Ar. جَزَر, allows this meaning.

גִּזְרִי (prop. Gentile of גֶּזֶר) *n. p.* of a heathen race in the south of Palestine, mentioned with שׁוּר and Egypt 1 Sam. 27, 8. The *Gizrites* inhabited the land of טֶלֶם (LXX in the place) at the southern border of Palestine as far as שׁוּר (which see); and this district may have been called גֶּזֶר.

גֹּחַ (with *suff.* גֹּחִי) *m. a bursting through*, from the mother's body, *birth*, Ps. 22, 10: *for thou wast since my birth* (גֹּחִי = מִגֹּחִי; מִן is omitted on account of its repetition in מִבֶּ׳) *from my mother's womb.*

גָּחָה (not used) *intr. to bow oneself*, *to bend oneself;* whence perhaps גָּחוֹן, which see. Ar. جَخَأَ, جَاحَ the same.

גָּחוֹן (with *suff.* גְּחֹנְךָ) *m.* prop. the bent, bowed, therefore *the belly* (from bending) of creeping animals, Gen. 3, 14; Lev. 11, 42. This noun may be derived from גָּחָה, Ar. جَخَأَ (to bow oneself); consequently גָּ׳ would have the form of רָצוֹן, and the stem גָּחַן, Targ. גְּחַן, Syr. ܓܚܢ &c. might be looked upon as a denomin. See, however, גָּחַן.

גָּחַז (unused) see גֵּחֲזִי.

גֵּחֲזִי (*diminisher*, *denier*) *n. p. m.* 2 Kings 4, 31; 5, 25; 8, 4; elsewhere גֵּיחֲזִי stands for it. It is usually considered to be a compound of גֵּי־חֲזִי (*valley of vision*); but it may be also an intensive form of גָּחַז = כָּחַשׁ.

גָּחַל (not used) *intr. to glow*, *to burn;* cognate, the transposed קָלָה. But here *ch* is only a hardening of *h*, and the Ar. جَهَل (to be heated, zealous, angry &c.) is cognate with גָּהַל (see גָּחַר); this *h* again is only a hardening of the interior *a*-sound, so that the organic root prop. is *gâl*, also found in קָל־ה, Ar. قَهَل. Deriv. גֶּחָל, גַּחֶלֶת.

גֶּחָל (for גַּחָל after the form פֶּחָם; *pl.* גֶּחָלִים, *constr.* גַּחֲלֵי, with *suff.* גֶּחָלָיו, גֶּחָלֶיהָ) *f. a burning coal* (of wood), which was employed for cooking, baking, or burning, Ez. 24, 11; Is. 44, 19; Prov. 6, 28; the relation to פֶּחָם (black coal) is clear from Prov. 26, 21; but גַּחֲלֵי אֵשׁ usually occurs Lev. 16, 12; Ez. 10, 2. Figurat. *lightning*, 2 Sam. 22, 13; Ez. 1, 13. חָתָה גֶּ׳ עַל־רֹאשׁ פְּ׳ Prov. 25, 22 *to discharge coals on the head of one*, i. e. to make him ashamed.

גַּחֶלֶת (with *suff.* גַּחַלְתִּי) *f.* the same, Is. 47, 14; כִּבָּה אֶת־גַּ׳ *to quench coals* 2 Sam. 14, 7 is proverbial, i. e. *to destroy the last shoot.*

גָּחַם (not used) *intr. to glow*, *to burn*, then metaphor. like חַם &c. *to be heated*, *burned*, *blackened;* comp. Arab. جَحَمَ. Derivative

גַּחַם (*blackness*) *n. p.* of a son of Nahor's Gen. 22, 24, and thence of an Aramaean dark-coloured race.

גָּחַן (unused) *intr. to bend* or *bow oneself*, deriv. גָּחוֹן. The stem is written in Targ. גְּחַן, Syr. ܓܚܢ, and that it was also the Arab. جَخَنَ we see from the

plnriliterals formed from it (comp. חָפַן to be contracted); but the organic root is גָּחַן, also found in כָּנַע, Aram. רָחַן. See also גָּחַר.

גָּחַר (not used) *intr.* same as גָּדַר *to bow down oneself*, or same as חָכַר to sink down, to conceal, whence חֹכֶר a hollow. Derivative

גַּחַר (*prostration*, *concealment*) *n. p. m.* Ezr. 2, 47.

גַּי (*constr.* גֵּי; from גָּדָה) *comm.* prop. a morass or lowland, therefore 1. *a valley*, *a low place*, into which the stones of houses are thrown by the swollen stream, Mic. 1, 6, at the foot of a city Josh. 8, 11, without being a ravine; different from נַחַל, עֵמֶק, בִּקְעָה, though cognate. — 2. with the article הַגַּי *n. p.* of a place in the plain of Moab (שְׂדֵה מוֹאָב), where Pisgah rises, and at which people arrived from בָּמוֹת or בָּמוֹת בָּעַל (which see), Deut. 34, 6. — 3. applied in designations of places, as also בִּקְעָה, עֵמֶק, נַחַל. The following are met with: a) גֵּי־הִנֹּם (*valley of whimpering*, Josh. 15, 8; 18, 16, in full form גֵּי בֶן־הִנֹּם Josh. 15, 8; 18, 16; 2 Chr. 33, 6 or גֵּי בְנֵי־הִנֹּם 2 Kings 23, 10 K'tib (see בֶּן־הִנֹּם) *n. p.* of a valley south east of Jerusalem, where children were sacrificed to Moloch, whose proper burning place was called תֹּפֶת (which see); this valley is also termed according to the LXX simply הַגַּיְא (*the valley*, with the article) Jer. 2, 23. Afterwards the name was contracted (N. T. *γέεννα*, Targ. גְּהִנֹּם, Arab. جَهَنَّم &c.) and received a farther meaning. — b) גֵּי הַחֲרָשִׁים (*valley of craftsmanship*) *n. p.* of a place near לֹד and אוֹנוֹ in Benjamin, Nehem. 11, 35; also written גֵּיא חֲרָשִׁים 1 Chron. 4, 14, whence it is evident that it belonged to Judah earlier, whose inhabitants were actually craftsmen. To name colonies or places from crafts (in wood or stone) appears not unusual, as חֲרָשֶׁת in the circle of heathenism (גְּלִיל הַגּוֹיִם). — c) גֵּי יִפְתַּח־אֵל (*valley of ʾEl-Phtah;* see יִפְתָּח, יִפְתַּח) *n. p.* of a valley in the north of Zebulon, Josh. 19, 14 27. — d) גֵּי הָעֲבָרִים (*valley of the ʿAbarim-mountain;* see עֲבָרִים) *n. p.* of a valley of mount ʿAbarim by which it is formed, running from west to east, over against the sea. This valley, which is called perhaps in Zech. 14, 5 גֵּי־הָרַי, is described by Ez. 39, 11 as גֵּי הָעֹבְרִים *valley of nomadic troops*, of the Scythians, whom he calls עֹבְרִים 39, 11 14. — e) גֵּי הַצְּבָעִים (*valley of the wild*) *n. p.* of a valley at the Benjaminite city צְבָעִים (Neh. 11, 34) 1 Sam. 13, 18; there was also there a place הַר צְבָעִים (Mishna Challa 2, 10). — f) גֵּי־הַמֶּלַח (*valley of salt*) *n. p.* of the Ghor adjoining the great salt mountain two miles and a half long *Chasm Usdum* (حشم اسدم), at the south of the Dead Sea, dividing the territories of Judah and Edom, 2 Kings 14, 7; comp. *Robinson*, Palest. II. 483. — g) גֵּי־הָרִים (*valley of mountains*) a symbolic and prophetic name of a valley, formed by the cleaving of the mount of Olives (8 stadia from Jerusalem) into two parts, from east to west, and termed גֵּיא גְּדוֹלָה Zech. 14, 4; the two halves of the mountain arising from the formation of the valley, are to give way towards the north and south, through which great valley stretching to אָצַל (a pause form of אֶצֶל) people will flee from the earthquake 14, 5. — h) גֵּי חִזָּיוֹן (*valley of the oracle*) a symbolic and prophetic name for the lower city of Jerusalem, where Isaiah and others before him announced oracles, Is. 22, 5.

גָּי (for גָּוֹי, and only in the *pl.* גָּיִים) see גָּוֹי.

גָּיָא (unused) *tr.* same as גָּדָה II. and גָּדַה. Derivative גֵּיא.

גֵּיא (an abridged segolate form for גַּיְא from גָּיָא = גָּדָה = גָּדַה; *pause* גֵּיא, *constr.* גֵּיא, after the analogy of גֵּי; *pl.* גֵּיאוֹת K'tib 2 Kings 2, 16; Ez. 6, 3; 1 Sam. 17, 3; but גַּיְא 17, 52 is for גַּת, as may

be seen from the same verse) *f. a valley*, same as גַּי 1 Sam. 17, 3 &c. — הַגַּיְא is a) Num. 21, 20, Deut. 3, 29 and 4, 46 the name of a valley at Pisgah, over against בֵּית פְּעוֹר; b) 1 Chr. 4, 39 of a valley not far from גְּדֹר; c) Jer. 2, 23 of the valley of Hinnom. d) שַׁעַר הַגַּ׳ Neh. 2, 13 15; 3, 13; 2 Chr. 26, 9 is the name of a gate of Jerusalem in the west wall. — In compounds it appears in 1. גֵּיא הִנֹּם Neh. 11, 30, or גֵּיא בֶן־הִנֹּם Jer. 7, 32 &c., see גַּי. — 2. גֵּיא חֲרָשִׁים 1 Chr. 4, 14, see גַּי. — 3. גֵּיא חִזָּיוֹן Is. 22, 1, see גַּי. — 4. גֵּיא הַמֶּלַח 2 Chr. 25, 11 or גֵּיא מֶ׳ 2 Sam. 8, 13, Ps. 60, 2, see גַּי. — 5. גֵּיא צְפָתָה (*watch-valley*) *n. p.* of a valley in Judah not far from מָרֵשָׁה 2 Chr. 14, 9. — *Figurat.* גֵּיא־שְׁמָנִים (*valley of fatness*) Is. 28, 14 a designation of Samaria; גֵּיא הַהֲרֵגָה Jer. 7, 32 and 19, 6 Jerusalem is so named as a silent field of the dead; גֵּיא הֲמוֹן גּוֹג (*valley of the tumultuous multitude of Gog*) a symbolic and prophetic name of the valley where Gog's armies will perish Ez. 39, 11 15; גֵּיא צַלְמָוֶת *valley of darkness* i. e. fearful valley Ps. 23, 4.

גֵּיא (contracted from גַּיְא) *f.* same as גַּיְא and only in Zech. 14, 4; more frequently in plur. גֵּיאוֹת K'ri 2 Kings 2, 16; Ez. 6, 3; with *suff.* גֵּיאוֹתֶיךָ 35, 8.

גֶּיא (abridged from גֵּיא) *f.* same as גַּיְא Is. 40, 4. Elsewhere the form גֵּאָיָה appears, which see.

גִּיד (from גּוּד) *m. a band, sinew, vein*, Gen. 32, 33 of a sinew; of the veins of the body Ez. 37, 6 8; Job 10, 11; גִּ׳ פַּחַד Job 40, 17 *nerve of the testicle.* Figurat. גִּ׳ בַּרְזֶל *an iron band* (*of the neck*) i. e. an inflexible neck Is. 48, 4. Comp. Targ. גִּיד, Syr. ܓܝܕܐ sinew, tendril, denom. גַּיֵּד to divide the sinew by cutting; Ar. قَيْد (fetter), جدّة neck-rope.

גִּיזֹנִי see גִּזֹּה.

גִּיחַ see גּוּחַ.

גִּיחַ (*water-fall*) *n. p.* of a place not far from גִּבְעַת אַמָּה (which see), on the way to the wilderness of Gibeon 2 Sam. 2, 24, for which the LXX, Vulg., Symm., Theod. read גַּיְא.

גִּיחוֹן (*stream;* from גּוּחַ) *n. p.* 1. of the second of the four rivers of Paradise which flows about the entire land of כּוּשׁ and its source-land עֵדֶן Gen. 2, 13. עֵדֶן (which see) as the original seat of man (2, 15; 3, 23; 4, 16; Is. 51, 3; Ez. 28, 13; 31, 8; Jo. 2, 3) was a delightful locality in the east Gen. 2, 8, which may be determined more exactly by the geographical description of the four rivers. According to *Josephus* (Ant. 1, 1, 3), *Kimchi* and others, and as it appears also, from the LXX, Jer. 2, 18 Ben-Sira 24, 37, it means *the Nile*, which flows through all the southern lands (כּוּשׁ) that fall under the narrator's point of view. Hence the historian must have thought of the origin of the Nile in Asia, which is possible from the accounts in Strabo, Arrian and Pausanias. The Semitic use of *Gaihûn* for the *Oxus* or Araxes (*Jakut* in Golius), for *Pyramus* in lesser Armenia and Cilicia (*Abulf.* Ann. II, 44), and for the *Ganges* (see *Reland*, de parad. §. 17), has led interpreters to other explanations, without however enabling them to solve the paradise-riddle by to the relations of countries and peoples now well known. See *Bertheau:* die der Beschreibung der Lage des Paradieses zu Grunde liegenden geographischen Anschauungen, 1848. — 2. a name of *the Nile*, Jer. 2, 18 LXX, as the sense of the place requires; comp. Sir. 24, 37. — 3. name of a fountain on the western side of mount Zion 1 Kings 1, 33 38; 2 Chr. 32, 30; 33, 14; it formed two pools, the upper Gihon, identical with the upper pool in 2 Kings 18, 17, and the lower, Is. 22, 9. The upper Gihon is still called so (*Robinson* I. 512). Altogether different is the fountain שִׁלֹחַ at the south eastern declivity of Zion in the mouth of the Tyropoeon (*Robinson* I. 493 seq.), which the Targ. incorrectly puts for it.

גֵּיחֲזִי see גֵּחֲזִי.

גִּיל see גּוּל.

גַּיִל (after the form חַיִל, צַיִד) *m. a revolution*, of time, *a generation*, hence = דּוֹר; only in the proper name fem. אֲבִיגַיִל 1 Sam. 25, 3, for which the contracted form גָּל (comp. עָשׁ, עַיִשׁ), shortened into גַּל, also appears.

גִּיל (with *suff.* גִּילִי, גִּילְכֶם) *m.* 1. *exultation*, *joy*, an apposition to שִׂמְחָה Jer. 48, 33; Jo. 1, 16; figurat. חָגַר גִּ׳ Ps. 65, 13 of hills, *to get a joyful appearance;* שִׂמְחַת גִּילִי 43, 4 for שִׂמְחָתִי וָגִילִי Is. 16, 10. But גִּיל Hos. 9, 1 is an imper. — 2. *a revolution*, of time, *a generation*, *an age*, = דּוֹר; metaphor. *age*, Dan. 1, 10 *the boys*, *those of your age*, as Theod., the Vulg., Syr., Ibn G'anâch &c. understand it. Comp. Ar. جَيْل, Sam. גיל (for Hebrew דּוֹר, Greek γενεά), גִּיל in the Mishna &c. — 3. *a tomb*, *tumulus*, lengthened out of גֵּל = גַּל Job 3, 22.

גִּילָה *f.* same as גִּיל, *exultation*, Is. 65, 18.

גִּילֹה or גִּלֹה (*circle*, *region;* it stands for גִּילוֹן after the form חִיצוֹן, תִּיכוֹן) *n. p.* of a city in the mountains of Judah, in the neighbourhood of Hebron Josh. 15, 51; 2 Sam. 15, 12. Deriv. the *Gentile* גִּילֹנִי 2 Sam. 15, 12; 23, 34.

גִּילַת (ַת an old feminine termination) *f.* same as גִּילָה Is. 35, 2.

גִּינַת (from גּוּן; *protection*) *n. p. m.*, 1 Kings 16, 21 22; comp. גּוּנִי.

גִּיר (from גּוּר IV.) *m.* see גִּר.

גִּיר (*def.* גִּירָא) *Aram. m.* same as Hebrew גִּר Dan. 5, 5.

גִּישׁ *m.* only in Job 7, 5 K'tib, and equivalent to גּוּשׁ.

גֵּישָׁן (from גּוּשׁ; *firm*, *strong*) *n. p. m.* 1 Chr. 2, 47.

גָּל in the proper name אֲבִיגָל, see גַּיִל.

גַּל (*pause* גָּל; *pl.* גַּלִּים, *constr.* גַּלֵּי, with *suff.* גַּלֶּיךָ, גַּלָּיו, גַּלֵּיהֶם; from גָּלַל) *m.* 1. *a heap of stones*, by way of honourable memorial Gen. 31, 46 48 (parallel מַצֵּבָה 31, 51) or ignominious one; in full form גַּל אֲבָנִים Josh. 7, 26; 2 Sam. 18, 17; *hill of stones* about which roots wind themselves Job 8, 17; which is prominent above the furrows of the field Hos. 12, 12. — 2. *a heap of ruins*, *ruins*, *a heap of ashes* (parall. מַפֵּלָה) Is. 25, 2; Jer. 9, 10; 51, 37; Job 15, 28; גַּלִּים נִצִּים 2 Kings 19, 25 and Is. 37, 26 *waste ruins*. It seems also to have the meaning *hill of the dead;* at least גִּיל = גֵּל (גַּל) Job 3, 22 has this sense. For the proper name גַּלִּים see the word itself. — 3. *a spring* (parall. מַעְיָן) Song of Sol. 4, 12; *wave*, *billow*, Jon. 2, 4. To the roaring of such waves are applied גָּאוֹן Job 38, 11, הָמוֹן Jer. 51, 42, שָׁאוֹן Ps. 65, 8; comp. the Coptic ϫⲟⲗ (fluctus).

גַּל in the proper name אֲבִיגַל see גַּיִל.

גֵּל (after the form צֵל, from גָּלַל, but only with *suff.* or in the *pl.* and in the resolved form גֶּלְלוֹ, גְּלָלִים, *constr.* גֶּלְלֵי; comp. צִלְלוֹ, שָׁרְרֵךְ, הַרְרֵם from צֵל, שֹׁר, הַר, therefore without any reason for assuming a form גֵּלֶל) *m.* 1. prop. *a heap*, *what is heaped together* (see גַּל), hence *a dung-hill*, *a dung-heap*, Zeph. 1, 17, parall. עָפָר; with the addition צֵאַת הָאָדָם *men's dung* Ez. 4, 12 15, which, like צְפִיעִים (cows' dung), was used for fuel in a country without wood (Plin. H. N. 36, 59; Liv. 38, 12); comp. גָּלָל, Ar. جَلَّة, Targ. גִּלָּא, גְּלַל, Talm. גַּל = אַשְׁפָּה. — 2. *a tomb*, in the lengthened form גִּיל Job 3, 22; see גַּל. — 3. same as גַּל גַּל 2 *stubble*, *chaff*, Job 20, 7 *like his stubble he vanishes away for ever* (see Ps. 83, 14; Job 41, 20 21; comp. Targ. גִּלָּא, Syr. ܓܠܐ in the sense *dust*, from a like fundamental signification); but *Nachmani* (followed by *Wolfson*) explains it *turning* (comp. גָּלָל 2) and translates: *scarcely does he turn*, comp. Prov. 12, 7. The explanation already given suits better.

גֹּל (only with the *suff.* גֻּלָּה *cruise for oil*, *oil-vessel*, Zech. 4, 2, from its round form. See גָּלַל.

גָּלָא (*part.* גָּלֵא, seldom גָּלֵה, *part. pass.* גְּלֵי, גֻּלֵּי, where ג is treated as a guttural; *inf.* מִגְלֵא) *Aram. tr.* same as Hebr. גָּלָה, prop. to bare, uncover, hence *to discover*, *to communicate*, *to reveal*, e. g. רָז Dan. 2, 19 28 29 30 47, עֲמִיקָתָא 2, 22.

Af. see גְּלִי.

גָּלַב (not used) *tr. to cut off*, *to shave off*, the hair; comp. Ar. جَلَفَ and جَلَمَ, Hebr. חָלַף, Syr. ܓܠܒ &c., but also Ar. جَلَبَ to draw off, hence جُلْب exuviae. The organic root is גָּ־לַב, חָ־לַף. The intrans. idea *to be bare*, *waste*, is only preserved in the proper name גִּלְבֹּעַ enlarged by ע. Deriv.

גַּלָּב (*pl.* גַּלָּבִים) *m. a hair-cutter* (in constant employment) Ez. 5, 1; Syr. ܓܠܒܐ (the same); Targ. גְּלָב shears.

גִּלְבֹּעַ *n. p.* of a mountainous tract in Issachar, where there was not only a mountain (6 miles from בֵּית־שְׁאָן), but also a place of the same name (Eus. Onom.), and where Saul fought his last battle with the Philistines and fell 1 Sam. 28, 4; 31, 1 8; 2 Sam. 1, 6 21; 21, 12; 1 Chr. 10, 1 8. At the foot of mount Gilboʿa lay the cities שׁוּנֵם and אָפֵק (which see), not far from one another (1 Sam. 28, 4; 29, 1). At another point of the mountain rose a fountain (עַיִן), *Tubania*, now *Én-Gʿalûd*, reaching to the town of Jezreel, and it was here where the Israelites pitched their camp; this fountain was the *Dor-fountain* (עֵין־דּוֹר), at which, in the valley of Jezreel, stood the town En-Dor, put by the LXX for עַיִן. A village *Gelbôn* now lies at the back of the mountain (*Robins.* Pal. III. 157. 170). — As to the derivation, the word is sometimes considered as coming from גַּל־נְבוֹעַ (*fountain of ebullition*), on account of the fountain *Tubania* springing up at its foot (טוּב־עַיִן), sometimes as = גִּבֹּעַ (*hill*) with *l* inserted. But it has probably arisen from גָּלַב (which see) with ע for the final sound (see בִּרְשַׁע, בַּרְנֵעַ &c.) in the sense of *bare mountain*, *bare mountain-land* (like גְּרִזִּים from גָּרַז = גָּלַב). Comp. the Phenician גִּלְבַּע (Gilba, Gilva), proper name of a Numidian city, as well as גָּרְזָא proper name of a city in Africa (Polyb. 1, 74).

גַּלְגַּל (*pl.* גַּלְגִּלִּים, with *suff.* ־לָּיו) *m.* 1. prop. what turns itself, revolves, hence *a wheel*, particularly of a kind of war-chariot that rolls along rapidly, poet. = רֶכֶב Is. 5, 28; Jer. 47, 3; Ez. 23, 24; 26, 10; *a water wheel* Eccles. 12, 6, on which the rope of the bucket winds; *the wheel-work* of the heavenly chariot-throne Ez. 10, 13, yet more probably here *whirlwind* (as in Ps. 77, 19) in which the thunder resounds; *the whirling of wheels* Ez. 10, 2 6; *the whirling of dust* i. e. what is driven about by the whirlwind (chaff) Ps. 83, 14, Is. 17, 13, parallel מֹץ (comp. Ar. جلّ, Targ. גִּלָּא, Syr. ܓܠܠܐ). But it had also the signification *sphere*, as τροχὸς τῆς γενέσεως (James 3, 6), Syr. &c. the same; in which sense interpreters (Luther, Coccejus, Rosenm.) have taken it in Ps. 77, 19.

גַּלְגַּל (with *suff.* גַּלְגִּלּוֹהִי) *Aram. m.* the same Dan. 7, 9.

גִּלְגָּל (*constr.* גִּלְגַּל) *m.* 1. *a wheel*, of a threshing machine Is. 28, 28. — 2. (usually with the article; with *a* of motion הַגִּלְגָּלָה) *n. p.* of a city between יְרִיחוֹ and Jordan (50 stadia from Jordan, 10 from Jerusalem, according to *Josephus*) Jos. 4, 19 20; 5, 10; 9, 6; 10, 6; 14, 6; 15, 7, in whose neighbourhood was טְלָאִים 1 Sam. 15, 4, for which the LXX read גִּ׳; once בֵּית הַגִּ׳ Neh. 12, 29. Under Samuel there was there the tabernacle, the place of assembly, the legal worship and tribunal 1 Sam. 7, 16; 10, 8; 11, 14; 15, 21 33; afterwards prophets dwelt there 2 Kings 4, 38; and frequently there was also an organised heathen worship in the place Judges 3, 19, Hos. 4, 15; 9, 15, Am. 5, 5, occasioned perhaps by former heathen inhabitants. — 3. (according to Rosenm., Win., Maur. and others) *n. p.* of a Canaanite royal city between Dor and Thirza, where the dwellers consisted of a mixed heathen people

(גּוֹיִם) Josh. 12, 23; probably also the name of a district belonging to it. Another Canaanite district in the vicinity, where the chief population also consisted of גּוֹיִם (which see), was called גְּלִיל Is. 8, 23, where lay חָצוֹר, קֶדֶשׁ, מֵי מְרוֹם, חֲרֹשֶׁת (which see) and other places; on which account the LXX have identified it with גְּלִיל, as they have also in 1 Maccab. 9, 2 both *Gilgal* and *Galil*. — 4. *n. p.* of a city, six Roman miles north of Antipatris Deut. 11, 30 (comp. Gen. 12, 6), still known to *Euseb.* under the name of *Galgule*, and accurately designated by him. — As an appellative it has been translated etymologically a) *place of a heap of stones, a monument of stones*, with reference to Josh. 4, 19-24, especially as the twelve memorial stones might be connected with the heathen worship of the aborigines, comp. גַּל עֵד Gen. 31, 47; perhaps also from the circular form in which the twelve stones were set up. b) *a wheel-shaped height*, conseq. = גַּלְגַּל, if the city was really built on a height; comp. the great and little *wheel* in the Riesengebirge. c) With reference to the etymology given in Josh. 5, 9, explaining the interrupted passover-feast, *Josephus* translates it (Ant. 5, 1, 11) *ἐλευθέριον*. But more probably it is *circle, district*, like the cognate in stem גָּלִיל (which see), גְּלִילוֹת Josh. 18, 17 also standing for הַגִּלְגָּל 15, 7, and גְּלִיל Josh. 12, 23 according to the LXX; subsequently גִּלְגָּל (see Euseb., Jerome, and the ancients) was pronounced גֻּלְגֹּל (*Γολγώλ*, Golgol). In Phenic. comp. אִי־גִּלְגָּל (*coast of the circle*) n. p. of the city *Igilgili* (*Ἰγιλγίλει* Ptol. 4, 2; littus Igilgilitanum in Amm. 29, 5, 5; now *Gigelli* in the neighbourhood of the river Ampsaga in Algiers); גַּלְגָּל (*Gulgol*) n. p. of a Phenician settlement in Cyprus.

גִּלְגָּל see גַּלְגָּל.

גִּלְגַּל see גַּלְגָּל.

גֻּלְגֹּלֶת (with *suff.* גֻּלְגָּלְתּוֹ, *pl.* with *suff.* גֻּלְגָּלֹתָם; from גָּלַל) *f. head, skull* (of a man), cranium, (so called from its round form) Judges 9, 53; 2 Kings 9, 35; then figurat. *a single person*, individuum, like the Latin *caput*, German *Kopf*, English *head*, and Hebrew רֹאשׁ (Judges 5, 30). גַּבְּ *adv. by the head, for each head*, Ex. 16, 16; לְגֻלְגֻּלֹתָם *for each person*, viritim Num. 1, 2. — On the noun comp. the Syr. ܓܘܠܓܘܠܬܐ, Arab. جُلْجُلَة, in the N. T. *Γολγοθᾶ* (*κρανίου τόπος*, calvaria), where sometimes the first, sometimes the second *l* is elided; and the reduplicated form of גָּלַל forms the basis.

גָּלַד (not used) *tr. to crust about, to cover around, to enclose*, whence גֵּלֶד. Comp. עָלַט, קָלַט in their original signification, and Latin *clad*, whence *claud*, &c.; חָלַד 1 especially is cognate with it.

גֵּלֶד (with *suff.* גִּלְדִּי) *m. skin*, prop. the covering of the body Job 16, 15; Ar. جِلْد, Targ. גְּלַד, גְּלִיד &c. the same, and the verbs there are borrowed from it; hence they are denominatives in the sense of "to draw off".

גָּלָה I. (*inf. abs.* גָּלֹה, *constr.* גְּלוֹת; *fut.* יִגְלֶה, *ap.* וַיִּגֶל) *tr.* prop. to make bare, naked, bald, therefore in the fundamental signification = גָּלַח (to scratch off, to shave), hence 1. *to make bare, smooth, polished*, abradere, polire, of a writing table, a metal plate for a looking-glass &c., perhaps cognate with גַּל in Aram. גְּלָל; whence גִּלָּיוֹן. Comp. Ar. جَلَا, جَلَى and also جَلَعَ. — 2. *to make bare, uncover*, the shame, the face, (see Nif.), hence fig. *to lay open, to unveil*, סוֹד Am. 3, 7; Prov. 20, 19; *to communicate, to make known* Esth. 3, 14, with לְ of the person, or with the accusative אֹזֶן פְּ (אֶת־) 2 Sam. 7, 27; *to reveal* (of God) 1 Sam. 9, 15; seldom גְּ אֹזֶן לְ *to open the ear to one* i. e. to make him susceptible of something Job 36, 10, or *by* (בְּ) something 36, 15; *to open*, עֵינַיִם Num. 24, 4 in a spiritual sense = *to have intuition; to open*, סֵפֶר Jer. 32, 14 (oppos. חָתַם); sometimes also without סֵפֶר 32, 11.

Nif. נִגְלָה (*fut.* יִגָּלֶה) *pass. to be uncovered, unveiled,* יְסֹד Ez. 13, 14, מוֹסְדוֹת 2 Sam. 22, 16, תֵּבֵל שׁוֹלַיִם Jer. 13, 22, עֶרְוָה Ez. 23, 29; figurat. *to be discovered,* of פִּשְׁעִים Ez. 21, 29, צְדָקָה Is. 56, 1; *to become known* Job 38, 17, הַנִּגְלוֹת Deut. 29, 28 *the known,* oppos. נִסְתָּרוֹת; *to be mentioned* Is. 23, 1; reflexive *to reveal oneself,* with אֶל 1 Sam. 3, 21, לְ Is. 23, 1, עַל of a person 53, 1; *to shew oneself, to appear* 1 Sam. 14, 8; *to bare oneself* 2 Sam. 6, 20.

Pih. גִּלָּה (1 *pers.* גִּלִּיתִי, גִּלִּיתִי; *imp.* גַּל; *fut.* יְגַלֶּה, *ap.* יְגַל) *to uncover,* עֶרְוָה Lev. 20, 11, כְּנָף Deut. 27, 20, פִּנַּי לְבוּשׁ Job 41, 5, מַיִם גֶּלֶת Ruth 3, 4, שׁוּלַיִם Nah. 3, 5; *to open,* עֵינַיִם Ps. 119, 18; figurat. *to make manifest, to reveal, to communicate,* מִסְתָּרִים Jer. 49, 10, עֲמֻקוֹת Job 12, 22; *to unveil* 20, 27. The object usually stands in the accusat., rarely with עַל Lament. 2, 14; 4, 22.

Puh. גֻּלָּה (*part.* מְגֻלֶּה) *to become manifest, to be open* Prov. 27, 5; *to be discovered,* after she has concealed herself Nah. 2, 8.

Hithp. הִתְגַּלָּה (*fut. ap.* יִתְגַּל) *to uncover oneself* Gen. 9, 21; figurat. *to reveal oneself, to disclose oneself* Prov. 18, 2.

גָּלָה II. (*inf. abs.* גָּלֹה, *constr.* גְּלוֹת; *imp.* גְּלֵה; *fut.* יִגְלֶה, *ap.* יִגֶל) *intr.* prop. same as גַּל (גָּלַל) to roll forward, to drive forward, to turn forward; comp. Ar. جَلَى and جَلَا &c., therefore with an assonance to גִּלְגֵּל in Amos 5, 5; hence 1. *to withdraw,* in the sense of *to disappear, to vanish,* חָצִיר Prov. 27, 25, יְבוּל Job 20, 28, כָּבוֹד 1 Sam. 4, 21, מָשׁוֹשׁ Is. 24, 11, with מִן of the person Hos. 10, 5 (having an assonance to יָגִילוּ). — 2. *to wander away* (into exile), of a people Is. 5, 13, Am. 1, 5, of Judah Lament. 1, 3, of Israel Amos 7, 11 or the house of Israel Ez. 39, 23, of Ezekiel 12, 3, sometimes with the addition of מֵעַל אַדְמָה *out of the native land* 2 Kings 17, 23, Jer. 52, 27, or otherwise with מִן of a place Ez. 12, 3, Mic. 1, 16; גָּלָה בְּרֹאשׁ גֹּלִים *to wander at the head of the captives* (into exile) Am. 6, 7. גֹּלָה *an emigrant* from home, i. e. *a stranger* (parallel נָכְרִי) 2 Sam. 15, 19, where for לִמְקוֹמֶךָ the LXX, Vulg., Syr., Ar. and mss. read מִמְּךָ; גֹּלִים *exiles* Am. 6, 7; *part. fem.* גּוֹלָה *the banished* Is. 49, 21. Very seldom does *the land* stand for its *inhabitants* Judges 18, 30, Am. 5, 5, Jer. 1, 3, yet often in the prophets, without one being able to give the fundamental signification a reference to the land. Deriv. גָּלוּת, גּוֹלָה.

Nif. נִגְלָה (*fut. ap.* יִגָּל) *reflex.* 1. *to turn itself down,* עַל *upon* something, Is. 53, 1: *and the arm of Jehovah, upon whom did it turn itself down?* i. e. who has felt its omnipotence? Am. 5, 24: *and let judgment roll itself down* (וְיִגָּל), as the Targ., Syr., Jerome read, but referring it to גָּלָה I.; the punctuators read וְיִגַּל and derive it from גָּלַל) *like water.* — 2. *to depart, to be removed,* with מִן of the person Is. 38, 12.

Pih. גִּלָּה (*imp. apoc.* גַּל, *fut. ap.* יְגַל) *to roll down upon, to hurl down upon,* with עַל of the object i. e. to punish Lament. 4, 22, parallel פָּקַד Lament. 2, 14; *to hurl forward, to roll forward,* with מֵאֵת *from one* Is. 57, 8, where the preceding זִכָּרוֹן is the object; *to roll along,* like the billows of the sea in fulness so עֲתֶרֶת שָׁלוֹם Jer. 33, 6 (comp. Is. 48, 18; 66, 12; Am. 5, 24); *to roll away from,* with מֵעַל of the person Ps. 119, 22; *to draw away, to take away,* אֵת מָסָךְ Is. 22, 8; *to drive away,* נוֹדֵד Is. 16, 3.

Puh. גֻּלָּה *to be driven* (into exile) Nah. 2, 8; but according to others from גָּלָה I.

Hif. הִגְלָה (or also הִגְלָה, in all forms of the perfect; *inf.* הַגְלוֹת and with prefix בְּ with the absorption of He; *fut. ap.* יַגֶל) *causat. to drive* (into exile), *to lead away,* particularly great masses 2 Kings 25, 11; Jer. 52, 28; with accusative of the object, and accusative or אֶל of the place *whither* 20, 4; Ez. 39, 28; with מִן of the place *from which* 29, 4.

Hof. הָגְלָה (3 *fem.* after the Aramaean manner הָגְלַת; *part. pl.* מָגְלִים = מָגְלִ׳) *to be driven* (into exile) Am. 1, 5; Is. 11, 12; 27, 13; Jer. 20, 6; 22, 22; 43, 11; 48, 7; Ez. 30, 17; Nah. 3, 10; Ps. 147, 2; with מִן of the place Jer. 13, 19; 52, 27; Ez. 12, 4; 2 Kings 17, 23; 25, 21; Jer. 52, 27; Ez. 12, 3; Mic. 1, 16; עַל *upon* Jer. 20, 4; Ez. 39, 23; 2 Kings 24, 15; Jer. 27, 20; 29, 1; 40, 1; 52, 28; Ez. 17, 12; Dan. 2, 25; 5, 13; 6, 14; Ezra 4, 2; 2 Chron. 36, 6; 2 Esdr. 4, 2; 5, 5; 6, 21; 7, 7; 8, 35; 9, 4; 10, 8; Esth. 2, 6; 1 Chron. 5, 6; 9, 1; 2 Chron. 33, 11; 36, 20; Tob. 1, 10; 14, 4; Judith 5, 5; 1 Macc. 1, 15; 2 Macc. 1, 27; 5, 22; 8, 1; 3 Macc. 1, 8; 2, 25; 4 Macc. 4, 22; 18, 4; Bar. 1, 11; 2, 4; 4, 26; Ep. Jer. 43; Sus. 45; Pr. Azar. 3; Pr. Man. 10; Sir. 48, 15; Wisd. 10, 4; 19, 4; Ps. Sol. 8, 24; 17, 17; Jos. Ant. 10, 9, 7; 11, 1, 1; 11, 5, 2; 20, 1, 1; Bell. 1, 6, 2; 6, 6, 3; Vita 76; Apion 1, 19; Test. Sim. 6; Test. Levi 16; Test. Jud. 23; Test. Dan 5; Test. Naph. 8; Test. Gad 1; Test. Ash. 7; Test. Jos. 19; Test. Benj. 9; Test. Sol. 6, 1; Test. Job 1; Test. Abr. A 1; Test. Isaac 1; Test. Jac. 1; Test. Moses 1; Test. Adam 1; Apoc. Abr. 1; Apoc. Elijah 1; Apoc. Sedr. 1; Apoc. Zeph. 1; Apoc. Ezra

pass. Jer. 13, 19; 40, 1. Deriv. the proper name רְגֶלִי.

גִּלָּה see גִּילָה from גּוּל.

גִּלָּה (formed from גֹּל) *f.* 1. same as גֹּל *oil-cruet*, *oil-vessel* Zech. 4, 3 (perhaps also גִּלָּה 4, 2 should be taken for גְּלָתָהּ, as תִּבוּנָם Hos. 13, 2, פִּנָּה Prov. 7, 8, פֶּחָם Neh. 5, 14, צוּרָם Ps. 49, 15, מְגוּרָם 55, 16); figurat. גִּלַּת הַזָּהָב Eccles. 12, 6 *oil-vessel* (זָהָב as Zech. 4, 12 = יִצְהָר oil) i. e. giving to the body the nourishing flame of life; comp. Copt. κελωλ cruet. — 2. *cruet-shaped form of capitals* (כְּתָרוֹת) 1 Kings ch. 7; 2 Chr. ch. 4, Targ. אַגָּנִין (basins), Syr. ܓܘܒܝܢ. — 3. same as גַּל 2, only in pl. *water-springs*, in full גִּלֹּת מַיִם Josh. 15, 19; Judges 1, 15. See גִּלֹּת.

גִּלָּה see גּוֹלָה from גָּלָה II.

גְּלָה same as Aram. גְּלָא (which see).

גָּלוּ (*constr.* גְּלוּת, *def.* גָּלוּתָא; from גָּלָה) *Aram. f. carrying away*, *exile*, hence בְּנֵי גָּלְוָא *exiles* Dan. 2, 25; Ezr. 6, 16.

גְּלוֹל (only *pl.* ־לִים, *constr.* ־לֵי, with *suff.* ־לֵיהֶם, ־לֵיכֶם, ־לַיִךְ; frequent especially in Ezekiel) *m.* prop. *a heap of stones*, *a mass of stones* (in the same sense קְבוּצִים Is. 57, 13), *statue* (comp. גֻּלָּל and גַּל; Talm. גֻּלְגֹּל stone); and then, as an expression of contempt, concrete, *idols*, generally *idolatrous sanctuaries* and *symbols* Ez. 8, 10; 20, 8 24, mentioned with חַרְפִּים 2 Kings 23, 24, שִׁקּוּצִים Deut. 29, 16, שֶׁקֶץ Ez. 8, 10, תּוֹעֵבוֹת 16, 36, אֱלִילִים 30, 13, עֲצַבִּים Jer. 50, 2. *To serve them* is called עָבַד עַל גִּלּוּלֵי Ez. 22, 3, נָשָׂא עֵינָיו אֶל־גִּלּוּלֵי 18, 12, נִטְמָא בְּגִלּוּלֶיהָ 20, 7, זָנָה אַחֲרֵי גִּלּוּלֵיהֶם 6, 9, נִאֲפָה 23, 37, עָשָׂה גִּלּוּלִים לְטָמְאָה 22, 3, הָלַךְ אַחֲרֵי גִּלּוּלִים 2 Kings 17, 12, עָבַד גִּלּוּלִים 1 Kings 21, 26 &c.; *to take them away* is expressed by הֵאֱבִיד Ez. 30, 13, הֵסִיר 1 Kings 15, 12, עָזַב Ez. 20, 8, שָׁבַת 6, 6 &c. LXX (ἐπιτήδευμα, διανόημα, ἐνθύμημα), Targ. (מַעֲרָתָא) and Syr. have for it designations of nothingness; others have thought of גֻּלָּל, גַּל and taken it for a word analogous to זְבוּל = זֻבָּל.

גְּלוֹם (*pl. constr.* גְּלוֹמֵי) *m. covering*, *mantle*, גְּלוֹמֵי תְכֵלֶת *coverings of blue purple* Ex. 27, 24, as Aq., Symm., LXX, Targ., Syr. and others take it, confirmed by the Targumic גְּלָם, גְּלִים, גְּלָמָא, גּוּלְמָא, &c. The explanation that גְּלוֹם is = גֶּלֶם *raw stuff* i. e. cloth merely woven but not yet coloured with תְּכֵלֶת, has no foundation in the old versions and interpreters.

גְּלוֹן (from גּוּל after the form זְדוֹן, לְצוֹן) is twice in K'tib for גּוֹלָן, which see.

גְּלוּת (from גָּלָה II.; also גָּלֶה; with *suff.* גְּלוּתְכֶם for גְּלוּתֵיכֶם) *f. a carrying away*, *exile*, = גּוֹלָה Ez. 1, 2; 33, 21, but usually concrete, *exiles*, גְּלוּת שְׁלֵמָה Am. 1, 6 *the captives in full number*, referring to Jo. 4, 6; גְּלוּת יְהוּדָה *the exiles of Judah* Jer. 24, 5; גְּלוּת כּוּשׁ Is. 20, 4 *those carried away to Aethiopia*; גְּלוּת יי *the exiles of God* i. e. Israel 45, 13; Obad. 20 *and the exiles of this district* (הַחֵל = הַחֵיל which see) *of the sons of Israel* i. e. of the kingdom of the ten tribes (shall take possession of, יָרְשׁוּ) *what belongs to Phenicia as far as Zarfat; and the exiles of Jerusalem who are in Sefarad shall take the cities of the south;* comp. Aram. גְּלוּ.

גָּלַח (Kal unused) *intr. to be bare*, *smooth*, *naked*, cognate with גָּלָה I.; Ar. جَلَحَ (to be bare), جَلَحَ tr., Pers. كل, calvus, Germ. kahl; see the verb חָלַק.

Pih. גִּלַּח (*fut.* יְגַלַּח, *inf.* גַּלֵּחַ) *to make bald*, *to shave off*, רֹאשׁ (the hair of the head) Deut. 21, 12, שֵׂעָר Lev. 14, 9, פְּאַת זָקָן 21, 5; with accus. of the person: *to shave the hair of the head* and *beard* 1 Chr. 19, 4; without the object שֵׂעָר Gen. 41, 14; figurat. *to cut off the hair of the head and the hair of the feet* i. e. to destroy the whole land, Is. 7, 20.

Puh. גֻּלַּח *pass.* Judges 16, 17 22; Jer. 41, 5.

Hithp. הִתְגַּלַּח *to shave oneself*, absol. Lev. 13, 33, or with the accusat. Num. 6, 19.

גְּלִי *Aram. tr.* same as גָּלָה II. Derivat. גָּלוּ.

Af. הַגְלִי *to drive into exile* Ezr. 4, 10; 5, 12.

גִּלָּיוֹן (*pl.* גִּלְיֹנִים; from גָּלָה I.) *m.* 1. *a smooth, polished table* (for writing), especially one of metal Is. 8, 1; Talm. גִּלְיוֹן a smooth edge. — 2. (according to Targ., Vulg., Kimchi, Rashi) *a hand-mirror*, i. e. a polished plate of metal Is. 3, 23; more correctly (according to the LXX) *transparent*, *fine stuff* (Arab. جَلْوَة), or *mantle*, *covering* (see גָּלַם II.).

גָּלִיל (*constr.* גְּלִיל; *pl.* ־לִים, *constr.* ־לֵי) *m.* prop. capable of turning, hence 1. *the folds of a door*, the two boards of which may be turned and folded over upon each other 1 Kings 6, 34, for which Ez. 41, 24 has מוּסַבָּה; Talm. גַּל, אֲגַל door. — 2. *a cylinder*, i. e. what is turned, Song of Sol. 5, 14, Esth. 1, 6; parallel עַמּוּד. — 3. same as כִּכָּר, פֶּלֶךְ *circle*, *circuit*, *district*, whence גְּלִיל הַגּוֹיִם (*district of the nations*) *n. p.* of a district in the mountains of Naftali (G'ibl Szaffad) Is. 8, 23, where חֲרֹשֶׁת Judges 4, 2, קֶדֶשׁ Josh. 12, 22 and חָצוֹר lay, and which is also called simply הַגָּלִיל Josh. 20, 7; 1 Chr. 6, 61; (comp. 1 Macc. 11, 63; Tob. 1, 1). הַגָּלִילָה 2 Kings 15, 29 or אֶרֶץ הַגָּלִיל 1 Kings 9, 11 forms the north of Naftali, where was also a non-Israelite population. Solomon gave 20 cities in this district to Hiram, who called them אֶרֶץ כָּבוּל (which see) 1 Kings 9, 11-13. In after times all northern Palestine between Samaria and Sidon was comprehended under גָּלִיל, ἡ Γαλιλαία, which was divided into גָּ׳ הָעֶלְיוֹן, גָּ׳ הַתַּחְתּוֹן and עֵמֶק (Shebi'it 9, 2).

גְּלִילָה (*pl.* גְּלִילוֹת) *f.* same as גָּלִיל 3 *circle*, *district*, *territory*, of Philistia Josh. 13, 2, Jo. 4, 4, of the Jordan Josh. 22, 10 11 = כִּכַּר הַיַּרְדֵּן. הַגְּ׳ הַקַּדְמוֹנָה Ezek. 47, 8 *the eastern boundary* in the description of the temple fountain, a designation of the district which slopes steeply west of the Dead Sea, by which the LXX incorrectly understand Galilee.

גְּלִילוֹת (*circles*, *circuits*) *n. p.* of a city in the north of Benjamin, over against Ma'aleh Adummim Josh. 18, 17, which is called גִּלְגָּל 15, 7 (which see).

גַּלִּים (*fountains*) *n. p.* of a place in Benjamin, north of Jerusalem, 1 Sam. 25, 44; Is. 10, 30.

גָּלְיַת (Philistian) *n. p.* of a Philistine giant, 1 Sam. 17, 4 seq.; 2 Sam. 21, 19. One of David's heroes smote a brother of his called לַחְמִי 1 Chr. 20, 5. — The derivation must be looked for in the Philistine idiom, as also that of אֲחֻזַּת (which see); and the termination *ath* for masculine proper names may be explicable only by this circumstance. According to *Hitzig* (Geschichte und Mythologie der Philist. p. 76), גָּלְיַת is = the proper name Γαυλεύτης, i. e. soothsayer, sorcerer. Yet a Semitic dialect was spoken in Philistia.

גָּלַל (i. e. גַּל, 1 *person* גַּלּוֹתִי, also *plur.* resolved גָּלָלוּ; *inf.* and *imp.* גֹּל or גּוֹל, גֹּלּוּ; *part.* גֹּלֵל) *trans.* 1. like the cognate radical κέλλ-ειν, cell-ere, *to drive forward*, *to turn*, *to move forward*, *to roll away*, אֶבֶן Gen. 29, 3, with מֵעַל *from* a place; figurat. חֶרְפָּה Josh. 5, 9; Ps. 119, 22; with אֶל־ *to roll forward to* 1 Sam. 14, 33; *to roll upon* Prov. 16, 3; Ps. 22, 9 (where דַּרְכּוֹ should be supplied) *to roll his cause upon one*, comp. Aeschyl. Agam. v. 174 ἀπὸ φροντίδος ἄχθος βαλεῖν; *to roll down* Prov. 26, 17; *to drive* or *push out* (excrements), hence גָּלָל 1; *to roll about*, chaff, dust, hence גַּל 3, גַּלְגַּל. In this signification גַּל is connected with גָּלָה II., comp. Ar. جَلَّ (to wander forth). — 2. (not used) *intr. to turn*, *to move round*, *to move in a circle* (cognate in sense סָבַב), *to whirl*, *to circle*, hence גַּלְגַּל, גָּלִיל, גְּלִילָה, גֻּלְגֹּלֶת, גִּלְגָּל, גֻּלְגֹּל; *to heap together*, *to roll together*, hence גַּל 1 and 2; *to roll*, *to float*, of the waves, hence גַּל 3 and גֻּלָּה 3, the proper name גֻּלֹּת; *to be circular*,

round, of a cruet, kettle, hence גָּלָל 2 (see גֵּל 2).

Nif. נָגֹל (*fut.* יִגַּל) *to roll together*, of a hook-roll, figurat. of the heavens Is. 34, 4; *to roll forward* Am. 5, 24 (according to the received orthography יִגַּל).

Pih. (redupl.) גִּלְגֵּל 1. *to roll down*, from (מִן) the points of rocks Jer. 51, 25. — 2. (in derivatives) *to turn*, *to move in a circle*, *to roll about*, e. g. of wheel-work, a whirlwind, whirling dust, balls &c.; and with the additional idea of rounding, *to encircle*, *to enclose*. Derivat. גַּלְגַּל, גִּלְגָּל.

Puh. I. גּוֹלַל *to be rolled* (in blood), of a garment, i. e. figurat. *to be dyed red* Is. 9, 4.

Puh. II. (redupl.) גֻּלְגַּל *to be rounded*, *arched*, hence גֻּלְגֹּלֶת.

Hif. הֵגֵל (*fut. ap.* יֶגֶל) *to roll away*, Gen. 29, 10. In derivat. also *to roll together*, hence מְגִלָּה.

Hithp. I. הִתְגֹּלֵל *to roll oneself*, בַּדָּם 2 Sam. 20, 12; *to roll oneself down upon* (עַל) *one*, i. e. to fall upon one Gen. 43, 18, along with הִתְנַפֵּל עַל.

Hithp. II. הִתְגַּלְגֵּל *to roll oneself upon*, of enemies, Job 30, 14.

גָּלָל (*constr.* גְּלַל, with *suff.* only for signification 2; see גָּלַל) *m.* 1. same as גֵּל 1 *dunghill* 1 Kings 14, 10, Ar. جَلَّة. — 2. *turning* (see סִבָּה), *circumstance*, *opportunity*, *occasion*, Lat. circumstantia, only in constr. or with suff. and connected with בְּ as a prepos. *on account of*, *for the sake of* (see אֹדוֹת) i. e. in the matter of the ... So בִּגְלַל Gen. 39, 5 (cognate in sense בִּדְבַר), בִּגְלָלֶךָ 30, 27, בִּגְלַלְכֶם Deut. 1, 37, for which at a later time מִסִּבָּה שֶׁ· was used. Comp. Arab. جَلَل = סִבָּה and جَالَ, and as a prepos. with suff. جَلَال also. — 3. (*great*, *important*; see גְּלָל) *n. p. m.* Neh. 11, 17; 1 Chr. 9, 15.

גֵּלֶל see גֵּל.

גְּלָל *Aram. m.* (according to *Ibn Esra*, *Kimchi*) prop. the revolving, rolling (of stones), hence *heaviness*, *weight*, אֶבֶן גְּ׳ Ezr. 5, 8 and 6, 4 *stone of heaviness*, i. e. a heavy, large stone, hewn; perhaps (as in Talm.) *stone*, whence גִּלּוּל (which see); comp. Ar. جَلِيل, جِلّ &c. According to the LXX, Ezra apocryph. and others prop. finely polished, well cut or polished stone, *marble*, from גַּל=גָּלָה, Ar. جلى to polish, to make smooth.

גִּלְלַי (*weighty*; see גָּלָל 3) *n. p. m.* Neh. 12, 36.

גָּלַם I. (*fut.* יִגְלֹם) 1. *tr. to wrap together*, *to fold together*, אַדֶּרֶת 2 Kings 2, 8. In its organic root, גָּ־לַם is closely connected with that in אָ־לַם, בָּ־לַם, חָ־לַם &c., and from this fundamental signification has been developed *to be rolled together into a firm ball-shape mass*, *to be hard*, *firm* (see אַחְלָמָה, חַלָּמוּת and אָלַם). Deriv. גֹּלֶם. — 2. *intr. to be rough*, *unformed*, *undeveloped* (see גֹּלֶם); Talm. of an undeveloped, uncultivated, rough man; אִשָּׁה גֹלֶם a woman not yet bearing, fruitfulness being considered as her development. Derivat. גַּלְמוּד.

גָּלַם II. (not used) *tr. to veil*, *to cover about*, Targ. גְּלַם, whence גְּלִימָא, Ar. جَلَبَ in جِلْبَاب (cover); the same signification lies also in עָלַם, which see. Derivat. גְּלוֹם. — This stem is obviously a farther development of גַּל (to encircle, to enclose, surround) by means of *m*, or perhaps of גָּל־ה (in גִּלָּיוֹן *a cover* Is. 3, 23; comp. in another sense כָּל־א; the Talmudic גִּלְיוֹן *margin* may be so named on account of its enclosing what is written); as the Syr. ܓܠܐ (veil, covering) and the stems in χλα-μύς, χλα-νίς, χλαῖ-να (upper covering), old high German *clei-t*, high German *Klei-d* &c. shew. The organic root is גָּל־ם, not connected with גָּלַם I.

גֹּלֶם (with *suff.* גָּלְמִי) *m.* prop. the wrapped together, rolled together, lump, i. e. what is not yet formed and unfolded (τὸ ἐντὸς βρύον), therefore (according to LXX, Symm., Vulg. &c.) *the embryo*, Ps.

139, 16; comp. Talm. גֹּלֶם the undeveloped, unfolded.

גִּלְמֵד see גַּלְמוּד.

גַּלְמוּד *adj. m.*, גַּלְמוּדָה *f.* 1. *unfruitful*, of a wife Is. 49, 29; figuratively of night Job 3, 7, so far as no fruit of the body comes forth in it. גֶּלֶם lies at the foundation of the word; and the Syr. ܓܠܡܐ also makes the origin of it clear; and *ûd* is a very old derivation-syllable (see letter Daleth, beginning); comp. *ôd* in the proper names נִמְרֹד, רַפְסֹד (which see), *ád* in פַּרְשֵׁד (whence פַּרְשְׁדוֹן), סִרְפַּד (which see), the proper name עַמְעַד, Aram. פַּרְקַד from פְּרַק, Syr. ܣܘܪܓܕ (line, series) from ܣܪܓ. — 2. Metaph.: *desolate*, *waste*, of עֲדַת חָנֵף Job 15, 34, i. e. without house and child; *forsaken*, *solitary*, 30, 3 *solitary from want and hunger*. In Arab. there are also the metaphors *hard*, of rocks, *stony*, of the ground, *severe*, of man &c., without this being the signification from which one sets out in tracing the rest; or without venturing to assume גָּמַד, جَمَدَ as the stem.

גָּלַע I. (Kal unused) *tr.* same as גַּל (farther developed by ע) *to roll*, *to roll forward*, *to drive* (incessantly), *to roll farther* (see Hithpahel); cognate in stem קָלַע (to hurl forward).

Hithp. הִתְגַּלַּע *to roll oneself forward*, *to move oneself violently forward*, Prov. 17, 14 *before it moves forward with violence* (i. e. before strife becomes irrepressible) *leave off strife;* 18, 1 *he rolls himself along* (i. e. breaking through all bounds) *against all counsel;* 20, 3 *and every fool moves forward* i. e. allows himself to go on, and so provokes strife.

This signification of the stem גָּ׳ floated before the minds of the translators in the Targ., LXX, Syr., Vulg. and the old interpreters generally, and is also the one etymologically established (comp. גַּל, קָלַע, κέλλ-ειν, cell-ere); while the Arab. جَلَعَ is only connected with גָּלָה, جَلَى.

גָּלַע II. (not used) *intr. to be firm*, *strong*, *hard*, *thick;* comp. Ar. عَقَلَ, عَكَلَ (in the derivatives), and the organic root in כָּל, יָ־כֹל &c. Comp. besides the Ar. جَلْعَدَ to be hard. Derivat. the proper names גִּלְעָד and גַּלְעֵד.

גִּלְעֵד see גִּלְעָד.

גִּלְעָד (*strong*, *powerful*, from גָּלַע II., with the deriv. syllable *ád;* see גַּלְמוּד) 1. (designation of a person) *n. p. m.* found especially in the tribes of Manasseh and Gad Num. 26, 29 30; Judges 11, 1 2; 1 Chr. 5, 14. *Patron.* גִּלְעָדִי Judges 11, 1; 12, 4. — 2. (designation of a place, *rocky mountain*), a) הַר הַגִּלְעָד (Gilead-mountain), the name of a limestone mountain on the other side of Jordan, intersected by many valleys and fissures, and forming many plateaus rich in pastures, Gen. 31, 21 23; Deut. 3, 12; Song of Sol. 4, 1; 6, 5; Jer. 50, 19; Ob. 19. This Gilead-mountain runs through the territories of Reuben and Gad as well as the northern province of Manasseh Deut. 3, 12 13 (comp. the description in *Euseb.* Onomasticon); and the present name of the mountain-pass south of יַבֹּק from east to west, جلعاد or ـود, is still a remnant of it, without being altogether topographically identical on that account. Judges 7, 3 וְיִצְפֹּר מֵהַר הַגִּלְעָד *and shall go to their home from mount Gilead making a circuit* (i. e. forming an arch in order to surround the position of the enemy, since return by the direct route was cut off by the encamping of the Midianites in the plain of Jesreel). — b) אֶרֶץ הַגִּ׳ (*Gilead-land*) name of the land nearest mount Gilead (comp. Num. 32, 1, Deut. 2, 37), in which אֶרֶץ יַעְזֵר, נַחַל יַבֹּק, עָרֵי הָהָר &c., particularly בָּשָׁן, were not yet included Deut. 3, 10 13; Josh. 12, 5; 13, 11; 17, 1; Mic. 7, 14; 1 Chron. 5, 16; but then it comprehended all north of the east-Jordan land as far as Jabbok, while the south, now *Belka* and *Aǵlûn*, still remained excluded. Afterwards the name became wider, and embraced

both the district of the tribes Reuben, Gad and half Manasseh, and also Bashan; i. e. it reached south to the brook Arnon, north as far as mount Hermon (G'ibl el-Sheich) Deut. 3, 8; 4, 38; 34, 1; Judges 20, 1; 2 Kings 10, 33. Hence it happens, that Gilead as a territory stands sometimes for the province of Reuben merely 1 Sam. 13, 7; sometimes for Gad especially Judges 5, 17, or for Gad and Reuben together Ps. 60, 9; 108, 9; sometimes for the district of the $2^1/_2$ tribes Num. 32, 26; Deut. 3, 12-16; Josh. 12, 2 5; 13, 11; Am. 1, 3 &c. To the cities which received the apposition בַּגִּלְעָד or גִּלְעָד belong רָאמֹות Deut. 4, 43, יָבֵשׁ Judges 21, 8, יַעְזֵר 1 Chr. 26, 31. The inhabitants were called גִּלְעָדִי אֲנָשֵׁי Judges 12, 4, or simply גִּלְעָד 12, 5. Even after the exile Gilead is mentioned as a geographical name 1 Macc. ch. 5 and 13; *Josephus* (Ant. 13, 14, 2; Bell. Jud. 1, 4, 3) puts together *Γαλααδῖτις* or *Γαλαδηνή* and Moabitis; but the name *Perea* is more usual.

בַּגִּלְעָד *n. p.* same as גִּלְעָד, of which it may have been originally a collateral form; Scripture gives it a historical origin Gen. 31, 41 and puts גִּלְעָד.

גָּלַשׁ (3 *pers. pl.* גָּלְשׁוּ) *intr.* (according to my Concordance) *to stretch oneself, to lie down*, with קִן *at* something (see קִן) Song of Sol. 4, 1; 6, 5; Ar. جَلَسَ, cognate חָלַשׁ (which see). But this meaning hardly suits for a comparison of locks, and the LXX, Jerome, Syr. have taken the fundamental signification to be either, *to appear, to become visible*, or after the Aramaean (Targ. גַּלְשׁוּשֵׁי rising, a hill) *to ascend*. More correct seems to be the sense *to move forward, to roll forward, to move down*; comp. the organic root in פַּ־לַשׁ I. (which see), פַּ־לַס, or better in עַ־לַס, עָ־לַז, Ar. فَلَصَ *to leap down*.

גֻּלֹּת see גֻּלּוֹת.

גִּלֹּת (*springs*; comp. גַּלִּים) *proper name* of two places in southern Judah. They were distinguished by עִלִּית and תַּחְתִּית in the singular Judges 1, 15, or עִלִּיּוֹת and תַּחְתִּיּוֹת in the plural Josh. 15, 19; as Beth-Horon was by עֶלְיוֹן and תַּחְתּוֹן Josh. 16, 3 5.

גַּם (from גָּמַם) 1. *a subst. m.* (not used) the ground-form to גַּמָּה in מְגַמָּה, Phenic. (Eryc. 2) גַּמַּת, *assembly, congregation*; hence the proper name גַּמְעָלִיוֹן (Gamalius i. e. Gamaliun, see *Morcelli*, Afr. chr.) i. e. congregation of Elyon; hence *heap*, Ar. جَمّ heap, adv. جَمًّا in heaps. — 2. *a conjunct.* (as a subst. *a putting together, annexation, addition*, therefore a particle of addition), whose senses may be arranged in the following manner: a) *also*, simply adding to something preceding, Gen. 3, 6; 7, 3; 19, 21, therefore גַּם כִּי *yea also* Ruth 2, 21 (see כִּי); in corresponding clauses גַּם ... גַּם *also ... also* i. e. *as well ... as also, not only ... but also* Gen. 24, 25; Ex. 10, 25; 12, 31; 1 Sam. 17, 36; Jer. 51, 12. Sometimes *even, even also*, i. e. the conjunction intensifying the idea in that part of the sentence where it stands, and consequently bearing a relation to something going before, which must frequently be supplied in thought, Prov. 19, 2; 20, 11. In this strengthening of the idea its favourite place is at the beginning of sentences in the signification *even*, Prov. 14, 20; 17, 26; Eccles. 10, 20; with a negation or after one: *not even, not so much as*, 2 Sam. 17, 12 13; Ps. 14, 3; 53, 4; אַף גַּם *even also* is stronger Lev. 26, 44. b) גַּם increasing and adding stands, for the sake of emphasis, with personal pronouns repeated: *likewise, self*, Gen. 20, 5 *and even she herself said*, i. e. she said likewise, especially when the personal pronoun is the intensifying of the suffix Gen. 4, 26; 10, 21; 27, 34; 2 Sam. 17, 5; 1 Kings 21, 19; Prov. 23, 15; more rarely in the case of repeated verbs, in order to give intensity to the action, in the signification *even, really, truly, yet*, Gen. 31, 15; 46, 4; also merely for emphasis and for laying stress upon a thing, before nouns, Judges 5, 4, Jo. 1, 12, Lament. 4, 15, Job 15, 10, very seldom put after

them Gen. 20, 4. c) comprehending, not simply adding: *together*, e. g. גַּם־שְׁנֵיכֶם *both together*, uterque, Gen. 27, 45; גַּם־שְׁנֵיהֶם Prov. 17, 15; 20, 10; גַּם כֹּל *even all together* Judges 9, 49; 2 Sam. 19, 31; Eccles. 7, 21; particularly before numbers. To this belongs also גַּם־עַתָּה *now also*, *yea now*, prop. *yet even now*, which suits in many passages Gen. 44, 10; 1 Sam. 12, 16; Jo. 2, 12; Job 16, 19; וּמֶה גַּם־עָתָּה *and what now* (takes place) 1 Kings 14, 14. d) adversative: *even then*, *even so*, i. e. *yet*, Ez. 16, 28; Eccles. 8, 12; Ps. 129, 2, which is merely a consequence in the position of the clauses. e) confirmatory: *even*, *indeed*, *much*, Gen. 29, 30 *and he loved even;* Hos. 9, 12; Job 16, 19.

גָּמָא (Kal unused) *tr.* 1. *to draw together*, *to bind together*, *to collect*, consequently from the organic root גָּמַ־א, which is also in אָ־גַם, גַּם (גָּמַם), Ar. جَمَعَ &c. Deriv. גֹּמֶא. — 2. as an enlargement of the idea: *to draw in* (water), *to suck in*, *to sip in;* comp. Targ. גְּמַע, Talm. גָּמָא, גָּאַם.

Pih. גִּמֵּא *to sip up*, *to drink in*, hence figurat. (according to Symm., Jerome, Kimchi and others) Job 39, 24: *he drinks up the ground with vehemence and rage*, i. e. the war-horse runs over the ground quickly; the same figure being in the Arabic لهم.

Hif. הִגְמִיא *to cause to drink* or *sip up*, Gen. 24, 17, parallel הִשְׁקָה 24, 43.

גֹּמֶא *m. Egyptian papyrus-plant*, *the paper-reed*, *papyrus-rush*, Coptic ⲕⲁⲙ the same, out of which boats were made, תֵּבַת גֹּ׳, כְּלֵי־גֹ׳ Ex. 2, 3, Is. 18, 2, which glide along easily (Plin. 13, 21—26). The papyrus-reed grows in the marshes of the Nile Job 8, 11, and is placed on a par with the reed Is. 35, 7. גֹּ׳ is usually derived from גָּמָא 2, i. e. from sucking in the water, with appeal to the *bibula papyrus* (Lucan. Phars. 4, 136); more correctly from גָּמָא 1, hence prop. *rush*, like *juncus* from *jungere*, which אַגְמוֹן (which see) and the Talmudic גְּמִי (rush) confirm.

גָּמַד (not used) *intr.* 1. *to be drawn together*, *to be stout*, *to be firm*, *strong; to be packed together*, *to be put together*, of the fist, hand. Deriv. גֹּמֶד.

Pih. גִּמֵּד (not used) *to set firmly*, *to establish*, a post, a garrison. Deriv. גַּמָּד.

The stem גֹּ׳ is entirely identical, in its fundamental meaning, with the Ar. جَمَدَ, جَمُدَ (to be drawn together, firm, hard), which is used in many derivatives; consequently with קָמַץ, Arab. قَمَزَ.

גַּמָּד (only *pl.* ־דִים) *m.* prop. firmly set, established, hence (like נְצִיב, מַצָּב) *a post*, *a garrison*, Ez. 27, 11: *the sons of Arwad were with thy army round about upon thy walls, and as a garrison in thy towers;* LXX φύλακες (garrison), and so Syr., Aquila; but the Vulg., *Rashi*, *Kimchi* and others interpret it *dwarfs*, *pigmies*, thinking of גֹּמֶד (span, fist) *men as long as the fist*, i. e. Tom-thumbs; the Targ. has taken it as the name of a Phenician people, translating Cappadocians (קַפּוֹטְקָאֵי), because it has probably taken גַּמָּדִים = גָּמָרִים from גֹּמֶר (which was so understood by Armenian writers and Syncellus). Jerome has *valiant warriors* (bellatores), *daring* (comp. Syr. ܓܡܕܐ stubbornness, Arab. جَمَّاد hard, firm), without on that account reading גִּבֹּרִים.

גֹּמֶד *m. span*, *fist*, prop. what holds together, from גָּמַד = קָמַץ, hence a measure Judges 3, 16, as the LXX have σπιθαμή, span, Vulg. *palma manus*, Aq., Symm. γρόνθος παλαιστιαῖος. The Targ., misled by the Aramaean form ܓܘܡܕܐ which signifies *arm* or *ell*, renders it by גַּרְמִידָא (staff).

גָּמָה see גָּמַם.

גַּמָּה see מְגַמָּה.

גָּמוּל (prop. *part. pass.* from גָּמַל, but used as a *subst.*) *m.* 1. *a weaned child*, which wants the breast no more; *grown*, Is. 11, 8; 28, 9; Ps. 131, 2. — Besides: 2. (*matured*, *strong*) *n. p. m.* 1 Chr. 24, 17. — 3. in בֵּית־גָּ׳ (*place of camels*) *n. p.* of a city in Moab Jer. 48, 23 (see בֵּית); comp. גַּמְלָא in Galilee, *Gaugamela* (גַּב־גָּמָל) according to Strabo =

οἶκος καμήλου, a town in Assyria; consequently גָּמוּל = גָּמָל.

גְּמוּל (and גְּמֻל; with *suff.* גְּמֻלָהּ; *pl.* גְּמוּלִים) *m. an act*, good or bad, but only with reference to others, with יָדַיִם JUDGES 9, 16, Is. 3, 11, PROV. 12, 14, or without it OB. 15, 2 CHR. 32, 25; pl. *benefits* (of God) Ps. 103, 2; לְ הֵשִׁיב גְּ׳ LAMENT. 3, 64, PROV. 12, 14, or with עַל of the person Ps. 94, 2, or הֵשִׁיב גְּ׳ בְּרֹאשׁ פְּ׳ Jo. 4, 4, OB. 15, prop. *to give back to one his desert* i. e. *to recompense;* so too שָׁלַם גְּ׳, with לְ Is. 59, 18, JER. 51, 6 or עַל of the person Jo. 4, 4. Seldom *punishment*, Is. 35, 4; parallel נָקָם.

גְּמוּלָה (*pl.* גְּמֻלוֹת) *f. benefit*, 2 SAM. 19, 37; Is. 59, 18; *recompense* JER. 51, 56.

גָּמַז (not used) *intr. to be pressed, to be firm*, prop. to draw oneself together firmly, comp. קָמַץ, therefore applied to round, firm, pressed bodies; Arab. جَمَزَ the same.

גֶּמֶז (not used) *m. sycamore*, as a hard, unripe, and therefore unwholesome fruit (Diosc. 1, 182), then the *sycamore-tree*, so called from its hardness; like תְּדְהָר, תְּאַשּׁוּר, אֶרֶז. A more usual term was שִׁקְמָה, whose etymology is similar (which see).

גִּמְזוֹ (=זוֹן-, *sycamore-plantation;* from גֶּמֶז sycamore, Ar. جُمَّيْز, Talm. גַּמְזוּז) *n. p.* of a city in Judah 2 CHR. 28, 18, which was still standing at a later, even at the Talmudic, period. Comp. the name of a city *Sycomenon*, in the neighbourhood of Carmel (Onomast.), now *Gimzû* (גִּמְזוֹ), east of Lydda (*Robinson*, Palest. III. pp. 56. 57).

גָּמַל I. (*fut.* יִגְמֹל) *tr.* prop. to bring to an end, to make ready, to complete, hence 1. *to do completely, to deal with* one, *to do to*, what is good, with עַל Ps. 13, 6; 103, 10; 116, 7 or the accus. of the person Is. 63, 7; *to benefit* PROV. 11, 17, but also with the addition of טוֹב 31, 12 or טוֹבָה 1 SAM. 24, 18, and also with the accusative of the thing. So too the reverse: *to do evil, to shew evil*, with the addition of רַע Ps. 7, 7 or רָעָה PROV. 31, 30; very seldom with לְ of the person DEUT. 32, 6; Is. 3, 9; Ps. 137, 8. Since it denotes, according to its original conception, completed, finished, free action towards one, it might also naturally mean *to requite* 2 SAM. 22, 21, Ps. 18, 21, as this concludes the action. Hence عمل *to do*, should not be compared. Deriv. גְּמוּל (גְּמֻל), גְּמוּלָה, גַּמְלִיאֵל, תַּגְמוּל, and the proper name גַּמְלִיאֵל. — 2. *to make ready, to make ripe*, a child, to make it cease to suck, *to wean*, 1 SAM. 1, 24, hence with the added מֵחָלָב Is. 28, 9; deriv. גָּמוּל 1. (which see), and the proper name גָּמוּל 2. Weaning, which took place very late (2 MACC. 7, 27), was connected with an entertainment among the Hebrews (GEN. 21, 8) and Egyptians (1 KINGS 11, 20). From this signification is perhaps derived that of גָּמָל applied to *the complete, mature, grown up camel*, in opposition to a young one, בֶּכֶר (which see), comp. גָּמָל, גָּמוּל and the proper name גַּמְלִי; elsewhere perhaps *intr. to be ripened, mature, strong*, whence the proper name גָּמוּל. Figurat. *to make ripe, full*, of the grape, Is. 18, 5; *to bring to maturity* NUMB. 17, 23.

Nif. נִגְמַל *pass.* of significat. 2. *to be weaned*, GEN. 21, 8; 1 SAM. 1, 22.

With גְּ׳ the Ar. جَمَلَ (X.) *to be full, ripe*, كَمَلَ (II.) to complete, and جَمْلٌ (to be perfected i. e. beautiful) are identical; and all the significations may be traced back to the fundamental one.

גָּמַל II. (not used) *intr.* same as חָמַל II. *to bear a burden, to labour*, comp. עָמַל, Ar. حَمَلَ to carry. Deriv. perhaps גָּמָל and גָּמוּל 3.

גַּמְלִיאֵל I. in the proper name which see.

גָּמָל II. (*pl.* גְּמַלִּים, *c.* גִּמְלֵי) *m. camel*, the grown one (see גָּמַל, גָּמוּל 3), contrasted with בֶּכֶר (which see), the young one. It is the well-known strong animal belonging to Palestine EZR. 2, 67, Arabia JUDGES 7, 12, Egypt EX. 9, 3, Syria 2 KINGS 8, 9, which serves the

inhabitants of the desert for travelling Gen. 24,10; 31,17, as well as for carrying burdens Is. 30, 6 and for warlike operations 21, 7; in which their riches consisted, Job 1, 3; 42, 21. Construed with the feminine it means *the female camel*, Gen. 37, 25. The name of a letter of the alphabet, is written גִּמֶל on account of the incipient sound. — The word passed from the Semitic (Hebr. גָּמָל, Syr. ܓܡܠܐ, Arab. جَمَل &c.), since the animal was indigenous especially in Arabia, to other peoples (Copt. ϫⲁⲙⲟⲩⲗ, ϭⲁⲙⲟⲩⲗ, Greek κάμηλος, Lat. camelus); and even the Sanskrit *kramêla*, more frequently *kramêlaka*, appears to be merely an etymological transformation of the foreign Semitic word (*an enduring, powerful animal;* comp. *krama* strength), since elsewhere *uschtra*, Pers. *uschtur* appears instead.

גְּמַלִּי (*camel-possessor*) *n. p. m.* Numb. 13, 12.

גַּמְלִיאֵל (*'El is a recompenser;* גַּמְלִי־ from גָּמָל after the form דָּבָר, same as גְּמוּל) *n. p. m.* Numb. 1, 10; 2, 20; LXX Γαμαλιήλ.

גָּמַם I. (unused) *tr.* 1. *to collect, to heap, to bind, to put together*, like the Ar. جَمَّ; deriv. גַּם. Comp. אָמַם, עָמַם, אָ־גַם, כָּם &c. The noun מְגַמָּה is also derived from it; see גָּמַם II.

גָּמַם II. (not used) *intr. to strive, to desire, long for*, like the Ar. جَامَ, هَمَّ, جَمَّ &c., Hebr. כָּמַ־הּ, Gr. κάμ-ω, κάμ-νω &c.; perhaps the stem is גָּמָה. Deriv. according to some, מְגַמָּה.

גָּמַץ (not used) *tr. to make deep, low*, a pit, comp. Ar. غَمُصَ (to be low), غَمَسَ (to sink), غَمَصَ (to count as low, to despise), Targ. גַּמֵּץ (to hollow out, a pit), Syr. Ethp. to dig out &c. Deriv. גּוּמָּץ.

גָּמַר (*fut.* יִגְמֹר, יִגְמָר־) *intr. to come to an end, to cease*, Ps. 12, 2; *to disappear* 7, 10; *to be gone* 77, 9; but *tr.* with עַל *to come to a valid determination respecting one's case* 57, 3; with בְּעַד *to perfect for one*, 138, 8. Deriv. the proper names גְּמַרְיָה, ־יָהוּ. — The stem גָּ׳ is organically connected with גָּמַל; and in the Psalms should be rather explained by the Aramaean idiom.

גָּמָר (*constr.* גְּמַר) see גְּמַרְיָה.

גָּמַר (*part. pass.* גְּמִיר) *Aram. tr. to complete, to despatch*, Ezr. 7, 12.

גֹּמֶר (*completion* or perhaps *heat*) *n. p. f.* Hos. 1, 3; according to Jerome *a vanishing away* from passion, which also suits גָּמַר.

גֹּמֶר 1. *n. p.* of the Japhetic founder of the people גֹּמֶר Gen. 10, 2, from whom אַשְׁכְּנַז, רִיפַת and תֹּגַרְמָה were derived 10, 3; then — 2. *n. p.* of a people descended from Gomer Ez. 38, 6, whose warriors serve with the Togarmites in the army of Gog. In Jerus. Targ. 1 and Midrash Gen. rabba ch. 37 גֹּ׳ is interpreted by אַפְרִיקָא, אַפְרִיקִי (and thence in Juchasin ed. Krak. p. 135 [a]) i. e. *Phrygia* (not Africa), probably with reference to the derivation (גֹּמֶר = Aram. גּוּמַר a coal, hence prop. κατακεκαυμένην), with which also *Bochart* (Phal. III. 8) agrees. But the *Phrygians* formed only a small branch of the Togarmites (Jos. Ant. 1, 6, 1; Hieron. quaest. in Gen. 10, 3) and cannot exhaust the primitive people *Gomer*. The Talmud (Joma 10 [a]) interprets גֹּ׳ by גַּרְמַנְיָא *Germani* i. e. the Asen-race of the *Ashkenaz* who dwelt early in *Ascania* in Asia Minor along with the Phrygians, in the Trojan times, and inhabited generally, the north west of Asia Minor (אַסְיָא). But this race is only a branch of *Gomer* and can as little exhaust the primitive people as the interpretation of the Armenian writers (Euseb. Chron. Armen. II, 12; Syncellus pag. 91), viz. *the Cappadocians*. Doubtless גֹּ׳ means the original race of the *Cimmerians* (Κιμμέριοι, Cimmerii &c. of which the ground-form is *Cymr*), who prevailed at an ancient period in Taurica (under the name قِرم from قِمر; hence the name *Krim*) and the Bosphorus, and afterwards migrated to the coun-

tries of Asia Minor, while the rest came under Scythian rule. In their farther expeditions they emerged under the appellation *Cymbrians* or *Cymmerians* (*Κίμβροι*, Cimbri).

גְּמַרְיָה (*Jah is requiter*) *n. p. m.* Jer. 29, 3.

גְּמַרְיָהוּ (the same) *n. p. m.* Jer. 36, 10.

גַּן (with *suff.* גַּנִּי, גַּנּוֹ; *pl.* גַּנִּים; from גָּנַן) *comm.*, prop. a place hedged or fenced about, marked out, hence *a garden*, *a park*, e. g. applied to the garden of the first human beings, Gen. ch. 2 and 3, which was in עֵדֶן and an image of the most beautiful garden Ez. 28, 13; 36, 35; Jo. 2, 3, whence also it was named גַּן אֱלֹהִים Ez. 31, 8 9, or גַּן יי Gen. 13, 10, Is. 51, 3 &c.; *a garden of herbs* Deut. 11, 10; גַּן הַמֶּלֶךְ Is. 39, 4 and 52, 7 *a royal park*. Once it stands for גַּל Song of Sol. 4, 12. — גַּן (Targumic גַּן, אַגַּן, גַּנָּא, Ar. جَنَّة &c.) is identical, in its fundamental signification, with the Greek *χόρτος*, Lat. *hortus*, Zend. *vara*, *vare* &c., and even with פַּרְדֵּס (which see), *παράδεισος*, from the Zend. *pairi-daèza*, an enclosure.

גָּנַב (*fut.* יִגְנֹב; *part. pass. f. constr.* גְּנֻבְתִּי = גְּנֻבַת) *tr.* to turn off, to bend aside, like the Ar. جَنَفَ and جَنَبَ, hence: *to purloin*, *to steal*, with accusat. of the object Gen. 31, 32, Ex. 21, 16, Deut. 24, 7, or also absolut., where nothing but the action is regarded Ex. 20, 15; Josh. 7, 11; Prov. 30, 9; metaphor. *to carry off*, of a whirlwind, Job 21, 18; גָּנוּב Gen. 30, 33, Prov. 9, 17 *what is stolen*, *unrighteously acquired;* גְּנֻבְתִּי יוֹם *what is carried off in the day* Gen. 31, 39. Figur. *to deceive*, *κλέπτειν*, connected especially with לֵב Gen. 31, 20 26. Derivat. גְּנֵבָה, the proper name גְּנֻבַת (perhaps).

Nif. נִגְנַב *pass.* Ex. 22, 11.

Pih. גִּנֵּב *to steal industriously* or *often*, particularly used in a figurative sense *to purloin the revelations of others* Jer. 23, 30; with לֵב פ׳ 2 Sam. 15, 6 *to steal the mind of one*, i. e. to gain it for oneself. Derivat. גַּנָּב.

Puh. גֻּנַּב (*inf. abs.* גֻּנֹּב) *pass. to be stolen*, with מִן of the place *whence*, Gen. 40, 15; Ex. 22, 6; with אֶל Job 4, 12 *to steal secretly upon one.*

Hithp. הִתְגַּנֵּב *to withdraw by stealth* i. e. noiselessly and singly, prop. *to repair to a place by stealth* 2 Sam. 19, 4.

The stem גָּ׳ (Targ. גָּנַב, Syr. ܓܢܒ &c.) is still perceptible in its fundamental signification in the Arabic جَنَبَ (to bend to a side), as also جَنْب (side) shews; it should therefore be compared with כָּנַף, חָנַף &c. But the organic root is *gab*, since the inserted *n* sometimes disappears in the Semitic branches of the stem.

גַּנָּב (*pl.* גַּנָּבִים) *m. a thief*, fur, Ex. 22, 1 6; Jer. 2, 26; Zech. 5, 4; חַבְרֵי גַנָּבִים *bands of thieves* Is. 1, 24.

גְּנֵבָה (after the form גְּזֵלָה) *f. what is stolen*, Ex. 22, 2 3.

גְּנֻבַת (Egyptian and connected with *Κνοῦφις*) *n. p. m.* 1 Kings 11, 20.

גַּנָּה (*pl.* גַּנּוֹת) *f. a garden* (= גַּן) Is. 1, 30; Job 8, 16; Am. 4, 9; comp. the Phenician גַּן (*Γάνος ὑπὸ Κυπρίων παράδεισος* Etym. M.).

גִּנָּה (in late writings) *f.* the same, Song of Sol. 6, 11; Esth. 1, 5.

גָּנַז (not used) *tr.* 1. *to bring together*, *to gather in*, like the cognate words כָּנַס, Targ. כְּנַשׁ, Ar. كَنَسَ, كَنَزَ; hence 2. *to conceal*, *to hide*, comp. Targ. גְּנַז, Syr. ܓܢܙ, Arab. جنز, whence Talm. (סִפְרֵי) גְּנוּזִים, *ἀπόκρυφα*; 3. *to wrap up together*, *to inwrap*, *to form into a ball*, *to envelop*, the stem appearing in this sense in Ethiopic also. Derivat. גֵּנֶז.

גֵּנֶז (only *constr. pl.* גִּנְזֵי) *m. a covering*, *a cloak*, *a mantle* (from גָּנַז 3) Ez. 27, 24 (parallel גְּלוֹם), made from בְּרוֹמִים, in which the Tyrians traded. In Targ. Ez. 27, 24 and Targ. Esth. 1, 3 גִּנְזִין, גִּנְזֵי is used in the sense of *coverings;*

only the radical *n* is resolved into the doubled sibilant (גִּזְזִין, גִּזְזֵי); while in גִּנְזֵי from גֵּז (which see) the reverse is the case.

גֶּנֶז belonging to גִּנְזֵי Esth. 3, 9; 4, 7, see גֵּז.

גְּנַז (*constr.* גִּנְזֵי, *pl.* גִּנְזִין, *def.* גִּנְזַיָּא) *Aram. m.* see גֵּז.

גְּנָזִים from גֶּנֶן see גֵּז.

גַּנְזַךְ (*plur.* גַּנְזַכִּים) *m. a treasure-chamber*, among the old interpreters = אוֹצָר 1 Chr. 28, 11. As ־ַךְ is the extra-Semitic suff. *ka*, גַּנְזָ is the usual גַּז (which see), the *gaza* of the classics. On the termination ־ַךְ see מָרְדַּךְ (in מָרְדְּכַי), מֵישַׁךְ, שַׁדְרַךְ, חַדְרַךְ &c.

גָּנַן (1 *person* גַּנּוֹתִי, *inf. absol.* גָּנוֹן) *tr.* prop. to hedge about, to surround, to hedge in, hence גַּן, גַּנָּה, גִּנָּה; therefore *to protect*, *to screen*, with אֶל or עַל of the object Is. 31, 5; 37, 35; 38, 6; 2 Kings 19, 34. Derivat. the proper name גִּנְּתוֹן.

Pih. (not used), derivat. מְגִנָּה.

Hif. הֵגֵן (*fut.* יָגֵן) *to protect*, *to guard*, with עַל Zech. 9, 15, like Kal, or with בְּעַד of the object 12, 8, because proceeding from the fundamental signification *to cover protectingly;* comp. the Phenician proper name מְגַנְעַשְׁתֹּרֶת (protégé of Astarte) Corth. XI, 6 and 7; אֲגַן (tent, protection, house, hence sanctuary), from which comes the adject. אַגְנָן holy (Mass. 5). Derivat. מָגֵן.

Identical with גַּן (גָּנַן), جَنَّ, كَنَّ are גָּן (גּוּן), עַן (עָנַן) &c. in fundamental signification.

גְּנַף (not used) *Aram. tr. to bend off* (aside), *to turn aside*, like the Ar. جَنِبَ (to give way to the side), جَنَفَ, خَنَفَ (to turn aside), consequently cognate with the Hebrew כָּנַף and גָּנַב. So others. But such a sense of the verb may be derived perhaps from the noun גַּף (which see) side, wing, yet it is more correct to take as the organic root גְּ־נַף *to cover*, as it exists in כָּ־נַף, צָ־נַף &c. Derivat. Aram. גַּף; on the contrary the Hebrew גַּף should be referred to גָּפַף.

גִּנְּתוֹן (= גִּנָּתוֹן; from a *masc.* גֵּן arose גִּנָּה, from which גִּנְּתוֹן, *great protection*) *n. p. m.* Neh. 10, 7; 12, 16; out of which came גִּנְּתוֹי 12, 4.

גָּעָה (*inf. abs.* גָּעוֹ; *fut.* יִגְעֶה) *intr. to cry*, *to roar*, of oxen, cows 1 Sam. 6, 12, Job 6, 5, Targ. גְּעָא, Syr. ܓܥܐ = צָעַק generally; also *to sing* (comp. גַּעֲיָא in the Masora); and γοᾶν, Sanskrit *gau*, Pers. *kau* and *gau* the ox, may be compared with it. Deriv. גֹּעָה. In addition to the organic root *gáah* or *gáa* there existed another, *kâw* or *kâ*, from which the verbs קָא (in קָאַת), قَاقَ, قَوَّةَ &c. come. See קָו.

גֹּעָה (*place of cows*) *n. p.* of a place at the east of Jerusalem Jer. 31, 39. The Targ. understands by it, with relation to the stem גָּעָה (mugire, boare), a place בְּרֵכַת עֶגְלָא (*cow-pool*); but the Syr. has ܓܘܡܐ (rock-hill), taking it as = גֹּאָה and appearing to understand the prominent rocky point on which the fortress of Antonia stood.

גָּעַל (*fut.* יִגְעַל) *tr.* prop. *to separate*, *to exclude*, same as גָּאַל (which see) and the Arab. جَعَلَ (to separate), hence *to thrust aside*, *to reject*, *to abhor*, with accusat. Lev. 26, 30 43 44 or בְּ of the object Jer. 14, 19; *to deny* Ez. 16, 45. The idea of profanation comes from that of rejection. Derivat. גֹּעַל and the proper name גַּעַל.

Nif. נִגְעַל *to be rejected*, *cast away*, of the shield of one fleeing, 2 Sam. 1, 21; comp. Phenic. נִגְעַל to be buried (Malt. 2, 1).

Hif. הִגְעִל (*fut.* יַגְעִל) *to let be cast out* (the seed), of a bull, Job 21, 10.

According to the fundamental signification given of גָּעַל, גָּאַל, the stem is identical with جَهَلَ (to reject), and חַל II, (which see) belongs to the same group; the meaning *to desecrate*, *to profane*, is

transferred from the other; so Aram. *to soil.*

גַּעַל (*rejection*) *n. p. m.* Judges 9, 26.

גֹּעַל *m. aversion, rejection,* Ez. 16, 5.

גָּעַר (*inf. constr.* גְּעֹר, גְּעָר־; *imp.* גְּעַר; *fut.* יִגְעַר) *intr.* prop. to cry, as the Syr. ܓܥܪ, Ar. جَأَرَ, and perhaps also جهر in numerous enlargements of the idea, this stem being found also in the Indo-Germanic tongues. Hence *to call at, to address harshly, to snort at,* with בְּ of the person Gen. 37, 10; Is. 17, 13; Jer. 29, 27; Ruth 2, 16; *to chide, to threaten, to curse,* with accusat. of the object Ps. 9, 6; 68, 31; Mal. 3, 11, or also with בְּ Nah. 1, 4; Ps. 106, 9; cognate in sense הֶחֱרִים Is. 11, 15. Deriv. גְּעָרָה, מִגְעֶרֶת.

גְּעָרָה (*constr.* גַּעֲרַת) *f. threatening, harsh address,* Is. 51, 20; *reproof* Prov. 13, 1; *rebuke* Is. 50, 2.

גָּעַשׁ (*fut.* יִגְעַשׁ) *intr. to be pushed* or *moved, to and fro,* 2 Sam. 22, 8; Ps. 18, 8; comp. Targ. עֲגַשׁ to push, hence עַגְּיֹשׁ = Hebrew נַגָּח, Syr. ܓܥܫ, Arab. جهش. The organic root is also found in נָ־גַשׁ. Deriv. the proper name גַּעַשׁ.

Puh. גֹּעַשׁ *to be shaken* Job 34, 20.

Hithp. I. הִתְגֹּעֵשׁ *to totter to and fro,* of the drunken Jer. 25, 16; *to wave* 46, 8.

Hithp. II. הִתְגָּעֵשׁ the same, 2 Sam. 22, 8; Jer. 5, 22; 46, 7.

גַּעַשׁ (*quaking, shuddering*) *n. p.* of a part of the Ephraim-mountains, with הַר Josh. 24, 30; Judges 2, 9; hence נַחֲלֵי גַ׳ (*the valleys lying about Gaʿash*) the *proper name* of a locality 2 Sam. 23, 30; 1 Chr. 11, 30.

גַּעְתָּם (from גַּי־עֲתָם *a valley burnt, dried up*) *n. p.* of an Edomite people Gen. 36, 11 16, perhaps called so from their dwelling-place.

גַּף (from גָּפַף; with *suff.* גַּפּוֹ; *constr. pl.* גַּפֵּי) *m.* same as גַּב, גַּו *the back,* i. e. the high point, the summit; hence גַּפֵּי מְרוֹמִים *tops of the heights* Prov. 9, 3; comp. Phenic. גִּפָּא (Gippa, top) n. p. of a city in Africa (Aug. ep. 65). Figurat. (like גַּב, גַּי) *body, person,* בְּגַפּוֹ Ex. 21, 3 4 *with his person* i. e. *alone,* μόνος.

גַּף (*plur.* גַּפִּין, with *suff.* גַּפֵּיהּ; from גְּנַף) *Aram. m. a wing* (perhaps proceeding from the idea of *side*) Dan. 7, 4 6, but different from the Hebrew גַּף which is derived from גָּפַף. Yet the stem here may also be גָּפַף in the sense of *to cover,* Ar. جَفَّ &c.

גָּפָה (not used) *trans. to collect, to gather together,* therefore cognate with גָּבָה. The organic root also exists in אָ־גַף, Ar. جَفَّ.

Hif. הִגְפָּה (not used) *to collect;* hence the *part.* מַגְפִּי = מַגְפֶּה in the proper name מַגְפִּיעָשׁ.

גָּפַן (not used) *intr.* same as גָּבַן, כָּפַן *to be crooked, to be bent,* or *to bend.* The organic root is גָּפ־ן, גָּב־ן, enlarged by *n.* Arab. جفن the same; hence جَفَن eyelid, vine, from the bent form. Deriv.

גֶּפֶן (with *suff.* גַּפְנִי, גַּפְנוֹ, גַּפְנָם; *pl.* גְּפָנִים) *comm.* (*m.* only in Hos. 10, 1, 2 Kings 4, 39) *a vine, grape-vine,* Is. 7, 23; 24, 7, in full form גֶּפֶן הַיַּיִן Num. 6, 4; *the stock of the vine* Gen. 40, 9; גֶּ׳ שָׂדֶה *a wild vine-stock* 2 Kings 4, 39, of wild cucumbers. Targ. גּוּפַן, Syr. ܓܦܬܐ the same. *To sit under the vine* Mic. 4, 4, *to invite under the vine* Zech. 3, 10, *to eat of his vine* 2 Kings 18, 31 i. e. to live in the profoundest peace. Elsewhere גֶּ׳ is a figure of the Israelite people Ps. 80, 9, as also כֶּרֶם Is. ch. 5; called *the luxuriant vine* גֶּ׳ בּוֹקֵק Hos. 10, 1 (see בָּקַק), or גֶּ׳ סֹרֵחַת Ez. 17, 6.

גָּפַף (not used) *intr.* same as גָּבַב *to be arched, hilly, hunch-backed,* Arab. جَفْجَف hilly land; or perhaps only equivalent to גּוּף (גָּף). Deriv. גַּף.

גְּפַף (unused) *Aram. tr. to cover, to shut,* whence *Af.* אַגֵּף *to shut up,* גִּפּוּף = Hebrew מִסְגֶּרֶת, Talmudic גִּפָּא a wall

shutting in, גָּפַף to surround, Ar. جُفّ a covering of fruit or leaves, تجفاف steel-covering (of a rider) &c. Deriv. Aram. גֶּפֶת.

גָּפַר (not used) *intr. to be strong, hard*, especially of a tree, hence cognate with גָּבַר, כָּבַר; the same meaning is borne by the stem כָּפַר to כָּפֶר, and by the Aramaean stems גָּפַר, כָּפַר, כָּבַר in derivatives; in which signification the stem is also preserved in the Indo-Germanic tongues; whence *κυπαρ*, cupressus, pine. The Targ., Greek-Venet. and old interpreters thought of this sense, when rendering גֹּפֶר by *cedar*. Deriv. גֹּפֶר and גָּפְרִית.

גֹּפֶר *m. a hard, strong tree*, whose wood was used for ships Gen. 6, 14, and from which also a kind of resin (see גָּפְרִית) flows; עֲצֵי גֹ׳ should therefore be taken as עֵץ אֶרֶז, i. e. גֹּפֶר determines the general עֵץ. About the kind of tree meant by גֹ׳ the greatest diversity of opinions prevails among the old translators and interpreters: the Targ. and Greek-Venet. have *cedar;* Bochart and Celsius *cypress;* an anonymous Greek version *box;* Syriac *juniper* or *willow;* the moderns *fir-tree;* in no case should it be translated *bitumen.*

גָּפְרִית (formed from גֹּפֶר with the termination ־ִית) *f. resin of the Gopher-tree*, then as a combustible, *brimstone* Gen. 19, 24; Is. 30, 33; 34, 9; mentioned with פַּחִים, אֵשׁ, מֶלַח as a material of destruction.

גֵּר (*constr. pl.* גֵּרֵי) *adj. m.*, גֵּרָה (גֵּרֹת) *f.* 1. *dwelling, abiding*, of a גֵּר Ex. 12, 49; Lev. 16, 29; joined with בַּיִת, *slave, servant* Job 19, 15; or *neighbour* Ex. 3, 22. Poetically *inhabitant of the earth, a man*, hence מֵעִם גֵּר (*far from men*) Job 28, 4, parall. מֵאֲנוֹשׁ; according to *Rashi, Gershuni* and others גֵּר is here a subst. *dwelling-place, a bed.* — 2. subst. *a strange shepherd* Is. 5, 17, without reading גֵּר on this account.

גֵּר (once גֵּיר 2 Chr. 2, 16; with *suff.* גֵּרוֹ, גֵּרְךָ; *pl.* גֵּרִים) *m.* 1. *a stranger, a foreigner*, hospes, prop. *abiding* as a stranger in a foreign land Gen. 15, 13, Ex. 2, 22, along with תּוֹשָׁב *a settler* Gen. 23, 4, Num. 35, 15 (i. e. he who though not a native is yet naturalised as an inhabitant), opposite to אֶזְרָח Num. 9, 14; 15, 30, or אַח Deut. 1, 16; adduced in the charitable laws along with עָנִי, אַלְמָנָה, יָתוֹם Jer. 22, 3; Zech. 7, 10; also applied to whole tribes Ex. 22, 20. The LXX have *πάροικος, προσήλυτος, ξένος*, and twice the very word itself *γειώρας* (גִּיּוֹרָא); but the signification *proselyte* is only a later one. In Is. 5, 17 the LXX understand by גֵּרִים *the wandering herds*, i. e. sheep or goats, without reading גְּדָיִם on that account. — 2. Figurat. *a pilgrim* Ps. 39, 13, 1 Chr. 29, 15, comp. נָכְרִים; *a protégé, one deserving protection* Ps. 146, 9; comp. in the compound Phenician proper names גֵּרְעַשְׁתָּרֶת (protégé of Astarte) *Γερόστρατος*, עִתְּגֵרְבַּעַל (= אֶתְ־) &c.

גָּר (from גּוּר IV.) *m. lime* Is. 27, 9, as the Targ., Syr. and Ar. render; comp. Ar. جَصّ, جَيْسٌ the same; Phenic. גְּרָא (Gira, Guira, lime-place) n. p. of a town in Numidia.

גָּר (*pl.* גֹּרוֹת) *m.* same as גּוּר Jer. 51, 38; Nah. 2, 13.

גֵּרָא (*enmity;* see גָּרָה) *n. p. m.* Gen. 46, 21; Judges 3, 15.

גָּרַב (not used) *tr.* 1. *to tear off, to scratch, to scrape off*, cognate גָּרַף; but the Targ. גְּרַב, Syr. ܓܪܰܒ, Ar. جَرَبَ, may be derived from the noun. The organic root is גָּ־רַב, גָּ־רַף, also found in רַב (רוּב), רָף (רוּף). — 2. *to despise, to revile*, according to a usual metaphor (see חָ־רַף). Deriv.

גָּרָב *m. scab*, scabies, *scurf, scurvy* Lev. 21, 20; 22, 22.

גָּרַב (*despiser, reviler*) 1. *n. p. m.* 2 Sam. 23, 38; 1 Chr. 11, 40. — 2. only in גִּבְעַת גָּרְבַ (*hill of the leper*) *n. p.* of a hill at Jerusalem Jer. 31, 39.

גַּרְגַּר see גָּרַר.

גַּרְגַּר (*pl.* גַּרְגְּרִים; from גִּרְגֵּר under גָּרַר II.) *m. a berry*, of the olive Is. 17, 6; in the Targ. and Mishna along with גַּרְגִּיר also in the sense granum, *a grain*, e. g. of wheat, of the grape, salt &c., whence the denom. גַּרְגֵּר, Ar. جِرْجِر bean. One sees from this that the fundamental signification is properly what is insulated, separated (comp. פְּרֻדָּה) i. e. *a corn, kernel;* but that it is totally unconnected with *to be round.*

גַּרְגֶּרֶת (only *pl.* גַּרְגְּרֹת, *c.* ־גְּרֹת and to be explained like the *plurals* in פָּנִים, צַוָּארוֹת; from גָּרַר II.) *f.* prop. a fissure, a hole, *the wind-pipe, the oesophagus, the throat*; Arab. خَرّ (hole, a hollow); and also צַוָּאר (from צוּר) prop. means fissure, opening. Then generally *the neck* Prov. 1, 9; 3, 3 22; 6, 21. The Ar. جَرْجَرَ (to gurgle) is denom., as from the Latin *gurges* (depth, abyss) *gurgulio* (wind-pipe), the German *Gurgel* (whence the verb *gurgeln*), the English *gurgle;* comp. also the Phenician גִּגֶּרֶת (= גִּרְגֶּרֶת i. e. *Gigart*, depth, ravine) n. p. of a city in Phenicia, Greek γίγαρτον; גִּרְגִּר (Girgiris, a gap, a fissure) n. p. of a mountain in Libya.

גִּרְגֵּשׁ (not used) *intr. to be slimy, clayey*, from גָּרַשׁ (*to swell*, of slime, *to drive*, to push forth) formed by partial reduplication. Deriv. גִּרְגָּשׁ, גִּרְגָּשִׁי.

גִּרְגָּשׁ see גִּרְגָּשִׁי.

גִּרְגָּשִׁי (from גִּרְגָּשׁ) *n. p.* of a Phenician people who had come over from the territory of Manasseh on the other side of Jordan (*Euseb.* Onom.) Gen. 10, 16; 15, 21, but who were omitted in the enumeration of the single tribes as too unimportant to be mentioned Ex. 3, 8 17; 13, 5; 23, 23; 33, 2; 34, 11; Num. 13, 29; Deut. 20, 17 &c. and who disappeared from the political theatre after Moses's time. Later tradition and popular history found them among the Phenician tribes in northern Africa, where also a city *Girgis* (גִּרְגָּשׁ) existed at the Syrtis Minor. Whether the Γεργεσηνοί Matth. 8, 28 were a remnant of the race in question, is still very uncertain.

גָּרַד (Kal not used) *tr.* prop. same as חָרַט, חָרַת to scratch into, then *to scratch, to shave* generally, as the Targ. גְּרַד, Syr. ܓܪܰܕ, Ar. جرد. The organic root is גָּ־רַד (חָ־רַט, חָ־רַת), comp. Italian *gratt*-are, French *gratt*-er, English to *grate, scratch*, German *kratz*-en, Lat. *rad*-ere &c.

Hithp. הִתְגָּרֵד *to scratch oneself*, with בְּ of the instrument Job 2, 8.

גָּרָה I. (Kal unused) *intr.* prop. same as חָרָה to glow, to burn, hence *to kindle, to be zealous*, Ar. غَرِىَ the same, and جَرُؤَ (I. V. VIII.), Aram. גְּרָא, ܓܪܳܐ, Pa. (reduplicated) ܓܰܪܶܓ to provoke; the same signification also lies in the stem גַּר.

Pih. גֵּרָה (*fut.* יְגָרֶה) prop. to inflame, to cause to kindle, hence *to make jealous, to provoke, to stir up*, strife (מָדוֹן) Prov. 15, 18; 28, 25; 29, 22; so the Targ. גָּרֵי, Syr. ܓܰܪܶܐ &c. Deriv. the proper name גֵּרָא.

Hithp. הִתְגָּרֶה (*fut. ap.* יִתְגָּר) *to excite oneself, to be stirred up, to be angry*, בְּ *with one* Jer. 50, 24; Prov. 28, 4; *to be stirred up to war* (לַמִּלְחָמָה) Dan. 11, 25, i. e. *to throw oneself into strife* Deut. 2, 5, with בְּ of the person *against one* 2, 19, or of the thing 2 Kings 14, 10, but also in the sense of *to excite war* Deut. 2, 9, or absolutely *to carry on war, to press on in combat;* עַד־מָעֻזֹּה *even to his fortress* i. e. Gaza Dan. 11, 10. Deriv. תִּגְרָה.

גָּרָה II. (not used) *tr. to split, to hollow, to hollow out*, conseq. = גִּרְגֵּר from גַּר (whence גַּרְגֶּרֶת), and connected in its organic root with עָר (עוּר I. whence מְעָרָה), נָ־קַר &c. יְגוֹרֵם Prov. 21, 7, and יְגֹרֵהוּ Hab. 1, 15 are to be referred to גָּרַר, and the meaning *to snatch, to collect*, should not be assumed. Deriv. גָּרוֹן;

on the contrary גֵּרָה comes from גַּר (גָּרַר).

גֵּרָה (after the form סִבָּה; from גָּרַר) *f.* same as גַּרְגַּר prop. the separated, sundered, little, hence *a grain*, *a kernel*, but only metaphor. the 20th part of a שֶׁקֶל Lev. 27, 25; Num. 3, 47; comp. Gran and granum (corn); hence a small weight of brass or iron, used as a coin also. So were the ὀβολοί of the Greeks. Comp. too דַּנְקָא in the Mishna, the smallest weight of the Persians, from دانه a corn. אֲגוֹרָה is a secondary form. — 2. *bruised*, *made small*, *chewed* i. e. food already swallowed, in the phrase הֶעֱלָה גֵ׳ Lev. 11, 3 4, גָּרַר גֵּ׳ 11, 7; comp. rumen (connected with rima).

גָּרוֹן (with *suff.* גְּרוֹנִי, ־וֹנֵךְ) *m.* prop. swallow, wind-pipe, hence *throat*, as an organ of speech Is. 58, 1, Ps. 115, 7, and of swallowing 69, 4; Jer. 2, 25; metaphor. *neck* Is. 3, 16; Ez. 16, 11; cognate in sense צַוָּאר, which is of similar origin. Arab. جران the same. See גַּרְגֶּרֶת and גּוֹרָן.

גֵּרוּת (from גֵּר) *a shelter*, prop. an inn Jer. 41, 17.

גָּרַז (Kal unused) *tr. to divide*, *separate*, like the Ar. جَرَزَ (to separate). The organic root גָּ־רַז is also found in גָּ־רַס, עָ־רַס &c., and as the meaning coincides with גָּזַר, the two are interchanged. Hence according to some גַּרְזֶן, and the proper names גֶּרֶז, גְּרִזִּים.

Nif. נִגְרַז *to be separated* i. e. *destroyed* Ps. 31, 23, for which there stands elsewhere נִגְזַר 88, 6; and 14 mss. have it so in the first passage.

גְּרֵז see גְּרִזִּים.

גֶּרֶז (*waste-land;* comp. Ar. جَرْز) *n. p.* of a territory in the south of Palestine, mentioned with גְּשׁוּר and עֲמָלֵק, שׁוּר and מִצְרַיִם; accordingly the inhabitants were called גִּרְזִי 1 Sam. 27, 8, which the K'ri reads גִּזְרִי (see גֶּזֶר). Comp. the Phenic. גָּרְזָא (*waste station*) n. p. of a Phenician town in Africa (Polyb. 1, 74). See גַּרְזֶן.

גִּרְזִי see גֶּרֶז.

גְּרִזִּים (formed from גֶּרֶז, as a collect. pl.: *desert mountain;* according to others *mountain of the Gerizite tribe*, see גֶּרֶז) *n. p.* of a part of the Ephraimite mountains (therefore always coupled with הַר), over against עֵיבַל, the city שְׁכֶם or *Naplus* being between the two, in a valley (Judges 9, 7), where the Samaritan worship was afterwards established Deut. 11, 29; 27, 12; Josh. 8, 33; *Jos.* Ant. 11, 7, 2; 11, 8, 2; in the LXX Γαριζίν.

גַּרְזֶן (from גֶּרֶז with the termination ĕn, comp. צִפֹּרֶן) *m. an axe* Deut. 19, 5, Is. 10, 15, to cut wood or stone; comp. the cognate מַגְזֵרָה, Zab. ܓܙܪܐ, and the Ar. in many forms. It is by no means a quadriliteral from גָּזַן, as some make it; the Targ. חֲצִינָא is ἀξίνη.

גָּרַט (not used) *tr. to hollow out*, *to deepen*, in order to put something in; cognate חָרַט. Deriv. אֲגַרְטַל (which see).

גָּרִים *adj. m.* (in the cod. Samar. in Gen. 49, 14 for גֶּרֶם) *bony*, *strong*, which the Samar. translator, however, read גֵּרִים.

גָּרַל (not used) a stem adopted for גּוֹרָל (which see), but which should be derived from גּוּר; it is also assumed for גְּרָל־ Prov. 19, 19 K'tib, but all the ancient translators and the Masora read גְּדָל־. See גָּרֹל.

גָּרֹל (before Makkeph גְּרָל־) *adj. m.* only in Prov. 19, 19, but for which we should read with the K'ri גְּדָל־, as the Masora already prescribes (see *Norzi*), and for which there are analogies in 2 Kings 22, 13; Dan. 11, 14.

גָּרַם (not used) *intr. to be shielded around*, *to be covered around with skin*, hence only a collateral form of קָרַם cute obductum esse. Deriv. גֶּרֶם, denom. גָּרַם and the proper name גַּרְמִי; perhaps גָּרִים.

גֶּרֶם (*pl.* with *suff.* גְּרָמָיו) *m.* 1. (not used) properly a covering, a shield-

ing around, hence *skin* (cognate in sense עוֹר); comp. Sanskrit *ćarm-a*, Pers. *ḱerm*, Talm. קְרוּם (skin). Deriv. denom. גָּרַם. — 2. like עוֹר (Job 2, 4; 18, 13; 19, 26) *body* generally Prov. 17, 22, like the Ar. جِرْم (body) and جِسْم; figurat. *strength*, *power*, חֲמוֹר גֶּרֶם Gen. 49, 14 *ass of strength*, i. e. *a strong ass*, Vulg. *asinus fortis*, comp. Targ. אַגְרֵם (Prov. 8, 28) for אִמֵּץ, Ar. حمار جرم, the same. See גָּרִים. — 3. *a bone*, proceeding like עֶצֶם from the idea of strength Prov. 25, 15, Job 40, 18; in which sense the Targ. גְּרַם, Syr. ܓܪܡ &c. — 4. like עֶצֶם, לֵב, נֶפֶשׁ: *the essence* of a thing, i. e. *itself*, res ipsa, 2 Kings 9, 13 *on the steps themselves* (for which Aramaean presents an analogy), where Targ., LXX, Ar., Syr. have only guessed at the sense. Derivative

גָּרַם *denom. to draw off the skin*, *to flay*, of beasts of prey Zeph. 3, 3: *their judges are evening-wolves*, *they do not strip off the skin in the morning*, i. e. in their insatiableness they complete their nightly employment of robbing in the night; the LXX, Vulg., Targ., Syr. have translated correctly according to sense: *they let nothing remain*. The Targ. גְּרַם (on Ps. 27, 2), Syr. ܓܪܡ, Ar. جَرَمَ (to shave off, to abstract) are also denomin.

Pih. גֵּרֵם *to draw off* the skin (from the bones), an image of victory Num. 24, 8; metaphor. *to gnaw*, the sherds of a cup Ez. 23, 34.

גְּרַם (*pl.* with *suff.* גַּרְמֵיהוֹן) *Aram. m. a bone* Dan. 6, 25.

גַּרְמִי (*strong*) *n. p. m.* 1 Chr. 4, 19.

גָּרַן (not used) *tr. to plane*, *to make smooth;* comp. Ar. جَرَنَ to plane, to smooth. Deriv. גֹּרֶן.

גֹּרֶן (with *a* of motion גֹּרְנָה, with *suff.* גָּרְנִי; *pl.* גְּרָנוֹת, *constr.* גָּרְנוֹת) *f.* prop. a level, open place, area, locus complanatus, like Ar. جُرْن, جَرِين, hence *a threshing-floor*, because it consisted of an open, level place Num. 15, 20; 18, 27. הִדְרִיךְ גֹּ׳ Jer. 51, 33 *to tread down a threshing-floor firmly*, i. e. *to make it level;* בֶּן־גֹּ׳ Is. 21, 10 *son of the threshing-floor*, i. e. the trodden grain, as an emblem of Israel; poët. גֹּ׳ of the grain itself Job 39, 12, perhaps omitting בֶּן־ (see אַשְׁפָּה). — Some names of places are also compounded with גֹּ׳, as גֹּ׳ הָאָטָד Gen. 50, 10 (see אָטָד); גֹּ׳ אָרְנָן 1 Chr. 21, 15 (see אָרְנָן); גֹּ׳ נָכוֹן (*a firmly established threshing-floor*) 2 Sam. 6, 6, for which in 1 Chr. 13, 9 stands גֹּ׳ כִּידוֹן (*threshing-floor of the spear*; see also כִּידוֹן, נָכוֹן).

גָּרַס *intr. to be broken to pieces*, *to be crushed to pieces*, therefore cognate with עָרַס, הָרַס (which see); figuratively of the soul, *to be dissolved*, *crushed*, with לְ *for a thing* Ps. 119, 20, i. e. *to be devoted to a thing with great desire;* comp. דָּרַשׁ properly to rub in pieces, then *to search after*, and so too Aram. גְּרַס *to inquire*, *to learn*, גִּרְסָא doctrine sought out. For the fundamental signification comp. Targumic גְּרַס, Syr. ܓܪܣ, Ar. جَرَشَ. See גֶּרֶשׂ.

Hif. הִגְרִיס (*fut.* יַגְרִיס) *to break in pieces*, *to crush*, e. g. the teeth by gravel, Lament. 3, 16.

גָּרַע I. (*fut.* יִגְרַע) *tr.* prop. *to cut off*, *to cut away*, *to remove*, hence מִגְרָעָה, and so 1. *to shave off*, זָקָן Jer. 48, 37 (for which in Is. 15, 2 גָּדַע), a meaning that the Syr. ܓܪܥ also has; figurat. to *take away*, *to scour off*, Ez. 5, 11, where the following וְלֹא תָחוֹס gives the mode, but where the LXX read אִפָּרַע (ἀπώσομαι, see on Prov. 15, 32) *I will indulge my inclinations* (opposite אֶתְאַפֵּק), comp. Prov. 29, 18; *to purloin*, *deprive of*, *snatch away*, חָכְמָה Job 15, 8: *and hast thou purloined wisdom to thyself?* i. e. captured it as a booty; *to withdraw*, עֵינַיִם, with מִן of the person 36, 7. — 2. *to diminish*, *to abridge*, חֹק (the appointed portion) Ez. 16, 27; *to lessen*, *to withdraw*, דָּבָר (God's word) Jer. 26, 2, כְּסוּת וְעֹנָה Ex. 21, 10; *to weaken*, *to lessen*, שִׂיחָה (devotion) Job 15, 4, and with מִן of that

which is lessened Deut. 13, 1; Eccles. 3, 14.

Nif. נִגְרַע (*fut.* יִגָּרַע, *pause* יִגָּרֵעַ) *to be diminished* Ex. 5, 11, *to be abridged*, מִמֶּם Numb. 27, 4, נֶחְסַרְתָּה 36, 3; *to be less esteemed* 9, 7; *to be withdrawn*, *from* (מִן) *something* Lev. 27, 18.

The organic root of this stem lies in גָּרַ־ע, which is also found in גָּרַר, גָּרַד; and the Sanskrit çṛi, *κείρ-ω*, *car*-ere, *χῆρ-ος* &c. appear to be connected with it; Ar. جَرَعَ to shave off.

גָּרַע II. (Kal not used) *tr. to swallow*, *to draw up*, *to drink violently*, in the organic root = Ar. جَرَّ (to draw), Syr. ܓܪܥ, Ar. جَرْجَرَ, Talmudic גִּרְגֵּר; but only in

Pih. גִּרַּע (*fut.* יְגַרַּע) *to sip up*, *draw up*, Job 36, 27: *for he swallows drops of water;* comp. Ar. جَرَعَ to draw in, sip, swallow (water).

גָּרַף *tr.* 1. (not used) *to snatch*, *to take together*, *to press together into a ball*, corripere; deriv. אֶגְרֹף. — 2. *to snatch away*, *to float away*, of a river Judges 5, 21, as the Syr. ܓܪܦ for Hebr. שָׁטַף; Ar. جَرَفَ II. and IV. the same. — 3. *to tear off*, clods of earth; deriv. מַגְרֵפָה; comp. جُرْف a piece of earth torn off, also جَرَفَ to sweep away, verrere. — The organic root is גָּ־רָ־ף, also found in חָ־רַ־ף.

גָּרַר I. (i. e. גָּרַ; *fut.* יָגֹר, with *suff.* יְגֹרֵהוּ, יְגֹרֵם and perhaps also יְגֹרֵהוּ; but also *fut.* יִגַּר Lev. 11, 7 after the manner of an intrans.) *tr.* same as גָּלַ to turn about, to roll; the forms of which word in Semitic, belonging to the derivatives, being also interchanged with the latter; hence 1. *tr. to turn in a circle*, *to encompass*, *to enclose;* hence the proper name גְּרָר, like גִּלִּיל. — 2. *tr. to roll along*, *to roll together* (see Hithp.), comp. غَارَ (irruit), i. e. *to scrape together*, *to collect*, with the net, Hab. 1, 15 *he rakes it together with his net.* — 3. *to roll forward*, *to move forward*, i. e. *to snatch away*, Prov. 21, 7 יְגֹרֵם *snatches them off;* comp. Ar. جَرَّ. — 4. *intr.* figur. to move about any where, i. e. *to abide*, *to dwell* (see Hithp.), comp. Lat. versari, Hebrew גֵּר. — 5. *fut.* יִגַּר (which, however, may also be the fut. Nif.) *to roll up*, *to draw up*, the food already chewed (גֵּרָה) Lev. 11, 7, as the Syr. ܓܪ, Ar. جَرَّ IV. and VIII.; but this meaning in Hebrew is still doubtful.

Nif. assumed for יִגַּר Lev. 11, 7 and for נִגָּרוֹת Job 20, 28; but the former is fut. Kal of גָּרַר, the latter the Nifal of נָגַר (which see).

Hithp. הִתְגּוֹרֵר assumed for 1 Kings 17, 20; Jer. 30, 23; Hos. 7, 14; which forms, however, may also be derived from גּוּר (which see).

In all the five meanings of this stem lies the fundamental signification *to turn*, *to roll*, so that גָּרַר appears to be merely a harder form of גָּלַל; comp. Ethiop. *angargara*, to roll.

גָּרַר II. (Kal not used) *tr. to separate*, *to divide*, *to take away*, coinciding therefore in its organic root with that in גָּרַ־ע, hence גֵּרָה 1., גַּרְגַּר and מְגֵרָה; *to disunite*, *to crush* (see גֵּרָה), *to chew*, *to grind to pieces*, whence גֵּרָה 2.; *to split*, *to hollow*, whence גַּרְגֶּרֶת; *to saw*, i. e. to cut in pieces. All these meanings can only be perceived from the derivatives; Syr. and Ar. the same.

Puh. גֻּרַר *to be divided into pieces*, *to be sawed asunder* 1 Kings 7, 9.

גְּרָר (from גָּרַר I.; *circle*, *region*) *n. p.* of a place in Philistia, which formed a distinct kingdom Gen. 20, 1; 26, 1; נַחַל גְּ׳ 26, 17 the valley lying beside it. At the present day, ruins three hours south of Gaza are still called *Gerâr*.

גָּרַשׁ (not used) same as גָּרַס, which see. Ar. جَرَشَ. Hence

גַּרְשׁ (with *suff.* גַּרְשִׁי) *m. rubbed into pieces*, *bruised*, *gravel*, Lev. 2, 14 16; comp. גְּרִיצָא, גְּרוֹסָא, גְּרִיס in the Mishna and Talmud, Hebr. עֲרִיסָה; Ar. جَرِيش coarsely broken in pieces.

גָּרַשׁ I. (*fut.* יִגְרֹשׁ) *tr. to drive, to thrust, to expel*, a people from their father-land, with מִפְּנֵי of the person *before* whom Ex. 34, 11; *to put away*, a wife, from (מִן) one, hence גְּרוּשָׁה *divorced* Lev. 21, 7 14; Num. 30, 10; *to cast out, to drive about*, רֶפֶשׁ וְטִיט, said of waters Is. 57, 20. In the same sense יָרַשׁ I. (Deut. 2, 12; 9, 1) according to the interchange of ג and י (see ג), is used. Hence the org. root is גַּ־רַשׁ, יַ־רַשׁ. Deriv. the proper names גֵּרְשׁוֹן, גֵּרְשֹׁם.

Nif. נִגְרַשׁ 1. *to be driven forth, to be cast out*, Jon. 2, 5. — 2. only a transposed form of רָגַשׁ *to rage, to boil up stormily*, of the sea, Is. 57, 20; Am. 8, 8; see רָגַשׁ.

Pih. גֵּרַשׁ (*inf. abs.* גָּרֵשׁ, *fut.* יְגָרֵשׁ) *to drive out, to expel*, with accus. of the person (Gen. 4, 14; 21, 10) and מִן of the place *out of which* (Ex. 11, 1; Num. 22, 6) and with מִפְּנֵי *from before one* Ex. 23, 29; *to divorce*, a wife, Mic. 2, 9.

Puh. גֹּרַשׁ *to be driven forth* Ex. 12, 39; Job 30, 5.

גָּרַשׁ II. (not used) *tr.* same as יָרַשׁ II. *to take hold of, seize upon, snatch away to oneself;* therefore also *to rob*, whence גְּרֵשָׁה, comp. Syr. ; *to take possession of*, hence מִגְרָשׁ; figurat. of fruits: *to gain, to bring in*, whence גֶּרֶשׁ.

גֶּרֶשׁ *m. fruit gained, produce, what is brought in* (parallel תְּבוּאָה, comp. תִּירֹשׁ), Deut. 33, 14 גֶּ֫רֶשׁ יְרָחִים *fruit of the months* (cod. Sam. גְּרוּשֵׁי יֶרַח).

גְּרֵשָׁה (from גָּרַשׁ II.) *f. extortion, robbery*, Ez. 45, 9, as the LXX understand it.

גֵּרְשׁוֹן (*banishment, exile*) *n. p. m.* Gen. 46, 11, *Gentile* גֵּרְשֻׁנִּי Num. 3, 23; yet sometimes interchanging with גֵּרְשֹׁם 1 Chr. 6, 1.

גֵּרְשֹׁם (the same) *n. p. m.* Ex. 2, 22, but for which Scripture gives the etymology of גֵּר־שָׁם (שָׁם = שֻׁם, hence the LXX have *Γηρσάμ*).

גְּשׁוּר (*bridge-land*, from גָּשַׁר; with *a* of motion גְּשׁוּרָה) 1. *n. p.* of the northern district belonging to Manasseh, on both sides of the Jordan, from mount חֶרְמוֹן (which see) to the Sea of Gennesaret (כִּנֶּרֶת), mentioned with אַרְגֹּב, חֶרְמוֹן, בָּשָׁן, סַלְכָה, with a foreign population Deut. 3, 14; Josh. 12, 5; 13, 13; so called perhaps on account of the bridges of passage across. Hence the *Gentile* גְּשׁוּרִי. In the same sense the Vulg., Syr. and Ar. have taken דְּאַשּׁוּרִי (which see) 2 Sam. 2, 9. — 2. *n. p.* of a territory in Syria having its own kings, as תַּלְמַי and others, 2 Sam. 3, 3; 13, 37 38; 14, 23; called for distinction-sake גְּשׁוּר בַּאֲרָם 15, 8, and to be looked for perhaps at the Orontes, where at the present day is *G'isr Shaghr.* — 3. *n. p.* of a district in the south of Palestine Josh. 13, 2; 1 Sam. 27, 8.

גְּשׁוּרִי see גְּשׁוּר.

גָּשַׁם II. (not used) *intr. to pour out, to pour down*, diffundere, *to flow down*, hence גֶּשֶׁם I. and the denom. גָּשַׁם. The organic root appears to be גָּשַׁ־ם, enlarged by *m* into a new stem, and is still found in גָּ־חַץ, גָּ־חַשׁ, without the root being discoverable in the dialects.

גָּשַׁם II. (not used) *tr. to touch, to feel*, like its organic root גַּשׁ which is also found by itself; then *to be palpable, firm, thick*, whence the proper names גֶּשֶׁם I. or II. and גַּשְׁמוּ; see Aram. גְּשֶׁם. Here also the organic root is גָּשַׁ־ם, found besides in גָּשׁ, גָּשַׁשׁ and גָּשַׂשׁ, Syr. and &c.; comp. too גָּשָׁשׁ (to be hard), גָּשָׂא (to be hard, cruel, stern).

גֶּשֶׁם I. (*pl.* גְּשָׁמִים, *constr.* גִּשְׁמֵי) *m. rain*, e. g. a strong rain 1 Kings 18, 41; Ez. 13, 11; a continuing one Ezr. 10, 9 13; like the regular (early or latter) rain Lev. 26, 4; Jer. 5, 24; Jo. 2, 23; accompanied with wind 2 Kings 3, 17; Prov. 25, 14; beneficent and reviving Hos. 6, 3; Ez. 34, 26; Zech. 14, 17; thunder-rain and other pouring rain. The more usual word for it is מָטָר (which see), from which it does not

differ 1 Kings 17, 7; Eccles. 11, 3; coupled with which in Zech. 10, 1 and Job 37, 6 it denotes *copious rain*. Hence the denom.

גָּשַׁם (Kal not used) *intr. to rain.*

Puh. גֻּשַּׁם (only 3 *fem.* once גֻּשְׁמָהּ for גֻּשְּׁמָה) *to be fructified by rain* Ez. 22, 24, as Kimchi already takes it. In the first member of the verse the LXX read מְמֻטָּרָה for מְטֹהָרָה. But the assumption of a noun גֹּשֶׁם may also be linguistically right.

Hif. הִגְשִׁים *to cause to rain*, as a benefit, Jer. 14, 22.

גֶּשֶׁם II. (*corporealness*, *firmness*) *n. p. m.* Neh. 2, 19. In 6, 6 גַּשְׁמוּ stands for it.

גֹּשֶׁם same as גֶּשֶׁם; see גֻּשַּׁם.

גְּשֵׁם (with *suff.* גִּשְׁמֵהּ, ־מָהּ; *pl.* with *suff.* גֶּשְׁמֵיהוֹן) *Aram. m. body*, Dan. 3, 27 28 (where however the K'ri has the sing.); 4, 30; 7, 11; Syr. ܓܫܡܐ, ܓܫܡܐ, Ar. جِسْم, جُثْمَان body, modern Hebrew גַּשְׁמִי, גַּשְׁמִיּוּת &c.

גַּשְׁמוּ (same as גֶּשֶׁם II.) *n. p. m.* Neh. 6, 6.

גֹּשֶׁן 1. *n. p.* of the eastern boundary of Egypt, bordering on Palestine and Arabia, perhaps north or north-west of the gulf of Heroopolis, where Israel settled till their deliverance by Moses, Gen. 45, 10; 46, 28 29 34; 47, 1-4 27; 50, 8; Ex. 8, 18; 9, 26. The chief city of this boundary land was רַעַמְסֵס (which see) i. e. *Heró* (Ἡρώ, after which the ancients named the western arm of the Red Sea), from which city the exodus set forward Numb. 33, 3 seq. Accordingly the LXX put for גֹּשֶׁן Heroopolis i. e. *Heró* or *Ramessa*. West of Rameses lay פִּתֹם (still at the present day *Thum*) Ex. 1, 11; and according to the LXX אֹן i. e. Heliopolis, not far from the Egyptian Babylon (now Kahira), belonged to the same. In addition to this, we know of Goshen, that it bordered on Philistia Ex. 13, 17, 1 Chr. 7, 21, and lay therefore higher than the rest of Egypt Gen. 46, 29; that on the other side it was not far distant from the seat of government (Memphis or Tanis) 45, 10, reached as far as the Pelusiac arm of the Nile (therefore in the Jerus. Targ. I. and II. פִּילוֹסְיוֹן) and was reckoned to Arabia (Ptol. νομὸς Ἀραβίας, Geogr. 6, 8). It lay between the Nile and the Arabian gulf. On this account the LXX also call it Γεσὲν Ἀραβίας (Gen. 45, 10), as *Saadia* refers to the territory. — It has been explained as an old Egyptian word from the Coptic ϫω-ϫομ (*boundary of Hercules*), but without its being altogether certain. — 2. *n. p.* of a city and district in the mountains of Judah Josh. 10, 41; 11, 16; 15, 51, which was perhaps originally founded by an Egyptian colony from גֹּשֶׁן.

גָּשַׁף (not used) *intr. to listen*, *to hearken attentively*, and thence *to act in a mysterious*, *magical way*. The organic root גַּ־שַׁף is cognate with that in אָ־שַׁף, כָּ־שַׁף &c., and the Syriac ܓܫܦ (to stroke softly) is also connected with it. Deriv.

גִּשְׁפָּא (*attentive listening*) *n. p. m.* Neh. 11, 21.

גָּשַׁר (not used) *tr. to attach together*, *to bind*, by beams, like קָשַׁר, חָשַׁר and others. This stem also existed in the dialects, as is seen from the derivatives جَسْر (beam and bridge), Targ. גְּשַׁר, Syr. ܓܫܪܐ (bridge), in the Mishna גֶּשֶׁר (bridge); جَسَرَ, ܓܫܪ to make a bridge. In the Peshito ܓܫܪ stands in 2 Sam. 19, 17 for the Hebrew צָלַח to cross. Deriv. the proper names גְּשׁוּר, גְּשׁוּרִי.

גָּשַׁשׁ (Kal not used) *to touch*, *to feel*, *to grope*, *to seek*, Ar. جَسَّ and جَاسَ (also in the signification "to handle and feel all over, to perceive", cognate in sense מָשַׁשׁ), Targ. גָּשׁ, Syr. ܓܫ and ܓܫ, Zab. ܟܫ. In the farther developed stem גָּשַׁם II. (which see) the intrans. meaning *to be palpable*, *dense*, *hard*, *firm*, comes forth. The organic root גַּשׁ (also in the meaning *to examine by touch*) is connected with קַשׁ Zeph. 2, 1; on the contrary, the organic root

in בְּ־קֹשׁ (which see) appears to be derived from another point of view.

Pih. גִּשֵּׁשׁ *to grope about, to feel around*, like a blind man, absolutely and with accus. Is. 59, 10.

גַּת I. (contracted from גַּדַּת, as לַת from לָדַת, which form is then = גַּדָּה, with which Hebrew and Phenician names of places are formed) *fem.* an epithet of עַשְׁתֹּרֶת or נַעֲמָה, therefore exactly like גַּדָּה (which see), and then *n. p.* of a Philistine chief city, the principal of the five princely cities 1 Sam. 6, 17; 21, 11; 27, 2; 2 Sam. 1, 20; 15, 18, the birth place of Goliath 1 Sam. 17, 4, and known in battles with the Hebrews 1 Kings 2, 39; Am. 6, 2; Mic. 1, 10; 1 Chr. 18, 1; 2 Chr. 11, 8; 26, 6; according to Euseb. (Onom.) five miles distant from Eleutheropolis on the way to Diospolis. At times *Gath* disappeared from the Philistine pentarchy Zeph. 2, 4, Am. 1, 6-8, and only a tetrarchy remained. *Patronym.* גִּתִּי Josh. 13, 3; 2 Sam. 6, 10 11; 15, 18. In 1 Sam. 17, 52 גַּיְא stands for it. In the place 1 Sam. 7, 14 מֵעֶקְרוֹן וְעַד־גַּת the connection requires quite another locality, which perhaps was also called גַּת; but the LXX, as other versions, read מֵאַשְׁקְלוֹן וְעַד־אַכְזִיב *ἀπὸ Ἀσκάλωνος ἕως Ἀζώβ*, where properly speaking אַכְזִיב is meant by אַכְזָב. Once גַּת stands for גַּת רִמּוֹן 1 Chr. 18, 1, for which in 2 Sam. 8, 1 מֶתֶג הָאַמָּה (which see) is put. With regard to its position, inasmuch as all traces of *Gath* afterwards disappeared, it has been identified with *Βαιτογάβρα*, Betogabris i. e. בֵּית גַּבְרָא, בֵּית גַּבְרִין (*place of giants;* see 1 Sam. 17, 51; 2 Sam. 21, 22), where is still the hamlet بيت جبرين (*Robins.* Palest. II. 613. 620), especially as one comes from *Beit-Gibrin* northward to the neighbourhood of *Beit Nûba* (נֹב), and David fled from Nob to *Gath* 1 Sam. 21, 2 10. *Gath*, written by *Josephus Γίττα, -η* (גִּתָּה), forms the first part of the compound in the following names of places: a) גַּת הַחֵפֶר (with *a* of motion גִּתָּה חֵפֶר, see חֵפֶר) *n. p.* of a locality in Zebulon Josh. 19, 13, the birth place of the prophet Jonah 2 Kings 14, 25; according to Jerome (prefat. to Jonah) 2 Roman miles from צִפּוֹרִי toward טִבֶּרְיָא. The present village *el-Mishchad* (المشحد), where the grave of Nabi Junas is shewn, is looked upon as the same (*Robins.* Palest. III. p. 449). b) גַּת רִמּוֹן (see רִמּוֹן) *n. p.* of a city in Dan Josh. 19, 45, 10 Roman miles from Diospolis toward Eleutheropolis (Jerome). At a later time we meet with c) *Γεθσημανῆ* i. e. גַּת שְׁמָנִים *n. p.* of a farm tenement at the foot of the mount of Olives, on the other side of Cedron Matth. 26, 36. — With respect to the derivation, the explanation from the Sanskrit *Gati* refuge, or its identification with a city in Arcadia is to be rejected, since גַּת could not have been Philistine but old Phenician. But neither can the word be taken as Semitic in names of places, in the sense of *wine-press*, since all analogy is wanting; and it seems best to regard the localities as so named from the old Phenician worship of Gadda.

גַּת II. (from נָגַת; *pl.* גִּתּוֹת) *f.* prop. tub, hole, case, hence *wine-press*, in which the grapes were trodden, Jo. 4, 13, Is. 63, 2, rarely a place where wheat was threshed out, Judges 6, 11.

גִּתָּה *f.* see גַּת I.

גִּתַּי see גַּת I.

גִּתַּיִם (same as גַּת I.; *dual*, because the city consisted of an upper and lower part) *n. p.* of a city in Benjamin, Neh. 11, 13.

גִּתִּית *n. p.* of a musical body of Levites Ps. 8, 1, who had their chief seat in the Levitical city גַּת רִמּוֹן. This explanation suits better than that of the Targum *of the city of Gath*, the word in the titles of psalms not being capable of an interpretation referring to instruments or airs.

גָּתַר (not used), hence

גֶּתֶר *n. p.* of an Aramaean people and district, mentioned along with

עוּץ, חוּל and מֵשׁ in the ethnographical table Gen. 10, 23, called in Arab. tradition (*Abulf.*, Hist. anteisl. p. 16) غاتر, and designated as a head-progenitor of the races تمود (Tamud) and جَدِيس (G'adis). How *Josephus* (Ant. 1, 6, 4) comes to accept him as the progenitor of the Bactrians, is not clear.

גָּתַת (not used) *tr. to deepen out*, in order to put something in; comp. Targumic חַט, Syr. ܚܛ, Greek κεῦθ-ος and the Hebrew כָּדַד. Deriv. גַּת II.

ד

ד, called דָּלֶת (= דֶּלֶת), *Daleth*, as the name of a letter signifies *door*, not because its form in ancient writing was like the door of a tent, as is thought to be found still in the Phenician 𐤃 (out of which came the Greek *Δέλτα* by the omission of the tail) or in 𐤃 and different other forms whence the *d*-figure of the Tuscan and other alphabets is said to have arisen; but because the word represented this same sound in its initial letter. The following phenomena are to be explained by the fact that *Daleth* bore a close resemblance to *Beth* and *Resh*, both in the old writing and in the characters derived from it, as e. g. in preserved Phenician inscriptions, a) its interchange with *b*, e. g. חֵלֶד 1 Chr. 11, 30 = חֵלֶב 2 Sam. 23, 29; b) with *r*, e. g. דִּיפַת 1 Chr. 1, 6, רוֹדָנִים 1, 7, חַמְרָן 1, 41, הֲדַד 1, 50, רִמּוֹנוֹ 6, 62 = רִיפַת Gen. 10, 3, דֹּדָנִים 10, 4, חֶמְדָּן 36, 26, הֲדַר 36, 39, דִּמְנָה Josh. 21, 35; רָמָה (belonging to רָמוּת Ez. 32, 5) = דָּמָה (sanguine infectus est), like the Ar. رمى and دمى the same; דַּק = רַק; דַּךְ = רַךְ; Ar. حشر = حشد to collect; דִּבְלָה Ez. 6, 14 = רִבְלָה; דָּאָה Ps. 18, 11 = רָאָה 2 Sam. 22, 11; the noun רָאָה Deut. 14, 13 in the cod. Sam. דָּאָה; גָּרַע = גָּדַע; מַדְהֵבָה Is. 14, 4 = מַרְהֵבָה &c. From the Semitic name of the letter, by which the usual form דֶּלֶת was altered into דָּלֶת, one sees that the sound of it was *da*. As a numeral ד is *four*, ד̈ 4000.

The pronunciation of *Daleth* was usually *d*, for which reason it is interchanged, within the language itself and with relation to the Semitic dialects, with the harder consonants ת *t* (comp. כָּדַר and כָּתַר; דָּר and תָּר; דָּלָה and תָּלָה; דַּם and תַּם; בָּדַק and בָּתַק; דֶּשֶׁא Syr. ܬܕܐ; בָּדַל Ar. بَتَل) or ט *ṭ* (comp. דָּבַשׁ and טָפַשׁ; דִּבָּה, Aram. טִבָּא, Syr. ܛܒܐ; בֶּטֶן Ar. بَدَن). To this harder pronunciation of *Daleth* was sometimes added the more liquid sibilant *z*, so that it was properly sounded *ds*, for which the peculiar ذ stands in Arabic, a circumstance that explains its manifold interchanges with the pure soft *z*-sound or ז, or with ذ, e. g. דַּל and זַל, דָּבַל and זָבַל, דָּעַךְ and זָעַךְ, גָּדַע and גָּזַע, דָּרַב and ذرب, גַּד and جَذّ, נָדַר and نذر; more rarely with ز, as גָּדַע and جزع, קַרְדֹּם and كَرْزَم; also exceptionally with שׁ, e. g. דַּד and שַׁד; with שׂ e. g. דָּגָה and שָׂגָה &c.; comp. Phenic. ז = Aram. דִּ applied for the Genitive. The Aramaean, however, prefers the flat *d*-sound to the liquid *z*, not merely where the sound was originally a mixed one, but also where the liquid *z*-sound was native at an earlier period of Semitism. There was besides a cognate relationship between *d* (ד) and *l* (ל), as the verbs דּוּשׁ and לוּשׁ, רָעַד and רָעַל shew; comp. Aram. עַד for עַל Dan. 2, 30; 4, 14 22; Greek Ὀδυσσεύς, δαήρ, μελετάω, for which the Latin has Ulysses, levir, meditor &c.

In completed stem-forms, *Daleth* (and *Zain* cognate with it) often appears at the commencement as *unorganic*, with relation to the mother-form, i. e. not belonging to the original root, e. g. דָּ־בַל (see חָ־בַל), דָּ־בַק (see אָ־בַק) &c. — In

the ulterior development of nouns from simple stems *d* appears with the preceding vowel *á*, *ā*, *ô*, *û* &c. as a very old derivative syllable, e. g. *ád* in פַּרְשֵׁד (whence פַּרְשְׁדוֹן), Aram. פַּרְקַד (from פְּרַק), *ād* in סַרְפַּד, the proper names גִּלְעָד, עַמְעָד; *ôd* in רַפְסֹד, hence רַפְסֹדֶת, and in the proper name נִמְרֹד; *ûd* in גַּלְמוּד; *ēd* in the proper name גַּלְעֵד, comp. Syr. ܣܪܓܕܐ line, series, from ܣܪܓ, and others. In this derivative syllable, *d* is sometimes interchanged with t and t (ת, ט).

דָּא I. (not used) as an organic root to דָּא־ה, נָ־דָא which see.

דָּא II. (not used) to be adopted as an organic root to the reduplication דְּאדֵּא and דַּד (which see).

דָּא (masc. דֵּן) *Aram. pron. demonstr. f. this*, Dan. 7, 8, used like the Hebrew זֹאת as a neuter, *this*, *that*, 4, 27; דָּא לְדָא *one to the other* i. e. to one another 5, 6; דָּא מִן־דָּא *one from another* 7, 3; comp. Syr. the same. In the Targumic הָדָא, Syr. ܗܕܐ, it forms the chief part of the compound. — From דָּא is formed the Hebrew זָא (after changing *â* into *ô* זֹאת has arisen out of it). Originally it may have sounded harder, viz. תָּא (Greek τὸ, Lat. *tu* in *tum*).

דָּאַב (*part. fem.* דָּאֲבָה Jer. 31, 25 as if from דָּב = זָב, in the Aramaean manner, without one having to read דְּאֵבָה or דֹּאֲבָה; *inf. constr.* דַּאֲבָה, like קִרְבָה Is. 58, 2) *intr.* same as אָדַב I. and דָּבָא, therefore 1. *to faint*, *to pine away*, *to languish*, of נֶפֶשׁ Jer. 31, 25, עַיִן Ps. 88, 10, or also of persons, Jer. 31, 12, with מִן *by the means;* also: *to hunger*. LXX ἀσθενεῖν, Vulg. *languere*. In its organic root דָּאַב (דָּב־א, אָ־דַב) cognate with Sanskrit *tap*, Persian *taf*-ten, Latin *tab*-escere, Greek ταφ-. Derivat. דְּאָבוֹן. — 2. *to have sorrow*, *fear*, *terror*, *to be distressed;* derivat. דָּאָב, דְּאָבָה. Comp. Ar. tr. ذَأَبَ (to frighten). — The related stem in Syr. ܕܳܒ, Arab. ذَابَ shews that the fundamental signification is *to melt*.

דָּאָב *adj. m.* see דְּאָבָה and דְּאָבוֹן.

דְּאָבָה (from masc. דָּאָב) *fem. fear*, *terror*, Job 41, 14, hence the Syr. ܕܚܠܬܐ.

דְּאָבוֹן (from דָּאָב, like רְעָבוֹן from רָעָב; *constr.* דַּאֲבוֹן) *m.* prop. *tab*-es, *faintness*, Deut. 28, 65; Targumic דָּבוֹן, דָּוֹן from דָּב = דָּאַב.

דָּאג see דָּג.

דָּאַג (*fut.* יִדְאַג) *intrans.* prop. to be beaten in pieces, to be struck down, to be crushed, cognate with the organic root in דָּכ־א, דַּךְ, דַּק, therefore the Ethiopic is to be thin, lean. In use: *to fear*, *to be concerned*, *to be distressed*, with the accusat. Is. 57, 11, Jer. 38, 19, or לְ 1 Sam. 9, 5; 10, 2, or with מִן of that which one is anxious about Ps. 38, 19; seldom absolutely, Jer. 17, 8. The connexion, therefore, with the root in τήγ-ανον, τήκ-εσθαι is questionable. Deriv. דְּאָגָה, the proper name דֹּאֵג (דּוֹיֵג). Syr. ܕܓ the same, whence ܕܓܬܐ anxiety, sorrow.

דֹּאֵג (*fearful*) *n. p. m.* of an Edomite, 1 Sam. 21, 8; 22, 9; Ps. 52, 2, for which the K'tib 1 Sam. 22, 18 22 has דּוֹיֵג (which see).

דְּאָגָה *f. anxiety*, *sorrow*, *fear*, Jer. 49, 23; Ez. 12, 19; Prov. 12, 25; מִדְּ׳ *for fear of* Josh. 22, 24.

דְּאדֵּא *to moisten*, a reduplicated form of דָּא II., and the basis of דַּד (which see); Sanskrit *dhê* to drink.

דָּאָה (*fut.* יִדְאֶה, *ap.* יֵדֶא) *intr. to drive along quickly*, *to hasten along*, *to flee speedily*, of the flight of the eagle Deut. 28, 49 (where the Sam. cod. reads יֵרָאֶה) Jer. 48, 40, or of other birds of prey (see the noun דָּאָה). Figurat. of God Ps. 18, 11, *he did fly* (וַיֵּדֶא) *upon the wings of the wind*, for which there is in 2 Sam. 22, 11 וַיֵּרָא (see letter ד). It stands poetically for עוּף. Ar. دادا II. to hover, داداة a gentle rocking motion. Deriv. דָּאָה, דַּיָּה. —

The org. root is דָּא־ָה, which lies also in נָ־דָא 2 Kings 17, 21 K'tib, and this is closely related to דָּה in the reduplicated דָּדָה, to טָא in טִאטֵּא, סָא in סִאסֵּא, זָע in זִעְזַע, then again to דָּח (דּוּחַ), נָ־דַח, דָּח־ָה &c. Comp. Sanskrit *dî, da;* Greek *θέ-ειν.*

דָּאָה (formed out of דַּאָה from Pihel; therefore in another form דַּיָּה) *f. bird of prey*, so called from its rapid flight; then *a ravenous bird* Lev. 11, 14, according to the Sam. cod. Deut. 14, 13 for רָאָה (see that and the letter ד), which the LXX translate by *γύψ* (vulture), and the Vulgate by *milvus.* דַּיָּה Is. 34, 15 is the same, which form is adhered to especially in Aramaean (Targ. דַּיְתָא, Syr. ܕܝܬܐ, Sam. דָּאיְתָה &c.).

דָּאַל after the Arabic: to take short steps; an assumed stem for the *n. p.* יִדְאֲלָה (but see this).

דָּאַר an assumed stem for דֹּאר, see דּוֹר.

דֹּב (or דּוֹב; *pl.* דֻּבִּים) *epicene* (*m.* and *f.*) *a bear, a she-bear,* 1 Sam. 17, 34 36; 2 Kings 2, 24, which growls Is. 59, 11, roves about after booty Prov. 28, 15, lurks in secret Lament. 3, 10, and is associated with the lion Prov. 28, 15, 1 Sam. 17, 34 (Wisdom 11, 18); she passes for a more terrible animal than the panther Prov. 17, 12. דֹּ׳ שַׁכּוּל 2 Sam. 17, 8, Hos. 13, 8, Prov. 17, 12 *a bear bereaved of her whelps.* In the dialects the same. Ar. دُبّ, دُبَّة, bear, she-bear.—According to the derivation from דָּבַב (to sneak) it has been commonly assumed that דֹּב is so called from a sneaking, awkward gait. But as that is not sufficiently distinctive, *Bochart* already takes it from زَبَّ *to be hairy*, دَبَب *lanugo*, أَذْبَب *pilosus*, and דֹּב would be *shaggy.* See also דָּבַב.

דֹּב *Aram. epic.* the same, Dan. 7, 5, a symbol of the later Median empire.

דָּבָא (not used) *intr. to rest*, like the Ar. دَبَأَ, either of old age, death, or as a figure of prosperity; hence דֹּבֶא (according to the Vulg., Jerus. Targ. I. and II., Ibn G'anâch, Jos. Kimchi and others). But the meanings "rest, old age, death, prosperity" &c. do not suit דֹּבֶא in Deut. 33, 25. According to the LXX, Onk. Syr. Sa'ad. and others *to be vigorous, quick, lively, powerful* (oppos. to relax), from דָּבָא = צָוָה *to be firm, powerful*, a meaning that suits better in all respects (see however דֹּבֶא). Deriv. דֹּבֶא and the n. p. מֵידְבָא.

דֹּבֶא (only with *suff.* דָּבְאֶךָ) *m.* (according to LXX, Onkelos, Syr. Sa'ad.) *strength, firmness,* Deut. 33, 25: *and thy strength continues thy life long* (כְּ refers to time), conseq. from דָּבָא (= צָוָה and root יָ־צַב) tr. *to make firm;* intr. *to be firm.* But צ is seldom flattened into *d.* The Jerus. Targ. I. and II., Vulg., Ibn G'anâch, Kimchi understand *old age: and as thy (youthful) days will be thine old age* (conseq. from דָּבָא = דַּב, Ar. دَبَّ to creep along, of an old man). But since יָמֶיךָ signifies rather the days of life instead of those of youth, and the connexion with the preceding member requires it otherwise; since farther דָּבָא in the proper name מֵידְבָא does not well admit of this explanation: it seems more advisable to translate it *riches, affluence, fulness* (with *Midrash* wa-Jikr. rab. ch. 35, Jalk. p. 312, and *Musafia*), from דָּבָא = זָב *to flow to*, Targumic דְּוָא the same.

דְּבָא see מֵידְבָא n. p.

דָּבַב (i. e. דַּב; Kal not used) *intr. to speak*, which this stem means in the Talmud (see Pih. and Poh.); comp. Syr. ܛܒ (on 1 Sam. 20, 13) to communicate (by words). Metaphor. *to growl*, of bears, whence perhaps דֹּב.

Pih. דִּבֵּב (not used) *to spread by words;* then *to speak ill of, to slander, to defame, to bring before people;* hence דִּבָּה.

Poh. דּוֹבֵב *to make one speak, to make talkative*, of fiery wine Song of Sol. 7, 10: *making talkative the lips of those asleep*, i. e. wine is so fiery that the

intoxicated in their sleep speak aloud while dreaming.

The organic root דַּב is in Targumic טַב, Syr. ܛܒ, whence Af. to make known (by speech), ܛܒܒܐ (preacher), ܛܒܐ (report); which root probably lies in נָ־טַף II. also.

דָּבָה (not used) *tr. to cause to flow out, to empty*, the body; cognate in sense חָרָא (which see), חָרָה. Conseq. the organic root דָּב־ָה is identical with the Aram. דָּב, ܕܒ, Hebr. זָב and others. Deriv. דִּבְיוֹן (which see).

דִּבָּה (with *suff.* דִּבָּתְךָ) *f.* 1. *what is spoken, talk*, of one, Jer. 20, 10, Ps. 31, 14 (parallel שָׂפָה Ez. 36, 3), not directly slanderous or hurtful, in which case רָעָה is added Gen. 37, 2. It is joined with הֵבִיא in this sense. — 2. *evil report, slander*, construed with הוֹצִיא עַל Num. 14, 36, or merely הוֹצִיא Prov. 10, 18; Ar. دَبُوب, دَيْبُوب a slanderer. — 3. *fame*, i. e. what is made known by talk Prov. 25, 10; comp. Targ. טִבָּא, Syr. ܛܒܐ.

דְּבוֹרָה see דְּבֹרָה.

דְּבַח (*part. pl.* דָּבְחִין) *Aram.* same as Hebrew זָבַח Ezr. 6, 3. Deriv. מַדְבַּח and

דְּבַח (*pl.* דִּבְחִין) *Aram. m. a sacrifice*, Ezr. 6, 3 = Hebr. זֶבַח.

דִּבְיוֹן (only *pl.* דִּבְיוֹנִים) *m. flux*, of the body, ῥεῦμα γαστρός, *dung*, 2 Kings 6, 25 (K'ri, consequently after the form עֶלְיוֹן, אֶבְיוֹן formed from a verb ל״ה). That people in a time of famine sought dung for food is testified by *Josephus* (B. Jud. 5, 13, 7) and *Celsus* (Hierob. II. pag. 233 seq.). According to the Targ., *Ibn G'anâch*, *Kimchi* and others, the word is compounded of דִּיב יוֹנִים (דִּיב = דִּבְיוֹן from זוּב = דּוּב) *dung of doves*, which others take for a periphrasis of any bad vegetable nourishment, as *Bochart* thinks *roasted chick-pea*, which is called in Ar. *doves' dung*. But Hebraism has no love for such compounds, and so these explanations fall away. The K'tib חֶרְיוֹן, which is reckoned indecent, has the same meaning.

דְּבִיר *m.* 1. *the hinder part*, of the temple, *the west hall*, the whole hinder part, where was the holy of holies 1 Kings ch. 6; 7, 49; 8, 8; 2 Chr. 3, 16; 4, 20; 5, 7 9; interchanged with קֹדֶשׁ הַקֳּדָשִׁים 1 Kings 8, 6; as the special seat of holiness used also of the western and holier part of the tabernacle under the appellation דְּבִיר קֹדֶשׁ, Ps. 28, 2. — The LXX have left it untranslated; *Jerome* (λαλητήριον) and the Vulg. (oraculum) thought of דִּבֵּר; but it certainly comes from דָּבַר III. *to be behind, to be after*, Ar. دَبَرَ (to be behind, to be after, figur. to waylay, to chase), cognate in sense with עָקַב; hence the Talm. דּוּבַר and דֹּבֶר back, Arab. دُبْر pars postica, دَابِر postremus &c. — 2. (perhaps *passage for cattle*) *n. p.* of a royal city of the Canaanites Josh. 12, 13, named דְּבִרָה 10, 39, in the later territory of Judah, in the neighbourhood of Hebron 15, 7, situated in a mountainous district 11, 21; 15, 49; inhabited by priests 21, 14, and said to have been called earlier קִרְיַת סֵפֶר 15, 15 or קִרְיַת סַנָּה. (דִּבְרְ) דֵּבֶר is Phenician = Hebr. סֵפֶר a stuff prepared from the skins of animals, like the Himyar. دَبْر a book written on palm leaves, دَبَرَ to write; from this arose after the insertion of the *t*-sound دَفْتَر, دِ- διφθέρα, the Phenician word having passed over generally to the Greeks (perhaps with the alphabet) and the Persians (Pers. دبير writer). דְּבִיר may therefore mean *book-town*, i. e. where the sacred writings of the Phenicians were kept, as those of the Chaldeans (Berosus) were in Σιπφάρα (Ptol. 5, 18), Hipparenum (Plin. 6, 30); and might be paraphrased by קִרְיַת סֵפֶר Judges 1, 11, or קִרְיַת סַנָּה Josh. 15, 49 (see סַנָּה). — 3. (*scribe*) *n. p.* of a Phenician king of עֶגְלוֹן Josh. 10, 3.

דְּבִירָה (and דְּבִרָה) *proper name* of a city, Josh. 15, 7, which is different perhaps from דְּבִיר.

דָּבַךְ (not used) *Aram. tr.* same as Hebr. דָּבַק *to string together, to bind;* comp. Sanskrit paç (to bind), Lat. pag, pig, pac in pangere, pax, pignus; the organic root, therefore, is דַּ־בַּךְ. Deriv. מִדְבָּךְ (Talm. מִדְבָּךְ).

דָּבַל (not used) *tr.* 1. *to press together, to squeeze together* (into a firm mass), *to knead together, to bake* (of cakes). Hence דְּבֵלָה, דְּבֶלֶת. Figurat. *to heap together* (dirt), as the Targ. זְבַל, Talm. זְבַל, Syr. ܙܒܰܠ, Ar. دبل and نبل. — 2. *to enclose, encircle* (of a round object); whence the proper names דִּבְלָה, דִּבְלָתַיִם. Metaphor.: *to embrace* (amorously), *to enclose;* whence the proper name דִּבְלַיִם (from גֹּמֶר דִּבְלָיִם). — The organic root is דַּ־בַּל, also found in פַּ־בַּל, חַ־בַּל, גַּ־בַּל &c.

דֶּבֶל (sing. unused) *m. amorous embracing, coition,* hence *dual* דִּבְלַיִם [בַּת־ דִּבְלַיִם; בַּת expresses reference] (*of double copulation*) a symbolic-prophetic surname of a harlot גֹּמֶר Hos. 1, 3.

דִּבְלָה (*circle, roundness,* from דָּבַל 2; with *a* of motion דִּבְלָתָה) 1. *n. p.* of a city in the extreme northern border of Palestine, like מִדְבָּר (*wilderness*) in the south Ez. 6, 14. This *Diblah* is (according to Jerome, *Kimchi* and others) the *Riblah* (רִבְלָה) situated in חֲמָת Jer. 52, 9 27, where the LXX have Ἀσβλαθά (דִּבְלָת), since *r* and *d* are often interchanged (see ד), and also the Syr. ܕܒܠܬ (see Cast.) is put for *Riblah* or Daphne. — 2. Only *dual* דִּבְלָתַיִם (*double circle*) Num. 33, 46, or connected with בֵּית Jer. 48, 22, *proper name* of a city in the plain of Moab, where was also a city עַלְמוֹן; in Jerome's days it was still standing (see Onomast. under *Jassa*).

דְּבֵלָה (*constr.* דִּבֶלֶת, *pl.* דְּבֵלִים, from דָּבַל) *f.* prop. a mass pressed together, therefore *a cake of figs, a mass of dried figs,* παλάθη (which originated from דִּבֶלֶת, Athen. XI. p. 500 Casaub.), joined to תְּאֵנִים 1 Sam. 25, 18; 30, 12; applied also to heal 2 Kings 20, 7.

דְּבֵלִים see דִּבְלָה.

דִּבְלָה see דְּבֵלָה.

דִּבֶלֶת see דְּבֵלָה.

דִּבְלָתַיִם see דִּבְלָה.

דָּבַק (from דָּבֵק, *in pause* דָּבֶקָה Job 29, 10, דָּבֵקוּ 41, 15; *inf. constr.* דָּבְקָה Deut. 11, 22; *fut.* יִדְבַּק, 2 *f. pl.* תִּדְבָּקְנָה) *intr.* 1. *to be attached to something, to adhere to,* actually and mentally, with בְּ Gen. 2, 24; Ruth 1, 14; *to cleave to, to stick to,* with לְ Ps. 44, 26, אֶל 2 Sam. 23, 10, Lament. 4, 4, עִם of the person or thing, Ruth 2, 21. After this original signification we should explain the expressions: דָּבַק לְשׁוֹן יוֹנֵק or אֶל־חֵךְ *the tongue of one cleaves to his palate,* by which is meant, sometimes *to languish* Lament. 4, 4, sometimes *to be dumb* Ps. 137, 6; Job 29, 10 (comp. Ez. 3, 26); דָּבַק לָאָרֶץ (לֶעָפָר) נֶפֶשׁ (בֶּטֶן) *the body cleaves to the dust* i. e. lies sorrowful in the dust, Ps. 44, 26; 119, 25. Seldom absolutely, Job 41, 15: *the dew-laps of his flesh adhere closely.* — 2. *to strive after,* in order to unite oneself with a thing, properly *to addict oneself to;* metaphorically *to hunt after, to pursue* and at the same time *to catch* (cognate in sense מָצָא, הִשִּׂיג) i. e. *to be close behind,* with אַחֲרֵי Ps. 63, 9, Jer. 42, 16, accus. Gen. 19, 19, or בְּ Deut. 28, 60; comp. Latin haerere in terga hostium. Deriv. דֶּבֶק, דְּבֵקָה.

Puh. דֻּבַּק *to be firmly attached to one another,* absol. Job 38, 38, or with בְּ 41, 9.

Hif. הִדְבִּיק (*fut. pl.* יַדְבִּיקוּ, shorter יַדְבִּקוּ) *causat.* of Kal 1. *to cause to cleave, to make adhere,* with אֶל Jer. 13, 11, or בְּ *to the thing which* Ez. 3, 36; 29, 4. — 2. like Kal: *to be close behind, to hunt after, to chase and catch, to seize,* with accus. Gen. 31, 23, 2 Sam. 1, 6, אַחֲרֵי Judges 20, 45, 1 Sam. 14, 22, or with בְּ of the object Deut. 28, 21.

Hof. הָדְבַּק *to be made adhere,* with accus. *to a thing,* Ps. 22, 16.

The stem (Targ. דְּבַק, Syr. ܕܒܨ, Ar. دَبِقَ, طَبِقَ, طَفِقَ) is in its organic root דַּ־בַּק, identical with that in אָ־בַק II.,

תְּ־בַק, Aram. דְּ־בַק &c., and has its analogy also in the extra-Semitic tongues.

דָּבֵק (*pl.* דְּבֵקִים) *adj. m.*, דְּבֵקָה *f. cleaving, adhering to*, with בְּ Deut. 4, 4, 2 Kings 3, 3; with לְ 2 Chr. 3, 12 *faithful;* absol. *attached to* Prov. 18, 24.

דֶּבֶק (*pl.* דְּבָקִים) *the annexation, soldering, welding*, Is. 41, 7. — 2. Only in *pl. shoulder-joints*, so called from union 1 Kings 22, 34; Targ. מְדַבְּקָן (Jer. 38, 12) for אַצִּילוֹת; Samar. דְּבִירָה for אֶבְרָה.

דָּבֵק (*part. pl.* דָּבְקִין) *Aram.* same as Hebrew דָּבַק Dan. 2, 43.

דָּבַר I. (Kal only *part. m.* דֹּבֵר, *pl.* דֹּבְרִים, *f.* דֹּבְרוֹת, *part. pass.* דָּבֻר; once *inf.* with *suff.* בְּדָבְרָהּ Ps. 51, 6; elsewhere usually in *Pihel*) *tr. to range, to put together in a row, to set in order, to bind together*, especially words, i. e. *to speak* (comp. *verba serere*, whence *sermo;* Gr. εἴρειν from *Fεϱ;* Sanskrit *bra, brû* after a like figure), consequently like עָרַךְ Job 37, 19 = עֶרֶךְ מִלִּים. In this customary meaning it stands with the accusative of the object Is. 45, 19, Ps. 101, 7, with אֶל Jer. 38, 20, Jon. 3, 2 or לְ of the person Esth. 10, 3, or with בְּאָזְנֵי פִּי Deut. 5, 1; Jer. 28, 7. With עַל of the person, sometimes *to promise good respecting a person* Jer. 32, 42, sometimes *to speak evil*, Ps. 31, 19; 109, 20. With בְּ of the person only in Zech. ch. 1 and 4 *to reveal.* With עִם Ps. 28, 3 *to speak with one.* — Of many verbs, which usually appear only in *Pihel* (דִּבֵּר, מִגֵּל, חִתֵּת, חִפָּה, כִּסָּה, קִנָּה, גִּרֵשׁ, כִּזֵּב) the participle in the Kal form occurs (דֹּבֵר, כֹּסֶה, חֹתֵת, קֹנֶה, גּוֹרֵשׁ, כֹּזֵב, מוֹלֵל), because this having the essence of a noun is not under the necessity of following the verb. In Phenician Kal was also in use, as אִישׁ שֶׁדִּבְּרִם (the man of whom they spoke) or in another text וְדֹבֵר Plaut. 1, 6; לְדֹבֶרֶת ib. 1, 7. Deriv. מְדֻבָּר, דְּבָרָה, נְדִבָּר 2.

Nif. נִדְבַּר *to converse* Mal. 3, 16; with עַל *to speak one with another against one* 3, 13; with בְּ *to speak of one* Ez. 33, 30, Ps. 119, 23 (in a good and a bad sense).

Pih. דִּבֵּר (*pause* דִּבֶּר and so perhaps Jer. 5, 13; 2 *f.* דִּבַּרְתִּי Jer. 3, 5; *part. m.* מְדַבֵּר, *f.* מְדַבֶּרֶת; *inf.* דַּבֵּר־, דַּבֶּר־; on the contrary דִּבֶּר Ex. 6, 28, Deut. 4, 15, Hos. 1, 2 is not the inf., but the perfect; *fut.* יְדַבֵּר־, יְדַבֶּר־) *to speak*, in the widest usage, without what is spoken (as in the case of אָמַר) necessarily following, therefore it stands absolut. Is. 1, 2; Job 11, 5 &c.; sometimes with the accus. of what is said Gen. 21, 2, Ex. 6, 28, or what is said follows in direct discourse Gen. 41, 17; often אָמַר follows by way of supplement (see אָמַר). The person spoken to has אֶל Gen. 12, 4, אֵת־ 17, 22 for which even אֶת (אֵת) Numb. 26, 3, לְ Judges 14, 7, עִם Deut. 5, 4, עַל Jer. 6, 10 (as 11, 2), לִפְנֵי Ex. 6, 12, בְּאָזְנֵי פְּ Gen. 50, 4; but the significations are distinguished according to these constructions, as: a) דִּבֶּר בְּ Numb. 12, 8, Hab. 2, 1 *to reveal to one* (see דִּבֶּר בְּ Zech. ch. 1 and 4); *to speak on behalf of one* 1 Sam. 19, 3; *of one* Deut. 6, 7 or = *against one* Numb. 21, 7, Job 19, 18; *on account of one* 1 Sam. 25, 39, Song of Sol. 8, 8, sometimes = *in order to try to gain one*, to seek to gain one Jer. 31, 20; *by one* Numb. 12, 2; 2 Sam. 23, 2. b) דִּבֶּר עַל *to pronounce to one, to promise* Gen. 18, 19, Is. 37, 22; *to threaten* Jer. 25, 13; generally *to declare*, with the addition of טוֹב or טוֹבָה Numb. 10, 29, 1 Sam. 25, 30 (which is sometimes equivalent to: *whereby good arises* Esth. 7, 9), or with רָעָה 1 Kings 22, 23. For it stands אֶל Jer. 36, 31. c) with אֶל of the person: *to command one* Ex. 1, 7, Job 42, 9 (LXX προστάσσω), more rarely with עַל 42, 7; דִּבֶּר שָׁלוֹם אֶל *to promise peace to one*, Ps. 85, 9, on the other hand דִּבֶּר שָׁלוֹם בְּ or לְ 122, 8, Esth. 10, 3 *to wish prosperity to one*, and דִּבֶּר שָׁלוֹם *to speak of peace* Ps. 35, 20; דִּבֶּר טוֹבוֹת אֶל Jer. 12, 6 *to speak in a friendly manner with one*, elsewhere with אֵת־ 2 Kings 25, 28. d) with accus. of the person: *to speak with one* Gen. 37, 4 and perhaps also Numb. 26, 14; frequently with accus. of the object, as צֶדֶק Is. 45, 19, מֵישָׁרִים 33, 15, שֶׁקֶר

59, 3, נְבָלָה 32, 6, שָׁוְא 59, 4, seldom absol. 22, 25, as עַל of the person is also sometimes omitted Ruth 4, 1. e) with אֵת־ of the person and accus. of the object: *to speak something upon one*, e. g. שָׁלוֹם Jer. 9, 7, מִשְׁפָּטִים 39, 5, where however אֵת־ is sometimes interchanged with אֶת 12, 1. — Of peculiar expressions and meanings we have to note the following: a) *to speak eloquently* Ex. 4, 14; Jer. 1, 6; Ez. 3, 18. b) with לְ of the person: *to promise* Deut. 6, 3; 19, 8, with or without the accus. of the object 12, 20; Gen. 24, 7. c) דִּבֶּר עַל־לֵב פִּי *to speak kindly to one, to speak heartily with one*, alloqui Gen. 34, 3; *to console* Is. 40, 2; when however the reference is to the speaker himself, *to speak with oneself* 1 Sam. 1, 13, Gen. 24, 45, sometimes = *to think, to reflect*, as דִּבֶּר בְּלֵב or עִם־לֵב, Eccl. 1, 16; 2, 15. d) דִּבֶּר שִׁיר *to sing a song*, Judges 5, 12, or *to glorify by song* Ps. 40, 6; comp. Ar. غنّى, Lat. dicere (Ov. Met. 1, 1). e) דִּבֶּר דָּבָר Is. 58, 13, pl. דִּבְּרִים Hos. 10, 4 *to speak a lying word*, comp. Jer. 29, 23. f) דִּבֶּר בְּ 1 Sam. 25, 39 or לְ Judges 14, 7 *to speak for one, to woo* (see Puhal). — In וַיְדַבְּרוּ Gen. 34, 13 דִּבֶּר has no other sense, but it refers to the following וַיֹּאמְרוּ, after a parenthesis has been inserted with אֲשֶׁר. Deriv. מְדֻבָּר, דִּבֹּרָה, דַּבֶּרֶת.

Puh. דֻּבַּר 1. *to be promised*, with בְּ of the person of whom something is promised Ps. 87, 3. — 2. with בְּ of the person, *to be wooed, for one* Song of Sol. 8, 8.

Hithp. הִתְדַּבֵּר (prop. הִתְדַּבֵּר; only *part.* מִיתַדַּבֵּר) prop. to talk with one another, therefore *to communicate one's thoughts by speech*, with אֶל of the person Ez. 43, 6; 2, 2, where according to the LXX אֵת is for אִתּוֹ; Num. 7, 89; = *to speak* generally, with accus. of the object 2 Sam. 14, 13, where Vulg., Syr., Targ. read וּמְדַבֵּר. מִדַּבְּרַתֵּיךְ Deut. 33, 3 see דַּבֶּרֶת.

דָּבַר II. (Kal not used) 1. *trans. to drive, to lead* (cattle to pasture), *to drive in* (herds), *to guide, to drive along* (a boat), whence דֹּבֶר, דִּבְרָה, מִדְבָּר, perhaps דְּבוֹרָה, מִדְבֶּרֶת, דְּבִיר 2, and the proper names דְּבֹרָה, דִּבְרִי, דִּבְרַת; the Phenician proper name דָּבָר. — 2. Figur. *to drive away, to snatch away, to destroy*; hence דֶּבֶר.

Pih. דִּבֵּר *to snatch away, to destroy*, with accus. of the object Ps. 127, 5, 2 Chr. 22, 10, LXX ἀπώλεσε, Vulg. *interfecit*; in the parallel passage אִבֵּד.

Hif. הִדְבִּיר (*fut. apoc.* יַדְבֵּר) *to drive, to lead*, with תַּחַת *to lead under the dominion of one* i. e. *to subjugate* Ps. 47, 4; 18, 48, for which 2 Sam. 22, 48 וּמוֹרִיד = וּמֵרִיד i. e. יָרַד = יָרִד (= רוֹדֵד Ps. 144, 2, hence the LXX παιδεύων i. e. וּמוֹסִיר) as a periphrasis; Targ. מְתַבַּר.

The stem דָּבַר is also in Ar. دَبْر (pasture), دبر (to lead, to guide) = נָהַג, دَبْرَة, נַחַת, دَبْر (march; comp. agmen out of agimen from *agere* to drive) &c., in Targ. דְּבַר, Syr. ; *to lead*. For the organic root דְּ־בַר comp. Talm. אַבַּר pasture.

דָּבַר III. (not used) *intr. to be behind*, Ar. دَبَر to be behind, to follow, to pursue, أَدْبَر the same, دَبْر = אַחֲרִי. Deriv. דְּבִיר 1. and perhaps דִּבְרָה.

דָּבַר IV. (not used) *tr.* transposed from דָּרַב *to stick* (with a pointed sting), *to pierce*; cognate צָרַב. Deriv. probably דִּבְרָה.

דָּבֶר, in the *pl.* דְּבָרִין, see הַדָּבָר.

דָּבָר (*constr.* דְּבַר, with *suff.* דְּבָרִי, דְּבָרוֹ; *pl.* דְּבָרִים, *constr.* דִּבְרֵי; comp. Phenic. דבר Mel. 3, 6) *m.* prop. a stringing together of words or syllables into one whole (see דָּבַר I.), and so 1. *a single word*, in the proper sense (*verbum*, LXX λόγος, ῥῆμα) 2 Kings 18, 36, Job 2, 13, and this equivalent to *a few words, a short speech* Gen. 44, 18; Job 4, 2; דְּ סֵתֶר Judges 3, 19 *a secret word* (of message); דְּ אֱלֹהִים *a word of God* i. e. a divine announcement 3, 20; *an entreaty* 2 Kings 9, 5; *a word of promise* Josh. 21, 45; דְּ דָּבָר Prov. 25, 11 *a spoken word*. Hence *pl.* דְּבָרִים *single words*, of a language, דְּ אֲחֵרִים Gen. 11, 1 *one*

kind of words. — 2. *speech*, consisting of many words ranged together after the laws of language, *sermo* Job 15, 3, in which sense occur דְּ טוֹב Ps. 45, 2 *beautiful discourse*, דְּ נָבוֹן *skilled in discourse* 1 Sam. 18, 18; *a saying, maxim, sentence* Prov. 4, 4 20; *a wise saying* Eccles. 1, 1; *a thought* 8, 1; *a prophetic saying, oracle* Jer. 1, 1; דְּ שְׂפָתַיִם Is. 36, 5 *word of the lips* i. e. without mind. Pl. דְּבָרִים *discourses* i. e. connected Gen. 29, 13; 34, 18; Ex. 4, 28; בַּעַל דְּ possessor of discourses i. e. *a speaker* Ex. 4, 10; 24, 14. From this signification is to be derived fig. a) *promise*, prop. utterance, particularly in the expression הֲקִים דְּ 1 Kings 2, 4 &c. or also alone; comp. ἔπος. b) *command, precept, law, regulation* (by words), also taken collect., e. g. of God 2 Sam. 12, 9, of a king 1 Sam. 21, 9, of Moses Josh. 1, 13, of other men Prov. 26, 6, Is. 8, 10, in which sense occurs the pl. עֲשֶׂרֶת הַדְּבָרִים Ex. 34, 28 *the ten commandments*, ὁ δεκάλογος. c) *an inquiry* 1 Sam. 17, 29; *an account, an answer* Ez. 9, 11; Prov. 18, 13; *smart repartee* 27, 11. d) *an utterance of God, a revelation*, vaticinium Is. 9, 7; 16, 13; *an oracle* Job 4, 12; especially in the compounds דְּבַר יי 2 Kings 7, 1; הָיָה דְּבַר יי אֶל 1 Kings 13, 20, עַל ... 1 Chr. 22, 8, בְּיַד פִּי ... Hag. 2, 1; pl. דְּבָרִים different prophetic utterances Jer. 39, 16, Ez. 12, 28, for which the phrase דְּבַר כָּל־חָזוֹן 12, 23 is rare. e) *decree, plan, proposal* 2 Sam. 17, 6; 1 Kings 1, 7. f) *report, news* 1 Kings 10, 6. All these variations which refer back to signific. 2. may be easily apprehended from the context, and enlarged. — 3. Prop. what one speaks of, object of discourse, hence not the discourse itself, a) *a thing*, res (comp. *res* from ῥέω; *Sache* in German from *sagen*), *a matter* Eccles. 7, 8, 2 Sam. 3, 13, and this like פִּתְגָם (which see), Aram. מִלָּא, Greek ἔπος, ῥῆμα, λόγος = *somewhat* 1 Sam. 20, 2, particularly in the phrases הַדָּבָר הַזֶּה Gen. 20, 10, pl. הַדְּבָרִים הָאֵלֶּה, which may be resolved partly by accenting the demonstrative, partly in another way. So when דְּ stands absol. or in constr. state: דְּ טָמֵא *any thing unclean* Lev. 5, 2, דְּ הַתּוֹעֵבָה Jer. 44, 4, דְּ הַזִּבְלָה Judges 19, 24, or דָּבָר comes after, e. g. עֶרְוַת דָּבָר *any thing filthy* Deut. 23, 15; pl. דְּבָרִים טוֹבִים 2 Chr. 12, 12 *good*, עֶלִילוֹת דְּבָרִים *filthinesses* Deut. 22, 14. In this sense it means: *any thing* Gen. 18, 14; אֵין דָּבָר Numb. 20, 19 *it is nothing* i. e. it is of no importance, which, however, may also mean *nothing at all* 1 Sam. 20, 21; כָּל־דָּבָר Numb. 31, 23 *every thing*. Here belongs the signification *belonging to a thing*, with the noun following e. g. דְּבַר יוֹם Ex. 5, 13, דְּבַר שָׁנָה 2 Chr. 9, 24 *daily, yearly;* or it remains untranslated, e. g. דִּבְרֵי הָאֲחוֹנוֹת 1 Sam. 10, 2, דִּבְרֵי עֲוֹנוֹת Ps. 65, 4. b) *occurrence, action, history*, or in the pl. res gestae 1 Kings 5, 7; 11, 41; 2 Chr. 33, 18; דְּ הַיָּמִים *histories of the days* i. e. *chronicles;* דְּ הַמִּלְחָמָה *affairs of war* 1 Sam. 11, 18. c) *relation, reference, way, condition*, Judges 18, 7 *they had relations with no one* i. e. they were isolated and without association with a neighbour; דְּבַר הַמִּזְבֵּחַ *relation of the altar* Numb. 18, 7; דְּ הַזֶּבַח 1 Kings 9, 15 *the relation of the levy;* דְּ גְּבוּרוֹת Job 41, 4 [12] *the manner of his great deeds.* d) *cause, suit at law* Ex. 18, 16, in full form דְּבַר מִשְׁפָּט 2 Chr. 19, 6; in which signification are put with דָּבָר the verbs דָּרַשׁ Ezr. 10, 16, קוּם Ruth 4, 7, קָיַם Deut. 19, 15. So the pl. דְּבָרִים 2 Sam. 15, 3 (parall. רִיב 15, 2) and accordingly דִּבֵּר דְּ *to conduct a cause* Josh. 20, 4; בַּעַל דְּבָרִים *one who has causes* Ex. 24, 14. e) *ground, cause*, causa, ratio Josh. 5, 4; hence עַל־דְּבַר Gen. 12, 17, עַל־דִּבְרֵי Deut. 4, 21 as a *preposition: because, on account of*, like causa; before verbs עַל־דְּבַר אֲשֶׁר 22, 24 (comp. דִּבְרָה).

The succession of senses in this very frequent word is developed in a great degree from the fundamental conception, as in the later Hebrew פִּתְגָם, Ar. أَمْر and خَطْب, Targ. מִלְּתָא, מִלָּא, Syr. ܡܶܠܬܳܐ, Pers. سخن &c.; it is therefore a

misconception of the LXX in translating דֶּבֶר Is. 9, 8 = דֶּבֶר.

דֶּבֶר from דָּבַר II.; *pl.* with *suff.* דְּבָרֶיךָ) *m.* prop. snatching away, hence *destruction*, *ruin*, *pestilence*, joined with כֶּבֶד Ex. 9, 3, גָּדוֹל Jer. 21, 6. *The bringing of a plague* is called שָׂלַח דֶּ׳ בְּ׳ Ex. 14, 18, הִכָּה בַּדֶּ׳ 2 Sam. 24, 13, נָתַן דֶּ׳ בְּ׳ Ex. 5, 16. The plural Hos. 13, 14 denotes mille viae leti, the many sicknesses of which the most terrible is called בְּכוֹר מָוֶת Job 18, 13; but a later reading (1 Cor. 15, 55) appears to have been דְּרֶבְנֵךְ, *thy sting*. Comp. Arab. دَبْر death, دَبَار misfortune.

דֹּבֵר (after the form פֹּקֵחַ) *m. the speaker* i. e. the spirit of God which speaks out of the prophets Jer. 5, 13; if = דֶּבֶר, then בְּפִיהֶם must have stood.

דֶּבֶר *m.* 1. (from דָּבַר II.; with *suff.* דְּבָרוֹ, דִּבְרָם) *pasture*, = מִדְבָּר 1; כִּדְבָרָם = כִּבְ׳ Is. 5, 17 *as on their pasture;* then *a flock* on the pasture Mic. 2, 12. — 2. (from דָּבַר III.) prop. *back* (see דְּבִיר), *turning of the back, progress;* בִּדְבָרוֹ Song of Sol. 5, 6 (to be read for בְּדַרְכּוֹ) *at his progress*, if we should not rather read בְּעָבְרוֹ (comp. בַּעֲבוּר 2 Sam. 12, 25 from עָבַר; בְּדָבָר עֶרְכָּהּ Job 28, 13 from דַּרְכָּהּ). In old writing the interchange of ע and ד was possible. Perhaps כִּדְבָרָם in Is. 5, 17 is *according to their being behind.*

דְּבֶר (not used) *m.* = מִדְבָּר *pasture*, hence לֹא דְבַר or לוֹ דְבַר (*pastureless*) *n. p.* of a place not far from מַחֲנַיִם on the other side of Jordan 2 Sam. 9, 4 5; 17, 27; identical perhaps with לִדְבָר (which see).

דִּבְרָא see proper name לִדְבָר.

דִּבְרָא (*constr.* דִּבְרַת) *Aram. f.* prop. *a cause* (= דְּבַר 3), connected with עַד and דִּי only as *a preposition*, conseq. עַד־דִּי דִּבְרַת דִּי *in order that* Dan. 2, 30; 4, 14. Here עַד stands = עַל (see ד).

דִּבְרָה *f.* only Ps. 110, 4 עַל דִּבְרָתִי *in consequence*, from דָּבַר III. Yet it is better to refer it to דִּבְרָה.

דַּבָּרָה (after the form קַלָּמָה; only *pl.* דִּבָּרוֹת) *f. utterance, word*, hence נָשָׂא מִן דַּבָּרוֹת *to receive of the utterances* (of God) Deut. 33, 3; LXX ἐδέξατο ἀπὸ τῶν λόγων αὐτοῦ; so the Vulg. correctly.

דִּבְרָה (only *constr.* דִּבְרַת, in a very ancient form דִּבְרָתִי; with *suff.* also דִּבְרָתִי) *f.* (from דָּבַר) 1. *a cause* Job 5, 8, like דְּבַר 3. — 2. *relation, mode, manner* Ps. 110, 4 = דָּבָר, as the LXX and Syr. have already taken it; see דִּבְרָה. — 3. *ground, reason*, only as *a preposition* joined to עַל, viz. עַל־דִּבְרַת, and belonging to the following noun Eccles. 3, 18; 8, 2, or with שֶׁ following, prop. *from the ground that* . . . i. e. *in order that*, like Aram. דִּבְרָא.

דְּבוֹרָה (דְּבוֹר) דִּבֹרִים) *f.* 1. *a bee, a wasp*, usually in *pl.* Deut. 1, 44; Judges 14, 8; Ps. 118, 12; but the sing. also occurs fig. Is. 7, 18. — 2. (prop. *bee;* comp. Greek and Lat. *Μέλισσα, Melissa*, German *Emma*, i. e. Emme, Imme = bee, a proper name fem.) *n. p.* of a prophetess and singer Judges 4, 4; 5, 1 (as Velleda among the old Germans, Tacit. hist. 4, 61. 65), from whose abode there, a place was called תֹּמֶר דְּבוֹרָה 4, 5. It was also the name of another woman Gen. 35, 8. — דְּ׳ is usually derived from דָּבַר II., and is said prop. to denote *march* or *procession* (of bees), as the Ar. دَبْر; but it is possible that דָּבַר, Targ. and Syr. דְּבַר, וַ֫ו, Ar. زَبَرَ, belonging to this noun, has the sense of *to buzz;* or דָּבַר = דָּרַב *to pierce*, which suits the designation of the bee.

דִּבְרִי (from דֶּבֶר = דֹּבֶר: *born on the pasture*, or it stands for דִּבְרִיָּה *Jah distributes promise*) *n. p. m.* Lev. 24, 11. Comp. the Phenic. proper name דָּבָר.

דִּבְרַת (in mss. also דִּבֶרֶת; a feminine form of דֹּבֶר: *pasture*) *n. p.* of a border-town of Issachar, apportioned to the Levites Josh. 21, 28; 1 Chr. 6, 57; instead of it there is in Josh. 19, 20 הַדָּבֶרֶת which has arisen out of הַדִּבְרַת. In Euseb. Δαβράθ in Issachar, different from Δαβειρά in the district of Diocaesarea, at the southern foot of Tabor; it is

still called at the present day ذَبُّورِيَا.

דֹּבֶרֶת (only *pl.* דֹּבְרוֹת; from דָּבַר II.) *f.* prop. the driving, hence *a raft*, put together from the trunks of trees 1 Kings 5, 23.

דָּבַשׁ (not used) *intr. to be slimed together, to be put together by grease*, as a thing which is slimy, sticky, fat, whence דְּבַשׁ; generally *to be pressed together* (into a mass or lump), whence דַּבֶּשֶׁת 1; metaphor. *to put a lump together* (of a hill), whence דַּבֶּשֶׁת 2; *to be strong, fleshy* (of the body), whence the proper name יִדְבָּשׁ. — The stem is closely connected with טָפַשׁ &c.; and the Ar. دبْس (a mass of men), دَبَسَ (to be thick, close) belong to the same root.

דְּבַשׁ (*pause* דְּבָשׁ, with *suff.* דִּבְשִׁי) *m.* prop. a sticky mass, that hangs together; specially *honey*, of house- or forest-bees Ex. 16, 31; 2 Kings 18, 32; 1 Sam. 14, 26; Deut. 32, 13; Ps. 81, 17 (comp. μέλι ἄγριον Matth. 3, 4); of grapes, i. e. mead extracted from grapes boiled to the thickness of a syrup Gen. 43, 11, Ex. 27, 17, which was an article of commerce. Figurat. in connexion with חָלָב Ex. 3, 8, with שֶׁמֶן, זַיִת Deut. 8, 8 or יִצְהָר 2 Kings 18, 32 a sign of the fulness of nature; *honey and milk under thy tongue* Song of Sol. 4, 11 i. e. thou speakest very sweetly, like similar figures in Greek and Latin.

דַּבֶּשֶׁת *f.* 1. a lump of fat, a mass of fat, hence *a camel's hump*, Is. 30, 6, as the Targ., Syr. and Vulg. have also taken it. — 2. (*hill-place*) *n. p.* of a city in Zebulun Josh. 19, 11; comp. nouns of this stem in the Ethiopic and Amharic in the sense of "hill, mountain".

דָּג (after the form יָד, from דָּגָה, once דָּאג Neh. 13, 16; *pl.* דָּגִים, *constr.* דְּגֵי) *m.* prop. fruitful, manifold, self-increasing, like the Aram. נוּן (fish), therefore *a fish*, of the sea, frequently joined with הַיָּם Gen. 9, 2, Num. 11, 22, Ez. 38, 20, which was taken in nets Eccles. 9, 12 and then eaten Neh. 13, 16; a sea-fish, κῆτος, is called דָּג גָּדוֹל Jon. 2, 1; from the fish-market a gate of Jerusalem was called שַׁעַר הַדָּגִים Zeph. 1, 10; Neh. 3, 3. — In Aram. the usual word instead is נוּן, and so the Arab. نُون from a root-signification cognate in idea. Hence the denom.

דּוּג (Kal not used) *tr. to fish*, from which denominative the nouns דַּיָּג, דַּוָּג and דּוּגָה are formed; as a verb only in

Hif. דִּיג (for הֵדִיג) *to catch like fish*, with accus. of the object Jer. 16, 16.

דָּגָה (*fut.* יִדְגֶּה) *intr. to grow, to increase*, of animals Gen. 48, 16, in fundamental signification and root identical with שָׂגָה, which expresses the same of plants, since ד and שׂ are interchanged (see ד); comp. Ar. زكا (to grow). This growth may be taken with respect to quality = high, prominent, firm, fat &c. or with respect to quantity = to be much, manifold, fruitful; and from this the significations of the stem in Hebrew and Arabic are to be explained. The idea of the verb "to cover" in Ar. دجا, دَجَّ is only secondary, proceeding from *to increase*, as in طَبَنَ, جَنَّ. Deriv. דָּג (דָּאג), to which belong the denom. דּוּג (and thence דַּיָּג, דַּוָּג, דּוּגָה), with the nouns דָּגָה and דָּגוֹן. The derivatives of the reduplicated stem נוּן are analogous.

דָּגָה (*constr.* דְּגַת, with *suff.* דְּגָתָם) *f. a fish*, either collect. Gen. 1, 26; Ex. 7, 18; Num. 11, 5; or as דָּג Deut. 4, 18; Jon. 2, 2.

דָּגוֹן (from דָּגָה formed after the form רָצוֹן) *n. p. m.* of a god of the Philistines who was worshipped at עַזָּה Judges 16, 21, אַשְׁדּוֹד 1 Sam. 5, 5 6, Zeph. 1, 9, and generally in all the five Philistine cities, and whose festival was solemnised there, 16, 23 seq. The Maccabees destroyed Dagon's temple at Ashdod 1 Macc. 10, 83 84. His image was the form of a fish, with the upper part of the body like a man 1 Sam. 5, 4. This idol-name is still preserved in the appellations of the places בֵּית דָּגוֹן Josh. 15, 41, after-

wards changed into כְּפַר דָּגוֹן. With regard to the fish-form 1 Sam. 5, 4 דָּגוֹן is derived from דָּג and is considered as the male counterpart of the female deity *Derkéto* i. e. דַּגְתָּא = דֶּרְגְּתָא (ܕܪܓܬܐ from ܕܓܬܐ with ר inserted) worshipped in Syria (according to Lucian de Syria Dea §. 14), whose image likewise terminated in a fish below, as it is well known that fish-worship prevailed among the Syrians (Athen. 13. p. 346), Ascalonites (Ctesias in Diod. 2, 4), in Aphaka, Hierapolis and other places. Yet Sanchoniathon (in Philo Byblius) explains *Δαγών, ὅς ἐστι σίτων* i. e. דָּגָן, whence he infers *Δαγὼν ἐπειδὴ εὗρε σῖτον καὶ ἄροτρον*; and he considers him *Ζεὺς Ἀρότριος* (Jerome: Jupiter ruralis). It is therefore possible to take דָּגוֹן in the sense of *procreation*, *growth*, then a name for the productive nature-god, as the stem also allows. The Phenic. *Βητάγων*, as the Kronos of the Phenicians was called (*Βητάγων ὁ Κρόνος ὑπὸ Φοινίκων*, Etym. Magn.), is בֵּי־דָגוֹן (Dagon-sanctuary), confirming the latter meaning.

דָּגַל (*fut.* יִדְגֹּל, *part. pass.* דָּגוּל) *intr.* 1. *to shine*, *to glitter*, *to lighten afar*, of a flag, a military sign; hence דֶּגֶל. — 2. *to exalt*, *to praise*, by a metaphor like that in הָלַל (which see) Ps. 20, 6 *and in the name* (i. e. for the fame) *of our God will we praise*, where the LXX, Vulg. Syr. read נְגֻדַּל, and Ibn G'anâch looks upon the stem itself as transposed from גָּדַל. דָּגוּל Song of Sol. 5, 11 *celebrated*, *distinguished*. The organic root is דָ־גל. The stem is not connected with the Ar. دَجَلَ to cover, to disappoint, deceive (= Hebr. בָּגַד).

Nif. נִדְגַּל denominative from דֶּגֶל, which see.

דֶּגֶל (with *suff.* דִּגְלוֹ; *pl.* דְּגָלִים, with *suff.* דִּגְלֵיהֶם) *m.* prop. the far-shining, the distant-appearing, as נֵס; hence *a flag*, *banner*, for every four tribes Num. ch. 2, more than אוֹת (a military sign) which every tribe had. Metaph. *cohort*, under one banner. חָנָה, נָסַע לְדִגְלֵיהֶם *to encamp*, *to march on after their banners*, Num. 2, 31 34; אִישׁ עַל־דִּגְלוֹ 1, 52 *every one with his troop;* comp. Latin *vexillum* (Tacit. hist. 1, 70), Ar. دجالة, Pers. بند, German *Fähnlein*, in a similar sense; therefore the Targ. טְקַס (*τάξις*), Vulg. *turma* &c. In Gen. 49, 10 the Sam. codex reads דְּגָלָיו for רַגְלָיו. Figurat. Song of Sol. 2, 4: *and his banner over me was love*, where the LXX and Syr. unnecessarily read דָּגְלוּ i. e. the imperative plural for דִּגְלוֹ. Deriv. the denom.

Nif. נִדְגַּל *to provide oneself with banners*, *to banner oneself*, i. e. *to equip*, *part.* נִדְגָּלוֹת *the bannered*, *troops of warriors*, as the LXX, Symm. and others have taken it.

דָּגַן (not used) *intr. to grow*, *to put forth fruit*, particularly of the ears, identical with the Ar. دَحَنَ IV. (granis induruit seges), and consequently with דָּחַן. Yet it may be also a farther development of דָּגָה (which see). Deriv. (perhaps דָּגוֹן and)

דָּגָן (*constr.* דְּגַן, with *suff.* דְּגָנִי, דְּגָנְךָ) *m.* prop. young shoot, sprout, more definitely *fruit of the ears*, *corn*, of wheat, rye, barley, Jo. 1, 10 17, Neh. 5, 2, joined to תִּירֹשׁ, יִצְהָר &c. to denote fulness and fertility Gen. 27, 28; Deut. 7, 13; Is. 36, 17. Sometimes *bread*, prepared from דָּגָן Lament. 2, 12.

דָּגַר (3 *person* once דָּגָר for דָּגַר, for assonance with יָלַד) *tr.* (according to the Targ. [כַּנֵּשׁ], LXX and *Kimchi*) *to collect*, e. g. the young, to protect or warm them, of the arrow-snake Is. 34, 15; *to heap up*, *to bring together*, e. g. בֵּיצִים, Jer. 17, 11 *the crier* (i. e. the partridge) *which heaps up eggs*, *which she has not laid* (יָלַד), LXX *πέρδιξ συνήγαγεν ἃ οὐκ ἔτεκεν*; so too *Ibn G'anâch*. — On the stem דָּגַר comp. Ar. ذَخَرَ, Targ. דְּגַר, hence דְּגוֹר a heap, Zab. ܕܓܪ; and the meaning also of דָּגַר *to cherish*, fovere (Job 39, 14), as the Vulg. and Sa'adia take it, proceeds from this fundamental signification.

דֹד (prop. *part.* of דּוּד) *m. a friend*, only in the proper names אֲלִידָד (*El is a friend*) Num. 11, 26, אֱלִידָד 34, 21.

דַּד (*dual* דַּדַּיִם, *constr.* דַּדֵּי; with *suff.* דַּדַּיִךְ, דַּדַּיִךְ) *m. breast*, mamma, of the virgin Prov. 5, 19, Ez. 23, 3 8 21, prop. the teats under which the breasts (שָׁדַיִם, which is etymologically from a similar fundamental signific.) are arched, 16, 7. — The rare Hebrew word דַּד, Aram. תַּד, Ar. ثَدْي &c. appears in different forms in the Indo-Germanic (Greek *τίτθη, τιτθός, τιτθίον*; old high German *tutta* = teat; north German *Titte* &c.). There as here the noun has arisen from the reduplicated verb-stem; here from דָּאָה *to moisten, to give drink, to suckle* (comp. Sanskrit *da-dhi* milk, *dhajâ* a sucking child, Gothic *daddjan*), from the simple stem דָּא, Sanskrit *dhê* to drink.

דּוֹד see דּוּד.

דָּדָה (not used) a stem incorrectly adopted for דָּהָה, דַּהֲדָה, see דָּה and especially דָּהָה.

דָּהָה and דַּהֲדָה see דָּה and דָּהָה.

דֶּדָן 1. *proper name* of a Cushite, of רַעְמָה, who, like his brother שְׁבָא (which see), was the founder of a Cushite tribe Gen. 10, 7; 1 Chr. 1, 9. As well as שְׁבָא, דְּדָן is also looked upon as the founder of an Ahrahamic-Arabic race, Gen. 25, 3, a race that had intercourse with dealers of Tarshish, and delighted in Gog's lust for plunder and destruction Ez. 38, 13. This implies that a part of the Dedan-race had mixed themselves with the Abrahamic-Arabic tribes. — 2. *n. p.* of a Cushite tribe which became incorporated with the Joktanites, like that of the Sabeans, and settled in eastern Arabia, at the Persian gulf, yet more to the north than the Sabeans. Carriers of the intermediate commerce from the Persian gulf to Tyre Ez. 27, 15, their caravans went, sometimes plundering, sometimes trading, through eastern Arabia aud its steppes unto Tema (תֵּימָא) on the borders of the Syrian desert, where they found protection against attacks Is. 21, 13. Belonging to the great Arabian race of קֵדָר (as many other tribes belonged to it) they conducted a great business of exchange in cushions and housings Ez. 27, 20. They are therefore mentioned along with תֵּימָא Jer. 25, 23; while another Aramaean-Edomite group begins there with בּוּז. A part of this tribe settled in the neighbourhood of the Edomites, led perhaps by their intercourse with them in caravan-processions as far as Petra, and were therefore involved in Edom's misfortunes Jer. 49, 8; Ez. 25, 13 (where דְּדָנָה stands instead). Another part of the tribe may have proceeded to Yemen, where under the name דָּן (for דְּדָן) together with מְאוּזָל (= אוּזָל) and יָוָן (in Yemen) they traded in wrought iron or steel, i. e. sword-blades, with the Tyrians Ez. 27, 19. *Gentile* דְּדָנִים Is. 21, 13. — 3. *proper name* of the seat of this tribe a) at the Persian gulf, where an island דִּירִין (Dirin) is = *Dedan* among the Syrian writers (*d* and *r* being interchanged), as Syrian translators also put דּוֹרוֹן (Doron) for *Dodon;* b) in the neighbourhood of Edom, whose capital (according to Euseb.) is said to have lain in the vicinity of פּוּנֹן between סֶלַע and the Dead Sea.

The stem of the word, as it designates a Semitic people and land, is doubtless Semitic, and being so, it can only be reduplicated from the root דָּן and be then somewhat contracted as often happens; דָּן Arab. دَانَ *to be deep, low*, therefore דְּדָן properly *low country.*

דֹּדָנִים *n. p.* of Javan's last son i. e. of one of the most important Greek races, named with *Elisha* i. e. the Aeolians and Dorians, with *Tarshish* i. e. the Tyrrhenes, Etruscans &c. Gen. 10, 5. But this name of a Greek race in the ethnographical table is called רוֹדָנִים in 1 Chron. 1, 7, which either arose by interchange of *d* and *r*, or should be considered an explanation of the name דֹּדָנִים. The Jer. Targ. 1 on Gen. 10, 4, and the Targ. on 1 Chr. 1, 7 &c. have re-

solved the name into דַּרְדָּנִים, perhaps for the sake of a different orthography (*ar* passes into *ô*, comp. יְעַרְעֵר = יְעֹעֵר Is. 15, 5, see ר), understanding the Trojans, who were also called Dardanians, derived from one Dardanus. As the Dardanian or Trojan race formed the centre of the north Greeks (Mysians, Trojans, Teucrians &c.), they might be adduced along with the others. The LXX (in Gen. and Chr., even in Ez. 27, 15 Ῥόδιοι for דְּדָנִים), the cod. Sam. (on Gen. 10, 4), Jerome, Syncellus and others have incorrectly thought of the Rhodians, since they could not be adduced in the ethnographical table as a great Grecian race.

דָּה I. (not used) *intr. to hasten forward, to hunt after*, conseq. = דָּח, closely connected with the roots דָּא in דָּא־ה (which see), טָא in טִאטֵּא, סָא in סִאסֵּא; and as these appear only in reduplicated forms, so does the present. The reduplicated form דִּהְדָּה, abridged דִּדָּה, means in Talmudic (as *Ibn G'anâch* has compared it) *to drive, to make run*, Ar. ذَأَذَأَ (to go quickly), and Hithp. הִדַּדָּה = הִתְדַּדָּה has arisen out of it; on the contrary the Ar. ذاذا (to go staggering, to shake, to rock), تَاتَا (to totter, to rock) and similar reduplications proceed from another fundamental signification of the simple root. See דִּהְדָּה.

דָּה II. (not used) *intr. to reach to, to suffice, to satisfy*. Deriv. דִּי.

דֶּה *n. p.* of a district belonging to the Assyrian kingdom, mentioned between שׁוּשָׁנַךְ and עֵלָם, and from which colonists were brought to Samaria Ezr. 4, 9. It means the present Dahistan east of the Caspian Sea, whose inhabitants were called *Δάοι* (Herod. 1, 125), Dahae (Virg. Aen. 8, 4). Ptolemy (6, 1, 3 4) adduces also an Assyrian locality *Telde* i. e. תֵּל־דֶּה. The Dahians are mentioned by Livy (XXXV, 48; XXXII, 38) and Ammian. Marc. (XXII, 8) along with the Medes and Elymaeans. The modern province of *Daikh* is said to be the district of the Dahians. *Gentile* דֶּהַי, *pl.* דֶּהָיֵא, K'tib דֶּהָוֵא.

דָּהַב (not used) a stem assumed for the noun מַדְהֵבָה Is. 14, 4, and if this reading be adhered to = Ar. تَأَبَ (to scare) or دَهَمَ (to surprise), consequently מַדְהֵבָה *a sudden attack*. But for a parallel to נֹגֵשׂ it is better to read מַרְהֵבָה, as also Is. 3, 5 רָהַב is parallel to נִגַּשׂ. See רָהַב.

דְּהַב (not used) *Aram.* same as Hebr. זָהַב, which see.

דְּהַב (*def.* דַּהֲבָא, דַּהֲבָה) *Aram. m. gold*, = Hebrew זָהַב Dan. 2, 32; Ezr. 7, 15; applied to צְלֵם Dan. 3, 1, מָאן 5, 2, הַמְנִיכָא 5, 7, אֱלָהּ 5, 23 &c.

דִּהְדָּה (not used; only in its contracted state דִּדָּה, and this reduplicated from דָּה I.) *to drive forward, to move forward, to make run*, which form and meaning are still usual in the Talmud. Comp. Ar. دهده II. to hasten, to run.

Hithp. הִדַּדָּה (= הִתְדַּדָּה; *fut.* יִדַּדֶּה) *to move forward, to proceed*, therefore *to walk*, Is. 38, 15 *I will walk forward all my years* (כָּל־שְׁנוֹתַי stands as a designation of continuance in the accus.); Ps. 42, 5 *I walked with them to the house of God* (ם־ in אֶדַּדֵּם is accus., which verbs of going sometimes govern).

דֶּהוּ see דֶּהַי.

דֶּהַי (*def. pl.* דֶּהָיֵא after the Syriac manner) *Gent.* from דֶּה Ezr. 4, 9, where K'tib has דֶּהָוֵא = דֶּהָוָיֵא as if from דֶּהוּ.

דָּהַם (Kal not used) *intr. to grow stiff, to be startled, to grow dumb, to shudder at, to be shocked*, when one cannot find words (cognate שָׁם, תָּמַ־ה); Ar. دَهَمَ, دَهَمَ *tr. to surprise*, i. e. *to make one shudder, terrify*.

Nif. נִדְהַם (*part.* נִדְהָם), *to be terrified, to be perplexed, to be made to start* Jer. 14, 9; *Kimchi* מְבוֹהָל, asperduto; the LXX read נִרְדָּם unsuitably.

דָּהַר (only *part.* דֹּהֵר) *intr.* same as

דָּר, of which it is an enlargement, 1. *to turn quickly in a circle, to trot in a circle, to hunt*, of a horse in the hippodrome, Ar. دَارَ (to turn, to wind); metaphor. *to trot quickly, to run*, of a horse Nah. 3, 2; comp. דָּר (דָּרַר) and כִּרְכֵּר, where we have to proceed from a similar fundamental signification; Sanskrit *dru, dra*, Greek *δρα-μ* &c. Deriv. דְּהָרָה. — 2. Figurat. *to run on, to continue*, like other verbs of circling also; deriv. תִּדְהָר. In Ar. *to run in a circle*, spoken of time, as the Hebrew דָּר (דּוּר); hence دَهْر (time, century).

דְּהָרָה (from the *masc.* דָּהָר; only *constr. pl.* דַּהֲרוֹת) *f. rapid course*, of horses, *gallop*, Judges 5, 22 *then the hoofs stamped* (the ground) *by the swift gallop of their war-horses.*

דַּו an unused organic root for the reduplication דּוּד which see.

דּוּ see דּוּכִיפַת.

דּוֹב see דֹּב.

דּוּב (Kal unused) *intr.* 1. *to flow*, viz. דָּב=זָב (זוּב). Deriv. דִּיב, the proper name דִּיבוֹן. See below under דִּבְיוֹן a meaning *to flow out.* — 2. Metaphor. *to melt, to pine away, tab*-escere, like דָּאַב, אָדַב, דָּבָה, Ar. داب, Syr. ܕܒ.

Hif. הֵדִיב *to cause to pine*, נֶפֶשׁ Lev. 26, 16; comp. דַּאֲבוֹן נֶפֶשׁ Deut. 28, 65.

דּוּג see דָּג.

דַּוָּג *m. a fisher*, Jer. 16, 16 K'tib and Ez. 47, 10 for דַּיָּג; from the denom. דּוּג.

דּוּגָה (after the form דּוּמָה) *f. a fishing*, piscatus, or *fishery* Am. 4, 2; Talm. דּוּגִית a fishing boat.

דָּוִד (same as דָּוֵד from דּוּד; *loving*, or *joiner, uniter;* but according to the Ar. orthography دَاوُد (Dâwud) it must be considered equivalent to דָּוִוד *beloved*) *n. p.* of the famous Israelite king, founder of a dynasty (1055-1015 B. C.) 1 Sam. ch. 16. 17. 18; 2 Sam. altogether, 1 Chr. ch. 12-30, and the chief composer of the Psalter, in which 74 psalms (in the LXX six besides) are attributed to him. He is designated *servant of God* Jer. 33, 21 22 26; Ez. 34, 23; 37, 24 25; comp. 1 Kings 11, 32 34 36 38; 2 Sam. 7, 25-29; Ps. 18, 1. After Ezekiel his resurrection and return were expected; like the return of Pashutan in the Zoroastrian doctrine (*de Sacy*, Mémoires sur div. antiquités de la Perse p. 94 seq.). Sometimes דָּ׳ stands for his posterity Hos. 3, 5. עִיר דָּ׳ is Zion 1 Kings 3, 1; בֵּית דָּ׳ either *tower of David* Is. 22, 9, or *David's posterity* 7, 2 13; Jer. 21, 11. The orthography דָּוִיד is constantly found in Chr., Ezr., Neh., Zech., elsewhere only in Hos. 3, 5; Amos 6, 5; 9, 11. The Phenician proper name fem. דִּידָא (Dido, *Διδώ*) is = נְדִידָא, therefore the Etym. Magn. *πλανῆτις, διὰ τὸ πολλὰ πλανηθῆναι.*

דּוֹד (and דֹּד; with *suff.* דּוֹדִי, דֹּדְךָ, דּוֹדֵךְ, דּוֹדוֹ; *pl.* דּוֹדִים, *constr.* ־דֵי, ־דֶיךָ, ־דֵיהֶן) *m.* 1. contracted from דָּווֹד, prop. one united, hence *a friend* Is. 5, 1, *pl. friends* Song of Sol. 5, 1 (yet perhaps more correctly here *cousin*); *one beloved* Song of Sol. 1, 13; 2, 3; 4, 16; 5, 2 &c. (parallel רֵעַ 5, 16); metaph. *uncle*, prop. relation Lev. 10, 4; Judges 10, 7; 1 Sam. 10, 14; 2 Sam. 23, 9. In Jer. 32, 12 דֹּדִי stands for בֶּן־דֹּדִי. Comp. Targ. חֲבִיבָא, Arab. وَلِىّ, حَافِد (friend and uncle), Syr. ܕܕܐ (family friend) &c. — 2. Only *pl.* as *an abstract: love* Song of Sol. 4, 4; עֵת דֹּדִים Ez. 16, 8 *love-time;* מִשְׁכַּב דֹּ׳ 23, 17 *bed of love;* רָוָה דֹדִים Prov. 7, 18 *to be intoxicated with love;* then *kiss of love* Song of Sol. 1, 2. Comp. Ar. حِبّ, حُبّ love and beloved, Hebr. מוֹדַעַת acquaintance and an acquaintance.

דּוּד (not used, an assumed stem for the nouns דּוּד [דֹּד], דֹּד, דּוֹדָה, דּוּדַי, דּוּד and the proper names דָּוִד, דָּוִיד, דּוֹדָוָהוּ, דּוֹדַי; but as this sort of words in Hebrew should be looked upon as reduplicative, the stem must be referred to the simple root *daw*, דַּו) *tr.* 1. *to attach, to weave, to bind, to join together*, e. g. a basket, a

vessel. The organic root דַּו (daw) is connected with that in צָב־א, צָו־ה, סָפ־א, סָו־ה, חָ־צַב II. חָ־שַׁב II. טָו־ה &c. in which lies the fundamental signification *to bind*, *to attach*, *to put together*, *to annex*, *to fasten;* comp. Arab. زَوَّ (to bind). — 2. *intrans.* figuratively *to unite*, *to be closely bound together*, *to adhere*, hence *to love;* the stem יַד (יָדַד) and Arab. وَدَّ coming from the same fundamental signification.

דּוּד (*pl.* דּוּדִים and דְּוָדִים; see דַּו) *m. a basket*, prop. a thing woven, for figs Jer. 24, 2; to put the heads of enemies in 2 Kings 10, 7; generally the *burden-basket* which slaves carried Ps. 81, 7; *a trough*, for flesh 1 Sam. 2, 14, along with כִּיּוֹר, קַלַּחַת and פָּרוּר; *a kettle*, prop. fitted together, for boiling Job 41, 11, in which sense is the pl. דְּוָדִים 2 Chr. 35, 13. The Syr. and Zab. ܕܘܕܐ and ܕܘܕܐ, Targ. דּוּדוּ and דָּדוּ (*pl. def.* דּוּדְוָתָא), Sam. דּוּדַיָּה have a similar sense.

דּוֹדָה (from the masc. דּוֹד) *f. aunt*, amita (from amata) Lev. 18, 14; 20, 20.

דּוֹדוֹ (= דּוֹדָוָהוּ, *Jah is friend*) *n. p. m.* Judges 20, 1; 2 Sam. 23, 24; 1 Chr. 11, 12. In 2 Sam. 23, 9 the K'tib has instead דּוֹדַי, which is = דּוֹדָיָה.

דּוֹדָוָהוּ (= דּוֹדָיָהוּ, *Jah is friend*) *n. p. m.* 2 Chr. 20, 37.

דּוּדַי (only *pl.* דּוּדָאִים, *constr.* ־אֵי, as לוּלָאוֹת from לוּלַי, after the Aramaean manner; ־ַי is here a farther addition to דּוּד, in order to form a new noun-stem) *m.* 1. same as דּוּד *a basket* Jer. 24, 1, and there interchanged with the latter. — 2. *pl. love-apples*, which diffuse a strong, agreeable smell Song of Sol. 7, 14, are said to effect desire of venery and fruitfulness Gen. 30, 14 15 16, and have probably an intoxicating and stupefying influence (Ar. دَادِى an intoxicating drink). Saadia understands لُفَّاح (*mandrake*), Targ. יַבְרוּחַ (يَبْرُوح Mandragora), which became ripe at the time of wheat-harvest (קְצִיר חִטִּים).

דּוֹדַי (= דּוֹדָיָהוּ) *n. p. m.* 1 Chr. 24, 4; 2 Sam. 23, 9 K'tib.

דָּוָה I. (*inf. constr.* דְּוֹת) *intr.* 1. *to be sick*, *to be ill*, of women at their monthly purification; hence נִדַּת דְּוֹתָהּ Lev. 12, 2 *the separation of her being sick*, = הַדָּוָה בְּנִדָּתָהּ 15, 33; comp. Ar. دَوِىَ, دَاءَ = دَوِأَ *to be sick* generally. — 2. (not used) *to be anxious*, *sorrowful*, *unhappy*, comp. Syr. and Zab. ܕܘܐ. Deriv. דָּוֶה (fem. דָּוָה), דְּוַי 1, מַדְוֶה 1, דַּוָּי. — 3. figurat. (not used) *to dissolve*, *to become putrid*, of food; deriv. דְּוַי 2.

The organic root in דָּו־ה is connected with that in דָּב, אָ־דַב, דָּאַב, דָּב־א, דָּיָה (comp. Sanskrit dî, dêw, dû); and all meanings may be referred to, *to flow*, *to melt*.

דָּוָה II. (not used) *tr. to clothe*, in-*du*-ere, ἐν-δύ-ειν. Deriv. מַדְוֶה 2.

דָּוֶה *adj. m.*, דָּוָה *fem.* 1. *sick*, *ill*, *weak*, of a menstruating woman Lev. 20, 18; substantively 15, 33; or generally *unclean* Is. 30, 22. — 2. *mournful*, *sad*, of לֵב Lament. 1, 13.

דָּוָה *adj. f.* see דָּוֶה.

דּוּחַ (Kal unused) *tr. to drive forward*, *to push on*, *to press forward*, like the organic root in דָּח־ה, נָ־דַח (Ar. داخ figur. *to reject*, *to contemn*); also *intrans.*

Hif. הֵדִיחַ (*fut.* יָדִיחַ) 1. *to thrust away*, *to cast out*, Jer. 51, 34 *from our pleasant dwellings* (עֲדָנִים) *he has cast us out* (the K'tib has הֶדְחָנִי). — 2. *to wash away*, blood-guiltiness Is. 4, 4; *to wash*, עוֹלָה (the flesh of the sacrifice) Ez. 40, 38; the altar 2 Chr. 4, 6.

דַּוָּי (an intensive form of דְּוַי) *adj. m. sick*, *ill*, at heart, i. e. *troubled* Is. 1, 5; Jer. 8, 18.

דְּוַי (after the form גַּי; *constr.* דְּוֵי) *m.* 1. *sickness*, *illness* Ps. 41, 4. — 2. *dissolved*, *putrid*, food, כִּדְוֵי לַחְמִי Job 6, 6 *as putridity in my food* i. e. repugnant to me, Targ. הֵיךְ דָּווּתָא לִסְעוּדָתִי (כִּדְוֵי is not be taken in the sense of כְּדֵי, *as* merely).

דּוֹיֵג see דֹּאֵג.

דָּוִיד see דָּוִד.

דּוּךְ *tr. to pound, to bruise, to beat,* in a mortar Numb. 11, 8; deriv. מְדֹכָה. The organic root דָּךְ exists also in דַּךְ, דָּכָ־ה, דָּכָ־א, Targ. redupl. דַּכְדֵּךְ, Talm. (Nithp.) נִדּוֹךְ, Ar. ذاك and also in ذهك (to grind).

דּוּךְ as a noun, see דּוּכִיפַת.

דּוּכִיפַת *f.* the name of an unclean bird Lev. 11, 19, Deut. 14, 18, by which the Targ. (נַגַּר טוּרָא mountain-artist) understands *mountain-cock* (תַּרְנְגוֹלָא בָּרָא) from דּוּ (*master*) and כִּיפַת (*rock*) i. e. rock-inhabitant, or from דּוּךְ Ar. ديك *cock* and כִּיפַת, hence *stone-cock;* the LXX and others: *the hoopoe.* But the word is not yet sufficiently explained; and the stem may also be דָּכַף.

דּוּם I. (not used) *intr. to flow slowly,* of water, identical in its organic root (דָּם) with that in דָּמָ־ה 1 (whence דָּם blood), דָּמַ־ע &c., and a collateral form of דָּב (which see). Deriv. the proper names דִּימוֹן, דִּימוֹנָה.

דּוּם II. (not used) *intr. to be silent, soundless, noiseless, to be quiet;* in its organic root דָּם identical with דַּם; Ar. دام to rest, to remain. Deriv. דּוּמָה, דּוּמִיָּה, דּוּמָם.

דּוּמָה *f.* 1. (from דּוּם II.) *stillness, noiselessness,* hence figur. *grave, realm of death* Ps. 94, 17; 115, 17. — 2. *n. p.* of an Ishmaelite tribe, as קֵדָר Gen. 25, 14, on which the seer Isaiah 21, 11 pronounced a short oracle, after he had received the knowledge of their misfortune from שֵׂעִיר. The LXX have *Idumea;* the old interpreters incorrectly understood it symbolically. From this tribe the rocky-district *Dûma* on the borders of Syria and Arabia and others besides of like name (*Dûma el-Gandel, Dûma el-Shamijja, Dûma el ʿIrâki*) received their appellation. — 3. *proper name* of a city in Judah Josh. 15, 52.

דּוּמִי *adj. m.,* but only used in

דּוּמִיָּה *adj. f.* 1. *still, silent,* figurat. *devoted, trusting,* of נֶפֶשׁ Ps. 62, 2, with אֶל of the person whom one trusts. — 2. *subst.* (like nouns in ־ִית) *rest* Ps. 22, 3; *submission,* or *adv. submissively* 39, 3; *a silent hope,* 65, 2 *to thee* (belongs) *trust* (and) *praise;* comp. דָּמַם 37, 7.

דּוּמָם 1. (an adverbial formation after the form רֵיקָם, חִנָּם, יוֹמָם) *adv. still, silently,* Is. 47, 5; *submissively* Lament. 3, 26. — 2. (after the form סֻלָּם, רוֹמָם) *subst. quietness, silence, dumbness* Hab. 2, 19.

דּוּמֶשֶׂק 2 Kings 16, 10, from דּוֹמֶשֶׂק, and this, after the usual change of *ar* into *ô*, from דַּרְמֶשֶׂק 1 Chr. 18, 5; the punctuators wished the origin to be still perceived in דּוּמֶ־. See דַּמֶּשֶׂק.

דּוּן (not דִּין; *perf.* דָּן, דָּנוּ, with *suff.* דָּנַנִּי; *part.* דָּן; *fut.* יָדוֹן for יָדוּן) *tr.* 1. *to subject, to subjugate* (cognate in sense כָּבַשׁ), prop. to oppress, to humiliate, Ar. دان (intr. to be low, oppressed); metaphor. *to make subject, to rule, to govern a thing;* identical with the organic root in אָ־דַן belonging to אָדוֹן. In this sense Gen. 6, 3: *my spirit shall not rule over* (בְּ) *men* i. e. I will take back the divine spirit in men (Gen. 2, 7), which is of divine origin, and rules over men. The LXX, Vulg., Syr., Saad. and others have translated freely *to dwell, remain,* without reading יָדוּר or יָלוּן. — 2. *to judge, to decide, to determine* (disputed causes, see אָדַן), which was connected with the ruler's office in the east: either with the accus. of the person for whom one decides Gen. 15, 14; 30, 6, or with accus. of the object דִּין (*a cause at law*) Jer. 5, 28; 22, 16; 30, 13, in which sense Symm., Graeco-Venet. and others take יָדוֹן Gen. 6, 3. Deriv. דִּין, דּוּן, the proper names דָּן, דָּנִיֵּאל, דָּנִאל, דִּינָה, יָדוֹן. — The idea of *judging,* however, (besides the relationship with שָׁפַט, Ar. حكم) branches out into two ideas that arise from judging, namely a) *to protect,* i. e. to help to the right Gen. 30, 6; also with the appended דִּין Jer.

22, 16; b) *to punish*, with accus. of the object Gen. 15, 14; hence in Ethiopic the stem denotes *to condemn to hell*, and the noun, *condemnation*, *the under-world*. Another enlargement of the idea of *judging* is c) *to quarrel*, *to dispute*, as the Ar. حكم (III. and IV.) to quarrel, prop. to attack one by judging or litigating; comp. נָדוֹן, נִשְׁפַּט. Deriv. דִּין, מָדוֹן (מָדָן), מִדְיָן.

Nif. נָדוֹן *to bring reproaches against one another*, *to contend with one another*, *to litigate*, 2 Sam. 19, 10; comp. נִשְׁפַּט.

Pih. דִּיֵּן (not used), deriv. דַּיָּן.

Hif. הֵדִין (only in the abridged form דִּין, which has become a new Kal, in the *inf.* and *imp.* דִּין, *fut.* יָדִין) same as Kal: 1. *to rule*, *to govern*, with accus. 1 Sam. 2, 10; Zech. 3, 7. — 2. *to judge*, since *ruling* and *judging* coincide (as in שָׁפַט, Ar. دان and حكم) Gen. 49, 16, Jer. 21, 12, with the addition of דִּין or מִשְׁפָּט as accus.; particularly of God's judgment Is. 3, 13. As in Kal this meaning divides into a) *to punish*, with בְּ of the object Ps. 110, 6; b) *to protect*, Deut. 32, 36. Deriv. מְדִינָה. — דִּין Job 35, 14 is a noun.

דִּין (*part. pl.* דָּאנִין K'tib, דָּיְנִין K'ri) *Aram.* the same, Ezr. 7, 25. Deriv. דִּין, מְדִינָא, דַּיָּנָא.

דִּין *m.* only in שַׁדִּין K'ri Job 19, 29, for which the K'tib reads שַׁדִּין. According to the Midrash, Kimchi, Ibn Esra &c. from שׁ = אֲשֶׁר and דִּין or דִּין *judgment*; according to Targ. דִּין or דַּיָּן *judge*. More correctly (see my Concord.) from שַׁד (which see), conseq. שַׁדִּין or שַׁדַּי = שַׁדַּי, since שׁ = אֲשֶׁר is not in use in the book of Job; on the contrary שַׁדַּי is quite usual.

דּוֹנַג (and דּוּנַג, comp. כּוֹבַע and כּוּבַע; *pause* דּוּנַג; from דָּנַג which see) *m.* prop. weak, flexible, hence *wax* Ps. 22, 15; 68, 3; 97, 5; Mic. 1, 4, of which melting (מָס) is predicated.

דּוּץ (*fut.* יָדוּץ) *intr. to jump*, *to spring*, Job 41, 14: *before him leaps terror*; LXX προέχει, without their having read תָּדוּץ.

— דָּץ is the Ar. داص (to leap, to leap away), Syr. ܕܳܨ for σκιρτᾶν (Luke 1, 41), Targ. דָּץ to rejoice, to leap for joy; דְּיָצָא (Lac. δίζα) = Hebr. דִּישׁוֹן capra, Talm. דְּיִצָּה = שְׁשׁוֹן; the organic root, therefore, is = דָּשׁ II.

דּוּק I. (*fut.* וַיָּדָק cod. Samar.) 1. *intr. to look around*, *to see around*, *to spy around*, *to keep a look out*, whence דָּיֵק according to some; then *to inspect*, *to criticise*, Gen. 14, 14 cod. Sam.; comp. Sam. אַדִּיק at Gen. 18, 16; 26, 8; Ex. 14, 25 for Hebrew נַיְשַׁקְּחֵהוּ; Syr. ܐܶܬܰܕ the same, Targ. דַּיֵּק &c. But it does not suit דָּיֵק, and it is better to derive it from signif. 2. The modern Hebrew דּוּק = עִיֵּן to examine closely, דִּיּוּק thorough criticising, strictness, reduplic. דַּקְדֵּק and subst. דִּקְדּוּק &c. belong here. — 2. *to surround*, *to enclose*, of intrenchment, a line of circumvallation; comp. Ar. مَدَاق circus, طَوْق a ring. Deriv. דָּיֵק.

דּוּק II. (*part.* דָּק) *intr. to dissolve*, into dust, to be scattered as dust, Deut. 9, 21; it is connected with דַּק *tr.* (which see).

Hif. הֵדִיק (*fut.* אָדִיק) *to pound*, *to bruise*, 2 Sam. 22, 43.

דּוּק (only 3 *pers. pl.* דָּקוּ) *Aram. intr.* prop. *to divide*, *to separate*, *to go asunder*, hence *to dissolve*, *to fall to pieces*, of the parts of a pillar Dan. 2, 35. Elsewhere instead of it *Af.* of the stem דַּק (which see). From the transitive idea of *dividing* arose in Aram. the signification "to discern, to distinguish, to examine, speculari", to which דָּיֵק has been referred; and the Ar. ذاق "to taste" belongs here likewise.

דּוֹר (or דֹּר; with *suff.* דּוֹרִי; *pl.* דֹּרוֹת, דּוֹרוֹת, three times דֹּרִים) *m.* 1. properly circle of time, period of time (from דּוּר I.), as the Ar. دَهْر (time, century), تَارٌ (time) from تَارَ (to turn in a circle, to revolve) &c., Greek περίοδος, hence *period of a man's age*, *of a generation*, LXX γενεά Deut. 7, 9; 23, 3 4 9; Eccles. 1, 4 &c.; דֹּר וָדֹר Deut. 1, 35,

לְדוֹר דֹּר Ex. 3,15, or לְדֹר וָדֹר Ps. 77,9, or עַד־דּוֹר וָדֹר 10,6 or דּוֹר דּוֹרִים 72,5 *from generation to generation*, i. e. *for ever and ever, to eternity*, and therefore especially of future time; particularly so in the plural with suff., as דֹּרֹתֵיכֶם Lev. 23, 43 &c.; rarely *of past periods* Is. 58,12; 61,4: *the ruins of many past periods*. The duration of a man's age was 100 years in the patriarchal time Gen. 15, 14 16, Ex. 12, 40 (comp. seculum among the Romans, originally *a generation*), afterwards from 30 to 40 years, Job 42,16. — 2. *men of a definite time*, as *race* is used in English, Numb. 32, 13, in a good sense Ps. 14, 5 as well as in a bad Deut. 32, 5; Jer. 7, 29. Hence with the genit. and suffix *a contemporary* i. e. one living at the same precise time, as דּוֹרוֹ Is. 53, 8: *his contemporaries*, or דֹּרֹתָיו the same, Gen. 6, 9. — 3. *a dwelling*, either from the circular form of the nomad-tent (see אֹהֶל), or from דּוּר 2; figurat. דּוֹר אֲבוֹת Ps. 49,20 *the dwelling of the forefathers*, i. e. the grave; דּוֹרִי Is. 38,12 *my habitation* i. e. my body, the abode of the soul. Comp. Ar. دَوْر, Targ. דִּיר, דָּרָא. — 4. (*circle of houses together, city;* comp. Latin *urbs*, connected with *orbis* according to Varro, Greek *πόλις* from *πολέω*, Ar. دَوْر city) *n. p.* of a Phenician royal city Josh. 12,23, apportioned to the tribe of Manasseh 17, 11, which could not be taken for a long time Judges 1, 27, and therefore not possessed by Manasseh till late 1 Chr. 7, 29; elsewhere written דֹּאר Josh. 17,11. The whole district about Dor, a hilly tract, was called נָפַת דּוֹר (*hill-district of Dor*) Josh. 12, 23, or נָפַת דֹּאר 1 Kings 4, 11; but as several hills (with hamlets) belonged to it, this mountain district was named נְפוֹת דּוֹר Josh. 11, 2 (דֹּאר וּבְנוֹתֶיהָ 17, 11). The districts עֵין־דֹּר, תַּעְנָךְ and מְגִדּוֹ in the neighbourhood of the Dor-district were called שְׁלֹשֶׁת הַנָּפֶת (i. e. prop. Tricollis, Trilophus) Josh. 17,11. *Dor* (Greek *Δῶρος*, *-ρα*) lay on the coast of the Mediterranean Sea, 9 Roman miles north of Caesarea (Jerome) on the way to Tyre, below cape כַּרְמֶל (*Joseph.* contra Ap. 2, 9) 1 Macc. 25, 11 seq.; now there is there a village *Tortura* (perhaps طور دورا mountain Dûra) with a harbour. In composition with this word is עֵין־דּוֹר (see עֵין דֹּאר) Josh. 17, 11, 1 Sam. 28, 7, Ps. 83, 11, the proper name of a city and district in Manasseh.

דּוּר I. (not used) *intr.* 1. same as דָּדַר *to circle, to turn in a circle;* hence of the course of time or a section of it, as the Ar. دَوْر, derivat. דּוֹר 1; of the roundness of an object, deriv. דּוּר 1. a noun; of the border round about a place, deriv. מְדָרָה and the proper names דּוֹר, דֹּאר, דּוּרָא; comp. besides the stem דָּר. — 2. After the Aram. manner: *to dwell*, prop. to move oneself about any where (circumire, se convertere, divertere, *versari*) Ps. 84, 11, deriv. דָּר 3; but the verb in this sense may be a denomin. from the noun דּוֹר (prop. from the circular, ring-shaped tent of nomads, see אֹהֶל); see דּוֹר.

דּוּר II. (not used) *tr. to tear, to tear up, to tear in pieces, to cut asunder*, as the organic root in דָּר־אָה, דָּרַר I.; cognate צָר. Hence דַּרְדַּר.

דּוּר III. (not used) *tr. to put in order, to arrange, to dispose in rows*, same as טָר, תָּר and the organic root in סָ־דַר. Deriv. דּוֹר 2, מְדוּרָה.

דּוּר (*part. pl.* דָּאֲרִין, *constr.* דָּאֲרֵי, or הֵידָרִין, *constr.* הֵידָרֵי; *fut.* יְדַר) *Aram.* 1. same as the Hebrew דּוּר I. in signif. 2. *to dwell*, Dan. 2, 38; 4, 9 18 32. Hence מִדַּר, מִדּוֹר, in the Targ., also דַּיָּר dweller, דִּירָא dwelling. — 2. like Hebr. דּוּר I. in signif. 1. *to circle*, of time. Deriv. דָּר. — 3. *to run on, to continue*, comp. *δηρός*, durare; deriv. תְּדִירָא. See דָּהַר.

דּוּר *m.* 1. (from דּוּר I.) *a circle*, only in Is. 29, 3 כַּדּוּר, where *Kimchi* takes it = כְּכַדּוּר (see כָּדַר); *a ball* 22, 18, comp. Arab. دَوْرٌ the same. — 2. (from דּוּר III.) *a pile of wood, a funeral pile*, properly arranged, piled in

rows, Ez. 24, 5, for which 24, 9 has מְדוּרָה.

דּוּרָא (same as דּוּר) *n. p.* of a city in Babylonia, where was a plain celebrated for the erection in it of a fiery oven Dan. 3, 1. Since the Dura elsewhere mentioned as on the Chaboras (חָבוֹר) in the neighbourhood of *Circesium* (כַּרְכְּמִישׁ) and (זֵיתָא) *Zaitha* (Amm. 23, 5, 8; 24, 1, 5; Polyb. 5, 48) can hardly be meant, as Babylonia scarcely reached to the Chaboras (Xen. epp. Cyr. 1, 5, 1 comp. with 7, 1), there only remains *Dura* on the other side of the Tigris (Polyb. 5, 52; Amm. 25, 6, 9), not far from Apollonia. *Δοῦρα* Ptol. 5, 66 is דּוֹר.

דּוּשׁ I. (*part. f.* דָּשָׁא Jer. 50, 11 for דָּשָׁה, where the LXX thought upon דֶּשֶׁא; *inf. absol.* אָדוֹשׁ Is. 28, 28 for דּוֹשׁ, as אָסוֹף Jer. 8, 13, Zeph. 1, 2; *inf. constr.* דּוּשׁ; *imp. f.* דּוֹשִׁי instead of דּוּשִׁי Mic. 4, 13, not to allow the *u*-sound to return for the sake of euphony; *fut.* יָדוּשׁ) *tr.* 1. *to beat by treading*, *to crush by treading* Job 39, 15; *to beat to dust* Is. 41, 15; *to lacerate*, by drawing a threshing sledge over Judges 8, 7; Am. 1, 3; figur. *to annihilate*, enemies, Mic. 4, 13; cognate in sense דַּק. — 2. *to thresh*, corn, either by the treading out of oxen, or by מוֹרַג, חָרוּץ Hos. 10, 11; 1 Chr. 21, 20. Deriv. דַּיִשׁ, מְדֻשָּׁה = מְדוּשָׁה.

Nif. נָדוֹשׁ (*inf. constr.* הִדּוּשׁ) *pass.* Is. 25, 10.

Hif. הֵדִישׁ, instead of which is only the short form דִּישׁ (*infin.* with *suff.* דִּישׁוֹ) same as Kal דּוּשׁ Deut. 25, 4.

Hof. הוּדַשׁ *pass.* Is. 28, 27.

Identical with דָּשׁ are the Ar. دَاسَ, Targ. דָּשׁ, Syr. ܕܳܫ &c.; and also دَهَشَ (trusit).

דּוּשׁ (*fut.* יְדוּשׁ) *Aram.* the same, Dan. 7, 23.

דּוּשׁ II. (not used) *intr.* same as דּוּץ; deriv. דִּישׁוֹן, דִּישׁוֹן, דִּשׁוֹן, דִּישָׁן.

דּוּת (not used) a stem assumed for the proper names דֹּתַיִם, דֹּתָן, דָּתָן; see however דָּוָה (= דָּוָה I.) and יָדָה.

דְּחָא (not used) *Aram.* (an assumed stem for דַּחֲוָא Dan. 6, 19) *tr. to press down*, metaphor *subigere feminam*, as the Ar. دَحَا and ذَحَا, Hebrew כָּבַשׁ. According to the Syr., Vulg., Graeco-Venet., Rashi and others, *to spread out*, same as טְחָא, hence דַּחֲוָא = שֻׁלְחָן (from שָׁלַח to extend), which is also favoured by the signification of the noun in Tosifta; according to Saʿadia, Nathan, Levi, Ibn Esra and others, *to strike the strings*, *to play*. See, however, דַּחֲוָא.

דָּחָה (*inf. abs.* דָּחֹה, *constr.* דְּחוֹת; but Kal only in the Psalms) *tr.* same as דָּח (דּוּחַ) *to push*, *to push down*, גָּדֵר Ps. 62, 4; a person, so that he falls 118, 13; *to thrust*, *to drive forward* 35, 5; elsewhere also *to drive away* (see Nif.), *to hurl* (see Puh.), *to overthrow* (see דְּחִי). Deriv. דְּחִי, מִדְחֶה.

Nif. נִדְחָה (*part. pl. constr.* נִדְחֵי; *fut.* יִדָּחֶה, on the other hand יִדַּחוּ Jer. 23, 12 should be referred to דַּח = דָּחָה, just as גִּלִּיתִי 11, 20 to גַּל) *pass.* of Kal Is. 11, 12; 56, 8; Prov. 14, 32.

Puh. דֹּחָה (3 *pl.* דֹּחוּ) *pass.* Ps. 36, 13, which *Ibn Koreish* incorrectly derives from דּוּחַ.

The organic root of דָּח־ה (Targ. דְּחָא, Syr. ܕܚܳܐ, Ar. دَحَا) is also found in דָּח, דַּח.

דַּחֲוָא (only *pl.* דַּחֲוָן) *Aram. f.* usually *a maid*, *a lass*, *a concubine* (see דְּחָא) Dan. 6, 19. But the versions and old interpreters have not this explanation. According to *Saʿad.* it is probably identical with the Ar. لَهْوَة (see ד), *mulier cum qua luditur*, hence *Bayadere;* according to *Ibn Esra* and others *music*, from דְּחָא *to strike the instrument.* The best sense is that given by *Rashi* (שֻׁלְחָן), *Theod.* (ἐδέσματα) with the Graeco-Ven. (τράπεζα), Syr., Vulg. and others: *table* i. e. *food*, *a meal;* Talm. דַּחֲוָנוֹת tables.

דָּחַח (Kal unused) *tr.* same as דָּח, דָּח־ה; Ar. دَحَّ the same.

Nif. (*fut.* יִדַּח) *pass.* = נִדְחָה Jer. 23, 12.

דְּחִי (*pause* דֶּחִי) *m. a thrust, a push,* figurat. *destruction* Ps. 56, 14; 116, 8.

דְּחִיל see דְּחֵל.

דְּחֵל (*part.* דָּחֵל; *part. pass.* דְּחִיל, *fem.* ־לָה) *Aram. intr. to slink,* from fear, *to slink away timidly, to go away,* Ar. دَحَلَ (to slink away from), identical with the Hebrew זָחַל (which see); therefore generally, *to be afraid, to tremble, to quake* Dan. 5, 19 (cognate in sense זוּעַ); with מִן־קֳדָם 6, 27, as the Hebrew יָרֵא with מִפְּנֵי; דְּחִיל *fearful, terrible, horrible* 2, 31; 7, 19; comp. Hebr. נוֹרָא.

Pah. דַּחֵל *to terrify* Dan. 4, 2.

דָּחַן (not used) *intr.* same as דָּגַן *to grow, to send out* (fruit), *to bear fruit,* Ar. دَخَنَ IV. *granis induruit seges;* derivative

דֹּחַן *m.* properly a little corn, hence *millet, grummel,* holcus, Ez. 4, 9; Ar. دُخْن, Syr. ܕܘܚܢܐ.

דָּחַף (only *part. pass.* דָּחוּף) *tr. to push, to strike,* figurat. *to drive on, to spur on,* דָּחוּף *impelled, in haste* Esth. 3, 15; 8, 14. — The organic root דָּ־חַף also lies in אָ־כַף, Syr. ܐܟܦ to impel; Ar. دحب.

Nif. נִדְחַף *to urge oneself, to hasten,* 2 Chr. 26, 20; *to go in haste,* with אֶל Esth. 6, 12.

Hif. הִדְחִיף (not used), deriv. מַדְחֵפָה.

דָּחַק (*part.* דֹּחֵק; *fut.* יִדְחַק) *tr.* prop. to cut into something, to pierce, figurat. *to press, to oppress,* Judges 2, 18; Jo. 2, 8; comp. Targ. דְּחַק, Ithp. אִדְּחַק, Syr. ܕܚܩ, Ar. دحق the same. The fundamental signification lies in the organic root דָּ־חַק, which exists also in חַק and חָק־ה.

דַּי (after the form גַּי, מַי, from דָּה II., as those are from גָּה, מָה; *pause* דָּי; *constr.* דֵּי like מֵי, גֵּי; but with *suff.* דַּיָּךְ, דַּיָּם) *m.* 1. *sufficiency, the requisite,* בְּלִי־דַי Mal. 3, 10 (Jerome) *not merely for a sufficiency* i. e. above what is sufficient = *superabundance.* (בְּלִי negatives the idea of the noun, not merely limiting but also exceeding, comp. Is. 5, 14). כְּדַי *as sufficiency* i. e. *enough* there will be Esth. 1, 18; *the requisite,* therefore constr. state Lev. 25, 26; Deut. 25, 2; Judges 6, 5; מַדַּי = מַה־דַּי 2 Chr. 30, 3 prop. what is enough i. e. *for a sufficiency;* so too בְּדַי *for the requisite,* and therefore construct state Nah. 2, 13; Hab. 2, 13. — 2. *Adv. enough, sufficiently,* e. g. דֵּי שֶׂה Lev. 5, 7 *sufficient for a lamb;* דֵּי מַחְסֹר Deut. 15, 8 *enough for the need;* דֵּי חָלָב Prov. 27, 27 *enough of milk;* דֵּי עוֹלָה Is. 40, 16 *sufficient for the burnt-offering* &c. where the signification of a noun may still be perceived. — By appending דַּי to the prepositions בְּ, כְּ, מִן and after such union putting it along with the following noun or infin. in the construct state, new relations of words arise to form relative clauses, as כֹּל, לְבַד are always subordinate to nouns. Thus a) בְּדֵי *always as soon* (as often) *as* Job 39, 25 i. e. *with, among;* on the contrary in Jer. 51, 58, Nah. 2, 13, Hab. 2, 13 בְּדֵי means *for a sufficiency* . . . i. e. *for.* b) כְּדֵי *according to the measure of, corresponding to,* Lev. 25, 26, Deut. 25, 2, i. e. sufficient for the following subject, כְּ expressing comparison; on the other hand in כְּדֵי־אַרְבֶּה Judges 6, 5 *as enough of locusts,* i. e. in such swarms as troops of locusts. c) מִדֵּי *as often as, every time when,* a designation of time, sometimes before the infin. 1 Sam. 1, 7; 18, 30; 2 Kings 4, 8; 2 Chr. 12, 11, sometimes before a finite Jer. 20, 8, sometimes in time-determining expressions, where it is intended to denote frequent return, e. g. מִדֵּי חֹדֶשׁ בְּחָדְשׁוֹ, מִדֵּי שָׁנָה בְשָׁנָה Is. 66, 23; שַׁבָּת בְּשַׁבַּתּוֹ Zech. 14, 16. On the other hand מִדֵּי Ex. 36, 5 is *more than enough* (for the service of the work). — The fundamental signification of דַּי does not lie in superfluity and number, in which more than a sufficiency is desired, but in sufficiency for the need: *enough, what is requisite;* hence the idea of the stem דָּה is to be determined only according to this ascertained fundamental sense. The no-

tion of sufficiency is connected with that of copiousness or multiplicity (see הוֹן Prov. 30, 15 16); and since the latter in Hebrew is often associated with *to flow, to flow together*, דָּה might be identical with وَدَى, in which the idea of flowing is involved.

דֵּי *constr.* of דַּי, see דַּי.

דִּי (originally = Hebrew *demonstr. pron.* זֶה, which is also used as a *relative* like the Phenician ז; comp. אֱדַיִן, דֵּן) *Aram. pron. relat.* (sing. and plur.) *who, which* (in the Targumic also merely דְּ, Syr. ܕ, after rejecting *i*). It stands 1. as a relative, like the Hebr. אֲשֶׁר, at the head of the sentence Dan. 2, 23 25 28 35 &c.; but more frequently than in Hebrew also before the prepos. בְּ, מִן 5, 2; 6, 14; Ezr. 6, 2. — 2. as the designation of a genitive, like the late Hebrew אֲשֶׁר לְ, where the noun preceding is either in the absol. state, e. g. נְהַר דִּי נוּר *fire-stream* Dan. 7, 10, or in the definit. state 2, 15, or with suff. of the following noun, e. g. שְׁמֵהּ דִּי אֱלָהָה *the name of God*, prop. his name of God 2, 20. — 3. as a *relat. conjunct.* like the Hebr. אֲשֶׁר or more usually כִּי, *that*, quod, after incomplete clauses, e. g. after verbs of knowing Dan. 2, 8; 3, 18; 4, 6, of seeing 3, 27 &c.; after clauses like מִן־יַצִּיב 2, 8, מִן־קְשׁוֹט 2, 47; seldom at the beginning of the sentence 4, 20, as אֲשֶׁר also stands, or as כִּי in the beginning of a direct address Dan. 2, 25 37; 5, 7; 6, 6 14. Often its expresses a) a temporal relation, e. g. מִן־דִּי 4, 23 (opposite עַד־דִּי 4, 22) *from the time at which;* b) a consequence, after the verbs בְּעָא 2, 16, שָׂם טְעֵם 3, 10 29, אִתְיָעַט 6, 8, or a purpose Ezr. 5, 10 *that, so that, in order to;* c) *because, for*, Dan. 2, 20; 4, 31; 6, 24, like the Hebr. כִּי; דִּי הֵן *for if* Dan. 2, 9 = Hebrew כִּי אִם, but which signifies in Ezr. 4, 16 *that if.* Joined to other particles it is found in וְדִי Dan. 4, 5; Ezr. 7, 25 &c.; כְּדִי = כַּאֲשֶׁר Dan. 3, 7; 5, 20; 6, 11 15; הֵא־כְדִי 2, 43; דִּי־לָא 6, 6; כָּל־דִּי 6, 8; כָּל־קֳבֵל דִּי 2, 10 40; 3, 29; 5, 22; 6, 5 23; לָקֳבֵל דִּי Ezr. 6, 13; מָה דִּי Dan. 2, 28; Ezr. 7, 18; מַן־דִּי Dan. 4, 14; 5, 21; מִן־דִּי 4, 23; Ezr. 5, 12; עַד־דִּי Dan. 4, 30; 6, 25; 7, 11; עַד־דִּבְרַת דִּי 4, 14 &c. — The Arabic too has this pronominal stem, as is seen from الذى *who, which*, in the dialect of the Tagites ذى and ذو, the same. See Hebrew דִּי.

דִּי, only as the first part of the name דִּי זָהָב *n. p.* of a place in the wilderness, over against סוּף, in the circle of פָּארָן, תֹּפֶל, לָבָן and חֲצֵרֹת Deut. 1, 1, without one being able to determine it more exactly, since the present *Dahab* east of Sinai, situated at the sea, does not suit the condition of the place described in the passage. דִּי = Ar. ذى, ذو prop. *who*, then *master, possessor* = Hebr. בַּעַל (comp. pl. اولو, اولى possessor, prop. = اولا, אֵלֶּה); the proper name, therefore, is the same as בַּעַל זָהָב *place of gold*, as the LXX have taken it (καταχρύσεα i. e. κατὰ τὰ χρυσέα).

דִּיב *m.* see דִּבְיוֹן.

דִּיבֹן (or דִּיבוֹן, *river-place;* from דּוּב) *n. p.* 1. of a Moabite border-city, which Israel took and destroyed on their march to Canaan, and the tribe of *Gad* rebuilt Num. 32, 34, hence דִּיבֹן גָּד 33, 45. At the distribution, Reuben got it Josh. 13, 9 17, but afterwards Moab retook it Is. 15, 2; Jer. 48, 18 22. For the sake of alliteration with דָּם it is called in Is. 15, 9 דִּימוֹן, especially as דָּמָה (belonging to דָּם) is of like fundamental meaning with דָּב. It lay on the northern bank of the Arnon, which part of it was called מֵי דִיבֹן. Somewhat farther in the plain, are still found ruins called ديبان. — 2. of a city in Judah Neh. 11, 25, which has come, however, from דִּימֹן (from דָּמַן), since it is termed דִּימוֹנָה Josh. 15, 22; and there too מַדְמַנָּה. — 3. In the cod. Sam. Deut. 28, 65 for דַּאֲבֹן.

דַּיָּג (formed from the Pibel-form of דּוּג, like צַיָּד; *pl.* דַּיָּגִים) *m. a fisher*, Is.

19, 8., for which in the K'tib Jer. 16, 16 דַּוָּג stands.

דִּיג see דּוּג.

דֹּיֵג see דֹּאֵג.

דָּיָה (from דָּוָה; not used) 1. *trans.* prop. to moisten, to wet, hence *to dye*, the same fundamental signification being in צָבַע, Aram. צְבַע (cognate with שָׂבַע, סָבָא, שָׂפַע); deriv. דְּיוֹ. The organic root, therefore, in דָּי־ה can only be put with that in דָּה, דָּב־ה, דָּב (which see). — 2. *intr. to flow out, to spring forth, to bubble out*, of a cistern, where דָּיָה = דָּוָה is likewise cognate with סָבָא, שָׂבַע; comp. Arab. وَدَى (prop. to flow). Deriv. דֹּת (Aram. דּוּת), the proper names דֹּתַיִם, דֹּתָן and דָּתָן. — דָּיָה belonging to the noun דַּיָּה, see the word.

דַּיָּה (stands for דַּאָה from דָּאָה) *fem.* name of a bird of prey inhabiting ruins, Deut. 14, 13, Is. 34, 15, as דָּאָה. (א enclosed between vowels passes into י; comp. דֹּיֵג from דֹּאֵג.)

דְּיוֹ (after the form בְּלוֹ, צְלוֹ, for דְּיָו, which has arisen out of דָּיוּ, as the Aram. form is pronounced) *f. a colour* for writing, which was used, according to *Josephus* (Ant. 12, 2, 10) in different kinds (comp. Ar. حِبر colour, then ink; German *Tinte* from tincta i. e. coloured); *ink*, Jer. 36, 18, which in N. Test. times was black 2 Cor. 3, 3; 2 John 12; 3 John 13. The word has also passed into Persian (دويت) from the Semitic dialect (Targ. דָּיוּ, Syr. ܕܝܘܬܐ, Ar. دَوَاة ink-stand).

דִּימוֹן (from דּוּם I.; *river-place*) *n. p.* 1. of the city דִּיבֹן Is. 15, 9. See דִּיבֹן. — 2. of a city in Judah, for which there is in Neh. 11, 25 דִּיבֹן; on the contrary in Josh. 15, 22 דִּימוֹנָה; but the latter name appears to come from דָּמַן.

דִּימוֹנָה see דִּיבֹן and the stem דָּמַן.

דִּין *Hebr.* as a verb-stem, see דּוּן.

דִּין *Aram.* as a verb-stem, see דּוּן.

דִּין (with *suff.* דִּינִי, דִּינֵךְ) *m. a cause, a judicial transaction*, to be settled by a decision in law Deut. 17, 8. *To conduct the cause of a person, to bring it to a decision*, is called יָדַע דִּין Prov. 29, 7, עָשָׂה דִין Ps. 9, 5; 140, 13, דָּן דִּין Jer. 22, 16, which is sometimes = *to help, to assist*, to take one's cause in hand. שִׁנָּה דִ׳ Prov. 31, 5, הִטָּה מִדִּין פְּ׳ Is. 10, 2 *to pervert the cause of a person, to turn it aside.* Figurat. *a cause in dispute, a dispute*, Prov. 22, 10. — 2. *right*, as law, with דָּת Esth. 1, 13. — 3. *a sentence of a judge, a decision*, also *condemnation* Ps. 76, 9. — 4. *the sentencing, the judgment*, hence כִּסֵּא דִין Prov. 20, 8 *the seat on which the judge sits.* In Ar. from the same stem دِيوَان (diwân) judgment. — 5. *n. p.* of a territory in the Assyrian empire, mentioned with the provinces אַרְכּוּ, טַרְפֶּל, אֲפַרְסָתְךָ, אֲפַרְסָכָה, עֵלָם, דֶּה, שׁוּשָׁנְךָ, בָּבֶל, whence colonists came to Samaria. דִּין is now difficult to be determined. *Gentile* דִּינַי Ezr. 4, 9.

דִּין (*defin.* דִּינָא) *Aram. m.* 1. *right*, Dan. 4, 34; 7, 22, conseq. = Hebr. מִשְׁפָּט Is. 1, 17; Hab. 1, 4, not *right* in a dispute. — 2. *judgment*, as an abstract, then judicium; concrete *a judicial person, a judge*, 7, 10 26. — 3. *sentence, decision*, metaph. *punishment*, Ezr. 7, 26.

דַּיָּן (from Pihel) *m. a judge*, 1 Sam. 24, 16.

דַּיָּן *Aram. m.* the same Ezr. 7, 25.

דִּינָה (*judged, avenged*) *n. p. f.* Gen. 30, 21.

דִּינַי (*def. pl.* דִּינָיֵא from דִּין 5) see דִּין.

דִּיפַת 1 Chr. 1, 6 see רִיפַת.

דָּיֵק (from דּוּק) *m. a watch-tower*, of besiegers 2 Kings 25, 1; Jer. 52, 4; Ez. 4, 2 (*the building up* is usually expressed by בָּנָה, or also by נָתַן Ez. 26, 8); therefore = בַּחַן, Syr. ܕܘܩܐ. So the usual assumption. But the constant use of the sing. and סָבִיב standing with it make it better be referred to signification 2 of דּוּק, and to be translated *in-*

trenchment, *surrounding wall*; LXX περίτειχος.

דִּישׁ see דּוּשׁ.

דַּיִשׁ *m.* prop. threshing, Aram. דְּיָשׁ; then *threshing-time* Lev. 26, 5.

דִּישׁ see דּוּשׁ I and II.

דִּישׁוֹן see דִּישׁוֹן.

דִּישָׁן (= דִּישׁוֹן 2) *n. p. m.* Gen. 36, 21 26 30.

דִּישׁוֹן (or דִּישׁוֹן from דּוּשׁ II.) *masc.* 1. *mountain-goat* or *antelope* Deut. 14, 5, prop. leaper, Aram. דִּיצָא caprea, LXX πύγαργος (i. e. white-rump, from דֶּשֶׁן) a species living in Egypt and Africa. — 2. (also דִּשׁוֹן, דִּשָׁן; *antelope*) *n. p. m.* of some Edomites Gen. 36, 25 30, probably a designation of mountaineers.

דָּךְ *Aram.* see דֵּךְ.

דַּךְ (*pause* דָּךְ; from דָּכַךְ) *m. oppressed*, *dejected*, *humbled*, *miserable* (prop. lean, slender = דַּק); figurat. *small*, *inconsiderable* (cognate in sense עָנִי) Ps. 9, 10; 74, 21; along with יָתוֹם 10, 18.

דֵּךְ (in the Targ. also דֵּיךְ, דֵּיכִי, דֵּיכִי) *Aram. pron. demonstr. m.*, דָּךְ *f. this*, Ezr. ch. 4. 5. 6, formed from דִּי and דָּא and strengthened by the suffix -*k* from *ka*, which is also demonstrative. Another kind of enlargement is אִידֵךְ and אִידָךְ in the Targ.; comp. Arab. ذَاكَ from ذَا = Hebrew זֶה. The same -*k* is also in the Targ. הָנֵיךְ, אִלֵּיךְ.

דָּכָא (Kal unused) *intr. to be pressed together*, figurat. *to be bowed*, *oppressed*, *kept down*, *lessened*; identical in the organic root with דַּךְ, דַּק; while the same organic root in דָּךְ, Arab. دَكَا, دَكَّ, is *transitive*. Deriv. דֶּכֶא.

Nif. נִדְכָּא *to be cast down*, *dejected*, of the לֵב Is. 57, 15.

Pi. דִּכֵּא (*inf.* with *suff.* דַּכְּאוֹ Is. 53, 10; *fut.* יְדַכֵּא) *to tread down*, *to crush*, רַהַב (*pride*) Ps. 89, 11; *to humble*, עָנִי Prov. 22, 22; *to subject*, עַם Is. 3, 15; *to cause to suffer* 53, 10; *to destroy* Ps. 72, 4; Job 4, 19; 6, 9; *to grieve*, בְּמִלִּים 19, 2; דִּ׳ תַּחַת רֶגֶל פְּ׳ *to crush under the feet of one* Lament. 3, 34; דִּ׳ לָאָרֶץ *to tread to the ground.* Deriv. דַּכָּא, דַּכָּה.

Puh. דֻּכָּא *pass.* of *Pihel* Is. 19, 10; 53, 5; Jer. 44, 10; Job 22, 9.

Hithp. הִדַּכֵּא (*fut.* יִדַּכֵּא) *to be crushed*, *humbled*, *bruised*, Job 5, 4; 34, 25, conseq. passive, if we should not rather read יִדָּכְאוּ (Nif.).

דַּכָּא (*pl. constr.* דַּכְּאֵי) 1. *f.* from the *m.* דַּךְ, as a *subst.*: *a bruising*, *crushing*, of the testicles Deut. 23, 2 (after German mss.; see דַּכָּה); concrete, *dust* i. e. what is bruised, הֵשִׁיב עַד דַּכָּא *to bring back to dust* Ps. 90, 2. — 2. (after the form גַּנָּב, דַּוָּי) *m. bowed*, *discouraged*, רוּחַ *in spirit*, Is. 57, 15; Ps. 34, 19.

דֶּכֶא *m.* assumed by some for דַּכְּאוֹ Is. 53, 10; but see דִּכֵּא under דָּכָא.

דָּכָה I. (in Kal only וְדָכָה Ps. 10, 10 K'tib, *fut.* יִדְכֶּה ibid. K'ri) *intr.* same as דָּכָא, Ps. 10, 10 *he* (חֵלֶךְ or חֶלְכֵּי) *is cast down* (וְדָכָה or יִדְכֶּה) *and bowed* (יָשֹׁחַ); but one can read the K'tib וְדָכֶה (adj. from דָּכָה), the K'ri יִדָּכֶה (Nif.), without the sense being altered. Deriv. דֶּכִי.

Nif. נִדְכָּה (1 *person* נִדְכֵּיתִי; *part.* נִדְכֶּה), as נִדְכָּא from דָּכָא Ps. 38, 9; 51, 19 and perhaps Ps. 10, 10 K'ri (יִדָּכֶה).

Pih. דִּכָּה *to bruise*, עֲצָמוֹת Ps. 51, 10; *to destroy* 44, 20.

דָּכָה II. (not used) *intr.* same as זָכָה (which see) *to be clean*, *innocent.*

Pih. דִּכָּה (not used) *to be very guiltless*, *very clean*; deriv. דַּכָּיו.

דָּכֶה *adj. m.* see דָּכָה.

דַּכָּה (after Spanish mss. Deut. 23, 2; for which German mss. have דַּכָּא), see דַּכָּא.

דֶּכִי (from דָּכָה after the form חֳלִי) *m. dashing* (of the waves), *the breaking of waves* Ps. 93, 3.

דַּכָּיו (from דָּכָה II. in the intensive form, as עָנָיו from עָנָה Numb. 12, 3 in

the Kal form) *m.* (according to *Ibn Esra, Kimchi* and others) *bowed down, miserable*, then like עָנִי *pious*, Prov. 26, 28 *a lying tongue hates the pious.* According to the LXX and Vulg. from דָּכָה II. *to be innocent, pure*, therefore דַּכָּיו is = זַכַּי *innocent, clean*, and the abstract for concrete, *innocence*, LXX ἀλήθεια, Vulg. *veritas*, which certainly makes an antithesis to שֶׁקֶר.

דָּכַךְ (not used) 1. *tr. to bruise, to break in pieces, to crush*, Ar. دَكَّ, identical with the organic root in דָּכָה, דָּךְ, דָּכָא, Ar. دَكَا, دَاكَ, דָּחָה, דַּק &c., Greek δάκ-ω, δάκ-νω; metaphor. *to lessen, to press down, to despise.* — 2. *intr. to be bruised*, figur. *to be wretched, dejected, mean.* Deriv. דַּךְ, דַּכָּה; on the contrary דַּכָּיו comes from דָּכָה II.

דִּכֵּן *Aram. pron. demonstr. pl., these* (formed from דֵּךְ with ־ֵן appended, as *én* in אִלֵּין), but also connected as a neuter with the singular Dan. 2, 31; 7, 20 21.

דְּכַר (not used) *Aram. tr.* same as Hebrew זָכַר, namely 1. *to press into, to bore into*, of a spear, = דָּקַר infigere, hence metaphor of the membrum virile; derivative the noun דְּכַר. — 2. Figur. *to impress*, on the memory, *to remember, to retain*, whence דִּכְרוֹן and דָּכְרָן.

דְּכַר (*pl.* דִּכְרִין) *Aram. m.* same as Hebrew זָכָר, prop. male (see the verb דְּכַר 1); but only specially of the *male of sheep, a ram* Ezr. 6, 9 17; 7, 17; Syr. ܕܟܪܐ mas and aries; comp. Greek ἄῤῥην mas and ἄρην aries, Pers. كشن mas and aries.

דִּכְרוֹן (*def.* דִּכְרוֹנָה) *Aram. m. a record*, Ezr. 6, 2 *as a record*, i. e. as an original document. As commentarius properly signifies the same, ܣܦܪ ܕܘܟܪܢܐ in Zab. means liber commentariorum.

דָּכְרָן (*pl. def.* דָּכְרָנַיָּא) *Aram. m.* the same, Ezr. 4, 15 סְפַר דָּכְרָנַיָּא *book of documents.*

דַּל (*pause* דָּל; from דָּלַל) *adj. m.* (*pl.* דַּלִּים), *f.* דַּלָּה (*pl.* דַּלּוֹת) 1. *tottering* (to this side and that), *loose, staggering, shaking;* therefore *decaying, wretched* (of the appearance) 2 Sam. 13, 4, of kine Gen. 41, 19, with רָעוֹת; or *small* (in years or worth), *insignificant, little* Judges 6, 15, with צָעִיר; *weak* 2 Sam. 3, 1, opposite חָזָק. — 2. *Subst. m. poor*, opposed to שׁוֹעַ Job 34, 19, to עָשִׁיר Ex. 30, 15; *impoverished, wretched, unfortunate*, with אֶבְיוֹן Ps. 72, 13; 82, 4, יָתוֹם 82, 3, עָנִי Zeph. 3, 12, Is. 26, 6, רָשׁ Prov. 28, 3, whom law (Exod. 23, 3; Lev. 19, 15) and morality (Ps. 82, 3; 113, 7; Prov. 14, 31; 19, 17; 21, 13; 22, 22) were efficient in raising up and protecting; *a poor debtor* Am. 4, 1, who becomes a slave at last 8, 6. — 3. (from דָּלָה I.) *subst. m.* prop. same as דֶּלֶת (the fold of a door), but only metaphor. *door* of the lips (comp. פֶּתַח) Micah 7, 5. LXX θύρα.

דָּלָא cod. Samar. Ex. 2, 19 for דָּלָה, which see.

דָּלַג (*part.* דּוֹלֵג) *intr. to leap, to spring*, with עַל over something, in the expression *to leap over the threshold* Zeph. 1, 9 i. e. *to serve his lord with respect* (as in the East they were wont not to tread upon the threshold of the master's apartment, but to leap over it).

Pih. דִּלֵּג (*fut.* יְדַלֵּג) *to leap over*, with accus. of the object 2 Sam. 22, 30; Ps. 18, 30; with עַל *to leap over a thing* Song of Sol. 2, 8; seldom *to spring* absol. Is. 35, 6.

The stem, which is still found in Semitic only in the Targ. דָּלַג, is in its organic root דָּ־לַג, as it is preserved also in extra-Semitic tongues (Sanskrit *lagh, laugh*, transsilire, Gothic *laik-an* salire, Greek perhaps λαγ in λαγ-ώς prop. leaper &c.).

דָּלָה I. (*fut.* יִדְלֶה) *intr.* 1. *to wave, to rock to and fro, to move*, of twigs, of a water-bucket, *to hang down*, of the leg of the lame (according to *Ibn Chagguj*, see however דָּלַל), *to hang*, of the door on its hinges, therefore identical with

דַּל, תַּל, תָּל־ה &c. Deriv. דָּלִית, דַּל 3, דָּלָה, דֶּלֶת.

דָּלָה II. (*fut.* יִדְלֶה) *tr. to draw aloft*, water from a well, i. e. *to draw*, without an addition Ex. 2, 16 19; figurat. *to draw out*, i. e. *to get out*, a counsel in the heart Prov. 20, 5; elsewhere *to set free*, *deliver* (in proper names). Deriv. דְּלִי, דֳּלִי, the proper names דְּלָיָה, דְּלָיָהוּ.

Pih. דִּלָּה (*imp. pl.* דַּלּוּ = דַּלְיוּ) *to extricate*, *to draw up* (from the abyss of danger) Ps. 30, 2; *to take away* (*the legs from the lame*, which he could not otherwise use) Prov. 26, 7. The *Yod* in דַּלְיוּ has either arisen from the third radical sound, as is frequently the case in ל״ה, or *ll* has been resolved into *ly;* comp. φύλλον and *folium*, ἄλλος and *alius*, the French pronunciation of *fille*.

Identical with this stem is the Ar. دَلَى, دَلَا, Syr. ܕܠܐ &c. (comp. τλάω, tollere). It is not connected with דָּלָה I.

דָּלָה (only with *suff.* דְּלָתְךָ) Is. 26, 20 K'ri see דֶּלֶת.

דַּלָּה (*constr.* דַּלַּת; *pl.* דַּלּוֹת) *f.* 1. (from דַּל 1 which see) prop. *poverty*, *scantiness*, *smallness;* concrete *the small*, *the poor*, i. e. *the people* 2 Kings 24, 14, for which דַּלַּת (עַם־) הָאָרֶץ stands in 25, 12, Jer. 40, 7, and the pl. דַּלּוֹת Jer. 52, 15 16 is also used for it. — 2. *thread-work* (from the waving of the threads to and fro, see דָּלַל), *thrum*, licium, by which the web is fastened to the weaver's beam Is. 38, 12, comp. Targumic דְּלִיל thread-work; according to the ancients *decay*, *sickness*, see דַּל. — 3. *locks of hair*, *hair-braids* (comp. תַּלְתַּל) Song of Sol. 7, 6, which the versions render according to conjecture; comp. Arab. دَالِيَة (the tuft of the long palm-branch that hangs at the uppermost part). — For דַּלָּה as an adj. fem. see דַּל.

דָּלַח (*fut.* יִדְלַח) *tr. to trouble* (water), by treading it Ez. 32, 2 13; so too the Syr. ܕܠܚ; but the word had also an intrans. meaning, as may be seen from the Targ. דְּלַח. The organic root is דָּ־לַח, which is also in אָ־לַח.

דֳּלִי (with *suff.* דָּלְיוֹ = דָּלְיָו as יַחְדָּו = יַחְדּוֹ, without being a dual for that reason) *m. a bucket*, *a pail;* only figur. *seed-vessel*, therefore applied to posterity Numb. 24, 7. According to the Masoretic punctuation from דָּלְיַיִם the two buckets or seed-vessels, i. e. the testicles, which also suits.

דְּלִי (from דָּלָה II.) *m.* the same Is. 40, 15.

דְּלָיָה (from דָּלָה out of דָּלָה II., and יָה; *Jah is deliverer*) *n. p. m.* Ezr. 2, 60; Neh. 6, 10; 1 Chr. 3, 14; comp. the Phenic. proper name דְּלָעַשְׁתֹּרֶת Δελαιάσταρτος (*Joseph.* contra Ap.).

דְּלָיָהוּ (the same) *n. p. m.* Jer. 36, 12; 1 Chr. 24, 18.

דְּלִילָה (*unfortunate*, *miserable;* yet perhaps like دليلة *languishing*) *n. p. f.* Judges 16, 4-18.

דָּלִית (*plur.* דָּלִיּוֹת, from דָּלָה I.) *f. branch*, *bough*, *tendril*, from waving to and fro Jer. 11, 16; Ez. 17, 6; vulgar Ar. دلية, Malt. *dylje* (vine), Syr. ܕܠܝܬܐ branch.

דָּלַל I. (3 *pers. pl.* דַּלּוּ, once דָּלְלוּ Is. 19, 6; 1 *pers. sing.* דַּלּוֹתִי, *pl.* דַּלּוֹנוּ) *intr.* 1. like דָּלָה I. *to wave*, *to totter* (to and fro), *to be insecure*, hence figurat. of men, *to be loose*, *poor*, *wretched*, *unfortunate*, *weak*, Ps. 79, 8; 116, 6; 142, 7; comp. ذَلَّ (to be low, miserable, bad); of rivers, *to be dried up*, *to be drained*, along with חָרֵב Is. 19, 6; Syr. ܕܠ *to fail*. Deriv. דַּל, דַּלָּה 1, the proper name דְּלִילָה. — 2. *to hang* (a swinging from side to side), spoken of miners letting themselves down Job 28, 4, *they hang*, *they swing far from men*. Deriv. דַּלָּה 2. Here the fundamental signification is not "to hang *down*", but "to swing to and fro"; hence the Arab. redupl. "to shake, to totter from side to side, to wave", Ethiop. of the waving of the hair, the tottering of old age. The organic root in דָּל־ה, זַל, סַל, תַּל &c., Sanskrit *til* (moveri), Greek σαλ-εύω, -άσσω &c. points to this fundamental

meaning. — For דַּלְוִי Prov. 26, 7 see דָּלָה II.

Nif. נָדַל (*fut.* יִדַּל) *to be unfortunate, wretched, to be reduced* Judges 6, 6; Is. 17, 4.

דָּלַל II. (i. e. דָּל; 3 *p. pl.* דַּלּוּ) *intr. to raise, to direct upwards, to turn up*, of the eyes Is. 38, 14, connected with דָּלַל־ה II. (which see).

דָּלַע (not used) *intr. to be thick, to be puffed*, of a gourd; hence the Targ. דְּלַעַת, in the Mishna דְּלַעַת, Ar. دَلَّع a gourd, as אַבַּטִּיחַ from פָּטַח I.; whence דִּלְעָן (*gourd-place*) *n. p.* of a city in Judah Jos. 15, 38.

דָּלַף (*fut.* יִדְלֹף) *intr.* prop. *to go to slowly, to slink along* (comp. אָלַךְ), hence *to drop*, i. e. to flow slowly, Eccles. 10, 18 *the house drops* (with rain); *to shed tears*, of the eyes Job 16, 20; *to melt away*, of נֶפֶשׁ Ps. 119, 28. — The stem also lies in the Targ. זְלַף, Arab. زلف to sneak, with which زَلَقَ is cognate; but the organic root is דַּ־לַף, also found in יָ־לַף, אָ־לַף; comp. *λίπα, λιπάω, ἀλείφ-ω*, Lat. lib-are. Deriv. יְדָלָף (proper name) and

דֶּלֶף *m. a dropping* Prov. 19, 13; 27, 15.

דַּלְפוֹן (Pers.) *n. p. m.* Esth. 9, 7.

דָּלַק (*inf. constr.* דְּלֹק; *fut.* יִדְלַק) *intr.* 1. *to glow, to burn*, of the lips Prov. 26, 23 i. e. hot kisses; of arrows Ps. 7, 14: *he makes his arrows burning ones* i. e. arrows wrapped with combustible materials; figurat. *to be in anguish* Ps. 10, 2, violent anxiety or pain being compared to heat 39, 4. דָּלַק בְּ' Ob. 18 *to kindle, set fire to.* — 2. *tr. to pursue hotly*, prop. to burn after, with אַחֲרֵי Gen. 31, 36, 1 Sam. 17, 53; but also without it and with the accus. of the object, Lament. 4, 19.

Pih. דִּלֵּק (not used), deriv. דַּלֶּקֶת.

Hif. הִדְלִיק *to kindle*, אֵשׁ Ez. 24, 10; *to heat*, of wine Is. 5, 11.

The organic root דַּ־לַק is also in לָחַשׁ I. (לוּחַ I.), שָׁ־לַג, Ar. لَهَقَ, comp. Latin *luc*-ere, German *lug*-en &c.

דְּלַק (*part.* דָּלֵק) *Aram.* the same Dan. 7, 9.

דַּלֶּקֶת (after the form שַׁלֶּכֶת, prop. inf. Pih.) *f. hot fever* Deut. 28, 22; Talm. אֶשְׁתָּא.

דֶּלֶת (after the form כֶּסֶת, קֶרֶת, conseq. from דָּלָה I., not the fem. of דַּל and belonging to דָּלַל; but the fem. ־ֶת is retained in dual and plur., before the suff., as in כֶּסֶת, i. e. דֶּלֶת is looked upon as a segolate form, hence with the *suff.* דָּלְתֵךְ Is. 26, 20 K'ri, as if the sing. were דֶּלֶת, but which stands here for דַּלְתַיִךְ; *dual* דַּלְתַיִם, *constr.* דַּלְתֵי, with *suff.* דַּלְתֶיךָ; but also *pl.* דְּלָתוֹת after the form כְּסָתוֹת, *constr.* דַּלְתוֹת) *f.* 1. *a door*, hanging and turning on its hinges Prov. 26, 14, sometimes divided into two turning halves (מוּסַבּוֹת) or wings (also called דֶּלֶת), each wing or fold consisting of two planks (צְלָעִים or קְלָעִים) 1 Kings 6, 34, Ez. 41, 24 (in the Mishna, table or plank generally), distinguished from פֶּתַח (prop. *opening*), by supposing פֶּתַח to consist of דֶּלֶת or דְּלָתוֹת 1 Kings 6, 31. In the signification of *door* or *folding door*, דֶּלֶת expresses the door hanging upon hinges, to which were applied the verbs סָגַר Gen. 19, 6 or נָעַל 2 Sam. 13, 17, פָּתַח 2 Kings 9, 3, הֶעֱמִיד Neh. 3, 1, שָׁבַר Gen. 19, 9 &c. The dual is used of the two folding gates of cities, temples &c. Deut. 3, 5, 2 Chr. 4, 22, Is. 45, 1, more rarely of simple houses Josh. 2, 19; hence הִצִּיב דְּלָתַיִם *to establish a city with gates* 1 Kings 16, 34; figurat. of שָׁמַיִם Ps. 78, 23, for which elsewhere אֲרֻבּוֹת; of בֶּטֶן Job 3, 10 i. e. the maternal body consisting of two halves, labia pudendi; of פָּנִים 41, 6 i. e. the two sided mouth of the crocodile; of the sea 38, 8; of Lebanon Zech. 11, 1 &c. But the pl. is used still more frequently Judges 3, 23, 1 Sam. 3, 15, 1 Kings 6, 31, 2 Kings 18, 16, and in the applications already mentioned Neh. 7, 1 3; 13, 19; 2 Chr. 29, 7; Ps. 107, 16. דַּלְתוֹת הֶעַמִּים

the doors of the nations Ez. 26, 2, is a paraphrase of Jerusalem as the centre of intercourse with foreigners (23, 40 sq.). דֶּלֶת *door* Song of Sol. 8, 9, i. e. *accessible to every one approaching.* — 2. *page* of a roll, columna, because it is like the wing of a door Jer. 36, 23; but according to others (= Rabbin. שַׁעַר, Ar. باب, Pers. در) *section.*

דָּם (abridged out of דָּמָה from דָּמָה I.; *constr.* דַּם; with *suff.* דָּמִי, דָּמְךָ, once דִּמְכֶם Gen. 9, 5 and דִּמְךָ; *pl.* דָּמִים, *constr.* דְּמֵי, with *suff.* דָּמַיִךְ, דָּמָיו, דָּמֶיהָ, דְּמֵיהֶם) *m.* 1. *blood*, prop. *something viscous and flowing* (see דָּמָה I.) Ex. 7, 19; Lev. 3, 13 &c.; of animals Ez. 44, 15, or of men 2 Sam. 23, 17; or what flows from single members Prov. 30, 33. אָכַל (or אֶל־הַדָּם) עַל דָּם *to eat with the blood* 1 Sam. 14, 32; Lev. 19, 26; דָּם נָקִי (or דַּם) *blood of the innocent* i. e. innocent blood 2 Kings 21, 16; Ps. 94, 21; Deut. 19, 10; *menstrual flux*, of women Lev. 12, 7; 15, 27; *life* Prov. 1, 18, because the blood was considered the proper life Deut. 12, 33; of the redness of water Ex. 7, 21; 2 Kings 3, 22; *blood* of circumcision Ex. 4, 25; *bloody robbery* Zech. 9, 7; metaphor. *blood-guiltiness, murder, a cause of murder* or *blood* Lev. 17, 4, Num. 35, 27, Deut. 17, 8, especially so the pl. דָּמִים Ex. 22, 1; 2 Sam. 21, 1; Ez. 22, 2; Ps. 5, 7; therefore with עַל Deut. 19, 10 or בְּ *guilt of blood* i. e. guilt of shedding the blood of one; elsewhere the pl. is applied to *blood shed* Gen. 4, 10. — The noun is the same in the other Semitic dialects (Targ. אֲדַם, def. אִדְמָא; Sam. דַּם and אֲדַם, Phenic. אֲדָם pronounced *adom*, Syr. ܕܡܐ, Ar. دَم &c.; comp. ذَمّ what flows from the nose, ذميم dew), and by analogy of form its stem is דָּמָה I. (which see), not אָדַם (which see), which was developed from דָּם, as the Ar. دَمِيَ, whence رَمِيَ (see ד). — 2. (according to the Targ., Rashi, Kimchi) *likeness* (=דְּמוּת from דָּמָה II., as דָּם from דָּמָה I.), Ez. 19, 10 *like thee*, in similitudine tui. But this acceptation does not suit the connection and the LXX have therefore read בָּרִמֹּן for בְּדָמְךָ: *as a vine climbing on the pomegranate*, i. e. not lying (as 17, 4). If we abide by the textual reading, it is better to take דָּם here in the sense of *juice, freshness*, which suits פֹּרִיָּה, עֲנֵפָה.

דְּמָא (not דְּמָה; *part. m.* דָּמֵה, *f.* דָּמְיָה) *Aram.* same as Hebr. דָּמָה II. Dan. 3, 25; 7, 5.

דָּמָה I. (not used) *intr. to flow viscous and slow*, particularly of blood, as in other cases nouns meaning *blood* are derived from verbs whose fundamental signification is *to moisten, to wet, to flow* (comp. دِرَّة a gush of blood or rain, شَخْب blood and milk flowing out, طُلّ blood, milk, طَلّ dew; see *Dietrich*, Abh. für semit. Wortforschung pp. 110-12). In extra-Semitic tongues also the idea of *blood* comes from that of flowing; comp. דּוּם I., דָּמַע. Deriv. דָּם (from דָּמָה), and denom. אָדַם with its numerous derivatives.

דָּמָה II. (*fut.* יִדְמֶה, *imp.* דְּמֵה) *tr.* properly to place in relation to something else, to bring or to put together with something, hence 1. *to make like, to compare, to adjust together*, with לְ of the person with whom comparison is made, Song of Sol. 2, 17; 8, 14, where the reference to the subject lies in לָךְ. Pihel usually stands for this. From the same meaning comes: *to think, to imagine*, which is mental comparison, Jer. 6, 2: *as a comely and luxurious thing have I thought* (formerly) *of the daughter of Zion*, Jerome, Syr. and others taking it in the sense of *liken.* — 2. *intr. to be like, to resemble*, with לְ Ps. 89, 7; 144, 4, אֶל Ez. 31, 2 8 18; cognate in sense מָשַׁל, שָׁוָה. Derivat. דְּמוּת, דִּמְיֹן; see דָּם 2.

Nif. נִדְמָה *to become like, to resemble*, with accus. Ez. 32, 2 (according to LXX, Vulg. Syr. and others); with כְּ Ps. 49, 13 (Kimchi). Referred by others to דָּמָה III.

Pih. דִּמָּה (*fut.* יְדַמֶּה) 1. *to compare*, with לְ Is. 46, 5, Song of Sol. 1, 9, or אֶל *with* somewhat Is. 40, 18; figur. *to*

speak in similitudes, of the prophets, same as מָשַׁל Hos. 12, 11, which the LXX and Jerome misunderstood. — 2. to unite ideas i. e. *to fancy, to imagine* Ps. 48, 10; *to mean, to think* JUDGES 20, 5; Is. 10, 7; Ps. 50, 21; *to destine*, with לְ for some one, 2 SAM. 21, 5.

Hithp. הִתַּדַּמֶּה (*fut.* יִתַּדַּמֶּה) *to make oneself like, to place oneself on a par*, with לְ Is. 14, 14.

The stem דָּ (Targ. דְּמָא, Syr. ܕܡܐ, &c.) has for its organic root דָּמַן־דּ in the sense of "to bind together, to adjust together", which reappears with enlarged meaning in הָדַם, צָם, זָם &c.; comp. Sanskrit *sama* (agreeing, like).

דָּמָה III. (*fut.* יִדְמֶה) *tr.* (a farther development of דָּם, דֹּם) 1. *to cut off, to conclude, to cause to end*, therefore *to cease*, of weeping JER. 14, 17; LAMENT. 3, 49; for which also נָדַם (Nif. of דָּם) appears 2, 18; once *to destroy* Hos. 4, 5, which, however, the ancients took from דָּמָה II. — 2. *to be speechless, dumb, silent* (see Nif.); metaphor. *to rest, to be at rest.* Deriv. דְּמִי, דֳּמִי.

Nif. נִדְמָה *pass. to be destroyed*, of nations ZEPH. 1, 11, cities Is. 15, 1, lands Hos. 10, 7. Rarely: *to be dumb*, of cattle Ps. 49, 13.

דִּמָּה (from דָּמַם) *f. a hermitage, a place of death-like stillness* (see דּוּמָה) Ez. 27, 32, without any necessity for taking דִּמָּה = מִדְמָה; many mss. read דֻּמָּה (from דּוּם).

דִּמָּה *Aram.* see דְּמָא.

דְּמוּת *f. a likeness, a thing like*, Is. 40, 18: *what likeness will ye compare with him?* Usually concrete, *an image* Ez. 1, 5 26; DAN. 10, 16; *a copy* GEN. 1, 26; דְּ בְּקָרִים *images of oxen* i. e. like oxen in shape 2 CHR. 4, 3; *a model*, דְּמוּת אֶחָד Ez. 1, 16 *model of a single one*; then *a form*, a copy of the original image Ez. 1, 22. An adverb: *like, as*, instar Is. 13, 4, with it is sometimes מַרְאֶה; elsewhere כִּדְמוּת Ps. 58, 5. Ar. تِمْثَال (image), Targ. דְּמוּ, Syr. ܕܡܘܬܐ, the same.

דְּמִי (from דָּמָה III.) *m. rest, cessation*, Is. 62, 6 7; Ps. 83, 2.

דֳּמִי (from דָּמָה III.) *m.* = דְּמִי *rest, prosperity*, דֳּמֵי יָמִים Is. 38, 10 *prosperity of days*, i. e. the best days; according to the Targ. (דְּנָן), Aq., Symm. (ἀσθενεία) from דָּמָה III. (prop. to be bound) *sickness*; according to *Ibn Ganâch*, *Rashi*, *Kimchi* (כְּרִתוּת) and others in the sense of "to destroy"; according to the LXX and Vulg. *the standing still* (of the sun) i. e. *noon* (comp. ἐν τῇ μεσημβρίᾳ τοῦ βίου, Ar. نِصْف النَّهَار, כְּכוֹן הַיּוֹם PROV. 4, 18), without מֶרְמֵי being the reading. But the sense given is more natural, on account of דְּמִי.

דִּמְיוֹן (after the form עֶלְיוֹן) *m.* same as דְּמוּת Ps. 17, 12 (Rabbinic: a representation).

דָּמַם (3 *p. pl.* דָּמְמוּ, *pause* דָּמוּ; *inf.* and *imp.* דֹּם, דֻּם; *fut.* 1 יְדֹם after the form יְרֹשׁ, יְקֹד, יְקֹם, where the reduplication moves forward, because the word concludes with the radical sound to be doubled; *fut.* 2 intrans. יִדֹּם, like יִפֹּל, יִקֹּם, *pl.* יִדְּמוּ and יְדֹמּוּ; but יִדֹּם may be regarded as a fut. Nif.) *intr.* 1. same as דָּמָה II., דֹּם (דּוּם) *to be still, to be silent*, 1 SAM. 14, 9; Ez. 24, 17 (see אָנַק); Ps. 4, 5; *to be struck dumb*, with terror Is. 23, 2; *to trust calmly*, with לְ of the person, or absol. Ps. 37, 7; 62, 6; *to look at in calmness, to be resigned* JER. 47, 6; LAMENT. 3, 28; *to stand still*, of the sun JOSH. 10, 12 13. — 2. *to cease*, JOB 30, 27; Ps. 35, 15; LAMENT. 2, 18; *to be separated, isolated* (see דְּמָמָה); and in many other modifications, conseq. = דָּמָה III. Deriv. דְּמָמָה, דִּמָּה. On the contrary דּוֹמֵם belongs to דּוּם.

Nif. נִדַּם (3 *pl.* נִדְּמוּ; *fut.* יִדֹּם, *pl.* תִּדַּמּוּ, יִדַּמּוּ, *pause* יִדָּמוּ, or also abridged יִדְּמוּ; 1 *person* נִדְמָה from נִדַּם) as Kal: *to be dumb* EX. 15, 16; LAMENT. 2, 10; *to be silent* JOB 29, 21; *to dwell at rest* JER. 8, 14; 49, 26; but also *to be destroyed* JER. 25, 37, *to perish* 51, 6, בַּחֹשֶׁךְ *in darkness* 1 SAM. 2, 9; לִשְׁאוֹל *to go into the grave* Ps. 31, 18, like דָּמָה III.

Poh. דּוֹמֵם *to silence, to quiet,* נֶפֶשׁ Ps. 131, 1.

Hif. הֶדְמִם (with *suff.* הֲדַמְּנוּ) *to annihilate, to destroy,* Jer. 8, 14.

דְּמָמָה *f. stillness,* of the wind Ps. 107, 29; קוֹל דְּ׳ 1 Kings 19, 12 and poët. (Hendiadys) דְּ׳ נָקוֹל Job 4, 16 *a gentle voice.*

דָּמַן (not used) *tr. to heap together, to heap up* (dung), obviously arising from דָּמַל in the first instance, Ar. دمل (hence دَمَال = دَمَان, דֹּמֶן dung-heap, and from it the Arab. denom. دَمَلَ to dung); דָּמַל again is only a collateral form of דָּבַל II. (which see). Hence דֹּמֶן, דִּמְנָה and the proper names דִּמְנָה, בֵּית דִּמְנָה, מַדְמַנָּה, מַדְמֵנָה; perhaps also דִּימוֹן, דִּימֹנָה.

דֶּמֶן *m. a dung-heap,* on the field, 2 Kings 9, 37, Jer. 9, 21, on the earth 8, 2; 16, 4 (in דֹּמֶן עַל־פְּנֵי הָאֲדָמָה *dung of the earth,* there is an alliteration); comp. Ar. دِمْن (dung-heap), دَمَان and دَمَال (fimus), whence دَمِنَ stercoravit.

דִּמְנָה (*a dunged place*) *n. p.* of a city in Zebulon Josh. 21, 35. Perhaps we should read instead רִמּוֹנָה, since רִמּוֹן suits better there. See דִּימוֹן, דִּימֹנָה.

דָּמַע (*fut.* יִדְמַע, *inf. abs.* דָּמוֹעַ) *intr. to flow, to run;* metaphor. *to weep, to shed tears,* of the eye, Jer. 13, 17, Ar. دَمَعَ the same; *to flow out,* of the juice of the vine, of the olive (see דֶּמַע); hence דִּמְעָה, דָּמְעָה. The organic root is דְּמַ־ע, identical with that in דָּם I. and דָּמַ־ה I.

דֶּמַע (with *suff.* דִּמְעֲךָ) *m.* properly *a tear,* only figurat. (*Kimchi, Parchon*) *the trickling out, the juice,* of vines or olives, consequently wine, mead, Ex. 22, 29, like the Greek *δάκρυον τῶν δένδρων,* Latin *arborum lacrimae,* Sam. דְּמַע extract, best issue, Malt. *demgha* a drop.

דִּמְעָה (with *suff.* דִּמְעָתִי; *pl.* דְּמָעוֹת) *f. a tear,* and *collect.* lacrimae Eccles. 4, 1 (Ar. دَمْع), whose source is in the eye Jer. 8, 23, that flow over the face Is. 25, 8, a sign of sorrow Ps. 80, 6; 126, 5, of repentance and regret Mal. 2, 13. בְּאָה דְ׳ Ez. 24, 16, יָרְדוּ עֵינַיִם דְּ׳ Jer. 9, 17 *to weep.*

דָּמַר (not used) *intr.* same as תָּמַר (which see), to overtop, to be prominent. Deriv. תַּדְמֹר (which see).

דָּמַשְׂק (not used) *intr. to be industrious, active,* Arab. دَمْشَقَ the same; conseq. the proper name דַּמֶּשֶׂק derived from it: *place of industry.* But industry could hardly be thought of in the first appellation of the city. Perhaps *place of weaving,* from דָּמַשְׂק = Ar. دَمْصَقَ *to weave,* which دَرْمَسَ also means, from which the forms דַּרְמֶשֶׂק and דּוּמֶשֶׂק are explicable.

דִּמְשַׂק (not used) *tr.* = דָּמַשְׂק, whence דַּמֶּשֶׂק.

דַּמֶּשֶׂק (arising from דַּרְמֶ׳ [as 1 Chr. 18, 5 6 and the Syr. ܕܪܡܣܩ still have it], which is fused together from דַּרְמָשׂ and דָּמַשְׂק; from דַּרְמֶ׳ not only has דַּמֶּ׳ originated, but also, with *ar* resolved into *ô*, דּוּמֶ׳, written by the punctuators דֻּמֶּ׳ in 2 Kings 16, 10) *n. p.* of an ancient city at the foot of Antilibanus, in a plain watered by the rivers אֲמָנָה and פַּרְפַּר (which see), Gen. 14, 15, sometimes belonging to the Jewish kingdom 2 Sam. 8, 5 6, but for the most part an independent kingdom having kings of its own (see בֶּן־הֲדַד, רְזוֹן, הֲדַד, חֲדַדְרֶךְ, חֲזָאֵל) 1 Kings 11, 24 &c., till it was removed 740 B. C. under רְצִין (which see) by the Assyrians, and its inhabitants carried away in exile to the Caspian Sea 2 Kings 16, 9; Is. 7, 4; 8, 4; 10, 9; 17, 1; Am. 1, 3-5; 5, 27. Yet the city continued to flourish Jer. 49, 23 24 27; Ez. 27, 18; 47, 16-18, and played a part also in the middle ages. In Gen. 15, 2 דַּמֶּשֶׂק stands for אִישׁ דַּ׳, with an alliteration to מֶשֶׂק. The name probably proceeds from the Semitic; and it might also be explained "habitation of possession" (מֶשֶׂק), or "possession of Adar" (אדר = דר = משק), comp. יְרוּשָׁלַם.

דַּמֶּשֶׂק (many mss. have דַּמֶּשֶׂק) *m.*

damask, *a silk stuff*, coming from דַּמֶּשֶׂק Am. 3, 12, and only altered in the pronunciation for distinction-sake. See דִּמְשֵׁק.

דָּן (*judge*, referred to him who bears the name, as we see from Gen. 49, 17, but according to Gen. 30, 6 to God, θεόκριτος, certainly an eulogy at first, as דָּנִיֵּאל) 1. *n. p.* of a son of Jacob Gen. 30, 3-6; 35, 25, founder of the tribe called after him 49, 16 17, which is written fully מַטֵּה דָן Ex. 31, 6, בְּנֵי דָן Num. 1, 38. *Gentile* דָּנִי *Danite*, collect. *the Danites*, Judges 13, 2; 18, 1; comp. מְנַשִּׁי Deut. 29, 7. Comp. also אֲבִידָן, בְּדָן. — 2. *n. p.* of the district of this tribe Josh. 19, 41 seq., where 17 cities were allotted to them (אֶשְׁתָּאוֹל, צָרְעָה, שַׁעֲלַבִּין, עִיר שֶׁמֶשׁ &c.), most of which remained in possession of the heathen Judges 1, 34; 14, 1 seq.; 1 Sam. 5, 10; 1 Kings 15, 27. At a later period the chief territory was concentrated about the Sidonian לַיִשׁ (Josh. 19, 47 לֶשֶׁם), a city in the extreme north of Palestine, at a small distance from Paneas (Caesarea Philippi) Judges ch. 18; in enumerating the tribe-territories from south to north *Dan* takes the latter place Josh. 19, 40; Judges 1, 34; 1 Chr. 12, 35. — 3. (*judge*, *ruler;* a Phenician name of *Eshmûn* or *Pan*, otherwise called [on the coins of בַּעַל יַעַן, i. e. *Paneas*] Bal-inas, i. e. *Baʿal Yaʿan*) *n. p.* of a Sidonian-Phenician city situated on one of the sources of Jordan, in the valley בֵּית־רְחוֹב, at a short distance from *Paneas*, called in Hebrew דָּן יַעַן, in Phenician בַּעַל יַעַן, as the deity worshipped there, Gen. 14, 14. At its conquest by the Danites this appellation is described as new Judges 18, 29, and לַיִשׁ or לֶשֶׁם is given as the older name Josh. 19, 47. — 4. דָּן יַעַן (*Dan playing the pipe*, as בַּעַל יַעַן is designated, see עָנָה, and *Eckhel*, doctr. num. vet. T. III. p. 342; with *a* of motion דָּנָה־יַעַן) *proper name* of *Paneas*, where בַּעַל יַעַן i. e. Pan was worshipped in a grotto 2 Sam. 24, 6; the Vulg. read דָּן יַעַר. Comp. חַשְׁבַּדָּנָה. — 5. Abridged from דְּדָן Ez. 27, 19, which see.

דֵּן (a pronominal stem, compounded of דִּי = זֶה, and ־ֵן, as in אִלֵּין, דִּכֵּן, אִנֵּין) *pron. demonstr. m.* (*def.* דְּנָה), דְּנָה *f. this*, Dan. ch. 2-7, appended to both genders because the def. masc. has the same form as the fem., as to רָז, מִשְׁכַּב, חֲלֵם, כְּתָב, בֵּית &c.; rarely prefixed Dan. 4, 15; Ezr. 5, 4. The fem. is used like the Hebrew זֹאת for *this*, as כָּל־דְּנָה *all this* Dan. 5, 22, particularly in connection with prepositions, as אַחֲרֵי דְנָה 2, 29 *after this;* בָּאתַר דְּנָה the same, 7, 6; עַל־דְּנָה *upon this*, *thereupon* 3, 16; כִּדְנָה *as this*, *therefore* 2, 10; מִן־קַדְמַת דְּנָה prop. of before this, i. e. *formerly* 6, 11; כָּל־קֳבֵל דְּנָה *all in consequence of this*, because of this very thing, 3, 22. — In the Targ. הֵידֵין, הָדֵין, דֵּין are in use; see דָּא.

דָּנִאֵל see דָּנִיֵּאל.

דָּנַב (not used) the ground-form to דִּנְהֵב which see.

דָּנַג (not used) *intr. to be pliant*, *squeezable*, *yielding*. The organic root is דָּ־נַג, identical with that in פָּ־נַג, פָּ־נַק, עָ־נַג in their transitions. Deriv. דּוֹנַג.

דָּנָה (not used) *intr. to be low*, of the ground, identical with דָּן (דּוּן), אָ־דַן, Ar. دَانَ, دَنَا &c., in its organic root, and physical signification. Deriv. the proper name דַּנָּה.

דָּנָה in the proper name דָּנָה יַעַן, see דָּן 4.

דַּנָּה (*low ground*, from דָּנָה in the intensive form) *n. p.* of a city in Judah Josh. 15, 49.

דְּנָה see דֵּן.

דִּנְהֵב (not used) *intr. to bend aside*, *to abscond*, whence the proper name דִּנְהָבָה. The quadriliteral is a farther development of דָּנַב, Ar. ذَنَتَ (to bend aside), by means of *h;* comp. the Ar. كَمْهَلَ (to collect) from كَمَلَ.

דִּנְהָבָה (probably from the quadriliteral דִּנְהֵב [which see] *bending aside*,

concealment or *little place*) *n. p.* of an Edomite city Gen. 36, 32; 1 Chr. 1, 43.

דָּנִי *Gentile* from דָּן, which see.

דָּנִיֵּאל (דָּנִאֵל in Ezek.; *El is judge*, consequently from דָּן and אֵל, united by ־ִי) *n. p. m.* of different persons 1 Chr. 3, 1, Ezr. 8, 2, Neh. 10, 7, especially of the famous wise man and prophet, from whom the book of Daniel is called; all Daniel; and Ezek. 14, 14 20; 28, 3, where he is mentioned as a wise man and pattern of righteousness.

דָּנַן (not used) *intr.* same as דָּנָה *to be low*, assumed for the proper name דַּנָּה; Ar. دَنَّ the same; see, however, דָּנָה.

דָּע abridged from יָדַע *knowing*, in the proper names אֲבִידָע (which see), שְׁמִידָע; comp. Phenic. יְדַע־קָם=דַּעְקָם n. p. Deriv. perhaps the proper name דְּעוּאֵל.

דַּע see דַּרְדַּע.

דֵּעַ (from יָדַע, prop. *inf.; pl.* דֵּעִים) *m. what one knows*, *knowledge*, of a thing, Job 32, 6 10 17; 36, 3; *pl. wisdom*, consisting of a fulness of knowledge 37, 16.

דָּעָה (not used) *intr.* same as יָדַע, whence

דָּעָה (= דָּעֶה *part. m. knowing*) *n. p.* of a Midianite, only in אֶלְדָּעָה Gen. 25, 4, where אֶל is perhaps the Arabic article. See, however, אֶלְדָּעָה.

דֵּעָה (from דֵּעַ; *pl.* דֵּעוֹת) *f.* = דֵּעַ Ps. 73, 11 construed with the accus. like the verb, Is. 11, 9; *pl.* = דֵּעִים 1 Sam. 2, 3.

דְּעֶה (*imp.* of יָדַע = דְּעָה, since *a* of motion occasionally becomes elsewhere ־ֶה), see יָדַע.

דְּעוּאֵל (from דָּע and אֵל, comp. קְמוּאֵל from קָם and אֵל; *El is knowing*) *n. p. m.* Num. 1, 14; for which רְעוּאֵל stands in 2, 14 (see ד). Perhaps the primitive form is דַּרְעוּאֵל (from דָּרַע); comp. מֹף.

דָּעַךְ (*fut.* יִדְעַךְ) *intr. to be pressed together*, *to be trodden down;* metaph. *to be extinguished*, of נֵר Prov. 20, 20; 24, 20; Job 18, 5; figurat. *to be destroyed* Is. 43, 17; of water, *to dry up* (see Nif.). The stem is connected with דָּךְ, דַּךְ, Syr. ܕܟܐ; it is also written זָעַךְ Job 17, 1.

Nif. נִדְעַךְ *to become extinct*, *to dry up*, of water, Job 6, 17; comp. Lat. extinguere aquam.

Puh. דֹּעַךְ *to be destroyed*, Ps. 118, 12; comp. Lat. exstingui.

דָּעַל (not used) *intr.* same as דָּגַל *to shine*, *to lighten*, metaph. *to be celebrated*, hence the proper name תִּדְעָל. Comparison with Arab. دعل to disappoint, دغل to be concealed, is unsuitable.

דַּעַת (prop. *inf. fem.* of יָדַע after the form רֶדֶת, שֶׁבֶת, as דֵּעַ is *masc.*, therefore construed with the accusat. like דֵּעָה and the verb; with *suff.* דַּעְתִּי, דַּעְתְּכֶם) *fem. knowledge*, i. e. perception, Prov. 19, 2 *a soul too without perception* i. e. one not knowing duties; Eccles. 7, 12; *knowledge* i. e. *design* בִּבְלִי דַ׳ *without design* i. e. unawares Deut. 4, 42; usually *cognition* Hos. 4, 1; Mal. 2, 7; *insight* Prov. 1, 4; *wisdom* 1, 7; 10, 14; בִּבְלִי דַ׳ *imprudent* Job 35, 16 &c., generally in all shades of the verb's meaning, and therefore coupled with מְזִמָּה, תְּבוּנָה, תּוֹרָה, חָכְמָה, מוּסָר, בִּינָה &c.

דָּפָה (not used) *tr. to push against something*, *to scratch against something*, metaph. *to disdain*, *to revile*, *to vex*, *to grieve*, whence דֳּפִי. The organic root is דָּפ־ָה, also found in גָּ־דַף, הָ־דַף; Arab. دَفَا, دَفَّ, دفى, دفع with the same fundamental signification.

דֳּפִי (only *pause* דֹּפִי) *m. a stumbling block* (LXX, Vulg.), *scorn*, *reviling* Ps. 50, 20; Jewish interpreters translate דִּבָּה רָעָה.

דָּפַק (*part.* דּוֹפֵק) *tr. to strike upon something*, *to knock*, at a door, Song of Sol. 5, 2; figurat. *to press upon something*, *to drive something hard*, a flock, Gen. 33, 13, whence the proper name דָּפְקָה. — The stem is divided in Arab.

into دَفَعَ and دَفَقَ, the former for the physical, the latter for the figurative meaning; and the organic root דָּ־פַק is also in סָ־פַק I.

Hithp. הִתְדַּפֵּק *to press hard* (against a door), i. e. to take it by storm, JUDGES 19, 22.

דָּפְקָה (*cattle-driving*) *n. p.* of a station of the Israelites in the wilderness, NUM. 33, 12, now *el-Tobbacha.*

דָּק see דּוּק.

דַּק (from דָּקַק) *adj. m.*, דַּקָּה (*pl.* דַּקּוֹת) *f. beaten small*, *crushed*, hence *fine*, of dust Is. 29, 5, of spices LEV. 16, 12; *thin*, of hair 13, 30; figurat. *lean* GEN. 41, 3, interchanged with רַק; *consumptive* LEV. 21, 20, where, however, it is explained, sometimes *a hectic fever* (Arabs Erpen.), sometimes *little* (Syr.), *withered in the limbs* (Graeco-Venet.), *sore-eyed* (Onkel., Saad., Vulg., Kimchi = Talmud. דֹּק) &c.; *slender*, of ears of grain GEN. 41, 6; *slight*, of the voice 1 KINGS 19, 12; opposed to full, strong, fat &c.

דַּק *m. dust*, Ex. 16, 14; Is. 40, 15.

דֹּק *m. a fine*, *thin cloth*, *a fine carpet*, Is. 40, 22; Talmud. דֹּק a thin covering of the eye, cataract; comp. adj. דַּק.

דָּקַל (not used) *intr. to rock to and fro* (in the air), of a tree, *to wave*, therefore (in the Mishna) דֶּקֶל, Arab. دَقَلَ, Syr. ܕܩܠܐ palm-tree. Derivat.

דִּקְלָה (*place of palms*) *n. p.* of a Joktanite tribe and a district of Arabia GEN. 10, 27; 1 CHR. 1, 22.

דָּקַק (*perf.* דַּק; *fut.* יָדֹק, with *suff.* יְדֻקֶּנּוּ) same as דָּק (דּוּק), דַּךְ (דָּכַךְ), דָּכָ־ה, דָּכָ־א, דָּחָ־ה &c., dividing into two leading senses: 1. *to beat small*, *to beat into pieces*, *to crush*, *to reduce to ruins*, הָרִים Is. 41, 15; *to thresh in pieces* 28, 28, with דּוּשׁ. — 2. *intr. to be beaten small*, לֶעָפָר DEUT. 9, 21; *to be fine*, whence the adj. דַּק, the noun דֹּק, דַּק. Ar. دَفَّ.

Hif. הֵדַק (2 *fem.* הֲדִקּוֹת; *inf.* 1 הָדֵק also as an *adverb*, *fine*, *inf.* 2 הֵדַק; *fut.* יָדֵק, *ap.* יָדֶק) like signification 1 of Kal, *to break in pieces*, פְּסִילִ ם, מַסֵּכוֹת 2 CHR. 34, 4 7; *to crush*, to dust 2 KINGS 23, 6 15; *to bruise*, spices Ex. 30, 36; *to destroy*, 2 SAM. 22, 43 (see דּוּק).

Hof. הוּדַק *pass.* Is. 28, 28.

דְּקַק (*Pe.* not used, see דּוּק) *Aram.* the same.

Af. הַדֵּק (3 *f.* הַדֵּקֶת, 3 *pl.* הַדִּקוּ; *part. m.* מְהַדֵּק, *f.* מַדְּקָה; *fut.* יַדֵּק, with *suff.* יַדְּקִנֵּהּ) like the Hebrew Hifil *to chew* DAN. 7, 7; *to bruise* 7, 23; *to break in pieces* 2, 45; *to smite* 6, 25 &c.

דָּקַר (*fut.* יִדְקֹר) *tr. to bore through*, *to pierce*, with accusat. of the object JUDGES 9, 54; 1 SAM. 31, 4; figurat. *to revile*, *to calumniate*, ZECH. 12, 10; 13, 3; hence the proper names דֶּקֶר, בִּדְקַר. The organic root of the stem (Targ. דְּקַר, Syr. ܕܩܪ &c.) is דָּ־קַר; identical with that in זָ־כַר, נָ־קַר, חָ־קַר, בָּ־קַר &c.

Nif. נִדְקַר *pass.* Is. 13, 15.

Puh. דֻּקַּר the same, JER. 37, 10; figurat. of those perishing with hunger LAMENT. 4, 9, as also חָלַל, Ar. طَعَنَ.

Hif. הִדְקִיר (not used), whence מַדְקֵרָה.

דֶּקֶר (= בֶּן־דֶּקֶר; *lance-bearer*) *n. p. m.* 1 KINGS 4, 9; see בִּדְקַר.

דָּר (from דּוּר) *Aram. m.* same as Hebrew דּוֹר, *time of a race*, *a generation*, דָּר וְדָר *from generation to generation*, *for ever*, DAN. 3, 33; 4, 31.

דַּר (from דָּרַר I.) *m. a pearl*, like the Arab. دَرّ, دُرَّة, Aram. דּוּרָא (Targ. on Esth.), perhaps *pearl-stone* (LXX πίννινος λίθος) or *mother of pearl* ESTH. 1, 6, so called from the shine of it. With it is compounded according to some דַּרְדַּע, which see.

דֹּר see דּוֹר.

דָּרָא (not used) *tr. to push from oneself*, *to push back*, *to push away*, Arab. دَرَأَ, دَرَهَ &c., *to reject*, *to refuse*, = זָרָא (which see), Ar. زَرَأَ (IV.), hence along with חָרַף (in the noun DAN. 12, 2). Deriv.

דֵּרָאוֹן (from דִּרָאוֹן; *constr.* דִּרְאוֹן,

like זִכְרוֹן from זִכָּרוֹן) *aversion*, *an object of aversion* Is. 66, 24.

דָּרַב (not used) *tr. to pierce*, with a goad; *to tear up*, land; *to cut into;* cognate with טָרַף, צָרַב, Ar. ذَرَبَ, صَرَبَ &c.; but not with دَرَبَ. The organic root is דָּ־רַב, and a deriv. (perhaps also דְּבֹרָה) is

דָּרְבֹן (pronounce darbôn) and **דָּרְבָן** (darban, like שִׁרְיֹן and שִׁרְיָן, presupposing a form דָּרָב or דֶּרֶב; *pl.* דָּרְבֹנוֹת) *m. a goad*, *an ox-goad*, *a prick*, 1 Sam. 13, 21, Eccles. 12, 11, *βούκεντρον*, stimulus.

דָּרַג (not used) *intr. to advance*, *to step forth*, *to ascend* (cognate דָּרַךְ, Ar. دَرَجَ), whence מַדְרֵגָה (which see).

דַּרְדַּע (usually derived from דַּר and דַּע = דֵּעַ i. e. *pearl of knowledge;* better from דָּרַע II. to which דֶּרַע that stands for it points, = דַּרְדְּרַע *bearer*, *holder*) *n. p.* of a wise man contemporary with Solomon 1 Kings 4, 31, for which in 1 Chr. 2, 6 דֶּרַע.

דַּרְדַּר (from דּוּר II.; modern Hebrew *pl.* דַּרְדָּרִים) *m. a prick*, *a thorn*, spina, LXX *τρίβολος*, joined with עָלָה and צָמַח Gen. 3, 18; Hos. 10, 8 with קוּץ; Syr. ܕܪܕܪܐ and Arab. دَرْدَار (names of a tree).

דָּרוֹם (from דָּרַם, Ar. ضَرِمَ to glow, to burn, as צָפוֹן from צָפַן) *m. the south*, *the meridian region*, as the region of light or the sun, Deut. 33, 23, Eccles. 11, 3 (cognate in sense נֶגֶב, תֵּימָן, יָמִין); *the south-wind* Job 37, 17. Comp. *πρὸς ἠῶ τ' ἠέλιόν τε* (Hom. Il. 12, 239) = *south.* (וֹם– is therefore not a termination.)

דְּרוֹר (from דָּרַר II. after the form שְׁכוֹל) prop. *running round about*, *roving about* (= דּוּר, דָּהַר), hence 1. *f. a bird that flies round about*, swiftly Prov. 26, 2, and whose nest was observable in the temple Ps. 84, 4; according to the ancients *a swallow* or *swift bird* (see סִיס); according to others *a wild dove*, Arab. ساف حُرّ (free i. e. wild dove), which, however, does not suit so well. Parallel צִפּוֹר. — 2. *m. freedom*, *liberation*, of slaves, captives, Lev. 25, 10; Is. 61, 1; שְׁנַת הַדְּרוֹר Ez. 46, 16 *the jubilee-year*, the year of setting slaves free; figurat. *a spontaneous flow*, *a free efflux*, of מֹר Ex. 20, 23.

דָּרְיָוֶשׁ *n. p.* of three Perso-Median kings, *Δαρεῖος*, namely 1. דָּ׳ הַמָּדִי Dan. 11, 1 or מָדָאָה 6, 1, in full form דָּ׳ בֶּן־אֲחַשְׁוֵרוֹשׁ מִזֶּרַע מָדַי 9, 1, i. e. Cyaxares II. son of Astyages (569-536 B. C.). — 2. דָּ׳ הַפַּרְסִי Neh. 12, 27 i. e. Darius, son of Hystaspes. — 3. Ezr. 4, 5 24; 5, 5-7; 6, 1 12-15; Hag. 1, 1; 2, 10; Zech. 1, 1 7; 7, 1, i. e. Darius Nothus. Others still may have also borne the name. — In the cuneiform inscriptions of Persepolis, *Darjawes* has been sometimes found (*Lassen*, über die keilförmigen Inschriften p. 158), sometimes *Darheûs* (*Grotefend*); sometimes *Darajavash*, *Darjawus*, has been read (*Lassen*, die altpersischen Keilinschriften p. 41). דַּ׳ is derived from *darj*, Zend. *dere*, Sanskrit *dhri* conservare, with the formative sound *awu*, therefore *ἐρξείην*, as Herod. (6, 98) explains it; שׁ expresses the nominative sign *s*, as in כֹּרֶשׁ, זֶרֶשׁ. Comp. *Oppert*, Journal Asiat. 1851. p. 261.

דַּרְיוֹשׁ see דָּרַשׁ.

דָּרַךְ (*fut.* יִדְרֹךְ) prop. *to go along*, *to advance*, *to ascend* (connected with דָּרַג, دَرَجَ, Aram. טְרַק, طَرَقَ, Greek *τρέχ-ειν* &c.), hence 1. *intr. to go*, *to wander*, *to walk*, with accusat. of the way Job 22, 15; with עַל *over something* 1 Sam. 5, 5; Am. 4, 13; with בְּ *to wander* or *go through something* Deut. 1, 36, Josh. 14, 9, i. e. *to tread upon* Is. 59, 9; *to go into*, *to come into* Mic. 5, 4 5; with מִן *to go forth*, *to step forth*, *to appear* Num. 24, 17. — 2. *tr. to tread*, *to tread down*, an enemy Is. 63, 3, hence the expressions: a) דָּ׳ יֶקֶב Job 24, 11, דָּ׳ גַּת Neh. 13, 15, דָּ׳ בְּגַת Is. 63, 2, דָּ׳ פּוּרָה 63, 3, דָּ׳ יַיִן בַּיְקָבִים Mic. 6, 15 or also דָּרַךְ alone

Judges 9, 27 *to tread out the grapes, to tread the wine-press;* b) דָּרַךְ קֶשֶׁת Ps. 7, 13 *to stretch the bow*, by setting the foot upon it (Diod. Sic. 3, 8); seldom for it stands דָּרַךְ חִצִּים Ps. 58, 8; 64, 4. Jer. 51, 3 K'tib אֶל־יִדְרֹךְ יִדְרָךְ הַדֹּרְכִי the interpreters have taken = אֶל־אֲשֶׁר יִדְרָךְ וגו' *against him who bends* (the bow) *shall the bender bend his bow;* but אֶל is to be taken for a negative, as may be seen from the 2 half of the verse, a sense which the Targ., Syr., Vulg. and others have given; the punctuators and versions not reading the second יִדְרָךְ. — 3. Figurat. *to spur*, prop. to put the heel into a thing, *to drive, to urge on*, with בְּ *against something* Hab. 3, 15; *to spur on* Zech. 9, 13; or in a bad sense derived from *treading down: to despise*, e. g. עֹז *the strength* (of enemies) Judges 5, 21. Derivat. דֶּרֶךְ and מִדְרָךְ.

Hif. הִדְרִיךְ (*fut.* יַדְרִיךְ, 3 *plur. apoc.* וַיַּדְרִכוּ) *caus.* 1. *to make to go, to cause to walk*, i. e. *to conduct, to lead*, with בְּ of the way Is. 48, 17, Prov. 4, 11, or in a figurat. sense Ps. 25, 5; but also *to make to advance*, Judges 20, 43 *they made them go as far as* מְנוּחָה — in order to entice the Benjamites by that means out of their strong position; for מְנוּחָה is the name of a place = מְנֻחָה 1 Chr. 8, 6 and מְנֻחוֹת 2, 52. According to others it is equivalent to the Ar. أَدْنَى and Syr. Af. in the meaning *to reach*. — Absol. *to lead* Is. 11, 15, with עַל *over a thing* Hab. 3, 19. With accusat. of the way, *to tread* Job 28, 8. — 2. *to tread firmly* i. e. *to level*, גֹּרֶן Jer. 51, 33; figurat. *to bend* (the bow), transferred to the tongue, which is obvious in Jer. 9, 2; but there appears to have stood וַיִּדְרְכוּ (according to the consonants).

דֶּרֶךְ (with *suff.* דַּרְכִּי; *dual* דְּרָכַיִם Prov. 28, 6 18 of the double way of the perverse; *pl.* דְּרָכִים, *constr.* דַּרְכֵי) *comm.* (but *fem.* only in Deut. 1, 22; Ps. 1, 6; 119, 33; Ezr. 8, 2; the cod. Sam. also in Deut. 28, 7 25): 1. *a going* = *walking*, as an action: עָשָׂה דֶּרֶךְ Judges 17, 8 (ποιοῦμαι ὁδόν Herod. 7, 40); דָּלַךְ דֶּרֶךְ Prov. 7, 19 *to go one's way, to journey;* דֶּרֶךְ לְ *one has a going* i. e. he goes out 1 Kings 18, 27, used especially in cases of continuance, as דֶּרֶךְ יוֹם 19, 4 *a day's journey*, which was about 15 English miles; דֶּרֶךְ שְׁלֹשֶׁת יָמִים *three days' journey* Gen. 30, 36. — 2. Concrete: *a going = a way*, via, which one treads, conseq. = עֲלִי דֶּרֶךְ, e. g. עַל־הַדֶּרֶךְ אֹרַח Gen. 38, 21; poët. דֶּרֶךְ 49, 17 *on the way;* עַל דַּרְכִים *at the ways* i. e. *openly*, of the abode of the prostitute Jer. 3, 2; בְּדֶרֶךְ Numb. 22, 22 *in the middle of the way.* In this concrete sense סָלַל Job 19, 12, פָּנָה Is. 57, 14, נָתַן 43, 16, שׂוּם 43, 19 &c. are used with it, sometimes with בְּ Josh. 2, 7, after נָטָה and סוּר with מִן &c., or in the accus. after verbs of going, as after הָלַךְ Deut. 1, 31, עָלָה Num. 21, 24, פָּנָה Josh. 13, 18 &c., to denote direction to a thing, *in via ad;* or lastly with genit. of the place whither a way leads, and so almost *a preposition: towards, the way to*, e. g. דֶּרֶךְ עֵץ Gen. 3, 24, דֶּרֶךְ שׁוּר 16, 7, דַּרְכֵי שְׁאוֹל Lament. 1, 4, דַּרְכֵי צִיּוֹן Prov. 7, 27, דֶּרֶךְ מָוֶת 14, 12, most frequently to point out the direction to a country, as דֶּרֶךְ הַצָּפוֹן 1 Kings 18, 43, דֶּרֶךְ יָם Ez. 40, 20, דֶּרֶךְ הַדָּרוֹם 40, 45, once the verb is inserted before the genitive Hos. 6, 9. Elsewhere the genit. following דֶּרֶךְ denotes relation to and dependence upon, e. g. דֶּרֶךְ הַנָּשֶׁר *the way of the eagle* Prov. 30, 19, i. e. which he takes aloft; דֶּרֶךְ הַמֶּלֶךְ Num. 20, 17 *the public high-way*, ἡ ὁδὸς ἡ βασιλήϊη (Herod. 5, 53), i. e. that which the king takes. So in הָפַךְ לְדַרְפּוֹ 1 Sam. 25, 12; פָּנָה לְבַ Is. 53, 6; הָלַךְ לְבַ Gen. 19, 2; figur. דֶּרֶךְ כָּל־הָאָרֶץ Josh. 23, 14, i. e. the way to the grave. See רֹאשׁ, אָם. — 3. Still concrete, but more metaphor. *an accessible, level road* Is. 49, 11; *an open, free path* 49, 9; *room to walk in* Num. 22, 26; Job 38, 19. — 4. Metaphor. mental *walking* and *doing* (like the German *Wandel = action*), in frequent use; hence *conduct, undertaking* Ps. 2, 12; 37, 7; *action* 1, 6; *way of acting*, Is. 40, 27; Jer. 32, 39; דֶּרֶךְ רָעִים Prov. 4, 14, דֶּרֶךְ טוֹבִים 2, 20, דֶּרֶךְ צַדִּיקִים 16, 31 &c. in the sense of

manner of life, *walk*, *course of action*, in which signification, because it includes the collective plans and negotiations that enter into all undertakings, the plural often stands Is. 55,8; Jer. 32,19. Besides the phrases שָׁמַר אֶת־דַּרְכּוֹ 1 Kings 2, 4 *to keep his walk*, נָתַן דַּרְכּוֹ בְּרֹאשׁוֹ Ez. 9, 10 or לְאִישׁ כְּדַרְכּוֹ Jer. 17, 10, there is also the plural הֵיטִיב דְּרָכִים 7,3, הֵכִין דְּ׳ 2 Chr. 27,7, or sing. and pl. interchange in one phrase 1 Kings 15, 26; 2 Chr. 17, 3. In this sense we should also take דֶּ׳ גֶּבֶר בְּ Prov. 30, 19: *the action*, *the intercourse of a man with* ... Joined to God דֶּ׳ denotes either *the conduct of a man which pleases God*, *which God approves*, Job 23, 11; Ps. 5, 9; 27, 11, where דֶּ׳ might also stand in the plural Is. 2, 3; Ps. 51, 15; or *the agency*, *mode of acting of God* i. e. how God acts (ὁδὸς θεοῦ Matth. 22,16, ὁδοὶ θεοῦ Acts 13,10), where again, sometimes the sing. Ps. 18, 31, sometimes the pl. Hos. 14,10 stands; hence *creation-work*, *the operation and support of God* Prov. 8,22; *pl. the works of God* Job 26,14. Connected with this is a) *way*, *manner*, e. g. דֶּ׳ כָּל־הָאָרֶץ Gen. 19, 31 *the way of all the world;* comp. ὁδός, Ar. طريق &c. in a similar use. b) *religion*, *worship*, the way of reverencing God or the gods, e. g. דֶּ׳ עֹצֶב Ps. 139,24 *the worship of the gods;* Am. 8,14 *the worship at Beersheba;* דֶּ׳ עוֹלָם Ps. 139, 24 *the religion of preceding times*, i. e. of David, Hezekiah &c., when idolatry was not mixed with the true religion. c) *affair*, *fate*, *lot*, *experience*, used in the sing. and pl., i. e. conceived as the way in which man walks Ps. 10, 5; 37, 5; 119, 26; Am. 2, 7; Job 3, 22; 8, 19; בְּדֶרֶךְ מִצְרַיִם Is. 10, 24 *after the fate of Egypt;* metaphor. a periphrasis of the state of a woman in her monthly courses Gen. 31, 35.

דְּרָכִים see דֶּרֶךְ.

דַּרְכְּמוֹן see אֲדַרְכּוֹן

דָּרַם (not used) *intr. to shine*, *to glitter*, *to lighten*, Ar. ضَرِمَ (to burn); deriv. דָּרוֹם.

דַּרְמֶשֶׂק see דַּמֶּשֶׂק.

דָּרַע I. (not used) *tr.* same as זָרַע I. *to sow*, *to plant*, whence the proper name אֶדְרֶעִי.

דָּרַע II. (not used) *tr.* same as Aram. דְּרַע, Hebrew זָרַע II. *to lift up*, *to bear*, *to hold;* deriv. the proper names דֶּרַע, דַּרְדַּע = דַּרְדַּע.

דְּרַע (not used) *Aram. tr.* same as Hebrew דָּרַע II. (which see); deriv. דְּרָע, אֶדְרָע.

דְּרַע (*plur.* דְּרָעִין, with *suff.* דְּרָעוֹהִי) *Aram. f. arm*, Dan. 2, 32.

דֶּרַע (see דַּרְדַּע) *n. p. m.* 1 Chr. 2, 6, contracted from דַּרְדַּע 1 Kings 4, 31.

דָּרַק (not used) *tr.* same as זָרַע II., Aram. דְּרַע, as זָרַק = זָרַע I. Deriv.

דַּרְקוֹן (*bearer*) *n. p. m.* Ezr. 2, 56.

דָּרַר I. (i. e. דַּר; not used) *intr.* 1. *to shine*, *to glitter*, *to lighten*, of precious stones, Ar. دَرَّ and دَرَأَ, Sanskrit *dṛî* (to shine), the organic root being still found in אָ־דַר, הָ־דַר &c.; derivat. דַּר. The noun דָּרוֹם should be referred to the stem דָּרַם, דַּרְדַּר to דָּר (דּוּר).

דָּרַר II. (not used) *intr. to hunt round about*, *to rove about*, *to go about frecly*, the same organic root lying in דָּר II. and דָּהַר. Comp. Ar. درّارة a spindle (from turning), دردور whirlpool. It is possible that the fundamental signification "to whiz, to chirp" belongs to דְּרוֹר as the name of a bird, as in دَرَّ; comp. دَرْةٌ a parrot (prop. the shrill-warbling) دردار a whizzing tone, دَرّ the murmuring noise of a multitude. Deriv. דְּרוֹר.

דָּרַשׁ (*fut.* יִדְרֹשׁ; *inf. constr.* once דַּרְיוֹשׁ Ezr. 10, 16 for דְּרֹשׁ) *tr.* prop. *to tread to pieces*, *triturate* (as the Targ. דְּרַס, Syr. ܕܪܫ, Ar. دَرَسَ &c. have this objective signification; or *to break through*, *to cut through*, *to cut into*, connected with the organic root in חָ־רַשׁ).

In use are the following: 1. *to penetrate* (into a thing or person) as חָקַר (which see) i. e. *to seek*, LXX ζητεῖν, what is lost Ez. 34, 6; *to seek out* Lev. 10, 16 with accus. of the object; especially דָּרַשׁ יי׳ *to seek God* i. e. to turn to him with prayer and trust Jer. 10, 21, Zeph. 1, 6, Ps. 34, 5, Lament. 3, 25, 2 Chr. 16, 12, דֹּרְשֵׁי יי׳ *worshippers of God* Ps. 9, 11, also with the addition of בְּכָל־לֵב 119, 2; in later diction with לְ 1 Chr. 22, 19 or אֶל Job 5, 8. The same phrase is applied to the worship of the gods Jer. 8, 2; 2 Chr. 25, 15 20. Sometimes with לְ of the object, Deut. 12, 30. Cognate in sense בִּקֵּשׁ. מָצָא אֶת־יי׳, i. e. *to be heard* Jer. 29, 13, should be considered as a supplement. דְּרוּשִׁים Ps. 111, 2 *the sought*, *wished for* (deeds of God), as elsewhere חֲמוּדִים. Elsewhere with לְ Job 10, 6, אַחַר 39, 8 *to seek or search after;* with בְּ *to seek* (help) *from one* 2 Chr. 16, 12. — 2. *to investigate*, *to fathom*, *to explore*, one, as חָקַר, either absolut. Deut. 13, 15, Judges 6, 29, along with בִּקֵּשׁ, חָקַר, שָׁאַל, or with the accus. 1 Chr. 28, 9, 2 Chr. 32, 31; לְ 2 Sam. 11, 3; or עַל of the person 2 Chr. 31, 9; עַל Eccles. 1, 13 or מֵעַל of the thing Is. 34, 16. Most frequently: *to ask* (God, the gods, the seer, the oracle, the physician, magicians &c.) i. e. either *to inquire*, *seek for* from one, with accus. Gen. 25, 22, Ex. 18, 15, אֶל Is. 8, 19, לְ Ez. 14, 7 and עַל of the person 2 Chr. 31, 9, בְּ 1 Sam. 28, 7; or also with the accus. 1 Kings 22, 7, עַל 2 Kings 22, 13, מֵעַל of the thing Is. 34, 16. The person *who* is asked as the medium is put with מֵעִם 1 Kings 14, 5; מֵאֵת 2 Kings 3, 11, rarely with בְּ Ez. 14, 7; and the person *for* whom one asks, either with אֶל 1 Kings 22, 7 or בְּעַד Jer. 21, 2. — 3. *to demand*, *desire*, with accus. of the thing Deut. 22, 2 or with מֵעִם 23, 22 or מִן of the person in addition Mic. 6, 8; once absolutely in the sense to *ask*, *beg* (bread) Ps. 109, 10, where, however, the LXX read וְגֹרְשׁוּ instead of וְדָרְשׁוּ. With מִיַּד of the person and the accus. of the thing: *to demand something back from one* Ez. 34, 10, hence the expression דָּ׳ דָּם (מֵעִם) מִיַּד פְּ׳ *to require of one shed blood*, i. e. to avenge the guilt of blood Gen. 9, 5; Ez. 33, 6; Ps. 9, 13; then *to revenge*, *punish*, either absol. Ps. 10, 4 or with מֵעִם of the person Deut. 18, 19. — 4. *to concern oneself with a thing*, *to endeavour*, with מִשְׁפָּט Is. 1, 17, טוֹב Am. 5, 14, רָעָה Prov. 11, 27, פִּקֻּדִים Ps. 119, 45, חֻקִּים 119, 156, מִצְוֹת 1 Chr. 28, 8, תּוֹרָה Ezr. 7, 10, and therefore the phrases דָּ׳ רָעַת, טוֹבַת, שְׁלוֹם פְּ׳ *to be concerned about the misfortune*, *the prosperity*, *the health of one* Deut. 23, 7, Ps. 38, 13, for which is also used the accus. of the thing and לְ of the person Esth. 10, 3 or also לְ of the thing Jer. 38, 4. Fig. *to care for*, with accus. Deut. 11, 12 or with לְ Ps. 112, 5, עַל of the object, which one cares for 2 Chr. 24, 6. According to the derivative also *to study* (see מִדְרָשׁ), Ar. درس. — From the objective fundamental signification arose that of *to set foot upon* (a place), *to visit*, with accus. Am. 5, 5 or אֶל of the object Deut. 12, 5, which, however, may also mean *to look for;* so too in Prov. 31, 13. Deriv. מִדְרָשׁ.

Nif. נִדְרַשׁ (*inf. abs.* אִדָּרֹשׁ = הִדָּ׳ Ez. 14, 3, to avoid the coming together of *hh*, whence one *h* is sometimes dropped 2 Sam. 19, 23; *fut.* יִדָּרֵשׁ, 1 *pers.* אִדָּרֵשׁ Ez. l. l., by the influence of אִדָּרֹשׁ) *to be explored*, *examined*, 1 Chr. 26, 31; *to be required* i. e. *revenged* Gen. 42, 22; but usually reflexive, *to allow oneself to be induced by entreaties* (to hear a prayer), with לְ of the person Is. 65, 1; Ez. 14, 3.

דָּשָׁא (3 *pers. plur.* דָּשְׁאוּ) *intr. to be fresh*, *young*, the organic root דָּשָׁ־א lying also in חָ־דַשׁ (which see); metaphor.: *to sprout*, *to shoot* Joel 2, 20; comp. (according to the derivatives) Targ. דְּתָא, Syr. transposed ܬܕܐ, Zab. ܬܫܐ; the Ar. وَدَسَ (comp. דָּיָה to flow, Ar. وَدَى) has originated in a farther development of the root at its beginning. Deriv. דֶּשֶׁא.

Hif. הִדְשִׁיא *to cause to sprout, to bring forth* (cognate in sense הוֹצִיא) Gen. 1, 11.

דֶּשֶׁא *m. young herbage*, χλόη, springing out of the earth Gen. 1, 11, 2 Sam. 23, 4 and blooming Is. 66, 14, after it is watered by rain Deut. 32, 2; in full form עֵשֶׂב יֶרֶק 2 Kings 19, 26; Ps. 37, 2; Is. 37, 27. It is the best food of animals Job 6, 5, the dress of the meadows Ps. 23, 2, and its perishing is a misfortune Is. 15, 6; Jer. 14, 5. Different from חָצִיר Prov. 27, 25 and עֵשֶׂב Gen. 1, 12; 2 Kings 19, 26. Aram. דִּתְאָה, Syr. (transp.) ܕܶܐ, Zab. ܕܐ, Ar. دَأْس, the same.

דָּשַׁן (= דָּשַׂם; Kal not in use) *intr.* 1. *to be fat, juicy, full of marrow*, Ar. دَسِمَ and transposed ثَدِمَ, ثَدُنَ the same; on the contrary دَسَمَ is transitive and of specific application. Deriv. דָּשֵׁן (adj.), דֶּשֶׁן. — 2. (not used) *to be strong, large, powerful*, according to the usual metaphor. Deriv. דֶּשֶׁן 2.

Pih. דִּשֵּׁן (3 *fut.* יְדַשֶּׁנָּה for יְדַשֵּׁן, ־ה instead of ־ֶנּוּ, see ־ה) *to make fat, pithy, to strengthen*, עֶצֶם Prov. 15, 30; *to anoint*, רֹאשׁ, belonging to the luxury of a banquet (Am. 6, 6; comp. Luke 7, 46) Ps. 23, 5; figurat. (according to *Rashi*) *to regard as valuable, important, considerable*, Ps. 20, 4; according to *Ibn Esra* a denom. from דֶּשֶׁן which see.

Puh. דֻּשַּׁן *to be well fed*, of נֶפֶשׁ Prov. 11, 25; 13, 4; *to be made strong*, of persons 28, 25; *to become fat*, of the field Is. 34, 7.

Hothp. הִתְדַּשֵּׁן *to be sated*, of a sword Is. 34, 6.

The organic root דְּ־שֵׁן for דְּ־שֵׂם is identical with that in חָ־שַׂם, שָׁמֵ־ן.

דָּשֵׁן (*pl.* דְּשֵׁנִים, *constr.* דִּשְׁנֵי) *adj. m.* 1. *fat*, with שָׁמֵן Is. 30, 23, *well fed* Deut. 31, 20; *sappy, juicy*, of the palm Ps. 92, 15. — 2. *rich* (comp. Greek παχύς Herod. 5, 77, Latin *pinguis* Hor. Od. 2, 12, 22), *great, mighty* Ps. 22, 30; comp. Ar. سَدِيم, دَسِيم (remarkable, famed).

דֶּשֶׁן (with *suff.* דִּשְׁנִי) *m.* 1. *fatness*, with חֵלֶב, of animals for sacrifice Jer. 31, 14; figurat. *a rich meal* Ps. 63, 6; *superabundance*, 36, 9; *fulness, blessing* 65, 12; Job 36, 16; *sap, oil* Judges 9, 9. — 2. *fat ashes*, of sacrificial animals Lev. 1, 16; 4, 12; 1 Kings 13, 3 5 (hence according to some the denom. דִּשֵּׁן Ps. 20, 4 *to make into* דֶּשֶׁן, but see דִּשֵּׁן); also *ashes* of burnt buildings Jer. 31, 40, comp. 52, 13, so called probably from their fattening the soil (Plin. 17, 9). Deriv. the denom.

דִּשֵּׁן *Pih. to cleanse from ashes, to remove ashes*, Ex. 27, 3, Numb. 4, 13.

דָּת (*constr.* only once דַּת Esth. 2, 12; with *suff.* דָּתוֹ; *pl.* דָּתִים, *constr.* דָּתֵי, with *suff.* דָּתֵיהֶם; a late Hebrew word, used only in Ezra and Esther, and taken from Aramaean) *f. command*, a royal one Ezr. 8, 36; Esth. 2, 8 (with דִּבַּר הַמֶּלֶךְ); 4, 3 8; 8, 13 &c.; *a legal prescription, a law*, Esth. 1, 8 19; 2, 12; 3, 8; 4, 11 15; collect. *laws, rights* 1, 13 15, with דִּין. In אֲשֻׁדָּת Deut. 33, 2, written as one word by the Masora, the Targ., Vulg., Sa'ad., Ibn Esra &c. find, it is true, the present דָּת; but it is = אֲשֻׁדָּה in the signification of אֲשֻׁדָּה, see אֲשֻׁדָּת. — We must reject at the outset every Hebrew derivation, since the word has come from Aramaeism, which is unknown in old pure Hebraism. Such Hebr. derivations are: דָּת contracted from דַּעַת (*Michaelis*), or דָּת from דּוּת = שִׁית and therefore = שָׁת fundamentum (*Kanne*), or יְדַת = דָּת after the form of מָנַת from יָרַד = יְרַד (*Simonis*), or דָּת contracted from דָּנַת and from דָּנַ־ה = דָּן, conseq. = דִּין (*Fürst* in Concord.). But in Aramaeism itself, where no etymology can be shewn for it, it is found only during the Persian dominion; and the later Syriac writing is also ignorant of it. Hence the derivation should be sought in Persian alone. דָּת *dât* is the *part. pass.* of dâten *to set* (Sanskr. *dhâ*, Greek *τίθ-ημι*, German *thu-n*, That), conseq. *what is settled, established*, hence *law*, statutum (from statuere), θεσμός, *edict*, comp. Persian داد jus; so too Pehl. *dadha*, Zend. *daetic* and Armen. *dat* (see דָּתַבְרָ).

דָּת (*constr.* once דַּת Ezr. 7, 14; *def.* דָּתָא, with *suff.* דַּתְכוֹן; *constr. pl.* דָּתֵי) *Aram. f.* the same, *a firman*, *command*, Dan. 2, 13 15; *an agreement*, *plan* 2, 9; *an edict*, *law* 6, 9 13; דָּת אֱלָהּ *religion* 6, 6, Ezr. 7, 14 21 26, consisting of דָּתִין 7, 25; *sacrificial prescriptions* Dan. 7, 25, with זִמְנִין sacrificial times.

דֹּת (not used; = דּוֹת and this = דְּוָת after the form מְנָת; contracted דָּת in דָּתָן, conseq. from דָּוָה or דָּיָה *to flow*, *to flow from*) *f. a spring;* whence the proper names דֹּתַיִן, דָּתָן and דֹּתָן. In Aram. the *t* is already looked upon as radical.

דֶּתֶא (only *def.* דִּתְאָא or ־אָה) *Aram. m.* same as the Hebrew דֶּשֶׁא Dan. 4, 12 20.

דְּתָבָר (Pers.; *pl. def.* דְּתָבְרַיָּא) *Aram. m. a judge*, *one skilled in the law* Dan. 3, 2 3, compounded of דָּת (which see) and בַּר (see גִּזְבָּר); Pehl. *datubar* (judge), Armen. *datuvar*.

דֹּתַיִן (*double fountain;* see דֹּת) *n. p.* of a place in Samaria Gen. 37, 17; 2 Kings 6, 13 contracted into דֹּתָן. Later, it was called דֹּתַיִם, *Δωθαΐμ* (Judith 4, 6; 7, 18), abridged *Δωταία* (ib. 3, 9). At present the name *Dothân* is that of a hill with a fountain (*Robinson*, new Biblical Researches p. 158).

דָּתָן (Fontanus; see דֹּת) *n. p. m.* Num. 16, 1.

דֹּתָן *n. p.* of the place דֹּתַיִן 2 Kings 6, 13; ־ַיִן contracted into ־ָן, as עֵינָן out of עֵינַיִן.

ה

ה, called הי, as the name of a letter signifies *fence* (= חֵית), not because it presented the rude form of a fence in old writing (𐤄, 𐤄) as in the Phenician, but because of the initial sound. Not merely in name (הֵית = חֵית from הוּת = חוּת [which see], and then הֵית after the Aramaean method shortened into הֵי, like בֵּית into בֵּי), but also in form (comp. ה and ח), application and interchange, ה and ח originally constituted a single sound, and did not differ till later. This explains their frequent interchange in the language itself (for examp. הוּץ and חוּץ, הָיָה and חָיָה, הָלַךְ and חָלַךְ, הָלַם and חָלַם, הָמַס and חָמַס, הָסָה and חָשָׁה, הָנַע and חָנַע = כָּנַע, הֶרֶס and חֶרֶס, הָבַר and חָבַר, צָהַר and צָחַר, לָהַם and לָחַם, סָהַר and סָחַר, צָהָה and צָחָה, נָהַל and נָחַל) or in relation to other Semitic dialects (e. g. הָתַל Ar. ختل, הָדַם Ar. خدم, הָדַר Ar. حدر, הָכַר Ar. حكر, גָּחַן Syr. ܓܗܢ &c.); and many differences between the books of Chronicles and other historical ones (הַחֲרֹדִי 2 Sam. 23, 25 and הַהֲרוֹרִי 1 Chr. 11, 27) may be derived from this. As a numeral ה signifies 5, ה̈ 5000; as an abbreviation ה must have early denoted the name of God (יְהוָֹה; see *Movers*, kritische Untersuchungen über die biblische Chronik etc. p. 75); as a sound of the alphabet it is pronounced *He*.

Being a simple aspirate like א, it is interchanged with it, whether it be an initial sound of verbs, e. g. הָדַם and אָדַם, הָדַר and אָדַר, הָבַן and אָבַן, or a medial sound, e. g. לָהַט and לָאַט, or the article ·הַ, Phenician ·אַ, Arab. ال, or הִ of Hifil e. g. אֶגְאִיל = הִגְ׳ Is. 63, 3, אַרְאֶנּוּ = הִרְ׳ Mic. 7, 15, אַרְזָה = הִרְ׳ Zeph. 2, 14, אַשְׁכֵּים = הַשְׁ׳ Jer. 25, 3; but the latter seldom. — While it sometimes expresses a stronger aspiration and even increases to the strongest guttural, it is interchanged with ח (see before), and also with כ as an extension of this interchange, e. g. מַהֲמֹר and מַכְמֹר, מָהַר and מָכַר; with ג e. g. אָהַב and עָגַב; with ע e. g. עָגַן and הָגַן &c.; but the last is rare.

In addition to the intrinsic value of *He* as a consonant, since the whole Hebrew alphabet consists only of consonants, it forms the vowel letter in

certain final syllables of a word ending with a vowel, i. e. in words that terminate in vowels (which happens also with א, ו and י): a) *ā*, e. g. מלכה *malka*, אתה *atta*. א stands for this, not till late and Aramaeising, e. g. חגא Is. 19, 17 *chogga;* on the contrary it is usually wanting in the second person of the perfect, e. g. כתבת *katabta*, מלכך *malk'cha*. Exceptionally it stands b) for *ê*, *é*, e. g. כלנה *Kalnê*, איה *ayyê;* זה *zé*, מה *mé;* but for *e* Yod (י) is also written, e. g. מלכי *malkê;* comp. the change of ה into *ε* in Greek. c) for *ô* (which is often = *a*), e. g. שלמה *Shlomô*, שלה *Shilô*, כה *kô;* but here it is interchanged with ו, e. g. פה *pô*, שלה = שלו *Shilô*, נכה = נכו *n'kô*.

Besides these organic interchanges, arising from the harder or softer pronunciation of *He*, the following which are rarer, are worthy of notice: 1. with *Yod* (י), as הָלַךְ and יָלַךְ, הָגָה and יָגָה, הָדָה and יָדָה, הָכַל and יָכַל &c. The connection of the *y* and *k* sounds (comp. יוּם = חוּם) makes it probable that this took place in the first instance through the medium of the *k* sound. — 2. with the sibilants (צ, ס, ז, ש) e. g. הָלַךְ and סָלַךְ, הָדַד and שָׁדַד, הָלַל and צָלַל, the Shafel-form שַׁלְהֵב from הַלְהֵב (אָגַר and Aram. זְגַר); comp. the interchange of the Greek *ἑ* with *s* in Latin, e. g. ἕξ sex, ἑπτά septem, ἕρπω serpo &c.; Sanskrit *Sindhu*, in the Hindu dialect &c. — 3) with *n*, e. g. הָכַר and נָכַר, הָמַל and נָמַל, הָרַג Aram. נְרַג &c.

In building stems out of organic roots, the following peculiarities relative to *He* present themselves: 1. ה as a middle sound of stems is frequently softened out of the harder *k* sounds, e. g. אָהַב out of אָחַב (which see), עָגַב (which see), therefore حَبَّ, Targ. חַב; or it is connected with *k* the interior sound of a word, e. g. בָּהַט Ar. بَحُتَ, בָּהַל Ar. بَحَرَ, בָּהַם Arab. بَحِمَ, بَكِمَ. — 2. Concave stems with two sounds, whose stem-vowel is *a*, falsely called ע״ו, frequently enlarge this stem into one of three sounds by hardening the interior vowel-sound into *He* (ה), e. g. אָהַד = אָד (אוּד), עַד; אָהַל II. = אָל, חָל; אָהַר = אָר (אוֹר); בָּהַר = בָּר; בָּז Ar. بَهَزَ; בָּהַם (בָּהַן) = בָּם; בָּשׁ Aram. בְּהַת; קָל = קָהַל; דָּהַר = דָּר; נָר = נָהַר; מָל = מָהַל; דָּשׁ and دَهَشَ; מָר and מָהַר (מָחַר) &c. — Besides, *He* after *a* serves to build stems out of organic roots by putting it in front, e. g. הָ־דַף, הָ־דַס, הָ־דַךְ &c. — 3. It is inserted for the purpose of making pluriliterals, see דִּנְהֵב.

ה sounds as a consonant at the end of a word, when it is denoted by the point in it called מַפִּיק (i. e. causing to be pronounced). But the point also stands in mss. *under* He (*Michaelis* de codd. Erf. §. 19; *Lilienthal*, codd. Regiom. p. 27. 64), as also under ו and י when they are meant to be consonants, e. g. אֵלַי. Hence stems which terminate in ־ָה of which there are but six in Hebrew (בָּלַהּ, יָקַהּ, לָהַהּ, נָגַהּ, קָלַהּ, תָּמַהּ), are connected with those that end with the *k* sound, e. g. בָּלַהּ Ezr. 4, 4 K'tib, Ar. بَلَقَ &c.

־ָה and (without the accent) ־ָה *an enclitic particle* (*He local*), the most frequent and most usual one to denote direction towards a thing (see ־ֶה). Its use is twofold: 1. with a noun in subjects not personal, where ־ָה is accentless, e. g. שֹׁמְרֹנָה *towards Samaria*, גַּתָּה 1 Kings 2, 40 *to Gath*, הָהָרָה *to the mountain*, כַּרְמֶלָה, בָּבֶלָה &c. If the final vowel in the noun be already without an accent, it is lost when this accentless enclitic particle is annexed, e. g. אַרְצָה, קֵדְמָה, שַׁעְרָה, בַּיְתָה, מָוְתָה from אֶרֶץ, קֶדֶם (where ־ֶ is lengthened by a stronger accentuation into ־ֵ, comp. קֵדְשָׁה from קֶדֶשׁ), בַּיִת, מָוֶת; the vowel of the noun-stem is seldom shortened e. g. הָרָה from הַר, or is thrown back to the front e. g. שֶׁכְמָה from שְׁכֶם, but in pause שְׁכֶמָה Judges 9, 1. ־ָה is accented when the ground-vowel in the segolate-form is *o*, e. g. אֹהֱלָה Gen. 18, 6, צֹעֲרָה 19, 23, גֹּרְנָה Mic. 4, 12, an exception to which occurs only in the construct state Gen. 24, 67, elsewhere but seldom e. g. גַּתָּה

Jos. 19, 13. This particle is appended in the way mentioned even where nouns are joined to prefixes (בְּ, מִן, לְ, הַ·) and direction to a thing is not obvious, e. g. בַּנֶּגְבָּה Josh. 15, 21, מִבָּבֶלָה Jer. 27, 16, לִשְׁאֹלָה Ps. 9, 18, הַחוּצָה 2 Sam. 13, 17. It is appended not merely to nouns in the absolute state, but also the construct e. g. מִדְבָּרָה 1 Kings 19, 15, פַּדֶּנָה Gen. 28, 2, בֵּיתָה ib., בְּאֵרָה 46, 1. So too it is put with feminine nouns in ָה after changing their termination into *t*, e. g. מָרָתָה from מָרָה. The enclitic particle is attached to nouns ending in *é* only after the final vowel has entirely disappeared, e. g. מַטָּה *downwards*, מַעְלָה *upwards*, from מַטֶּה and מַעֲלֶה. In rare cases local motion or direction to something appears more figurat. or obscure, e. g. בָּבֶלָה Is. 29, 15, זְבֻלָה Hab. 3, 11, חָלְלָה, שְׁלִישְׁתָה Ez. 21, 19, or it is used in relation to *time*, denoting *duration*, e. g. יָמִימָה 1 Sam. 1, 3, לַיְלָה. — 2. Appended to verbs, ָה accented signifies the direction of the will to a definite object, and therefore it belongs to those moods which express the will and resolve of the speaker, i. e. to the *fut.* and *imperat.* where it is an external sign of the voluntative. This direction of will is either a free purpose Prov. 12, 19, or it is conditioned from without, and then ָה should be translated by *shall* Is. 38, 10, or *must* Ps. 42, 5; or with passives it expresses the internal wish 69, 15. It appears usually in the first person of the future, e. g. אֶכְתְּבָה, אֲזַמְּרָה, אֹמְרָה, אַחְדְּלָה, נַעְבְּרָה, very rarely in other persons, e. g. תָּבוֹאָה Is. 5, 19. More frequently it is with the imperat. e. g. הָבָה, שׁוּבָה, לְכָה, שְׁקָה, גְּשָׁה, סַפְּרָה. It is the province of grammar to teach the laws, according to which this ָה is accented or not, by which the vowels in the final syllable are altered or not, and the alterations generally which the verb experiences with respect to vowels, accentuation &c. But the particle, even where the forms of the verb have sometimes the so-called Vau conversive, which occurs ninety times in Scripture, has by no means an influence upon the relations of time, as grammarians suppose, since it is used with occurrences that happen in the future Ps. 90, 10, as well as with momentary Ezr. 9, 5 and enduring ones Ps. 119, 131. It is found in its usual sense of *to* or *towards* or *down* with the following groups of ideas: a) with verbs of motion to, e. g. שָׁלַח *to send to* Gen. 23, 6; יָצָא *to go to* Neh. 2, 13; עָבַר *to draw towards* Judges 12, 5; נָסַע Ezr. 8, 31; נָפַל *to fall down* Ez. 9, 8; כָּרַע *to sink down* Ezr. 9, 5; יָשַׁב *to sit down* 9, 3; עוּף *to fly to* Ps. 90, 10; b) with verbs of *striving after*, *reaching to*, *throwing down*, *driving to*, e. g. פָּרַשׂ Ezr. 9, 5, שָׁאַף Ps. 119, 131, בִּקֵּשׁ Dan. 8, 15 and here too with צוּם, because it belongs to it; לָקַח *to hand over* Zech. 11, 13; אָחַז *to take hold of* 2 Sam. 4, 10; נָתַן Num. 8, 19; שָׁקַל *to weigh to* Ezr. 8, 25; שׂוּם 8, 17 &c.; c) with verbs of crying to, of speaking to, of disputing e. g. שִׁוַּע Ps. 119, 147, אָמַר Judges 6, 10, דִּבֶּר Dan. 10, 16, עוּד Neh. 13, 21; d) with verbs of attending to e. g. שָׁמַע Dan. 8, 13, בּוּן Ezr. 8, 15, הִכִּיר Neh. 6, 12, יָדַע 13, 10; e) with verbs expressing a continuance of time, without interruption, e. g. יָשֵׁן *to sleep on* (without disturbance) Ps. 3, 6; חָלַם *to dream on* Gen. 41, 11; הִתְאַבֵּל *to continue mourning* Neh. 1, 4; פָּתַח *to keep opening* i. e. in succession Gen. 43, 21. On the other hand in וָאֹכְלָה Ez. 3, 3 ָה is suff. and only without mappik because of the distinctive accent (see Jer. 6, 6 after LXX, Vulg., Syr.; 44, 19 &c.); so too in וַנִּתְּנָה Deut. 29, 7. See ֶה.

As to the derivation, this final *a*-sound with a noun is manifestly a very old accusative case, which has been preserved merely for the sake of expressing motion towards, and because of this sense it might also be attached to the imperfect of verbs. Such accusative *a* is closely connected with the accusative-sign *hâ* in Ethiopic (*Ludolf*, Gr. aeth. p. 112), which is confined merely to the union with proper names, as is the case with the Amharic inseparable

preposition *ha* i. e. *to* (*Ludolf*, Gr. Amh. p. 47). If we compare the Sanskrit and Arabic, it appears to have been pronounced in its full form *a-n;* but the *n* was lost, as the Greek accusative *α* arose out of *αν*, and as the *n* in Sanskrit becomes weak, losing itself in various instances and so dying away. Only in some adverbs, which are nouns in the accusative, the still older accusative case *am* has been preserved, viz. in חִנָּם, רֵיקָם &c.

ה֫ or (accentless) ה֫ *an enclitic particle*, = ה֫, from which it is abridged, being also a designation of direction towards: 1. with a noun, as דְּדָנָה Ez. 25, 13, נֹבָה 1 Sam. 21, 2. — 2. with a verb, e. g. רַבָּה Judges 9, 29, וָאֶקְרָאָה 1 Sam. 28, 15, יְדַשְּׁנָה Ps. 20, 4, דְּעָה Prov. 24, 14.

הָ see under הֲ and הַל.

הֶ (pronominal stem) 1. shortened from הֶה (an exclamation of astonishment &c.) = הָהּ Ez. 30, 2, only in the compound הֶאָח (which see); but in הֶאָמוּר Micah 2, 7 (*oh the word*) הֶ is better taken as a question, like the second signification. — 2. an abridged prefix-sound, interrogative, preceding אָ and הָ, e. g. הֶאָמוּר Micah 2, 7, הֶאָמַר Job 34, 31, הֶאָמֹר Ez. 28, 9, הֶחָכָם Eccles. 2, 19, as always when short *a* is to be pronounced before a semivowel with long *a* (comp. ·הַ); see הֲ. — 3. the article shortened before ח with *â* or *ŏ*, and before ע and ה with *â*, e. g. הֶחָכָם, הֶחָדָשׁ, הֶחָזוֹן, הֶעָנָן, הֶעָפָר, הֶחָדָשִׁים, הֶהָמוֹן, הֶהָרִים. The same is the case with the article where it is used as a relative pronoun, e. g. הֶהָלְכוּא Josh. 10, 24.

·הַ i. e. *ha* with Dagesh forte following. The weakened forms הַ, הָ, הֶ in certain cases, see under הַל and הָא.

הֲ־ (pronominal stem; inseparable) *pronoun interrogative*, a prefix-vocable smoothed off, put before the first word of an interrogative sentence. Like the Latin *an* and Greek *ἦ* it introduces a question, in order to obtain certainty, 2 Sam. 18, 32 *is it well with the boy?* 9, 2, and so in cases where one is not clear about the nature of the answer and either expects *a denial*, when the interrogative clause may be resolved into a simply negative one, Latin *num?* Gen. 4, 9, Job 14, 14, Prov. 24, 28 (Targ., Vulg.); לֹא instead of הֲ actually standing in parallel places (e. g. 2 Sam. 7, 5 הַאַתָּה, for which 1 Chr. 17, 4 has לֹא אַתָּה; sometimes the LXX render it by *μή* Gen. 30, 2); or an *affirmative*, so that the interrogative clause might be converted into one simply affirmative and assuring (Greek *ἦ γάρ*, *ἦ γὰρ οὔ*, Latin *nonne? -ne?*), 1 Sam. 2, 27 *did I not then reveal myself?* i. e. certainly I did reveal myself (hence the LXX, Targ., Syr. leave הֲ untranslated); 1 Kings 21, 19. הֲלֹא in particular is so used (which see). But הֲכִי is otherwise employed Gen. 27, 36; 2 Sam. 9, 1; 23, 19, where the כִּי (which see) receives an access to its meaning, according to its manifold acceptations, by means of הֲ, consisting of doubt (*is there indeed*); irony (*is it so that*); assurance (*is it not that*). In an indirect question depending on a preceding clause, הֲ stands in the sense of *whether*, Gen. 8, 8. In questions involving contrariety, i. e. which presuppose the opposite as possible, we have הֲ ... אִם Job 4, 7, הֲ ... אוֹ 16, 3, הֲ ... וּ 6, 26, הֲ ... הֲ Num. 13, 18 &c. With regard to its union with particles, see אִם, כִּי, לֹא &c.

Looking at its form, this interrogative particle has the short vowel *ă* (*hă*); but before gutturals it is pronounced fuller and with a weak duplication, like the article ·הַ, e. g. הַאֵלֵךְ *shall I go?* הֶחָזָק, הֶאָנֹכִי; הֶחָכָם if a wise man? an sapiens? Eccl. 2, 19; before א sometimes הָ, e. g. הָאַתֶּם is it you? an vos? Judges 16, 31; before י when the latter has its own vowel, even doubling it, e. g. הַיִּטַּב? Lev. 10, 19. Before words whose first consonant has no full vowel, הֲ becomes הַ, e. g. הַיְדַעְתֶּם, הַמְשֹׁל, הַלְךָ; or Sheva moveable is drawn to הַ, e. g. הַלְּבֵן Gen. 17, 17, הַכְּתֹנֶת (*hak-k'tonet*) Gen. 37, 37, הַצֳּרִי Jer. 8, 22; but usually

הַ merely, as הַבְרָכָה Gen. 27, 38; הַאֲשֶׁר 2 Kings 6, 22. The ֶ is changed into ַ after הַ, e. g. הַאֲמֹר Job 94, 18; ַ is converted into ַ, e. g. הַאֲחֵיכֶם, elsewhere אֲחֵיכֶם. In the case of אַל, the interrogative הֲ is wanting and is to be translated: *yet not? not indeed?* Ps. 121, 3; so too sometimes with words that begin with a guttural, e. g. הוּא יוֹרֶה *he will teach?* Hab. 2, 19; הַיּוֹם *to day?* 1 Sam. 22, 15. Etymologically, the interrogative *hă* arose, perhaps, out of *kă*, as is perceptible from comparative philology. Ar. أَ is an interrogative particle.

הָא (pronominal stem) prop. *demonstr. this*, *that*, of all genders, and accordingly connected closely with the following word; also used for an article, as ὁ, ἡ, τὸ in Homer and Herodotus is a pronoun demonstr. and article. See, however, הַל.

הָא (pronominal stem) *Aram. interjection: see! behold!* Dan. 3, 25, prop. demonstr. (see הוּא); Ar. هَا, Syr. ܗܳܐ.

הֵא (pronominal stem) *interj. lo!* Gen. 47, 23, Ez. 16, 43, prop. *behold there!* like הֵן, הִנֵּה.

הֵא (pronominal stem) *Aram. interj.* the same, Dan. 2, 43 הֵא כְדִי *lo as = as.*

הֶאָח (pronominal stem) *interj.* an exclamation of joy, of terror or mockery: *aha*, Ps. 35, 25; 40, 16; Job 39, 25; Ez. 25, 3; Is. 44, 16. The separate parts of it, אָח (which see) and הֶ from הָהּ, are cries of pain and lamentation, and were obviously of general signification at first.

הַב imperat. of יָהַב, which see.

הָבַב a stem erroneously assumed for הַבְהַב, which see.

הַבְהָב (from הוּב, after the form עַרְעָר, חַלְחָל to חַלְחָלָה, from עוּר, חוּל; *pl.* הַבְהָבִים, with *suff.* הַבְהָבַי) *m. a sacrifice*, which was consumed upon the altar, *a holocaust*, as *Rashi*, *Targum* and *Kimchi* (in his Dictionary) have taken it; comparing the הִבְהֵב (to roast, to burn, torrere) of the Mishna and Talmud (e. g. Men. 10, 4; Sabb. ch. 2) and the Arab. هبهبى. In full form it is only connected with זֶבַח, in the sense of *burnt-offering*, Hos. 8, 13 *my burnt-offerings* (i. e. those that should have been burnt for me) *they sacrificed only for flesh and eating* (i. e. to be able to eat flesh). The rare word is chosen for the sake of assonance with אֲהָבִים 8, 9 or אֲהַבְהֵבוּ 4, 18 (on which account the LXX have taken it here as = אֲהַבְהָבִים, ἠγαπημένα), a peculiarity which the prophet loves.

הָבַל (*fut.* יֶהְבַּל) *intr.* prop. to breathe, to breathe out, to inhale, to blow (comp. Talm. הָבַל, הֲבַל to steam, to evaporate, to smoke, to blow about, Sabb. 17ᵇ 95ᵃ; the Syr. ܗܒܰܠ, besides the Hebrew signification: *to wander about*, of herdsmen or flocks; the organic root appears to be הָ־בַל); but only fig. *to be vain*, *transitory* (as a breath), *empty*, *unreal* i. e. *sinful* 2 Kings 17, 15, Jer. 2, 4; *to be foolish*, Ps. 62, 11, comp. Rom. 1, 21; הָ׳ הֶבֶל *to behave foolishly* Job 27, 12. Derivat. הֶבֶל, and the proper name הֶבֶל.

Hif. הֶהְבִּל *to befool*, *to lead astray* Jer. 23, 16.

הֶבֶל (*constr.* הֲבֵל, as is sometimes the case in other segolate forms, e. g. זְרַע, חֲדַר, סְחַר, נְטַע from זֶרַע, חֶדֶר, סֹחַר, נֶטַע; with *suff.* הֶבְלִי, הֶבְלֶךָ, הֶבְלוֹ; *pl.* הֲבָלִים, *constr.* הַבְלֵי) *m.* 1. *a breath*, ἀθμίς, ἀθμός, aura, which passes away quickly, and to which are compared acquired treasures Prov. 21, 6, the life of man Ps. 144, 4, Job 7, 16 (therefore earthly life is called יְמֵי הֶ׳ Eccles. 7, 15; 9, 9, or יְמֵי חַיֵּי הֶ׳ 6, 12), human action and occupation, thinking and providing, Eccles. ch. 1. 2. 3. 4 &c.; מֵהֶבֶל Ps. 62, 10 *lighter than a breath.* — 2. Figurat. *a thing vain*, *fruitless*, Lament. 4, 17, Jer. 10, 3, whether it be worthless in itself Prov. 31, 30 and therefore applied to words, *nonsense*, *foolishness* Job 27, 12; 35, 16; Ps. 39, 7; Eccles. 5, 6; or *transitory*, *not continuing* Is. 30,

7, therefore *transitoriness*, Eccles. 11, 8 *all that enters* (into the world, comp. 6, 4) i. e. appears, *is transitoriness; nothingness*, 6, 4 *for he comes in nothingness* i. e. he is born nothing; metaph. *an idol*, Deut. 32, 21; 1 Kings 16, 13; Jer. 10, 8; with the addition of שָׁוְא Ps. 31, 7 or נֶכֶר Jer. 8, 19; *unrighteousness* (of gain) Prov. 13, 11. As an adverb *in vain*, *vainly*, Job 9, 29; Zech. 10, 2; *senselessly* Job 35, 16; *uselessly* Is. 49, 4. — 3. (*transitoriness*) *n. p. m.* Gen. 4, 2.

הֶבֶל see הֲבֶל.

הָבַן (not used) *intr.* same as אָבַן I., Ar. عبن *to be firm, hard*, only of ebony. Hence

הֵבֶן see הוֹבֶן.

הוֹבֶן (with *suff.* הָבְנִי; or הֹובֶן, with *suff.* הֹובְנִי; not used) *m.* same as אֶבֶן *firm, hard, a stone;* specially *ebony*, i. e. *stone-wood* (Symm., Jerome), Phenic. הֶבֶן, whence it came to the Greeks and Romans (ἔβεν-ος, *heben*-um, *eben*-us) &c. In its native land (India) it was named from its blackness (comp. Sanskrit kâlaskandha black stem &c.); and *Parchon* has claimed for the stem הָבַן the meaning "to be black and shining".

הָבְנִי (from הוֹבֶן; *pl.* הָבְנִים) *adj. m.* prop. *ebon*, viz. stick, whence pl. Ez. 27, 15 K'ri *ebony-poles* (φάλαγγες), which the Tyrians purchased from the south and east coasts of Arabia; K'tib הוֹבְנִים.

הָבַר (3 *pl.* הָבְרוּ K'tib Is. 47, 13; *part.* הֹבֵר ibid. K'ri) *tr. to cut in pieces, to divide in pieces*, Ar. عبر, Hebr. חָבַר II., hence figurat. *to divide off, to determine*, the heavens, after the manner of astrologers Is. 47, 13, where the K'tib reads הָבְרוּ שָׁמַיִם (אֲשֶׁר), the K'ri (and LXX, Vulg.) הֹבְרֵי שָׁמָיִם. So *Kimchi*. According to *Parchon* it is equivalent to חָבַר I. *to conjure, to practise magic*, and therefore הֹבֵר is identical with חֹבֵר ibid. 47, 10 12, and with the Arab. خبر *to know, to understand* (modern Hebrew חָבֵר a learned man).

הֵגָא and הֵגַי (Persian), *n. p.* of a eunuch at the court of Ahasuerus, who had charge of the harem Esth. 2 3 8 15, and is therefore described as סְרִיס הַמֶּלֶךְ שֹׁמֵר הַנָּשִׁים. The Sanskrit *âja* (*Wilson*, Sanskrit Dictionary, pref. p. 25 &c.) has the same meaning, which is *Aga* spread throughout all Asia, and may have sounded in old Persian *Hêgê* or *Hêgaj* (הֵגַי Esth. 2, 8 15).

הָגַג i. e. הָגָה (unused) *intr.* same as הָגָה I. (comp. רָבַב = רָבָה) *to speak softly, to whisper*, of a sighing complaint, the inner whispering and stirring of the heart; comp. Syr. ܗܓܓ *to think*, the gentle speech of the heart; Arab. reduplicated هجهج to utter soft sounds, to murmur; Syr. ܗܓܝܐ the whispering, the ghost; on the contrary, the Ar. هَمَّ (to glow) is only a collateral form of أَجَّ, Hebrew אָח which see. Deriv. הָגִיג.

הָגָה I. (*inf. absol.* הָגֹה, *fut.* יֶהְגֶּה) *intr.* 1. *to murmur, to utter deep tones*, of the muttering of the magician's lips (see Hifil), of the hollow tones of the harp (see הִגָּיוֹן), cognate in sense דָּמָה; *to coo*, of the dove Is. 38, 14; 59, 11; *to growl*, of the lion Is. 31, 4; *to sigh, to complain, to moan*, Is. 16, 7; Jer. 48, 31; *to roar*, of thunder (see הֶגֶה) &c. — 2. *to utter low murmurs*, in the heart, i. e. *to meditate, to think, to consider*, with בְּ Ps. 63, 7; 77, 13 and the accus. of the object Is. 33, 18; *to weigh in silence*, Prov. 8, 7, or absolutely *to meditate upon* Prov. 15, 28. — 3. to express oneself in audible, intelligible tones, i. e. *to speak*, of לָשׁוֹן Ps. 35, 28, Is. 59, 3, or גָּרוֹן Ps. 115, 7.—For the fundamental signification compare הָגַג, which is identical with the organic root in הָגַג-ה I. On the connection of musing, thinking and speaking comp. שִׂיחַ; Ar. هجى, Syr. ܗܓܝ the same, and to read in syllables. Deriv. הֶגְיוֹן, הֲגוּת, הִגָּיוֹן.

Poh. הֹגָה (*inf.* הֹגוֹ) *to excogitate*, מִלֵּב from the heart, Is. 59, 13; but see הָגָה II.

Hif. הֶהְגָּה (only *part.* מַהְגִּים) *to murmur*, *to mutter*, of soothsayers Is. 8, 19; cognate in sense צִפְצֵף.

הָגָה II. (*inf. absol.* הָגוֹ) *tr.* (= יָגָה which see, as הָלַךְ = יָלַךְ), *to separate*, *to divide*, סִגִּים from (מִן) somewhat Prov. 25, 4; figurat. *to remove*, *to frighten away*, of the wind Is. 27, 8; רָשָׁע Prov. 25, 5, i. e. the bad servant from the company of the king. Ar. هَجَى to remove, هجهج to scare away.

Poh. (only *infin.* הֹגוֹ) *to remove*, *to banish*, Is. 59, 13.

הֶגֶה (from הָגָה I.) *m.* 1. *a sighing*, Ez. 2, 10, with הִי and קִינִים. — 2. *a thought*, Ps. 90, 9 *we have finished our years as a thought* (*Theognis:* αἴψα γὰρ ὥστε νόημα παρέρχεται ἄγλαος ἥβη), which the Targ. renders "breath", *Rashi* and *Ibn Esra* "sound", the LXX, Vulg. and Syr. "a spider's web", merely according to the general sense. — 3. *a dull noise*, *low thunder* Job 37, 2.

הָגוּת *f. meditation*, of לֵב Ps. 49, 4, = הִגָּיוֹן 19, 15.

הֵגַי see הֵגֵא.

הָגִיג (only with *suff.* הֲגִיגִי) *m. sighing*, *complaint*, Ps. 5, 2 (see הָגָה Is. 16, 7; Jer. 48, 31); *stirring of the heart* (see הָמָה Ps. 42, 6) Ps. 39, 4.

הִגָּיוֹן (*constr.* הֶגְיוֹן, with *suff.* הֶגְיוֹנָם) *m.* 1. *dull tone*, *gentle sound*, of the harp. Ps. 92, 4 *with the gentle sound of the harp* (עֲלֵי, comp. 50, 5); LXX μετ' ᾠδῆς ἐν κιθάρᾳ, cognate in sense הֶמְיָה; therefore (as the LXX, Symm., Aq., Vulg. appear to take it) an air, perhaps *muffled music* as a pause or a peculiar kind, 9, 17, LXX ᾠδὴ διαψάλματος. — 2. *meditation*, *effort* = הָגוּת Ps. 19, 15; *device*, *machination* of enemies Lament. 3, 62.

הָגִין *adj. m.*, הֲגִינָה *f.* (according to *Ibn Ganâch*, *Kimchi*, comparing the Targumic and Talmudic usus loquendi) *convenient*, *suitable*, *commodious*, spoken of גְּדֶרֶת (a court-enclosure) Ez. 42, 12; comp. Talmudic adj. הָגוּן, הֲגוּנָה, subst. הֹגֶן, part. הוֹגֵן, f. הוֹגֶנֶת; Targ. מְהוֹגָן (see Targ. on Num. 22, 32) &c. But as the mss. fluctuate between הֲגִנָה, הֲגוּנָה and הַפּוֹנֶה, as the Syr. translates הַגַּי, the LXX הַקָּנֶה, and the Vulg. הַגִּזְרָה, the reading in the text may have arisen from גִּזְרָה, which suits the context. See הָגַן.

הֲגִינָה see הָגִין.

הָגַן (not used) *tr.* same as עָגַן *to surround closely*, circumscripte complecti, hence figurat. *to suit exactly*. But neither the Talmudic הָגוּן, nor our הָגִין can be explained by this. Hence it is better to understand: *to bend to*, *to turn to*, *to direct to*, Ar. وَجَنَ, جَنَأَ, حَجَنَ in a cognate sense, whence הָגִין *bending to*, *directed*, versus, *towards*, Ez. 42, 12 *the way toward the wall*, if the word there is to be retained.

הָגַר (not used) *intr.* prop. same as גּוּר II. and יָגֹר, *to turn*, *to turn away*, *to shrink back timidly*, therefore *to wander on*, *to emigrate*, *to flee*, Ar. هَجَرَ, whence هِجْرَة (Hiǵra, flight); deriv.

הָגָר (*wandering*) 1. *n. p. f.* Gen. 16, 1; 25, 12, the mother of the nomadic Ishmaelites. — 2. (*wanderer*) *n. p.* of the ancestor of an Arab tribe, whence the Gentile הַגְרִי, which see.

הַגְרִאִים see הַגְרִי.

הַגְרִי (*pl.* הַגְרִים and הַגְרִיאִים, ־רִאִים) *n. Gent.* from הָגָר 2: *Hagarene*, name of an Arabian people mentioned along with אֱדוֹם, יִשְׁמָעֵאל, מוֹאָב, עַמּוֹן, גְּבָל, עֲמָלֵק, פְּלֶשֶׁת, צוֹר, אַשּׁוּר (Syria), who, ten in all, rose up against the Israelites at the time of the Maccabean wars (*Josephus*, Archaeol. 12, 8) and established an alliance for the purpose of destroying them Ps. 83, 7. They dwelt, with יְטוּר, נָפִישׁ, נוֹדָב (which see) 1 Chr. 5, 19, on the other side of Jordan in the east of Gilead; and David had warriors and officers out of them 9, 38; 27, 31. In

Saul's time they dwelt in the east of Gilead; and the $2^1/_2$ tribes beyond Jordan carried on war with and expelled them 5, 10 19 20. Besides this portion of the Hagarene people, whose habitation is well ascertained from Scripture, there was another with the name هَجَر (Abulf., Jakut), Ἀγραῖοι (Strabo XVI. p. 767), united with the Nabatheans (נְבָיוֹת) and Havilatheans (חֲוִילָה), Ἀγρέες (Dionysius Periegeta 956), or adjoining the Bataneans (Ptol. 5, 19), who sometimes dwelt near the Persian gulf, where they gave their name to a district; and sometimes elsewhere. هَجَر was the name of the province *Bahrein*, at the Persian gulf.

הֵד (after the form צֵל, from הָדַד) *m. a shout of joy, a cry of rejoicing*, same as הֵידָד (Is. 16, 9) Ez. 7, 7; comp. Ar. هَدّ (vox crassa), هَادّ (sonus vehemens). *Kimchi, echo.*

הַדָּא (in הַדָּבָר; old Persian) *m. God*, Pers. خُدَا same as Sanskrit svadha, i. e. he who exists by himself; and also as خُدَا *lord, ruler*. Deriv.

הַדָּבָר (from הַדָּא with the Persian suffix בָּר, وار, which is also in גִּזְבָּר, דְּתָבָר, גִּזָּבָר; on the compound comp. גִּזָּבָר from גִּזָּא בָר; *pl. constr.* הַדָּבְרֵי, *def.* ־רַיָּא, with *suff.* ־רוֹהִי) *Aram. m.* according to the original signification *priest*, i. e. dedicated to God; better, according to others, *vice-king*, or the nearest to the ruler Dan. 3, 24 27; 4, 33; 6, 8 (see גְּדָבָר), with פֶּחָה, רַבְרְבִין &c.; comp. خُدَاوَند prince.

הָדַד I. (not used) *intr.* prop. *to sound aloud*, therefore *to cry, to shout for joy*. The organic root in הַד is to be identified with that in הָד (הוּד), יָד־ה; comp. Ar. هَدَّ to crow, to roar (of the camel), to bluster (of the waves), to crash (of thunder), to rush (of the multitude) &c. Deriv. הֵד, הֵידָד. The signification of هَدَّ to cut through, to break through, is connected with חַד, (which see).

הָדַד II. (not used) *intr. to be powerful, strong*, then *trans. to overpower, to conquer*, whence the proper names הֲדַד (also in הֲדַדְעֶזֶר, ־רִמּוֹן, חֲנָדָד, בְּדַד and הִדַּי). — The org. root הַד is = שַׁד, since many stems with the initial sound *h* are interchanged with such as begin with *s* (see ה); אַד (אָדַד) is the same.

הֲדַד (*powerful, mighty*, comp. שַׁדַּי, אֵל; *Macrobius* Sat. ch. 23 has singularly explained it by *unus*, i. e. חַד) *n. p.* 1. of the Syrian and Edomite tutelary god; the latter, however, אֲדַד (which see) was named by the Phenicians אֲדֹד, Ἄδωδος. *Hadad* in the Syrian mythology was king of the gods (Sanch. p. 34), the supreme god of the sun (*Macrob.* ib. I. 13), after whom were called *three* kings of Damascus בֶּן־הֲדַד (which see), and *ten* Syrian kings הֲדַד (Nic. Damasc. p. 293). — 2. of Edomite kings Gen. 36, 35, 1 Kings 11, 14, for whom אֲדַד is the usual word 11, 17. See הֲדַר. — 3. of an Ishmaelite race, along with יְטוּר, תֵּימָא &c. 1 Chr. 1, 30, who probably originated in a mixture of and incorporation with a Syrian tribe. Compounds with הֲדַד (see too בְּדַד, חֲנָדָד, בִּלְדַד) are:

הֲדַדְעֶזֶר (*Hadad is help*; comp. אֱלִיעֶזֶר, יוֹעֶזֶר) *n. p.* of a king of Syrian Zobah, David's contemporary 2 Sam. 8, 3-12, 1 Kings 11, 23, for which name there stands in 2 Sam. 10, 16 19, 1 Chr. 18, 5 seq. 19, 16 19 (LXX, Vulg., Syr., Arab., and Josephus also in the first passage) הֲדַרְעֶזֶר, without this reading being more correct on that account.

הֲדַדְרִמּוֹן (*Hadad-Rimmon*) *n. p.* of a deity of the Syrians compounded of two names (see הֲדַד and רִמּוֹן); for רִמּוֹן alone was also the name of a Syrian god 2 Kings 5, 18, representing a certain aspect of Adonis. From this god a city in בִּקְעַת מְגִדּוֹן was named, which lay not far from *Jezreel*, and was called Maximianopolis in Jerome's time. A celebrated lament took place there, according to some for יֹאשִׁיָּה (2 Kings 23, 29; 2 Chr. 35, 23); according to others, the dead lament in the worship

of *Hadad-Rimmon* to which Zech. 12, 11 refers. According to the Targ. the word is the proper name of a Syrian king, son of טַבְרִמּוֹן.

הָדָה I. *tr. to stretch out, to stretch forth, to reach forth*, the hand Is. 11, 8. But this meaning seems to be only denom., while the primitive one seems to be *to take, to lay hold of*, identical with יָדָה (see ה) belonging to יָד (comp. Lat. *hed* in pre-*hend*-ere, Gothic *hand*-us, German *Hand* from *had* &c.). After a noun had been formed from it with the meaning *hand* (perhaps הָד = Ar. أَدَ), there arose a denom. verb with the signification: *to stretch out the* (taking) *hand*. It is not connected with هَدَى or הָדָה II.

הָדָה II. (not used) *intr. to lead* (cognate in sense נָהַג), *to point out* (the way), Ar. هَدَى, Syr. ܗܕܐ, whence the Ar. هَدْيَة = Hebrew מִנְהָג. Derivat. n. p. יֶהְדַּי.

הֹדּוּ (contracted from הָנְדּוּ, besides which there existed a form הִנְדּוּ, Ar. هِنْد, Syr. ܗܢܕܘ, Pehl. *hendo*, Zend. *heando* &c.) *n. p.* of the well-known country *India* in Asia Esth. 1, 1; 8, 9; denoting originally the Indian river *Hind*-us (Sanskrit Sindhu; see ה), then the land. A farther explanation of the name does not belong to the present place.

הָדוֹם (only *constr.* הֲדֹם, הֲדוֹם; from הָדַם) *m.* prop. firmly trod, with רַגְלַיִם: *foot-stool*, Ps. 99, 5; Is. 66, 1; Talmudic כֶּבֶשׁ.

הֲדוֹר see הֲדֹר, אֲדוֹר and הֲדוֹרָם.

הָדוּר (only *pl.* הֲדוּרִים; from הָדַר II.) *m. hill, mountain*, prop. rising up Is. 45, 2; so also the LXX.

הֲדוֹרָם *n. p.* of a Joktanite-Arabian tribe Gen. 10, 27, in southern Arabia, identical with the *Adramites* (Ptol. 6, 7, 10 25 26 Ἀδραμῖται), trading in frankincense (Theophr.), east of the Himyarites, with a commercial place *Kane* (קָנֶה) on the sea, north of whom the *Chatramotitae* (חֲצַרְמָוֶת), with their capital *Sabata* (Plin. h. n. 6, 32), dwelt. הֲ׳ is contracted from הֲדוֹר רָם (*Ador is exalted;* הֲדוֹר = אֲדוֹר, as הֲדַד = אֲדַד). They were so called from the worship of *Hadôr* or *Ador* (see אֲדוֹר, אֲדוֹרִים, אֲדוֹרָם, אֲדַר), i. e. the fire-god. See הֲדֹרָם.

הִדַּי (*mighty, chief;* from הָדַד II.) *n. p. m.* 2 Sam. 23, 30, for which the parallel 1 Chr. 11, 32 has חוּרַי (*free, noble, chief*).

הָדַךְ (*imper.* הֲדֹךְ) *tr. to tread down, to trample into ruins*, with תַּחַת *to trample under foot*, Job 40, 12. The organic root הָ־דַךְ also exists in דַּךְ, דָּכָ־א &c.; Ar. هَدَكَ to destroy.

הָדַם (not used) *tr. to stamp firmly, to tread firmly down*, with the feet, *to dam;* then *to tread* generally (cognate in sense כָּבַשׁ); figurat. *to make fast, to fit to one another, to fit together* &c. The organic root is הָ־דַם, identical with that in אָ־דַם (see p. 24), Ar. أَدَمَ, and generally with those in צַם, זַם, דַּם. Deriv. הָדוֹם, הָדֹם.

הָדֹם (*constr.* הֲדֹם) see הָדוֹם.

הַדָּם (from the verb הֲדַם; *def.* הַדָּמָא; *pl.* ־מִין) *m. a piece*, Dan. 2, 5; 3, 29; עֲבַד הַ׳ = μέλη ποιεῖν (2 Macc. 1, 16), *to cut in pieces;* Syr. *a member*, prop. a piece. Others take the Pers. هندام and اندام, *a member*, as the basis; and the Aram. הַדֵּם, ܗܕܡ, is said to be denomin., as in other respects much that is Iranian has come into Aramaean.

הֲדַם (*Peh.* unused) *Aram. tr. to cut in pieces, to hew in pieces*, Ar. هَدَمَ (to lay in ruins), comp. τέμ-νειν, tem-no. The organic root הֲ־דַם is also in דַּם, גָּ־דַם, גָּ־זַם &c.

Pah. הַדֵּם (not used) *to cut* or *hew in pieces;* Syr. ܗܕܡ, Ethpa. ܐܬܗܕܡ, Targumic Af. אַהְדֵּם. Deriv. הַדָּם.

הָדַס (not used) *intr. to be green, to sprout.* The organic root is הָ־דַס identical with that in דָּשָׁ־א, חָ־דַשׁ, Ar. وَدَسَ (to be green). Hence

הֲדַס (*pl.* הֲדַסִּים) *m. the myrtle*, Is. 41, 19; 55, 13; Zech. 1, 8; so called from its fresh green leaves; comp. Ar. هَدْس (the same). The shorter form אַס (Talmudic) is also in Arabic dialects (آسٌ).

הֲדַסָּה (*myrtle*) *n. p. f.* Esth. 2, 7, perhaps identical with the name Ἄτοσσα (daughter of Cyrus), see Herod. 3, 133; comp. the Greek proper names Myrto, Myrsine, Myrtoessa &c.

הָדַף (*inf. constr.* הֲדֹף, with *suff.* הֲדָפָהּ; *fut.* יֶהְדֹּף) *tr. to push, to thrust*, with accus. of the object Num. 35, 20, *with the shoulder* Ez. 34, 21, as נִגַּח with horns; with מִן of the place *away from which* and אֶל *whither* Job 18, 18; Is. 22, 19; *to expel, thrust out, to drive away*, with the accus., מִפְּנֵי and מִלִּפְנֵי Deut. 6, 19; 9, 4; Josh. 23, 9; *to repulse* Prov. 10, 3. In the cod. Samar. Deut. 6, 19 and 9, 4 the *Hif.* of נָדַף stands for it, and the Hebrew הִנְדֹּף Ps. 68, 3 appears to be contracted from נְדֹף and הֲדֹף. — The organic root הָ־דַף lies also in רָ־דַף, דָּפָ־ה, גָּ־דַף, נָ־דַף.

הָדַר I. (not used) *intr.* 1. *to shine, glitter, lighten*, of fire, therefore only a collateral form of אָדַר, the organic root of which הָ־דַר lies in דַּר also (which see). Derivat. הֲדַר (in הֲדַרְעֶזֶר), הֲדוֹר and הֲדֹר (in הֲדוֹרָם), the name of the fire-god. — 2. Figurat. *to be splendid, beautiful, magnificent, distinguished, elevated, great, majestic*, like verbs of shining elsewhere. Deriv. הָדָר, הֲדָרָה, הֶדֶר.

הָדַר II. (*fut.* יֶהְדַּר) *intr.* 1. *to be prominent, to outtop*, of hills, mountains; deriv. the noun הָדוּר. — 2. Figurat. *tr. to lift up* (cognate in sense נָשָׂא), hence with פָּנִים Lev. 19, 15 32 *to elevate, to draw forth, to adorn, to favour in preference*, once with the omission of פָּנִים Ex. 23, 3; in a bad sense: *to swell out*, הָדוּר *puffed up* Is. 63, 1 (see Hithp.); according to the LXX *acting foolishly*. Deriv. הָדָר.

Nif. נֶהְדַּר *to be highly esteemed, to be elevated, to be honoured*, Lament. 5, 12.

Hithp. הִתְהַדַּר *to be proud, to puff oneself up*, Prov. 25, 6.

אָדַר (which see) is evidently = הָדַר I. and II. in the signification "to be wide, great"; an objective signification lying there also in אַדָּר, אַדֶּרֶת, אֶדֶר; whence two fundamental senses are to be assumed in אָדַר likewise. The Arabic has instead either هَدَرَ, whence أَهْدَر tumidus, or حَدَرَ. The organic root הָ־דַר, אָ־דַר has either the fundamental signification *trans. to heap up, to accumulate, to make thick and large*, or the idea of *shining* has been transferred to *prominence* as in יָפַע.

הָדָר (*constr.* הֲדַר, with *suff.* הֲדָרִי; *constr. pl.* הַדְרֵי) *m.* 1. *height*, Ez. 16, 14, *majesty*, with הוֹד, כָּבוֹד Ps. 8, 6; 21, 6; *fame*, with עֹז Prov. 31, 25; Ps. 149, 9; *pride*, Is. 35, 2, hence גָּאוֹן is cognate in sense (which see), but seldom coupled with it Is. 2, 10; *preference* Mic. 2, 9. — 2. *ornament, splendour*, Ps. 29, 4; *decoration of arms* 45, 4; *beauty* Is. 53, 2; *ornament of dress* Ps. 104, 1 &c.

הֶדֶר *m. ornament, splendour*, Dan. 11, 20 *ornament of the kingdom* i. e. Jerusalem, or the temple; for the land, צְבִי 11, 16 is used; comp. אֶדֶר.

הֲדַר (from הָדַר I., only in compound proper names) *m.* 1. same as אֲדַר and אֲדוֹר *fire*, like the Zend. *âtar*, Pers. اذر the same; comp. אֲדָר. — 2. Ized representing fire, the fire-god, as such also a deity of the Syrians, who had come from the Persians and Assyrians, interchanging with הֲדַד. Derivat. the proper name הֲדַרְעֶזֶר.

הֲדַר (*Peh.* unused) *Aram.* same as Hebrew הָדַר II.

Pah. הַדֵּר *to esteem highly, to celebrate*, with לְ of the person Dan. 4, 31 34; 5, 23. Deriv.

הֲדַר (with *suff.* הַדְרִי) *Aram. m.* same as Hebrew הָדָר Dan. 4, 27.

הֲדֹר *m.* same as Hebrew הֲדַר, and existing only in הֲדֹרָם, which see.

הֲדָרָה (*constr.* הַדְרַת) *f.* same as הָדָר Ps. 29, 2; 96, 9; Prov. 14, 28.

הֲדֹרָם (*Hador is elevated*) *n. p. m.* 2 Chr. 10, 18, for which אֲדֹרָם stands in other places 1 Kings 12, 18 and אֲדֹנִירָם 4, 6. הֲדֹר, אֲדֹר and אָדוֹן are considered identical.

הֲדַרְעֶזֶר (*Hadar is help*) *n. p.* of a Syrian king 2 Sam. 10, 16 19; 1 Chr. 18, 3 seq.; 19, 16 19, elsewhere written הֲדַד־. The LXX and *Josephus* write הַדְרֶעְזֶר after the analogy of אַדְרַמֶּלֶךְ, where אֲדַר = הֲדַר.

הָהּ (pronominal stem) *interject. oh, alas, ah!* an exclamation of grief, with לְ Ez. 30, 2, from which arose by אֲ prosthetic, אֲהָהּ (which see), and by blunting off, הֶ־ (see הֶ־ 1).

הוֹ (pronominal stem) *interj. woe*, Lat. heu, eheu, vae, Am. 5, 16; instead of it is usual הוֹי (which see) as a longer form, besides which אוֹי and אֲבוֹי (which see) also exist.

הוּ original form of הוּא which see.

־הוּ, ־ֵהוּ see הוּא.

הָוָא (*imp.* הֱוֵא, *fut.* יְהוּא = יֶהֱוֵא; see הוּא out of *hawa*) *intr.* same as הָוָה *to be* Eccles. 11, 3; Job 37, 6: *he says to the snow, be thou on the earth* (as the Vulgate translates according to the sense). On the fundamental signification see under הָוָה and הָיָה I. where comparisons with the Arabic are also given. Deriv. the proper name יֵהוּא.

הֲוָא and **הֲוָה** (3 *fem.* הֲוַת and הֲוָת; 2 *perf.* הֲוֵיתָ and הֲוֵית &c.; 3 *fut.* לֶהֱוֵא for יֶהֱוֵא, 3 *pl. m.* לֶהֱוֹן, *f.* לֶהֱוִין, see לְ) *Aram. intrans.* same as הָוָה, הָוָא in Hebrew: *to be, to become*, Dan. 2, 35 &c.; connected with the part. it forms a narrative tense (aorist) 6, 11; 7, 19 &c.

הוּא (pronominal stem; the primitive form הוּ exists still in the proper name אֱלִיהוּ; in הִנֵּה הוּ Jer. 18, 3 out of which is made in K'tib הִנֵּהוּ and K'ri הִנֵּה הוּא; in הוּ יֹדֵעַ 29, 23 K'tib, and in the suffixes ־הוּ, ־ֵהוּ, ־וֹ &c.; *pl.* הֵם and הֵמָּה see under these themselves) *pron. pers.* (3 pers. sing.) *m.* (anciently for the fem. also, especially in the Pentat. where the punctuators have constantly written הִוא and read הִיא), *he.* It is contrasted with אַתָּה Deut. 28, 44 or אֲנִי 2 Sam. 7, 14, but is more frequently used than the other personal pronouns. The following classes of its manifold use may be distinguished: 1. it is applied as the usual designation of the 3 person of the personal pronoun: *he*, is, referring to something known, while זֶה points to what is coming Gen. 4, 20; 10, 8; sometimes with emphasis *he himself, the same*, ipse, iste 20, 5, which may proceed so far that it coincides with signification 2, Ps. 33, 9, and to such a degree that it stands even for the first person, Job 13, 28 *and the same one*, i. e. *and I*, 13, 27, comp. Lat. hic homo for ego. — 2. It is used to make the subject very prominent, like αὐτός, ipse, in order to refer back to it and distinguish it from other things; and so it may be rendered *self*, as also אַתֶּם (Jer. 2, 31; Hag. 1, 4) may be occasionally translated, Num. 18, 22 *and the Levite himself;* Is. 7, 14 *the Lord himself;* Ps. 50, 6; Prov. 3, 34; 28, 10; Esth. 9, 1. In composition this meaning is expressed very strongly, e. g. גַּם הוּא Gen. 4, 4 26 *himself also*, i. e. *likewise*, in which case the preposition of the preceding noun is not repeated 10, 21. The meaning appears somewhat stronger when it precedes the noun and הַזֶּה follows it, e. g. הוּא הַלַּיְלָה הַזֶּה *this same night*, Ex. 12, 42, or when the following noun repeats the preposition of our pronoun, e. g. 1 Chr. 4, 42 מֵהֶם מִבְּנֵי שִׁמְעוֹן *of the same sons of Simeon*, a peculiarity still more frequent in Aramaean. From this it happens, that הוּא may be joined to the first or second personal pronoun, e. g. אָנֹכִי הוּא Is. 43, 25 *I myself*, אַתָּה הוּא Jer. 49, 12 *thou thyself*, or with מִי Is. 50, 9, strengthening them all. It may also stand as a predicate quite irrespective of a noun, where, connected with pronouns, it forms a clause by itself, Ps. 102, 28 *and thou art*

thyself; Job 3, 19; Is. 41, 4. But if this הוּא be appended to a definite noun going before, without being put merely in a free position as adding to the definiteness of the idea of the noun though collaterally, הַהוּא stands in the sense of *the same*, Lat. idem, e. g. בַּיּוֹם הַהוּא *the same day* Gen. 15, 18, which acceptation הוּא alone has but rarely Gen. 19, 33. Contrasted with הַזֶּה, הַהוּא receives the sense *that* Gen. 26, 32, 1 Sam. 27, 6; and הוּא alone sometimes bears the same meaning when put in antithesis to זֶה Judges 7, 4. — 3. From the meaning *he himself, self, the same*, has obviously arisen the designation for *God* in religious speech (as هُوَ among the Persians, *αὐτός, ἐκεῖνος* among the Greeks, and therefore in the New Testament; see *Sim.* Onom. 549), e. g. Deut. 32, 39 *for I, I am God* (הוּא), *and besides me there is no God* (אֱלֹהִים); Is. 43, 13 *even from of old I am God* (הוּא); Jer. 5, 12 *they deny God and say, God* (הוּא) *is not*; and Ps. 102, 28 as well as Is. 48, 12 may be so taken. אֲנִי הוּא Is. 41, 4 stands, therefore, parallel to אֲנִי יי, and אֲדֹנָי הוּא 7, 14 appears = אֲדֹנָי אֱלֹהִים. This circumstance explains how the proper name אֲבִיהוּא is equivalent to אֱלִיהוּא, אֱלִיאָב, אֲבִיאֵל, אֲבִיָּה, and רוּאָב to אֱלִיאֵל. — 4. Like all personal pronouns הוּא includes in itself the verb *to be*, so that it makes a complete proposition with the predicate, e. g. Gen. 24, 65 הוּא אֲדֹנִי *he is my lord;* so too 20, 7 (see אֲנִי, אַתָּה). In this application הוּא is put sometimes *before* the predicate 24, 65, sometimes *after* it 25, 21, used to explain a preceding noun, = *that is*, 14, 7, and so applied that the pronominal conception disappears entirely, the verb *to be* alone remaining, Gen. 7, 2 *who are* (הוּא) *not clean*, Ps. 50, 11, Gen. 41, 26, for which הִיא stands in 41, 27. Its use for *to be*, comes forth clearly and particularly in union with the demonstrative pronouns, e. g. אֵלֶּה הֵם *these are* Gen. 25, 16, מָה הֵנָּה אֵלֶּה *what are these?* 21, 29, מִי הוּא זֶה *who is this?* Esth. 7, 5, or after other personal pronouns, e. g. הֵמָּה ... אַתֶּם Zeph. 2, 12 *ye are*. So too in Aram. Ezr. 5, 11.

With relation to the etymology the shorter form *hu* (הִוא) is the basis of the suffix of the third pers. masc.; which the Syr. ܗܘ, Sam. הוּ and the compound Talmudic forms אִידּוּ &c., the corresponding Greek *ὁ*, and in extra-Semitic languages *ho*, *hu* appear to confirm. But the usual orthography הוּא was probably originally pronounced *hawa*, whence *hua* arose, after the analogy of the Ar. هُوَ *hu-wá*, modern Ar. *hué*, Malt. *hua*, Ethiop. *ue* with the aspiration rejected, Pers. وی; and we may assume that two pronominal roots in it were fused together, *ha* and *wa*. Hence the first did not sound *hu* but *ha*, which is connected with the demonstrative roots.

הוּא *Aram. pron. pers.* of the 3. person, *he*, as in Hebrew, Dan. 2, 21; 4, 19 &c.

הִיא according to some an abbreviation of יְהוֹאִי (Eccles. 11, 3) and then a noun *the existing* = *God*, by which הוּא would be explained in some passages of Scripture and in the proper names אֲבִיהוּא, אֱלִיהוּא; but see הוּא 3.

הָוַב (Kal not used) *intr. to roast* (in the fire), *to burn*, of sacrifice. The organic root in הָבַב is identical with that in אָפַה (to dry, to roast), Greek *ὀπ-τάω* (to roast), and certainly with the Syr. ܐܰܦ (to glow, to burn).

Pilp. הִבְהֵב (not used) *to burn*, a sacrifice; deriv. הַבְהָב. This reduplicated form exists also in the Mishna and the Arabic, Jewish interpreters (see *Parchon*) having already compared it.

הוֹבֵן see הָבֵן.

הוֹבְנִי Ez. 27, 15 K'tib see הֲבָנִי.

הוֹד (after the form חוֹב, קוֹל; with *suff.* הוֹדִי, הוֹדֵךְ, הוֹדוֹ and הוֹדָהּ; from הוּד) *m.* 1. *clear neighing*, of the warhorse Zech. 10, 3; Job 39, 20; *the sound*, of thunder Is. 30, 30. — 2. *shining, fresh-*

ness, of health Dan. 10, 8; *the green*, *the glitter*, of the foliage Hos. 14, 7; figur. *height*, *majesty*, of dominion Jer. 22, 18; Zech. 6, 13; Dan. 11, 21; 1 Chr. 29, 25; *dignity* Num. 27, 20; *exaltation*, *fame*, of God Zech. 6, 13; Hab. 3, 3; joined with הָדָר Ps. 104, 1. The connection of the two meanings also exists in הָלַל, where their development is given. — 3. (*fame*, *majesty*) *n. p. m.* 1 Chr. 7, 37. Elsewhere in the same sense in the proper names אֲבִישָׁהוּד, הוֹדַוְיָה, הוֹדַוְיָהוּ, הוֹדִיָּה, הוֹדִיָּהוּ.

הָוַד (i. e. הָדַד; not used) *intr.* 1. same as הָדַד *to sound aloud*, *to shout*, of the spirited, far-sounding neighing of the war-horse, the loud tones of thunder &c. Deriv. הוֹד 1 and הֲיָדָה. — 2. Metaph. (comp. הָלַל) *to shine*, *to glitter*, *to lighten*, of the splendour or redness of fresh-coloured health, of the shining, green foliage; figurat. *to be celebrated*, *elevated*, *great*, *majestic*. Deriv. הוֹד 2. — The organic root הד has no connection with the Ar. نهد, which is merely a collateral form of נָגַד; but it has perhaps with יָד–ה (which see). Deriv. הוֹד and הוּד in proper names.

הוֹד *m.* same as הוּד 2 *freshness*, of health, or better in a figurative sense, *renown*, *majesty*, as an epithet of the divine names יְהוָה, אֵל, with which it is interchanged, as כָּבֹד. Only in the proper names אֲבִיהוּד, אַחִיהוּד, עַמִּיהוּד, יְהוּד = הוּד in אֲבִישָׁהוּד.

הוֹדַוְיָה (*Jah is renown*, originating from הוֹדוֹ־יָהּ; וֹ is a vowel of union, as elsewhere יִ–) *n. p. m.* Ezr. 2, 40, 1 Chr. 5, 24, and for הוֹדַוְיָה 9, 7.

הוֹדַוְיָהוּ (the same) *n. p. m.* 1 Chr. 3, 24.

הוֹדִיָּה (the same) *n. p. m.* Neh. 8, 7.

הוֹדְיָה (the same) *n. p. m.* Neh. 7, 43, for which is הוֹדַוְיָה in 1 Chr. 9, 7.

הָוָה (*part.* הֹוֶה; *imp. m.* הֱוֵה, *f.* הֱוִי) *intr.* same as הָיָה, prop. *to blow*, *breathe* (cognate in sense נָשַׁם), a representation of what moves, to which the idea of life attaches itself; hence 1. figurat. *to live*, *to be*, *to exist*, then *to arise*, *to become*, Gen. 27, 29; Is. 16, 4; Eccles. 2, 22; Neh. 6, 6. The stem is therefore identical with חָוָה I. (which see), whence חַוָּה, and with חָיָה (which see); the fundamental signification lying in the Talmudic הַבְאָ *to breathe*, Arab. هَوَى, whence هَوَاءٌ (a breath of air). Deriv. יְהוָה. In Arabic the meaning "to rush, storm, bluster" is derived from that of breathing, and admits of manifold applications. — 2. (not used) *to desire*, *to wish for*, coming perhaps from the idea of drawing into self (like *adspirare*), whence הַוָּה 1, according to some; but the noun may be a collateral form of אַוָּה, which see. — 3. (according to some) *to be thrown down*, *precipitated*, *to fall*, hence *to break in*, of misfortune; but the fundamental meaning is *to storm along* as an intensive of *to blow*, and with this sense only in *Pihel*, because the derivative הַוָּה 2 alone proceeds from it. Ar. هَوَى the same.

הַוָּה (a collateral form of אַוָּה; *constr.* הַוַּת; *pl.* הַוּוֹת) *f.* 1. *eagerness*, *lust*, in a good or bad sense, Prov. 10, 3; וּבְהַוַּת בֹּגְדִים 11, 6 *and by the eagerness of the faithless* (i. e. whom they lead into sin); Ps. 52, 9; Mic. 7, 3. Arab. هَوًى, Malt. *hevva*, the same. — 2. *overthrow*, *destruction*, *corruption*, Job 6, 2; 30, 13, where the K'ri reads הַיָּה; figurat. in the pl. *crimes*, *injuries*, Ps. 57, 2; 91, 3; 94, 20; Prov. 17, 4 and elsewhere; Ar. هُوًى, هَوًى the same. See הָוָה 3.

הוָה *f.* same as הַוָּה 2, Is. 47, 11, Ez. 7, 26, with שֶׁבֶר.

הוֹהָם (= יְהוֹ־הָם *Y'hô* [*protects*] *the multitude*, see הוֹם) *n. p. m.* Josh. 10, 3.

הוֹי (pronominal stem) *interj.* same as אוֹי (which see), an exclamation of threatening, with the accusat. following Is. 1, 4, with אֶל Jer. 48, 1, עַל 50, 27, לְ Ez. 13, 18; of grief 1 Kings 13, 30; of exhortation Zech. 2, 10.

הוּךְ (i. e. הָךְ; *fut.* יְהָךְ for יְהוּךְ, a

form found only in this verb; *inf.* מְהָךְ; אֲזַל is used for the perfect) *Aram.*, *intr. to go*, Ezr. 5, 5; 6, 5; 7, 13; so also in the Targum. The stem הָךְ is obviously connected with Arab. هَاجَ (to hasten), هَيَّكَ (the same) &c., like הֲלַךְ with the Ar. هَلَقَ (to be quick), وَلَقَ (to hasten), وَلَجَ (to go in); and it is therefore questionable whether הָךְ has come from הֲלַךְ with *l* eliminated, since we should rather compare for the organic root the Sanskrit *aǵ*, Greek *ἄγ-ειν*, Lat. *ag*-ere, and with the digamma the Sanskrit *waǵ*, Lat. *vag*-o &c.

הוּל (not used) *intr. to be clear*, *to enlighten*, *to shine*, equivalent to הָלַל I. Deriv. הַיִל.

הוֹלֵלוֹת (from הָלַל II.) *f. folly*, *senselessness*, Eccles. 1, 17; 2, 12; 9, 3. ־וֹת is here a collateral form of ־וּת; and therefore הוֹלֵלוֹת is sing., like עוֹלֵלוֹת, חַכְמוֹת.

הוֹלֵלוּת *f.*, the same, Eccles. 10, 13.

הוֹלֶם *m. stroke of a hammer*, on the anvil, Is. 41, 7 (*Kimchi*); but see הָלַם.

הוּם a ground-form to the personal pronoun הֵם, which see.

הוּם I. (3 *person* with *suff.* הָמָם) *tr.* same as הָמַם *to entangle*, *to put into embarrassment* (motion), with tumult, with accusat. of the noun derived from it Deut. 7, 23. Deriv. מְהוּמָה.

Nif. נָהוֹם (*fut.* יֵהוֹם from יִהּוֹם) *to fall into confusion*, *into tumult*, from astonishment, 1 Sam. 4, 5; 1 Kings 1, 45; Ruth 1, 19.

הוּם II. *intrans.* same as הָמָה, הֵם *to rage*, *to make a noise*, of floods, of a multitude; hence Mic. 2, 12 תְּהִימֶנָּה מֵאָדָם *they shall make a noise because of the multitude*, where it stands = תְּהוּמֶנָּה, since it cannot stand for תְּהִימְנָה, much less be referred to הָמָה. Figurat. = הָמָה of the fluctuation of the mind, *to sigh*, *to lament* (see Hif.). Ar. هام to rage, te roar, to be strongly moved. Derivat. תְּהוֹם, the proper names הָם, הוֹהָם.

Hif. הֵהִים (only *fut.* יָהִים) *to lament*, *to mourn*, *to sigh*, Ps. 55, 3, like הָמָה 42, 6; prop. to manifest commotion of spirit.

הוּמוּ see הֵם *they*.

הוֹמָם (from הָם after the form תּוֹלָל; *raging*) *n. p.* of an Edomite 1 Chr. 1, 39, for which Gen. 36, 22 has הֵימָם.

הוֹן (with *suff.* הוֹנוֹ; הוֹנַיִךְ Ez. 27, 33 is sing. = הוֹנֵךְ, as גְּאוֹנַיִךְ 16, 56 = ־נֵךְ) *m.* same as אָוֶן, אוֹן: *wealth*, *riches*, prop. what has been earned, acquired, Prov. 3, 9; 11, 4 &c.; with עֹשֶׁר Ps. 102, 3 and with the adjectives יָקָר Prov. 1, 13, עָתֵק 8, 18, רַב 13, 7; הוֹן בַּיִת *all the possessions* 6, 31; לֹא־הוֹן Ps. 44, 13 *no wealth*, i. e. small, worthless (see לֹא). Adverb, *enough*, *sufficiently*, Lat. large, Prov. 30, 15 16.

הוּן (not used) *Aram. pron. pers.* of the 3 *pers. masc. pl. they*, formed from the sing. הוּ with the *pl.* ־וּן. It is the last part of the compound אִנּוּן for אִנְהוּן which see. The fem. form is הֵין, lying in אִנֵּין (which see) = אִנְהֵין.

הוּן I. (Kal not used) *intr.* same as אוּן I. (which see). prop. to breathe, to blow (cognate in sense הָבַל), hence 1. figurat. *to be vain*, *empty*, i. e. *to vanish* (like a breath); see Hifil. Ar. هَانَ (*to be light*) has the same fundamental signification; comp. Sanskrit *an* to breathe. — 2. (not used) prop. to fetch a breath, after a work, hence *to respire*, *to rest* (cognate in sense נָפַשׁ prop. to breathe), whence the Ar. أَانَ to rest, to feel oneself easy, is explicable. — 3. prop. to pant, hence *to be weary*, *to gain by labour*, *to acquire*, *to get by effort;* deriv. הוֹן. See אוּן II. The stem הָן has been already explained in its two fundamental significations under אָן I. and II. of which it is merely a collateral form; and the organic root is also frequently met

with in extra-Semitic tongues (see אוּן, אָנָ־ה I.).

Hif. הֵהִין (*fut.* יָהִין) *to act foolishly, vainly* (comp. הֶהְבֵּל) Deut. 1, 41; corresponding to וַתָּזִידוּ 1, 43.

הוּן II. (not used) *intr.* prop. to be bent, hence *to be hollowed*, of vessels, which are able to hold a thing on account of their hollowed form, conseq. הָן = אָנָ־ה II. (which see), עָנָ־ה &c. Deriv. הִין.

הוּץ (unused) an assumed stem for הֹצֶן, taken as = חוּץ *to cut in pieces, to divide into pieces*; but see הֹצֶן and הָצַן.

הוּצַב see הֻצַּב n. p.

הוֹצֵר at Neh. 13, 13 see אָצַר denom.

הוֹר *m.* 1. same as הַר *a mountain*, ὄρος Gen. 49, 26, where the LXX read הוֹרֵי עַד, the cod. Sam. הָרֵי עַד, parallel גִּבְעוֹת עוֹלָם; but according to the Masora and accent, according to Onk., Vulg., Syr., Saad. and all the other ancients, the reading was הוֹרֵי, belonging therefore to הוֹרִים (from הָרָה). — 2. *n. p.* of certain mountains, see הֹר.

הוֹשְׁבוֹתִי Zech. 10, 6, mixed up as it were of יָשַׁב and שׁוּב, but = הֲשִׁיבוֹתִי. See שׁוּב.

הוֹשָׁמָע (= יְהוֹ׳, *Y'hô is hearer*, comp. שְׁמַעְיָה, אֱלִישָׁמָע) *n. p. m.* 1 Chr. 3, 18.

הוֹשֵׁעַ (= יְהוֹ׳, *God is help;* יְהוֹ = הוֹ and שֵׁעַ = שׁוּעַ, יֵשַׁע, from שָׁע = יָשַׁע) *n. p. m.* Num. 13, 8; 2 Kings 15, 30; Hos. 1, 1.

הוֹשַׁעְיָה (*Jah is deliverer;* הוֹשַׁע is an infinitive noun) *n. p. m.* Jer. 42, 1; Neh. 12, 32.

הוּת (Kal not used) *tr. to persecute, to hate*, prop. *to press injuriously upon one*, or *to storm against one*, Ar. هَاتَ (malum intulit), redupl. هَثْهَثَ (to push against something violently). The org. root הת appears also in Sanskrit *hêd*, Lat. *od*-i, Gothic *hat* (to hate). — Another stem הוּת is = חוּת *to surround, enclose*, of a hedge, and so is identical with חוּט, Ar. حَاطَ, Syr. ܚܛ (to bind about, to surround with a rim), whence the deriv. הֵית = חֵית *hedge;* out of which comes the name of the letter הֵי (see ה), as *Parchon* writes.

Pih. הוֹתֵת (*fut.* יְהוֹתֵת) *to persecute and assail*, with עַל Ps. 62, 4, as the Targ., LXX and Vulg. understand it.

הוֹתִיר *n. p. m.* 1 Chr. 25, 4 28; see גִּדַּלְתִּי, where is the explanation.

הָזָה (only *part. pl.* הֹזִים) *intr.* same as חָזָה *to see dreams, visions*, metaphor. *to dream, to see delusive images*, Is. 56, 10, as LXX, Aq., Symm., Vulg., Targ. appear to have taken it. According to others (see *Kimchi*) *to talk confusedly, to rave*, comparing it with the Ar. هَذَى, which may have come, however, from the preceding signification.

הִזַּכָּה Is. 1, 16 see זָכָה.

הֵטִבֹתִי see טוּב and יָטַב.

הֵי abridged from הֵית see הוּת and ה.

הִי (pronominal stem) 1. *interj.* same as הוֹ Ez. 2, 10, of which a weaker form is אִי II. (which see), and therefore not = נְהִי. — 2. first part of the compound הִיא, which see.

הִיא (pronom. stem; *pl.* הֵן, הֵנָּה) *pron. pers.* of the 3 *pers. f. pl., they* Lev. 21, 9 &c. In the Pentateuch הוּא constantly stands for it, which the K'ri reads הִיא and the cod. Sam. so writes, with the exception of eleven places (according to the Masora on Gen. 38, 25), where הִיא stands even in K'tib; elsewhere הוּא stands for הִיא but three times 1 Kings 17, 15, Is. 30, 33, Job 31, 11, and three times is the K'tib הִיא Ps. 73, 16, Job 31, 11, Eccles. 5, 8, which the K'ri rightly reads הוּא. The numerous applications of הִיא are in the three first leading senses the same as in הוּא. It should be added, that it is frequently used for the neuter *it;* passages to prove which may be found in *Noldius's* Concord. p. 255-60.

Etymologically הִיא should be considered as compounded of הִי (Syr. ܗܝ, Sam. הִי) and יָא, *ya*, Ethiopic *jεε* (an old pronoun for 3 pers. fem. whose masc.

is וָא *wa*), from which *hiya* arose the present form; *y* being attracted into *i*; Ar. هِيَ, hiya = هِيَا, *y* being attracted into *i*; vulg. Ar. and Malt. *hie*, *hia* &c.

הִיא *Aram.* the same DAN. 2, 9 20; 7, 7.

הֵידֵד (from הָדַד I. after the form פִּילֶגֶשׁ) *m.* same as הֵד *shout of joy*, *joyful acclamation*, of vintagers, men of the wine-press JER. 25, 30; 48, 33, or warriors 51, 14.

הֵידָדָה (only *pl.* ־דוֹת) *f. a choir*, *a choir of singers* NEH. 12, 8. In form it is to be derived from הֵד (הוּד) = הָדַד I. (since this stem really existed), and is a noun developed from its *Pual*, after the form of סוֹגֵר, קֻבַּעַת. The connection with תּוֹדוֹת (which see) is natural, as הֵד is cognate with יָדָה.

הֵידוּת *f.* collect. *choirs*, NEH. 12, 8 according to another reading.

הָיָה (2 *fem.* once הָיִית 2 SAM. 14, 2, הָיִיתִי Ez. 16, 31; *part. f.* הוֹיָה EX. 9, 3; *imp.* הֱיֵה, with Wâw וְהֱיֵה, *f.* הֲיִי, *pl.* הֱיוּ, with Wâw וִהְיוּ; *inf. abs.* הָיוֹ Ez. 1, 3 and הָיוֹ NUM. 30, 7; *inf. c.* הֱיוֹת and with *prefix* בִּהְיוֹת, but once after the Aramaean manner הֱוֵת Ez. 21, 15; *fut.* יִהְיֶה, *ap.* יְהִי) *intr.* same as הָוָה I., דְּוָא (Targ. הֲוָא, Syr. ܗܘܐ, and cognate חָוָה, חֲוָה) prop. to breathe, hence 1. *to live*, *to exist* (comp. Greek *εἰμί* Od. 15, 432), animal life shewing itself in the breathing JOB 3, 16; DAN. 1, 21; ECCLES. 2, 7 18; 4, 3 16; 6, 12. Metaphor. *to be existent* Is. 23, 13, also of things GEN. 2, 5; 7, 12; Is. 11, 16; *to be* (*in a state* or *in a place*) GEN. 4, 8; 13, 7; ZECH. 14, 6; generally *to exist*, *to be*, in the greatest variety of applications. Comp. the modern Hebrew הֲוָיָה *existence*, i. e. God, hence שֵׁם יְהוָה the name of God. — 2. *to be*, in the widest sense, i. e. not merely as living and existing, or as having a *how* and a *where*, but also = *εἰμί*, esse, as a subst. verb to unite subject and predicate GEN. 1, 2; 3, 1; 15, 5; 16, 12; JOB 1, 21; 3, 4 &c. whether the predicate be a subst. or adj., a numeral, participle &c. הָיָה as a logical copula is frequently absent GEN. 1, 2, and should be supplied from the context. With this meaning of הָיָה the following peculiarities are to be noticed: a) in late Hebrew, it is a periphrasis for the narrative tense, in connection with the participle of another verb, as is usual in Aramaean, e. g. וְאֲחִי עֹלָה NEH. 1, 4; 2, 13 15 = וָאֶצְעַל; JOB 1, 14; more rarely in earlier writings GEN. 4, 17; 15, 17; Is. 10, 14; 19, 18. b) With לְ of the person *to be to one* i. e. *to belong to one*, which may be translated *to have* GEN. 12, 16, therefore = יֵשׁ לְ, Greek ἔστι μοι. Also with לְ of the person or thing *to serve some one* or *something*, *to tend to*, like the Greek εἶναι or γίνεσθαι εἴς τι, GEN. 6, 21 *and it shall serve thee*; 9, 13 *and it shall serve for a sign of the covenant*. When the infin. with לְ follows: either, *it shall serve for* ... Is. 5, 5 (more rarely with the omission of הָיָה Is. 8, 18); or *to be about to*, *to intend to*, *to wish to* GEN. 15, 12; 2 CHR. 26, 5; or lastly, *it is to* ... i. e. *it must* ... JOSH. 2, 5, EZ. 30, 16, i. e. in other words, הָיָה with the infin. is equivalent to the imperfect. Still farther, with לְ of the person, *to behave as*, i. e. to be such an one, 1 SAM. 4, 9 *behave like men*. c) הָיָה with עִם *to be with one*, i. e. to stand on his side 1 KINGS 1, 8; הָיָה עִם לֵב *to have in the mind* 11, 11; הָיָה עִם אִשָּׁה *to have intercourse with a woman* GEN. 39, 10. d) הָיָה בְּעֵינֵי פְּ *to be in the eyes of one*, i. e. to appear; see עַיִן. e) הָיָה עַל *to be over something*, i. e. *to protect*, prop. 1 SAM. 25, 16, or figurat. ZECH. 12, 2. See עַל. — 3. *to arise*, *to become*, i. e. to come into being, *to be born*, absol. GEN. 1, 3, or with מִן of the place whence 17, 16, ECCLES. 3, 20, or לְ of the person for *whom* Is. 19, 15. Hence arose the meaning: a) *to become somewhat*, with accus. GEN. 19, 26, or לְ 2, 7. b) with לְ of the person *to fall to one's lot* Is. 17, 2; JOB 30, 31; הָיָה לְאִישׁ *to fall to the lot of a man* i. e. to marry him NUM. 30, 7; HOS. 3, 3. c) הָיָה כְּ *to be as one* or *something* i. e. *to be like* PS. 1, 3; Is. 14, 19; even in this sense הָיָה is omitted Is. 10, 9. — 4. To this is closely attached the signification

to take place, *to happen*, *to fall out* Ex. 32, 1; Is. 14, 24; Eccles. 3, 22; הָיָה שֶׁ· *it happens*, *that* ... 7, 10. Thus וַיְהִי or וְהָיָה often in narrative style: *it happened*, *it will happen*, of which it is hardly necessary to adduce examples; but in the phrases דְּבַר יי אֶל־ or דְּ הַמְּשֻׁא הַזֶּה the sense is *to come down*, *to come in*, *to arrive at* &c., which must be referred to this signification. Deriv. יְהוֹ, יְהוֹ־, יְהוּ, יְהוּ־, יְהוּ, יְהוּ־, יְהוּ, יְהוּ־, יְהוּ (= יְהִי), הוֹ, יְהוֹ־.

In favour of the fundamental signification which has been given, the identity of הָוָה, הָוָה, הָוָה &c. appears to speak, and from this the sense *to fall into* a sickness, *to precipitate* = *to flee* has been developed (see Nif. and the noun הַוָּה). Comp. הָוָה.

Nif. נִהְיָה 1. *to become*, with לְ somewhat Deut. 27, 9, and מֵאֵת־ of the person *from whom* 1 Kings 12, 24; *to take place* i. e. to be fulfilled Prov. 13, 19; Zech. 8, 10; *to happen* Judges 19, 30. — 2. *to be weak*, *to be gone* (cognate נָחְלָה) Dan. 8, 27; *to be gone*, i. e. *to be over*, of sleep, with עַל of the person Dan. 2, 1.

הַיָּוָה (from Pihel of הָוָה = הָוָה) *f.* *snatching away*, *calamity* Job 6, 2; 30, 13 K'ri; see הַוָּה.

הַיּוֹצֵר see אוֹצֵר.

הֵיךְ (pronominal stem) *conj.* same as אֵיךְ (which see), but only in the later scriptures 1 Chr. 13, 12, Dan. 10, 17 and in the cod. Samar. Gen. 34, 31 (usually הֵנָּה there); comp. אָכֵן, Syr. ܗܵܟܵܢ.

הֵיכָל (*c.* הֵיכַל; *pl.* הֵיכָלִים [הֵיכָלוֹת only Hos. 8, 14 in a peculiar meaning], *constr.* הֵיכְלֵי, with *suff.* הֵיכְלֵיכֶם; from הָכַל after the form הֵירַד, הֵילַת, הֵימָם, בִּירָה) *m.* (*f.* only Is. 44, 28), properly a large dwelling, containing in it a number of inhabitants; definitely *a palace*, *a splendid house* Amos 8, 13; hence הֵיכַל שֵׁן *a palace inlaid with ivory* Ps. 45, 9; הֵ עֲנָג *a palace of luxury* Is. 13, 22; הֵ גְּדוּלָה *citadel of the king* 1 Kings 21, 1; metaphor. *temple*, as the palace of God Is. 44, 28, better הַהֵיכָל *the sanctuary of Jehovah* Zech. 8, 9, Neh. 6, 10, in full form הֵיכַל יי (comp. בֵּית יי) 2 Kings 18, 16 or הֵיכַל קָדְשׁ יי Ps. 79, 1; seldom *an idol-temple* Hos. 8, 14. In the signification *temple* it is also applied to *the tabernacle* 1 Sam. 3, 3; to *the principal space* in the temple or its *nave*, without the porch and holy of holies Ez. 41, 1 4 15; 1 Kings 6, 3; or to the whole temple-building without the fore-courts Ps. 68, 30, Ez. 42, 8; figurat. spoken of heaven as the palace of the world Ps. 11, 4.

הֵיכָל (*def.* הֵיכְלָא, with *suff.* הֵיכְלֵהּ) *Aram. m.* same as Hebrew הֵיכָל Dan. 4, 1; 5, 2; Ezr. 4, 14; 5, 14, i. e. *palace* and *temple*.

הֵיכֵל *Pi.* see הָכַל.

הֵיל (from חָיַל = חָלַל after the form זֵית) *m.* *splendour*, *brightness*, *light*, only in the proper name אֲבִיחַיִל, which see.

הֵילֶל (a resolved form for הֵלֶל, from הָלַל I.) *m.* (according to *Kimchi*) *splendour*, *brilliancy of light*, prop. diffusing clearness, light, then concrete *brilliant star*, *morning star* Is. 14, 12, and so with the addition of בֶּן־שַׁחַר. It is thus explained by the Targ. (כּוֹכָב נְגַהָּא), LXX (ἑωσφόρος), Vulg., *Kimchi* (כּוֹכָב הַבֹּקֶר) and others. The Ar. نَغْلٌ is of similar derivation. Another הֵילֵל Ez. 21, 17, Zech. 11, 2 is imper. Hif. of יָלַל, which Aq., Syr. and Jerome have erroneously referred to this place.

הֵים belonging to הֵימָם see הוּם Hif.

הֵימָם *n. p.* see הוּמָם.

הֵימָן (from הָמַן = אָמַן I. after the form הֵילֵל, הֵימָם, בִּירָה; עֵיבָל, הֵיכָל; *artificer*, *workmaster*, comp. אֲמָנָה) *n. p.* of a wise man of Solomon's time 1 Kings 5, 11, 1 Chr. 2, 6, and of a chief singer 6, 18. Perhaps abridged in the Aramaean way from מְהֵימָן (*faithful*).

הֵין (pronominal stem) see הִין and הֵן *they*.

הִין *m.* prop. deepened, containing (see הִוּן II.), then *a hin*, name of a measure for liquids, containing $^1/_6$th of a בַּת

(which see) or 12 לֹג (which see), according to *Josephus* (Arch. 3, 9, 4) 2 Attic χόας or 12 sextarii Ex. 30, 24 &c. i. e. five quarts English. חֲצִי Num. 15, 9, שְׁלִישִׁת 28,14, רְבִיעִית Ex. 29,40, שִׁשִּׁית Ez. 4, 11 were used of *a hin.*

הֵית see הוּת.

הֲכוֹ Gen. 27,36. Cod. Samar. has this for הֲכִי in our text, meaning *whether so?* then = *yea so!* כּוֹ = כְּוָת *so*, as the Samaritan translates.

הָכַל (not used) *intr. to take, to receive, to hold*, therefore = כָּל, יָ־כֹל, Aram. עֲ־כַל; figurat. like יָכֹל *to be strong, fat, thick, firm, abiding*, which meaning lies in عَكَلَ, عَقَلَ, whence عَقْل a fortress, a tower, مَعْقِل tower &c. Deriv. הֵיכָל. According to others (in Kimchi) the noun is derived from the quadriliteral הִיְכֵל, Arab. هَيْكَلَ, which assumption, however, is unnecessary.

הִכַּסָּה Prov. 26, 26 see כָּסָה.

הָכַר (Kal not used) *tr.* prop. same as עָכַר *to injure, to trouble* (comp. intr. Targumic כְּרִי, כְּרָא, Syr. ܟܪܐ), next: *to act unjustly to one*, Ar. حَكَرَ, which *Jos. Kimchi* has already compared. So the LXX and Jerome have taken it.

Hif. הֶהְכִּיר (only *fut.* 2 *pl.* תַּהְכְּרוּ = תַּהְכִּירוּ, as יַדְרְכוּ Jer. 9, 2 = יַדְרִיכוּ) *to cause trouble, to do an injury* (by words), with לְ of the person Job 19, 3 (parallel הִכְלִים), comp. וּתְדַכְּאוּנַנִי בְּמִלִּים 19, 2; R. *Levi: to deride;* according to the Targ. *to mistake*, תַּהְכְּרוּ = תַּכְּרוּ (from נָכַר) same as תַּכִּירוּ, which means with לְ Ezr. 3, 13 "*to decide mistakenly upon one*", therefore: *ye are not ashamed to decide mistakenly upon me*, an explanation which admits of justification.

הַכָּרָה (from נָכַר) *f. a discerning, distinguishing*, e. g. פָּנִים *of the person*, Is. 3, 9 (Targ.), i. e. partiality in judging.

הַל inf. constr. of הָלַל I., whence הִלּוֹ, see הָלַל.

הַל (pronominal stem) prop. a very old particle, and the basis of הֲלֹם, הָלֹא and of the Nif. departiculative נַהֲלָא, connected with the particle אֵל I. and II., as also with the Latin *ille* &c. It signifies originally, *thither, further;* then it is closely attached to the noun after it; 1. *the article*, to point to something, or to make it prominent, to express it without gender or number, *l* being resolved into the initial letter of the noun, which is marked by Dagesh forte (·הַ) wherever it is possible, e. g. הַמִּדְבָּר, הַנַּעַר, from הַל מ׳ &c. The alterations arising from vocalising the *He* or assimilating the *Lamed* are these: a) When the consonant to be doubled is without a vowel, the duplication is omitted, e. g. הַצְפַרְדֵּעַ Ex. 7, 29, הַמְעַשְׂרִים Neh. 10, 38, הַיְאֹר Gen. 41, 1; but this is not constant. In like manner b) in the sharply expressed gutturals ה and ח, without the preceding vowel being changed, e. g. הַחַיִל, הַחֹדֶשׁ, הַהוּא, where only הָחַי Gen. 6, 19 (according to the Masora) and הָחַמָּנִים Is. 17, 8 are exceptions. c) But ·הַ is changed into הֶ before חָ e. g. הֶחָכָם, הֶחָזוֹן, הֶחָג, הֶחָזֶה; seldomer before הָ, חֳ and עָ in nouns of two syllables, e. g. הֶעָנָן, הֶעָוֹן, הֶהָמוֹן; but oftener in trisyllabic ones &c. e. g. הֶחֳדָשִׁים, הֶהָרוֹתֶיהָ. d) Before א, ע, ה, ר, ·הַ is usually altered into הָ, e. g. הָעַיִט Gen. 15, 11, הָאֵם, הָהָר, הָרָב &c. Sometimes the initial אַ-sound of the noun is amalgamated with this ·הַ, e. g. הָשְׁפוֹת from הָאַשְׁפּ׳. e) Some words lengthen the vowel with the accent, when the article is prefixed, e. g. הָעָם from עַם, הָאָרֶץ from אֶרֶץ, הַקָּאָת from קָאַת; as on the other hand the vowel at the beginning of the word is shortened, e. g. הָאֳהָלִים, elsewhere אֹהָלִים; הַקֳּדָשִׁים from קָדָשִׁים. f) The weak final vowel falls away when the article is put, e. g. הָאֵל from אֵלֶּה; הַלָּז for הַלָּזֶה. In connexion with the vowelless prepositions בְּ, כְּ and לְ, the ה disappears, and ַ with Dagesh forte following is put with them, as ·בַּ, ·כַּ, ·לַ. On the application of the definite article see the grammars. — 2. *a pronoun*

demonstrative, i. e. still perceptible in its demonstrative character, where הַל, though properly the article, has the signification *hic*, *haec*, *hoc*, as ὁ ἡ τὸ in Homer and Herodotus, e. g. הַיּוֹם hodie, hoc die, הַפַּעַם *this time*, הַלַּיְלָה *this night*, הַשָּׁנָה *this year*. — 3. *a pronoun relative: who*, *which* (without distinction of number or gender), in order to introduce relative clauses = אֲשֶׁר, and therefore joined to verbs and particles, as הֶהָלְכוּא Josh. 10, 24, הֶעָלֶיהָ 1 Sam. 9, 24, הַהֻלָּלָה Ez. 26, 17, הַהֵרִימוּ Ezr. 8, 25, הַהֹשִׁיב 10, 14 17, הַהִקְדִּישׁ 1 Chr. 26, 28, הַנִּמְצְאוּ־ 29, 17, הַהֵכִין 2 Chr. 29, 36, and also according to the Masora הַבָּאָה Gen. 18, 21; 46, 27; Job 2, 11, הַנּוֹלַד Gen. 21, 3, הַנִּלְוָה Is. 56, 3, הַשָּׁבָה Ruth 4, 3, הַנִּרְאָה Dan. 8, 1; and since ·הַ at one time existed in a relative signification, it may be so taken frequently before participles; comp. Ar. ال for الذى. In הַאֲשֶׁר שָׁבִיתָ 2 Kings 6, 22, where a relative meaning suits, there stood perhaps הַשָּׁבִיתָ *whom thou hast taken*, and a marginal gloss may have put by way of annotation אֲשֶׁר to ·הַ, i. e. shewing it has this meaning, which transcribers afterwards made into הַאֲשֶׁר. — 4. Very rarely הַל may have also been an independent interrogative particle, like the Ar. أَلْ, a reminiscence of which has been preserved only in הַל יי׳ תִּגְמְלוּ Deut. 32, 6 (according to the orthography of the high school at Nehardea), because גָּמַל is construed with the accusative. But with regard to the article see also הָא. Deriv. הָלָא departiculative, הָלֵא (הָלְאָה), הֲלֹם.

הָלָא (departiculative [derived from a particle, viz. הַל]; not used) *tr. to remove*, comp. Ar. هَلَّ the same, Syr. (redupl.) ܗܠܗܠ, hence

Nif. נַהֲלָא *to be dispersed to a distance*, Mic. 4, 7, parall. נִדַּח 4, 6.

הָלֵא (elsewhere the form is usual only in עו״) *m. distance*, *remoteness*, formed from הַל ille, only with *a* of motion הָלְאָה 1. *an adverb of place: thither away*, *afar off*, *away*, illuc, ultra, ulterius, e. g. גֶּשׁ־הָ׳ Gen. 19, 9 *stand back* (to a distance); מִשָּׁם וָהָ׳ 1 Sam. 10, 3 *from thence and further*; מִמְּךָ וָהָ׳ 20, 22 *from thee and farther away*, i. e. beyond thee (opposite מִמְּךָ וָהֵנָּה 20, 37); מֵהָ׳ לְ Gen. 35, 21, Jer. 22, 19, Am. 5, 27 *far away from* . . . — 2. *an adverb of time:* מִן־הוּא וָהָ׳ Is. 18, 2 *since they were and onward*, i. e. till now; מֵהַיּוֹם הַהוּא וָהָ׳ *from that day and forward* 1 Sam. 18, 9 &c. Comp. ܗܠ, ܠܗܠ the same, ܠܗܠ *beyond*, and so too the Samar., Zabian &c., where the particle comes forth still better; in Targ. לְהַלָּא, לְהַלָּן (*afar off*) הַל is connected with other demonstratives besides.

הָלְאָה see הָלֵא.

הָלַב according to the cod. Samar. in the noun הֶלְבְּנִיָּה Ex. 30, 34, see חָלַב.

הִלּוּל (only *plur.* ־לִים) *m.* prop. an abstract, praise, rejoicing; concrete *a thanksgiving festival*, of the harvest-gatherers, Lev. 19, 24; Judges 9, 27. See הָלַל I. *Pihel.*

הַלָּז (from הַלָּזֶה which see) *pron. demonstr. comm. this*, *that*, with a noun masc. Judges 6, 20, 1 Sam. 17, 26, 2 Kings 23, 17, Zech. 2, 8 (the cod. Sam. also in Gen. 24, 65; 37, 19), or fem. 2 Kings 4, 25; seldom without a noun 1 Sam. 14, 1; Dan. 8, 16. The ground-form to it is:

הַלָּזֶה (from the article הַל, the demonstr. לָ *la*, and זֶה) *pron. demonstr. masc.* the same, Gen. 24, 65; 37, 19, where the cod. Samar. has the abridged form הַלָּז, which is the more usual. The Ar. أَلَّذِى is compounded in the same manner, and is abridged into أَلَّذْ.

הַלֵּזוּ (according to *Ben Asher*, but according to *Ben Naphthali* הַלֵּזוּ) *pron. demonstr. f. that* Ez. 36, 35, in its composition like הַלָּזֶה, only that the middle demonstr. is not לָ but לֵ.

הָלִיךְ (only *pl.* הֲלִיכִים) *m. a step*, *a going*, Job 29, 6; from הָלַךְ. Elsewhere:

הֲלִיכָה (only *pl.* ־כוֹת) *f. a procession, a march*, of God Ps. 68, 25; *going*, of warriors Nah. 2, 6, but which the LXX have taken as = דֶּרֶךְ *way* Hab. 3, 6; figur. *way, manner, conduct*, Prov. 31, 27, as דֶּרֶךְ elsewhere; *march* of travellers, or *caravan* Job 6, 19. It is possible that הֲלִיכִים and ־כוֹת belong only to one singular form.

הָלַךְ (*part.* הֹלֵךְ; *inf. abs.* הָלוֹךְ, *constr.* הֲלֹךְ as לַהֲלֹךְ, מֵהֲלֹךְ, before Makkeph הֲלָךְ־; *imp. pl.* הִלְכוּ only Jer. 51, 50; *fut.* poet. and rare יַהֲלֹךְ, אֶהֱלֹךְ, יַהֲלֹכוּ, for which the forms of יָלַךְ usually appear, see the verb in question) *intr. to go, to walk, to move forward*, in the widest sense, 1 Sam. 17, 39, of animals Gen. 3, 14; Lev. 11, 27; *to go for one, to be active, to be a messenger*, Is. 6, 8; Job 38, 35; *to extend*, of a border Josh. 16, 8; *to spread*, of a report 2 Chr. 26, 8; *to sail*, of a ship Gen. 7, 18; *to roll forward*, of a wheel Ez. 1, 19; *to walk*, of the moon Job 31, 26; *to resound*, of the voice Jer. 46, 22; *to depart*, of letters Neh. 6, 17; *to flow*, 1 Kings 18, 35 &c.; and in general whatever expresses active motion, and is clearly seen as such from the context. As its constructions are very numerous (with accusat., with לְ, אֶל, עַד, עִם, בְּ, עַל, אֶת־, מֵאֵת, מֵעִם, מִן, לִפְנֵי, לִקְרַאת, אַחֲרֵי, מִפְּנֵי) and the fundamental signification is also varied in proportion, the following combinations deserve notice: a) with the accus., *to go to*, a place, where the place has sometimes *a* of motion Gen. 28, 2, sometimes not, Jer. 37, 12; or it has אֶת Judges 19, 18; *to walk through, to pass through*, peragrare locum Is. 50, 10; *to pour out, to overflow, to inundate*, where the object *with which* stands in the accus. (Lat. with the ablative) Joel 4, 18, hence the figure in Ez. 21, 12: *all knees overflowed with water*, as a description of fear; in a poetical figure: *to live through, to walk through*, e. g. צְדָקוֹת Is. 33, 15, רוּחַ (nothingness) Mic. 2, 11, נָכֹחַ Is. 57, 2, תָּמִים Ps. 15, 2, where we must supply דֶּרֶךְ, which is sometimes put. b) with אֶל of the person, *to go to, come to one*, Num. 22, 37, or also in a hostile sense: *to go against one* 1 Sam. 17, 33; with אֶל of the place *to which* one goes Gen. 22, 2; ... הָ׳ מִן ... אֶל־ *to proceed from ... to ...* Ps. 84, 8, comp. Jer. 9, 2. c) with לְ of the place 1 Sam. 10, 27; 14, 48, or of the person Gen. 24, 56 *to go to, towards*, seldom in a spiritual sense Is. 60, 3. Quite different from this is the appending of a pleonastic dative to הָלַךְ in confidential discourse, e. g. הָלַךְ לוֹ Song of Sol. 4, 6. d) with עַד, the same, when the object of going is stated, Gen. 22, 5. e) with עַל *to go together* (prop. *to*), i. e. *to attach oneself to* Jer. 3, 18; *to go somewhither* 2 Sam. 15, 20; *to go up*, to a place that lies higher Jer. 3, 6; *to go upon something* Judges 5, 10; *to be sent over* Neh. 6, 17. f) with בְּ *to go in something, to go about*, Josh. 5, 6; 1 Kings 18, 5; Lament. 4, 18; *to go through* Is. 43, 2; *to go into something* Is. 38, 10; 46, 2 and figurat. 45, 46; *to go with something* (in the sense of possessing or conveying a thing) Jer. 46, 22; Hos. 5, 6; most frequently in the figurat. sense *to live, to walk, to pursue a way of life*, where בְּ stands before nouns which supply the idea, as בְּדֶרֶךְ יי׳ Deut. 19, 9, בְּחֻקּוֹת יי׳ Ez. 5, 6 &c., or also in a bad sense בַּשֶּׁקֶר Jer. 23, 14; yet the accusative also stands for this. g) with עִם and אֶת־ (see עִם and אֶת־) *to go with one*, i. e. *to accompany one* Gen. 14, 24; 18, 16; 24, 58; Ex. 10, 24; Josh. 10, 24; 1 Sam. 30, 22; figurat. therefore with עִם of the person or thing, *to make common cause with one* or *with a thing*, Job 31, 5; 34, 8; Prov. 13, 20; הָ׳ מֵעִם 1 Sam. 10, 2, הָ׳ מֵאֵת־ Jer. 3, 1 should be looked upon as an antithesis. h) with לִפְנֵי *to go before* 2 Sam. 6, 4; Ex. 13, 21. הָ׳ מִפְּנֵי Eccles. 8, 3 or הָ׳ מֵעֵינֵי פְ׳ Judges 6, 21 are regarded as its antithesis. i) with אַחֲרֵי (see אַחֲרֵי) *to go after, to follow*, ἔρχεσθαι ὀπίσω, Gen. 24, 5, in a good sense Jer. 2, 2 or in a bad sense Hos. 2, 15; *to strive after* Ez. 33, 31; *to hunt after* Jer. 3, 17. k) with לִקְרַאת see קִרְאָה. l) with מִן of a place or person, *to go away* (oppo-

site בּוֹא) 1 Kings 2, 41. — Besides the fundamental signification of הָלַךְ with its manifold variations caused by different constructions, the following significations should be noticed: 1. *to disappear*, *to pass*, *to retire* (cognate in sense חָלַת) Song of Sol. 4, 6; 2 Kings 5, 26: *my heart did not go away*, i. e. I remarked. — 2. A kind of auxiliary verb, expressing the continuance, self-increasing state of the action involved in the verb following, in such a manner as this: וַיֵּלֶךְ הָלוֹךְ וְגָדֵל Gen. 26, 13, הֵלְכוּ הָלוֹךְ וְגָעוּ 1 Sam. 6, 12, הָלְכִים הָלוֹךְ וְדַבֵּר 2 Kings 2, 11, וְשׁוֹב הָיוּ הָלוֹךְ וְחָסוֹר Gen. 8, 3, or 8, 5, הלך וקרב 1 Sam. 17, 41. — 3. *to stalk through*, *to go along*, Ex. 9, 23; Ps. 73, 9; *to press forward with force*, of desire (נֶפֶשׁ) Eccles. 6, 8. — 4. the *imper.* with *a* of motion, לְכָה, has often the meaning of an interjection, besides that of the imperat. Num. 10, 29, *go to!* age! (Greek ἴθι for ἄγε) Gen. 31, 44; rarely instead of it לֵךְ Num. 23, 13, which also stands for the fem. לְכִי 19, 32, but not for the pl. לְכוּ 37, 20. — 5. Like a kind of auxiliary verb it has an adjective with it, e. g. דְּ׳ עֲרִירִי Gen. 15, 2; דְּ׳ תָּמִים Ps. 15, 2; דְּ׳ עָרוֹם Is. 20, 3; דְּ׳ קֹדֵר Ps. 42, 10. Deriv. הֲלִיכָה, הָלִיךְ, הֲלָכָה, מַהֲלָךְ, comp. לָכָה.

Nif. נֶהֱלַךְ *to vanish*, *to be gone*, of a shadow Ps. 109, 23, or as Kal: *to die* Gen. 15, 2; Ps. 39, 14; Job 19, 10.

Pih. הִלֵּךְ (*fut.* יְהַלֵּךְ; usually only poet.) intensive of Kal: *to go along continually*, *to go about constantly* Ps. 38, 7; 131, 1; Job 24, 10; 30, 28; *to rove* Prov. 6, 11; *to march along majestically* Ps. 104, 3; *to sail along*, of ships Ps. 104, 26, of arrows Hab. 3, 11; *to walk*, *to live*, Eccles. 4, 15 &c.

Hif. הֵהֲלִיךְ (only *part. pl.* מַהֲלִכִים = לִיכִים; comp. מַחֲלִמִים Jer. 29, 8, בַּעֲזָרִים 2 Chr. 28, 23) *to lead*, *to guide*, Zech. 3, 7, as the Masora understands; but as elsewhere only הוֹלִיךְ and הֵרִיךְ appear in Hifil, the versions take it = מְהַלְּכִים, and later authorities = מְהַלְּכִים. See יָלַךְ.

Hithp. הִתְהַלֵּךְ *to walk to and fro for oneself*, i. e. *to walk for pleasure* Gen. 3, 8; *to walk about* Ps. 35, 14; *to go about* Ex. 21, 19; *to march about* Job 1, 7, with בְּ 38, 16, with עַל of the place 18, 8. With לִפְנֵי פְּ *to go before*, *to rule*, 1 Sam. 12, 2; with אֵת־ *to have intercourse with one* 25, 15; with מֵן of the person *to go away from* Judges 21, 24. Figur. *to walk*, *to live*, *to lead one's life*, as Kal, with בְּ Ps. 26, 3, לִפְנֵי Gen. 17, 1, אֵת־ 5, 22. See Aram. הְוָךְ, Hebr. לָאַךְ, שָׁ־לַח, חָ־לַךְ, שָׁ־לַךְ. Deriv. תְּהַלּוּכָה.

הֵלֶךְ *m. a way*, *a journey;* concrete *a wayfarer* 2 Sam. 12, 4; figur. *the flowing out*, of honey, 1 Sam. 14, 26, but in LXX, Vulg. and others as a verb.

הֲלָךְ (from הָלַךְ) *Aram. m. a road-tax*, *a toll*, Ezr. 4, 13 20.

הֲלַךְ (Peal not used) *Aram.* same as Hebrew הָלַךְ. Instead of it elsewhere הֵךְ (הָוָךְ), אֲזַל. Deriv. הֲלָךְ.

Pah. הַלֵּךְ *to go along*, with עַל *upon a thing*, Dan. 4, 26.

Af. אַהְלֵךְ (only *part.* מַהְלְכִין) *to walk about*, Dan. 3, 25; 4, 34. As *Af.* is not readily intransitive, it is better to take מְהַלְכִין = מַהֲלְכִין, where after omitting the duplication of לְ, as often happens, ַ is drawn back; comp. Hebr. יָחֳנוּ.

הָלַל I. (*fut.* יָהֹל, *pl.* יָהֹלּוּ; *inf. constr.* הָלֵל after the form שָׁךְ Jer. 5, 26 [*Kimchi*], hence with *suff.* הֲלוֹ; *part.* הוֹלֵל, which may stand, however, for מְהוֹלֵל) *intr.* 1. *to be clear*, *to be bright*, *to shine*, בְּהָלוֹ נֵרוֹ Job 29, 3 *while his light shone*, with עַל, where the suffix in בְּהָלוֹ, referred to נֵר, is an Aramaeism; according to the Targ. it is the infin. Hif. = בְּהַהֲלוֹ, referring to God, which cannot well be justified. See Hif. — 2. Figur. *to be shining*, *splendid*, *to boast*, *to be proud*, Ps. 75, 5; הוֹלְלִים *boasters*, *the proud*, metaph. *the haughty*, *sinners*, 5, 6; 73, 3; 75, 5, parallel רָשָׁע. To this meaning might be attached *to be senseless*, *foolish*, *godless* (see *Pih.*, *Poh.*, *Puh.*, and *Hithpoh.*); but it is better to assume for it a peculiar stem proceeding from

another fundamental signification. See הָלַל II. — 3. *to resound*, *to sound* (= צָלַל II.), as often *to shine clearly* and *to give a sound* coincide in language; comp. "vox splendida" (see *Pihel*, *Puhal*, *Hithp.*). Deriv. מַהֲלָל, n. p. מַהֲלַלְאֵל.

Pih. הִלֵּל (3 *pl.* once הִלְלוּ Is. 64, 10, the duplication being resolved, as in מְהַלְלִים, הַלְלוּ &c., where לְ has only Sheva) 1. prop. *to sing*, *to sing praises*, *to cause to resound*, songs 1 Chr. 29, 13, figurat. of heaven and earth Ps. 69, 35, of moon and stars 148, 3 4; espec. *to sing praises to*, ὑμνέω, *to praise*, *to celebrate*, God (in hymns), with accus. of object Is. 61, 9, Jer. 20, 31, Ps. 22, 27, for which לְ stands in later Hebrew 1 Chr. 16, 36, 2 Chr. 5, 13; or with בְּ Ps. 44, 9 (comp. בֵּרֵךְ, קָרָא בְשֵׁם יי״); seldom with the addition of בְּכֵלִים *with musical instruments* 1 Chr. 23, 5, or with announcement of the specific instruments Ps. 150, 3-5, or בְּדִבְרֵי דָוִד *with the songs of David* 2 Chr. 29, 30. In Deut. 32, 18 the cod. Sam. reads צוּר מְהַלֶּלְךָ (hence the Samar. version has מְשַׁבְּחֶךָ). — 2. *to diffuse clearness*, *brightness*, i. e. *to be celebrated*, whence הֵילֵל (= הִלֵּל) and the n. p. הִלֵּל; *to make shining*, *to put in brightness*, men, i. e. *to celebrate*, *to praise*, either with the accus. of the object, Prov. 28, 4, Song of Sol. 6, 9; or with אֶל of the person of whom one praises something Gen. 12, 15. It has also this meaning in Ps. 56, 5: *in God I praise his word.* In a bad sense: *to boast*, *to be proud of* (עַל) *a thing* Ps. 10, 3, as שָׂמַח with עַל is also construed. Deriv. הֵילֵל, הִלּוּל, the proper names הִלֵּל, יְהַלֶּלְאֵל.

Puh. הֻלַּל (3 *f.* in pause הֻלָּלָה; 3 *pl.* once הוּלָּלוּ; *part.* מְהֻלָּל; *fut.* יְהֻלַּל) *pass. to be famous*, *celebrated*, Ez. 26, 17, where הַ is the relative; Prov. 12, 8; *to be sung*, *to be praised*, only in part. מְהֻלָּל in the meaning *praise-worthy* Ps. 48, 2; *to be sung in* (festive) *songs*, Ps. 78, 63 *fire consumed his young men and* (in consequence of it) *his maidens were not celebrated in nuptial songs*, i. e. they could not marry; comp. Targ. הִלּוּלָא a marriage.

Hif. הֵהֵל (only *fut.* יָהֵל, תָּהֵל־, יָהֵלּוּ) *to make clear*, *to diffuse light*, *to lighten*, Is. 13, 10; Job 31, 36; 41, 10; comp. יַאֲהִיל 25, 5 from אָהַל = הַל, for which one ms. reads יָהֵל.

Hithp. הִתְהַלֵּל *to glory*, in a good sense, or *to boast oneself*, in a bad sense, with בְּ Ps. 52, 3; Prov. 25, 14; *to be proud* of something with עִם Ps. 106, 5, בְּ Is. 41, 16, or also absol. *to be celebrated*, *praised*, Prov. 31, 30. Hence תְּהִלָּה.

The organic root הַל, also found in אָ־הַל I. and הָל, exists in its fundamental meaning in the dialects also (Ar. هَلَّ, Targ. הַל &c.).

הָלַל II. (Kal not used) *intr. to wander here and there*, without aim or object, cognate in sense with שָׁגָה II. and שָׁגַע, with which latter it is interchanged in 1 Sam. 21, 14 15 16, and therefore identical in its organic root with Ar. وَهَلَ (to err, hence وَهْل error) and that in בָּ־הֵל. Wandering is an expression for *to rave*, *to indulge fancies*, *to be mad*, metaph. *to storm*, *to rage*, of an enemy; in which sense one might take הוֹלְלִים Ps. 5, 6; 73, 3; 75, 5 (parallel רְשָׁעִים), and the fut. תָּהֹלּוּ 75, 5. Then it is like כָּסַל, which is originally to waver hither and thither (= כָּשַׁל), both being transferred to *being foolish* (i. e. without steadiness). With הַל in this sense is connected שַׁל II. (שָׁלַל II. whence שֵׁילָל, שׁוֹלָל, אֶשְׁתּוֹלֵל) and תַּל II. (תָּלַל II. whence תּוֹלָל).

Poel הוֹלֵל (*fut.* יְהוֹלֵל) *to make unsteady or wavering*, *to mislead*, Eccles. 7, 7, comp. Exod. 23, 8; *to confound* Job 12, 17; Is. 44, 25; parallel סִכֵּל, הוֹלִיךְ שׁוֹלָל. Deriv. הוֹלֵלוּת.

Poal הוֹלַל (only *part.* מְהוֹלָל) *to be seized with raving*, *madness*, *raging*, מְהוֹלָל *an enemy* Ps. 102, 9, therefore more than הוֹלֵל 5, 6; Eccles. 2, 2.

Hithpo. הִתְהוֹלֵל *to be mad*, *to rage*, 1 Sam. 21, 14 *and he raged*, *while they tried to hold him with their hands;* then *to toss to and fro*, *to reel*, of the drunken,

Jer. 25, 16; 51, 7, along with הִתְגּוֹעֵשׁ; *to roll quickly*, of chariots 46, 9; Nah. 2, 5; figur. *to be drunk, mad*, בְּ *with* something, Jer. 50, 38 *and they are* (as if) *drunk with the terror-inspiring images* (*idols*). Deriv. (according to Saadia) תְּהָלָה.

הִלֵּל (*rich in praise* viz. *is God*) *n. p. m.* Judges 12, 13.

הַלְלוּיָה an exclamation of praise to God, literally *praise ye Jah* Ps. 117, 1; 145, 2; hence it is frequent as a liturgical exclamation in later Hebrew (Chron., Ezra) and so in the New Testament.

הָלַם I. (not used) *intr. to be strong, firm*, whose organic root lies also in אָ־לַם, חָ־לַם &c. Deriv. יַהֲלֹם; comp. חָלַם to אַהְלָמָה and גָּ־לַם to גֹּלֶם.

הָלַם II. (*fut.* יַהְלֹם, with *suff.* יֶהֶלְמֵנִי; *part. pass.* הָלוּם) *tr.* prop. to strike thin, metal plates, since the organic root הָ־לַם is cognate with that in כָּ־לַם *to strike down*, and the Lat. lam-ina. Hence the word means *to strike, to hammer*, not with a pointed but a flat instrument, e. g. כִּילָף, כַּשִּׁיל Ps. 74, 6, הַלְמוּת Judges 5, 26, along with מָחַק, מָחַץ; *to stamp*, of horses' hoofs 5, 22; *to tread down*, vineyards, of an army Is. 16, 8. Figurat. *to chastise, to punish*, Ps. 141, 5, Prov. 23, 35, parallel הִכָּה, הוֹכִיחַ; *to conquer*, Is. 28, 1 *overcome by wine*, comp. Greek οἰνόπληκτος. In הוֹלֵם פָּעַם Is. 41, 7 הוֹלֵם is either a participle with the accent drawn back, which suits the parallelism, or (according to *Kimchi*) a noun (which see, under פַּעַם). הֲלֹם 1 Sam. 14, 16 is an adverb (which see), like the Ar. هلم. Deriv. מַהֲלֻמָּה, הַלְמוּת, הוֹלֵם (which see) and the proper name הֵלֶם.

הֵלֶם (*hammer*, of God, comp. Malleolus) *n. p. m.* 1 Chr. 7, 35.

הֲלֹם (הַל with the adverbial termination ־ֹם, comp. פִּתְאֹם, שִׁלְשֹׁם, מְתֹם; see *Fürst*, Lehrgebäude p. 179) *adv.* 1. *hither*, after נָגַשׁ 1 Sam. 14, 38, בָּא 10, 22, קָרַב 14, 36, הֵבִיא 2 Sam. 7, 18, יָהַב Judges 20, 7, שׁוּב Ps. 73, 10, consequently answering to *whither?* הֲלֹם וַהֲלֹם *hither and thither*, as הֵנָּה וָהֵנָּה (2 Kings 2, 8), but only with the omission of the first הֲלֹם 1 Sam. 14, 16. — 2. *here*, Gen. 16, 13, answering the question *where?* On the termination see ־ֹם. Ar. هَلُمَّ *hither* is = هَلَا and similarly formed.

הַלְמוּת *f.* prop. striking, hammering; concrete, *a hammer* Judges 5, 26.

הָם (*multitude, people*, comp. the names of places Turba in Spain, Copia in Italy, and Hebrew הֲמוֹנָה Ez. 39, 16; abridged perhaps from יְהָם [*place* or *province of giants*], from יָהַם, Arab. وَهَمَ, especially as the זוּזִים were a gigantic people) *n. p.* of a district where the זוּזִים dwelt Gen. 14, 5. (Some mss., the cod. Sam., Jerome read הַם from הָמַם.)

הָם (pronominal stem) see הֵם (*pronoun*) *they*.

הַם as a proper name, see הָם.

הֵם (from הָמָה, after the form שֵׁם from שָׁמָה; abridged הֶם, as שֵׁם before Makkeph; *pl.* with *suff.* הֶמֵּהֶם = ־מֵיהֶם) *m. a bustle, a collection of people* (cognate in sense הָמוֹן), Ez. 7, 11 *nothing* (remains) *of the tumult* (הֶם) *and nothing of their multitude* (הֲמוֹנָם) *and nothing of their fulness* (הֶמֵּהֶם). מֵהֶם, מֵהֲמֹנָם and מֵהֶמֵּהֶם form a play on words.

הֵם (pronominal stem; for which there often occurs the emphatic הֵמָּה, with the old נָה = ־ָה, which has become accentless, firmly attached as in שָׁמָּה, הֵנָּה, whence the cod. Samar. constantly puts it in the Pentat. for הֵם; מָהֵם Ez. 8, 6 is contracted from מָה הֵם) *pronoun personal of the third pers. pl. m.* (fem. Zech. 5, 10, Ruth 1, 22) *they*, ii, the sing. of which is הוּא, like the fem. pl. הֵן, הֵנָּה, of which the sing. is הִיא. Like הוּא it stands sometimes without emphasis Gen. 37, 16, sometimes with it, somewhat in the sense of αὐτοί Ps. 37, 9; sometimes including the verb *to be* Gen. 34, 23, Exod. 15, 23; sometimes

dropping the pronominal idea entirely and expressing only the verb *to be* Gen. 25, 16. Hence it is used also for the fem. Song of Sol. 6, 8, or the second person Zeph. 2, 12, as a copula between subject and predicate; as also הוּא Is. 37, 16, and Aram. הִמּוֹ Ezr. 5, 11 are used for the first person. With the article it receives an emphasis *they themselves*, *those themselves*, Gen. 6, 4. For the rest, its applications are as various as they are in הוּא; and copious examples may be found in *Noldii* Conc. particul. Ebr. p. 266-74.

Etymologically, the abbreviated הֵם arose out of הוּם, as אַתֵּם out of אַתּוּם, and in order to distinguish it from the suffix ־הֵם it has lengthened somewhat into הֵם. The suffix identical with it is ־הֵם, e. g. אֲבִיהֶם, פִּיהֶם, Ez. 40, 16 ־הֵמָּה, also ־ָם (from הֵם), ־ָמוֹ (from הֵמוֹ), ־ָמוּ (from הוּמוּ), whence the development of the present pronoun is plain.

הֵם see הֵם.

הַמְּדָתָא (Persian, from הַם *Ham* = *Hom*, Zend. *Haomo* [name of an Ized], and *data* given; see הָמָן) *n. p.* of Haman's father Esth. 3, 1.

הָמָה (*part. fem.* הוֹמָה and הוֹמִיָּה, *pl.* הֹמוֹת and הֹמִיּוֹת; *inf. constr.* הֲמוֹת; *fut.* אֶהֱמֶה and אֶהֱמִיָּה, *pl.* יֶהֱמָיוּן, where therefore Yod frequently appears as a third radical) *intr.* prop. *to hum* (onomatopoeic) whence the German *Hummel* (humble-bee); *to buzz*, *to utter certain sounds*. The org. root הָמ־ָה is also found in נָ־הַם, הָם, Ar. همهم of rushing. In actual application: *to growl*, of bears Is. 59, 11; *to snarl*, of the dog Ps. 59, 7; *to coo*, of the dove Ez. 7, 16; *to groan*, *to complain* Jer. 4, 19; Ps. 55, 18; 77, 4; *to make a humming sound*, of the guitar Is. 16, 11; *to sound*, of the flute Jer. 48, 36; *to roar*, of the waves 5, 22; *to splash*, of rain (see הָמוֹן 1 Kings 18, 41); *to rage*, of floods Is. 17, 12; *to groan*, with pain Jer. 31, 20; *to shout*, *to be excited with joy*, with עַל for a person Song of Sol. 5, 4; *to be noisy*, of the drunken, therefore applied figuratively to intoxicating drinks Zech. 9, 15; Prov. 20, 1; *to be in an uproar*, of the noise of men 1 Kings 1, 41, Is. 22, 2, hence הֹמִיָּה poet. *a street in commotion* Prov. 1, 21; *to wander about with clamour* 7, 41; 9, 13. Ar. همى to rustle. Deriv. הֵם, הָמוֹן, הֶמְיָה, הֲמִית, and the proper names הֵם, הֲמוֹנָה.

הֵמָּה see הֵם.

הָמוֹ see הֵם.

הִמּוֹ (pronominal stem) *Aram. pron. pers. of the* 3 *pers. pl. m.* same as Hebr. הֵם, used only in Ezr. chs. 4. 5. 7; while elsewhere, in Daniel, הִמּוֹן (which see) occurs, from which הִמּוֹ is abridged.

הָמוֹן (Jer. 52, 15 for אָמוֹן *an architect*, but explained 39, 9 by עַם; *constr.* הֲמוֹן, with *suff.* once הֲמָנְכֶם, ô shortened into ŏ; *plur.* הֲמֹנִים) *m.* (femin. only in Job 31, 34) 1. *the splash*, of rain 1 Kings 18, 41; *the noise*, of song Am. 5, 23; *moaning*, *internal commotion* Is. 63, 15; קוֹל הָ׳ *thunder* Is. 33, 3; Jo. 4, 14; but especially *a tumultuous noise*, of a crowd Job 39, 7, and metaph. *a crowd* Is. 13, 4, or *a number* 17, 12; *fulness*, *riches*, 60, 4; transferred to persons, generally *the rich* 5, 13. — 2. *n. p.* of the Egyptian supreme god, consequently for אָמוֹן (which see), hence הֲמוֹן מִצְרַיִם Ez. 30, 10; 32, 18; הֲמוֹן נֹא 30, 15 = נֹא אָמוֹן Nah. 3, 8; so too in בַּעַל הָמוֹן Song of Sol. 8, 11 הָמוֹן is = אָמוֹן (which see).

הִמּוֹן *Aram.* same as הִמּוֹ and Hebrew הֵם Dan. 2, 34 35; 3, 22. The form appears to be an intensive of הֵם by adding the 3 plur. הוֹן; consequently it is = הִמְהוֹן, such intensives being found elsewhere in the 3 pers. of the pronoun.

הֲמוֹנָה (*tumult of people*) *n. p.* of a city in the vicinity of גֵּי הֲמוֹן גּוֹג (Ez. 39, 11 15), so called in the symbolic language of prophecy Ez. 39, 16.

הֶמְיָה *f. the sound*, of a harp Is. 14, 11.

הֲמִית (from הָמָה, after the form בְּכִית from בָּכָה) *f. crying, lamentation* (*Kimchi*) Prov. 19, 18.

הֲמִיתִיו 1 Sam. 17, 27 see מוּת.

הָמַל (not used) *intr. to rush, to roar*, of the wind, of troops. According to the usual explanation the stem is enlarged by *l* out of the organic root הָמָ־ה, הָם; on the contrary, the Ar. همل (to rain continually) is = همر, and has nothing in common with it. According to the Targ. (the LXX and Jewish interpreters in part) הָ־מַל = מַל *to speak, to chatter, to bustle*, which is not so well founded (see הֲמֻלָּה). Derivative

הָמֹל *adj. m.*, הֲמֻלָּה *f*, see הֲמֻלָּה.

הֲמֻלָּה (from the *masc.* הָמֹל, see הָמַל) *f. noise*, of the wind Jer. 11, 16; of an army Ez. 1, 24, as הָמוֹן (which see) is used elsewhere. Perhaps the fundamental signification of the organic root הָ־מַל as in נָ־מַל (which see) is: *to assemble, to collect, to heap together;* whence הֲמֻלָּה *a heaped mass, a multitude.*

הָמַם (*perf.* resolved הָמַם, הֲמָמַנִי, הֲמָמָם, once הַמֹּתִי; *inf. c.* הֹם, with *suff.* הֻמָּם; *fut.* יָהֹם, *ap.* יָהָם, with *suff.* יְהֻמֵּם 2 Sam. 22, 15) *tr.* prop. same as הוּם I. *to drive, to put into strong motion* or *haste* Is. 28, 28; then *to disturb, to terrify*, מַחֲנֶה Ex. 14, 24, עַם 23, 27, elsewhere enemies Josh. 10, 10; 2 Sam. 22, 15; Ps. 18, 15; *to storm*, in proper names; figurat. *to destroy, to carry off*, Jer. 51, 34; Deut. 2, 15; Esth. 9, 24; parallel אִבַּד. Deriv. the proper names הוֹמָם, הֵימָם. — The connection of הָם and הָם I. with הָמָה or הָם II. is doubtful, since here the fundamental signification is *to drive, to urge on*, which is transferred sometimes to *the scattering* (of enemies), *the discomfiting* of them, sometimes to *the urging on*, instigare, thus corresponding to the Ar. هَمَّ, حَمَّ (to impel), هَامَ (to scatter); while הָמָה is onomatopoeic and allied to the Ar. همهم (to make a humming noise).

Nif. נָהוֹם; on *fut.* יֵהוֹם see הוּם.

הָמַן I. (not used) *tr.* same as אָמַן I. *to perform the work of an architect, to bring together, to compose;* hence the proper name הֵימָן.

הָמַן II. an erroneously adopted stem for הֲמָנְכֶם Ez. 5, 7, see הָמוֹן.

הָמָן (Pers.; either = همام *celebrated*, or as the Sanskrit Heman, the planet *Mercury;* or perhaps *Ham* is = *Hom*, the name of an Ized, as in the proper name הַמְּדָתָא Zend. haômôdata i. e. given by Hom; see מְהוּמָן) *n. p.* of a Persian minister, an enemy of the Jews Esth. 3, 1.

הַמְנוּךְ see הַמְנִיךְ.

הַמְנִיךְ (K'tib הַמְנוּךְ; *def.* ־נִיכָא or ־נוּכָא) *Aram. m.* usually *a bracelet*, as the Greek μανιάκης Dan. 5, 7 16 29. In the Targum מְנִיכָא appears instead of it; and since *h* does not appear to be essential here, as in Greek and Latin, it is derived from the Zend. *mani* (a pearl), Sanskrit *mani*, and suff. *ka*: hence the Zend. manika *a necklace of pearls.* From this, through the medium of the Phenicians, the Greek has become μανιάκης in different forms, Lat. *monile.* In that case הַ would be regarded as a rare prefixed sound.

הָמַס (not used; only assumed for the noun הָמָס) *tr. to break* (twigs of wood), *to break in pieces*, consequently = the Arab. transposed هَشَمَ (to break), whence هَشِيم (a dry twig), هَزْم (the same). It is better perhaps to take הָ־מַס as identical with the root in מָצָ־ה, מָזָ־ה, מַץ, hence *to be sucked out, to be sapless*, of twigs, i. e. *to be dry, to be dried up.* Derivative

הָמָס (only *pl.* הֲמָסִים, which the Targ. and LXX have resolved into הִמָּס יָם) *m. dried twigs, brush-wood* Is. 64, 1, as *Ibn G'anâch, Parchon* and others explain it.

הִמְסִיו see מָסָה.

הָמַר (not used) *tr.* prob. same as כָּמַר *to plait*, a net; hence the noun מַהֲמֹרֶת = מִכְמֹרֶת Ps. 140, 11, which suits the context. According to *Parchon: to pour out, to flow rapidly*, as the Ar. هَمَرَ = هَمَلَ, whence هَمْرَة imber; according to *Symm.*, *Jerome*, *Kimchi* and others: *to be sunk*, *to be deep*, of a fissure, a pit. But the analogy of the language is in favour of our explanation. See מַהֲמֹרֶת.

הַמְשֵׁל (prop. inf. Hif.) *m. power of rule*, *might* Job 25, 2.

הֲמִתֶּם see מוּת.

הֵן I. (pronominal stem, enlarged into הֵנָּה by ־נָה) *pron. pers. of the* 3 *pers. pl. fem. they*, but only with prepositions: בָּהֵן Gen. 19, 29; Lev. 10, 1; כָּהֵן Ez. 18, 14; מֵהֵן 16, 17. For the first we have also בָּהֶן in mss. More frequent is הֵנָּה without a preposition Gen. 41, 19, either with the article in the signification *they themselves* 1 Sam. 17, 28, Gen. 33, 6, or including the verb *to be* Gen. 6, 2; 41, 20, and also like הֵן with prepositions, as בָּהֵנָּה Lev. 5, 22, מֵהֵנָּה 4, 2, לָהֵנָּה Ez. 1, 5; more as a particle כָּהֵנָּה Gen. 41, 19, כָּהֵנָּה וְכָהֵנָּה *as much*, prop. as this and as this 2 Sam. 12, 8. לָהֵן Ruth 1, 13 and לָהֶן Job 30, 24 is quite an Aramaeism in the sense of לָכֵן *therefore*, *on this account;* yet it probably belongs to הֵן II., since the intimation of an external cause lies only in לָ. — The fem. form הֵן has arisen in the same manner as the masculine הֵם, i. e. in the first instance from הוּן, as the Ar. هُنَّ and Ethiop. *hone* still shew; and we see from the masc. הֵם that ֵ may be easily be blunted out of *u* and *o*, which is all the more possible as the Hebrew sing. הוּ was also used for the fem. The plural sign *-n* was for the fem. as *-m* for the masc., and the previous sound to that was *a*. Hence the entire termination was *-an*. It is possible, however, that the basis here was *hi*, with the termination *an*, contracted *hên;* as the Targ. הִנֵּין, Syr. ܗܢܝܢ out of ܗܝܢ, הֵין, still shew.

הֵן II. (pronominal stem; before Makkeph הֵן־ Num. 23, 9 24 [see Masora]; Job 8, 19; 31, 35; 33, 12) *demonstr.* and *interj. lo there! see that!* like the Latin *en*, Greek ἄν, ἤν, ἠνί, prop. *hic*. It appears 1. as an exclamation, *ecce!* especially in Genesis, but also in Job 8, 19 &c.; more frequently הִנֵּה, which is formed from it, stands instead. — 2. It is a demonstrative basis for הֵנָּה *here*, referring to time and place: *this*, *that*, hence לָהֵן Ruth 1, 13 or לָהֶן Job 30, 24 *on this account* (see לְ). So too עֲדֵן Eccles. 4, 3 has arisen out of עַד־הֵן *till here;* as עֲדֵנָּה (which see) out of עַד הֵנָּה. Ar. هَنَّ *there*, also demonstrat. — 3. *A conjunction conditional* (i. e. referring to an action as simply possible, and so placing it in relation to a consequence), therefore a) *conjunct. interrog.: whether*, num, in indirect interrogation, an Jer. 2, 10; Job 12, 14; 23, 8, just as the Aram. הֵן has this meaning Ezr. 5, 17. This interrogative idea in הֵן has arisen out of the demonstrative one, the interrogative particles הֲ (which see), אִם (see meaning 4), Ar. إِذَا, Syr. ܗܐ shewing the same thing; and *Kimchi* is wrong in considering the interrog. power in הֵן as originating in an omitted interrog. הֲ. b) a mere *conditional conjunct. if*, *si* Ex. 8, 22; Lev. 25, 20; Is. 54, 15; Jer. 3, 1; Job 40, 23; cod. Samar. also Gen. 30, 38, Num. 22, 11 and 23, 20 (Hebrew הִנֵּה), Deut. 4, 32, and the LXX elsewhere; often interchanged with אִם 2 Chr. 7, 13. The same meaning is borne by הִנֵּה (see the word) which has arisen from it, by the Aram. הֵן (which see) and the Syr. ܐܢ; and there is a manifest connexion between הֵן and אִם, without one being able to shew whether this or that was the more original.

הֵן (pronominal stem) *Aram.* same as Hebrew הֵן II. in all the three leading meanings, viz. 1. as an exclamation: *lo!* ecce! Dan. 3, 17. In this sense it is prop. nothing but a demonstrative particle, *this*, *that there;* hence לָהֵן *on this*

account, propterea Dan. 2, 6; 4, 24 (see Hebr. הֵן II.); the meaning *but for his sake* 2, 30 is conditioned by the preceding negation. — 2. *Conjunct. interrog.: whether* Ezr. 5, 17. — 3. Like the Hebr. הֵן 3 or אִם, *a conjunct. condit. if* Dan. 2, 5 6; 3, 15 16 18; 4, 24; 5, 16; Ezr. 5, 26, hence לָהֵן after a negation preceding, *unless*, nisi Dan. 2, 11; 3, 28; 6, 8, and like אִם put twice: *be it so ... or so*, sive ... sive Ezr. 7, 26.

הִנְדֹּף see נָדַף and הָדַף.

הֵנָּה I. as a *pron. pers.* 3 *pl. f.*, see הֵן I.

הֵנָּה II. (pronominal stem, moulded together out of הֵן *here*, *there*, and ־נָה of motion, or הֵן with ־ָה of direction towards; see אָנָּא) an *adverb of place* and *time*: 1. *hither*, either after verbs of motion שׁוּב, שָׁלַח, בָּא, הֵבִיא, נָגַשׁ, or giving verbs the additional idea of motion, as in מָכַר &c. Gen. 15, 16; 45, 5; Josh. 2, 2; Judges 16, 2; הֵנָּה וָהֵנָּה *hither and thither* 2 Kings 2, 8; מִמְּךָ וָהֵנָּה *from thee hither* 1 Sam. 20, 21 (opposed to מִמְּךָ וָהָלְאָה); עַד הֵנָּה *thus far* Num. 14, 19 or of time *till now* Gen. 15, 16, in which latter sense it has also been moulded together with עַד, giving rise to עֲדֶנָּה (which see). — 2. Rejecting the idea of motion: *here*, *in this place* (comp. Ar. هَنَّا, Malt. hyñ, hyñi &c.) Gen. 21, 23; הֵנָּה ... הֵנָּה *here ... there* Dan. 12, 5; הֵנָּה וָהֵנָּה *here and there* 1 Kings 20, 40.

הִנֵּה (pronominal stem moulded together out of הֵן II. and ־נֵה = נָה or ־נֶה, as is still visible in הִנֶּה Gen. 19, 2; with *suff.* of the 1 *pers. sing.* and *pl.* הִנְנִי, הִנְנוּ Josh. 9, 25; *in pause* הִנֵּנִי, הִנֵּנוּ Gen. 22, 1 11; Job 38, 35; *in* and *out of pause* with *-n* before the accent הִנֶּנִּי, הִנֶּנּוּ Gen. 22, 7; 27, 18; 44, 16; 50, 18; Num. 14, 40; 3 *pers.* הִנֵּהוּ Jer. 18, 3 K'tib, but usually הִנּוֹ, *pl.* הִנָּם; 2 *pers.* הִנְּךָ, *pause* הִנֶּךָ Ps. 139, 8, *fem.* הִנָּךְ, *pl.* הִנְּכֶם) prop. *a pronoun demonstr.* hardened into an adverb, hence 1. *there*, *see there*, as originally the Latin en, ecce. Connecting with itself the idea of the verb *to be* it points to a definite existence or presence, when a definite person is spoken of, hence *is there*, e. g. הִנֵּה בָאֹהֶל *is in the tent* Gen. 18, 9, where the personality (*he*, *she*, *they*) remains unexpressed; so too 1 Sam. 19, 22, 1 Kings 21, 18; when past is spoken of it means *was* or *were there* 2 Kings 6, 20. In the case of הֵן the reference is sometimes presupposed Gen. 11, 6. In poetical language it is put alone, without nearer notification, e. g. הִנֵּה *there is* (*he*) i. e. the well-known one Job 9, 19. — 2. Since the idea of a verb is in some way connected with הִנֵּה, the circumstance admits of explanation that the personality concerned in the action however feeble, is subordinated to the word as a sort of accusative, e. g. הִנֶּנּוּ en eum! which may be converted into the expression of a verb involving the notion of *being*, as *there he is*. הִנֵּה with the suffix is to be explained in this way, as is the case with יֵשׁ and אֵין but especially with the Ar. إِنَّ. — 3. Whether put immediately or not before participles, it gives to the tense involved in the participle a certain demonstrative liveliness, where we might take it simply for an interjection *behold!* This is particularly the case when the participle expresses the present (praesens relativum) Gen. 27, 42, Jer. 16, 12, more rarely when it expresses the future (fut. relat.) Gen. 6, 17 or the past (praet. relat.) Gen. 41, 17. Here הִנֵּה denotes merely existence, as in signification 1, without giving the person as the subject of the clause, since that is made known in what goes before, e. g. הִנֵּה יוֹצֵר Amos 7, 1 *behold* (he) *formed*. Seldom does the subject follow 7, 1; Ez. 37, 19. More commonly הִנֵּה has the subject in the suffix with itself, when it is joined to the perfect Is. 28, 16; Jer. 3, 22 (7, 11 is an exception). — 4. It is a mere exclamation, *lo!* like הֵן in lively discourse Gen. 20, 15, in exhortations Ps. 134, 1, as a peculiar part of a sentence Jer. 23, 30; after הֲלֹא Hab. 2, 13; 2 Chr. 25, 26. — 5. = הֵן with the meaning *if*, Lev. 13, 6.

הֲנָחָה (prop. inf. Hif. of נָחָה) *f. permission of rest, ease* Esth. 2, 18, by which the LXX and Targ. understand *remission of tribute.*

הָנִיחַ see נוּחַ.

הֲנִיחַ Zech. 5, 11 see נוּחַ.

הִנֹּם (same as חִנֹּם gratiosus, from חֵן; or equivalent to הֵילֹם *endowed with goods, rich*, from הוֹן) *proper name* of a man whose son or sons (בֶּן or בְּנֵי) possessed the valley on the south eastern side of Jerusalem Josh. 15, 8, 2 Kings 23, 10 K'tib, which perhaps had already belonged to *Hinnom* himself; therefore גֵּי־הִנֹּם Josh. 15, 8; 18, 16. When this valley, whose western part was called חֲקַל דְּמָא (field of blood), subsequently became the burning-place (תֹּפֶת) where children were sacrificed to Moloch (see גֵּי), the signification of *to lament* or *whine* (from הָנַן which see) may have been thought of as lying in הִנֹּם.

הָנַן (not used) *intr. to lament, to whine,* = אָנַן־ה, אָנָה I., Ar. أَنَّ, هَنَّ. See הִנֹּם.

הָנַע (not used) *intr. to sink, to be low,* of ground, conseq. = כָּנַע, Arab. هَنَعَ. Derivative

הֲנָע (*low ground*) *n. p.* of a territory subdued by the Assyrians, mentioned along with סְפַרְוַיִם and עִוָּה 2 Kings 18, 34; 19, 13; Is. 37, 13; and as סְפַרְוַיִם was the province of *Sipphara* (see Ptol. 5, 18, 7) situated in the most southerly part of Mesopotamia not far from Babylon, and עִוָּה is certainly identical with עַוָּא (2 Kings 17, 24 31) whence colonists were transplanted to Samaria, and the place must also be looked for near כּוּתָה, הֲנָע appears to have been at the lower Euphrates. The people in *Hena'* may have been a Phenician race (הֲנָע from כָּנַע = הֲנָע *Xnā*, a name of Phenicia and of the Phenician progenitor), as those of עִוָּה or עַוָּא with the עַוִּים, who dwelt in pastoral villages as far as Gaza (Deut. 2, 23) and were mixed with the Philistines generally (Josh. 13, 3), were perhaps *one* people; a fact which explains how it is that Ezekiel 16, 29 and 17, 4 calls Chaldea an אֶרֶץ כְּנַעַן; and how old accounts (Herod. 1, 1; 7, 89; Just. 18, 3) speak of Phenicians at the Persian gulf. In the city عانة (*'Anah*) at a ford of the Euphrates, the name may be still preserved.

הֲנָפָה (infin. Hif. of נוּף, then a noun, like הַכָּרָה, הֲנָחָה) *f. a shaking, shaking about, a sieve*, Is. 30, 28.

הֲנָפַת Ex. 20, 25 see נוּף.

הִנָּתְנוֹ Jer. 32, 4 see נָתַן.

הֵס (*pause* הֶס) *interj. hist! hush!* a call for reverential or any other kind of silence (according to *Parchon*), onomatopoeic (like the Ar. صَهْ) Judges 3, 19, Hab. 2, 20, with מִפְּנֵי of a person, following Zeph. 1, 7, Zech. 2, 17; as an adverb *in silence, silently* Am. 8, 3. It was not till late that a plural of it הַסּוּ was formed, as if it belonged to an imperative Neh. 8, 11. In the same manner, from an Arabic word هَلُمَّ corresponding to הָלַם (which see) was formed a plural هَلُمُّوا. From this then the verb הָסָה would be developed. According to *Kimchi* הַס belongs to the *Pihel* of הָסָה (which see).

הָסָה (Kal unused) *intrans.* same as חָשָׁה *to rest, to be silent;* Ar. هَسَّ to speak softly, secretly; redupl. هَسْهَسَ. Hence according to *Kimchi:*

Pih. הִסָּה, only in *imper.* הַס, *pl.* הַסּוּ, with the accent drawn back, as an interjection, see הַס.

Hif. הֶהְסָה (only *fut. apoc.* וַיַּהַס) *to hush, to still*, Numb. 13, 30, which may also be derived from הַס.

הַסּוּ see הַס.

הַסּוּרִים see אָסוּר.

הְסִית see סוּת.

הַסְתָּה see סוּת.

הַפְגָּה (from פּוּג) *f.* prop. numbness, hence *cessation, intermission*, Lament. 3, 49.

הָפַךְ (*part. constr.* once הֹפְכִי Ps. 114, 8; *infin. absol.* הָפוֹךְ, *constr.* הֲפֹךְ, with *suff.* הָפְכִי; on the other hand הָפְכְּכֶם Is. 29, 16 from הֹפֶךְ a noun; *fut.* יַהֲפֹךְ, but also אֶהְפֹּךְ Zeph. 3, 9) *tr.* same as אָפַךְ (which see), אָבַךְ (which see), 1. *to turn, to turn about*, e. g. עֹרֶף Josh. 7, 8, with לִפְנֵי of the person; *to change* מִשְׁכָּב (*a sick man's bed*) Ps. 41, 4 i. e. to restore to health; *to turn over*, עֻגָּה Hos. 7, 8; *to invert*, יָד, as a sign of wheeling about 1 Kings 22, 34, but הָ׳ יָד also in the sense of *always to turn the punishment*, i. e. to renew it Lament. 3, 3; *to direct*, רוּחַ Ex. 10, 19; also *intr. to turn oneself, to turn about*, when no object stands with the verb 2 Kings 5, 26. With regard to the construction, it should be remarked: it occurs with אֶל of the person and accusative of the thing, Zeph. 3, 9 *for then I turn to the people* (the language) *into a pure lip;* with מֵעַל *from whence* 2 Kings 5, 26; with לְ *to turn into* Ps. 66, 6, or with the accusative Lev. 13, 3; with the accusat. *to overturn*, a chariot Hag. 2, 22; הָ׳ לְמַעְלָה Judges 7, 13 *to overthrow upwards, to tumble over.* — 2. *to destroy*, עָרִים Deut. 29, 22, 2 Sam. 20, 3, Jer. 20, 16, with בְּ partitive, הָפַכְתִּי בָכֶם Am. 4, 11 *I have destroyed among you* (i. e. among your cities); הָרִים Job 9, 5; אֶרֶץ 2 Sam. 10, 8; *to overthrow*, רְשָׁעִים Prov. 12, 7. — 3. *to pervert, to turn away*, words, i. e. to lie, Jer. 23, 36; *to act with moral perversity* (see הֹפֶךְ), *to act crookedly* i. e. foolishly, deceitfully (see תַּהְפֻּכָה). Deriv. הָפָךְ, הֶפֶךְ, הֵפֶךְ, הֹפֶךְ, הֲפֵכָה.

Nif. נֶהְפַּךְ (3 *fem.* נֶהֶפְכָה; 3 *pl.* נֶהֶפְכוּ and נֶהְפְּכוּ; *infin. abs.* נַהֲפוֹךְ; *fut.* יֵהָפֵךְ) 1. *to turn oneself*, with מִן ... אֶל *from ... to* Ez. 4, 8, or absolutely Ps. 78, 57, i. e. *to bend sidewards, to flee, to turn about*, with אֶל of the person Josh. 8, 20; but with בְּ of the person *to turn against one* Job 19, 19; with עַל or לְ *to turn to one* Is. 60, 5, Lament. 5, 2; of לֵב, *to writhe*, with pain, with בְּקֶרֶב פְּ׳ 1, 20, or עַל of the person Hos. 11, 8; *to turn themselves*, with עַל *upon one* 1 Sam. 4, 19; *to be changed* Job 20, 14, with לְ *into* something Ex. 7, 15, seldom with the accusative Lev. 13, 25, or with מִן ... לְ Esth. 9, 22, or also with לְ of the pers. in whom something is changed, Dan. 10, 8. — 2. *to be overturned* i. e. *destroyed* Jon. 3, 4; Job 28, 5. — 3. Figurat. *to lie*, fully *to be changed with the tongue*, Prov. 17, 20, as in Arabic.

Pih. (redupl.) הֲפַכְפַּךְ (not used) *to act very perversely, very crookedly*, whence the adj. הֲפַכְפַּךְ.

Hif. הֶהְפִּיךְ (not used) an intensive form of Kal, whence מַהְפֵּכָה; but also *to make crooked, to turn aside*, the body; *to cross*, i. e. to fetter crosswise by shutting up in a wooden frame. Deriv. מַהְפֶּכֶת.

Hof. הָהְפַּךְ *to be turned, to be precipitated*, with עַל *upon* Job 30, 15.

Hithp. הִתְהַפֵּךְ *to turn oneself* (of a brandishing, glittering sword) Gen. 3, 24; *to wind* (in circles), *to move about* (of a cloud) Job 37, 12; *to be turned, changed* 38, 14; *to turn* or *roll oneself about, to tumble*, צָלִיל Judges 7, 13; and also according to the derivative (תַּהְפֻּכָה) *to shew oneself perverse.*

The fundamental signification is more or less modified in the Ar. أَفَكَ and هَفَكَ (see אָפַךְ and הָפַךְ); and the two forms are also found in Aramaean. The Ar. أَبِقَ to turn oneself, to give way, to flee, وَبَقَ to perish, Hebrew אָבַךְ (which see), are connected with it. The organic root is הָ־פַךְ.

הָפָךְ *adj. m.* see הֲפַכְפַּךְ.

הֶפֶךְ *m. the reverse, the contrary*, Ez. 16, 34.

הֵפֶךְ *m.* the same, Ez. 16, 34.

הֹפֶךְ (with *suff.* הָפְכְּכֶם) *m. perverseness*, Is. 29, 16 *your perverseness!* comp Ar. هَيْفَك the same.

הֲפֵכָה (after the form גְּזֵלָה) *f. overthrow, destruction, desolation*, Gen. 19, 29; according to the Sam. cod. perverseness = תַּהְפֻּכָה, reading הֲפֵכוֹת in Deut.

32, 20, but it has אֲפֵכָה (which see) in the first signification Gen. 19, 29.

הֲפַכְפַּךְ (adj. redupl. from הָפַךְ) *adj. m. very crooked, perverse, turned*, Prov. 21, 8, opposite to יָשָׁר, cognate in sense with עֲקַלְקַל.

הֻצַּב (Assyrian) *n. p. f.* name of a queen of Assyria, as even *Samuel ha-Nagid* (in the 11th century) says: הֻצַּב שֵׁם הַמַּלְכָּה, and as *Kimchi* has understood the word (in his Dictionary). Nah. 2, 8 *and Huzzab is taken, is carried away.* The proper name is probably compounded of *Huzz* (Pers. خوش *beautiful*) and *ab* (Pers. آب *splendour*), signifying *beautifully beaming*, *chush* and *ab* being applied elsewhere in Aryan proper names.

הַצָּלָה (inf. Hif. of נָצַל) *f. deliverance*, Esth. 4, 14.

הָצַן (not used) *intrans. to be sharp, pointed*, of a cutting or sharp weapon, hence הֹצֶן. The organic root is הָ־צַן, which is also found in צַן (which see) belonging to צָנִין and צִנָּה I., and in שַׁן. In Arabic the stems خَصَنَ, حَصَنَ have the same meaning, as also the Targ. חֲצַן, whence خَصِين, Targ. חֲצִינָא an axe, a battle-axe, حِصْن weapon of defence; even the Greek ἀξίνη may have come from the Phenician חֲצִינָא, since it has no suitable etymology in Greek. The inorganic ה may also at an early period have been sounded ח, since the noun is also read in mss. חֹצֶן.

הֹצֶן *m. a battle-axe*, Ez. 23, 24, as the Targ., Kimchi, and others understand it; see הָצַן.

הַר (from הָרַר; with the article הָהָר, with *a* of motion הֶרָה, and with the addition of the article הָהָרָה; *constr.* הַר, but with *suff.* הֲרָרִי and הַרְרִי, הַרְרָם in a resolved form; *pl.* הָרִים, with article הֶהָרִים, *constr.* הָרֵי, with *suff.* הָרַי, הָרָיו, and also resolved *constr.* הַרְרֵי, with *suff.* הֲרָרֶיהָ) 1. *m. a mountain, a hill*, in the widest usage Jer. 16, 16; described more exactly by adjectives: גָּבֹהַּ Is. 30, 25, נִשְׁפֶּה 13, 2, or by nouns: הַ׳ מִצְעָר Ps. 42, 7, הַ׳ גַּבְנֹן 68, 17. Applied to הַר are: קָצֶה Josh. 18, 16, רֹאשׁ Judges 16, 3, צַד 1 Sam. 23, 26, סֵתֶר 25, 20, צֵלַע 2 Sam. 16, 13 &c.; and it is mentioned along with גִּבְעָה Is. 40, 4, שְׁפֵלָה Josh. 9, 1 &c. In connection with יי׳ or אֱלֹהִים (*God's mountain*) it is *Sinai* or *Horeb* Ex. 3, 1; 4, 27; 18, 5; 1 Kings 19, 8; also הָהָר alone Ex. 19, 2. הַרְרֵי יי׳ or הָרֵי are *the mountains of Judea* Is. 14, 25; 49, 11; Zech. 14, 9; הַר alone is *Zion* or *the temple-mountain* Deut. 33, 19, Ps. 78, 54, in full form הַר בֵּית יי׳ Is. 2, 2, הַר הַבַּיִת Jer. 26, 18, הַ׳ קֹדֶשׁ אֱלֹהִים Ez. 28, 14; קֹדֶשׁ with a suffix accompanies the noun in Ps. 2, 6. Very often is the name of the mountain, or that of the country in which it is, or its plantation (see זֵיתִים) added, e. g. הַגִּלְעָד, סִינַי, הָעֲבָרִים, שֵׂעִיר, חֶרְמוֹן, הָאֱמֹרִי &c.; and הָהָר is appended only to the proper name הֹר. הַר עַד Hab. 3, 6, הַרְרֵי־קֶדֶם Deut. 33, 15 *mountains of past time*, i. e. belonging to the first creation, *primitive mountains;* הַרְרֵי אֶלֶף *mountains of thousands* (of animals) Ps. 50, 10; הַ׳ טֶרֶף 76, 5 *mountains of prey* i. e. *heaps of booty;* הַר הַמֹּר Song of Sol. 4, 6 *heap of myrrh*, a figure of enjoyment; הָרֵי בֶתֶר 2, 17 *mountains cleft* i. e. *full of fissures;* הָרֵי בְשָׂמִים 8, 14 *spicy mountains;* הָרֵי נֶשֶׁף Jer. 13, 16 *night-mountains* i. e. which being covered by night are not accessible, and so the figure implies insurmountable obstacles; הַרְרֵי נְמֵרִים see נָמֵר. — 2. Figuratively *difficulty, hindrance*, i. e. *hostile power* Zech. 4, 7 (comp. Is. 40, 4; 49, 11), hence according to the Targ. *the Persian kingdom*, as הַר in Jer. 51, 25 means Babylon, a mighty kingdom, which, in its character as a desolator of countries, is called הַר הַמַּשְׁחִית, as elsewhere a *fire-vomiting mountain* is termed הַר שְׂרֵפָה 51, 25 *a burning mountain* i. e. a burnt volcano, which is called הַר הַמַּשְׁחִית as being still penetrated by fire. — 3. *mountain-district* Josh. 14, 12; 17, 16 18, hence הָהָר *the hill country*, of central Palestine Gen. 12, 8; Deut. 3, 25; of *the territory of Judah*, as that which

once belonged to the Amorites Num. 13, 29; of the mountainous district on the east of the Dead Sea Gen. 14, 10; particularly in association with the names of the territories אֱמֹרִי, שֵׂעִיר, יְהוּדָה, עֵשָׂו, אֶפְרַיִם &c. With regard to mountains, countries, cities or districts whose names are preceded by הַר or הָרֵי, see בַּעֲלָה, בֵּית־אֵל, אֶפְרַיִם, אֱמֹרִי, אֲמָנָה, (זַיִת) זֵיתִים, גְּרִזִּים, גַּעַשׁ, גִּלְעָד, גִּלְבֹּעַ, יְעָרִים, יְהוּדָה, חֶרֶס, חֶרְמוֹן, חֹרֵב, חָלָק, סִינַי, נַפְתָּלִי, נְבוֹ, מוֹרִיָּה, כַּרְמֶל, יִשְׂרָאֵל, עֵשָׂו, עֶפְרוֹן, עֵמֶק, עֲמָלֵק, עֵיבָל, עֲבָרִים, שֹׁמְרוֹן, צְמָרַיִם, צַלְמוֹן, צִיּוֹן, פְּרָצִים, תָּבוֹר, שֵׂעִיר.

The noun, of which a form הֹר also existed, comes from a stem הַר *to be high*, *to be elevated*, *to project* (cognate הָר־ה); and the idea of the noun is therefore prop. *a height*, found also in ὄρ-ος, οὐρ-ανός (height, heaven) &c.

הֹר (an old form for הַר; on the contrary הוֹרַי Gen. 49, 26 is not, as the LXX and cod. Samar. [and so too *Samuel ben Me'ïr* or Rashbam] take it, from הֹר = הַר, but from הוֹרִים belonging to הָרָה; *mountain*) *n. p.* 1. of a mountain in the south east of Palestine (where Aaron died Num. 20, 22; 33, 38 &c.), at whose base lies the city of סֶלַע i. e. Petra (Ὤρ, ὄρος ἐν ᾧ τελευτᾷ Ἀαρών, πλησίον Πέτρας πόλεως, Eus.), now called جبل نبى هارون (G'ibl Nabi Hârûn) (*Burckh.* II. p. 715-16) distant a day and half's journey from the southern point of the Dead Sea. — 2. of a north-eastern branch of Lebanon, at the northern boundary of Palestine Num. 34, 7 8, by which the Talmud (Gittin 8) understands the mountain אֲמָנָה, *Isaac Parchi* the Ar. الهورى اده, which is directly over against חֲמָת. The cities עֻמָּה Josh. 19, 30, now عيم, and רְחוֹב in Asher 19, 28, now رحب, lie at the north-east of this mountain, a short distance from it, which suits the context.

הָרָא (*mountain-land*) *n. p.* for northern Media the great, belonging to Assyria, which is a mountainous district (in Ar. called الجبل *el-Gibl*, in Pers. كوهستان *Kuhistan*, also عراق الاعجمى *Irâk el 'Aǵmi*) 1 Chr. 5, 26; in the parallel passage 2 Kings 17, 6 it is therefore more definitely described by עָרֵי מָדַי. The Talmud (Kidd. 72ª; Jebam. 17ª) understands by it *Hamadan* and the localities near (הַמְדָּן וַחֲבֵרוֹתֶיהָ) or *Nehawand* (נְהָוַנְדְּ). The original signification of הָרָא as an extra-Semitic word was *Arya*, as Media was anciently called (Herod. 7, 62); but the Hebrews thought of הַר. See אַרְיוֹךְ.

הָרָא (not used) *intr. to glow*, *to burn*, same as אָרָא (which see) and יָרָה II. (which see), Ar. أَرِىَ &c. Deriv. הַרְאֵל.

הֶרֶא see הַרְאֵל.

הַרְאֵל (from הֶרֶא with the termination *el*) *m. hearth*, *fire-place*, hence the name of an altar Ez. 43, 15, called elsewhere אַרְאִיל (which see) K'tib, and אַרְאֵל (which see) K'ri.

הָרַג (*fut.* יַהֲרֹג) *tr. to kill*, *to murder*, prop. to invade one in a hostile manner, *to pierce*, in or out of war Gen. 4, 8; Is. 10, 4; by the sword Am. 9, 4; by other weapons 2 Sam. 23, 21 (cognate in sense רָצַח); by the bite of a serpent Job 20, 16; by grief 5, 2, pestilence Jer. 18, 21 &c.; but always by violence; הֵמִית stands instead of it but seldom. Sometimes generally, *to destroy*, Is. 14, 30, along with אִבַּד Esth. 9, 6. Usually construed with accusat. Judges 9, 24, seldom with לְ of the object 2 Sam. 3, 30; Job 5, 2; with בְּ, *to slaughter among* ... 2 Chr. 28, 9. Spoken of beasts Lev. 20, 15 it also means *to slaughter*, Is. 22, 13; of plants, *to destroy* Ps. 78, 47, like מוּת Job 14, 8; in a figurative sense Lament. 2, 4. Deriv. הֲרֵגָה, הֶרֶג.

Nif. נֶהֱרַג (*inf. constr.* with בְּ: בֶּהָרֵג = בְּהֶהָרֵג; *fut.* יֵהָרֵג, 3 *impf. fem. plur.* תֵּהָרַגְנָה) *pass. to be killed*, *slain* Ez. 26, 6; Lament. 2, 20.

Puh. הֹרַג *pass.* the same, Is. 27, 7.

The stem is = Ar. حَرَكَ (to pierce, to

violate), while هَرَجَ (murderously to rebel) has a special meaning, though it also has that of *to kill;* comp. the Gothic *vrik*-an (to push), Lat. *urg*-ere (to press). The org. root is הָ־רַג, being also in the Targ. נְ־רַג, whence נַרְגָא *an axe*, Zab. ܢܪܓܐ *Mars*, Arab. مرخ, whence مِرِّيخ Mars.

הֶרֶג *m. a killing*, *slaughter*, *choking*, Is. 27, 7; Ez. 26, 15; Ar. هَرْج death-stroke.

הֲרֵגָה *f. slaughter*, *killing*, *strangulation*, Zech. 11, 4; Jer. 7, 34; 12, 3.

הָרָה (*inf.* הָרֹה, הָרוֹ; *fut. ap.* תַּהַר; *part. f.* הָרָה, *constr.* הֲרַת, *pl.* הָרוֹת and הָרִיּוֹת, also *f.* הוֹרָה, with *suff.* הוֹרָתִי, ־תָם) *intr.* prop. same as בְּטַן to be bellied, ἐν γαστρὶ ἔχειν, identical with הַר (הָרַר) in its org. root. Then 1. *to conceive*, *to be pregnant*, Gen. 16, 4; Judges 13, 3; 1 Chr. 4, 17, where וַתֵּלֶד is omitted, and הָ׳ must not be taken in the sense of יָלַד; usually it occurs absolut., but also with לְ of the pers. *by whom* . . . Gen. 38, 25; הָ׳ לִזְנוּנִים *to be pregnant by whoredom* 38, 24. Fig. *to conceive in mind*, *to go full of a thing*, e. g. with עָמָל Ps. 7, 15, Job 15, 35, דִּבְרֵי שֶׁקֶר Is. 59, 13 (see Puhal), חֲשַׁשׁ 33, 11. — 2. *to have increase* (in posterity), only part. plur. הוֹרִים Gen. 49, 26 *parents*, while הוֹרָה signifies *mother* Hos. 2, 7; Song of Sol. 3, 4. Derivat. הֵרָה, הָרָה, הֵרוֹן, הֵרָיוֹן, הָרִיָּה.

Puh. הֹרָה (*inf. abs.* הֹרוֹ) *to be pregnant*, with accusat. גֶּבֶר (*a male*) Job 3, 3; figurat. *to conceive in mind*, Is. 59, 13.

הָרָה (prop. *part.* of הָרָה) *adj. m.* (which cannot appear), הָרִיָּה (*pl.* ־יּוֹת, comp. פֹּרִיָּה, בּוֹכִיָּה) or הָרָה (*constr.* הֲרַת, *pl.* הָרוֹת) *f. pregnant*, Ex. 21, 22, then also as a *subst.* Am. 1, 13. הָרָה לָלַת *with child*, *near to be delivered*, 1 Sam. 4, 19; הֲרַת עוֹלָם *ever pregnant* i. e. never bearing Jer. 20, 17. The connection of it with a masc. Hos. 14, 1 is because of the reference to the inhabitants. But *Parchon*, *Kimchi*, *Levi* and others, and after them *Gusset*, explain הָרוֹת Am. 1, 13 and הָרִיּוֹת Hos. 14, 1 as *fortresses*, *fortifications*, by which means לְמַעַן הַרְחִיב אֶת־גְּבוּלָם in the former, the masc. יְבֻקָּעוּ in the latter are suitable; there must therefore be other plurals of הַר for another idea.

הַרְהֵר (*Pahel*-form, reduplicated; not used) *Aram.* prop. *to hear*, *to perceive* (by the sense of hearing), *percipere auribus*, while חָשַׁב is to perceive by the mind combining, *percipere ratiocinatione interna;* then generally *to receive into the mind* (through the senses), *to think*, of persons dreaming, fancying, *to imagine*, *to conceive*, whence הַרְהֹר. — The simple stem is הָר, whose organic root lies also in the Latin *aur*-is, German *hör*-en, and in *hear*, *hoor*.

הַרְהֹר (only *pl.* ־רִין) *Aram. m.* prop. *perception* (by the sense of hearing), auditus, then *perception of a dream* Dan. 4, 2; *creations of the mind* (comp. Syr. ܗܪܗܪܐ, a fancy, an imagination); רַעְיוֹן was used for it later, Dan. 2, 29 30; 4, 16. — The derivation (*Hitzig*) from the Armen. *chorhurd* (thought) hardly deserves notice.

הֵרוֹן see הֵרָיוֹן.

הָרִי belonging to הָרִיָּה, see הָרָה.

הָרִיָּה see הָרָה.

הֵרָיוֹן (with *suff.* once הֵרוֹנֵךְ for הֵרְיוֹ־) *m. conception*, then *the pain of conception*, Gen. 3, 16; Ruth 4, 3; Hos. 9, 11.

הֻרִים (K'tib) *Hofal* of רוּם Dan. 8, 11, like הֳקִים 7, 4, see רוּם.

הֲרִיסָה (*pl.* with *suff.* ־סֹתָיו) *f. torn down*, *a ruin*, Am. 9, 11, a figure of the fallen Davidic kingdom.

הֲרִיסוּת *f. destruction*, Is. 49, 19.

הָרִית perhaps the ground-form of הָרִיָּה, see הָרָה.

הָרַם (not used) *intr. to be high*, *to be elevated*, *to project upward*, of men and towers; figurat. *to be strong*, *firm*. Derivat. the proper names הֹרָם, הָרָם,

הָרָם; see הַרְמֹן. Besides the well-known Hebrew stems connected with it (אָ־רַם, רַם, רָם, יָ־רַם), we have also from the same organic root הָ־רַם the stems חָ־רַם (whence the proper name חֶרְמוֹן), עָ־רַם &c., as well as the Arab. هرم to arise (whence هَرَم a pyramid), وَرِمَ to be high, أَرَمَ (whence إِرَم a stone set up, a grave-stone), خرم (whence خُرَم a mountain-peak, a mountain-height), and the Egyptian *p-iram* (*p* is the article) pyramid.

הָרָם (*height*) see בֵּית הָרָם.

הָרֻם (*high*, *elevated*) *n. p. m.* 1 Chr. 4, 8.

הֹרָם (*elevated*, *great*) *n. p. m.* Josh. 10, 33.

הַרְמוֹן (with *a* of motion ־מוֹנָה) *m.* only in Am. 4, 3 in the difficult phrase וְהִשְׁלַכְתֶּנָה הַהַרְמוֹנָה, where for the former the LXX, Symm., Jerome, Syriac and one ms. read הִשְׁלַ־; for the latter several mss. read הַחַרְמוֹנָה (from חֶרְמוֹן). If we take הִשְׁלַ־ as the reading, which is suitable, the verse should be translated: *and ye* (women of Samaria) *wander through the breaches* (פְּרָצִים) *each before the other*, *and are cast* (i. e. driven) *toward* הַרְמוֹן. הַרְמוֹן is taken by the Targ., Symm., Syr. in the sense of *Armenia*, so far as this is said to be compounded of הַר־מִנִּי; *Kimchi* takes it as = אַרְמוֹן *tower;* according to the reading mentioned it is *Hermon;* according to the LXX = הַר רִמּוֹן, which would be a place in the south of Palestine, identical perhaps with רִמּוֹן Josh. 15, 32, עֵין רִמּוֹן Neh. 11, 29. But agreeably to the latter acceptation פְּרָצִים in the first part of the verse may also be = הַר פְּרָצִים Is. 28, 21 or בַּעַל פְּ׳. In any case, the last solution is better than that of הֲדַד רִמּוֹן.

הָרַן (not used) *intr.* same as אָרַן *to be firm*, *strong*. Derivative

הָרָן (*strong*) 1. *n. p. m.* Gen. 11, 26; 1 Chr. 23, 9. — 2. with בֵּית (*place of height*) *n. p.* of a place in Gad Num. 32, 36, which was elsewhere called בֵּית הָרָם Josh. 13, 27.

הָרַס (*fut.* יֶהֱרֹס and יַהֲרֹס) *tr.* properly *to tear*, ῥήσσειν, *to tear in pieces* (e. g. of the lion, comp. هَرِس lion) in the widest extension, the same organic root being found in פָּ־רַס, גָּ־רַס, רַץ, פָּ־רַץ, עָ־רַס, חָ־רַץ, קָ־רַץ, חָ־רַשׁ &c. In its application: *to pull down*, with accus. of the object מִזְבֵּחַ Judges 6, 25, קִיר Ez. 13, 14, גַּב 16, 39, מִגְדָּל 26, 4, חוֹמָה 26, 12, מִבְצָר Mic. 5, 10, עִיר Is. 14, 17; or absol. Jer. 1, 10; 24, 6; 31, 28; 45, 4; Mal. 1, 4; Job 12, 14; coupled with הֶאֱבִיד, נָתַץ (נָתַשׁ), הֶחֱרִיב and in opposition to בָּנָה, חָמַל; sometimes *to destroy*, *to annihilate*, figurat. *to scatter:* הָ׳ אֶרֶץ *to destroy a kingdom* Prov. 29, 4; הָ׳ שִׁנַּיִם *to break the teeth* Ps. 58, 7; הָ׳ מִמַּעֲמָד *to tear away from a station* Is. 22, 19; הָ׳ אֶל *to break through to one*, i. e. to press forcibly toward one Ex. 19, 21 24. Deriv. הֲרִיסָה, ־סוּת. See הֶרֶס.

Nif. נֶהֱרַס (*fut.* יֵהָרֵס) *pass. to be torn down*, גֶּדֶר Prov. 24, 31, חוֹמָה Jer. 50, 15, מַמְגֻרָה Jo. 1, 17, יְסוֹד Ez. 30, 4; figurat. שָׁת Ps. 11, 3; נֶהֱרָסוֹת *destroyed places* Ez. 36, 35 36, cognate in sense נְשַׁמּוֹת.

Pih. הֵרֵס a little stronger meaning than that of Kal Exod. 23, 24; Is. 49, 17.

הֶרֶס *m.* prop. a tearing in pieces (from הָרַס, see Kal), concrete *a lion*, עִיר הַהֶרֶס Is. 19, 18 *lion-city*, the name of Leontopolis in Egypt. The singular expression seems to be selected for its ambiguity, in order to have another meaning connected with it. The LXX render עִיר הַהֶ׳ by πόλις (הַצֶּדֶק) ἀσεδέκ, *city of salvation*, the *Peshito* abides by ܗܪܣ, which is explained ܦܘܪܩܢܐ (redemption, deliverance), and so agreeing with the LXX (from הָרַס to tear out, to deliver, comp. נָצַל). The Targ. has another collateral sense, viz. הֶ׳ *destruction*, referring to Jer. 23, 13. There is

also a reading חֶרֶס, meaning *Heliopolis.*

הָרַר I. (i. e. הַר; not used) *intr. to be high, to be elevated,* se efferre, prop. to rise up, to project, to be prominent, Ar. هَرَّ, hence "horruit"; deriv. הַר, הֹר, הָרָר, הָרֹר. Metaph. *to be firm, strong,* (see אָרַם, הָרַם); comp. הָרָה.

הָרַר II. (not used) *tr.* same as אָרַר *to curse, to imprecate;* comp. Arab. هَرَّ (detestatus est). Deriv. הָרָר 1.

הָרָר (with *suff.* הֲרָרִי) *m.* 1. *mountain,* only Jer. 17, 3 *my mountain in the field,* a designation of Jerusalem (comp. 18, 14 rock of the plain). According to others *curse* (from הָרַר II. which see), and so the place is translated: *my curse is against the field* (comp. Lament. 3, 65), i. e. I curse their province. — 2. (*mountain*) *n. p.* of a place otherwise unknown, whence the *Gentile* הֲרָרִי 2 Sam. 23, 11 33, as a surname: a) of the Davidic hero שַׁמָּה (1 Chr. 11, 27 שַׁמּוֹת), written הֲרֹרִי in 1 Chr. 11, 27, and חֲרֹדִי 2 Sam. 23, 25. b) of the Davidic hero יוֹנָתָן 1 Chr. 11, 34, the surname and the addition of בֶּן־שָׁגֵא being omitted in 2 Sam. 23, 32. c) of the Davidic hero אֲחִיאָם 1 Chr. 11, 35, אֲרָרִי being instead of it in 2 Sam. 23, 33 (see אֲרָרִי). — 3. (with *suff.* הַרְרָם Gen. 14, 6) see הַר.

הָרֹר (*mountain*) *n. p.* of a place, same as הָרָר 2, whence the *Gentile* הֲרֹרִי 1 Chr. 11, 27.

הֶרֶר *m.* an assumed form for הַרְרִי, see הַר.

הֲרָרָט cod. Sam. for אֲרָרָט, for the sake of alliteration to הַר, see אֲרָרָט.

הָשֵׁם (*shining,* = חָשֵׁם) *n. p.* of a man of גִּזֹּה, whose two sons, not named particularly, are numbered among David's heroes 1 Chr. 11, 34. For הָשֵׁם 2 Sam. 23, 32 has יָשֵׁן (from יָשַׁן = חָשַׁן *to shine*).

הַשְׁמָעוּת (*inf. Hif.*) *f. announcement, a causing to hear,* Ez. 24, 26.

הַשְׁקֵט (prop. *inf. Hif.*) *m. a keeping quiet, rest.* See שָׁקַט Hif.

הִשְׁתַּחֲוָיָה (prop. *inf. Hithp.*) *f. the bowing of oneself, adoration* 2 Kings 5, 18.

הִתּוּךְ (*inf. Hif.*) *m. a melting,* Ez. 22, 22.

הִתְחַבְּרוּת (prop. *Aram. inf. Hithp.*) *f. a befriending, an attachment,* Dan. 11, 23.

הֵתָיוּ Is. 21, 14 see אָתָה.

הֲתָךְ (old Persian) *n. p.* of an officer in the court of Ahasuerus Esth. 4, 5. The meaning is to be looked for in הַת; ־ָךְ appearing to be a termination.

הָתַל (Kal not used) *intr. to laugh, to jest* (cognate in sense שָׂחַק, צָחַק), Ar. هَزَلَ (to jest, to make oneself merry); then like צָחַק *to mock,* whence the adject. הָתֹל (pl. הֲתֻלִּים subst.), the subst. מַהֲתַלָּה; خذل is the same, which has the secondary meaning *to deceive, to play false to.* Hence

Pih. I. הִתֵּל (*fut.* יְהַתֵּל) *to mock, to deride,* with בְּ of the person 1 Kings 18, 27; LXX μυκτηρίζειν, Vulg. *illudere.*

Pih. II. (according to *Kimchi* in his Dictionary) הֵתֵל (2 *person* הֵתַלְתָּ, *fut.* יְהָתֵל, תְּהָתֵל, *inf. constr.* הָתֵל; in all these forms the middle consonant has the character of a guttural, which cannot be doubled by Dagesh) 1. *to mock, to deride, to slight,* with בְּ of the person Judges 16, 10 13 15; Job 13, 9. — 2. *to deceive, to rally, to mislead,* with בְּ of the person Gen. 31, 7, or absol. Ex. 8, 25; comp. هَتَّ to despise and deceive, to play false to.

The fundamental signification of the stem and its forms lose their obscurity, in the manner indicated; and יָתַל is then of like meaning (whose *Hof.* is הוּתַל), י and ה coinciding elsewhere as initial sounds; the doubling of the ל, the last radical sound, is as in חָדֵלּוּ Judges 5, 7, and is not even permanent; in

הֵתֶל Gen. 31, 7 the accent is drawn back. — As to the organic root, it is הָ־תַל, יָ־תַל, found also in تَالَ to juggle, to deceive, طَلَّ to cheat, خـتل to disappoint.

הָתֹל (*pl.* הֲתֻלִּים) *adject. m. mocked, derided;* see הֲתֻלִּים.

הֲתֻלִּים (the *adject.* הָתֹל become an abstract noun) *m. pl. mockings, derisions,* Job 17, 2. The doubling of the third radical sound is frequent in this formation.

הֵתַלְתָּ see הָתַל.

הַתֵּם see תָּמַם.

הָתַת i. e. הַת belonging to Pihel הוֹתֵת, see הוּת.

ו

ו, called וָו (or וָיו, וָאו), *Vau*, as a letter signifies *a peg, nail, hook*, because, as is alleged, the sign of the letter is like that figure in ancient writing, as may still be seen from the Phenician. The same is the case even in the square character. But the choice of the name was not made on account of resemblance of the sign to the object, but because of the initial sound, which holds good in the case of the rest of the alphabet. In the Semitic alphabet *Vau* was the sixth letter; and as the sixth it came to the Greeks from the Phenicians under the name *Baṽ* (*F*). The Greeks, however, excluded it afterwards from the list of letters, but retained it as *ἐπίσημον Baṽ* in denoting the number 6; while it also continued as the Aeolic digamma (*F*). It came to the Latins as *F*. ו is 6 as a numeral; וֿ is 6000; its sound was *vâ*.

With regard to the essential nature of the sound, it was originally a semivowel like Yod, whence it is connected with *u*. Before the introduction of the vowel signs ו constantly stands for the extended and longer *u* and *o*, 1. where two vowels come together, e. g. הוי *hôï*, גלוי *galûï*. — 2. after a short or long *a*, with which it forms a kind of diphthong, conseq. for *au*, e. g. חורן *chauran*, whence *chôran*. — 3. at a later period the short *u* also began to be expressed by it, e. g. כולם *kullam* Jer. 31, 34, הוכה *hukka* Ps. 102, 5, יכוניה *Jechonya* Jer. 27, 20, הובנים *hobnim* Ez. 27, 15, אוניה *oniyya* 2 Chr. 8, 18 &c., where, however, the K'ri endeavoured for the most part, to obliterate it. — 4. for the long ō in forms like גדול, גבור; in later writing still more elongated, e. g. כוח, תוך Ps. 72, 14. — 5. for *u* in an accented syllable at the end, for example שוט Job 1, 7, כתוב *katûb*, דגול *dagûl;* but this was often altered when it ceased to be a final syllable, or when the vowel-signs were afterwards introduced. — 6. at the close of a word for *û* or *ô*, i. e. כתבו, ממנו, נכו, מגדו, פו, but also interchanged with ה when it represents *ô*, e. g. שלמה, פרעה; rarely א is put after the ו as *ô* or *û*, e. g. יפוא Ezr. 3, 7, רבוא, עדוא Zech. 1, 1, הלכוא; but א precedes it distinctly when ו makes the beginning of the syllable, e. g. או, אור, seldom in the middle, as נאוד *nôd* Judges 4, 19, ויבאו *vayyabô* 2 Kings 14, 13 for ויבו, יאושיהו Jer. 27, 1, קראות *k'rôt*. ו as the prefixed conjunction *û* (*and*) continues to be written only by ו, e. g. ובית. — 7. Where ו was to be written as a consonant and a vowel in succession, the vowel only was written, e. g. וישתחו 1 Kings 9, 9 for וישתחוו. — After vowel-points were introduced, a point was put over ו for *ô* (וֹ); to denote *u*, the point was put into the middle of the vowel-letter ו (וּ); and the sign ֻ was placed only where a *Vau* did not stand for *u*, which sign, therefore, is interchanged with וּ, e. g. אֻלַי and אוּלַי Gen. 24, 5 39.

The following have still to be noted in connexion with the vowel וּ. 1. When *i* follows, it attracts the *i* into

itself, e. g. חוּנַק from *húinak*, but *i* remains in an accented syllable, e. g. עָשׂוּי *ʿasûi*. — 2. with *a* preceding (*a* + *u*) it melts into וֹ, e. g. כְּתַבְתּוֹ from *k'tabtá-û*. There are only a few exceptions to this, as חַוְרָן. But ו becomes a consonant, when the mixed sound *ai* (ַי) precedes, which becomes *â*, e. g. in the suffix ָיו out of *aiu;* or in certain noun-forms, e. g. מָוֶת out of *ma-ut*, to distinguish them from the construct state (מוֹת), though the language gives the contracted forms more frequently, e. g. קוֹל, סוֹף, חוֹחַ and others; or when ו is the third radical sound, e. g. סְתָו, to which, however, there are exceptions, e. g. דְּיוֹ. — 3. After *i* preceding, ו passes into the consonant *v*, e. g. כְּתַבְתִּיו, פִּיו, אָבִיו, though the language rather avoids this change. The same happens with *â* following, e. g. חֶדְוָה; but not with *a*, e. g. כְּתָבוּם out of *k'tabu-ăm*.

As a middle sound, ו has a twofold nature. It is either a labial, and so softer than ב, פ; or it is a hardened vowel *u*. In the former case ו is interchanged a) with ב, e. g. גַּו and גַּב; אָוַל and אָבַל; אָוָה and אָבָה; Aram. נְוַל and Hebr. נָבַל; עָבַט Ar. عوض (to supply the place of); b) with פ, e. g. לָוָה and לָפָה; and consequently c) with מ, e. g. אַרְגְּוָן and אַרְגָּמָן, Aram. תְּמַהּ and תְּוַהּ.

The fact of the laws of ו and י as vowel letters being similar, both being alike weak and liquid, has given rise to their frequent interchange in the formation of roots and stems, e. g. הָוָה and הָיָה, חָוָה and חָיָה; מִחְיָה *spot* Lev. 13, 10 24 from חִוָּה *to declare;* n. p. מְחוּיָאֵל and מְחִיָּאֵל. Hence it comes to pass that roots or stems ending with the sounds *i* and *u*, which must have been originally different, are already fused into one another completely, i. e. the final *i*-sound prevailed in flexion; and ו has been preserved only in שָׁלֵו, עָנָו, in order to distinguish the stem from שָׁלָה *to draw out*, עני *to point out*. The same is the case at the beginning of stems and roots, where the language had stems and roots with the primitive initial Vau, and distinguished them from those beginning with Yod; the Yod not becoming prevalent, instead of the ו, till a later period, e. g. וַיִן *wine*, וָאַל I. (נוֹאַל), וָאֵל II. (הוֹאִיל), וָגָה (הוֹגָה), וָדָה (הוֹדָה), וָכַח (נוֹכַח), וָלַד (נוֹלַד), וָעַל (הוֹעִיל), which have interchanged their initial ו with Yod. ו at the beginning has continued only in some remains, viz. in וָלָד Gen. 11, 30, וָזָר Prov. 21, 8, וָו, and in some proper names וָהֵב, וָדָן, וַנְיָה, וַשְׁנִי, וָפְסִי &c. where much is still doubtful.

In the formation of stems, we have to distinguish, the beginning, middle, and end with respect to ו. 1. At the beginning of a stem the language, as has been mentioned, avoided Vau, and where ו was necessary as the first radical sound, it always passed over into י, appearing again in flexion where it has not to stand at the commencement. — 2. In the middle of stems, such only have ו in which the letter is wholly a consonant, e. g. גָּוַע, אָוַל, עָוַל, חָוַר, צָוַח, חָוָה, כָּוָה, לָוָה, קָוָה; on the other hand the so-called ע״ו are nothing but simple monosyllabic stems with the medial sound *a*, as follows from a strict historical and analytic examination, the fact being confirmed by flexion and comparative philology. ו medial as a consonant, like all labial sounds, may become so weak and liquid that nothing more remains of them than the *a*-sound connected with them, e. g. רָוַח and רָח, שָׁוַע and שָׁע; שָׂבַךְ and שָׂךְ, חָבַל and חָל, שָׁבַל and שָׁל, חָבַק and חָק; חָפַר and חָר, טָפַח and טָח, שָׁפַת and שָׁת. It has been preserved somewhat oftener in א, e. g. נָאָה and נָוָה, תָּאָה and תָּוָה &c. But the old custom of looking upon concave stems or such as have *a* for the middle sound as ע״ו, makes it necessary to put them in the dictionaries as ע״ו. — 3. At the end of stems, Vau has always the power of a consonant. — 4. When ו as a consonant forms the middle sound, the Arabic has the *v*-sound at the beginning; comp. לָוָה, צָוָה, חָוָה. See עַלְוָה.

וּ is the *conjunction* "*and*" before Sheva or labial sounds, and it only appears as אוּ in the word מְאוּמָה. See וְ.

וְ see וְ.

וַ (ב with Dagesh following) is properly the strongly uniting Vau with the fut. (imperf.); וְ on the contrary appearing with the perfect. A simple action is put by it into a certain state of dependence, i. e. it does not alter the time, but it develops it farther; hence the name Vau conversive (וָו הַהִפּוּךְ) is unsuitable. Etymologically, it is natural to seek no other origin for it than it is for the conjunction וְ. See the grammars.

וְ (before Sheva or a labial ו; when the accented syllable follows immediately, וָ) *the conjunction "and"* uniting words and clauses. But it also signifies *with, and indeed, and yet.* Generally it has many meanings, according as it is explanatory, adversative &c., according to its position before clauses which involve the cause, the consequence, the aim &c. On its application and meanings see the Syntax. The conjunctive Vau was pronounced *u*, like the ـُ in the vulgar Arabic. — As to the proper origin of וְ (*vĕ*), it is partly connected with אֶת (אֲפִי) and therefore with the Ar. ف (see אֶת), as אֶת ... אֶת Is. 46, 11 is identical with וְ ... וְ 38, 15; partly with אוֹ (אוּ), which still means "*and*" in בְּאוּמָּה (from מָה אוּ מָה), as אוֹ ... אוֹ *whether ... or* Lev. 5, 21 is = וְ ... וְ Prov. 29, 9, and like אוֹ generally is interchanged with וְ Num. 5, 14, being like וְ in its fundamental signification. It includes in itself, therefore, the Ar. وَ and فَ; and the numerous senses may be explained by the union of the significations of both. In no case should it be referred to a noun-stem (יָו which see), at most perhaps to the organic root וָא II. (which see); but the fundamental signification is to be sought partly in the pronominal stem אוֹ or אוּ (which see), partly in the pronominal stem אֶת (which see), פּוֹ or פֹּא (in אֵיפֹא, אֲפוֹא, אֲפוֹ), as also in the Latin *ve.*

וָא I. (pronominal stem) see הוּא.

וָא II. (not used) is the simple organic root for the reduplicated stem וָו (from וָאוָא, whence the noun וָו), *to rivet together, to hook together;* comp. the Ar. وَأَى (prop. to bring together, to unite; conj. VI. to collect) and وَعَى, where the same fundamental signification should be adopted; Sanskrit *wê* (see *Pott*, etym. Forschungen I. 230. 259), Latin *vi*-ere, *vi*-men &c. In no case can one put it along with עָוָה (*Ewald*, ausführl. Lehrb. d. hebr. Sprache §. 117). Perhaps the connecting וְ may have arisen from this simple root, prop. *va* (= Lat. *que*, *ve;* Copt. ⲕⲉ) *union, addition.*

וָאַל I. belonging to *Nif.* נוֹאַל see יָאַל I.

וָאַל II. belonging to *Hif.* הוֹאִיל see יָאַל II.

וָבַל belonging to *Hif.* הוֹבִיל see יָבַל.

וָבַשׁ belonging to *Hif.* הוֹבִישׁ see יָבַשׁ.

וָגָה belonging to *Hif.* הֹגָה see יָגָה.

וָדָא *Aram.* belonging to *Af.* הוֹדָא see יָדָא.

וָדָה belonging to *Hif.* הוֹדָה, *Hithp.* הִתְוַדָּה, see יָדָה II.

וָדָן *n. p.* Ez. 27, 19 according to *Michaelis* same as وادان i. e. وادیان *two rivers*, and then the name of a city of Arabia, as *Gobla* in Arabia was also called city of the two rivers; but probably וְ in the passage referred to is the *conjunction* וְ and דָּן = וָדָן, see דָּדָן; or it is abridged from עֵדֶן *Aden*, where commerce was carried on, according to *Edrisi.*

וָדַע belonging to *Nif.* נוֹדַע, *Hif.* הוֹדִיעַ, *Hof.* הוּדַע, *Hithp.* הִתְוַדַּע, see יָדַע.

וָדַע *Aram.* see יָדַע.

וָהֵב *n. p.* of a place on the border of the Amorite and Moabite territories, where Israel conquered in battle Num. 21, 14, as *Ibn Ganâch*, *Parchon*, *Ibn Esra*, *Kimchi* and others understand

it. This *Vaheb* was situated in סוּפָה which is as little known as the former, both being found in no other place than the fragment belonging to an old song of the lost סֵפֶר מִלְחֲמוֹת יי׳, which begins with accusatives. The reading of the Targ. אֶתְיָהֵב (*to be given, delivered*) which *Kimchi* found in mss.; and the taking of סוּפָה as = יַם סוּף; the translation of *Rashi* יָהֵב (אֲשֶׁר) אֶת־, and that of the Peshito אֶת־לַהַב; the opinion of others that it is a proper name = מַתָּנָה 21, 18: — are all adverse to sober criticism.

וָו (reduplicated from וָא II. which see) *tr. to unite, to rivet;* derivative

וָו (*plur.* וָוִים, *constr.* וָוֵי, with *suffix* וָוֵיהֶם) *m. a hook, nail*, which rivets or holds fast something, found only in Ex. ch. 22. 26. 27. 36. 38. It is a very old word that goes beyond the invention of the art of writing (see ו).

וּוּן belonging to יַיִן see יוּן.

וָזַר (an adopted stem for וָזָר Prov. 21, 8; not used) *intr. to bear* (a burden), hence figurat. *to sin, to be laden with guilt* (comp. סָבַל עָוֹן Is. 53, 11, כָּבֵד עָ׳ Ps. 38, 4); Ar. وَزَرَ (to bear a burden), whence وَزِير (*vizier*, prop. bearer of a burden i. e. of an employment; comp. bajulus in the mediaeval period, out of which came *baillif*, Ital. *bailo*, French chargé d'affaires) and figur. وَزَرَ (to sin, to be laden with guilt), the noun وِزْر (burden and guilt, crime). Deriv. וָזָר. — The organic root וָ־זַר may be connected with that in זָרַע II. (whence זְרֹעַ).

וָזָר *m. guilt, crime*, hence אִישׁ וָזָר Prov. 21, 8 *man of guilt*, opposed to זַךְ *the pure;* like the adject. הַפַּכְפַּךְ and the opposite יָשָׁר in the same passage. But since the sense and context alone could justify this acceptation; since Hebrew *usus loquendi* and the absence of all reason for applying such an unhebrew word are repugnant; Jewish interpreters have classed it with זָר.

וָחַל belonging to *Nif.* נוֹחַל, *Hif.* הוֹחִיל, see יָחַל.

וַיְזָתָא (old Persian, either *worthy of reverence*, from the Persian يزد, or *pure* from the Persian ويزه prop. *white;* more probably from the Zend. vahja *better, very good*, an epithet of Ized haoma, and from zata *born*, hence *born of Ized Haoma*) *n. p. m.* Esth. 9, 9. See *Stern* and *Benfey*, über die Monatsnamen &c. p. 199.

וָכַח belonging to *Nif.* נוֹכַח, *Hif.* הוֹכִיחַ, *Hof.* הוּכַח, *Hithp.* הִתְוַכַּח, see יָכַח.

וָלַד see יָלַד.

וָלָד *m. a child, offspring* Gen. 11, 30.

וֶלֶד *m.* the same, 2 Sam. 6, 23 K'ri.

וָלַךְ belonging to *Hif.* הוֹלִיךְ see יָלַךְ.

וָנָה I. belonging to *Hif.* הוֹנָה, see יָנָה I.

וָנָה II. (not used) *intr. to be weak, tame* (Ar. وَنَى), which has been assumed as a stem for יוֹנָה; but probably = יָנָה II. (whence יוֹנָה), prop. *to coo*, then *to sing, to praise*, generally identical with עָנָה II. as is יָנָה I. with עָנָה I. Deriv.

וַנְיָה (from וְנָיָה *Jah is praise*, comp the proper name עֲנָיָה) *n. p. m.* Ezr. 10, 36.

וָסַד belonging to *Nif.* נוֹסַד, *Hof.* הוּסַד, see יָסַד.

וָסַף belonging to *Nif.* נוֹסַף, *Hif.* הוֹסִיף, see יָסַף.

וָסַר belonging to the *Nifal-Hithp.* נִוַּסַּר, see יָסַר.

וָעַד belonging to *Nif.* נוֹעַד, *Hif.* הוֹעִיד, *Hof.* הוּעַד, see יָעַד.

וָעַז belonging to *Nif.* נוֹעַז, see יָעַז.

וָעַל belonging to *Hif.* הוֹעִיל, see יָעַל.

וָעַף belonging to *Hof.* הוּעַף and the noun תּוֹעֶפֶת, see יָעַף.

וָעַץ belonging to *Nif.* נוֹעַץ, see יָעַץ.

וָפַס (not used) see וָפְסִי.

וָפְסִי (from וָפַס = וָפְסָה; *rich*) *n. p. m.* Num. 13, 14.

וָפַע belonging to *Hif.* הוֹפִיעַ, see יָפַע.

וָצַר II. belonging to *Nif.* נוֹצַר, *Hof.* הוּצַר, see יָצַר.

וָצַת see יָצַת.

וָקַד see יָקַד.

וָקַע belonging to *Hif.* הוֹקִיעַ, *Hof.* הוּקַע, see יָקַע.

וָקַר belonging to *Hif.* הוֹקִיר, see יָקַר.

וָרָא belonging to *Nif.* נוֹרָא, see יָרָא.

וָרַד belonging to *Hif.* הוֹרִיד, see יָרַד.

וָרָה belonging to *Hif.* הוֹרָה, see יָרָה.

וָרַשׁ belonging to *Nif.* נוֹרַשׁ, *Hif.* הוֹרִישׁ, see יָרַשׁ.

וָשַׁב belonging to *Nif.* נוֹשַׁב, *Hif.* הוֹשִׁיב, see יָשַׁב.

וָשַׁט belonging to *Hif.* הוֹשִׁיט, see יָשַׁט.

וָשַׁן I. (not used) *intr.* same as אָשַׁן I. (which see) *to be strong, firm,* Ar. اسن (the same); derivat. perhaps וָשָׁן *strong,* as an epithet of Jah (comp. the proper name אַשְׁנָה fortification). Derivat. the proper name וַשְׁנִי.

וָשַׁן II. belonging to *Nif.* נוֹשַׁן, see יָשַׁן.

וַשְׁנִי (= וַשְׁנִיָּה *Jah is strong*) *n. p. m.* 1 Chr. 6, 13, for which יוֹאֵל stands in 1 Sam. 8, 2, which may have the same signification.

וָשַׁע belonging to *Hif.* הוֹשִׁיעַ, see יָשַׁע.

וָשַׁר belonging to *Hif.* הוֹשִׁיר, see יָשַׁר.

וַשְׁתִּי (old Persian وستی *beautiful woman*, Zend. *wahisti* optima) *n. p. f.* Esth. 1, 9-19; 2, 1-17.

וָתַח belonging to noun תּוֹחַ, see יָתַח.

ז

ז, called *Sayin* (זַיִן in the old language, from זוּן II. comp. Armen. zen *a weapon;* afterwards זוֹגָה was used for it 1 Kings 22, 38) signifies, as a letter of the alphabet, *a weapon*, because it has the form of a pointed weapon (sword, dagger, lance &c.) in old writing, and in the Phenician still, as well as in almost all alphabets derived from it. This assumption was made when inquirers started with the view that the earliest writing consisted of hieroglyphics; a view not confirmed by a closer examination. The name was chosen on account of the initial sound. In the Mishna (Sabb. 12,5) it is true a shorter form זַי (whence the plur. זַיִן) appears instead of the name זַיִן, as the Arab. زٍ also occurs (from زَاى), and the Ethiopic *zaï* &c.; but the Greek name ζῆτα cannot be at all explained by that circumstance, as it obviously proceeded from a Phenician name זַיִת that may have been used for it. As a numeral, ז stood for 7, ז׳ for 7000. Besides, only *sa* must have been uttered, before the appellation *Sayin*, other sounds also presupposing a simpler name.

The sound of the letter ז was originally a soft, liquid *s* (somewhat resembling the French *z*), to which the Ar. ز corresponds, e. g. אָזַל I. Ar. زَالَ, غَزِلَ, אָזַן I. Ar. وَزَنَ, אֹזֶן Ar. أُذُنٌ, בַּז Ar. بَزٌّ, and so גָּזָה, גָּזַל, זָבַד &c. But there is also connected with *s* the dull sound *d*, with which it was fused into *one* sounds *ds*, and for which there is a peculiar character in Arabic ذ. In comparing the two languages this circumstance must be attended to, e. g. גָּזָה, Ar. هَذَا, זָבַח Ar. ذَبَحَ &c. From this double

nature of the sound ז we can explain, 1. how it can change with other sibilants, or how they can mutually pass into one another in organic roots as well as stems, e. g. Aram. אֲזָ־א Hebr. אַשׁ, אָזַב and עָשַׂב; particularly a) with ס: as עָלַז and עָלַס; זוּר and סוּר; זָלַל and סָלַל; זָנַב and סָנַף; גָּנַז and כָּנַס; זָהַר and סָהַר; זַח and נָ־סַג; or, comparing Semitic dialects: נָסַע Ar. نَزَعَ; בָּזָה Syr. ܒܣܐ; זַם Ar. سَمَّ; כָּזַר Ar. كَسَرَ; חָסַל Ar. حَزَلَ; חָסַם Ar. حَزَمَ &c. b) with צ: as זָעַק and צָעַק; זָעַר and צָעַר; גָּזַר and קָצַר; גַּז and קַץ; זָרַב and צָרַף; זַק and צַח; זָנַח and צָנַח; זַם and צַם; זָהַר and צַר; זַר and צִיץ; זִיז Is. 66, 11 and צָהַר; and comparing Semitic dialects: Syr. ܙܘܕܐ Hebrew צֵידָה; Syr. ܙܘܕ Hebr. צָדַק &c. c) with שׂ: as זֶה 1 Sam. 17, 34 and שֶׂה; זָהַר and שָׂהַר; שַׂק and זַק; זָרַב and שָׂרַף; שָׂרַק and זָרַח; זָקַף and שָׂגַב; especially observable in a comparison of the dialects, e. g. שַׂק Ar. زَقَّ &c. d) with שׁ: as גּוּז and חוּשׁ; חָזַק and חָשַׁק; חָזַר (אָזַר) and קָשַׁר &c. — 2. It is especially interchanged with *t*-sounds, among which the transition into ד stands foremost, as a) דָּלַל and זָלַל; זָכָה and דָּכָה II; זָכַר and דָּקַר; זָלַף and דָּלַף; זָעַךְ and דָּעַךְ and others (see ד). In particular, the Aramaean flattens ז into ד, as זָבַח Aram. דְּבַח, ܕܒܚ; זָהַב Aram. דְּהַב, ܕܗܒܐ; בָּזַר Aram. בְּדַר, ܒܕܪ &c.; the reverse seldom happening, as דָּלַף Targ. זְלַף, דְּבוֹרָה Targ. זְבוֹרְתָּא, where the Zabian dialect, especially, inclines to keep the sibilant sound. In Ar. ذ stands instead of it, though not constantly, as זְאֵב ذئب &c. Compare for this interchange the Greek ἀδαλέος (Doric) for ἀζαλέος, ἀδαμιᾶν for ἀζημιᾶν. b) It is interchanged with ט, as זָבַח and טָבַח, זָהַר and טָהַר, זָהַם and טָמֵא; in Ar. ظ stands for it, as נָזַס Ar. نظم &c. c) with ת, as זַלְזַל and תַּלְתַּל, זָא and תָּא, זָקַף and תָּקַף, מְתֵי Is. 5, 13 perhaps = מְזֵי (Deut. 32, 24) &c. But in these interchanges sometimes one is more frequent than the other, sometimes the Hebrew varies from the dialects. In addition to what has been said, this should be remarked: 1. the occasional exchange of ז and ג, as זָמַר I. and גָּמַר; בַּג Ez. 25, 7 and בַּז; גֶּה 47, 13 and זֶה; very seldom of ק, as שָׁזַף and שָׁקַף. As this mutual relation of the other sibilants and the *k*-sounds is found in the formation of stems, as שָׁטַר and חָתַר, שָׁמַד and גָּמַד, שָׂרַט and גָּרַט, שָׂרַם and חָרַם, צָבַר and קָבַר &c. shew, it cannot have arisen from orthographical causes, but only from vocal ones, from an original sibilation of the *k*-sounds. — 2. The letter has a vocal relation to ר, which was generally reckoned, on account of its peculiar pronunciation, sometimes to the gutturals (*rh*, *ǫ̂*), sometimes to the rustling sounds. Thus e. g. בָּזָק = בָּרָק Ez. 1, 14, חָזוֹן and חָרוֹן 7, 13; comp. חָרַם and חָסַס. Besides ז and ר may also have been very like one another in shape, as in Arabic there is but *one* figure for both; hence in this language the interchange of ر and ز is very frequent, e. g. خرم and خزم, فخر and فخز; so too in Persian; comp. too the Latin Furius and Fusius, honor and honos, arbor and arbos, quaero and quaeso. — 3. The letter has a connection with ה (which see), as the Latins change the rough breathing of the Greeks ῾ into *s*, so e. g. זָמַם II. and הָמַם, comp. הָלַל and צָלַל; but this is rare. — 4. It has a connection with the liquid *n*, e. g. זָכַר and נָקַר, זוּף and נוּף II, נוּעַ and זוּעַ, זָכָה and נָקָה, זָהַר and נָהַר; the proper name זִיזָה 1 Chron. 23, 11 and זִינָא 23, 10, &c.

זָא I. (pronominal stem) an original form of the demonstrat. pronoun, which passed into זֹא (which see), according to the usual exchange of *a* and *o;* and then the feminine formation זֹאת (which see) arose out of זֹא.

זָא II. (not used) *intr. to move to and fro*, *to stir*, identical with the organic

root זָע, סָא (in סוּס), כָּ־סַע, which also exists out of Semitic, in the Sanskrit *sû*, Greek σεύ-, σεί-, σαί-ειν &c. From this then came the reduplicated Kal זָז out of זָאזָא, as סָאסָא, זָעזָע out of סָא, זָע, which latter usually is derived as a verb ע״ו from זוּז. See זוּז I.

זֹא, originating from זָא (which see), forms the basis of the feminine formation זֹאת (which see), זוֹ Hos. 7, 16 and זוּ Ps. 12, 8, Hab. 1, 11, which are originally the same, also standing dialectically for it. On the other hand זֹה is only זֹאת, after the ת is dropped.

זָאֵב (not used) *intr.* perhaps same as זָעֵף *to be furious*, hence the noun זְאֵב *a wolf*. But when we consider that זְאֵב is reckoned to the fox species in the East and the old Egyptian *sib* only signifies the *Jackal;* still farther, that this animal is named from the colour of its hair in other languages: it is better to take זָאֵב = זָהַב, צָהַב, *to be shining like gold, to be gold-coloured.* The Ar. ذَأَبَ (to frighten) is connected with ذَأَبَ, زَأَمَ (to drive, to drive forward, to drive away, to scare), and has nothing in common with our זָאֵב.

זְאֵב (*plur.* זְאֵבִים, *constr.* זְאֵבֵי) *m.* 1. *epicene: a wolf, a she-wolf* Gen. 49, 27; Is. 11, 6; 65, 25; Ez. 22, 20, named from the golden colour of its hair, like the Latin vulpes, Gothic wulfs, German Wolf. As the Ar. ذيب signifies also the fox, the old Egyptian sib the jackal, so here too the canis aureus, λύκος χρύσεος, *the jackal*, is chiefly meant. זְ׳ עֶרֶב Hab. 1, 8, Zeph. 3, 3 (*Targ.*, *Parchon*) is *a wolf that goes forth in the night for prey*, comp. λύκος νυκτερινός (Oppian, Cyneg. 3, 266), νυκτιπόρος (ib. 1, 440); on the contrary זְ׳ עֲרָבוֹת Jer. 5, 6 *a wolf of the forests*, since עֶרֶב has no plural עֲרָבוֹת. — 2. (*wolf*) *n. p. m.* Judges 7, 25. See also יֶקֶב זְאֵב.

זֹאת (formed from the *masc.* זֹא = זָא and this = זֶה, by means of the feminine termination *-t;* with ־ָה appended זֹאתָה Jer. 26, 6 K'tib, without any greater emphasis; in later writers also with ת dropped, as זֹה 2 Kings 6, 19; Ez. 40, 45; Eccles. 2, 2 24; 5, 15 18; 7, 23; 9, 13, as femin. nouns in *ûth* and *îth* sometimes reject *th* in the same late time) *pron. demonstr. f.* 1. *this*, 2 Sam. 23, 17, 1 Kings 3, 23, לְזֹאת *to this* Gen. 2, 23, sometimes with a noun Ps. 80, 15, sometimes without one Is. 23, 7, where one easily perceives the reference to a feminine noun. In its usual junction with a noun ז׳ stands *after* it, like every adjective, e. g. הַבְּאֵר הַזֹּאת Gen. 21, 30; but where the verb *to be* is included, it precedes, i. e. the verb *to be* separates it from the noun, as זֹאת אוֹת הַבְּרִית Gen. 9, 12 *this is the sign of the covenant*; Ex. 12, 43; Lev. 6, 2; or where הָיָה stands with it 16, 34; Jo. 1, 2. It also precedes where the emphasis is laid upon the demonstrative pronoun (see זֶה), 2 Kings 6, 13. זֹאת ... זֹאת *the one ... the other* 1 Kings 3, 23. — 2. It is the neuter *this*, where it stands sometimes before, Gen. 45, 17, sometimes after, Ps. 7, 4, as זֶה also is used. — Besides, it may sometimes signify *being, self*, like the Arab. ذات, just as this meaning is found in הוּא and הִיא; but as it is not united with a suffix, such cases are susceptible of another explanation.

זָבַב (not used) *intr. to rove about hither and thither* (in the air); comp. Lat. musca from μύζω, *musso*, Ar. reduplic. ذبذب, Aram. דַּבְדֵּב. Deriv. זְבוּב; but as to the proper name זַבַּי, consult it.

זָבַד *tr. to present with* a thing, with accus. of the object and the person Gen. 30, 20, as the Targ., LXX, Vulg. and others have taken it, having an alliteration with זָבַל; prop. *to bind* in the sense of *making a present* to one (comp. the German *Angebinde*), identical with the stems צָבַט, צָפַד &c. The organic root is therefore זָ־בַד. Deriv. זֶבֶד, and the proper names זֶבֶד, זָבָד, זָבוּד, זָבֹד (belonging to זְבוּדָה), זְבִידָה, זַבְדִּי &c.

Pi. זִבֵּד (not used) *to make a present, to give;* deriv. the proper name זַבּוּד.

זָבָד (*an endower, a giver*, viz. Jah is) *n. p. m.* 1 Chr. 2, 36; 7, 21; 11, 41; 2 Chr. 24, 26, for which יוֹזָכָר (perhaps for יוֹזָבָד?) stands in 2 Kings 12, 22. Compounded with it in Hebrew are the proper names יוֹזָבָד, זְבַדְיָהוּ, זְבַדְיָה, עַמִּיזָבָד, אֶלְזָבָד; in Palmyrene זְבַדֵּלָא i. e. זְבַדְאֵל (Palmyr. inscript. 4, 1), זְבַדְבּוֹל (ibid. inscript. 2).

זָבֹד *adj. m.*, זְבֻדָּה *f.* see זְבוּדָה.

זֶבֶד (construct state in the proper name זַבְדִּי) *m. a present*, Gen. 30, 20. Out of it are formed the proper names זַבְדִּי (in the New Test. זַבְדַּי), זַבְדִּיאֵל.

זַבְדִּי (= זַבְדִּיָּה; *Jah is a gift*) *n. p. m.* Josh. 7, 1, for which זִמְרִי stands in 1 Chr. 2, 6; 8, 19; 27, 27; Neh. 11, 17; but זַבְדַּי *Ζεβεδαῖος* Matth. 4, 21 (Syr. ܙܒܕܝ) is an adjective.

זַבְדִּיאֵל (*El is gift* i. e. bestower) *n. p. m.* Neh. 11, 14; *Σαβδιήλ* 1 Macc. 11, 17.

זְבַדְיָה (from זָבָד; *Jah is giver*) *n. p. m.* 1 Chr. 8, 15 17; 12, 7; Ezr. 8, 8; 10, 20.

זְבַדְיָהוּ (the same) *n. p. m.* 1 Chr. 26, 2; 2 Chr. 17, 8; 19, 11.

זְבוּב (*pl. constr.* זְבוּבֵי) *m.* 1. prop. a little animal that roams about or flies hither and thither; spec. *a fly, a gadfly*, Is. 7, 18, a figure of the military multitude of Egypt; זְ׳ מָוֶת *death-bringing* i. e. *poisonous fly* Eccles. 10, 1. — 2. *a flying, buzzing insect*, only in union with בַּעַל 1 Kings 1, 2, the name of Baʿal at ʿEkron, as the averter of the insect. Similarly *Ζεὺς ἀπόμυιος* (Paus. 8, 26, 4), the *deus Myiagrus* of the Romans (Solin. ch. 1). Comp. the epithets of Hercules *ἰποκτόνος* (vermin-killer), *κορνοπίων* (locust-killer). See בַּעַל. — In the dialects the same word is found with a like meaning, Ar. ذباب, Syr. ܕܒܐ, ܕܒܒܐ, Targ. דִּבְבָא, דְּבוּבָא, Talm. דּוּדְבָא, Malt. *dybbyn* &c., only that ז is there smoothed off into *ds* or *d*.

זְבוּד (*endowed, presented*, sc. by El) *n. p. m.* 1 Kings 4, 5.

זַבּוּד (from *Pihel; bestower, giver*) *n. p. m.* Ezr. 8, 14 K'tib.

זְבוּדָה (*presented, given*, by God) *n. p. f.* 2 Kings 23, 36 K'ri, for which the K'tib has זְבִידָה. By form it is an adject. fem. of masc. זָבֹד; but a form זְבוּדָה may have also existed.

זְבוּל (and זְבֻל; with *a* of motion זְבֻלָה) *m.* 1. prop. a place surrounded, enclosed, hence *a habitation*, Ps. 49, 15 *and their image* (their beautiful body) *is for corruption; the grave is that which is of their habitation*, i. e. what remains of their habitation, it forms their זְבוּל; *tower*, hence *temple* 1 Kings 8, 13, 2 Chr. 6, 2, in full form זְ׳ קֹדֶשׁ Is. 63, 15; *the tower* or *habitation of heaven*, where the sun and moon were supposed to reside, Hab. 3, 11 *sun and moon enter into the tower of heaven* (זְבֻלָה); cognate in sense מָעוֹן. Hence בַּעַל, the Saturn of the Phenicians, was called בַּעַל זְבוּל i. e. *Baʿal of the heavenly tower*, referring to his fortress in the seventh heaven, as he is also called בַּעַל מְעוֹן (which see), בַּעַל שָׁמַיִם. — 2. (see זָבַל 2) *a gift*, only in the proper name זְבֻלוּן. — 3. (*a gift*, viz. from Jah) *n. p. m.* Judges 9, 28.

זְבוּלוּן see זְבֻלוּן.

זְבוּלֻן see זְבֻלוּן.

זָבַח (*inf. constr.* זְבֹחַ, *fut.* יִזְבַּח) *tr. to slaughter*, with accus. of the object, e. g. שֶׂה Is. 66, 3, בָּקָר, צֹאן Num. 22, 40, שׁוֹר 1 Kings 1, 19; also absolutely, *to kill for sacrifice, to sacrifice*, Eccles. 9, 2, with לְ or לִפְנֵי of the person *for whom* Ex. 8, 23 24; 22, 19; 1 Kings 8, 62; and in this sense also with the accus., e. g. פֶּסַח Deut. 16, 2, שְׁלָמִים 27, 7, תּוֹדָה, objectively Lev. 22, 27 or subjectively Ps. 50, 23; זֶבַח 1 Sam. 2, 13; of human sacrifice Ez. 16, 20; with בְּ of the place *where* Ps. 27, 6; with עַל *at* or *upon somewhat* Ex. 20, 24; 23, 18; 1 Kings 13, 2. Figurat. *to prepare a great meal* (of what is slaughtered) 1 Sam. 1, 4. Derivat. זֶבַח, זְבָחָה and מִזְבֵּחַ.

Pih. זִבַּח (*fut.* יְזַבֵּחַ) *intensive: to sacrifice frequently*, 1 Kings 3, 3, with בְּ, עַל or לִפְנֵי of the place Hos. 4, 13; 1 Kings 3, 2; 8, 5; and ל of the person or thing Ps. 106, 38; Hab. 1, 16; construed generally like Kal. זִ׳ עִם פִּ׳ Hos. 4, 14 *to sacrifice, supported by a person.*

The stem זָבַח is flattened in Aram. into דָּבַח, Syr. ܕܒܚ, but where we also find ܙܒܚ, Ar. ذَبَحَ; still stronger in the Hebrew טָבַח, and with an initial vowel-sound אָבַח. The organic root is זַ־בַח; comp. Greek σφ α γ, the theme of σφάζω.

זֶבַח (*pl.* זְבָחִים) *m.* 1. *a victim*, Gen. 31, 54, with the addition of that which serves to make it, as שְׁלָמִים Lev. 3, 1, תּוֹדָה 22, 29, בָּקָר 2 Chr. 7, 5; usually employed generally in the sense of *a sacrifice*, of which one may partake Num. 15, 3; or generally *sacrifice* 1 Sam. 15, 22; hence *to sacrifice* is expressed by זָבַח זֶבַח, עָשָׂה זֶבַח, נָתַן זֶבַח 1 Sam. 1, 21; Jer. 33, 18; Eccles. 4, 17. — 2. Figurat. *a great slaughter* Is. 34, 6; with הֵכִין Zeph. 1, 7. — 3. *a banquet, a meal*, Prov. 17, 1; 1 Sam. 9, 12; hence זֶ׳ הַיָּמִים *a yearly* (sacrificial) *meal* 1 Sam. 1, 21; זֶ׳ מִשְׁפָּחָה *a family meal* 20, 29. — 4. (*sacrifice*) *n. p. m.* Judges 8, 5.

זִבְחָה (only in *pl.* with *suff.* זִבְחֹתָם) *f.* prop. sacrifice, only figurat. *idolatry, idolatrous worship*, Hos. 4, 19.

זַבַּי (if from זָבַב: *roving about*) *n. p. m.* Ezr. 10, 28; Neh. 3, 20 K'ri; but probably written by mistake for זַכַּי (see Ezr. 2, 9; Neh. 7, 14).

זְבִידָה (*bestowed, given*) *n. p. f.* 2 Kings 23, 36 K'tib.

זְבִינָא (*acquisition, gain*) *n. p. m.* Ezr. 10, 43.

זָבַל I. (*fut.* יִזְבֹּל) *tr. to surround, to encircle, to encompass, to limit round about*, identical in its org. root זַ־בַל with that in גַּ־בַל, דַּ־בַל, חַ־בַל, כַּ־בַל &c.; derivatives זְבוּל, and זֶבֶל in the proper name אִיזֶבֶל (which see). Figur. *to cover, to encompass, to shade*, in the sense of *to copulate, to lie with*, with accus. Gen. 30, 20. Some have wished to find another meaning of זָבַל with reference to זְבֻלָה Hab. 3, 11, comparing אָבַל I. and giving it the meaning of *to be pale, dun-coloured*, זְבֻלָה as a noun signifying *paleness* (so *Wahl*); but there is no sufficient reason for this.

זָבַל II. (not used) only a collateral form of זָבַר, arising from the interchange of ד (which see) and ל, whence זְבֻלוּן in the proper name זְבֻלוּן.

זֶבֶל *m. the arch of heaven, a tower*, only in the proper name אִיזֶבֶל (which see).

זְבֻל see זְבוּל.

זְבֻלוּן (also זְבֻלֻן, and זְבוּלֻן; *gifted*, viz. of God) *n. p.* of the tenth son of Jacob by Leah Gen. 35, 23; 46, 24, and then of the tribe descended from him Num. 1, 9, whose territory in Palestine is described in Josh. 19, 11 &c. *Gentile* זְבוּלֹנִי Num. 26, 27 from זְבוּלֻן, as the LXX and Vulg. pronounced the name.

זְבַן same as Aram. זְבַן, which see.

זָבַן (*part. pl.* זָבְנִין) *Aram. intr. to acquire, to purchase, to gain*, עִדָּנָא (time) Dan. 2, 8; comp. "emere tempus" (Cic. Verr. 1, 3); hence the proper name זְבִינָא. The stem is usual in Aram. (Syr. ܙܒܢ), but the organic root is זַ־בַן, existing also in the Sanskrit *pan, wan*, Lat. *ven*-do, Gothic *vinn*-an (to gain).

זָבָק see עַזְבּוּק.

זֶגֶ (from זוּג) *m. a shell, a husk*, Num. 6, 4.

זָגַג a stem incorrectly adopted for זָגַ, but see זָכַךְ.

זָגַר see עַזְגַּד.

זֵד (prop. *part.* of זִיד; *pl.* זֵדִים) *m. proud* Prov. 21, 24; *impudent* Is. 13, 11; *wanton* Mal. 3, 19, and therefore applied to the sectaries of a later time, Ps. 119, 21 51 69 78 &c.

זְדָה same as זֵד (זִיד), assumed for the construct זְדוֹן, such dropping of ־וֹן

from ע״ו verbs being found only in compound proper names.

זָדוֹן (from זוּד; *constr.* זְדוֹן, as if from זָדָה = זָד, with *suff.* זְדֹנְךָ) *m. pride*, Prov. 11, 2, sometimes joined with לֵב Jer. 49, 16.

זֶה (a pronominal stem from זַי, which still exists in the compound אֲזַי Ps. 124, 3; but the final *á* or *é* often disappears in compounds, as in אָז from אֲזַי, לָז from לָזֶה; with the final *a* changed into *o* there is also זוֹ for זֶה Hos. 7, 16, or זֹא for the feminine זֹאת, or זוּ Ps. 12, 8, Hab. 1, 11, and in הַלֵּזוּ) I. *pronoun demonstr. m.* (*fem.* only in Josh. 2, 17, Judges 16, 28) *this*, hic, οὗτος, referring to what is present, while הוּא (which see) refers to what is well known. So Judges 7, 4, where the distinction clearly appears. In its application it stands 1. including the idea of personality, *this*, hic; in which case it is either alone Job 1, 17, or put after the noun, where both have the article, as הַיּוֹם הַזֶּה Gen. 7, 11. When it precedes the noun in the signification just mentioned, it is either the predicate of a clause, i. e. it includes the verb *to be* Ex. 35, 4, Judges 4, 14, 2 Kings 6, 13, or it is an Aramaeism, as זֶה הַבַּיִת *this house* Ezr. 3, 12, זֶה הַיּוֹם 1 Kings 14, 14, זֶה דַּרְכָּם Ps. 49, 14, and so Josh. 9, 12, Ps. 48, 15; comp. דְּנָה חֶלְמָא Dan. 4, 15, Syr. ܗܳܢܳܐ ܐܰܟܬܳܐ, Ar. هَذَا ٱلْكِتَاب, Greek οὗτος ὁ οἶκος. It also stands a) after the noun as a genitive, e. g. מְחִיר זֶה *the worth of it* 1 Kings 21, 2; b) in the signification of iste, with the additional idea of contempt, also like οὗτος, Ar. هَذَا 1 Sam. 10, 27; Ex. 32, 1; c) repeated זֶה ... זֶה *this ... that, the one ... the other* 1 Kings 22, 20; זֶה אֶל־זֶה Ex. 14, 20 *one to the other;* d) in connection with interrogative particles, where it makes the question more lively, e. g. מִי זֶה *who there?* Is. 63, 1; מִי הוּא זֶה *who is that there?* Jer. 30, 21; אֵי זֶה *who?* 1 Kings 13, 12 &c., though this is oftener applied locally (see אֵי). — 2. Dropping the idea of personality, not distinguishing gender and number, and so a) a demonstrative particle appended to interrogatives and words of exclamation to give emphasis, e. g. מַה־זֶּה *what then? τί ποτε* Gen. 27, 20; הִנֵּה זֶה *see there!* 1 Kings 19, 5; לָמָּה זֶה *wherefore then?* (Ar. لِمَاذَا) Gen. 18, 13, or as a designation of the manner how, as כָּזֶה *talis;* b) in a local sense: *here*, e. g. בָּזֶה *here*, hîc, prop. in hoc loco Gen. 38, 21; זֶה *here* Num. 13, 17; *there* Ps. 104, 25; Judges 5, 5; c) relating to time, as עַתָּה זֶה *but now, just now*, 1 Kings 17, 24; 18, 24; Mic. 5, 4; Ruth 2, 7, especially so with numbers for years or days, equivalent to the German *schon*, e. g. זֶה פַּעֲמַיִם *now twice* Gen. 27, 36, זֶה כַּמָּה שָׁנִים Zech. 7, 3 (this) *so many years*, and so Gen. 31, 38; 43, 10 &c., where *Saadia* translates by قد *now*, German *schon*. — II. *A relative pron. who, that, which*, arising out of the demonstr. as is often the case (see הוּא, הַ·), Ps. 104, 8 *to the place which thou hast founded;* 78, 54; Prov. 23, 22; Job 15, 17; comp. in German *der* for *welcher*, *damit* for *womit*. The relative meaning is commonly used in poetry, as also זוּ, and the article (see הַל).

This demonstrative is a general Semitic word, existing in the Ar. ذا (هَذَا), f. ذِى, ذِهِ (تِى, تِهِ), Aram. דֵּי, f. דָּא (הָדָא), Ethiop. *se*, f. sā, sāti &c. But the pronominal stem seems to exist also in the Latin *-ce*, Greek *-δε*, Attic *-δί*, in ὅδε, τόδε, German *da*.

זֶה *m.* only in 1 Sam. 17, 34, a collateral form of שֶׂה.

זֹה (= זֹא) an abridged form of זֹאת, where see the passages.

זָהַב (not used) *intr. to shine, to glitter*, particularly of the colour of gold, identical with the stems צָהַב, זָאֵב, Ar. ذهب, Targ. דְּהַב, זְהַב, ܙܗܒ &c.; but the organic root is זב, which lies also in אָ־זַב, עָ־שַׂב, as it does besides in זָו (whence זִו), זָו־ָה, Sanskrit *ʾsubh* &c. The verb-signification of the Ar. ذهب

"to turn oneself quickly" proceeds from that of shining, as in the Latin *micare*.

זָהָב (*constr.* זְהַב, with וְ: וְזָהָב Gen. 2, 12) *m.* 1. *gold*, as metal Gen. 36, 39, Ex. 3, 22, metaphor. *a gold shekel*, when numerals stand before it Gen. 24, 22. In distinguishing kinds and ore appear זָ׳ טָהוֹר Ex. 25, 11; זָ׳ מוּפָז 1 Kings 10, 18; זָ׳ מְזֻקָּק 1 Chr. 28, 18; זָ׳ טוֹב 2 Chr. 3, 5; זָ׳ סָגוּר 1 Kings 6, 20; זָ׳ שָׁחוּט 10, 16; זָ׳ פַּרְוַיִם 2 Chr. 3, 6; זָ׳ שְׁבָא Ps. 72, 15; זָ׳ אוֹפִיר 1 Chr. 29, 4. — 2. Figur. *oil*, so called from its shining colour Zech. 4, 12, comp. יִצְהָר; perhaps also *the sun* or *the golden brightness of the sky* Job 37, 22.

זָהָה (not used) a stem assumed for the nouns זִו, זִיו, זַיִת and the proper names זֵיתָן, זֵתָם; but for זַיִת and the proper names the stem is זוּת (which see); and זִיו may come from a verb ע״ו: זִו (זוּו) = the organic root זָהַב, צָהַב, אָ־זַב &c. There may, however, have been a stem זָהָה = זָוָה, Ar. ذهى, Syr. ܙܗܐ to glitter, Ar. زها to shine, Syr. ܙܗܐ to be proud.

זָהַל. Only *part. pl. constr.* זֹהֲלֵי Deut. 32, 24 in the Samar. cod., where our text has זֹחֲלֵי.

זָהַם (Kal unused) *intr.* 1. *to be dirty*, *rancid*, *stinking*, as the essence of uncleanness, and therefore cognate with the organic root טָמֵ־א. — Figurat. *to be loathsome*, *odious*, *repugnant*, *contrary to*. Comp. Arab. زَهِمَ (to stink, to be rancid, putrid), Targ. זְהֵם, Syr. ܙܗܡ &c. — 2. *to be fat*, *thick*, Ar. زهم, Targ. דְּהֵן, Syr. ܕܗܢ, which appears to be connected with the organic root in שָׁמֵ־ן, חָ־שֵׁם &c. Deriv. the proper name זַהַם.

Pih. זִהֵם (3 *fem.* with *suff.* זִהֲמַתּוּ) *to make loathsome*, *repugnant*, with accus. of the person, to whom something is made repugnant, and accus. of the thing, Job 33, 20 *and his instinct* (or *hunger*, חַיָּתוֹ) *makes food* (לֶחֶם) *loathsome to him* (זִהֲמַתּוּ).

זַהַם (*fatness;* from זָהַם 2) *n. p. m.* 2 Chr. 11, 19.

זָהַר (Kal unused) *intr. to be bright*, *to shine*, *to glitter*, same as צָהַר, סָהַר, טָהַר, and with the passing of the initial ז-sound into א same as אָהַר, with the initial נ-sound נָהַר (see ז); so too in the dialects (Arab. زهر, Targ. זְהַר, Syr. ܙܗܪ) with the secondary meanings *to bloom* (زَهْر blossom), *to boast* (see הָלַל), *to be bright-coloured* &c. Deriv. זֹהַר. — 2. *to be clear*, *enlightened*, *intelligent*, *convinced*, *instructed*, as is seen from Hif. and Nif., from the Aram. זְהַר and the Syr. ܙܗܪ.

Nif. נִזְהַר (*inf. constr.* הִזָּהֵר) pass. of Kal 2: *to be taught* (i. e. warned of evil), with בְּ of something Ps. 19, 12; also absolutely, *to be admonished*, *warned*, *to take warning*, *to take heed*, Eccles. 4, 13; 12, 12; Ez. 3, 21; 33, 4-6; Targ. אִזְדְּהַר, Syr. ܐܙܕܗܪ.

Hif. הִזְהִיר 1. *to spread brightness*, hence as if *intrans. to beam*, *to shine* Dan. 12, 3; — 2. *to enlighten*, *to teach*, with a double accusative Ex. 18, 20; *to instruct*, with accus. of the person 2 Chr. 19, 10; *to admonish* (to enlighten one respecting a thing), with accus. of the person and מִן of the thing Lev. 15, 31, or also with מִן of the person from whom the warning proceeds, Ez. 3, 17.

זֹהַר *m. brightness*, Ez. 8, 2; Dan. 12, 3.

זְהַר *Aram.* same as Hebrew זָהַר 2, hence *part. pass.* זְהִיר *instructed*, *admonished*, *warned*, Ezr. 4, 22. *Ithpe.* to beware.

זָו (not used) *intr. to project*, *to stick forth*, *to stand prominent*, prop. *to shine*, *to shine forth*, *to be prominent*, by a common metaphor. application (comp. קָרַן, נַס, פָּנָה); hence the deriv. זִיו, זִו, whence came again the reduplicated form זָוְזָו, abridged זוּז. See זוּז III.

זִו (in many mss. זִיו; from the stem זָו as a ע״ו after the form רִיק, רִישׁ, כִּיס, דִּין) *m.* prop. brightness, shining, and therefore *blossom;* metaph. *flower-month*, name of the second month of the Jewish ecclesiastical year 1 Kings 6, 1 37; in

the Targ. fully יְרַח זִיו נִיצָנַיָּא, Arab. (Pococke) شهر الزهر. The later name אִיָּר has the same meaning, and is also in Ar. أَيَّار.

זוֹ (pronominal stem) a dialectic variation of זָא = זֶה, as *â* is often interchanged with *ô;* only in Hos. 7, 16. See זֶה and זֹאת.

זוּ (not used) *tr. to shoot forth, to bring forth* (in fulness), *to beget, gignere, progerminare,* especially spoken of the productions of the field; comp. Sanskrit *su, sû.* Then metaphor. *to overflow, to be abundant.* Thence comes the reduplicated זוּזוּ, abridged זוּז. See זוּז II.

זוּ (pronominal stem) 1. *pron. demonstr.* (without distinction of gender and number) a collateral form of זוֹ *this*, which is = זֶה (see זוֹ) Ps. 12, 8, Hab. 1, 11, belonging to דֹּר and כֹּחַ. — 2. like זֶה *a pron. relat.*, either with reference to a masculine Ex. 15, 13 16; Is. 43, 21; Ps. 32, 8; 142, 4; 143, 8, or a feminine 9, 16; 31, 5, or to several nouns 10, 2; 17, 9, or connected with the relative like the neuter "this, that", *that which* Ps. 68, 29; or it expresses a general relation Is. 42, 24. This form is also found in הַלֵּזוּ (which see), where it is likewise = זֶה. In Talmudic זוּ stands, particularly in compounds, for זֶה. In Ar. ذو stands in the dialect of the Tayy for the usual الذى.

זוֹב (after the form חוֹב; with *suff.* זוֹבוֹ, זוֹבָהּ) *m. flux* or *flow of semen*, in men Lev. 15, 2; *the monthly courses*, in women 15, 25.

זוּב (*part. m.* זָב, *f.* זָבָה, *constr.* זָבַת; *fut.* יָזוּב) *intr.* 1. *to flow, to stream*, with accus. of the thing (like verbs of fulness), מַיִם Ps. 78, 20; 105, 41; Is. 48, 21 (parall. שָׁטַף); *to overflow*, חָלָב, דְּבַשׁ Ex. 3, 8; metaphor. *to melt, to dissolve*, Jer. 49, 4 *thy valley melts*, i. e. its inhabitants go to ruin; *to pine away* Lament. 4, 9. This transition is also in דָּאַב, Ar. ذَابَ. Comp. too מָאַס Ps. 58, 8 and 2 Sam. 24, 14; the Ar. يذوب القلب is = יִמַּס לֵב. — 2. Specif. of the monthly courses in women Lev. 15, 25, with accus. דָּם, זוֹב, hence זָבָה *a woman suffering from an issue of blood* 15, 19; of the seminal flux or gonorrhea in men 15, 2; hence זָב 15, 4 also a noun. Deriv. זוֹב, זָב.

The stem זָב is closely connected with צָף, זָף, but also with אָ־דַב I., דָּב, דָּאַב, דָּב־ָה, Aram. דּוּב and ܕܘܒ, the same.

זוּג (not used) *tr. to enclose, to bind about, to surround with a rim*, of the shell or husk enclosing the fruit, hence זָג. The stem is connected in Hebrew with סוּג, in Aram. with זוּג *to bind*, Pa. זַוֵּג, Itpa. אִזְדַּוַּג, with the nouns זִוּוּג, זוּג, with the Sanskrit *juǵ*, Lat. *jug-*, Greek *ζυγ-*.

זוּד *intr.* 1. (Kal not used) *to cook, to seethe, to boil*, as is seen from *Nif.* and *Hif.* שׂוּד is originally identical with it (meaning "to boil up, to ferment"), whence שִׂיד; comp. the Sanskrit *svid* (the *i* was lost by the *v* becoming a vowel, therefore the Latin *sud-*, with which are also connected the Greek *ζέω, σίζω* [comp. *ζύθος*], German *sieden* [comp. Sud, Ab-sud], English *seethe*, Syr. ܙܘܕ to be hot, &c.). — 2. Figurat. (as in פָּחַז, Ar. بَغَا, Lat. ferveo) *to boil over, to boil up*, of anger, *to fly out in a passion, to act arrogantly*, with אֶל Jer. 50, 29 or עַל of the person *against* Ex. 18, 11; according to the derivatives *to swell, to overflow*, of water, Ar. زَادَ (comp. גָּאָה, עָשַׁק); *to be haughty, proud, arrogant, forgetful of God.* Deriv. זֵד, זָדוֹן, זֵידוֹן.

Nif. (not used) *to be cooked, seethed*, whence the noun נָזִיד for נָזוֹד (which see).

Hif. הֵזִיד (*fut.* יָזִיד, *apoc.* יָזֵד) 1. *to cause to boil, to cook a mess* (נָזִיד) Gen. 25, 29. — 2. Figurat. *to act haughtily, presumptuously, wickedly*, either absolut. Deut. 1, 43, or with the infin. following, which defines it more closely 18, 20, or with עַל of the person Ex. 21, 14; Neh. 9, 10.

זוּד (Peal not used) *Aram.* like Hebr. זוּד 2.

Af. (inf. הֲזָדָה) like the Hebrew הֵזִיד Dan. 9, 10.

זָוָה (not used) *intr.* same as זָו (זוּו), from which it is derived, *to shine*, *to glitter*, *to appear afar off*, of a projecting corner, conseq. cognate in sense with פָּנָה, whence פִּנָּה. Deriv. זָוִית and מֶזֶו. — The organic root זָו־ה lies also in זָו, which is reduplicated in זוּז III.; and the Arabic verb corresponding to it is زَهَا (to shine), according to a usual change.

זוּז I. (i. e. זָז, shortened in the first instance out of זָאזָא, which is reduplicated from the simple stem זָא [which see], like סָאסָא, זִעְזַע from זָע, סָא) *intr. to move to and fro*, *to stir*, of wild animals, and generally of their movements and life; in Aramaean generally *to move*, *to stir*, *to move forward*, Arab. to hasten, hence زبزيه haste. Deriv. the noun זִיז 1.

זוּז II. (not used; abridged from the reduplicated זוּזוּ from זוּ, which see) *tr. to push forth*, *to bring forth*, *to beget* (in fulness), principally of the productions of the field; deriv. זִיז 2.

זוּז III. (not used; abridged from the reduplicated זָזְזָו, from זָו, which see) *intr. to be prominent*, prop. *to shine forth*, *to glitter forth*; whence מְזוּזָה and the proper names זוּזִים, יָזִיז, זִיזָה, זִיזָא, זָזָא. The fundamental signification *to shine*, *to sparkle*, is often transferred to that of *shining afar*, *to project forward* (comp. זָוִית, קֶרֶן, פִּנָּה, נֵס), as also to that of *fleeing quickly*, of *blossoming* (see נֵץ, צוּץ &c.); and the likewise reduplicated stems סוּס (whence סִיס, סוּס a swallow), צוּץ (whence צִיץ *blossom* and *wing*) are identical with it.

זוּזִים *n. p. pl.* of a primitive people of ʿAmmon Gen. 14, 5 (prop. *the prominent ones*, *giants*, from זוּז III).

זוֹחֵת (from זָחַת; *corpulent*, *strong*) *n. p. m.* 1 Chr. 4, 20 (comp. Ar. شَخْص a body, Hebrew שַׁחַץ large, huge, spoken of beasts).

זָוִית (only *pl.* זָוִיֹּת) *f. a projecting corner*, of an altar Zech. 9, 15, i. e. the horn-like corner-pillar, κερατοειδεῖς γωνίαι (*Jos.* B. J. 5, 5, 6); *the corner column*, of a building Ps. 144, 12, from זָוָה, as קֶרֶן, פִּנָּה, נֵס have proceeded from a similar fundamental signification; Ar. زَوَايَة, Syr. ܙܘܝܬܐ the same. The Hebrew noun מֶזֶו (corner-tower, granary), Samar. מַזְבִּית, refers to the same fundamental sense.

זוּל *tr.* 1. same as זָלַל *to scatter to and fro*, *to lavish* Is. 46, 6; on the other hand תֵּזְלִי Jer. 2, 36 comes from אָזַל; metaphor. *to esteem lightly*, as also ذال (med. Ye). — 2. (not used) *to separate from*, *to go away*, *to remove*, Ar. زَالَ (med. Waw), identical with the organic root in אָ־זַל; deriv. זוּלָה, constr. זוּלַת, זוּלָתִי.

Hif. הִזִּיל (comp. הִסִּית, הִנִּיחַ) *to throw away*, *to despise* (opposed to כִּבֵּד) Lament. 1, 8.

זוּלָה *f. separation*, *removal*, only in the *construct state* זוּלַת (with *suff.* זוּלָתְךָ, *pause* ־תֶךָ; ־תָהּ) *a prepos. besides*, practer, *except*, 2 Kings 24, 14; for which, however, an old construct-form זוּלָתִי usually appears Deut. 1, 36; 4, 12; 1 Kings 3, 18; in the same sense with a suff. Is. 54, 5; 64, 4; without relation to a noun Josh. 11, 13.

זוּלַת see זוּלָה.

זוּלָתִי see זוּלָה.

זוּן I. (Kal unused) *tr. to nourish*, *to feed*, *to support*, prop. to make full, thick (see *Hofal*), whence the Ar. زَوَنٌّ (solid, of the body); deriv. מָזוֹן and according to some זוֹנָה 3.

Hof. הוּזַן (*part. pl.* מוּזָנִים Jer. 5, 8 K'tib, which the K'ri reads מְיֻזָּנִים, from יָזַן *to be weighty*, *heavy*) *to be well fed*, *to be strong* Jer. 5, 8; see אָזַן.

זוּן (Peal not used) *Aram.* same as Hebrew זוּן I. In the Targ. it stands for כִּלְכֵּל.

Ithpe. אִתְּזִין (*fut.* יִתְּזִין) *to be well fed* Dan. 4, 9.

זוּן II. (not used) *tr.* 1. *to point*, *to sharpen*, identical with שַׁן, צַן in its organic root; comp. אָ־זַן, and see זוּן III. Deriv. זוֹנָה 2. — 2. *to bring to a point*, *to form*, *to shape*, if the noun זַן is to be referred to it; see זָנָה.

זוּן III. (not used) *tr. to adorn*, *to ornament*, *to set in order*, Ar. زَانَ, hence زين dress. Deriv. אֲזַן (with א prosthetic), זוֹנָה 2 and the proper name זִינָה. It is possible that זוּן II. and III. coincide in the signif. 1 of זוּן II.

זוֹנָה (and זֹנָה; *pl.* זוֹנוֹת) *f.* 1. (*part. fem.* of זָנָה) *a harlot*, *a prostitute*, πόρνη Lev. 21, 14, in its full form אִשָּׁה זוֹנָה 21, 7, who is described as wearing peculiar attire Prov. 7, 10, going about singing in the city Is. 23, 6 &c.; בֵּית ז׳ *a brothel* Jer. 5, 7; אֶתְנַן ז׳ *the hire of a whore* Deut. 23, 19; figurat. *infidelity* (by having to do with others) in a political respect Ez. 16, 35; *carrying on traffic with all the world* Is. 23, 16; *fallen away* 1, 21. — 2. (from זוּן II.) *a pointed weapon*, spiculum, telum, 1 Kings 22, 38, comp. Aram. זַיִן weapon. But perhaps from זוּן III. see אָזַן. — 3. (from זוּן I. after the form טוֹבָה) *a female who entertains* guests, *a hostess*, mulier cauponaria, πανδοκεύτρια (according to the Targ., *Josephus* and others) Josh. 2, 1; Judges 11, 1; 16, 1; 1 Kings 3, 16, a meaning which the Targ. extends also to Ez. 23, 44, and Ibn G'anâch to Jo. 4, 2. This explanation, however, is by no means safe; since the LXX already take ז׳ in the usual sense.

זוּעַ I. (*fut.* יָזֻעַ) *intr. to be moved*, *to shake to and fro*, hence *to move oneself*, with מִן before one Esth. 5, 9; *to quake* Eccles. 12, 3; *to be terrified*, *to tremble*, *to be afraid* (see זְוָעָה, זַעֲוָה). Deriv. the proper names זִיעַ, זַעֲוָן.

Pih. redupl. זִעְזַע (*part.* מְזַעְזַע) *to drive forth*, *to push forth*, *to scare away*, depriving of possession, like סִאסֵּא (Is. 27, 8) Hab. 2, 7, which meaning is found also in the Mishna (Shebi'it 3, 7; 'Orla 1, 3).

The simple stem זָע is closely connected with זָא, סָא (which see) and with the organic root in נָ־סַע. It is also found in the Ar. زَاعَ, Targ. זָע, Syr. ܙܥ, redupl. زَعْزَعَ, ذعذع, زَأْزَأَ, Syr. ܙܥܙܥ, as also in the Sanskrit *sû*, Greek σεύ-, σεί-, σαί-ειν; besides, נוּעַ is connected with זוּעַ.

זוּעַ (*part.* זָאעִין K'tib, זָיְעִין K'ri) *Aram. intr.* same as Hebr. זוּעַ I. *to quake*, *to tremble*, *to be afraid*, with מִן קֳדָם of the person Dan. 5, 19; 6, 17, coupled with דְּחַל; in the Targ. for נוּעַ, רָגַז, רָעַע, חָרַד.

זוּעַ II. (not used) *intr. to trickle*, *to perspire*, same as יָזַע; deriv. זֵעָה, if this does not stand for יְזֵעָה; see יָזַע.

זְוָעָה (after the form שְׁוָעָה from שׁוּעַ, רְוָחָה from רוּחַ) *f. terror*, *fear* Is. 28, 19; Jer. 15, 4; 24, 9, for which the K'ri has always זַעֲוָה, as עַוְלָה is transposed into עַלְוָה.

זוּף I. (not used) *intr.* same as זוּב *to melt*, *to flow*, *to flow out*, Ar. وذف, ودف, Sanskrit *tap*, Lat. *sap* (in sapo), German *saf* (in Saft) &c., Ar. زَافَ the same, belonging to زفت resin. Deriv. זֶפֶת and the proper name זִיף 1.

זוּף II. (not used) after the Aramaean *to lend*, *to borrow*, cognate in sense with שָׁאַל; deriv. the proper name זִיף 2.

זוּר I. (*part. m.* זָר, *f.* זָרָה) *intr.* same as סוּר, 1. *to turn aside*, *to turn away*, *to depart*, *to keep at a distance*, with מִן *from* a thing Ps. 78, 30; Job 19, 13. Its forms are interchanged in use with נָזַר. Figurat. *to be distant*, *foreign from*. Hence זָר *strange*, in opposition to native Prov. 5, 10; not belonging to blood-relationship Deut. 25, 5, to a certain class Lev. 22, 10, to fellow-citizenship Job 15, 19; also used of things which are not of the kind spoken of, as זְמֹרָה Is. 17, 10, מַיִם 2 Kings 19, 24, קְטֹרֶת Ex. 30, 9, אֵשׁ Lev. 10, 1, i. e. what is not right, lawful, holy, good &c.; generally *another* Prov. 27, 2, in opposition

to one's own Job 19, 27. Figurat. *a stranger* equivalent to an *enemy* Ps. 54, 5, as ξεῖνος (Herod. 9, 11), hostis, out of which comes Germ. *Gast;* אֵל זָר *a strange god* i. e. not Jewish, heathen, an *idol* Ps. 44, 21; sometimes זָר, זָרִים are without אֵל, אֵלִים Is. 43, 12, Deut. 32, 16. With reference to family: *adulterous*, *whorish* Jer. 2, 25; Prov. 2, 16; hence זָרָה *an adulteress*, *prostitute* 5, 3. Elsewhere also *strange*, *unheard of*, Is. 28, 21. — 2. *to turn away from one* or *a thing*, with loathing, with לְ of the person Job 19, 16; prop. to step back from one; deriv. the noun זָרָא. In Ar. زَارَ stands for signific. 1, and therefore زَائِر (a stranger), زَوْر (enmity), and also the meaning *to lie* there is prop. *to fall away*, *to degenerate*, which סוּר means; for signific. 2 ذار stands. In Syriac ܓܪ stands for signific. 1.

Nif. נָזוֹר *to turn aside*, *to turn away* Is. 1, 4; זֹרוּ in Ps. 58, 4 stands (according to Rashi) for נָזֹרוּ, which suits the context.

Hof. הוּזַר (*part.* מוּזָר) *to be estranged* Ps. 69, 9.

זוּר II. (Kal in the form זֹר; *fut.* יָזוּר, but *apoc.* יָזַר for יָזָר; *part. pass.* זוּרָה for זוּרָה) *tr.* same as צָר, צַר, *to bind about firmly*, *to fasten about*, *to gird about* (see מָזוֹר); hence *to press together firmly*, *to press together*, גִּזָּה Judges 6, 38, בֵּיצָה Job 39, 15, צַר also having this meaning; *intr. to be bound about*, of wounds Is. 1, 6; זוּרָה (comp. לָנָה = לָנָה) Is. 59, 5 *the crushed* (egg) *divides itself into a viper*, i. e. produces a viper. On זֹרוּ Ps. 58, 4 see זוּר I. and Nif. under the same word.

Poh. זוֹרֵר see זָרַר.

זוּר III. see מָזוֹר I.

זוּרָה *f.* see זוּר II.

זוּת (i. e. זָת, not used) *intr. to have a sweet*, *pleasant smell*, of olives, therefore like the Sanskrit *swâd*, Greek ἡδ-ύς &c.; or *to be juicy*, *fresh*, as an organic root זָת cognate with that in שַׁד and לְ־שַׁד; in every case זוּת should be assumed as a stem. Derivative זַיִת (as בַּיִת from בּוּת), the proper names זֵתָם, זֵיתָן, and זְיוֹת in the proper name בִּזְיוֹתְיָה.

זָזָא (*projection;* from זוּז III.) *n. p. m.* 1 Chr. 2, 33.

זָחַח I. (i. e. זַח; Kal not used) *tr. to move off*, *to move away*, *to shove*, from a place, *to remove* (the Targumic זָח and Syr. ܙܚ are intrans.; Arab. زَحَّ or reduplicated زَحْزَحَ are trans. without being originally different from זַח); the organic root in נָ־סַג, נָ־סַח, פָּ־סַח is cognate.

Nif. נָזַח (*fut.* יִזַּח) *to be displaced*, *to be shoved*, *to be removed*, *from* (מֵעַל) somewhat Ex. 28, 28; 39, 21, as the Targum, LXX and others have already taken it.

Hif. הֵזַח (*part.* מֵזַח) *to remove*, *to carry away*, Is. 23, 10, according to the Syr., but see זָחַח II.

זָחַח II. (not used) *tr.* same as זָקַק, *to bind*, *to tie*, *to gird*, whence the noun מֵזַח (after the form מֵצַר, מֵמַר) and מָזִיחַ.

זָחַל (*part.* זֹחֵל) *intr.* 1. *to creep*, *to crawl*, of serpents, therefore זֹחֲלֵי עָפָר Deut. 32, 24 (cod. Sam. זֹהֲלֵי), ז׳ אֶרֶץ Mic. 7, 17 *serpents*, comp. Targ. זְחִיל a worm, זַחְלָא, Syr. ܙܚܠܐ caterpillar, זָחֵל serpent; Ar. زحل (to creep). Deriv. זֹחֶלֶת. — 2. (not used) *to flow slowly;* hence in the Mishna זוֹחֵל river (Mikv. ch. 5); comp. Zab. ܙܚܠ. — 3. *to creep along fearfully*, *to be afraid*, Job 32, 6, for which is in Aram. דְּחַל, Ar. دحل.

זֹחֶלֶת (*serpent*) *n. p.* of a stone (אֶבֶן) in the neighbourhood of עֵין רֹגֵל east of Jerusalem; then the name of a place 1 Kings 1, 9. See אֶבֶן.

זָחַת (not used) *intr.* same as שָׁחַץ *to be dense*, *firm*, *strong*, *full*, of the body;

Arab. شَخَصَ. Deriv. the proper name זוֹחֵת.

זַי (pronominal stem; not used) *pron. demonstr.* same as זֶה, forming with א prosthetic the time-particle אֲזַי, which form also exists in the Aramaean אֲדַי־ן.

זִיד (an assumed stem for the adject. זֵידוֹן) see זוּד.

זֵידוֹן (from זוּד after the form עִירֹם from עוּר) *adj. m. boiling, proudly swelling*, of waves Ps. 124, 5.

זִין *m.* Hebrew see זִו.

זִיו (with *suff.* זִיוֵהּ, זִיוִי; *plur.* with *suff.* זִיוֹהִי) *Aram. m. brightness*, Dan. 2, 31; 4, 33; *freshness*, of face 5, 6 9; Syr. ܙܝܘܐ splendour, Arab. زَيّ ornament. See זִו.

זִיז *m.* 1. (from זוּז II.) *overflow, fulness*, ז׳ כָּבוֹד Is. 66, 11 *heavy, rich fulness* (parallel שֹׁד = שַׁד), for which in 66, 16 חָלָב stands. It is possible that זִיז is = צִיץ (from זוּז III.), or that, as mss. have it, זִיו should be the reading there, which suits the connexion. — 2. (from זוּז I.) *an animal, a wild beast*, Ps. 50, 11, i. e. what moves and lives, comp. חַיָּה animal.

זִיזָא (= זִיזָאִי from זוּז III.; *shining*) *n. p. m.* 1 Chr. 4, 37; 2 Chr. 11, 20.

זִיזָה (*brightness, ornament, grace;* from זוּז III.) *n. p. m.* 1 Chr. 23, 11, for which 23, 10 has זִינָה, which see.

זִינָה (the same, from זוּן III.) *n. p. m.* 1 Chr. 23, 10, for which in 23, 11 is זִיזָה.

זִיעַ (*terrified*, from זוּעַ) *n. p. m.* 1 Chr. 5, 13.

זִיף 1. (*melting-place*, from זוּף I.) *n. p.* of a place in Judah Josh. 15, 55, 2 Chr. 11, 8, in the vicinity of which was a desert of like name 1 Sam. 23, 14; *Gentile* זִיפִי 23, 19. Ruins are still found at *Tell Zîf*, south of Hebron (*Robins.* Palest. II. p. 191). — 2. (*lent* viz. by God, comp. שָׁאוּל) *n. p. m.* 1 Chr. 4, 16.

זִיקוֹת Is. 50, 11 see זֵק.

זִיקִים Prov. 26, 18 according to many mss. See זֵק.

זִיר see זוּר.

זַיִת (*pl.* זֵיתִים, from זוּת, after the form בַּיִת from בּוּת) *m. an olive*, as fruit Is. 17, 6; 24, 13, hence דָּרַךְ זַ׳ Mic. 6, 15 *to tread olives*, עֵץ הַזַּ׳ *the olive-tree* Hag. 2, 19; for the latter זַיִת alone also stands Judges 9, 9; in full form זֵית שֶׁמֶן Deut. 8, 8, זֵית יִצְהָר 2 Kings 8, 32; *an olive plantation* is called כֶּרֶם זַיִת Judges 15, 5 or in the pl. זֵיתִים Zech. 14, 4. Besides, זַיִת also means *an olive branch* Zech. 4, 11; farther *olive-oil*, in full form שֶׁמֶן זַיִת Ex. 27, 20. — This noun is in Ar. زَيْت, whence the denomin. زَاتَ, Targ. and Syr. זֵיתָא, ܙܝܬܐ, Coptic ϫωιτ, and so in the Ethiop., Armen., Spanish (azeyte); Phenician זֵיתָא (Zetha, *Ζεῖθα*) proper name of a promontory.

זֵיתָן (*shining, beautiful;* comp. Hos. 14, 7) *n. p. m.* 1 Chr. 7, 10.

זָךְ see זַךְ.

זַךְ (already with a slight pause זָךְ Ex. 27, 20; Lev. 24, 2) *adj. m.*, זַכָּה *f. clear, transparent* (only from זָכַךְ which see), hence *pure*, of oil Ex. 27, 20, frankincense 30, 34; LXX διαφανής. Figurat., in a moral sense, *innocent, pious* (see זָכָה), along with יָשָׁר Prov. 20, 11; Job 8, 6; *good*, of לֶקַח 11, 4, פֹּעַל 21, 8; *pure*, of תְּפִלָּה Job 16, 17. Phenic. זַךְ (num. Cil. A) pure.

זְכָא (not used) *Aram.* same as Hebr. זָכָה: *to be pure, clean, pious*, also applied in the Targ. externally for Hebr. טָהַר; Talm. זַכַּי (pious). Deriv. זָכוּ.

זָכָה (*fut.* יִזְכֶּה, once אֶזְכֶּה = אִז׳ same as יִז׳ Mic. 6, 11 according to the Aramaean pronunciation; see א) *intr.* same as דָּכָה II. *to shine, to be clear, transparent, to glitter*, cognate in sense with טָהַר; but only used in a moral sense: *to be pure, innocent, sinless, righteous*, Mic. 6, 11; Job 15, 14; 25, 4; *to conquer* (as

the effect of moral purity; on the other hand רָשַׁע is applied to the victory of an unrighteous cause) Ps. 51, 6; LXX νικάω, Syr. ܙܟܐ (to conquer). The stem is Arab. زَكَا, Targ. דְּכָא, Syr. ܕܟܐ; and the organic root זָכָ־ה is also in זַךְ, נָקָ־ה (see ז) &c.

Pih. זִכָּה (*fut.* יְזַכֶּה) *to cleanse, to purify,* לֵב Prov. 20, 9, אֹרַח Ps. 119, 9. Hence the proper name זַכַּי.

Hithp. הִזַּכָּה (from הִתְזַ׳) *to cleanse oneself* (morally) Is. 1, 16.

זָכוּ (in the Targ. *constr.* זְכוּת, *def.* זְכוּתָא) *Aram. f. purity, innocence* Dan. 6, 23; Targumic for נִקָּיוֹן, צְדָקָה.

זְכוּכִית (from זָכַךְ) *f.* prop. transparent, spec. *glass, drinking glass* Job 28, 17 (LXX, Vulg., Syr.), which was of great value in ancient times; according to others *crystal* (Symm.), the Arab. زجاج signifying both. In Ar. and Syr. the verbal stem for this noun ran in the form ܙܓ, زَجَّ, therefore Ar. زِجَاج, Syr. ܙܓܘܓܬܐ glass, the verb by a metaphor denoting also "to be thin, to be transparent".

זָכוּר (from זָכַר; with *suff.* זְכוּרָהּ, זְכוּרְךָ) *m. belonging to the male sex,* of men and beasts Ex. 23, 17; 34, 23; Deut. 16, 16; 20, 13; in the first instance from זָכָר.

זַכּוּר (*rich in fame* viz. Jah is; see זָכַר) *n. p. m.* Num. 13, 4; Neh. 3, 2; 1 Chr. 4, 26; but 25, 2 for זִכְרִי which see.

זַכַּי (*pure, innocent* viz. Jah is; from זָכָה) *n. p. m.* Ezr. 2, 9; Neh. 7, 14 (Ezr. 10, 28 and Neh. 3, 20 K'ri זַבַּי stands written for it); comp. Ζακχαῖος Luke 19, 2 5 8; Aram. זַכָּאִי, זַכַּאי, where the א expresses the vowel Patach.

זָכַךְ (3 *pl.* זַכּוּ) *intr.* same as זָכָה *to shine through, to light through,* διαφαίνειν (LXX Ex. 30, 34), hence *to be clear, bright, pure,* of שָׁמַיִם Job 15, 15, כּוֹכָבִים 25, 5, שֶׁלֶג Lament. 4, 7; but also in a moral sense of נְזִירִים ibid. ibid.; comp. זָכָה. Deriv. זְכוּכִית, זַךְ (fem. זַכָּה) and perhaps the proper name זַכַּי. — The stem זַךְ, identical with צַח, זָכָ־ה, is the Targ. זַךְ (hence the adj. זַכִּיךְ), Ar. زَجَّ, Syr. ܙܓ (but the Ar. زَكَّ "to be lean" belongs to דַּק); in any case זַג cannot be referred to this stem.

Nif. assumed for הִזַּכּוּ, but which belongs to זָכָה.

Hif. הֵזֵךְ *to make clean, pure,* כַּפַּיִם Job 9, 30, by בֹּר.

זָכַר (2 *fem.* twice זָכַרְתִּי Ez. 16, 22 43; *fut.* יִזְכֹּר) *tr.* 1. (not used) *to press in, to bore into, to stick in,* infigere, of the membrum virile, whence זָכָר (which see), זָכוּר; compare the antithetic נְקֵבָה. This fundamental signification of the stem, which was first noticed in my Concord. p. 352, is also confirmed by the cognate stem דָּקַר (which see), by סָגַר belonging to סְגֹר Ps. 35, 3, by Syr. ܕܟܪܐ point (of a thing), Ar. أَذْكَر sharp sword, &c. — 2. Figurat. *to imprint* (on the memory), i. e. *to think, to remember* (opposite שָׁכַח), with the accus. Deut. 8, 2 18; Ez. 16, 22; seldomer with לְ Ex. 32, 13, Deut. 9, 27, or בְּ of the object Jer. 3, 16, with a meaning somewhat altered. From this figurative leading signification is developed: a) *to recollect,* a thing or person, in order to depend firmly upon him, Deut. 8, 18; Is. 17, 10; 57, 11, or to have him constantly before the eyes, Ps. 9, 13, and to act, to feel, or to live accordingly 103, 18; Am. 1, 9; b) *to keep in mind,* with לְ of the pers. and the accus. of the thing: either for good Jer. 2, 2, Ps. 132, 1, consequently = *to reward,* where at a later period לְטוֹבָה also stands along with it Neh. 5, 19; or for evil Ps. 137, 7, = *to punish, to revenge;* but also in the sense of *to mention* Gen. 40, 23; c) *to consider,* reputare, with כִּי following Ps. 103, 14; Job 7, 7; *to reflect upon* Lament. 1, 9; *to be mindful* Eccles. 11, 8, hence זָכוּר *mindful* Ps. 103, 14; d) *to remember again,* recordari Ps. 119, 55; e) *to meditate upon a thing* Job 40, 32; f) *to think of,* in the way of honouring, praising &c.

i. e. *to praise*, *to celebrate*, with accus. of the object Jer. 2, 2; 20, 9; Job 21, 6, comp. Arab. ذَكَرَ II. (to praise), and the Hebrew נִזְכַּר, הִזְכִּיר, זֵכֶר, זִכָּרוֹן &c.; and then according to some *to be noble*, *distinguished*, *faultless* (i. e. worthy of praise), comp. זָכָר Mal. 1, 14, opposite to מָשְׁחָת. Deriv. זָכָר, זֵכֶר, זֶכֶר, זָכָר in the proper names זְכַרְיָה, יוֹזָכָר, זִכְרִי.

Nif. נִזְכַּר (*fut.* יִזָּכֵר) *to be remembered*, with accusative of the person or thing Is. 23, 16; 65, 17; Ez. 21, 37, with לִפְנֵי Num. 10, 9, or אֶל of the person *before* or *with* whom there is remembrance Ps. 109, 14, or with לְ of the person, to whose hurt somewhat is remembered Ez. 18, 22; 33, 16; *to be brought to remembrance* Esth. 9, 28; *to be praised*, *to be worthy of remembrance* Job 28, 18. — נִזְכַּר Ex. 34, 19 see זָכָר.

Pih. זִכֵּר only in the noun זִכָּרוֹן and the proper name זַכּוּר.

Hif. הִזְכִּיר (*inf. constr.* הַזְכִּיר, with *suff.* also הַזְכַּרְכֶם Ez. 21, 29) 1. *to bring to remembrance*, *to mention*, with accus. of the object and אֶל of the person Gen. 40, 14; 41, 9; *to renew the remembrance of* 1 Kings 17, 18; *to bring to mind* 2 Sam. 18, 18; *to refresh*, *to renew* Ps. 45, 18; מַזְכִּיר *he who consigns a thing to remembrance*, i. e. *a historiographer*, *chancellor* (president of the royal chronicles, an office which still exists among eastern nations) 2 Sam. 20, 24; 2 Kings 18, 18; comp. סִפְרֵי הַזִּכְרֹנוֹת. — 2. *to think of*, *to mention*, in language 1 Sam. 4, 18; *to express* Ex. 23, 13; *to announce*, Jer. 4, 16; *to name* Is. 49, 1, parallel קָרָא; *to mention with praise* Ps. 87, 4. — 3. *to name with praise*, i. e. *to praise*, Ps. 71, 16, Song of Sol. 1, 4, with כִּי in the conclusion Is. 12, 4; לְהַזְכִּיר Ps. 38, 1 and 70, 1 *to praise God*, by sacrifice; often joined with שֵׁם יי, בְּשֵׁם Ex. 20, 24, Josh. 23, 7 (cognate in sense קָרָא בְשֵׁם יי); seldom *to cause to praise* Ex. 20, 24. — 4. *to sacrifice*, prop. to praise, to bring an offering of praise, and therefore in the language of sacrifice *to burn*, לְבוֹנָה Is. 66, 3. Deriv. אַזְכָּרָה.

The stem זָכַר is Ar. ذَكَرَ, Syr. ܕܟܪ, Aram. דְּכַר of like meaning; and there is a transition in the Arabic from it to "penetrating rain, to stormy anger" &c.

זָכָר (*pl.* זְכָרִים) *m.* 1. *a male*, spoken of men and animals, mas, masculus (prop. membrum virile, Ar. ذَكَرٌ) Gen. 1. 27; 7, 3; Is. 66, 7; *a man*, joined with נְקֵבָה Lev. 15, 33, or אִשָּׁה Judges 21, 11, and metaphor. of male images Deut. 4, 16; Ez. 16, 17. לִזְכָרִים adv. *according to the males* Ezr. 8, 3; 2 Chr. 31, 16; see also זָכוּר. The male sex prevails in enumeration Ezr. ch. 8 and on other occasions (Lev. 6, 11 22; 12, 2; 22, 7 &c.) as the superior; even in animals in the sacrificial ritual it was regarded as the more complete Ex. 12, 5; Lev. 1, 3; Mal. 1, 14. Hence the denom. *Nif.* נִזְכַּר *to be born a male*, of cattle Ex. 34, 19, in the Arab. of men also; the cod. Sam. has הִזְכִּיר. — 2. (*memorable*, *glorious*) only as *a proper name* 2 Chr. 24, 26; elsewhere in the proper names זְכַרְיָה, זְכַרְיָהוּ, יוֹזָכָר, זִכְרִי.

זֵכֶר or זֶכֶר (with *suff.* זִכְרִי, ־רוֹ) *m.* 1. *remembrance*, Deut. 25, 19; Ps. 112, 6; *memory* Prov. 10, 7; *recollection* Ezr. 9, 28. — 2. *memorial*, *name* (LXX ὄνομα), by which the significance of being is made prominent (parallel שֵׁם) Ex. 3, 15; Ps. 40, 5; Hos. 12, 6, comp. Ex. 15, 3; Am. 9, 6; Ps. 83, 19; *fame*, *praise* Ps. 111, 4; 135, 13; 145, 7, זִכְרְךָ Is. 26, 8, Ps. 102, 13; Ar. ذِكْرٌ; farther metaphor. *scent* Hos. 14, 8.

זֶכֶר (*pause* זָכֶר) *m.* 1. the same, Ex. 27, 14, Is. 26, 14, Prov. 10, 7, for which mss. have זֵכֶר; Phenic. זֶכֶר (Tugg. 5) the same. — 2. (*fame*) *n. p. m.* 1 Chr. 8, 31, for which זְכַרְיָה in 9, 37.

זִכָּרוֹן and זִכָּרֹן (*constr.* זִכְרוֹן, with *suff.* זִכְרוֹנֵךְ; *pl.* זִכְרֹנִים, later ־נוֹת) *m.* 1. *the image of a man*, in idol-worship Is. 57, 8, consequently = צַלְמֵי זָכָר Ez. 16, 17. The imagery would be taken from the act of adultery, which suits the context. — 2. same as זֵכֶר *remembrance*, *recollection*, Ex. 12, 14; Josh. 4, 7;

memorial Ex. 13, 9; מִנְחַת ז׳ *a memorial sacrifice* Num. 5, 15; אַבְנֵי ז׳ *stones of remembrance* Ex. 28, 12; סֵפֶר ז׳ *a remembrance-book*, Mal. 3, 16, i. e. by which the names of the inscribed were recalled to memory; סֵפֶר זִכְרֹנוֹת *chronicles* Esth. 6, 1, written by the מַזְכִּיר; זִכְרֹנִים *memorable sayings* Job 13, 12. — 3. *a celebration*, for the remembrance of a thing Lev. 23, 24.

זִכְרִי (*renowned*, from זֵכֶר) *n. p. m.* Ex. 6, 21; Neh. 11, 9; 1 Chr. 8, 19 23 27; 26, 25; 27, 16; 2 Chr. 17, 16; 23, 1; 28, 7, and 1 Chr. 9, 15, but for which זַכּוּר stands in 25, 2.

זְכַרְיָה (*Jah is renowned*) *n. p. m.* 2 Kings 14, 29 &c.; Greek *Ζαχαρίας*.

זְכַרְיָהוּ (the same) *n. p. m.* 2 Kings 15, 8-11.

זָלָא (not used) *tr.* same as דָּלָה II. *to free*, *to deliver;* whence the proper name יִזְלִיאָה (=יִזְלִאָיָה) same as דְּלָיָה.

זָלַג (not used) *intr. to drop down*, *to trickle down*, like the Targ. זְלַג, Syr. (Af.) ܙܠܓ (where it is cognate with דָּלַק in the sense of *to enlighten*), Ar. زَلَقَ, conseq. cognate with *σταλαγ* belonging to *σταλάζω* (to drop). Derivat. מַזְלֵג prop. peg (quasi the dropping), a tooth, as *stalagmium* (Plaut.) ear-pendants, *σταλαγμίας* icicle; it may come, however, from the signification *to glide*, *vehi*, like the Ar. زلج, consequently מַזְלֵג is a bolt, Ar. مزلاج, therefore like *vectis* from *vehi*.

זֻלּוּת (formed from the masc. זֹל after the form חֹק; from זָלַל) *f. badness*, *humiliation;* comp. the Targ. זְלִיל, זִלּוּ, זִלְזוּל (Kimchi, Rashi). Ps. 12, 9: *as badness is exalted* (כְּרֻם) *among men*. But Kimchi takes כְּרֻם=כְּרֻמָם, referring it to רְשָׁעִים (comp. Prov. 28, 12; 29, 2), which suits the context. The LXX have read זַלּוֹתָ. See כָּרַם.

זַלְזַל (only in *pl.* זַלְזִלִּים; from זָלַל) *m.* same as סַלְסַל, תַּלְתַּל *shoot*, *twig*, of a vine Is. 18, 5.

זָלַל (only in *part.* זוֹלֵל) *intr.* 1. same as דָּלַל I. *to shake to and fro*, *to totter* (Ethiop. of old men), of shoots and branches (comp. זַלְזַל); *to shake*, *to tremble*, *to quake*, of mountains (see Nif.). — 2. Figurat. (comp. דָּלַל) *to be low*, *bad*, *contemptible* (this being conceived of as insecurity, wavering to and fro), therefore the part. זוֹלֵל (substantively as צוֹעֵר) Jer. 15, 19 *abject*, *mean*, i. e. man's word, opposed to יָקָר *God's word*, *τὸ ἅγιον* (Matth. 7, 6); but also and usually Prov. 28, 7: *he who associates with the abject*, *brings shame to his father*. (זַלּוֹתָ Ps. 12, 9 LXX for זֻלּוּת.) Deriv. זֻלּוּת. Farther figurat. *to be miserable*, *unhappy*, Lament. 1, 11. In Arabic ذَلَّ is used to express this sense, to be low, abject; hence ذلذل vile people. — 3. *to disperse*, *to squander*, with סֹבֵא, as a vice Deut. 21, 20; Prov. 23, 21; זוֹלֵל בָּשָׂר *a squanderer of the body*, i. e. *a debauchee* 23, 20; comp. Zab. ܙܠ.

Nif. נָזֹל (after the form נָבֹז Am. 3, 11; 3 *pers. pl.* נָזֹלּוּ, once נָזְלוּ) *to tremble*, *to quake*, of הָרִים Is. 64, 2, as the Targ. and Syr. have taken it. נָזְלוּ Judges 5, 5 is formed after the form נָבְקָה, יָזְמוּ. LXX *ἐσαλεύθησαν*. Comp. Ar. زَلْزَلَ (to shake, the earth), زَلْزَل (earthquake).

Pih. (redupl.) זִלְזֵל (not used) *to shake violently hither and thither*, deriv. זַלְזַל.

Hif. הִזִּיל see זוּל.

זִלְעַף (not used) *intr. to glow*, *to cook* (to boil up), moulded together either from זָעַף II. and לָעַף (which see), or from זָעַף (which see) with *l* inserted; derivative

זַלְעָפָה and זִלְ־ (*pl.* זִלְעָפוֹת, *constr.* זַלְעֲפוֹת) *f. glow*, *flame*, of wind Ps. 11, 6, i. e. of the hot wind called السموم; *heat of anger* 119, 53; זַ׳ רָעָב *heat of hunger* Lament. 5, 10; comp. Ez. 5, 2; Greek *λιμὸς αἴθοψ* in Hesiod; Latin "ignea fames".

זָלַף (not used) *intr. to drip*, *to drop* (cognate in sense מַר), conseq. identical

with דָּלַף; also metaphor. of the dropping of myrrh. In another way זָרַף, זָרַב, Ar. زرب, ذرف &c. are connected with it; Syr. ܙܠܦ to pour out. Deriv.

זִלְפָּה (*myrrh-juice*, *myrrh-dropping*) *n. p.* of Leah's maid, Jacob's concubine, ancestress of the tribes of Gad and Asher Gen. 29, 24; 30, 9-12.

זִמָּה (from זָמַם after the form כִּפָּה; *constr.* זִמַּת, with *suff.* זִמַּתְכֶנָה, זִמָּתֵךְ; *pl.* with *suff.* זִמֹּתַי) *f.* 1. *thought*, *purpose*, prop. the spinning of thought, so the pl. Job 17, 11; especially *meditating*, *purposing* in a bad sense, Prov. 24, 9 *the thought of folly is sin;* then *cunning* 21, 27; *a cunning web*, i. e. a destructive plan 10, 23; Ps. 26, 10; comp. מְזִמָּה. — 2. *lewdness*, prop. Judges 20, 6; Ez. 22, 9; 16, 43; 23, 44, along with זְנוּתִים, נְבָלָה, תַּזְנוּת; or figurat. *apostasy* Hos. 6, 9. Next: *shame*, *a shameful deed*, of adultery or incest Lev. 18, 17; 19, 29; 20, 24; of carnal union, as the Ar. ذِمٌّ, ذِمَّة prove. — 3. (*counsel*, *consideration*) *n. p. m.* 1 Chr. 6, 5; 2 Chr. 29, 12.

זְמוֹרָה (*constr.* זְמֹרַת), *f.* properly the twig that moves to and fro, hence *shoot*, *twig*, *vine-twig* Num. 13, 23; *vine-branch* Is. 17, 10; *rod*, Ez. 8, 17 *see*, *they reach the rod* (*Barsom* of the Persians) *to their nose.* It was the custom of the old Persians, while praying to the sun, to hold the Barsom (Strabo XV. p. 733. ed. Casaub.). But the Talmud (Joma 77[a]), and after it the Jewish interpreters (Rashi and others) have understood by זְמוֹרָה in the passage of Ezek. *crepitus ventris*, with reference to v. 16.

זַמּוֹת (with *suff.* ־תִי) *f. thought*, *thinking*, Ps. 17, 13 *my thinking did not go beyond my mouth.* The form is like חַנּוֹת, חַלּוֹת Ps. 77, 10, שַׁמּוֹת; prop. an infin. with the termination *ôth*, which prevails in ל״ה; and as such *ôth* is not the plural-sign here.

זִמְזֵם (not used) *intr.* according to some: *to rage*, *to riot*, of a multitude of people, or the tumult of peoples, therefore from זַם = הַם, redupl. זִמְזַם = הִמְהַם, Ar. زَمْزَمَ = هَمْهَمَ; but better from זַם = צַם, Ar. زَمَّ, Syr. ܙܡ in the sense of *to bind firmly*, *to bind together*, hence *to be dense*, *tight*, *powerful*, a like transition taking place in קָוָה; deriv. זִמְזֵם, Ar. صَمْصَمَ, *to be strong*, *vigorous*, *solid.*

Pih. זִמְזֵם the same; derivative

זַמְזֹם (*powerful*, *vigorous*, see זִמְזֵם; *pl.* זַמְזֻמִּים) *n. p.* of a primitive gigantic race in the territory of the Ammonites, so called by the Ammonites; while they are otherwise named רְפָאִים, and are specially characterised as עַם גָּדוֹל וְרַב וָרָם Deut. 2, 20 21; comp. Ar. صِمْصِمٌ (a strong man), زَمْزَمٌ = Hebr. עֲנָק.

זְמִיר (after the form אָבִיב, אָסִיף, חָרִישׁ, בָּצִיר; *constr.* זְמִיר) *m.* 1. *a song*, *a song of triumph*, of victorious enemies Is. 25, 5, consequently same as זְמִירָה, זִמְרָה, זִמְרַת. — 2. *time of the spring-song* (*Rashi*, *Kimchi*, *Parchon*) Song of Sol. 2, 12, suitable to the parallelism; according to Targ., LXX, Vulg., Aqu., Symm., Syr. &c. *the time of the vine-cutting*, which, however, since the passage speaks only of spring (vs. 11 13), must be rejected.

זְמִירָה (*pl.* ־רוֹת) *f.* 1. *song*, *song of joy* Is. 24, 16; *poem*, *hymn* 2 Sam. 23, 1; Ps. 95, 2; *jubilee-song*, to comfort the suffering, by night Job 35, 10.

זָמַם (resolved forms זָמַם, זָמְמָה, זָמַמְתִּי, זָמְמוּ, contracted זַמּוֹתָ, זַמֹּתִי; *fut.* with loss of the duplication of the second radical יָזְמוּ Gen. 11, 6 for יָזֹמּוּ, as נָזְלוּ Judges 5, 5, נָבְקָה Is. 19, 3, נָסְבָה Ez. 41, 7 &c.) *tr.* 1. (not used) *to bind*, *to attach*, *to tie together*, in knots, *to embrace firmly*, identical with the Hebrew צַם, Ar. زَمَّ (to bind), whence زِمَام (rope), Syr. ܙܡ, Targ. זְמַם (to bridle, to tame), whence זְמָם (bridle); and the organic root is also in חָ־סַם, עָ־צַם II., in the Ar. أَزِمَ, حَزَمَ, خزم &c. The

Sanskrit *jam*, Greek *γαμ* may also belong to it. — 2. Figurat. *to meditate, to devise*, as a spinning of the thoughts together, *to think*, either in a good or indifferent sense, with the accus. of that which one thinks of, PROV. 31, 16 *she thinks of a field and acquires it;* with the supplement of עָשָׂה GEN. 11, 6; or in a bad sense: *to meditate upon evil* (on chastisement, punishment) DEUT. 19, 19; JER. 51, 12; and in both senses ZECH. 8, 14 15; with לְ of the person: *to devise plots* (מְזִמּוֹת) *against one*, PS. 37, 12. Deriv. זְמָמָה, זִמָּה, זִמָּם. — In Ar. the verb سَمَّ, or حَزَمَ, حَزْمٌ has this meaning; in Hebrew we find in אָרַב a cognate image.

Pih. (redupl.) זִמְזֵם, see above זָמַם.

Hif. הֵזִם (not used) 1. *to think, to meditate;* — 2. *to devise plans, to lie in wait for, to intrigue*, hence also *to act criminally;* — 3. *to act prudently, considerately;* deriv. מְזִמָּה.

זִמָּם (with *suff.* זְמִמּוֹ) *m. plan, purpose;* זִמָּם הֵפִיק *to fulfil the purpose*, PS. 140, 9.

זָמַן (*fut.* יִזְמֹן) *tr. to number, to measure out*, hence *to arrange, to determine;* in Kal only יְזָמְנוּ GEN. 11, 6 and זָמַן DEUT. 19, 19 according to the Sam. cod., for which זָמַם stands in our text. — The organic root is זָ־מַן, which is also in מָנָ־ה. Deriv. זְמָן, זְמַן.

Puh. זֻמַּן (*part.* מְזֻמָּן) *to be appointed, arranged;* only in the latest Hebrew EZR. 10, 14; NEH. 10, 35; 13, 31.

זְמָן (only *sing.*) *m. an appointed, determined time* ECCLES. 3, 1; *respite* NEH. 2, 6; a later word for מוֹעֵד and עֵת; Ar. زَمَان, Malt. *zmyn* the same.

זְמָן *Aram. m.* the same, DAN. 2, 16.

זְמַן (Peal unused) *Aram. tr.* same as Hebrew זָמַן *to number, to apportion, to determine*, Ar. زمن.

Ithpa. I. הִזְדַּמֵּן *to determine mutually, to agree together*, DAN. 2, 9 K'ri; the K'tib may, perhaps, have read הִזְדַּמֵּן (like the Hebrew הִזְדַּכָּה); LXX *συνεί-παισθε*, Theod. *συνέθεσθε*. In the Targ. and Samar. version for the Hebrew נוֹעַד. Besides, the Targ. has also the Pa. זַמֵּן.

Ithpa. II. הִזְדַּמֵּן, see Ithpa. I.

Af. הַזְמֵן *to determine, to agree* DAN. 2, 9 K'tib, where perhaps הִזְדַּמֵּן must be read; more frequent in the Targ.

זְמַן (*def.* זְמַנָּא; *pl.* זִמְנִין, *def.* זִמְנַיָּא) *Aram. m. an appointed time*, בֶּהּ זְמַנָּא *at that time* DAN. 3, 7 8; 4, 33; EZR. 5, 3; joined with עִדָּן DAN. 2, 21 and 7, 12 *appointed limits of time;* then *festival times*, like מוֹעֵד 2, 21; in the plural also for *-time* (Hebr. פְּעָמִים) DAN. 6, 11, as Ar. and Ethiop. nouns of time are used for *-time* in the sense of the German *Mal.*

זִמָּן (only with *suff.* in *sing.* and *pl.* זִמָּנֵי־הֶם, זִמְנֵיהֶם) *m.* the same, ESTH. 9, 27 31.

זָמַר I. (*fut.* יִזְמֹר) *tr.* 1. *to cut off, to prune*, the vine (a sign of nursing and care), generally *to put in order*, כֶּרֶם LEV. 25, 3 4; parallel זָרַע שָׂדֶה (*to sow the field*). — 2. (according to the Targ., LXX, Aq., Symm., Vulg. and Syr.) *to cut off*, grapes, i. e. *to gather the vintage;* deriv. זְמִיר (according to some). — The fundamental signification of the stem, which the noun זְמִיר (according to some), Nif. נִזְמַר, Pih. זִמֵּר belonging to the noun מְזַמֶּרֶת, Hif. הִזְמִיר to the noun מַזְמֵרָה completely establish, is confirmed by the identity of it with נָזַר (to prune the vine), *m* and *b* being interchanged, from which latter comes נֶזֶר (cut off, piece, section, part), Malt. נַזָּר or נַזָּאר (cutter) &c. Hence it is connected with חָבַר (which see), Ar. ضَبَرَ, Hebr. חָבַר II. The org. root is זָ־מַר, identical with that in פָּר־ה, חָ־בַר, הָ־בַר II., Ar. بَرَى, also the Aram. סָ־בַר &c. The other sense of נָזַר "to be strong, firm", is connected with the organic root in גָּ־בַר.

Nif. נִזְמַר (*fut.* יִזָּמֵר) *to be cut, pruned*, of the vine Is. 5, 6.

Pih. זִמֵּר (not used) *to cut off, to snuff*, a light; deriv. the noun מְזַמֶּרֶת (which

see), as the LXX on 2 Chr. 4, 22 have taken it.

Hif. הִזְמִיר (not used) same as Kal: *to prune the vine;* deriv. מַזְמֵרָה.

זָמַר II. (Kal not used) *intrans.* 1. *to buzz, to hum*, i. e. *to sing*, Ar. زمر and زمر, Targ. זְמַר, Syr. ܙܡܰܪ the same, Ethiopic of the humming or buzzing of bees; comp. Sanskrit *swar.* — 2. Fig. *to sing with the accompaniment of an instrument*, i. e. *to play;* then *to praise, to celebrate, to dance, to leap*, as far as song was the main thing in the act. Deriv. זִמְרָה, זִמְרָת, זֶמֶר, מִזְמוֹר, זָמִיר, זְמִירָה, זְמִירוֹת (according to some), the proper names זִמְרִי, זִמְרָן.

Pih. זִמֵּר (*fut.* יְזַמֵּר) 1. *to sing*, used of the voice, along with (הֵ)שִׁיר Ps. 27, 6; 57, 8; 105, 2 and רָנַן 98, 4, with which it is identical; LXX *ὑμνεῖν*. Spec. *to celebrate*, i. e. to glorify one in song, *to praise, to extol*, particularly God, where the Targ. has שַׁבַּח; with לְ Ps. 9, 12; 47, 7; 147, 7, אֶל־ 59, 18 or the accus. of the object 47, 7; 57, 10; 108, 4. לְשֵׁם 92, 2 or שֵׁם 7, 18; 66, 4, or also כְּבוֹד שֵׁם is often put paraphrastically for the name of God. Sometimes also גְּבוּרָה 21, 14, עֹז 59, 18 stand as the accusative. זַמֵּר כָּבוֹד is *to celebrate in song gloriously* or *magnificently* 30, 13; but אֲזַמְּרָה אַף־כְּבוֹדִי 108, 2 denotes: *I altogether, I myself, will sing praise* (כְּבוֹד = נֶפֶשׁ *self*, a periphrasis for the pronoun); זַ׳ עֲלֵיהֶן 92, 2 *to sing praises with elevation;* זַ׳ מַשְׂכִּיל 47, 8 *to sing a* מַשְׂכִּיל (which see). — 2. *to play*, with בְּ of the instrument, as בְּנֵבֶל Ps. 33, 2, בְּכִנּוֹר 98, 5, בְּתֹף 149, 3, prop. to accompany the song with instruments, as was customary in ancient times; LXX *ψάλλειν* (prop. to finger, to touch).

זַמָּר (*pl. def.* זַמָּרַיָּא) *Aram. m. a singer, a temple-singer*, Ezr. 7, 24, Ar. زمّار.

זֶמֶר (from זָמַר to hop, to spring, Ar. زمر) *m. a wild roebuck* or *goat* Deut. 14, 5, so named from its springing, Targ. דִּיצָא. The acceptation *giraffe* (LXX, Graeco-Ven. *ζυράμφιος* = زرافة, *Ibn G'anach, Kimchi*) is mere conjecture.

זָמַר (not used) *Aram.* = Hebr. זָמַר; deriv. זְמַר.

Paël. זַמֵּר, like the Hebrew זִמֵּר; derivative זַמָּר.

זְמַר (*def.* זְמַרְא) *Aram. m. a playing of instruments*, Dan. 3, 5 7 10.

זְמוֹר (only *pl.* with *suff.* זְמוֹרֵיהֶם) *m. branch of a vine*, only figuratively of the members of a family, which are included in גֶּפֶן Nah. 2, 3. See זְמוֹרָה.

זְמֹרָה (*constr.* זְמֹרַת) *f.* 1. *song, tones*, of נֵבֶל Am. 5, 23; *song*, Is. 51, 3. — 2. *the most celebrated fruit* (Kimchi) Gen. 43, 11, from זָמַר II.; according to *Parchon* either from זָמַר I. *the fruit cut off*, or = Ar. ثمر *fruit* generally, from זָמַר = תָּמַר, ثمر.

זְמוֹרָה see זְמֹרָה.

זְמִירָה see זְמִרָה.

זִמְרִי (*renowned* viz. is Jah) 1. *n. p. m.* 1 Kings 16, 9, LXX *Ζαμβρί*; Num. 25, 14; 1 Chr. 2, 6; 8, 36. — 2) *n. p.* of a country between Arabia and Persia, i. e. between עֵרָב and עֵילָם Jer. 25, 25; perhaps identical with Zimiri, the regio arenosa in Ethiopia, apud Pliny (H. N. 36, 25).

זִמְרָן (the same) *n. p.* of a son of Abraham by Keturah and then the founder of an Aramaean-Arabian tribe Gen. 25, 2; 1 Chr. 1, 32.

זִמְרַת (a poetical form for זִמְרָה, see עִזְרַת) *f. fame, praise*, Ex. 15, 2; Is. 12, 2.

זַן (from זָנָה, after the form שַׁד from שַׁדַּי; *pause* זָן [not זָן]; *pl.* זָנִים) *m. sort, kind*, genus, Ps. 144, 13 (where the LXX have taken it = Aram. זָן = זֶה), 2 Chr. 16, 14; Targ. זָן, Syr. ܙܲܢ the same. As genus comes from the root *γεν, gen*, so is זַן from זָנָה (which see).

זָן (*pl. constr.* זְנֵי) *Aram. m.* the same, Dan. 3, 5.

זָנַב (not used) *tr.* same as סָנַף *to wag*,

to move to and fro, the tail. The organic root is זְ־נָבְ, סְ־נָתְ, which also exists in נָתָה (נוּת). A figurative sense is *to deviate*, *to swerve*, to turn off the way; hence נֹכַח (deviation, transgression).

זָנָב (with *suff.* זְנָבוֹ; *pl.* זְנָבוֹת, *constr.* זַנְבוֹת) *m. tail*, of animals Ex. 4, 4; Judges 15, 4; figurat. *end*, *stump*, of a fire-brand Is. 7, 4; *the crowd* (opposite to רֹאשׁ) Deut. 28, 13, Is. 9, 13, i. e. *mean*, *contemptible*; then *the part that comes last*, *the rear*, of an army; whence the denominative

Pih. זִנֵּב (comp. גִּרֵם) *to cut off the rear* (זָנָב), *to destroy the rear*, Josh. 10, 19, which is explained in Deut. 25, 18 by כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ.

זָנָה (*part. m.* זֹנֶה, *fem.* זֹנָה; *inf. absol.* זָנֹה, *constr.* זְנוֹת; *fut.* תִּזְנֶה, *apoc.* תִּזֶן) *intr.* prop. to shake out seed, semen emittere, therefore *to beget*, *to cohabit* (comp. μοιχός, prop. mejens), from the organic root זְ־נָ־ה, cognate with Sanskrit gán, gna, Greek γεν, Lat. gen. In Hebrew only 1. *to play the whore*, *to commit fornication*, of men with אֶל of the female Num. 25, 1; usually of a woman, whether married, i. e. *to commit adultery* Hos. 3, 3, Is. 57, 3, or unmarried Gen. 38, 24; Hos. 4, 13; with accusat. Ez. 16, 28, בְּ 16, 17, אֶל 16, 26 or אַחֲרֵי (prop. to run whorishly after one) of the paramour 16, 34, with slight modifications of the idea; with עַל of the man, Judges 19, 2 *to play the whore upon* (the man) i. e. *against* or *besides* him, hence it is unnecessary to read וַתִּבְזֶה (Dathe) or וַתִּזְנַח (Studer); on the other hand, in Ez. 16, 15 עַל is equivalent to בְּ in the first member, *to play the harlot upon the name*, i. e. trusting in the name to play the harlot madly. Seldom, *to play the harlot involuntarily* i. e. *to be dishonoured* Am. 7, 17. *Part. fem.* זוֹנָה *a harlot*, Deut. 23, 19, in full form אִשָּׁה זוֹנָה Ez. 23, 44. — 2. Figur. a) *to apostatise*, from God, *to commit idolatry* (Israel being thought of as the spouse of Jehovah, God being the husband, and idols being adulterers), with accusat. Jer. 3, 1, אַחֲרַי Ex. 34, 15 of the paramours i. e. the idols; and also with מִן Ps. 73, 27, מֵאַחֲרַי Hos. 1, 2, מִתַּחַת 4, 12, תַּחַת Ez. 23, 5, מֵעַל of the person from whom one apostatises whorishly Hos. 9, 1. b) with אַחֲרֵי *to run after whorishly*, e. g. אֲבוֹת Lev. 20, 6, לֶב, עַיִן Num. 15, 39; *to whore after* i. e. *to imitate* Ez. 23, 30. c) *to have intercourse* externally or with strangers Is. 23, 17; therefore perhaps זוֹנָה Josh. 2, 1 (see Matth. 1, 5; James 2, 25; Hebr. 11, 31) Judges 11, 1; 16, 1; 1 Kings 3, 16. See זוֹנָה. Deriv. זֶן, זְנוּת, זְנוּן, זְנוּת, תַּזְנוּת.

Puh. זוּנָה *to commit whoredom*, with אַחֲרַי, Ez. 16, 34 *and after thee whoredom was not committed*, i. e. none after thee will reach thee in that (Kimchi).

Hif. הִזְנָה (*fut. apoc.* יַזֶן) *to cause to commit whoredom*, *to seduce to fornification* Ex. 34, 16; 2 Chr. 21, 11; or *to commit fornication*, *to carry on whoredoms*, Hos. 4, 10 18; 5, 3; 2 Chr. 21, 13; a stronger expression than that of Kal.

The fundamental signification is in the Arab. زَنَى, in the Syr. ܙܢܐ the same, from the emission of the semen &c., but then also *to depend upon*, *to cleave to*, as זֶן may denote originally what hangs together.

זָנוֹחַ (or זָנֹחַ *broken district*; comp. אֲזֵנַח) *n. p.* of two places in Judah, one in the plain Josh. 15, 34, Neh. 3, 13 and 11, 30, the other in the mountainous part Josh. 15, 56, 1 Chr. 4, 18; hence in the latter case it is accompanied by שׁוֹכוֹ (־כֹה) and גֶּדֶר, in the former by לָכִישׁ, עֲדֻלָּם &c.

זְנוּן (after the form קְצִיר from קָצָה, comp. Aram. רִיקָנוּן, אַרְעָוּן, see *Fürst*, Lehrgeb. p. 202; only in *plur.* זְנוּנִים, *constr.* זְנוּנֵי, with *suff.* זְנוּנֶיהָ) *m.* 1. *whoredom*, *fornication*, Ez. 23, 11, רוּחַ זְנוּנִים Hos. 4, 12 *the spirit of impurity* i. e. of idolatry; הֵסִיר זְנוּנִים 2, 4 *to put away unchastity from the face* (Jer. 3, 3, Prov. 7, 13); יַלְדֵי זְנוּנִים Hos. 1, 2 *children of whoredoms*. — 2. Figurat. *idolatry*,

apostasy, *sorcery*, 2 Kings 9, 22, parallel כְּשָׁפִים, i. e. the arts of policy.

זְנוּת (after the form חֲנִית; *-uth* being like the *plur.* termination *-oth*, also with the *suff. pl.* Jer. 3, 2, comp. 3, 8 and שְׁבוּתֵיכֶם Zeph. 3, 20; *pl.* זְנוּתִים), *f. whoredom*, *fornication*, Jer. 13, 27; Hos. 4, 11; figurat. *apostasy*, *idolatry* Num. 14, 33; Ez. 23, 27.

זָנַח (*fut.* יִזְנַח) 1. *tr. to push forth*, *to push away*, *to cast away*, e. g. מִשָּׁלוֹם Lament. 3, 17; *to reject*, מִזְבֵּחַ 2, 7, טוֹב Hos. 8, 3; זָנַח עֶגְלֵךְ שֹׁמְרוֹן 8, 5 *he* (God) *rejects thy calf* (thy idol) *O Samaria*, as also 8, 3 it is so used (on account of the sudden change of person in the following hemistich [אַפִּי for אַפּוֹ] the LXX, Theod., Quinta, Ar. read זְנַח, the Targ., Syr. and Jerome take it passively *to be rejected*); with מָאַס Ps. 89, 39, הִכְלִים 44, 10 (where the object also stands for זָנַח); then in a milder sense, *to forsake*, *to leave in the lurch*, with accus. of the object Ps. 43, 2; 60, 3 12; 88, 15; 108, 12; Zech. 10, 6, and therefore with עָזַב (see Hif.) 1 Chr. 28, 9; seldom with the object omitted Ps. 44, 24, 74, 1; 77, 8; 89, 39; Lament. 3, 31, the object being understood from the context, without the verb being *intr.* on that account. — 2. (not used) *intr.* prop. to push self away, therefore *to lose itself* (of water), *to dry up*, *to flow off*, according to the LXX and Vulg.; deriv. אַזְנָח, the denom. הֶאֱזְנִיחַ, and the n. p. זָנוֹחַ. — The fundamental signification of the stem is not = Ar. زنخ or سنخ to stink, to be rancid, for צָחַן corresponds to these; but, like the fundamental signification of צָנַח, זָנַק (which see), to press forwards or onward, to cast away, as also the Syr. ܙܢܰܩ.

Hif. הִזְנִיחַ (*fut.* יַזְנִיחַ) *to reject*, כֵּלִים (the holy vessels) i. e. *to desecrate* 2 Chr. 29, 19, *to cast off*, with מִן *from a thing* 11, 14; *to leave in the lurch* 1 Chr. 28, 9.

זָנַן a stem incorrectly adopted for זַן, see זָנָה and זַן.

זָנַק (Kal unused) *trans.* same as Syr. ܙܢܰܩ *to press forward*, *to shoot* (an arrow), *to reject* (therefore identical with זָנַח in its fundamental meaning), then *intr. to leap forth*, *to spring forward*, of a beast of prey. Arab. (transpos.) نزق. זִקִּים see זֵק.

Pi. זִנֵּק (*fut.* יְזַנֵּק) intensive: *to leap forth with violence*, *to break forth*, *to break out* (*Ibn Esra*, *Kimchi*), with מִן of the place Deut. 33, 22; comp. Talm. זִנֵּק (Nid. 59 [b]; Chul. 37 [a]) to shoot forth, to rush forth, of blood; זִנּוּק (Sebach. 25 [b]) the rushing out, of water, which has been already compared in part by Ibn Gánâch.

זָעָה (not used) *intr.* same as זָע I. (זוּעַ) *to be terrified*, *to tremble*, from which the noun זַעֲוָה may be explained. See זַעֲוָה and זַעֲוָן.

זֵעָה (*constr.* זֵעַת, from זוּעַ II. as in Talmudic the Hif. is הֵזִיעַ, whence the enlarged stem יָ־זֵעַ, Ar. وَزَعَ, has arisen) *f. sweat*, prop. what drops out, Gen. 3, 19; Syr. ܕܶܘܥܬܳܐ, Talm. זִיעָא. See יָזַע.

זַעֲוָה (usually considered to be from זְוָעָה [which see] transposed, like עַלְוָה out of עַוְלָה, from זוּעַ I.) *f. fear*, *terror*, Deut. 28, 25; Ex. 23, 46; elsewhere merely K'ri Jer. 15, 4; 24, 9; 29, 18; 34, 17; 2 Chr. 29, 8. It is possible that a stem זָעָה = זוּעַ I. should be assumed for the form זַעֲוָה, which the proper name זַעֲוָן seems to favour.

זַעֲוָן (*fear-maker*, see זַעֲוָה) *n. p. m.* Gen. 36, 27; 1 Chr. 1, 42.

זְעֵיר (a form more frequent in Aramaean) *m. a little*, Is. 28, 10 13 *there a little*, *here a little;* adv. *a little while*, *μικρόν*, parumper, paulisper Job 36, 2, of time, as it is also in the Targ. for Hebr. מְעַט.

זְעֵיר *Aram. adj. m.*, זְעֵירָה *f. little*, *small*, of a horn Dan. 7, 8, Hebrew צָעִיר.

זָעַךְ (Kal not used) *intr.* only another

orthography for דָּעַךְ (which see), *to extinguish;* hence

Nif. נִזְעַךְ figur. *to be extinct*, of יָמִים Job 17, 1, where many mss.. already read נִדְעֲכוּ, and the Targ. and Syr. use the same.

זָעַם (*fut.* יִזְעַם Num. 23, 8 and יִזְעָם Prov. 24, 24; *imp.* זְעַמָה Num. 23, 7 for זַעֲמָה) *intr. to roar, to foam*, as the Ar. زَعِمَ (V.) and the cognate Mediterranean prove (see זַעֲם); then *to be irritated, excited, enraged, to be angry, to rage;* spoken of God, *to perform judgment, to punish, to be ready to punish*, Ps. 7, 12; *to give vent to indignation* Mal. 1, 4; *to curse*, with accus. Num. 23, 7 8, Zech. 1, 12, seldom with עַל Dan. 11, 30; זְעוּם יי Prov. 22, 14 *one cursed* or *punished by God;* figur. of a measure: *to be cursed* i. e. *scant* Mic. 6, 10. Syr. ܙܥܡ the same.

Nif. נִזְעַם *to be angry, irritated, fretful*, פָּנִים נִזְעָמִים *a fretful countenance* Prov. 25, 23; cognate in sense זְעֻפִּים Gen. 40, 6.

זַעַם (with *suff.* זַעְמִי) *m. wrath, judicial anger*, Ps. 69, 25; Zeph. 3, 8; כְּלֵי זַ׳ Is. 13, 5 *instruments of punitive wrath*, comp. 10, 5 מַטֵּה זַ׳ אַף; intensive זַ׳ Lament. 2, 6, for which זַעַף stands elsewhere, Is. 30, 30; *threatening* 30, 27, joined with שֵׁבֶט; *time of punishment, time of persecution*, Is. 10, 25; 26, 20; Dan. 8, 19; 11, 36, comp. 1 Macc. 1, 64; 2 Macc. 8, 5; Baruch 2, 13; *excitement, ebullition, zeal* Jer. 15, 17; *curse* Hos. 7, 16.

זָעַף I. (*fut.* יִזְעַף, *inf.* with *suff.* זַעְפּוֹ) *intr. to foam up* (of the sea), *to boil up* (of anger), *to be violently moved*, i. e. *to be angry*, 2 Chr. 26, 19, with עַל of the person; *to be provoked*, with עִם of the person, ibid.; *to be excited, ill-humoured, disturbed*, then *to be sorrowful, fallen*, of פָּנִים, either as the effect of sorrow Gen. 40, 6 or from bad nourishment Dan. 1, 10, = נִזְעָם Prov. 25, 23. Deriv. זַעַף and זַעֲפָה.

The fundamental signification of the stem lies in the being violently moved hither and thither, to which the Targ. זְעַף (Ps. 59, 9 for Hebr. נִשְׁעַר), whence זַעֲפָא a storm (for סַעַר or סוּפָה), and the Samar. זְעַף *to snort at* (Gen. 2, 7) refer; and it coincides only accidentally with זָעַם. In Ar. زَعِفَ to frighten, to scare, i. e. to move violently, corresponds to it. The Hebrew סָעַף II. whence סוּפָה (which see) is wholly identical with it. The organic root lies also in נָ־שַׁף, נָ־שַׁב.

זָעַף II. (not used) *intr. to glow, to burn* (Syr. ܙܥܦ in Ethpe.), whence some derive the meanings of זָעַף I. also; cognate צָהַב, זָהַב, זָאַב &c. From this comes the quadriliteral זְלַעֲפָה (which see), by the insertion of an *l*.

זָעֵף *adj. m. angry, irritated, excited*, 1 Kings 20, 43; 21, 4; along with סָר.

זַעַף (with *suff.* זַעְפּוֹ) *m. anger*, Prov. 19, 12; 2 Chr. 16, 10; *rage, violence* 28, 9; *judicial anger* (of God) Mic. 7, 9; joined with אַף it strengthens the idea Is. 30, 30, as with זַעַם Lament. 2, 6; figurat. *violent roaring* (of the sea) Jon. 1, 15, comp. "maris ira" (Ov. Met. 1, 330).

זָעַק (*fut.* יִזְעַק, *imp.* זְעַק, *inf. constr.* זְעֹק and זַעֲק [according to some] Is. 30, 19; 57, 13) *intr.* a later form of the older צָעַק (which appears in the Pentateuch), *to cry, to lament*, with עַל Jer. 30, 15 or בְּ *over* Is. 26, 17, with לְ *for one* 15, 5, Jer. 48, 31, with מִלִּפְנֵי of the person, *on account of one* 1 Sam. 8, 18, with accus. of the object Is. 14, 31 or of the means 2 Sam. 19, 5, or also absolut. 13, 19; Jer. 47, 2; along with הֵילִיל, הֲלִילִי 48, 20; Ez. 21, 17. Usually in the sense *to cry to, to implore* God for help, with אֶל Ps. 22, 6 or לְ of the person 1 Chr. 5, 20; *to entreat*, with accus. of the person Judges 12, 2, Neh. 9, 28, or also with accus. of the thing *over* which Hab. 1, 2, or with accus. of the direction *whither* one supplicates 2 Chr. 32, 20; figurat. of lifeless things Hab. 2, 11; also *to call* Ez. 9, 8. Deriv. זְעָקָה, זַעֲקָה.

Nif. נִזְעַק *to be called together, to assemble*, Josh. 8, 16; Judges 18, 22 23; 1 Sam. 14, 20; with אַחֲרֵי *to assemble after one*, i. e. to follow his party, Judges 6, 34 35.

Hif. הִזְעִיק 1. *to cry to, to call*, Jon. 3, 7, Job 35, 9, like Kal, after the manner of many intransitive verbs. — 2. *to call together* 2 Sam. 20, 4.

The stem זָ׳ (Targ. זְעַק, Syr. ܙܥܩ, Ar. زعق and ذعق) together with its older form צָעַק, is = שָׁאַג, out of which the medial radical sound may be easily perceived as an elongation of the *â* of the organic root זָק, צָק, שָׁג; just as the Ar. ضَقَّ (to sound), صَجَّ (to cry out), صَقَعَ (to crow), سقع (the same), زَقَا (to shriek), صَخَّ (to sound), صَاحَ (to shriek) refer to a simple organic root.

זַעַק (with *suff.* זַעֲקָךְ, זַעֲקֵךְ) *m. cry*, Is. 30, 19; but in 57, 19 it may be taken as an infin.

זְעַק (in the Targ. 3 p. pl. זְעִיקוּ) *Aram.* same as Hebrew זָעַק Dan. 6, 21.

זְעָקָה (*constr.* זַעֲקַת) *f. cry, complaint, lamentation*, Is. 15, 5; Ez. 27, 28; in the constr. objectively, Gen. 18, 20 *the cry of rejection over Sodom;* then *entreaty* Prov. 21, 13; *raging cry* Eccles. 9, 17.

זָעַר (not used) *intrans.* same as the older צָעַר (= צָר), to be pressed together, narrow, close; hence *to be small, little*, like the Targ. זְעַר for the Hebrew מָעַט, צָעַר, קָטַן *to be little* in number or significance, and also of time; in the Targ. too it is *tr. to withhold* for חָשַׂךְ 2 Sam. 18, 16; comp. Syr. ܙܥܪ, Ar. زعر. Deriv. זְעִיר, מְזָעָר and זֹעַר (which see).

זְעַר (not used) *Aram.* same as Hebrew זָעַר.

זָפַר (not used) *intr. to be fragrant*, as the Ar. زفر; or better the same as שָׁפַר, סָפַר *to shine, to glitter, to be beautiful;* metaphor. *to be pleasant, lovely;* derivative זִפְרָן (with *a* of motion זִפְרָנָה, *beautiful top*, comp. שֶׁפֶר, Targ. קָרְנָן זְכוּתָא) *n. p.* of a city in northern Palestine, Num. 34, 9.

זֶפֶת (from זוּף I., after the form נֶפֶת, קֶשֶׁת from נוּף, קוּשׁ) *f.* properly fluid, resinous, specially *pitch* Ex. 2, 3, Is. 34, 9, Ar. زِفْت, Targ. זְפְתָא and זֵפָא (and thence the denom. זְפַת), Syr. ܙܦܬ; comp. Phenician זֶפֶת (sipet) in אֶרְזֵי זָ׳ *Ζουορισίπετ* (Diosc. 1, 103) as a name of the *juniper;* adj. זְפָתִי in חֲצִיר זָ׳ *Ἀτιρσίπτη* (Diosc. 2, 157).

זֶק I. (only *pl.* זְקִים; from זָקַק I.) *m. fetters, chains*, hence אָסַר בְּזָ׳ *to bind with fetters* Ps. 149, 8, Job 36, 8 (opposite to פָּתַח בֶּן זָ׳ Jer. 40, 4); רָתַק בְּזָ׳ *to be bound in chains*, עָבַר בְּזָ׳ *to march in chains* Is. 45, 14. Jer. 40, 1 4 has אֲזָקִים (which see) instead.

זִק II. (from זָקַק II.; only in *pl.* זִיקוֹת with Dagesh resolved, once זִקִּים Prov. 26, 18, in mss. זִיקִים also) *m.* prop. a thing burning, glowing, spec. *a burning dart, a fiery arrow*, i. e. surrounded with combustible materials; יָרָה זִ׳ Prov. 26, 18 *to cast firebrands;* בִּעֵר בְּזִ׳ *to kindle with firebrands* Is. 50, 11; אָזַר זִ׳ *to prepare brands* ib.; Targ. זִקּוּקֵי אֶשָּׁא.

זָקַן (not used) *intr. to sprout, to bud*, of hairs, whence זָקָן. The organic root זָ־קָן is also found in דְּ־קָן (which see), though applied only to ears and fruits (see also דָּחָן); and therefore it has nothing in common with זָקָן.

זָקַן (*fut.* יִזְקַן) *intr. to be old*, of persons Gen. 18, 12; Prov. 23, 22; on the contrary יָשַׁן of things; oppos. to נָעַר Ps. 37, 25 and along with שִׂיב 1 Sam. 12, 2, שָׂבַע יָמִים 1 Chr. 23, 1 or בָּא בַּיָּמִים Josh. 23, 2. — The fundamental signification has been assumed to be *to be decaying, bowed, curved*, with an appeal to the Ar. ذَقِنَ (to be bent), ذِقْن (decaying); or linguists have gone back to זָקָן and the Arabic forms connected with it. But looking at the words cog-

nate in sense, viz. יָשַׁשׁ (Aram. קְשַׁשׁ) and שׂוּב, it is better to put the organic root זָ־קֵן in juxta-position with the Lat. can (canus, can-ities), softer sen (sen-ex i. e. sen-ec-s). Derivat. זָקֵן (adj. and subst.), זֹקֶן, זִקְנָה, זְקֻנִים.

Hif. הִזְקִין (*fut.* יַזְקִין) *to grow old, to shew age* (see הִשְׁרִישׁ, הִלְבִּין), of men Prov. 22, 6, of plants Job 14, 8; comp. "senescunt prata" (Plin. 18, 28).

זָקָן (from זָקַן; *constr.* זְקַן, with *suff.* זְקָנִי, זְקַנְכֶם) *m.* (*fem.* Is. 15, 2; Jer. 48, 37) properly the sprouting hair on the chin, hence *the beard, a bearded chin*, of men Lev. 14, 9, Ez. 5, 1, Ezr. 9, 3, along with שְׂעַר רֹאשׁ or רֹאשׁ; seldom of the hair of the lion 1 Sam. 17, 35. Ar. ذَقَن, Syr. ܕܩܢܐ. Applied to it are גִּלַּח 2 Sam. 10, 4, גָּרַע Jer. 48, 37, גָּדַע Is. 15, 2, סָפָה 7, 20, צָמַח 2 Sam. 10, 5. The Ar. is also applied to the hairy parts of the sexes, to the lower part of the body. The Greek *γένειον, γένυς, κόννος*, Lat. *gena*, German *Kinn*, have their origin in like manner from the idea of sprouting.

זָקֵן (*constr.* זְקַן Gen. 24, 2; *pl.* זְקֵנִים, *constr.* זִקְנֵי, with *suff.* זְקֵנַי, once זְקֵינֵינוּ) 1. *adj. m.*, זְקֵנָה (*pl.* זְקֵנוֹת Zech. 8, 4) *f. old, grey, with age*, Gen. 25, 8, with שְׂבַע יָמִים, מְלֵא יָמִים *aged* 35, 29, Jer. 6, 11; coupled with the nouns אִישׁ Judges 19, 16, נָבִיא 1 Kings 13, 25, בַּעַל הַבַּיִת Judges 19, 22 &c.; with מִן following, *older than* Job 32, 4. — 2. Substant. a) *an old man*, oppos. to the נַעַר Gen. 19, 4, Jer. 51, 22, עוּל יָמִים Is. 65, 20, בָּחוּר Jer. 31, 13, and joined with יָשֵׁשׁ 2 Chr. 36, 17, שֵׂיבָה (אִישׁ) Lev. 19, 32, whose ornament are grandchildren Prov. 17, 6, and gray hairs 20, 29 (comp. 16, 31). זְקַן בַּיִת Gen. 24, 2, pl. זִקְנֵי בַיִת 50, 7 *the oldest belonging to the house*, e. g. a servant, official. — b) Figurat. (dropping the idea of old age), *a ruler* (of the people), *a principal man, a grandee*, therefore joined with קֹסֵם Is. 3, 2 or נְשׂוּא־פָנִים 9, 14, explained as רֹאשׁ or נִכְבָּד; comp. Arab. شَيْخ, Greek *γέροντες, πρέσβεις*, Lat. senatus &c., where a similar metaphor occurs. In the Romanian languages *Signore, Seigneur, Señor, Sire, Sir* (from Senior) proceeded from the same view. This figurative sense is chiefly found in the plural, either absolutely, or with the article הַזְּקֵנִים 1 Kings 20, 8, or in connexion with הָעָם Num. 11, 16, הָעֵדָה Lev. 4, 13, הָאָרֶץ 1 Kings 20, 7, הָעִיר Deut. 19, 12, or lastly with the names of lands, tribes and peoples, e. g. זִ׳ יִשְׂרָאֵל Ex. 3, 16, זִ׳ יְהוּדָה 1 Sam. 30, 26, זִ׳ מוֹאָב Num. 22, 7, זִ׳ מִדְיָן 22, 4, זִ׳ גִּלְעָד Judges 11, 5, זִ׳ גְּבָל Ez. 27, 9, and in this signification associated with שֹׁטְרִים Num. 11, 16, חֹרִים 1 Kings 21, 11, שָׂרִים Is. 3, 14, חֲכָמִים Ez. 27, 9, רָאשֵׁי הָאָבוֹת Ezr. 3, 12, שֹׁפְטִים 10, 14. Worthy of note is the college of the 70 (72) זְקֵנִים, introduced as early as Moses for the government of the people Num. 11, 16, an institution which continued till the latest time Jud. 10, 7; Sus. 5; 1 Macc. 12, 35, and whose members were known as the Sanhedrists in the New Testament time (Matth. 26, 3 47; 27, 1 &c.). In the sacrificial ritual they represented the whole people Lev. 4, 15; 9, 1; under the kings they were the vicars of the people 1 Kings 8, 1; 20, 7; 2 Kings 23, 1; and as understanding was looked to more than age, זְקֵנִים became a mere title, like *γερουσία* in the Greek states, the *senatores* in Rome.

זֹקֶן *m. old age*, Gen. 48, 10.

זִקְנָה *f. age*, Gen. 24, 36; figurat. of a people in their decay Is. 46, 4; comp. זָקֵן 47, 6.

זְקֻנִים (after the form נְעֻרִים) *m. pl. time of old age*, Gen. 21, 2, בֶּן־זְ׳ *a son born in one's old age* Gen. 37, 3.

זָקַף (*part.* זֹקֵף) *tr.* same as שָׂגַב and תָּקַף, prop. *to fasten, to support*, then *to strengthen, to raise up* (one bowed down) Ps. 145, 14; 146, 8. The fundamental signification is *intr. to hold firmly by something*, like the Ar. زَقَفَ, and *tr. to make firm, durable*, then *to set up, to*

raise up, like the Syr. ܙܩܦ, in the Targ. for נָשָׂא, דָּלָה, whence *to hang up* (in Aram.). The organic root is also in the Sanskrit skab', Greek σκηπ, σκαπ, Latin scap, scip &c.

זְקַף (*part. pass.* זְקִיף) *Aram.* the same, but also in the meaning *to raise up* (a cross), *to hang up* Ezr. 6, 11; Syr. ܙܩܦ.

זָקַק I. (not used) *tr. to bind, to attach*, Targ. זְקַק the same, hence זְקִיקִין *fettered* (Is. 60, 11); Talm. figurat. *to bind, to compel, to chain to;* comp. Sanskrit saǵǵ, Lat. sequi. The Ar. زَنَقَ (to fetter), زُنَاق (bond, fetter) have been developed out of the organic root by *n* inserted. Deriv. זֵק I.

זָקַק II. (not used) *intr. to glow, to burn*, the organic root זַק being identical with that in צַח (see צָחַח), and perhaps with that in בָּ־זַק; the Targ. זַק, whence זִקּוּק (spark) and זִיקָא (lightning), Syr. ܙܝܩܐ are the same. Deriv. זֵק II.

זָקַק III. (*fut.* יָזֹק) *intr. to drop through, to trickle through* (cognate in root with Germ. seihen, seigen, sickern), and the org. root זַק may be identical with that in נָ־סַךְ; prop. *to pour* (comp. the French *couler* from the Latin *colare*); hence יָזֹקּוּ מָטָר לְאֵדוֹ *they trickle* (or *drop*) *through as rain with its* (rising) *mist* (whence the rain arises) Job 36, 27. Figurat. *trans. to filter, to strain*, wine (see Puh.), i. e. to fine it; *to purify*, metals (figurat.) Job 28, 1, different in fundamental signification from צָרַף.

Pih. זִקֵּק *to purify*, gold, by smelting; then in a moral sense Mal. 3, 3.

Puh. זֻקַּק *to be purified*, e. g. wine from the dregs Is. 25, 6; of metals Ps. 12, 7; 1 Chr. 28, 18.

זָר (*part.* of זוּר) *m.* see זוּר; Phenic. זָר the same.

זַר. See the redupl. form זִרְזֵר.

זֵר (from זָרַר II., with *suff.* זֵרוֹ) *m. a border, ring*, hence *ledge, edge*, of a table, of a chest Ex. 25, 11; 30, 3 4; 37, 27; Ar. زِرّ (according to some), Syr. ܙܝܪܐ (collar), the stem of which is زَرَّ, Syr. ܙܪ.

זָרָא (from זוּר I. which see) *f.* same as זָרָה (as the Samar. cod. and some mss. read) *foreign, bad*, therefore הָיָה לְזָ׳ *to become loathsome* Num. 11, 20.

זַרְאֲדָן see נְבוּזַרְאֲדָן.

זָרַב I. (Kal not used) *intr.* same as זָרַם (*Kimchi, Levi*), *to flow, to run off* (of brooks, after the snow and ice are melted), therefore equivalent to זָרַף (in זַרְזִיף), Ar. زَرِبَ (to flow) = ذرف, زِرْب (water-channel), سَرَبَ, سَرَفَ (the same), Syr. transp. ܙܪܦ, Targ. זְרַב, whence מַרְזַב (Arab. transp. مِزْرَاب) a canal; Phenic. זֶרֶב (*current*) n. p. of a river (Serbes) in Numidia.

Puh. זֹרַב *to be flowing*, Job 6, 17 *at the time they flow* (i. e. as soon as they begin to pour themselves out in summer time, from the melting of the ice), *they are already dried up.*

זָרַב II. (not used) *intrans.* same as שָׁרַב II. ܫܪܒ *to sprout, to grow* (see יָחַשׂ). Deriv. probably זְרֻב in the proper name זְרֻבָּבֶל.

זְרֻבָּבֶל (i. e. זְרֻעַבָּבֶל, *begotten in Babylon*, Sanh. 38ª שֶׁנִּזְרַע בְּבָבֶל) *n. p.* of one of the descendants of David in Babylonia, who led back the first Jewish colony to Palestine Hag. 1, 1; Ezr. 3, 2; 4, 2. Perhaps better and more suitably from זְרֻב בָּבֶל (*shoot of Babylon*); comp. שֶׁרַבְיָה.

זָרַד (not used) *intr. to grow luxuriant, to be exuberant*, of plants, particularly of exuberant pastures; the Talm. noun זְרַד is luxuriance of branches (Sabb. 103ª), willow-branches, whence the denom. זְרַד (Shebi'it ch. 2) to cut off the superfluous boughs. The fundam. significat. is *to intertwine, to interweave, to entangle*, Syr. ܙܪܕ (to mix with one another), connected with שָׂרַד I. Derivative

זֶרֶד (*willow-bushes*) *n. p.* of a valley Num. 21,12 and a brook Deut. 2,13 in Moab, east of the Dead Sea, which the Jerus. Targ. I. on Numb. loc. cit. has already translated by *willow-brook;* it may be identical with נַחַל עֲרָבִים Is. 15, 7 and נַחַל הָעֲרָבָה Am. 6, 14, a boundary stream between Moab and Edom, which flows into the Dead Sea; comp. Phenic. זַרְדְּהַבַּעַל n. p. of a river, זֶרֶד אֵל n. p. of a city.

זָרָה I. (*part.* זֹרֶה, *inf. constr.* זְרוֹת; *fut.* יִזְרֶה, *ap.* יִזַּר) *tr. to strew, to scatter about, to disperse*, Num. 17, 2, with the addition of לָרוּחַ *to the wind* Ex. 5, 2, or עַל־פְּנֵי Ex. 32,20; then *to winnow*, with accus. of the object Judges 3, 2; Jer. 4, 11; with בְּמִזְרֶה Is. 41, 16; figurat. *to cast away* Is. 30, 22. Deriv. מִזְרֶה.

Nif. נִזְרָה (*inf.* with *suff.* הִזָּרוֹתֵיכֶם = הִזָּרוֹתְכֶם, *ôth* being considered as plural; *fut.* יִזָּרֶה) *to be scattered*, of nations, with בְּ of the place Ez. 6, 8; 36, 19.

Pih. זֵרָה (*inf.* זָרוֹת out of זַרּוֹת, *part.* מְזָרֶה, *fut.* יְזָרֶה) *to disperse, to scatter about*, עֲצָמוֹת Ez. 6, 5; figurat. *to shake out*, פֶּרֶשׁ Mal. 2, 3; *to drive away, to banish*, peoples Ez. 12, 15, either with the addition of בָּאֲרָצוֹת 22, 15, בַּגּוֹיִם Ps. 44, 12, or לְכָל־רוּחַ Jer. 49, 32; figurat. דַּעַת Prov. 15, 7.

Puh. זֹרֶה (*part. m.* זֹרֶה for מְזֹרֶה like מוֹרָט, אָפֻל &c., *f.* זוֹרָה; *fut.* יְזֹרֶה) *to be spread out*, רֶשֶׁת Prov. 1,17, *to be strewed* Job 18,15, *to be winnowed* Is. 30,24. — זְרִי Ps. 58, 4 see זוּר I. Nif.

The organic root of this stem appears with a like sense in זָר־ע, Targ. דְּרָא, Syr. ܙܪܥ, Ar. ذَرَّ &c.; which it does also as the organic root in בָּ־זַר, בְּ־זַר, Aram. זָר־א &c. In the Indo-Germanic languages we may compare Sanskrit *sri* to scatter, Lat. *sero*, and with *st* and *sp* for *s* in the Sanskrit *stri*, *στορ-έω*, sterno, *σπείρω*, Germ. streuen &c.

זָרָה II. (Kal unused) *tr. to encircle, to gird about, to enclose*, same as זָר II., זַר, צָר, צַר, hence

Pih. זֵרָה *to encircle, to surround, to hedge about*, אֹרַח, רֶבַע Ps. 139, 3, i. e. *to watch, to guard.*

זְרוֹעַ and זְרֹעַ (with *suff.* זְרֹעִי; *pl.* זְרוֹעוֹת, ־עֵי־, ־עֹת; from זָרַע II.) *comm.* (*masc.* seldomer) prop. the member necessary for lifting and carrying burdens, therefore 1. *the arm, the lower arm*, brachium Deut. 33, 20; of animals, *the shoulder* Num. 6, 19; with א prosthetic אֶזְרֹעַ Job 31, 22. With relation to this objective meaning, the breaking, crushing, cutting off &c. of the arm is expressed by שָׁבַר Ps. 10, 15, גָּדַע 1 Sam. 2, 31 &c., and is also frequently applied in a figur. sense. The following phrases are also figurat.: זְרוֹעַ כֹּחַ *a powerful arm* Is. 44, 12, זְ׳ לֹא עֹז *an impotent arm* Job 26, 2, זְ׳ רָמָה *an arm lifted up*, i. e. threatening 38, 15; זְ׳ נְטוּיָה *an outstretched arm*, i. e. one ready to manifest strength Deut. 4, 34 &c. — 2. Metaphor. *power, might*, זְרוֹעֵי יָדַיִם (might) *of his hands* Gen. 49, 24; זְ׳ בָּשָׂר *fleshly* i. e. human *might* 2 Chr. 32, 8; *exertion of power* Ez. 17, 9; pl. *fulness of power* Dan. 11, 15 22 31, like אֶדְרֹעַ (which see), *βραχίων πεζῶν* (Jud. 9, 7). Farther: *violence, violent deed* Job 35, 9; זְ׳ אִישׁ *a violent man* 22, 8; *helping power* i. e. *assistance, help* Ps. 83, 9; Jer. 17, 5; Is. 33, 2; hence *army* Ez. 30, 21, especially in the pl. 30, 22. On the other hand זְרֹעַ Is. 9, 19 is *arm*, which the LXX (*ἀδελφός*), Targ. (having in mind the phrase Jer. 19, 9) incorrectly translate *companion*, reading רֵעַ perhaps; and זְרֹעוֹ Ez. 31,17, which the LXX and Syr. read זַרְעוֹ, may be read זְרֹעָו (*his allied troops*) and be = זְרֹעוֹת 30, 25, if it should not be taken collectively in this passage. Ar. ذِرَاع, Aram. דְּרָעָא, ܕܪܥܐ the same.

זֵרוֹעַ (only *pl.* זֵרֹעִים; from the *Pih.* of זָרַע I.) *m. seeds, garden herbs*, as poor food Dan. 1, 12, for which זֵרְעֹנִים is in 1, 16.

זֵרוּעַ (*pl.* זֵרוּעִים, from *Pih.* of זָרַע I.) *m. seeds, garden seeds* Is. 61, 11; זֶרַע זֵ׳ *seed of seeds* Lev. 11, 37.

זַרְזִיף *m.* (an abridged reduplication for זַרְזִירִיף from זָרַף which see) *m.* usually *an overflowing, a copious watering*, Ps. 72, 6 *as rain-gushes to the overflowing the earth* (LXX, Vulg., Syr., Rashi); we must therefore take זְ'זַ'=זַ, comp. Syr. ⁂ (imber) for זֶרֶם (Job 24, 8), Ar. ذَوَارِف, Talm. זַרְזִיף (Jom. 87ᵃ) the same. But this sense does not suit the parallelism, where one expects the meaning of גֶּשֶׁם in זַ'; and therefore the Targ. and *Kimchi* have taken זַ'=גֶּשֶׁם, reading the second hemistich זַרְזִיף אֶרֶץ (עַל) כְּרְבִיבִים, understanding the stem זָרַף in the sense of גָּזַז to shave off, to cut off, Ar. صَرَبَ (to cut off), Talm. זָרַף. See זָרַף I. and II.

זַרְזִיר (formed from the reduplicated form זָרְזַר [which see] into a noun) *m. girded, firm, equipped*, with מָתְנַיִם Prov. 30, 31 *one girded about the loins*, the designation of an animal swift in the loins, which goes along proud and bold, perhaps the *war-horse*. According to this fundamental signification the LXX, Aq., Theod., Vulg., Targ., Syr., Arab. &c. understand *a cock*, Ibn Esra *an eagle*, and in the Talm. (B. Kamma 92ᵇ) זַרְזִיר actually denotes something similar; Kimchi, Levi and others render *a greyhound;* according to the Talmud (J. Taʿanit ch. 1) זַרְזִיר means *a fighter, a combatant*, and so here *a wrestler*. But all these meanings are only conjectural; and as זַ' stands here beside תַּיִשׁ (as leader of the flock), it is probably a periphrasis for the swift-loined, fleet and active *stag*, whose proud and quick gait is praised elsewhere (Is. 35, 6; Song of Sol. 2, 9 17). The idea of *girded* is often = *vigorous, quick-moving*, as is already shewn by the verb זָרַז (Aram.) abridged from זָרְזַר *to gird*, then *to be active, swift*, Arab. زَرِيز (agilis). See זָרְזַר and זָרַר.

זָרְזַר (not used) *tr. to gird*, the loins, hence *intr. to be active, quick, swift in the loins;* deriv. זַרְזִיר. From this reduplicated form has arisen the Aram. זָרַז in the widest sense, and out of it זָרִיז (girdle), זָרַז &c. The simple stem is זַר = צַר, זָר II., Ar. زَرَّ; since such a reduplication may be formed from each of these roots.

זָרַח (*inf. constr.* זְרַח; *fut.* יִזְרַח) *intr. to break forth* (of a birth), *to arise* (see זֶרַח, אֶזְרָח), cognate in sense with פָּרַץ (Gen. 38, 29), *to bloom, to grow up, to rise up* (אֶזְרָח), of plants, comp. פָּרַח, Ar. طَلَعَ with the same metaphor; *to break out*, of leprosy 2 Chr. 26, 19, usually, however, *to break forth*, of אוֹר Ps. 112, 4; שֶׁמֶשׁ Eccles. 1, 5, Nah. 3, 17, חֶרֶס Job 9, 7; with לְ of the person on whom the sun rises, i. e. *to see the rising sun* Gen. 32, 32, with עַל of the person *over whom sun-rise appears* Ex. 22, 2; figurat. of כְּבוֹד יי Is. 60, 1, יי 60, 2; *to appear* (see יִזְרַחְיָה). Deriv. זֶרַח, אֶזְרָח, אֶזְרָחִי, מִזְרָח, and the proper names זֶרַח, זַרְחִי, יִזְרָח, יִזְרַחְיָה, זִרַחְיָה.

The fundamental signification of the stem now given is confirmed by the organic root זַ־רַח, which is also found in צָ־רַח (of the breaking forth of sound), פָּ־רַח (of a blossom) &c.; the Ar. شَرَقَ, Targ. שָׁ־רַג have the same root.

זֶרַח *m.* 1. *rising*, of the sun Is. 60, 3. — 2. (*origin, birth*, concr. *sprout*) *n. p. m.* Gen. 38, 30; Num. 26, 13; 1 Chr. 6, 6; 2 Chr. 14, 8. *Patronym.* זַרְחִי Num. 25, 13, elsewhere צַרְחִי.

זַרְחִי (see זֶרַח) *n. p. m.* Num. 26, 20; see אֶזְרָחִי.

זִרַחְיָה (*Jah is appearing*) *n. p. m.* 1 Chr. 5, 32, for which is יִזְרַחְיָה 7, 3; Ezr. 8, 4.

זְרִים (from זָרַם after the form עָתִיק, נָעִים) *m.* (according to *Saʿadja, Ibn Esra*) same as זֶרֶם (comp. קֶדֶם and קְדִים) *a pouring rain, a violent rain, the bursting of a cloud* Is. 1, 7. But as זְרִים in the preceding hemistich belongs to זַר, and the context speaks of barbarians and enemies generally, it is better, with the Targ. to take it also as the pl. of זַר.

זָרַם I. (Kal not used) *intr.* same as זָרַב I., זָרַף I., *to flow, to pour, to gush forth* (with violence); deriv. זֶרֶם, זִרְמָה

and (according to some) זָרִים. — The stem is = זָרַף, ذرف, זָרַב, زرب, interchanging פ and ב with מ.

Poh. זֹרֵם (3 *pl.* זֹרְמוּ; comp. סֹעֵר, יֹדֵעַ as Pohel-forms) *to pour down*, with the accus. מַיִם, of the clouds Ps. 77, 18 (Targ., Syr.).

זָרַם II. (2 *pers.* with *suff.* זְרַמְתָּם) *tr. to cut away, to cut off, to snatch away.* Ps. 90, 5 *thou snatchest them away.* Ar. صرم (to cut off), زرم (to tear off).

זֶרֶם (especially used by Isaiah) *m. a pouring rain* (violent), *a storm*, with the addition of מַיִם Hab. 3, 10, Is. 28, 2, coming out of the clouds Hab. l. c. or down from the mountains Job 24, 8, which drives against the wall Is. 25, 4 or is also accompanied by hail 25, 2; 30, 30, from which people seek shelter 32, 2.

זִרְמָה (*constr.* זִרְמַת, with *suff.* ־מָתָם) *f.* prop. *a flowing* or *emission* (of seed), *an efflux*, concrete *seed-pouring tube*, *rod* Ez. 23, 20, parallel to בָּשָׂר (the virile membrum), and spoken of the lascivious horse; comp. Jer. 5, 8; 13, 27. From the same stem comes the Ar. زِرْب (water-reed).

זָרַע I. (*inf. constr.* זְרֹעַ, *imp.* זְרַע, *fut.* יִזְרַע) *tr.* 1. *to strew, to scatter, to disperse*, i. e. *to banish*, a people, with בְּ *among* ... Zech. 10, 9; figurat. *to disseminate, to spread*, e. g. אוֹר *prosperity* Ps. 97, 11; *to spread out, to supply copiously*, with a double accusat. Jer. 31, 27; Hos. 2, 25. — 2. *to scatter seed, to sow*, absol. Micah 6, 15; Job 31, 8; opposite קָצַר Ps. 126, 5. זֹרֵעַ *a sower* Jer. 50, 16. With accus. of the field, *to sow*, as אֲדָמָה Gen. 47, 23, אֶרֶץ Ex. 23, 10, שָׂדֶה Lev. 25, 4, Ps. 107, 37; also with accus. of what one sows, e. g. חִטִּים Jer. 12, 13, כִּלְאַיִם Lev. 19, 19, most frequently זֶרַע Deut. 22, 9; also מֶלַח Judges 9, 45; figur. רוּחַ Hos. 8, 7, עָמָל Job 4, 5, עַוְלָה i. e. *to practise* Prov. 22, 8, צְדָקָה 11, 18, where reward or punishment is looked upon as harvest, or where the seed is regarded as the resolve and the reaping as the action Jer. 4, 3; on the other hand לִצְדָקָה Hos. 10, 12 means *in conformity to* (according to) *righteousness*, comp. the following לְפִי; with עַל *to sow beside somewhat* Is. 32, 20; with אֶל *in* ... *into* Jer. 4, 3. From this signification then arose *to plant*, among men by posterity (see זֶרַע and Nif. נִזְרַע), *to fructify* &c. — 3. *to plant*, vines Is. 17, 10, comp. serere. Deriv. זֶרַע, מִזְרָע and the proper name יִזְרְעֶאל or ־עֶאל.

Nif. נִזְרַע (*fut.* יִזָּרַע) *pass.* of Kal, *to be dispersed* Ezr. 36, 9, *to be sown* Lev. 11, 37; of men, *to be propagated* Nah. 1, 14, *to be impregnated* (of a woman) Num. 5, 28.

Pih. זֵרַע (not used) *intensive* of Kal. Deriv. זֵרֹעַ, זֵרוּעַ and זֵרָעֹן.

Puh. זֹרַע *to be sown* Is. 40, 20.

Hif. הִזְרִיעַ *to bear seed*, with accus. זֶרַע Gen. 1, 4; *to conceive seed* (spoken of a woman) Lev. 12, 2, where the cod. Sam. has the Nifal.

The organic root of the stem lies also in פָּ־זַר, זָר־ה; and the Ar. زرع, Syr. ܙܪܥ, Phenic. זָרַע &c. are identical with it; on the contrary Lat. sĕro (for seso; *sä*-en, sow) and the Arab. ذرع, to spread, do not belong here. See besides, דָּרַע I.

זָרַע II. (not used) *intr. to lift, to carry, to hold;* comp. Targ. דְּרַע and Talm. דְּרָא (to bear), Ar. ذرع (to contain, hold), and דָּרַע II. above, whence דֶּרַע, דַּרְדַּע, Sanskrit dhṛi i. e. *dhar*, Pers. *dâr*, the same. Out of this fundamental signification arose the Ar. ذرع, Syr. ܕܪܥ *to help*, i. e. to support, to assist in bearing; farther *to desire* i. e. to ask for, *to intercede with*, i. e. to stand for one as a helper. Deriv. זְרֹעַ, אֶזְרֹעַ.

זֶרַע (*constr.* once זֶרַע Num. 11, 7 [see הֶבֶל], with *suff.* זִרְעִי; prop. without plur., but with *suff.* זַרְעֵיכֶם 1 Sam. 8, 15, which stands for זַרְעֲכֶם on account of כַּרְמֵיכֶם) *m.* prop. what is scattered, hence 1. concrete, *seed*, of herbs Gen. 1, 11, trees

1, 29, corn Lev. 26, 16, plants Eccles. 11, 6, even of the slip of the vine Ez. 17, 5, like the verb זָרַע; but especially *seed-corn*, *fruit* Gen. 47, 23, with the addition of the quantity and kind Lev. 27, 16; Is. 5, 10; figurat. *a grain*, of גַּד Ex. 16, 31. מָשַׁךְ זֶ׳ Am. 9, 13, זָרַע זֶ׳ Jer. 35, 7 *to sow*. — 2. what springs from seed, *grain* Deut. 28, 38, 1 Sam. 3, 15, in full form תְּבוּאַת זֶ׳ Deut. 14, 22 or also זֶ׳ הָאָרֶץ Lev. 27, 30, oppos. to פְּרִי הָעֵץ; *fruit*, *produce* Is. 23, 3, also denoted by פְּרִי הַגֶּפֶן and יְבוּל הָאָרֶץ Zech. 8, 12, and in this extension of meaning figur. Jer. 2, 21, like semen; comp. Phenic. זֶרַע פִּישׁ, ζεραφοῖς i. e. -φις (Diosc. 2, 124) product of the flax-plant. See פֶּשֶׁת. Seldom as an abstract, *the sowing* Gen. 47, 24, Is. 17, 12, or *sowing-time* Gen. 8, 22. — 3. *seed*, of men Lev. 15, 16, which is emitted in copulation 19, 20; and besides generally *children*, *posterity* Gen. 12, 7; נָתַן זֶ׳ 38, 9, הֵקִים זֶ׳ 38, 8 *to give a posterity;* seldom of *one* child Gen. 4, 25. זֶ׳ אֲנָשִׁים *male posterity* 1 Sam. 1, 11; זֶ׳ זֶרַע *children's children* Is. 59, 21. In connexion with names (אַבְרָהָם, אַהֲרֹן, דָּוִד &c.) immediate, near posterity are less thought of Jer. 33, 25; Lev. 21, 21; 2 Kings 11, 1; 17, 20. — Figurat. 4. *what stands in filial union* with a person or thing: with אֱלֹהִים Mal. 2, 15, צַדִּיקִים Prov. 11, 21, בְּרוּכֵי יי Is. 65, 23, עַבְדֵי יי Ps. 69, 37, or שֶׁקֶר Is. 57, 4, קֹדֶשׁ Ezr. 9, 2 &c., which may be differently translated according to the context. — 5. *stock*, *family*, *race* 2 Kings 11, 1; Dan. 9, 1; comp. ܙܪܥܐ, semen, σπέρμα &c. used similarly.

זְרֹעַ see זְרוֹעַ.

זְרַע (*def.* זַרְעָא) *Aram. m.* = Hebr. זֶרַע 3 Dan. 2, 43, for which זַרְעִית is in the Targ.

זֵרֹעַ see זֵרוֹעַ.

זֵרְעֹן (Pihel-form; only *pl.* זֵרְעֹנִים) *m. greens*, *vegetables* Dan. 1, 16, identical with זֵרֹעִים 1, 12.

זָרַף I. (not used) *intr. to flow*, *to overflow*, *to flow forth;* comp. זָרַב, זָרַם, Ar. ذرف, Syr. ܙܪܦ &c.

Pih. (redupl.) זִרְזֵף *to flow strongly*, *to pour;* deriv. (usually) זַרְזִיף.

זָרַף II. (not used) *tr. to cut off*, *to mow*, a meadow; see זַרְזִיף.

זָרַק I. (*fut.* יִזְרֹק) *tr. to moisten*, *to wet*, *to sprinkle* (see מִזְרָק), Samar. זְרַק (Ex. 36, 36) for Hebr. יָצַק; hence 1. with עַל of the place and accus. of the object *to sprinkle*, *to squirt*, *to squirt up*, e. g. דַּם Ex. 24, 6, מֵי נִדָּה Num. 19, 13; Ar. زرق spoken of injections, clysters. — 2. Metaphor. and seldom (of dry things) *to scatter*, עָפָר Job 2, 12, פִּיחַ Ex. 9, 8, altars beaten into dust 2 Chr. 34, 4, גַּחֲלֵי־אֵשׁ Ez. 10, 2. Figur. perhaps Hos. 7, 9: *yea gray* (gray hair) *is sprinkled upon him;* but as זָרַק I. is never intrans. and the construction with בְּ does not appear, it is better to refer it to זָרַק II. Deriv. מִזְרָק.

Puh. זֹרַק *passive* Num. 19, 13 20.

The organic root of the stem זָ־רַק (Syr. ܙܪܩ, Ar. زرق) lies also in יָ־רַק I., רַק; and in Pers. *rikh*-ten, Lat. *rig*-are, Goth. *rig*-us the same root may also exist.

זָרַק II. (not used) *intr.* same as זָרַח *to shine forth*, *to shine*, *to be white*, of the grayness of hair Hos. 7, 9.

זָרַר I. (Kal not used) *tr.* prop. same as זָרַע, זָרָה (which see), *to strew*, *to scatter about*, Ar. ذَرَّ; whence

Poh. זוֹרֵר (*fut.* יְזוֹרֵר) *to scatter forth* (mucus from the nose), *to eject ray-like particles*, i. e. *to sneeze* 2 Kings 4, 35; the Lat. *stern*-uo, Greek πταρνύω proceeding from the same idea; comp. Targ. זְרִיר sneezing.

זָרַר II. (not used) *tr. to gird*, *to gird about*, *to encircle*, Arab. زَرَّ, deriv. זֵר; metaphor. *to be active*, *quick*, *speedy*, especially so the

Pih. (redupl.) זִרְזֵר, whence in Aram. the abridged form זְרַז. Deriv. זַרְזִיר.

זֶרֶשׁ (Persian) *n. p. f.* Esth. 5, 10; 6, 13. In explaining it some have compared the Zend. *zairi* (green, golden), hence *zairish* (golden), according to which the nominative sign *s* (*sh*) is expressed by שׁ (comp. כֹּרֶשׁ, דַּרְיָוֶשׁ).

זֶרֶת *f. the little finger*, auricularis, *μύωψ*, therefore contracted from זְעֶרֶת, as the large one is called גּוּדַל (Talm.); even *Nathan* (in ʿArŭch) has unconsciously adopted this meaning. But it is usually explained, the intervening space as far as the little finger, i. e. *a span*, *σπιθαμή* Is. 40, 12; extended to a larger measure Ex. 28, 16, 1 Sam. 17, 4, Ez. 43, 13, according to tradition half an ell. The derivation from זָרָה to spread out, after the form קֶרֶת, כֶּסֶת from קָרָה, כָּסָה, should not be regarded. Aram. ܙܪܬܐ, זַרְתָּא.

זָתָא (not used) *intr.* same as זָת (זוּת) prop. to have a fragrant smell, then generally *to be lovely*, *to be pleasant.*

Pih. זִתֵּא (not used) *to be very lovely*, derivative

זַתּוּא (*lovely*, *pleasant*) *n. p. m.* Ezr. 2, 8; Neh. 7, 13.

זֵתָם (same as זֵיתָן) *n. p. m.* 1 Chr. 23, 8.

זֵתַר (Pers.) *n. p. m.* Esth. 1, 10. It is = Zend. zaôtar *sacrificer.*

ח

ח, called חֵית (= חַיִת from חוּת [which see] = חוּט, Ar. حَاطَ, Syr. ܚܛ *to hedge about*, see also הוּת), as the name of a letter signifies *enclosing*, concrete *fence*, because in the old Hebrew writing (on coins 𐤇, as also in the Phenician 𐤇) and accordingly in the old Greek, Etruscan, Umbrian &c. it is said (as well as ה) to present the rude shape of a fence. But the name was not chosen from the form of the letter; it was rather selected on account of the initial sound. The name is originally identical with that of *He*, for the weaker form הֵית arose out of חֵית, and was then shortened after the Aramean manner into הֵי, as בֵּית into בֵּי. The shape of the *He* also is like that of *Cheth* in certain forms in the old Phenician, in the square character &c. This similarity in name and shape with but slight deviation, points to the fact, that ח and ה formed at first only one sound; which is confirmed by the Greek *H*, a sign of the spiritus asper, that came from the Cheth-form (passing to the Romans as *h*), and by the Ethiopic *Haut* (חוּת = חֵית) ሐ, which is properly *ch.* Thereby is explained a) the frequent interchange of ה and ח in the language itself, or in relation to the dialects (see ה); b) the gradual endeavour to make the harder *h*-sound in Cheth to be heard, in order to distinguish it from ה. As a numeral ח, the eighth letter of the alphabet, signifies 8, ח̈ 8000; as a sound it is pronounced *che* = *h he.*

With respect to the pronunciation, ח was a strong aspirate uttered from the throat, according to the early separation of it from ה. But this guttural was a) still so near the simple guttural *h* that in the formation of stems a frequent interchange could take place between ח and ה, as חָלַךְ and הָלַךְ, הָיָה and חָיָה &c. (see ה), so that the LXX (rarely the Latin) represent it by the spiritus lenis, in the absence of the guttural sound in Greek, e. g. חֶרְמוֹן *Ἀερμών*, חַוְרָן *Αὐρανῖτις*, חַוָּה *Εὔα*, חִוִּי *Εὐαῖος*, מָשִׁיחַ *Μεσσίας* (New Test.), חֲזָאֵל Azelus (Justin. 36, 2), לוּחִית *Λουείθ*, מַחְלִי *Μοολεί*, מְחוֹלָה *Μεουλά*, בַּחוּרִים *baurim* (Jerome), and others. The Phenicians also and the Carthaginians have often expressed by *Cheth* nothing but *h* or the softest breathing, whence the Latins and Greeks render it in like manner, e. g. חַנִּבַעַל Hannibal, *Ἀννίβας*; חַנּוֹן Hanno, *Ἄννων*; חַמֶּלְקַר (= חַן־מֶ׳)

Hamilcar, Ἀμίλκας; חִירֹם (1 Kings 7, 40) *Hiromus*, Εἴρωμος; חַנָּא *Anna;* חַגְבַּעַל Ἄγβαλος; בִּן אָחִי *bin ui* (Plaut. Poen. 1, 2) &c.; this has been particularly the case with Cheth at the end, e. g. רוּחַ *rua* (Jerome Opp. II, 304), בָּרִחַ *bari* (III, 222), זֶרַח *zara* (II, 541), בֶּטַח *bete* (l. c. 537), שֶׁלַח *sala* (III, 1319), Punic לִיחַ (=לוּחַ) *lia* (Plaut. Poen. 1, 15). — b) more frequently as a guttural nearly corresponding to the *ch* in the Scotch *loch*, but as such it sometimes strengthened the *h*-sound = *hh*, Ar. ح; sometimes it was the aspirated *k*-sound = *kh*, Ar. خ; a fact which becomes sufficiently palpable from the division of the letter in Arabic and Ethiopic, from the different significations of stems in the language itself that are written alike, as in Semitism generally. In the case of this pronunciation of *Cheth* the LXX and the Greeks have rendered it sometimes by χ, sometimes by κ, e. g. חָם *Χάμ*, חָרָן *Χαῤῥάν*, Greek *Κάῤῥαι*, חֲלַח *Καλαχηνή*, חוֹבָה *Χωβά*, פֶּסַח *φασέκ*, טֶבַח *ταβέκ*, or the pronunciation fluctuates between that of *a*) and *b*), e. g. רָחָב *Ῥαχάβ* and *Ῥαάβ*, חָבוֹר *Χαβόῤῥας* and *Ἀβόρας*, חַלְפַי *Ἀλφαῖος* (Matth. 10, 3) and *Κλεωπᾶς* (Joh. 19, 25).

From the very various pronunciation of *Cheth* consisting of the softest breath and reaching to the hardest guttural aspiration, we can explain how the ח-sound in stems may be interchanged 1. with א, e. g. as an initial sound in אָבַק II. and חָבַק, אוּז and חוּז, אוּל and חוּל, אוּף and חוּף, אָזַב and חָסַב, אָטַם and חָטַם, אָלַם and חָלַם, אָמֵץ and חָמֵץ, אָרָא and חָרָה, אָרַג and חָרַךְ, אֲרֻזִים Ez. 27, 24 = חֲרֻזִים &c.; as a medial sound, e. g. in דָּאָה and דָּחָה &c., but seldom; as a final sound, e. g. סָלָא and סָלַח, פָּרָא and פָּרַח, פָּלָא and פָּלַח &c., also rare; — 2. with ה, on which interchange see above pag. 342; yet it should be particularly remarked that the ח as a medial sound is often exchanged with ה, e. g. בָּחַל and בָּהַל, بهل; גָּחַל and جَهَل; גָּהַר and גָּחַר; גָּחַן Syr. ܓܗܢ; צָהַר and צָחַר. — As a stronger guttural *Cheth* is interchanged 3. with ג, e. g. in חָבַל I. and גָּבַל, חָדַד and גָּדַד, חָדַר and גָּדַר, חוּל and גּוּל, חוּשׁ and גּוּז, חָלַף II. and גָּלַב, חָלַשׁ and גָּלַשׁ, חָצָה and גָּזָה, חָצַץ and גָּזַז, חָרַט and גָּרַט, פָּלַח and פָּלַג; — 4. with כ, e. g. in חָפָה and כָּפָה, חָבַל I. and כָּבַל, חָבַשׁ and כָּפַשׁ, חוּר II. and כּוּר, חָטַשׁ and כָּתַשׁ, חָלַף III. and כָּלַב, חָמַר and כָּמַר, חָשַׁל and כָּשַׁל, חָשַׁם and כָּתַם; — 5. with ק, e. g. in חָטַף and קָטַף, חָשַׁשׁ and קָשַׁשׁ, חָשַׁר and קָשַׁר, חָצַב I. and קָצַב, חָפַר and קָבַר, חָדַד and קָדַד, חָדַשׁ and קָדַשׁ, חָטַב and קָטַב, חָצָה and קָצָה. — 6. As ע (*gh*) in the language also attaches itself to the guttural sounds, so *Cheth* is interchanged with ע, e. g. in חָגַב II. and עָגַב, חוּג and עוּג, חָגַל and עָגַל, צָוַח Phenic. צָוַע Sam. צְבַע, חוּשׁ and עוּשׁ, חוּר and עוּר I., חָלַל and עָלַל, חָמָה and עָמָה, חָמַל and עָמַל, חָמַר and עָמַר I., חָצַב and עָצַב, חָרַב and עָרַב III. &c. — Besides these normal changes of the *ch*-sound the following are noteworthy: a) its occasional interchange with the sibilants, e. g. שָׁזַר (to turn), Aram. חֲזַר; חַדְרַךְ and שַׁדְרַךְ; חִירוֹם and *Σίρωμος*; חָבַט and שָׁבַט; חֲוִילָה and زويلة (Saʿadja), חָגַר and סָגַר &c. — b) At the end of stems it corresponds to the Sanskrit Visarga, e. g. צָ־מַח Sanskrit *mah* (to sprout), פָּרַח Sanskrit *rah* (to grow) &c.

חָא see חָח and חוֹחַ.

חָאחָא see חוֹחַ.

חֹב (with *suff.* חֻבִּי; from חָבַב I.) *m.* prop. a hidden place, one guarded round about, hence *inlet*, *bosom* Job 31, 33, to cover a thing (טָמַן); Targ. עֲטַף, עֲטִיף of similar origin; elsewhere עֹב there. Deriv. usually the denom.

חָבַב *to carry in the bosom*, Deut. 33, 3 *also he bare the tribes in his bosom*, which the parallelism appears to favour; see however חָבַב II.

חָבָא I. (Kal unused) *tr.* 1. *to conceal*, *to veil*, *to hide*, *to cover*, cognate with

חָפָה, כָּפָה, כָּבָה, Ar. خَبَأَ (also خبا = כָּבָה), خفا &c. Comp. חָבַב I. — 2. Figurat. *to protect*, prop. embrace; applied to the voice, *to make soft*.

Nif. נֶחְבָּא (2 *pers.* נַחְבֵּאתָ; 3 *pers. pl.* נֶחְבְּאוּ; *inf. constr.* הֵחָבֵא; *fut.* אֵחָבֵא) 1. *to hide oneself, to conceal oneself* Judges 9, 5, 1 Sam. 19, 2, with בְּ of the place *where* Josh. 10, 17; 1 Kings 22, 25; 2 Chr. 18, 24 *to be hid in a chamber which leads to another*, i. e. into the most secret one; אֶל־הַכֵּלִים *among the vessels* 1 Sam. 10, 22; usually with שָׁם Josh. 10, 27 or שָׁמָּה 2, 16. — 2. *to be hidden, concealed*, hence in the adverbial construction with בָּרַח Gen. 31, 27 *to flee away secretly;* on the other hand בָּרַח בְּהֵחָבֵא Dan. 10, 7 *to flee while concealing oneself*. — 3. Figurat. *to be protected* Job 5, 21; *to stop*, spoken of the voice 29, 10.

Puh. חֻבָּא *to be hidden, concealed* Job 24, 4.

Hif. הֶחְבִּיא (3 *fem.* הֶחְבְּאַתָה, *pause* ־אָתָה Josh. 6, 17, like נִפְלְאַתָה 2 Sam. 1, 26, arising from a mixture of the ל״ה and ל״א forms; *fut.* יַחְבִּא) 1. *to hide, to conceal*, with accus. of the object 2 Kings 6, 29. — 2. (not used) *to protect*. Deriv. מַחֲבֵא, מַחֲבֹא, יַחְבָּא in the proper name אֶלְיַחְבָּא.

Hof. הָחְבָּא *to be hidden* Is. 42, 22.

Hithp. הִתְחַבֵּא (*partic.* מִתְחַבֵּא, *fut.* יִתְחַבֵּא) *to hide* or *conceal oneself*, with בְּ 1 Sam. 14, 22, שָׁם of the place 23, 23 and accusative of duration 2 Kings 11, 3.

חָבָא II. (Kal not used) *intr.* same as קָפָא *to be drawn together, to be condensed, hardened.*

Hithp. הִתְחַבֵּא the same, Job 38, 30 *the waters are congealed like a stone.*

חָבַב I. (not used) *tr.* same as חָבָא I. *to protect all round, to enclose, to encircle*, Ar. خَابَ (prohibitus, -clusus fuit), then *to conceal;* comp. חָף and חַף. Derivat. חֹב.

חָבַב II. (i. e. חַב, only *part.* חוֹבֵב) *intr. to desire, to long for, to long after*, a thing, for the organic root חַב is identical with that in יָ־אַב, תָּ־אַב, אָו־ה I., אָב־ה, and with the harder initial sound in אָ־הַב, אָ־חַב, עָ־גַב according to the original signification; so too the Ar. حَبَّ. Hence arises the meaning *to love* (cognate with lubere to desire), Deut. 33, 3 *he loves the tribes also* (עַמִּים comp. 32, 8), as the versions and old interpreters have taken it. Deriv. the proper name חֹבָב.

The fundamental signification of the stem is not *to protect, surround*, but *to long after* a thing, *to desire*, to which the Arab. stem points; but the Syr. ܚܒ *to burn* is merely a collateral form of ܚܡ, according to the usual interchange.

חֹבָב (*beloved, befriended*) *n. p. m.* Num. 10, 29; Judges 4, 11; elsewhere יִתְרוֹ.

חָבָה (*imp.* חֲבִי for חֲבֵה, as תִּזְנִי = תִּזְנֶה) *intr. to conceal oneself* Is. 26, 20; also *tr.* Deriv. חֶבְיוֹן, and the proper names חֲבָיָה, חוֹבָה. See חָבָא.

Nif. נֶחְבָּה (Jer. 49, 10, but to be pointed נַחְבֹּה according to others; 2 *pers. pl.* נַחְבֵּתֶם; *inf. c.* הֵחָבֵה) the same as נֶחְבָּא Josh. 2, 16; 1 Kings 22, 25; 2 Kings 7, 12; Jer. 49, 10.

Puh. חֻבָּה (not used) same as חֻבָּא; deriv. n. p. יְחֻבָּה.

Hif. הֶחְבָּה (not used) same as הֶחְבִּיא; deriv. n. p. נַחְבִּי.

חֲבוּלָה (from חֲבַל) *Aram. f.* same as חֲבַל, *hurt, crime* Dan. 6, 23.

חִבּוּק or חִבֻּק *m. folding of the hands*, of the lazy Prov. 6, 10; 24, 33; with יָדַיִם.

חָבוֹר *n. p.* of a river in Assyria, Ar. خابور, which flows into the Tigris, according to *Jakut;* different from כְּבָר in Mesopotamia, which empties itself into the Euphrates 2 Kings 17, 6; 18, 11. It gave the name to the mountain Χαβώρας (Ptol. 6, 1) between Media and Assyria. In order to distinguish it still better from כְּבָר, i. e. from Ἀβόῤῥας (Strab. 16. p. 738) or Χαβώρας (Ptol. 5,

18), which borders Chaldea Ez. 1, 3 and Babylon Jer. 24, 1 and falls into the Euphrates, it is described more exactly in 2 Kings l. c. by נְהַר גּוֹזָן. According to others it is a river discharging itself into the Euphrates, which is still termed *Kabur* (Assem. II. p. 222), but was probably called כְּבָר by the Hebrews Ez. 1, 3; 3, 10, by the Syrians ܟܒܪ. — The signification of חָבוֹר (if the name be Semitic and it be one of the two rivers of Mesopotamia which flows into the Euphrates at כַּרְכְּמִישׁ) is *the united* i. e. *additional river*, and so כְּבָר would be only a collateral form; but if the Gosan in Assyria be meant, the name appears to have arisen from khûbpâr i. e. εὔκρημνος, *with beautiful banks.*

חַבּוּרָה and חַבֻּרָה (*pl.* ־רוֹת; from חָבַר II.) *f.* prop. notch, hence *stripe*, *wound* Ex. 21, 25, whose suppuration is denoted by מַק Ps. 38, 6, parallel to פֶּצַע Is. 1, 6 and connected with it Prov. 20, 30 i. e. *wound-making stripes.*

חֲבוּרָה *f.* the same Is. 53, 5; Targ. חֲפוּרָא.

חָבַט (*fut.* יַחְבֹּט) *tr. to knock*, *to beat*, *to strike*, hence *to beat off*, זֵיתִים Deut. 24, 20, fruits Is. 27, 12 (where the object is omitted); *to beat out*, i. e. to take out the grain (with a stick, comp. Is. 28, 27), חִטִּים Judges 6, 11.

Nif. נֶחְבַּט (*fut.* ־יֵחָבֶט) *pass.* Is. 28, 27.

The stem ח׳ (Ar. خَبَطَ, Targ. חֲבַט, whence the nouns חִבּוּט pulsatio, מַחֲבֹטָא stick; Syr. ܚܒܛ) has for its organic root ח־בט (comp. Lat. bat-uere), which lies also in the Aram. שְׁ־בַט (to beat), Hebr. שָׁבַט; in Ethiopic a sibilant stands here for Cheth.

חֲבָיָה (*Jah is a protection*) *n. p. m.* Neh. 7, 63; for which חֲבַיָּה Ezr. 2, 61.

חֲבַיָּה see חֲבָיָה.

חֶבְיוֹן (from חָבָה after the form עֶלְיוֹן, only *constr.*, and therefore *Tanchum* assumes for it an absolute חִבָּיוֹן after the form חִזָּיוֹן) *m. a hut*, *a tent*, i. e. an enclosed place (*Tanchum*), Hab. 3, 4 of the tabernacle; the LXX, Aq. Symm. Syr. read וְשָׂם, and therefore render: *and he set up the tent of his power.*

חִבָּיוֹן see חֶבְיוֹן.

חָבַל I. (*fut.* יַחֲבֹל Deut. 24, 6 and יַחְבֹּל 24, 17; 3 *pl.* יַחְבְּלוּ, *pause* ־בֹּלוּ; — חֲבֹל Neh. 1, 7 is a noun) *tr.* 1. *to wind together*, *to bind together*, of a rope, hence חֶבֶל 1-3. Consequently *to unite*, *to associate together*, of a league, חֹבְלִים (מַקַּל) Zech. 11, 7 14 *a staff of uniting ones*, i. e. of the union of Judah and Israel; and the breaking of this staff is said to symbolise לְהָפֵר אֶת־הָאַחְוָה 11, 14, which is conceived of as עֵץ אֶחָד Ez. 37, 19; comp. Ar. حَبْل (covenant). The LXX, Symm., Vulg. and others have taken it incorrectly as synonymous with חֲבָלִים; *Rashi*, *Kimchi* and others as the opposite of נֹעַם in the sense of *destruction*, *woe*, which is inadmissible on account of the two sticks being represented alike and without antithesis, as also on account of the object stated Zech. 11, 14. — 2. Figur. *to pledge* (i. e. either to exchange a thing for what is lent, and by that means to bind the debtor to oneself or to place him under an obligation, *pignore obligare*, or as in the case of עֲבוֹט and עֵרָבוֹן *to mix*, *to have intercourse*, proceeding from the idea of *attaching to*), *to take a pledge*, with accus. of the person Job 22, 6; Prov. 20, 16; 27, 13, and the accus. of the thing, as שַׂלְמָה Ex. 22, 25, בֶּגֶד Deut. 24, 17, רֵחַיִם 24, 6, שׁוֹר Job 24, 3, חֲבֹל (*pledge*) Ez. 18, 16; figurat. נֶפֶשׁ Deut. 24, 6; בְּגָדִים חֲבֻלִים Am. 2, 8 *pledged garments*, which were to be given back at night, according to Ex. 22, 25. In Job 24, 9 וְעַל־עָנִי יַחְבֹּלוּ is read by some, on account of the parallelism, וְעֻל עָנִי *and they pledge the child of the poor*, which certainly suits the first hemistich; others take וְעַל for וַאֲשֶׁר עַל. Deriv. חֲבֹל 1. — 3. Fig. *to act perversely*, *corruptly*, connected with the noun חֲבֹל for the sake of strengthening the idea Neh. 1, 7 (cognate in sense עִקֵּשׁ, עִוֵּת, עִקֵּל, proceeding from a like fundamental signification); *to*

transgress, to sin, Job 34, 31 *I have repented of that wherein I have not transgressed.* Deriv. חֶבֶל 2. — 4. Figur. (not used) *to twist, to bend,* from pain, particularly of a woman bringing forth; cognate in sense חִיל (חוּל), חִרְצֵב; deriv. חֵבֶל, חֶבֶל. — 5. *to conceive,* properly to copulate, like the Ar. حَبِلَ (concepit) Ps. 7, 15, hence הָרָה and יָלַד follow here.

Nif. נֶחְבַּל (*fut.* יֵחָבֵל) *pass.* of signif. 2 of Kal: *to be pledged,* Prov. 13, 13 *whoso despises a thing, will be pledged to it* (hereafter). So *Midrash Tillim, Rashi.* According to others from חָבַל II.

Pih. חִבֵּל Song of Sol. 8, 5 is a denomin. from חֶבֶל, which see.

The fundamental signification of the stem חָ׳ is that of twisting and binding in the widest sense, as in גָּבַל, כָּפַל, כָּבַל, Ar. جبل &c., and the Ar. حَبَلَ corresponds to חָ׳.

חָבַל II. (Kal not used) *tr. to wound, to injure,* Targ. חַבֵּל, properly same as חָבַר II. to cut into, to make a notch in, hence *to damage, to corrupt, to destroy.* The Ar. stem حبل, whence حَبْل usury (=נֶשֶׁךְ, Syr. ܫܘܼܚܠܳܐ, Targ. חַבּוּלְיָא, usury), also appears to belong here. Deriv. חֶבֶל 1.

Nif. נֶחְבַּל (*fut.* יֵחָבֵל) *to be wounded, violated, injured,* Prov. 13, 13 (Targ., Ibn Esra &c.).

Pih. חִבֵּל (*fut.* יְחַבֵּל) *to destroy,* of מַשְׁחִית Is. 54, 16, always with the accus. of the object, e. g. עֲנָיִים 32, 7, אֶרֶץ 13, 5, כְּרָמִים Song of Sol. 2, 15, מַעֲשֵׂה; *to cause corruption* Mic. 2, 10. Comp. Targ. חַבָּלָא (Syr. ܚܒܳܠܳܐ), מְחַבְּלָא, לְנָא waster, חִבּוּלָא injury.

Puh. חְבַל *to be broken,* עֹל Is. 10, 27; figurat. *to be destroyed,* spoken of the spirit Job 17, 1; Ar. حبل.

חָבַל III. (not used) *trans. to conduct, to lead, to manage,* e. g. people, war, concerns (see תַּחְבֻּלָה); *to steer,* a ship (see חוֹבֵל). The stem is connected with יָבַל in הוֹבִיל, with the Ar. حبل (to lead, to drive towards an object), and the nouns חֹבֶל, תַּחְבֻּלָה, חֵבֶל can only be explained by it.

חֶבֶל (with *suff.* חִבְלוֹ; *plur.* חֲבָלִים, *constr.* חִבְלֵי, and חֶבְלֵי figur.) *m.* (*fem.* only in Zeph. 2, 6), 1. *a cord, rope,* (from חָבַל I.) Josh. 2, 15; Jer. 38, 6 11-13, *lace* Esth. 1, 6; *a tent-rope* Is. 33, 20, *a cable* 33, 23; *a little chain,* by which the lamp hangs down from the tent-cover Eccles. 12, 6; *a leash,* hence (*Targ., Rashi, Kimchi*) Hos. 11, 4: *with the leashes of men will I lead them,* i. e. with a beneficent rein, to which the following עֲבֹתוֹת אַהֲבָה points (the LXX incorrectly derive it from חָבַל II.); *ropes about the head* 1 Kings 20, 31 32 were a sign of complete subjection. — 2. Fig. *a band, a loop, a net,* e. g. of sin Is. 5, 18, Prov. 5, 22, of misery Job 36, 8, of death Ps. 18, 5 and of שְׁאוֹל 2 Sam. 22, 6, where is the form חֶבְלֵי; of a bridle or gin Job 40, 25; of the surrounding of a city by a close blockade 2 Sam. 17, 13; comp. Ar. حَبْل, حِبَالَة, حُبَالَة, Syr. ܚܒܠܳܐ. — 3. *a rope for measuring,* in full form חֶבֶל מִדָּה Zech. 2, 5; *a measuring line* 2 Sam. 8, 2, Am. 7, 17, הִשְׁלִיךְ חֶבֶל Mic. 2, 5 *to throw out the measuring line,* i. e. to divide off a piece of ground. Figurat. *the inheritance measured* or *apportioned* (by the measuring line) Josh. 17, 14; 19, 9; *a portion* Ez. 47, 13, fully חֶבֶל נַחֲלָה Deut. 32, 9; Ps. 16, 6; 78, 55; 105, 11; *what is assigned by lot,* hence *lot* Job 21, 17, comp. Josh. 17, 14. — 4. *a district,* like גְּבוּל (which see), so far as extent is considered Deut. 3, 4 13; 1 Kings 4, 13; חֶבֶל הַיָּם *region of the sea* Zeph. 2, 5 6 i. e. *sea-coast.* — 5. *splendid ties, splendid laces* or *bindings,* an article of Tyrian commerce Ez. 27, 24, which is not described more exactly. — 6. *a band of men, a troop, a company,* 1 Sam. 10, 5 10; Ps. 119, 61; as אֲגֻדָּה is also used in the same metaphorical way. — 7. (from חָבַל II.) *destruction,* Mic. 2, 10 (Vulg. Syr.).

חֶבֶל (from חָבַל I.; *pl.* חֲבָלִים, *constr.* חִבְלֵי, with *suff.* חֲבָלֵיהֶם, חֶבְלֵי) *m.*

writhings, *twistings*, of one bringing forth, *the pains of birth*, ὠδῖνες, tormenta, and also figurat. Is. 13, 8, Jer. 49, 24, with צִיר, צָרָה; בָּא חֵ׳ לְ Is. 66, 7, Jer. 22, 23 *woe comes upon one;* חֵ׳ אָחַז פְּ׳ Is. 13, 8, Jer. 13, 21 *woe seizes one;* חֶבְלֵיהֶם תְּשַׁלַּחְנָה Job 39, 3 *they cast forth their* (*after-*) *pains*, i. e. they work them off easily (in the preceding hemistich the breaking forth of the birth is already mentioned). חֲבָלִים Job 21, 17 belongs to חֶבֶל (lot). Hence the denominative

Pih. חִבֵּל *to bring forth*, with pain (חֵבֶל) Song of Sol. 8, 5.

חִבֵּל (after the form קִטֵּר, דִּבֵּר, שִׁלֵּם) *m. helm-work* (from חָבַל III.), prop. *a* (ship's) *steering*, *guiding*, gubernaculum, Prov. 23, 24, which רֹאשׁ suits. *Targ.*, *Levi* and others: *the sailing ship; Ibn Esra: tackling; Kimchi* and *Saadia: mast*, all merely conjectural.

חֹבֵל (*plur. constr.* חֹבְלֵי, with *suff.* חֹבְלַיִךְ) *m.* 1. *a steersman*, Ez. 27, 8 27-29, along with מַלָּח *a rower.* — 2. collect. *sailors* Jon. 1, 6, comp. הָאוֹרֵב; therefore with רַב in the sing. as in רַב סָרִיס, רַב מָג Jer. 39, 3.

חֲבַל (not used) *Aram. tr.* same as Hebr. חָבַל II. *to wound*, *to injure;* deriv. חֲבוּלָה, חֲבַל.

Pa. חַבֵּל (*inf.* חַבָּלָה) *to destroy*, a house Ezr. 6, 12; *to kill* Dan. 6, 23; *to fell*, אִילָנָא 4, 20.

Ithpa. אִתְחַבַּל *pass.* Dan. 2, 44; 7, 14.

חֲבַל (*def.* חֲבָלָא) *Aram. m. hurt* Dan. 3, 25; *damage* Ezr. 4, 22; Syr. ܚܒܠܐ.

חֲבֹל (after the form מְשֹׁל, בְּזֹה) *m.* 1. (in Ezek.) *a pledge*, as חֲבֹלָה; הֵשִׁיב חֲ׳ *to give back a pledge* Ez. 18, 12; חָבַל חֲ׳ *to take a pledge* Ez. 18, 16. — 2. *perverseness*, *sinning*, Neh. 1, 7, which *Gesenius* (Thesaurus p. 413) reads incorrectly חָבוֹל and takes as an infin.

חֲבֹלָה *f.* same as חֲבֹל, *a pledge.* Ez. 18, 7: *gives back his pledge* (הֵשִׁיב with accus.) *to the debtor* (חוֹב *debtor* part. like קוֹם 2 Kings 16, 7).

חָבַץ (not used) *tr. to put together*, *to collect*, *to draw together*, *to mix*, Ar. خَبَصَ, Syr. ܚܒܨ, Targ. חֲבַץ; in its organic root it is closely connected with that in קָ־בַץ, קָ־מַץ, קָ־פַץ. Derivative חֲבַצֶּן.

חָבֵץ (not used) *intr.* same as חָמֵץ *to be sharp*, hence of smell: *to smell sweetly*, *to smell sharp;* of colour: *to be bright-coloured* (red); comp. Talm. חֲמַס (a kind of strong-scented aroma), חוּמַץ (a sort of onion), Ar. كَمَتَ (to be reddish). Deriv. חֲבַצֶּלֶת.

חָבָץ, *constr.* חֲבַץ, see חֲבַצֶּלֶת and חֲבַצֶּן.

חֲבַצֶּל see חֲבַצֶּלֶת.

חֲבַצֶּלֶת (from חֲבַצֶּל with the termination ־ֶת; in ־ֶל חֲבַצֶּל is the well-known derivative-syllable, as in אֶרְאֶל, עֲרָפֶל, כַּרְמֶל, אַרְאֶל, and the ground-form of the noun is חָבָץ, *constr.* חֲבַץ) *f.* prop. a reddish, bright flower, a sort of *lily* (besides the white), then *meadow saffron*, a figure of unpretending modesty, Song of Sol. 2, 1, Is. 35, 1, Syr. ܚܡܨܠܝܬܐ (from ܚܡܨ). Translators (Targ.: the narcissus) and interpreters (*Saʿad.*, *Ibn Ganach*, *Kimchi*, *Ibn Esra*) have conjectured the sense.

חֲבַצֶּן (not used; from חָבָץ with the termination ־ֶן as in בֹּשֶׁן, צִפֹּרֶן) *m. a putting together*, *collection*, only in the compound:

חֲבַצִּנְיָה (*collection of Jah*) *n. p. m.* Jer. 35, 3; comp. קַבְצְאֵל.

חָבַק (*inf.* חֲבֹק) *intr. to fold*, *to shut together*, the hands Eccles. 4, 5 from laziness; *to embrace*, a child 2 Kings 4, 16, or otherwise from love Eccles. 3, 5. — The organic root of the stem חָ־בַק, which is also found with many modifications in אָ־בַק II., דָּ־בַק, Targ. דְּ־בַךְ, Hebr. בָּךְ (which see), lies also in חָ־מַק (*b* changed into *m*); and the Ar. حبك, حَجَجَ is also connected with it; comp. with the organic root the Sanskrit *paç*,

Lat. *pac* (pang-ere), Greek *πήγ-νυμι* &c. Deriv. the proper name חֲבַקּוּק.

Pih. חִבֵּק (*inf. constr.* חַבֵּק Eccles. 3,5; *fut.* יְחַבֵּק־, יְחַבֵּק) *intens.* 1. *to clasp*, צְוִיר Job 24, 8, אַשְׁפָּת Lament. 4, 5 (comp. Talm. חַבָּק a girdle); *to embrace*, out of friendship Gen. 29, 13; 33, 4; 48, 10, from sensual lust Prov. 5, 20, or love Song of Sol. 2, 6. רָחַק מְחַבֵּק *to keep oneself far from the embrace of love* Eccles. 3, 5. — 2. (not used) *to fold the hands*, through laziness, whence חִבּוּק.

חִבֵּק see חִבּוּק.

חָבֵק (*constr.* חַבֵּק) see חֲבַקּוּק.

חֲבַקּוּק (*embrace of love*, from חָבֵק, *constr.* חַבֵּק, with repetition of the last sound, as תְּבַלּוּל from תָּבֵל) *n. p.* of a prophet Hab. 1, 1; 3, 1; the LXX have read חַבָּקוּק, and have therefore written Ἀμβακούκ, -μ; the Syr. and Arab. have חַבְקוּק.

חַבְקוּק see חֲבַקּוּק.

חַבָּקוּק see חֲבַקּוּק.

חָבַר I. (*part.* חֹבֵר, *part. pass.* חָבוּר) 1. *intr. to be strung together, to be bound, to be associated*, of the allied Gen. 14, 3, with אֶל of the place; of the joining together of two things Ex. 26, 3, Ez. 1, 9, of partnerships, friends, unions, companies &c.; Ar. حبر, Aram. the same. — 2. *trans. to bind, to unite*, חֲבוּר עֲצַבִּים *associated with idols* Hos. 4, 17. Deriv. חֶבֶר, חָבֵר, חֲבֻרָה, חֹבֶרֶת, חַבֶּרֶת, the proper names חֶבְרוֹן, חֲבוֹר. — 3. Figur. *to conjure* (= binding by magic spells) i. e. to fetter or make fast a thing by magic, hence *to practise magic, to exorcise*, with the accus. חֶבֶר (sorcery) Deut. 18, 11; Ps. 58, 6. Comp. the Greek *βασκαίνω, καταδέω*, Lat. fascinare, ligare ligulam, German *Nesteln knüpfen*, where the idea of conjuring, practising magic also proceeds from that of binding.

Pih. חִבֵּר (*fut.* יְחַבֵּר, *inf. constr.* חַבֵּר) *to join together, to connect* (two things), with אֶל Ex. 26, 6; *to enter into a covenant*, with עִם of the person 2 Chr. 20, 36. יְחַבְּרֵהוּ (Pihel-form as if ב were a guttural), Ps. 94, 20, is a denom. from חֶבֶר, which see. Deriv. מְחַבֶּרֶת, חַבָּר.

Puh. חֻבַּר *to be joined*, with אֶל Ex. 28, 7, or עַל 39, 4; with יְחֻבָּר *to be bound along with something*, Ps. 122, 3 *as a city, which is bound together* (i. e. with the surrounding places), and has therefore become large; better *which is bound together* (in its houses), i. e. whose houses stand closely together; יְחֻבַּר אֶל־כָּל־ הַחַיִּים Eccles. 9, 4 K'ri (as also Targ., LXX, Syr., Vulg.) *who is joined to all the living.*

Hif. הֶחְבִּיר *to make a union by words* (בְּמִלִּים) i. e. to make a speech against one, with עַל of the person Job 16, 4 (see however חָבַר II.); elsewhere too *to bind*, in architecture, whence מַחְבֶּרֶת.

Hithp. הִתְחַבֵּר (once אֶתְחַבֵּר 2 Chr. 20, 35 after the Aramaean manner) *to join oneself, to unite oneself, to attach oneself to*, with עִם 2 Chr. 20, 35 37; Dan. 11, 6; whence the infin. noun הִתְחַבְּרוּת arose.

חָבַר II. (Kal not used) *tr. to cut into, to make an incision in*, hence *to wound*, metaph. *to make stripes, to stripe*, Ar. حَبَرَ, hence حِبَرٌ a striped garment, conseq. cognate in sense with חָפַר (which see), comp. חָבַל; deriv. חֲבִירָה.

Pih. I. חִבֵּר (not used) *to make strong marks, to wound*, deriv. חֲבוּרָה.

Pih. II. (redupl.) חַבְרְבֵּר (not used) *to be striped, streaked*, of the panther; deriv. חַבַּרְבָּרָה, חַבַּרְבַּר.

חֶבֶר (*pl.* חֲבָרִים) *m. an associate in business* Job 40, 30, parallel כְּנַעֲנִי, hence *Kimchi* renders it by בְּנֵי הַחֲבוּרָה.

חָבֵר (*pl.* חֲבֵרִים) *adj. masc.*, חֲבֵרָה (*constr.* חֲבֶרֶת) *f.* (prop. *a part.*, then) *subst. an associate* male or female, a male or female *friend*, in a good sense Ps. 119, 63 or a bad Is. 1, 23, Prov. 28, 24 (cognate in sense רֵעַ, אֹהֵב); hence a denom. to Pi. Ps. 94, 20 חָבֵר (= חִבֵּר)

to be an associate, with accusat. of the person.

חָבָר (after the form חָכָם; *pl.* חֲבָרִים, with *suff.* חֲבָרֶיךָ) *m. a conjurer*, *an enchanter*, i. e. an idol-priest Is. 47, 9 12; Phenic. חַבָּר (a priest, a magician) n. p. m. (Ἄββαρος); see חֶבֶר 3.

חֶבֶר (after the form מֶלֶךְ, *pl.* חֲבָרִים) *m.* 1. *spell*, *enchantment*, usually as an accus. to חוֹבֵר Deut. 18, 11; Ps. 58, 6. — 2. *community*, בֵּית חֶ׳ *a common house* Prov. 21, 9; 25, 24; *society* Hos. 6, 9. — 3. (*sorcery*, *magic*) *n. p. m.* Gen. 46, 17, for which Num. 26, 45 has חֵבֶר; Judges 4, 11; 1 Chr. 4, 18; 8, 17. Deriv. the *patronym.* חֶבְרִי Num. 26, 45.

חֵבֶר see חֶבֶר.

חֲבֵר (*pl.* with *suff.* חַבְרוֹהִי) *Aram. m.* same as Hebr. חָבֵר *a friend*, *associate* Dan. 2, 13 17 18.

חַבְרָא (*pl.* חַבְרָן, mit *suff.* חַבְרָתָהּ) *Aram. f. an associate*, *companion*, = Hebr. חֲבֵרָה, then *the other*, like רֵעוּת Dan. 7, 20.

חֲבַרְבֹּר see חֲבַרְבֻּרָה.

חֲבַרְבֻּרָה (from *masc.* חֲבַרְבֹּר, from חָבַר II.) prop. *adj. f. streaked*, *striped*, but commonly *a subst.: stripe*, *streak*, *a streaky spot*, of the panther Jer. 13, 23; comp. Phenic. חֲבָרוֹת *stripes*, whence חֶבְרֹת לְבֻשׁ *stripes of the coat*, the name of a kind of cake (χεβροδλάψον Athen. 3, 126 [a]).

חֶבְרָה *f. society*, *company* Job 34, 8.

חֶבְרוֹן (*village*) 1. *n. p.* of a very old Phenician city, which was before called קִרְיַת אַרְבַּע (see under אַרְבַּע) Gen. 23, 2; Josh. 15, 54; 20, 7, or קִ׳ הָאַרְבַּע Neh. 11, 25, a locality of the worship of אַרְבַּעַל, built seven years before צֹעַן in Egypt Num. 13, 22; it lay 22 Roman miles south of Jerusalem (Euseb. under Ἀρκώ) in a mountainous and rocky but fertile district (*Josephus*, Bell. Jud. 4, 9, 9). In Jewish history, from the time of the patriarchs (Gen. 13, 18; 23, 2 &c.) till its destruction by the Romans (*Josephus*, Bell. Jud. 4, 7) *Hebron* plays an important part. In the middle ages it was called *St. Abraham* by Christians, الخليل by Arabians (i. e. chapel of the friend of God), by Abulfeda بيت حبرون. — 2. (*association*, *union*, Phenic. חֶבְרֹן the same) *n. p. m.* in the tribe of Levi and Judah Ex. 6, 18; 1 Chr. 2, 42; *patronym.* חֶבְרֹנִי Num. 3, 27.

חֶבְרִי see חֶבֶר.

חֹבֶרֶת *f. a joining*, i. e. where something is united, conseq. = מַחְבֶּרֶת Ex. 26, 4 10; 36, 17.

חֲבֶרֶת Mal. 2, 14 see חָבֵר.

חָבַשׁ (*fut.* 1. יַחֲבֹשׁ and יַחְבֹּשׁ, *pl.* יַחְבְּשׁוּ, with *suff.* יַחְבְּשֵׁנוּ; *fut.* 2. יֶחְבַּשׁ) *tr.* 1. *to bind around*, *to wrap round*, *to envelop*, hence *to twist round* (about the head), פְּאֵר (*a turban*) Ez. 24, 17, מִגְבָּעָה Ex. 29, 9, Lev. 8, 13, figur. סוּף (*sea-weed*) Jon. 2, 6; with accus. of the thing which is wrapped about, but with לְ Ex. 29, 9 or עַל of the pers. Ez. 24, 17; seldom with the accusat. of the person and בְּ of the thing, Ez. 16, 10 *and I wrapped thee in fine linen*, which the LXX, Vulg. and Syr. understand of the girdle, the Targ. of the head-band, the badge of the high priest (Ex. 28, 39). — 2. *to bind around*, *to twist about*, a ligature, with שׂוּם חִתּוּל Ez. 30, 21 *to bind up a breach*, with accus. Is. 30, 26, Hos. 6, 1, Ez. 30, 21, or לְ 34, 4 16; seldom absolut. Job 5, 18, or applied to the mind Is. 61, 1. — 3. *to saddle*, with accus. Gen. 22, 3, Num. 22, 21, an act which prop. consists in girding on, hence חֲמוֹרִים חֲבוּשִׁים *saddled asses* Judges 19, 10. — 4. After the Aramaean usus loquendi (Syr. ܚܒܫ) *to enclose*, *to shut up*, Job 40, 13 *shut up their face in secret* (טָמוּן); Ar. حَبَسَ and حَبْس (a prison). — 5. *to tame*, *to hold with a bridle;* hence *to rule* (cognate in sense עָצַר, of like signification), Job 34, 17 *shall even* (הֲאַף as 40, 8) *the hater of right*, *govern?* (Ibn Esra, Kimchi and others); חֹבֵשׁ *a ruler* Is. 3, 7, LXX ἀρχηγός. Deriv. חֲבֻשִׁים.

Pih. חִבֵּשׁ 1. *to bind fast*, wounds (עֲצָבוֹת), in a spiritual sense Ps. 147, 3. — 2. *to stop, to restrain*, Job 28, 11 *he restraineth the streams from trickling*, i. e. he conducts away the moistness that drips through into the mines.

Puh. חֻבַּשׁ *to be bound up*, of a wound Is. 1, 6; Ez. 30, 21.

The fundamental signification of the stem is obvious from a comparison of all the meanings; and the Syr. ܚܒܫ, Ar. حَبَسَ confirm it. The organic root חָ־בַשׁ is also found in לָ־בַשׁ, כָּ־פַשׁ with the fundamental signification *to veil, to cover*. The same root appears to lie in the Sanskrit was, paç, blash, Persian pûsh-iden, Latin ves-tis, vestire.

חֲבַשִּׁים (Phenician, only in *pl.*) *m.* the name of a sort of yarn or cords, which the Tyrians sold at Carrae (חָרָן) on the Red Sea, at Ctesiphon (כַּנֶּה), Aden (in Yemen), Saba (שְׁבָא) &c. along with גְּלוֹמִים, גִּנְזֵי בְרוֹמִים, אַרְזִים, חֲבָלִים from תְּכֵלֶת and רִקְמָה) and מַכְלֻלִים, Ez. 27, 24.

חָבַת (not used) *tr.* usually *to bake, to cook*, Ar. خَبَزَ, Ethiop. with שׁ, so that ת, ז and שׁ are interchanged in this stem; prop. to prepare (food). The organic root is חָ־בַת (ח־בז, ח־בס), found likewise in the Sanskrit *pać*, Pers. *bak-ten* &c. But as in the case of חֲבַת and מַחֲבַת we can only think of a flat hollowed out vessel, like a pan or skillet, it is better (see *Parchon*) to assume for the fundamental signification *to hollow out*, conseq. = חָמַת (belonging to חֻמָּת) and = חָמַשׁ (belonging to חֹמֶשׁ belly); comp. Ar. خَبَثَ to be low, deep, of ground. Derivatives מַחֲבַת and

חֲבַת (*pl.* חֲבָתִים) *m. anything roasted, cooked, baked* (LXX, Vulg.), in מַחֲבַת, *what is baked in a pan*, 1 Chr. 9, 31, comp. חֲבָתִין in the Mishna (Men. 11, 3); but perhaps *flat cakes*.

חַג and also חָג with a slight pause (with the article הֶחָג, בֶּחָג in pause; with *suff.* חַגִּי, חַגְּךָ; *pl.* חַגִּים) *m.* 1. *a festival*, so called from the processions (see חָגַג), *a feast*, dedicated to God Num. 29, 12, celebrated with dancing Judges 21, 19; that of the dedication of the temple 1 Kings 8, 2 65, or one arbitrarily instituted 12, 32 (comp. 12, 30). חַג is distinguished from חֹדֶשׁ and שַׁבָּת Hos. 2, 13, Ez. 45, 17, as also from מוֹעֵד Ez. 46, 11 which properly denotes one definitely returning; but it also stands sometimes for the sabbath and new moon Ez. 46, 11, as מוֹעֵד is also used occasionally for חַג 46, 9 11; 2 Chr. 8, 13. In general the three pilgrimage feasts are meant by חַגִּים Ex. 23, 15, 34, 25, Lev. 23, 34, Deut. 16, 10, or specially *the feast of harvest* Ex. 23, 16 (which is also meant in Hos. 9, 5), or the passover Is. 30, 29 (comp. ἡ ἑορτή Matth. 27, 15). — 2. *a festival sacrifice* Ex. 23, 18; Ps. 118, 27; Mal. 2, 3.

חַגָּא (*chogga*, from the masc. חָג for חַגָּה = חַגָּה, which six mss. have; from חָגַג 2) *f. fear, terror, trembling* Is. 19, 17 (Targ., LXX, Vulg.), parallel יִפְחַד.

חָגַב I. (not used) *tr. to pluck off, to cut off*, of locusts, the same fundamental signification existing in גָּזַם, חָסַיל, and perhaps also in אַרְבֶּה from אָרַב II. (which see). The Ar. حَجَبَ *to cover, to conceal*, which has been brought into comparison, gives no suitable etymology for the derivative noun. Deriv. חָגָב 1.

חָגַב II. (not used) *tr. to pierce*, of thorn-trees, from the organic root חָ־גַב, Targ. כָּב, Syr. ܟܒ, whence כּוֹב, Syr. ܟܘܒܐ thorn, Arab. كَبٌّ branch; comp. עָ־כַב, whence the Targ. עַכּוּבֵי a prickly plant which is outwardly provided with prickles, but whose fruit is edible (*Kimchi* on Jer. 17, 6; Arab. عُنْقُب a thorn, which projects in thick prickles); specially, perhaps, applied to the solanum pomiferum spinosum, which bears love-apples (حدق). Deriv. חָגָב 2.

חָגַב III. (not used) *intr. to be hollow, bellied*, of a skin-tube; the organic root

is חָ־גַב, which lies also in קָב (קוּב), whence קֵבָה, קֹבָה, in קַב, whence קַב and קֻבָּה, and in the Ar. قَبْقَب (belly) &c. Deriv. חָגָב 3.

חָגָב (*pl.* חֲגָבִים) *m.* 1. (from חָגַב I.) *a locust*, edible and small Lev. 11, 22, Num. 13, 33, Is. 40, 22, as a consumer of fruits 2 Chr. 7, 13; that cannot now be accurately distinguished as a peculiar species from חָסִיל, יֶלֶק, אַרְבֶּה, גָּזָם, גֵּב, גּוֹב, חַרְגֹּל with which it is mentioned. The cod. Samar. at Lev. 11, 22 has instead of it חַרְגָּבָה from a form חַגָּב, with ר inserted, which is the same; and the same cod. reads כְּהַגֵּבִים at Num. 13, 33, which points to a likeness with גֵּב in signification. — 2. (from חָגַב II.) the name of the thorn-tree bearing love-apples, solanum pomiferum spinosum, which is provided with prickles, and to which there is an allusion in Eccles. 12, 5 when describing the impotent skin (membrum virile); botanical life being copied here likewise in the case of שָׁקֵד and אֲבִיּוֹנָה, in יָנֵאץ = יָנֵץ, תָּפֵר = תִּפְרֶה. This rare word, chosen for the sake of alliteration with עָגָב, symbolises sensual love and its enjoyment, as do also אֲבִיּוֹנָה and שָׁקֵד. — 3. (from חָגַב III.) *skin-tube*, a designation of the membrum virile, Eccles. 12, 5 *and the skin is burdensome* (hence Rashi renders it by עַגְבוּת nates, Ar. عجب), an image from no. 2 signification, *and the tree of love is burdensome.* — 4. (*bent;* from חָגַב = חָקַף) *n. p. m.* Ezr. 2, 46.

חַגָּב see חָגָב.

חֲגָבָא (same as חָגָב 4) *n. p. m.* Neh. 7, 48.

חֲגָבָה (the same) *n. p. m.* Ezr. 2, 45.

חָגַג (2 *p. pl. m.* חַגֹּתֶם, *part.* חוֹגֵג, *inf. constr.* חֹג, *imp. f.* חָגִּי, *fut.* יָחֹג) *intr.* prop. *to turn in a circle*, same as חָג (חוּג) circulari, hence 1. *to move in a circle, to dance in a circle*, for joy 1 Sam. 30, 16, *to keep a festival* i. e. *to move in a procession*, particularly applied to the three pilgrimage feasts Ex. 12, 14, Ps. 42, 5, Nah. 2, 1 (حَجَّ of the pilgrimages to Mecca); then generally *to celebrate* Ex. 5, 1. Deriv. חַג and the proper names חַגַּי, חַגִּי, חַגִּיָּה, חַגִּית. — 2. in a bad sense, *to reel, to be giddy*, of the drunken Ps. 107, 20; *to tremble, to quake*, comp. חוּל, גּוּל. Deriv. חָגָּא (=חֻגָּה) from חֹג.

The stem חַג is = חָג and עָג I., Ar. حَاقَ (to encircle), عَاجَ; but it is also possible that the verb may have been derived from the noun חַג, and that the fundamental signification is = the Aram. הָךְ to move along, Ar. هَاجَ to hasten &c.; Ar. حَجَّ, Syr. ܚܓ, the same.

חָגָה (not used) *tr. to cut in, to split, to bore into*, a rock; consequently cognate in sense with נָקַר, נָקַק, פָּרַץ &c. Deriv. חֲגוֹ. The organic root חָג־ה is also in חָק־ה (which see), Ar. هَجَّ (to be deep), whence هَجِيج (a ravine), حَجَّ (to cut into), by transposition وجح, whence وَجَح (a hollow), Syr. ܚܓ (to pierce, of thorns), whence ܚܓ (a thorn) at Job 30, 7 for the Hebrew חָרוּל. Hence the word should not be compared with حَجَأَ to take refuge, ܚܓܐ to be sloping; as this meaning (see חֲגוֹ) is but secondary.

חֲגוֹ (after the form מְדוֹ, קְצוֹ, סְתוֹ, which arose from forms with *-u; constr. pl.* חַגְוֵי) *m. ravine, cleft*, with סֶלַע *a cleft in the rock* Jer. 49, 16, Ob. 3, of the holes in the rocks where the Edomites dwelt, whose territory was rocky and mountainous (comp. the proper name סֶלַע and חוֹרִים), LXX ὀπαί, τρυμαλιαί, Vulg. scissurae, cavernae, foramina &c. (cognate in sense נָקִיק, נְקָרָה, סָעִיף Is. 2, 21; 7, 19); once with סֵתֶר in a figur. secondary meaning *asylum* Song of Sol. 2, 14; comp. Phenician חַג (from חָגָה) refuge (Kit. 15, 1).

חָגוֹר (after the form קָדוֹשׁ; *constr. pl.* חֲגוֹרֵי) *adj. m. begirt, girded about*

Ez. 23, 15, with accus. אֵזוֹר, a sign of the warrior (2 Kings 3, 21).

חֲגוֹר (after the form מְלוֹא, חֲלוֹם; with *suff.* חֲגוֹרוֹ) *m.* prop. a girding, concrete *girdle*, belonging to the warrior, like the bow and the sword 1 Sam. 18, 4; prepared by women for sale Prov. 31, 24; חֲגוֹר חֶרֶב 2 Sam. 20, 8 *girdle* (and) *sword*, put on over מַד (*military coat*); the LXX and Vulg. read incorrectly חָגוּר.

חֲגוֹרָה or חֲגֹרָה (with *suff.* חֲגֻרָתוֹ; *pl.* חֲגֹרֹת) *f.* 1. same as חֲגוֹר *a girdle*, of the loins 1 Kings 2, 5; Is. 32, 11. — 2. *apron*, *covering of the pudenda* Gen. 3, 7.

חַגַּי (*born at the feast of tabernacles*, חַג, *Festivus*, festive; comp. אֱלוּלַי, שַׁבְּתַי, פַּסְחַי Paschalis, from אֱלוּל, שַׁבָּת, פֶּסַח) *n. p.* of a prophet in the time of Zerubbabel Hag. 1, 1 3 13; Ezr. 5, 1; 6, 14.

חַגִּי (the same) *n. p. m.* Gen. 46, 16; Num. 26, 15; *patron.* חַגִּי (from חַגִּיִּי) ibid.

חַגִּיָּה (*Jah is moving along in procession*) *n. p. m.* 1 Chr. 6, 15; comp. Phenic. חַגְבַּעַל (Herod. 7, 98) *n. p. m.*, as a collateral name of אַרְבַּעַל; חַגִּיבַעַל (Aug. adv. Donat. 7, 29 Aggiva = Aggival) n. p. of a place.

חַגִּית (*born at the feast of tabernacles*) *n. p. f.* 2 Sam. 3, 4; 1 Kings 1, 5.

חָגַל (not used) *intr. to advance by hops*, Ar. حَجَلَ (to hop, of the magpie, to run quickly, with short leaps); the stem is identical in fundamental signification with עָגַל (belonging to עֵגֶל), Ar. عَجَلَ. The organic root is חָ־גַל, which is also in גָּל (גּוּל), חָל (חוּל) &c. Deriv. the proper name חָגְלָה.

Pih. חִרְגֵּל (not used) *intens. to spring*, *to hop*, arising out of חִגֵּל with *r* inserted, like the Targumic עַרְגֵּל *to roll* from עַגֵּל, Hebr. סַרְעֵף; Ar. حَرْجَلَ. Deriv. חַרְגֹּל.

חָגְלָה (from the masc. חֹגֶל; *partridge*, perdix, comp. Arab. حَجَلَ, Syr. ܚܓܠܐ for קֹרֵא or דָּגָר, also magpie) 1. *n. p. f.* Num. 26, 33; 27, 1; 36, 11; comp. יְמִימָה, צִפֹּרָה, דְּבוֹרָה as names of women. — 2. בֵּית חָ׳ (*magpie-place*) *n. p.* of a city in Benjamin Josh. 15, 6.

חָגַר (*fut.* יַחְגֹּר) *tr.* 1. *to bind firmly about*, *to enclose*, *to gird about*, *to wrap round*, *to bind about*, with accus. of the member 2 Kings 4, 29, Prov. 31, 17, of the person Ex. 29, 9, Lev. 8, 7 and of the dress, as אַבְנֵט Ex. 29, 9, שַׂק Is. 15, 3, חֲגוֹרָה 2 Kings 3, 21, חֶרֶב 1 Sam. 25, 13, אֵפוֹד 2, 18, מַד 2 Sam. 20, 8, כְּלֵי מִלְחָמָה Judges 18, 16 (like אָזַר and הִלְבִּישׁ); figurat. גִּיל Ps. 65, 13, חֵמוֹת Ps. 76, 11 (see חֵמָה); seldom with בְּ (Lev. 8, 7; 16, 4; Prov. 31, 17) or לְ of the garment Ps. 109, 19; or with בְּ 1 Kings 20, 32 or עַל Ps. 45, 4 of the member. It is used of the putting on of the military dress 2 Kings 3, 21, of sackcloth Lament. 2, 10, also with the omission of חֶרֶב 2 Sam. 21, 16 or שַׂקִּים Jo. 1, 13, particularly in the proverb 1 Kings 20, 11: *let not him that puts it on boast of his armour* (חֹגֵר חֲגֹרָה = חֹגֵר) *as he that puts off his accoutrements*, i. e. the issue alone procures renown. Deriv. חָגוֹר, חֲגוֹר, חֲגוֹרָה, מַחֲגֹרֶת. — 2. By transposition from חָרַג *to tremble*, *to quake*, *to flee trembling*, *to haste away*, with מִן of the place 2 Sam. 22, 46; for which the parallel passage Ps. 18, 46 has חָרַג, Mic. 7, 17 רָגַז מִן, Hos. 11, 11 חָרַד מִן.

The organic root of the stem is חָ־גַר, which is also in סָ־גַר, גַּר (belonging to גָּרַר). The signification *to restrain*, *to hinder* (Arab. حَجَرَ) or *to be lame* (Targ. חֲגַר, Syr. ܚܓܪ) *to limp*, proceeds from *to bind*.

חֲגֹרָה see חֲגוֹרָה.

חַד (abridged from אֲחַד) *Aram. num. m.*, חֲדָא, חֲדָה *f.*, *one* Dan. 2, 31; 4, 16; 6, 18; 7, 1 (Syr. ܚܕ), always *after* the noun, and also without making the one person or thing prominent, an indef. article as it were (see אֶחָד). Before cardinal numbers it is the multiple of

them, *-fold*, e. g. חַד שִׁבְעָה prop. seven ones i. e. *sevenfold* Dan. 3, 19. The fem. חֲדָה is put *before* the noun as an adverb (like the Hebrew אַחַת), *one and the same* Dan. 2, 9; כַּחֲדָה 2, 35 *at once*, prop. as one, = Hebr. כְּאֶחָד. — The form has obviously sprung from the organic אֲחַד, and this *achad* is = the Sanskr. *êka*, with *d* dropped; hence comparative *êka*-tera (one of two), Greek ἑκάτερος (each of both). From the shorter form (אֲ)חַד has come by *n* inserted the form *hend*, Greek ἕν, Lat. *un*-us, Amhar. *hend* &c.; the Coptic ⲟⲩⲱⲧ and ⲟⲩⲁⲧ *one*, Berber *ouan* for *ouand* also belong here; a Semitic verb is, therefore, hardly to be found for it; the Hebrew אָחַד, יָחַד, Ar. أحد, وحد &c. being certainly derived from the numeral.

חַד *Hebr.* the same, Ez. 33, 30, אַחַד for אֶחָד also standing here so early.

חַד *adj. m.*, חַדָּה *f.*, *sharp*, of חֶרֶב Ps. 57, 5; Is. 49, 2. On the proper name חַדָּה see the word.

חֲדָא see Aram. חַד.

חֲדָא I. (not used) *Aram. intr.* same as Hebr. חָדָה *to rejoice*, used in Targ. Deriv. חֶדְוָה.

חֲדָא II. (not used) *Aram. tr.* same as Hebr. חָצָה *to split*, *to cleave*, in two halves; hence חָדֵי.

חָדַד (3 *pl.* חַדּוּ; *fut.* יַחַד for יֵחַד after the form יֵמַר, יֵקַל, but which is more correctly regarded as the fut. Nif.) *intr. to be sharp*, *pointed*, of a sword (see חַד), figuratively *to hasten sharply to* a thing, *to run* (Job 39, 21 22; Virg. Aen. 2, 355) Hab. 1, 8, more than קַל. Sharpness, metaphor. applied to quickness, is also found in the Ar. حَدَّ, Syr. ܚܪ, ܚܪܦ, Greek ὀξύς, θοός, acer &c. Sharpness is also applied metaphor. to *pressing on*, *driving on*, Ar. حدا. Deriv. חַד, and the proper names חָדִיד, חֲדַד.

Nif. נָחַד (only *fut.* יַחַד, *pause* יָחַד with the accent drawn back on account of the following יַחַד from חָדָה) *to be sharpened*, *to be rubbed*, of iron, i. e. *to be polished*, *to be bright*, Prov. 27, 17; it is therefore unnecessary to read יֻחַד.

Pih. חִדֵּד (not used) *to prick;* hence חַדּוּד.

Hif. הֵחֵד (only in *fut.* יַחַד for יַחֵד) see Hif. of חָדָה.

Hof. הוּחַד *to be sharpened*, of חֶרֶב Ez. 21, 14-16.

חֲדַד (not used) *Aram. intr.* same as הֲדַד, אֲדַד, שַׁד *to be mighty*, *powerful*, of the deity. Derivative

הֲדַד (*powerful*, *mighty*) *n. p.* of an Ishmaelite race Gen. 25, 15; 1 Chr. 1, 30; perhaps we should read הֲדַד; and probably it is the name of the deity הֲדַד, אֲדַד, among the Edomites, Phenicians, Aramaeans &c.

חָדָה (*fut. apoc.* יִחַדְּ) *intr. to rejoice*, *to be cheerful*, with עַל of the thing Ex. 18, 9; or absol. Job 3, 6, but here it may also be taken (according to Targ., *Ibn Esra*, *Parchon*) as the fut. of יָחַד (comp. Gen. 49, 6), suiting the parallelism. Deriv. the proper names חֶדְוָה, יֶחְדְּיָהוּ.

Pih. חִדָּה (*fut.* יְחַדֶּה) *to rejoice greatly*, אֶת־פְּנֵי פ׳ Ps. 21, 7.

Hif. הֶחֱדָה (*fut.* יַחֲדֶה, *apoc.* יַחַד) *to rejoice*, *to make glad*, פְּנֵי רֵעַ Prov. 27, 17 (with allusion to יַחַד = יֵחַד), which, however, the Talm., Targ., *Ibn Esra* and others derive from חָדַד (which see). Deriv. the proper name יַחְדִּיאֵל.

The verb חָדָה (Targ. חֲדָא, חֲדִי, ܚܕܐ &c.) has for its organic root חֲד־ה; comp. γηθ-, γαθ-έω, Lat. *gad* in *gaud-eo*.

חַדָּה (a collateral form of גַּדָּה in names of places [חֲצַר גַּדָּה], comp. גַּת, גִּדָּה, גְּדִי, hence עֵין ח׳; *Gadda-fountain*) *n. p.* of a city in Issachar Josh. 19, 21.

חֲדָה see חַד.

חַדּוּד *m. a prick*, *a point*, ח׳ חֶרֶשׂ *a potsherd-point* Job 41, 22, where Symm. and Theod. read חַדּוּדֵי חָרָשׁ (pointed iron of the workman); comp. Phenic. חֲדִדֹנִי (Οὐδήδονι Diosc. 4, 33) vervain, sideritis.

חֶדְוָה (out of חָדוּ from חָדָה) *f. joy*, gaudium, in the nobler sense Neh. 8, 10; 1 Chr. 16, 27.

חֶדְוָה *Aram. f.* the same, Ezr. 6, 16.

חָדֵי (after the form טָלֵי, גָּלֵה; *defin.* Targ. חָדְיָא; *pl.* חָדַיִן, with *suff.* חֲדוֹהִי; from חֲדָא II.) *Aram. m. the breast*, of animals or images, prop. the middle, i. e. where the two halves divide; hence *the middle part*, of the upper body Dan. 2, 32; comp. חֲצִי (middle). But perhaps it comes from חֲדָא = Hebr. חָזָה, and so חָדֵי is = חָזֶה, which comes to the same etymology.

חָדִיד (*point, mountain-peak*) *n. p.* of a city in Benjamin, in the neighbourhood of לֹד and אֹנוֹ Ezr. 2, 33; Neh. 7, 37; 11, 34; identical with Ἀδιδά 1 Macc. 12, 38; 13, 13, Ἀδδιδά in *Joseph.* (Ant. 13, 6, 5; B. J. 4, 9, 1).

חָדַל and חָדֵל (3 *pl.* חָדֵלּוּ Judges 5, 7, with *l* doubled after the accented vowel, as in וְיִחֵלּוּ Job 29, 21, נָתֵנּוּ Ez. 27, 19, מוֹרָטָה 21, 15; *inf. c.* חֲדֹל; *imp.* חֲדַל, *pause* חֲדָל; *fut.* יֶחְדַּל, 1 *p.* אֶחְדַּל and אַחְדְּלָה, 3 *pl.* יַחְדְּלוּ) *intr. to disappear*, of a condition Gen. 18, 11; *to pass away* Job 16, 6; *to be desolate, forsaken* Judges 5, 6, of men, comp. Is. 53, 3; *to desist* Is. 1, 16, with מִן 2, 22, 1 Sam. 9, 5; *to refrain*, with accusative of the object Prov. 10, 19; Job 3, 17; *to cease* Ex. 9, 34; Jer. 51, 30; *to be wanting* Deut. 15, 11; Judges 5, 7; *to keep holiday*, as a sign of desirable rest 1 Sam. 2, 5; *to forbear*, absol. 1 Kings 22, 6, or with מִן Prov. 23, 4. In all its senses it is the opposite of business or occupation. The Targ. has for it פְּסַק. Deriv. חָדֵל, חֶדֶל, the proper name חַדְלַי.

Hif. הֶחֱדִיל *to cause to cease, to let go, to give up*, with accus. of the object. Conformably to this causal conception *Kimchi* explains הֶחֱדַלְתִּי in Judges 9, 11 13 by הַהֶחֱדַ׳ *have I given up?* where the coincidence of two ה occasions the rejection of one, and after the change of the interrogative *ha* into *he* the חֱ is converted into חֳ, in order the better to distinguish interrogative *he* from it. It is more correct, however, to take it as the Kal-form with *he* interrogative, viz. for הֶחֱדַלְתִּי, הַ passing into הֶ interrogative for the sake of avoiding the numerous *a* sounds, and חָ (*cha*) into חֳ (*cho*) to lessen the guttural pronunciation, as in הֶחֱרֵבוֹת Ez. 36, 35 for הַחֲרֵבוֹת, where ֱ suits ֶ better.

The fundamental signification of the stem lies in a lax and lazy cessation of all labour; for which the Arabic has هَدِلَ (laxus dependit) and خَذَلَ (to be remiss); and the organic root חָ־דַל is also obvious in דַּל. Any comparison with خدل to be thick, fleshy, is wholly incorrect.

חָדֵל (*constr.* חֲדַל) *adj. m. forsaken*, Is. 53, 3 *forsaken by men; frail, dying*, Ps. 39, 5; *forbearing*, to do a thing, Ez. 3, 27.

חֶדֶל (*pause* חָדֶל) *m. abandonment, rest, the state of being idle;* figurat. *the grave* Is. 38, 11, comp. דּוּמָה.

חַדְלַי (*remiss, indolent*) *n. p. m.* 2 Chr. 28, 12.

חָדַק (not used) *tr. to prick, to sting*, of thorns, cognate in sense with קוּץ, אָטַד &c.; then *to split, to separate, to cut*, = חָתַךְ; comp. Talm. חָדַק, Aram. דַּק, Arab. حَذَقَ and حَدَقَ. The Arabic meaning "to be sharp-sighted" also proceeded from the same. Deriv. חֵדֶק, חֶדֶק. — The organic root חָ־דַק, whose signification is clear and definite, lies also in בָּ־דַק, בָּ־תַק, דַּק, and in the Aram. סְ־דַק; the Sanskrit *tiǵ*, Pers. *tîgh* also belong here.

Pih. חִדֵּק (not used) *to flow quick, rapid*, of a river; comp. Sanskrit and Zend. *tiǵ*, from which comes *tig-ma* sharp-piercing; modern Persian *tîg* sharpened, *tig* a sword. Deriv. חִדֶּקֶל.

חֵדֶק *m. a prickly thorn, a sharp thorn* Mic. 7, 4; Targ. חֲדַק, def. חִדְקָא the same.

חֶדֶק *m.* the same, Prov. 15, 19; comp. Ar. حَدَق melongena spinosa.

חִדֶּקֶל (from the noun חִדֵּק with the termination *ĕl; the rapid river, the river swift as an arrow;* the cod. Samar. has הַדֶּקֶל, like the Aram. ܕܶܩܠܰܬ) *n. p.* of the Tigris Gen. 2, 14, which is called הַנָּהָר הַגָּדוֹל like the Euphrates Dan. 10, 4, named so from its rapid and quick flow (Talmud). The Zend-form for it is tighra, tighri or also tigira (from the Sanskrit tiǵ *to sharpen, to point, to pierce*), as an *adj. quick, rapid*, as a noun *an arrow* (Plin. H. N. 6, 27), out of which came the Greek *Τίγρις*, Lat. *Tigris*, in the Bundehesh (KL. 3, 92) *Digr-ish*, transformed *Dedgueretsh.* The same root is therefore outside the Hebrew language, but with another termination (*ra, ri*). The other Semitic names also (Targ. דִּיגְלָא, דִּגְלַת, Syr. ܕܶܩܠܰܬ, in Pliny Dig-lito, Ar. دَجْلَة or دِجْلَة) proceed from a root *dig, deǵ, dek*, with the termination *la, lat* for *ra.*

חָדַר (*part. f.* חֹדֶרֶת) *tr. to enclose, to surround*, whence *to exclude*, of a chamber; figuratively *to circle, to swing round*, of the sword Ez. 21, 19, which the translators take as = חֹרֶדֶת in the sense of מַחֲרֶדֶת; while others again regard it as a denom. from חֶדֶר.

The stem חָדַר (Syr. ܚܕܰܪ, Targ. חֲזַר, Ar. حدر *to surround*, خدر *to veil*) is connected with גָּדַר, כָּתַר, חָצַר, עָצַר, עָטַר &c.; and the organic root is חָ־דַר, which also lies in דַּר I. &c. See חֲדַר.

חֶדֶר (*constr.* חֲדַר, as זְרַע, נְטַע from זֶרַע, נֶטַע; with *a* of motion חַדְרָה, *pause* חָדְרָה, with *suff.* חֶדְרוֹ; *pl.* חֲדָרִים, *constr.* חַדְרֵי, with *suff.* חֲדָרֶיךָ) *m.* prop. enclosed, hence 1. *an apartment, a chamber, a room*, e. g. חֲ׳ הַמִּשְׁכָּב *a sleeping-chamber* 2 Sam. 4, 7; חֲ׳ הַמִּטּוֹת 2 Kings 11, 2 *chamber of beds*, i. e. where couch-materials were kept; חֲ׳ הַמְּקֵרָה Judges 3, 24 *a summer-* or *cool-chamber;* חֲ׳ מַשְׂכִּית Ez. 8, 12 *image-chamber*, where images were worshipped; without an addition: *sick-chamber*, 2 Sam. 13, 10, *harem* Song of Sol. 3, 4, *bride-chamber* Judges 15, 1; Phenic. חֶדֶר the same; Ar. خِدْر store-chamber. — 2. *the inner apartment, the most private one* in a house Gen. 43, 30, Judges 16, 9, hence מֵחֲדָרִים Deut. 32, 25, opposite of מִחוּץ, derived from the meaning *to exclude, to conceal*, comp. خِدَار latibulum; חֶ׳ בְּחֶדֶר *in the most concealed* (remotest) *chamber* 1 Kings 20, 30, 2 Kings 9, 2; hence in *Josephus εἰς ὑπόγαιον οἶκον ἐκρύβη.* — 3. Figurat. *the interior*, with בֶּטֶן Prov. 18, 8 *the innermost part of the body;* with מָוֶת 7, 27 *the innermost chamber of death*, i. e. orcus; *conservatory*, of תֵּימָן Job 9, 9, for which חֶדֶר alone stands once 37, 9.

חֲדַר (not used) *Aram.* same as חֲזַר *to wind, to turn about, to return*, of the sun; hence the proper name חַדְרַךְ.

חַדְרַךְ (*periodical return*, of the sun) 1. (not used) *n. p.* of a Syrian god, who represents the seasons, from חֲדַר = חֲזַר, ܚܕܰܪ *to turn, to wind*, as a noun strengthened by the termination *ak* from *h* (Visarga); comp. the Syr. חֲזִירָן, the name of the month *Siwan*, from חֲזַר *to return*, because the sun returns there from its highest position. The LXX write *Σεδράχ*, combining it with שַׁדְרַךְ, which is also the name of a Syrian deity, agreeably to the interchange of *ch* with sibilants (comp. חֲזַר and شزر, שָׁזַר; חִירוֹם and *Σίρωμος*). See, however, שַׁדְרַךְ. Others compare the Syr. ܗܕܪܢ i. e. ܗܕܪܟ, the name of an idol at Mabug (*Cureton*, Spicilegium Syriacum p. 25), which is less probable. — 2. *n. p.* of a traditional king of Syria, so called from the name of the Syrian god. After him the prophet calls Syria אֶרֶץ חַדְרַךְ Zech. 9, 1; comp. אֶרֶץ נִמְרֹד Mic. 5, 5. In *Strabo* (16,738) is also found the name of a place *Σαδράκα.* There was also a city of this name in the neighbourhood of Damascus (Yalk. Shim. §. 792), which did not originate in an interchange with אֶדְרְעִי, ادرعات, but the adoption of

it is not necessary for Zech. l. c. In relation to חָדָר Job 9, 9 and 37, 9 the Targ. translates אַרְעָא דְרוֹמָא.

חָדַשׁ (Kal not used) 1. *intr. to be fresh, pure, new, young* (Aram. חַדַּת; Ar. حَدَثَ in a wider sense, to begin anew, to take place anew, II. to relate news); the organic root חד־ש is also in דְּשֵׁן and in קְדַשׁ. Deriv. חֹדֶשׁ, חָדָשׁ, the proper names חֲדָשָׁה, חֲדָשִׁי. — 2. *to be sharp, bright, polished*, of a sword, and figurat. of the heart, like the Ar. حدث IV., prop. to be new. Derivat. חָדָשׁ 2, חָדֵשׁ 3 and חֲדָשָׁה 2.

Pih. חִדֵּשׁ (*fut.* יְחַדֵּשׁ) *to renew, to set up anew*, מִזְבֵּחַ 1 Sam. 11, 14, הַמְּלוּכָה 2 Chr. 15, 8, בֵּית יי 24, 4, עָרֵי חֹרֶב Is. 61, 4; *to bring anew* Job 10, 17, figur. the life Lament. 5, 21, the spirit Psalm 51, 12.

Hithp. הִתְחַדֵּשׁ *to renew oneself, to make oneself young again*, Ps. 103, 5.

חָדָשׁ (*pl.* חֲדָשִׁים) *adj. m.*, **חֲדָשָׁה** (*pl.* חֲדָשׁוֹת) *f.* 1. *new*, opposed to יָשָׁן Song of Sol. 7, 14; *unknown* Ex. 1, 8, Judges 5, 8, and substant. Deut. 32, 17 *unknown gods;* then *not worn out* Josh. 9, 13; *newly erected* Deut. 20, 5; Jer. 26, 10; *not yet heard* Ps. 33, 3; *made young again* Job 29, 20; *not yoked to*, of עֶגְלָה 1 Sam. 6, 7. חָדָשׁ Eccles. 1, 9 10, חֲדָשָׁה Jer. 31, 22 and חֲדָשׁוֹת Is. 42, 9 are used substantively for *a thing unusual, unheard of;* Phenic. חָדָשׁ *m.*, חֲדָשֶׁת *f.* the same. — 2. according to the 2 signif. of the verb: *sharp, glittering*, of מוֹרָג Is. 41, 15, and figur. of לֵב Ez. 11, 19; 18, 31; 36, 26, i. e. divested of sin.

חֹדֶשׁ (with *suff.* חָדְשׁוֹ; *plur.* חֳדָשִׁים, *constr.* חָדְשֵׁי, with *suff.* חָדְשָׁיו, חָדְשֵׁיכֶם) *m.* (also Gen. 38, 24, see מִשְׁלַשׁ) 1. *the new moon, the time of the new moon*, the first day on which the moon is visible; *the day of the new moon*, which was a festival, as among the Greeks and Romans (Macrob. Sat. 1, 15) Ex. 19, 1; Num. 29, 6; 1 Sam. 20, 18 24 27; Is. 1, 14; Am. 8, 5; Ez. 45, 17; 46, 3; Hos. 2, 13; in full form רֹאשׁ חֹדֶשׁ Num. 10, 10; 28, 11; עַתָּה יֹאכְלֵם ח׳ Hos. 5, 7 *now shall the* (next) *new moon consume them* (Targ., Symm., Theod., Aq.), i. e. the Assyrians will appear next month, where, however, the LXX, *Ibn Esra* and others take it in signif. 3. — 2. *a month*, which begins with the new moon, cognate in sense with יָרֵחַ, so placed at an earlier period of the language as that the ordinal number follows, e. g. ח׳ הָרִאשׁוֹן Ex. 40, 2; or the cardinal number precedes Deut. 1, 3. In mentioning the days of the month, the designation of the month either goes before fully Num. 10, 11, or ח׳ is omitted and the number alone remains Gen. 8, 13. In the older time, the following more specific designations of months with חֹדֶשׁ are found: ח׳ הָאָבִיב Ex. 34, 18, ח׳ זִו 1 Kings 6, 1; in the later time, טֵבֵת Esth. 2, 16, נִיסָן 3, 7, אֲדָר 3, 7, סִיוָן 8, 9, שְׁבָט Zech. 1, 7, כִּסְלֵו Neh. 1, 1, and omitting חֹדֶשׁ, only אֱלוּל 6, 15. ח׳ יָמִים Gen. 29, 14 *a month of time*, i. e. a monthful of days; ח׳ בַּשָּׁנָה 1 Kings 4, 7 *a month in the year;* ח׳ בָּחֹדֶשׁ 1 Chr. 27, 1 *month by month;* מֵח׳ לַחֹדֶשׁ Esth. 3, 7 *from month to month;* ח׳ בְּחָדְשׁוֹ Num. 28, 14 and מִיֹּם ח׳ בְּח׳ Is. 66, 23 *from new moon to new moon;* מִשְׁלֹשׁ חֳדָשִׁים Gen. 38, 24 *the space of three months;* בְּחָדְשָׁהּ Jer. 2, 24 *in her* (rut-) *month.* — 3. *a sword*, like חֲדָשָׁה (which see), Hos. 5, 7 (*Ibn Esra* and others), from חָדָשׁ = Ar. حدث IV. to make bright, glittering, sharp; as سيف (*sword*), from ساف trivit, polivit. — 4. (= בַּת־ח׳ *born at the new moon*) *n. p. f.* 1 Chr. 8, 9; comp. Phenic. n. p. m. בֶּן־חֹדֶשׁ (Athen. 2, 1), Greek *Νουμήνιος* (1 Macc. 12, 16).

חֲדָשָׁה 1. (*newly-built*) *n. p.* of a city in Judah Josh. 15, 37, identical with Ἀδασά 1 Macc. 7, 40 45, and according to *Josephus* (Ant. 12, 10, 5) 30 stadia from *Beth-Hôrôn;* according to Euseb. not far from *Gofna;* known in the Talmud (ʿErub. 59ᵃ; Rashi on Kidd. 15ᵃ) as a little town with 50 houses. — 2. *sword*, 2 Sam. 21, 16 (comp. חָדָשׁ 3); so LXX, Symm. and others.

חֲדָשִׁי *n. p.* of a city in the north of

Palestine, named along with אֶרֶץ תַּחְתִּים (see תַּחְתִּים), דָּן יַעַן (which see) and צִידוֹן (which see) 2 Sam. 24, 6. As one expects the district of מֵי מֵרוֹם, when he follows Joab's march, the reading חֲרֹשֶׁת = חֲרֹשֶׁת (Judges 4, 2) claims attention, if the passage should not rather be altered.

חָדַת same as Aram. חֲדַת, assumed for חֲדַתָּה. See חֲדַת.

חֲדַת (not used) *Aram. intr.* same as Hebr. חָדַשׁ; derivative

חֲדַת (*def.* חַדְתָּא, חֲדַתָּא) *Aram. adj. m. new, unused* Ezr. 6, 4, once in Hebr. Josh. 15, 25, in order to distinguish חָצוֹר.

חֲוָא (Peal not used) *Aram. intr. to say, to relate*, dicere, narrare, identical with Hebr. חָוָה I., Sanskrit kʿja (חו = kʿj), Lat. qua (in in-qua-m); in Ar. the *v* of the stem precedes, وَحَى (comp. צָוָה Ar. وصى &c.).

Pa. חַוֵּא (*fut.* יְחַוֵּא, with *suff.* יְחַוִּנַּנִי, ־נָּהּ) same as Hebr. חִוָּה *to shew, to declare*, פִּשְׁרָא Dan. 2, 24; 5, 7; *to announce, to publish* 2, 11.

Af. הַחֲוֵא (*fut.* יְהַחֲוֵה, *imp. pl.* הַחֲווֹ, *inf. constr.* הַחֲוָיָה) the same, Dan. 2, 10, with לְ 2, 16, or the accus. of the person 2, 6. Deriv. אַחֲוָיָא.

חוּב (only in *part.* חוֹב after the form קוֹם 2 Kings 16, 7) *intr. to be bound, obliged, indebted*, of a money-debt, goods-debt; hence חֲבֹלָתוֹ חוֹב יָשִׁיב Ez. 18, 7: *he restores his pledge to the debtor* (LXX), הֵשִׁיב with a double accus. Figurat. *to be indebted*, morally. — The stem חָב (Targ. חָב often for the Hebr. חָטָא, אָשֵׁם, Syr. ܚܒ, Ar. حَابَ) is closely connected with עָב belonging to עֹב; and the fundamental signification is *to bind.*

Pih. חִיֵּב *to bring under penalty* Dan. 1, 10.

חוֹב *m.* usually *debt* (חוֹב in the Targums and elsewhere) Ez. 18, 7; but as *debtor* suits, it is better to take it as a partic. (see חוּב).

חוֹבָה (*lurking-hole*, latibulum, from חָבָה) *n. p.* of a place north of Damascus, Gen. 14, 15; Χωβά Judith 4, 4; 15, 4.

חוּג (3 *pers. sing.* חָג) *tr. to describe a circle, to turn in a circle, to enclose, to make a circle* (חֹק), with עַל of the object about which it is made, Job 26, 10 *he drew* (חָג) *a circle about the waters*, i. e. the ocean has its bounds. We see from the parallel place Prov. 8, 27 בְּחֻקּוֹ חוּג עַל־, that חֹק is here taken in the same sense as חָג. Deriv. חוּג and מְחוּגָה. The stem חָג is connected with חָג, חָק belonging to חֵיק, Ar. حَاقَ (cingere); but חָבַק belongs to another organic root. Syr. ܚܓ the same.

חוּג *m.* prop. *a circle, an arch*, hence *the vault of the heavens, the circuit of the earth* Is. 40, 22; Job 22, 14; *enclosure, circle, compass* Prov. 8, 27.

חוּד (*fut.* יָחוּד) *tr. to knot, to twist*, a riddle, i. e. as a knot Judges 14, 12 13 16; of intricate, parabolical speech Ez. 17, 2. Hence חִידָה and חֻד in the proper name אֲחִיחֻד. The stem חָד (Targ. חָד, Syr. ܚܕ, Ar. حَادَ II.) is connected with חָט, and with the organic root in אָ־גַד, גָּד, עָ־קַד &c. The proper name מְחִידָא belongs to מָחַד.

חוּד *Aram.*, the same; deriv. אֲחִידָה.

חוּד as a noun, see אֲחִיחֻד.

חָוָה I. (not used) *intr.* same as חָיָה (ו being interchanged with י, see ו) *to live;* Phenic. חָוָה the same. The organic root *chvi* (חוי) exists also in the Sanskrit *ǵîv*, reduplicated and with the *k* sound sibilant in the Gothic *quiv*, Latin *vi*-vo, *gi*-gno, *vig*-eo, *vic*-tus, Greek ζάω &c.; the fundamental signification is either *to breathe, to respire*, therefore = הָוָה, הָיָה (which see), Aram. הֲבָא, Ar. هَوَى, or *to stir, to move*, comp. ζῶμεν explained by κινούμεθα. The idea of quick motion is then metaphorically applied to *quickness* (liveliness), *animation* &c.; comp. Arab. حَيَّ III. (to make burn), old high German quika *to live*,

queiking *to kindle*, quiklege *moveable* &c.

Pih. חִוָּה (not used) *to supply life, to create life, to animate.* Derivat. the proper names חַוָּה and יְחִוָּאֵל.

Hif. הַחֲוָה (not used) *to animate;* deriv. the proper name מְחַוָּה, which see.

חָוָה II. (Kal unused) same as Aram. חֲוָא *to say, to relate*, particularly so in the

Pih. חִוָּה (*fut.* יְחַוֶּה) *to announce, to shew, to declare*, Ps. 19, 3; Job 32, 6 10; 36, 2.

חָוָה III. (not used) *intr.* 1. *to move in a circle about a thing, to wind round a thing*, of a round tent, of a circle of tents, a village consisting of huts; comp. עָוָה, Ar. خبا (the same), whence خِبَاء (wilderness-tent), حوى (the same); whence حوّاء (a serpent), Aram. חִוְיָא, from its circular windings; חַי in the nouns חַי, חַיָּה (which see) is the same. — 2. Metaphor. *to put together, to bind together, to collect*, connected by root with קָוָה; comp. Ar. حَيّ (to make fast), حَيّ (race, tribe, heap, mass).

Pih. חִוָּה (not used) *to make a circle around, to set up in the form of a circle.* Deriv. חִוָּה.

חַוָּה (*pl.* חַוֹּת, with *suff.* חַוֹּתֵיהֶם) *f. a circular tent*, hence *a nomadic village, a hamlet*, i. e. a locality surrounded by circular tents Num. 32, 41, Deut. 3, 14, Josh. 13, 30, Judges 10, 4, 1 Kings 4, 13, applied to the Gileadite localities in Bashan. Yet perhaps it is properly heap, crowd, race, or *encampment* (comp. חַיָּה) from חָוָה III. in signification 2. — 2. (*giver of life*, from חָוָה I.) *n. p.* of the first woman, explained by אֵם כָּל-חָי Gen. 3, 20; 4, 1, and therefore interpreted ζωή by the LXX, *Josephus* and *Philo.*

חַוָּה *m. hamlet, nomadic village*, same as חַוָּה, whence the *Gentile* חִוִּי (*dweller in a hamlet, inhabitant of a nomadic village*) the name of a Canaanite tribe dwelling in hamlets on לְבָנוֹן and חֶרְמוֹן Josh. 11, 3, Judges 3, 3, at שְׁכֶם Gen. 34, 2 and גִּבְעוֹן Josh. 9, 1, still existing in David's time 2 Sam. 24, 7, elsewhere enumerated among other Canaanite races Ex. 3, 8; Josh. 3, 10.

חוּן *tr.* 1. *to surround, to enclose*, a place, figurat. = גָּבַל *to circumscribe* Job 24, 1 (*Jos. Kimchi*), where, however, the accent points to the stem חָזָה. — 2. (not used) *to bind, to unite, to make a covenant;* whence (according to some) the proper name חוּזַי 2 Chr. 33, 19, but which perhaps belongs to חוֹזִים *seers.* The organic root חז is thus cognate with חט, חץ, Syr. ܚܛ, ܚܨ, Ar. حَاصَ, حَاطَ &c., and quite identical with حَازَ in the fundam. signification; the same fundam. significat. may be also in חָזָה II. (whence the noun חֹזֶה). Comp. Targ. מָחְוֹז province, tract of land = גְּבוּל of similar meaning radically, Arab. حَوْز (bank, margin), Syr. and Talm. ܚܘܙܐ (city, town, hamlet) = עִיר of similar signification, Ar. حَوْزَة = גְּבוּל &c. which *Kimchi, Parchon* and others have already compared. Deriv. מָחְוֹז.

חוּזַי (*a covenant-founder* viz. God is) *n. p. m.* 2 Chr. 33, 19, but referrible perhaps to חוֹזִים.

חוּחַ (i. e. חָח, a reduplicated form, contracted from חָאַחָא, consequently coming from the simple root חָא same as קָץ whence the reduplicated קַעְקַע, and also same as כָּה belonging to כִּי [a mark], and then = כוּ-ה) *trans. to pierce, to cut into*, cognate in sense with קוּץ, spoken of a thorn, pointed hooks &c. In no case is it connected with עָג, Ar. عَاجَ, since the noun חוֹחַ (thorn) cannot be rightly explained by that. Deriv. חָח, חַח, חוֹחַ and perhaps חָוָה. Another signification of the root חָא is *to live*, see יוֹחָא.

חוֹחַ (from חוּחַ which see; *pl.* חוֹחִים; on the contrary חֲרָחִים is from חָרַח which see) *m.* 1. *a thorn*, Job 31,40; opposed to grain (חִטָּה) or to the rose Song of Sol.

2, 2; *thorn-bush*, whose prickly points easily hurt Prov. 26, 9; *thorn-brushwood*, growing on a waste place Hos. 9, 6, Is. 34, 13, together with קִמּוֹשׁ, סִירִים; *the thistle*, which can easily be trodden down 2 Kings 14, 9; 2 Chr. 25, 18. — 2. *a hook*, ὄγκος, uncus, for the purpose of catching fish with Job 40, 26, or for leading prisoners 2 Chr. 33, 11; prisoners being generally compared to caught fish Jer. 16, 16; Nah. 2, 9; comp. סִירוֹת, צִנּוֹת.

חָוָה (only *pl.* חַוָחִים) *m. a fissure, a gap, a cleft*, along with מְעָרוֹת 1 Sam. 13, 6; Targ. generally מְצָדָא; none of the translators has referred it to חָוַח. Perhaps חַוָחִים stands for חַגָוִים = חֲגָוִים and does not belong at all to the stem חָוַח; the LXX have taken it = סְבָכִים.

חָוַט (not used) *trans. to bind, to encircle, to surround*, Ar. خَاطَ (to sew), Targumic Paël חַוֵּט for Hebrew תָּפַר, and thence the Syr. ܚܘܛ, Targ. חַטֵּט in a like sense. Deriv. חוּט. The organic root חָט is closely connected with חָת (whence חֵית), הָת (whence הֵית, הֵי); and with the organic root in גַּד, אַ־גַּד, עַ־קַד &c.

חוּט (Peal not used) *Aram.* the same.

Af. אַחֵט (*fut.* יָחֵט) *to strengthen anew, to repair*, a wall Ezr. 4, 12; comp. אָגַד.

חוּט *m. a thread* Judges 16, 12; *a line* Josh. 2, 18; Song of Sol. 4, 3; *a measuring-line* 1 Kings 7, 15, along with תִּקְוָה Josh. 2, 18; ח' הַמְשֻׁלָּשׁ *a threefold cord* Eccles. 4, 12. The expression in Gen. 14, 23 *from a thread to a shoe-latchet*, is proverbial, to denote the least or most worthless thing; comp. Lat. neque hilum (Lucr. 3, 784), i. e. neque filum, hence nihil. Ar. خَيْط the same.

חֲוִי see חִוִּי.

חָוִיל (*a circle*) *n. p. m.* and of a region Gen. 10, 23 cod. Sam., where the Hebrew text reads חוּל. Perhaps the appellation ἡ κοίλη Συρία for lower Syria arose out of the Samaritan orthography, of which *Choil* may have been the pronunciation.

חֲוִילָה (*circle, district*) 1. *n. p.* of a district which is washed around by the Paradise-river פִּישׁוֹן, where gold, בְּדֹלַח and אֶבֶן הַשֹּׁהַם Gen. 2, 11 12 were found. If we understand by *Pishôn* the *Phasis* of Xenophon i. e. the Araxes, then חֲ' is the once insular-like Ural, the land of the *Chwalissi* dwelling in the west of Ural, from whom the Caspian sea is still called at the present day *Chwalinskoye More*. If on the other hand the *Pishôn* be the Ganges (according to *Jos.*, the fathers and the Byzantines), then חֲ' is an Indian territory, which is not known. — 2. *n. p.* of a Cushite and conseq. of a Cushite region, adduced with סְבָא, שְׁבָא, דְּדָן Gen. 10, 7; 1 Chr. 1, 9. Connected with it are the *Ἀυαλῖται* or *Ἀβαλῖται* at the south end of the Arabian gulf (Ptol. 4, 7, 27), whose country was called *Ἀβαλίτης*, with an emporium of the same name. — 3. *n. p.* of a Joktanite, and then of the Arabian region خولان (Chaulân), which intersects the hollows and heights of Yemen Gen. 10, 29; 25, 18; 1 Chr. 1, 23. The Amalekites spread so far 1 Sam. 15, 7; where, however, חֲוִילָה stands perhaps for חוּל I. (Gen. 10, 23).

חוּל I. (*circle, district*) *n. p.* of an Aramaean, and of an Aramaean district Gen. 10, 23, mentioned along with גֶּתֶר, עוּץ and מֶשׁ. It has been compared a) with the region حولة, Hûleh (*Edrisi*), between Lebanon and the Phenician Tripolis in the neighbourhood of the Jordan-springs; b) with حول (ib.) two days' journey from Damascus, between בָּשָׁן and גּוֹלָן, i. e. the *Οὐλάτα* of *Josephus* (Ant. 15, 10, 3) between Galilee and Trachonitis; c) with *Huleh* in the district of חֲמָת, at the sea of Merom (*Robinson*). In any case it is a district in the Lebanon-region.

חוּל II. (according to Babylon. mss.; from חוּל 4) *m.* the name of a bird, by tradition (Talm., *Ezekiëlos*) *the phoenix*, which the myth makes to burn itself along with its nest after the age of 500 years, and to arise young again from the

ashes Job 29, 18. Yet we may also read חוֹל and understand *sand*.

חוּל (*fut.* יָחִיל, *ap.* יָחֵל; *inf. abs.* חוֹל Ez. 30, 16 for חוֹל, *inf. c.* חוּל; *imp. f.* חוּלִי) *intr.* prop. same as גּוּל, אוּל I., hence 1. *to turn in a circle, to whirl round*, spoken of the dances (מָחוֹלָה) of the maidens at feasts Judges 21, 21; comp. גּוּל I. Deriv. מָחוֹל, מְחוֹלָה. — 2. *to twist, to writhe*, with pain, hence *to be in labour*, of a woman bearing, *to bring forth with pain* Is. 23, 4; 26, 8; 66, 8, followed by יָלַד Is. 54, 1 or גּוּחַ Mic. 4, 10. חוֹלָה Jer. 4, 31 *she in travail*, is the *part. f.*; comp. בּוֹסְסִים Zech. 10, 5, קוֹמְמִים 2 Kings 16, 7, חָוֹב Ez. 18, 7, בּוֹשְׁשִׁים Ez. 32, 30. Still farther: *to be afraid, to be uneasy, to quake*, with pain Jer. 5, 3, with anguish and terror Ez. 30, 16; *to reel to and fro*, of the earth Jer. 51, 29, with מִפְּנֵי Deut. 2, 25 (along with רָגַז) or מִלִּפְנֵי Ps. 114, 7; comp. גּוּל 2. The idea proceeds from that of *turning, twisting, bending*. Deriv. חִיל, חֵילָה. — 3. *to revolve, to roll along, to rage*, of the sword; with בְּ of the place Hos. 11, 6, figurat. חָלוּ יָדַיִם בְּ Lament. 4, 6 *the hands make an attempt upon something;* of the weather, as a precursor of the divine wrath, with עַל of the person Jer. 23, 19; 30, 23, figurat. 2 Sam. 3, 29; comp. חוּל in the Targ. and Talm. in this meaning with the widest application (חָל עַל to cleave to a thing, to press upon, to rest &c.), Ar. حَالَ (to swing, to leap upon a thing), see also הִתְחוֹלֵל. — 4. (not used), figurat. *to be firm, strong, powerful*, Ar. حَالَ, prop. to be strongly bent, to be closely or firmly wound or pressed, metaphor. applied to strength, as is done elsewhere; but always proceeding from the idea of winding or turning; comp. קָשַׁר, קָוָה, חָזַק, אוּל I. &c. Metaph. a) applied to number, like עָצַם, גָּבַר, *intr. to be many, numerous*, or *tr. to heap, to collect*, where חָל is = גָּל, whence חַיִל, חוֹל; b) to continuance: *to be lasting*, whence חוּל. — 5. *to be in a state of mental stretch*, i. e. *to wait, to hold out, to hope*, with לְ *for something* Mic. 1, 12 (comp. קִוָּה לְ Jer. 14, 19). — 6. *tr. to encircle, to enclose, to wall around, to circumscribe;* deriv. חֵיל, חַיִל, חֵילָה, חֲוִילָה, proper names חֲוִילָה, חוּל, חֲוִילָה, חֵילָם, חִילֵן, חֹלוֹן.

Pih. I. חוֹלֵל (*part. f. pl.* מְחוֹלְלוֹת; *fut.* יְחוֹלֵל) 1. *to dance in a circle*, Judges 21, 23, like חוּל ib. 21. — 2. *to cause to be in labour* (from fear), *to cause to bring forth* Ps. 29, 9, or as Kal, *to bear* Is. 51, 2; Job 39, 1 *perceivest thou the bearing-time* (חֹלֶל viz. עֵת) *of the hinds?* hence applied to God, *to create, to cause to arise* Deut. 32, 18; Ps. 90, 2; of רוּחַ צָפוֹן, *to bring, to produce* Prov. 25, 23. On the other hand חוֹלֵל Prov. 26, 10, Job 26, 13, Is. 51, 9 belongs more correctly to חָלַל, though interpreters and translators waver in their opinions. Deriv. חֹלֶל. — 3. *to hope, to wait for, to endure* Job 35, 14. See Hithp. הִתְחוֹלֵל.

Pih. II. חִלְחֵל (not used) *to be terrified, to tremble;* hence חַלְחָלָה and Hithp. הִתְחַלְחֵל, perhaps the proper name חַלְחוּל.

Puh. חוֹלַל 1. *to be born, to be brought forth* Ps. 51, 7; Prov. 8, 24 25; Job 15, 7. — 2. *to be terrified, to tremble* Job 26, 5; on the other hand מְחוֹלָל Is. 53, 5 from חָלַל.

Hif. הֵחִיל, abridged חִיל (*fut.* יָחֵיל, *ap.* וַיָּחֶל, יָחֶל; *imp.* חֵיל) *to make to quake* or *tremble* Ps. 29, 8; but elsewhere like Kal in its most varied significations: 1. *to twist* (on account of pain), *to shake, to tremble* Ps. 55, 4; 77, 17; 96, 9; 97, 4; Jer. 5, 22; Ez. 30, 16 K'tib; joined to the inf. Kal Jo. 2, 6; Hab. 3, 10; Zech. 9, 5; so too in 1 Sam. 31, 3, 1 Chr. 10, 3, which the LXX, misled by similarity of form, have derived from חָלַל. Hence also *to writhe, to have pains*, of a woman bringing forth Is. 26, 17; 45, 10; 66, 7. — 2. *to wait for* Gen. 8, 10, Judges 3, 24, and in this sense the K'ri Jer. 4, 19 אוֹחִילָה (comp. Mic. 7, 7), but which should be taken more correctly with the versions as = אָחִילָה in signific. 1. (comp. Jer. 4, 31); especially as a Hifil-form of חוּל viz. הוֹחִיל is likewise possible. — 3. *to be continuing, firm* Ps. 10, 5; Job 20, 21.

Hof. הוּחַל *to be created, to arise* Is. 66, 8.

Hithp. I. הִתְחוֹלֵל (*part.* מִתְ־) 1. *to whirl oneself*, *to hurl oneself*, upon one, with עַל of the person Jer. 23, 19. — 2. *to writhe*, with pain Job 15, 20. — 3. *to hope*, *to wait for* Ps. 37, 7.

Hithp. II. הִתְחַלְחֵל *to be terrified* Esth. 4, 4.

The organic root חָל is clear in its fundamental signification, partly from the closely related גָּל, אָל I., יָ־חַל &c. in the language itself, partly from the Ar. حَالَ (to be turned, changed, whence the meaning "to stand off, to stand back, to turn away" proceeds) &c.; and verbs expressing cognate ideas are to be compared with respect to the significations.

חוֹל *m. sand* Ex. 2,12, prop. the small round stones that roll about (comp. גַּל, גַּלְגַּל), a figure of what is weighty Prov. 27,3, Job 6,3, and multitude Is. 48,19; Hab. 1,9; Ps. 139,18; usually joined to הַיָּם or יַמִּים: *sand upon the shore* Josh. 11,4, Is. 10,22, sand of the sea-bottom which is described as innumerable Jer. 33,22; טְמוּנֵי חוֹל Deut. 33,19 *the treasures of the sea-sand* i. e. of the coast where maritime commerce and conseq. riches dwell. The fundamental signification proceeds from that of turning in a circle, rolling (חוּל). Syr. ܚܳܠܳܐ.

חוּם (not used) *intr.* 1. *to be heated*, *burnt*, *blackened*, of like signification in its organic root חָם with חַם, יָ־חַם, Ar. حَمَّ (to be hot and to be black), Syr. ܚܰܡ, old Egyptian *to be black*, *dark* (Champollion, Gr. Egypt. p. 319 sq.), Coptic ϫⲏⲙ, ⲕⲏⲙ, ⲕⲁⲙ, ϫⲁⲙ (to be black, hot, *Bunsen*, Aegyptens Stelle &c. I. 612 sq.); comp. Arab. أَحَمَ, Targ. אֲכַם &c. — 2. *to be dark*, *to be coloured*, of a spot; so too אוּם as a weaker form, whence מְאוּם, מוּם; but the latter may be better derived from מָאַם (which see). Derivatives חוּם and the proper name חָם.

חוּם *adj. m. black*, *brown*, *swarthy*, spoken of sheep Gen. 30, 32 33 35 40.

חוֹמָה (from חָמָה after the form גּוֹלָה; *constr.* חוֹמַת, with *suff.* חוֹמָתָהּ; *pl.* חוֹמוֹת, חֹמֹ־, ־מֹת; *dual* חֹמֹתַיִם) *f.* prop. enclosing, protecting round about, i. e. *a wall*, *circular wall*, Josh. 6, 20, to which are applied גְּבֹהָה Deut. 3, 5, בְּצוּרָה Is. 2, 15, פְּרוּצָה 2 Chr. 32, 5, רְחָבָה Neh. 3, 8, נִשְׂגָּבָה Is. 30, 13 &c.; usually spoken of the wall of a city Josh. 6, 5, 1 Kings 3, 1, 2 Chr. 26, 6, seldom of towers Neh. 3, 27, palaces Lament. 2, 7, of the borders of a pool Neh. 3, 15. Dual 2 Kings 25, 4 of the two walls of Jerusalem on the south side.

חוּן (not used) i. e. חָן same as חָנַן (which see); deriv. חִין.

חוּס (*perf.* חָסָה, חַסְתָּ; *imp.* חוּסָה; *fut.* יָחוּס and יָחוֹס, as often in verbs ע״ו, *apoc.* יָחָס) *tr.* prop. to cover, to cover over, hence *to protect*, *to hide*, with עַל figur. *to look at a thing with a protecting*, *sparing feeling*, i. e. *to have compassion upon*, *to pity* (a thing) Jo. 2, 17; Jon. 4, 10; Neh. 13, 22; Ps. 72, 13; along with חָמַל Jer. 13, 14; usually חָסָה עַיִן עַל Deut. 7, 16, Is. 13, 18 (i. e. to direct the look toward a thing, protectingly) *to look upon with compassion*, seldom with the omission of עַיִן 1 Sam. 24, 11.

The organic root חָס is connected with that in חָס־ה, כָּס־ה, and the fundamental signification can only be determined by this comparison; the Targ. חָס, Syr. ܚܰܣ, Arab. حَسَّ have indeed only special meanings, but the Arab. حَاصَ (to cover or close the eyes) still points to the original sense.

חוּף I. (not used) *tr. to close about*, *to protect around*, *to conceal*, spoken of the enclosing, edging of the shore, of protection and safety &c. Deriv. the proper name חוּפָם, and according to some חוֹף. — The organic root חָף exists also in חַף I., חָפָ־ה, חָבָ־ה, חַב &c.

חוּף II. (not used) *tr.* same as חַף II. *to rub away*, *to wash away;* deriv. (according to some) חוֹף.

חוֹף (not חָף) *m. coast, road-stead, bank, shore*, joined to יָם Deut. 1, 7, Is. 9, 1, Jer. 47, 7, Ez. 25, 16 or יַמִּים Gen. 49, 13, Judges 5, 17, once to אֳנִיּוֹת Gen. 49, 13, probably named from enclosing, embracing, protecting (from חוּף I.), like the Ar. خَفَف (margin, coast), comp. חֹב. — According to *Kimchi* from חָף II. after the analogy of the Targ. סְפַר, Syr. ܣܦܳܐ from סְפַר rasit; Ar. سَاحِل (shore) from سَحَلَ (detersit).

חוּפָם (*protected*, from חוּף I. with ָם) *n. p. m.* Num. 26, 39, for which in Gen. 46, 21 חֻפִּים; *patr.* חוּפָמִי Num. l. c.

חוּץ (not used) *tr. to cut off, to part off, to separate, to divide*, as the Pohel חוֹצֵץ (in the Talm.) formed from it and meaning *to divide* proves, as well as its organic root חָצַץ also existing in חָצַץ (which see), חָצַ־ה, and with a modified idea in חָזַ־ה II., חָזַ (which see), Ar. حَصَّ (III. IV.) &c. The Syr. ܚܨ, Ar. حَاصَ "to surround, to enclose" is only a collateral form of חוּשׁ (which see). Deriv. חִיצוֹן, חוּץ, חֵיצוֹן.

חוּץ or חֵץ (with *a* of motion חוּצָה, חֲצָה; *pl.* חוּצוֹת, חוּצ־, חֲצ־, with *suff.* חֲצוֹתָם) *m.* prop. same as חֵיץ *a wall of separation*, as still in the Talm.; usually however 1. *what is separated, divided* (from us i. e. from our house, our city), *what is cut off*, i. e. *a street* in the more confined sense Is. 51, 23, Jer. 37, 21, Prov. 7, 12, along with רְחוֹב, and so חֲצוֹת Is. 5, 25, opposed to בַּיִת 2 Sam. 13, 18, Neh. 13, 8, עִיר Hos. 7, 1 or מַחֲנֶה Deut. 23, 13; *a field, waste, steppe*, opposed to קִרְיָה, עִיר Job 5, 10; 18, 17, parallel to אֶרֶץ, to which it is sometimes joined Prov. 8, 26; opposed to חֶדֶר Deut. 32, 25. Comp. Targ. בַּר ἔξω (Marc. 1, 45). — 2. Figurat. *pl. streets* for merchants, *bazaars* which occupy streets 1 Kings 20, 34 (*Kimchi*), as חוּץ Jer. 37, 21 is in another manner; hence once *adv.* חוּצוֹת Lament. 2, 21 *along whole streets.* — 3. *what is without*, i. e. lying outside our neighbourhood, cut off from our dwelling-place, hence a) *adv. without*, מִן־הַחַ' אֶל־הַחוּץ *abroad* Ez. 41, 9; מִן־הַחַ' *from without* Judges 12, 9; דֶּרֶךְ ח' *outwards* Ez. 47, 2; as the opposite of בַּיִת, e. g. מוֹלָדֶת ח' *born outside* (i. e. out of the house) Lev. 18, 9; מִחוּץ *from without*, opposite to מִבַּיִת Gen. 6, 14; חוּצָה *forth abroad* Ex. 12, 46, explained by מִן־הַבַּיִת, and in the same sense הַחוּצָה, הַחוּצָה Gen. 15, 5, Judges 19, 25, denoting direction outward. It is especially joined frequently to prepositions, in this sense, as בַּח' *without*, the opposite of city, house, tent Gen. 9, 22; Ex. 21, 19; לַחוּץ, לַחוּצָה *out of* Ps. 41, 7; 2 Chr. 32, 8; מֵחוּץ *from without* Lament. 1, 20, opposed to מִבַּיִת; מֵהַחוּץ the same Ez. 41, 25; מִחוּץ לְ *outside to*, after verbs of rest Gen. 19, 16, Ex. 29, 14, 2 Kings 43, 4, seldom after verbs of motion 1 Kings 21, 13; Ez. 34, 20; אֶל־מִחוּץ לְ *out of, without* Lev. 4, 12. b) *a prepos. except, besides*, but only in the latest Hebrew Eccles. 2, 25, with מִן following; comp. Talm. חִיץ מִן, Targ. בַּר מִן (for Hebrew זוּלַת), Syr. ܒܪ ܡܢ.

חוּק (not used) *trans. to enclose, to embrace, to save, to protect around*, cognate in sense חָבַב I. (whence חֹב), Aram. עֲטַק (whence עֲטִיק bosom). Deriv. חוֹק K'tib, קַק, חֵיק. — The organic root חָק is connected with the Ar. حَاقَ, Ethiop. א־חק, but not with חָבַק.

חוֹק (with *suff.* חוֹקָהּ K'tib) *m.* prop. inlet, then *bosom* Ps. 74, 11 K'tib; elsewhere חֵק, חֵיק.

חָוַר (*fut.* יֶחֱוַר) *intr. to be white, gray*, of פָּנִים *to grow pale*, with shame Is. 29, 22, cognate with כָּסַף (Zeph. 2, 1), as the Targ., LXX, *Sa'adja*, *Ibn G'anâch* have taken it; the last has already compared the Talm. חִוֵּר to shame, הִלְבִּין the same. — The stem חָוַר (Targ. חֲוַר, Syr. ܚܘܪ) is identical with עָפַר (belonging to עֲפָרֶת), Aram. אֲבַר, Arab. حَفَرَ (to make white); but the contracted form

חָוַר (חִוֵּר) is usual in derivatives (Arab. حَارَ to be white).

חֲוַר *Aram. intr.*, the same.

Paël חִוֵּר *to be very white*, deriv. חִוָּר.

חָוֹר and חֹר (*pl.* חוֹרִים, *constr.* חוֹרֵי, with *suff.* חֹרֵיהֶן, חֹרֵיהֶם) *m.* 1. (from חוּר II.) *a hole*, *a cavity*, of a door 2 KINGS 12, 10, of a wall Ez. 8, 7; hence = *a window*, SONG OF SOL. 5, 4; *the socket of the eye* ZECH. 14, 12; *a hole of the earth*, 1 SAM. 14, 11; JOB 30, 6; *a den of wild beasts*, NAH. 2, 13; comp. the proper names חֹרִי, חֹרוֹן, חֹרֹנַיִם. — 2. (from חוּר I.) *white linen*, only in the ulterior formation חוֹרִי (after the form כִּילִי, הוֹדִי) Is. 19, 9; or *the white*, of bread, in חֹרִי, which see.

חָוַר I. (not used) *intr.* 1. = חָוַר and arising out of it, *to be white*. — 2. Figur. *to be shining*, *splendid*, *noble*; comp. Phenic. חור the same, whence out of *Pihel* proceeds the noun חִיר (constr. חִירִ) *noble*, hence the proper name חִירַבַּעַל (*Báal is noble*) Virg. Aen. 4, 36. 196; Syr. ܚܘܪ (noble). Deriv. חֹר, חוֹר, חֹרִי, the proper names חוֹרִי, חוּרִי, חוּר, חִירָה, חִירָם, חוּרָם, חִירָם.

חָוַר II. (not used) *tr. to hollow out*, *to dig out*, *to bore*, identical in its organic root חר with that in חֹר, כָּר, נָקַר, כָּרָה &c., Ar. حَفَرَ; but חוּר I. from חָוַר, Ar. حَارَ is entirely distinct. Comp. Ar. حَوْرَان the backside, حَوْر a bay, a deep valley, and then also حَفَرَ to hollow out, to bore, whence حُفْرَة a hole. Deriv. חֹר, חוֹר, חֹר, חֹר, and the proper names חֹרֹנַיִם, חֹרוֹן, חֹרִי.

חוֹר or חֹר (*pl.* חוּרִים) *m.* 1. (from חוּר I.) *white linen*, along with בּוּץ and שֵׁשׁ ESTH. 1, 6; 8, 15; according to *Saadia*, *white silk*, Ar. حَرِير (see Talm. Meg. 12 a). — 2. (from חָוַר I. in signification 2, *immaculateness*, *nobility*) *n. p. m.* EX. 17, 10; NUM. 31, 8; 1 KINGS 4, 8; NEH. 3, 9; 1 CHR. 2, 19; comp. the proper names חוּרִי, חוּרָם, חִירָה &c. — 3. (from חוּר II.) *a hole*, of פֶּתֶן Is. 11, 8, hence *a prison*, cognate in sense with בֵּית כֶּלֶא 42, 22.

חִוֵּר *Aram. adj. m. white*, spoken of snow, of clothes DAN. 7, 9; see חַוַּר.

חוֹרִי (after the form כִּילִי) *m. white cloth*, *white linen clothes* (a farther development of חוֹר 2) Is. 19, 9, LXX βύσσος.

חוּרִי (*free*, *noble*, from חוּר 2) *n. p. m.* 1 CHR. 11, 32, for which הִדַּי (which see) appears.

חוּרִי (*linen-weaver*, from חוּר 1) *n. p. m.* 1 CHR. 5, 14.

חוֹרִים see חֹרִים (from חָרַר).

חוּרָם (*noble*, *free*; from חוּר 2 with ָם) 1. *n. p.* of a Tyrian king 1 CHR. 14, 1; 2 CHR. 2, 2 11 12; 8, 2 18 21, for which חִירָם חִירֹם (which see) stand elsewhere. He was the son and successor of אֲבִיבַעַל and reigned 33 years (*Joseph.* c. Ap. 1, 18; Ant. 8, 3, 1), seven years in David's time (*Jos.* l. c.); consequently 26 in Solomon's reign. — 2. *n. p.* of an artificer who was a Danite on the mother's, a Tyrian on the father's, whom *Huram* the Tyrian king sent to Solomon 2 CHR. 4, 11; in 1 KINGS 7, 13 40 he is also named חִירֹם, חִירָם. He was already the artificer of *Abibaal*, and was consequently called חוּרָם אָבִיו 2 CHR. 2, 12 or חוּרָם אֲבִי 4, 16, abridged from חוּרָם אֲבִיבַעַל. — 3. *n. p. m.* of a Benjamite 1 CHR. 8, 5.

חוּרָם אֲבִי see חוּרָם.

חַוְרָן (*cave-district*, consequently for חוֹרֹנַיִם from חוּר II.) *n. p.* of an Aramaean region, south of Damascus, west of גּוֹלָן and בָּשָׁן, east of Trachonitis (now *Ledsha*), but which reaches as far as the Jordan, so that בָּשָׁן גּוֹלָן are included Ez. 47, 16 18; Greek Αὐρανῖτις, Ὠρ-, Ar. حَوْرَان. With regard to the signification comp. חֹרוֹן and חֹרֹנַיִם.

חוּשׁ (*perf.* חָשׁ, חָשְׁתִּי; *part. pass.* חוּשִׁים = חֻשִׁים; *inf. constr.* חוּשׁ, *imp.* חוּשָׁה; *fut.* יָחוּשׁ, *apoc.* וַתָּחַשׁ instead of וַתָּחֻשׁ on account of the middle gut-

tural, comp. וַתַּעַט 1 Sam. 15, 19, וַיַּעַט 14, 32 K'ri instead of וַתָּעַט) *intr.* 1. *to flee, to make haste, to haste away*, identical with גּוּז, עוּז, Ar. حَازَ, جَاذَ, عَاذَ &c. Then *to haste to*, with לְ of the person Deut. 32, 35; Ps. 22, 20; 70, 6; *to go quickly, to hasten*, 1 Sam. 20, 38, the opposite of הִתְמַהְמַהּ (to delay) Ps. 119, 60; חֻשִּׁים *hasting* Num. 32, 17. Of the eagle Hab. 1, 8. With עַל: *to hasten to a thing* Job 31, 5. — 2. Of the movement and raising of the spirit, *to feel*, sensit, as the Aram. and the Talmud use it (Targumic חוּשׁ on Ps. 73, 21, Syr. ܚܫ; the Ar. حَسَّ to feel, Talm. חַשׁ may likewise be compared with it), Job 20, 2 *and therefore I feel*, i. e. I am excited; Eccles. 2, 25 *and who enjoys?* opposed to אָכַל (LXX, Vulg., Syr.). Deriv. חִישׁ and the proper names חוּשָׁה, חוּשָׁם, חוּשִׁים, חוּשִׁי.

Hif. הֵחִישׁ (once abridged חִישׁ; *fut.* יָחִישׁ) like Kal: *to haste, to press on*, Judges 20, 37; once *tr. to hasten* Is. 5, 19; *to hasten to* Ps. 71, 12; אָחִישָׁה מִפְלָט 55, 9 *I hasten to a place of refuge.*

The organic root חָשׁ (Ar. حَاشَ) is closely connected with that in חָס־ה; but whether it be related to the Pers. *gush*-iden (agitari), German *hasch*-en, *husch*-en, is questionable.

חוּשָׁה (*haste*) *n. p. m.* 1 Chr. 4, 4, for which by transposition שׁוּחָה 4, 11; *patronym.* חֻשָׁתִי 2 Sam. 21, 18.

חוּשַׁי (*quick*) *n. p. m.* 2 Sam. 15, 32.

חוּשִׁים (*the hasting;* the *pl.* as an abstract form) *n. p. m.* 1 Chr. 7, 12; 8, 8; once it is interchanged with שׁוּחָם Gen. 46, 23; Num. 26, 42.

חוּשָׁם (*hasting*) *n. p.* of an Edomite king 1 Chr. 1, 45; instead of it is חֻשָׁם Gen. 36, 34.

חוּת I. (Kal unused) *intr. to be afraid, to be terrified*, same as חַת (which see).

Pih. חִיֵּת *to destroy*, whence according to *Kimchi* the noun חַיָּת Ps. 74, 19 = שֶׁבֶר.

Hif. הֵחִית (*fut.* with *suff.* יְחִיתֶךָ Hab. 2, 17, as the LXX read) *to terrify.*

חוּת II. (not used) *tr. to encircle, to enclose with a fence, to surround*, Arab. جَاتَ; hence the name of the letter חֵית = חַיִת *a fence*, see הוּת.

Hif. הֵחִית, from which perhaps Hab. 2, 17 יְחִיתֶיךָ *will encircle thee, will lurk about thee.*

חוֹתָם *m.* 1. *a signet-ring*, = חֹתֶמֶת; ח׳ צָר Job 41, 7 *a firm seal;* חֹמֶר ח׳ 38, 14 *seal-clay.* Sometimes it was worn as a ring upon the finger Jer. 22, 24, sometimes on a string over the breast Gen. 38, 18, and it was looked upon generally as valuable, Song of Sol. 8, 6. — 2. (*fulfilment, determination*) *n. p. m.* 1 Chr. 7, 32; 11, 44.

חֲזָא or חֲזָה (2 *pers.* חֲזַיְתָה, חֲזַיְתָ; *part.* חָזֵה, *pl.* חָזַיִן; *part. pass.* חֲזֵה; *inf.* מֶחֱזֵא) *Aram.* same as the Hebrew חָזָה in signification 2: *to behold*, a dream Dan. 7, 1; *to see* 5, 5, usually for the Hebr. רָאָה. חֲזֵה 3, 19 = חֲזֵי, חֲזִי = Talm. רָאוּי in the sense of *suitable*, conveniens, i. e. *select, choice.* Deriv. חֵזוּ, חֲזוֹ.

חֲזָאֵל (from חֲזָה־אֵל: *El is seeing*) 1. *n. p.* of a Syrian king anointed by Elijah 1 Kings 19, 15 17, whose son was בֶּן־הֲדַד Am. 1, 4; therefore Damascus, his abode, is called בֵּית־חֲזָאֵל. — 2. *n. p.* of an officer of Ben-Hadad's 2 Kings 8, 8 (where חֲזָהאֵל is written as in 8, 13 15 29), who afterwards became king 8, 9 12 13 15 28 29; 9, 14.

חָזָה (*inf. constr.* חֲזוֹת; *imp.* חֲזֵה; *fut.* יֶחֱזֶה, *apoc.* יַחַז, 1 *pers. in pause* אֶחַז, 3 *pl.* יֶחֱזָיוּן) *tr.* 1. *to split, to divide in the middle* (see חָזֶה), *to separate* (see חֹזֶה), בֵּית אֲבָנִים יֶחֱזֶה Job 8, 17 *it divides between the stones* (see בַּיִת p. 198), i. e. it presses through. — 2. Metaphor. *to point, to sharpen*, cognate in sense with חָזַז, חָצַץ, and accordingly יָד חָזִית Is. 57, 8 *thou pointest the pin*, a periphrasis for the penis erectus; comp. חָזוּת. — 3. *to resolve, to determine, to*

decide upon, like other verbs denoting separation; deriv. חָזוּת, חֳזִי in the proper name חֳזִיאֵל, and perhaps חֹזֶה. — 4. Figurat. *to divide sharply with the eye*, *to direct the eye sharply towards a thing*, i. e. *to look sharply*, *to see* (comp. cernere, ἰδεῖν, videre and dividere, Idus), with accusat. of the object, of an observer Prov. 22, 29; 29, 20; of a perceiver Job 24, 1; *to observe attentively*, *to have an eye upon*, 15, 17; Phenic. חָזִת *fem.* a sharp-sighted kind of bird (Mass. 11). At a later period it became quite synonymous with רָאָה Ps. 56, 9 (Eccles. 6, 3), חָ׳ יָשָׁר 11, 7, מֵישָׁרִים 17, 2; with בְּ of the object, *to behold with pleasure* Ps. 27, 4; Song of Sol. 7, 1; Mic. 4, 11; absolutely *to see* Is. 26, 11; rarely *to select* Ex. 18, 21 &c. חָ׳ בַּכּוֹכָבִים Is. 47, 13 *to gaze upon the stars*, of astrologers. In all cases like רָאָה. Commonly *to see*, visions, i. e. to have intuitions, hence = *to prophesy*, *to announce oracles* or *divine visions*, with עַל respecting Is. 1, 1; 13, 1 &c.; with accus. מַשָּׂא Hab. 1, 1, חָזוֹן Ez. 12, 27, מַחֲזֶה Num. 24, 4, or also כָּזָב Ez. 13, 8, שָׁוְא 13, 6, שֶׁקֶר Zech. 10, 2, מַהֲתַלּוֹת Is. 30, 10 &c., with which רָאָה is not used elsewhere. Deriv. חֹזֶה, חָזֶה, חָזוֹן, חָזוֹת, חָזוּת, מַחֲזֶה, and the proper names חֲזוֹ, חֲזָאֵל, חֳזִי in חֲזִיאֵל, חֲזָיָה.

Pih. חִזָּה (not used) only a stronger use of Kal in signification 4; deriv. חִזָּיוֹן, proper name חֶזְיוֹן.

Hif. הֶחֱזָה (not used) same as Kal; derivat. מַחֲזֶה, and the proper names מַחֲזִיאוֹת, יַחְזְיָה, יַחֲזִיאֵל.

The original signification of the organic root חָז־ָה is clear from a comparison with חַז, חָצ־ָה, חַץ; and we find the same transition in the Ar. حَدَقَ, and in the Latin cer-nere.

חָזֶה (*plur.* חָזוֹת) *m.* prop. division, separation, hence *the middle*, *the middle part*, between the fore-feet, i. e. *the breast of animals* Ex. 29, 26 27; Lev. 7, 30; comp. חֲצִי the middle. Targ. חֲדַיִן.

חֹזֶה *m.* 1. (a participial form, once *constr.* חֹזֶה 2 Sam. 24, 11 for חֹזֵה) *a seer*, *prophet* Is. 30, 10, Mic. 3, 7, for which רֹאֶה (which see) was used earlier. So of the prophets גָּד 1 Chr. 29, 29, יֶעְדִּי 2 Chr. 9, 29, עִדּוֹ 12, 15, יֵהוּא 19, 2, אָסָף 29, 30, יְדֻתוּן 35, 15, and sometimes interchanged with נָבִיא. Also of *false prophets* Is. 29, 10 (comp. Ez. 13, 9; 22, 28), *astrologers* Is. 47, 13; חוֹזַי 2 Chr. 33, 19 is not a proper name, but it comes from חוֹזִים. — 2. (an abstr. form, for חֳזִי [which see], like רֹאֶה for רֳאִי) *an oracle*, 2 Kings 17, 13 K'tib בְּיַד כָּל־נְבִיאוֹ כָּל־חֹזֶה *every oracle by all his prophets*, רֹאֶה Is. 28, 7 especially having to be understood so; yet we may read with the K'ri כֹּל נָבִיא וְכֹל חֹזֶה and take it in signification 1. — 3. *a covenant* Is. 28, 15, like חָזוּת (according to some) 28, 18 (parallel בְּרִית), probably from the fundamental signification *to separate*, *divide*, as בְּרִית is from בָּרָה; or from חָזָה = חָז in the sense of *to bind*. — 4. Only with כָּל־, viz. כָּל־חֹזֶה (*every kind of oracle*) *n. p.* of different men (Neh. 3, 15; 11, 5) in the later, post-exile period. It is possible that the passage 2 Kings 17, 13 should be translated, *and God warned Israel through his collective prophets by all kinds of oracles*, whence the expression may be taken in the giving of names. See כֹּל.

חֲזָה see חֲזָא.

חֲזָהאֵל see חֲזָאֵל.

חֲזוֹ *n. p.* of a Nahorite (נָחוֹר) Gen. 22, 22, then of the Aramaean-Chaldean tribe of which he was the founder, and which dwelt sometimes in the locality חֲזוֹ (Syr. ܚܙܐ, Arab. حزة), Χαζήνη, a region of Assyria (Strabo 16. p. 736); sometimes in Χαζήνη in Mesopotamia on the Euphrates, i. e. east and west of the Tigris.

חֲזוֹ (*constr.* חֲזוֹת, with *suff.* חֲזוֹתֵהּ) *Aram. f. look*, *visibility*, i. e. the state of being seen, Dan. 4, 8 17 (Vulg., Syr.); according to LXX and Theod. the opposite of רוּם *extent*, *breadth*, *average surface*,

like the Ar. حَوْز (border, edge); comp. the verb חוּז and מָחוֹז.

חֵזוּ (*def.* חֶזְוָא, with *suff.* חֶזְוִי, חֶזְוָהּ; *constr. pl.* חֶזְוֵי) *Aram. m. phenomenon*, of a dream Dan. 4, 6, also connected with רֵאשׁ 2, 28 or לֵילְיָא 2, 19, *where* and *when* the vision appears; *form* 7, 20. The termination ־וּ is usually a feminine one, so that there is an exception here with respect to gender.

חָזוֹן (*constr.* חֲזוֹן) *m. a revelation, a prophecy, a divine communication*, with הִרְבָּה Hos. 12, 11, בִּקֵּשׁ Ez. 7, 26, מָצָא Lament. 2, 9, פָּרַץ 1 Sam. 3, 1, אָבַד Ez. 12, 22; particularly *a vision*, of prophets Is. 1, 1, Nah. 1, 1, perhaps same as סֵפֶר חָזוֹן, as תּוֹלְדוֹת Gen. 6, 9 = סֵפֶר ת׳; *vision* in an ecstatic condition, along with חֲלוֹם Dan. 1, 17, representing what is future 8, 1; חָזוֹן וְנָבִיא 9, 24 = חֲזוֹן נָבִיא, spoken of Jeremiah's revelation; rarely applied to lying visions, lying oracles Jer. 14, 14; 23, 16. חָזוֹן Ez. 7, 13 stands for חָרוֹן (which see).

חָזוֹת (*constr.* חֲזוֹת) *f. a vision, revelation* 2 Chr. 9, 29.

חָזוּת (with *suff.* חָזוּתְכֶם) *f.* 1. *an appearance* (prophetic), *vision, revelation*, Is. 21, 2; 29, 11. — 2. *a covenant*, perhaps from חָזָה = חָז Is. 18, 28; comp. חֹזֶה 28, 15; according to some *an oracle, a law*, then *compact*. — 3. *a point*, קֶרֶן ח׳ *a pointed horn* Dan. 8, 5; חָזוּת אַרְבַּע *four points* (חָזוּת = חָזוֹת) 8, 8; more correctly *conspicuousness*, since גְּדֹלָה stands for it in 8, 8, and in ח׳ אַרְבַּע ibid. ח׳ is an apposition shewing close union; comp. Dan. 9, 27 (שִׁקּוּצִים מְשֹׁמֵם).

חָזַז (not used) *tr. to separate, divide, cut asunder*, identical with the organic root in חָזָה, חַץ, חַד, Ar. حَزَّ, خَزَّ; hence *to cut in, to pierce, to bore*, of an arrow. Deriv. חָזִיז.

חֳזִי (not used) *m. separation, decision, determination*, only in the proper name

חֲזִיאֵל (*El's determination*) *n. p. m.* 1 Chr. 23, 9; see יַחֲזִיאֵל.

חֲזָיָה (*Jah is deciding*) *n. p. m.* Neh. 11, 5; comp. יַחְזְיָה.

חֶזְיוֹן (*vision*) *n. p. m.* 1 Kings 15, 18.

חִזָּיוֹן (*constr.* חֶזְיוֹן, with *suff.* חֶזְיֹנוֹ; *pl.* חֶזְיוֹנוֹת) *m. intuition*, of the prophets, *vision, oracle, revelation* Jo. 3, 1, particularly a *dream-vision*, joined to לַיְלָה Job 4, 13; 20, 8; 33, 15, in the widest sense; sometimes without לַיְלָה 7, 14; also of a prophetic dream-vision 2 Sam. 7, 17, or of false, imaginary, prophetic intuition Zech. 13, 4. גֵּי ח׳ (גֵּיא) Is. 22, 1 5 *valley of the oracles*, a name of the lower part of Jerusalem, where Isaiah and other seers may have prophesied.

חָזִיז (lengthened out of חָזֵז; *c.* חֲזִיז, *pl.* חֲזִיזִים) *m. arrow, bolt*, named from piercing or boring through; metaphor. *lightning*, i. e. *flash of lightning*, Zech. 10, 1 *Jehovah makes flashes of lightning* for the rain, which is an image of rich promises; חֲזִיז קֹלוֹת *lightning of thunders, thunder-flash* Job 28, 27; 38, 25.

חֵזִיר (from חָזַר I. after the form שֵׂעִיר; *returning home*) *n. p. m.* Neh. 10, 21; 1 Chr. 24, 15.

חֲזִיר (from חָזַר II.) *m. a boar, a swine*, Lev. 11, 7; Deut. 14, 8; Prov. 11, 22; חֲזִיר מִיַּעַר *a forest-boar*, i. e. a wild boar Ps. 80, 14; with *n* inserted خِنْزِير, Syr. ܚܙܝܪܐ. The Latin *aper*, German *Eber* are of like etymology i. e. so called from strength.

חָזַק (*inf. c.* חֲזֹק and חָזְקָה; *imp.* חֲזַק, *pl.* חִזְקוּ; *fut.* יֶחֱזַק, יֶחְזַק) *tr.* prop. *to bind firmly together, to fasten together, to twist together strongly*, hence 1. *intr. to hang fast by a thing*, with בְּ 2 Sam. 18, 9; 2 Chr. 31, 4; *to be stout, firm* Is. 28, 22, as all verbs of binding fast are applied metaphorically to strength (חָזַר II., חוּל, קָוָה, קָשַׁר, Ar. شَدَّ, رَبَطَ, وَثَقَ &c.). — 2. *tr. to make firm, to support, to prop up*, 2 Sam. 16, 21; *to preserve* Ez. 30, 21, and here also commonly *intrans. to be strong, sound* Is. 39, 1, opposite to חָלָה; *to become powerful* Josh. 17, 13; Judges 1, 28; 2 Chr. 26, 13; *to increase*, of רָעָב

Gen. 41, 57; *to be firm, strong*, for executing or maintaining a thing, absol. Deut. 31, 7; Josh. 1, 6; *to be courageous* 1 Kings 2, 2, with דָּרָה לְאִישׁ, or with the inf. following Deut. 12, 23; Josh. 23, 6; *to be confirmed*, of sovereignty, with בְּיַד 2 Kings 14, 5, or with עַל of the person 2 Chr. 25, 3; *to remain firm*, with אֶל of the person *against one* 2 Sam. 24, 4, or עַל 1 Chr. 21, 4; חָ׳ מָן 1 Kings 20, 23; 2 Kings 3, 26 *to be stronger than*, i. e. to conquer; in a bad sense, *to be hard* Mal. 3, 13, *to be obstinate* Ex. 7, 13. — 3. *to overpower, conquer*, with accus. 2 Chr. 28, 20 or עַל of the person 2 Chr. 8, 3; *intr.* with עַל, *to lie upon something with force* or *violence*, spoken of יַד יי Ez. 3, 14. — 4. *to hold fast, to seize hold of* Jer. 20, 7. Deriv. חָזָק, חֲזָק, חֲזָק, חֲזָק, חֲזָק, חֲזָקָה, חֲזָקָה, and the proper names חִזְקִי, חִזְקִיָּה, חִזְקִיָּהוּ, יְחִזְקֵ־.

Pih. חִזֵּק (*imp.* חַזֵּק; *fut.* יְחַזֵּק) 1. *to bind fast, to gird*, with a double accus. אַבְנֵט Is. 22, 21, מָתְנַיִם Nah. 2, 2. — 2. *to make firm*, בְּרִיחִים Ps. 147, 13, בֶּדֶק 2 Kings 12, 13, בַּיִת 22, 6; rarely with לְ of the object 1 Chr. 26, 27. With יַד פִּי׳ Judges 9, 24 or זְרֹעַ פִּי׳ Ez. 30, 24 *to strengthen the power of one*, i. e. to assist, to encourage; חִ׳ בְּיַד Ezr. 1, 6 *to support, to strengthen* Ez. 34, 4; לֵב, *to harden* Ex. 14, 17; חִ׳ דְּבַר רַע לְ׳ Ps. 64, 6 *to harden the bad cause of a person;* generally the causative of all the meanings of Kal. Deriv. יְחַזְקְאֵל.

Hif. הֶחֱזִיק (*fut.* יַחֲזִיק, *ap.* יַחֲזֵק) 1. *intr. to fasten upon a thing, to hang to*, with בְּ 1 Kings 9, 9; Is. 64, 6; Prov. 3, 18; Job 2, 3; 27, 6; *to attach oneself firmly*, with עַל of the person Neh. 10, 36; hence *to lay hold of, to seize*, with בְּ of the person or thing Deut. 22, 5; Judges 19, 25 29; 2 Kings 2, 12; 4, 27; חִ׳ בְּמִעְדֵּי Is. 27, 5 *to take hold of support.* Hence comes the expression חִ׳ בְּיַד פִּי׳ *to lay hold of the hand of a person*, i. e. to guide, lead, hold one, Gen. 19, 16; Judges 16, 26. Farther *to take hold of one*, with לְ of the person 2 Sam. 15, 5; with עַל of the person, *to encompass* Job 18, 9. Figurat. with בְּ of the person, *to press upon* or *urge one*, i. e. to purpose a thing strongly Judges 19, 4. But the meaning *to embrace*, which arose out of the intransitive idea (*to follow*), is changed so as to receive a *transitive* idea and signifies — 2. *trans. to hold, to hold fast* Is. 41, 9; *to lay hold of* Jer. 6, 23; הֶחֱזִיק יַד פִּי׳ Zech. 14, 13 *to seize one's hand*, i. e. to meddle with him; also applied to the terror, pain, which one catches: חִיל Mic. 4, 9, שַׂמְּרָה Jer. 8, 21, צָרָה 6, 24; seldom vice versa which seize upon one Jer. 49, 24, comp. אָחַז. — 3. *to retain, to keep*, Judges 7, 8, i. e. to keep back, seldom with בְּ of the person Jer. 50, 33; *to overpower, to lay hold of*, Dan. 11, 21; *to maintain* 11, 6; figurat. *to support, to help* 11, 1; *to hold, to contain in itself* 2 Chr. 4, 5. מַחֲזִיק *helper* Dan. 11, 1. — 4. *to make firm*, i. e. to restore buildings destroyed Neh. 5, 16, Nah. 3, 14, and with the accus. omitted Neh. 3, 4; *to establish*, a kingdom 2 Kings 15, 19; *to make strong, to strengthen* 2 Sam. 11, 25; Ez. 30, 25; seldom *intrans. to be strong* 2 Chr. 26, 8.

Hithp. הִתְחַזֵּק (*inf.* ־זֵּק; *fut.* יִתְחַזֵּק, but already with a short pause יִ־חַזֵּק) 1. *to take courage, to prove courageous* Num. 13, 20, 2 Chr. 15, 8, *to take good heart* 23, 1, *to withstand* 13, 7, *to shew oneself valiant*, בְּעַד *for* ... 2 Sam. 10, 12; with עִם Dan. 10, 21 or בְּ of the person 2 Sam. 3, 6 *to shew oneself courageous with* or *for one*, i. e. *to assist one; to get strength* i. e. *to become sound* Gen. 48, 2. — 2. *to be strengthened*, of a kingdom &c. 2 Chr. 1, 1; 12, 13; 13, 21.

The fundamental signification of the stem is clear from the form which is identical with it, חָשַׁק, Ar. حَزَقَ and حَزَكَ (to tie firmly together, to fetter), Syr. ܚܙܩ (to bind about), as the transition is also perceptible from the comparison given above. The organic root is חָ־זַק, found also in זָח II. (p. 390), זָק I. (p. 403), אָ־שַׁק, חָ־שַׁק, נָ־שַׁק &c.; the Sanskrit sah (to support, to make firm), çak, Greek ἰ-σχύ-ω = ἰ-συχ. may have the same root.

חָזָק (*pl.* חֲזָקִים, *constr.* חִזְקֵי) *adj. m.*, חֲזָקָה *f. strong*, in health Josh. 17, 18; *powerful* Num. 13, 18 (opposite רָפָה); *a subst. a strong one*, Is. 28, 2, Job 5, 15, parall. to אַמִּיץ כֹּחַ Am. 2, 14; חָ׳ מִן *more powerful, stronger than* Num. 13, 31; Jer. 31, 11; *violent*, of רוּחַ 1 Kings 19, 11, חֳלִי 17, 17; *loud*, of קוֹל שׁוֹפָר Ex. 19, 16; *hard*, of מֵצַח Ez. 3, 8 i. e. *bold*; of לֵב 2, 4, i. e. *obstinate*; of פָּנִים 3, 8, i. e. *impudent*; *hard*, of שָׁמִיר Ez. 3, 9; *firm*, i. e. invincible 26, 17; frequently with יָד Ex. 3, 19 or זְרוֹעַ Jer. 21, 5, to denote power, in God 1 Kings 8, 42, or men; of military power Ez. 30, 22; בְּחָזָק Is. 40, 10 *as victorious* (see I. p. 175). All the meanings proceed from the idea of *strong*.

חָזֵק (same as חָזָק, comp. רָעֵב and רָעָב) *adj. m. strong, violent* Ex. 19, 19; *mighty* 2 Sam. 3, 1.

חֵזֶק (with *suff.* חֶזְקִי) *m. might*, hence *help, protection* Ps. 18, 2; see חֶזְקִי.

חֹזֶק (with *suff.* חָזְקֵנוּ) *m. strength, might* Hag. 2, 22, though it may be pretended Am. 6, 13; חֹ׳ יָד Ex. 13, 3 *the overpowering might of God*.

חֲזָקָה (prop. *inf.*, *constr.* חֲזֻקַת, with *suff.* חֲזָקָתוֹ) *f. the being strong, strength* 2 Chr. 12, 1, of the rich Dan. 11, 2; with יָד *overcoming* Is. 8, 11.

חֲזָקָה (prop. *inf.*) *f. severity* Ez. 34, 4; *force* 1 Sam. 2, 16; *violence* Judges 8, 1; with the prepos. בְּ *adv. forcibly, violently*, Ez. 34, 4; Judges 4, 3.

חִזְקִי (from חֵזֶק, out of חִזְקִיָּהוּ *Jah is might*) *n. p. m.* 1 Chr. 8, 17; comp. Phenic. חִזְקֹן *Γέσκων* n. p. m. (Polyb. 1, 66).

חִזְקִיָּה (the same) *n. p.* of the well-known king of Judah 2 Kings ch. 18-20, or of other men Zeph. 1, 1; Neh. 7, 21; 1 Chr. 3, 23. For חִזְקִיָּה is also written חִזְקִיָּהוּ 2 Kings 16, 20 or יְחִזְקִיָּהוּ Is. 1, 1, יְחִזְקִיָּה Hos. 1, 1.

חָזַר I. (not used) *intr.* same as חָדַר (which see) and Targ. חֲזַר, Syr. ܚܙܰܪ, prop. *to turn, to wind about*, hence *to return home*; figur. *to surround, to protect*; Phenic. as סָבַב *to be round*, whence חָזוֹר *a bowl* (Hesych. Et. Magn. sub voce Ἀσσῦρ). Deriv. the proper names חֲזִיר and יַחְזְרָה.

חָזַר II. (not used) *intr. to be condensed, strong*, of the body, identical with the verbs חָשַׁר, חָשַׁר &c.; comp. Ar. حَشَرَ (to be thick). Deriv. חֲזִיר.

חַח (with *suff.* חַחִי; *pl.* חַחִים, *dual* חַחָיִם K'tib) *m.* same as חוֹחַ *a hook, ring*, put in the nose of prisoners 2 Kings 19, 28; Is. 37, 29; or in the לְחָיַיִם Ez. 19, 4; 38, 4, with סוּגֵר 19, 9. *Dual* חַחָיִם Ez. 29, 4 K'tib is to be considered as the pl. 38, 4. The stem of it is חָחַח = חָחַח (חוּחַ).

חָחָה (from חוּחַ) *a bracelet, hook*, a female ornament Ex. 35, 22.

חָחָה i. e. חחח, see חָחַח and חָחַח (חוּחַ).

חֵט in Dan. 4, 24, see חֲטָאָה.

חָטָא (3 *f.* חָטְאָה; *part.* חוֹטֵא, 3 times חֹטֵא Is. 65, 20, Eccl. 8, 12 and 9, 18 as in verbs לה, *part. f.* חֹטְאָת, *pl. m.* חֹטְאִים 1 Sam. 14, 33; *inf. c.* חֲטֹא, once חֲטוֹ Gen. 20, 6, with *suff.* חֲטֹאתוֹ; *fut.* יֶחֱטָא, 3 *pl.* before Makkeph יֶחֶטְאוּ־) 1. *tr. to take from, to remove, to take away, to diminish*, חָטָא מִן־הַקֹּדֶשׁ Lev. 5, 16 *to take away from the holy thing*; figurat. *to diminish*, the soul, i. e. to injure Prov. 20, 2, cognate in sense with הִשְׁחִית (6, 32), חָמַס נַפְשׁ (8, 36); Hab. 2, 10. The org. root חָטְ־א is thus identical with that in חָתְ־ה, Aram. פְּ־חַת, the Ethiop. verb also having the same meaning; accordingly the verb חָסַר is identical in sense. The Ar. خَطَأَ "to stripe" must not be compared with it. — 2. *intr.* (opposed to תָּם to be entire) *to miss, to want*, with accus. of the object Prov. 8, 36, opposed to מָצָא (to hit, to find), or with omission of the object because it had already preceded Job 5, 24. — 3. *to miss*, the mark (see Hif.), the way Prov. 19, 2, where דַּרְכּוֹ is to be supplied from the following clause. — 4. *to err*, in a moral sense, i. e. *to sin*, with accusative חֵטְא,

חַטָּאָה, חַטָּאת Ex. 32, 31, Deut. 19, 15, Lev. 4, 3, in order to strengthen the action, and with לְ of the person *against whom* Gen. 20, 6 9; 43, 9, or בְּ of the pers. or thing *in* or *by which* one sins Gen. 42, 22; Neh. 9, 29; seldom with עַל of the thing Lev. 5, 5. Metaphor. *to be under the penalty of*, e. g. atonement for a crime, as אָשָׁם Lev. 5, 7, קָרְבָּן 5, 11. Deriv. חַטָּאָה, חַטָּאת.

Pih. חִטֵּא (1 *fut.* with *suff.* אֲחַטֶּנָּה for אֲחַטְּאֶנָּה) 1. *to cause to want, to bear the loss of* (*Rashi*) Gen. 31, 39; the Targ. has similarly paraphrased it. — 2. (not used) *to fail strongly, to sin;* deriv. חַטָּאָה, חַטָּאת. — 3. (not used) *to punish, to cause to repent;* whence the same nouns. — The meaning *to expiate, to atone for, to take away sin, to sprinkle blood as an expiation*, is denomin. from חַטָּא (which see). Deriv. חַטָּא.

Hif. הֶחֱטִיא (הֶחֱטִי) 2 Kings 13, 6 K'tib; *inf. constr.* הַחֲטִיא and הַחֲטִי Jer. 32, 35, with the *h* after לְ elided in לַחֲטִיא Eccles. 5, 5; *fut.* יַחֲטִיא, יְחַטֵּא) 1. *to miss, not to hit the mark*, of shooters Judges 20, 16, like מַטָּרָה. — 2. *to lead to sin*, with accus. of the person 1 Kings 16, 13, 2 Kings 21, 16 and accus. of the sin into which one leads 1 Kings 15, 26, and with לְ of the person *against* whom it is committed Ex. 23, 33. — 3. *to repent* Eccles. 5, 5; *to cause to suffer* Deut. 24, 4; *to punish* Is. 29, 21.

Hithp. הִתְחַטֵּא *to lose oneself, to disappear*, Job 41, 16 [25] *they disappear from terror*, i. e. they cannot hold out. In the sense of *to make atonement for, to expiate, to purify*, it is a denom. from חַטָּא, which see.

חַטָּא (*pl.* חַטָּאִים, with *suff.* חַטָּאָיְהָ) *m.* 1. *adj.* and *subst. a sinner, sinful* Num. 32, 14; Ps. 1, 1; with פֹּשְׁעִים Is. 1, 28 and רָעִים Gen. 13, 13. — 2. *one suffering, repenting*, 1 Kings 1, 21.

חֵטְא (from חֵטָא; with *suff.* חֶטְאוֹ, חֶטְאָם; *pl.* חֲטָאִים, *constr.* חֲטָאֵי, with *suff.* חֲטָאַי) *m.* 1. *fault, transgression, sin*, Hos. 12, 9 *unrighteousness, which is sin;* Is. 53, 12; Ps. 51, 7; חֵטְא Lament. 1, 8 *to commit sin;* חֵטְא מָוֶת Deut. 22, 26 or חֵטְא מִשְׁפַּט מָוֶת 21, 22 *a sin worthy of death;* נָשָׂא חֵטְא *to suffer for sin* Lev. 20, 20; on the other hand with עַל of the person *to make atonement for one* 19, 17; הָיָה חֵטְא בְּ *a sin presses upon one as a burden* Deut. 15, 9. — 2. *the guilt* or *punishment of sin* (cognate in sense אָשָׁם) Lament. 3, 39. Deriv. the denominative

Pih. חִטֵּא (*fut.* יְחַטֵּא, *part.* מְחַטֵּא) 1. *to take away sin* (חֵטְא), *to atone for, to clear from sin*, with accus. of the person Ps. 51, 9, Ez. 43, 20, where כִּפֶּר follows; *to purify*, מִקְדָּשׁ 45, 18, מִזְבֵּחַ 43, 22, הַבַּיִת Lev. 14, 49. — 2. *to sacrifice*, an act which makes atonement Lev. 6, 19; 9, 15.

Hithp. הִתְחַטֵּא *to free oneself from sin, to absolve, purify oneself*, Num. 19, 12; seldom in a trans. sense *to purify*, with accus. of the object Num. 31, 20.

חַטָּאָה 1. *adj. f. sinful*, Am. 9, 8. — 2. *subst.* = חַטָּאת *sin*, Ex. 34, 7, with פֶּשַׁע, עָוֹן; *punishment, expiation* of sin Is. 5, 18.

חַטָּאָה *Aram. f.* same as Hebr. חַטָּאת *a sacrifice* Ezr. 6, 7 K'ri, for which K'tib has חַטָּרָה.

חֲטָאָה (formed from חַטָּא) *f.* same as חֵטְא *sin, transgression*, Gen. 20, 9; 2 Kings 17, 21; *sacrifice* Ps. 40, 7.

חֲטָאָה (with *suff.* חֲטָאָךְ, as if from חֵטְא) *Aram. f.* same as Hebr. חַטָּאָה Dan. 4, 24 K'ri, for which חֲטָרָה in K'tib.

חַטָּאת (formed out of חַטָּאָת from Pihel; once חַטָּת Num. 15, 24; *constr.* חַטַּאת for חַטָּאַת, with *suff.* חַטָּאתִי, חַטָּאתְכֶם Ex. 32, 30; *pl.* חַטָּאוֹת as if from חַטָּאָה, *constr.* חַטָּאוֹת [for חַטָּאוֹת] and חַטַּאת, with *suff.* חַטֹּאתֶיךָ, חַטֹּאתֵינוּ) *f.* (*masc.* only in Gen. 4, 7) 1. *sin*, 1 Sam. 20, 1, Ps. 59, 4, Job 13, 23, sometimes joined to עָוֹן Ps. 32, 5, פֶּשַׁע Gen. 31, 36, מַעַל 2 Chr. 33, 19, רֶשַׁע Deut. 9, 27. *Forgiveness* is expressed by it with כִּפֶּר Is. 6, 7, נָשָׂא 1 Sam. 15, 25, כִּסָּה Ps. 85, 3, מָחָה 109, 14, סָלַח 1 Kings 8, 34, הֶעֱבִיר 2 Sam. 12, 13, טָהַר מִן Ps. 51, 4, לֹא זָכַר

Jer. 31,34, *not forgiving* and *not forgetting* by שָׁמַר עַל Job 14, 16, לְ דָּרַשׁ 10, 6, צָפַן Hos. 13, 12 &c. — Metaphor. 2. *concrete: a sinner*, Prov. 13, 6; *the occasion of sin* Hos. 10, 8. — 3. *atonement, purification* from sin; hence מֵי חַ׳ *waters of purification* Num. 8, 7; and usually in sacrificial language: *a sacrifice* for sin, Ex. 29, 14, Lev. 4, 1, different from אָשָׁם (which see); elsewhere also *punishment, repentance* Zech. 14, 19; Lament. 4, 6.

חָטַב (*fut.* יַחְטֹב) *tr.* 1. *to cut in pieces, to split*, עֵצִים Deut. 19, 5; 29, 10; Josh. 9, 21 23 27; along with כָּרַת 2 Chr. 2, 9, also with the addition מִן הַיַּעַר Ez. 39, 10. The stem is connected with חָצַב, קָצַב (which see) &c., Ar. حَطَبَ, hence حَطَب cut wood, Aram. חַטַב, used there figurat. to select, to choose, whence חֲטִירָא. — 2. (not used) *to put in stripes* or *streaks*, in stuffs made of yarn, i. e. *to stripe, to variegate;* the idea of *making stripes* proceeding from that of *indenting, cutting into* (comp. חָבַר II.). Deriv. חֲטֻבָּה. The Ar. verb حَطَبَ is used in this sense.

Puh. חֻטַּב (*part. pl. f.* מְחֻטָּבוֹת) *to be hewn out, sculptured*, spoken of wooden angular pillars (זָוִיּוֹת) Ps. 144, 12; חָצַב is used only of stones.

חֲטֻבָה (*pl.* ־בוֹת) *f. tapestry*, prop. what is party-coloured, Prov. 7, 16 *tapestry of Egyptian yarn;* Targ. קְטִיפָה the same; Syr. ܟܣܝܬܐ an embroidered garment.

חֲטָה see חִטָּה.

חִטָּה (in the *sing.* of wheat in the field, *pl.* חִטִּים of the grain, once חִטִּין Ez. 4, 9, *pl. constr.* חִטֵּי) *f. wheat*, Deut. 8, 8, whose contents of flour and sugar are called חֵלֶב Ps. 81, 17 or חֵלֶב כְּלָיוֹת Deut. 32, 14; mentioned as a species of corn with כֻּסֶּמֶת Ex. 9, 32, שְׂעֹרָה Deut. 8, 8. The threshing of it is denoted by דּוּשׁ 1 Chr. 21, 20, הַכָּה 2 Chr. 2, 9 and חָבַט Judges 6, 11. חִטֵּי מִנִּית Ez. 27, 17 *wheat of the Ammonite city* מִנִּית (Judges 11, 33), where a peculiar kind grew, which was then cultivated in Palestine also. — From the fact of the Dagesh in חִטָּה manifestly representing an assimilated *n*, as is shewn by the Targ. חִנְטָא and Ar. حِنْطَة, the word has been derived from חָנַט II. *to be red, reddish, yellow*, Ar. حَنَطَ (hence حَانِط reddish brown); it would then be connected in fundamental signification with the Pers. gandum, Sanskrit gôdhuma or gôdhûma (wheat), prop. what is yellowish red; if it did not rather come to the Semites as a foreign word, and that they inserted *n*.

חֲטוּשׁ (*contender*, see חָטַשׁ) *n. p. m.* 1 Chr. 3, 22; Neh. 3, 10; 10, 5.

חָטַט (not used) *tr. to dig through*, figurat. *to search thoroughly*, like חָקַר; comp. Syr. ܚܛ, Ar. خَطَّ metaphor. *to write down, inscribe.* Deriv. the proper name חֲטִיטָא.

חֲטָאָה see חֲטָיָה *Aram.*

חֲטָיָה see חֲטָאָה *Aram.*

חֲטִיטָא (*exploration*) *n. p. m.* Ezr. 2, 42; Neh. 7, 45.

חַטִּיל (*decaying*, from חָטַל) *n. p. m.* Ezr. 2, 57; Neh. 7, 59.

חֲטִיפָא (=־פָה; *robbery, violence*) *n. p. m.* Ezr. 2, 54.

חָטַל (not used) *intr.* same as חָשַׁל, כָּשַׁל, *to wave to and fro, to fluctuate*, hence to be weak, decaying; Ar. خَطِلَ to waver.

Pih. חִטֵּל *to be very frail;* hence the proper name חַטִּיל.

חָטַם (*fut.* יַחְטֹם) *trans.* usually *to close, to bar*, hence *to withhold*, anger, and figur. *to spare*, with לְ of the person Is. 48, 9, where וְאֶתְהִלָּתִי is to be resolved into וּלְמַעַן תְּ׳. Thus the stem חָטַם should be compared with אָטַם, עָצַם, חָתַם, Arab. خَزَمَ, كَتَمَ &c., where a cognate radical meaning is found. But the Targumic חוּטְמָא and חֹטֶם *nose*, Ar. خُطْم (point of the nose,

point of a horn, beak) and חַרְטוֹם (trunk), חַרְטֹם with the Talm. חַרְטֹם (nose) &c. formed from it with *r* inserted, clearly point to the circumstance that the fundamental signification of the stem חָטַם is, *to be prominent*, *to stand out* (comp. Ar. جثم, whence جُثَمَة a hill), *to be cartilaginous*, and the denom. חָרַם (to pierce the cartilage of the nose). It is therefore best to take חָטַם Is. 48, 9 with *Kimchi* as a denominative from חֹטֶם (nose), equivalent to הַאֲרִיךְ אַף in the parallelism. The Arab. خطم to tame by خِطَام (a nose-ring), is denominative.

חָטַף (*fut.* יַחֲטֹף) *tr. to snatch away*, *to rob*, JUDGES 21, 21, Ps. 10, 9, identical with חָתַף, קָטַף; comp. Targ. חֲטַף, Syr. ܚܛܦ, Ar. خَطِفَ and their numerous derivatives. Derivat. the proper name חֲטִירָא.

חָטַר (not used) *intr. to be prominent*, *to stand out*, of a twig, branch, Ar. خَطَرَ and خَضَرَ, whence خِطْر (branch). Derivative

חֹטֶר *m. a shoot*, *twig*, *sprout*, projecting from גֵּזַע Is. 11, 1; *a rod* PROV. 14, 3.

חָטַשׁ (not used) *tr.* prop. to push, to strike, hence *to combat;* comp. Targ. פְּחַשׁ, Syr. ܚܛܫ, Ar. كَدَشَ; accordingly it is merely a collateral form of פָּחַשׁ, which see.

Pih. חִטֵּשׁ *to combat*, *to conquer;* hence the proper name חֲטוּשׁ.

חֲטַת see חֲטָאת.

חַי I. (abridged from חָיָה, and so after the form שַׁד, זַן; *pause* חַי; *constr.* חֵי, like constr. לֵי of לַי, as if the stem were חָהּ with the same signification as חָיָה) *m.* 1. *abstract: the power of life*, *life*, as אִישׁ חַי 2 SAM. 23, 20 K'tib *a man of vital energy*, where the K'ri has אִישׁ חַיִל; to this is referred לְחַי 1 SAM. 25, 6: *health!* a form of salutation, ad salutem, i. e. salve, Targ. לְחַיָּךְ (to thy health), which is really suitable. — 2. *concrete: a living one*, *living thing*, *remaining*, *enduring*, GEN. 3, 20; 6, 19; 8, 21; of men Is. 38, 19; Ps. 143, 2; JOB 12, 10; 30, 23; ECCLES. 4, 2; seldom of beasts, and therefore different from חַיָּה (which see). בְּאֵר לַחַי רֹאִי GEN. 16, 14 *the well of the living One who sees me*, i. e. of God. In this sense חַי stands *before* the noun or personal pronoun as a formula of swearing in חַי־אֲנִי NUM. 14, 21; JER. 22, 24; 46, 18; חַי אָנֹכִי DEUT. 32, 40; חַי־יי JUDGES 8, 19; 1 SAM. 14, 39; חַי הָאֱלֹהִים 2 SAM. 2, 27; חַי־אֲדֹנִי JER. 44, 26; where one has to think of the noun as standing in apposition. Sometimes the construct form חֵי stands, 1 SAM. 20, 3; 2 KINGS 2, 2; חֵי אֵל־הֶיךָ AM. 8, 14; חֵי נַפְשְׁךָ 1 SAM. 1, 26; 2 KINGS 4, 30; חֵי הָעוֹלָם DAN. 12, 7; חֵי דַּרְכֶּךָ AM. 8, 14 &c. — In 2 SAM. 22, 47 and Ps. 18, 47 חַי is the 3 person perf. (which see). — 3. *thorn-bush*, *thorn-copse*, so called from the luxuriant, evergrowing (i. e. living) nature of weeds, mentioned along with חָרוֹן *buck-thorn* (from חָרַח to sting, to pierce, comp. חָרוּל) Ps. 58, 10: *it* (the storm) *hurries away both the thorn-thicket and the buck-thorn* (with which they cook in the wilderness). Comp. the German *Quecke* (growing grass, thorns) prop. living. — for חֵי LEV. 13, 14 and 1 SAM. 2, 15, see חֵי II. (adj.) in the 3 signif. — 4. *race*, *tribe*, *people*, וּמִי חַיִּי 1 SAM. 18, 18 *and who are my family?* comp. חַי (family) and חַיָּה 3.

חַי II. (prop. *part.* of חָיָה; *pl.* חַיִּים) *adj. m.*, חַיָּה (*plur.* חַיּוֹת) *fem.* 1. *living*, LEV. 16, 10, JOSH. 8, 23, 2 SAM. 12, 18, opposite to מֵת 1 KINGS 21, 15; coupled with a noun which it follows EX. 21, 35; LEV. 16, 20; 2 SAM. 12, 18 21; ECCLES. 9, 4; LAMENT. 3, 39; or as a predicate GEN. 9, 3; 46, 30; JOSH. 8, 23. The same is the case with the *fem.* חַיָּה LEV. 14, 6 53; *masc. pl.* חַיִּים DEUT. 4, 4; *f. pl.* חַיּוֹת LEV. 14, 4. — 2. *living again*, *reviving*, *becoming young again;* so in

the formula עֵת חַיָּה Gen. 18, 10 14 &c. *time reviving*, i. e. at the same time next year. — 3. Metaphor. *raw*, spoken of flesh, whether it be *uncooked* 1 Sam. 2, 15, or *suppurating*, of a wound Lev. 13, 14; *fresh*, *flowing*, of water Gen. 26, 19, as stagnant water is called in Ar. الما الميت. — 4. Subst.: a) חַי *a living person* or *thing*, e. g. כָּל־חַי Gen. 3, 20, כָּל־הַחַי 6, 19 *all living*, i. e. *all men*, transferred to the animal world also, consequently coinciding with חַי I. b) חַיָּה see the separate article חַיָּה. c) חַיִּים *living*, i. e. living men Num. 16, 30, omitting the verb הָיָה Deut. 4, 10; then generally *men* Eccles. 4, 2; 6, 8; 9, 4; 10, 19; hence אֶרֶץ חַיִּים Ps. 27, 13, אֶרֶץ הַחַ׳ 142, 6, אַרְצוֹת הַחַ׳ 116, 9 the earth inhabited by men, opposed to שְׁאֹל. For its meaning as an abstract, see חַיִּים.

חַי (*def.* חַיָּא; *plur.* חַיִּין, *constr.* חַיֵּי, *def.* חַיַּיָּא) *Aram. adj.* and *subst. m. living*, Dan. 4, 31, אֱלָהָא חַיָּא *living God* 6, 21 27; *pl. the living* 2, 30; 4, 14; yet חַיִּין, *constr.* חַיֵּי, is also used as an abstract in the sense of the Hebr. חַיִּים, 6, 10; 7, 12.

חֵי (abridged from חֵיֶה after the form קֵצֶה) *m. life*, *state*, *existence*, Lev. 25, 36: *and let thy brother continue beside thee.* Another חֵי is the construct state of the subst. חַי.

חִי (not used) *m. life*, *animation*, only in the proper name חִיאֵל. The noun is formed after the model of צִי (from צָיָה, Ar. ضَوَى to cry).

חֲיָא or חֲיָה (*imper.* חֲיִי and Targ. *inf.* מֵחָא for מִחְיָא) *Aram. intr.* same as Hebrew חָיָה *to live*, *to be in a good condition*, in the formula of salutation addressed to a king Dan. 2, 4; comp. Neh. 2, 3; Judith 12, 4; Syr. ܚܝܐ. Derivat. חֵיוָא.

Af. אַחֵא (for אַחְיֵא; *part.* מַחֵא, Targ. מַחְיֵא = מַחֵי) *to cause to live* Dan. 5, 19 (Syr., *Rashi* and others), where Theod. (ἔτυπτεν) and the Vulg. read מָחֵא incorrectly (from מְחָא).

חִיאֵל (*El is animation;* see חִי) *n. p. m.* 1 Kings 16, 34.

חִידָה (from חוּד; *pl.* ־דוֹת) *f.* entwined, hence a) *cunning*, *trickery*, Dan. 8, 23, i. e. *dissimulation.* b) *enigmas*, *riddles*, Judges 14, 12; the solution of them is called מָצָא ח׳ 14, 18 or הִגִּיד ח׳ 14, 12; comp. Greek περιπλοκὴ λόγων, στροφαὶ λόγων &c. c) *pointed*, *enigmatical speech that surprises*, *a proverb*, Prov. 1, 6; *a parable* Ez. 17, 2; *poesy* Ps. 49, 5; *oracle* Num. 12, 8.

חַיָּה (prop. *f.* of the *masc. adj.* חַי; *constr.* חַיַּת, with *suff.* חַיָּתִי, חַיָּתוֹ, חַיָּתְךָ, חַיָּתָם) *f.* 1. *concrete:* the *living* principle (in a being), *the vital force*, *life* (as a part of being), hence parallel with נֶפֶשׁ, conceived of as concrete (Ps. 78, 50; Job 33, 18 22 28; 36, 14) and like נֶפֶשׁ denoting the concrete animal impulse to which hunger, thirst, loathing &c. are attributed Job 30, 20; מִלֵּא חַיָּה 38, 39 = מִלֵּא נֶפֶשׁ Prov. 6, 30; הִתְחַזֵּק חַיָּה Ez. 7, 13 *to maintain life;* חַיַּת יָד Is. 57, 10 *the power* (*vital force*) *of thy hand*, i. e. the yet pulsating life, comp. מָצָא יָד Ps. 76, 6, אָזְלַת יָד Deut. 32, 36. — 2. (*constr.* חַיַּת, in the antique manner חַיְתוֹ) *collect. abstract: the living*, *the animal*, *world* (ζῶον) Gen. 1, 28; 7, 14; 8, 1; Lev. 11, 2; Zeph. 2, 14; Ps. 104, 25, particularly *a land-animal*, in contrast with birds and fishes Gen. 1, 30; 2, 19; 3, 1; 8, 19; 1 Sam. 17, 46; Hos. 2, 20, joined to שָׂדֶה, הָאָרֶץ, which are seldom omitted Is. 46, 1; Num. 35, 3. Here also probably belongs Ps. 74, 19: *give not over to the wild beast* (לְחַיַּת) *the life of thy turtle-dove*, where we should either supply הַשָּׂדֶה to לְחַיַּת, or חַיַּת is another form for חַיָּה. In general, the signification is *beast*, including the wild Lev. 25, 7, or wild beasts principally Is. 40, 16; Jer. 12, 9; Ez. 14, 15; Hos. 2, 14; never a domestic animal. נֶפֶשׁ חַיָּה *essence of the living*, i. e. *living being* Gen. 1, 20 24 &c., for חַיָּה cannot be here an adject. fem. to נֶפֶשׁ, since the latter is masc. in Ez. 47, 9; חַיַּת קָנֶה Ps. 68, 31 *beast of the reed*, i. e. *the crocodile*, an

image of Egypt, like תַּנִּים Ez. 29, 3, לִוְיָתָן Ps. 74, 14. — 3. figurat. *a living being*, in the angel-world (see Apoc. 4, 6 ζῶα) Ez. ch. 1. — 4. (from *Pih.* of חָיָה III. = חָוָה cognate with קָוָה) prop. a mass of men bound together, hence *a crowd, troop, host*, לַחַיָּה 2 Sam. 23, 11 *into an army*, where others read לֶחְיָה *to Lehi* (Judges 15, 9); 23, 13 *and the army of the Philistines encamped*, for which וּמַחֲנֵה is in 1 Chr. 11, 15, Targ. מַשְׁרְיָא, Vulg. *castra*. Figur. חַיָּתְךָ Ps. 68, 11: *thy congregation* (*Rashi* עֲדָתְךָ, *Ibn Esra* קְהִלָּתְךָ) *dwells therein* (in נַחֲלָה); comp. Ar. حَيّ (stem, race, family), and חַי as subst. 3 above.

חָיָה I. (2 *pl.* with Vau convers. וִחְיִיתֶם; *inf. abs.* חָיֹה, חָיוֹ, *constr.* with לְ prefixed לִחְיוֹת, with *suff.* חֲיוֹתָם; *imp. f.* חֱיִי, with Vau conjunctive וִחְיֵה, וִחְיוּ; *fut.* יִחְיֶה, *apoc.* יְחִי, וַיְחִי; see חָיַי) *intr.* prop. *to breathe, to blow* (cognate in sense הָוָה, נָשַׁם), hence with שׁוּב רוּחַ Judges 15, 19; but usually 1. *to live*, in the widest sense, opposed to מוּת Deut. 33, 6; *to continue to live* 2 Kings 20, 1; Ps. 118, 17; *to live through*, with accus. of time Gen. 5, 3; Eccles. 6, 6; *to revive, to live again*, from death, i. e. *to rise up anew* 1 Kings 17, 22; from a sickness, i. e. *to recover, to be restored to health* 2 Kings 8, 8; spoken of רוּחַ *to rise;* sometimes with the additional idea of *living well, happily, contentedly* Deut. 8, 1; *to be well*, to which belongs the exclamation יְחִי הַמֶּלֶךְ 1 Sam. 10, 24; with בְּ of the place *where* Lament. 4, 20, or with בְּ of the thing, *to be well in something* Hab. 2, 4; with עַל *to live by something*, i. e. *to be maintained by it* Gen. 27, 40; Deut. 8, 3; with מִן *to live beyond something, to survive it* Num. 24, 23. In derivatives it means besides *to be lasting* (see חַי), *powerful, strong* (of men), *fresh* (of water), *to exist, to be imperishable* &c. Deriv. חָיֶה (fem. חָיָה), חַי (out of חָיֶה), חֵי (out of חֵיֶה), מִחְיָה I., חִי in the proper name חִיאֵל, the proper names יְחִיאֵל, יְחִיָּה.

Pih. חִיָּה (*part.* מְחַיֶּה; *inf. constr.* חַיּוֹת; *fut.* יְחַיֶּה) *to make to live, to preserve in life*, Num. 31, 15, Judges 21, 14, 1 Sam. 27, 9, לֹא חִיָּה same as הֵמִית Ex. 22, 17; sometimes with the addition of the accus. נֶפֶשׁ *life* 1 Kings 20, 31; Ez. 13, 19; Ps. 22, 30; *to animate* Job 33, 4, זֶרַע *the* (human) *seed* Gen. 19, 32; *to preserve* 7, 3; *to make grow* Hos. 14, 8; *to perform*, an action, i. e. to cause it to arise, Jerome *vivifica* etc., parall. הוֹדִיעַ Hab. 3, 2; *to make prosper* Eccles. 7, 12; *to bring to life again* 1 Sam. 2, 6; *to make recover* Hos. 6, 2; *to quicken* Ps. 71, 20; *to build again* 1 Chr. 11, 8; with accus. אֲבָנִים *to bind stones into a wall* Neh. 3, 34; *to maintain, to nourish* Is. 7, 21; Ps. 33, 19. Deriv. חַיָּה, חַיַּת, חַיּוּת.

Hif. הֶחֱיָה (*inf. constr.* הַחֲיוֹת) *to permit to live*, Josh. 6, 25; *to preserve in life* Num. 22, 33; *to restore to life* 2 Kings 8, 1 &c.

The fundamental signification of the stem חָיָה (Syr. ܚܝܐ, Phenic. חָיָה in the noun חַיַּת, elsewhere as a verb חָוָה Plaut. Poen. 2, 34; 38, 41; 3, 22, compared with הָיָה = הָוָה, חָוָה) lies in breathing, the principle of animal life and existence; as נָשַׁם belonging to נְשָׁמָה, נָפַשׁ belonging to נֶפֶשׁ, proceed from a similar radical meaning; comp. Ar. هَوَى adspirare, هَفَا to be stormy; and the Greek γάω, ζάω, ζώω are identical with ἄω, ἄημι (to breathe, blow). In the idea of *living*, חָוָה, חָיָה, חַי in the organic root is cognate with words of the same tenor in extra-Semitic languages; see חָוָה I.

חָיָה II. (not used) *intr.* same as חָוָה II., whence

Pih. חִיָּה *to point out*, whence the noun מִחְיָה (which see) Lev. 13, 10 24, like מִצְוָה from צִוָּה.

חָיָה III. (not used) *intr.* same as חָוָה = קָוָה *to collect, to put together*, whence חַיָּה 3 (which see).

חָיֶה *adj. m.*, חָיָה (*pl.* חָיוֹת) *f. lively, sound*, of a woman bearing Ex. 1, 19; from this arises חַי, like שַׁד from שָׁדֶה.

חֲיָה see חֲיָא.

חֵיוָא or חֵיוָה (developed farther out

of חִיּוּי; *constr.* חִיַּת, *def.* חַיְוְתָא, Targ. חֵיוָן; *pl.* חֵיוָן, *def.* חֵיוָתָא) *Aram. f. an animal*, DAN. 4, 13 *and the feeling* (לֵבָב) *of an animal;* connected with *adj.* אַחֲרִי (which see) 7, 5, רְבִיעָאָה 7, 7, רְבִיעָיְתָא 7, 19, רַבְרְבָן 7, 3, רַבְרְבָתָא 7, 17; חַיְתָא בָּרָא *beast of the field* 2, 38. In Daniel's symbolism empires are represented by animals ch. 7; as the crocodile is the emblem of Egypt in the prophets (Is. 27, 1; JER. 46, 7 8).

חַיְוָה see חַיְוָא.

חַיּוּת *f. life, time of life,* חַ' אַלְמָנוּת 2 SAM. 20, 3 *widowhood of their entire life*, where LXX, Vulg. read אַלְמָנוֹת חַיּוֹת.

חָיָה (only 3 *perf. sing. m.* חָי and once 3 *fem. in pause* וָחָיְתָה EXOD. 1, 16, the duplication disappearing; comp. הֻחְלוּ 1 SAM. 3, 2, הִכְצוּ SONG OF SOL. 7, 13, הִשְׁוָה PROV. 7, 13, גִּוָּתָה 1 KINGS 2, 40, תְּאָמַנָּה RUTH 1, 13, תְּאָמַנְהּ Is. 60, 4) *intr.* same as חָיַה *to live*, especially in the Pentat. where חָיָה does not appear GEN. 3, 22; 5, 5; 11, 12 14; 25, 7; EX. 1, 16; 33, 20; LEV. 18, 5 (cod. Sam. חָיְתָה); NUM. 21, 8; DEUT. 4, 42; 19, 4, elsewhere only in 1 SAM. 20, 31; JER. 38, 2; EZ. 18, 13 24; 20, 11 13 21; NEH. 6, 11. In other places חָי is an adject. — חָי appears not to have existed at all as a distinct verb, but to have been interchanged with חָיָה as a 3 pers. perf., just as the Ar. حَيَّ is but rare. It may be assumed as a stem for חַי, *pl.* חַיִּים, but nothing more; the nouns חַיָּה, חַיּוּת, חַיִּת can also be derived from חָיָה.

חַיִּים (once חַיִּין JOB 24, 22; *constr.* חַיֵּי, with *suff.* חַיַּי, חַיֵּינוּ, חַיֵּיכֶם) *m. pl. abstr. life* as a condition GEN. 3, 14, oppos. to מָוֶת JER. 8, 3; חַיֵּי עוֹלָם DAN. 12, 2 *everlasting life.* In this sense is used נִשְׁמַת חַ' GEN. 2, 7, רוּחַ חַ' 6, 17 or נִשְׁמַת רוּחַ חַ' 7, 22 applied to the breath of life in man flowing from God, identical with נִשְׁמַת שַׁדַּי, רוּחַ אֵל JOB 33, 4. As = אֹרֶךְ יָמִים PS. 21, 5 חַ' stands for *continuance of life* 63, 5, and also for *earthly* JOB 9, 21, *fleeting* (חַיֵּי הֶבֶל) ECCLES. 6, 12 or *prosperous life* PS. 34, 13, for *sustenance* PROV. 27, 27, *refreshment* 3, 22, *corporeal life* 14, 30; in a spiritual sense PROV. 5, 6.

חַיִל (*pause* חֵיל, *constr.* חֵיל, with *suff.* חֵילִי, חֵילְךָ *pause* חֵילְךָ, חֵילֵךְ, חֵילָם, חֵילֹה, חֵילוֹ; *pl.* חֲיָלִים, with *suff.* חֵילֵיהֶם) 1. *strength, might*, of body (from חוּל 4) DEUT. 33, 11, PS. 73, 12, PROV. 31, 3, figurat. HAB. 3, 19; *power*, along with כֹּחַ ZECH. 4, 6, opposite to רִיק, hence אָזַר חַ' PS. 18, 33 and גָּבַר חַ' JOB 21, 7 *to increase in power;* עָשָׂה חַ' *to do a powerful deed* i. e. *to conquer* PS. 60, 14; transferred to vegetable power, *fruit* JO. 2, 22, like כֹּחַ JOB 31, 39; *pl. forces, strength* ECCLES. 10, 10, as גְּבֶר *to exert the strength;* especially *valour*, hence אִישׁ חַ' JUDGES 3, 29 *a valiant warrior*, גִּבּוֹר חַ' 11, 1 *a hero*, בֶּן־חַ' 18, 2 &c. — 2. *crowd, train* (see חוּל 4) 1 KINGS 10, 2, *multitude* EZ. 37, 10, hence *army, host*, proceeding either from the idea of might (comp. כֹּחַ, זְרוֹעַ, Greek *δύναμις, ἰσχύς*, Lat. vis, vires), or from חַ' צָבָא = גֵּל EX. 14, 28; *a host performing service* 2 CHR. 26, 13; שַׂר הַחַ' 2 SAM. 24, 2 *general*, *pl.* שָׂרֵי הַחַ' 24, 4 or שָׂרֵי חֵילִים 1 KINGS 15, 20; sometimes with סוּס, רֶכֶב 2 KINGS 6, 14; יוֹם חַיִל PS. 110, 3 *day of the army*, i. e. when the army gathers together in order to march forth. — 3. Figurat. *integrity, ability, uprightness*, of women RUTH 3, 11, PROV. 12, 4, oppos. to מְבִישָׁה, or of men GEN. 47, 8; EX. 18, 21; with אִישׁ or בֶּן *honest, industrious.* — 4. Metaph. *substance, riches, wealth* GEN. 34, 29; *goods* PS. 49, 11; קוֹב חַ' *property increases* PS. 62, 11; עָשָׂה חַ' *to acquire wealth* DEUT. 8, 17 18; חַ' גּוֹיִם Is. 60, 5, חַ' עַמִּים 10, 14 *the wealth of the nations;* עָשָׂה חַ' *to procure wealth* PROV. 31, 29; *pl.* חֲיָלִים *riches* Is. 30, 6. Comp. *δύναμις*, German *Vermögen*, English *ability* &c. — חַיִל is also found as part of the proper name אֲבִיחַיִל (which see); the Phenician in use for it was the feminine form חַיְלָא (after the form of the Hebrew

אַיָּלָה) power, capacity; hence the epithet of חִכֵּם (Hercules) in the proper name חִכֵּם דֵּי חַיָּלָא (Hikkem of competent ability) Kit. 8, 2. 3.

חַיִל (*constr.* חֵיל, with *suff.* חַיְלֵהּ) *Aram. m.* the same, Dan. 3, 20; along with אֶדְרָע Ezr. 4, 23; בְּחַיִל Dan. 3, 4; 4, 11 = בַּכֹּחַ Ps. 29, 4.

חֵיל *m.* 1. a collateral form for חַיִל *host* 2 Kings 18, 17; Is. 36, 2; comp. לֵיל. — 2. *fortress, fort* Ps. 122, 7; Nah. 3, 8 *fortress of the sea*, conseq. = מָעֹז Is. 23, 4. But חֵילִי Hab. 3, 19 comes from חַיִל and is equivalent to חִזְקִי Ps. 18, 2, or מָעֻזִּי Jer. 16, 19. חֵילְכָה (*thy army*) Ps. 10, 8 and חֵיל־כָּאִים (*crowd of the miserable*) 10, 10, as the Masora will have it read, should be rather looked for under חֵלֶךְ and חֵלְכַּי. See חֵל and חֵילָה.

חִיל (from חוּל 2) *m. the pang*, of a woman bearing Ps. 48, 7; *earthquake*, cognate in sense with פַּחַד Ex. 15, 14. — See another meaning under חִילֵן.

חִיל as a verb, see חוּל.

חֵילָאם see חֵילָם.

חִילָה *fem.* same as חִיל *pain* Job 6, 10.

חֵילָה *f. wall, rampart, intrenchment*, Ps. 48, 14, or perhaps *fortification, fort*, identical with חֵיל or חֵל. It is better to read with the Targ., LXX, Vulg. and others חֵילָהּ (from חֵיל), as 18 mss. have it.

חֵילָם (חֵילָאם and חֵלָאם; with *a* of motion חֵלָמָה, חֵלָאמָה, חֵי־; *fortress*, from חֵל, חֵיל with termination ־ָם) *n. p.* of a place in Palestine beyond the Jordan, perhaps among the 60 towns of Bashan 2 Sam. 10, 16 17. As the place is unknown and the reading is also uncertain, it is entirely omitted in 1 Chr. 19, 16, or אֲלֵיהֶם is put for it 19, 17; and חֵילָם should probably be translated with Vulg., Aq., Symm., *their hosts*.

חִילֵן (perhaps *fortress*, from חִיל = חֵיל, and the formative syllable ־ֵן = ־ֶן in צִפֹּרֶן, גַּרְזֶן) *n. p.* of a city in Judah 1 Chr. 6, 43 [58], for which חֹלֹן stands in Josh. 21, 15.

חִין (from חֵן = חָן) *m. grace, beauty*, Job 41, 4. It is possible that ־ִי is lengthened out of ־ֵ, without the necessity of assuming a stem חָן.

חַיִץ (from חוּץ) *m. a partition-wall, a wall*, Ez. 13, 10, whose place is supplied by קִיר in 13, 12; Ar. حَايِط, the same.

חִיצוֹן (from חוּץ, after the form תִּיכוֹן) *adj. m.*, חִיצוֹנָה *f. outer, exterior*, e. g. the fore-court, the hall Ez. 40, 17, i. e. intended for the people, joined to מָבוֹא (*entrance*) 2 Kings 16, 18, חוֹמָה 2 Chr. 33, 14, שַׁעַר Ez. 44, 1; opposite to פְּנִימִי 41, 17. מְלָאכָה חִיצוֹנָה Neh. 11, 16, 1 Chr. 26, 29 *outer* i. e. civil *business*, contrasted with sacred; comp. סְפָרִים חִיצוֹנִים (Mishna) writings not sacred. לַחִיצוֹן 1 Kings 6, 29 or חִיצוֹנָה 2 Kings 16, 18 *without*.

חֵיק or חֵק Prov. 17, 23 (with *suff.* חֵיקִי; from חוּק) *m.* 1. *bosom, lap* (Phenic. חַיִק the same, Eryc. 4), applied to a spouse, a nurse, a child, prop. inlet, Jer. 32, 18; Lament. 2, 12; אֵשֶׁת חֵ׳ Deut. 13, 7 *the wife lying on the bosom* (of her husband), i. e. the spouse, also named שֹׁכֶבֶת חֵיק Mic. 7, 5; on the contrary אִישׁ חֵיק Deut. 28, 56; hence חִבֵּק חֵ׳ Prov. 5, 20, שָׁכַב בְּחֵ׳ 1 Kings 1, 2 are spoken of the embrace of love. Sometimes as a place where children, lambs &c. are carried Num. 11, 12; Is. 40, 11. Figurat. as the seat of feeling and determination, hence כִּלָּה מִקֶּרֶב חֵיק Ps. 74, 11 K'ri *to destroy out of the midst of the bosom* (i. e. from the bottom of the heart); נָשָׂא חֶרְפָּה בְחֵ׳ *to bear reproach in the bosom*, i. e. to feel deeply, hence Ps. 89, 51 *my bearing in the bosom* (חֶרְפַּת) כָּל־רַבִּים עַמִּים, where חֶרְפַּת is omitted, as being already in the preceding hemistich. To this belong the expressions שִׁלֵּם אֶל־חֵ׳ Jer. 32, 18, שִׁלֵּם עַל־חֵ׳ Is. 65, 6, הֵשִׁיב אֶל־חֵ׳ Ps. 79, 12, מָדַד עַל־חֵ׳ Is. 65, 7 in the signification

to recompense, prop. to pay into the bosom, to measure, to give back into the bosom, comp. הֵשִׁיב בְּרֹאשׁוֹ Judges 9, 57; more rarely as the seat of anger Eccles. 7, 9. תְּפִלָּתִי עַל־חֵיקִי תָשׁוּב Ps. 35, 13 *my prayer turns to* (see שׁוּב עַל) *my bosom*, i. e. comes from the heart, hence = קֶרֶב Job 19, 27. — 2. Metaph. *bosom* of a garment, sinus vestis, into which one puts גּוֹרָל Prov. 16, 33 or שֹׁחַד 21, 14. — 3. *the hollow part*, of a chariot, sinus currus, 1 Kings 22, 35; *the support*, *cavity* of an altar, i. e. in which it rests Ez. 43, 13 17; חֵ׳ הָאָרֶץ *cavity in the ground* 43, 14.

חִירָה (*distinction*, *nobility*) *n. p. m.* Gen. 38, 1. Stem חור.

חִירוֹם (the same) *n. p. m.* 1 Kings 7, 40, for which חִירָם (which see), חוּרָם (which see), חוּרָם אָבִי (which see), or חוּרָם אָבִיו, stand elsewhere. The termination *ôm* for *âm* is a Phenician pronunciation; comp. *Εἴρωμος* (Josh. c. Ap. 1, 17, 18), which is חִירוֹם.

חִירָם (the same) 1. *n. p.* of a Tyrian king 1 Kings 5, 1-18, elsewhere called חוּרָם (which see). — 2. of a Tyrian artificer 1 Kings 7, 13, elsewhere called חוּרָם (which see) 2 Chr. 4, 11.

חִישׁ as a verb, see חוּשׁ.

חִישׁ *m.* prop. *haste*, *swiftness*, only as an adverb, *in haste*, Ps. 90, 10.

חִישָׁה Ps. 71, 12 K'tib see חוּשׁ.

חֵית see חוּת.

חַיַּת *f. a wild beast* Ps. 74, 19, = חַיָּה.

חִית see חוּת.

חַךְ (*pl. constr.* חַכֵּי; from חָכַךְ after the form גַּל, צַד, בַּז) *m. a steel-trap*, with which the man-robber (אִישׁ גְּדוּד) catches wanderers, Hos. 6, 9: *as the steel-trap of robbers*, *so* (are the traps of) *the bands of priests*.

חֵךְ (after the form צֵל, תֵּל, from חָכַךְ; with *suff.* חִכִּי, חִכְּךָ, חִכָּם; *pl. constr.* חִכֵּי according to Jerome and the Vulg. Hos. 6, 9) *m. the palate*, an organ of taste Job 12, 11, of the fine perception of food tasted 34, 3 and of fruits Song of Sol. 2, 3; prop. either that which pierces, which feels, the keen sense of taste manifesting itself as a pricking, pressing thing, as sentire (to feel) is connected with sentis (thorn), comp. être piqué; or that which lays hold of, catches, like the cognate מַלְקוֹחַ, i. e. fauces; but in any case it comes from חָכַךְ (which see) and not from חָנַךְ. Figur. *the mouth*, to which are applied הָגָה אֱמֶת Prov. 8, 7, בּוּן Job 6, 30, חָטָא 31, 30, to which one puts a trumpet Hos. 8, 1; *the part of the mouth that kisses*, Song of Sol. 7, 11; *speech* Prov. 5, 3. — In Ar. حَنَك, Syr. ܚܢܟܐ, Targ. חִנְכִין *n* is inserted, without its having to be regarded as radical.

חָכָה (only *part. Kal* חוֹכֶה belonging to the *Pih.* חִכָּה) *intr. to hold on firmly*, to a thing, affixum haerere, therefore *to cling to*, *to trust*, with לְ of the person Is. 30, 18, stronger than בָּטַח (which see); comp. Talmud. חָכַךְ, and the collateral form Hebr. חָקָה *to stick into a thing*, *to fasten;* thus the organic root is חָכ־ה.

Pih. חִכָּה (*part.* מְחַכֶּה, *fut.* יְחַכֶּה) *to trust much*, i. e. *to wait for*, *to hope*, with לְ of the person or thing Is. 8, 17, Job 3, 21, with עַד of the time *till* 2 Kings 7, 9; ח׳ בִּדְבָרִים אֶת־ Job 32, 4 *to wait upon one with words;* elsewhere ח׳ stands also absol. Dan. 12, 12 or in the sense *to tarry*, with infin. following Is. 30, 18.

חַכָּה (from חָכַךְ after the form שַׁמָּה) *f. a hook*, with which fish were drawn (הֶעֱלָה, מָשַׁךְ) out of the water Is. 19, 8; Hab. 1, 15; Job 40, 25; comp. Targ. חַכֵּי denom. to angle, מַחְכֵּי a hook.

חֲכִילָה (*blackness*, *heat*, *drought*) *f.* only in גִּבְעַת הַחֲ׳ (*hill of drought*) *n. p.* of a hill in the south of the wilderness of Ziph 1 Sam. 23, 19; 26, 1 3.

חַכִּים (*plur.* חַכִּימִין, *constr.* ־מֵי, *def.* חַכִּימַיָּא; formed from Pahel) *Aram. m. wise*, i. e. *a magician*, *Chaldean* Dan. 2,

12 18 48, belonging to a peculiar cast (Diod. 2, 29) or corporation, mentioned with אָשֵׁף, חַרְטֹם 2, 27; but also applied to the truly wise, who receive their wisdom from God, 2, 21.

חָכַךְ i. e. חַךְ (not used) *tr. to prick, to pierce* (Targ. חֲכַךְ, Talm. חָכַךְ the same), connected with the org. root in חָק־ה &c.; transferred from a fishing hook, a steel-trap &c. to the sharp sense of taste (see חֵךְ) or *to laying hold of, seizing* (cognate with the organic root in לָ־קַח). Figurat. *to hold firmly* by a thing, *to hang by*, as the farther developed חָכָה proves. Deriv. חַךְ, חֵךְ, חַכָּה.

חָכַל (not used) *intr.* 1. *to be dark, black, to be of a dark red*, e. g. of the obscuration of the eyes in a drunken person, consequently = כָּחַל (which see); then, according to some, *to be beautiful* (see גִּבְעָה), which, however, is improbable according to the Ar. حَكَلَ (to be obscure, referring to speech), حَلَكَ (to be dark, black), to which belongs also the Targ. חֲכַר (to be dark); see *Pihel.* — 2. like חוּם *to be black*, prop. *to be* heated, *burnt*, applied to a region; comp. Ar. قَحَلَ to dry, to burn up, and the Hebr. גָּחַל. Deriv. חֲכִילָה in the proper name גִּבְעַת הַחֲ׳. — 3. Figurat. *to be sorrowful, unfortunate*, used metaphor. as in the case of קָדַר (to be black, gloomy); *to be pious*, comp. חָלַךְ. Deriv. the proper name חֲכַלְיָה.

Pih. חִכְלֵל (repeating the last letter) *to be very dark*, spoken of the eyes of a drunken man. Deriv. חַכְלִיל, חַכְלִלוּת.

חָכָל (*constr.* חֲכַל), see חֲכַלְיָה.

חֲכַלְיָה (*Jah is one speaking obscurely*) *n. p. m.* Neh. 1, 1, if it be not = חֲכַמְיָה.

חַכְלִיל (after the form סַגְרִיר, *constr.* חַכְלִילִי with *i* appended after the old way) *m. a darkening*, of the eyes Gen. 49, 12, arising from wine-drinking; interpreters and versions have thought of כָּחַל.

חַכְלִלוּת (from חַכְלִיל) *f. darkening*, of the eyes, Prov. 23, 29, of drunkenness.

חָכַם (*imp.* חֲכַם, *fut.* יֶחְכַּם, 1 *pers. in pause* אֶחְכָּמָה) *intr.* according to the usual assumption *to fasten the attention* upon a thing (comp. חָכָה, חַךְ, חָקָה, so that the organic root would be חָכ־ם); more correctly *to divide, to separate*, cognate in sense בּוּן (comp. חָקַר); then *to perceive, to know* (like the Targ. חֲכַם, Syr. ܚܟܡ, Ar. حَكَمَ), hence *to be discreet, acute, intelligent, clear-sighted, wise*, Prov. 9, 12; 23, 15; *to become wise* 9, 9; 13, 20; *to get insight* 6, 6. Figurat. *to be skilful*, e. g. in architecture (see Ex. 31, 6; 35, 10; Is. 40, 20), *to calculate*, in commerce (see Ez. 28, 4 5), *to be selfconceitedly prudent* Zech. 9, 2; *to excogitate*, trans. with accusat. of the object Eccles. 2, 19. Deriv. חָכָם, חָכְמָה, חָכְמוֹת, חַכְמוֹת, the proper names חַכְמֹנִי, תַּחְכְּמֹנִי.

The fundamental signification of the verb is still shewn in Ar. by the meaning *to decide, to judge*, whence *to rule*, and by enlargement *to defend, to make firm, to make capable* &c.

Pih. חִכֵּם (*fut.* with *suff.* יְחַכְּמֵנוּ) 1. *to make wise*, with מִן *before*, i. e. more than Ps. 119, 98, or *by* a thing Job 35, 11; Phenician (as Aram.) *to be very wise*, whence the noun חִכֵּם a wise man, philosopher, guide, leader, an epithet of Hercules, from which comes the proper names חִכֵּמְבַּעַל Hiempsal, Ἰάμψας (Numid. 1, 2), חִכֵּמְבַּל (ib. 2, 3), חִכֵּמְשֶׁבַּעַל (ib. 2, 2), חִכֵּם דֵּי חַיָּלָא (Kit. 8, 3), חִכֵּמְתָה = חִכֵּמְאָתָה (Numid. 3, 2), like the Hebrew אֱלִיאָתָה, אֱלִיָּתָה (which see). — 2. *to bridle, to lead*, Ps. 105, 22, if it should not be taken here as a denomin. from חָכָם i. e. *to take away wisdom, to present as a fool, to make a fool of.*

Puh. חֻכַּם *to be discreet, cunning*, hence חָכָם מְחֻכָּם Prov. 30, 24 *a cunning prudent one;* of a magician Ps. 58, 6.

Hif. הֶחְכִּים *to make wise*, Ps. 19, 8.

Hithp. הִתְחַכֵּם *to think oneself wise, clear-sighted* Eccles. 7, 16; *to shew oneself prudent*, with לְ of the person Ex. 1, 10.

חָכַם (not used) *Aram.* the same; derivat. חָכְמָה.

Pah. חִכֵּם (not used) same as Hebr. חִכֵּם. Deriv. חַכִּים.

חָכָם (*constr.* חֲכַם; *pl.* חֲכָמִים, *constr.* חַכְמֵי, with *suff.* חֲכָמָיו) *adj. m.*, חֲכָמָה (*constr.* חַכְמַת; *pl.* חֲכָמוֹת, *constr.* חַכְמוֹת) *f.* 1. *knowing, skilful, experienced*, as לַעֲשׂוֹת בַּזָּהָב 1 Chr. 22, 15, בְּכֹל־מְלָאכָה 2 Chr. 2, 6 (also called לֵב חֲכָם Ex. 28, 3), of enchantment Is. 3, 3. As a subst. *a master, one who knows* Jer. 10, 9; חַכְמוֹת 9, 16 = יְדִעוֹת נֶהִי Am. 5, 16, i. e. *skilful in lamentation for death;* in a bad sense 4, 22. — 2. *wise, clear-sighted*, with נָבוֹן Gen. 41, 33, Deut. 4, 6, opposite to נָבָל 32, 6; *subst. a wise man, a clear-sighted one* Ps. 107, 43, to whom are applied the expressions שׁוֹמֵעַ לְעֵצָה 2 Chr. 2, 11, Prov. 12, 15, and יָרֵא סָר מֵרָע 14, 16 &c. חָ׳ is used of the sagacious Jer. 18, 18, of those experienced in human and divine things Gen. 41, 8, Eccles. 12, 11, of the cautious 2, 14, of magicians and enchanters Ex. 7, 11, of the cunning Job 5, 13, of the constant Is. 31, 2, of judges 1 Kings 2, 9, of the virtuous and pious Ps. 37, 30; Job 28, 28 &c.

חָכְמָה (*c.* חָכְמַת, with *suff.* חָכְמָתָם) *f. knowledge, experience* Ex. 28, 3, in full form חָכְמַת לֵב 35, 35; *wisdom, σοφία*, in the widest extent Job 11, 6; 12, 2; *skill, science* Dan. 1, 17; *resignation to the will of God* Job 28, 28 &c., standing with תְּבוּנָה Ex. 31, 3, בִּינָה Is. 11, 2, דַּעַת 33, 6, מַדָּע 2 Chr. 1, 10, and opposed to הוֹלֵלוּת Eccles. 2, 12, סִכְלוּת ib. — חָכְמָה is ascribed to commanders Deut. 34, 9 and kings Is. 11, 2, embracing among the Hebrews the highest capacity of judging (1 Kings 3, 16; 10, 1), a knowledge of nature (5, 13), the gift of proverbs and poetry (5, 12) Prov. 1, 2, the right apprehension of human things Is. 19, 11, the art of prophesying, of interpreting dreams, of practising enchantments Ex. 7, 11; Dan. 5, 11 &c. חָ׳ as *divine wisdom* denotes the highest disposing intelligence (Prov. 10, 4), which reveals itself in creation 3, 19; 8, 22 (Ps. 104, 21) Job 28, 25 (see Sir. 1, 9; 24, 3; Bar. 3, 32), in the maintenance and government of the world Job 12, 15; 23, 24, and in the ruling of peoples 12, 17; that dwells from eternity only in God Sir. 1, 4, and is unsearchable by men Is. 55, 9; Job 23, 12 (Sir. 1, 5). Phenic. חָכְמַת the same, hence חָכְמַתְבַּעַל (= חָכְמַתבַּעַל) n. p. m. (Numid. 4, 7).

חָכְמְתָא (*constr.* חָכְמַת, *def.* חָכְמְתָא) *Aram. f.* the same, used of divine wisdom Dan. 2, 20; 5, 11; Ezr. 7, 25; and of human wisdom Dan. 2, 30; Targ. חוּכְמָא, חָכְמָא, Syr. ܚܟܡܬܐ.

חַכְמוֹנִי (*wise* viz. Jah is; comp. חִזְקִן under חִזֵּק) *n. p.* of the father of one of David's heroes 1 Chr. 11, 11, who is called in 2 Sam. 23, 8 תַּחְכְּמֹנִי, which has the same meaning; the hero himself was styled יָשָׁבְעָם 1 Chr. 11, 11 or יָשָׁב בַּשֶּׁבֶת 2 Sam. l. c.; and his brother was יְחִיאֵל 1 Chr. 27, 32.

חַכְמוֹת (a singular form like הַלֵּלוֹת, שִׁלֵּלוֹת, *ôt* having arisen out of *a-ût*), *f. wisdom*, Prov. 9, 1; but it was early taken for a plural and construed as such 1, 20; 29, 7.

חַכְמוֹת (same as חָכְמוֹת) *f.* the same, Prov. 14, 1.

חָכַר belonging to Job 19, 3, see הָכַר.

חֵל (from חוּל 1 to move in a circle, after the form שֵׁשׁ, נֵר) *m.* 1. *the outermost fence of fortifications, the glacis, the* (outermost) *rampart around city-walls*, pomoerium, *προτείχισμα*, antemurale 2 Sam. 20, 15, coupled with חוֹמָה Is. 26, 1, Lament. 2, 8, explained in Aramaean by בַּר שׁוּרָא (סח׳ ﬠ) *son of the wall;* comp. Targumic חֵילָא, חֵילָא. It is therefore different from חֵיל Ps. 48, 14; 122, 7; Nah. 3, 8. — 2. a shorter expression for חֶלֶק (*city-district*) 1 Kings 21, 23, which the parallel passages 2 Kings 9, 10 36 37 and the versions have; Ob. 20 *and the captives of the province* (הַחֵל) *of the sons of Israel*, i. e. of the ten tribes (see גָּלוּת).

חֹל (after the form חֹק, from חָלַל; *Aram. pl.* חֻלִּין) *m.* prop. exposed, accessible, made common, hence *unfettered, profane, unconsecrated*, Ez. 48, 15, opposed to קֹדֶשׁ 22, 26 what is divided off, separated, holy. לֶחֶם חֹל 1 Sam. 21, 5, opposite to לֶחֶם קֹדֶשׁ as the shew-bread was called. דֶּרֶךְ חֹל 21, 6 *unholy conduct.* Targ. חֹל the same, whence חֹלוֹנַי or חִלּוֹנַי (from חֵל = חֹל) foreign, i. e. profane, חִלּוּל desecration.

חָלָא I. (not used) *intr. to be covered, overlaid, spread over*, e. g. with rust, *to rust;* comp. Talm. הֶחֱלִיא *to be rusted over*, of money, חָלַד *to cover* (cognate the Aram. חֲלַז), then *to rust*, Ar. حَلَأَ to smear over. Deriv. חֶלְאָה 1.

חָלָא II. (*fut.* יֶחֱלָא) same as חָלָה (which see), 2 Chr. 16, 12; metaphor. *to be weakly, to be tender.* Deriv. תַּחֲלוּא, תַּחֲלֻא, and the proper name חֶלְאָה 2.

חֶלְאָה (after the form חֶמְאָה; with *suff.* חֶלְאָתָהּ, once without Mappik Ez. 24, 6) *f.* 1. *rust, a covering of rust*, on a kettle Ez. 24, 6 11 12. — 2. (*tenderness*) *n. p. f.* 1 Chr. 4, 5 7.

חֲלָאִים see חֳלִי.

חֵלָאם see חֵילָם.

חָלַב I. (not used) *intrans. to glide thickly along a thing, to spread or streak thickly upon a thing*, spoken of a fluid, slippery, fat and clammy substance; hence Ar. حَلَبَ to stripe the udder, to milk, mulgere, ἀμέλγειν, V. VII. to flow out. The org. root, therefore, is חָ־לַב, also found with the fundamental signification enlarged in יָ־לַף, לָו־ה, לַב, דָּ־לַף, שָׁ־לַף, as well as in the Sanskrit *lip*, Greek ἀ-λείφ-ω, λίπ-α, λιπάω, Lat. labi (to glide), lippus &c. Deriv. חֵלֶב, חֶלֶב, חֶלְבְּנָה (and perhaps also חָלָב, חָלֵב), the proper names חֶלְבָּה, חֶלְבּוֹן, אַחְלָב, חֵלֶב.

חָלַב II. (not used) *intr. to be white*, identical in its organic root with that in עָ־לַב (pallescere), לָב־ַן (albescere); comp. Greek ἀλφ-ός, Lat. *alb*-us, *alp*-, &c. Deriv. חָלָב, חָלֵב.

חָלָב (with the article הֶחָלָב, with *suff.* חֲלָבִי, חֲלָבֵךְ) *m.* 1. *milk*, prop. the fatty, *cream*, therefore interchanged with חֶמְאָה Judges 5, 25; חֲרִיצֵי הֶחָ׳ 1 Sam. 17, 18 *cuts of soft cheese* (according to all the translators); hence it is also applied figur. to the slimy male semen Job 10, 10. But it usually means *sweet, fresh milk*, of the udder Song of Sol. 5, 12 or of the mother's breast Is. 28, 9; from which butter is made Prov. 30, 33, therefore different from חֶמְאָה Gen. 18, 8; with דְּבַשׁ it is a figure of superabundance in a land Ex. 3, 8; Lev. 20, 24; Num. 14, 8; Jo. 4, 18 *the hills overflow with milk*, i. e. the land runs abundantly with overfulness; elsewhere with יַיִן Is. 55, 1, Song of Sol. 5, 1 as a special drink; figurat. Song of Sol. 4, 11 *honey and milk under the tongue*, i. e. to speak in mild words. — 2. *what is best, most excellent*, as חֵלֶב Ez. 25, 4, along with פְּרִי. — If it be derived from חָלַב I., we can perceive the connexion with חֵלֶב, Ar. لبا, colostrum, Talm. חֶלְבּוֹן, white of an egg, prop. slime, Phenic. חֵלֶב ἔλφος (Hesych.) butter &c. But as חָ׳ stands for a figure of whiteness Gen. 49, 12, Lament. 4, 7; as the Targ. חֶלְבּוֹן (white of an egg), חַלְבִּיץ (a white blossom) also refer to the fundamental signification "to be white"; as the Greek γαλακ, Lat. lac, comp. γαλήνη, may point to *white:* it is better perhaps to derive it from חָלַב II.

חָלֵב (only *constr.* חֲלֵב, hence after the form עָקֵב, יָפֵחַ; comp. לְבֶן־ Gen. 49, 12 from לָבֵן = לָבָן) *m.* 1. same as חָלָב *milk* Ex. 23, 19; 34, 36; Deut. 14, 21; Prov. 27, 27. — 2. Figur. *the best, the fruit* Is. 60, 16, parallel to שֹׁד, as חֵלֶב is also applied metaphorically in the same way.

חֵלֶב (with *suff.* חֶלְבּוֹ, חֶלְבָּם, *poet.* חֶלְבָּמוֹ, חֶלְבְּהֶן; *pl.* חֲלָבִים, *constr.* חֶלְבֵּי, with *suff.* חֶלְבֵּהֶן) *m.* prop. sticky, hence 1. *fat*, of sacrificial animals Lev. 3, 16;

16, 25, along with דָּם as the most excellent thing for a sacrifice Ez. 44, 15; more rarely of the fat of man JUDGES 3, 22; *a fat meal* Ps. 63, 6, i. e. rich enjoyment; *a fat heart*, i. e. one without feeling, Ps. 17, 10 *they close their unfeeling heart*, fat among the Hebrews representing insensibility (Ps. 119, 70; Is. 6, 10); Ps. 73, 7 יָצָא מֵחֵלֶב עֵינָמוֹ *their sin proceeds from their unfeeling heart* (עָוֹן = עֵין); *pl. pieces of fat* LEV. 8, 26 or *fat sheep* GEN. 4, 4. — 2. Figurat. *the best, the principal part*, i. e. *marrow*, e. g. חֵ֫לֶב הָאָרֶץ GEN. 45, 18 *the marrow of the land*, i. e. its best fruits; חֵ֫לֶב חִטָּה Ps. 81 17 or חֵ֫לֶב חִטִּים 147, 14 *the marrow of the wheat*, i. e. the most nutritious wheat, or also חֵ֫לֶב כִּלְיוֹת חִטָּה DEUT. 32, 14, comp. Greek στέαρ πυροῦ, Arab. لُبَابُ لبّ; חֵ֫לֶב יִצְהָר NUM. 18, 12 *the best oil*; חֵ֫לֶב תִּירוֹשׁ ibid. *the best must*. — 3. (*fatness, strength*) *n. p. m.* 2 SAM. 23, 29, for which חֵלְדַּי stands 1 CHR. 11, 30 and 27, 15.

חֶלֶב *m.* 1. the same Is. 34, 6. — 2. (*fatness, fruitfulness*) *n. p.* of a city, JOSH. 19, 29, where חֶלְבָּה stands.

חֶלְבָּה (*fatness, fertility*, from חֶלֶב I.) *n. p.* of a city in Asher JUDGES 1, 31, but which Asher could not get possession of. It is different from אַחְלָב (which see), and seems to have been called also חֶלְבָּה JOSH. 19, 29, where חֶבֶל stands, but where the cod. Vat. of LXX has already Ἀπολέβ i. e. ἀπὸ Χελέβ. At a later period it was called גּוּשׁ חֶלֶב (*clod of fatness*, i. e. *cloddy-fat*), celebrated for the richness of the olive plantations (Erach. 32[a]; Menach. 85[b]; Tosifta ib.; Pesach. 53[a]; J. Sheb. 9, 2), and mentioned with מֵרוֹן (Hebr. מֵרְאוֹן), בֵּירִי, עַכְבְּרָא &c.; Josephus (B. J. 2, 20, 6; 4, 2; 1, 3; Vit. 10, 13) calls it *Giscala*.

חֶלְבּוֹן (*fruitful, fat*) *n. p.* of a Syrian city, celebrated for its wine Ez. 27, 18, which the Syrians exported, and which was also a table-wine with the Persian kings (Athen. 1, 22). It is Χαλυβών, Syr. ܚܠܒܘܢ, Arab. حَلَب, the present Aleppo; in the Greek period it was also called Beroea (2 MACC. 13, 4). There is also at the present day a village אֲלְבּוֹן, three hours north of Damascus at Antilibanus, which might be taken for חֶ֫לְבּוֹן in EZEK. (*Robinson's* New Bibl. Res. 614).

חֶלְבְּנָה *f. galbanum*, χαλβάνη, i. e. a strong-smelling gum of Syria, applied in fumigations Ex. 30, 34, and which was also known to classical writers (Virg. Aen. 3, 415; 4, 764; Plin. 12, 25); formed from חֵ֫לֶב resin, gum, Syr. ܚܠܒܢܐ; originally from the masc. חַלְבֹּן (after the form אַבְנֹן).

חָלַד I. (not used) *tr. to veil, to cover*, hence *to conceal* (cognate in sense עָלַם which see); comp. Talm. חְלַד to conceal, to hide, הֶחֱלִיד to cover with rust (comp. חֲלָא), Targ. חְלַז to veil. The organic root is חָ֫ל, which exists also in לָט (which see) &c. Deriv. חֶלֶד, and the proper names חֶלֶד, חֶלְדַּי.

חָלַד II. (not used) *tr.* prop. to break through (comp. יָ֫לַד), then *to dig through, to root up*, the ground, Talm. הֶחֱלִיד to bore (the ground), Syr. ܚܠܰܕ to dig. Deriv. n. p. חֶלְדָּה.

חֶלֶד (*pause* חֵ֫לֶד, with *suff.* חֶלְדִּי) *m.* prop. the dark, veiled, unlimited time, therefore like עוֹלָם from עָלַם; hence 1. *the world*, as עוֹלָם (ECCLES. 3, 11) and αἰών in the N. Testament, Ar. ٱلدُّنْيَا, conseq. מֵחֶ֫לֶד Ps. 17, 14 *of the* (passing) *world*, i. e. *passing, temporary, finite* (comp. מֵאֶפֶס Is. 40, 17); יֹשְׁבֵי חֵ֫ל Ps. 49, 2 *the inhabitants of this* (finite, temporary) *world*, comp. κόσμος (JOHN 15, 18 19); *the upper world*, in contrast with the lower Is. 38, 11, where חֶדֶל stands for חֶ֫לֶד. — 2. *continuance, duration of life*, prop. eternity, like עוֹלָם Ps. 39, 6; JOB 11, 17; מַה־חֶ֫לֶד Ps. 89, 48 *how* (short) *is life*, where אֲנִי seems to be abridged from אֲדֹנָי (comp. 89, 51); comp. Ar. خلود continuance.

The fundamental signification we have given adheres to the comparison of חֵ֫לֶד with עוֹלָם, as the Arab. دار الخلد = בֵּית עוֹלָם (ECCLES. 12, 5); and there only

remains the choice between making the idea of *continuance* (Ar. خلد) proceed from that of *breaking* or *digging through* or from that of *veiling*, *covering* &c. as in עָלַם to עוֹלָם; the latter is preferable.

חֵלֶד (*continuance of life, strength*) *n. p. m.* 1 Chr. 11, 30, for which חֵלֶב occurs in 2 Sam. 23, 29, and חֶלְדַּי 1 Chr. 27, 15.

חֹלֶד *m.* (from חָלַד II.) prop. the digging, rooting up, concr. *a mole, weasel*, Lev. 11, 29, like the Syr. ܚܘܠܕܐ, Ar. خُلْد, hence the LXX γαλῆ, Vulg. *mustela;* on the other hand, the Targ. כַּרְכּוּשְׁתָּא, Syr. ܟܘܟܘܫܬܐ come from כַּרְכֵּשׁ, Ar. كركس, to move quickly to and fro.

חֻלְדָּה (*weasel*) *n. p.* of a prophetess 2 Kings 22, 14.

חֶלְדַּי (*enduring, long-lived*) 1. *n. p.* of a Davidic hero 1 Chr. 27, 15, for which חֵלֶד or חֵלֶב stands elsewhere. — 2. *n. p. m.* Zech. 6, 10, for which is חֵלֶם 6, 14.

חָלָה I. (*fut.* once יֶחֱלֶא, as if from חָלָא; *apoc.* וַיַּחַל 2 Kings 1, 2; *part. f.* חוֹלָה, *c.* חוֹלַת [see another חוֹלָה under חוּל]; *inf. c.* חֲלוֹת, with *suff.* חֲלוֹתָם) *intr.* prop. to be pounded, soft, relaxed; therefore *to become weak* Judges 16, 7; *to feel oneself powerless* Is. 57, 10; *to be pained* Prov. 23, 35; *to feel pain* Jer. 5, 3; *to be grieved*, with עַל of the person 1 Sam. 22, 8 (Ethiop. the same); *to be incurable*, Eccles. 5, 12 *an incurable evil* (comp. מַכָּה נַחְלָה); *to be sick, to become sick, to suffer*, 1 Kings 14, 1, with לָמוּת following Is. 38, 1 *unto death*, opposite to חָזַק 39, 1; as the consequence of blows Jer. 5, 3; Prov. 23, 35. To complete the idea, sometimes חָ׳ חֳלִי 2 Kings 13, 14 is used, like the Greek νοσεῖν νόσον, or the accusat. of the member in which one suffers is added 1 Kings 15, 23; figurat. with accus. אַהֲבָה Song of Sol. 2, 5. Deriv. חֳלִי. — Many assume as the fundamental signification of the organic root חָל־ה *to be rubbed*, Ar. حَلَأَ (trivit), or as = Greek χαλ-άω to relax. More probable is the radical meaning *to be struck, pushed, to be shaken to and fro, thrown,* percelli (cognate in sense חָשַׁל), therefore *to totter backward and forward, to be weak, decaying*, conseq. identical with the organic root in גָּל־ע I., קָל־ע I., גַּל, and perhaps with that in the Sanskrit *kalaj*, Pers. *kâli*-den, Greek κέλλ-ειν, Latin cell-ere.

Nif. נֶחֱלָה (3 *pl.* נֶחְלוּ; *part. f.* נַחְלָה, *pl.* ־לוֹת) *to become sick*, from agitation Dan. 8, 27; *to be injured* Jer. 12, 13, where the Vulg. reads נָחֲלוּ (*to gather*), as 16, 19; with עַל *to be grieved at* ... Amos 6, 6; *to be incurable, deadly*, of מַכָּה Jer. 14, 17; Neh. 3, 19; נַחְלוֹת *the sick, weak* Ez. 34, 4 21; on the contrary in the case of יוֹם נַחְלָה Is. 17, 11 it is taken in the sense of *possession*, i. e. ingathering, as vice versa נַחְלָתְךָ Ps. 68, 10 is said to mean *thy sick.*

Pih. חִלָּה *to make incurable*, of מַכּוֹת and תַּחֲלֻאִים, with בְּ of the place Deut. 29, 21. On the other hand, חַלּוֹת Ps. 77, 11 may be a form from חָלַל, like זַמּוֹת 17, 3, שַׁמּוֹת Ez. 36, 3, and should perhaps be taken as a noun.

Puh. חֻלָּה *to become weak, powerless* Is. 14, 10.

Hif. הֶחֱלָה prop. *to make sick* Prov. 13, 12, therefore הֶ׳ הַכּוֹת *to strike a deadly blow* Mic. 6, 13 (comp. Nah. 3, 19); but also *to shew sickness* Hos. 7, 5, where LXX, Targ. and Vulg. read הֶחֱלוּ. הֶחֱלִי Is. 53, 10 is (according to the Masoretes) = הֶחֱלָה, in the Aramaean manner, or (according to Kimchi) = הֶחֱלִיא from חָלָא = חָלָה, and so *to make sick*, joined with דִּכָּא to express one idea. Others take it = הֶחֱלִי governed by דִּכָּא *to smite with sickness.* Derivat. מַחֲלֶה, מַחֲלָה, מַחֲלִי, תַּחֲלֻא; but the proper names מַחְלָה, מַחְלוֹן, מַחְלִי are to be derived perhaps from מָחַל.

Hof. הָחֳלָה *to become sick*, 1 Kings 22, 34.

Hithp. הִתְחַלָּה (*inf.* הִתְחַלּוֹת, *imp. ap.* הִתְחַל, *fut. ap.* יִתְחַל) *to make oneself sick*, 2 Sam. 13, 2, *to feign oneself sick* 13, 5 6.

חָלָה II. (Kal unused) *tr. to stroke, to flatter*, prop. to stroke something

smooth, Greek *κηλ-έω* (to stroke, to flatter), connected perhaps with חָלַק I., which also means *to flatter*, or better, with נָפַח, נָבַח (which see) Ar. حَلَا III. and IV. the same. It is possible that it is connected with חָלָה I. in its fundamental signification; for the Syr. ܚܠܐ (to rub, to play the hypocrite) is of like application.

Pi. חִלָּה (*inf. c.* חַלּוֹת, *imp.* חַל, *fut. ap.* יְחַל) *to stroke*, with accus פְּנֵי פ׳ *the face of a person*, i. e. *to flatter one* (in order to get favour), comp. Arab. حُلْوَان (a bribe); *to appease*, by presents Ps. 45, 13 or otherwise Prov. 19, 6; Job 11, 19; therefore *to pray to God* Ex. 32, 11; 1 Sam. 13, 12; Jer. 26, 19.

Hif. הִחְלִיאֵל see יַחְלִיאֵל.

חָלָה III. (not used) *intr. to be sweet, lovely*, figurat. of dress; Syr. ܫܟܠ (to be agreeable); *Pa.* to adorn. Perhaps no particular stem חָלָה should be assumed for מַחֲלַת, since it may have sprung from מִחוֹלָה; on the proper name מָחְלַת see מָחַל. Deriv. חֲלִי, חֲלִיָּה.

חַלָּה (*constr.* חַלַּת, *pl.* חַלּוֹת) *f. a cake*, Num. 15, 20; Lev. 8, 26; sometimes = כִּכַּר *loaf*, 2 Sam. 6, 19, with which it is interchanged, named from its *roundness* (see חָלַל II.).

חֲלוֹם (with *suff.* חֲלֹמִי; *pl.* חֲלֹמוֹת) *m.* prop. the state of being bound, the state of being closed, sleep, then (comp. German drom, troum, Traum, dream, connected with dorm-ire, comp. somnus and somnium) *a dream* Gen. 37, 5, חֲלוֹם לַיְלָה *a nocturnal dream* Gen. 31, 24; of that which looks into the future Joel 3, 1, of a prophetic one containing a revelation 1 Sam. 28, 6; Num. 12, 6. Figur. *quickly-passing* Job 20, 8, *nugatory* Eccles. 5, 6.

חַלּוֹן (1. *pl.* חַלּוֹנִים, *constr.* חַלּוֹנֵי, with *suff.* חַלּוֹנֵינוּ; 2. *pl.* חַלּוֹנוֹת) *comm.* prop. *a hole, an air-hole, light-hole*, then *window*, of a בַּיִת Prov. 7, 6, תֵּבָה Gen. 8, 6 &c.; which could open 2 Kings 13, 17 or be covered, shut, Ez. 40, 16; 41, 16 26, through which thieves broke Joel 2, 9 and people looked out Song of Sol. 2, 2. From חָלַל I.

חֹלוֹן (from חֹל = חָלַל; *full of hollows*) 1. *n. p.* of a city in the flat land of Moab, not far from יַהְצָה and מֵישָׁע Jer. 48, 21, perhaps same as חֹרוֹן. — 2. same as חִילֵן (1 Chr. 6, 43) *n. p.* of a city in Judah Josh. 15, 51; 21, 15.

חֲלוֹנִי (an adject. form in ־י) *m. window-work*, קָרַע ח׳ *to cut windows wide* Jer. 22, 14, where, however, one ms. has חַלּוֹנָיו. The ancients looked upon it as a plural.

חֶלְוָה *m.* prop. abstract: a forsaking, disappearance, going away, death; but only concrete collect. *departed, deceased*, therefore בְּנֵי ח׳ Prov. 31, 8 *orphans.*

חֶלְוָק see חֵלֶק.

חַלּוּשָׁה (from חָלַשׁ) *f. overthrow, defeat* Ex. 32, 18.

חֲלַח *n. p.* of a province of Assyria, to which the ten tribes were transported 2 Kings 17, 6; 18, 11; 1 Chr. 5, 26. It is commonly understood to be the province *Kalachene* (Strabo XI, 530; *Καλαχηνή* Ptol. 6, 1) on the borders of Armenia. The Talmud understands חֶלְוָן حُلْوَان *Holwân*, five days' journey from Bagdad; the LXX and Vulg. read in 2 Kings 17, 6 and 1 Chr. 5, 26 נַהֲרֵי; and therefore, according to them, חֲלַח was also the name of a river (the Mygdonius), which runs into the Euphrates, along with חָבוֹר, below תִּפְסַח.

חַלְחוּל (out of חִלְחֵל, from חָלַל; *full of hollows*) *n. p.* of a city in Judah Josh. 15, 58, beside בֵּית־צוּר and גְּדֹר (which see), consequently among the mountains of Judah; like חִלֵּן, חֹלֹן of similar appellative meaning; now *Hulhûl*, north of Hebron.

חַלְחָלָה (formed from חִלְחֵל which is from חוּל) *f. pang*, of the loins, either figuratively borrowed from the pain of a woman in travail, or general Is. 21, 3; *pain, terror* Ez. 30, 4 9; Nah. 2, 11; comp. Hithp. הִתְחַלְחֵל.

חָלַט (Kal unused) *tr. to draw off, to draw away, to bare*, a collateral form of חָלַץ II. (Targ., LXX, Vulg., *Ibn Ganâch, Kimchi* &c.), hence figuratively *to make veilless, naked, open*, speech, Ar. خَلَطَ (to reveal, e. g. what is secret).

Hif. הֶחְלִיט (3 *fut. pl.* וַיַּחְלְטוּ, comp. 1 Sam. 14, 22) *to make bare, open*, i. e. *to make definite, to explain;* with מִן of the person, *to receive a definite assurance from one* 1 Kings 20, 33, where the Targ. reads וַיַּחֲלְטוּהָ taking the ה from הַמְמַהֲרִין; Talm. to present openly.

חֳלִי (*pause* חֹלִי, with *suff.* חָלְיוֹ; *pl.* חֳלָיִים; from חָלָה I.) *m.* 1. *sickness*, Deut. 28, 59; 1 Kings 17, 17; with לְאֵין מַרְפֵּא 2 Chr. 21, 18 *an incurable sickness;* חָלְיוֹ Eccles. 5, 16 = חֳלִי לוֹ; *a wound-sickness* Is. 1, 5; *suffering* 53, 3. — 2. *evil* (moral) Eccles. 6, 2.

חֶלְיִי (*pl.* חֲלָאִים; from חָלָה II. after the form צֶבְיִי, פִּדְיִי) *m. trinkets, dress, ornament*, Song of Sol. 7, 2; joined to כֶּתֶם Prov. 25, 12.

חֶלְיָה (from the masc. חֶלְיִי) *f.* the same, Hos. 2, 15.

חָלִיל (*pl.* חֲלִלִים; from חָלַל I.; Ar. خَلِيل hollowed out) *m.* prop. hollowed, perforated, comp. Aram. אֲבוּב; hence 1. *a flute*, tibia, along with תֹּף Is. 5, 12. חָלַל בַּחֲלִלִים *to flute with flutes* 1 Kings 1, 40; הָלַךְ בְּחָ׳ Is. 30, 29 *to walk with the sound of flutes;* הָמָה כְחָ׳ Jer. 48, 36 *to mourn as flutes* (flutes having been used in laments for the dead). Hence the denom. *Pih.* חִלֵּל (*part. plur.* מְחַלְּלִים) *to flute* or *pipe* 1 Kings 1, 40. — 2. (from חָלַל I, 2) prop. fetterless, accessible, i. e. *unconsecrated, profane, desecrated*, only with *â* of motion חִלְלָה, חָלְלָה *to profanation*, used as an exclamation of aversion, *far be it!* absit! *keep off!* 1 Sam. 14, 45; 20, 2; usually with לְ of the person 1 Sam. 2, 30, Job 27, 5 and with מִן following before the infin. Gen. 18, 25; 44, 7; Josh. 24, 16, or with אִם and fut. Job 27, 5, or lastly with מִן and a noun following Job 34, 10 meaning *with respect to a thing* 1 Kings 21, 3. The course of the significations is made manifest by the analogous Aramaean חִלִּין הֱוֵא לָךְ (far be it from thee) Gen. 18, 25 Targ.

חֲלִיפָה (with *suff.* חֲלִיפָתִי, *pl.* חֲלִיפוֹת; from חָלַף I.), *f. a change*, with שַׂלְמוֹת Gen. 45, 22 or בְּגָדִים 2 Kings 5, 5 22 *change-raiment*, i. e. garments which were usually changed on festal occasions, conseq. = *festal-dress, state-garment*, opposed to every day garments, without a word appended Judges 14, 19. Then *alteration* in thinking and manners, i. e. amelioration Ps. 55, 20; *relieving*, in warfare Job 14, 14, in full form צָבָא חֲלִיפוֹת 10, 17 *an army relieving another*, for חֲלִיפוֹת וְצָבָא which occurs and which is figurat. applied. *Adv.* חֲלִיפוֹת *alternately, relieving one another*, spoken of bondmen 1 Kings 5, 28 [14].

חֲלִיצָה (with *suff.* חֲלִיצָתוֹ; *pl.* חֲלִיצוֹת) *f.* prop. covering, clothing, from חָלַץ I, hence *equipment, armour* 2 Sam. 2, 11, *dress* Judges 14, 19, where the versions read חֲלִיפוֹתָם. In modern Hebrew the pulling off of the shoes, in the law of Levirate.

חָלַךְ (not used) *intr. to be black, dark* (Kimchi), Arab. حَلِكَ, by transp. חָכַל (which see); figurat. (as in Arab.) *to be unfortunate, miserable;* comp. קָדַר. Deriv. חֶלְכִּי, חֵלֶךְ.

חֶלֶכָה (with *â* of motion חֶלְכָה after the form קָדְמָה, with the shifting of the accent to the last syllable, when the original derivation had been forgotten; *pause* חֶלֶכָה) *m.* prop. an abstract: poverty, wretchedness, misfortune; then (comp. חֵלֶךְ) concrete: *unfortunate, wretched*, Ps. 10, 8 14, along with נָקִי, תָּמִים (Targ., LXX, Vulg. &c.). According to the Masora, *Rashi* and others, it stands for חֵילָךְ, חֵילָהּ, as 3 mss. also have it; but this is mere conjecture.

חֶלְכִּי (for חֶלְכִּי, formed out of חֶלְכָּךְ; *pl.* חֶלְכָּאִים) *adj. m. unfortunate, wretched; subst. a miserable person* Ps. 10, 4. The Masora separates the word חֵל־כָּאִים *host*

of the wretched (*Kimchi* עֲדַת הַנְּכָאִים), probably by conjecture.

חָלַל I. (i. e. חַל; *perf.* 3 *sing.* חָלַל) *intr. to be bored through*, *perforated*, *pierced*, e. g. applied to the window or light-hole in a wall, to a flute, a cavity &c. (see חָלִיל, מְחִלָּה, חַלּוֹן, חַלּוֹנַי), conseq. = חָל belonging to the proper names חִילֵן, חֹלוֹן. But it is only used figurat. *to be pierced*, i. e. *wounded*, *injured*, Ps. 109, 22 *my heart is wounded;* comp. Arab. حَلَّ (I. V.). Deriv. חָלָל, חָלִיל. — 2. (Kal unused) metaph. *to be torn asunder*, *to be loosened*, *open*, *loose* (of what is fettered), *to be free*, *permitted*, *accessible*, *profane* (what is holy being regarded as bound [אָסוּר] with respect to us; and what is not holy being regarded as loosed [מֻתָּר]); therefore *to be common*, *unhallowed;* of a woman, *to be dishonoured;* comp. Ar. حَلَّ (X.) and a similar metaphor in the Targumic שְׁרָא (to loosen, to desecrate), Ar. هَتَكَ. Deriv. חֹל, חֲלָלָה, חָלִילָה. — 3. (Kal unused) figurat. *to loosen*, *to open*, i. e. *to begin*, like the Targ. שְׁרָא *to loose* and *begin;* see תְּחִלָּה.

Nif. נִחַל (after the form נִחַר, נִחַת, as is often the case in verbs of this class with guttural beginnings; 2 *fem.* נִחַלְתְּ; *fut.* יֵחַל) 1. *to be profaned*, מִקְדָּשׁ Ez. 7, 24; 25, 3, or of persons Is. 48, 11; נ׳ בְּתוֹךְ Ez. 22, 26 *to be defiled among* ...; *inf.* הֵחֵל (= הִמֵּס) Ez. 20, 9, with *suff.* הֵחַלּוֹ Lev. 21, 4 (see בֶּלַע); נִחַל בְּ *to be defiled by a thing* Ez. 22, 16. — 2. *to begin* Lev. 21, 9.

Pih. I. חִלֵּל (*inf. constr.* חַלֵּל, with *suff.* חַלְּלוֹ; *fut.* יְחַלֵּל; *part. pl.* with *suff.* מְחַלְלֶךָ) 1. *to pierce*, Ez. 28, 9 (parallel הָרַג). — 2. *to loose*, *to dissolve*, בְּרִית Ps. 55, 21; *to profane*, prop. to make loose, free, abandon to common use, therefore *to violate*, קֹדֶשׁ יי׳ Lev. 19, 8, קֹדֶשׁ Mal. 2, 11, מִקְדָּשִׁים Ez. 28, 18, שַׁבָּתוֹת 22, 8, שֵׁם אֱלֹהִים Lev. 19, 12. Hence ח׳ is applied to שָׂרֵי קֹדֶשׁ Is. 43, 28, אֶרֶץ Jer. 16, 18, נַחֲלָה Is. 47, 6, מַמְלָכָה Lament. 2, 2, חֻקּוֹת Ps. 89, 32 &c., because the priests, the priestly people, the holy land and kingdom, the laws of God &c. were looked upon as sacred things. With אֶל of the person and accusat. of the object, *to pollute one among* or *before* Ez. 13, 19; ח׳ לָאָרֶץ *to profane to the ground* i. e. *to overthrow* Psalm 74, 7; 89, 40, and with the omission of לָאָרֶץ Ez. 28, 16; *to defile*, a father's couch Gen. 49, 4; *to prostitute*, a daughter Lev. 19, 29; ח׳ כֶּרֶם *to profane a vineyard* (i. e. to make it easy of access or common) Deut. 20, 6, Jer. 31, 5, after it had not been intended for common use. חִלֵּל 1 Kings 1, 40 is a denom. from חָלִיל.

Pih. II. (redupl.) חִלְחֵל see חַלְחוּל.

Pih. III. חוֹלֵל (*part.* מְחוֹלֵל) *to pierce*, *to kill* Is. 51, 9; Job 26, 13; on the other hand חוֹלֵל belongs to מְחֹלְלוֹת Judges 21, 23, see חוּל.

Puh. I. חֻלַּל (*part.* מְחֻלָּל) *to be pierced*, with accusat. of the instrument Ez. 32, 26; *to be profaned* 36, 23.

Puh. II. חוֹלַל (*part.* מְחוֹלָל) *to be wounded* Is. 53, 5.

Hif. הֵחֵל (3 *f.* הֵחֵלָּה, 1 *pers.* הַחִלֹּתִי; *part.* מֵחֵל; *inf.* הָחֵל; *fut.* יָחֵל, *apoc.* יָחֶל, 3 *pl.* יָחֵלּוּ, *f.* תְּחִלֶּינָה, in the signification *to desecrate*, *to loose*, a word given, יַחֵל) 1. *to loose*, *to break*, e. g. דָּבָר Num. 30, 3. — 2. *to begin*, prop. to open, to loose (comp. Targ. שְׁרָא, Ar. فتح), where the infin. with לְ follows Gen. 10, 8, Judges 20, 39, or an infin. without לְ Deut. 2, 25 31, or it stands absol. with a noun following Gen. 9, 20, Num. 17, 11, or with an adject. 1 Sam. 3, 2, which denotes *to cause to begin;* or lastly, a finite verb follows Deut. 2, 24. הֵחֵל with בְּ Gen. 44, 12 or with מִן of the person Ez. 9, 6 is *to begin with one*, and with בְּ of the thing *to begin with something* 2 Chr. 20, 22.

Hof. הוּחַל *to be begun* Gen. 4, 26.

חָלַל II. (not used) *tr. to turn in a circle*, *to round*, conseq. = חָל, גָּל &c. Deriv. חַלָּה.

חָלָל (*constr.* חֲלַל; *pl.* חֲלָלִים, *constr.*

חַלְלֵי, with *suff.* חֲלָלֶיךָ) *m.* 1. *killed, slain*, Deut. 21, 1; 32, 42; Ez. 11, 6, collect. Jer. 51, 52, especially in war Judges 9, 40, in its full form coupled with חֶרֶב Num. 19, 16; seldomer of a single person murdered Deut. 21, 1; figur. of those killed by hunger Lament. 4, 9, pestilence Is. 22, 2, whoredom Prov. 7, 26. The genitive denotes either the instrument Ez. 32, 20, or the person whereby Is. 66, 16, or the people to whom persons the slain belong 1 Sam. 17, 52.— 2. *profane, impure* Ez. 21, 30 (see חֲלָלָה).

חֹלֵל (from חוּל) *m. the bearing-time*, Job 39, 1; perhaps עֵת should be supplied.

חֲלָלָה (from *masc.* חָלָל) *f. one profaned, polluted*, Lev. 21, 7 14.

חָלַם I. (*fut.* יַחֲלֹם, 3 *pl.* יַחְלְמוּ or יַחֲלְמוּ) *intr.* 1. prop. to be bound together, to be tied together, hence *to be condensed, firm, strong*, Job 39, 4, comp. אָלַם, Ar. حلم (I. V. &c. transferred to fatness), Targumic אֲלַם, עֲלַם (see עָלַם). Deriv. אַחְלָמָה, חַלָּמִישׁ, and the proper name חֵלֶם. — 2. prop. to be dumb, bound, and therefore figurat. *to sleep, to dream, to be inactive* Gen. 42, 9, Is. 29, 8, opposed to הֵקִיץ (which see); חָ׳ חֲלוֹם *to dream*, spoken of prophets Deut. 13, 2 4. Dreaming is a state in which the senses are bound; Arab. حَلَمَ, the same. Deriv. חֲלוֹם.

Nif. (not used) נֶחֱלַם *to grow strong;* deriv. n. p. נֶחֱלָם.

Hif. הֶחֱלִים (*part. pl.* מַחְלְמִים after the Aramaean manner) 1. *to cause to dream* Jer. 29, 8. — 2. *to make sound* or *strong* Is. 38, 16.

חָלַם II. (not used) *intr. to be white*, same as חָלַב (which see), and with which it is identical. Deriv. חַלָּמוּת.

חַלָּם see חַלָּמִישׁ.

חֵלֶם (*strength*) *n. p. m.* Zech. 6, 14, for which חֶלְדַּי (which see) stands in 6, 10.

חֵלֶם (*def.* חֶלְמָא, חֶלְמָה, with *suff.* חֶלְמִי; *pl.* חֶלְמִין) *Aram. m. a dream* Dan. 2, 4; *a dream-vision* 2, 28.

חֲלַם *Aram.* same as Hebrew חָלַם I. Deriv. חֵלֶם.

חַלָּמוּת *f.* (according to Targ., *Saʿadja, Ibn Ganâch* &c.) *the firm, the rounded together into a mass*, of an egg (from חָלַם I. = גָּלַם belonging to גֹּלֶם), i. e. *the yolk*, like the Targumic and Talmudic חֶלְמוֹן (Chull. 64 [a]); then *the egg* itself Job 6, 6, conseq. רִיר חַ׳ *the white of an egg*, comp. Ar. قَاوِيَة (the firm, an egg). It is better, however, to derive it from חָלַם II. = חָלַב (which see) and to understand *curdled milk;* comp. Ar. حَالُوم (lac coagulatum).

חַלָּמִישׁ (*constr.* חַלְמִישׁ, formed out of חַלָּם with the termination ־ִישׁ) *m.* prop. what is hard, firm, therefore *flint* Is. 50, 7, Ps. 114, 8, Job 28, 9, sometimes coupled with צוּר in order to strengthen the meaning Deut. 8, 15; 32, 13. On the termination ־ִישׁ comp. עַכָּבִישׁ.

חֹלֹן see חֹלוֹן.

חֵלֹן (*strong, powerful*) *n. p. m.* Num. 1, 9.

חָלַף I. (*inf. constr.* חֲלֹף, *fut.* יַחֲלֹף) *intr.* 1. *to slide past, to float past, to move past*, Job 9, 11; *to wander along* Is. 8, 8; 21, 1, parallel עָבַר; *to hasten, to glide along, to move by*, of רוּחַ Job 4, 15, גֶּשֶׁם Song of Sol. 2, 11, יָמִים, אֳנִיּוֹת Job 9, 26; *to hasten past* 11, 10, parall. הָלַךְ, עָבַר, בָּרַח; *to pass beyond, transgress*, חֹק Is. 24, 5, parall. עָבַר, הֵפֵר; *to exceed*, of רוּחַ Hab. 1, 11, i. e. *to be arrogant; to go forward, to proceed* 1 Sam. 10, 3. — 2. *to change, to exchange*, either in the sense of *passing away, perishing* Ps. 102, 27, or *being renewed, reviving*, hence (of plants) *to shoot forth, to grow up*, Ps. 90, 5 6, comp. Ar. نَابَ *to sprout*, then *to come after, to change;* or *to be renovated* (according to some) Hab. 1, 11; in the derivatives it denotes besides *to step into one's place, to loosen, to exchange* &c. Derivat. חֵלֶף, חֲלוֹף, חֲלִיפָה.

Pih. חִלֵּף (*fut.* יְחַלֵּף) *to change*, garments GEN. 41, 14.

Hif. הֶחֱלִיף *to change*, שִׂמְלָה GEN. 35, 2, לְבוּשׁ Ps. 102, 27; *to alter*, מַשְׂכֻּרֶת GEN. 31, 7 41; *to exchange*, בְּהֵמָה LEV. 27, 10 (cognate in sense הֶמִיר); *to cause to sprout forth, to make grow*, JOB 14, 7; *to put in the place of* Is. 9, 9; *to renew* Is. 40, 31; 41, 1; figurat. of קֶשֶׁת JOB 29, 20.

The signification of the stem is for 1 cognate in sense with עָבַר in all its metaphor. applications, Arab. خَلَفَ (to overstep, to hasten forward, to flee); on the contrary for 2 it is cognate in sense with מוּר, שָׁנָה, and the combination of these two meanings leads to the fundamental one *to glide along, to glide past, to go away, to sprout* &c., connected in organic root with that in שְׁ־לַח to Ps. 129, 6.

חָלַף II. (not used) *tr. to plait*, the hair, prop. to be mutually entangled, to bind, comp. Ar. حَلِيف (convolutus), حِلْف (alliance); the Syr. ܚܠܦܐ rush, Talm. חִלְפָּא, Ar. حلاّفى (reeds) &c. come from *binding*, like juncus from jungo. Derivat. מַחְלָפָה, and the proper name חֶלֶף. See כָּלַב I.

חָלַף III. *tr. to cut off, to separate, to divide*, therefore connected with גָּלַב, כָּלַף (which see), Targ. כְּלַב, Syr. ܟܠܦ, Arab. كَلَبَ (hence كُلَّاب a pointed instrument), فَلَبَ (to cut off). Then *to pierce* JUDGES 5, 26, along with מָחַץ; JOB 20, 24. It is possible, however, that this meaning may proceed from חָלַף I, since the Targ. and Syr. עְבַר, Ar. نفذ mean *to go through* and *to pierce*. Deriv. מַחֲלֶפֶת.

חֶלֶף *m. exchange*, as an *adv. instead of* NUM. 18, 21 31; Targ. חוּלָף, חֲלָף, Syr. ܚܠܦ the same; comp. Ar. خليفة (Kalif) i. e. deputy.

חֶלֶף (*place of rushes*) *n. p.* of a border city in Naphtali JOSH. 19, 33.

חָלַף (*fut. pl.* יַחְלְפוּן) *Aram. to change*, spoken of times, DAN. 4, 13 20, i. e. to pass.

חָלַץ I. (*part. pass.* חָלוּץ; *fut.* יַחֲלֹץ) prop. *intr. to be firm, strong* (deriv. חָלָץ, the proper names חֶלֶץ, חֵלֶץ); *to hang firmly*, to a thing, *to belong to*, comp. Ar. أَلَزَ and Hebr. אָלַץ (which see); *to equip* or *gird oneself* (Ar. حَلَزَ V. the same), i. e. to put on equipment or clothing firmly. חָלוּץ *one equipped, a warrior, a soldier*, NUM. 32, 21, JOSH. 6, 7, in full form חֲלוּץ צָבָא NUM. 32, 27, JOSH. 4, 13, חָלוּץ לַמִּלְחָמָה NUM. 32, 29; *pl.* חֲלָצִים Is. 15, 4 = גִּבֹּרִים JER. 48, 41. Deriv. חֲלִיצָה.

Nif. נֶחֱלַץ (*fut.* יֵחָלֵץ) *to equip oneself* NUM. 31, 3; 32, 17.

Pih. חִלֵּץ 1. *to make strong*, for bearing misery JOB 36, 15. Versions and interpreters derive it from חָלַץ II. — 2. *to press firmly, to press* or *afflict*, Ps. 7, 5, Targ. דְּחַק.

Hif. הֶחֱלִיץ *to make alert, strong*, עֲצָמוֹת Is. 58, 11; *to enwrap firmly*, belonging to the noun מַחֲלָצָה.

The verb חָ׳ I. is connected with the Targ. חֲרַץ; and the Targ. חֲלַז, Syr. ܚܠܙ, Arab. حلز, confirm the meaning assigned.

חָלַץ II. (*fut.* יַחֲלֹץ) prop. *intr. to be loose, empty* (i. e. separated), with מִן of the person Hos. 5, 6; but commonly *tr. to draw off*, נַעַל DEUT. 25, 9 10, with the addition of מֵעַל רֶגֶל Is. 20, 2; *to draw towards, to hold out*, שַׁד = שַׁד LAMENT. 4, 3. — The stem is identical with the Ar. خَلَسَ (to tear away), خَلَعَ (to draw out), Syr. ܚܠܥ (to withdraw), and may be connected in its organic root with Germ. *los, lass*-en, Lat. *lax*-us, *lax*-are.

Nif. נֶחֱלַץ (*fut.* יֵחָלֵץ) *to be drawn out*, מִצָּרָה PROV. 11, 9, i. e. *to be freed, delivered*, Ps. 60, 7.

Pih. חִלֵּץ *to draw out, to tear out*, stones LEV. 14, 40 43; figurat. *to deliver*,

to set free, with accus. of the person Ps. 6, 5; 50, 15, and מִן of the danger 116, 8; 140, 2.

חֶלְצַיִם (only *dual* חֲלָצִים, with *suff.* חֲלָצֶיהָ, חֲלָצֶיךָ) *f. loin*, *hip*, prop. vigorous, strong, conseq. after an etymology analogous to that of מָתְנַיִם (the vigorous, strong, see מָתְנוֹ), hence אָזַר חֲ׳ Job 38, 3 *to gird the loins*, i. e. *to equip oneself;* to the loins are ascribed אֵזוֹר Is. 5, 27 or חֲגֹרָה 32, 11; יָדַיִם עַל־חֲ׳ *the hands upon the loins*, a sign of pain Jer. 30, 6. Figurat. *lap* Job 31, 20, or *the place of generation*, Gen. 35, 11.

חֵלֶץ (*strength*) *n. p. m.* 1 Chr. 11, 27; but in 2 Sam. 23, 26 חֶלֶץ stands in its place.

חֶלֶץ (the same) *n. p. m.* 1 Chr. 2, 39, but in 2 Sam. 23, 26 for חֵלֶץ.

חֲלִיצָה see חֲלָצָה.

חֲלָצַיִם see חֶלְצַיִם.

חָלַק I. (*fut.* יַחֲלֹק, 3 *p. pl.* יַחְלְקוּ) *tr.* prop. to cut asunder, cognate in sense with בָּרָא, hence Ar. خَلَقَ to form, to create, a metaphor. application which is found in the case of בָּרָא also; but usually: 1. *to separate*, *divide*, therefore *to spoil*, with accus. of the object 2 Chr. 28, 21 (see 2 Kings 16, 8), where the LXX read יָלַק; comp. Arab. حَلَقَ to shave off. — 2. *to divide into parts*, *to distribute*, חֶלְקָה Josh. 18, 2, שָׂדֶה 2 Sam. 19, 30, הָאָרֶץ Josh. 14, 5, with יַחְדָּו *together*, i. e. into equal portions; with עִם of the person, *to divide with one*, Prov. 29, 24; with לְ of the person, *to divide out to;* with לְ of the person and בְּ of the thing, *to give one a share in a thing* Job 39, 17; חָלַק עַל 2 Chr. 23, 18 *to divide into classes*. Deriv. מַחֲלֹקֶת 1.

Nif. נֶחְלַק (*fut.* יֵחָלֵק) *to be divided out*, *distributed*, of land Num. 26, 55 56; *to be split*, into parties 1 Kings 16, 21; *to divide itself*, *to go to all sides*, of lightning Job 38, 24; with עַל of the person: *to rise up against one with divided forces* Gen. 14, 15, more correctly with *Kimchi: to break in upon one at midnight.*

Pih. חִלֵּק (*fut.* יְחַלֵּק) *to divide*, Ez. 5, 1, *distribute*, land Jo. 4, 2, booty Ex. 15, 9; then *to distribute to* (new inhabitants), i. e. to conquer Ps. 60, 8; *to scatter*, with בְּ *among* Gen. 49, 7; *to distribute among*, with לְ of the person 2 Sam. 6, 19; *to apportion*, שָׂדֶה, with לְ of the person Mic. 2, 4; figurat. *to apportion the lot*, with בְּ *among* ... i. e. to make equal Is. 53, 12; ח׳ חֲבָלִים *to assign lots* Job 21, 17. In וַיְחַלְּקֵם 1 Chr. 23, 6 and וַיְחַלְּקֵם 24, 3 the reading may have fluctuated between וַיְחַלְּקֵם (fut. Kal) and וַיְחַלְּקֵם (fut. Pih.), out of which arose the mixed and uncertain punctuation; in every case nothing but the active form suits.

Puh. חֻלַּק (*fut.* יְחֻלַּק) *to be distributed*, שָׁלָל Is. 33, 23; אֲדָמָה Am. 7, 17.

Hif. הֶחֱלִיק (*inf.* with לְ, after eliding the *h* לְהַחֲלִיק) *to divide*, חֶלְקָה Jer. 37, 12.

Hithp. הִתְחַלֵּק *to divide among themselves*, Josh. 18, 5.

The organic root of this stem is חָ־לַ֫ק which is also found in a modified form in בָּ־לַ֫ק, פָּ־לַ֫ג, פָּ־לַ֫ח, נָ־לַ֫ק &c.

חֶלֶק II. *intr. to be polished*, *smooth*, hence figurat. of flattery and hypocrisy in speech Ps. 55, 22, *to be hypocritical*, of לֵב Hos. 10, 2; in the derivatives, *to be bald*, *smooth*, spoken of men without hair; *to be bare*, applied to mountains, stones; *to be slippery*, of places, and figur. of a smooth tongue, i. e. flattery &c. The organic root is חָ־לַ֫ק, also found in לָ־לַ֫ק, יָ־לַ֫ק &c. Ar. خَلِقَ and خَلُقَ the same; on the other hand, خَلَقَ is like חָלַק I. Deriv. מַחֲלָקָה 2.

Hif. הֶחֱלִיק (*part.* מַחֲלִיק) *to make smooth*, a piece of work, with accus. of the instrument Is. 41, 7; figur. *to act the hypocrite*, with אֶל of the person Ps. 36, 3; *to flatter*, with עַל of the person Prov. 29, 5; in full form דַּבְּ אַמָּרִים 2, 16 *to make the words smooth*, i. e. to make smooth, hypocritical speeches; אֲמָרִים is also used in the sense of לָשׁוֹן 28, 23; Ps. 5, 10.

חֵלֶק (after the form דֶּבֶר) *adj. m.*,

חֲלָקָה (*plur.* ־קוֹת) *f.* 1. *smooth, without hair* Gen. 27, 11; *bare*, of a mountain, coupled with הָר and only as a proper name Josh. 11, 17; 12, 7; *pl.* חֲלָקוֹת viz. מְקֻמּוֹת *slippery places* Ps. 73, 18. — 2. Figurat. *smooth*, i. e. *hypocritical*, of פֶּה Prov. 26, 28, חֵךְ 5, 3; *lying*, מִקְסָם Ez. 12, 24, for which stands כָּזָב 13, 7; *pl.* חֲלָקוֹת as an abstract, *flattery, hypocrisy, deception* Is. 30, 10, Ps. 12, 3 4, which may also, however, be the plural of חֶלְקָה.

חֵלֶק (with *suff.* חֶלְקִי, חֶלְקָהּ; *plur.* חֲלָקִים, with *suff.* חֶלְקֵיהֶם) *m.* 1. prop. cut off, separated, therefore a) *a part*, of a whole Josh. 18, 5; חֵ׳ כְּחֵלֶק Deut. 18, 8 *in like parts; a portion*, of sacrifices Lev. 6, 10, of booty Gen. 14, 24, hence the expressions, יֵשׁ חֵלֶק לְפִ׳ *one has a portion with one*, i. e. has participation with him; אֵין חֵ׳ לְפִ׳ בְּ *one has no part in a thing.* In the same way נַחֲלָה is used 1 Kings 12, 16. Comp. خَلَاق portion. b) Figuratively prop. apportioned, i. e. *property*, Josh. 14, 4, along with נַחֲלָה Gen. 31, 14; *possession* Mic. 2, 4; *inheritance*, as a possession Num. 18, 20, particularly in a spiritual sense Jer. 10, 16; Ps. 16, 5; *lot*, μοῖρα, prop. what is imparted by lot, or in the sense of share, especially in a subjective sense Eccles. 2, 10; Job 20, 29; 31, 2. c) *a portion of ground, a piece of land*, as חֶלְקָה 2 Kings 9, 10 36 37, poetically the opposite of יָם Am. 7, 4; *a land* Mic. 2, 4, for which חֶבֶל occurs once 1 Kings 21, 22; in Aram. is the transposed חַקַל, Ar. حَقْل. — 2. *smoothness*, of שְׂפָתַיִם, i. e. *flattery* Prov. 7, 21. — 3. (*possession*) *n. p. m.* Num. 26, 30, abridged perhaps from חֶלְקִיָּה; *patronym.* חֶלְקִי ibid.

חַלָּק (only *constr. pl.* חַלְּקֵי) *m. stone-monument*, prop. the smooth, inasmuch as אֲבָנִים is to be supplied (see חַלָּק), Is. 57, 6 *in the* (smooth) *stone-monuments of the brook is thy divine portion* (חֶלְקֵךְ), i. e. thou prayest to them as fixed images. On stone-worship comp. Jer. 3, 9, Ez. 20, 32 and Clem. Alex. Strom. 7, 843. Ar. حَلَاقَة stone.

חַלָּק (only *constr. pl.* חַלְּקֵי) *adj. m. smooth*, חַלְּקֵי אֲבָנִים 1 Sam. 17, 40 *the smooth of stones*, i. e. smooth stones, for slinging, an idiom like אַבְרוֹנֵי אָדָם Is. 29, 19.

חֵלֶק (with *suff.* חֶלְקָהּ) *Aram. m. part, lot*, Dan. 4, 20; Ezr. 4, 16.

חֶלְקָה (*constr.* ־קַת, with *suff.* חֶלְקָתָם; perhaps the *pl.* חֲלָקוֹת belongs here) *f.* 1. *portion, piece*, with הַשָּׂדֶה *a field* Gen. 33, 19, also with שָׂדֶה omitted 2 Kings 3, 25. — 2. *bareness*, of rocks, hence חֶלְקַת הַצֻּרִים (*bareness of rocks*) *n. p.* of a place of the Gibeonites 2 Sam. 2, 16; figur. *smoothness*, of the neck Gen. 27, 16, of the tongue Prov. 6, 24, i. e. *flattery;* and perhaps the *pl.* חֲלָקוֹת has this signification (*flatteries* or *smooth things*) Is. 30, 10.

חֲלָקָה (a farther developed form of the masc. חָלָק; *plur.* חֲלָקוֹת) *f. flattery*, Ps. 12, 3 4, Is. 30, 10, with מַהֲתַלּוֹת, לֵב וָלֵב, שָׁוְא.

חֲלַקְלַקָּה (a farther development of the masc. חָלָק, like גְּמַלִּים, עֲצַבִּים, קְטַנִּים from קָטָן, עָצָב; *plur.* חֲלַקְלַקּוֹת) *f. smooth speech, winning promise*, Dan. 11, 32; comp. 1 Macc. 2, 18.

חֲלֻקָּה (*constr.* ־קַת) *f. partition, division*, 2 Chr. 35, 5.

חִלְקִי (= חִלְקִיָּה) *n. p. m.* Neh. 12, 15.

חִלְקִיָּה (*Jah is possession*) *n. p.* of a high priest 2 Kings 22, 8, and of others Jer. 1, 1; 29, 3; Neh. 8, 4; 1 Chr. 6, 30; 26, 11; interchanging with חִלְקִיָּהוּ.

חִלְקִיָּהוּ see חִלְקִיָּה.

חֲלַכְלַךְ (not used, after the form חָלָק reduplicated) *adj. m.*, חֲלַכְלַכָּה (only *pl.* ־כְלַכּוֹת) *f.* 1. *smooth, slippery; pl. subst. slippery places* Ps. 35, 6; Jer. 23, 12. — 2. *flattering speech* or *action, cunning* Dan. 11, 21; *flattery* 11, 34.

חֶלְקַת (*field, acre*) *n. p.* of a Leviti-

cal city in Asher Josh. 21, 31, also written חֶלְקַת 19, 25. In 1 Chr. 6, 60 חוּקֹק (which see) Josh. 19, 34 stands instead of it.

חֶלְקַת see חֶלְקָת.

חָלַשׁ (*fut.* יַחֲלֹשׁ and *intr.* יֶחֱלַשׁ) 1. *tr. to stretch upon the ground, overthrow, conquer*, with accus. of the person Ex. 17, 13, therefore חוֹלֵשׁ is *tyrant, ruler*, with עַל of the person Is. 14, 12. According to *Saʿadja, Ibn Koreisch, Tanchum* and others חָלַשׁ should be taken in the latter place to mean *to cast lots*, comp. Talm. חֶלֶשׁ *lot;* but in the Talmud it is either = סֶקֶל stone (comp. גּוֹרָל, ψῆφος), or = קֶלֶס, corrupted from קְלֶרֶס, Greek κλῆρος, and does not at all belong to this stem. Ar. حَلَسَ the same; hence حِلْس what is spread out, a couch. Deriv. חֲלוּשָׁה. — 2. *intr. to be weak, powerless*, i. e. to be stretched down, Job 14, 10; comp. Ar. مُحْلِس poor.

Pih. חִלֵּשׁ (not used) *to be very weak*, whence

חַלָּשׁ *m. a weak person* Jo. 4, 10.

חָם I. (with *suff.* חָמִיךָ, חָמִיהָ; from חָמָה II.) *m.* prop. one related by marriage, therefore *a father-in-law*, Gen. 38, 13 25; 1 Sam. 4, 19; Ar. حَم the same.

חָם II. (from חוּם) *adj. m. warm*, Josh. 9, 12.

חָם III. (*dark-coloured, black*, from חוּם = חָמַם) 1. *n. p.* of the third and youngest son of Noah Gen. 9, 24, the ancestor of numerous peoples and races 10, 6 7 13-20, 1 Chr. 1, 8-16, written חוּם in Eupolemus (Eus. Praep. Ev. 9, 17). — 2. A general name for the dark peoples descended from Ham that inhabit the torrid zone, including כּוּשׁ (Ethiopians), מִצְרַיִם (Egyptians), פּוּט (Libyans) &c. Gen. 10, 6 7 13-20; therefore we find מִן־חָם 1 Chr. 4, 40 *those from Ham*, i. e. the Cushites or Egyptians. — 3. Specially *the Egyptians* Ps. 78, 51; 105, 23 27; 106, 22, because they were best known to the Hebrews as Hamites. In the old Egyptian language Egypt was called Khemi (*Bunsen*, Aegyptens Weltst. I. p. 598), in the Coptic ϫⲏⲙⲓ, ϫⲏⲙⲉ &c. (*Champollion*, l'Egypte &c. I. p. 101 sqq.), in Plutarch written Χεμία (de Iside §. 33), which means *black*, and is referred to the black ground (Plut. l. c.); for which reason Egypt is named μελάμβωλος *black-clodded* (Suidas s. v.).

חַם (from חָמַם; only in *pl.* חַמִּים) *adj. m. warm, warming*, applied to clothes Job 37, 17.

חֹם *m. warmth, heat*, Gen. 8, 22.

חָמָא (not used) *intr.* 1. *to go together, to heap together* (see חָמָה II.); derivat. חֵמָא. — 2. *to draw* or *run together*, hence *to coagulate*, of milk, *to curdle, to become thick*, cognate in sense with גָּבַן (see גְּבִנָה), קָפָא; deriv. חֶמְאָה, מַחֲמָאָה. The same stem is identical with חָמָה II., Arab. خَمَا (to be thick) and خَامَ. More probably we should assume for the latter signification, that the stem חָמָא is transposed from מָחָא *to be fat, slimy, sticky*, of milk, i. e. to become thick or clotted by coagulation, cognate in sense with דָּבַשׁ (which see). Comp. besides מָשַׁח and the Aram. מְשַׁח (oil); in this case also the organic root would exist in מַח (which see).

חֲמָא (not used) *Aram. intr.* = Hebr. חָמָה III. *to glow, to burn*, of anger, zeal, hence figurat. *to be excited;* deriv. חֲמָא, חֱמָא.

חֵמָא (after the form צֵלָע, חֵמָר, עֵנָב, שֵׁכָר) *f. multitude, number of an army*, Dan. 11, 44, Vulg. *in multitudine magna.* Elsewhere חֵמָה 2. stands in this sense.

חֲמָא (from חֲמָא) *Aram. fem. wrath*, Dan. 3, 13, along with רְגַז.

חֱמָא *Aram. f.* the same, Dan. 3, 19.

חֶמְאָה (for which Job 29, 6 has חֵמָה; *pl.* according to the Targ. and *Ibn Esra* חֲמָאוֹת Ps. 55, 22) *f.* prop. the fatty, hence 1. *cream*, interchanged with חָלָב Judges 5, 25, or if the latter be fresh milked, חֶ׳ denotes *thick, curdled milk* Gen. 18, 8, Is. 7, 22; in every case mainly represented

as still fluid and like honey Is. 7, 15; Job 20, 17. — 2. *butter*, i. e. milk already thickened into a firmer mass Prov. 30, 33. For Ps. 55, 22 see מַחֲמָאָה.

חָמַד (*fut.* יַחְמֹד, with *suff.* אֶחְמְדֵם, נֶחְמְדֵהוּ) *trans. to desire*, *to wish*, with accus. of the object Ex. 20, 17; Deut. 5, 18; 7, 25; Prov. 6, 25, sometimes with the insertion of the dativus commodi 1, 22; *to like* (something), *to have pleasure* (in a thing) Is. 1, 29, i. e. to choose intentionally Ps. 68, 17. In its derivatives the idea of what is precious, lovely, charming, praiseworthy also lies. Arab. حَمِدَ the same, and also *to praise*. Deriv. חֶמֶד, חֶמְדָּה, חָמוּד, חֲמֻדוֹת, מַחְמָד, מַחֲמֹד, the proper name חֶמְדָּן.

Nif. נֶחְמַד (only *part.*) *to be desirable*, *lovely* Gen. 2, 9; Prov. 21, 20; *to be costly* Ps. 19, 11.

Pih. חִמֵּד *to feel pleasure*, Song of Sol. 2, 3 *in his shade I have felt pleasure and sat*, i. e. I sat with delight.

חֶמֶד *m. desirableness*, *loveliness*, of שָׂדֶה Is. 32, 12, כֶּרֶם Am. 5, 11, בָּחוּר Ez. 23, 6. According to the LXX and Targ. it was also read in Is. 27, 2.

חֶמְדָּה (*constr.* חֶמְדַּת, with *suff.* חֶמְדָּתִי) *f.* 1. *desire*, *wish*, בְּלֹא חֶ׳ 2 Chr. 21, 20 *without being desired*. — 2. *pleasantness*, *deliciousness*, *beauty*, of כְּלִי Jer. 25, 34, אֶרֶץ 3, 19, חֶלְקָה 12, 10, בַּיִת Ez. 26, 12, שְׂכִיָּה Is. 2, 16; concrete *the best*, *noblest* (cognate in sense מִבְחָר Is. 22, 7), Hag. 2, 7 *the noblest of all peoples;* חֶמְדַּת יִשְׂרָאֵל 1 Sam. 9, 20 *the most precious of Israel*. — 3. (in full form חֶמְדַּת נָשִׁים *the best of women*) name of the Persian Artemis, *Ναναία* (i. e. *mother*), whose temple Antiochus Epiphanes endeavoured to rob Dan. 11, 37; see 2 Macc. 1, 13 &c. This nature-deity is elsewhere called מְלֶכֶת הַשָּׁמַיִם Jer. 7, 18, under which name, as well as under that of תָּנֵת she was also worshipped by the Carthaginians and Phenicians (according to the Inscriptions of Carthage) along with בַּעַל חַמָּן; as תָּנֵת she is the Asiatic, originally Egyptian, Artemis.

חֲמֻדוֹת (seldom חֲמוּדוֹת) *f. pl.* as *an abstract: preciousness*, *costliness*, Dan. 11, 38 43, *loveliness*, deliciae, of אִישׁ 10, 11 19, or with the omission of אִישׁ 9, 23; לֶחֶם חֲ׳ *precious bread* 10, 3, i. e. leavened, savoury; on the other hand מַצּוֹת is called לֶחֶם עֳנִי Deut. 16, 3. In Gen. 27, 15 and Ezr. 8, 27 חֲ׳ is part. fem. plural.

חֶמְדָּן (*pleasant one*) *n. p. m.* Gen. 36, 26, for which 1 Chr. 7, 41 has חַמְרָן (*compassionate*, *mild*) from חָמַר = חָמַל.

חָמָה I. (not used) *tr. to embrace*, *to enclose*, *to hedge about* (cognate in sense גָּדַר), therefore *to shelter*, *to include*, Ar. حَمَا (to shut out, to withhold, to bar, to protect); metaph. *to fasten*, *to strengthen round about*. Derivat. חוֹמָה, חֵמֶת, the proper names חֲמָת, יַחְמַי.

חָמָה II. (not nsed) *intr.* 1. *to unite*, *to thicken*, of curdled milk, conseq. identical with חָמָא (which see). — 2. *to flock together*, *to collect*, *to unite*, of an army, a mass. — 3. *to be allied*, *to be joined*, in affinity. — The organic root is closely connected with גַּם, עַם &c. Derivat. חָם, חָמוֹת, חֵמָה 2 and 3, and חֲמוּ, חֲמִי in the proper names חֲמוּטַל, חֲמִיטַל.

חָמָה III. (not used) *intr. to be warm*, *to glow*, *to burn*, figurat. *to be excited*, of zeal, wrath; identical in its organic root with that in יָ־חַם, חַם, חָם. Deriv. חֵמָה 1.

חַמָּה (formed from the masc. חַם; with *suff.* חַמָּתוֹ; from חָמַם) *f.* 1. *warmth*, *heat*, Ps. 19, 7; more correctly perhaps *light*, *clearness*, opposed to *shadow* (צֵל). — 2. poet. *the sun* Is. 24, 23 (with לְבָנָה), to which אוֹר 30, 26 is applied; בְּלֹא חַ׳ Job 30, 28 *without sun*, i. e. = בְּחֹשֶׁךְ.

חֵמָה (*constr.* חֲמַת, with *suff.* חֲמָתִי; *pl.* חֵמֹת) *f.* 1. (from חָמָה III.) *heat* Hos. 7, 5 from wine; *anger*, Deut. 9, 19, with אַף 29, 27; Jer. 21, 5; אִישׁ חֵ׳ or בַּעַל *one angry* Prov. 15, 8; 29, 22; נִמְלָא חֵ׳ *to be filled with anger* Esth. 3, 5; הֵשִׁיב חֵ׳

to turn away anger Prov. 15, 1; שָׁפַךְ חֵ׳ Is. 42, 25 *to pour out anger*, particularly *the judicial anger* of God Jer. 23, 19, Is. 51, 20; then *fury* 51, 13; *violence* Lev. 26, 28; Ez. 3, 14; *zeal* Zech. 8, 2; metaphor. *poison* Deut. 32, 24 33; Ps. 58, 5; 140, 4. — 2. (from חָמָה II.) *a multitude, a mass*, hence perhaps בְּחֵמָּה Ez. 13, 13 *in mass;* תּוֹכְחוֹת חֵ׳ *a number of chastisements* 5, 15; 25, 17; חֵמַת אָדָם Ps. 76, 11 *the multitude of men;* שְׁאֵרִית חֵמַת *the rest of the masses* Ps. 76, 11, where the LXX and Vulg. appropriately read תְּחַגְּךָ (parall. תּוֹרֶךָ) for תַּחְגֹּר, and *Rashi* already found the usual meanings of חָגַר unsuitable; חֵמָה עֲוֹנוֹת חָרֶב Job 19, 29 *numerous are the sins of the sword*, where some interpreters not attending to this meaning read חֵמָה. — 3. (from חָמָה II.) same as חֵמְאָה Job 29, 6, parallel פַּלְגֵי־שָׁמֶן.

חֲמוּאֵל (*El is a sun*) *n. p. m.* 1 Chr. 4, 26.

חָמוּד (*pl.* with *suff.* חֲמוּדֵיהֶם) *m.* prop. *dearest, precious*, then concrete *strength, health*, Ps. 39, 12; *goods, riches* Job 20, 20; *an image, an idol*, the dearest thing of the heathen Is. 44, 9, comp. חֶמְדָּה 3.

חֲמוּטָל (*God is fresh life*) *n. p. f.* 2 Kings 23, 31; 24, 18; comp. אֲבִיטָל. חֲמִיטָל is in the K'tib.

חֲמוּל (*pity*) *n. p. m.* Gen. 46, 12; *Gentile* חֲמוּלִי Num. 26, 21.

חַמּוֹן (from חָמַם; *hot spring*, Thermae, comp. Thermae, a town in Sicily, and the earlier name of Thessalonica) *n. p.* of a city on the borders of Asher Josh. 19, 28 and Naphtali 1 Chr. 6, 61; see חַמַּת.

חָמוּץ (after the form קָדוֹשׁ, and as a subst. comp. עָשׁוּק, רָזוֹן) *m. a violent man, a robber* Is. 1, 17, where the LXX, Vulg. and *Rashi* read חָמוּץ (a pass. part.).

חַמּוּק (after the form עַמּוּד, שַׁכּוּל; *pl. constr.* חַמּוּקֵי; from חָמַק which see) *m. circuit*, with יֶרֶךְ Song of Sol. 7, 2 *the rounding of the hips.*

חֲמוֹר or חֲמֹר (with *suff.* חֲמֹרְךָ, חֲמֹרוֹ; *pl.* חֲמֹרִים, with *suff.* חֲמוֹרֵינוּ) *m.* (2 Sam. 19, 27 for fem. אָתוֹן) 1. *an ass*, Gen. 12, 16, Ex. 13, 13 &c., for carrying burdens Gen. 42, 26 and ploughing Is. 30, 24, being regarded as a patient (Gen. 49, 14) and contented animal for riding in time of peace 2 Sam. 19, 27, Zech. 9, 9; different from the proud (Eccles. 10, 7) and warlike horse (Is. 30, 16). As a beast of burden it was eaten only in times of famine 2 Kings 6, 25. חֲ׳ גֶּרֶם Gen. 49, 14 *ass of strength*, i. e. strong ass, to which Issachar is compared. קְבוּרַת חֲ׳ Jer. 22, 19 *the burial of an ass* i. e. the being dragged to the place of flaying, as the apodosis explains. — 2. equivalent to חֹמֶר, the name of a measure (about $11^1/_9$ bushels), 1 Sam. 16, 20 חֲמוֹר לֶחֶם *a homer of bread*, i. e. as many loaves as one can bake out of a homer; hence the LXX translate γομόῳ, which they use elsewhere for עֹמֶר. — 3. same as חֹמֶר *a heap;* hence the play on the word (מָשָׁל) Judges 15, 16: *with the jaw-bone of an ass* (חֲמוֹר) *one heap* (חֲמֹר), *two heaps* (חֲמֹרָתַיִם). — 4. (*ass;* comp. as proper names Asellus, Asinius) *n. p. m.* Gen. 33, 19; Josh. 24, 32; Judges 9, 28.

חֲמוֹרָה see חֲמֹרָה.

חָמוֹת (from the *masc.* חָם, after the form אָחוֹת; with *suff.* חֲמוֹתֵךְ) *f. mother-in-law* Mic. 7, 6; Ruth 1, 14.

חָמַט (not used) *intr.* 1. *to bow down, to wind, to bend, to cringe*, of an animal winding itself like a serpent; comp. Targ. חֲמַט for the Hebr. כָּרַע, Ar. حمص V. to be drawn together; deriv. חֹמֶט. — 2. *trans.* and metaph. *to enclose, to wind about, to strengthen around* (comp. חָזַק); deriv. the proper name חֲמֻטָּה.

חֹמֶט *m. a lizard*, Lev. 11, 30 (LXX, Vulg., Syr.); see חָמַט 1.

חֲמֻטָּה (*an enclosed place, a fortress*, comp. Syr. ܚܡܛܬܐ the same) *n. p.* of a city in Judah Josh. 15, 54.

חָמִיץ *m. salt provender* Is. 30, 24, where בְּלִיל וְחָ׳ should be translated; Ar. حَمْض the same.

חָמַל I. (*fut.* יַחְמֹל, *inf.* חֶמְלָה) *intr. to be mild, meek*, Talm. to be tender, soft, mellow; comp. the Ar. transposed حَلُمَ, Greek ἁμαλός, Lat. molle, Germ. mild &c. The organic root therefore is חָ־מַל. Hence *to pity*, Job 6, 10; 16, 13; coupled with חוּס Jer. 13, 14 and רִחֵם 21, 7; construed with עַל Jo. 2, 18 or אֶל of the pers. Is. 9, 18; *to be compassionate, to have compassion*, with עַל of the person Ex. 2, 6; *to have mercy*, עַל *upon* 1 Sam. 15, 15; with reference to things, *to spare*, with אֶל Jer. 50, 14; *to forbear*, with the inf. following and לְ 2 Sam. 12, 4. Deriv. חֶמְלָה and the proper name חָמוּל.

חָמַל II. (not used) *tr. to endeavour, to work*, same as עָמַל, גָּמַל, prop. *to carry, to bear;* cognate in sense נָשָׂא. Deriv. מַחְמָל.

חֶמְלָה (*constr.* חֶמְלַת) *f. pity*, Gen. 19, 16; Is. 63, 9.

חָמַם (1 *pers.* חַמּוֹתִי; *inf.* חֹם, with *suff.* חֻמּוֹ, once חֲמָם, but with לְ, לַחְמָם Is. 47, 14; *fut.* יָחֹם, *apoc.* יָחָם, more *intr.* יֵחַם, *pl.* יֵחַמּוּ, and יִחַם 1 Kings 1, 1; 3 *fem. pl.* יֵחַמְנָה Gen. 30, 38) *intr. to be warm, hot, to glow*, of שֶׁמֶשׁ Ex. 16, 21; *to be very hot*, כְּתַנּוּר Hos. 7, 7; *to warm oneself*, at the fire Is. 44, 16; by clothing Hagg. 1, 6, by imparting youthful vigour 1 Kings 1, 2; אֵין־גַּחֶלֶת לַחְמָם Is. 47, 14 *no coal is there, to warm oneself by.* Figurat. of the glow of feeling and excitement Ps. 39, 4, of mercy, anger, sexual desire, love &c. Deriv. חֹם, חַם, חַמָּה, חַמָּן, the proper names חַמּוּאֵל, חַמַּת, חַמֹּת, חַמּוֹן.

Nif. נֵחַם *to burn*, with fire, zeal, lust, with בְּ of the place Is. 57, 5. The *fut.* יֵחַם in the sense of *to become warm* Deut. 19, 6, 1 Kings 1, 1, Eccles. 4, 11, Ez. 24, 11 may also be referred to this conjugation.

Pih. חִמֵּם (*fut.* יְחַמֵּם) *to make warm*, figurat. *to hatch* Job 39, 14.

Hithp. הִתְחַמֵּם *to warm oneself* Job 31, 20.

The stem חַם, whose organic root exists also in חָם, חָמָ־ה III. and יָ־חַם, is in Ar. حَمَّ to warm, and حَمَى, Syr. ܚܡ, ܚܡܐ, Malt. חַמְחַם. Whether the fundamental signification be *to long after a thing, to love a thing, to desire*, comp. Sanskrit kam (to love), Arab. وَحَمَ (to strive after something) &c., remains a question.

חַמָּן (only *plur.* חַמָּנִים, with *suff.* חַמָּנֵיכֶם) *m. sun-pillar, sun-image*, standing on the altars of בַּעַל 2 Chr. 34, 4; hence coupled with אֲשֵׁרִים Is. 17, 8; 27, 9, בָּמוֹת 2 Chr. 14, 4. To these idols were applied the words גָּדַע Ez. 6, 6, שָׁבַר 6, 4, הִכְרִית Lev. 26, 30. The Targum (חֻנַּסְנַס, *house for star-worship*, comp. خُنَّس [חֻנַּס] Mercury or Venus), LXX (εἴδωλα) &c. have only conjectured. In the Phenician theology חַמָּן was an epithet of בַּעַל; hence we find so often in inscriptions, בַּעַל חַמָּן, בַּאַל חַמָּן. Palmyr. חַמָּנָא sun-pillar.

חָמַס (*fut.* יַחְמֹס) *tr. to do violence, to wrong*, נֶפֶשׁ Prov. 8, 36; *to violate*, תּוֹרָה Ez. 22, 26; *to overthrow with violence, to destroy*, שֹׁךְ Lament. 2, 6, בֵּסֶר Job 15, 33; *to rob* Jer. 22, 3; חָ׳ מְזִמּוֹת עַל Job 21, 27 *to devise plans against one*, considered as an act of oppression against a person. — The stem is closely connected with the *intr.* חָמֵץ, and the fundamental signification *to be sharp*, metaphor. *to be bold, violent*, is here *trans.* Ar. حمس in a good sense, *to be valiant, bold*, حماسة valour. Deriv. חָמָס, תַּחְמָס.

Nif. נֶחְמַס *to be disgraced*, עֲקֵבִים (the heels), by lifting up the train, Jer. 13, 22.

חָמָס (*constr.* חֲמַס, with *suff.* חֲמָסוֹ; *pl.* חֲמָסִים) *m. violence, oppression*, Gen.

6, 11, along with שֹׁד Jer. 6, 7, Hab. 1, 3, hence אִישׁ חָ׳ Ps. 18, 49 or אִישׁ חֲמָסִים 2 Sam. 22, 49 *a violent man, a robber, an enemy;* נְאוֹת חָ׳ *habitations of violence* Ps. 74, 20, i. e. where violence is committed, and כְּלֵי חָ׳ *weapons of violence* Gen. 49, 5, with which one commits violence; חֲמַס יָדַיִם Ps. 58, 3 *the violence of the hands* i. e. which one does with the hands; sometimes the genitive stands in an objective sense, e. g. חֲמָסִי Gen. 16, 5 *the wrong done to me*, comp. Jo. 4, 19; concrete *unrighteous wealth* Am. 3, 10; עֵד חָ׳ *a false witness* Ex. 23, 1.

חָמַץ (*inf.* חֲמֻצָה, *fut.* יֶחְמַץ) *intr.* prop. *to be sharp*, therefore 1. of taste: *to be tart, sour* (applied to soured drink, vinegar), *to be salt* (applied to salted herbs), hence חָמֵץ, חָמִיץ; *to be leavened*, of dough Ex. 12, 34 39; Hos. 7, 4; deriv. חָמֵץ. — 2. applied to colour: *to be bright, shining*, i. e. *to be a bright red*, חֲמוּץ בְּגָדִים Is. 63, 1 *bright red in apparel*, i. e. purple garments, or baptised in blood (Apoc. 19, 15); comp. Syr. ܣܡܩ (Ethp.) to redden, Greek ὀξύς with its derivatives; in שָׁנָה and זָהַר the idea of redness likewise proceeds from that of shining. — 3. of the mind: *to be sharp, eager, violent* (see Hithp.), hence חוֹמֵץ Ps. 71, 4 *a violent man*, along with מְעַוֵּל. Deriv. חָמוּץ.

Hif. הֶחְמִיץ (not used) *to sour, to ferment;* deriv. מַחְמֶצֶת.

Hithpa. הִתְחַמֵּץ *to become harsh, bitter, violent, excited*, of the heart Ps. 73, 21; comp. Targ. חַמֵּץ to cause pain (Prov. 10, 1), אַחְמֵץ to embitter (ib. 25, 8, Hebr. הִכְאִיבוּ).

The stem חָמֵץ is identical with אָמֵץ, חָמַס &c., Arab. حَمَضَ, حَبَضَ, حَمَضَ, Targ. חַמֵּץ and חַמֵּע, Syr. ܣܡܩ &c.; but the organic root is חָ־מֵ־ץ.

חֹמֶץ (contracted from חֲמִיץ) *m.* 1. *anything soured, leavened*, cognate in sense שְׂאֹר Ex. 13, 7; then *leavened bread* Lev. 6, 10, which was never to be set fire to in sacrifices 7, 12 13; opposite מַצָּה. — 2. *extorted, wrested*, i. e. ill-gotten wealth Am. 4, 5, Targ. אוּנֵס (the LXX read מֵחוּץ); comp. חָמָס 3, 10.

חֹמֶץ *m.* 1. *vinegar* (so called from its harsh and sour taste), spoken of שֵׁכָר or יַיִן Num. 6, 3; Ruth 2, 14; Ps. 69, 22. — 2. *sour* or *unripe grapes* Prov. 10, 26, like the Talm. חוּמְצָא, hence the LXX have ὄμφαξ, Syr. ܚܡܨܐ.

חָמַק *tr. to enclose, to fold around, to surround*, identical with אָבַק and therefore cognate in sense with סָבַב (see חַמּוּק); then *intr.* same as סָבַב *to turn about* (in order to go away), prop. to make a turning, coupled with עָבַר Song of Sol. 5, 6.

Pih. חִמֵּק (not used) *to turn about, to make a round-about turn*, deriv. חַמּוּק.

Hithp. הִתְחַמֵּק (2 *f. fut.* תִּתְחַמְּקִין) *to go about*, prop. *to turn about oneself*, a sign of tormenting impatience Jer. 31, 22; LXX ἀποστρέψεις; comp. Terent. Eun. 5, 3.

חָמַר I. (*fut.* יֶחְמַר) *intr.* 1. same as כָּמַר *to glow, to seethe*, hence *to foam, to boil up*, of wine mixed with spices Ps. 75, 9; *to bubble, to swell*, of water 46, 4; Phenic. חמר the same, Ar. خمر (I. II. IV. to seethe, to foam, to ferment), Armen. *chmuër*, fermentum; Targ. חַמַּר for Hebr. רָתַח; Talm. חָמַר for שָׂרַף; deriv. חֹמֶר and according to some חֻמָּר 2. — 2. *to be dark red* (prop. to be heated), proceeding from the idea of glowing, burning, as the intensive *to be dark-coloured* lies in the word חֻם; comp. Ar. حمر (to be red), خمر (to blush, with shame), like חָפַר. Here belongs according to *Kimchi* חָמַר Ps. 75, 9, which, however, is better referred to signification 1. Deriv. חֵמָר, יַחְמוּר and חֻמָּר (according to some). For the proper name חֲמָרָן see under חֲמָדָן.

Puh. (redupl.) חֻמַּרְמַר *to boil violently, to bubble up*, of מֵעַיִם Lament. 1, 20; 2, 11; *to glow, to burn*, of פָּנִים Job 16, 16, where the K'ri reads חֻמַּרְמְרוּ, but the K'tib חֻמַּרְמְרָה, because פָּנִים is sometimes joined to a singular (2 Sam. 10, 9; Prov. 15, 14 K'tib); as are also מַיִם (Num. 19, 13 20) and שָׁמַיִם (Job 38, 33).

חָמַר II. (not used) *intr. to bear a burden*, of the ass, consequently connected with חָמַל; the fundamental signification may then have passed into that of *being powerful*, *continuing* or *enduring*, = כָּבַר; comp. Targ. חוּמַר *threshold* for the Hebr. אֶדֶן, prop. the firm; Talm. חֹמֶר *stuff*, prop. = יְסוֹד. But this meaning assumed for חֲמוֹר is very uncertain, because no sufficient analogies to it exist in the dialects.

חָמַר III. (not used) *tr. to collect*, *to heap*, *to heap together*, Ar. جَمَلَ (to collect); deriv. חֹמֶר 3, חֲמוֹר 2, חֲמֹרָה.

חֶמֶר *m. wine*, particularly foaming (see חָמַר I.) Deut. 32, 14, for which יַיִן is used in prose. In Is. 27, 2 the LXX, Targ. and mss. read חֶמֶד, with which Am. 5, 11 may be compared. Ar. خَمْر, Targ. חֲמַר, Syr. ܚܡܪܐ the same, Phenic. אֵמֶר (foaming) the name of *Himera* in Sicily, applied to two rivers.

חֵמָר (after the form שֵׁכָר, צֵלָע, עֵנָב) *m. bitumen*, *asphalt*, found in pits Gen. 14, 10, used as a mortar 11, 3, and for pitching Ex. 2, 3, on account of its tough, binding nature. As this sticky substance looks black or black-brown, ח׳ cannot be derived from חָמַר I.; rather does the fundamental signification appear to be *to bind* (comp. כָּמַר, הָמַר), applied in particular to a slimy, sticky mass; cognate in sense תָּפֵל, Ar. تفل; as also ἄσφαλτος, which came to the Greeks through the Phenicians, is properly אַתְפֶּלֶת, from תָּפֵל = טָפֵל. Arab. حُمْر the same.

חֹמֶר (*pl.* חֳמָרִים) *m.* 1. prop. a tough mass of earth, same as חֵמָר, hence *clay*, *loam*, for potters Is. 45, 9, for walls Gen. 11, 3 and for sealing Job 38, 14; consequently a figure of nothingness (comp. Is. 44, 20), בֵּית ח׳ Job 4, 19 *clay-house*, an image of the human body (see 2 Cor. 5, 1); גַּבֵּי־ח׳ 13, 12 *clay-entrenchments*, a figure for empty proofs, coupled with מִשְׁלֵי־אֵפֶר; then *earth*, *dust* generally. Here too belongs, according to the Vulgate, Hab. 3, 15, where it translates *lutum;* but see signific. 2. Hence the denom. חָמַר *to pitch over*, *to cover with resin* Ex. 2, 3. — 2. *a boiling*, *foaming* (from חָמַר I.) Hab. 3, 15, where the בְּ in בַּיָּם must be supplied to ח׳. — 3. (from חָמַר III.) *a heap*, *mass* Ex. 8, 10, Job 27, 16, whence it becomes the name of a measure for dry goods, containing 10 בַּת Lev. 27, 16, Is. 5, 10, Ez. 45, 14, according to *Josephus* (Ant. 9, 2, where metretes should be read for medimni) 12 Attic metretes. The half of חֹמֶר is called לֶתֶךְ. Elsewhere כֹּר stands instead of it.

חֲמַר (not used) *Aram.* same as Hebr. חָמַר I.; whence

חֲמַר (*def.* חַמְרָא) *Aram. m. wine* Dan. 5, 1; Ezr. 6, 9; Hebr. חֶמֶר.

חֲמֹר see חֲמוֹר.

חֲמֹרָה (only *dual* חֲמֹרָתַיִם) *f. heaps*, *packs* Judges 15, 16, identical with חֲמוֹר 3, used for the sake of alliteration (חֲמֹר) and poetical gradation (comp. Judges 5, 30).

חַמְרָן (prop. *red*, *beautiful*) *n. p. m.* 1 Chr. 1, 41, for which we have in Gen. 36, 26 חֶמְדָּן.

חָמַשׁ (not used) *tr.* a stem assumed for the numeral חָמֵשׁ (which see), in the sense of *to comprehend*, *to pack together*, a degenerate form of קָמַץ (which see). But see חָמֵשׁ as a numeral.

חָמֵשׁ (not used) *intr.* 1. *to be thick*, *fat*, of the paunch or abdomen; Arab. حمش, whence حَمِيش (fat), more frequently transposed شَحُمَ; Talm. חֲמֵץ the same, whence חִמְצָא paunch. Deriv. חֹמֶשׁ 2. — 2. Figur. *to be firm*, *strong*, *powerful*, *vigorous* (in a good sense), for which the Arab. حَمِسَ stands (cognate with חָמַץ, חָמַס), which is used in a bad sense. Hence *part. pass. pl.* חֲמֻשִׁים (after Spanish mss.) *equipped*, *ready for battle*, *armed* Ex. 13, 18, Josh. 1, 14, Judges 7, 11, interchanged with חֲלֻצִים

Josh. 4, 13 and constantly used of the *march* of an army, comp. Ar. حَمِيس (valiant, warlike); LXX *εὔζωνοι*, Vulg. *armati*, Targ. מְזַרְזִין. — *Ibn Ganâch*, *Kimchi*, *Tanchum* and others suppose it to be a denomin. from חֹמֶשׁ, somewhat like חָלוּץ from חֲלָצַיִם; but this is an unnecessary assumption, since the verb exists in Arabic. The mss. that read חֲמֻשִׁים, suggest an adjective form חָמוּשׁ; which amounts to the same in sense.

חָמֵשׁ (*constr.* חֲמֵשׁ; *plur.* חֲמִשִּׁים, with *suff.* חֲמִשָּׁיו) *num. card. f.* (with a masc. form), חֲמִשָּׁה (*constr.* חֲמֵשֶׁת) *m. five*, in the absolute form (Gen. 5, 6; 11, 32; Ex. 21, 37; 38, 1) or in the construct, preceding a noun Ex. 36, 10, Num. 18, 16, seldom following it; though the latter happens sometimes in later Hebrew 1 Chr. 4, 32, 2 Chr. 3, 11, sometimes when an emphasis is laid on the number Num. 7, 17. In composition with the masc. עָשָׂר stands חֲמִשָּׁה Lev. 27, 7 and חֲמֵשֶׁת Judges 8, 10, 2 Sam. 19, 18; but the construct form is always with the fem. עֶשְׂרֵה Gen. 5, 10. The number *five* appears to have been occasionally a round or sacred number Gen. 43, 34; 45, 22; 47, 2; Is. 17, 6; 19, 18; 30, 17, as was actually the case in the old religions (Iren. adv. Haer. 1, 23). The pl. חֲמִשִּׁים is *fifty* Gen. 9, 28. Deriv. חֻמָּשׁ 1, חֲמִשִּׁי and the denom. חָמַשׁ. — As to the derivation, linguists have found no verb-root for its foundation, as is generally the case with the numerals 1-7; but have put it along with the Indo-Germanic; and therefore the ground-form *chamsh* is compared with the Sanskrit *panć*, Lat. *quinque*, Greek *πέντε* &c. But חָ may also denote prop. *the hand*, *fist* (see חָפַן), from חָמַשׁ = קָמַץ *to take together*, whence קֹמֶץ, cognate with قَبَضَ pugnus; and then it would signify *five*, as in Lamaic rima, lima mean *hand* and *five*. Derivative

Pih. חִמֵּשׁ *to fifth*, i. e. to exact the fifth part as a tax Gen. 41, 34.

חֻמָּשׁ *m.* 1. (denom. from חָמֵשׁ, like רֻבַּע from אַרְבַּע = רָבַע) *a fifth*, the fifth part of a thing Gen. 47, 26, as tribute. — 2. (from חָמַשׁ as a verb in the first signific.) *paunch*, *abdomen* 2 Sam. 2, 23; 3, 27; 4, 6; 20, 10; comp. Syr. ܚܡܫܐ, Talm. חֻמְצָא in a cognate sense.

חֲמִשִּׁי (or חֲמִישִׁי) *num. ord. m.*, חֲמִשִּׁית or חֲמִישִׁית (with *suff.* חֲמִישִׁיתוֹ, חֲמִישִׁיתָיו) *f. the fifth* Gen. 1, 23; Lev. 19, 25; the fem. is also a subst. *the fifth part* Gen. 47, 24, in which sense it also occurs in the plural Lev. 5, 25.

חֲמִשִּׁית see חֲמִשִּׁי.

חָמַת (not used) *intr.* according to some *to be dirty*, *to be rancid*, like the Ar. حَمِثَ; but it is improbable that this meaning lies at the basis of חֵמָת or חֲמָת, since the Arabic stem is only a secondary one of حَمِيَ; and the analogy of כָּסָת, קָרַת, דָּלַת rather favours a verb חָמַת. See חָמַת I.

חַמַּת (from חָמַם; Thermae) 1. *n. p.* of a city in Naphtali Josh. 19, 35, which *Josephus* (B. J. 4, 1) interprets by *θερμά*. It is the place where Tiberias afterwards stood, and was noted for its warm springs. As a Levitical city it was called חַמַּת דְּאֹר Josh. 21, 32, and 1 Chr. 6, 61 חַמּוֹן. *Josephus* (B. J. 4, 1, 3) calls this חַמַּת Ἀμμαοῦς, i. e. *Emmaus*, whence we may conclude that the important city in the plain of Judea, 22 Roman miles from Jerusalem (*Jos.* Ant. 14, 11, 2; 1 Maccab. 3, 40 57), and the village of the same name, 60 stadia from Jerusalem (*Jos.* B. J. 7, 6, 6), were also called חַמָּת. In 1 Chr. 18, 3 חֲמָת appears to stand in its stead. — 2. *n. p. m.* 1 Chr. 2, 55, where, however, the name of a place is more suitable.

חַמּוֹת (*warm springs*) *n. p.* of a Levitical city Josh. 21, 32, occurring only in connection with דְּאֹר, and used for the חַמַּת of other passages.

חֲמָת (in many mss. חֲמָת; *constr.* חֲמַת; another *constr.* חֲמָת Hos. 7, 5 is referred to this noun by *Kimchi*, *Ibn Esra* &c., but belongs to חֵמָה, as also חֲמַת Deut.

32, 33, Job 6, 4, which *Ibn G'anâch* incorrectly refers to this word; חֲמָתְךָ Hab. 2, 15, reckoned as belonging to חֵמֶת by *Kimchi*, *Ibn Esra* and others, see under חֵמָה) *f. a skin-bottle*, for water Gen. 21, 14 15 19, from חָמָה I. (Ar. حَمَا, Sanskr. jam) *to bar*, *to debar*, *to withhold*, *to secure*, *to shut in* (whence also חוֹמָה). Thus the noun is formed after the type of קֶרֶת, כֶּסֶת, דֶּלֶת. The Talmudic חֵמֶת is used of a bag-pipe which is protected round about, enclosed and bottle-shaped; of a shepherd's flask &c., which Tanchum compares. The Targ. רוּקַב, from רָקַב=נְקַב, refers to the derivation *to be hollow*, and even the Ar. حَمِيت (water-bag) comes only from حَمَا, though it is no longer written as a feminine.

חֲמָת (*fortress*, *citadel*, from חָמָה I.) 1. *n. p.* of a city of Syria on the Orontes, between Larissa and Arethusa, in the vicinity of north Lebanon, afterwards denoting the entire district belonging to it Judges 3, 3, Zech. 9, 2; brought into connexion with דַּמֶּשֶׂק &c. Jer. 49, 23, Ez. 47, 16, on which it bordered; the land is called in full אֶרֶץ חֲ׳ 2 Kings 25, 21, in which רִבְלָה lay 23, 33. The northern boundary of Palestine reached to the district of *Hamath* Num. 13, 21, and at a later time was to reach so far again Ez. 47, 16, but the Israelites seldom possessed it 2 Kings 14, 28, 2 Chr. 8, 4. During the Macedonian dominion it was called Ἐπιφάνεια (*Jos.* Ant. 1, 6, 2; *Plin.* 5, 19), hence in Midrash (Ber. rab. ch. 37) and in Aquila (see Theodoret. quaest. 22 on 2 Kings) it is interpreted by פִּיפָנִי, Ἐπιφ.; the Targ. (on Gen. 10, 18, Num. 13, 21) and Syr. (on 1 Chr. 18, 9) have substituted for it Antioch (אַנְטוּכְיָא), the residence of the Seleucidae. In 1 Macc. 12, 25 the Hamath-district is called Ἀμαθῖτις χώρα; among the Orientals it is حَمَاةٌ. *Gentile* חֲמָתִי Gen. 10, 18, as a Phenician colony there was termed. — 2. With the addition of רַבָּה Am. 6, 2, according to some written for אַחְמְתָא (Ezr. 6, 2), to denote *Ecbatana*, the metropolis of Media; but it is more advisable to adopt the usual meaning.

חֲמַת for חַמַּת 1 Chr. 18, 3, conseq. with *a* of motion חֲמָתָה. See חַמַּת.

חַן (after the form עַם, צַר; not used) *m. kindness*, *grace*, χάρις, same as חֵן, but only as an epithet of אֵל i. e. the Phenician *El*, *Milcar*, *Baal* &c. in the proper name חַנִּיאֵל; comp. Phenic. חַנֵּאל, חַנִּבַּעַל, חַנְמִלְקַר &c., this noun also lying at the basis of חַנָּה.

חֵן (from חָנַן I. after the form צֵל, with *suff.* חִנּוֹ; whence come חִנָּם and חֵן in proper names) *m.* 1. *favour*, *inclination to*, *kindness*, *grace*, spoken of the divine favour Zech. 4, 7; 12, 10, or of that among men Eccles. 9, 11; 10, 12; seldom coupled with טוֹב Prov. 22, 1. Hence the expression מָצָא חֵן בְּעֵינֵי פ׳ *to find favour in the eyes of one* Gen. 39, 4, 2 Sam. 15, 25 &c., used especially of persons asking Judges 6, 17; נָשָׂא חֵן בְּעֵינֵי פ׳ or לִפְנֵי פ׳ in later Hebrew Esth. 2, 15 17; 5, 2; farther נָתַן חֵן בְּעֵינֵי פ׳ *to procure favour for one from another* Ex. 3, 21; 11, 3, or נָתַן חֵן לְ Prov. 3, 34. — 2. Prop. approval, hence *grace*, *loveliness* Ps. 45, 3, in which sense are the combinations אֵשֶׁת חֵן Prov. 11, 16, לִוְיַת חֵן 1, 9, יַעֲלַת חֵן 5, 19; *beauty* 31, 30, טוֹבַת חֵן *the beautiful* Nah. 3, 4; in like manner חֵן שְׂפָתַיִם Prov. 22, 11 *beautiful speech*; also *preciousness* 17, 8. — 3. (*grace*, *beauty*) *n. p. m.* Zech. 6, 14, as the proper names טוֹבִיָּה, יְדַעְיָה and חֵלֶם immediately preceding shew; probably a double name of יֹאשִׁיָּה (6, 10), as חֵלֶם had the name חֶלְדַּי besides.

חַנָּא see חַנָּה.

חַנֵּאל see חַנִּיאֵל.

חֵנָדָד (contracted from חֵן־הֲדַד, *Hadad is kindness*; see הֲדַד) *n. p. m.* Ezr. 3, 9; Neh. 3, 18. Comp. the proper names חֵן, חָנוּן, חַנִּיאֵל, חַנָּה; Phenic. חַנֵּאל Hanelus (on a tomb-inscription in *Creuzer*, Zur Römischen Geschichte p. 230).

חָנָה I. (*fut.* יַחֲנֶה, *ap.* יַחַן; *inf. constr.* חֲנוֹת) *intr.* 1. *to incline*, *to bend* (same

as כָּנַע, Ar. حَنَا the same, figurat. to be inclined, conseq. cognate in sense with חָנַן), hence *to incline*, *to sink*, of the sun (for which יוֹם stands metonym.), חֲנוֹת הַיּוֹם Judges 19, 9 *the inclining of the day*, i. e. the sun declining to his setting, identical with נְטוֹת הַיּוֹם 19, 8, רֵד הַיּוֹם מְאֹד 19, 9, רָפָה הַיּוֹם לָעֲרֹב 19, 11; compare *κέκλικεν ἡ ἡμέρα* (Luke 24, 29). — 2. *to set oneself down*, *to encamp*, along with יָשַׁב Exod. 14, 2, of armies 2 Sam. 23, 13, the march of locusts Nah. 3, 17, of wanderers Num. 10, 31; *to dwell* Is. 29, 1; *to put up* (see חֲנוּת) &c. with בְּ Ex. 13, 20, Num. 33, 8, עַל Ex. 15, 27, אֶל Josh. 11, 5, סָבִיב לְ Job 19, 12, לִפְנֵי Num. 33, 7, לְ ... נֶגֶד Josh. 8, 11, עַד ... מִן of a place Neh. 11, 30, yet also with the accus. Is. 29, 1, or in answer to the question *whither* with *a* of motion of the place Numb. 10, 6. Especially with עַל of the place, *to besiege* Josh. 10, 5, 2 Sam. 11, 1, comp. צוּר; more rarely with בְּ of the place Judges 9, 50, or with עַל in the meaning *to overcome* 6, 4, or with accus. of the person, Ps. 53, 6 *those who beleaguer thee* (חֹנֶיךָ from חָנָה); חָנָה לְ ... מִן *to encamp around* a thing *for* a thing, i. e. defending or protecting it Zech. 9, 8; חָ׳ הַמִּשְׁכָּן *the tent is encamped*, i. e. is struck Num. 1, 51. — In this sense of the stem, the organic root חָנ־ה is connected with that in כָּנ־ע, עָנ־ה III., חֵן, חָן, Ar. حَنَا, and perhaps also with that in אָנ־ה II., though the fundamental signification be variously modified; in Phenic. חָנָה is the same; whence comes מַחֲנֶה (dwelling-place) in numerous names of places. Derivat. חֲנוּת, מַחֲנֶה, תַּחֲנָה, מַחֲנוֹת, the proper names מַחֲנַיִם, מַחֲנֵה־דָן, פַּסַּח־דַּמִּים.

חָנָה II. (not used) *tr. to pierce*, of a weapon, the organic root of which חָנ־ה also lies in קָנָה (קוּן) belonging to קָנַן, Ar. قَانَ (to pierce), Aram. and Syr. קָנָא, ܩܢܐ (comp. Sanskrit khan fodere, Pers. ken-den, Greek *κέν-τ-ειν* to pierce) &c. Deriv. חֲנִית.

חֲנָה (*pl.* חֲנוֹת; from חָנַן I.) *f.* 1. *grace*, *compassion*, only in the pl. as a collective idea Ps. 77, 10, if it be not an infin. noun with the *oth*-termination, as שַׁמּוֹת Ez. 36, 3, זַמּוֹת Ps. 17, 3, conseq. a singular. To this belongs also חֲנוֹתִי Job 19, 17 *my kindness*, where the sing. suffix presupposes a sing. noun. See חִנּוּת. — 2. (*grace*, *beauty*, *favour*; a Phenician epithet of Astarte, and then a name of the goddess Harmonia and the Libyan Χάρις; the masc. is חֶן) *n. p. f.* 1 Sam. 1, 2; 2, 1; comp. Phen. חַנָּא, sister of דִּידוֹ (Didô), Greek Ἄννα (Luke 2, 36).

חֲנוֹךְ (*instruction*, *tuition*; concrete *teacher*; according to *Philo* from חֵן with suff. ־ךְ = חִנָּךְ *χάρις σοῦ*) *n. p.* 1. of the son of Cain Gen. 4, 17, LXX Ἐνώχ, who also gave his name to a city, being the first builder of cities. — 2. of the father of Methuselah, who is distinguished for the manner of his life and death, Gen. 5, 18-24, and whom *Ben-Sira* (44, 16) celebrates as a pattern of repentance in his generation, and for his being translated (*μετετέθη*) into heaven (44, 16; comp. Luke 3, 37; Hebr. 11, 5); as he is also looked upon as the inventor of letters and learning (Koran 19, 57 58) — hence the Arabic name إدريس (*Idris*, teacher). Philo finds the astronomical number of the solar year in the 365 years of Enoch's life; the name must therefore mean *beginner* (initiator), i. e. of the new year, which becomes new after 365 days; whence perhaps arose the legend that he was the first teacher of astronomy (*Hottinger*, Hist. Or. 1, 3; *Alex. Polyhistor* [80 B. C.] &c.). The Lycaonian tradition of Ἀννακός (Steph. of Byz., Suidas), who lived above 300 years, and announced the flood, arose out of the Bible and its old circle of traditions. — 3. of a son of Reuben Gen. 46, 9; *Patronym.* חֲנֹכִי Num. 26, 5. — 4. of a son of Midian and therefore of a Midianite tribe Gen. 25, 4.

חֲנוּן (*a bestowed one*; perhaps, however, = חַנּוּן as אֲבִיר = אַבִּיר and then an epithet of אֵל) *n. p.* of an Ammonite king 2 Sam. 10, 1, and elsewhere a proper name among the Hebrews Neh. 3, 13 30.

חַנּוּן *adj. m. gracious, merciful, good,* of God Ex. 22, 26, along with רַחוּם 34, 6. The Phenician proper name חַנּוֹן (Hanno) in חַנּוֹן מִתֻּנְבַּעְלִי (*Hannon of the family of Mutumbaal*) Plaut. Poen. 2, 35, is the same, taken as an epithet of Baal.

חָנוּת (only in *plur.* חֲנֻיּוֹת) *f.* prop. *dwelling-place, encampment, lodging-place, tent, booth, cell,* like the Targ. חָנְוָא and חָנְוָ (shop, bazaar), whence חַנְוָנִי (def. חַנְוָנָאָה) or חַנְוָנִי shop-keeper; Syr. ܚܰܢ̰ܘܳܬܳܐ, Ar. حَانُوت, حَانَوِىّ. In Scripture usage, however, only *prison, cell, carcer* Jer. 37, 16, along with בּוֹר. According to the Talm. (Rosh ha-Shana 31[a]; ʿAboda Sara 8[b]) and Midrash (Echa rab. on 4, 4) חֲנֻיּוֹת was the name of a place on the temple-mountain, where a rich water-spring bubbled up for the benefit of the inhabitants.

חַנּוּת *f. a groaning, sighing,* Job 19, 17, from חָנַן II.

חָנַח (not used) a stem assumed for חָנַט, חָנַת, חָנַח, חָנַח, חָנַח, which, however, is incorrect.

חָנַט I. (*inf.* חַנֹּט; *fut.* יַחֲנֹט, *pl.* יַחַנְטוּ) *tr.* 1. *to spice, to season with spices, to make spicy,* hence of the figtree, which matures and ripens its פַּגִּים Song of Sol. 2, 13. — 2. Metaphor. *to embalm,* i. e. to spice a dead body to preserve it from corruption Gen. 50, 2 26; Ar. حَنَطَ. Deriv. חֲנָטִים and according to some חִטָּה. — Another sense of the stem, *to put forth* (fruit), *to bring forth,* is found in the Targ. חַנֵּט, Arab. جَنَشَ, but is not used in Hebrew.

חָנַט II. (not used) *to be red, reddish, yellow-red,* of the colour of wheat; Ar. حَنَطَ the same, whence حَانِط *reddish.* Deriv. חִטָּה (which see).

חַנֵּט (not used) *Aram.* same as Hebrew חָנַט II.; hence חִנְטָא.

חִנְטָא (*pl.* חִנְטִין) *Aram. f. wheat* Ezr. 6, 9; 7, 22; from חַנֵּט.

חֲנָטִים (only *pl. abstr.*) *m. the act of embalming, mummifying* Gen. 50, 3.

חִנְטִין see חִנְטָא.

חַנִּיאֵל (*El is kind;* from חַן, whose *fem.* חַנָּה; comp. חַנַּנְאֵל, חַנְנִיָּה, אֶלְחָנָן, יוֹחָנָן, חָנְדָד, and the Phenic. חַנִּבַּעַל Hannibal &c.) *n. p. m.* Num. 34, 23, where the cod. Samar. has חַפְּאֵל.

חָנִיךְ (*plur.* with *suff.* חֲנִיכָיו) *m. the initiated, trained* (in arms), *practised,* Gen. 14, 14 (Jer. Targ., *Saʿadia, Kimchi*); according to others *belonging to,* i. e. devoted to the Lord, as the LXX, Targ., Sam. and Syr. seem to take it, from חָנַךְ in its original meaning.

חֲנִינָה *f. mercy, favour, grace,* Jer. 16, 13.

חֲנִית (from חָנָה II., with the fem. termination ־ִית, after the form שְׁבִית, בְּכִית; with *suff.* חֲנִיתוֹ, חֲנִיתָהּ; *pl.* חֲנִיתִים and ־וֹת, retaining the sing. termination as is the case with שְׁחִית, פֶּסֶת, דֶּלֶת) *f. lance, spear,* a weapon for piercing 1 Sam. 26, 16, along with חֶרֶב 13, 19, כִּידוֹן Job 39, 23, מַפָּץ 41, 18, חִצִּים Ps. 57, 5, סְגֹר 35, 3, therefore chiefly the sticking, piercing point, cuspis Is. 2, 4; Mic. 4, 3; then used generally. The shaft is called עֵץ חֲנִית 2 Sam. 23, 7 or חֵץ 1 Sam. 17, 7, the bright point חֵץ לָהַב Job 39, 23, חֵץ לַהֲבַת 1 Sam. 17, 7, poet. בְּרַק חֵץ Nah. 3, 3. חֲנִית is distinct from כִּידוֹן 1 Sam. 17, 45.

חָנַךְ (*imp.* חֲנֹךְ; *fut.* יַחְנֹךְ, *pl.* יַחְנְכוּ) *tr.* prop. *to cut in, to pierce into, to press into, to imprint,* cognate in sense with חָקַק (whence the nouns חֹק, חֻקָּה, חֻקָּה) and חָכַךְ; intimately connected in its organic root חָ־נָ־כָ with that in אָ־נָ־כָ. Hence 1. *to hang firmly upon a thing,* of bondmen and slaves, who are comprehended as it were in the master, whence חָנִיךְ and perhaps the proper name חֲנוֹךְ. — 2. *to make firm, to imprint, to educate,* נָעַר Prov. 22, 6; *to instruct, to make wise, experienced, to teach;* deriv. חָנִיךְ and the proper name חֲנוֹךְ. — 3. Fig. *to dedicate,* a house Deut. 20, 5, a temple 1 Kings 8, 63, in the deriv. also used of חוֹמָה Neh. 12, 27, מִזְבֵּחַ Num. 7, 10; prop. to

make firm, definite, to make ready or fit. Deriv. חֲנֻכָּה.

חָנֻךְ *masc.* see חֲנֻכָּה.

חֲנָךְ *Aram.* same as Hebr. חָנָךְ, whence חֲנֻכָּא.

חֲנֻכָּא (*constr.* חֲנֻכַּת) *Aram. f. dedication*, בֵּית אֲלָהָא Ezr. 6, 16, צַלְמָא Dan. 3, 2.

חֲנֻכָּה (*constr.* חֲנֻכַּת; formed from the masc. חָנֻךְ) *f. dedication*, of an altar Num. 7, 11, of the temple Ps. 30, 1, of walls Neh. 12, 27; LXX *ἐγκαίνια*, as in 1 Macc. 4, 59 and John 10, 22 the eight-day festival instituted by Judas Maccabeus (2 Macc. 10, 6 seq.) is called, named by *Josephus* (Ant. Jud. 12, 7, 7) *φῶτα*, i. e. the feast of light.

חָנַם (not used) *intr. to be hard, firm, pressed together, compact*, of stones, hailstones (comp. אֶבֶן). With this stem is identical צָנַם (which see), Ar. صَنَمَ (to be strong, firm), Aram. צוּנְמָא (stone); as כָּנַע is identical with צָנַע; besides, קָנַם (which see), whence קִנְמִי belonging to קִנְמוֹן, and the Aram. קוּנַם = עֶצֶם (something firm, a substance). Deriv. חָנָם belonging to חַנְמָל, and perhaps to the proper name חַנַמְאֵל.

חָנָם (after the form עָנָק, בָּרָד; *constr.* חֲנַם; not used) *m. stone, rock*, so called from hardness and density; Aram. צוּנַם the same. Derivatives the proper names חַנַמְאֵל and חַנְמָל.

חִנָּם (formed from חֵן with the termination ־ָם as an old accusative, like מֵחֲרָתָם, רֵיקָם, יוֹמָם, אֲמָנָם, דוֹמָם, שֹׁגֶם, comp. *Fürst's* Lehrgeb. pag. 179 note) *adverb*, prop. out of goodness, complaisance, therefore 1. *without reward* or *fee*, gratis, gratuito Gen. 29, 15; Ex. 21, 2; — 2. *to no purpose, in vain*, frustra, i. e. without attaining the end, Prov. 1, 17; more rarely אֶל־חִנָּם i. e. *for in vain* Ez. 6, 10, comp. *δωρεάν* in the N. Test. for gratis and frustra; — 3. *without cause* or *occasion* 1 Sam. 19, 5, put as a genitive to the noun, e. g. קְלָלַת חִנָּם Prov. 26, 2, דְּמֵי חִנָּם 1 Kings 2, 31; *without cost* 2 Sam. 24, 24.

חַנַמְאֵל (*El is a rock, safety*; comp. אֶבֶן יִשְׂרָאֵל Gen. 49, 24, צוּר יִ׳ 2 Sam. 23, 3) *n. p. m.* Jer. 32, 7 9 and LXX also 31, 38 (*Ἀναμεήλ*) for חֲנַנְאֵל, the builder of a tower in Jerusalem Zech. 14, 10; Neh. 3, 1. It is possible, however, that *m* arose here from *n*, as the LXX write *Μαδιάμ* for מִדְיָן, and the Mishna פַּמְיַס for Paneas.

חַנְמָל (from חָנָם with the derivative syllable *ál*, as in גַּרְמַל, חַשְׁמַל, Aram. in עַרְקַל, עַרְמַל; *pause* חַנְמָל) *m. collect. hailstones, hail* (parallel בָּרָד) Ps. 78, 47, an explanation already given by *Ibn Esra* (חַנְמָל הִוא אֶבֶן) and *Kimchi* (מִין מִמְּטִירִין), and which *Ibn Ganâch* (الصقيع), *Saadia*, and before them the LXX and Vulg. intended. According to the Targ. and Rashi: *a sort of locusts*, a meaning which is merely derived by conjecture from its position after בָּרָד (in the ten plagues of Egypt).

חָנַן I. (*perf.* either in the resolved form חָנָנוּ Gen. 33, 5, חָנְנוּ Lament. 4, 16, or in the contracted חָן, hence חַנֹּתִי; *part.* חֹנֵן; *inf. absol.* חָנוֹן, *constr.* חַנֹּנְךָ, חֲנֹנֵהוּ, חַנֹּנְכֶם, and perhaps also חִנּוֹת Ps. 77, 10; *imp.* חָנֵּנִי, with *suff.* חָנְנֵנִי, חָנְנֵךְ, חָנְנֵהוּ, חָנְנֵנוּ, ־נוּ; seldom חָנַן, attaching itself to the fut. יְחָנֵּנִי, and so with *suff.* חָנַנְנִי Ps. 9, 14, where חָנְנִי stands in our mss., comp. שָׁדְדוּ Jer. 49, 28 = שַׁדְּדוּ; *fut.* יָחֹן, *ap.* יְחָנֵּנוּ, with *suff.* יְחָנְנֵךְ, יְחָנְנֵהוּ, יְחָנְנֵנוּ, יְחָנְנֵם, whence also יְחָנֶךָּ Gen. 43, 29, Is. 30, 19, arising out of יְחָנְנֶךָּ; יְחָנֶנְךָ only in Am. 5, 15) *intr.* prop. to incline to, to bend to one, inclinare, conseq. identical in its organic root with that in חָנֵה, חָנֵךְ, חָנֵף II. &c. (Ar. حَنَّ the same); with reference to the mind, *to be inclined, favourable, kind, gracious*, with accus. of the person Ex. 33, 19, 2 Sam. 12, 22, or absol. *to be kind, liberal* Ps. 37, 21 26, seldom with לְ of the person Ps. 109, 12; *to favour*, with accus. of the person 102, 14; *to spare* Lament. 4, 16; *to pity*, with accus. of the person 2 Kings 13, 23; Job 19, 21; *to permit*, therefore

to bestow, with a double accusat. Gen. 33, 5; Judges 21, 22; Ps. 119, 29. In most cases, therefore, ח׳ is regarded as *trans.* and construed with the accusat. Derivat. חֵן, חִנָּם, חֲנִינָה, חַנָּה, the proper names חַנָּה, חָנָן, חָנוּן, חֲנַנְאֵל, חֲנָנִי, חֲנַנְיָה, חֲנַנְיָהוּ, ־יָהוּ, אֶלְחָנָן, יוֹחָנָן, חֵן in חֵנָדָד, חַנָּה in חַנָּתֹן, חַנִּיאֵל in חַנָּה.

Nif. נֵחַן (after the form נִחַת, נֵחַם, נֵאַר, 2 *pers. f.* נֵחַנְתִּי K'tib) only in Jer. 22, 23, but it stands either for נֵחַנְתִּי, contracted from נֶאֱנַחְתִּי (*thou groanest, sighest*), consequently belonging to אָנַח, or it belongs to the Nif. of חָנַן II.

Pih. I. חוֹנֵן (*fut.* יְחֹנֵן) *to be kind to, to have pity upon*, with accus. of the person Prov. 14, 21; *to be disposed to love, to be affectionate*, also with accusat. of the person Ps. 102, 15.

Pih. II. חִנֵּן (*fut.* יְחַנֵּן) *to make graceful, lovely*, קוֹל Prov. 26, 25. Deriv. חַנּוּן.

Hof. הֻחַן (*fut.* יֻחַן) *to be compassionated, favoured*, Is. 26, 10; Prov. 21, 10.

Hithp. הִתְחַנֵּן (*fut.* יִתְחַנֵּן, before Makkeph ־נֵּן, *in pause* ־נֵּן) prop. to incline oneself, hence *to pray, to implore, to ask*, like the Aram. צְלָא (*to bend oneself*, then *to pray*), with אֶל Gen. 42, 21, 1 Kings 8, 33, לְ Hos. 12, 5, Esth. 8, 3 or לִפְנֵי of the person 2 Chr. 6, 24; *to obtain by entreaty* or *asking*, with accus. of the object 1 Kings 8, 59; 9, 3. Deriv. תְּחִנָּה, תַּחֲנוּן.

חָנַן II. (Kal not used) *intr.* same as Arab. حَنَّ *to groan, to sigh*, consequently connected in its organic root with הָן (which see), אָנָ־ה I. &c. Deriv. חַנּוֹת (Job 19, 17).

Nif. נֵחַן (only 2 *pers. f.* נֵחַנְתְּ) *to mourn, to complain*, Jer. 22, 23 (LXX, Vulg., Syr.).

חָנָן (*merciful*, an epithet of El and Jah) 1. *n. p. m.* Jer. 35, 4; Ezr. 2, 46; Neh. 7, 49; 1 Chr. 8, 38; 11, 43. The proper name Ἄνανος, appearing in Greek orthography, in the New Test. Ἄννας, is the same; and the Ar. diminut. حُنَيْن ('Honain) is formed from it. This form also lies in חֲנַנְאֵל, חֲנָנִי, חֲנַנְיָה, חֲנַנְיָהוּ, אֶלְחָנָן, יוֹחָנָן. The name of the greatest deity of the Babylonians beside Βῆλος (בֵּל), viz. Ἄννος, i. e. חָנָן (*Julian*, orat. 5), Ὠάννης, i.e. Ἰωάννης, יוֹחָנָן (Syncell. p. 51), who gave laws and culture, is merely this word. — 2. (only in union with בֵּית) *n. p.* of a locality in Dan 1 Kings 4, 9; it is perhaps *Bet-Hûnun* in the neighbourhood of עַזָּה (*Robins.* II, 633).

חֲנַן (*inf.* מִחַן) *Aram.* = חָנַן I. *to have mercy, to be charitable*, with accusat. of the person Dan. 4, 24.

Ithp. אִתְחַנֵּן *to entreat, to make supplication*, with קֳדָם of the person Dan. 6, 12.

חֲנַנְאֵל (*El is gracious*) *n. p. m.* of the builder of a tower in Jerusalem Jer. 31, 38; Zech. 14, 10; Neh. 3, 1; 12, 39. See חֲנַמְאֵל.

חֲנָנִי (*gracious, kind*, viz. Jah is) *n. p. m.* 1 Kings 16, 1; Ezr. 10, 20; Neh. 1, 2; 1 Chr. 25, 4.

חֲנַנְיָה (*Jah is kind*) *n. p. m.* Jer. 28, 1; Dan. 1, 6; 1 Chr. 3, 19; Ἀνανίας (Tob. 5, 12) is the same name.

חֲנַנְיָהוּ (the same) *n. p. m.* Jer. 36, 12; 1 Chr. 25, 23; 2 Chr. 26, 11.

חָנֵס *n. p.* of a city of middle Egypt, sometimes a royal residence, which gave its name to the whole nome, and is mentioned together with lower Egyptian (צֹעַן) in Is. 30, 4. Herodotus (2, 137) calls it Ἄνυσις; afterwards it was called Ahnâs (Ar. اهناس), Hnes, Coptic ϩⲛⲉⲥ, ϩⲛⲏⲥ, ⲉϩⲛⲏⲥ. In the Grecian period it was Heracleopolis (city of Hercules). Since the word is also the second member in תַּחְפַּנְחֵס (contracted from תַּחְפְּ חֲנֵס), the Targ. has translated it by the latter. The word appears to be an original name of an Egyptian deity corresponding to Hercules.

חָנֵף (*fut.* יֶחֱנַף) prop. *tr.* to veil, to cover, to conceal, velare, occulere, cognate in sense with מָעַל, בָּגַד; then *intr.* (according to *Kimchi*) *to flatter, to lie, to sin*, Jer. 23, 11; of the earth, *to be un-*

clean, *to be desecrated*, Is. 24, 5, Jer. 3, 1 (for which טָמֵא stands in Lev. 18, 25), Ps. 106, 38, by זָנוּת, רָעָה (Jer. 3, 2), דָּמִים (Ps. l. c.), עֲבַר תּוֹרַת (Is. 24, 5) &c.; yet the statement of what causes the desecration is sometimes wanting Mic. 4, 11. Only once does it stand entirely in the sense of טָנַף as *trans.* with the accus. of the object Jer. 3, 9, and therefore the Vulg., Syriac and *Parchon* identify it with that verb. Deriv. חֹנֶף, חָנֵף, חֲנֻפָּה.

Hif. הֶחֱנִיף (*fut.* יַחֲנִיף) *to seduce to hypocrisy* (i. e. to heathenism) Dan. 11, 32; *to make unholy*, *sinful*, *godless*, אֶרֶץ Num. 35, 33; Jer. 3, 2.

The fundamental signification of the verb חָנֵף *to flatter*, *play the hypocrite*, simulare, ὑποκρίνεσθαι, mentiri, proceeding from that of veiling, is already given by the Vulg. (Dan. 11, 32), the LXX (Job 34, 30; 36, 13), Aq., Symm. and all the Jewish interpreters, as *Ibn G'anâch*, *Ibn Esra*, *Kimchi* &c.; which is also confirmed by the usus loquendi of the Mishna and Talmud, by the Targ. חַנֵּף and the Syr. ܚܢܦ (with its derivatives) having sometimes the meaning *to apostatise*, *to be rebellious*, sometimes that of *to be unclean*. The organic root חְ־נֵ־פָ is also found in צְ־נֵ־פָ, כְּ־נֵ־פָ, Sanskrit *nûbh*, Pers. *nubh*, Lat. *nûb*, Greek *νυφ*, in which the conception of *veiling* lies. If the Targ. and Syr. render it sometimes by טָנַף, ܛܢܦ, followed by the Vulg. or LXX, it does not at all prove that they take חָנֵף and טָנַף (perhaps like חָרַף and טָרַף) to be equivalent, but that they expressed the ulterior meaning *to be unholy*, *godless*, *impure*. The Arabic حَنِفَ is only a collateral form of جَنَفَ, Hebrew גָּנַב, to bend off, to turn aside; and does not belong here.

חָנֵף (*pl.* חֲנֻפִים, *constr.* חֲנֻפֵי) *masc.* (prop. a participial adj.) *a godless man*, *a flatterer*, *a hypocrite*, Is. 9, 16; Ps. 35, 16; Job 8, 13; Syr. ܚܢܦܐ a heathen.

חָנֵף *adj. m.* see חֲנֻפָּה.

חֹנֶף *m. dissimulation*, *deceit*, then *impiety*, Is. 32, 6.

חֲנֻפָּה (from the masc. חָנֵף) *f.* the same, Jer. 23, 15.

חָנַק (Kal not used) *trans.* prop. *to narrow*, *to enclose*, *to close about*, consequently identical with חָנַק (חָבַק) in its organic root, as also with the *intrans.* אָ־נַק, Aram. שְׁ־נַק; then there arose out of that the idea of *to choke*, strangulare, suffocare; comp. Greek ἄγχειν, Lat. *ango*, German *eng*. The Ar. خنق is intrans. *to be choked*, *to be suffocated* Deriv. מַחֲנָק; and according to some חֶנֶק.

Nif. נֶחֱנַק (*fut.* יֶחָנֵק) *to strangle oneself*, *to hang oneself*, Ar. خنق 2 Sam. 17, 23.

Pih. חִנֵּק *to strangle*, of lions Nah. 2, 13.

חֶנֶק (this form is also in the Mishna; *constr.* חֵנֶק, like נֵטַע, זֵרַע from זֶרַע, נֶטַע) *m. suffocation*, *strangulation*, in which elephantiasis usually ends, Job 7, 15 *and thou choosest more than my strangling* (מֻחֲנָק נַפְשִׁי, as Rashi and many mss. read), i. e. something worse; but others read מֻחֲנָק as an absolute state, referring נַפְשִׁי to תִּבְחַר.

חַנְתּוֹן (formed from חַנָּה, i. e. *dedicated to the goddess Harmonia*) *n. p.* of a city in Zebulon Jos. 19, 14.

חָסַד I. (Kal unused) 1. *tr. to bend*, *to bow*, *to crook*, e. g. the neck, Arab. خَضَدَ (to bend the neck), عَصَدَ (to bow the neck); derivat. perhaps חֲסִידָה. — 2. *intr. to incline to*, *to turn to* (one), and figurat. *to be favourable*, *kind*, *gracious*, and with reference to God, *to be pious*; deriv. חָסִיד 1, חֲסִיד, the proper names חֲסַדְיָה in חָסַד, חֶסֶד.

Hithp. הִתְחַסֵּד *to shew oneself kind*, *gracious*, *benign*, 2 Sam. 22, 26; Ps. 18, 26.

חָסַד II. (Kal unused) *tr.* prop. to cut, e. g. grain, Aram. חֲצַד, Ar. حَصَدَ, hence figurat. *to cut with sharp words*, scindere, i. e. *to abuse*, *to insult*; comp.

Arab. أَسَدَ, Aram. חַסַּד, Arab. حَسَدَ to disgrace. Deriv. חֶסֶד 2.

Pih. חִסֵּד *to asperse, to disgrace* Prov. 25,10; Syr. ܚܣܕ, Targ. חַסֵּד, Ar. حَسَدَ.

חֶסֶד (*constr.* חֶסֶד) *m. kind, gracious*, only in the proper name חַסַדְיָה.

חֶסֶד (*pause* חָסֶד, with *suff.* חַסְדִּי, חַסְדּוֹ; *pl.* חֲסָדִים, *constr.* חַסְדֵי, with *suff.* חֲסָדָיו) *m.* 1. (from חָסַד I.) prop. inclination to, hence *kindness, benevolence, complaisance, favour, love,* a) of men to men Josh. 2,12, 1 Sam. 15,6, along with אֱמֶת (fidelity), רַחֲמִים (mercy), חַיִּים (life), thus עָשָׂה חֶ׳ with עִם Josh. 2,12, עַל 1 Sam. 20,8 or ל Ps. 18,51 *to shew favour, love to one;* אִישׁ חֶ׳ Prov. 11,17, מֶלֶךְ חֶ׳ 1 Kings 20,31. In this sense חֶ׳ is also to be understood in Is. 40,6 of human favour and grace, which the LXX translate freely by δόξα (comp. 1 Peter 1,24), without its being properly = חֵן. b) of man with relation to God, *piety*, hence אַנְשֵׁי חֶ׳ Is. 57,1 = חֲסִידִים, in which sense the *pl.* חֲסָדִים is to be taken, *pious deeds*, Neh. 13,14; 2 Chr. 6,42. c) of God towards men, *grace, favour, divine good-will*, Ps. 13,6, Is. 54,8, along with אֱמֶת (faithfulness) Ex. 34,6, פְּדוּת (redemption) Ps. 130,7, בְּרִית (covenant) Deut. 7,9, אֱמוּנָה Ps. 98,3; and thus it is sometimes used of God in a concrete sense for עֲשֵׂה חֶסֶד Ps. 144,2; Jon. 2,9 &c.; in the plur. חַסְדֵי יְיָ *God's gracious manifestations* 17,7, or without יְיָ Is. 63,7; חַסְדֵי דָוִד 55,3 *the mercies shewn to David*, which may also be taken subjectively 2 Chr. 6,42. It is therefore said of God as well as of man שָׁמַר חֶ׳ לְ Deut. 7,9, עָשָׂה חֶ׳ לְ 2 Sam. 2,6, עָשָׂה חֶ׳ עִם Ex. 20,6, נָתַן חֶ׳ לְ Mic. 7,20, נָטָה חֶ׳ אֶל Gen. 39,21, and הֵפֵר בְּרִית חֶ׳ Ps. 89,34 = הֵפֵר בְּרִית. — 2. (from חָסַד II.) *reproach, disgrace, shame*, Lev. 20,17; Prov. 14,34; Targ. חִסְדָּא for Hebrew חֶרְפָּה, Syr. ܚܣܕܐ. — 3. (*kindness* viz. El is) *n. p.* of an officer (נָצָב) of Solomon's, fully בֶּן־חֶ׳ (which see) 1 Kings 4,10. Moreover חֶסֶד forms the last part of the proper name יוֹשַׁב חֶסֶד, which see.

חַסַדְיָה (*Jah is gracious*) *n. p. m.* 1 Chr. 3,20, whose brother is יוֹשַׁב חֶסֶד.

חָסָה (3 *fem.* חָסְתָה, the original *aē* passing into *ay*, and still retaining the accent, 3 *pl.* חָסוּ, and חָסְיוּ after the same manner; *inf. constr.* חֲסוֹת; *fut.* יֶחֱסֶה and יַחְסֶה, 3 *pl.* יֶחֱסְיוּן) *intr.* prop. *to flee*, towards something, conseq. *to seek protection, refuge*, with בְּ of the person or thing where one seeks protection Ps. 2,12; 18,3; 64,11; Is. 14,32; sometimes with the addition of בְּצֵל כְּ Judges 9,15, Is. 30,2, or בְּצֵל כְּנָף בְּ Ps. 57,2, for which is also used תַּחַת כַּנְפֵי 61,5; then בְּסֵתֶר כְּנָף בְּ 91,4 or כְּנָף בְּ; then generally and absolutely, *to trust* Ps. 17,7; Prov. 14,32. Deriv. מַחְסֶה, מַחֲסֶה, and the proper names חוֹסָה, מַחֲסִיָּה. — The organic root in חָסָה is closely connected with that in חָשָׂה (which see).

חוֹסָה (*a refuge, protection*, viz. El is) *n. p. m.* 1 Chr. 16,38.

חֲסוּת (after the form גְּלוּת) *fem. refuge-seeking*, as the verb, with בְּצֵל following Is. 30,3.

חָסִיד (with *suff.* חֲסִידְךָ; *pl.* חֲסִידִים, with *suff.* חֲסִידָיו) 1. *adj. m. kind, pious, amiable, benevolent*, hence אִישׁ חָסִיד Deut. 33,8 *a pious man*, לֹא־חָסִיד *not well-disposed*, i. e. *hostile* Ps. 43,1; here perhaps the fem. חֲסִידָה Job 39,13 *amiable, tender*, belongs, but see חֲסִידָה. — 2. *subst. a good, gracious, amiable person*, of God Jer. 3,12, Ps. 145,17, conseq. same as עֹשֵׂה חֶסֶד Jer. 32,18, חָסִין חֶסֶד Mic. 7,18, parall. צַדִּיק; or of men towards God, *a pious, God-worshipping one* 2 Sam. 22,26 (parall. גִּבּוֹר תָּמִים Ps. 18,26) Ps. 12,2; חָסִיד לוֹ 4,4, = חֲסִידוֹ. It is therefore applied to the Levites and priests 2 Chr. 6,41, and to the whole Jewish people Ps. 85,9. In particular חָסִיד is used of the steadfast and persecuted worshippers of God in the Maccabaean period Ps. 79,2; 97,10; 132,9 16; 149,9 and in other Psalms of that

time; the same expression being preserved in Ἀσιδαῖοι 1 Macc. 2, 42; 7, 13; 2 Macc. 14, 6.

חֲסִידָה *f.* name of an unclean bird Lev. 11, 19, Deut. 14, 18, which nestles upon בְּרוֹשִׁים Ps. 104, 17, flies high towards the heavens, has a definite time of departing and coming like other birds of passage Jer. 8, 7, and whose wings are large and far outstretched Zech. 5, 9. According to the Targ. (חַוָּרִיתָא), Talm. (Chullin 63 a דַּיָּה לְבָנָה), *Kimchi* and others it is *the white goshawk*, or *the white kite;* according to the Vulg. (on Jerem.), the LXX (Job 39, 13), *Rashi* and others *the stork*, noted for its affection to its young, among the ancients (*Arist.* hist. anim. 9, 3; *Ael.* hist. anim. 3, 23; *Plin.* 10, 23), which suits the name, and was an early interpretation. Better according to Aq., Symm., Theod., LXX and others *the heron*, ἐρωδιός, ardea, which is also celebrated for its affection to its young (*Ael.* hist. anim. 3, 23), from חָסַד to bend, to curve, because it is constantly bending its long neck. Here belongs, according to some, Job 39, 13: *is her wing* (אֶבְרָה) *that of the heron* (אֵבֶר חֲסִידָה) *and of the pelican* (נֵץ = נֹצָה)? But since אֶבְרָה does not stand there and נֹצָה always means *feather*, it is better to translate: *is it a pious wing and feather?*

חָסִיל *m.* name of a species of locust, mentioned with אַרְבֶּה and גָּזָם 1 Kings 8, 37, Joel 2, 25, which devours the fruits of the field Ps. 78, 26. According to Joel 1, 4 ח׳ appears to signify *the stripped* (of the last skin), from חָסַל, as βροῦχος from βρύκω to devour.

חָסִין (*constr.* חֲסִין) *m. powerful, strong*, חֲסִין יָהּ *the mighty of Jah*, i. e. *great in might* Ps. 89, 9; יָהּ in the genitive is put with nouns, to express the greatest degree.

חַסִּיר (from Pah. חַסֵּר) *Aram. adj. m. wanting, deficient, light*, in weight Dan. 5, 27.

חָסַל (*fut.* יַחְסֹל) *to eat off, to tear off*, of locusts Deut. 28, 38, or *to strip off*, the skin, spoken of their sloughing; comp. Targ. חֲסַל, to make an end of, to destroy, Arab. خَصَلَ (to cut off), خَزَلَ (to cut away). It is identical with גָּזַל; and in the organic root חָ־סַל, with that in אָ־צַל, בָּ־צַל, נָ־צַל, פָּ־צַל. Deriv. חָסִיל.

חָסַם (*fut.* יַחְסֹם) *trans. to bar, to muzzle, to close*, the mouth of the ox treading corn Deut. 25, 4; figurat. *to hinder, to keep back*, עֹבְרִים Ez. 39, 11, i. e. by the number of corpses. Deriv. מַחְסוֹם. The verb is identical with חָטַם, חָתַם, אָטַם, עָצַם and the Ar. حَسَمَ (to cut off, to hold off), حَزَمَ (to bar). The organic root is חָ־סַם.

חָסַן (Kal unused) *trans. to bring together*, for preserving, *to gather in*, into a store-house, *to heap up*, Arab. خَزَنَ (to conceal, to keep), hence مَخْزَن a magazine; Targ. חֲסַן, hence the noun חֲסַן magazine. Deriv. חֹסֶן 2.

Nif. נֶחְסַן (*fut.* יֵחָסֵן) *to be heaped together* Is. 23, 18, parall. יֵאָצֵר.

חָסֵן (not used) *intr.* 1. *to be strong, mighty, powerful*, applied to oaks and men, Ar. حَصَنَ (to be firm, hard), Targ. חֲסֵן, Syr. ܚܣܢ; and therefore closely connected with אָשַׁן I. (which see), Ar. اسن (whence اسينة hardness), اثن (whence اثين hard, strong), Targ. עֲשֵׁן, אֲשֵׁן (hence אֲשִׁין, עֲשִׁין firm, hard). Deriv. חָסֹן, חֶסֶן 1, חָסִין. — 2. Figur. *to be wealthy, rich*, ideas of strength being elsewhere transferred to riches or property. Deriv. חֹסֶן 1.

חָסֹן *adj. m. mighty, strong*, of an oak or of men; usually *a subst.* Is. 1, 31; Am. 2, 9.

חֵסֶן (*def.* חִסְנָא, with *suff.* חִסְנִי) *Aram. m. might, strength* Dan. 2, 37; 4, 27.

חֹסֶן *m.* 1. *strength, might*, metaphor. *riches, wealth* Jer. 20, 5; Ez. 22, 25; Prov. 27, 24. — 2. *treasure*, where all is heaped together Is. 33, 6, parallel אוֹצָר.

חֲסֵן (Peal not used) *Aram. to be strong*,

powerful (in the Targ.), Syr. ܚܣܢܐ a fortress; deriv. חֵסֶן. Figurat. *to be rich, wealthy.*

Af. הַחְסֵן (3 *pl.* הֶחֱסִנוּ, 3 *pl. fut.* יַחְסְנוּן) *to give possession*, with a double accusat. Dan. 7, 18 22.

חָסַף (Kal not used) *trans. to peel off, to pull off, to unscale, to scrape off*, connected in its main idea with חָשַׂף (which see), transposed שָׁחַף, סָחַף and סָחַב, Targ. חֲסַף, Syr. ܚܨܦ, Ar. حَسَفَ (transp. سَحَفَ), خَزَفَ (whence خَزَفٌ a scale) خَشِفَ &c.; which fundamental signification is already adopted by the Targ., Syr. &c.

Pih. redupl. (unused) חִסְפֵּס (abridged from חִסְפְּסֵף) *to make a thing scaly*, as it were, i. e. *to make it in the form of scales.*

Puh. חֻסְפַּס (*part.* מְחֻסְפָּס) *to be made scaly*, Ex. 16, 14 *fine, scaly*, Targ. מְקַלַּף, Syr. ܡܬܩܠܦ.

חֲסַף (not used) *Aram. intr. to be held together, to be tough, sticky*, spoken of tough, binding, earth or clay; connected with the Hebrew חָשַׁב (to bind). Derivative

חֲסַף (*pause* חֲסָף, *def.* חַסְפָּא) *Aram. m. clay*, the material of the potter Dan. 2, 42, opposed to iron, copper, silver and gold 2, 33 34 45, which is supposed not to mix with the metals named 2, 42 43; חֲסַף טִינָא 2, 41 43 *clay of mire* i. e. miry clay, a strengthening of the simple word, like טִיט הַיָּוֵן Ps. 40, 3. In the Targ. and the dialects this word is also used of what is made from clay, of sherds &c., in the same sense as חֶרֶשׂ. Ar. حَزَفٌ sherd, earthen ware, Syr. ܚܨܦܐ the same.

חָסֵר (3 *pl. in pause* חָסֵרוּ; *inf. abs.* חָסוֹר; *fut.* יֶחְסַר) *intr.* prop. to be cut off, abridged, torn off, lessened, hence *to grow less, to decrease* Gen. 8, 3 5; 1 Kings 17, 14; *to want*, with accus. Deut. 8, 9; Jer. 44, 18; *to be without* Deut. 15, 8; Prov. 31, 11; *to be in want* Neh. 9, 21; *to suffer want* Ps. 23, 1. It is construed with לְ of the person Deut. 15, 8 and with the accus. of the thing, like all verbs of want Song of Sol. 7, 3, if it do not stand absol. in the sense of *to suffer want;* comp. Targ. חֲסַר, Syr. ܚܣܪ, Ar. خَسِرَ. The trans. form which does not occur, would be חָסַר, Ar. خَسَرَ (to lessen, to damage), prop. to cut off, to pluck off, identical with גָּזַר, קָצַר &c., and so used in the same metaphor. manner as גָּרַע, בָּצַר, פָּחַת. The organic root is חָ־סַר, also found in סָר II., סַר, שָׂר II., צָר II., צַר &c.; comp. Phenic. חָסֵר to be shortened, little, hence מִחְסָר (Mass. 5) *littleness*, בְּמִחְסַר בָּאָט וּמַטָּא *in the smallness of a berry* (בָּאָט from בָּאַט, Talm. בִּיטִית Berach. 36ᵇ and בּוֹטִית Chull. 59ᵃ, from בָּט, Ar. بَطَّ; comp. גַּרְגַּר a measure) *and below it.* Deriv. חָסֵר, חֶסֶר, חֹסֶר, חֶסְרוֹן, מַחְסֹר.

Pih. חִסֵּר *to cause to be less*, with מִן *than* Ps. 8, 6; *to cause to want*, with מִן of the thing Eccles. 4, 8.

Hif. הֶחְסִיר *to cause to fail*, with a double accusat. Is. 32, 6; *to suffer want* Ex. 16, 18.

חָסֵר (*constr.* חֲסַר) *adj. m. wanting, lacking*, like the verb with the accus. of the thing 1 Kings 11, 22, therefore in close connection with nouns to express a privative, e. g. חֲסַר־לֵב *senseless* Prov. 6, 32, *without understanding* 7, 7; 9, 4, *foolish* 12, 11; חֲסַר תְּבוּנוֹת 28, 16 *without insight;* חֲסַר לֶחֶם 2 Sam. 3, 29 *lacking bread;* חֲסַר מְשֻׁגַּע 1 Sam. 21, 16 *without a madman.* Seldom with מִן of the thing and לְ of the person Eccles. 6, 2.

חֶסֶר (*constr.* חֲסַר Prov. 10, 21) *m.* 1. *want, necessity, poverty* Prov. 28, 22; Job 30, 3. — 2. Coupled with לֵב Prov. 10, 21 *want of understanding.*

חֹסֶר *m. want*, with accus. Deut. 28, 48 57; Am. 4, 6.

חֲסַר (not used) *Aram. intr.* same as Hebr. חָסֵר.

Pa. חַסֵּר (not used) same as Hebr. חִסֵּר. Deriv. חַסִּיר.

חַסְרָה *n. p. m.* 2 Chr. 34, 22, for which חַרְחַס stands in 2 Kings 22, 14. The proper name appears to be transposed from חַרְסָה (*splendour*, *glitter*), as חַרְחַס is reduplicated from חָרַס.

חֶסְרוֹן (after the form יִתְרוֹן) *m. deficiency*, *defect* Eccles. 1, 15, formed from חֶסֶר.

חַף (after the form קַל) *adj. m.* polished, rubbed off, from חָפַף, Targ. שְׁזִיג (washed off), but usually *clean* (in a moral sense), *innocent* Job 33, 9.

חֹף masc. for the fem. חֻפָּה see חֻפָּה; in the signification of *bank*, *coast*, see חוֹף.

חָפָא (Kal not used) *tr. to cover*, *veil*, *conceal*, identical with חָפָה, חָבָא. The organic root lies also in חַב, חַף, כָּפָ־ה, גָּף, גַּף, עָף.

Pih. חִפָּא (3 *pl. fut.* וַיְחַפְּאוּ) *tr. to clothe*, *to adorn*, idols (דְּבָרִים אֲשֶׁר לֹא־כֵן), with עַל *at* or *beside* a person, about whom an action is prominent 2 Kings 17, 9, which suits what follows, the setting up of idolatrous high places, because idolatry was practised with external show. The LXX translate rightly ἠμφιέσαντο.

חָפָה *tr.* 1. *to cover*, *to veil*, רֹאשׁ 2 Sam. 15, 30, Jer. 14, 3 4, פָּנִים Esth. 7, 8, as a sign of mourning; hence חֲפוּי רֹאשׁ cognate in sense with אָבֵל 6, 12; or of humiliation 2 Sam. 15, 30; comp. Ar. خَفَا, Syr. ܚܦܐ. — 2. Figurat. (not used) *to protect*, *to screen;* see *Puhal.*

Nif. נֶחְפָּה *to be covered*, with בְּ (of the material) *wherewith* Ps. 68, 14.

Pih. חִפָּה (*fut. apoc.* יְחַף, with *suff.* וַיְחַפֵּהוּ) *to overlay*, *to cover*, with gold 2 Chr. 3, 5 8 9 or wood 3, 5, with a double accus. as such verbs are used elsewhere (in 1 Kings 6 צִפָּה stands for it); comp. Targ. חַפֵּי, אַחְפֵּי in the same sense. As it is interchanged with צִפָּה, and as *ch* elsewhere passes into a sibilant (see pag. 409), צָפָה appears as a collateral form of חָפָה.

Puh. חֻפָּה *to be veiled*, *covered*, figur. *to be protected*, with עַל of the thing Is. 4, 5, i. e. all the glorious is protected, as the LXX appear to take it. See however

חֻפָּה (from חָפַף; with *suff.* חֻפָּתוֹ, ־ָה) *f.* prop. veiling, covering, hence 1. *a place of protection*, *a tent*, where one is concealed; *the protected bride-chamber* Joel 2, 16; Ps. 19, 6; *protection* generally Is. 4, 5 joined with עַל. Comp. Hebr. סִתְרָה Deut. 32, 38, for which אַגְנוּ stands in the Samar.; Sam. אֲגַן, Syr. ܓܢܘܢܐ for Hebrew אֹהֶל; Phenic. אֶגֶן house, tent, temple, whence אַגְנָן holy (Mass. 5); Syr. ܓܢܝܬܐ (a heathen sanctuary): all proceeding from the idea of protecting. — 2. (*protection*) *n. p. m.* 1 Chr. 24, 13; comp. חֻפִּים.

חָפַז (*inf.* חֲפֹז, with *suff.* חָפְזִי; *fut.* יַחְפּוֹז) 1. *intr. to be moved to and fro uneasily*, *to be uneasy* Deut. 20, 3 (with יָרֵא), Ps. 31, 23; *to be afraid*, *to become anxious*, Job 40, 23 *if the river flows with violence*, *there is no fear to him;* חָפַז לָנוּס 2 Sam. 4, 4 *to be anxious to flee*, i. e. *to flee uneasily;* then *to flee* (from anxiety) 2 Kings 7, 15 K'ri, for which the K'tib has Nif. — 2. *tr. to wag*, i. e. to move to and fro, זָנָב Job 40, 17, for which חָפַץ is used.

Nif. נֶחְפַּז (*fut.* יֵחָפֵז, *inf.* with *suff.* הֵחָפְזָם K'tib) *to tremble*, *to quake*, *to be afraid* Ps. 48, 6; with נִבְהַל, *to flee uneasily* 1 Sam. 23, 26; 2 Kings 7, 15 K'tib; Ps. 104, 7.

Pih. (not used) חִפֵּז *to hasten greatly*, *to go quickly.* Deriv. חִפָּזוֹן.

The fundamental signification of חָ' is here only that of waving, trembling, terror, or of anxious and hasty flight, as a similar development of ideas lies in חָרַג, חָרַד; the Arab. حَفَزَ (to drive hither and thither, to push to and fro) has the same idea in a transit. sense. The organic root is חָ־פַז, wich is also in פַּז (which see).

חִפָּזוֹן (from Pih.) *m. haste*, *hasty flight* Ex. 12, 11; Deut. 16, 3.

חֻפִּים (formed from חֹף out of חָפַף

and used in the plur. as an abstract; *protection*, *screen*) *n. p. m.* Gen. 46, 21, elsewhere written חוּפָם 1 Chr. 7, 12.

חָפַן (not used) *intr.* 1. *to be bent*, *to be curved*, *to be put together in a ball*, spoken of the hand, hence חֹפֶן 1. Accordingly the stem is identical with גָּבַן, כָּפַן, גָּפַן, the only difference being, that the fundamental signification is modified farther. In the same manner we have from the roots pug, πυγ, which signify *to be put together as a ball*, *to be thick*, *firm*, *condensed*, the derivatives πυγμή, pugnus, πυκνός, pug-nare, packen &c. — 2. Figur. *to be close*, *dense*, therefore *to be strong*, *firm*, *powerful*, other verbs with a like fundamental signification being used metaphorically in the same manner. Deriv. חֹפֶן 2, whence the proper name חָפְנִי. — The organic root is חָפַ־ן, as is seen from גָּבַ־ן, גָּפַ־ן.

חֹפֶן (*dual* חָפְנַיִם, *constr.* חָפְנֵי, with *suff.* חָפְנָיו, חָפְנֵיכֶם) *m.* 1. prop. what is put in the shape of a ball, hence *the balled hand*, *the fist*, and dual *the two fists*, *the two hands*, in which one takes or seizes a thing Prov. 30, 4, Ez. 10, 2; מְלֹא חָפְנַיִם Ex. 9, 8, Lev. 16, 12, Eccles. 4, 6 *handful;* Targ. and Syr. חוּפַן, ܚܘܦܢܐ, Ar. حَفْنَة the same, and Talm. denomin. deriv. חָפַן, whence the noun חֲפִינָה, and Pih. חִפֵּן. — 2. (not used) *density*, *strength*, hence

חָפְנִי (*a strong*, *powerful person*) *n. p. m.* 1 Sam. 1, 3; 2, 34.

חָפַף I. (only *part.* חֹפֵף) *tr.* same as חָפָה, חָפָא *to cover*, *to overlay*, *to protect*, *to screen*, with עַל of the person Deut. 33, 12, as the LXX and Targ. take it, and as כִּסָּה is also construed with עַל; Ar. حَفَّ the same. Deriv. חֻפָּה and the proper name חֻפִּים. It is singular that Aq. and Vulg. should have taken it as a denom. from חֻפָּה.

חָפַף II. (not used) *tr. to rub off*, with a comb, *to cut off*, with a knife, *to purify*, *to rinse*, with water, *to wash off* &c., prop. *to make bare;* comp. Targ. חֲפַף (to rub off, to comb away), Syr. ܚܦ, elsewhere for שָׁטַף; Ar. خَفَّ. We recognise the organic root from the cognate stems שָׁ־חַף, סָ־חַף, יָ־חַף. Deriv. חַף. For חוֹף, on the contrary, see חוּף.

חָפַץ (only *fut.* יַחְפֹּץ) *trans.* same as חָפַז *to move to and fro*, *to wag*, זָנָב Job 40, 17.

חָפֵץ (3 *fem. in pause* חָפֵצָה; *inf. abs.* חָפֹץ; *fut.* יֶחְפַּץ and יַחְפֹּץ without distinction of meaning) *intr.* prop. *to incline*, to one, *to bend*, *to bow*, by way of pleasure in, to shew an inclination for a thing, as the Ar. حَفَصَ in a trans. and physical sense (to incline, to bend) proves. Hence *to have an affection for*, *a pleasure in*, with בְּ of the person or thing Gen. 34, 19; 2 Sam. 24, 3; *to love*, with accus. Mic. 7, 18; *to desire*, Ps. 40, 7; *to be disposed*, to do a thing, i. e. *to wish*, followed by the infin. with לְ Deut. 25, 8, Judges 13, 23, or without לְ Is. 53, 10, Job 13, 3, also absol. Ps. 115, 3; *to have an inclination* Song of Sol. 2, 7. Derivat. חָפֵץ, חֵפֶץ, the proper name חֶפְצִי־בָהּ.

חָפֵץ (*pl.* חֲפֵצִים, *constr.* חֲפֵצֵי, once with *suff.* חֶפְצֵיהֶם Ps. 111, 2 contracted from חֲפֵצֵיהֶם, as the Targ., Syr., Vulg., *Kimchi* have taken it) *adj. m.*, חֲפֵצָה *f. wishing*, *desiring*, with accus. of the object, צֶדֶק Ps. 35, 27, רָעָה 40, 15, רֶשַׁע 5, 5, or followed by the infin. with לְ Neh. 1, 11; coupled with the pers. pronoun it is a periphrasis for the verb 1 Kings 21, 6, Mal. 3, 1; *willing* 1 Chr. 28, 9, with שָׁלֵם.

חֵפֶץ (with *suff.* חֶפְצִי; *plur.* חֲפָצִים, with *suff.* חֲפָצֶיךָ) *m.* 1. *desire*, *wish* 2 Sam. 23, 5, 1 Kings 5, 22, conseq. with לְ of the person to describe the person wishing, desiring and longing for Job 22, 3, and with בְּ of the thing 1 Sam. 15, 22; 18, 25; *delight*, Ps. 16, 3 *all my delight is in them*, i. e. in the קְדֹשִׁים and אֲדִירִים (where אֲדִירֵי is for ־רֵי); אֵין חֵ׳ לִפְ׳ בְּ *to have no delight in a thing* Eccles. 5, 3; 12, 1; Mal. 1, 10; *plea-*

sure Ps. 1, 2; *agreeableness*, כָּל־חֶפְצָהּ 1 Kings 10, 13 *all that was agreeable to her*. Metaphor. *joy*, Mal. 3, 12 *land of joy; preciousness*, אֶבֶן חֵ׳ *a precious stone* Is. 54, 12, particularly so in the pl. Prov. 3, 15; 8, 11; *valuable*, Eccles. 12, 10 *valuable things; longed-for*, Ps. 107, 30 *in their longed-for haven*. — 2. In later Hebrew: *a matter, thing, business* Eccles. 3, 1 17 (5, 7 *on this matter*); Is. 53, 10; 44, 28; 58, 3; Job 21, 21; hence LXX πρᾶγμα, properly that after which one strives, which he designs; comp. Syr. ܨܒܘ business, matter, from ܨܒܐ = חָפֵץ; שְׁאֵלָא Dan. 4, 14 &c.

חֶפְצִי־בָהּ (*my delight in her*) *n. p. f.* 2 Kings 21, 1, and symbolically Is. 62, 4 of Zion.

חָפַר (*fut.* יַחְפֹּר) *tr.* prop. same as חָבַר II. (which see), Ar. حَبَرَ; to cut into, to indent; therefore 1. *to cut into a thing, to bore into, to dig into*, of the horse's hoofs Job 39, 21: *they dig* (their hoofs) *into the plain*, paw in the plain, as a sign of the war-spirit; comp. in Virgil: *cavant tellurem* or *quatit ungula campum*, Ar. حافر *hoof*. But the word usually means: *to dig*, בְּאֵר Gen. 21, 30, גּוּמָּץ Eccles. 10, 8; *to excavate*, בּוֹר Ps. 7, 16, stronger than כָּרָה Jer. 13, 7; *to dig for*, with the accus. Job 3, 21, with בְּ of the instrument Deut. 23, 14, of time Gen. 26, 18 and of place 26, 19; rarely with the omission of שַׁחַת Ps. 35, 7. Perhaps also absol. *to dig, to till the field*, and generally *to labour*, Job 11, 18 *and if thou hast digged* (i. e. cultivated the fields), *thou mayest lie down quietly;* comp. on this usus loquendi Aristoph. Av. 1432. Others take the passage in signif. 2 *to search out, explore*, or חָפַר = כָּפַר I., Ar. خَفَرَ *to protect*, which does not suit well. Deriv. חֲפֹר in לַחְפֹּר פֵּרוֹת Is. 2, 20 (according to some), חֶפֶר in the proper name חֲפָרַיִם, and the proper name חֵפֶר. — 2. Figur. *to dig for something*, i. e. *to search out, spy out*, with accus. of the object Job 39, 29; *to explore* Ex. 7, 24; Josh. 2, 2 3. — For this stem comp. the Ar. حفر (to dig the ground); as the connection with קָבַר becomes clear from حَفِير (grave); Syr. ܚܦܪ. The org. root is obviously חָ־פַר, which lies also not only in חָ־בַר II., קָ־בַר, שָׁ־פַר belonging to שׁוֹפָר, but also in פָּר II. whence פּוּרָה, בָּר whence בּוֹר, פָּאַר whence פָּארָן, בָּאַר, Talm. פָּר to dig, whence פֵּירָא (a pit).

Pih. חֲפַרְפַּר (redupl. form) *to dig repeatedly*, applied to animals that dig or burrow much, assumed for the noun חֲפַרְפֶּרֶת Is. 2, 20 (after Ibn Esra), which is probable. Deriv. חֲפַרְפֶּרֶת.

חָפֵר (*in pause* חָפֵרָה, חָפֵרוּ; *fut.* יֶחְפַּר, *pl.* יַחְפְּרוּ, *pause* יֶחְפָּרוּ) *intr.* prop. *to become red*, with shame, different from בּוּשׁ (to become pale, with shame), coupled with פָּנִים: *to be ashamed, to be put to shame*, Ps. 34, 6; because of a frustrated prophecy Mic. 3, 7, or other things Ps. 70, 3; 83, 18, placed in parallelism to בּוּשׁ Jer. 15, 9; 50, 12; Ps. 71, 24; rarely with מִן of the thing Is. 1, 29; metaphor. 24, 23. Hence perhaps the proper name חֵפֶר 3.

Hif. הֶחְפִּיר (*fut.* יַחְפִּיר) *to bring to shame, to cause disgrace* Prov. 19, 26, with הֵבִישׁ; *to shew shame*, i. e. *to stand ashamed* Is. 33, 9; *to be ashamed* 54, 4.

The fundamental signification of the stem is sufficiently certified by כָּפֵר (which see), whence כֹּפֶר; and the Ar. خمر (to redden) is identical with it; elsewhere we also meet with خَفِرَ to become red, to be ashamed. The org. root is חָ־פֵר, כָּ־פֵר, which is found also in סָ־פֵר belonging to סַפִּיר, in שָׁ־פֵר &c.; comp. the Greek πυρ, πυρρ.

חֵפֶר 1. (*a well*, prop. abstr. *the digging;* comp. בְּאֵר, בְּאֵרוֹת) *n. p.* of a city in the south of Palestine, coupled with תַּפּוּחַ, consequently in Judah, once the seat of a Canaanitish king Josh. 12, 17. At the time of Solomon a district belonging to this city was named אֶרֶץ חֵ׳, which, like שֹׂכֹה, belonged to the governor בֶּן־חֶסֶד residing in אֲרֻבּוֹת, 1 Kings

4, 10. — 2. A more exact appellation of a city גַּת, which, being situated in the province of חֵפֶר, is named in full גַּת הַחֵפֶר to distinguish it from another city Gath 2 Kings 14, 25. With *a* of motion it is גִּתָּה חֵפֶר Josh. 19, 13. As this Hepher-Gath is described in Josh. l. c. and 2 Kings l. c. as belonging to Zebulun and the birth-place of Jonah, whom tradition likewise traces to the tribe of Zebulun (Beresh. rab. ch. 98), a חֵפֶר must also have been situated in the district of Zebulun. This חֵפֶר was still standing in later, christian times, and is specified as being very near the city of Sepphoris (wa-Yikra rab. ch. 20 §. 6; J. Gittin ch. 1, h. 2). See גַּת p. 304. — 3. (*beauty*) *n. p. m.* Num. 26, 32; 1 Chr. 4, 6; 11, 36. Deriv. *the patronym.* חֵפְרִי Numb. l. c.

חֵפֶר see חֲפָרַיִם.

חֲפִר *m. a hollow, pit, slough;* only in לַחֲפִר פְּרוֹת Is. 2, 20 *into the hole of the mice* (פְּרָה, Arab. فَأْرٌ a mouse), as Rashi, Kimchi and others take it; see חַפַרְפָּרֶת.

חֲפָרַיִם (*double-well*) *n. p.* of a city in Issachar Josh. 19, 19.

חָפְרַע (after the Coptic ⲟⲩⲏϧ ϩⲣⲏ *priest of the sun*) *n. p.* of an Egyptian king contemporary with Nebuchadnezzar Jer. 44, 30, who also bore the general name פַּרְעֹה Jer. 37, 5 7; Ez. 29, 3. The name חָ is in the LXX *Ὠαφρῆ*, in Manetho *Ὠάφρις*, elsewhere *Ἀπρίης*; his reign is said to have lasted 25 years (till 570 B. C.). Jeremiah l. c. announces misfortune and destruction to him; and we learn from other quarters (Herod. 2, 161-3; 169), that he warred with Cyrene, that his subjects rebelled against him, and that at last a rival king Amasis delivered him up a prisoner to the people, who put him to death.

חַפְרְפָּרֶת (*plur.* -פְּרוֹת) *f. an animal which digs strongly and repeatedly* Is. 2, 20 (consequently to be read as a single word according to Ibn Esra and 3 mss. of Kennicott), understood since Jerome to mean *a mole*, talpa, elsewhere called חֻלְדָּה, with which opinion Ibn Esra and others agree. Some, however, understand it to mean a sort of bird (in Kimchi), like the Ar. خُفَّاشٌ, *a bat*, which suits beside עֲטַלֵּף; but there is not sufficient warrant for this.

חָפַשׁ (Kal unused) *intr. to flow along freely, to run along*, therefore *to be loose, unembarrassed, free;* cognate in sense דָּרַר, also applied metaphor. to *freedom.* Tropically *to be set free* (of slaves), *to be exempted* (from tax), *to run along unbound, untamed*, of פֶּרֶא, Ar. حفش (to pour out freely), and therefore the opposite of *to be taken, bound, fettered, hindered.* Derivat. חָפְשִׁי (according to some), חָפְשִׁי, חָפְשָׁה. — The organic root חָ-פַשׁ is also found in חָ-פַז (to start away, to flee), particularly in פָּשׁ.

Puh. חֻפַּשׁ *to be set free*, Lev. 19, 20.

חָפָשׁ *m. a beetle*, Hab. 2, 11 according to the reading of the LXX for כָּפִיס, as they have translated *κάνθαρος* (Jerome found *σκώληξ* here in 2 mss.), conseq. = חִפּוּשִׁית in the Mishna, Ar. خُنْفُس. See כָּפִיס.

חָפַשׁ (not used) *intr.* 1. *to be stretched out, to be laid, to be spread out*, e. g. of a horse-cover, of a couch, Ar. خَفَسَ II. in a trans. sense. Hence metaphor. *to be prostrate, to be weak, feeble, sick*, the same metaphor. application taking place in חָלַשׁ and in the Ar. خفش in most of their forms and derivatives. Deriv. חָפְשׁוּת, חָפְשִׁית and חָפָשׁ (according to some). The organic root is חָ-פַשׁ.

חֶפֶשׁ (from חָפַשׁ I.) *m. a device, plan*, prop. devising, Ps. 64, 7, see מְזִמָּה.

חָפֶשׁ (with *suff.* חָפְשִׁי; from חָפַשׁ) *m.* 1. *a spreading out, a couch*, Ps. 88, 6 *my couch is among the dead;* in Talmudic *the grave* (J. Ketub. 34[a]). — 2. *a cover, a cushion*, prop. a spreading out, Ez. 27, 20 *with outspread coverings* (i. e. which are spread upon horses) *for riding.* The

ancient interpreters have improperly assigned the meaning in both cases: *freedom* (from חָפַשׁ).

חָפַשׂ I. (*fut.* יַחְפֹּשׂ, 3 *plur.* יַחְפְּשׂוּ) *tr.* properly *to dig*, *to dig through*, Targ. חַפַּס for the Hebr. חָפַר (Gen. 26, 21); hence figur. *to scrutinise*, *to devise*, עוֹלָה Ps. 64, 7; *to search for*, *to seek out*, *to spy out* Prov. 2, 4; 20, 27; Lament. 3, 40, the same tropical application being found in חָפַר and חָקַר.

The stem is not connected with בָּקַשׁ (which see), Targ. בְּחַשׁ, the organic root there being בָּ־קָ־שׁ, which is also well attested and grounded in other ways; here the organic root is חָ־פָ־שׁ with the fundamental signification "to separate, to split asunder"; which root is also found in פָּ־צָ־ה, פָּצַע.

Nif. נֶחְפַּשׂ *to be searched out*, *investigated*, מְצֻפָּנִים Ob. 6, with נִבְעֲתָה.

Pih. חִפֵּשׂ (*fut.* יְחַפֵּשׂ) *to seek out*, with accus. of the object and בְּ *among* 1 Sam. 23, 23, or with מִן *out of* a thing Am. 9, 3; *to search through*, to plunder 1 Kings 20, 6; *to examine* 2 Kings 10, 23; *to rummage*, בַּמְּרוֹת Zeph. 1, 12; figur. *to make search*, *to meditate*, e. g. רוּחַ (the spirit) Ps. 77, 7.

Puh. (*part.* מְחֻפָּשׂ, *fut.* יְחֻפַּשׂ) *to be sought out* (i. e. investigated), Ps. 64, 7: *we have accomplished the plan* (חֵפֶשׂ) *devised* (מְחֻפָּשׂ).

חָפַשׂ II. (Kal not used) *tr. to veil*, *to envelop*, *to muffle*, *to clothe*, *to conceal*, *to hide*. The organic root חָ־פָ־שׂ is also found in this sense in חָ־בָ־שׂ, לָ־בָ־שׂ, כָּ־פָ־שׂ &c.; and the traces may be followed in the extra-Semitic department.

Puh. חְפֻשׂ prop. *to be concealed*, hence *to hide oneself* Prov. 28, 12 (in the parallel place 28, 28 נִסְתָּר occurs); in this sense Rashi takes Ps. 64, 7: *we have completed the concealed plan*.

Hithp. הִתְחַפֵּשׂ (*fut.* יִתְ־) *to disguise oneself*, *to mask*, 1 Sam. 28, 8; 1 Kings 22, 30; with בְּ of the thing *wherewith* 20, 38; הִתְחַ֫ וָבֹא (inf.) 22, 20 *to disguise and come*, i. e. *I will come disguised*. Here belongs also Job 30, 18: *by the power* (of disease) *my skin* (לְבוּשׁ 41, 5) *is disfigured*, i. e. my skin is covered with a leprous crust by elephantiasis.

חֻפְשָׁה (developed out of חֹפֶשׁ from חָפַשׂ) *f. freedom*, *release*, Lev. 19, 20.

חֲפִשׂוּת (out of חָפְשׂ from חָפַשׂ) *f.* prop. lying down, prostration, hence *a sick-couch*, κλίνη, with בֵּית *a hospital* 2 Chr. 26, 21 K'tib.

חָפְשִׁי (out of חָפְשׂ from חָפַשׂ; *plur.* חָפְשִׁים) *adj. m. free*, of slaves Job 3, 19, hence the expressions יָצָא חָ֫ Ex. 21, 5, שִׁלַּח חָ֫ Deut. 15, 13; *unrestrained*, *wild*, of פֶּרֶא Job 39, 5; *exempt from taxes*, *without burdens*, 1 Sam. 17, 25; *redeemed*, *freed* Is. 58, 6.

חָפְשִׁית *f.* same as חָפְשׁוּת 2 Kings 15, 5.

חֵץ (with *suff.* חִצִּי, חִצָּךְ; *pl.* חִצִּים, *constr.* חִצֵּי; another plural חִצִּי 1 Sam. 20, 38 K'tib has arisen from the shortening of *im* into *i*, but the K'ri reads חִצִּים, and perhaps the form חִצֵּי 1 Sam. 20, 36 37 arose out of the fluctuation between חֵץ [sg.] and חִצִּי [pl.], as it is actually interchanged with חִצִּים; in 2 Kings 9, 24 חֵצִי stands for חֵץ; — once with *suff.* in a resolved form חֲצָצֶיךָ Ps. 77, 18 *thy lightnings*, comp. a similar resolution in שָׁוֹר, גֶּ֫ל, צֶ֫ל, דֶּ֫ר) *m.* prop. something cutting into or piercing (see חָצַץ), hence 1. *an arrow* (as *sagitta* from seco, σχίζα = βέλος from σχίζω) 1 Sam. 20, 20, *a missile*, mentioned with קֶשֶׁת Is. 7, 24, חֲנִית Ps. 57, 5, אֲבָנִים 1 Chr. 12, 2, and חֶרֶב Prov. 25, 18, the shooting of which is expressed by יָרָה 2 Kings 19, 32, דָּרַךְ Ps. 64, 4, כּוֹנֵן 11, 2, שָׁלַח 2 Sam. 22, 15 or עָרַךְ עַל with the omission of חֵץ Jer. 50, 9, יָרָה 50, 14, and the condition of which is described by בָּרוּר Is. 49, 2, שָׁנוּן Psalm 45, 6, חָמֵל אֶל־חֵץ or שׁוֹחוּט Jer. 9, 7. חִבֵּר חֵץ Jer. 50, 14 is *to spare arrows*; *to sharpen an arrow* 51, 11; קִלְקֵל בַּחֵץ Ez. 21, 26, the same. פָּעַל חִצִּים לִקְלָקִים *to make the arrows burning*, i. e. to wrap them about with combustible materials and to shoot them off on fire Ps. 7, 14

(elsewhere זִקִּים and זִיקוֹת are applied to such arrows). בַּעַל חִצִּים *an archer* Gen. 49, 23. חִצָּיו Numb. 24, 8 = בְּחִצָּיו. — 2. Tropically *suffering, punishment, sickness*, Deut. 32, 23; Ps. 7, 14; hence חִצֵּי שַׁדַּי Job 6, 4 *sufferings sent by God;* אָנוּשׁ חִצָּי 34, 6 *my disease is deadly*, in which sense חִצֵּי הָרָעָב Ez. 5, 16 &c. is also to be understood. — 3. *lightning*, God's arrow Hab. 3, 11, Ps. 18, 15, as the arrow is compared with it Zech. 9, 14; comp. חָזִיז, חָצָץ, Ar. حُسْبَان (arrows and lightnings). — 4. A collateral form of עֵץ *shaft* 1 Sam. 17, 7 K'tib, for which the K'ri and parallel places 2 Sam. 21, 19 and 1 Chr. 20, 5, as also the LXX and Vulg., read עֵץ. Deriv. the denominative

Pih. חִצֵּץ (*part.* מְחַצֵּץ) *to shoot arrows*, part. *an archer*, Judges 5, 11 *far from the noise of archers* (*Kimchi* and others); but see חָצַץ.

חָצַב I. (*fut.* יַחְצֹב) *tr.* prop. *to cut, to cut into* (identical with חָטַב, קָצַב), but definitely *to hew out*, stones, i. e. *to break out* (from quarries), with בְּ of the place 1 Kings 5, 29, 2 Chr. 2, 1, different from חָרַשׁ 1 Chr. 22, 15; *to hew*, spoken of stone-cutters 1 Chr. 22, 2, with skill, e. g. עַמּוּדִים Prov. 9, 1; seldom *to split, to cut*, wood Is. 10, 15; also *to dig out*, יֶקֶב 5, 2, בֹּר Deut. 6, 11, בֹּאר Jer. 2, 13, קֶבֶר Is. 22, 6; *to fetch* נְחֹשֶׁת *out of the mine* (in the mountains) Deut. 8, 9; figurat. חֹצֵב לַהֲבוֹת אֵשׁ Ps. 29, 7 *the thunder of Jehovah cleaves* (i. e. throws out in a cleft or forked form) *flames of fire*, comp. trisulcôs ignes (Ov. Met. 2, 848), Ar. حصب; *to smite, to kill* (prop. to cleave) men, Hos. 6, 5, parall. הָרַג. Deriv. חָצֵב, מַחְצֵב.

Nif. נֶחְצַב *to be cut, to be graven*, בַּצּוּר Job 19, 24.

Puh. חֻצַּב *to be broken out, to be hewn out*, of the rock, figurat. Is. 51, 1.

Hif. הֶחֱצִיב *to slay, to destroy*, רַהַב Is. 51, 9, prop. to cut in pieces; see רַהַב.

חָצַב II. (Kal not used) *tr.* same as חָשַׁב) *to bind, to knot* (see חֵשֶׁב), prop. to draw firmly together, to twist together; Ar. حصف.

Pih. חִרְצֵב (with *r* inserted instead of a duplication, as in the case of כִּרְסֵם; not used) *to bind very firmly, to gird*, Ar. حَصْرَبَ, حَصْرَمَ, حَظْرَبَ the same. Deriv. חַרְצֻבָּה (which see).

חָצֵב (formed from חָצִיב) *adj. m. dug out, cut out* Is. 5, 2.

חָצָה (*fut.* יֶחֱצֶה, *ap.* יַחַץ) *tr.* prop. to separate, to split, like חַץ, hence *to divide*, into two Gen. 32, 8 or three parts Judges 9, 43, with בֵּין ... וּבֵין Num. 31, 27, or merely בֵּין Job 40, 30; *to separate*, with מִן of the person or thing Num. 31, 42. The original signification *to cut in, to separate, to break through*, is still found in Is. 30, 28 *it divides even to the neck*, i. e. it reaches so far; Ps. 55, 24 *their days are not broken through*, i. e. they do not live out half their lives. Deriv. חֲצִי, חָצוֹת, מֶחֱצָה, מַחֲצִית, the proper names יַחְצְאֵל יַחְצִיאֵל.

Nif. נֶחְצָה (*fut.* יֵחָצֶה, abridged יֵחָץ) *to separate oneself, to be divided* 2 Kings 2, 8 14; Ez. 37, 22; Dan. 11, 4.

חָצוֹר (*an enclosed place, a castle;* from חָצַר) 1. *n. p.* of a Canaanitish city in the north of Palestine, Josh. 11, 1, over מֵי מֵרוֹם i. e. upon the marshy sea or lake *Samochonitis*, now lake Huleh (*Jos.* Antiq. 9, 11, 1), Josh. 11, 5 7, then the name of a whole kingdom. In the neighbourhood of חָצוֹר, over which Canaanite princes ruled under the name of יָבִין Josh. 11, 1, and which was also the head of three kingdoms (מָרוֹן, אַכְשָׁף, שִׁמְרוֹן) 11, 10, lay קֶדֶשׁ נַפְתָּלִי Judges 4, 6, upon הַר נַפְתָּלִי (Josh. 20, 7), now הַר צְפַת (G'ibl Saffad); קֶדֶשׁ being named together with חָצוֹר 2 Kings 15, 29. חֲרֹשֶׁת הַגּוֹיִם was also situated there, Judges 4, 2. This kingdom of *Hazor* was allotted to the tribe of Naphtali Josh. 19, 36, after Joshua had burnt its capital 11, 19, and slain its king, 11, 10; 12, 19. At a later period Canaanites

had re-established it and acquired power over Israel, till Barak put an end to it, JUDGES chs. 4 and 5. As it belonged to the Israelite territory, Solomon fortified and made it a key towards the north, 1 KINGS 9, 15, till Tiglath-Pileser conquered it 2 KINGS 15, 29. — 2. *n. p.* of a city in Judah JOSH. 15, 23, a קֶדֶשׁ being there also. — 3. *n. p.* of another city in Judah, elsewhere called חֲצַרְוֹן JOSH. 15, 25. — 4. *n. p.* of a city in Benjamin NEH. 11, 33. — 5. *n. p.* of a kingdom or territory of a Sheikh belonging to the nomad Arabs JER. 49, 28, perhaps named from חֲצֵרִים (Is. 42, 11), i. e. *wall-less villages*. It lay on the other side of the Euphrates, and is mentioned with קֵדָר. חָצוֹר, LXX Ἀσωρος, is also the Phenician name of places: e. g. חָצוֹר, Ἀσσουρος (Ptol. 5, 3), n. p. of a city in the district of Carthage; חָצוֹר, Asurae, in proconsular Africa; חָ׳, Ἀσσωρός between Agyrium and Enna in Sicily.

חָצוֹר חֲדַתָּה (*new Hazôr*) *n. p.* of a city of Judah JOSH. 15, 25, so called to distinguish it from חָצוֹר 15, 23, which was named *Hazôr* absolutely, or חָ׳ יְשָׁנָה (old Hazôr). חֲדַתָּה is an Aramaean adj. fem. of חָדָשׁ (which see), and was occasionally put for חֲדָשָׁה. On the point comp. the Phenic. חַדְשָׁא (Chadaso, Adaso) or חָדָשׁ (Chadas, Adas) in names of places, e. g. מָקֹם חָדָשׁ Makom-Adas, i. e. Macomades (Plin. 5, 3), *Μακονάδα* (Ptol. 4, 3), קֶרֶת חַדַשָׁא Karthadaso, abridged Carthado, whence *Καρθηδών*.

חֲצֹצְרָה see חַצֹצְרָה.

חֲצוֹת (after the form אֲחוֹת; חֲמוֹת; *constr.* חֲצוֹת) *f. the middle*, e. g. לֵילָה Ex. 11, 4.

חֲצֵי (see חֵץ) *m. pl.* for חִצִּים 1 SAM. 20, 36-38, like עֲפֵי 2 SAM. 22, 44, Ps. 144, 2, רְפֵי SONG OF SOL. 8, 2, מְפֵי Ps. 45, 9 for עֲפָיִם, רְפָיִם, מְפִים.

חֲצִי (*in pause* חֲצִי, with *suff.* חֶצְיוֹ, חֲצִינוּ) *m. the half, half part* (of a thing divided into two halves), applied to דָּם Ex. 24, 6, יְרִיעָה 26, 12, מְזוּזָה 27, 5, בֶּשַׁע NUM. 12, 12, = חֲצוֹת JUDGES 16, 3, particularly to measures NUM. 15, 9; 1 KINGS 7, 35. חָלַק לַחֲצִי 1 KINGS 16, 21 *to divide into two parts*, prop. to separate into halves. חֲצִי פֶּלֶךְ NEH. 3, 9 12 16-18 *a half district*, the district (פֶּלֶךְ) being divided into two that it might be managed more easily. Then *the middle* JOSH. 10, 13, Ps. 102, 25, מֵחֲצִיוֹ ZECH. 14, 4 *out of its midst*, i. e. in the midst. Probably too it means the *middle point* or *centre*, in the proper names חֲצִי הַמְּנֻחוֹת, חֲצִי הַמְנֻחָת. On Maccabean coins חֲצִי is half a שֶׁקֶל.

חֵצִי *m.* merely an enlargement of חֵץ, which see.

חֲצִי הַמְּנֻחוֹת (*midst of resting-places*) *n. p.* of a locality in Judah, whose prefect (אָב) is called once הָרֹאֵה 1 CHR. 2, 52 (it must have been written הָרֹאֶה אֲבִי חֲ׳ הַפְּ׳). Its inhabitants were descendants of Salma son of Caleb 2, 54. See חֲצִי הַמְנֻחַת.

חֲצִי הַמְנֻחַת (*middle of resting-place*) *n. p.* 1. of a locality in Benjamin, whither the inhabitants of גֶּבַע (which see) were driven, and which place is called simply מְנֻחָה in 1 CHR. 8, 6. Elsewhere it is mentioned as מְנוּחָה, as far as which the Israelite army retreating in feigned flight enticed the Benjamites JUDGES 20, 43, an act which is more exactly described as done at גִּבְעָה. — 2. of a city in Judah, elsewhere named חֲצִי הַמְּנֻחוֹת 1 CHR. 2, 52, with בֵּית לֶחֶם, עֲטָרוֹת בֵּית יוֹאָב, נְטוֹפָה, אֲטָרֹת (= אֲטָרֹת), whose inhabitants were the posterity of שַׁלְמָא, a son of Caleb. Derivat. the *patron.* חֲצִי הַמְנֻחָתִי 1 CHR. 2, 54, i. e. an inhabitant of *Hazi ha-Manâchath*, in Judah.

חָצֵיר (lengthened from חָצֵר, comp. יָשִׁישׁ and יָשִׁישׁ) *m.* 1. (from חָצַר) *an enclosed place, a court, a dwelling*, generally *home* Is. 34, 13; but חָ׳ in Is. 35, 7 belongs perhaps to signification 2; comp. Phenic. חָצַר in the proper name חֲצַר צְרָא Hizirzada (hunting court), a place in Numidia. — 2. (*constr.* חָצִיר from

חָצִיר) *grass*, *grass-blade*, the provender of cattle Ps. 104, 14, Job 40, 15, which grows on heights Ps. 147, 8 and is often used as an image of decay on account of its quick and easy withering Ps. 37, 2; 90, 5; 103, 15; especially what springs up from the floor of the flat roofs and dries up hastily for want of nourishment; called חֲצִיר גַּגּוֹת 2 Kings 19, 26; Ps. 139, 6; comp. Phenic. חָצֵר in the names of many herbs, e. g. חַ׳ גְּדֵל, חַ׳ תִּפְחַ, חַ׳ רֵישִׁי &c. — 3. *a leek* Num. 11, 5.

חָצַן I. (not used) *tr. to surround*, *to fence about*, *to enclose*, a place, comp. Ar. حِصْن (a lurking-hole), hence applied to the bosom of garments which protects around and in which something may be concealed, or to the enclosed lap; Ar. حَصَنَ to embrace, to conceal (a child) in the arms; *to hatch*, i. e. to protect the eggs, to cover them, حَصُنَ to be protected around, i. e. to be firm; figuratively to be modest, chaste. The organic root is חָצַ־ן, which is found in the same signification in חָזַן, חָזָה (see חזה 3). Deriv. חֵצֶן, חֹצֶן 1.

חָצַן II. (not used) *tr. to cut into*, *to pierce*, of a pointed, cutting weapon, Ar. خَصَنَ the same, whence خَصِين (an axe, hatchet), Phenic. חצן, Targ. חֲצַן the same, whence חֲצִינָא (axe) &c. Deriv. חֹצֶן 2, as some mss. read for חֵצֶן.

חֵצֶן (with *suff.* חִצְנוֹ), *m. the lap*, in which one carries a thing, coupled with כֶּתֶף Ps. 129, 7 *and the binder of sheaves fills his bosom with ears of corn.*

חֹצֶן (with *suff.* חָצְנִי, from חָצַן I) *m.* 1. *the bosom* Is. 49, 22, either used for the arm upon which one protects and carries children, or for *the bosom of a garment*, sinus, Neh. 5, 13; usually applied to attendants male and female. For it חֵיק stands elsewhere Num. 11, 12; Ruth 4, 16. — 2. (from חָצַן II.) prop. axe, adze, then *battle-axe*, mentioned with רֶכֶב (war-chariot) and גַּלְגַּל (which see) as offensive weapons; Ez. 23, 24 *and they* (the Chaldeans and Assyrians) *come upon thee with* (בְּ is omitted here because it stands with וּבְקָהָל עַמִּים, comp. 26, 7) *battle-axe*, *chariots and wheeled waggons*, *and with hosts of people* (comp. רֶעֶשׁ, הָמוֹן Jer. 47, 3). For the explanation of the word comp. the Phenic. and Targ. חֲצִינָא, axe, which passed from the Phenicians to the Greeks (ἀξίνη), Arab. خَصِين, and though the Masora reads הֹצֶן, it does not alter the meaning. See הֹצֶן.

חָצַף (Peal not used) *Aram.* prop. to storm, to rush, like the Hebr. קָצַף, Ar. حصف (to rush along, of the horse), خصف IV. (to rush along, of a race,) غَضِبَ (to be kindled), hence *to rage*, *to be angry*, *to be severe;* in the Targ. for הָעַז, consequently also, *to be insolent.*

Af. אַחְצַף (*partic.* מַחְצְפָה and מְהַחְ׳) *to shew strictness*, *rage*, *severity*, applied to דָּחָא Dan. 2, 15, מִלַּת מַלְכָּא 3, 22.

חָצַץ (only in *part.* חֹצֵץ) *trans.* 1. *to divide*, *to partition*, into crowds, divisions, ranks; *line* or *rank* being conceived of as *a segment* (comp. Talm. שְׁרָטוּט a line, from שָׂרַט). Hence חֹצֵץ *forming ranks*, *lines* (i. e. arranged divisions), *in bands*, festival processions and the march of armies being so described elsewhere (see *Pih.*) Prov. 30, 27. Deriv. the proper name חֲצָצוֹן. — 2. (not used) *to cut in pieces*, *to divide into parts*, *to separate into pieces*, or *to break off in splinters*, *to disjoin* (from a larger piece), deriv. חֲצָצָה; *to cut to a point*, *to sharpen* (an arrow), deriv. חֵץ. — The fundamental signification of the stem is sufficiently clear from comparing it with חָצָה, חֵץ, and with גָּז, קָץ, Arab. حَصَّ (to divide, to allot), Talm. חֲצַץ to cut in, whence חֲצִיצָא an incision, a cleft.

Pih. חִצֵּץ *to march along in rank and file*, *to go in ranks*, *in orderly bands*, Judges 5, 11, *louder than the cries of men marching in a festival procession well-arranged.*

Puh. חֻצַּץ *to be cut off, to be shortened*, of the days of one's life, hence *to be completed, at an end*, Job 21, 21; in Ethiopic to be lessened.

חָצָץ (but חֲצָצֶיךָ is from חֵץ) *m.* that which is broken off, separated (from a large piece), hence *a small stone, gravel*, whose points hurt; consequently different from חָלוּל, Prov. 20, 17; Lament. 3, 16; Targ. חֲדָצָא (on Prov. 20, 17), Syr. ܚܨܨܐ.

חַצְצוֹן (from חָצָץ after the form רְעָבוֹן from רָעֵב, *constr.* חַצְצֹן) *m. a row*, of trees, only used in union with תָּמָר, conseq. חַ' תָּמָר (*palm-rows, palm-forest*) *n. p.* of a place between קָדֵשׁ and the south end of יָם הַמֶּלַח, as far as which point the Phenician race אֱמֹרִי dwelt Gen. 14, 17; comp. Judges 1, 36. At the same place is the present *Kurnub* still existing in ruins (*Robins.* III, 178 sq. 186 sq.). חַצְצֹן תָּמָר (see תָּמָר) is obviously identical with תָּמָר Ez. 47, 19; 48, 28, the southernmost boundary of Palestine; with *Θαμαρά* of Eusebius (Onom. s. v. Hazazon Thamar), which was distant a day's journey from חֶבְרוֹן on the way from the latter to אֵילַת, and where a garrison was still in his day; perhaps also with תָּמָר "in the wilderness, in the land" 1 Kings 9, 18 K'tib, which Solomon fortified. In 2 Chr. 20, 2 this place is identified with עֵין גֶּדִי the most southern town, according to Josh. 15, 62, on the western side of the Dead Sea, and inhabited by Israelites (1 Sam. 24, 1 2), belonging to Judah, whose situation has been ascertained in the present day (*Robins.* II, 445 sq.); עֵין עֶגְלַיִם Ez. 47, 10, now ʿAin el-Feshkah (*Robins.* l. c. p. 491), being situated in the same westerly direction, towards the north end of the יָם הַמֶּלַח. See עֵין גֶּדִי.

חֲצַצוֹן see חַצְצוֹן.

חִצַּצֵר Pihel-form of the stem חָצַר (which see).

חֲצֹצְרָה (*pl.* ־רוֹת, contracted out of חֲצַצְרָה) *f. a trumpet*, used when the people were being called together Hos. 5, 8, at public festivals of joy 2 Kings 11, 14, at sacrifices 1 Chr. 13, 8 &c., and whose different signs were more exactly denoted by תְּקִיעָה, תְּרוּעָה. It is coupled with מְצִלְתַּיִם 1 Chr. 16, 42 and שׁוֹפָר Ps. 98, 6, without being identical with them.

חָצַר (not used) *tr. to enclose with a hedge, to enclose, to surround*, a fortress, a court, connected with חָדַר, עָצַר, עָזַר, קָשַׁר, חָשַׂר, אָזַר &c.; comp. حَصَرَ, whence حِصَار (a fence, a fort), حَظَرَ (to enclose, to lock, to bar). Deriv. חָצֵר, חָצוֹר, חֲצֵרוֹת, חָצִיר 1, the proper names חֲצַרְמָוֶת, חֲצַרוֹן, חֲצֵרִים.

חָצַר (Kal unused) *intr.* 1. *to sound shrill, to clang, to peal*, of the clear and bursting voice of man, of musical instruments; cognate in sense צָלַל, הָלַל. This idea proceeds from that of *shining, glittering, being clear;* the same metaphor happening in הָלַל and other words; accordingly the organic root is חָ־צַר, which is also found in זָהַר (which see), צָהַר with the initial sound enlarged. See Pihel. — 2. *to bloom, to be green, to sprout forth*, Ar. خَضَرَ, particularly applied to the first glistening green. The same metaphor is also in זָהַר (Ar. زَهْر flower), נָצַץ &c. Deriv. חָצִיר 2.

Pih. I. חִצֵּר (*part.* מְחַצְּרִים K'ri) *to sound*, with the trumpet, *to blow the trumpet*, 2 Chr. 5, 13 K'ri, where the K'tib has the Pihel-form חִצְּצֵר (*part.* מְחַצְּצְרִים).

Pih. II. חִצְצֵר (for חִצֵּר, with Dagesh resolved, hence *part.* מְחַצְצְרִים) *to blow the trumpet* 2 Chr. 5, 13 K'tib.

Pih. III. חִצְרֵר (with the last radical repeated, as in רִעְנֵן, שִׁאֲנֵן, another mode of gradation or intensity; *part.* מְחַצְרְרִים K'tib) *to sound the trumpet* 2 Chr. 5, 12 K'tib, where the K'ri has the Hif. מַחְצְרִים.

Pih. IV. חִצְצֵר (contracted from חַצְרְצֵר as עִזְאזֵל from עַזַּלְזֵל, Aram. חַטְטַר from חַטַּרְטַר; *part.* מְחַצְצֵר) *to blow the trum-*

pet 1 Chr. 15, 24; 2 Chr. 7, 6; 13, 14; 28, 28 in K'tib, for which the K'ri reads מַחְצְרִים in all these places. Deriv. חֲצֹצְרָה.

Hif. הֶחְצִר (only *part.* מַחְצְרִים K'ri) *to sound the trumpet, to blow with the trumpet* 1 Chr. 15, 24; 2 Chr. 7, 6; 13, 14; 29, 28.

חָצֵר (*constr.* חֲצַר, with *suff.* חֲצֵרוֹ; *pl.* חֲצֵרִים with *c.* חַצְרֵי, and חֲצֵרוֹת with *constr.* חַצְרוֹת, from חָצַר) *common gend.* 1. *a court*, atrium, of a palace 1 Kings 7, 8, of a temple 2 Kings 21, 5, particularly of the fore-court, hind-court, or middle court of God's temple; prop. an uncovered space enclosed on every side, therefore *a court-yard* Ez. 40, 14, more exactly described by הַפְּנִימִי 40, 19 28, הַתִּיכוֹן 47, 16 or תִּיכֹנָה 2 Kings 20, 4, חִיצוֹנָה Ez. 40, 31, פְּנִימִית 1 Kings 6, 36. עִיר is put for it even in the K'tib 2 Kings 20, 4, because of its fundamental signification. חָצֵר was also a *guard-court* or prison belonging to the royal castle, denoted more precisely by הַמַּטָּרָה Jer. 32, 2, Neh. 3, 35, being also found in private houses Ex. 8, 9, 2 Sam. 17, 18, and in gardens Esth. 1, 5; sometimes also of the court of the holy tent Ex. 27, 12. חֲצֵרוֹת קְטֻרוֹת Ez. 46, 22 *courts bridged over* (see קָטַר). — 2. *a village, a hamlet*, villa, vicus, which though not enclosed by walls Lev. 25, 31, is still enclosed within itself, different from טִירָה *a moveable camp* (Ps. 69, 26) Gen. 25, 16, and usually belonging to city districts Josh. 13, 23; chs. 15. 18. 19; Neh. 12, 29; it is seldom *the encampment* of nomadic tribes, which commonly consisted of a circle of tents Is. 42, 11; Ps. 10, 8. — Many names of places are compounded with חָצֵר, like the German *Hof*, such as

חֲצַר־אַדָּר (*Addar-court*, see אַדָּר) *n. p.* of a city in the south of Judah near Edom Num. 34, 4, probably used for חֶצְרוֹן (because Hezron is omitted), and conseq. different from אַדָּר Josh. 15, 3. אַדָּר (Addar) appears to be identical with אֲדַר, the name of a God (see אַדְרַמֶּלֶךְ, אֲדַר, אֲדֹר, אֲדָר, אֲדַרְגָּזֵר); comp. Malcander (Plut. de Isid. 13) = מֶלֶךְ אֲדַר, with *n* inserted; Adramytos (Xanthus apud Ath. 12. p. 515) = אֲדַר־מוּת; Amandra (the original name of the Greek Iconium, because the Assyrian Perseus planted the pillar of Adar) = חַמַּן אֲדַר &c.

חֲצַר גַּדָּה (*Gadda-court*, see גַּדָּה p. 263) *n. p.* of a city in Judah Josh. 15, 27, probably named from the Gadda-worship that took place there at one time.

חֲצַר סוּסָה (*horse-court*, i. e. court of the horses of the sun, in the sun-worship) *n. p.* of a place in Simeon Josh. 19, 5, but called in 1 Chr. 4, 31 חֲצַר סוּסִים; comp. as the designations of places בֵּית שֶׁמֶשׁ, בֵּית הַמֶּרְכָּבוֹת. On the heathen worship of the sun with consecrated steeds and chariot see 2 Kings 23, 11. In Phenician the proper name כְּפַר־סֻס *Cabarsus* in Byzacium and the proper name masc. עֲבַד־סֻסִם (Kit. 2) are also to be derived from this worship.

חֲצַר סוּסִים see חֲצַר סוּסָה.

חֲצַר עֵינוֹן (*court of the holy fountain*) *n. p.* of a place in the north eastern point of the holy land, at the border of Damascus Ez. 47, 17, called elsewhere חֲצַר עֵינָן Num. 34, 9 10; Ez. 48, 1. עֵינוֹן is the Phenician pronunciation of עֵינָן; the worship of fountains is known from עֵין־שֶׁמֶשׁ, עֵין־רִמּוֹן &c.

חֲצַר עֵינָן see חֲצַר עֵינוֹן.

חֲצַר שׁוּעָל (*court of jackals*) *n. p.* of a city in Simeon Josh. 15, 28; 19, 3; Neh. 11, 27. Names of places and districts are sometimes denoted by שׁוּעָל, שַׁעַל, שַׁעֲלַב.

חָצֵר הַתִּיכוֹן (*the middle* חָצֵר, to distinguish it from two other neighbouring ones) *n. p.* of a locality towards the border of Hauran, the most easterly point of Palestine towards the north Ez. 47, 16.

חֶצְרוֹ see חֶצְרַי.

חֶצְרוֹן 1. (from חָצֵר; *blooming, beautiful*) *n. p. m.* Gen. 46, 9 12, Greek Ἐσρώμ (Matth. 1, 3); *patr.* חֶצְרֹנִי Num. 26, 6. — 2. (from חָצַר; *hamlet*) *n. p.* of a city in Judah Josh. 15, 25, elsewhere חָצוֹר 15, 23.

חַצֵרוֹת (*hamlets*) *n. p.* of a station of the Israelites in the Arabian desert Num. 11, 35; 12, 16; Deut. 1, 1.

חַצְרִי (same as חֶצְרוֹן 1) *n. p. m.* 2 Sam. 23, 35 K'tib, for which the K'ri and 1 Chr. 11, 37 have חֶצְרוֹ = חֶצְרוֹן.

חַצַרְמָוֶת 1. *n. p.* of the third son of the Arabian progenitor יָקְטָן in the ethnographical table Gen. 10, 26, 1 Chr. 1, 20, prop. the name of an Arabian race which was a branch of the Joktanites, having their seat in the district *Chazarmavet* (Ar. حَضْرَمَوْت, حَضْرَمَوْت, حَضْرَمُوْت). — 2. (*court of Mut*, i. e. of the God of the lower world, Pluto, which מָוֶת signifies in Sanchon. p. 36; comp. אַחֵי מוֹת) *n. p.* of a district east of Yemen on the Indian ocean (*Niebuhr*, Arabien p. 283-94), where there was abundance of frankincense, myrrh and aloes, which became articles of commerce. But it was very insalubrious and destructive to the inhabitants (Beresch. rab. ch. 37; Arr. Peripl. 9, 7; Agatharch. 10). It was originally an emporium of the Phenicians, who called it חֲצַרְמוּת (Samar. חֲצַרִימוּת) on account of its injurious climate. The Hebrews changed מוּת into מָוֶת, which they did also in the case of צַלְמָוֶת for צַלְמוּת (from צֶלֶם), and of the proper name עַזְמָוֶת for עַזְמוּת. The Arabs retained it as a foreign word, wavering in the last syllable between *Mut* and *Maut;* and as another, foreign (Phenician) dialect was spoken there, they formed out of it a verb حَضْرَمَ *barbare loqui*, though this verb has not the remotest connection with the appellat. signification of the place.

חִצְרֵר Pihel-form of חָצַר which see.

חֵק I. *bosom*, *lap*, see חֵיק.

חֹק II. (only *constr. pl.* חֻקְקֵי, in a resolved form like צַלְלֵי, עַמְמֵי; from חָקַק) *m. a regulation*, *decree*, חָקַק חֹ׳ Is. 10, 1 *to make a regulation;* חֻקֵּי לֵב *decrees of the heart*, i. e. well grounded Judges 5, 15, for which חִקְקֵי (counsellings) is put in 5, 16 by way of irony.

חֹק (before Makkeph חָק־, with *suff.* חֻקִּי, חֻקָּהּ, also חֻקָּהּ; *pl.* חֻקִּים, *c.* חֻקֵּי, with *suff.* חֻקֶּיהָ, חֻקֶּיךָ; from חָקַק) *m.* prop. marked in, engraved, hence 1. *a thing firmly established* or *determined*, *a statute* Gen. 47, 26, with מִשְׁפָּט 1 Sam. 30, 25; *custom*, *usage* Judges 11, 39; 2 Chr. 35, 25; particularly *a law* Is. 24, 5, or also collect. *laws* Ex. 15, 25; hence the phrases שָׂם חֹק ibid., נָתַן חֹ׳ Ps. 99, 7, לִמֵּד חֹ׳ Ezr. 6, 10, עָשָׂה חֹ׳ Deut. 6, 24, שָׁמַר חֹ׳ 1 Kings 3, 14, הָלַךְ בְּחֻקֹּת׳ Ez. 11, 12; and in the plural also. It is distinguished from מִשְׁפָּט by this, that it appears as an absolute thing, without a motive, and therefore it means *decree*, חֻקִּי Job 23, 24 *what is decreed for me; a determination*, of God Zeph. 2, 2; fig. *a definite*, *appointed time*, e. g. of the regularly returning rain-season Job 28, 26. — 2. *what is determined*, *meted out*, *allotted*, and therefore *what is imparted* Gen. 47, 22; Prov. 30, 8; *a task*, *what is proposed* Lev. 10, 14; *an appointed inheritance* Ezek. 16, 27; *due*, *income* 45, 14; *allotted food* Prov. 31, 15. — 3. *bound*, *limit*, applied to space Micah 7, 11; Prov. 8, 29; Jer. 5, 22; *boundary*, *circle* Job 26, 10; *shore* 38, 10, hence שָׁבַר חֹ׳ *to break off the rocks of the shore*, probably from חָק = חֵק (which see). Fig. *limit* Job 14, 5; לִבְלִי חֹק Is. 5, 14 *boundless*, *measureless*. — 4. *bosom*, *interior* = חֵק, Job 23, 12 *I kept the words of his mouth more than my interior;* so the LXX. אֶל־חֹק Ps. 2, 7 = אֶל, אֶת־חֹק standing for אֶת.

חָקַק (Kal unused) *tr.* same as חָצַב to cut in, to hew into, to engrave, hence *to carve*, images; *to draw*, *to paint;* comp. γράφειν.

Puh. חְקָקָה (*part.* מְחֻקָּקָה) *to be engraved*, *carved*, *painted*, with עַל *in* or *upon* a thing 1 Kings 6, 35; Ez. 8, 10; 23, 14.

Hithp. הִתְחַקֵּק (*fut.* יִתְחַקֶּה) *to put a circle or limit* (חֹק) *about* (עַל) a thing, Job 13, 27 *thou puttest thyself as a limit round about the roots of my feet.* Perhaps it is a denom. from חֹק.

חֻקָּה (*constr.* חֻקַּת; *pl.* חֻקּוֹת) *f. a law*,

determination, *ordinance*, proceeding from God Ex. 13, 10, of פֶּסַח 12, 43; the pl. in Lev. 18, 4; of heathen laws Jer. 10, 3, i. e. idolatry, Mic. 6, 16 *the idolatrous ordinances of Omri;* then *an established*, *appointed time*, of קָצִיר Jer. 5, 24, of the laws of nature 33, 25; *customs*, mores, 1 Kings 3, 3.

חֲקוּפָא (*urging on*, *incitement*, viz. Jah is) *n. p. m.* Ezr. 2, 51; Neh. 7, 53.

חָקַף (not used) *intr. to bend oneself*, *to be crooked*, Ar. حقف, identical with חָגַב belonging to חָגָב 4 and חֲגָבָא; more correctly perhaps = אָכַף (which see) *to urge on*, *to drive on;* deriv. the proper name חֲקוּפָא.

חָקַק (i. e. חַק; 2 *pers.* חַקּוֹתָ, with *suff.* חַקֹּתִיךָ; *part. act.* חֹקֵק, *part. pass.* חָקוּק; *inf. constr.* חֹק, with *suff.* חֻקּוֹ; *imp.* with *suff.* חֻקָּהּ) *trans.* same as חָק־ה: 1. *to cut into*, *hew into*, *to dig*, מִשְׁכָּן (a dwelling), with בְּ of the place Is. 22, 16; *to inscribe*, in סֵפֶר, with עַל 30, 8 (Greek γράφειν), in לְבֵנָה Ez. 4, 1, fig. עַל־כַּפַּיִם Is. 49, 16; *to trace*, *pourtray* Ez. 23, 14. — 2. Metaphor. *to establish*, *to lay the foundation of*, חוּג (the arch of heaven) = רָקִיעַ Prov. 8, 27; מוֹסְדֵי אֶרֶץ 8, 29. — 3. Figur. *to prescribe*, *to ordain*, *to give laws* Is. 10, 1, *part.* חוֹקֵק = מְחֹקֵק *lawgiver*, *leader*, *ruler* Judges 5, 9. Deriv. חֹק, חֻקָּה, חֵק II. (חֵקֶק).

Pih. חֹקֵק (*part.* מְחֹקֵק and חֹקֵק; *fut.* יְחוֹקֵק) *to engrave*, *to inscribe*, laws, hence *to decree* Prov. 8, 15, where צֶדֶק is an adverb; *to lead*, *rule*, מְחֹקֵק *lawgiver* Judges 5, 14, *king*, *leader* Is. 33, 22, חֶלְקַת מְחֹקֵק Deut. 33, 21 *the portion appointed by the lawgiver;* מְחֹקֵק metaph. *a sceptre*, the instrument and badge of a ruler (Hom. Il. 2, 86. 101. 279; 3, 218; 14, 93) Num. 21, 18; Ps. 60, 9; 108, 9, therefore the parall. מָעוֹז רֹאשׁ (strength of the head = *helmet*) 60, 9 and שֵׁבֶט (sceptre) Gen. 49, 10, only poetically for *dominion*, *rule*.

Puh. חֻקַּק prop. to be cut, engraved, hence *to be established*, *determined*, as right, law; מְחֻקָּק *right* Prov. 31, 5. Derivat. the proper name חֻקֹּק.

Hof. חוּחַק (*fut.* יֻחַק) *to be inscribed*, *engraved*, בַּסֵּפֶר Job 19, 23.

חֵקֶק a singular form for the *constr. pl.* חִקְקֵי, see חֵק II.

חֻקֹּק (with *a* of motion ־קָה; *a ditch*) *n. p.* of a city in Asher 1 Chr. 6, 60 (where חוּקֹק is written), situated on the border of Naphtali Josh. 19, 34; but in 21, 31 the same city is named חֶלְקָת, and in 19, 25 חֶלְקַת; which seems, however, to have been a place in the vicinity of חֻקֹּק, with which it was confounded. This city still appears in the Talmudic period; and is perhaps the present Jakôk, four hours from Tabor (*Robins.* III. p. 133 App.).

חָקַר (*inf. constr.* חֲקֹר, *imp.* with *suff.* חָקְרֵנִי; *fut.* יַחְקֹר) *trans.* prop. to dig, to dig through, to break through, the organic root חָ־קַר being also in נָ־קַר, בָּ־קַר, דָּ־קַר, זָ־כַר, כָּר־ה &c. Only figur. *to search out*, 1 Sam. 20, 12; Prov. 18, 17; 28, 11; *to explore* Job 5, 27; 28, 27; *to spy out*, *to reconnoitre* Judges 18, 2; 2 Sam. 10, 3; *to examine*, דָּבָר Prov. 25, 2, דֶּרֶךְ Lament. 3, 40, רִיב Job 29, 16. Deriv. חֵקֶר, מֶחְקָר.

Nif. נֶחְקַר *to be searched out*, *ascertained* 1 Kings 7, 47; *to be investigated* 31, 37; לֹא נֶחְקַר = אֵין חֵקֶר.

Pih. חִקֵּר *to find out*, *to exhibit fundamentally*, מְשָׁלִים Eccles. 12, 9.

חֵקֶר (*constr. plur.* חִקְרֵי) *m.* 1. *a searching out*, *examination*, of God and divine things, with אֵין (Is. 40, 28; Ps. 145, 3; Prov. 25, 3; Job 5, 9; 9, 10) or לֹא (34, 24; 36, 26) *unsearchable*, *unfathomable*, or *not to be explored*, *infinite* &c. — 2. *a finding out by minute and persevering investigation*, i. e. an investigation exceeding the appointed measure, Prov. 25, 27 *and their soul's minute investigation* (of divine things) *is a burden* (see כָּבוֹד), i. e. as the eating of much honey is not good, so also is the tedious examination of divine things burdensome (comp. Sir. 3, 21-25); or לֹא

should be supplied to the last כָּבוֹד, out of the first hemistich, with the meaning, *is not laudable* (Levi ben Gershom). — 3. the object or result of searching, what is to be searched out, i. e. *deep wisdom, philosophy*, Job 8, 8; 11, 7; *the deepest, innermost, most hidden*, 38, 16 = מֶחְקָר (Ps. 95, 4). — 4. same as חֵק II. *determination, decision* Judges 5, 16.

חֹר (only *pl.* חֹרִים, *constr.* חֹרֵי, with *suff.* חֹרָיְהָ; once חוֹרִים Eccles. 10, 17) *m.* 1. (from חָרַר) *noble, free* (comp. Aram. חוֹר, חָרֵי, Syr. ܚܳܪ̈ܳܐ, Ar. حُرّ), of the Edomites Is. 34, 12 or the Jews Jer. 27, 20, who were near to royalty 1 Kings 21, 8 11, or out of whom kings were chosen at the election of a sovereign Is. l. c. — בֶּן־חוֹרִים Eccles. 10, 17 *a free one*, a periphrasis for the sing. — 2. (from חָר II.) *a hole, a breach*, in a wall Ez. 8, 7, in a door 2 Kings 12, 10; *eye-hole* Zech. 14, 12; *hole in the earth* 1 Sam. 14, 11; Job 30, 6; *hole of prey* Nah. 2, 13; but for *window, opening* חַלּוֹן (which see) stands, in Song of Sol. 5, 4. The proper names חוֹרוֹן in חוֹר in חוֹרֹנַיִם, בֵּית ח', חוֹרִי, the Gent. חֹרְנִי, חוֹרִים (see גִּדְגָּד), the name of the tribe חֹרִי (*pl.* חֹרִים), and the proper name masc. חוֹרִי should be taken agreeably to this meaning. — 3. (from חָר I.) a basis for the farther developed חוֹרִי (which see); see moreover חוּרִי.

חָר *m.* Is. 11, 8, see חוֹר (in its three meanings) and as a proper name.

חָרָא I. and חָרַד in derivatives (not used) *tr. to clean from dross, to purify*, especially the body by excrements, comp. Talm. חֲרָא to scour away, to purify, Ar. حَرَى (to separate dirt); and also خَرِئَ and خَرِئَ in the derivatives. Deriv. חֹרָא, חֲרָיוֹן, חֲרִי, מַחֲרָאָה.

חָרָא II. (not used) and חָרַד *tr.* prop. to knot around, to twist round, cognate with אָרַד IV., Arab. أَرَى, therefore *to embrace firmly*, of a coat of mail, harness. Deriv. תַּחְרָא, and the proper name חֲרֻהִית.

חֹרָא (from חָרָא I.; *pl.* חֳרָאִים, *constr.* חֳרָאֵי, with *suff.* חָרְאֵיהֶם) *m. offscouring, excrement, dung* Is. 36, 12 K'tib, for which חֲרֵיהֶם from חֹרִי (which see) stands in the original passage 2 Kings 18, 27. The K'ri has always in its stead euphemistically the word צוֹאָה, whose vowels are put to the noun before us, in the text.

חָרַב I. (*imp.* חֲרַב, *pl.* חִרְבוּ) *trans.* 1. (not used) same as חָרַם, חָרַק I., גָּרַב *to cut, to divide, to tear asunder*, comp. Aram. חוּרְקָן knife. Deriv. חֶרֶב 1 and 2. — 2. *to fight, contend*, Syr. ܚܪܶܒ, Ar. حَرَبَ, prop. to tear in pieces, to lacerate; comp. Ar. حَرْب war. Hence *to kill* Jer. 50, 21, with הַחֲרִים; *to slaughter*, פָּרִים ib. 50, 27 (a figure of destroying the adult male population 48, 15). Deriv. חֶרֶב 3.

Nif. נֶחְרַב *to contend with one another, to extirpate*, 2 Kings 3, 23 according to the LXX. Comp. Syr. ܐܶܬܚܪܶܒ.

Hof. הָחְרַב (*inf. absol.* הָחֳרֵב) *to be subdued* 2 Kings 3, 23.

חָרַב II. (not used) *intr.* same as חָרַם, אָרַם, חָרַם II. *to be high, firm*, comp. besides אַרְמוֹן and דַּרְמוֹן the Ar. أِرَم (a stone pillar, a grave-stone), هَرَم (pyramid); and even *pyramis* has come from p' (the Egyptian article) and رَم (iram). Deriv. חָרְבָּה 2, חֶרֶב 5.

חָרַב (*fut.* יֶחֱרַב, sometimes יֶחְרַב in mss.; *imperat. f.* חִרְבִי) *intrans.* prop. *to burn up, to dry up* (in consequence of heat), therefore 1. *to become dry*, of מַיִם Gen. 8, 13, יָם Ps. 106, 9, of נָהָר Is. 19, 5, Job 14, 11, מַעְיָן Hos. 13, 15, יְאֹר Is. 19, 6; *to be dry*, of צוּלָה 44, 27, פְּנֵי הָאֲדָמָה Gen. 8, 13. — 2. Figur. *to be stiff, motionless* (what is fluid being conceived of as movable), hence of the heavens Jer. 2, 12, comp. יָבֵשׁ 1 Kings 13, 4 with a like metaphor. application.

In the same manner the Ar. حار *emaciatus fuit* and *obstupuit;* comp. *torpere* with *torrere.* — 3. *to be desolate, laid waste,* or *to become so,* of עִיר Jer. 26, 9, בָּמוֹת Ez. 6, 6, מִקְדָּשִׁים Am. 7, 9; transferred to persons, *to be destroyed,* Is. 60, 12. Comp. Ar. خَرِبَ. The transition from signif. 1. is observable from Is. 42, 15; 48, 21 &c. Deriv. חָרֵב, חֹרֶב, חֶרֶב 4, חֲרָבוֹן, חָרְבָּה, חֳרָבָה, חָרָבָה, the adj. חֹרֵב, and the proper name חֹרֵב.

Nif. נֶחֱרַב *to be laid waste,* of עִיר Ez. 26, 19; 30, 7.

Puh. חֹרַב *to be dried* Judges 16, 7 8.

Hif. הֶחֱרִיב 1. *to dry up,* יָם Is. 50, 2; 51, 10; יְאֹר 37, 35. — 2. *to lay waste, to destroy,* עִיר Ez. 19, 7, חוּצוֹת Zeph. 3, 7, אֶרֶץ Judges 16, 24; referring to persons 2 Kings 19, 17.

Hof. הָחֳרַב *pass.,* of עִיר Ez. 29, 12. On the other hand, in אִמָּלְאָה הָחֳרָבָה 26, 2 *I will be filled with the desolated* (Tyre), as Rashi, Kimchi and others understand it, the word is a noun, with the accent irregular. The ancients have translated: *I fill myself,* (*if*) *it be wasted.*

חָרֵב *adj. m.,* חֲרֵבָה *f.* 1. *dry,* oppos. to בָּלוּל Lev. 7, 10; of פַּת Prov. 17, 1, i. e. without the addition of fat. — 2. *deserted, desolated,* of מָקוֹם Jer. 33, 10, בַּיִת Hag. 1, 9, עִיר Ez. 36, 38, with נָשַׁם 36, 35 (see חֹרֵב adj.).

חֶרֶב (with *suff.* חַרְבִּי, חַרְבְּךָ, חַרְבּוֹ; *plur.* חֲרָבוֹת, *constr.* חַרְבוֹת, with *suff.* חַרְבוֹתָיו) *f.* 1. (from חָרַב I.) *a sword* (prop. edge, sharpness) Ez. 5, 2, to which are applied חַדָּה Ps. 57, 5, מֹרָטָה Ez. 21, 16, פְּתוּחָה, מְרוּטָה 21, 33, שְׁלוּפָה Num. 22, 23, קָשָׁה, גְּדוֹלָה Is. 27, 1; and which as a weapon is coupled with חֲנִית 1 Sam. 13, 22, מָגֵן 1 Chr. 5, 18, חֵץ שָׁנוּן Prov. 25, 18, קֶשֶׁת Hos. 2, 20, כִּידוֹן 1 Sam. 17, 45. The expression לְפִי חֶ׳ *at the edge of the sword* Judges 1, 8, i. e. with the edge of the sword, for which also הִכָּה בַחֶ׳ 2 Sam. 12, 9, הָרַג בַּחֶ׳ Josh. 13, 22 are used, is frequent; נָפַל לְפִי חֶ׳ Is. 8, 24 and נָפַל בַּחֶ׳ Num. 14, 3 being also said. עֲוֹן חֶ׳ Job 19, 29 is *sin of the sword,* i. e. by which one incurs the punishment of the sword or death, comp. עֲוֹן קֵץ Ez. 21, 34, ἁμαρτία πρὸς θάνατον 1 John 5, 16. — 2. *a sharp instrument, a knife,* for circumcising Josh. 5, 2; *a razor* Ez. 5, 1; *axe, hatchet,* 26, 9; *a chisel* Ex. 20, 22; *teeth,* of the Nile-horse or hippopotamus Job 40, 19, on account of its two large tusks. — 3. *war* (Ar. حَرْب war), represented as a calamity along with דֶּבֶר 1 Chr. 21, 12, שְׁפוֹט 2 Chr. 20, 9, הֶרֶג Esth. 9, 5, רָעָב Ez. 14, 21 &c. Coupled with מְנֻסָּה *flight* Lev. 26, 36, שְׁבִיּוֹת *captives* Gen. 31, 21, חָלָל *slain* Num. 19, 16 &c. where the genitive is to be translated *by, from, before* &c. — 4. (from חָרַב) *m. dryness, consumption,* as a disease of men Deut. 28, 22. — 5. (from חָרַב II.; *pl.* with *suff.* חַרְבֹתֵיהֶם) *grave, mausoleum, palace of the dead* 2 Chr. 34, 6 K'ri, where the verse is connected with the two preceding ones and should be translated: *and in the cities of Manasseh and Ephraim and Simeon as far as Naphtali he has burnt* (the priests' bones) *in their palatial resting-places round about.* On the K'tib see בָּחַר I.

חֹרֶב (*pl.* חָרְבוֹת) *m.* 1. (from חָרֵב) *heat, glow,* Gen. 31, 40, either external Is. 25, 5, extinguished by the shadows of the clouds 25, 5, or internal Job 30, 30; *dryness, drought,* Judges 6, 37; *the drying up,* of water Jer. 50, 38; and coupled with חֶרֶב being an image of the drying up of the sea of peoples. — 2. *desolation, wasting,* עָרֵי חֹ׳ Is. 61, 4 *cities of desolation,* i. e. desolated cities, and therefore associated with שַׁמָּה Jer. 49, 13, or חֶרְפָּה; as לְחָרְבוֹת 25, 9 stands similarly; in an intensive way חֹ׳ שְׁמָמָה Ez. 29, 10; *destruction* Hag. 1, 11, without any necessity for reading חֶרֶב with the LXX. The Aram. and modern Hebrew חוּרְבָּן and חָרְבָּן are developed out of it. — 3. Prop. a wilderness-bird, concrete *bustard* Zeph. 2, 14, i. e. a bird of the desert which continues on the

ground, named along with the ostrich (Xenoph. Exp. Cyr. 1, 5, 2), Ar. خَرَب. In the parallel passage Is. 34, 11 עֹרֵב stands for it; which the LXX and Vulg. have here.

חֹרֵב (not used) 1. *adj. m.*, חֳרֵבוֹת *adj. f. pl.* equivalent to חָרֵב Ez. 36, 35 38. This form has arisen out of the low and somewhat Phenician pronunciation of the ָ. — 2. חֹרֵב or חוֹרֵב (*the waste, desert*, viz. mountain) *n. p.* of a top of Sinai, on which the Mosaic law was announced Ex. 3, 1; 17, 6; Deut. 1, 2; 1 Kings 8, 9, now *G'ibl Mûsa* (جبل موسى). Formerly חֹרֵב was the general name, and סִינַי the more restricted. Compare on G'ibl Mûsa *Robinson*, Bibl. Res. I. p. 177, 551 &c.

חֲרַב (Peal not used) *Aram.* = Hebr. חָרֵב.

Hof. הָחֳרַב *to be laid waste, destroyed*, Ezr. 4, 15.

חָרְבָּה (formed from חֹרֵב and only sing.) *f. wasteness, desolation*, of עִיר Jer. 27, 17, בַּיִת 22, 5, אֶרֶץ 7, 34, מַחֲמַדִּים (desirable pleasure-grounds) Is. 64, 10; coupled with שַׁמָּה Jer. 25, 11 and שְׁמָמָה 44, 6; *a desert* Ez. 25, 13; figur. *calumniated, despised* Ez. 5, 14, with חֶרְפָּה. Ar. خراب the same.

חָרָבָה (from חַרְבָּה) *f. dryness*, oppos. to יָם Ex. 14, 21, Hagg. 2, 6, יְאֹר Ez. 30, 12; *dry ground* Josh. 4, 18 (cognate יַבָּשָׁה). חֳרָבוֹת Is. 48, 21 is = חָרָבָה.

חֳרָבָה (*pl.* חֳרָבוֹת, *constr.* חָרְבוֹת) *f.* 1. *a wilderness, a desert district*, Ps. 102, 7; *desert cities and places* which have become so by the inhabitants being carried into exile, and may cease to be so again Ez. 33, 24; 36, 33; in opposition to which *primitive deserts* 26, 20 are called חֳרָבוֹת מֵעוֹלָם; elsewhere *cities lying in ruins for generations past* are also termed חָרְבוֹת עוֹלָם Is. 58, 12; 61, 4. Farther *ruins* Is. 51, 4; *destroyed buildings* Mal. 1, 4; Ez. 13, 4. — 2. (only *plur.*; from חָרַב II.) *palace of the dead, mausoleum, pyramid*, Job 3, 14, for which in 3, 15 בָּתִּים stands with the meaning of בַּיִת Is. 14, 18, i. e. house of the dead. The vain kings of Egypt built pyramids for their sepulchres and filled them with their treasures (*Jahn*, Biblische Archäologie I. 2. p. 439 seq.).

חֲרָבוֹן (*pl. constr.* חַרְבֹנֵי) *m. heat, glow*, Ps. 32, 4.

חַרְבוֹנָא or ־נָה (Persian) *n. p. m.* Esth. 1, 10; 7, 9; comp. Pers. خربان (ass-driver).

חַרְבוֹנָה see חַרְבוֹנָא.

חָרַג (*fut. pl.* יַחְרְגוּ) *intr.* 1. (not used) *to leap forth, to spring forward, to break forth*, out of a place, comp. Ar. حَرَجَ (to break forth, to go out), in which sense the Targ. even takes the passage Ps. 18, 46, therefore *to hop, to spring*, of the locust. Deriv. חַרְגֹּל. — 2. *to quake, to tremble, to be moved with fear, to hasten with trepidation*, therefore חָרַג מִן Ps. 18, 46 *to flee trembling out of* (*Rashi*), for which Mic. 7, 17 has רָגַז מִן; comp. חָרַד מִן Hos. 11, 10 *to flutter with trepidation*, and the Ar. حَرِجَ (to be fearful), هَرَعَ (to hasten with trepidation); Targ. חֲרַג the same, whence חַרְגָּא = אֵימָה (*Rashi*). חָגַר (which see) standing for חָרַג 2 Sam. 22, 46 is transposed.

חַרְגֹּל (from חֶרֶג with the formative syllable ־ֹל after the type of קַרְסֹל from קֶרֶס, אֶשְׁכֹּל from אֶשֶׁךְ, שְׂמֹאל = שְׂמֹאל from שֵׂם, Aram. נַחְשֹׁל from נְחַשׁ; see *Fürst*, Lehrgeb. p. 203, and the חֲרוּזֵי פְנִינִים p. 103) *m. an edible, winged species of locust* Lev. 11, 22, Ar. حرجول (as one may read in Casiri Bibl. 1, 300) a kind of locust, حَرْجَلَة (march of locusts); and from it the denomin. there حرجل (to leap, to spring, of locusts or horses).

חָרַד (*fut.* יֶחֱרַד, *pl.* יֶחֶרְדוּ) *intr. to be afraid, to quake, to tremble*, absol. Is. 19, 16; 32, 11, along with פָּחַד, רָגַז; sometimes joined with לֵב, as the seat of terror 1 Sam. 28, 5; with לְ of the

thing of which one is afraid Job 37, 1. חָ׳ אֶל 2 Kings 4, 13 *to be uneasy for one;* חָ׳ אִישׁ אֶל־אָחִיו Gen. 42, 28 *one turns to the other trembling;* חָ׳ לִקְרַאת 1 Sam. 21, 2 *to meet one fluttering with trepidation;* חָ׳ מִן Hos. 11, 11 *to flutter with fear;* so that the fundamental signification is *to be moved with trepidation*, as in פָּחַד Hos. 3, 5, חָרַג &c., Ar. خرد (to be afraid). Derivatives חָרֵד, חֲרָדָה; and the proper name חֲרֹד.

Hif. הֶחֱרִיד (*part.* מַחֲרִיד) *to terrify*, Lev. 26, 6; Judges 8, 12; *to put into fear* Ez. 30, 9, where the LXX read לְהַחֲרִיב. The organic root חָ־רַד is closely connected with the root in רָעַד, רַת, רַט.

חָרֵד (*pl.* חֲרֵדִים) *adj. m.* 1. *trembling, fearful*, Judges 7, 3, with עַל *of* that for which one trembles 1 Sam. 4, 13. — 2. Figurat. *filled with reverence, with holy awe*, with אֶל־ Is. 66, 5, עַל 66, 2, בְּ of the thing for which one is so filled Ezr. 9, 4.

חֲרֹד (*place of terror*, comp. חֲרָדָה 2) *n. p.* of a place in the plain of יִזְרְעֶאל at גִּלְבֹּעַ, whence were two of David's heroes; *Gent.* חֲרֹדִי 2 Sam. 23, 25. In the vicinity of this place at the foot of Gilboa is עֵין חֲרֹד (*fountain of Harod*), i. e. a fountain bubbling up beneath a hole in a wall of conglomerate rock, which was called in the Middle ages *Tubania*, and is now *En Galûd*. Above it Gideon encamped Judges 7, 1. In Judges 7, 4 it is simply named מַיִם and in 1 Sam. 29, 1 עַיִן in Jezreel.

חֲרָדָה (*constr.* חֶרְדַּת, *pl.* חֲרָדוֹת) *f.* 1. *terror, fear*, 1 Sam. 14, 15; *consternation* Jer. 30, 5; *disquiet* 2 Kings 4, 13; *fearfulness* Is. 21, 4; חֶ׳ אֱלֹהִים 1 Sam. 14, 15 *frightful trepidation;* חֶ׳ אָדָם Prov. 29, 25 *the fear of man.* — 2. (*place of terror*) *n. p.* of a station of the Israelites in the desert Num. 33, 24.

חָרָה I. same as חָרָא I.; deriv. חֲרִי, חֶרְיוֹן.

חָרָה II. (*inf. abs.* חָרֹה, *constr.* חֲרוֹת; *fut.* יֶחֱרֶה, *ap.* יִחַר) *intr. to glow, to burn*, particularly of anger, hence 1. *to be kindled*, with אַף Ex. 22, 23, Deut. 7, 4, seldom without אַף 2 Sam. 22, 8; with בְּ Num. 11, 33, or עַל Zech. 10, 3, or אֶל of the person at whom one is angry Num. 24, 10; omitting אַף and with לְ of the person who is angry Gen. 18, 30, or with the addition of בְּעֵינָיו 31, 35; with עַל of the cause 2 Sam. 19, 43. — 2. Figurat. *to be fretful, vexatious, excited, moved, sad* (cognate in sense with עָצַב, זָעַם) Gen. 4, 5; 34, 7; Jon. 4, 4; *to be zealous*, with בְּ *against* something Hab. 3, 8, and, as one may see from Pih. *to oppose*, from Hithp. *to be jealous, envious*, and according to some also from Nif., *to rage*. Deriv. חֲרִי, חָרוֹן 1. — 3. *to prick, to sting*, of thorns &c., like חָרַר. Deriv. חָרוֹן 2.

Nif. נֶחֱרָה in Song of Sol. 1, 6 and Is. 41, 17, see חָרַר.

Pih. תִּחֲרָה (*fut.* יְתַחֲרֶה) *to strive, to carry on war*, with אֶת or בְּ *with* one Jer. 12, 5; 22, 15, where for בָּאֶרֶז, which yields no suitable meaning, the LXX read בְּאָחָז, an allusion to Ahaz's fondness for building (2 Kings 16, 10); the cod. Alex. and the Ar. read בְּאַחְאָב. This singular, quadriliteral Pihel-form, with the Hithpahel too perhaps, seems to have arisen from a noun תַּחֲרוּת (*opposition, combat*), which is still preserved in the popular dialect; especially as the letter *Tau* has established itself in the Syr.

Hif. הֶחֱרָה (*fut. ap.* יַחַר) *to stir up anger* (אַף) Job 19, 11, with עַל of the person; figur. *to act with ardour* or *zeal* Neh. 3, 20.

Hithp. הִתְחָרֶה (*fut. ap.* יִתְחַר) *to be incensed, to be indignant*, with בְּ of the person or thing against one or a thing, Prov. 24, 19; Ps. 37, 1 7; seldom absolutely Ps. 37, 8. See Pihel.

The stem חָרָה is the Syr. ܚܪܐ, ܚܪܝ, and the Arab. حَرَى (hence حَرْوَة heat), as the derivatives shew. Instead of it the usual Syr. and Ar. are ܚܪ, Ar. حَرَّ; as in Hebrew the organic root חָר־ה is interchanged with חַר in this sense.

חָרָה III. (not used) *tr.* same as חָרָא II. (belonging to תַּחְרָא), hence *to screen, to protect round about.* Deriv.

חַרְהַיָּה (out of חֲרַהְיָה, *Jah is protecting;* from חָרָה=חָרָא II.) *n. p. m.* Neh. 3, 8; for which mss. have חַרְחַיָּה (which see).

חָרוּז (*pl.* חֲרוּזִים) *m.* prop. strung together, joined together, therefore *a string of pearls, a neck-lace*, Song of Sol. 1, 10; Ar. خَرَزٌ, خَرَزَةٌ.

חָרוּל see חָרֹל.

חֲרוּמַף (i. e. חֲרוּם אַף, *snub-nosed*) *n. p. m.* Neh. 3, 10.

חָרוֹן (*constr.* חֲרוֹן, with *suff.* חֲרוֹנִי; *pl.* with *suff.* חֲרוֹנֶיךָ) *m.* 1. = חֳרִי *anger, wrath, the glow of anger*, usually coupled with אַף, seldom without it Ex. 15, 7. In חֲרוֹן הַיּוֹנָה Jer. 25, 38 חָרוֹן obviously stands for חֶרֶב, as the LXX and mss. read, especially as the same phrase appears correctly in 46, 16 and 50, 16; because in the 25 chapter v. 16 and 27 חֶרֶב stands in the phrase; and finally because חָרוֹן is not femin., and consequently יוֹנָה cannot by any means refer to it. חֲרוֹן has only been introduced because it stands before and after. Figurat. *divine wrath, punishment*, Neh. 13, 18, pl. *chastisements* Ps. 88, 17. — 2. *a withered, sharp-pointed sort of brushwood* (from חָרָה *to sting, to pierce*, comp. חָרֹל), applied for culinary purposes in the wilderness, Ps. 58, 10, with חַי (see חַי I. in signif. 3. and the organic root to חוֹחַ) *thorn-bushes*, which were likewise used for the same end; comp. חָרִית (in the Mishna) *the pointed birch*, Syr. ܚܪܘܬܐ. — 3. written instead of חָזוֹן Ez. 7, 12 14, as בָּרָק and בָּזָק are interchanged in that place.

חֹרוֹן (see בֵּית חֹרוֹן) *n. p.* of a place in the vicinity of תִּמְנַת סֶרַח, afterwards כְּפַר חֶרֶס, now the village *Chawara*, perhaps identical with Upper-Beth-Horon. Deriv. the *Gentile* חֹרֹנִי (חֹרוֹן the place from which Sanballat came) Neh. 2, 10 19 *the Horonite.*

חָרוּף (*the early-born*, i. e. strong; see חָרַף II.) *n. p. m.*, but only in the *patronym.* חֲרוּפִי 1 Chr. 12, 5 K'tib. See חָרִיף.

חָרוּץ (significations 1—5 and 7 from חָרַץ I.) 1. *decision, judgment*, כִּלְיוֹן חָ׳ Is. 10, 22 *destruction of decision*, i. e. a decided, determinate destruction; עֵמֶק הֶחָ׳ Jo. 4, 14 *valley of decision*, i. e. of judgment (LXX, Theod.), probably an earlier name of the עֵמֶק יְהוֹשָׁפָט 4, 2 12, because judgment was held there. — 2. *the marked-out quarter* Dan. 9, 25, coupled with רְחוֹב constituting the entire extent of the city. — 3. *a rent, an incision*, in the eye-lid Lev. 22, 22 (J. Targ. I.; Talm. Bechor. 39; Ibn G'anâch, Tanchum), hence the Talmudic חָרוּץ (Gittin 56) or חָרִיץ (Bechor. 39) the eye-lid itself, as if like a split in the eye. — 4. *a pointed instrument*, for threshing, figurat. Job 41, 22, *pl.* חֲרֻצוֹת Am. 1, 3; an adjective to מוֹרַג Is. 41, 15, or alone 28, 27, identical with חָרִיץ 2 Sam. 12, 31 and 1 Chr. 30, 3. — 5. (out of חַרּוּץ, therefore the *plural* חֲרוּצִים) *a diligent one*, oppos. to עָצֵל Prov. 10, 1; 12, 24; 13, 4; 21, 5. See חָרַץ I, 4. — 6. (from חָרֵץ III.) *gold*, the finest and best Prov. 3, 14; 16, 16; Zech. 9, 3, mentioned with פַּז Prov. 8, 10 19, whose colour is יְרַקְרַק glittering. — 7. (*industrious, zealous*) *n. p. m.* 2 Kings 21, 19.

חָרַז (not used) *tr. to arrange, to put together in a row, to string*, on a cord or lace, Ar. خَرَزَ, Syr. ܚܪܙ, Talm. חָרַז, חֲרַז, with the numerous derivatives. The organic root is closely connected with that in גָּ־רַשׁ II., יָ־רַשׁ II. &c. Deriv. חָרוּז.

חָרַח (not used) *tr. to veil, to protect round about*, same as כָּרַךְ, and like it arising from reduplication of the simple organic root. Derivative

חֶרֶח (not used) *m. protection, defence*, only in the proper name חַרְחַיָּה.

חַרְחוּר (*nobility, distinction;* from the Pihel of חָרַר) *n. p. m.* Ezr. 2, 51; Neh. 7, 53.

חַרְחַיָּה (*Jah is a protection;* from חֶרֶח which see, conseq. out of חַרְחִיָּה) *n. p. m.* Neh. 3, 8, but only according to some mss., the usual reading being חַרְהַיָּה.

חַרְחַס (*splendour, glitter;* from חָרַס reduplicated) *n. p. m.* 2 Kings 22, 14, for which 2 Chr. 34, 22 has חַסְרָה = חַרְסָה.

חַרְחֻר (see Pihel of חָרַר) *m. inflammation*, Deut. 28, 22, which the Syr. has well rendered by ܫܠܗܒܝܬܐ.

חָרַט (not used) *tr.* 1. *to engrave, inscribe*, a writing, prop. to cut in; connected with חָרַץ, חָרַת, חָרַשׁ, קָרַד belonging to קַרְדֹּם, Talm. קְרַט, Greek χαράσσω, χαράττω, Pers. خريدن, and in the modern languages with *grattare, gratter, to grate* &c. Derivat. חֶרֶט 1, חַרְטֹם. — 2. *to sculpture, to cut out, to hollow out, to deepen.* Deriv. חָרִיט and חֶרֶט 2.

The fundamental signification of the stem is sufficiently certified by the Syr. ܚܪܛ (to cut in, to pierce), ܚܘܪܛܐ (an incision, puncture), Ar. خرط (like the Hebrew בָּרָא metaphor. applied to *forming, creating*); the Talm. חֲרַט (to repent) is figurative, prop. pungi conscientia. The organic root appears to be חָ־רַט, as is seen from גָּרַד.

חֶרֶט *m.* 1. *a style* or *stylus*, for inscribing letters, therefore metaphor. (like stylus) *a character*, Is. 8, 1 *with a man's style*, i. e. with the common, usual characters so as to be easily read. — 2. *a graving-tool*, Ex. 32, 4 *and he formed it with the graving-tool* (LXX, Onk., Sam., *Kimchi*, after the Ar. خرط). But this meaning does not suit either the signification of וַיָּצַר, or the context. Others, therefore, understand *form, pattern, type* (Saad., Ibn Esra); but this signification for חֶ׳ is by no means proved. Better with reference to the same phrase in 2 Kings 5, 23: *bag*, and so the passage is to be translated: *and he rolled it* (the gold) *up in a bag* (Targ.), conseq. = חָרִיט.

חַרְטֹם (*pl.* חַרְטֻמִּים, *constr.* ־מֵּי; developed out of חֶרֶט 1 with the noun-ending ־ֹם, like קַרְדֹּם) *m. a writer, a writer of hieroglyphics*, ἱερογραμματεύς, and at the same time *an interpreter of the sacred writings and customs, as well as of dreams*, Gen. 41, 8 24; Ex. ch. 8 and 9. The LXX render חַרְטֻמִּים by ἐξηγηταί (Gen. 41, 8), σοφισταί Ex. 7, 11; Dan. 1, 20. Hence the word embraces the priestly class of Egypt, and is then transferred to the Magi, Dan. 1, 20; 2, 2. אַשָּׁף, מְכַשֵּׁף, כַּשְׂדִּי, חַכִּים (Aram.) appear to have formed distinct classes besides. The hypotheses that חַ׳, denoting what is specifically Egyptian, is the Coptic ⲉⲣϫⲱⲙ (Jablonski) *thaumaturgus*, or ⲥⲁⲣⲉⲥⲧⲱⲙ (de Rossi) *guardian of mysteries*, or the Persian خِرَدْمَنْد *a wise man*, Zend. *Khratumat* (*Hyde*, de rel. vett. Persarum p. 379), or that it proceeds from חָטַם = Ar. حتم (to decide), are without foundation.

חַרְטֹם (*pl.* חַרְטֻמִּין, *def.* ־מַּיָּא) *Aram. m.* the same, Dan. 2, 10 27; 4, 4; 5, 11.

חֳרִי (from חָרָה) *m. anger, glow of anger*, usually coupled with אַף Ex. 11, 8; Deut. 29, 23.

חֹרַי see חוֹרַי.

חֹרִי (formed out of חֹר, with the adjective termination ־ִי) *m.* 1. (from חָר I. = חָוַר) *white* i. e. *fine bread* (LXX, Aq., Syr., Vulg., Gr. Ven., Saad.) Gen. 40, 16; and so also Onk. and Jonath. (Jer. Targ. I.) appear to understand it; Ar. حُوَّارِى the same. Symm. has derived it from חָר II. referring it to סַל, which, however, is less appropriate. — 2. (from חָר II.; *inhabitant of the caves, troglodyte; pl.* חֹרִים) *n. p.* of the original people in Edom, who were afterwards conquered and destroyed by the Edomites Gen. 36, 20-30, Deut. 2, 12 22, probably named from their dwelling in the rocky holes of mount Seïr. At an earlier period, however, they had also heads of tribes (Gen. 36, 20) among the Edomites. — 3. (from חָר I. in signif. 2. *noble, free;* comp. the Phenic. חֹר noble,

n. p. m. Kit. 2, 1; 15, 1) *n. p. m.* Gen. 36, 22; Num. 13, 5; 1 Chr. 1, 39; comp. the proper names חוּרָם, חוּרַי, חוּרִי, חוּר, חִירָה, חִירֹם, חִירָם &c.

חֲרִי (*constr. pl.* חֲרֵי) *m.* same as חֶרֶא *dung.* חֲרֵי יוֹנִים 2 Kings 6, 25 (according to another reading of the K'tib) *doves' dung*, which was eaten in a great famine (v. 28. 29), as is also said of חֶרֶא 18, 27; comp. *Joseph.* Jewish war 5, 13, 7; *Celsii* Hierobot. II. p. 30.

חֶרְיוֹן (after the form דִּבְיוֹן [which the K'ri has], עֶלְיוֹן, אֶבְיוֹן; *pl.* חֶרְיוֹנִים) *m. dung* 2 Kings 6, 25 K'tib (after another reading); perhaps a kind of roasted sweet vetches which look like doves' dung (see *Boch.* Hieroz. II. 44).

חָרִיט (*pl.* חֲרִיטִים) *m.* prop. hollowed out, therefore *pocket*, *bag*, which was either carried by itself or fastened to the dress 2 Kings 5, 23; Is. 3, 22. See חֶרֶט 2.

חָרִים see חָרִם.

חֹרִים see חֹר and חֹרִי.

חָרִיף (*one early-born*, strong, the early-born being thought strong; from חָרַף II.) *n. p. m.* Neh. 7, 24; 10, 20; in Ezr. 2, 18 יוֹרָה stands for it. — Aram. חוּרַף, Ar. حَرُوف lamb, is so named from juiciness and freshness. *Patron.* חֲרִיפִי 1 Chr. 12, 5 K'ri: *belonging to a family Hariph* (otherwise unknown). See חָרוּף. Ar. حَرِيف autumnal rain.

חָרִיץ (*pl. constr.* חֲרִיצֵי or חֲרִצֵי; from חָרַץ I, 3) *m.* 1. *a pointed instrument*, a threshing roller, with the addition of בַּרְזֶל 2 Sam. 12, 31, 1 Chr. 20, 3, same as חָרוּץ 4. Another meaning of ח׳ was *ditch*, which is still preserved in the Mishna; comp. Phenic. חָרִץ *grave*, Hesych. s. v. ἀρίζος. — 2. *a piece*, *a slice*, of cheese or curds 1 Sam. 17, 18 (LXX, Vulg., Targ.); Greek τμῆμα, Ar. كَرِيص the same.

חָרִישׁ (with *suff.* חֲרִישׁוֹ) *m.* 1. *a field*, that is ploughed 1 Sam. 8, 12. — 2. *time of ploughing* Gen. 45, 6, Ex. 34, 21, just like the forms אָבִיב, זָמִיר, קָצִיר, אָסִיף.

חֲרִישִׁי *adj. m.*, ־שִׁית, *f. silent*, *still*, of the east wind (Targ.), therefore *sultry*, *not cooling* Jon. 4, 8; LXX and Vulg. according to the sense, *burning*. The derivation from חָרַשׁ = חָרַץ *to be sharp*, and חֲרִישִׁית = עַזָּה (Ex. 14, 21) cannot be proved.

חָרַךְ I. (*fut.* יַחֲרֹךְ) *tr. to roast*, צַיִד, Prov. 12, 27 *laziness* (i. e. the lazy man) *does not roast his game* (either because he is lazy and takes nothing in hunting or leaves unroasted what he has caught; so *Ibn Ganâch*, *Ibn Koreish*, *Kimchi* and others); Ar. حرق. רְמִיָּה (from רָמָה = רָפָה *to be slack*) stands for אִישׁ ר׳. The explanation of the LXX, Trg., Syr., Vulg. from חָרַךְ II. (which see) is less suitable, partly because not hunting is no sign of idleness, partly because what is acquired by hunting is conceived of as already existing.

The stem is identical with the Targ. חֲרַךְ, Syr. ܚܪܟ, Ar. حَرَقَ, and therefore the signification is completely guaranteed; the fundamental signification is "to glow, to burn, to singe, to illumine"; and the organic root appears to be חָ־רַךְ, like that in זָ־רַח, בָּ־רַק &c.

חָרַךְ II. (not used) *intr. to catch in one another*, of lattice-work; identical in its organic root חָ־רַךְ with that in אָ־רַג, שָׂ־רַךְ, שָׂ־רַג &c. Hence

חָרָךְ (*pl.* חֲרַכִּים, like the *pl.* קְטַנִּים, גְּמַלִּים from קָטָן, גָּמָל) *m. trellis-work*, *lattice*, Song of Sol. 2, 9; Targ. חֲרַכָּא the same.

חֲרַךְ (Peal not used) *Aram. tr.* same as Hebr. חָרַךְ I., *to singe*, *to burn*.

Ithpa. הִתְחָרַךְ *to be singed*, *burnt*, of the hair Dan. 3, 27.

חָרַל a stem assumed for

חָרֹל (for חַרֹּל, from חָרַר with the formative syllable ־ֹל as in אֶשְׁכֹּל, קַרְסֹל; yet חָרוּל stands for it in the sing.; *pl.* חֲרֻלִּים; the *l* being frequently doubled

in the case of this ending) *m. a thorn, a buck-thorn, thorny bushes* Zeph. 2, 9; Job 30, 7; כֻּסָּה חֲרֻלִּים *to be covered with thorn bushes* Prov. 24, 31; comp. Phenic. חַרְדֶּן (χερδάν Diosc. 3, 21), a sort of thistle, from חָרַד *to prick, to burn*, a farther developed form of חַר; hence in the vulgar Hebrew חַרְדֶּל *mustard*, from חָרַד *to prick*.

חָרַם I. (*part. pass.* חָרֻם) *tr.* 1. *to cut off, to blunt, to abridge*, the nose; hence חָרֻם Lev. 21, 18 (Targ., LXX) *snub-nosed;* generally *to cut away, to cut off*, spoken of the sword, *to mow*, of the scythe. Deriv. חֶרְמֵשׁ, חֵרֶם 1, the proper names חָרִם, חֲרוּמַף. The same meaning belongs to the Ar. خَرَمَ, Targ. and Talm. חֲרַם, therefore the Talm. חָרֵם *a robber, plunderer*. Our stem appears to be closely connected with חָרַב I. — 2. (not used) figurat. *to shut out, to separate*, from general use, therefore *to devote*, to God, or to a curse, ban, destruction, perdition, i. e. *to ban, to curse, to destroy;* comp. Arab. حرم the same; Phenic. חָרַם *to curse*, metaph. applied as in the case of לָעַן, *to be sharp, harsh, bitter*, whence the Phenic. חַרְמֶל (χουρμά Diosc. 3, 46; Ar. حَرْمَل Avic. 174) a sort of bitter herb, ruta, חַרְמֶל שֶׁמָּקֶד (χουρμα σεμμακεδ Diosc. 3, 47) *a Macedonian bitter herb*, applied to the ruta silvestris, as indigenous to Macedonia. That χουρμα=χουρμαλ is only חַרְמֶל, may be seen from the fact that ἅρμαλα is also used for it. Deriv. חֵרֶם 2 and חֶרֶם.

Hif. הֶחֱרִים (2 *pl. perf.* הֶחֱרַמְתֶּם and הַחֲרַמְתֶּם; *fut.* יַחֲרִים) *to cut in pieces, to split up, to divide* (see Kal signific. 1), Is. 11, 15 *and Jehovah divided the tongue of the sea of Egypt*, i. e. the gulf of Heroopolis, in order that the Hebrews might pass through; where the Targ., LXX, Syr. incorrectly read הֶחֱרִיב. — 2. *to devote*, to the sword, לְפִי חֶרֶב Josh. 11, 11, 1 Sam. 15, 18, to punishment Is. 34, 2, to extermination 2 Kings 19, 11, Jer. 51, 3, or to God (לַיי׳) Lev. 27, 28; Mic. 4, 13; then *to destroy utterly*, with הִשְׁמִיד Dan. 11, 44, and therefore it is also applied to God Is. 34, 2, to the extermination of persons Josh. 10, 39, or things Num. 21, 3. הֶחֱרִים אַחֲרֵי *to destroy after* Jer. 50, 21 is to be taken like בִּעֵר אַחֲרֵי 1 Kings 14, 10, standing with חָרַב (*to murder*).

Hof. הָחֳרַם (*fut.* יָחֳרַם) *to be devoted, exterminated* Ex. 22, 19; Lev. 27, 29; Ezr. 10, 8.

חָרַם II. (not used) *tr.* prop. transposed from חָמַר (see p. 460) *to bind, to bind into each other*, and therefore connected with כָּמַר. Deriv. חֵרֶם 3.

חָרַם III. (not used) *intr.* same as הָרַם *to be high, to be prominent*, of the peaks of a mountain-chain &c., Ar. هَرَمَ, وَرَمَ, أَرَمَ and حَرَمَ the same; metaph. *to be firm*. Deriv. the proper names חֶרְמוֹן, חָרְמָה, חָרֵם.

חָרֵם (*fortress, fort;* from חָרַם III.) *n. p.* of a city in Naphtali Josh. 19, 38.

חָרִם (i. e. חָרִים=חָרוּם *snub-nosed;* comp. Lat. Simus, Silus as proper names, and for the meaning comp. חֲרוּמַף) *n. p. m.* Ezr. 2, 32; Neh. 7, 42; but in 12, 3 רְחֻם stands for it.

חֵרֶם (with *suff.* חֶרְמִי; *pl.* חֲרָמִים) *m.* 1. (from חָרַם I.) *a sword, weapon*, Hab. 1, 16 *therefore he sacrifices to his sword* (חֵרֶם), alluding to חֵרֶם *net*, the Scythians having sacrificed to the sword as a symbol of Mars (Herod. 4, 59 62). — 2. *curse, extermination* Josh. 6, 18. הָיָה חֵ׳ Deut. 7, 26, הָיָה לְחֵ׳ Josh. 7, 12, נִתַּן לַחֵ׳ *to be devoted to a curse, to extermination;* אִישׁ חֵ׳ 1 Kings 20, 42 *a man devoted to destruction;* עַם חֵ׳ *the people devoted to punishment* Is. 34, 5. Metaphor. *property cursed, devoted* Deut. 13, 18. — 3. (from חָרַם II.) *a net* Ez. 26, 5; 32, 3; Hab. 1, 15 17.

חֶרֶם (from חָרַם I.) *m. curse, extermination*, Zech. 14, 11.

חָרְמָה (*fortress, mountain-fastness;* from חָרַם III.) *n. p.* of a royal city of the Canaanites at the border of the

Edomites towards the south, where the Jews made a vain attempt to penetrate from קָדֵשׁ into Palestine, probably at the pass el-Sufat Num. 14, 45; 21, 3. After the occupation of Palestine it lay in the territory of Judah Josh. 15, 30, but was subsequently assigned to the tribe of Simeon 19, 4; 1 Chr. 4, 36; comp. 1 Sam. 30, 30. Anciently it is said to have been called צְפַת (which see) Judges 1,17, at which passage the name *Hormah* is accounted for.

חֶרְמוֹן (from חָרַם III.; *prominent, rugged mountain*) *n. p.* of the highest peak of a mountain range in the north-east of Palestine, a part of לְבָנוֹן (Josh. 11,17; 13,5) and the extreme boundary of Israel east of Jordan Deut. 3, 8; 4, 48; Josh. 12, 1. At its northern foot lay the old בַּעַל גָּד Josh. 11,17; 13,5. Hermon is a part of the modern G'ibl el-Sheikh (جبل الشيخ), i. e. of Anti-libanus, and its highest peaks are covered with perpetual snow (hence טוּר תַּלְגָּא stands for it in Onk., the Jer. Targ. I. on Deut. 3, 9, Targ. on Song of Sol. 4, 8, Samar. Targ. on Deut. 4, 48). As there were several such ridges, the plur. of it חֶרְמֹנִים also appears, to which a הַר מְצָעָר seems to have belonged Ps. 42,7; comp. the Alps, the Appennines. This chain of tops was also called שִׂיאֹן (which see) Deut. 4,48, by the Amorites שְׂנִיר 3, 9, by the Sidonians שִׂרְיֹן ibid.; but probably these were merely names of single parts, which are sometimes distinguished from one another 1 Chr. 5, 23; Song of Sol. 4, 8.

חַרְמֵשׁ (for חֶרְמִישׁ, from חָרַם with the noun-ending ־ִישׁ, as in חַלָּמִישׁ, עַכְבִּישׁ) *m. a sickle* Deut. 16, 9. The noun is incorrectly taken as a compound of חָרַם and חָרַשׁ or of חָרַם (Ar. حَرِمَ resecuit) and חָמַשׁ (Ar. خمش rasit), or from חַרְמַשׁ = חַמְּשׁ.

חָרָן (for חַרָּן, from חָרַר) 1. (*a noble, freeman*) *n. p. m.* Gen. 11, 26-31, where he appears as an Aramaean, and consequently ancestor of an Aramaean race; 1 Chr. 2, 46. — 2. (*parched place, steppe;* with *a* of motion חָרָנָה) *n. p.* of a north-western Mesopotamian city in the oldest patriarchal time Gen. 11, 31; 12, 5; 27, 43; 28, 10; 29, 4, which must be touched at on the way from Ur (of the Chaldees) to Canaan. It was probably founded by Haranites; as the relations of Haran, viz. פֶּלֶג and שְׂרוּג, gave names to certain places and territories there, e. g. פַּדָּנָא to the Mesopotamian city פֶּלֶג in the district where the Chaboras falls into the Euphrates (see Steph. Byz. s. v. *Φάλγα*); שְׂרוּג to the district in the north west of Mesopotamia where חָרָן also lies (see Barhebr. Chron. Syr. p. 142). In the classics it is called *Κάῤῥαι*, Carrae, among the Syrians and Arabians حَرَّان, and was formerly a flourishing city. At the time of its conquest by the Assyrians 2 Kings 19, 12, Is. 37,12, it had given its name to a district belonging to it. — 3. *n. p.* of a place on the Arabian gulf, 12 stations south of Mecca (Assemani, Bibl. Orient. III, 2. p. 563; Steph. Byz. s. v. *Κάῤῥαι*), beside the purely Arabian places, viz. כַּנָּה on the south coast of Arabia (called among the Greeks *Κάνη* Ptol. 6, 7, 10), עֵדֶן the Arabia Felix of the ancients; described as an emporium together with שְׁבָא, and a medium for Tyrian traffic Ez. 27, 23.

חֹרוֹנִי see חֹרוֹן.

חֹרֳנַיִם (*district of caves*, see חוֹרֹנַיִם) *n. p.* of a Moabite city situated on a declivity, not far from לוּחִית Is. 15, 5; Jer. 48, 3 5 34. Perhaps the dual originated in the fact of there being an upper and lower town; *Joseph.* Ὀρωναι. The *Gentile* חֹרֹנִי Neh. 2, 10 may also be derived from it.

חַרְנָפֶר *n. p. m.* 1 Chr. 7, 36. According to Simonis from נָחַר (constr. of נַחַר) *snorting*, and נָפַר *panting* (Syr. ܢܦܰ anhelavit); but this explanation gives no suitable sense. Perhaps the proper name has arisen from the combination of חָרַף and חָנַף, or from חָנַף alone with ר inserted; according to which ר at

the end would be a mere formative syllable.

חָרַס I. (not used) *intr.* prop. to be held together, to be bound together, then *to be tough*, *clammy*, spoken of viscous, binding earth or clay (cognate in sense Aram. חֲסַף which see); comp. Talm. חַרְסִית loam, חֲרֹסֶת loam-like food. Deriv. חֶרֶס, חַרְסוּת 3, חַרְסִית. — The organic root חָ־רַס is closely connected with that in חָ־רַז, אָ־רַז, אָ־רַץ, קָ־רַס &c.; the fundamental signification of hanging closely together lying in all these words.

חָרַס II. (not used) *intr.* 1. same as חָרַשׂ *to become* or *be rough*, of the skin; *to be scabby*, i. e. not to be smooth, Ar. حَرَشَ, Syr. ܚܪܰܣ the same; comp. Syr. ܚܪܘܣܐ the upper, rough wind-pipe, Ar. II. and III. to irritate, embitter, حرشون a kind of thorn, Syr. ܐܬܚܪܣ to be hard and rough. — 2. *to be full of blisters*, of the skin, Ar. IV. the same. Deriv. חֶרֶס 2.

חָרַס (not used) *intr. to shine*, *to glitter*, *to vary colours*, *to illuminate*, of the sun, conseq. same as חָרַץ (which see) belonging to חָרוּץ 6, and not connected with חָצַר (which see), as the organic root here is חָ־רַס, Sanskr. rûsh, Pers. rûsh-en. According to others, the fundamental signification is *to cut off*, therefore חֶרֶס is properly the disk of the sun, or has the same meaning with חָרַס, חָרַשׂ; which, however, is forced. Deriv. חֶרֶס 1, חַרְסָה, the proper name חַסְרָה = חַרְסָה.

Pih. (redupl.; not used) חִרְחֵס *to shine strongly*, *to glitter*, derivat. the proper name חַרְחַס.

חֶרֶס (from חָרַס) *m.* 1. *the sun*, prop. glitter, splendour, therefore זָרַח is used of its rising Job 9, 7, and בָּא of its going down Judges 14, 18. In this sense 16 mss., many editions, the Talm. (Menachot 110 [a]), Symm., Vulg., Saad. and others in Is. 19, 18 read חֶרֶס, understanding by it coupled with עִיר *Heliopolis*, but see חֶרֶס. — 2. (from חָרַס II.) *the itch*, *scab*, prop. blisters, by which the skin gets a rough appearance Deut. 28, 27, with גָּרָב. — 3. (*place of clay*, *of loam*, from חָרַס I.) in the *proper name* תִּמְנַת חֶרֶס (*possession of the clay-place*) Judges 2, 9, for which תִּ׳ סֶרַח occurs in Josh. 19, 50 and 24, 30, by transposing the letters. It is the name of the city built by Joshua in the Ephraimite mountains Josh. 19, 50, where he lies buried 24, 30; Judges 2, 9. In Eusebius's time his grave was still pointed out in the city Θαμνασταρά (i. e. Θαμνατσαρά, Onom. s. v.) on the northern part of the mountain גַּעַשׁ (ibid. s. v.), which was also seen by the pilgrim *Paula* (Jerome in Epitaphio Paulae). At a later period the place dwindled down to a village called כְּפַר חֶרֶס, where the graves of Joshua and Caleb existed furnished with monuments (*Schwarz*, das heilige Land, p. 115. 119). — 4. (the same) *n. p.* of a place in the territory east of Jordan beyond סֻכּוֹת. Being situated on a mountain a steep road led to it, called מַעֲלֵה הַחֶרֶס, whither (לְמַעֲלֵה הַחֶרֶס) Gideon pursued the Midianites, so that he did not turn about till he arrived there (מִלְמַעֲלֵה הַחֶרֶס) Judges 8, 13. The LXX and Peshito considered חֶרֶס here to be the proper name of a place; and even Aquila and Symm. did not read הָרִיס but selected the mountain merely because of its situation.

חַרְסָה *m.* same as חֶרֶס 1, Judges 14, 18.

חַרְסוּת (K'tib) *f. the place of pot-sherds* or *potters* Jer. 19, 2, the name of a gate leading to תֹּפֶת near which they threw broken pottery; on which account the Targ., Talm. (Jer. Erub. 5) and *Rashi* understand by it *the dung gate*, which is not correct. As the name does not appear in the lists of the city-gates (Neh. chs. 3. 12); and the Harsûth-gate, since it led to Tophet, must have been in the south where the city-walls had no gates whatever, a gate of the עֲזָרָה appears to be meant (see *Kimchi*).

חַרְסִית *f.* K'ri for חַרְסוּת Jer. 19, 2.

חָרַע (not used) *intr.* same as אָרַע *to flee with flutter and haste*, Arab. غرع. The organic root is חַ־רַ־עַ, אָ־רַ־עַ, which is also in עָ־רַ־קַ, Ar. غ-ر-ق. Deriv. the proper name חַחְרַע, as אַחְרַע is to be derived from אָרַע.

חָרַף I. (*fut.* יַחֲרֹף, *part.* חֹרֵף, *inf. constr.* חָרֹף) *tr.* 1. (not used) *to pull off*, *to pluck off*, leaves, fruit, prop. *to separate*, *to tear off*, *to snatch away*. The organic root חָ־רַ־פָ is therefore identical with that in גָּ־רַ־פָ, טָ־רַ־פָ; Ar. خَرَفَ the same, whence خَرِيف; as *herbst* from *herp* = carp-o. Deriv. חֹרֶף (according to some), the proper names חָרִיף, חָרָף, חָרוּף (according to some). — 2. Figur. *to reproach*, *upbraid*, *scorn* (comp. proscindere, *to rebuke*), with accus. of the object Ps. 69, 10; 119, 42; Prov. 27, 11, i. e. to injure, to tear with words (comp. אָכַל, קָרַץ, Ar. جنى *carpsit* and *laesit*), Job 27, 6 *my heart reproaches not one of my days*, i. e. I can never reproach myself. Deriv. חֲרָפָה 2. For בְּחַרְפֵּם 2 Sam. 23, 9 we should either read with 1 Chr. 11, 13 בַּפַּס דַּמִּים the name of a place which Josephus also has; or take it as construed with בְּ of the object in signification 2. *to cut in*, which should be reckoned to Pihel. — 3. (not used) same as חָרַב I. *to cut*, *to cut asunder*, with an instrument for dividing, then *to point*, *to sharpen;* comp. Targ. חֲרִיף sharp, cutting, חוּרָף edge; figurat. of the incision in the female pudenda. Deriv. חֲרָפָה 1. — 4. (not used) *to bare*, *to make naked* (proceeding from the fundamental signification "to pluck off, to tear off"), hence applied to a woman: *to be exposed*, *delivered over*, i. e. betrothed, comp. Talm. חֲרוּפָה for אֲרוּשָׂה (Kidd. 6 a); or generally *to give up*, life; of buildings, *to destroy*, *to lay waste*. Deriv. חֲרָפָה 3.

Nif. נֶחְרַף *to be delivered over*, *betrothed* (to a man), spoken of a woman Lev. 19, 20.

Pih. חֵרֵף (*fut.* יְחָרֵף) 1. *to upbraid*, *to reproach*, *to scorn*, with accus. of the object 1 Sam. 17, 26, Ps. 74, 18, along with גִּדֵּף 2 Kings 19, 22, or with the accus. חֲרָפָה Ps. 79, 12; seldom with לְ 2 Chr. 32, 17. — 2. *to cut into*, with בְּ of the object 2 Sam. 23, 9 (if the reading be right). — 3. *to expose*, *to deliver up*, נֶפֶשׁ the life, Judges 5, 18, like הֶעֱרָה (from עֶרְוָה) Is. 53, 12.

חָרַף II. (not used) *intr.* 1. *to inundate*, *overflow*, of rain, connected with עָרַף I. Deriv. חֹרֶף. — 2. Figurat. *to be juicy*, *fresh*, prop. to have moisture, life-juice, life-marrow, and then metaph. applied to *vigour*, *youthful strength*, as in the case of כֹּחַ and לֹחַ. Deriv. the proper names חֹרֶף, חָרִיף, חָרוּף.

חֹרֶף (with *suff.* חָרְפִּי) *m.* 1. *harvest*, *harvest-time*, opposed to קַיִץ, with which it constitutes the whole year Ps. 74, 17; the Hebrews dividing the year only into these two halves. As the time of cold it is the same as קֹר Gen. 8, 22, denoting the cold rainy season generally Prov. 20, 4, in which rooms were warmed through by fire-pots; for which purpose the kings of Israel and Judah had peculiar divisions in the royal palace Jer. 36, 22; Am. 3, 15. Hence ח׳ cannot be derived from חָרַף I. "to pluck off" (as *Herbst* from *herp*) and then understood to mean the time of gathering fruit, because the language has אָסִף, אָסִיף for the latter, and ח׳ is never described as such a season; but from חָרַף II., which perhaps the proper names חָרִיף, חָרוּף and חָרָף confirm. — 2. Prop. moisture, figurat. *the sap and marrow of life*, *the juice*, *freshness*, therefore *the freshness of youth*, *the time of youthful freshness*, Job 29, 4, like לֹחַ vigor aetatis Deut. 34, 7, כֹּחַ (which see) from כָּחַח. Thus signification 2. is closely related to signification 1. From signification 1. comes

חָרַף (*fut.* יַחֲרֹף) denom. *to pass the winter*, with עַל of the place Is. 18, 6.

חָרִיף (prop. *a powerful*, *strong one*, hence of fresh age, or *early-born* = Aram.

בַּכִּיר, in which language חָרֵף has the same signification, and is opposed to אֲפִיל) *n. p. m.* 1 Chr. 2, 51. See חָרִיף.

חֶרְפָּה (*constr.* חֶרְפַּת; *plur.* חֲרָפוֹת, *c.* חֶרְפּוֹת) *f.* 1. prop. fissure, split, therefore *vagina, female pudenda* Is. 47, 3, cognate in sense with פֹּת, parall. to עֶרְוָה, as there could be no euphemistic paraphrase in this place. — 2. *reproach*, Gen. 34, 14; 1 Sam. 11, 2; *reviling* Lament. 3, 61; *a shame* Is. 30, 5, with בֹּשֶׁת Ps. 69, 20, בּוּז 119, 22, קָלוֹן Prov. 18, 3, גְּדוּפָה Ez. 5, 15, מָשָׁל Jer. 24, 9, שַׁמָּה 49, 13 &c. Hence the expressions and phrases: הָיָה ח׳ Neh. 2, 17 *to be a reproach*, or with לְ of the person to whom one is so Ps. 74, 4; הָיָה לְח׳ *to be an object of scorn* Jer. 6, 10; שָׂם ח׳ לְ Ps. 44, 14 *to make one a shame among;* נָשָׂא ח׳ עַל 15, 3 *to put* or *bring one to shame*, or without עַל Mic. 6, 16; הֵסִיר ח׳ מֵעַל, גָּלַל 1 Sam. 17, 26, Ps. 119, 22, or אָסַף חֶרְפַּת פּ׳ Is. 4, 1 *to take away the shame.* — 3. (from חָרַף I. signif. 4) *desolation*, Jer. 49, 13, along with שַׁמָּה, חֹרֶב (signif. 2); on the other hand, חָרְבָּה coupled with חֶרְפָּה Ez. 5, 14, gets the meaning of *calumny.*

חָרַץ I. (*fut.* יֶחֱרַץ) *tr.* 1. *to split, to separate, to divide*, cognate in sense with גָּזַר, חָתַךְ, then according to a usual metaphor, *to decide*, מִשְׁפָּט (*a sentence*) 1 Kings 20, 40; deriv. חָרוּץ 1. — 2. (not used) *to separate, mark off, to mark out*, a quarter, as גָּזַר referring to גִּזְרָה; deriv. חָרוּץ 2. Figurat. *to limit, determine*, of the days of life Job 14, 5. — 3. Proceeding from the idea of *cutting in pieces, splitting, dividing into parts*, then by a usual metaphor *to make an incision, a fissure, a puncture in*, spoken of the fissures or incisions of the eyelids, lips &c., Arab. حَرَصَ (to cut into the skin, to puncture, to wound), deriv. חָרוּץ 3, חָרִיץ 1; *to cut off, to separate*, deriv. חָרִיץ 2; *to point, sharpen*, figurat. of the pointing of the tongue (for offending) Ex. 11, 7; Josh. 10, 21; comp. Jud. 11, 13. Here belongs the signification *to make incisions, to dig*, still preserved in the Phenic. and Talm., whence in the Mishna חָרִיץ a ditch, Phenic. חָרִץ a grave. Deriv. חָרוּץ 4 and חָרִיץ 1. — 4. *to be zealous, to be sharply at one's heels* (Ar. حَرَضَ) 2 Sam. 5, 24, for which we have in the parallel place 1 Chr. 14, 15 אָז תֵּצֵא בַמִּלְחָמָה (see however חָרַץ II.); *to be industrious*, deriv. חָרוּץ 5; of taste, *to be sharp, sour*, Ar. the same; whence حُرْض a salt, sharp herb, Kali. Deriv. חַרְצַן (according to some).

Nif. נֶחֱרַץ (only *part. fem.* as a *subst.* נֶחֱרָצָה, *constr.* נֶחֱרֶצֶת) *to be decided, determined*, part. fem. Dan. 11, 36 as a subst. *decree;* כָּלָה וְנֶחֱרָצָה *extermination and decree*, i. e. the decreed destruction Is. 10, 23; 28, 22; Dan. 9, 27; נֶחֱרֶצֶת שֹׁמֵמוֹת Dan. 9, 26 *decree of desolation*, i. e. by which desolation is effected.

חָרַץ II. (*fut.* יֶחֱרַץ) *intr. to equip* or *gird oneself;* therefore *to be nimble, warlike* 2 Sam. 5, 24 (Targumic תְּקַף), which suits the parallel place 1 Chr. 14, 15; Hebrew חָלַץ and Targumic חֲרַץ the same. Hence generally *to be strong, firm*, deriv. חַרְצַן; comp. Phenic. חָלֻץ a warrior, whence the proper name חֲלֻצְבַּעַל Mass. 1.

חָרֵץ (not used) *intr.* same as חָרֵס *to glitter, shine*, of gold colour; Phenic. חָרֵץ the same, hence חַרְצִת (Diosc. 4, 58 χουρζῆτα i. e. χρυσάνθεμον) a sort of golden flower. Deriv. חָרוּץ 6.

חֲרַץ (not used) *Aram. intr.* same as Hebrew חָרַץ II.

חֲרַץ (*def.* חַרְצָא, with *suff.* חַרְצֵהּ; *pl.* חַרְצִין) *Aram. m. loin*, Dan. 5, 6, like Hebr. חָלָץ, so called from strength and firmness; more frequent in the Targ.; Syr. ܚܨܐ with Resh elided.

חַרְצֻבָּה (*pl.* חַרְצֻבּוֹת, from חַצֻּבָּה with ר instead of the resolved Dagesh, from חָצַב II.) *f. the firmly knotted, a fetter* Is. 58, 6; figurat. *torture, pain* Ps. 73, 4. What is drawn tightly and fetters, represents the idea of pain, of writhing,

of convulsion, as in חֵבֶל. The Arab. has also Resh in the verb حَصْرَبَ.

חֲרֻצוֹת see חָרוּץ 4.

חֲרֻצִים see חָרוּץ 5.

חַרְצַן (from חָרַץ I, 4; *pl.* חַרְצַנִּים) *m.* (according to the Arab. and Samar.) *sour grapes* Num. 6, 4, so called from their sharp taste; but according to the Targ., Onk., Talm., ʿArûch, Tanchum and others *kernel of berries*, which suits זָג, whence the word is to be derived from חָרַץ II.

חָרַק (*fut.* יַחֲרֹק) *tr. to rub violently against one another, to grate, grind*, Ar. خَرَقَ to rub by filing, عَرَقَ to gnaw, عَرَكَ to rub; hence *to rub together, to grind*, the teeth, *to gnash*, with the accusat. Ps. 112, 10 or בְּ Job 16, 9 and עַל of the person 37, 12; comp. the name of the vowel חֶרֶק (=חֵרֶק), explained by שֶׁבֶר.

חָרַר (3 *p. fem.* חָרָה for חָרָה; on the contrary חָרוּ Is. 24, 6 belongs to חָרָה) *intr.* 1. *to glow, to burn*, of fire; metaphor. *to be hot* (spoken of the bones), of the heat of fever Job 30, 30; *to glow*, of metal Ez. 24, 11; from other conjugations and from derivatives it means also *to be parched, overheated*, spoken of the throat or lungs, with too much crying (Ps. 69, 4), compared to a bellows-bag which has become hot (Jer. 6, 29); *to be consumed*, of wood (by fire), *to be arid, burnt up by the sun*, of land &c. Deriv. חָרֵר, and the proper name חָרָן. Figur. *to sting, to burn*, of thorns. Deriv. חָרוֹן (according to some) and חָרֹל. — 2. same as חָר I. and חָוַר *to be white*, figurat. *to be shining, distinguished, noble;* derivat. perhaps חֹרִים (see חֹר, חֹרִי); see also חַרְחוּר.

Nif. נָחַר after the form נָמַס, together with נִחַר after the form נִחַת, נִחַל (3 *pl.* נִחֲרוּ the duplication entirely abandoned, as תֵּעֲלוּ Ez. 36, 3 from עָלַל to bring in, go in; hence the *part.* נֶחֱרִים; *fut.* יֵחַר) *to be heated, to glow*, of מַפּוּחַ Jer. 6, 29, גָּרוֹן Ps. 69, 4; *to be burned* Ez. 15, 4; *to be dried up* 24, 10. Figurat. *to burn*, with hatred and rage, with בְּ of the person Is. 41, 11; 45, 24; Song of Sol. 1, 6.

Pih. חִרְחֵר (redupl.; *inf. constr.* חַרְחַר) 1. *to kindle, to make burn*, רִיב Prov. 26, 21; *to glow strongly, to burn*, spoken of fever. Derivat. חַרְחֻר. — 2. *to be very distinguished, noble;* derivat. the proper name חַרְחוּר.

In Arabic the verb حَرَّ besides the meaning "to be hot, to glow" has also that of חוּר, חָוַר, i. e. to be noble, free; and it is possible that both senses belong together in Hebrew also.

חָרֵר (only *pl.* חֲרֵרִים) *m. a sun-parched land, a waste, a desert* Jer. 17, 6.

חָרַשׁ (*fut.* יַחֲרֹשׁ) *tr. to cut in* (wood, metal or stone), *to grave*, upon (עַל) a table (for which חָרַת I. occurs in Ex. 32, 16), and figurat. Jer. 17, 1; prop. to divide, to split, coinciding with כָּרַת, חָרַת, חָרַץ, גָּרַז and others. Deriv. חֹרֵשׁ 1 and 2, and the proper name חַרְשָׁא. — 2. *to plough*, Deut. 22, 10; Is. 28, 24; 1 Kings 19, 19; Job 1, 14. Am. 9, 13 *the plowman will approach the reaper*, i. e. these two employments will constantly succeed one another closely by reason of prosperous increase; חָ׳ חָרִישׁ 1 Sam. 8, 12 *to cultivate the field* (comp. Ar. أَرَسَ to carry on husbandry; usually حَرَثَ); figurat. חָ׳ עַל־גַּב פְּ׳ Ps. 129, 3 *to plough upon one's back*, i. e. to maltreat one; figur. *to work* Judges 14, 18. Deriv. חָרִישׁ. — 3. *to fabricate with skill, to fashion*, out of wood, metal, stone Gen. 4, 22, 1 Kings 7, 14, prop. to cut, בָּרָא and other verbs of cutting being metaphorically applied in the same way; Ar. حراث the notch of a bow. Figurat. *to devise, to machinate*, רֶשַׁע Hos. 10, 13, רָעָה Prov. 3, 29 with עַל of the person, אָוֶן Job 4, 8, prop. *to form*. Derivat. חֹרֵשׁ, חֶרֶשׁ 1, חָרָשׁ II., חֲרֹשֶׁת 1 and 2, the proper name חַרְשָׁא 1. From the fundamental signification "to divide, to cut in pieces, to make inci-

sions, to grave" has arisen, according to some, the meaning *to be sharp*, *zealous*, *violent*, *powerful*, as in the case of חָרַץ I., and by it they explain חֲרִישִׁי; but see חֲרִישִׁי.

Nif. נֶחֱרַשׁ (*fut.* יֵחָרֵשׁ) *to be ploughed*, Jer. 26, 18; Mic. 3, 12.

Pih. חֵרֵשׁ (not used) *to form with skill*, *to fashion*, in wood, stone, or metal. Deriv. חָרָשׁ I.

Hif. הֶחֱרִישׁ (*part.* מַחֲרִישׁ) 1. *to plough;* deriv. מַחֲרֶשֶׁת and מַחֲרֵשָׁה. — 2. *to work*, רָעָה 1 Sam. 23, 9, agreeably to the metaphor. application of signif. 2 of Kal.

חָרֵשׁ I. (not used) *intr.* prop. same as חָרֵס, חָרֵץ, *to shine*, *to glitter*, therefore according to the usual metaphor, *to be green*, *to grow*, *to shine in green*, spoken of a wood; comp. יַעַר (*thicket*, *forest*) from עָרָה III. (*to sprout*, *to grow*), Targ. אִבָּא (*forest*) from אֲבַב. Derivat. חֹרֶשׁ, adj. חָרֹשׁ, the proper names חֶרֶת (for חֶרֶשׁ = חֹרֶשׁ), חֹרֶשׁ and חֲרֹשֶׁת 2. (according to some). Others compare the Ar. حَرِشَ to be rough, of the skin, thence transferred to the bushy ground like *aspretum;* but this is the Hebr. חָרַשׁ II.; and the analogy of יַעַר and Aram. אִבָּא is against the supposition.

חָרֵשׁ II. (*fut.* יֶחֱרַשׁ) *intr.* 1. (not used) *to speak softly*, *in a whispering*, *murmuring manner*, spoken of magicians and soothsayers, who lisp forth their formulas or sentences slowly and mysteriously (see צִפְצֵף, הֶהְגָּה, Is. 8, 19; 29, 4), therefore *to practise magic* (comp. Targ. חֲרֵשׁ to act the magician, חֲרָשׁ, fem. חֲרָשָׁא an enchanter male and female). Deriv. חֶרֶשׁ 3 (pl.) and the proper name חַרְשָׁא 2. — 2. *to be silent*, *quiet*, *still*, *inactive*, proceeding from the idea of whispering and soft murmuring, the opposite of noisy and lively. Hence a) *to be inactive*, spoken of the still, inactive rest of God, when He will not regard man's supplications, Ps. 35, 22 and 109, 1 *be not silent*, i. e. be not inactive, but help, hear, along with שָׁקַט 83, 2 (so also are חָשָׁה and דָּמִי used, עָנָה being the opposite); with מִן of the person, *to turn from a person in silence* (i. e. not hearing and bringing help) 28, 1; with אֶל of the thing, *to be inactive at* or *in something* 39, 13; b) *to march along without noise and bustle*, of God Ps. 50, 3, since he is elsewhere represented as coming with thunder (Ex. 19, 16); c) *to be silent*, of the ears, i. e. *to be deaf* Mic. 7, 16, hearing in the verb שָׁמַע (= שָׁמַץ in Ethiop. to rustle, to make a noise) being named from the opposite; d) *to be quiet*, *sultry*, of the east wind (according to some), *to act secretly*, *covertly*, *with all quietness* &c. Deriv. adj. חֲרִישִׁי (according to some), and חֶרֶשׁ 2. Ar. خَرِسَ to be deaf, Syr. ܚܪܫ.

Pih. חֵרֵשׁ (not used) *to be deaf*, of men, as an organic disease; or figurat. of the serpent, which does not listen to the charmer. Deriv. חֵרֵשׁ.

Hif. הֶחֱרִישׁ or הֶחֱרֵשׁ (*fut.* יַחֲרִישׁ or יַחְ־) *to practise silence*, i. e. *to be silent*, Prov. 17, 28, opposite to דִּבֵּר Job 33, 31 or עָנָה 2 Kings 18, 36; *to keep quiet* 2 Sam. 13, 20; 19, 11; *not to beseech*, *to repent* Ps. 32, 3; with לְ of the person, *to observe silence towards one*, *not to gainsay* or *reply* Num. 30, 5 8; with אֶל *to be silent towards one*, *to listen to one in silence*, Is. 41, 1, and opposite to הֶחֱרִישׁ מִן Job 13, 13 *to be silent from one*, i. e. quietly to let him alone; with accus. of the person, *to bring a person to silence* 11, 3; Jer. 38, 27; *to pass over in silence* Job 41, 4; Jer. 4, 19. But it is also used like Kal, of God, when he does not help Hab. 1, 13, or with מִן of the person *to turn from one in silence* 1 Sam. 7, 8. Phenic. חָרֵשׁ the same, Hif. הֶחְרִשׁ to bring to silence, אַחְרִשֶׁן for אַחְרִשֶׁנּוּ (Poenul. of Plaut. 2, 7).

Hithp. הִתְחָרֵשׁ *to keep oneself still*, *inactive*, *quiet*, Judges 16, 2; הֶחֱרִישׁ also having this meaning Ex. 14, 14.

חָרַשׁ I. (not used) *intrans.* same as חָרַס I. *to be soft*, *viscous*, of plaster, clay. Deriv. חֶרֶשׁ 1 and 3; the proper names חֶרֶשׁ and חֲרֶשֶׁת coupled with קִיר.

חָרַשׁ II. (not used) *intrans.* same as חָרַס II. *to become* or *be rough*, of potsherds; comp. Ar. حرش scabit, or intr. asper fuit; خرش scaber fuit. Derivat. חֶרֶשׁ 2.

חָרַשׁ I. (for חַרַשׁ, wherefore the first Kametz remains; *constr.* חָרַשׁ, *pl.* חָרָשִׁים, *constr.* חָרְשֵׁי) *m. a cutter in wood, metal* or *stone, one cutting, graving* or *fabricating*, therefore חָרַשׁ אֶבֶן Ex. 28, 11 *stone-cutter*, חָ׳ בַּרְזֶל Is. 44, 12 *blacksmith*, חָ׳ עֵצִים 44, 13 *joiner;* always applied to one who fabricates his material with edged tools. Without appendage it is applied to all sorts of workers using tools that cut, along with חֹשֵׁב (*a weaver*) and רֹקֵם (*embroiderer*) Ex. 35, 35; 38, 23. Consequently it denotes *workers in metal* 1 Chr. 29, 5; Is. 40, 19; 44, 12, *in wood* 2 Kings 22, 6, Is. 40, 20, *in stone;* also *a maker of arms* Is. 44, 11, *a lock-smith* 1 Sam. 13, 19, *an architect* Zech. 2, 3. Figurat. Is. 45, 16 *workmen of sorrows*, i. e. who prepare sorrows; Ez. 21, 36 *workmen of destruction*, i. e. who produce destruction. In חָרָשׁ וְהַמְסֻגֵּר 2 Kings 24, 14 16, Jer. 24, 1 and 29, 2 they are *workmen*, *artificers*, who, as belonging to the staple of the nation, were transported into exile by the enemy (see, however, מַסְגֵּר), like the חָרָשִׁים 2 Chr. 24, 12. Phenic. חָרָשׁ the same (Kit. 4, 3).

חָרָשׁ II. (only *pl.* חָרָשִׁים) *m. a workman*, *artificer* 1 Chr. 4, 14, therefore גֵּיא חֲרָשִׁים (*workmen's-valley*) 4, 14, or גֵּי הֶחָרָשִׁים Neh. 11, 35, the proper name of a place (see גֵּי p. 280).

חָרֹשׁ (*constr.* חֲרֹשׁ; from חָרַשׁ I.) *adj. m.* (according to some) *wooded, dense*, an adjective to מֻצָּל (after the form מֻסָּב, מֻצָּר) *foliage*, by which shade is caused Ez. 31, 3, which suits עָנָף יָפֶה, גְּבַהּ קוֹמָה, where the adject. always precedes in the construct state.

חֶרֶשׁ *m.* 1. only the *pl.* חֲרָשִׁים *artificial work*, therefore חֲ׳ חָכָם Is. 3, 3 *skilled in arts*, skilful artificers having occupied the highest social place. But as the phrase stands beside לָחַשׁ בְּיוֹן, signification 3 (*skilled in magic arts*) seems to be more suitable. — 2. (from חָרַשׁ II.) *stillness, silence*; hence Josh. 2, 2 adv., *in stillness, silently.* — 3. *pl. enchantment* Is. 3, 3, properly the whispering of enchanters.

חֶרֶשׁ (*pl.* חֲרָשִׂים, *constr.* חַרְשֵׂי) *m.* 1. (from חָרַשׁ I.) *loam, clay*, a material for earthen ware, hence כְּלֵי חֶ׳ Lev. 6, 21 and often; יוֹצֵר חֶ׳ Jer. 19, 4 *a potter;* נִבְלֵי חֶ׳ Lament. 4, 2 *earthen pitchers;* then alone, *what is made of clay*, Prov. 26, 23. — 2. (from חָרַשׁ II.) *potsherds* Ps. 22, 16, or *vessels* broken into sherds Is. 45, 9, from their rough, scabbed and scratchy nature Job 2, 8; 41, 22. חַרְשֵׁיהָ Ez. 23, 34 has been taken as שְׁמֻרֵיהָ = חַרְשֵׁיהָ (Ps. 75, 9), since the Ar. حرس (to keep, to guard) is = שָׁמַר. But it is better here to understand the fragments of a cup. In Phenic. חֶרֶשׁ is the same, therefore חֶרֶשׁ הַחַלֹּכֶת is the sherd, which was the token of hospitality, tessera hospitalis (Plaut. Poen. 1, 8). — 3. (*pottery*) only in union with קִיר *n. p.* of the chief city of Moab Is. 16, 11, also called קִיר מוֹאָב 15, 1 or קִיר חֶרֶשֶׂת 16, 7; 2 Kings 3, 25. It is the later כִּרְכָּא (so Targ.), *Kerakka, Charaka* 2 Macc. 12, 17, now *Kerak, Kerek*, three hours south east of עָר (Num. 21, 15) i. e. עָר מוֹאָב (Is. 15, 1). It is still inhabited, and provided with a fort (*Robins.* Bibl. Res. II, 569).

חֹרֶשׁ (with *a* of motion חָרְשָׁה, *pl.* חֳרָשִׁים; from חָרַשׁ I.) *m.* 1. *thicket, forest*, 1 Sam. 23, 16 18, Targ. חוּרְשָׁ, Sam. אַרְשָׁא (the ח softened into א) the same, Talm. חֲרִישָׁא, חֲרִישׁוּ forest, Targ. denomin. חָרַשׁ to grow into one another as in a thicket. Hence the phraseological allusion כַּעֲזוּבַת הַחֹרֶשׁ וְהָאֲמִיר Is. 17, 9 *like the abandonment* (desolation) *of the forest and of the mountain-top* (mountain-fort, see אֲמִיר), i. e. like as the Amorites and other Canaanite tribes abandon their last places of refuge before the victoriously-pressing Israelites. Hence it is

unnecessary to read, with the LXX, כַּעֲזוּבַת הַחִוִּי וְהָאֱמֹרִי; or with Aq., Symm., Theod., Syr., Saad. and others, to take the word in signif. 2 as a proper name. To this head has also been referred Ez. 31, 3 (see חָרֹשׁ); perhaps only 2 Chr. 27, 4 rightly. — 2. (*forest*) *n. p.* of a wooded mountain in מִדְבַּר זִיף of Judah 1 Sam. 23, 15, interchanged with הַר 23, 14. There were מְצָדוֹת (*strongholds*) 23, 14 19; besides, there was in the same place a hill חֲכִילָה (which see) 23, 19.

חֵרֵשׁ (for חֵרֵשׁ) *m. deaf*, whose ears are silent, as it were, Is. 35, 5; 43, 8; also in a metaphor. sense 42, 19; of the serpent Ps. 58, 5, i. e. which is deaf to enchantment. From חָרֵשׁ II.

חֹרֵשׁ *m.* 1. (a participial form) *a worker*, in brass 1 Kings 7, 14. — 2. (an abstract form like יֹתֵר, אֹבֵד) *a cutting-instrument* Gen. 4, 22.

חַרְשָׁא 1. (Aram. defin. from חֲרַשׁ = Hebr. חָרָשׁ, *worker*) *n. p. m.* Ezr. 2, 52; Neh. 7, 54. Many explain it *one born at the time of ploughing*, like the proper name Sertor among the Romans, one born at seed-time, or in the signification *Silens*, conseq. = Tacitus. — 2. in תֵּל חַרְשָׁא (*hill of magician*, comp. אַכְשָׁף, מְעֹנְנִים) *n. p.* of a locality along the river כְּבָר, where was a colony of Jewish exiles Ezr. 2, 59, Neh. 7, 61; as there were in the same direction the exile-places תֵּל מֶלַח ib. ib., תֵּל אָבִיב Ez. 3, 15, תְּלַאשָּׂר 2 Kings 19, 12, תְּלַשָּׂר Is. 37, 12 from תֵּל אֲשָׂר. With these compounds of תֵּל may be compared besides *Thiluta*, *Thilsaphata* (Amm. Marc. 24, 2; 25, 8).

חֲרֹשֶׁת *f.* 1. *artificial work*, with אֶבֶן Ex. 31, 5 *stone-masonry*, with עֵץ 35, 33 *joinery*. — 2. (*city of crafts*, *place of artificial work;* according to others *forest*) *n. p.* of a city in northern Palestine, situated in אֶרֶץ הַגָּלִיל (1 Kings 9, 11), which was also called on account of its Phenician and heathen population גְּלִיל הַגּוֹיִם (Is. 8, 23), and therefore it is named חֲ׳ הַגּוֹיִם Judges 4, 2 13 16. In the vicinity of this locality, upon הַר נַפְתָּלִי (Josh. 20, 7), now G'ibl Safad (הַר צְפַת), lies קֶדֶשׁ נַפְתָּלִי Josh. 21, 32, also called קֶ׳ בַּגָּלִיל (1 Macc. 11, 63), where there is still at the present day a village *Kedes* (*Robins.* III, 622). From the appendage it may be inferred that there was still חֲרֹשֶׁת.

חֲרֶשֶׁת see חֶרֶשׁ 3.

חָרַת (*part. pass.* חָרוּת) *tr.* same as חָרַשׁ *to engrave*, with עַל of the thing *in which*, Ex. 32, 16; Targ. חֲרַת, Syr. ܚܪܬ, Ar. خَرَتَ the same.

חָרֵת (not used) *intr.* same as חָרֵשׁ I., חָרֵס I. and חָרֵץ. Derivative

חֶרֶת (*thicket*, from חָרֵת, see חָרֹשׁ, חֲרֹשֶׁת, חֹרֶשׁ 2) *n. p.* of a forest in the western part of the Judah-mountains 1 Sam. 22, 5, not far from קְעִילָה 23, 1.

חָשַׁב (*inf. constr.* חֲשֹׁב, after לְ also חְשֹׁב; *fut.* יַחְשֹׁב, before Makkeph יַחֲשָׁב־) *tr.* 1. *to bind*, *to bind together*, *to knot*, viz. a) *to knot* threads, spoken of a weaver, *part.* חֹשֵׁב *a weaver* (Ex. 26, 1 31; 28, 6), with חֹרֵשׁ (35, 35; 38, 23) denoting the artificial work necessary for the tabernacle; Phenic. חשב the same (Kit. 7, 4). b) *to unite artificially*, musical instruments Amos 6, 5, artificial works Ex. 31, 4, hence חֹשֵׁב 2 Chr. 26, 15 *an artificer;* of the inventors of warlike implements see Pih. c) *to bind about*, *to gird about*, a girdle. Derivat. חֵשֶׁב. d) *to fence*, *to encircle*, *to fortify around*, a place, or *to make firm*, proceeding from the idea of uniting, chaining together; comp. קָשַׁר Neh. 3, 38, אֲגֻדָּה Am. 9, 6, the proper name אַכַּד, Ar. رباطة, firm building, prop. ligatio; hence perhaps חוֹשֵׁב 2 Chr. 26, 15 *a fortification-architect*, *one who builds a stronghold*, if this word does not belong to signif. b. Derivat. מַחֲשָׁבָה 1, מַחֲשֶׁבֶת 1, the proper name חֶשְׁבּוֹן. — 2. Metaphor. *to meditate*, *to devise*, a spinning together as it were of ideas (a similar metaphor occurring in זָמַם, אָרַב, כָּזַב); commonly in a bad sense, with accus. of the object, מְזִמָּה

Ps. 21, 12, רָעָה 35, 4, אָוֶן Mic. 2, 1, תַּהְפֻּכוֹת Prov. 16, 30, לֹא־כֵן (*unrighteous*) Is. 10, 7, also with מְחַשְּׁבָה 2 Sam. 14, 14, Jer. 49, 20, or followed by infin. with לְ 1 Sam. 18, 25, Lament. 2, 8, Jer. 18, 8, Neh. 6, 6, Ps. 140, 5, and with עַל of the person Jer. 11, 19; 49, 30; Gen. 50, 20. To this figurative signification belongs *to think* 1 Sam. 18, 25; *to meditate* 2 Sam. 14, 13; *to purpose* Ps. 140, 5; *to account*, i. e. *to value, to esteem highly* Is. 13, 17, Mal. 3, 16, *to count as*, לְשִׁפְחָה Gen. 38, 15, לְזוֹנָה 1 Sam. 1, 13, *to count to* Gen. 15, 6, Ps. 32, 2, *to esteem*, *to regard*, Is. 33, 8; 53, 3; *to reckon*, i. e. *to judge, to weigh, to reflect upon*. Deriv. חֶשְׁבּוֹן. — 3. (not used) *intr. to be allied, to be befriended, to be attached to*. Deriv. חָשָׁב (in the proper name חֲשַׁבְיָה), חָשָׁבְנָה (in חֲשַׁבְנְיָה, חֲשַׁבְנְיָהוּ), חָשָׁב, חֲשַׁבְדָּנָה (in חַשְׁבַּדְּנָה).

Nif. נֶחְשַׁב (*fut.* יֵחָשֵׁב) *to be counted as* Deut. 2, 11, Prov. 17, 28, with לְ Lament. 4, 2, כְּ Job 18, 3, בְּ Is. 2, 22, עִם Ps. 88, 5, כִּמְעוֹ Hos. 8, 12, or with the accus. of the person or thing *for which* a thing is taken, and therefore in this case it has the meaning *to be like to;* then *to be esteemed* 1 Kings 10, 21; *to be reckoned* 2 Kings 22, 7; *to be imputed* Lev. 7, 18; *to be counted to*, with לְ Josh. 13, 3 or עַל 2 Sam. 4, 2; *to be considered*, with לְ of the person Num. 18, 27.

Pih. חִשֵּׁב (*fut.* יְחַשֵּׁב) 1. (not used) *to make artificially, to put together*, of warlike machines; figur. *to devise plans, intrigues*. Deriv. חֶשְׁבּוֹן. — 2. *to meditate* (with exertion), *to think* Ps. 73, 16, דִּרְכּוֹ Prov. 16, 9; *to devise*, with accus. רָעָה Hos. 7, 15 or לְהָרַע Prov. 24, 8 and אֶל of the person, חֹשְׁבֵי עַל־מִבְצָרִים Dan. 11, 24 *to plan against strongholds* (in order to take possession of them); absol. *to form hostile designs* Nah. 1, 9; *to think over* (examining) Ps. 119, 59; *to review* 77, 6; *to make account of* Ps. 144, 3; *to reckon* 2 Kings 12, 16; of inanimate things *to be about* to do or suffer Jon. 1, 4. — 3. *to be very friendly to, allied with*. Deriv. the proper name חַשּׁוּב.

Hithp. הִתְחַשֵּׁב *to reckon oneself, to count oneself*, with בְּ *among* Num. 23, 9.

The stem חָ is closely connected with חָצַב II. belonging to חָרַצְתָּה, חָזַב, Ar. خصف (to draw firmly together), كَنَفَ (to fetter), خَشَبَ and أَشَبَ &c.; but the organic root is חָ־שָׁ, חָ־צַ, comp. Talm. צַב to bind, צִיב bundle &c.

חָשָׁב (*constr.* חֲשַׁב) see חֲשַׁבְיָה.

חֵשֶׁב *m. girdle, belt* Ex. 28, 28, Lev. 8, 7, applied to the girdle of the ephod.

חֶשֶׁב (in compounds חַשְׁבְּ) see חַשְׁבַּדָּנָה.

חָשַׁב (*part. pass.* חֲשִׁיב) *Aram. tr. to regard, to count*, כְּלָא = כְּלָה Dan. 4, 32 *as nothing* (see כְּלָה).

חַשְׁבַּדָּנָה (compounded of חַשְׁבְּ from חָשַׁב *befriended*, and הַדָּנָה from דָּן 3 with ־ה wanting the accent, i. e. *Eshmûn* or Pan, therefore it means *Eshmûn is a friend;* see הַדָּנָה יַעַן) *n. p. m.* Neh. 8, 4. חָשַׁב (after the form מָלַךְ) has in proper names especially the meaning *befriended, associated, servant* (of a deity), proceeding from the fundamental signification. דָּן is a Phenician name of *Eshmûn* (אֶשְׁמוּן), a Phenician God, called by the Greeks *Pan*, as the proper names דָּן יַעַן, דָּן יָשָׁן prove.

חֲשַׁבְיָה (*friendship, association*) *n. p. m.* 1 Chr. 3, 20.

חֶשְׁבּוֹן *m.* 1. *power of combining, excogitation, computation*, therefore *judgment, understanding* Eccles. 7, 27, with מַעֲשָׂה 7, 25; *reason* 9, 10 with מַעֲשָׂה *action*, making up the sum of what is to be done in life. — 2. (*stronghold*) *n. p.* of the residence of the Amorite king Sihon, who took it and the whole territory north of the Arnon from the Moabites Num. 21, 26-30; Deut. 1, 4; 2, 24 26 30; 3, 2; Josh. 9, 10. When the Israelites conquered it, it was allotted to the tribe of Reuben Num. 32, 37, Josh. 13, 17, then to that of Gad Josh. 21, 39, was made a Levitical city, and was celebrated for its fish-ponds Song of Sol. 7, 5. The Ammonites preferred an unjust claim to it Judges 11,

19 26. When Moab afterwards became free, after Ahab's death, it retook Heshbon; but it was wrested from it anew Is. 15, 4; Jer. 48, 2. *Joseph.* (Ant. 12, 4, 11) calls it Ἐσσεβών and the district belonging to it Ἐσσεβωνῖτις; Euseb. and Ptolemy name it Ἐσβοῦς; and so the ruins still existing are called on coins.

חִשָּׁבוֹן (*pl.* חִשְּׁבֹנוֹת with Dagesh retained irregularly) *m.* 1. *surrounding, enclosing, strong works* 2 Chr. 26, 15. — 2. *inventions*, malae artes Eccles. 7, 29.

חֲשַׁבְיָה (*Jah is associated*, from חָשָׁב) *n. p. m.* 1 Chr. 6, 30.

חֲשַׁבְיָהוּ (the same) *n. p. m.* 1 Chr. 25, 3.

חֲשָׁבָן (not used) *m. befriending, attachment*, used only in proper names. It is an Aramaean form for חֲשָׁבוֹן, as חֶשְׁבּוֹן and חִשָּׁבוֹן occur also from the same stem; in the construct state it is חֲשַׁבְנְ־.

חֲשַׁבְנָה (contracted from חֲשַׁבְנְ־יָה; *Jah is a friend*) *n. p. m.* Neh. 10, 26.

חֲשַׁבְנְיָה (the same) *n. p. m.* Neh. 3, 10; 9, 5.

חָשָׁה (*inf.* חֲשׁוֹת, *fut.* יֶחֱשֶׁה) *intr. to be quiet, inactive, still*, of waves Ps. 107, 29, opposite of הָמָה; *to be silent, speechless* Eccles. 3, 7, opposite of דִּבֵּר; therefore with שָׁקַט Is. 62, 1 *not to press with words; to keep close* 65, 6, i. e. not to think of; applied to God, *to do nothing* 64, 11; to men, *not to pray.* חָ׳ מִן Ps. 28, 1 = הֶחֱרִישׁ מִן, *to turn away in silence from one.*

Hif. הֶחֱשָׁה (*part. pl.* מַחְשִׁים; *imp. pl.* הֶחֱשׁוּ preserving ֶ from the perfect, as הֶעֱמִיקוּ Jer. 49, 8 30) 1. *to observe silence*, i. e. to be silent (see הֶחֱרִישׁ), of God, *not to help* Is. 42, 14; *to be still* 57, 11; 2 Kings 2, 3 5; with מִן of the object *to remove oneself in silence from* Ps. 39, 3; *to be inactive* Judges 18, 9; 1 Kings 22, 3; 2 Kings 7, 9. — 2. *to reduce to silence*, with לְ of the person Neh. 8, 11. — וַתַּחַשׁ Job 31, 5 see חוּשׁ.

The stem is connected with הָסָה (p. 369)

חַשּׁוּב (*associate, friend*, viz. of Jah) *n. p. m.* Neh. 3, 23; 10, 24.

חֲשׁוֹךְ (*def.* חֲשׁוֹכָא) *Aram. m. darkness, obscurity* Dan. 2, 22.

חֲשׂוּפָא (*uncovering, nakedness*) *n. p. m.* Ezr. 2, 43; Neh. 7, 46.

חָשׁוּק see חָשֻׁק.

חִשּׁוּק see חַשֻּׁק.

חִשּׁוּר see חִשֻּׁר.

חֲשַׁח (*part. pl. m.* חַשְׁחִין, *f.* חַשְׁחָן with ַ for ָ, after a guttural) *Aram. intr.* prop. to be binding, compelling, therefore *to have need, to want, to make use of*, Dan. 3, 16 *we do not want*, i. e. we do not think it necessary; Ezr. 6, 9 *and what is necessary*, i. e. and all necessary things. Deriv. חַשְׁחוּ.

The stem חֲ׳ is thus used in the Syr. in the Peal- and Ethpael-form, in the signification *to be suitable, useful, convenient, necessary;* and as the old interpreters translate it by צָרַךְ (aram. צְרַךְ), חוֹשֵׁשׁ (from חוּשׁ), there can be no farther doubt about the meaning. The form is obviously abridged from the reduplicated חַשְׁחַשׁ (comp. רִיר, לוּל, טִיט, זִיז, סִיס, סוּס); and the simple root חָשׁ has the meaning *to bind, to draw together firmly, to attach firmly;* hence the redupl. denotes partly *to be compelling, binding, necessary*, partly *to be suitable, convenient*, its organic root being connected with that in אָ־חַז.

חַשְׁחוּ (*c.* ־חוּת) *f. need* Ezr. 7, 20.

חֲשֵׁיכָה see חֲשֵׁכָה.

חָשִׂיף see חָשֵׂף.

חָשַׁךְ (*fut.* יֶחְשַׁךְ) *intr. to be dark*, הַיּוֹם Ez. 30, 18, *to be obscured*, הַשֶּׁמֶשׁ Is. 13, 10, אוֹר 5, 30, כּוֹכְבֵי נֶשֶׁף Job 3, 9, of the light of a tent 18, 6, *to be extinguished*, of the light of the eye Ps. 69, 24, Lament. 5, 17; Eccles. 12, 3 *and the lookers out of the windows are quenched*, i. e. the eyes; of a land covered with locusts Exod. 10, 15, of the darkening of the visage Lament. 4, 8. Figurat. of mental or political obscuration, of misfortune or a low con-

dition, hence *to be unfortunate, low, fallen, unknown, helpless.* Deriv. חֹשֶׁךְ, חֲשֵׁכָה, מַחְשָׁךְ, חָשׁוּךְ, חֲשֵׁכָה. — The fundamental signification seems to be *to veil, to cover* (see עָלַט, עוּף), since darkness is usually regarded as a veiling of light; accordingly the organic root חָ־שַׁ־ךְ is cognate with that in זָ־קַ־ף, חָ־שַׂ־ךְ, נָ־שַׂ־ךְ &c.

Hif. הֶחְשִׁיךְ (1 *p.* הֶחְשַׁכְתִּי; *fut.* יַחְשִׁיךְ) 1. *to make dark, to darken,* with accus. (יוֹם) Am. 5, 8, or with לְ 8, 9, of the darkening of the earth by a total eclipse of the sun in the year of Jeroboam's death; or absol. and figurat. Jer. 13, 16, i. e. helplessness breaks in; *to spread darkness* Ps. 105, 28; 139, 12. — 2. Figurat. *to darken, to confuse,* עֵצָה Job 38, 2.

חָשַׂךְ (*part.* חוֹשֵׂךְ; *fut.* יַחְשֹׂךְ, אֶחְשֹׂךְ or אֲחַשְׂכָה) *tr. to hold, to hold back, to keep off,* with מִן of the person *to withhold, to detain, to refuse* Gen. 22, 12; 39, 9, *to keep from, to deliver* 1 Sam. 25, 39; with the simple accus. of the object *to save* 2 Sam. 18, 16, *to keep far from* 2 Kings 5, 20; *to spare* Prov. 13, 24; 17, 27; חָ׳ לָ׳ק Job 30, 10 *to keep back the spittle,* i. e. not to spit out before one; *to reserve* 38, 23; *to give a check to* Jer. 14, 10; *to put a stop to* Job 16, 5; Is. 58, 1; *to snatch,* נֶפֶשׁ, from the pit Job 33, 18, Ps. 78, 50, for which חָשַׂךְ stands once Is. 38, 17; נָתַן וְלֹא חָ׳ *to give and not withhold,* i. e. to give abundantly Prov. 21, 26; *to deliver* 24, 11, Ps. 19, 14; without stating the object Ezr. 9, 13 *thou hast delivered* (us) *below our iniquity,* i. e. undervaluing our iniquity; *to limit* Is. 54, 2; *to moderate,* i. e. to hold 14, 6. In Ez. 30, 18 mss. and interpreters (*Rashi, Kimchi*) have read חָשַׂךְ הַיּוֹם and translated: *the day has denied* (its light); perhaps the more correct reading is חָשַׁךְ.

Nif. נֶחְשַׂךְ (*fut.* יֵחָשֵׂךְ) *to be held in, moderated* Job 16, 6, *to be delivered* 21, 30.

The fundamental signification of the organic root חָ־שַׂ־ךְ (Targ. חֲסַךְ to lessen, to draw off, Syr. ܚܫܟ to withhold, to keep back) appears to be *to cut off,* like בָּצַר, and therefore it is connected with the organic root in עָ־כַ־ה (belonging to עַכְבִּין), Lat. sec-are, Targ. חַסְוָךְ a little piece.

חֲשׂוֹךְ (only *pl.* חֲשׂוֹכִים) *adj. m. dark, low, poor, mean,* therefore חֲשׂוֹכִים Prov. 22, 29 *obscure, low people;* Targ. חֲשׂוֹכָא, חֲשׂוֹכָא for חֲלָל.

חֹשֶׁךְ (with *suff.* חָשְׁכִּי) *m.* 1. *darkness,* opposed to אוֹר Gen. 1, 4 18; Eccles. 2, 13, conceived of as an independent material Is. 45, 7; Job 38, 19; *duskishness* Josh. 2, 5; *a dark night* Job 3, 4, with צַלְמָוֶת (*dark shadow*), עֲנָנָה (*dark cloud*) 3, 5; 10, 21; 34, 22, or with עֲרָפֶל and עָנָן Deut. 4, 11; אֲפֵלָה Zeph. 1, 15, closely connected with the latter to intensify the meaning Ex. 10, 22, parall. לַיְלָה Job 5, 14. — 2. Figurat. *helplessness* 5, 14; 12, 25, opposed to יוֹם and צָהֳרַיִם; *horrid, dark sheol* 10, 21; *the grave* 17, 13, אוֹצְרוֹת חֹ׳ Is. 45, 3 *treasures of the grave* (because great treasures were concealed in a Babylonian sepulchre, Herod. I, 187); *a prison* Is. 42, 7; *danger* Job 15, 22, *misfortune, misery* 15, 23 30; 20, 26, *threatening danger* 22, 11; 29, 3; *death* 18, 18; *wretchedness* 23, 17, חֹ׳ צָר Is. 5, 30 = צָרָה וַחֲשֵׁכָה 8, 22 as a climax. Then *darkness of the understanding,* i. e. *ignorance, short-sightedness* Job 37, 19; Eccles. 2, 14; *falsehood, injustice* Is. 5, 20; Prov. 2, 13; Eccles. 2, 13; *sadness* Eccles. 5, 16.

חֲשׂוֹךְ *Aram.* same as Hebr. חֹשֶׁךְ. Deriv. חֲשׂוֹכָא.

חֲשֵׁכָה (fem. of חָשֵׁךְ, like עֲזֻבָה *abandonment* Jer. 49, 11 from עָזַב, עֲשֻׁקָה *pressure* Is. 38, 14 from עָשַׁק; the Dagesh lene expected at the beginning of the second syllable is omitted, because a sibilant [שׁ, ז] precedes, as is also the case with ר, e. g. זַרְבֻּבֶל, שַׁרְבִּיט, עַרְבִּי, דַּרְבָּן, though the rule has not been carried out) *f. darkness* (parallel לַיְלָה), Mic. 3, 6 *and darkness shall be to you, that you may not receive an answer.*

חֲשֵׁכָה or חֲשֵׁיכָה (*c.* חֲשֵׁכַת after the form בְּהֵמַת from בְּהֵמָה; on the omission

of Dagesh lene see חֲשֵׁכָה) *f.* same as חֹשֶׁךְ Gen. 15, 12; Is. 8, 22; Ps. 82, 5; 139, 12.

חֶשְׁכָּה see חֲשֵׁכָה.

חֲשֵׁכִים (pl.) *m. darkness*, figur. *misery*, *misfortune* Is. 50, 10.

חָשַׁל (Kal unused) *intr. to reel to and fro*, *to totter;* hence *to be weak*, *decaying*, *feeble*, *exhausted*, a collateral form of כָּשַׁל (which see); comp. Arab. حسل, حشل, خسل, خشل (to be weak, slack, then to be bad, mean, worthless), حتل (to be lean, weak), كسل (to be inert, flabby) &c.

Nif. נֶחֱשַׁל *to be enfeebled*, *exhausted*, *decaying*, whence נֶחֱשָׁלִים Deut. 25, 18 *enfeebled.*

חֲשַׁל (*part.* חָשֵׁל) *Aram. tr. to rub* or *beat fine*, *to crush*, cognate in sense with דַּק (a verb) Dan. 2, 40; Syr. ܚܫܠ to beat out thin, of tin, Talm. חוּשְׁלָא what is pounded, bruised, gravel, like גֶּרֶשׂ of similar derivation; figurat. Syr. ܚܫܠ to analyse closely, finely, subtly, to think, as דַּקְדֵּק. The fundamental signification is unconnected with the Hebr. חָשַׁל.

חָשַׁם (not used) *intr. to shine*, *to glitter*, *to be luminous*, spoken of shining brass, connected with כָּתַם, חָשַׁן, Aram. חֲשַׁם. Metaphor. (like other verbs having the same fundamental signific., e. g. חָר, חַר), *to be shining*, *distinguished*, *rich*, *noble*, or physically, *to be large*, *strong*, *corpulent*, like the Ar. جسم, حشم; of places, *to be fruitful*, *fat.* Deriv. חֶשֶׁם belonging to the ulterior developments חַשְׁמַל, חַשְׁמַן, the proper names חָשֻׁם (perhaps also חֻשָׁם), חֶשְׁמוֹן, חַשְׁמֹנָה.

חָשֻׁם (*noble*, *distinguished*, *rich*, or *shining*, viz. Jah is) *n. p. m.* Ezr. 2, 19; Neh. 7, 22.

חֻשָׁם see חוּשָׁם.

חֶשְׁמוֹן (*fruitfulness*, *fulness*) *n. p.* of a place in Judah Josh. 15, 27, whence in the later period of the language *the Gentile* חַשְׁמוֹנִי or ־נַי or ־נָאִי *Hashmonaean*, i. e. proceeding from Hashmon; in *Josephus* (Ant. 12, 6, 1) Ἀσαμωναῖος, a surname borne by the Maccabean family from their ancestor downwards.

חַשְׁמַל (from חֶשֶׁם *splendour*, *glitter*, with the derivative ending ־ַל, as in חֲנָמַל, אֲגַרְטַל; with *a* of motion חַשְׁמַלָּה) *m. shining* or *burnished brass*, *polished gold*, Ez. 1, 4 27; 8, 2, obviously identical with נְחֹשֶׁת קָלָל (according to the LXX *shining brass*, elsewhere *smelted* or *burnished brass*) 1, 7 or נְחֹשֶׁת מֻצְהָב (Ezr. 8, 27); Revelation 1, 15 and 2, 18 χαλκολίβανος. It is possible, however, that the word is foreign, i. e. Assyrian, and might be known as such in Mesopotamia. where Ezekiel lived. The *electrum*, as the LXX and Vulg. render it, is a mixture of silver and gold, a clear, shining metal; comp. *Pliny* 33, 4.

חַשְׁמַן (from חֶשֶׁם with the derivative syllable ־ַן, as in אַשְׁמַן, חַרְצַן; *plur.* חַשְׁמַנִּים) *m.* 1. properly shining, hence *noble*, *distinguished*, *a magnate*, Ps. 68, 32 (Kimchi), confirmed by the Arabic; the family name חַשְׁמֹנָאִים has also been understood in conformity with this signification, but improperly. — 2. *n. p.* of Hermopolis in Egypt, Coptic ϭⲙⲟⲩⲙⲉ, Ar. اشمونين, in which sense *Ibn Sarûk* takes חַשְׁמַנִּים Ps. 68, 32 i. e. the inhabitants of Hashman in Egypt; which, however, is very problematical.

חַשְׁמֹנָה (*fruitfulness*) *n. p.* of a station of the Israelites in the desert Num. 33, 29.

חָשַׁן (not used) *intr.* same as חָשַׁם *to shine*, *to glitter*, *to be beautiful*, of dress, conseq. connected with the Ar. حَسُنَ, whence the proper names حَسَن (חסן) &c. Deriv. חֹשֶׁן. But as the signification of the verb is too indefinite for the derived noun, it is better to compare the former with חָצַן I.: *to surround*, *to hedge about*, *to enclose*, *to conceal*, of a magazine, comp. חֵצֶן and חֹצֶן 1.

חֹשֶׁן *m.* properly *bag*, therefore *the four-cornered gorget worn by the high-priest on the breast*, which was set with

12 precious stones in gold, arranged in four rows, the hollow part of it having the אוּרִים and תֻּמִּים Ex. ch. 25. 28. 29. 39; Lev. 8, 8. As it gave decisions in difficult questions, it was called חֹ' הַמִּשְׁפָּט Ex. 28, 29 30. The version of Symmachus *δόχιον* refers to the fundamental signification; and that of *λόγιον* (Philo) and *λογεῖον* (LXX) to the operation. See Ben-Sira 45, 10.

חָשַׂף I. (*part. pass. pl. constr.* חֲשׂוּפֵי־ a Syriac form for שָׂרֵי־ Is. 20, 4, as שָׂרֵי Judges 5, 15 = שָׂרֵי; *inf. absol.* חָשֹׂף, *constr.* with ל לַחְשֹׂף; *imp. f. sing.* חֲשֹׂפִי־; *fut.* יַחְשֹׂף) *tr.* 1. *to separate*, *to divide*, *to strip off*, like חָסַף (which see); whence חָשֹׂף (a noun). — 2. Metaphor. *to make bare*, *to uncover*, Ar. كسف. So e. g. שֹׁק Is. 20, 4, שׁוֹבָל 47, 2, שׁוֹלַיִם Jer. 13, 26, a sign of contemptibleness and meanness; חָ' זְרוֹעַ *to make bare the arm* Is. 52, 10, Ez. 4, 7, i. e. to go courageously into the fight, heroes having been accustomed to bare the right arm in battle, in ancient times (Arr. Alex. 5, 18; Silius Ital. 12, 715; Stat. Theb. 1, 413; Lucan. 2, 543); *to discover*, e. g. the hiding-places of the enemy Jer. 49, 10; of רַעַר Ps. 29, 9, גֶּפֶן Jo. 1, 7 *to strip off the bark* (of a tree), *to strip it of leaves*, which is tantamount to its uncovering. Deriv. מַחְשֹׂף, the proper name חֲשׂוּפָא.

חָשַׂף II. *tr. to draw*, מַיִם (with מִן *out of*) Is. 30, 14; פּוּרָה Hag. 2, 16. The organic root appears to be connected with חָ־שַׂף and with שָׁאַב.

חֶשְׂפָּה (*pl. constr.* חַשְׂפֵּי) *m. a division*, *a little flock*, of goats 1 Kings 20, 27 (Targ., LXX, Vulg.).

חָשַׁק I. *intr. to cleave* or *tie* or *bind oneself to something*, deriv. חֶשֶׁק or חֲשׁוּק; *to be attached to*, *united to*, *firmly bound to a thing*; fig. with בְּ of the pers. *to have pleasure*, *delight in one*, Gen. 34, 8; *to love* Deut. 21, 11; *to adhere to* 7, 7; Ps. 91, 14; or absolutely with an infin. following, *to have an inclination*, *desire*, *pleasure*, in or for doing a thing 1 Kings 9, 19; 2 Chr. 8, 6. Deriv. חֶשֶׁק.

Pih. חִשֵּׁק *to fasten together*, *to knot together*, *to bind* (by cross-poles) Ex. 38, 28. Deriv. חִשֻּׁק.

Puh. חֻשַּׁק (*part.* מְחֻשָּׁק) *to be united* Ex. 27, 17; 38, 17.

The stem is sufficiently ascertained by means of חָזַק (which see), Ar. عَسِقَ (to adhere to), عَشِقَ (to love), حَزَقَ (to bind), Targ. חֲשַׁק for Hebrew חָבַשׁ &c. The organic root is חָ־שַׁ־ק, also found in חָ־שַׁ־ף, זָ־נַ־ק, Ar. حَ־زَ־ك &c.

חָשַׁק II. *tr.* same as חָשַׁד Is. 38, 17, as the latter stands in a similar phrase in Ps. 78, 50 and Job 33, 18.

חָשֻׁק or חָשׁוּק (*pl.* חֲשֻׁקִים) *m. what is fastened* (to two opposite points), *a junction-rod*, *a cross-pole*, Ex. chs. 27. 36. 38.

חִשֻּׁק (*pl.* ־קִים) *m. a spoke*, connecting the rim with the nave 1 Kings 7, 33

חֶשֶׁק (with *suff.* חֶשְׁקִי) *m. desire*, *what is pleasing*, opposed to what is useful or necessary; *ease*, Is. 21, 4; metaphor *pleasant-building*, 1 Kings 9, 1 19; 2 Chr. 8, 6.

חָשַׁר (not used) *tr.* same as קָשַׁר *to knot around*, *to bind about*, *to bind*, *to unite*, hence like the Ar. حشر *to assemble*, *to bind together*; spoken of water, *to run together* (into thick clouds); from which fundamental signification it meant even at an early period *to arrange*, *to bring together in harmony*; Phenician חָשַׁר the same, and therefore in the Phenician cosmogony חשׁר (Chusor, like Ulom = עֹלָם) was the principle of order, *τάξις*, hence the name of the world-arranger, *χουσωρός* in Damascius (in his Phenician cosmogony); and חַשַׁר, *Ἀσσωρος*, arrangement, the eighth principle of power in the primitive cosmogony of the Babylonians; with קְשָׁרָא *Κισσάρη* (union), חִשְׁרַת, *Χουσάρθις* (Sanch. p. 42), a name of Harmonia, by which is meant personified law *Θαυρώ* (תּוֹרָא), so far as harmony and order are the consequence of law. The organic root is קָ־שַׁ־רָ, חָ־שַׁ־רָ,

also existing in קָ־טַר II., Aram. קְ־טַר, and in שַׁר. From the fundamental signification may naturally result the meaning *to be firmly wound together*, *to be strong*, *firm;* which the Targ. assumes for חַשְׁרָה.

חַשְׁרָה (*constr.* חַשְׁרַת) *f. a gathering*, *denseness*, with מַיִם as a poetical periphrasis for *thick cloud* 2 Sam. 22, 12, rendered by *Ibn G'anâch fulness of rain.* The LXX and Syr. read חֶשְׁכַּת after Ps. 18, 12.

חִשֻּׁר (*plur.* ־רִים) *m. the nave*, of a wheel, modiolus, in which the spokes unite 1 Kings 7, 33.

חָשַׁשׁ (not used) *intr.* same as קָשַׁשׁ (belonging to קַשׁ) *to be parched*, *sapless*, *withered*, *hard*, of grassblades. Arab. حَشَّ IV. dried up.

חֲשַׁשׁ (after the form חֲתַת, a collateral form of חֶשֶׁשׁ) *m. dry grass*, *hay*, which the fire easily catches Is. 5, 24. It seems to be interchanged with קַשׁ 33, 11. Ar. حَشِيش the same.

חַת (after the form דַּל, רַב, זַךְ; *pl.* חַתִּים) 1. *adj. m. dismayed*, *terrified*, *fearful*, 1 Sam. 2, 4, where קֶשֶׁת גִּבֹּרִים stands poet. for גִּבֹּרֵי קֶשֶׁת; as elsewhere the verb חַת is applied to גִּבֹּרִים (Ob. 9), oppos. to אָזַר חַיִל; Jer. 46, 5. — 2. (*pause* חָת; with *suff.* חִתְּכֶם) *subst. fear*, *dread*, Job 41, 25; חִתְּכֶם *the terror of you* Gen. 9, 2, where the suff. is in an objective sense. From this noun is developed חִתָּה, חִתִּית.

חֵת (*giant*, prop. terror, the same metaphor as in אֵמִים, see אַיִם) 1. *n. p.* of a son of Canaan, mentioned as the second after צִידֹן Gen. 10, 15; *Gent. pl. m.* בְּנֵי חֵת 23, 3, *fem.* בְּנוֹת חֵת 27, 46, or *sing. masc.* חִתִּי, *fem.* חִתִּית Ez. 16, 3, *fem. plur.* חִתִּיֹּת 1 Kings 10, 1. — 2. Collect. designation of a race Exod. 3, 8, also *pl.* חִתִּים Josh. 1, 4. In the patriarchal time this tribe had their centre (Gen. ch. 23) at Hebron, the oldest city in the world according to the Israelite view (Numb. 13, 22); and became related to the Edomites 26, 34; 27, 46; 36, 2. The tribe חִוִּי only is mentioned as dwelling in the midst of the Hittites at that time, 34, 2. Hence the Hittites occupy the first place in the enumeration of the Phenician tribes inland Ex. 3, 8 17; 13, 5; Josh. 3, 10; Judges 3, 5; Ezr. 9, 1; Neh. 9, 8; and in archaic phraseology all the interior was even named אֶרֶץ הַחִתִּים Josh. 1, 4. At the time of Moses they had entirely disappeared, at least as the leading tribe, and dwelt as a scattered remnant among the Jebusites and Amorites Num. 13, 29, Josh. 11, 3; the latter having stepped into their place. — 3. In consequence of violent commotions in Palestine before the conquest of it by the Israelites, the Hittites were driven out of the land, in their collective capacity, and peopled the opposite island of Cyprus, which must have been called not merely *the island of the* כִּתִּים, but also that of the חִתִּים. At the time of Solomon, when all the remains of the Hittites in Palestine were doomed to eternal servitude 1 Kings 9, 20 21, there were still מַלְכֵי הַחִתִּים with מַלְכֵי אֲרָם 10, 28, which can refer only to the numerous kings of Cyprus (where were nine kingdoms Diod. 16, 42; Mel. 2, 7; Plin. H. N. 5, 35); and the חִתִּיֹּת, whom Solomon married 1 Kings 11, 1, the fear of the Syrians for the מַלְכֵי הַחִתִּים with the מַלְכֵי מִצְרַיִם 2 Kings 7, 6, as also Judges 1, 26 can also refer to nothing but Cyprus, as Josephus (Ant. 9, 4, 5), Eusebius and Jerome (s. v. Χεττιείμ) have understood the point. But as Greece had attained to an ascendancy there at an early period, the ethnographical table (Gen. 10, 4) reckons the כִּתִּים to יָוָן, a double derivation of a similar kind occurring in the case of other tribes also (10, 7 28 29). In Phenician sources כֵּת is the proper name of the city Citium in Cyprus (on a Sidonian coin with the inscription לְצִדֹנִם אֵם כַּכָּב אִפָּא כֵּת צֹר), the oldest town of the Phenicians on this island; then the name of the whole territory; written elsewhere כַּיִת (in Chittite inscriptions). In addition to these forms there occurs on Tyrian and Chittite

coins חֵת. An inhabitant of this city is called כִּתִּי, *Κιττεύς* (Athen. inscript. 2, 1), for which חִתִּי also appears (33. inscript. of Citium); pl. כִּתִּן (Kit. 1, 1).

חָתָה (*infin. constr.* with לְ: לַחְתּוֹת; *fut.* יַחְתֶּה, with *suff.* יַחְתְּךָ) *tr. to take, lay hold of, seize* (*Kimchi*), with נָסַח Ps. 52, 7 *to take and pluck;* חָ׳ אֵשׁ Prov. 6, 27 *to take up fire*, with מִן of the place *whence* Is. 30, 14; with עַל of the person and accus. of the object. In Prov. 25, 22 it is a praegnans expression for, *to take up and lay upon one*, or חָתָה has also the meaning of נָחַת. תֵּחַת Prov. 17, 10 can only be the fut. apoc. of חָתָה according to the Milel-accent, like תֵּתַע from תָּעָה (*Kimchi*), and with בְּ of the person = אָחַז בְּ *to lay hold of, to seize*; and the meaning of the phrase is, *reproof lays hold of the wise man more* &c.

Ar. خَتَأَ the same. Deriv. מַחְתָּה; on the contrary the proper name מַחַת comes from מָח = מַח, like נַחַת from נָח; see אֲחִימוֹת.

The organic root of the stem חָת־ה is closely connected with that in אָ־חַד, אָ־חַז.

חִתָּה (from חָתַת after the form סִבָּה) *f. terror, fear* Gen. 35, 5.

חִתּוּל *m. a bandage*, שָׂם חִ׳ Ez. 30, 21 *to put a bandage* = חָבַשׁ in the same place; Talm. חוּתַל *basket*, made of twigs or rods plaited into one another.

חַתְחַת (from the redupl. Pihel חִתְחֵת after the form גַּלְגַּל; only *pl.* חַתְחַתִּים) *m. terrors, dangers*, Eccles. 12, 5, incorrectly taken by Jerome and the Vulg. for a *part. pl. terrified, fearful.*

חִתִּי (*patronym.* from the proper name חֵת; *pl.* חִתִּים) *m.*, חִתִּית (*pl.* חִתִּיּוֹת) *f.* see the proper name חֵת.

חָתִים *m.* same as חוֹתָם Gen. 38, 18 25 in the Samar. text.

חִתִּית (with *suff.* חִתִּיתָם) *f.* 1. same as חַת, חִתָּה, חַתְחַת, *terror*, cognate in sense with בֶּהָלָה; Ez. 32, 27 *for the heroes were a terror* (or to read with vss. 29 30 גְּבוּרָתָם *their heroship*); the LXX read כִּי חִתְּתוּ כֻלָּם. Ez. 32, 30 בְּחִתִּיתָם מִגְּבוּרָתָם *with their terror of their might*, i. e. that proceeded from their might. נָתַן חִ׳ 32, 24 32 *to cause terror.* — 2. *respect, awe*, 26, 17. — Another חִתִּית see under חֵת.

חָתַךְ (Kal unused) *tr.* 1. *to cut, to divide* (cognate in sense גָּזַר), Targ. חֲתַךְ, closely connected in its organic root with that in בָּ־תַק, נָ־תַח, about which fundamental meaning the numerous derivatives in the Targ. and Mishna hardly leave a doubt. — 2. *to establish, to determine, to decree*, as חָרַץ, גָּזַר.

Nif. נֶחְתַּךְ *to be determined, decreed, upon* (עַל) one, Dan. 9, 24.

חָתַל (Kal unused) *tr.* 1. *to enwrap, to swathe*, a new-born child; *to wrap up, to bind*, a wound (cognate in sense חָבַשׁ), proceeding from the fundamental signification "to wind, to bind", and identical in its organic root חָ־תַל with that in פָּ־תַל, גָּ־דַל, Aram. גְּ־דַל, ܓܕܠ, Arab. كَتَلَ &c. Deriv. חָתֹל, חֲתֻלָּה. — 2. Figurat. either *trans. to cover, to conceal, to hide*, or *intrans.* e. g. of a lurking-hole; better, however, after another metaphor, *to be strait, firm, dense, strong.* Deriv. the proper name חֶתְלֹן.

Pih. חִתֵּל (not used) *to bind about strongly* or *firmly*, a wound, *to put on a bandage.* Deriv. חִתּוּל.

Puh. חֻתַּל *to be swaddled*, Ez. 16, 4.

Hoph. הָחְתַּל the same, Ez. 16, 4.

חָתֹל (not used) *adj. m.*, only *fem.* as *the substantive*

חֲתֻלָּה (with *suff.* חֲתֻלָּתוֹ) *f. a swaddling-cloth, cover*, in a fig. sense Job 38, 9.

חֶתְלֹן (*lurking-hole* or *stronghold*) *n. p.* of a place in Damascene Syria Ez. 47, 15; 48, 1; Ar. خِتْل latibulum.

חָתַם (*fut.* יַחְתֹּם) *tr.* 1. same as חָטַם *to shut up*, חָ׳ בְּעַד Job 9, 7, *to enclose, to close, to veil*, like סָגַר בְּעַד; *to seal*, with בְּ of the instrument, בְּחֹתָם 1 Kings 21, 8, בְּטַבַּעַת Esth. 8, 8 10, as the close or

subscription, חֲתוּמִים *the undersigned* Neh. 10, 2; *to seal up*, i. e. to close, Jer. 32, 10 44, opposite to גָּלוּי vss. 11 and 14; Is. 29, 11; *to seal*, with בְּ of the thing, *to press the seal upon a thing*, i. e. *to seal it up*, Job 33, 16; 37, 7; comp. Greek σφραγίς (seal) from φράσσω (to close). — 2. Figur. *to seal*, *to close*, = סָתַם Dan. 12, 4 9, i. e. not to publish a book or a prophecy; *to close* מַעְיָן Song of Sol. 4, 12, the image of an untouched maiden; *to confirm* Dan. 9, 24, like σφραγίζειν, conseq. = *to justify*, *to recognise; to fill* חַטָּאוֹת (the measure of sin) Dan. ibid.; *to keep* Is. 8, 16, with צַר (*to bind up*), of a judge's sentence of punishment Job 14, 17 which is in a צְרוֹר or אוֹצָר Deut. 32, 34. *Part.* חוֹתֵם Ez. 28, 12 *a sealer*, i. e. *last*, viz. *highest*, *supreme*. Deriv. חוֹתָם, חֹתֶמֶת, חָתִים.

Nif. נֶחְתַּם (*inf. absol.* נַחְתּוֹם) *to be sealed* Esth. 3, 12; 8, 8.

Pih. חִתֵּם *to close*, *to shut up*, Job 24, 16, with לָמוֹ as a dat. commodi.

Hif. הֶחְתִּים *to close*, *to stop*, from (מִן) a thing Lev. 15, 3.

The stem has its analogy in חָטַם, חָסַם, אָטַם, עָצַם, Ar. كتم, ختم &c., but the organic root is manifestly חָ־תַם; Arab. also, to bolt.

חֹתָם see חוֹתָם.

חֲתַם (with *suff.* חַתְמָהּ) *Aram. tr. to seal*, *to close up*, Dan. 6, 18.

חֹתֶמֶת *fem.* same as חוֹתָם Gen. 38, 25.

חָתַן (in Kal only the *part. m.* חֹתֵן, with *suff.* חֹתְנוֹ; *fem.* חֹתֶנֶת, with *suff.* חֹתַנְתּוֹ) *trans.* prop. to bind, to wind, to tie, connected in its organic root חָ־תַן with that in אָ־טַן, טָ־נָא, יָ־תַן, כָּ־תַן (which see) &c. But in use it is only metaphorical, a) *to effect a union*, *an affinity*, spoken of the father of a maiden, hence חֹתֵן *a father-in-law*, Ex. 18, 1; Num. 10, 29; Judges 4, 11; 19, 9, prop. one who makes an alliance; חֹתֶנֶת *a mother-in-law*, Deut. 27, 23, i. e. the mother of the wife. For the father and mother of the husband the language has חָם, חָמוֹת of like derivation. Deriv. חָתָן. b) *to marry*, i. e. to enter into an alliance. Deriv. חֲתֻנָּה. c) *intr. to be related*, *made a friend of*. Deriv. חָתָן 4.

Hithp. הִתְחַתֵּן *to contract affinity by marriage*, with אֶת־ (accus.) Gen. 34, 9, 1 Kings 3, 1, בְּ 1 Sam. 18, 21 and לְ of the person 2 Chr. 18, 1, only applied to that which arises on the woman's side.

In explanation of the fundamental signification comp. Arab. حَتِنَ III. to contract affinity by marriage, II. and IV. to marry, حَتَنَ to bind, out of which has arisen a) the meaning *to circumcise*, i. e. to devote by vow to a god, to unite in marriage with a god, as it were, circumcision expressing ideal union with God; b) to keep a feast at a wedding or a circumcision.

חָתָן (*constr.* חֲתַן, with *suff.* חֲתָנוֹ; *pl.* חֲתָנִים, with *suff.* חֲתָנָיו) *m.* prop. one allied, married, hence 1. at a marriage-feast, *a bridegroom*, who rejoices in conducting home the bride Is. 62, 5, and like the latter exults in that day (see כַּלָּה) Jer. 7, 34; 16, 9; 25, 10, who wears a chaplet Song of Sol. 3, 11, and encircles his head like a priest Is. 61, 10; who with joyful spirit and full of life's enjoyment goes forth from the bride-chamber (חֶדֶר, חֻפָּה) with the feeling of vigour, Jo. 2, 16, Ps. 19, 6, after he has become in the wedding-night by the offering of the maiden's blood a חֲתַן דָּמִים, i. e. one allied by the maiden's blood (Ex. 4, 25 26), an idea which was subsequently transferred to circumcision. — 2. *a bridegroom of circumcision*, i. e. who is allied to God by the dedication of the blood of circumcision (*Kimchi*, *Ibn Gánâch*, *Ibn Esra*), called from the consummation of marriage חֲתַן דָּמִים Ex. 4, 25 26; hence Ar. ختن to circumcise, ختين circumcised, ختان circumcision &c. — 3. *a son-in-law*, Gen. 19, 14, 1 Sam. 22, 14, sometimes with לְ instead of the genitive 1 Sam. 18, 18, Neh. 13, 28; as אָדוֹן, עֶבֶד, אֹהֵב, שֹׂנֵא, רֵעַ לְ are also used. — 4. Generally *a relative* by marriage 2 Kings 8, 27.

חֲתֻנָּה (from the masc. חָתֹן) *fem. espousals, nuptials*, Song of Sol. 3, 11.

חָתַף (*fut.* יַחְתֹּף) *tr. to tear away, to rob*, = קָטַף, חָטַף, Ar. حَتَفَ (of death's seizure), hence *to catch, seize*, Job 9, 12, where the LXX read חָלַף. Deriv.

חֶתֶף (after the form מֶלֶךְ) *masc. a robber*, Prov. 23, 28, not the abstract *robbery;* Ar. حَتْف (robber, death).

חָתַר (*fut.* יַחְתֹּר, *pl.* יַחְתְּרוּ) *tr. to break through*, with בְּ of the object, e. g. a wall Ez. 8, 8; 12, 5 12, seldom with the accus., e. g. בָּתִּים Job 24, 16; *to break through into, to press into*, with בְּ of the limit to which, Am. 9, 2; figurat. as הִבְקִיעַ (2 Kings 3, 26), פָּרַץ (2 Sam. 13, 25 27), *to make an exertion*, of sailors Jon. 1, 13; where the Targ. and Vulg. translate according to the sense "to row". The Ar. ختر "to deceive" is not connected with the word.

Hif. הֶחְתִּיר (not used) *to break in*, of a thief, deriv. מַחְתֶּרֶת.

חָתַת (i. e. חַת, *fem.* חַתָּה, *pl.* חַתּוּ, *in pause* חָתָּה, חָתּוּ; *imp. pl.* חֹתּוּ; *part.* חַת, *pl.* חַתִּים; *fut.* יֵחַת, תֵּחַת, אֵחַת, as in other intrans. verbs of this class, e. g. יֵקַל, יֵמַר, יֵרַךְ, יֵחַם; 1 *pers.* with *a* of motion אֵחַתָּה; *pl.* יֵחַתּוּ, תֵּחַתּוּ. Another יֵחַת, e. g. Jer. 21, 13, belongs to נָחַת, and here belongs also יֵחַתּוּ Job 21, 13 for יֵחָתוּ) *intrans.* 1. *to be overthrown, brought to shame, to be disgraced, disappointed*, with הֹבִישׁ or בֹּשׁ Is. 20, 5; 37, 27; Jer. 8, 9; 17, 18; 48, 1 20; 50, 2, of which it is a stronger expression; *to be confounded, sad*, Jer. 14, 4; *to be in despair* 48, 1; *to be dismayed* 48, 39; *to be terrified* Job 32, 15; with יָרֵא *to be alarmed* Deut. 1, 11, Josh. 10, 25, with מִן Is. 30, 31 or מִפְּנֵי of the person Jer. 1, 17 or also מִן of the thing Is. 31, 9; *to be dispirited, helpless* Jer. 50, 36 (parallel נוֹאַל); Ob. 9; Is. 8, 9. — 2. *to be crushed, bruised, broken in pieces*, objectively and subjectively Is. 7, 8; 51, 6 and perhaps in other places. The connection of the two senses is seen from שָׁבַר (Job 41, 17), and from the Arab. verbs فرق, هَدَّ, كسر, where both exist likewise. But see Pihel. Deriv. חַת (adj. and subst.), חַתַּת, חִתָּה, חִתִּית, the proper name חֵת.

Nif. נִחַת *to be afraid*, construed with מִפְּנֵי Mal. 2, 5. But as Kal has this meaning, the form may perhaps be better referred to נָחַת after the form נִחַם.

Pih. I. חִתַּת (3 *fem.* חִתְּתָה) 1. *to terrify, to put into fear*, with בְּ of the thing by which, Job 7, 14, in which sense Hifil (31, 34) and the noun (6, 21) are used. In חִתְּתָה קַשְׁתּוֹתָם Jer. 51, 56 it is usual to read either קַשְׁתָּם or חִתְּתוּ to bring out agreement in gender and number, and to take the sense intransitively (like פִּתַּח Is. 60, 11, פִּחֵד 51, 13) "*to be broken to pieces*", translating *their bows are broken;* 1 Sam. 2, 4 being rendered in the same manner. But though חָתַת (perhaps = כָּתַת, כָּתַשׁ, Ar. هَدَّ) has the signification *to be broken in pieces*, we have seen under חַת (above) that there is no need to depart from the usual meaning even when the word is coupled with קֶשֶׁת (1 Sam. 2, 4). קֶשֶׁת stands for אִישׁ קֶ׳ *an archer*, and חִתְּתָה refers to בָּבֶל, the leading subject in this verse and the next, so that we should translate: *she puts their archers* (the reading should be קַשְׁתּוֹתֶיהָ) *in fear*, חַת being parallel to לָכַד (as in Jer. 8, 9) and גִּבּוֹרִים to קַשְׁתּוֹת.

Pih. II. (not used) חִתְחֵת the same. Deriv. חַתְחַת.

Hif. הֵחַת (2 *pers.* הַחִתֹּתָ for הַחִ׳, as is sometimes the case before gutturals, comp. e. g. הֵעִרֹתָה from עוּר; 1 *pers.* הַחְתַּתִּי, with ו convers. וְהַחְתַּתִּי, abridged from הַחִתֹּתִי, as הֵמַתִּי out of הֲמִיתֹתִי from מוּת, the vowel between the last radical and the personal suffix often falling away, e. g. וְצַרְתִּי Ex. 23, 22 from צַר, וּנְמַלְתֶּם Gen. 17, 11 Nif. of מַל; *fut.* יָחֵת, אָחֵת, with *suff.* יְחִתֵּנִי, אֲחִתְּךָ. — יְחִיתַן Hab. 2, 17 stands, according to some, for יְחִתֵּן, instead of

which the LXX and Jerome read יְחִתֵּךְ *to put in fear*, *to scare*, Jer. 1, 17; 49, 37; *to scare with anguish* Is. 9, 3; *to terrify* Job 31, 34. In Hab. 2, 17 if we are to read יְחִתֵּן, the suff. should be referred to בְּהֵמוֹת; but if יְחִתֵּךְ, it is to be taken as a parallel to יְכַסֶּךָּ. Deriv. מְחִתָּה.

חַתַּת *fearful*, *a fearful state*, Job 6, 21. In Gen. 9, 2 the cod. Samar. uses it for the subst. חֵת.

ט

ט, called טֵית (i. e. טֵית from טָוַת, טָת, *to knot*, *to knot together*, *to twist into each other*) or טֵת (i. e. טֵת from טוּט, טָט), as the name of a letter signifies *twisted together*, *united into one another*, *wound together*, concrete *a basket* (see דּוּד), apparently because in old Hebrew and Phenician writing (, ,), and therefore in old Greek &c., as also in Palmyrene, the sign so used represents the outline-form of a household basket. The orthography טֵית, whence the Greek *Θῆτα*, is the older; and the meaning *serpent*, after the Arab. طِبْط, or after another Arabic word *skin*, rests in part on a misconception of the true form, and in part on a misinterpretation of the word. See טוּט, טָוַת. But the ancient Semitic term was not chosen on account of the form of the letter, but for the sake of the initial sound, as is the case with all the names of the letters of the alphabet. As a sound of the alphabet it was uttered *ṭe*, like *be*, gi, de, he &c. in primitive fashion; and the name טֵית must have adapted itself to the original sound in this instance, as in the case of the other letters. As a numeral it denotes 9, טז 15, ט 9000, ט being the ninth letter of the alphabet.

With reference to the pronunciation, ט stands in the same relation to the other *t*-sounds as ק does to the *k*-sounds, i. e. it is a sort of guttural, an aspirated *t*, which the Greeks represent by *Θ*, e. g. טֵית *Θῆτα*, מֶלֶט *μάλθα*, טֶרֶף Greek *θρύπτω*, the Germans by *ṭ* or *th*, the English by *ṭ*; whilst ת is only a *t*-sound. Some have wished to find the application of an aspiration to it, orthographically, in מִטְהֲרָה Ez. 22, 24, aptly read by the LXX מִטַּהֲרָה = מִטָּרָה (from מָטַר); but this is not proved. So early as the LXX the relation was the reverse. So e. g. שָׁפָט *Σαφάτ*, יָקְטָן *Ἰεκτάν*, טָבַח *Ταβέχ*, מַטְרֵד *Ματραίθ*, ת being represented vice versa by *θ* (see ת). There are but few departures from this mutual normal condition in which ט is set forth by *θ* or even *δ*, e. g. פּוּט *Φούδ*, אֶלִיפֶלֶט *Ἐλιφαλάθ*. The same holds good in the rendering of the Punic in Plautus's Poenulus, e. g. מִטְרָא (= Hebr. מַטָּרָה in the sense of "duty, obligation", Poen. 1, 13 *mutro*), and in other Phenician words scattered through Greek and Latin writers, e. g. אֲטָדִם *Ἀταδίν* (Diosc. 1, 119). Here, as in the LXX, nothing more than the later period of the pronunciation is shewn, which is also followed by the Syriac orthography. Besides the original, guttural, dull-aspirated ט, there was also a sibilated i. e. one mixed with a sibilant, sound, denoted in Arabic by a diacritic point (ظ). This division of the letter appears clearly from the different significations of stems written alike.

From the diverse nature of the ט-sound just given we can explain 1, its interchange with the other *t*-sounds, when the *t*-power prevails, a) with ד, as טָפַשׁ and דָּבַשׁ, טָבַל II. and דָּבַל, טוּחַ and דָּוָה II., טוּר and דּוּר; comp. Aram. טְבָא Syr. ܛܒܐ, בֶּטֶן Arab. بَطْن; b) with ת, as תֵּעָה and טָעָה, חָתַח and חָטַח, פְּסַנְתֵּרִין (Dan. 3, 5 and 10, 15) and פְּסַנְטֵרִין (10, 7), רָתַם and רָטַם, עָתַר and פָּטַר, טָבַר and תָּבַר; comp. קָתַל Arab. قَتَلَ, קְשָׁט Syr. ܩܫܛ, קָטַר Arab.

גּ. — 2. with ח, when the dull guttural power prevails, e. g. טָבַל II. and חָבַל, טָבָח and חָבָח; comp. חָקַשׁ Zab. חקש, טבח and חבט &c. — 3. with the sibilant צ, as חָטַב and חָצַב, טָבַע and טָבַח, צָבַע, נָטַר and נָצַר, טָהַר and צָהַר, טָפַח and צָפַח; and sometimes also with the other sibilants, e. g. טָא and סָא and זָע, טָבַח and זָבַח, טָבַל I. and שָׁבַל, טָרַד and צָרַד, טִיר and שִׁיר &c. Besides these normal changes caused by the peculiarity of the ט-sound there are other rarer ones, viz. 1. with ר on account of the similarity of ט and ר in the old writing, e. g. בּוֹטְחָה Jer. 12, 5 for בּוֹרְחָה; 2. with ל, e. g. עָטָה for עָלָה; פּוּל Is. 66, 19 for פּוּט, hence the LXX *Φούδ*, through the medium of ר perhaps. — Moreover ט was sometimes assimilated before מ in old language, e. g. Targ. בַּמּוֹן, Syr. ܒܡܘܢ, in the New Test. *μαμμωνᾶς* (Matth. 6, 24; Luke 16, 9 11 13), Phenic. בַּמָּן (*Augustine* on the Sermon on the Mount lib. 2), from בִּיטְמוֹן, בַּיטְמָן.

In a completed stem-formation, Teth appears at the beginning, with reference to the mother-form, as often inorganic, i. e. not belonging to the organic root, e. g. טָ־רַד, טָ־חַר, טָ־נַף, טָ־בַל, טָ־בַח &c.

טָא (Kal unused) *trans. to drive, to drive forward, to push, to push forward*, cogn. with סָא (whence סַאסָא), זָא belonging to the redupl. form זָאזָא, from which the verb זוּז I. and perhaps also II., זָע (whence זִעזַע) and סָע in the org. root of נָ־סַע, שָׁא belonging to שִׁאשָּׁא = שִׁשָּׁא; sharpened in its last sound and connected with דָּח, דָּחַח-ה, נָ־דַח, דָּחַח-ה; in intrans. signific. with דָּה (to hasten forward, to hunt after quickly) belonging to the redupl. form דִּהְדָּה (which see); with דָּא the organic root of דָּא-ה, and נָ־דָא (which see). This root-theme is also represented very frequently in the other Semitic dialects.

Pih. (redupl.) טִאטֵא (1 *p.* טִאטֵאתִי) *to drive forcibly, to drive forward*, hence *to sweep, to sweep away*, i. e. to destroy Is. 14, 23, comp. בְּעֵר אַחֲרַי 1 Kings 14, 10 and 21, 21, מָחָה 2 Kings 21, 13 in a similar sense. For the form comp. טַאטָא in a like sense, in Talmudic (Rosh ha-Shana 26^b) the abridged טָאֵט (to sweep out), whence the noun טְאוּט (scouring out, cleansing), Aram. טָאטֵא (to sweep out) and the noun טָאטֵי (def. טאטיתא) *a besom* (in the Talmudic place mentioned), cognate with סְאֹפֶא Is. 27, 8 from סָא *to push*. Deriv. מַטְאֲטֵא (for מִטַּאטֵא).

טְאֵב *Aram.* same as Hebr. טָב (טוּב) prop. to shine, to glitter, therefore metaphor. *to be joyful*, with עַל *over* a thing Dan. 6, 24, referring here to the person rejoicing, conseq. = *to rejoice in oneself;* Syr. ܛܒ the same. See טוֹב.

טַאטֵא see טָא.

טַב (from טוּב) *Aram. adj. m. good*, like Hebr. טוֹב Dan. 2, 32; *agreeable, pleasing* Ezr. 5, 17. In compound Aramaean proper names טַב occurs besides טָב (see טַבְרִמּוֹן, טָבְאֵל).

טָב see טַב.

טָבְאֵל (*El is good;* in pause טָבְאֶל, as ֵ often arises in pause out of ֲ, e. g. חֲזָאֵל Is. 18, 5, קָמֶל 38, 9, חֲשַׁב 42, 22, שָׁשַׁר Ez. 23, 14) *n. p.* of a Syrian, a vassal of Rezin Is. 7, 6, as also the name of a Persian prefect in Samaria Ezr. 4, 7, who was probably a Syrian. On טָב comp. the Hebrew form טוֹב in the proper names טוֹבִיָּהוּ, טוֹבִיָּהוּ &c., the Aramaean form being afterwards indigenous among the Jews, e. g. טָבִיָּאל (Tob. 1, 1), *Ταβιήλ*. אֵל is also used among the heathen Semites for a designation of the supreme Being (see אֵל p. 89-91).

טָבַב (not used) a stem assumed for טַבַּח; but see טבח.

טָבוּל (only *pl.* טְבוּלִים, from טָבַל II.) *m. a turban, a tiara, mitre* Ez. 23, 15, i. e. that part of it which surrounds the head, as one still meets with it on Babylonian monuments (Herod. 1, 195;

Münter, Relig. d. Babyl. p. 97), the overhanging part being called סְרוּחַ (after the form לְבוּשׁ), hence Ezek. ibid. סְרוּחֵי טְבוּלִים *overhanging high turbans*, out of סְרוּחִים וּטְ׳. According to the LXX, Vulg. and the old interpreters from טָבַל I. which is less suitable.

טַבּוּר (from טָבַר) *m. a high point*, *a height* (*navel* according to the LXX, Vulg. and others; Talmudic the same), with הָאָרֶץ *projecting point of the earth* Judges 9, 37, *mountain-summit*, identical with רָאשֵׁי הֶהָרִים 9, 36, and also as running out in a slope on all sides, *a high land*, *land of the middle*, spoken of Palestine Ez. 38, 12. תָּבוֹר as a proper name occurs in a similar original sense. In Phenic. טְבֹר, *c.* טְבֻר (Thubur, Tubur) is the same, in the metaphor. sense *hill*, *mountain*, *height;* conseq. in names of places e. g. טְבֻרְנִיקָא (Thuburnica, *hill of moistening;* יְנִ׳ = נִיקָא) n. p. of a hill in Numidia; טְבֻרְשִׁיקָא (Thubursica, *hill of overflowing*) n. p. of a city there.

טָבַח I. (*inf. constr.* טְבֹחַ, *imp.* טְבֹחַ Gen. 43, 16 for טְבַח) *tr.* 1. *to slaughter*, cattle Ex. 21, 37, Deut. 28, 31, particularly for eating Gen. 43, 16, 1 Sam. 25, 11, Prov. 9, 2, slaughtering for the altar being expressed by זָבַח. Generally *to cook*, prop. to prepare the principal meal, which consisted for the most part of what had been slaughtered. Ar. طبخ to cook, to roast; Greek μάγειρος a cook and a slaughterer or butcher. — 2. Metaph. *to kill*, *to murder*, *to massacre*, men Jer. 25, 34; Ez. 21, 15; Lament. 2, 21; Ps. 37, 14. Deriv. טֶבַח, טִבְחָה.

Pih. טִבַּח (not used) *to slaughter repeatedly* or *to cook repeatedly*, spoken of a cook; metaphor. *to massacre repeatedly*, of an executioner. Deriv. טַבָּח, טַבָּחָה.

Hif. הִטְבִּיחַ (not used) same as Kal. Deriv. מַטְבֵּחַ.

The stem (Ar. طبخ, Syr. ܛܒܚ) is connected in its organic root טָ־בַח with that in אָ־בַח, זָ־בַח, Aram. דְּ־בַח.

טָבַח II. (not used) *intr.* same as טָפַח, צָפַח, prop. to extend, to spread, hence *to be wide*, *extended*, *thick*, *fat;* the organic root being טָ־בַח. Deriv. the proper names טֶבַח, טִבְחַת, perhaps also טַבַּת.

טְבַח *Aram.* same as Hebr. טָבַח I.

Pah. טַבַּח same as Hebr. טִבַּח. Deriv. טַבָּח.

טֶבַח (with *suff.* טִבְחָהּ, from טָבַח I.) *m.* 1. *slaughter*, of cattle Is. 53, 7, Prov. 7, 22, hence *banquet* Gen. 43, 16, prop. the copious slaughter for the guests invited Prov. 9, 2. Metaphor. *massacre*, *murder*, *destruction* Is. 34, 6; 65, 12; נָתַן לַטֶּ׳ *to give up to the massacre* 34, 2; יָרַד לַטֶּ׳ *to meet destruction* Jer. 48, 15. — 2. (from טָבַח II.; *thick*, *strong*) *n. p.* of a son of נָחוֹר Gen. 22, 24, then of a Nahorite Aramaean tribe, mentioned along with the Nahorites גַּחַם, תַּחַשׁ and מַעֲכָה (which see). — 3. (*extension*, *level*) *n. p.* of a Mesopotamian locality, where this Nahorite branch had their seat, belonging to אֲרַם צוֹבָא, which David wrested from Hadadeser the contemporary king of Aram Zoba, along with בֵּרֹתַי (which see) 2 Sam. 8, 8 (Syr. ܛܒܚ, a reading that the Ar. and LXX [Μετεβάκ] have also had, while we have in our text the transposed form בֶּטַח). In 1 Chr. 18, 8 טִבְחַת stands for it. A trace of the city has been found in a city *Taibeh* situated on the caravan route from Aleppo to the Euphrates, as בֵּרֹתַי has been found in *Berah*, south east of Damascus; but there may have been other places, derived from the tribe Thebach, which bore this or a kindred name. See טִבְחַת.

טַבָּח (from Pih.; *pl.* טַבָּחִים) *m.* 1. *a cook* 1 Sam. 9, 23 24, i. e. he who slaughters for the principal meal. — 2. *a slaughterer*, *slayer*, *executioner*, in the royal body-guard, *pl. the body-guard*, *the life-guardsmen*, whose chief was called שַׂר הַטַּ׳ (Gen. 37, 36; 39, 1), or רַב טַ׳ (Jer. 39, 9), and who as head of the pretorians was at the same time head of the army 2 Kings 25, 8. Hence the Vulg. translates *princeps exercitus*. The שַׂר הַטַּבָּחִים or רַב טַ׳ had chiefly to ex-

ecute sentences of death, as he was commander of the royal palace-guard; corresponding to the Persian *Nasakshi Bashi* (*Morier's* Journey I. p. 5), to the Turkish *Capi Agassi* (*Lüdke*, Beschreibung des türk. Reiches p. 290) or *Kapidshi Bashi;* under whose inspection the state-prison was put Gen. 40, 3; 41, 10; the same that conducted transportations of the people 2 Kings 25, 8; Jer. 39, 9 &c.

טַבָּח (*def. pl.* טַבָּחַיָּא) *Aram. m.* the same Dan. 2, 14.

טַבָּחָה (*pl.* ־חוֹת) *f. a female cook* 1 Sam. 8, 13, with אֹפָה and רַקָּחָה.

טִבְחַת (from טָבַח II.; *extension, level*) *n. p.* of a city in Aram Zobah 1 Chr. 18, 8, together with כּוּן, for which in 2 Sam. 8, 8 טִבְחַת (בֶּטַח) with בֶּלַחַי (which see) stands. The city Thaebata (from טִבְחַת = טַבָּחָתָא) in the north-west of Mesopotamia (Pliny, N. H. 6, 30), or the place *Θεβηθά* (טִבְחַת = טַבָּחָתָא) of Arrian (in Steph. Byz.) which lay according to the Peutinger tables (XI, e) south of Nisibis, may refer to this name. See טַבַּת.

טָבַל I. (*part.* טֹבֵל; *fut.* יִטְבֹּל) *tr. to moisten, to sprinkle*, rigare, tingere; therefore *to dip, to immerse*, in anything fluid, with accus. of the object (רֶגֶל, כְּתֹנֶת, פַּת &c.) and בְּ of the liquid (בַּמַּיִם, בַּחֹמֶץ, בַּשֶּׁמֶן, בְּדָם) Lev. 14, 51; 1 Sam. 14, 27; to dip in שִׁחַת (*a slimy pit*) Job 9, 31 where one is dirtied, hence *to defile* generally (Syr. only in this sense); omitting the accus. Ex. 12, 22; also *to bathe* Deut. 33, 24, seldom intrans. 2 Kings 5, 14. — The fundamental signification of the stem is *to moisten, to besprinkle*, connected in its organic root טָ־בָ־ל with that in בָּל II., יָ־בַ־ל, שָׁ־בַ־ל &c. and accidentally coinciding with טָבַע, which originally denotes to press into, to sink in, only in the ulterior application of the meanings. Comp. Ar. طمل *to dye*, prop. to dip in colours, where *b* has passed into *m*. The noun טָבוּל has been improperly referred tc this signification.

Nif. נִטְבַּל *to be moistened* Josh. 3, 15.

טָבַל II. (not used) *tr.* 1. *to wind, to wind about, to cover*, connected in the organic root טָ־בָ־ל with that in דָּ־בַ־ל 2, גָּ־בַ־ל, כָּ־בַ־ל, חָ־בַ־ל; in Ethiopic the same. Deriv. טָבוּל. — 2. Figur. *to cover around, to protect;* hence טָבַל in the proper name טְבַלְיָהוּ.

טָבַל (*constr.* טְבַל) see טְבַלְיָהוּ.

טְבַלְיָהוּ (*Jah is protector*) *n. p. m.* 1 Chr. 26, 11.

טָבַע (*fut.* יִטְבַּע) 1. (not used) *tr. to press in, to impress*, into a thing, of a seal, particul. in Pih. (deriv. טַבָּעַת); comp. Talm. טָבַע to impress, in metal, hence מַטְבֵּעַ a stamp, a coin, Ar. طبع to impress a seal, to seal, Syr. the same; *to sink in, to fasten in*, of mountains, that are fastened into the earth, of thresholds sunk into the ground &c. — 2. *intr. to sink, to sink into* (בְּ), יָרַט Jer. 38, 6, שָׂחַת Ps. 9, 16, יְוֵן מְצוּלָה 69, 3, אֶרֶץ Lament. 2, 9; *to press into* (בְּ), מָצַח; absol. *to sink down* Ps. 69, 15.

Pih. טִבַּע (not used) 1. *to impress*, a seal, hence *to seal*, like the Syr. and Ar.; deriv. טַבַּעַת, which see. — 2. *to dip abundantly, to sink in*, hence *to dye*, conseq. = Talm. צָבַע, as the idea implied in טָבַע passes elsewhere into צָבַע. Deriv. the proper name טַבְּעוֹת.

Puh. טְבַע *to be sunk down in, to be immersed* Ex. 15, 4.

Hof. הָטְבַּע *to be sunk, stuck into, to be put into* Jer. 38, 22; Prov. 8, 25; Job 38, 6.

The stem טָ is connected with צָבַע I., as is seen from the dialects; and the organic root is טָבַ־ע. For the proper name טַבְּעוֹת we may compare perhaps טָבַע with צָבַע II.

טַבְּעוֹת (*pl. subst. variegatedness, spottedness*) *n. p. m.* Ezr. 2, 43; perhaps from טָבַע = צָבַע II., צְבְעוֹן also appearing as a proper name.

טַבַּעַת (with *suff.* טַבַּעְתּוֹ; *pl.* טַבָּעוֹת, *constr.* טַבְּעוֹת, with *suff.* טַבְּעֹתָם) *f.* prop. what presses into, hence 1. *a signet-ring*,

Ar. طَابِع, a sign of the highest dignity, with which the king's writing was marked below Esth. 3, 12; 8, 8 10, worn by the prime minister among the Persians 3, 10; 8, 2, as also among the Egyptians Gen. 41, 42 (in the Grecian period the state-seal was in the hands of the regent 1 Macc. 6, 15; Curt. Alex. 10, 5; Justin. 12, 15; among the Turks it is in the hands of the grand-vizier). It was also worn by private men but rarely, and named חוֹתָם Jer. 22, 24; Ben-Sira 49, 13. — 2. A female ornament, named along with חָח, נֶזֶם, כּוּמָז, עָגִיל, צָמִיד, אֶצְעָדָה Ex. 35, 22; Num. 31, 50; Is. 3, 21. — 3. *a ring* generally Ex. 25, 12; 28, 23; 36, 34; 37, 3, whether it was for holding together the boards of the tabernacle, or for the חֹשֶׁן, אָרוֹן &c. — According to signific. 3, which occurs oftenest, the fundamental meaning of ט׳ appears to be *roundness*, so that the third would be the first sense; the stem would be טָבַע = טָבַר, צָפַר, *to turn in a circle*, ר– having passed into ע (ô); and in all similar cases this syllable was pronounced perhaps nothing but ô, inasmuch as וֹ stands instead of it. The same has happened in בָּקַע = בָּצַר, בָּצַע = בָּקַר, קָצַע = קָצַר, קַרְקַע = קַרְקַר, צָר = צָע, see דֹּדָנִים, עוּר (belonging to יְעֹעֵר), חֲצוֹצֵר; comp. Phenic. בֹּעמִלְקַר Bomilcar (= בַּרְמִלְ׳) &c.

טָבַר (not used) *intr. to be heightened, formed into a hill, to project*, spoken of a mountain, of a peak; metaphor. applied to the projection of the belly, the navel. The stem ט׳ is also found in the Hebrew תָּבַר I. to the proper name תָּבוֹר (which see); Sam. טְבַר, hence the noun טַבְרָה *a mountain;* Aram. טְבַר, טְוַר the same, and so טוּר from טְוַר (= טְבַר after the form שְׁלָם) *mountain, height;* Phenic. טָבַר the same, from which טְבֹר (Tubur, Thubur) in the names of many places; as also from the Phenic. תָּבַר comes the noun אֲתָבֹר the name of a mountain in Rhodes, Sicily &c. The organic root seems to be טָ־בַר, with the fundamental signification "to heap together, to accumulate", as in צָ־בַר; or with that of projecting, as in אָ־מַר, תָּ־מַר &c.

Pih. טִבֵּר (not used) *to project strongly*, deriv. טַבּוּר.

טְבַר Aram. see טוּר.

טַבְרִמֹּן (*Rimmon is good*) *n. p.* of a Syrian, father of Benhadad 1 Kings 15, 18. טַב is abridged from טָב, and רִמּוֹן (which see) is the proper name of a Syrian deity, who had a temple in Damascus 2 Kings 5, 18. See הֲדַדְרִמּוֹן. Comp. the Phenic. proper name טַבְאֲרָם (*Aram is good*, Tugg. 2; see *Gesenius*, Mon. p. 456), אֲרָם being = רָם the name of the Libyan Baal, Ῥάμας in Hesychius, Ὑψουράνιος in Sanchoniathon.

טַבַּת (probably contracted from טַבְחַת, with elision of ח, as in טִבְחַת of the Classics) *n. p.* of a city lying somewhat south of Abel-Mehola, consequently a little farther from בֵּית שְׁאָן than אָבֵל מְחֹלָה Judges 7, 22; it belonged to Issachar, like Abel-Mehola itself.

טֵבֵת *m.* the name of the tenth Hebrew month Esth. 2, 16, written by Josephus (Ant. XI, 5, 4) Τεβεθός, Τεβέθ. According to *C. B. Michaelis* it is abridged from טִבְעֵת, signifying *dirt-month* (from טָבַע = Ar. طَبِعَ *to be very dirty*). But as the names of the months are foreign, according to tradition (Rosh ha-Sh. ch. 1), i. e. non-Semitic, it is better to explain the word out of the old Persian, where the Jewish calendar originated; and that again agrees with the Indian. Among the different series of the Indian months occurs one (Asiat. Res. III. p. 258), where that of *Tapas* corresponds to *Thebet*, the former denoting *winter, the cold time of the year* (*Wilson*, Sanscr. Dict. s. v. tapas). The name may have come out of India into the territories of Persia. From the word *Tapas* has arisen the Hebrew טֵבֵת, Samar. טֵבִית, Palmyrene טָבֵת, Coptic ⲧⲱⲃⲓ, Ar. طوبة, Greek τύβι and τήβι.

טָה I. (not used) *intrans. to be soft, kneadable, sticky*, spoken of tough, clam-

my and binding earth; cognate in sense דָּנַג, דָּבַשׁ, טָפַשׁ, חָרַס I., Aram. חֲסַף, though different in their application. In this simple organic root, it is identical with the fundamental signification in טָח (טוּחַ), טַח (טָחַח), where the *h* is hardened into *ch;* the idea of *plastering over* (τέγγω) also in תָּפַל proceeding properly from that of *being slimy*, *sticky*, and the same idea being perceptible likewise in טָפַשׁ, דָּבַשׁ. Arab. طَاءَ the same, whence طَاءَة loam. In Hebr. the noun (טִיט) is developed out of the reduplicated form. The identification of the stem with טָא (which see), and the acceptation of the noun טִיט as *offscouring* are incorrect, because טִיט is represented as a soft mass into which one sinks (Jer. 38, 6), and that is worked up as material by the potter (Is. 41, 25).

Pih. (redupl.; not used) טִיטָה (out of טִהְטָה) *to plaster with clay*, or *to be very sticky*, *kneadable.* Deriv. טִיט.

The organic root טָה, as has been already mentioned, is hardened perhaps into טָח, where it has received a transitive collateral sense; in Arab. besides طَاءَ (to be viscous, clammy), شَاى, whence شَاو (slime, dirt), also belongs to the stem.

טָה II. (not used) 1. *trans. to knot to*, *to knot together*, *to join together*, *to twist together*, spoken of basket-work (cogn. סָא in אָ־סָא, Syr. ܐܣܐ, see p. 126), prop. *to bind*, *to bind about* (same as חָבַשׁ), *to put on a bandage*, hence *to heal;* the idea of *healing* in רָפָא being derived from the same point of view. On the contrary, the organic root in טָוָ־ה, Arab. طَوَى and طَوِىَ, identical with that in חָ־צַב II., כָּ־זַב, חָ־שַׁב &c., does not belong here. — 2. *intr. to twist*, of the serpent.

Pih. (redupl.) טִהְטָה or טִיטָה (not used) *to twist* or *interweave into one another strongly*, of a basket, *to twist its folds into one another*, of the serpent. This reduplicated form is then abbreviated into a simple verb, into טִיט or טוּט (which latter is afterwards changed into טוּת), whence the noun טִיט, the name of the letter טֵיט (i. e. טַיִט), טֵית (i. e. טַיִת) *a basket*, طَيْط, طَوْط *a serpent*, can be explained. In Phenic. טוֹט (*Taaut*) is a name for the principle of κόσμος and οὐρανός; heaven and the world being described as a twisted serpent (*Sanch.* p. 6 and 22; *Varro*, de ling. lat. V, 10; *Macrob.* Saturn. 1, 9); and from this is also to be derived the Egyptian name טוֹט (Thot, Thoyt, comp. Μωυσῆς = מֹשֶׁה), Alexandr. טוֹט (Θώθ) and טָט, an Egyptian name of Esculapius, whose worship came from Phenicia.

טָהוֹר or טָהֹר (*constr.* טְהוֹר, before Makkeph טְהָר־; *pl.* טְהוֹרִים, טְהֹרִים) *adj. m.*, טְהוֹרָה or טְהֹרָה (*pl.* טְהֹרוֹת) *f. clean*, in the widest sense, therefore *purified*, spoken of זָהָב Ex. 25, 11, כֶּתֶם Job 28, 19, *white*, *shining*, *pure*, of צָנִיף Zech. 3, 5, of vessels Lev. 24, 4, Is. 66, 20, of a place Lev. 4, 12, of water Ez. 36, 25, but especially in the Levitical sense, of men and things Lev. 7, 19, Num. 9, 13, 1 Sam. 20, 26; of animals permitted by the law for food Gen. 7, 2; מִנְחָה טְהֹרָה Mal. 1, 12 *a pure meat-offering;* in a moral sense, *innocent*, *pious*, *pleasing to God*, *true* &c. Ps. 51, 12; Job 14, 4.

טָהֵר (*imp.* טְהַר, *fut.* יִטְהַר) *intrans.* 1. (not used) *to shine*, *to glitter*, *to be illuminated*, spoken of the sun, same as צָהֵר; Targ. טְהֵר, Syr. the same, whence טִיהַר splendour, טְהִירוּ the same, ܛܗܪܐ noon, Ar. ظَهَرَ, whence ظَهْر mid-day; but طهر to be pure. Derivat. טֹהַר 1, and perhaps מִטְּהָר. — 2. Metaphor. *to be clean*, oppos. to טָמֵא, spoken of a menstruous woman Lev. 12, 7; 15, 28, of a man affected with an issue 15, 13, or leprosy 2 Kings 5, 10 12, of Levitical purity Lev. 11, 32; 12, 8; in a moral sense, *to be innocent*, *sinless*, *righteous*, Ps. 51, 9; Jer. 13, 27; commonly with מִן of the thing from which one is clean Prov. 20, 9; only in Job 4, 17 is טָ׳ with מִן (*beside*) construed in another sense. Deriv. טָהוֹר (טָהֹר), טֹהַר 2, טָהֳרָה.

Pih. טִהַר (*fut.* יְטַהַר) 1. *to make clear*,

bright, *shining*, the heavens Job 37, 21, hence *to make clean*, *to purify*, silver, Mal. 3, 3. — 2. Metaphor. *to cleanse*, from leprosy Lev. 13, 13, in a Levitical sense e. g. a house 14, 48, a country 2 Chr. 34, 8, things Neh. 13, 9, men Mal. 3, 3 &c.; *to dedicate*, *consecrate*, Num. 8, 6, Ez. 43, 26, and also in an ethical sense Jer. 33, 8; Ez. 24, 13.

Puh. טֹהַר (*part.* מְטֹהָר) *to be cleansed* Ez. 22, 24, as the ancients mostly understood it. But the LXX read מְטָרָה (from מָטָר), parall. to גְּשָׁמָה (from גֶּשֶׁם); on the contrary, they have in 39, 16 טֹהֲרָה for טִהֲרוּ.

Hithp. הִטַּהֵר (*part.* מִטַּהֵר, *fut.* יִטַּהֵר) *to purify oneself*, in a Levitical sense Lev. 14, 4, in a moral sense Josh. 22, 17; *to consecrate oneself* Is. 66, 17.

טָהֹר see טָהוֹר.

טֹהַר (with *suff.* טָהֳרָהּ) *m.* 1. *splendor*, *shining*, then *pureness* Ex. 24, 10. In הִשְׁבַּתָּ מִטֳּהָרוֹ the noun is either to be looked for in טֳהָר, or it should be read מִטֹּהָר (after the form מִקֹּדֶשׁ), which latter is the more probable. — 2. *purification*, spoken of a menstruating woman Lev. 12, 4 6.

טֳהָר see מִטֹּהָר.

טָהֳרָה (*constr.* ־רַת, with *suff.* טָהֳרָתוֹ) *f. purification* (= טֹהַר 2), דְּמֵי טָ׳ Lev. 12, 4 5 *blood of purification*, i. e. from which one is to be purified; (*Levit.*) *cleansing*, Neh. 12, 45 *and the ward of the purification;* Lev. 13, 7 35; 14, 32. 1 Chr. 23, 28 *and in the purifying of all holy things*, i. e. if they be unclean. Figur. and ethically 2 Chr. 30, 19 *the purification of holiness*, i. e. the purification pertaining to the holy.

טוּא (i. e. טָא) assumed for טִאטֵא; see טָא.

טְוָא (not used) *Aram. intrans. to be strung together*, *to be laced* or *intertwined*, of the entrails, hence *to fast*, the Arab. طَوَى plainly pointing out this transition of significations; the verbs قوى, نكظ signifying to be laced together, then to be hungry, to fast; and the Hebr. צָם = צַם proceeding from the same point of view. Accordingly it is identical with the Hebr. טָוָה (which see). Deriv. טְוָת.

טוב (a half-passive formation with ô, after the form אוֹר, like ô in some regular verbs, such as in קָטֹן, יָכֹל, יָגֹר, שָׁכֹל; 3 *pl.* טֹבוּ; *fut.* יִיטַב or יִטַּב, passing entirely into פ״י, without our having to assume a separate stem יָטַב on that account, comp. יִישַׁם Ez. 6, 6 from שָׁם = שַׁם, and with a passive sense יִישַׁם Gen. 24, 33 K'tib from שָׂם, יִיסַךְ Ex. 30, 32 from סָךְ = נָ־סַךְ; תֵּיטְבִי 2 *pers. sing. fem.* Nah. 3, 8 stands for תִּיטְבִי after the form תִּירְאִי for the sake of euphony) *intr.* prop. to shine, to glitter, cognate in sense with שָׁפֵר, conseq. connected with צָהַב in the organic root טָב; metaphorically a) of the aspect, *to be shining*, *beautiful*, *lovely*, *pleasing*, Num. 24, 5; Ps. 69, 32; Esth. 2, 9; b) of taste: *to be lovely*, *agreeable*, Song of Sol. 4, 10, comp. 7, 10; c) of smell: *to be fragrant*, Jer. 6, 20; d) of the frame of mind: *to be cheerful*, *joyful*, spoken of לֵב 1 Sam. 25, 36, 2 Sam. 13, 28, Esth. 1, 10, with עַל of the person, and בְּ of the thing whereby; hence *to be consenting*, *comfortable* Eccles. 7, 3; Judges 19, 9; *to be pleasant*, with בְּעֵינֵי פְּ׳ Num. 24, 1; in later language with עַל of the person Esth. 1, 19, Neh. 2, 5, seldom with לְ Job 10, 3; e) of the state of a person: *to be well*, *in health*, 1 Sam. 16, 16; *to thrive* Deut. 4, 40, with אֶל of the person 1 Sam. 20, 12; *to go well with*, with לְ of the person Gen. 12, 13, and so in a great variety of applications. Deriv. טוֹב, טוּב, טוֹבָה, the proper name טוֹב alone and in compounds (e. g. in אֲחִיטוּב, טוּב (in טוֹבִיָּה, טוֹב אֲדֹנִיָּהוּ, אֲבִיטוּב), יָטְבָה, יָטְבָתָה and perhaps also יוּטָּה.

Hif. הֵטִיב (like הֵקִים from קוּם; 2 *pers.* הֱטִיבֹתָ 1 Kings 8, 18, 1 *pers.* וְהֵטִבֹתִי Ez. 36, 11, where the form fluctuates between ע״ו and פ״י; elsewhere are the usual forms of פ״י, as occurs in other ע״ו also, e. g. בּוֹשׁ, conseq. הֵיטִיב, הֵיטַבְתָּ, הֵטַבְנוּ, *part.*

הֵיטֵיב, מֵיטִיב, *inf. absol.* הֵיטֵב, הֵיטִיב, *constr.* הֵיטִיב, *imp.* הֵיטִיבָה, הֵיטִיבוּ; *fut.* אֵיטִיב, יֵיטִיב for which stands יְיֵטִיב Job 24, 21, *apoc.* תֵּיטַב, יֵיטַב) *to do well, to do good*, with לְ of the person Gen. 12, 16; *to show goodness, benevolence* Numb. 10, 29, with the inf. following having the force of an adverb 1 Sam. 16, 17; Ez. 33, 32; elsewhere the causative of all the meanings of Kal: *to make beautiful*, or *shining*, *to adorn*, Hos. 10, 1, *to amend* Jer. 7, 3, *to cheer* Eccles. 11, 9, *to provide* 1 Sam. 16, 17, *to rejoice* Judges 19, 22, *to settle, prepare*, i. e. *to trim* Ex. 30, 7, *to do good to*, with לְ 1 Sam. 25, 31, accus. Deut. 8, 16, עִם Num. 10, 32; seldom *intrans.* like Kal *to be good*, with עִם of the person Mic. 2, 7, with אֶל־ *to please* 1 Sam. 20, 13. The inf. absol. is commonly used as an adverb for *well, accurately, carefully* &c. (see הֵרֵבָּה) Deut. 9, 21; 13, 15.

The stem טַב (an intrans. form for טָבַב) is the Targ. טַב, Syr. ܛܒ (whence many forms), Ar. طَابَ &c., along with the Targ. טְאָב, Syr. ܛܳܒ i. e. טָב (which is another intrans. form). In some forms, e. g. in the fut. of Kal and in Hiphil, the stem is enlarged into יָטַב, without our needing to look for the forms in question under that; since the usage varies in many ways, as we have seen. The organic root טָבַב, יָטַב, טֵב (טָאַב) is obviously connected, and that closely, with the organic root in צָהַב, and we must set out with the idea *to be bright, shining, beautiful, cheerful, joyful*, in putting together so many meanings; the Aram. שְׁפַר also corresponding to the word before us. In Ar. طَابَ with the meaning *to be pleasant, lovely, good, fragrant, cheering* (which حسن also signifies) is related to وَطُبَ *to be firm, enduring, to be copious*, inasmuch as the idea in *right, correct, good, fit, suitable*, may be easily enlarged into the other. The assumption that יָטַב is connected with יָסַד (Meier) or טַב and יָטַב with צָהַב (Böttcher), will hardly be approved by any one.

טוֹב I. (with *suff.* טוֹבָם; *pl.* טוֹבִים, *constr.* טוֹבֵי) *adj. m.*, טוֹבָה (*constr.* טוֹבַת, *pl.* טוֹבוֹת, טֹבוֹת) *f.* 1. suiting and agreeable to the senses, *beautiful*, spoken of the appearance, *καλός*, pulcher Gen. 6, 2; usually with מַרְאֶה 24, 16, תְּאַר 1 Kings 1, 6, רְאִי 1 Sam. 16, 12; but also without an addition, spoken of אַדֶּרֶת Josh. 7, 21, בְּרִית Is. 5, 9, מַחֲמַדִּים Jo. 4, 5; *fragrant*, of שֶׁמֶן Is. 39, 2, קָנֶה Jer. 6, 20; *well-tasted* Gen. 2, 9, of דְּבַשׁ Prov. 24, 13, יַיִן Song of Sol. 7, 10. טוֹב as a subst. *comfortableness, convenience, ease, pleasure* Gen. 49, 15, Ps. 73, 28, and therefore coupled with fem. nouns. In a similar way as a neuter also: *pleasant, agreeable, corresponding to*, to be so explained when connected with לִפְנֵי, בְּעֵינֵי פְּ׳ or לְ of the person Num. 24, 1; Eccles. 7, 26; Deut. 23, 17. — 2. *good*, spoken of internal, valuable ability, like *ἀγαθός*, therefore *fruitful, fruit-bearing, luxuriant*, of the אֶרֶץ Ex. 3, 8, שָׂדֶה Ez. 17, 8, מִרְעֶה 34, 14, עֵץ 2 Kings 3, 19; *healthy, fat*, of בְּהֵמָה Lev. 27, 10, opposite to רַע Gen. 41, 27; *solid*, of זָהָב Gen. 2, 12; הַטּוֹבִים *the principal*, optimi, by internal goodness 1 Sam. 8, 14; 1 Kings 20, 3; *able, select*, of persons Ex. 2, 2; 1 Sam. 9, 2; *eloquent*, i. e. agreeable, of דָּבָר Ps. 45, 2. — 3. *good* with regard to usefulness and advantageousness, hence *salutary, useful* Ex. 14, 12, or with בְּ of the person Eccles. 2, 24; *suitable* Gen. 29, 19; *beneficent, profitable* Gen. 1, 4; 2 Sam. 17, 7. — 4. *good* with respect to extent, like bonus transferred to multitude, hence *rich, copious*, of עֹשֶׁר Eccles. 4, 9, זָבָד Gen. 30, 20, סְחַר Prov. 31, 18, figurat. of עֵרְבָה Gen. 15, 15, i. e. far-advanced, of חֶסֶד Ps. 69, 17 i. e. rich. — 5. in a metaphor. sense, of the disposition: *joyful, cheerful*, coupled with לֵב 1 Kings 8, 66, Eccles. 9, 7; *festive*, of יוֹם Eccles. 7, 14, Esth. 8, 17, Lat. bonus dies (Ov. Fast. 1, 72), מוֹעֵד Zech. 8, 19; *prosperous, happy*, of persons Is. 3, 10, Ps. 112, 5, or things Am. 6, 2, and therefore with יוֹם 1 Sam. 25, 8, שִׂמְחָה

2, 24, בְּשֹׂרָה 2 Sam. 18, 27, דָּבָר Josh. 21, 45 in this sense. — 6. in an ethical sense, with relation to piety, morals, goodness of feeling, hence *honest*, *of good morals* 1 Sam. 2, 26; *good-intentioned* Prov. 2, 20; *kind*, *benevolent*, with לְ of the person 1 Sam. 25, 15; *gracious* Ps. 25, 8, הַטּוֹב of God 2 Chr. 30, 18; *friendly*, *liberal*, with עַיִן Prov. 22, 9, opposite to רַע עַיִן (*evil-eyed*); *mitigating* Prov. 12, 28; *right*, *true*, *righteous*, with נָכֹחַ 2 Sam. 15, 3; *pious*, *good*, of דֶּרֶךְ 1 Sam. 12, 23, Jer. 6, 16, מַעְגַּל Prov. 2, 9 &c. — In most of the significations adduced the masc. טוֹב as well as the fem. טוֹבָה appear at the same time as nouns; but these are here given separately as such.

טוֹב II. *m.* 1. *pleasantness*, *delight*, Gen. 49, 15; Ps. 73, 28; *prosperity* Hos. 8, 3; *a good* Prov. 18, 22; *comfort*, *peace* Ps. 34, 11; *beneficence* Prov. 3, 27; *good* 12, 14; *fortune's goods*, *riches* Job 22, 18; *reputation*, *might*, 1 Kings 10, 7; *a prosperous condition* Ps. 23, 6; hence the expressions לוּן, בִּלָּה יָמִים or כִּלָּה, רָאָה בַּטּוֹב Ps. 25, 13; Job 21, 13; 36, 11; Eccles. 2, 1, or in the accus. מָצָא, נָחַל, אָכַל, בִּשֵּׂר, פָּתַר טוֹב &c. — 2. in an ethical sense: *the good*, *the right*, τὸ καλόν, hence the combinations עָשָׂה ט׳ Ps. 14, 1, רָדַף ט׳ 38, 21, אָהַב ט׳ Am. 5, 15, דָּרַשׁ ט׳ 5, 14, שָׂנֵא ט׳ Mic. 3, 2, חָרַשׁ ט׳ Prov. 14, 22. — 3. as an adverb: *well*, καλῶς 1 Sam. 20, 7; Ruth 3, 13. — 4. (*fruitful district*) *n. p.* of a land lying north east of Palestine, in Syria, to which Jephthah fled from Gilead Judges 11, 3, and from which the Ammonites hired troops as well as from other Syrian districts 2 Sam. 10, 6. 1 Macc. 5, 13 and 2 Macc. 12, 17 Τώβιον or Τούβιον. — In the proper name טוֹב אֲדֹנִיָּהוּ (*Adon-Jah is good*) 2 Chr. 17, 8 טוֹב is an adjective as in טוֹבִיָּה, and טָב in טָבְאֵל.

טוּב *Aram. intr.* same as the Hebrew verb טוּב. Deriv. טָב, טַב.

טוּב *m.* 1. *beauty*, of the beautiful neck of the heifer Hos. 10, 11; *majesty*, *excellency* Ex. 33, 19; *excellence*, i. e. corporeal faultlessness and vigour, of youths Zech. 9, 17, like יְפִי of maidens in the same place. — 2. *cheerfulness*, *joyfulness*, *well-being*, coupled with לֵב Deut. 28, 47, Is. 65, 14, oppos. to שֶׁבֶר רוּחַ; metaphor. *good luck*, *prosperity*, *external welfare* Job 20, 21; 21, 16 (like טוֹב 21, 13). In Prov. 11, 10 it is better to take בְּטוּב as an infin. — 3. *the good*, i. e. the chief, the best productions, cognate in sense with דֶּשֶׁן (Ps. 65, 12) Gen. 45, 13 18, Is. 1, 19, Jer. 2, 7, along with פְּרִי, also called טוּב יי׳ *the blessing of God* Jer. 31, 12 14, Hos. 3, 5, and taken generally Ps. 27, 13; *riches* 65, 5; Deut. 6, 11; 2 Kings 8, 9; *the right*, *rectitude*, of טַעַם Ps. 119, 66; *goodness*, *benevolence*, of God 25, 7; 31, 20. — 4. in the proper names אֲבִיטוּב, אֲחִיטוּב, which see.

טוֹב אֲדֹנִיָּהוּ (*good is Adon-Jah*) *n. p. m.* 2 Chr. 17, 8.

טוֹבָה *f.* prop. an adject., with מַרְאֶה Gen. 24, 16, שֵׂכֶל 1 Sam. 25, 3, חֵן Nah. 3, 4 taking them in a higher degree, and generally used in the very various senses of טוֹב. As *a subst.*, however, 1. *goodness*, *well-being*, as action Neh. 5, 19; 13, 31, oppos. to רָעָה; *beneficence*, *kindness*, beneficium, in the expressions עָשָׂה ט׳ Ex. 18, 9, שִׁלֵּם ט׳ Gen. 44, 4, הֵשִׁיב ט׳ 1 Sam. 25, 21, of gratitude; הֵכִין בְּט׳ לְ *to be in readiness with beneficence* (i. e. to give help) *for one* Ps. 68, 11, הֵכִין בְּ׳ expressing the procuring of help with something, as also in נָתַן בְּ Ps. 46, 7, הֵעֵז בְּ Prov. 7, 13 the means *by which* are expressed by בְּ. — 2. *goodness*, as a thing received, hence *prosperity*, *welfare* Job 9, 25, *enjoyment* Eccles. 5, 17, אָכַל בַּט׳ Job 21, 25 prop. to bite prosperity, i. e. to taste, *to enjoy prosperity*; then *fulness*, *fulness of blessing*, *fruitfulness*, Ps. 65, 12 *the year of thy full blessing*, i. e. *the year with thy fulness of blessing*, the object in the accusat. united with the *wherewith* into one idea, as in Ps. 74, 19; 90, 12; Hagg. 1, 9; *good*, Ps. 16, 2 *my good* or *happiness* (goes) *not be-*

yond thee. — 3. *goodness*, *good quality*, in the plur. Neh. 6, 19.

טֽוֹבִיָּה (*Jah is good*) *n. p. m.* (in the later period of the language) Ezr. 2, 60, Neh. 2, 10, *Τωβίας*.

טֽוֹבִיָּהוּ (the same) *n. p. m.* Zech. 6, 10.

טָוָה (3 *p. pl.* טָווּ) *trans. to twist together*, *to knot together*, *to weave together*, hence *to spin*, *to weave*, Ex. 35, 25 26; deriv. מַטְוֶה. — The stem טָוָה (Targ. טְוָא, hence מַטְוָאָה spider, Syr. ܛܘܐ, Ar. طَوَى the same) has for its organic root טָ־וָ־ה with the fundamental signification *to twist firmly* or *compactly together*, connected with that in חָ־צַ֫ב II., דָ־וָ־ה, כָּ־זַב, תָּ־שַׁב, טָת (טוּת), &c.; Phenician טָוָא the same, whence the proper name מָטְוֵא (spinning) *Motye*, the name of a Phenician colonial city in the north-west-of Sicily.

טָוַח (טח, טָחוּ, טַחְתֶּם; *part.* טָחִים; *inf. constr.* טְוֹחַ) *tr. to smear*, *to paste*, *to paste over*, *to coat over*, *to plaster over*, קִיר 1 Chr. 29, 4, בַּיִת Lev. 14, 42, sometimes, moreover, with the accus. of the material טִיחַ or טָפַל. Fig. *to make deceptive*, *to make hypocritical*, Ez. 13, 12 14, where *white-wash* is a figure of deceit (see Matth. 23, 27; Acts 23, 3), and טָחִים (*white-washers*) Ez. 13, 15 are the deceiving prophets. Deriv. טִיחַ.

Nif. נָטְוַח (*inf. constr.* הִטָּוֹחַ) *passive* Lev. 14, 43 48.

The organic root טָח, together with נָח, Ar. طَخَ (to besmear, to bedaub, to overlay with fat), is also found in בָּ־טָח II. and perhaps in טָח־ָה; and is connected with the root in *τέγγ-ω*, ting-o, German *tünchen*.

טָוֹט as a noun, see טָה II. Pih.

טֽוֹט as a noun, see טָה II. in Pih.

טָוַט (not used) 1. *intr. to be viscous*, *soft*, a stem assumed for the noun טִיט, though the latter originated in the redupl. form טִיטָה (= טְהִטָּה) from טָה I. and should be referred to it. — 2. *trans. to twist* or *weave strongly into one another* (of a twisted basket), *to fold up within itself* (of a serpent), arising from טְהִטָּה, טִיטָה from טָה II. a shorter stem. Deriv. the name of the letter טֵית (for טֵת), for which there is also טֵי֫ת, as if from טָוַת = טָוַט.

טוֹטָפֶת (contracted from טָפְטֶפֶת, like כּוֹכָב from כָּבְכָּב; only in *pl.* טְוָטְפֹת; the stem is טָוַת) *f. a band*, *a fillet*, about the forehead Ex. 13, 16, Deut. 6, 8 and 11, 18, to be put בֵּין עֵינַיִם i. e. *before* or *above* the eyes (Megilla 24; Mechilta on the passage), and not *between* the eyes (Menachot 37), viz. for remembrance or for a memorial (לְזִכָּרוֹן) Ex. 13, 9; Targ. (טְוָטַפְתָּא, *def.* טְוָטַפְתָּא, *pl.* טְוָטְפָן) also *a band for the arm* (2 Sam. 1, 10), *an ornament for the head* (Ez. 24, 17 23), *a crown* (Esth. 8, 15), for the Hebrew words פְּאֵר, אֲצַעֲדָה, עֲטָרָה; talm. (טוֹטָפֶת Sabb. 57 [a] and [b]) *an ornament for the forehead*, whose knot on the high point of the forehead was called דְּקַטְפְּתָא חִוְּרַתָּא; it reached from ear to ear (מְאָזֶן לְאָזֶן, Sabb. ibid.) and was commonly worn by women. We see from this the universality of its original signification. The LXX translate it *ἀσάλευτον* (*the immovable*, *firmly sitting*), Aquila *ἀτιναχτά* (nearly the same), which was in use perhaps at that period for this forehead-ornament; like the later תְּפִלִּין because worn at prayer (תְּפִלָּה), and the *φυλακτήρια* because applied as an amulet; which, however, do not really correspond to the true sense of the word before us.

טָוַל I. (not used) *intr. to totter*, *to reel*, *to move*, *to stir*, *to move forward*, of persons walking; cognate in its organic root טָל with that in אָ־זַל I., זָל &c. Targ. the same; and therefore there we have the *Pael* טַיֵּל ambulare, whence טִיּוּל ambulacrum.

Pih. (redupl.) טִלְטֵל (*part.* מְטַלְטֵל) *to fling forward*, *to throw about*, *to cast about* Is. 22, 17, assuming the accus. טַלְטֶלֶת by way of strengthening the idea, where the adverb to it is גֶּ֫בֶר

(*mightily*). Targ. טַלְטֵל the same, whence the noun טִלְטוּל a wandering about, Talm. מְטַלְטְלִים moveable goods, oppos. to מְקַרְקְעִים; Samar. for הֵנִיעַ and Zab. טַרְטֵל (out of טַלְטֵל) in a like sense. Deriv. טַלְטֵלָה.

Hif. הֵטִיל (*fut.* יָטִיל, *apoc.* יָטֵל) *to cast*, with accus. of the object, מֵעַל *out of* and עַל *to* Jer. 16, 13; 22, 26; *to throw about* Ez. 32, 4, with אֶל Jon. 1, 12 15; *to throw* 1 Sam. 18, 11, with עַל *to* or *at* 20, 33; figurat. הֵ׳ רוּחַ אֶל Jon. 1, 4 *to cast forth a storm upon a thing*, i. e. to set in motion by a storm (of the *μελαμβόρειος* in the country about the Mediterranean Sea).

Hof. הוּטַל (*fut.* יוּטַל, once יֻטַּל) *to be tossed about*, with עַל whither Jer. 22, 28, with הֻשְׁלַךְ; of a lot, *to be cast*, with בְּ Prov. 16, 33; of men, *to be prostrated* Ps. 37, 24; Job 41, 1 [9] *will he not be cast down even at* (אֶל) *the sight of him?*

טוּל II. (not used) *tr.* 1. *to heave* (on high), *to lift up*, *to remove*, *to bear*, cognate in sense with נָשָׂא, and conseq. identical in its organic root טָל with that in נָ־טַל (which see). — 2. Metaph. *to rock*, the same metaphor being in סָלָא, סָלָה, שָׁקַל; *to be weighty*, *heavy*, as also in נָטַל, שָׁקַל. Deriv. מָטִיל.

טוּן i. e. טָן (not used) *Aram. intr.* same as טָה I. (out of which it is enlarged by the addition of *n;* as זוּן III., i. e. זָן to adorn, Ar. زان, is enlarged from זָה) *to be soft*, *kneadable*, *viscous*, like the Hebr. and Aram. סוּן (which see), from סָא. Deriv. טִין.

טוּף (not used) *tr. to bind about*, *to cover around*, *to fold about*, identical in its organic root טָף with that in עָ־טַף, דָּו־ָה II.; Ar. طاف the same. Deriv. the proper name fem. טָפַת (ornament); comp. עֲטָרָה as a proper name fem.

Pih. (redupl.; not used) טִפְטֵף *to wind strongly about.*

Puh. טָפְטַף (not used) *passiv.* Deriv. טוֹטֶפֶת.

טוּר I. (not used) *intrans. to wait*, *to wait for*, *to hope*, *to hope for*, identical in its organic root טָר with that in נָ־טַר (Targ. נְ־טַר, Syr. ܢܛܪ, Ar. نطر), נָ־צַר &c. Deriv. perhaps טֶרֶם (*expectation*, *hope*), which, however, probably comes from the stem טָרַם enlarged out of טָר, as כָּרַם (belonging to כֶּרֶם), צָלַם (belonging to צֶלֶם), תָּלַם (belonging to תֶּלֶם), לָחַם (belonging to לֶחֶם) are to be referred to כַּר, צַל, תַּל, לָח. See טֶרֶם, טָרוֹם.

טוּר II. (not used) *tr. to surround*, *to turn around*, *to enclose around*, spoken of a fence, a wall, and so the noun developed out of the part. pass. is used of circular tents, enclosed courts, folds &c. The organic root טָר is identical with that in דָּר I. (דָּהַר), תָּר, גָּ־דַר, חָ־דַר &c., Arab. طار, where the fundamental signification is *to surround*, *to enclose;* besides, *to fly in a circle*, *to make a circular flight*, spoken of birds. Deriv. the noun טוּר 1, טִירָה, the proper name יְטוּר.

טוּר III. (not used) *trans.* same as דּוּר III. *to arrange*, *to put in a row*, *to dispose*, identical in the organic root טָר with that in סָ־דַר. Deriv. טוּר 2.

טוּר *m.* 1. (from טוּר II.) *a circle*, *a round thing*, for holding kettles, belonging generally to the kitchen-department of the priests Ez. 46, 23; Ar. طور, limes. — 2. (from טוּר III.) *a row*, *series*, of precious stones Ex. 28, 17, or applied to a row of גָּזִית in a building 1 Kings 6, 36, of שְׁקֻפִים 7, 4, עַמּוּדִים 7, 2 &c.

טוּר (*def.* טוּרָא) *Aram. m. a mountain*, *a height*, Dan. 2, 35 45, Ar. طور of Sinai, taken from the Aramaean. The stem is טְבַר = Hebr. טָבַר, and טוּר has arisen out of טְוָר = טְבָר (Hebr. טָבוֹר); טַוָּר (= Hebr. טַבּוּר) also occurring in the Targ.

טוּשׁ (*fut.* יָטוּשׁ) *intr. to fly*, *to fly forward*, prop. *to push*, *to push down*, spoken of the eagle's pushing flight

Job 9, 26; comp. Syr. ܛܘܣ for the Hebr. דָּאָה, Targ. טוּס the same, whence טְיָסָא for עַיִט, Arab. طَاسَ (Kamûs p. 773). The organic root טָשׁ lies not only in נָ־טַשׁ, רָ־טַשׁ, but also in תָּשׁ (whence תַּיִשׁ, prop. pusher).

טוּת see טוּט.

טְוָת (from טְוָא, like כְּנָת, מְנָת, קְצָת from כְּנָא, מְנָא, קְצָא) *Aram. f. fasting*, and in the accus. as an adverb *fasting* Dan. 6, 19, interpreted by the ancients as ܨܘܡܐ (Ephrem), תַּעֲנִית (Saadja, Ibn Esra); the noun being also found in a saying preserved in the Talmud.

טָחָה I. (Kal unused) *tr. to draw, to draw up, to extend*, the bow (קֶשֶׁת), i. e. *to stretch* (cognate in sense מָשַׁךְ, which is also used of stretching the bow); Ar. طَحَا (to stretch out), طَاحَ (to extend) with the same fundamental signification; comp. دَحَا, دَحَى and طَحَّ. The organic root טָח־ה is therefore connected with that in בָּ־טַח I., שָׁ־טַח.

Pih. טִחֲוָה (arising from a duplication of the last original radical and changing one into ו, as in הִשְׁתַּחֲוָה, נָאוָה) *to stretch*, a bow, hence מְטַחֲוֵי קֶשֶׁת Gen. 21, 16 *bowmen*, who stand at a certain distance from the mark.

טָחָה II. see טֻחָה.

טֻחָה (only *pl.* טֻחוֹת) *f.* usually *the reins* (Targ., *Kimchi* and others, Vulg. and LXX in part) i. e. what is overspread with fat, consequently *the fat of the reins* (from טוּחַ) Ps. 51, 8, Job 38, 36, the reins also being elsewhere brought into combination with fat Deut. 32, 14; like חֵלֶב and לֵב (in Arabic usus loquendi) to be explained agreeably to the same view. But the reins are not the seat of חָכְמָה, but of the feelings (Psalm 16, 7; Prov. 23, 16; Job 19, 27), and the context (Job 38, 33-38) requires another noun. We should assume, therefore, that the word signifies 1. *the concealed, the closed, the hidden* Ps. 51, 8, i. e. the heart (*Ibn Esra*), parall. to סָתֻם, LXX τὰ ἄδηλα, comp. Romans 2, 29, conseq. from טָחָה II. = Ar. طخا to be darkened, veiled, whence طَخَآءٌ (a cloud). — 2. *a dark cloud* Job 38, 36, parall. to שֶׂכְוִי (meteor, phenomenon).

טְחוֹן *m.* prop. *a mill*, then *a millstone* Lament. 5, 13.

טְחוֹר see טְחֹר.

טְחוֹת see טֻחָה.

טָחַח (3 *p. perf.* טַח) *intr.* same as טָח (טוּחַ) Is. 44, 18.

טָחַן (*part.* טוֹחֵן, *inf. abs.* טָחוֹן, *fut.* יִטְחַן) *tr. to crush, to beat small* (with a hand-mill), with בְּ of the place Judges 16, 21 and *by which* Num. 11, 8; טֹחֲנוֹת Eccles. 12, 3 *the grinders*, i. e. the teeth. Grinding was the employment of slaves Is. 47, 2, Ex. 11, 3 (Job 31, 10), comp. Matth. 24, 41; Hom. Od. 20, 105-8; fig. *to allow to be a concubine, to be given up to that* Job 31, 10; and *to crush, bruise* = דִּכֵּא, i. e. *to maltreat* Is. 3, 15. Ar. طحن, Aram. טְחַן, ܛܚܢ the same. Deriv. טַחֲנָה, טְחוֹן.

טַחֲנָה *f. a mill*, only metaph. Eccles. 12, 4 of the internal work of the mouth.

טָחַר (not used) *intr. to glow, to burn, to kindle*, of sores and inflammations, from the organic root טָ־חַר, coinciding in its original signification with חַר, שָׁ־חַר I. &c. and in part also with צָ־חַר. Deriv. טְחֹר. The Syr. ܛܚܪ, Ar. طحر (to snort, to pant) have nothing in common with our stem.

טְחֹר (only *pl.* טְחֹרִים) *m. carbuncle of a disease, a diseased ulcer* Deut. 28, 27, named with שְׁחִין מִצְרַיִם; הִכָּה בַּטְּ׳ 1 Sam. 5, 6 12 *to smite with ulcers, buboes* or *boils*, spoken of God doing so, הִכָּה בְּ׳ being so used (Gen. 19, 11; Num. 14, 12; Deut. 28, 22 27 28), and conseq. טְחֹר can only be the name of a disease and not of the member; נִשְׂתְּרוּ טְ׳ לְ 1 Sam. 5, 9 *the boils broke out in one*. The disease of טְחֹרִים was infectious 5, 9; but if the disease broke out in boils, it was

less dangerous 5,12; described in general as מַגֵּפָה 6, 4. The K'thib has for it commonly עֳפָלִים (from עֹפֶל) *heights, blisters, boils.* In his τὸ τῆς φαγεδαίνης ἕλκος Aquila understood sores eating about themselves. By way of expiation the Philistines made golden images in the shape of hemorrhoids for the temple 1 Sam. 6, 4 5 11 17. In addition to these infectious sores the plague of the field-mice also entered 1 Sam. 6, 1 (where after חָדָשִׁים in the LXX stood וַתִּשְׁרֹץ אַרְצָם עַכְבָּרִים), as often happened, probably; and so the figure of a mouse symbolised a pestilence (Herod. 2, 241, also in the hieroglyphics).

טָט see טָהּ II. in Pih.

טִיחַ *m. plaster* Ez. 13, 12, from טוּחַ.

טִיט (from טָהּ I.) *m. loam, clay,* potter's material Is. 41, 25; Nah. 3, 14; *slime* Is. 57, 20, Jer. 38, 6, Ps. 18, 43, always applied to the soft, kneadable mass into which one sinks, or which can be worked at pleasure. The Ar. ضَعْبَطٌ (mire) may be connected with it. See טוּט.

טִין (*def.* טִינָא) *Aram. m. loam, clay,* Dan. 2, 41 43, Syr. ܛܺܝܼܢ, Ar. طِين the same. From the latter comes the denominative طَانَ to form out of clay, to bespread with clay, طِينَة (swamp) n. p. for *Pelusium* (a city in marshes Strab. 17. p. 802). The Hebrew סִין (a proper name, which see), Targ. סִינָן, Syr. ܣܺܝܢ is just the same.

טִירָה (*constr.* טִירַת, with *suff.* טִירָתָם; *pl.* טִירוֹת, with *suff.* טִירֹתָם, טִירוֹתֵיהֶם) *f. a habitation, hut, tent,* of shepherds, יֹשֵׁב טִ Ez. 25, 4 *to pitch a tent,* parall. to מִשְׁכָּן; *an encampment, a hamlet,* which was commonly circular Gen. 25, 16, Num. 31, 10, 1 Chr. 6, 39, Ar. دَوَّار (see *Burckhardt* on the Beduins, p. 26); generally *a dwelling* Ps. 69, 26, parall. to אֹהֶל; *a rustic village* with all belonging to it, Song of Sol. 8, 9. — 2. same as טוּר 1, Ez. 46, 23.

טַל (with *suff.* טַלָּם, טַלֵּךְ; from טָלַל I.) *m.* 1. *dew,* prop. moisture, supposed to drop from the heavens (שָׁמַיִם), the clouds (שְׁחָקִים) or (מֵעַל) from above Gen. 27, 28 39, Deut. 33, 28, Prov. 3, 20, Zech. 8, 12, coming only from God, who begets its drops (אֲגָלִים) Job 38, 28. טַל is an image of the blessings of heaven and called מֶגֶד שָׁמַיִם Deut. 33, 13. As a sign of little fertility the expression כָּלְאוּ שָׁמַיִם מִטָּל Hag. 1, 10 *the heavens are stayed from dew,* i. e. they give none, is used; and sometimes טַל is combined with מָטָר 2 Sam. 1, 21; 1 Kings 17, 1. Dew quickens the branches which it moistens Job 29, 19, the dew-cloud refreshes the vines Is. 18, 4, causes the plants to sprout forth with new life, and animates generally 26, 19. It is, therefore, an image of quickening Hos. 14, 6, Mic. 5, 6, and refreshing Prov. 19, 12, or of freshness and vigour; coupled with יַלְדֻת Ps. 110, 3. On the contrary the early disappearing dew (כְּטַל מַשְׁכִּים הוֹלֵךְ) is a figure of prosperity that vanishes quickly Hos. 6, 4; 13, 3. Elsewhere it is applied to quickening speech Deut. 32, 2. Ar. طَلّ fine rain. — 2. (from טָלַל II.) *a protection, screen;* only in the proper names אֲבִיטַל, חֲמִיטָל.

טַל *Aram. m.* the same, Dan. 4, 12 20 22 30; 5, 21; = Hebr. טַל 1.

טָלָא prop. *intr. to be rent in pieces, to hang down in tatters,* spoken of clothes, probably connected in the organic root with דַּל I. and זַל; then *tr.* 1. *to put into tatters, to stitch on* or *together torn pieces, to furnish with shreds* (the remains of garments, pieces of stuff), בָּמוֹת טְלָאוֹת Ez. 16, 16 i. e. בָּמוֹת *covered with pieces of tapestry* or *garments;* generally *to patch.* — 2. *to shew spots,* i. e. *to be variegated, spotted,* spoken with relation to colour; cognate in sense with נָקַד, and therefore applied to the colour of sheep and lambs Gen. ch. 30. In the Talmud טָלָא and טָלַהּ is to patch, whence the nouns טוֹלָא, טְלָאִי, טָלֵי, מַטְלִית tatters.

Puh. טֻלָּא *to be clouted, patched*, of נְעָלוֹת Josh. 9, 4.

טְלָאִים see טְלִי.

טָלָה (not used) *intr.* same as טָרָה *to be fresh, blooming, young*, Greek θάλλ-ω, particularly applied to young and tender cattle, Arab. طلا generally to the young of other animals; Syr. and Targ. ܛܠܐ, טְלָא applied also to men. Deriv. טָלֶה, טְלִי, and the proper names טְלָאִים, טֶלֶם.

טָלֶה (*constr.* טְלֵה; prop. *part.* of טָלָה) *m.* prop. the young, the tender, hence *a lamb* Is. 65, 25; טְ׳ חָלָב *a sucking lamb* 1 Sam. 7, 9. Comp. Targ. טְלִי, טְלֵי, טָלִי (def. טַלְיָא) a boy, טַלְיָא a maiden &c., Ar. طلا a young gazelle.

טִלְטֵל see טוּל.

טַלְטֵלָה *f. a casting about, a throwing about, a casting* Is. 22, 17, where גֶּבֶר is an adv. (*forcibly*).

טְלִי (only *pl.* טְלָאִים for טְלָיִים; comp. צְבִי, *pl.* צְבָאִים) *m.* 1. same as טָלֶה Is. 40, 11. The Rabbins have also taken טְלָאִים 1 Sam. 15, 4 for the same, which is incorrect. — 2. (for בֵּית טְלָאִים *place of lambs*) *n. p.* of a place in Judah near the Edomite border 1 Sam. 15, 4, for which the LXX have גִּלְגָּל; but whether it be identical with טֶלֶם Josh. 15, 24 (*Kimchi*), is still questionable.

טָלַל I. (not used) *intr. to drop, to leak, to pour gently*, cognate in its organic root טַל with טָל־ה, טָר־ה *to be juicy, moist*, as also with the organic root in נָ־זַל; Ar. طَلَّ the same, Aram. טַל, ܛܠ. Deriv. טַל 1.

טָלַל II. (Kal unused) *tr. to shade, to cover, to conceal*, metaphor. *to protect, to screen* (like other verbs of covering). The organic root טַל is a collateral form of צַל; and the Ar. ظَلَّ, Targ. טַל, Syr. ܛܠ express the same thing; comp. Greek θόλ-ος. Deriv. טַל 2.

Pih. טִלֵּל (*fut.* יְטַלֵּל only in the later, Aramaeising language) *to cover, to put the beams* or *rafters upon*, cognate in sense with קָרָה Neh. 3, 15; comp. Gen. 19, 8 צֵל קוֹרָתִי. Targ. טַלֵּל and אַטֵּל the same, hence טְלָל *a roof*, מְטַלָּא, מְטַלְלָא *a sheltering tent, a cover*, טַלִּית *a covering*.

טְלַל (Peal not used) *Aram. tr.* same as טָלַל II. *to overshade, to give a shade.*

Af. אַטְלֵל *to find shade, to enjoy shade* Dan. 4, 9; comp. הַצְּלֵל (with Dagesh) in the proper name הַצְּלֶלְפּוֹנִי; comp. Targ. טֹל, טְלָל shade, טַלָּן shadowy spirit.

טָלַם (not used) *tr. to do violence, to oppress*, Targ. טְלַם, Syr. ܛܠܡ, Arab. طلم the same; comp. תָּלַם II. in an intrans. sense *to be bold, stout-hearted, courageous.* Deriv. the proper name טַלְמוֹן.

טֶלֶם (formed from טָל־ה with the termination ־ֶם, comp. צֶלֶם, כֶּרֶם; *place of lambs*) *n. p.* of a city in Judah Josh. 15, 24, perhaps identical with טְלָאִים 1 Sam. 15, 4.

טַלְמוֹן (*oppressor, violent*) *n. p. m.* Ezr. 2, 42; Neh. 7, 45; comp. the n. p. תַּלְמַי.

טָמֵא (*fut.* יִטְמָא; *inf. constr.* טָמְאָה, on the contrary Mic. 2, 10 = טֻמְאָה as a noun) *intr.* prop. *to be muddy, dark, obscure, black*, oppos. to טָהֵר to shine; Ar. the same, hence ظما (a dark, black colour), اظمى (dark, black); comp. Sanskr. *tam*, prop. to be dark (also to mourn), *tamas* darkness; Pers. *tem.* Metaphor. *to be dirty, rancid, stinking*, sordidum esse, identical with the organic root in זָהֵם (which see), and then, because it constitutes the essence of uncleanness, *to be unclean*, in a Levitical sense, spoken of men Lev. 11, 1-31, animals 22, 5 or things 11, 24-30; 15, 4-26. Figurat. *to be desecrated, to be spiritually unclean* Ez. 43, 8, Ps. 79, 1 &c., in particular Ps. 106, 39, Ez. 22, 4 with בְּ of the thing *by which.* Deriv. טָמֵא, טָמְאָה, טֻמְאָה.

Nif. נִטְמָא (2 *p.* נִטְמֵתֶם omitting the א; *part. pl.* נִטְמְאִים) *to defile oneself*, with בְּ Lev. 11, 43 or לְ of the thing

Ez. 20, 31 *by which;* especially in a spiritual sense, *to be profaned, defiled* Hos. 5, 3, Ez. 23, 7, of the pollution of a woman by adultery Num. 5, 29. יִטַּמֵּא from Hithp. stands for the future.

Pih. טִמֵּא (2 *p. f.* טִמֵּאת; *inf. c.* טַמֵּא, with *suff.* טַמַּאֲכֶם; *fut.* יְטַמֵּא) in the widest sense: *to desecrate, profane, to make unclean* (spiritually or Levitically) what before was holy, הֵיכַל קָדְשׁ Ps. 79, 1, מִקְדָּשׁ Ez. 5, 11, מִשְׁכַּן יי Num. 19, 13, מִקְדָּשׁ = שֵׁם קָדְשׁ Ez. 43, 8, אַדְמַת יי 36, 18, בַּיִת יי 9, 7, הַבַּיִת 2 Chr. 36, 14, either by Levitical uncleanness; or by idolatry and wickedness as פְּסִילִים Is. 30, 22, בָּמוֹת 2 Kings 23, 13, תִּפְאֶרֶת 23, 10 i. e. *to repudiate*, to treat as an abomination (שִׁקּוּצִים), conseq. = *to bedaub, to tear off, to destroy.* Farther, *to deflour*, a woman Gen. 34, 5 13; Ez. 18, 6 11; 33, 26; *to pronounce unclean*, spoken of the priest Lev. ch. 13, רֹאשׁ נָזִיר Num. 6, 9, which was otherwise holy; Ez. 20, 26 *and I declare them unclean by their own gifts*, inasmuch as they are offered in a heathen manner.

Puh. טֻמָּא *pass.* Ez. 4, 14, of נֶפֶשׁ.

Hithp. הִתְטַמֵּא (only the *fut.* יִתְטַמֵּא, supplying the place of Nifal) *to make oneself unclean*, by touching a dead body Lev. ch. 21, Num. 6, 7, by idolatrous worship Ez. 20, 7 18, by the bread of mourners Hos. 9, 4, with בְּ or לְ of the object by which one is defiled, or absol.

Hothp. הָטַמָּא (in a purely passive sense) *to be defiled* Deut. 24, 4; comp. הִדַּשֵּׁן, הִכַּבֵּס.

טָמֵא (*constr.* טְמֵא, *pl.* טְמֵאִים) *adj. m.*, טְמֵאָה (*constr.* טְמֵאַת) *f. unclean*, in a Levitical sense, spoken of men Lev. 13, 44, of animals 5, 2; 7, 21, or of things 5, 2; 14, 40; 27, 11, whether by seminal flux, contact with the heathen Ez. 4, 13, or other things which were regarded unclean, as נְבֵלָה 22, 10, animals Lev. 5, 2, meats Judges 13, 4; opposed to טָהוֹר. טָמֵא לָנָפֶשׁ Num. 5, 2 or טָמֵא נֶפֶשׁ Lev. 22, 4 *unclean by touching a corpse* (נֶפֶשׁ = מֵת Num. 6, 6, oppos. to נֶפֶשׁ חַי Job 12, 10). Figurat. as a subst. *an uncircumcised one*, along with עָרֵל Is. 52, 1, because circumcision was a symbol of purity; *a heathen* 35, 8; 64, 5; טְמֵאַת הַשֵּׁם Ez. 22, 5 *of an unclean* i. e. heathen, *name* or calling; and therefore a heathen land (Am. 7, 17) and the food of a strange country (Hos. 9, 3) were reckoned *unclean.* טְמֵא שִׂפְתַיִם Is. 6, 5 *unclean of lips*, i. e. sinning with them. In a moral sense, *guilty, sinful*, Job 14, 4.

טָמְאָה (after the form עָצְמָה) *f. uncleanness*, Mic. 2, 10.

טֻמְאָה (*pl.* טֻמְאֹת) *f. impurity*, in a Levitical sense Lev. 5, 3, of a menstruating woman Ez. 36, 17, of idolatry Ezr. 6, 21, of whoredom Ez. 24, 13, of adultery Num. 5, 19, of sinfulness Ez. 39, 24; רוּחַ הַטֻּמְאָה Zech. 13, 2 *a lying spirit*, i. e. a strange, godless spirit (Is. 52, 11; Ezr. 6, 21), proceeding from unclean gods (Jer. 23, 13), comp. *πνεῦμα ἀκάθαρτον* (Luke 11, 24; Revel. 16, 24).

טָמֵּה a weak form of טָמַע, which see.

טְמוּן (*pl.* טְמוּנִים) *m.* 1. *a hiding-place, a prison*, figurat. darkness, Job 40, 13 *enclose their face in darkness.* — 2. Only *plur. goods, treasures*, cognate in sense with טְפוּנִים, Deut. 33, 19 *and treasures*, (precious) *goods of the sand*, i. e. *glass.*

טָמַן (*inf. constr.* טְמוֹן, *fut.* יִטְמֹן) *tr. to conceal, to hide*, יָד Prov. 19, 24, חֶבֶל Job 18, 10; *to conceal*, אֱזוֹר Jer. 13, 7, אֶבֶן 43, 10, עָוֹן (guilt) i. e. to dissemble Job 31, 33, with בְּ of the object; with accus. of the object Josh. 7, 21 and בְּ of the place Jer. 13, 4; *to make invisible, to cause not to come forth into sight*, hence נֶפֶל טָמוּן Job 3, 16 *an abortion which has not come forth;* then *to keep, to preserve*, חֶשֶׁךְ (*calamity*) Job 20, 26; *to enclose* 40, 13 בֶּעָפָר, i. e. to withdraw from the light of the world; *to sink*, בַּמַּיִם Jer. 43, 9. טָ׳ פַּח Ps. 140, 6 or plur. טָ׳ פַּחִים Jer. 18, 22 *to lay a snare;* טָ׳ רֶשֶׁת Psalm 9, 16 and 31, 5 *to set a net;* טָ׳ שַׁחַת 35, 7 *to make a pit*, being

concealed, prepared, and laid for one. Deriv. טָמוּן, מַטְמֹן.

Nif. נִטְמַן *to hide oneself*, *to conceal oneself*, with בְּ of the object Is. 2, 10.

Hif. הִטְמִין *to keep*, *to preserve* 2 Kings 7, 8.

According to the usual interchange of consonants the stem טָמַן is closely connected with צָפַן, and then with סָפַן (at Deut. 33, 21), שָׂפַן (Deut. 33, 19); and by an interchange of ן and ר the Targumic טְמַן = טְמַר (Syr. and Sam. in the same manner), Ar. طمر; Phenic. טָמַן the same, and therefore מַמָּן comes out of מַטְמָן = מַטְמֹן (which see); but the organic root is טָ־מַן with the fundamental signification *to hold firmly together*, *to keep together*, related to the Persian *mân*-den, Lat. man-ere, Greek *μέν-ειν*.

טָמַע (Kal not used) *intrans.* prop. *to be gloomy*, *obscure*, *dark;* metaphor. *to be dirty*, figur. *sinful;* conseq. = טָמֵא in its fundamental signification, as is also the Targumic טְמַע, ܛܡܥ, Arab. طمغ; also like חָשַׁךְ *to be poor*, *low*, *helpless* (see חָשֹׁךְ).

Nif. נִטְמַע (only 1 *person pl.* נִטְמִינוּ for נִטְמַעְנוּ, after טָמַע has been softened into טָמָה) *to become helpless*, *to become poor* Job 18, 3, which suits the parallelism; in Targumic it is represented by טְמַע.

טָנָא (not used) *tr. to knot*, *to twist*, *to twist together*, e. g. willows, twigs (for a basket), whose organic root טָנ־ָא is also found in אָ־טַן, חָ־תַן (which see), צַן (belonging to צִנָּה, צִנְצֶנֶת), רָ־טַן (to fetter), שָׂ־טַן (to weave cunning), Aram. צְנ־ָא, Ar. وَضَنَ (to twist), طَنَّ (to bind) &c. In Phenic. טָנָא (fut. יִטְנָא) denotes *to set*, *to erect*, a memorial, *to place*, *to set up* (Kit. 2, 2; 3, 1; 8, 1; 23; Athen. 4), and is closely connected with תָּנָה I. and the organic roots in נָ־תַן, נָ־דַן II.; consequently it belongs to quite another stock of roots. Derivative

טֶנֶא (with *suff.* טַנְאֲךָ) *m. a basket* (of *twisted* work) Deut. 26, 2 4; 28, 5 17; Targ. צֶנֶא, Talm. טְנִי, Ar. مِيضَنَة, the same.

טָנֵף (Kal unused) *intr. to be dirty*, *soiled*, after the Aram. טְנֵף, ܛܢܦ; prop. to be enveloped with dirt, to be covered with it; identical with the organic root in נָף, חָ־נֵף, צָ־נַף, גָּ־נַב in its original meaning. It is possible, however, that it has in Hebrew only the signification *to be enveloped*, *covered*, since לָבַשׁ is a parallel to its use in Pihel.

Pih. טִנֵּף (*fut.* יְטַנֵּף) *to soil*, *to defile*, Song of Sol. 5, 3 (LXX, Vulg.), perhaps better *to wind about*, *to envelop*, parallel לָבַשׁ.

טָעָה (Kal unused) *intrans.* = תָּעָה *to wander about*, *to wander hither and thither*, *to go astray*, Targ. טְעָא, Syr. ܛܥܐ, Ar. طغا and طغى the same. The organic root טָע־ָה, which is also in תַּע, תָּע־ָה, has for its fundamental signification *to reel to and fro*, *to waver*, in walk, discourse, or actions. See תָּעָה.

Hif. הִטְעָה *to conduct* or *lead astray* Ez. 13, 10. Adopted from the Aramaean.

טָעַם (*inf. abs.* טָעֹם; *fut.* יִטְעַם) *intr. to take food*, *to taste*, לֶחֶם 1 Sam. 14, 24, 2 Sam. 3, 35, אֹכֶל Job 12, 11, i. e. to perceive by the gums (חֵךְ) or the sense of taste, *to try* food by the latter, Job 34, 3, therefore *to taste* 1 Sam. 14, 29 43; Jon. 3, 7; different from אָכַל and לָחַם, which express the biting and consumption of food. — 2. in a metaphor. sense, *to feel*, *to perceive*, *to understand* Ps. 34, 9; Prov. 31, 18. Derivat. טַעַם, מַטְעַם.

The stem is more frequently used in the Semitic dialects (Targ. טְעֵם, Syr. and Zab. ܛܥܡ, Ar. طَعِمَ, Ethiop. the same) both in a physical and mental acceptation; but the fundamental meaning appears to be *to sting*, *to prick*, *to press*,

spoken of the sharp feeling connected with food tasted, of the strong irritation of the feeling of taste, as sentire (to feel) is connected with sentis a thorn (comp. חֵדֶק); and so the word in its first conception is essentially related to טָעַן I. (to prick).

טַעַם (with *suff.* טַעְמוֹ, טַעְמֵךְ) *masc.* 1. *taste*, of food Ex. 16, 31; Num. 11, 8; Jer. 48, 11; *flavour* Job 6, 6 (comp. מַטְעָם). — 2. Metaphor. *feeling*, *perception*, *understanding*, 1 Sam. 25, 33; Job 12, 20; *discreet judgment* Prov. 11, 22; 26, 16; *knowledge* Ps. 119, 66; *a judicial decree*, *a public sentence* Jon. 3, 7.

טַעַם *Aram. m. decree*, *determination*, spoken of God Ezr. 6, 14; 7, 23; מִן טְ׳ *according to the decree*, *command* = מִטַּעֲם 6, 14.

טְעֵם (Peal unused) *Aram. intr.* same as Hebrew טָעַם, appearing frequently in Targumic.

Pah. טַעֲם (*fut.* יְטַעֵם) *to give to taste*, *to give to eat*, Dan. 4, 22; 5, 21.

טְעֵם (*def.* טַעֲמָא) *Aram. m.* 1. *taste*, *flavour*, sapor, בְּטַעֲם חַמְרָא Dan. 5, 2 *at the flavour of the wine*, i. e. in a proud wine-freak. — 2. *an intellectual decree*, hence *a royal sentence*, *command*, שֵׂם טְ׳ *to command*, *to order* Dan. 3, 10; Ezr. 5, 3; 6, 12; pass. שִׂים טְ׳ עַל 7, 21, with מִן Dan. 3, 29 or מִן־קֳדָם of the person *who commands* 6, 27, and עַל 6, 14 or לְ of the person *who* is commanded Ezr. 5, 3. Rarely, *a reason*, *an account*, שֵׂם טְ׳ *to make account of* Dan. 3, 12; יְהַב טְ׳ 6, 3 *to render an account; discretion*, הַחֲזִיב טְ׳ 2, 14 *to speak discreetly*, like the Hebr. הֵשִׁיב טַעַם Prov. 26, 16; בְּעֵל טְ׳ Ezr. 4, 8 9 17 *lord of counsel*, *of decree*, i. e. *counsellor*, *royal prefect*, rendered by Jewish interpreters מְזַכִּיר or סֹפֵר, but more correctly = פֶּחָה Ezr. 5, 3; 6, 6; Phenician בַּ׳ טֵם (Numid. 3, 3) the same.

טָעַן I. (Kal unused) *tr. to bore through*, *to pierce*, Arab. طَعَنَ the same, Targ. טְעַן for Hebrew דָּקַר, הִכָּה, הִמְרִית; connected in its organic root partly with טָעַם, partly with צָעַן, שָׁעַן, and modifying in various ways the original meaning.

Puh. טֹעָן (*part.* מְטֹעָן) *to be pierced*, *thrust through*, by a חֶרֶב Is. 14, 19.

טָעַן II. (only Kal) *to load*, *to put on luggage*, *to burden*, with accus. of the object Gen. 45, 17, consequently same as צָעַן; Targ. טְעַן, Syr. ܛܥܶܢ in an intransitive sense: to bear. In Ar. طَعَنَ has also had this meaning, hence طَعُون a loaded camel.

טַף (with *suff.* טַפִּי, טַפָּם; only sing., for טַפֵּינוּ Gen. 43, 8 stands for טַפָּנוּ) *m.* collect. prop. a heap, a crowd, hence *a troop of children*, *children*, Gen. 34, 29; 43, 8; 45, 19; 46, 5; Ex. 12, 37, coupled with women Jer. 40, 7, Esth. 3, 13, different from youths and maidens Ez. 9, 6, seldom embracing a whole family Gen. 47, 12; Ex. 10, 10; Num. 32, 16; 2 Chr. 20, 13. In itself it does not denote *the quick and tripping* (in gait), but *the heaped together*, *a multitude*, *mass*, *heap*; and therefore the LXX put for it λαός, ὄχλος (אוכלסא), οἰκία, συγγένεια; conseq. it is from טָפַף II. = Arab. صَفَّ to heap together, to collect, and so صَفَّة a mass of men, صَفِيف coetus &c.

טָפַח (Kal unused) *tr. to spread out*, *to stretch out*, expandere, of the hand, of a mantle &c.; cognate in sense צָפַח. The organic root טָ־פַח is also found in פָּחַח (פַּח) II.; Arab. طَفَحَ to be full to redundance, therefore to overstep the limit, to rise, to swell, to overflow &c. Deriv. טֶפַח, טְפַח, טְפָחָה, מִטְפַּחַת.

Pih. טִפַּח *to stretch out*, *to spread out*, שָׁמַיִם (as a tent) Is. 48, 13; figurat. *to extend* = *to grow*, *to cause to thrive*, i. e. *to bring up*, *to educate*, *to nurse* (spoken of children) Lament. 2, 22, parallel רִבָּה. It is unsuitable to take it as a denomin. from טֶפַח (Kimchi). Deriv. מְטַפַּחַת.

טֶפַח (only *sing.*) *m.* prop. the flat, spread hand, as a measure *a hand-*

breadth (expansio manus), palmus, *παλαιστή* 1 Kings 7, 26; 2 Chr. 4, 5. A ט׳ is equivalent to four fingers'-breadth = 1/6 of an אַמָּה; elsewhere טֹפַח stands for it.

טִפֻּחַ (only *pl.* טִפֻּחִים) *m.* abstract, *bringing up*, *education* Lament. 2, 20.

טֹפַח *m.* same as טֶפַח a measure Ez. 40, 5 43; 43, 13.

טְפָחָה (only *pl.* טְפָחוֹת) *f.* 1. *a hand-breadth*, but only figur. *measured out* Ps. 39, 6. — 2. In architecture, *the pinnacle-like fence* (of flat roofs), *a roof-enclosure* (in the form of fingerless palms) or *corbel*, 1 Kings 7, 9.

טָפַל (*fut.* יִטְפֹּל) *tr.* prop. *to fasten*, *to fix to*, *to paste upon*, *to spread over* (plaster), therefore in part equivalent to תָּפַל *to overspread*, *to smear over*, in part to תָּפַר (which see). The Ar. طفل, which is the same word, is applied to artificial arrangement of a discourse. ט׳ is only used figurat. *to impute*, *to fasten upon*, *to charge with*, שֶׁקֶר, with עַל of the person Ps. 119, 69; טֹפְלֵי שֶׁקֶר Job 13, 4 *liars*, *imputers of falsehood*, *devisers of falsehood;* ט׳ עַל עָוֹן 14, 17 *to stitch upon an iniquity others besides*, i. e. to fabricate iniquity against one. Comp. the Aramaean טְפַל to spread over, to besmear, Syr. to soil, to spot, Talm. טָפִיל plaster, clay, to which meaning is akin that of entering upon or joining in a thing, to take part in it (Arab. طفل), to belong to &c. See תָּפַל.

טָפַס the stem perhaps of טִפְסַר.

טִפְסַר (*pause* טִפְסָר, *pl.* טַפְסְרִים) *m.* *a commander*, *leader*, Jer. 51, 27, Nah. 3, 17 (Targ., *Rashi*, *Kimchi*), in which sense it has been taken sometimes like the Persian تاوسر dux bellicus, or the Persian تابسر princeps altus, sometimes as transposed from the Persian سترب *satrap*. In both passages, however, the meaning *heap*, *troop*, *army* suits better. The LXX have correctly *συμμικτός* (a mixed company or army). The word seems to come either from טָפַס = תָּפַשׂ *to put together*, *to bring together*, with the rare noun-formative syllable ־ַר, or to be Assyrian.

טָפַף I. (*inf. absol.* טָפוֹף) *tr.* *to turn hither and thither* (the hinder parts, the hips), spoken of the dishonourable movement and gait of coquettish females Is. 3, 16, and therefore the Targ. has at the place בְּפָתְהֵן מַקְפָּן, Saad. *they waddle*, Luther *sie schwänzen* (i. e. wag the tails), which is tantamount to turning their hips about; the Ar. طَفَّ, دَفَّ has originally the same meaning.

טָפַף II. (not used) see טַף.

טְפַר (not used) *Aram. tr.* same as Hebr. צָפַר (belonging to צִפֹּרֶן) *to point*, *to cut in*, *to scratch into*, identical in the organic root ט־פר with that in פָּר, חָ־פַר, סָ־פַר &c. The Arab. طفر proceeds from the same sense. Derivative

טְפַר (with *suff.* טִפְרֵיהּ, טִפְרֵהּ; *plur.* טִפְרִין, with *suff.* טִפְרוֹהִי) *m.* properly a point, a prick, hence *a nail* (of men), *a claw* (of animals) Dan. 4, 30; 7, 19; Syr. ܛܦܪܐ, ܛܦܪܐ, Ar. ظُفْر the same.

טָפַשׁ (only Kal) *intr.* properly *to be slimy*, *viscous*, *fat*, applied to a mass of fat, metaphor. *to be without feeling*, *obdurate*, Ps. 119, 70; שָׁמֵן (Is. 6, 10), Greek *παχύς*, Lat. pinguis, being metaphor. used in the same manner. Targ. טְפַשׁ, Syr. ܛܦܫ the same, hence טַפֵּשׁ *to be very foolish*, *to be dull*, טִפֵּשׁ a fool, טִפְשׁוּ folly &c. The stem is closely connected with דָּבַשׁ.

טָפַת (from טוּף; *ornament*) *n. p. f.* 1 Kings 4, 11; comp. עֲטָרָה.

טָרַד (*part.* טֹרֵד) *trans.* *to drive*, *to press*, *to thrust*, דֶּלֶף טֹרֵד *a pressing*, *driving drop*, i. e. one drop thrusting the other forward Prov. 19, 13; 27, 15; Ar. طرد the same, Targ. טְרַד, Syr. ܛܪܕ for גֵּרֵשׁ to drive forward; perhaps the same stem may be in *trud*-ere. Talm. טְרַד or טָרַד to press, טָרִיד pressed, i. e. employed in various ways.

Hif. הִטְרִיד (not used) *to drive forward, to push forward.* Deriv. the proper name מַטְרֵד.

טָרֵד (*part. pl. m.* טָרְדִין; *pass.* טְרִיד) *Aram. tr. to thrust forth, drive forth,* with מִן *from* DAN. 4, 22 29 30; 5, 21.

טָרָה (not used) *intr.* prop. same as טָלָה *to be fresh, tender, young, blooming, juicy,* but here only *to be fresh, juicy* of לְחִי; *to suppurate, to be fresh,* of מַכָּה; Ar. طَرِيَ, طَرُوَ the same; on the contrary טָרֵף is not connected with it. Derivat. טָרִי.

טָרוֹם (from טוּר I.) *m.* prop. *expectation, hope;* hence בְּטָרוֹם as an adv. *in expectation* (that something will take place), *before,* coupled with the future RUTH 3, 14 K'tib; in K'ri the usual בְּטֶרֶם stands for it. The noun comes from טָרַר (טוּר) I. with the termination ־וֹם, the same ending as the usual ־וֹן appearing also in words from verbs ע"ע and ל"ה, e. g. דָּרוֹם from דָּרַר, פְּדוּיִם from פָּדָה.

טָרַח (Kal not used) *intr. to exert, to tire oneself,* with work, Targ. טְרַח, Ethiop. ሠርሐ (interchanging ט and ሠ) the same; comp. the modern Hebr. טָרַח with its derivatives. The signification "to throw, to press, to drive" in the Ar. طَرَحَ lies in its connection with طَرَّ, as may be seen from the derivatives. Derivat. טֹרַח.

Hif. הִטְרִיחַ (*fut.* יַטְרִיחַ) *to load, to burden,* e. g. the clouds *with moisture* (רְוִי = רִי), i. e. with rain-water, JOB 37, 11; Symm. *ἐπιβρίσει.* See רִי.

טֹרַח (with *suff.* טָרְחֲכֶם) *m. a burden, charge, trouble,* DEUT. 1, 12; IS. 1, 14.

טָרִי (after the form עָנִי) *adj. m.*, טְרִיָּה *f. moist, suppurating,* of מַכָּה IS. 1, 6; *fresh,* of לְחִי JUDGES 15, 15; comp. Syr. ܛܪܝ wet, fresh.

טֶרֶם a stem assumed for טֶרַם, according to some, in the signification to interrupt, to stop, like the Ar. طَرَمَ; but see טֶרֶם.

טֶרֶם (from טוּר I. or טֶרַם = טָר) *m.* prop. *expectation, hope,* same as טָרוֹם, consequently like עֶלֶם from עֵל (עוּל), צֶלֶם, תֶּלֶם from כֶּרֶם from תֵּל, צֵל, כַּר = כֶּר, out of טֶר with the termination ־ֶם; but merely as an adverb, *in expectation,* expectanter, hence *before, not yet,* coupled with the fut. as the sign of what is unfinished, either in a clause expressing state, with the subject preceding GEN. 2, 5, 1 SAM. 3, 3, JOSH. 2, 8, or without a subject before it, e. g. EX. 10, 7 *dost thou not yet know?* or subordinated to a preceding statement, and translated *before* EX. 12, 34, JOSH. 3, 1, but for which בְּטֶרֶם stands usually 2 KINGS 2, 9, JER. 1, 5; seldom strengthened by a subordinate negative (לֹא) ZEPH. 2, 2. It is rarely coupled with the perfect, as עַד לֹא (PROV. 8, 26) or קֹדֶם (PS. 129, 6), and used of the past with the meaning *while not yet,* GEN. 24, 15; 1 SAM. 3, 7; PS. 90, 2; PROV. 8, 25. מִטֶּרֶם HAGG. 2, 15 *from not yet,* i. e. *before,* coupled with the infinit., and compounded like מִבְּגֶד.

טָרַף (*part.* טֹרֵף; *inf. abs.* טָרֹף, *constr.* טְרֹף, before Makkeph טְרַף־; *fut.* יִטְרֹף, once יִטְרַף GEN. 49, 27) *tr.* 1. *to pull in pieces, to tear in pieces,* spoken of wild beasts (זְאֵב, אַרְיֵה) PS. 7, 3; 17, 12; 22, 11; metaphor. *to strike, to inflict disastrous strokes* HOS. 6, 1, parallel to הִכָּה; *to be greedy of booty, to be fond of war,* GEN. 49, 27; figurat. of destroying, lacerating anger (אַף) AM. 1, 11; JOB 16, 9; 18, 4. — 2. *to tear off, to pluck off,* from a tree. טָרָף GEN. 8, 11 stands for מְטֹרָף = מְטֹרָף and belongs to Puhal; but see also טָרָף adject. Deriv. טַרְפָּה, טֶרֶף 1.

Nif. נִטְרַף *to be torn in pieces, lacerated* EX. 22, 12; JER. 5, 6.

Puh. טֹרַף the same GEN. 37, 33; 44, 28; *to be plucked off, torn off,* GEN. 8, 11, where טָרָף stands for טֹרָף out of מְטֹרָף; see, however, the adject. טָרָף.

The stem is manifestly connected with צָרַב, דָּרַב (in the meaning "to tear up, to cut up"), and in Arab. the stem طَرَفَ must also have had the meaning "to cut off" (= קָצַץ); hence the noun طَرَفٌ.

margin, extremity (= קֵץ), Greek θρύπτω; but the organic root is טָ־רַף, existing also in חָ־רַף, גָּ־רַף.

טָרָף (from טָרַף I.) *adj. m. fresh-sprouting, green*, Gen. 8, 11, and so relating to עָלֶה. See also טָרַף in *Puhal*.

טָרֵף I. (not used) *to shoot forth*, spoken of the leaves of a plant, like עָלָה belonging to עָלֶה, generally *to sprout forth, to germinate, to break forth*, of fresh plants; metaphor. *to be fresh, new*, Ar. طَرُفَ. Deriv. טֶרֶף 2, טָרָף.

טָרֵף II. (Kal unused) *intr. to be satiated, nourished*, connected with the Sanskrit trip, Greek τρέφ-ειν. Deriv. טֶרֶף 3.

Hif. הִטְרִיף *to feed, to nourish*, with accus. of the person Prov. 30, 8.

טֶרֶף (with *suff.* טַרְפֵּךְ, טַרְפּוֹ) *m.* 1. *prey, booty*, prop. the lacerated, Job 4, 11; 38, 39, the torn away Gen. 49, 9; הַרְרֵי טֶ׳ Ps. 76, 5 *mountains of prey*, i. e. the strongholds out of which incursions are made; comp. 1 Macc. 5, 5. — 2. (only *pl. constr.* טַרְפֵּי) *a leaf*, Ez. 17, 9 *all its leaves will wither*. — 3. *food, nourishment*, Ps. 111, 5; Prov. 31, 15; Mal. 3, 10.

טְרֵפָה *f. what is torn*, by wild beasts Gen. 31, 39; forbidden for food like נְבֵלָה Lev. 17, 15; *booty*, of wild beasts Neh. 2, 13, in a figurat. sense.

טַרְפֶּל *n. p.* of an Assyrian land, mentioned with the Assyrian provinces דִּין (which see), אֲפָרַס (which see), דֶּה (which see), אֲפַרְסָתְךָ, אַרְכּוּ, בָּבֶל, שׁוּשָׁנַךְ, עֵלַם, out of which together the great and powerful ruler *Osnapar* had transplanted colonists to Samaria. These colonists were called טַרְפְּלָיֵא (a Gentile pl. from a sing. טַרְפְּלַי) from their former Assyrian country Ezr. 4, 9; and being imported, foreign, and heathen inhabitants who had adopted Judaism in part, they endeavoured to calumniate the Jews in the eyes of the Persian king אַרְתַּחְשַׁשְׁתָּא. The territory *Tarpel* has been supposed to be found in *Tapur* of Ptolemy (p. 148), east of *Elam*, with which it is mentioned; more correctly perhaps, the territory *Tarpet* is at the Maeotic swamp, whose inhabitants Ταρπῆτες are mentioned in Strabo (I. p. 757). In no case can it be the Phenician *Tripolis*.

טַרְפְּלַי see טַרְפֶּל.

י

י, called יֹד (a Phenician pronunciation for יָד, comp. עֵילוֹם 2 Chr. 33, 7 = עֵילָם, עוֹלָם; חִירֹם = חִירָם), *Yôd*, as a letter signifies *the hand*, because it is alleged that in old writing its figure presented the rude image of a hand spread out, with its fingers; comp. the Phenician 𐤉, 𐤊, 𐤌, 𐤍 &c., whence *Yod* in the old Hebrew, Samaritan, Aramaean-Egyptian and Palmyrene writing originated. It is more correct, however, to assume, that the name was selected merely on account of the initial sound, as in the case of the other names of alphabetical letters. In the Greek name Ἰῶτα (יוֹתָא), ד has been changed into ת, because of its similarity of sound to Ἦτα, Θῆτα &c. The Ethiopic name *Yaman* (= יָמִין) leads to the same initial sound. As a numeral י being the tenth letter of the alphabet denotes 10, י̈ 10,000; it is pronounced *yô*.

With respect to the pronunciation of *Yôd*, a threefold course may be distinguished in it: 1. as a final development of the *k*-sound, arising as it were out of *ǵ* (*dsh*), *Yod* is connected in part with the *k*-sounds. Hence a) its interchange with ג, e. g. יָדַע II. with גָּדַע; גָּאָה with יָאָה; גָּרַשׁ I. with יָרַשׁ I., גָּרַשׁ II. with יָרַשׁ II.; יָבַם perhaps with גָּבַם, out of the root גב, expressing the idea of relationship; comp. Talm. יוּהַר Ar. جواهر (precious stone), Arab. يهود Pers. جـ (Judah), יְטוּר Ar. جيدور (Ituraea), יָוָן Armen.

gini &c. b) with ח, e. g. יוֹם (יָם) with חָמַם, חַמָּה with יָגַהּ, חָמַם with יָאַב; חַם with חֵב II. &c. c) with כ, e. g. יָשֵׁר with כָּשֵׁר. d) with ק, e. g. יָשַׁשׁ and קָשַׁשׁ; יָתַר and קָטַר II. e) with ע, e. g. יָצַר I. and עָצַר, יָבַשׁ and עָבַשׁ; yet this interchange with ע is capable of another explanation. In the present direction *Yod* may have been developed out of *ǵ* (*dsh*), as vice versa a *ǵ* comes out of *y*, e. g. Sanskrit *yuvan* (juvenis), Pers. جوان (ǵuvân). — 2. as a soft, liquid sound, so that it may either be formed out of *n* or *l*, or may be interchanged with them, both in Hebrew itself, or in relation to other dialects, hence a) it is interchanged with נ, e. g. יָאָה and נָאָה, יָב Ar. نَبَّ (to roar), cogn. to Hebr. נָב; יָקַע (Ar. وَقَعَ) and נָקַע; יָצָא cognate with נָסַע Ar. نزع, نصا, יָצַק and נָצַק Ar. نشغ, נָסַךְ; יָסַךְ and נָסַךְ; יָצַב and נָצַב; יָעַד and נָקַב; יָעָה and Ar. نعى; יָגָה and Ar. نَجَا, נָגַהּ; יָאַר and נָהַר. Whether מוֹנֵךְ Is. 51, 23 can be explained in this way for מוֹנֵךְ 49, 26 remains doubtful. b) with ל, though seldom, e. g. יָעַז Is. 33,19 and לָעַז; יָקַע and Ar. لقع &c. — 3. as a semivowel, i. e. standing in the closest connection with the vowel *i*, this vowel being hardened into the consonant *y*. As such, though it is still a consonant, *Yod* appears a) in the place of Vau, when the latter was originally the first radical, e. g. in יָאַל, יָבֵשׁ, יָדַע, יָגֹה, יָסַר &c., which were originally וָ; rarely in primitive words, e. g. יַיִן *wine*, from יָנַן, or in the middle of a word, e. g. מְחִירָה Lev. 13, 10 from חָוַר, comp. p. 377. b) when the vowel *i* or *e* is added to the consonant *y*, the softer pronunciation by א sometimes appears, e. g. אִישַׁי 1 Chr. 2,13 out of יִשַׁי, אֵשׁ 2 Sam. 14,19 and Mic. 6,10 out of יֵשׁ, אֲזָבָה (for which the Masora has אֲזָבָה) 6,11 out of יְזָבָה; or out of *yi* arises merely *i*, when a vowelless consonant precedes, e. g. וַיִּלְכֹּד Jer. 25, 36, בִּיקָרוֹתֵיךְ Ps. 45,10, לִיקָדַת Prov. 30, 17, כִּיתְרוֹן Eccles. 2, 13 out of בְּיִקָּרוֹתַיִךְ, וַיְלַכֹּד, לְיִקְּחַת, כְּיִתְרוֹן. On the contrary, the separated *i-a* or *i-ya* in the middle of compound proper names pass into *one* syllable *ya*, e. g. אֶלְיָקִים, אֶלְיָדָע, אֶלְיָסָף, אֲבִיָּסָף, אֲבִיָּתָר, אֲבִיָּאָסָף out of אֲבִיאָתָר, אֶלְיָשִׁיב, אֶלְיָשִׁיב, אֶלְיָקִים, אֶלְיָדָע, אֶלְיָאָסָף, אֶלְיָאָתָה. c) *Yod* as a consonant at the beginning of words often appears to be pronounced like *i*, hence יְהוּדָה LXX Ἰουδά, יְטוּר Ἰτουραία &c.; and in Syriac all ܝ sound as if written with *i*, e. g. ܝܡ.

In addition to these organic modifications and changes in the nature of the *Yod*-sound, it is frequently interchanged with א, ה and ע, which may lead to the conclusion that it has a connexion with the gutturals, so e. g. a) with א in אֶגֶר and יָגֵר; אָבֵל and יָבֵל; אָבַק and יָבַק; אוֹצָר and יְגַר Aram. יוֹצָר Zech. 11,13 and אוֹצָר; אֶחָד and יָחַד; אֶתֶד and יָתַד; אֶחַר and יָחַר; אֶתֶד and יָתַד; Targ. אַחְלָת and יְלַת; Hebr. אָמַן II. and יָמַן &c. b) with ה, e. g. הָלַךְ and יָלַךְ; הָגָה and יָגָה III.; הָגָה and יָגָה. c) with ע, e. g. עָבַשׁ and יָבַשׁ.

יָאַב (1 *pers. sing.* יָאַבְתִּי) *intr. to long for, to desire*, with ל *for a thing* Ps. 119, 131; Syr. ܐܰܒ the same. In this stem *Yod* should be looked upon as a softened k-sound, and therefore יָאַב is identical with חֵב II., Ar. حَبَّ, with the organic root in עֲגַב, אָהַב; the Sanskrit *ap* = Latin *ap* in ad-*ip*-isci, German *happ*-en, Lat. *cup*-ere &c. belong to this root. Out of the softened root אָב have afterwards grown the stems אָב־ה, תְּאַב, אָב־ה, אָו־ה &c.

Hof. הוּאַב (not used) *to be wished for, longed for*, hence probably the proper name מוֹאָב for מוּאָב.

יָאָה (3 *fem.* יְאָתָה) *intr. to agree*, convenire, *to suit, to be adapted, to beseem*, Jer. 10,7; Targ. יָאָא, Syr. ܝܐ the same. Hence the *part. m.* יָאֶה, יָאֵי, *fem.* יָאָה contracted יָאָא and many nouns besides. It is a collateral form of נָאָה II. (which

see), where the fundamental idea may also be seen.

יְאוֹר see יְאֹר.

יַאֲזַנְיָה (*Jah is hearer;* יַאֲזָן is originally an old part. fut. of Hifil from the stem אָזַן and became a noun in the formation of proper names) *n. p. m.* Jer. 35, 3; Ez. 11, 1; comp. אֲזַנְיָה.

יַאֲזַנְיָהוּ (the same) *n. p. m.* 2 Kings 25, 23; Ez. 8, 11. But for this proper name there is in Jer. 40, 8 and 42, 1 יְזַנְיָהוּ, יְזַנְיָה, which may be contracted from it.

יָאִיר (*enlightener*, viz. Jah is) *n. p. m.* Num. 32, 41, Judges 10, 3, Esth. 2, 5; in the New Test. Ἰάειρος (Mark 5, 22). *Patr.* יָאִרִי 2 Sam. 20, 26, where, however, it is better to read with the Syr. הַיַּתִּרִי (belonging to *Jattir*, in the mountains of Judah).

יָאַל I. (i. e. וָאַל; Kal not used) *intr. to be slack, feeble, weary, lazy*, cognate in sense כָּסַל and נָבַל with a similar fundamental signification; metaphor. *to be foolish, dull, bad*, slackness and weariness being transferred to foolishness and badness, as vice versa vigour and power (חַיִל) are applied to honesty and virtue. The organic root (ואל) is the same as in אָ־וַל (which see), עָ־וַל, Aram. נְ־וַל; with a harder initial sound in נָ־בַל, בָּל־ָה; and here belongs too the Ar. بَلَهَ to be slack, weak.

Nif. נוֹאַל (3 *pl.* נוֹאֲלוּ, 1 *pl.* נוֹאַלְנוּ) *to act as a fool* Jer. 5, 4, *to appear as a fool* 50, 36, *to be foolish* (sinful) Num. 12, 11, *to dote* Is. 19, 13. In putting it with אָוַל, we may look upon נוֹאַל as arising out of נֹאוַל, consequently from אָוַל (see p. 37), but that is not necessary.

יָאַל II. (i. e. וָאַל; Kal unused) *intr. to will* (*Kimchi*), identical in its org. root with the Sanskrit *wal*, Greek βούλ-ομαι, Latin vol-o, Gothic vil-jan &c. To put it with אָל II. (אוּל) is incorrect, since that is only a softened form of חַל (which see).

Hif. הוֹאִיל (*imper.* הוֹאֵל, הוֹאֶל־, *pl.* הוֹאִילוּ; *fut.* יֹאֵל, *apoc.* יֹאֶל, יוֹאֶל) *to manifest the will, to undertake, to venture*, Gen. 18, 27, *to make a determination* Josh. 17, 12; Judges 1, 27 35; 1 Sam. 17, 39; *to be content* 2 Kings 5, 23; *to be pleased* Judges 19, 6; *to execute the will* Job 6, 9. In all these and similar significations the idea of a resolution arising out of one's own free-will lies; and it is construed with לְ before the infinitive, or with the finite verb with or without a copula. The meaning *to begin*, which the LXX and Vulg. have eleven times, can only be explained by the idea of *making a determination*, and should be looked upon as a periphrasis. In 2 Kings 5, 23 the LXX read הֲלוֹא for הוֹאֵל.

יָאַל III. (not used) *intr.* same as אוּל II. *to be before, first, forward, to begin;* deriv. perhaps partic. Hof. מוּאָל (which see), contracted מוֹל, מוּל (which see).

יָאַר (not used) *intr.* prop. *to glitter, to shine*, with quick motion; therefore metaphor. partly *to lighten, to shine*, like the Samar. adj. m. יְאִירַי, fem. יְאִירָאָה, shining, beautiful; partly *to bloom, to sprout*, like the Samar. יֶאֶר for דֶּשֶׁא, comp. נָצַץ, פָּרַח after a similar metaphor; partly *to bubble, to flow*, a similar metaphorical application taking place in נָהַר, with which it is identical, agreeably to the interchange of Yod and Nun (comp. יָאָה and נָאָה, יָצַב and נָצַב, יָסַךְ and נָסַךְ). It is possible, however, that the organic root יָ־אַר is connected with אֹר and with that in תָּ־אַר, which would lead to the same fundamental meaning. Deriv. יְאֹר.

יְאֹר, rarely יְאוֹר (with כְּ, כִּיאוֹר and כַּיְאֹר, once כָּאֹר Am. 8, 8 eliding Yod quiescent, which orthography has been in Ben-Sira 24, 37, causing the incorrect rendering ὡς φῶς; with *a* of motion יְאֹרָה, with *suff.* יְאֹרִי; *pl.* יְאֹרִים, *constr.* יְאֹרֵי) *m.* 1. generally *a river*, occurring with נָהָר (*a stream*) and אָגָם (*a pond*) Ex. 8, 1, Is. 33, 21, sometimes distinguished from these, sometimes identical with them; metaphor. יְאֹרִים *the*

wet passages in mines, shafts Job 28,10, identical with נְהָרוֹת 28, 11. On this general meaning comp. the Zab. יְאוּרָא *a river.* — 2. Specially, the river of Egypt, *the Nile* (as *Ganga* prop. means a river, then Ganges; *Rhenus, Rhine*, prop. a river) Gen. ch. 41; Ex. ch. 2. 4. 7. 8; Is. 19, 7 8; Ez. 29, 3; whose *canals* and *arms* are sometimes called יְאֹרִים 29, 3; 30, 12, sometimes נְהָרוֹת Is. 19, 6. In full form the Nile is styled יְאֹר מִצְרַיִם Am. 8, 8; 9, 5, and its arms יְאֹרֵי מָצוֹר or מִצְרַיִם 2 Kings 19, 24; Is. 37, 25. קְצִיר יְאֹר *the harvest of the Nile* Is. 23, 3, i. e. the corn of Egypt. As the river at the time of its overflowing spread over Egypt to a wide extent (Am. 8, 8; 9, 5), the Nile is used as an image of unlimited enlargement Is. 23, 10. — 3. *the Tigris* Dan. 12, 5 6.

The noun יְאֹר, whose appellative signification both in Hebrew and Greek is apparent, seems to have come out of the Semitic into Egyptian, where the Copt. ειοορ (river), ιορ, ειερο, ιερο (Thebaic), ιεππο (Bashmuric), ιαρο, ιαρω (Memphitic) denote *river, stream, valley-stream, Nile;* especially as no clear derivation for it is to be found in Egyptian. The other names of the Nile too bear a Semitic stamp. The Greek name *Νεῖλ-ος*, Nilus, Nile, is the Phenician נַחַל = Hebr. נַחַל (a bed with flowing water) prop. *Nile-valley*, for according to a tradition (Plut. de Is. et Osir. 66) the whole land was so called, comp. Ar. نَوْلٌ river-bed; שִׁחוֹר for the Nile is probably identical with شَحْرٌ river-bed and شَحَرٌ. The old Ethiopic name too *Σίρ-ις* for Nile and *sir* on the Rosetta stone (lines 14 and 15) is nothing but the Semitic שִׁחוֹר. The explanation from the Sanskrit which has been attempted, as if *Νεῖλ-ος* = Sanskrit *Nîlas*, black, יְאֹר Sanskr. *Jaras* flowing, is to be rejected.

יָאַשׁ (Kal not used) *intr. to forsake, to give up*, a thing, *to desist* from a thing, Ar. يَئِسَ together with أَيِسَ desperavit de aliqua re; in Talmudic this stem is frequent.

Nif. נוֹאָשׁ (*part.* נוֹאָשׁ) giving up *to desist from* (מִן) *one* 1 Sam. 27, 1; *to despair*, part. נוֹאָשׁ *one in despair* Job 6, 26, who gives up; then as an adverb *in vain, there is no hope* Jer. 2, 25; 18, 12; Is. 57, 10.

Pih. יֵאֵשׁ (*inf. constr.* יָאֵשׁ) *to cause to despair* or *to give up*, with accus. of the object, Eccles. 2, 20. Talm. יְאוּשׁ abandonment.

יְאוֹשִׁיָּהוּ (*Jah is supporter*, moulded together out of יֹאשִׁיָּה [from אָשָׁה and יָהּ) *n. p. m.* Zech. 6, 10.

יֹאשִׁיָּהוּ (the same) *n. p. m.* 2 Kings 23, 23; 2 Chr. 34, 33. The proper names יוֹאָשׁ and יְהוֹאָשׁ have the same meaning, from אָשָׁה = אָשַׁשׁ.

יְאַתְרַי (for יְאַתְּרַי out of יַאֲתֵר with the adj. termination ־ַי, *following the track of one*, from אָתַר, Aram. אֲתַר; more correctly from אָתַן = אָתַן *to be firm, steadfast*, Ar. أَثَنَ belonging to أَثِينَ firmus, stabilis, hence יְאַתְרַי is interchanged with אֶתְנִי) *n. p. m.* 1 Chr. 6, 6 [21], for which verse 26 has אֶתְנִי.

יָבָא a stem incorrectly adopted for מוֹבָא Ez. 43, 11, 2 Sam. 3, 25 K'ri, but which occurs with מוֹצָא for מָבוֹא only on account of the resemblance of the two. Besides, if such a stem were to be assumed, יָבָא could only be an enlargement of בָּא.

יָבַב I. (i. e. יַב; Kal unused) *intr. to cry aloud, to call, to sound afar, to resound*, Ar. أَبَبَ originally to cry aloud, with بَبَّ to howl (of the beasts of a desert), only in

Pih. יִבֵּב (*fut.* יְיַבֵּב) *to cry out painfully, to complain* (Vulg.) Judges 5, 28, an interpretation implying joy finding no place in it, according to 5, 29. See יָבֵל II.

The stem יַב (יָבַב) is closely connected with the Ar. نَبَّ (to bellow), *Yod* being

often interchanged with *Nun* as an initial sound; but on the other hand the interchange of *Yod* with *Alef* also existed in this stem, as is shewn by the Arabic, and by אֲבַב in modern Hebrew in the sense of, to flute. In Targumic יַבֵּב stands for the Hebrew רִנֵּן, הֵרִיעַ, and the Syr. ܝܒܒ has the meanings to exult, to cry aloud, to trumpet &c. The stem יָבֵל II. appears to be lengthened out of יַב. Deriv. the proper name יוֹבָב 1.

יָבַב II. (not used) *intr. to wind, to turn, to turn back*, conseq. from יַב = יָב (יוּב), אָב (אוּב), Ar. أَابَ (from أَوَبَ reversus est), and connected moreover with שָׁב. Deriv. the proper name יוֹבָב 2.

יְבוּל (after the form רְכוּב, גְּבוּל; with *suff.* יְבוּלָהּ, ־לָם) *m.* produce, hence *fruit*, of אֶרֶץ Judges 6, 4, גֶּפֶן Hab. 3, 17, prop. what is moved in, brought into the barn, from יָבֵל I. to move into, to be brought in; figurat. *goods, riches*, of a house Job 20, 28. More probably, however, from יָבֵל I. in signific. 3. *to sprout, to grow*, whence also come תֵּבֵל, תּוּבָל, conseq. *what is brought forth, grown, produce.*

יְבוּס (after the form יְקוּם; *ground trodden down*, from בּוּס; but according to others from יָבֵס = יָבֵשׁ) *n. p.* of the city which was afterwards called Jerusalem Judges 19, 10 11; 1 Chr. 11, 4; *Gentile* יְבוּסִי or הַיְּבוּסִי, i. e. the Phenic. tribe that dwelt *in* and *about* Jebûs and the neighbouring mountains Num. 13, 30; Josh. 11, 3. Rarely is the city called עִיר־הַיְּבוּסִי Judges 19, 11 or simply הַיְּבוּסִי Josh. 15, 8 and 18, 16, poët. יְבוּסִי Zech. 9, 7, and mentioned with the half-Benjamite half-Judaic cities צֵלַע and אֶלֶף (= אַלֶּף Zech. 9, 7) Josh. 18, 28. יְבוּסִי as an insignificant Phenician tribe of the mainland is always enumerated last Gen. 15, 20, Josh. 3, 10; and perhaps they would not have been distinguished as a separate tribe, had they not been the only one in southern Palestine that maintained their independence till the time of David 2 Sam. 5, 6 seq. They seem to have belonged to the leadiug race of the Amorites.

יִבְחָר (*chooser, selecter*, viz. Jah is) *n. p. m.* 2 Sam. 5, 15.

יָבִין (*intelligent;* from בּוּן) *n. p.* of the Phenician kings of northern Palestine Judges 4, 2, who resided commonly at *Hazor* Josh. 11, 1 10 11; 12, 19. The name appears to have become a general title, since it always recurs. The stem בָּן was also peculiar to the Phenician dialect, as appears from the phrase בִּין נוֹדָע (*it is clearly known*) Plaut. Poen. 5, 1, 9, rendered by the Latin text "monstratum est".

יָבִישׁ see יָבֵשׁ.

יָבַל (not used) *intr. to be condensed, tight, strong*, proceeding from the idea of being wound together, verbs of winding and binding being generally applied metaphor. to strength; Phenic. יָבַל the same. Deriv. יֹבֵל 1.

The organic root י־בַל is closely connected with that in חָ־בַל I., כָּ־בַל, particularly with that in גָּ־בַל, where the idea of strength, thickness, firmness, lies in the corresponding Arabic stem. In this sense of *to be strong, firm*, the stem בָּל (בּוּל) for the noun בּוּל (1 Kings 6, 38, Is. 44, 19) is also to be presupposed; since the two significations of the noun, a) *the strong one, the powerful one*, = בַּעַל, b) *block, log*, are only explicable from this fundamental meaning; the stem בָּעַל too being probably referrible to it.

יָבֵל I. (not used) *intr.* 1. *to well, to flow, to stream*, Arab. وَبَلَ (to flow copiously, to stream, to rain); deriv. יָבָל, יוּבָל, perhaps מַבּוּל, and אֻבָל as an Aramaeised form for יוּבָל. — 2. *to well up, to spring up*, therefore *to suppurate, to ulcerate*, especially so in Pihel (see יַבָּל). — 3. *to be moist, wet*, metaphor. *to be fresh, green, fruitful, to shoot forth, to grow*, the same metaphor being also found in בָּל, בַּל, אָבֵל; deriv. יְבוּל, תֵּבֵל, proper name תּוּבַל; comp. Phenic. יָבֵל to sprout, whence יְבָל (Ἰεβάλ, ἄγρωστις

Diosc. 4, 30) a sprout, Syr. ܝܒܠܐ grass. — 4. *to move, to move forward, to walk along gently*, a meaning often derived metaphor. from that of flowing; comp. אָזַל in connection with נָזַל, הָלַךְ with הֶלֶךְ 1 Sam. 14, 26; the French *aller* with the German *wallen*. Hifil and Hofal are to be explained by this fact. Deriv. the proper name יָבָל (2).

Pih. יִבֵּל (not used) *to fester, to suppurate*, spoken of a wound; deriv. יַבָּל, יַבֶּלֶת.

Hif. הוֹבִיל (*fut.* יוֹבִיל, יוֹבֵל) prop. *to make go*, then *to lead, to conduct* Jer. 31, 9, with הוֹלִיךְ, with the accus. of place *whither* Ps. 60, 11; 108, 11; *to lead along, to bring forward, to offer*, שַׁי 68, 30 and 76, 12, מִנְחָה Zeph. 3, 10, with לְ of the person; figurat. *to carry afar off*, of the feet Is. 23, 7.

Hof. הוּבַל (*fut.* יוּבַל) *to be carried, led*, with לְ to a place Jer. 11, 19, Job 21, 32, Is. 53, 7, and מִן *from* Job 10, 19; *to be offered* (as a gift) Hos. 10, 6, שַׁי Is. 18, 7, שֹׁחַד (as produce of the land) Hos. 12, 2; *to be led* or *conducted away*, i. e. *to be rescued* Is. 55, 12; Job 21, 30 *on the day when the floods of wrath descend.* The nouns יוּבַל, אוּבַל are Aramaeising forms out of Kal, for יֻבָּל, אֻבָּל; conseq. they must be derived from Kal.

The transitive idea of this stem appears to have been *to drive, to drive on*, conseq. *to lead*, which is connected with *moving, walking*, in which sense the organic root י־בֵּל may be related to that in תָּ־בַל III., דָּ־בַל (to roam about, to wander) belonging to the proper name הֶבֶל (prop. the wanderer, the nomad, comp. Syr. ܗܒܠ to rove).

יָבֵל II. (not used) *intr. to shout in joy and triumph*, an ulterior development of יָבַב (see יָבַב II.), hence *to sound.* Deriv. יוֹבֵל 2 and the proper name יוּבַל.

יְבָל (*pl. constr.* יִבְלֵי) *m.* 1. *a brook, a stream, a river*, coupled with מַיִם Is. 30, 25; 44, 4. — 2. (*mover, wanderer, nomad*) *n. p.* of the first son of Lamech, the father of nomadic life and of moving about with flocks Gen. 4, 20. From יָבַל I.

יְבֵל (Peal unused) *Aram. intr.* same as Hebr. יָבַל I.

Af. הֵיבֵל (*inf.* הֵיבָלָה) same as Hebr. הוֹבִיל *to bring, to lead* Ezr. 5, 14; 7, 15.

יַבָּל (out of Pih. from יָבַל I.) *adj. m.*, יַבֶּלֶת *fem. festering, suppurating*, of a wound, *having sores* Lev. 22, 22.

יוֹבֵל or יוֹבָל (*pl.* יוֹבְלִים) *m.* 1. (from יָבַל) *a he-goat, ram*, aries (so named from its strength like אַיִל), hence קֶרֶן הַיּוֹבֵל Job 6, 5, שׁוֹפַר הַי׳ 6, 4 6 8 13, and with the omission of קֶרֶן Ex. 19, 14, *ram's-horn*, a wind-instrument. This explanation is already in the Targ. (דִּיכְרָא) and the Jewish interpreters, agreeably to tradition (Rosh ha-Shana 3), from which we learn that the word had the same sense in old Arabic; Phenic. יֹבַל (Mass. 7) the same; comp. *Munk*, l'inscription phén. de Marseille p. 34. — 2. (from יָבַל II.) *a cry of joy, a joyful noise* (connected with the proper name יוּבַל), a designation of the great jubilee-feast on the 10th of the 7th month of every 50th year, announced by trumpets (שׁוֹפָר) through the whole land Lev. 25, 8. It was a year in which agriculture rested 25, 11, and Hebrew slaves without distinction had to be set free (קָרָא דְרוֹר) 25, 10; Jer. 34, 8; in which alienated pieces of land reverted to their original possessors or their heirs Lev. 25, 8-17 39-41 54; 27, 17 seq.; and according to *Josephus* (Antt. 3, 12 13) even all debts were remitted. In full form they said שְׁנַת הַיּוֹבֵל Lev. 15, 13 28 40 50 52 54; 27, 17 18 23 24; but שְׁנַת is also omitted Lev. 25, 31, and therefore יוֹבֵל in this respect is sometimes masc. Num. 36, 4, sometimes fem. Lev. 25, 10.

יִבְלְעָם (as the name of a person *conqueror of a people*, as the name of a place *place of victory*, compounded of יִבְלַע־עָם) *n. p.* of a city between בִּגְדוֹ

(afterwards *Legio*) and יִזְרְעֶאל, mentioned with תַּעְנָךְ, consequently situated in the territory of Manasseh Josh. 17, 11 (21, 25); Judges 1, 27. In 1 Chr. 6, 55 בִּלְעָם stands for it, as the LXX have *Βαλαάμ* Judges 1, 27. Another city in the same neighbourhood was גּוּר (see p. 275), where there was also a height (מַעֲלֵה).

יַבֶּלֶת see יבל.

יָבַם (not used) *intr.* usually *to be bellied*, *thick*, *extensive*, therefore *to be pregnant*, consequently = בָּם (בּוּם, see p. 187), דָּהַם (דָּהַן), פָּאַם, פָּם; deriv. Pih. יִבֵּם (not a denominative) *to impregnate*, spoken of marrying the wife of a brother to perpetuate his name by means of children. Probably, however, the fundamental idea is *to be allied, related, joined in affinity;* חָמָה II. belonging to חָם and חָמוֹת, חָתָן &c. also proceeding from the same point of view; except that it is specially applied here to a *brother-in-law*. Accordingly the verb stands for פָּבַם, גָּבַם (י changing with כ or ג, *Yod* generally being related to *k*-sounds) = כָּבַן, גָּבַן which see; but the general use of it is lost in this very old word. Deriv. יָבָם, יִבֻּמָה, and the denomin. יִבֵּם.

יָבָם (prop. part. Kal; with *suff.* יְבָמִי, יְבֶמָהּ) *m. brother-in-law*, i. e. brother of the husband, who had to marry by law the wife of his brother that had died childless Deut. 25, 5-9. Only in such a case does Scripture employ this primitive word. The Aramaean dialects (Targ., Syr., Samar.) preserve the archaic Hebrew expression. Deriv. the denomin.

Pih. יִבֵּם (*inf. constr.* יַבֵּם) *to fulfil the duty of the* יָבָם Deut. 25, 5 7, i. e. to marry the widow of a brother (after his decease); transferred to the time before the revelation of the law Gen. 38, 8.

יְבִמָה (only with a *suff.* יְבִמְתִּי, יְבִמְתְּךָ, יְבִמְתּוֹ; from a masc. יָבָם) *f. sister-in-law*, Deut. 25, 7 9; Ruth 1, 15.

יַבְנְאֵל (*El is builder*) 1. *n. p.* of a city in Judah Josh. 15, 11, according to the usual account one hour north-west of *Akar*, i. e. עֶקְרוֹן. But though on the Philistine border, its situation cannot be determined exactly; since it cannot be identified with יַבְנֶה. — 2. *n. p.* of a border city of Naphtali Josh. 19, 33, on the south shore of the יָם כִּנֶּרֶת; which *Josephus* (Jewish wars 2, 25, 6) calls *Jamnia* (יַבְנֶה) or *Jamnith* (יַבְנִית) in upper Galilee. In the time of the Talmud it was called כְּפַר יַמָּא (Jer. Megilla 1, 1).

יַבְנֶה (*builder* viz. *El is*) *n. p.* of a primitive Philistine city between יְפוֹ and אַשְׁדּוֹד, which Uzziah was the first to conquer 2 Chr. 26, 6; afterwards it was called *Jamnia* or *Jamneia*. It was 240 stadia from Jerusalem (2 Macc. 12, 9), 12 Roman miles from Diospolis (according to Euseb.), situated on the Mediterranean Sea, having a good harbour (Ptol. 5, 16), a large Jewish as well as heathen population (*Josephus*, Jewish war 1, 7, 7; Philo II. 575), playing a part in the Maccabean wars (1 Macc. 4, 15; 5, 58; 10, 69), and was subdued by Pompey to Syria (*Jos.* l. l.). At the time immediately before and after the destruction of Jerusalem it was celebrated as being the seat of the Sanhedrim and the academy (Rosh ha-Schana 29 b); comp. *Sperbach*, diss. de academia Jabhnensi etc. Wittenb. 1740, 4. At the present day the place is called *Yebna*, to the west of Ekron, 1 hour from the sea (*Robinson's* Bibl. Res. III. p. 22). In Phenic. יַבְנָא (Jomnium) is the name of a Mauritanian city.

יִבְנְיָה (*Jah is builder*) *n. p. m.* 1 Chr. 9, 8.

יִבְנְיָהוּ (the same) *n. p. m.* 1 Chr. 9, 8.

יָבֵשׁ belonging to יְבוּס see בּוּס.

יָבַשׁ (not used) *intr.* same as בָּשׁ *to shine*, *to glitter*, *to be beautiful*, Arab. يَبَسَ. Deriv. n. p. תִּבְצָח.

יָבַק (not used) *intr. to break forth*, *to flow forth*, *to stream out*, *to pour out*,

of a river; the organic root is יָ־בַק, Ar. بَقَّ the same, and is also found in בָּכַ־ה, Ar. بكى, in פָּכַ־ה &c.

Pih. (not used) יִבֵּק *to pour out strongly;* derivative

יַבֹּק (formed from the Pihel of יָבַק after the form קַנְאָ; *the running, flowing forth*) *n. p.* of a river beyond Jordan, which takes its rise in the mountains of גִּלְעָד, forming the border of עַמּוֹן towards the Hebrews NUM. 21, 24, JOSH. 12, 2, JUDGES 11, 13, over against שְׁכֶם, and after a course of one and a half hours (*Burckh.* II. 597) falling into the יַרְדֵּן. At present it is called *Sarka* (blue river), זַרְקָא, dividing el-Belka from another territory. The Targ. has יוּבָק; written in Greek it is Ἰαβώχ, Ἰάβαχος, Ἰαβάκκος, Ἰαβόκ &c., all which refer to the Hebrew name. Scripture (GEN. 32, 25) seems to have considered יָבָק = אָבַק and the river to have been named from wrestling or struggling.

יְבָרְכְיָהוּ (*Jah is blesser*) *n. p. m.* Is. 8, 2. יְבָרְ׳ is an abridgment of יְבָרְ׳, and even בֶּרֶכְיָה originated from the same.

יָבֵשׁ I. (*inf. absol.* יָבוֹשׁ, יָבְשׁ, *constr.* יְבַשׁ and in a feminine form יְבֵשָׁת; *fut.* יִיבַשׁ or יִבַּשׁ, *pl. in pause* יְבָשׁוּ) *intr. to be dried, withered, parched,* by loss of the juices and fluids of life, hence a) of plants, חָצִיר Is. 15, 6, עֵץ LAMENT. 4, 8, נְאוֹת מִדְבָּר JER. 23, 10, עֵשֶׂב PS. 102, 12, שְׁרֵשׁ Hos. 9, 16, רֹאשׁ הַכַּרְמֶל (of the wood-crowned Carmel) AM. 1, 2, טַרְפֵּי צֶמַח (the leafy sprouts) Ez. 17, 9, קְצִיר (bough) Is. 27, 11, מִזְרָע (crop) 19, 7; parallel נָבֵל, מוֹלֵל, הִכְּדָה, אָבֵל &c. b) *to dry up,* of wet, moist, fresh, juicy objects, of לֶחֶם JOSH. 9, 5, אֶרֶץ GEN. 8, 14, עֲצָם Ez. 37, 11. c) *to wither,* of זְרוֹעַ ZECH. 11, 17, יָד 1 KINGS 13, 4. d) *to be drained, to subside,* of נָהָר Is. 19, 5, אַפִּיקֵי מַיִם Jo. 1, 20, מַיִם GEN. 8, 7, נַחַל 1 KINGS 17, 7, מָקוֹר Hos. 13, 15, where, however, the form יְבוֹשׁ should be referred to בּוּשׁ. e) figur. of כֹּחַ (the vital fluid of the body) Ps. 22, 16 (= לְשַׁד 32, 4), לֵב 102, 5 &c.

The stem יָ־בֵשׁ is closely connected with בּוּשׁ I. (see pp. 189. 190), the organic root in both standing in primitive relationship to בֵּץ, Sanskrit *ush*, Latin *fusco*, *bus*-to &c. The idea of *paleness, dunness, whiteness*, applied to the colour of the face, is only a drying up, or withering of the juices, and the other metaphorical uses should also be referred to the same origin. Targ. יְבֵשׁ, Syr. ܝܒܸܫ, Ar. يَبِسَ the same; but whether עָ־בֵשׁ and יָבֵס belong to the same root is questionable. Deriv. יָבֵשׁ adj. (יָבֵשׁ the name of a person is from בּוּשׁ).

Pih. יִבֵּשׁ (*fut.* וַיְיַבֵּשׁ for וַיְיִ׳) *to make dry, to dry up,* יוֹבֵקֶת JOB 15, 30, by שַׁלְהֶבֶת (fire) = קָדִים (GEN. 41, 6) or רוּחַ זְלָעָפוֹת (PS. 11, 6); *to make exhausted,* יָם NAH. 1, 4; figurat. *to dry,* גֶּרֶם PROV. 17, 22. Deriv. יַבָּשָׁה and יַבֶּשֶׁת.

Hif. הוֹבִישׁ (*fut.* יוֹבִישׁ) *to make dry,* מֵי הַיַּרְדֵּן JOSH. 2, 10, מֵי יַם־סוּף 5, 1, נְהָרוֹת PS. 74, 15, אֲגַמִּים Is. 42, 15, מָקוֹר JER. 51, 36; *to make to wither* or *to be without juice,* פְּרִי Ez. 19, 12, עֵץ לַח 17, 24, עֵשֶׂב Is. 42, 15; *to cause to disappear,* תְּיִרוֹשׁ Jo. 1, 10. To these meanings may be referred some forms of the Hifil of בּוּשׁ e. g. Jo. 1, 12, since the intrans. signification is not necessarily to be assumed there, because a Hebrew thought of every thing in nature as operative.

יָבֵשׁ II. in the signification of בּוּשׁ (which see), and so for the n. p. m. יָבֵשׁ, see בּוּשׁ I.

יָבֵשׁ 1. *adj. m.* (*pl.* יְבֵשִׁים), יְבֵשָׁה (*pl.* יְבֵשׁוֹת) *fem. dry, parched, sapless,* spoken of קַשׁ JOB 13, 25, עֵץ Is. 56, 3; *withered,* of עֲצָם Ez. 37, 4; *dried,* of עֲנָבִים NUM. 6, 3, oppos. to לַח; figurat. *dried up, perished,* of נֶפֶשׁ 11, 6. — 2. (from יָבֵשׁ = בּוּשׁ I. in Hif.; *having paleness, dunness*) *n. p. m.* 2 KINGS 15, 10-13 14. — 3. (*a dry place,* from יָבֵשׁ I.; with *a* of motion יַבֶּשָׁה 1 SAM. 31, 12 which occurs even after the pre-

position בְּ 31, 13, often written, however, יָבֵישׁ; comp. Phenic. יְבֶשֶׁת in בֵּת י׳ *Tebeste* the proper name of a Numidian town) *n. p.* of a city in Gilead, fully יָבֵשׁ גִּלְעָד JUDGES 21, 8 seq. or יָבֵישׁ גִּ׳ 1 SAM. 11, 1, perhaps to distinguish it from another Jabesh. It lay the distance of a night's journey from בֵּית שָׁן (Scythopolis) 1 SAM. 31, 11, on a river called Jabesh (נַחַל יָבֵשׁ), at the present day *Wady Jabes* (*Burckhardt's* travels p. 451), which flows not far from Betshean into the Jordan. Eusebius (Onomast. s. v.) relates, that a small village of this name still existed in his day, six Roman miles distant from Pella towards Gerasa (גָּרָשׁ). Comp. *Robins.* new Bibl. Res. p. 415 &c. This city was also poet. termed merely גִּלְעָד Hos. 6, 8, characterised by the prophet as a city of blood; and גִּלְעָד 1 KINGS 17, 1 the abode of Elijah (who was born in תִּשְׁבֶּה) is, according to Tosaphot (Taanit 3ª) our Jabesh-Gilead, as also הַגִּלְעָדָה 2 SAM. 24, 6 according to the Midrash on the place; and since גָּרָשׁ, i. e. *Gerasa*, was in the neighbourhood, the Midrash and afterwards Saadia had the name of the place גָּרָשׁ for this Gilead. At the present day, four hours east of Jordan, there is still a village יָבֵשׁ, on Wady Jabis (*Schwarz*, Palästina p. 186).

יְבֵשׁ (not used) *Aram. intr.* = Hebr. יָבֵשׁ I.

Pael יַבֵּשׁ same as Hebr. יִבֵּשׁ; deriv. יַבֶּשֶׁת.

יַבָּשָׁה *f. the dry*, i. e. *dry land*, *dry ground*, opposed to יָם JON. 1, 9; Ps. 66, 6; so too Ar. يَبْس; בַּיַּבָּ׳ Ex. 14, 16 *on the dry ground*, *dry-footed*.

יִבְשָׂם (*the lovely one*, from בָּשַׂם) *n. p. m.* 1 CHR. 7, 2; comp. מִבְשָׂם, בָּשְׂמַת.

יַבֶּשֶׁת *f.* same as יַבָּשָׁה Ex. 4, 9; Ps. 95, 5.

יַבֶּשֶׁת (*def.* יַבֶּשְׁתָּא) *Aram. f.* same as Hebr. יַבֶּשֶׁת DAN. 2, 10.

יִגְאָל (from גָּאַל; *a deliverer*, *revenger* viz. El is) *n. p. m.* NUM. 13, 7; 2 SAM. 23, 36; 1 CHR. 3, 22.

יָגַב (*part.* יֹגֵב) *trans. to dig*, *to dig through*, e. g. arable land, with hoe and mattock; יֹגֵב *a husbandman* JER. 52, 16 (Targ., Rashi), along with כֹּרֵם vine-dresser; different from אִכָּר, *a labourer with the plough.* The organic root י־גב lies also in גָּב I., which is used in the parallel passage 2 KINGS 25, 12 K'tib.

יָגֵב (contracted from יָגִיב, like פָּלֵט, יָגֵעַ; *pl.* יְגֵבִים) *m. cultivated land*, *a field*, along with כֶּרֶם JER. 39, 10, which the Vulg. has singularly interpreted *cistern* (גֹּב).

יָגְבְּהָה (from גָּבַהּ; *high-place*) *n. p.* of a city in Gad, in the neighbourhood of נֹבַח JUDGES 8, 11, formerly called קְנָת NUM. 32, 42, and still preserved in the modern قنوات Kanuat (see *Burckhardt*, p. 157, and 504 of the German translation); elsewhere named with יַעְזֵר 32, 35.

יִגְדַּלְיָהוּ (*Jah is a great one*) *n. p. m.* JER. 35, 4.

יָגָה I. (Kal unused) *intr. to feel pain*, *to suffer pain*, doluit, as also יָגֵעַ, Arab. وَجِعَ and עָצֵב have the same fundamental signification; therefore *to grieve*, *to be fatigued*, *to be pained*, *troubled*, *melancholy*, other cognate verbs being metaphorically applied in a similar manner; comp. Arab. وجى. Deriv. יָגוֹן.

Nif. נוּגָה (for נוֹגָה, as מוּסָר for מוֹסָר; *part. m.* נוּגֶה, *pl. constr.* נוּגֵי, *fem. pl.* נוּגוֹת) *to be afflicted*, ZEPH. 3, 18 *the afflicted remote from* (מִן) *the solemn assembly* (Kimchi); LAMENT. 1, 4 *their maidens are afflicted.*

Pih. יִגָּה (*fut.* יַגֶּה for יְיַגֶּה; see יִבֵּשׁ) *to afflict*, *to prepare grief for* LAMENT. 3, 33.

Hif. הוֹגָה (with *suff. f.* הוֹגָהּ; *part.* מוֹגֶה; *fut.* יוֹגֶה, 2 *plur.* תּוֹגְיוּן = תּוֹגוּ) *to afflict*, *to grieve*, with accus. of the person JOB 19, 2, LAMENT. 1, 5, or absol. 3, 32; *to torment*, מוֹגַיִךְ Is. 51, 23 *thy tormentors*, without any necessity for reading with some mss. and agreeably to 49, 26 מוֹנַיִךְ (from יָנָה). Deriv. תּוּגָה (after the form תּוֹרָה).

יָגָה II. (Kal unused) *tr. to push away, to impel forward, to remove, to separate, to put away*, identical with the Ar. يجه, يجا and وجى, Talm. הָגָה, Syr. ܝܓܐ, as also with הָגָה II. (page 348).

Hif. הֹגָה *to remove, to put away*, with מִן of the place 2 Sam. 20, 13, where, however, the suffix is wanting (for הֹגָהוּ), as 20, 12 proves. So the Targ., Syr., Vulg. &c. Syr. ܐܘܓܐ to expel.

יָגוֹן (with *suff.* יְגוֹנָם) *m. affliction, grief, sorrow*, Ps. 13, 3; 31, 11; coupled with אֲנָחָה Is. 35, 10, רָעָה Ps. 107, 39, צָרָה 116, 3, עָמָל Jer. 20, 18, opposite to שִׂמְחָה Esth. 9, 22; שִׂמַּח מִיָּ׳ Jer. 31, 13 *to cause sorrow to be followed by joy;* comp. מֵעָמָל Is. 53, 11. שִׁכָּרוֹן וְיָגוֹן Ez. 23, 33 = שִׁכְרוֹן יָגוֹן *drink of sorrow* (instead of יַיִן, comp. Is. 51, 21, and שֵׁכָר = שִׁכָּרוֹן or אֶשְׁכָּר according to the LXX 2 Sam. 6, 19).

יָגוֹר *adj. m. fearing, fearful*, Jer. 22, 25; 39, 17; in Phenic. a subst., where the fem. יְגֹרָא means having reverence, serving God, in n. p. f. אֲמַתְיְגֹרָא (Ampsigura) Plaut. Poen. V, 2, 105. 108.

יָגוּר (*dwelling-place*, from גּוּר I.) *n. p.* of a city in Judah Josh. 15, 21; comp. גּוּר 2 Kings 9, 27, גּוּר בַּעַל 2 Chr. 26, 7; Phenic. גֻּר and גֻּרְבַּע (= גֻּרְבַּעַל).

יָגִיעַ (prop. *part. pass.; plur. constr.* יְגִיעֵי) 1. *adj. m. wearied, tired*, coupled with כֹּחַ and substantively Job 3, 17: *who strains his strength*, i. e. wastes it = an oppressed, persecuted, pious one. — 2. (*constr.* יְגִיעַ, with *suff.* יְגִיעֲךָ, *pl.* with *suff.* יְגִיעֵי) concrete *what is gained by work, procured by wearisome labour, gained by effort*, often coupled with כַּפַּיִם, i. e. what is worked for, and procured by physical labour, Ps. 128, 2, especially *corn raised by cultivation* Hagg. 1, 11; *goods* Is. 45, 14 with סַחַר, *produce of the field* Job 39, 11, *produce of cattle* Jer. 3, 24, Gen. 31, 42, Deut. 28, 33, *property* Ps. 109, 11, *riches* Jer. 20, 5, *possession* Is. 55, 2, *field* Ps. 78, 46, in short all that one has acquired by effort Hos. 12, 9; figurat. of God, *a work* Job 10, 3. — 3. Abstract, *labour, work*, Job 39, 16.

יְגִיעָה (*constr.* יְגִעַת) *f. weariness, exhaustion*, Eccles. 12, 12 *exhaustion of the flesh* (the body).

יָגְלִי (out of the Hofal of גָּלָה; *exiled, carried away*) *n. p. m.* Num. 34, 22.

יָגַן a stem assumed for גַּת and synonymous with Ar. وجن; but see גָּתַת.

יָגֵעַ (*fut.* יִיגַע, יִגַע) *intrans.* same as יָגָה I. (Ar. وَجِعَ the same) *to grieve, to be weary, to be uneasy*, therefore *to be wearied* or *weak with toil*, coupled with יָעֵף Is. 40, 28 30 (or עָיֵף Deut. 25, 18), *to exert oneself, to strive*, הֶבֶל (adv.) *in vain* Job 9, 29, לָרִיק prop. *for what is empty* i. e. in vain Is. 65, 23, for which בְּדֵי־רִיק stands in Jer. 51, 58; *to torment oneself*, followed by an infin. Prov. 23, 4, but elsewhere with an object *wherewith* or *upon which* one toils, with בְּ Josh. 24, 13; Is. 47, 12. Figurat. *to work with toil in* a thing 43, 22, i. e. to consider it as a yoke, as burdensome. Seldom with the accus. 47, 15 or absol. in the sense *to be weary, weak* Lament. 5, 5. Deriv. יְגִיעָה, יָגִיעַ, יָגָע, יָגֵעַ.

Pih. יִגַּע (*fut.* יְיַגַּע) *to weary, to make faint*, with accus. of the object Josh. 7, 3; *to exhaust* Eccles. 10, 15.

Hif. הוֹגִיעַ *to weary, to oppress*, with בְּ of a thing Is. 43, 23 24; Mal. 2, 17.

יָגָע *m. what has been got by labour, earnings, goods*, Job 20, 18; Phenic. יַגְעַת (*place of earnings;* comp. Hebr. דַּמֶּשֶׂק, עֶתֶר) n. p. of a Tangier city Ptol. 4, 1.

יָגֵעַ (*pl.* יְגֵעִים) *adj. weary, weak, exhausted*, coupled with עָיֵף Deut. 25, 18 or רְפֵה יָדַיִם 2 Sam. 17, 2; *wearying* Eccles. 1, 8; Phenic. יָגֵעַ old (Trip. 2, 3).

יָגֹר (יָגֹרְתִּי, יָגֹרְתָּ; after the form קָטֹן, שָׁכֹל, יָכֹל) *intr.* prop. *to turn, to withdraw timidly*, therefore *to be afraid*, מִפְּנֵי of a thing Deut. 9, 19; 28, 60, like גָּר II. (page 275) also construed with מִפְּנֵי; seldom with accus. Job 3, 25; *to shud-*

der, with accus. 9, 28 *I shudder with all my pains*. Deriv. יָגוֹר (יָגֹר) adject.

The organic root יְ־גַ֫ר is identical with גּוּר II. (page 275), and the present stem is an ulterior development of the other; Arab. وَجِرَ and وَجِلَ the same. Phenician יגר the same, whence יִגְרַת (Ἰογόρθας, Jugurtha, i. e. holy awe, reverence) said of Baal; then a proper name; comp. in Hebrew פַּחַד Gen. 31, 42, מוֹרָא Ps. 76, 12, of Jehovah.

יָגַר (not used) *Aram. tr. to heap together, to carry together* (stones), *to roll* (round masses), identical in the organic root יְ־גַ֫ר with Hebr. גּוּר I. (page 274), גּוּר I. (page 301), אָ־גַר (page 20), and remotely with גֹּל (page 287) also; comp. Aram. זְ־גַר. Deriv.

יְגַר *Aram. m. a heap of stones* Gen. 31, 47, Targ. יַגְרִין for Hebrew גַּלִּים Jer. 51, 37 and עִיִּין Mic. 3, 12, Syr. ܓܠ the same.

יִגְרַת see יָגַר.

יָד (like דָּם from דָּמָה abridged from יָדָה which is prop. a participle from the stem יָדָה III., and in this abridgment also before apodoses; *constr.* יַד, with *suff.* יָדוֹ, יָדָךְ, but יָדְכֶם Gen. 9, 2 and יָדְכֶן Ez. 13, 21 for יֶדְכֶם and יֶדְכֶן; *dual* יָדַיִם, abridged יָדַי Ez. 13, 18, if we should not read with the LXX and Vulg. and according to the parallels יָד *arm*, *constr.* יְדֵי; *pl.* in a technical sense יָדוֹת, *constr.* יְדוֹת) *f.* (as the names of the human members always are, e. g. זְרוֹעַ, כִּסֵּא, אֲצַבַּע, פַּעַם, רֶגֶל, יָמִין, כַּף &c.; *masc.* only in Ez. 17, 12, and according to the Sam. text Lev. 25, 28 and Deut. 19, 5; Ez. 2, 9 is uncertain) prop. what lays hold of, seizes, hence *the hand*, the human member with which one takes or seizes Ex. 19, 3, and generally, with which one acts 1 Sam. 24, 13; 1 Kings 11, 26. In this original signification one says נָתַן יָד Gen. 38, 28 *to stretch out the hand*, נָטָה יָד Ex. 7, 19, קִפֵּץ יָד Deut. 15, 7 &c.; or יָד is put as a more specific explanation, with a noun, as תְּשׂוּמֶת יָד Lev. 5, 21 *the pledging of the hand, note of hand*, שֶׁבֶר יָד 21, 19 *brokenness of hand*, אֶבֶן יָד Num. 35, 17 *hand-stone*, i. e. which one seizes with the hand, and not אֶבֶן כְּלִי־עֵץ יָד; קֶלַע *a wooden utensil for the hand* 35, 18, i. e. which is taken in the hand; סְחֹרֶת יָד Ez. 27, 15 *merchandise of the hand* i. e. direct merchandise, as סֹחֵר יָד 27, 21 *one who brings wares directly*. To be more express one says יַד יָמִין Gen. 48, 17, יַד שְׂמֹאל Judges 3, 21; yet יָד also stands as a parallel to יָמִין 5, 26, Is. 48, 13, without there being any need to assume that יָד signifies here *the left hand*. Seldom is it used of the fore feet of animals, e. g. the שְׁמָמִית Prov. 30, 28. — Here belong also the expressions יָד לַפֶּה *the hand to the mouth*, a gesture expressive of meditation Prov. 30, 32; שִׂים יָד עַל־פֶּה Job 21, 5, Mic. 7, 16 (שִׂים כַּף לְפֶה Job 29, 9), שׂוּם יָד לְמוּל פֶּה 40, 4 *to be dumb, silent*; שׂוּם יָד עַל־רֹאשׁ 2 Sam. 13, 19 *to put the hand upon the head*, as a sign of heavy sorrow, of being oppressed by God's hand. — Other phrases in which יָד is applied may be found under שָׁלַח, רָפָה, נָשָׂא, מָצָא, מָלֵא, נָטָה, דָּחָק, תָּקַע, תָּמַךְ &c., where יָד is frequently taken in the following metaphor. significations. Here belongs also the expression בֵּין יָדַיִם *between the hands*, i. e. upon the breast Zech. 13, 6 = בֵּין־זְרֹעֹתַיִם 2 Kings 9, 24, comp. בֵּין עֵינֵיהֶם Deut. 11, 18 the forehead. — יָדַיִם *the pair of human hands*, often for the pl. Is. 13, 7; Prov. 6, 17; Job 4, 3.

The following metaphor. meanings in peculiar phrases have arisen out of this literal signification: a) *assistance, help, support*, in the phrases הָיָה יָד פְּ׳ עִם־פְּ׳ 1 Sam. 22, 17 or אֶת־פְּ׳ 2 Kings 15, 19, more rare is the same meaning in the formula יָד פְּ׳ בְּפְ׳ 2 Chr. 30, 12; *screen, sheltering power*, Is. 25, 10, particularly so of the guarding hand of God Ezr. 7, 6 &c. in the most various phrases; where, however, sometimes הַטּוֹבָה יָד 7, 9 or לְטוֹבָה 8, 22 is employed for perspicuity. In like manner the signification *human help, human cooperation* belongs here, opposed to יָד יי, e. g. לֹא בְיָד Job

34, 20 *not by a hand* (human one) i. e. not by man's help; בְּאֶפֶס יָד DAN. 8, 25, Aram. חָלוּ יְדַיִם בְּ 2, 34; לָא בִידַיִן LAMENT. 4, 6 &c. — b) *force, violence, enmity*, GEN. 16, 12, *attack* 37, 27, prop. attacking with the hand, so especially in the phrase יַד בְּ הוֹרִיתָה בְּ 1 SAM. 18, 17; applied to God, *suffering, punishment, stroke* Ex. 9, 3. In a similar sense occurs נָתַן יַד בְּ Ex. 7, 4 or יָצְאָה יַד בְּ RUTH 1, 13, where לָרָעָה is but seldom added JUDGES 2, 15; הֵשִׁיב יַד עַל Is. 1, 25 and AM. 1, 8 *to turn the hand* (violence) *against one*, seldom with אֶל־ for עַל Ez. 13, 9. — c) of the super-human power and might of God that seizes man, hence same as *the spirit* (of God), that powerfully excites and impels man; so especially in the phrases הָיְתָה יַד יי עַל Ez. 1, 3, with אֶל־ for עַל 1 KINGS 18, 46; נָפְלָה יַד יי עַל Ez. 3, 14; חִזְּקָה יַד יי עַל 8, 1, for which רוּחַ stands in 11, 5; in which acceptation is to be taken the noun-expression חֲזָקַת הַיָּד Is. 8, 11 *the power of God's might*, i. e. the being impelled by the Spirit of God. מִפְּנֵי יָדְךָ JER. 15, 17 *because of the might of thy Spirit which overcomes and impels me* (Rashi). — d) *joining of the hands*, as a sign of assurance, fidelity, promising and confirmation, hence נָתַן יָד 2 KINGS 10, 15 and EZR. 10, 19 same as *to assure, confirm, to determine*, coupled with בְּרִית and אָלָה Ez. 17, 18; נָתַן יָד לְ (or with accus.) *to vow subjection to one* LAMENT. 5, 6, 2 CHR. 30, 8, for which we have also נָתַן יָד תַּחַת *to submit oneself* 1 CHR. 29, 24. So too the phrase יָד לְיָד PROV. 11, 21 *hand to hand*, i. e. *the hand upon it, in truth*, as an assurance, like 16, 5. On the contrary absol. נָתַן יָד JER. 50, 15 belongs to יָד in signif. (2) *side*. — e) the hand as the medium of activity, hence *action, doing* JOB 27, 11 = דֶּרֶךְ in a general sense. — f) *guidance, leading*, attaching to the idea of doing or conduct, צֹאן יָדוֹ Ps. 95, 7 *the flock of his guidance* or *oversight, guardianship, care*, hence עַל־יְדֵי פְּ *at the hand of one*, i. e. under his oversight, guidance 1 CHR. 25, 3; *direction*, עַל־יְדֵי פְּ 2 CHR. 23, 18 *according to the direction of one;* also *pattern* 29, 27.

Akin to this יָד is coupled with prepositions, as g) in the sense of *possession*, therefore בְּיַד with *suff. in possession of*, after verbs of carrying, leading &c. 1 SAM. 14, 34, JER. 38, 10; אֵין בְּיָדוֹ ECCLES. 5, 13 *he possesses not;* so too in the Aram. EZR. 7, 25. — h) *power, might*, after verbs of giving over, giving up (נָתַן, מָגַן, שׂוּם, שָׁלַח) GEN. 9, 2, 2 SAM. 18, 2, where בְּיַד may be translated *into the power of*. In this sense is also to be taken מִיַּד פְּ after verbs of demanding, taking, liberating (בִּקֵּשׁ, דָּרַשׁ, לָקַח, הִצִּיל), viz. (*to tear*) *out of the power, might*, or also *out of the possession* &c. Farther עַל־יְדֵי פְּ *upon the hands of one*, i. e. into the power of one, after נָתַן GEN. 42, 37, הִבְרִיא 2 KINGS 10, 24, הִגִּיר (prop. to pour out, i. e. *to expose*) e. g. Ps. 63, 11 *he will be abandoned to the power of the sword*, JER. 18, 21; JOB 16, 11; farther תַּחַת יַד פְּ GEN. 16, 9; 41, 35; JER. 3, 6; בְּיַד *with power* Is. 28, 2 i. e. powerfully. In Is. 20, 2 the LXX, *Saadia* and many expositors have unnecessarily rendered בְּיַד יְ *into the power* (i. e. to give over to one); but better in signif. i. — To the meaning *might* belongs the phrase קְצַר יָד *short in hand* i. e. *impotent, powerless* Is. 37, 27, comp. 50, 1, a mode of expression usual among the Arabians and Persians too (see קָצַר). On the contrary, *long-hand* (אֲרַךְ־יָד) *μακρόχειρ*, longimanus (a surname of Artaxerxes) means *powerful*. For this meaning comp. *manus* with *μένος strength;* Ar. يد power, victory, with يد *hand*. — i) *mediation*, hence בְּיַד פְּ *by means of, by, per*, spoken of revelations, commands, promises of God, or used also after verbs of sending a message NUM. 15, 23; 1 KINGS 12, 15; JER. 37, 2; PROV. 26, 6. — k) *holding, catching, seizing*, hence בִּידָם 1 SAM. 21, 14 *while they held him*, i. e. among their hands, in their presence. In JOB 15, 23 בְּיַד stands in the sense of לְיַד (1 SAM. 19, 3) *at the side*, and נָכוֹן לְצַלְעוֹ = נָכוֹן בְּיָדוֹ JOB 18, 12. — l) the hand considered as bestow-

ing, hence כְּיַד פּ׳ *according to the bounty* i. e. the liberality of one 1 Kings 10, 13; Esth. 1, 7.

Besides this original signification and the metaphorical ones, יָד has still the following figurative meanings, 1. (in the *pl.* יָדוֹת) an artificial hand, i. e. *a hold* or *support*, *an axle* 1 Kings 7, 32 33, *a stay* 10, 19; Targ. אַשְׁדָּא fulcrum, sustentaculum, comp. Ar. يَد manubrium and similar figur. designations in Aram., Pers. &c. (see כַּפּוֹת). — 2. *side*, i. e. where the hands of men are, e. g. יַד הַיְּאֹר Ex. 2, 5 *a side* i. e. *bank of the Nile*, and interchanged with שָׂפָה Deut. 2, 37. Therefore with prepositions, לְיַד *at the side*, *at* 1 Sam. 19, 3; Prov. 8, 3 *at the side of the doors;* בְּעַד יַד 1 Sam. 4, 18 *by the side*, since Eli sat יַד שַׁעַר מְצַפֶּה (LXX) 4, 13 (K'ri); אֶל־יַד 2 Sam. 14, 30 *at the side of;* עַל־יַד the same 15, 2, or also in the pl. עַל־יְדֵי *at* Num. 34, 3, Judges 11, 26, הֶעֱמִיד עַל־יְדֵי שִׁיר 1 Chr. 6, 16 [31] *to appoint to*, *in* or *by the temple-music.* The Samar. cod. at Deut. 33, 12 has translated יַד יַד יי׳ יִשְׁכֹּן *at the side*, *the side of God will he dwell*, which is far-fetched, according to our text. For another meaning of עַל־יְדֵי see above. In this sense also stands the dual יָדַיִם *the two sides*, coupled with רָחָב *wide towards both sides*, i. e. stretching right and left Gen. 34, 21; Is. 33, 21; Ps. 104, 25. Comp. the same application in the Aram. ܝܕ, Lat. manus, Greek χείρ &c. — 3. (from יָדָה IV.) *a place* Deut. 23, 13; אִישׁ עַל־יָדוֹ *every one in his place* Num. 2, 17; *spot* Jer. 6, 3; dual *room*, *space* Josh. 8, 20, but where one would have expected לָהֶם instead of בָּהֶם, and therefore it is better to take יָדַיִם there in the meaning of *capability*, *power to act*, *power.* יָדַיִם in the phrases רְחַב יָ׳, רַחֲבַת יָ׳ may belong to this signification. — 4. (from יָדָה IV.) prop. a projecting thing, hence *a monumental pillar* 2 Sam. 18, 18, *a trophy* 1 Sam. 15, 12, *a way-mark*, *a characteristic sign*, Ez. 21, 24 *and choose out for thee a way-mark* (צִיּוּן Jer. 31, 21) *at the beginning of the road;* then *a tooth*, *a point*, יְדֵי סֶלַע Ps. 141, 6 *rock-points;* in a figurat. sense Is. 56, 5 *remembrance;* trop. *the pin*, penis erectus, Is. 57, 8 *thou pointest the pin* (see חָזָה), which suits אָהַבְתָּ מִשְׁכָּבָם (the Targ., Syr. and Kimchi have taken it less properly in signific. 3). — 5. (from יָדָה III.) prop. *gripe*, hence *a part*, only in *pl.* יָדוֹת Gen. 43, 34; 47, 24; 2 Kings 11, 7; Neh. 11, 1; thence *times* Dan. 1, 20. On the contrary יָד Dan. 12, 7 has the usual meaning *might*, as in Deut. 32, 36; and חַיַּת יָד Is. 57, 10 means *animation of power.*

יַד (*def.* יְדָא, with *suff.* יְדָךְ, יְדֵהּ, יְדָהֹם; *pl.* יְדַיִן) *Aram. f.* same as Hebr. יָד *hand* Dan. 2, 34; 5, 5; then *possession* Ezr. 7, 25 &c., *power*, יְהַב בְּיַד *to invest with power* 5, 12; *might* Dan. 6, 28.

יִד see יִדְאֲלָה.

יְדָא (from וְדָא; Peal not used) *Aram. intr.* same as Hebr. יָדָה I. (which see), prop. *to name*, *to utter*, *to express;* hence a) *to confess*, b) *to praise;* only

Af. הוֹדֵא (*part.* מְהוֹדֵא, contracted מוֹדֵא) *to thank*, *to praise*, *to celebrate*, with שַׁבֵּחַ Dan. 2, 23; 6, 11. Targ. the same; also to confess, like Peal; Syr. ܐܘܕܝ the same. The proper name יְהוּד and the Gentile יְהוּדַי are from the same stem; but they come only through the medium of the Hebrew.

יִדְאֲלָה (*memorial-stone of El*) *n. p.* of a city in Zebulon Josh. 19, 25. יִד is an old pronunciation for יַד, as is still found in the Syr. and Samarit., and אֲלָה is elsewhere also a fem. form of אֵל, being in the proper names תַּרְאֲלָה, יוֹעֵאלָה (see אֲלָה). In Phenician יִד is compounded with the epithet of God עֶלְיוֹן (Ἐλιοῦν καλούμενος Ὕψιστος in Sanchon. p. 24) in proper names, e. g. *Idalion* (יִדְעֶלְיוֹן *memorial stone of Elyon*) n. p. of a Cyprian city. In such Phenic. compounds the construct state frequently seems to be pronounced יְדִי (idi, iddi), as in יְדִיקָרָא (*place of the city*) Idicara, n. p. of a city in Numidia; יְדִיקַר (the same), n. p. of a Phenician colony in

Babylonia; יְדִיבַעַל (*strength of Baal*) Iddibal, n. p. of a Punic suffete.

יִדְבָּשׁ (from דָּבַשׁ; *a stout, fat one*) *n. p. m.* 1 Chr. 4, 3.

יָדַד I. (i. e. יַד, from וַד, as may be seen from the Arabic; not used) *intr. to be bound, to be united, to be in close friendship; to be attached to*, therefore *to love; to be faithful to, a friend, beloved.* Deriv. יָדִיד, יְדִידוּת, the proper names יִדּוֹ, יַדַּי, יְדִידָה, יְדִידְיָה and מֵידָד.

The stem יָדַד should be properly written יַד, and has originated from וַד (softening the initial sound *v* into *y*, as is always done in Hebrew stems, Ar. وَدَّ to love). But וַד has been probably transposed from דַּו forming the basis of the reduplicated form דּוּד. Under דַּו and דּוּד we have given the connexion of it with the organic roots of other stems, and a comparison with similar roots in the extra-Semitic languages.

יָדַד II. a stem assumed for יַדּוֹת, יַדּוּ; but see יָדָה II.

יָדָה I. (out of וָדָה, by changing the initial *v*-sound, as usual, into *y;* Kal unused) *intr. to pronounce, to utter, to name*, hence metaphor. a) *to confess, acknowledge, to announce in words*, b) *to praise, to celebrate*, in poems and songs; Ar. ودى, Aram. יְדָא, ܝܕܐ the same; but the ו appears there in the Pael and Afel forms, as may be seen from וַדִּי and אוֹדֵא. Deriv. perhaps the nouns יְדוּת, יְדֻת, and יְדִית in the proper names יְדֻתוּן, יְדוּתוּן, יְדִיתוּן; יָדַי in the proper name יְדָיָה.

Hif. הוֹדָה (*part.* מוֹדֶה; *inf. c.* הוֹדוֹת; *fut.* יוֹדֶה, but also יְהוֹדֶה Ps. 28, 7; 45, 18; Neh. 11, 17) 1. *to express*, therefore *to admit, acknowledge, confess*, with accus. Prov. 28, 13 or עַל of the object Ps. 32, 5, as in Hithp. (Neh. 1, 6; 9, 2); the same meaning is found in ودى, and in Aramaean. — 2. *to give thanks, to praise, to celebrate, to glorify*, i. e. to name aloud, to celebrate, with accus. of the object יי Ps. 7, 18; 9, 2, אֶת־יי Gen. 29, 35, Jer. 33, 11, or paraphrastically אֶת־שֵׁם יי 1 Kings 8, 33, also frequently with לְ 1 Chr. 25, 3; Neh. 12, 46 &c., coupled with הִלֵּל 2 Chr. 5, 13 and הִזְכִּיר 1 Chr. 16, 4. Deriv. תּוֹדָה 1 (after the form תּוֹצָא). From the Aram. אוֹדֵא (הוֹדֵא) there are derived the nouns אוֹדָאָה (*def.* ־אֲתָא), אוֹדוּ (*def.* ־תָא), אוֹדִי (*def.* ־תָא), תּוֹדָא (תּוֹדְתָא). — 3. *to tune together*, of a choir, *to sing in concert*, prop. *to make a loud sound;* deriv. תּוֹדָה 2, whence הוֹדָה (denomin.) *to lead a choir* (תּוֹדָה) Neh. 11, 17. In this meaning, as probably in signific. 2 also, יָדָה may be identical with הָד I., Ar. هَدَّ, as well as with הָד (הוּד) belonging to הֻיְּדָה, the initial י being interchanged with ה (as יָדָה IV. is with הָדָה I. and יד with an old הָד Ar. أَدَّ); hence it would be better perhaps to fix a separate stem יָדָה V., unconnected with יָדָה I. The noun הֻיְּדָה is to be derived from the Pual of הָד (הוּד) = יָדָה, these stems coinciding in their meanings; and so it is used besides תּוֹדָה 2. Deriv. possibly יְדוּת, יְדֻת, יְדִית in the proper names יְדוּתוּן, יְדֻתוּן, יְדִיתוּן.

Hof. (not used) הוּדָה (*fut.* יְהוּדָה) *to be praised, celebrated.* Deriv. the proper name יְהוּדָה, the Gentile יְהוּדִי, Aram. יְהוּד, Gentile יְהוּדַי; the proper names יְהוּדִי, יְהוּדִית, and the denom. יָהַד; perhaps also הֻיְּדָה (see יְדוּת).

Hithp. הִתְוַדָּה (*part.* מִתְוַדָּה, *pl.* מִתְוַדִּים; *inf.* הִתְוַדֹּת; *fut.* אֶתְוַדֶּה) *to confess*, hence *to make confession of sin*, absol. Dan. 9, 4, Neh. 9, 3, or with accus. of the object חַטָּאת Num. 5, 7, עָוֹן Lev. 26, 40; seldom with עַל, prop. *to make a confession about a thing* Neh. 1, 6; 9, 2, or with עַל *in* the thing sinned in Lev. 5, 5, or *upon* a thing (laying the hands upon) 16, 21, rarely with לְ of the person 2 Chr. 30, 22. In the Targ. and Talm. appears also Pa. וַדִּי in this sense; whence וִדּוּי confession.

The stem יָדָה I. i. e. וָדָה (as plainly appears from Hithp., Aram. Pael and Ar. ودى) may be easily perceived in its fundamental signification from the

organic root יָד־ה, cognate with בָּד־ה, בָּט־א, Sanskrit *wad* (loqui, dicere), Greek *αὐδ-η*, *ὕδ-ειν*, *ἀείδ-ειν*, and Sanskrit *wand* to praise (from *wad* with *n* inserted) &c. In a wider development of meaning, יָדָה coincides with הָדָה (הוֹדוֹת; comp. Sanskrit *id* laudare), whence הֹדָיָה, without their being radically connected. On תּ in תֹּת, תֹּתָן, and תָּת in תָּתָן, see the words themselves.

יָרָה II. (*imp. pl.* יְרוּ) *tr.* same as יָדָה (on the interchange of *d* and *r* see p. 305) *to cast*, *to hurl* Jer. 50, 14 (Targ., LXX, Syr.), where חֵץ is to be supplied out of the following, and יְרוּ is found as a various reading; yet the idea is also implied in יָדָה; Arab. رَمَى the same. Comp. Sanskrit *judh* (pugnare). Ethiopic the same.

Pih. יִדָּה (*inf. constr.* יְדוֹת; 3 *pl. fut.* יְדוּ for יְיַדּוּ) *to throw away*, קַרְנוֹת הַגּוֹיִם (the horns, i. e. the powers or kingdoms of the heathen) Zech. 2, 4; *to cast*, אֶבֶן Lament. 3, 53, גּוֹרָל Jo. 4, 3; Nah. 3, 10; Ob. 11.

יָרָה III. (not used) *tr. to take*, *to lay hold of*, a collateral form of הָדָה I.; the organic root lies also in the Lat. *hend* in pre-*hend*-ere, and in the Gothic *had* in *hand* &c. Deriv. יָד, and יְד in proper names.

יָרָה IV. (not used) *to stretch*, *to extend*, of space or place, then *to project*, *to be prominent*, spoken of a monument, way-mark &c., consequently = הָדָה I., which has the same sense transitively. Deriv. יָד 3 and 4. — Under הָדָה I. we have conjectured that it may be a denomin. from יָד = הָד; which must be retracted.

יְדוֹן (= יְהוֹן *favourite*, from יָדַד I.) *n. p. m.* Ezr. 10, 43 K'tib; 1 Chr. 27, 21.

יְדוֹן (*judging*, viz. El is) *n. p. m.* Neh. 3, 7; comp. בְּדָן, דָּנִיֵּאל, אֲבִידָן (see p. 181) and שָׁפַט, שְׁפַטְיָה, שְׁפַטְיָהוּ, יְהוֹשָׁפָט, אֶלְיְשָׁפָט, Phenician שָׁפַטְבַּעַל &c.

יְדוּעֵ (from יָדַע; *much-knowing*, *wise*, *prophesying*) *n. p. m.* Neh. 10, 22; 12, 11; comp. the proper names יְדָע and אֲבִידָע (out of אֲבִיְדָע), שְׁמִידָע, יְהוֹדָע, בָּעֲלְדָע, יוֹרְדָע &c.

יְדוּעַ see מְדוּעַ.

יְדוּת or **יְדָת** (from יָדָה I. after the form רְאוּת Eccles. 5, 10 K'ri, שְׁחוּת Prov. 28, 10; not used) *f. praise*, *thanksgiving*, to God, concrete *a choir praising*; תּוֹדָה 2, תְּהִלָּה (Neh. 11, 17) *a choir of praise*, signif. 3 of הוֹדָה *to conduct a choir of praise* (Neh. ib.), and הֹדָיָה (12, 8), which may have also arisen from הוֹדָה, referring to this signification; if הָד = יָדָה I. not should be adopted for the meaning in question. Only in the following proper name

יְדוּתוּן (in use with יְדִתוּן 2 Chr. 35, 15 and יְדִיתוּן Neh. 11, 17 K'tib, 1 Chr. 16, 38 K'tib, Ps. 39, 1 and 77, 1 K'tib; *belonging to a choir of praise*; the termination וּן־ bearing an adjective character in the proper names formed by it) 1. *n. p.* of a Levite distinguished under David as a chorister in the temple-music along with הֵימָן and אָסָף, 1 Chr. 16, 41, upon חֲצֹצְרוֹת and מְצִלְתַּיִם, giving the tune and music to others (לְמַשְׁמִיעִים), performing (נִבְּא, comp. 25, 1, and מַשָּׂא 15, 22 in the same sense) beautifully and fine upon the כְּלֵי שִׁיר הָאֱלֹהִים 16, 42, or also upon (בְּ) the כִּנּוֹר in (עַל) songs of praise to God 25, 3. His children practised the art of sacred music under their father in part 25, 1-3 6, and in part were porters 16, 42. As נִבְּא, מַשָּׂא and הֵימָן are also applied to the execution of musical pieces, it is easily explained why Jeduthun was also called חוֹזֵה 2 Chr. 35, 15. — 2. *n. p.* of one of the 24 (1 Chr. ch. 25) musical choirs (תּוֹדָה Neh. 12, 31) left by David, which bore the honorary title *Jeduthun* or *Jedithun*, perhaps from him, as its founder, Ps. 62, 1 and 77, 1 *to the director* (מְנַצֵּחַ president, overseer, leader) *of the choir Jeduthun* (comp. לְ). The use of עַל before יְדוּתוּן shews plainly that it is the name of a choir, over which a מְנַצֵּחַ was set, to whom the psalm was consigned for performance. A choir of this

name may have been employed still later, even after the exile 2 Chr. 35, 15; Neh. 11, 17. — 3. *n. p.* of a supposed post-exile poet from whom Ps. 39 proceeds, the author being always distinguished from the מְנַצְּחִים by לְ. In Arabic the writer is also denoted by ل.

יָדַי (a very old participial form from יָדָה I.) see יְדָיָה.

יַדַּי (from יָדַד I. after the form חַגַּי; *a favourite, friend*) *n. p. m.* Ezr. 10, 43 K'ri.

יָדִיד (*constr.* יְדִיד, with *suff.* יְדִידוֹ; *pl.* יְדִידִים) *adj. m.*, יְדִידָה (*pl.* יְדִידוֹת) *f.* prop. *lovely, friendly, befriended;* but commonly a *subst. a friend*, applied to God Is. 5, 1, in his relation to the Israelite people, or vice versa to the people Jer. 11, 15 in their relation to God; in the pl. Ps. 60, 7; 108, 7; elsewhere יְדִיד יי׳ means the pious 127, 2, spoken of Benjamin Deut. 33, 12. The pl. fem. is frequently used in an abstract sense, as is common in language, *loveliness, delight*, hence שִׁיר יְדִידוֹת Ps. 45, 1 = דָּבָר טוֹב 45, 2, יְדִידוֹת מִשְׁכָּנוֹת 84, 2 *the loveliness of the temple* (pl. מִשְׁ׳ also in Ps. 132, 5 of the temple).

יְדִידָה *adj.* and *subst.* see יָדִיד.

יְדִידָה (*a beloved one*) *n. p. f.* 2 Kings 22, 1.

יְדִידוֹת see יָדִיד.

יְדִידוּת *fem. loveliness, delight*, with נֶפֶשׁ, applied to the Israelites Jer. 12, 7.

יְדִידְיָה (*Jah is a friend*) *n. p. m.* 2 Sam. 12, 25.

יְדָיָה (contracted from יָדַי and יָהּ, *Jah is praise*) *n. p. m.* Neh. 3, 10, 1 Chr. 4, 37, formed in the later period of the language after אוֹדֶה יָהּ (Ps. 118, 19).

יָדִיעַ see

יְדִיעֲאֵל (*El is intelligent;* יָדִיעַ, *constr.* יְדִיעַ, lengthened out of יָדֵעַ) *n. p. m.* 1 Chr. 7, 6.

יְדִית (from יָדָה I. after the form שְׁבִית Num. 21, 29, בְּכִית Gen. 50, 4) *f.* same as יְדוּת; only in the proper name

יְדִיתוּן see יְדוּתוּן.

יִדְלָף (*melting away, languishing person*, from דָּלַף) *n. p. m.* of a Nahorite Gen. 22, 22, then of a Nahorite-Aramaean tribe, named with the races חֲזוֹ, פִּלְדָּשׁ, כֶּשֶׂד.

יָדַע I. (out of יָדַע; *inf. absol.* יָדֹעַ, *constr.* דַּעַת, with *suff.* דַּעְתִּי, once דֵּעָה Ex. 2, 4; *imper.* דַּע, once דְּעֶה Prov. 24, 14 for דְּעָה, *a* of motion being blunted off into *e; fut.* יֵדַע, once יְיֵדַע Ps. 138, 6, like יְיֵטִיב Job 24, 21, אֲיֵלִיל Jer. 48, 31, the radical *Yod* being firmly retained) prop. *trans.* then *intrans.* 1. *to see, to perceive by the organs of sight*, and in this sense *to mark, to perceive*, alternating with רָאָה in phrases Deut. 34, 10 compared with Gen. 32, 31, for רָאָה שְׁלוֹם פ׳ in Gen. 37, 14 יָדַע being put in Esth. 2, 11; comp. שָׁמַע prop. to perceive by hearing, טָעַם to know by the taste. According to this primitive physical signification יָדַע is applied with שָׁמַע Is. 40, 21 28, is conceived of as the result of רָאָה Is. 6, 9, particularly 44, 18, Eccles. 6, 5, 1 Sam. 23, 23, rarely the reverse 23, 22; and so יָדַע is to be taken in many other places where it might almost be translated by *to see* Gen. 3, 7; Ex. 2, 4. The LXX frequently render י׳ by ἰδεῖν (1 Sam. 10, 11; Job 28, 13; Eccles. 3, 21). — 2. *to perceive, to mark, to experience*, first, it is true, by sight Is. 6, 9, 1 Sam. 22, 3, Job 5, 24, but then by hearing also Gen. 9, 24, Lev. 5, 1, or by feeling Gen. 19, 33, so that it might be translated by *to hear, to feel.* Here belongs the signification of feeling and experiencing by the senses, particularly in the case of threatenings, promises &c., as far as punishment, promise &c. are said to be felt by the senses Ex. 6, 7; Ez. 6, 7; 7, 4; 11, 10; Hos. 9, 7; similarly the Ar. علم. Hence *to feel*, punishment Ps. 14, 4; on the contrary it is better to take Eccles. 8, 5 and 9, 1 according to signification 3. Metaphorically from this, *to lie with*, spoken of a man Gen. 4, 1 and 24, 16, or a woman Gen. 19, 8, Judges 11, 39, in which latter case the addition

of מִשְׁכַּב זָכָר 21, 18 or לְמִשְׁכַּב זָכָר Num. 31, 17 sometimes occurs; it is even applied to lewd cohabitation and sodomy Gen. 19, 5 (prop. to perceive or feel by the senses a man, a woman; or to come to know them sensually). This euphemistic application of יָדַע, in the Pentateuch occurring only in the Jehovist, is also used by the Syrians (ܝܕܥ, ܚܟܡ), Arabians (عَرَفَ), Greeks (γινώσκω), Romans (cognoscere) &c. — 3. *to mark, to understand, perceive, discover*, mentally, Gen. 8, 11, Judges 13, 21, 1 Sam. 20, 33, once with the addition עִם לֵבָב Deut. 8, 5, perhaps also Is. 44, 18, and therefore coupled with בּוּן and הִשְׂכִּיל; with בְּ of the means which produce knowledge Gen. 15, 8. In this sense Eccles. 9, 1 *man does not know either love or hatred*, i. e. he has no perception of them. By this subjective signification are to be explained the secondary senses: a) *to be concerned about* Eccles. 8, 5; *to direct the attention to* a thing, i. e. to look into it Gen. 39, 6; and so coupled with בֵּין to give force to the meaning of בָּחַר Job 34, 4; *to have a care for* Prov. 27, 23; *to observe closely* Job 9, 21; *to have intimate acquaintance* with a thing, Is. 51, 7, i. e. *to love* Gen. 18, 19; *to see to* a thing Prov. 9, 13, constantly with the accusat. of the object, rarely with בְּ Job 35, 15. Hence applied to God, *to provide for, to take under special protection* Ps. 73, 11, *to select* Nah. 1, 7, with מִן; to men, *to adore, reverence* Ps. 9, 11; Hos. 8, 2; Job 18, 21. b) *to come to know*, in the first instance by inspection Num. 14, 31, but also entirely subjectively, e. g. חָכְמָה Prov. 24, 14. c) *to perceive, to search after* a thing, *to look after* 1 Sam. 12, 17; 23, 22 23; Job 5, 27. d) *to know*, a person Gen. 29, 5, 2 Sam. 3, 25, עַם Ps. 18, 44; or a thing, *to understand* e. g. שָׂפָה (a language) 81, 6, סֵפֶר Is. 29, 12; sometimes *to be acquainted with* a thing, *to comprehend* Is. 1, 3; י׳ שָׁלוֹם *to lay hold of* or *desire peace* Is. 59, 8. It is construed with the accusat. Ex. 1, 8, seldom with לְ of the object Ps. 69, 6; but it also stands absol. Job 36, 26, or with the accusat. of the object and כִּי in the apodosis 2 Sam. 17, 8. י׳ בְּשֵׁם Ex. 33, 12 *to know by name*, i. e. very intimately, שֵׁם denoting essence or essential nature. יֹדֵעַ *an acquaintance, a friend*, Job 19, 13, opposed to זָר; יָדוּעַ *one known*, i. e. distinguished above others Deut. 1, 13. With this is connected e) *to be skilled in*, e. g. צַיִד Gen. 25, 27, הַיָּם 1 Kings 9, 27, נְהִי Am. 5, 16, דָּת וָדִין Esth. 1, 13, i. e. not only to have understanding of such things, but also to practise them. — 4. *to know* (generally), scire, more fully with דַּעַת Prov. 17, 27, בִּינָה 1 Chr. 12, 32, i. e. to have a clear consciousness of a thing. Hence it is followed a) by an apodosis, with כִּי Gen. 20, 6, or without כִּי Job 19, 25, or with הֲ interrogative Judges 18, 5, מִי Gen. 21, 26, מָה Ex. 32, 1, לָמָּה Dan. 10, 20, מֵאַיִן and אָנָּה Josh. 2, 4 5, אֵי מִזֶּה 1 Sam. 25, 11, בְּשֶׁלְּמִי Jon. 1, 7. Often too b) by a simple accusat. of the object Job 15, 9, or בְּ Gen. 19, 33, עַל Job 37, 16, בֵּין ... לְ 2 Sam. 19, 36, modifying the acceptation of the object of יָדַע. c) by an infin., without לְ Jer. 1, 6, or with לְ Eccles. 4, 13, more rarely by a finite verb, either immediately Job 32, 22 or separated from it by וְ. d) Absol., the object of knowledge being combined with the idea of the verb Gen. 4, 9; 48, 19 &c., after the object has been already spoken of either before Job 38, 5, or in the apodosis 2 Sam. 12, 22; or יָדַע denotes *to have experience* Job 8, 9, *to be wise* Ps. 73, 22; hence יֹדְעִים Job 34, 2 = חֲכָמִים. י׳ טוֹב וָרָע Gen. 3, 5 22 *to know good and evil*, i. e. to have moral perception, which separates man from the beasts. — Deriv. דֵּעַ, דֵּעָה, דַּעַת, מַדָּע (מַדַּע), מֵידַעַת, יָדוּעַ (in מַדּוּעַ), the proper names יָדָע (by itself and in אֶלְיָדָע, אֲבִידָע, יְדַעְיָה, שְׁמִידָע), יָדִיעַ in יְהוֹיָדָע, יוֹיָדָע, בְּעֶלְיָדָע, יְדִיעֲאֵל, דַּע (*constr.* דַּע, abridged perhaps from יָדָע), in דְּעוּאֵל (perhaps also in שְׁמִידָע, אֲבִידָע), according to some דַּע (= דֵּעַ) in the proper name דַּרְדַּע.

Nif. נוֹדַע (*fut.* יִוָּדַע, *pause* יִוָּדֵעַ) *pass.*

of the different meanings of Kal, *to be seen, perceived, observed*, Gen. 41, 21, *to be known*, 1 Kings 18, 36, *to appear* i. e. *to be recognised* Ps. 74, 5, *to be well-known, celebrated*, with לְ of the person Ruth 3, 3 and בְּ of the thing Ex. 33, 16, or בְּ Ps. 76, 2 where or by which one is famous; or כִּי or מָה follow in the apodosis Ex. 21, 36; Deut. 21, 1. נוֹדַעְתִּי in Ex. 6, 3 was not read הוֹדַעְתִּי by the Targ. and LXX, but the original passive sense was changed into an active, in order to express the contrast, to Moses, more sharply. See יָדַע II.

Pih. יְדַע (2 *pers.* יְדַעְתָּה) 1. *causat. to cause to know*, with a double accusat., *to show, to point out*, Job 38, 12, where the K'ri reads יְדַעְתָּ הַשַּׁחַר. — 2. (not used) an intensive of Kal, *to be very knowing*, i. e. *to be wise, prudent, skilled in enchantment;* deriv. יִדְּעֹנִי (out of יִדָּעֹן), n. p. יַדּוּעַ.

Puh. יְדַע (*part. m.* מְיֻדָּע, *f.* מְיֻדַּעַת Is. 12, 5 K'tib, if it be not a noun מְיֻדַּעַת after the form מִיפַעַת from יָפַע) *to be known*, Is. 12, 5, hence partic. *an acquaintance, a friend*, Ps. 31, 12; 55, 14; 88, 9; parallels שָׁכֵן, אַלּוּף, אֹהֵב, רֵעַ.

Poel יוֹדֵעַ see יָדַע III.

Hif. הוֹדִיעַ (*imp.* הוֹדַע, *fut.* יוֹדִיעַ) *causat.* of Kal in all the different senses of it, *to cause to know* or *experience*, i. e. *to show*, with לְ of the person and accus. of the thing Ex. 18, 20; *to make to feel*, with a double accusat. Jer. 16, 21; *to announce, to inform, to relate*, with an accusat. of the person and thing Gen. 41, 39; or with accusat. of the thing and לְ of the person Deut. 4, 9, 1 Sam. 10, 8, or with לְ of the person and אֶל of the thing Is. 38, 19 in the sense of *respecting;* or with accus. of the person and an apodosis Job 10, 2, or with omission of the accusat. of the pronoun Jer. 11, 18, or simply with accusat. of the thing Is. 12, 4, or with מִן of the thing of which the announcement takes place, Is. 47, 13 *the new-moon prognosticators announce of the things that shall come;* then *to give an answer*, with accus. of the person Job 38, 3; *to teach*, with לְ of the person Prov. 9, 9 or accusat. of the thing Ex. 18, 16, or a double accusat. Is. 40, 14; *to communicate*, דָּבָר 1 Sam. 14, 12 (ironically), and so in the most varied senses.

Hof. הוּדַע (for הוּיְדַע; *part. m.* מוּדָע or מוּדָע as a subst., *fem.* מוּדַעַת or מוּדָעַת) 1. *to become known, manifest*, with אֶל of the person Lev. 4, 23 24, Targ. אִתְיְדַע. *Part. fem. known, revealed* Is. 12, 5 K'ri. — 2. *to be acquainted, befriended;* derivat. subst. מוֹדָע, מוֹדָע, מוֹדַעַת.

Hithp. הִתְיַדַּע *to make oneself known* Gen. 45, 1; *to reveal oneself*, with אֶל of the person Num. 12, 6.

The fundamental signification of the stem יָדַע i. e. יָדַע (Aram. יְדַע, Phenic. יְדַע the same, hence the Phenic. in *Nifal* אִוְּדַע Plaut. Poen. 5, 1, 16 *I will obtain knowledge*, נוֹדָע [בִּין] ibid. 5, 1, 9 *it is intelligently perceived*, in Itpeal אִתְיְדַע ibid. 5, 1, 8 *to be perceived*, and so in the proper name יְדַעְיָקִם, Ἀαχάμας) appears to have been "*to see*", to which may be attached the idea of "*coming to know*" inasmuch as the basis, *to distinguish, separate, divide*, may belong to *seeing*, as in the case of חָזָה (see pag. 430); conseq. prop. to separate sharply by the eye; comp. *cernere, ἰδεῖν, videre* and *dividere, Idus* &c. The same organic root in the meaning *to see, know, perceive*, exists in the extra-Semitic languages also, e. g. Sanskrit *wid*, to know, Greek *ἰδ-εῖν* out of *ϝιδ-εῖν* and the basis of *οἶδα*, Lat. *vid*-ere and di-*vid*-ere, connected with *fid* in *findo* (to divide, separate), Gothic *wit*-an (to know and see), *vait*, to know &c. From this development of the idea, we can explain the Ar. غَضَّ to lay aside, prop. to divide off, to separate, to remove, غَضَّ to stop up, to check &c., which could not be united with יָדַע otherwise. And so the original idea is given in יָדַע II. which is here treated separately, because it appears but seldom in Scripture.

יָדַע II. (*part. pass.* יָדוּעַ, *fut.* יֵדַע) *tr.*

prop. *to divide, separate, split, cut*, conseq. יָדַע = גָּדַע (see pag. 527). Hence a) like גָּדַע (LAMENT. 2, 3) *to shatter, to destroy*, אַרְמְנוֹת (= אַרְמְנוֹת Is. 13, 22) Ez. 19, 7, as the Targ. and LXX already translate, without reading וַיֵּרַע. b) *to break into, to cut into*, of an enemy Ez. 38, 14, without any necessity for reading תֵּעָר (after JER. 6, 22 and Jo. 4, 12). c) Figurat. *to chastise, to visit*, יָדוּעַ חֹלִי Is. 53, 3 *visited with sorrow*, where interpreters and translators unnecessarily abide by the general signification of יָדַע I.; *to punish*, GEN. 18, 21 according to the Targ.

Nif. נוֹדַע (*inf.* with *suff.* הִוָּדְעִי; *fut.* יִוָּדֵעַ, *in pause* יִוָּדֵעַ) *to be chastised, punished* PROV. 10, 9; *to be visited*, JER. 31, 19 *after I was visited, I smote upon my hip*, i. e. I performed repentance (and so it is a stronger way of expressing what is in the protasis).

Hif. הוֹדִיעַ (*fut. apoc.* יֵדַע) *to cut, to pierce, to bore into;* generally, *to chastise*, with בְּ of the thing by which, and the accusat. of the object, JUDGES 8, 16 *and he chastised with them* (with thorns and thistles), parallel דּוּשׁ 8, 7, as the Targ. (תַּבַּר), Syr., LXX, Vulg. have understood it, without our being obliged to suppose that they read וַיֵּרַע; and as *Ibn Koreish*, *Ibn G'anâch* &c. have explained the word.

יָדַע III. (Kal not used) *tr.* a transposed form of יָעַד (which see), as on the contrary יָעַד in וְנוֹעַדְתִּי Ex. 25, 22, אִוָּעֵד 29, 42 are translated by the LXX as = יֵדַע; comp. similar transpositions בְּעֵרוּ Ps. 18, 13 for בְּעֵרוּ (see 2 SAM. 22, 13), קֶרְבָּם Ps. 49, 12 according to the LXX, Vulg., Syr. for קִבְרָם, and perhaps also בְּתֵר SONG OF SOL. 2, 17 for תֶּבֶר = proper name תֶּבֶר, which is connected with the pl. הָרִים (mountains) on account of its extent.

Po. יוֹדַע (1 *pers.* יוֹדַעְתִּי for יוֹעַדְתִּי) *to appoint* 1 SAM. 21, 3, with אֶל *to*, as also נוֹעַד NUM. 10, 4; NEH. 6, 10.

יְדַע (*a knowing, wise one*, viz. El is) *n. p. m.* 1 CHR. 2, 28. This י still exists in the proper names אֶלְיְדַע, יְהוֹיְדַע, יוֹיְדַע, יְדַעְיָה, בַּעֲלְיְדַע, see also דַּע pag. 335.

יְדַע (*fut.* יְנַדַּע) *Aram. intr.* same as Hebr. יָדַע *to understand, to feel* DAN. 2, 9; 5, 23, coupled with חֲזָא and שְׁמַע; *to observe* 2, 30; *to be convinced* 2, 8; 4, 14; *to come to know* 4, 6; *to perceive* 6, 11; *to learn* 5, 22; *part. pass.* יְדִיעַ *known*, notum EZR. 4, 12.

Af. הוֹדַע (*part.* מְהוֹדַע, *fut.* יְהוֹדַע) same as Hebr. הוֹדִיעַ *to make known, to announce*, with dative of the person and accus. of the thing DAN. 2, 15 17 28, or also with accus. of the person 2, 23

יִדְּעוֹן (from יָדַע) *m. the spirit of an oracle, the spirit of sorcery*, which is knowing and wise, see יִדְּעֹנִי.

יְדַעְיָה (*Jah is knowing;* יְדַע *c.* of יָדַע) *n. p. m.* 1 CHR. 9, 10; Phenic. constr. יְדַע, abridged דַּע in the proper name דַּעְקָם.

יִדְּעֹנִי (formed from יִדְּעוֹן after the type of פִּקָּדוֹן with the termination ־ִי) *m.* prop. one possessing the יִדְּעוֹן (oracle-spirit), i. e. *a sorcerer, magician*, adduced along with אוֹב, and spoken of lying prophets LEV. 19, 31; DEUT. 18, 11; rarely the spirit of the oracle itself (i. e. the knowing, the wise) LEV. 20, 27. The Ar. عَالِم is metaphorically applied in the same way.

יְדוּתוּן see יְדוּתוּן.

יָהּ (out of the first syllable of the name of God יְהוָה; *i* being changed into *a*) *m. God*, after exclamations of praise, e. g. after the imper. pl. הַלְלוּ frequent from the 104 Psalm onward, or in other forms of praise, as יַהַלְלוּ־יָהּ 102, 18, תְּהַלֵּל יָהּ 150, 6, or elsewhere in short members of hymns Ex. 15, 2, Is. 12, 2, and in the Psalms (Ps. 94, 7; 111, 1); elsewhere only in very old remains of poems Ex. 15, 2; 17, 16 (where the LXX obviously read בְּיַד כִּסֵּא יָהּ) and in very old poets. יָהּ is annexed to nouns to denote the extraordinary — that which exceeds the usual and natural, e. g. מַאפֵלָה יָהּ JER. 2, 31 *horrible darkness;* שַׁלְהֶבֶתְיָהּ SONG

OF SOL. 8, 6 *fearful flame* (the LXX read שַׁלְהֶבֶתְיָהּ); חֲסִין יָהּ *one great in power* Ps. 89, 9; מַעַלְלֵי־יָהּ *the mighty deeds*, Ps. 77, 12 *I praise* (according to the K'tib) *the mighty acts, when I think of thy wonders of old;* מֶרְחָב יָהּ (not מֶרְחָב) 118, 5 *and he heard me with the most perfect enlargement;* perhaps זִמְרָת יָהּ Ex. 15, 2 *my triumph and high praise* (*is he*) should also be taken so. The noun is more firmly attached in עֲלִילְיָה *great deed*, JER. 32, 19 *and mighty in great deeds.* Comp. אֵל Ps. 36, 7, אֱלֹהִים 68, 16, 1 SAM. 14, 15, לֵאלֹהִים JON. 3, 3, לִפְנֵי יי GEN. 10, 9 in the same sense, designating the highest degree of the idea belonging to the noun. Perhaps יָהּ is appended to certain tenses of the verb only for the purpose of expressing the conception of the verb in a stronger degree; and so the places adduced above would have to be translated otherwise. As יָהּ is identical with יְהוָה, it is natural to suppose that it cannot be found in composition with the latter, and when it appears in Is. 12, 2, we should consider that it is wanting in the parallels (Ex. 15, 2, Ps. 118, 14) as well as in mss. and versions, and is probably spurious on that account. Even in Is. 26, 4, though *Aquila* has it there already, it is either a very ancient gloss, or it must be explained in connexion with בְּיָהּ which is just about to be elucidated. — In בְּיָהּ Is. 26, 4 and Ps. 68, 5 the בְּ before יָהּ has usually been regarded as *Beth essentiae*, and so the word has been translated in a far-fetched way, or generally so as not to be satisfactory, though the use of such a בְּ actually exists in the language (page 175). It is more probable that a more mysterious, perhaps a holier name (בְּיָהּ) existed from primitive times besides the short name of God יָהּ, under whose form יָהּ may have been conceived of as invested with higher attributes. The passages would accordingly be translated: Is. 26, 4 *B'Jah is* יְהוָה, Ps. 65, 5 *B'Jah is his name.* Comp. the annexation of the *B* in the name of the God *Βάχχος* (intimated in Plut. de Is. ch. 34), whose primitive form was *Ἴαχχος* (Arrian, exped. Alex. II, 16). But the etymological derivation and meaning of this בְּ is not ascertained.

The application of this short name of Deity יָהּ to the formation of the names of human beings, by its being made to follow its epithet, does not appear till after the time of Moses, in this case always with the omission of the Mappik in ה; though יָהּ was already known in the primitive period. So in the proper names אֲחַזְיָה, אֲזַנְיָה, אוּרִיָּה, אֲבִיָּה, אֲבִיָּהוּ, אֲבַרְיָה, אֲמַרְיָה, אֲמַצְיָה, אֲלִיָּה, אֲחִיָּה, בִּנְיָה, בִּנְיָהוּ, בִּזְיוֹתְיָה, בִּלְהָה, בִּלְשָׁן, בִּלְגָּה, בִּלְדָּד, בִּלְעָם, בִּלְהָן, בִּתְיָה, בְּרָכְיָה, בְּרָאיָה, בְּקִבְקִיָּה, בְּצַלְאֵל, בְּשַׂמְיָה, גְּדַלְיָה, גְּמַרְיָה, גְּדַלְיָהוּ, דְּלָיָה, דְּבַרְיָה, הוֹדְוְיָה, הוֹדַוְיָה, הוֹדַוְיָהוּ, הוֹשַׁעְיָה, זְכַרְיָה, זְבַדְיָה, זְבַדְיָהוּ, זְרַחְיָה, חִזְקִיָּה, חִזְקִיָּהוּ, חִגְּיָה, חַבַצִּנְיָה, חֲבַיָּה, חַרְחָיָה, חַסַדְיָה, חַנַנְיָה, חִלְקִיָּה, חַכַלְיָה, יְאֹשִׁיָּה, יְאַזַנְיָה, יְזַנְיָה, טוֹבִיָּה, חֲשַׁבְיָה, יוֹסִפְיָה, יְדַעְיָה, יְדִידְיָה, יְדִידְיָהוּ, יִבְנְיָה, יְחִיָּה, יְחִזְקִיָּה, יַחְזְיָה, יְזַרְחְיָה, יְזַנְיָה, יַקַמְיָה, יִפְדְיָה, יַעַרְשְׁיָה, יְכָנְיָה, יְכָלְיָה, יְשַׁוְיָה, יְשׁוּחְיָה, יוֹשַׁבְיָה, יִרְמְיָה, יִרְיָה, מַחְסֵיָה, פְּנִנְיָה, יַשַׁעְיָה, יְשַׁעְיָהוּ, יְשׁוּעָה, מַעַזְיָה, מַעַדְיָה, מַלְכִּיָּה, מַלְכִּיָּהוּ, מַלַטְיָה, מִיכָיָה, מַתַּנְיָה, מַתִּתְיָה, מַשְׁלֵמְיָה, מְרָיָה, מַצַּבְיָה, נֵרִיָּה, נְעַרְיָה, נוֹעַדְיָה, נְחֶמְיָה, נְדַבְיָה, עֲזַרְיָה, עֻזִּיָּה, עֲבַדְיָה, עֲבַדְיָהוּ, עֲתַלְיָה, עֲזַרְיָהוּ, עֲשָׂהאֵל, עֲנַנְיָה, עֲנָנְיָה, עֲמַסְיָה, עֲשָׂהאֵל, פְּלָיָה, פְּלָאיָה, פְּדָיָה, פְּדַהְצוּר, פְּדָיָהוּ, פְּלַלְיָה, פְּתַחְיָה, פְּקַחְיָה, פְּלַלְיָה, פְּלַטְיָה, צִדְקִיָּה, צִדְקִיָּהוּ, רְאָיָה, קוֹלָיָה, קְלָלְיָה, צְפַנְיָה, רְחַבְיָה, רְפָיָה, רְפָיָהוּ, רְעַלְיָה, רַעְמְיָה, רַמְיָה, שְׁבַנְיָה, שְׁמַרְיָה, שְׁמַעְיָה, שְׁכַנְיָה, שְׁתַרְיָה, שְׂרָיָה, שְׂרַבְיָה, שְׁפַטְיָה. In many of these name-forms יָהּ is interchanged with יְהוּ or with יְהוֹ prefixed, rarely with יֶהוֹ־ e. g. יְחִיאֵל 1 CHR. 15, 18 instead of יְחִיָּה 15, 24; seldomer יָהּ is shortened into ־יָה (see מִיכָה). See also יְהוּ, יְהוֹ.

יָהּ (abridged from יְהוָה a name of God) *m.* same as יָהּ, prefixed only in proper names as יְהוֹ and יוֹ, in which case it is abridged still farther into יְ־ (יֶ has arisen from יַ, because Yod with its vowel forms a separate syllable). See too יְהוֹא, יֶהוֹא, יֶשׁוּעַ.

יָהַב (*imp. sing. m.* הַב, but also retaining, and at the same time lengthening the vowel, i. e. with *a* of motion הָבָה, rarely הָבָה, *f.* הָבִי, *pl.* הָבוּ) *tr.* 1. *to give* Gen. 29, 21; *to reach forth, present*, as a gift Job 6, 22, omitting the accusat. of the object; *to ascribe* Deut. 32, 3; *to procure*, בָּנִים Gen. 30, 1, עֵצָה 2 Sam. 16, 20. — 2. *to set, appoint, to put* Deut. 1, 13; 2 Sam. 11, 15; *to lay, to lay upon*, a burden, always proceeding from the fundamental signification *to give*. The imper. הָבָה is used, moreover, as an exclamation: *come! come on!* like לְכָה (which see); and in this sense it stands also for the fem. Gen. 38, 16 and the pl. masc. Ex. 1, 9. Deriv. יְהָב. For הֵבוּ Hos. 4, 18 see under אָהַב.

Pealal יְהַבְהַב (not used) *to give wholly*, i. e. *to bestow*, whence, according to Kimchi and others, הַבְהָב (from יְהַ׳) *a present;* but see הַבְהָב, which is derived from הִבְהֵב (*to roast, burn*, torrere), the simple stem of which is הָב (הוּב) *to sting, to burn*, of the nettle, comp. the Targ. הוּבָא *the nettle* Is. 7, 23 (see הוּב p. 353).

The fundamental signification of the stem יָהַב, though the Hebrew and Phenician have usually נָתַן for it, is sufficiently established by the Semitic dialects (Ar. وَهَبَ, Targ. יְהַב, יַב, Syr. ܝܗܒ, Sam. יְהַב); and every other explanation comparing it with יָאַב, אָבָה is to be decidedly rejected. But the organic root is יב = גב (by interchanging י and ג); and as such it is already found in extra-Semitic languages (see *Fürst's* Lehrgeb. p. 42).

יְהָב (after the form קְרָב, כְּתָב; with *suff.* יְהָבְךָ) *m. what is given, allotted* (*Kimchi*), hence *fate, lot*, in the phrase הִשְׁלִיךְ עַל־יי׳ יְ׳ Ps. 55, 23 *leave to God the lot, entrust God with it.* On the use of הִשְׁלִיךְ see Ps. 22, 11 or the cognate in sense גַּל (to roll) 37, 5, where the general word דֶּרֶךְ (way, opportunity, fate) stands for יְהָב; comp. too מְנָת (from מָנָה to apportion, to give) what is allotted, gift, lot (Ps. 11, 6; 16, 5; Jer. 13, 25), translated by the Targ. in the passages in question יַהֲבָא, מוֹהֲבָא. According to the Talmud (Meg. 18[a]) יְ׳ is said to mean *possession, goods*, as in the Aramaean phrase שְׁקֻל יְהָבִיךְ וּשְׁדִי אַגַּמְלָאִי (*take thy property and throw it on my camel*), which coincides with *given, alloted.* According to another meaning of יָהַב (to give up, to impose) יְהָב may signify *a burden*, in which sense the Targumic כִּבְרָךְ on Ps. 55, 23 may be understood. But it is probable that the Targ., LXX and Vulg. had merely the figurative use of the word in their mind while employing סְבַר, cura, *μέριμνα.*

יְהַב (יְהַבוּ, יְהַבְתְּ; *part.* יָהֵב, *pl.* יָהֲבִין; *part. pass.* יְהִיב, which is united with a pers. pron.; *imper.* הַב; on the contrary *fut.* and *infin.* from נְתַן) *Aram. tr.* same as Hebrew יָהַב and more frequent; with the dative of the pers. and accus. of the thing Dan. 2, 21; Ezr. 5, 14; יְהַב בְּיַד פְּ׳ *to give into one's power* Dan. 2, 38; *to deliver over, to give up to* 7, 11; *to put*, i. e. to lay a foundation, אֻשַּׁיָּא Ezr. 5, 16.

Ithpe. אִתְיְהֵב (*fut.* יִתְיְהֵב) *to be delivered over*, with לְ of the person Dan. 4, 13.

יָהַד denom., see יְהוּדָה and יְהוּדִי.

יְהֻד (*place of renown*, from הוּד) *n. p.* of a Danite, formerly a Phenician, town Josh. 19, 45, mentioned along with אֶלְתְּקֵה, בַּעֲלָת, עִיר שֶׁמֶשׁ &c.

יֶהְדִּי (from הָדָה II., *leader, guide*, viz. Jah is) *n. p. m.* 1 Chr. 2, 47.

יָהוּ (abridged from יַהְוֶה = יִהְוֶה, but with the first syllable preponderating, therefore *Milel*) *m.* a characteristic name of God among the Hebrews, applied perhaps even at a very early period, but frequently used *only* in post-Mosaic proper names, e. g. אֲבִיָּהוּ, אֲדֹנִיָּהוּ &c. For this older ־יָהוּ, added to proper names, there often appears in later orthography with the same names the shorter יָה e. g. for יְכָלְיָהוּ 2 Kings 15, 2 יְכָלְיָה 2 Chr. 26, 3; sometimes it is also interchanged with יְהוֹ־ at the commencement of proper names, e. g. אֲחַזְיָהוּ 2 Kings

8, 24 for יְהוֹאָחָז 2 Chr. 21, 17. See יוֹ־ or יְהוֹ־.

The very ancient name of God *Yâho*, which is preserved only in proper names as an enclitic, written in Greek *Ιαώ*, appears, apart from its derivation, to have been an old mystic name of the supreme deity of the Semites. In the old religion of the Chaldeans, whose remains are to be found among the new Platonists, the highest divinity, enthroned above the seven heavens, representing the spiritual light-principle and also conceived of as demiurge, was called *Ἰαώ*, יָהוֹ (*Lydus*, de mens. IV. 38. 74. 98; *Cedrenus* I. p. 296), who was like the Hebrew Yâho mysterious and unmentionable (*Proclus* in Tim. p. 11), and whose name was communicated only to the initiated (*Julian*, Orat. V. in matrem deor. p. 172). The Phenicians had a supreme god, whose name was triliteral (litera trina) and secret; invented (*Sanchon.* p. 40 ed. Orelli) as is alleged by the hierophant Istris, the brother of *Chna*, כְּנַע (i. e. since the origin of the Phenician people), and he was *Ἰαώ* (*Lydus* l. c.; *Cedrenus* l. c.). This Phenician *Yâho*, a knowledge of whom spread farther, represented *the sun-god* (Sol, *Ἥλιος*) in a fourfold variety of senses, agreably to the oracle of Apollo Clarius (*Macrobius*, Saturn. I. 18), i. e. he represented *Baal* according to an account in *Eustathius* (see *Münter*, Religion der Karth. p. 40), whose image was set up in the temple by Manasseh (Suidas sub v. *Μανασσῆς*); he represented also Dionysos, Adonis &c. The identification of the *Ἰαώ* of the heathen Semites with *Yâho* or *Jehovah* of the Hebrews is already in *Tacitus* (Hist. V. 5), *Plutarch* (Symp. I. IV. quaest. 5 seq.), *Julian* (see Cyrill. adv. Jul. p. 145. 148) &c. which makes it necessary to seek a Semitic origin alone for the name. In the proper names אֲבִיהוּא, אֱלִיהוּא (אֱלִיהוּ), יְהוּא, כְּלוּהוּ (K'ri), the last constituent is either הוּא, הוּ, which does not belong here, or it has originated in יְהוּ = יְהוֹ. See יְהוֹדָה.

יְהוֹ־ *m. God*, same as יְהוֹ, but only placed at the commencement of human names, e. g. יְהוֹאָחָז, יְהוֹזָבָד; yet the abridged form יוֹ־ occurs 3 times instead of it in יוֹשַׁמַע 1 Chr. 3, 18, יוֹשַׁעַ Num. 13, 8 16, and יוֹדָם Josh. 10, 3; very often the contracted form יוֹ־, e. g. יוֹאָחָז, יוֹזָבָד &c. is interchanged with יְהוֹ. Elsewhere it is also interchanged with יְהוּ־, יְהַ־, e. g. יְהוּאָחָז 2 Chr. 21, 17 with אֲחַזְיָהוּ and יְהוּ־ 22, 1; 2 Kings 8, 24; 9, 16; with יוֹ, e. g. יְהוֹיָכִין 2 Kings 24, 6 with יוֹיָכִין Ez. 1, 2 and יְכָנְיָה Jer. 27, 20 and יְהוּ־ 24, 1; farther with אֶל־, e. g. יְהוֹרָקִים Jer. 1, 3 and אֶלְיָקִים 2 Kings 18, 18, with יֵ־ e. g. יְהוֹשֻׁעַ Ex. 17, 9 and יֵשׁוּעַ Neh. 8, 17. See יְהוֹרָה.

יְהוּא (contracted from הוּא and יְהּ = יָהּ; *Jah is God*) *n. p. m.* 1 Kings 16, 1; 2 Kings ch. 9; 1 Chr. 2, 38; 4, 35; 12, 3. י is lengthened out of the first syllable of the original name of Deity יְהוָה, viz. from יְהֹ־, according to the usual laws of the language, and הוּא in signification 3 (see p. 353, as in the proper names אֲבִיהוּא, אֱלִיהוּא &c.) means *God*. See יְשׁוּעַ.

יְהוֹאָחָז (*Yehô is preserver* or *helper*) *n. p. m.* 2 Kings 10, 35, 2 Chr. 36, 1, for which יוֹאָחָז also stands in 36, 2; 21, 17, for which אֲחַזְיָהוּ in 22, 1; עֲזַרְיָהוּ in 22, 6 and אֲחַזְיָה in 2 Kings 9, 16 occur; 2 Chr. 34, 8. See אָחָז, אֲחַזְיָה.

יְהוֹאָשׁ (*Yehô is supporter*; אָשׁ *part.* of אוּשׁ III. page 45 = אָשָׁה) *n. p. m.* 2 Kings 12, 1, for which יוֹאָשׁ stands in 11, 2; and 13, 10, for which is יוֹאָשׁ 13, 9. See יְאוֹשִׁיָּהוּ.

יְהוּד (abridged from the Hebrew יְהוּדָה, like תּוֹר out of תּוֹרָה) *Aram. f.* same as יְהוּדָה the name of Jewish Palestine, *Judea*, Dan. 2, 25 *the sons of the captivity of Judea*, i. e. the Jewish exiles; 5, 13; 6, 14; Ezr. 5, 1 8; Syr. ܝܗܘܕ the same. It does not occur as a name for *a Judean*. In Ar. يَهُود and هُود means Jews collect. abridged from the Hebrew. In אֲבִיהוּד, עַמִּיהוּד, אֲחִיהוּד, אִישְׁהוּד is הוּד = הוּד.

יְהוּדָה (a participial noun from the

fut. Hophal of the verb יָדָה I.: *praised*, viz. is Jah, but Scripture gives other allusions to this proper name Gen. 29, 35 and 49, 8) 1. *n. p. m.* of the fourth son of Leah and the patriarch Jacob Gen. 29, 35; 43, 3 8. After him the name of one of the twelve tribes, fully מַטֵּה יְהוּדָה Num. 1, 27, more rarely בֵּית יְ׳ 2 Sam. 2, 4 or בְּנֵי יְ׳ Jer. 7, 30; in the prophets יְהוּדָה alone Hos. 4, 15; 5, 5; a tribe that already exceeded the others at an early period, in numbers, distinction, and fame Gen. 49, 8; Num. 1, 27; 2, 3 &c.; Judges 1, 2 seq. As the designation of a tribe יְ׳ is commonly masc. Is. 3, 8; Hos. 4, 15; 5, 5 13; 6, 4; but as collective it is also construed with the pl. Jer. 31, 24; or with the fem. Nah. 2, 1; Lament. 1, 3; Mal. 2, 11. A usual name among the later Jews also, as Ἰούδας the Maccabee, Ἰούδας Λεββαῖος (לַבַּי), Ἰούδας Ἰσκαριώτης (אִישׁ־קְרִיּוֹת), Ἰούδας the Galilean (הַגְּלִילִי), Ἰούδας Βαρσαβᾶς (בַּר־שְׁבָא) &c. — 2. *n. p. f.* of the district allotted to the tribe of Judah in the south of Palestine, and described in Josh. 15, 1 sq. and 19, 1-9; fully אֶרֶץ יְ׳ Ruth 1, 7; therefore it is added to certain parts of the land, e. g. מִדְבַּר יְ׳ Josh. 15, 61, בֵּית לֶחֶם יְ׳ Ruth 17, 7. After the division of the kingdom, יְ׳ denoted the new kingdom, contrasted with that of Israel, which consisted of Judah, Benjamin, and in part Simeon and Dan, with Jerusalem for metropolis; opposed to יִשְׂרָאֵל and אֶפְרַיִם, in which sense we must take הַר יְהוּדָה Josh. 11, 21 (oppos. to הַר יִשְׂרָאֵל or הָהָר), מַלְכֵי יְ׳ 1 Kings 14, 21, אַנְשֵׁי יְ׳ 1, 9, poet. אִישׁ יְ׳ Is. 5, 3, בְּנֵי יְ׳ Jer. 7, 30, בֵּית יְ׳ Is. 22, 21, poet. בַּת יְ׳ Lament. 2, 2, אֶרֶץ יְ׳ Is. 26, 1, אַדְמַת יְ׳ 19, 17, עָרֵי יְ׳ Jer. 4, 16 &c. עִיר יְהוּדָה 2 Chr. 25, 28 is a designation of Jerusalem. In the standing expression יְ׳ וִירוּשָׁלַם the connecting Vau has an appositional character. In the post-exile period יְהוּדָה denoted the whole Jewish land Hagg. 1, 14; 2, 2. — Here belongs accordingly the denomin. verb *Hithp.* הִתְיַהֵד *to turn to Judaism, to make oneself a Jew*, Esth. 8, 17. — 3. *n. p. m.* of several persons Ezr. 3, 9; Neh. 11, 9; 12, 8 34 36, interchanged with other cognate names in the appellative signification.

יְהוּדִי (from יְהוּד; only *pl.* יְהוּדָאִין, *def. pl.* יְהוּדָיֵא or ־אֵי (*Aram. Gent. m. a Jew*, Dan. 3, 8, Ezr. 4, 12, like יְהוּדִי Hebrew.

יְהוּדִי (*pl.* יְהוּדִים, sometimes in K'tib יְהוּדִיִּים) *Gent. m.*, יְהוּדִיָּה *fem.* (on the contrary יְהוּדִית in another sense) 1. a member of the kingdom of Judah, *a Judahite*, so far as יְהוּדָה forms the antithesis of אֶפְרַיִם or יִשְׂרָאֵל 2 Kings 16, 6; 25, 25. But usually — 2. in the post-exile sense of יְהוּדָה (Hagg. 1, 14; 2, 2) *a Jew*, one who professes Judaism; consequently in opposition to a heathen, especially so in the books of Esther and Nehemiah Esth. 3, 10; 5, 13 &c., Neh. 1, 2; 3, 33. The pl. has sometimes the meaning *the Jewish people* Jer. 52, 28 30, put along with כֹּהֲנִים or סְגָנִים Neh. 2, 16; and probably in this sense also Jer. 32, 12 &c. But it may also be taken otherwise, in signif. 1, though not constantly so, in Jeremiah, e. g. 34, 9. Instead of יְהוּדִי occurs elsewhere אִישׁ יְהוּדִי Esth. 2, 5 besides. It is uncertain whether יְהֻדִיָּה 1 Chr. 4, 18 should be taken in signif. 1 or 2. — 3. *n. p. m.* Jer. 36, 14 21 23. The meaning of this proper name "converted to Judaism" cannot be intended, because his father (נְתַנְיָהוּ) and grandfather (שֶׁלֶמְיָהוּ) have already Jewish names, and, moreover, יְהוּדִית appears as a Hittite (i. e. a Phenician) proper name. Probably the name should be taken as יְהוּדָה in signif. 1.

יְהוּדִית 1. *adj. fem.* from יְהוּדָה, but used only as an adv. *in Jewish*, i. e. *in Hebrew, in the Hebrew language* 2 Kings 18, 26 28; Is. 36, 11 13; 2 Chr. 32, 18; also opposed to אַשְׁדּוֹדִית i. e. *in the dialect of Ashdod* Neh. 13, 24. The word may have arisen after the ten tribes were carried into exile. — 2. *n. p. f.* of a Hittite Gen. 26, 34, whence the name seems to have been used in Phenician also. Probably it has the meaning of

יְהוּדִי as a proper name. *Ἰουδίθ*, the name of the heroine in the apocryphal book called after her, is the same.

יְהוָה (from הָוָה) *m.* a pre-Mosaic old Semitic name of the supreme God, which was specially revealed for the older אֵל שַׁדַּי at the establishment of the Mosaic religion, as an abstract of all divine greatness and holiness in the view of the Hebrews, Ex. 6, 2-6 (comp. 3,13-15); who is therefore described as the God of the עִבְרִיִּים 3, 18. Hence the forms that are abridged from it, יְהוֹ (which see), יָהּ, יָהּ, יָהוֹ, יָהוּ and יָהּ (יָ), and are found appended or prefixed in the formation of the proper names of men, did not come into use till the time of Moses Num. 13,16 (with the sole exception of יוֹכֶבֶד); while those with אֵל and שַׁדַּי existed before. This explains the fact, a) that in the Pent. from Ex. 6, 8 and onward the name אֱלֹהִים ceases to be characteristic of whole sections (except Ex. 13, 17—19 and ch. 18); and the indiscriminate use of both appears; b) that God e. g. appeared to Abraham only as אֱלֹהִים or אֵל שַׁדַּי Gen. 17,1 seq., 28, 3; 35, 11; 48, 3, and that up to the Mosaic time only אֱלֹהִים is used in the ground-document of the Pentateuch, which, called the Elohim-document, has been supplemented and worked upon by a later writer who employed the name יְהוָה as the appellation of Deity, and has been hence called the Jehovist. This writer accordingly either prefixed יְהוָה to אֱלֹהִים, or used יְהוָה alone, or regarding the holiness of both, used them interchangeably, Gen. 7, 16; 27, 27 seq.; Ex. 3, 4. See *Knobel*, die Genesis p. I-XVIII.; *Astruc* (physician to Louis XIV.), Conjectures sur les Mémoires originaux, dont il parait que Moyse s'est servi pour composer le Livre de Genèse, Brüssel 1753. Except in the transition from the one to the other in Gen. ch. 2 and 3, the compound name appears only in Ex. 9, 30; 2 Sam. 7, 22 25; Ps. 72, 18; 84, 9 12; 1 Chr. 17, 16 17; 28, 20; 29, 1; 2 Chr. 6, 41 42; 26, 18; unless אֱלֹהִים has the article 1 Sam. 6, 20 or stands in the genitive Gen. 24, 7, Ex. 7, 16, Deut. 1, 21; to account for which, reasons have been sought either mystical, or rational (*Böttcher*, Jena Critical Review 1847, 273 p. 1092), but always unsatisfactory ones. Elsewhere appear יְהוָה אֵל עֶלְיוֹן Gen. 14, 22, where the writer makes Abraham prefix the name יְהוָה in his oath to the God of Melchizedek; אֵל אֱלֹהִים יְהוָה Josh. 22, 22; יְהוָה קְדוֹשׁ יִשְׂרָאֵל Is. 42,5; הָאֵל יְהוָה 45, 11 in solemn speech. On its combination with אֲדֹנָי or צְבָאוֹת, see my Concordance at אֲדֹנָי and צְבָאוֹת.

Like יָהּ, יְהוֹ &c. the *full* name is also employed by the Jehovist for forming proper names. Thus 1. יְהוָה יִרְאֶה (*Jehovah sees*, i. e. provides). *n. p.* of the temple-mountain, given by Abraham Gen. 22, 14, and accordingly explained by the author as an old saying. The other name מוֹרִיָּה should therefore be interpreted in accordance, מֹרֶה־יָהּ (*revealed* or *shown by Jah*). — 2. יְהוָה נִסִּי (*Jehovah is a banner*) *n. p.* of an altar so named by Moses Ex. 17, 15. — 3. יְהוָה צִדְקֵנוּ (*Jehovah is righteousness*) *n. p.* of a promised Davidic king Jer. 23, 6, who in agreement with this name is named צֶמַח צַדִּיק, and is described as practising צְדָקָה 23, 5. The name, which was looked upon as a fortunate prognostic, is said to refer to king צִדְקִיָּהוּ. The same appellation was to belong to Jerusalem also 33, 16. — 4. יְהוָה שָׁלוֹם (*Jehovah is peace, salvation*) *n. p.* of an altar so called by Gideon, Judges 6, 24. — 5. יְהוָה שָׁמָּה (*Jehova there*) *n. p.* of the future city of Jerusalem Ez. 48, 35.

This very sacred name of God which was made known to Moses, may have been regarded even in the most ancient times as mysterious, secret, and unmentionable, as an *ἄῤῥητον* (comp. Gen. 32, 30; Josh. 5, 14 15; Judges 13, 18; *Philon*, vita Mosis ed. Col. III. p. 519; *Josephus*, Ant. II, 12, 4; see *von Coelln*, Bibl. Theol. I. p. 99); mysterious names of deities being used generally in the religions of the East (see *Jamblichus*, de mysteriis, and *Gale* on the same

p. 290). Thus the Egyptian Hermes had a name which durst not be uttered (*Cicero*, de nat. deor. 8, 16); according to some even its correct pronunciation was punishable with death (see Ex. 20, 7; Lev. 24,16), comp. *Malala* p. 61. Accordingly the name יְהוָֹה was pronounced אֲדֹנָי, for which the Samaritan translation substituted שִׁימָא (equivalent to the הַשֵּׁם of the later Jews), the LXX ὁ κύριος; and when the vowel points were introduced (6th century), it received those of אֲדֹנָי, except that the simple ְ was put for the compound ֲ. In this manner our vowelled יְהוָֹה originated, written with prefixes מֵיְהוָֹה, בַּיהוָֹה, לַיהוָֹה, וַיהוָֹה &c.; the Dagesh lene following in the בגדכפת letters being always directed by אֲדֹנָי; but where אֲדֹנָי itself follows in the text Is. 28,16, the vowels of אֱלֹהִים are assigned to it, hence יֱהוִֹה.

As to the etymological derivation, meaning, and exact grammatical determination of the name in question, which are closely connected with the original pronunciation, we remark 1. that according to the view of the Jehovist in Scripture, the name should be expressed as יִהְוֶה (or יֶהְוֶה) and the signification of יִהְיֶה given to it; God calling Himself אֶהְיֶה Ex. 3, 14. Hence it is to be derived from a stem הָוָה, which was tantamount to הָיָה with an Aramaean impress during the pre-Mosaic time, having the meaning *the existing*, i. e. he who has come into existence by nothing outside Himself, *the continuing*, *permanent*, *everlasting;* its antithesis or opposite being *the non-real*, *the transitory*, *the nought* (אֱלִיל). According to this explanation are to be taken: a) the expressions of Scripture to the effect, that יְהוָֹה does not change Mal. 3, 6, and that *the being* constitutes the essence of God (שֵׁם or זֵכֶר) Ex. 3,15, Hos. 12,6 &c.; b) the designation of יְהוָֹה in the LXX, ὁ ὤν (Ex. 3,14) *the existing*, which Philo (quod deter. potiori insid. p. 184) explains more exactly by saying, that the condition of existence lies in himself, and existence itself is his inner necessity; c) the designation of the Apoc. 1, 4 8 *who is*, *as he will be*, i. e. the unchangeable, eternal; comp. the inscription of the temple at Sais (Plut. de Isid. ch. 9): ἐγώ εἰμι τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον. Accordingly the word, which is the 3 pers. of fut. of Kal made into a noun, can neither be vowelled יַהְוֶה nor יַהְוָה, since this form does not exist in Kal. The abridged forms יְהוֹ־ and יֶה are best explained according to this acceptation; the preformative יִ passing into יְ in other instances in the stem, e. g. יְהוּא Eccles. 11, 3 out of יִהְוֵא; and ו might easily become *o* after the last ה has fallen away. Out of יִהְ־ in the first syllable of יִהְיֶה first arose יֶה־, as in the apocopated יֶהִי; and this was farther changed into יֵה־, lengthened in proper names into יֵ־, e. g. יֵהוּא, יֵשׁוּעַ; as in יֵרֶא (fut. Kal) ֵ originated from ־. — 2. According to the traditions of the ancients, the name is said to have been pronounced יַהְוֶה or יַהְוָה. *Epiphanius* (I. p. 296 Petav.) mentions among the Hebrew names of God Ἰαβέ (יַהְוֶה) together with Ἰά (יָהּ), which *Theodoret* (quaest. 15 on Ex.) marks as a pronunciation of the Samaritans; *Jerome* (on Ps. 8) has also expressed יַהְוָה viz. *Jahvo* (as we should there read in the text for *Jaho*), the ָ being uttered according to the vulgar and Phenician method like *o;* so too *Irenaeus* (adv. haer. 2, 66) has *Jaoh* i. e. *Javoh* (as we should read there); *Porphyry* (in Eus. Praep. Ev. 10, 11) has Ἰευώ, i. e. יַהְוָה (יַהְוְ becoming Ἰευ, as elsewhere הו becomes ευ). Even the form existing in Greek orthography Ἰαού (*Clemens* Alex. Strom. 5. p. 666 Oxon.) is יַהְוָה, ου standing for *vo* (־וָה). This form, out of which the shorter יָהּ, יָה, יָהוּ and the general Semitic name Ἰαώ may be explained, can only be a noun developed out of the fut. Hifil of הָוָה; and if הָוָה always stands in the usual signification of הָיָה, יַהְוֶה can be nothing else than the *existence-giving*, *the one calling into existence*, *the creator*, like the Sanskrit *dhâtri*. The difference between the two

pronuntiations is manifestly this, that the former has its root only in Hebraism, while the latter was the general Semitic one; and if *Epiphanius* (l. c.) and *Clemens* Alex. (l. c.) along with the general Semitic pronunciation still abide by the Scripture interpretation, they have been guided by the Biblical view, not by a grammatical one. — 3. Other derivations from the stem הָוָה in senses which do not agree with the usual one of הָיָה, are a) from הָוָה 3 *to overthrow*, and thus יְהוָֹה would be *overthrower*, *lightning-sender;* b) from הָוָה = שָׁמָה, whence the derivat. יְהוָה would mean *heaven;* as some think they find יְהוָֹה explained by שָׁמַיִם in Gen. 19, 24; c) from הָוָה = יָפָה *to shine*, *to glitter*, *to lighten*, *to be clear*, conseq. יְהוָֹה would be equivalent to *light*, *luminous ether*, *heaven*, as *div* in Sanskrit, *Ζεύς* in Greek, *deus* in Latin, and *Ju*-piter are said to be the same original conception; comp. the oracle of Apollo Clarius (Macrob. Sat. I. 18), where *Ἰαώ* is said to be the sun-god; d) from הָוָה in the sense of הָיָה *φυναι*, fieri, conseq. יְהוָֹה would be *the becoming*, i. e. he who has a being induced, the revelation of whose essence is conceived of as *becoming;* e) from הָוָה = חָוָה I. *to live*, conseq. יְהוָֹה would be *the animating*, *the producing* &c. But all these explanations are too artificial; and depart from Scripture.

יְהוֹזָבָד (*Yehô is giver*) *n. p. m.* 1 Chr. 26, 4 (and his brother נְתַנְאֵל of like signification) 2 Kings 12, 22; 2 Chr. 17, 18; comp. the proper name זָבָד (which see), also coupled with יוֹ־, יְהוֹ־, אֶל־, עַמִּי־, as in זְבַדְיָה, זְבַדְיָהוּ; farther זֶבֶד in זַבְדִּי, זַבְדִּיאֵל &c.

יְהוֹחָנָן (*Yehô is good*) *n. p. m.* 2 Chr. 17, 15; 28, 12; 1 Chr. 26, 3; his brother was זְבַדְיָהוּ; Neh. 6, 18; 12, 13; Ezr. 10, 6, for which Neh. 12, 22 has יוֹחָנָן, and 12, 11 יוֹנָתָן; Ezr. 10, 28; Neh. 12, 42. In the New Test. *Ἰωάννης* (Matth. 3, 1) or *Ἰωαννᾶς* (Luke 3, 27); on the contrary, the form *Ἰωάννα* (Luke 8, 3) is according to the form יוֹחַנָּה. See חָנָן.

יְהוֹיָדָע (*Yehô is wise*) *n. p. m.* 2 Sam. 8, 18; 2 Kings 11, 4; 1 Chr. 12, 27; 27, 34. See יָדָע.

יְהוֹיָכִין (*Yehô is appointer, establisher*) *n. p. m.* 2 Kings 24, 6, who is called Ez. 1, 2 יוֹיָכִין and Esth. 2, 6 יְכָנְיָה, Jer. 24, 1 יְכָנְיָהוּ and in a shorter form כָּנְיָהוּ 22, 24; יָכִין (Hif.) and יָכֹן (Kal) interchanging in the name, as being alike in signification. See יָכִין and יָכֹן.

יְהוֹיָקִים (*Yehô is setter up*) *n. p. m.* 2 Kings 23, 34, who is previously called אֶלְיָקִים 18, 18. See יָקִים, קָם (in אֲחִיקָם, אֲדֹנִיקָם, עַזְרִיקָם and in קְמוּאֵל), יָקֹם (in יְקַמְעָם for יָקְמְעָם, יָקְמְעָם) and יוֹקִים.

יְהוֹיָרִיב (*Yehô is a combatant*) *n. p. m.* 1 Chr. 9, 10; Neh. 11, 5; in 1 Macc. 2, 1 *Ἰωαρίβ*. See the proper names יָרִיב, יְרִיבַי, יָרֹב (in יְרֻבַּעַל, יְרֻבֶּשֶׁת), רִיבַי.

יְהוּכַל (prop. fut. Hof. of יָכֹל; *one potent*, viz. Jah is, comp. יְכָלְיָה in the same sense, conseq. יְהוּ is not = יְהוֹ) *n. p. m.* Jer. 37, 3, for which יוּכַל stands in 38, 1.

יְהוֹנָדָב (*Yehô is munificent*) *n. p. m.* 1. 2 Sam. 13, 5, for which is יוֹנָדָב in 13, 3; 2 Kings 10, 15, for which Jer. 35, 6 has יוֹנָדָב; the name of a Rechabite, of the Midianite tribe *Kin* (1 Chr. 2, 55) or *Kayin*, which was on friendly terms with Israel, as we learn from other places (1 Sam. 15, 6).

יְהוֹנָתָן (*Yehô is giver*) *n. p. m.* 2 Sam. 15, 27; 21, 21; 23, 32; Judges 18, 30 &c., interchanged with יוֹנָתָן; seldomer with יְהוֹחָנָן or יוֹחָנָן.

יְהוֹסֵף (for יוֹסֵף, retaining the ה of Hifil, as in יְהוֹשִׁיעַ) *n. p. m.* Ps. 81, 6, applied to the Israelite people, as בֵּית יוֹסֵף &c. See יוֹסֵף.

יְהוֹעַדָּה (*Yehô is the unveiling*, i. e. he unveils, עַדָּה a noun from עָדָה II.) *n. p. m.* 1 Chr. 8, 36, for which יַעְרָה (a noun from עָרָה I. in Hif., *unveiler*) stands in 9, 42. It is possible that יעדה may have stood in 9, 42 and become יַעְרָה by the interchange of ד and ר (see ד).

יְהוֹעַדָּן (*Yehô is provider of sexual pleasure;* עַדָּן a noun from עִדֵּן which see; comp. עֶדְנָה) *n. p. f.* 2 Kings 14, 2, where the K'ri reads יְהוֹעַדִּין having the same sense; עַדִּין after the form שַׁלִּיט being also a noun. See עָדַן.

יְהוֹצָדָק (*Yehô is righteous*) *n. p. m.* Hagg. 1, 1 12; 2, 2, for which יוֹצָ׳ stands in Ezr. 3, 2 seq.; comp. צָדוֹק and צֶדֶק in צִדְקִיָּהוּ, צִדְקִיָּה, מַלְכִּיצֶדֶק, אֲדֹנִיצֶדֶק. צָדָק, צָדוֹק and צֶדֶק are also epithets and names of deity elsewhere, see צָדוֹק.

יְהוֹרָם (*Yehô is exalted*) *n. p. m.* 1 Kings 22, 51; 2 Kings 1, 17; 2 Chr. 17, 8; Ἰωραμ Matth. 1, 8. רָם is very often used in proper names as an epithet of God, e. g. רָם, הֲדוֹרָם (= הֲדוֹר רָם), עַמְרָם, אֲבִירָם, אַבְרָם, אֲדוֹרָם, יוֹרָם, אֲדֹנִירָם, מַלְכִּירָם; so too in רַמְיָה.

יְהוֹשֶׁבַע (*Yehô is a covenant;* see שֶׁבַע) *n. p. f.* 2 Kings 11, 2, who is named יְהוֹשַׁבְעַת in 2 Chr. 22, 11. Comp. the proper names שֶׁבַע, בְּאֵר שֶׁבַע, שִׁבְעָה, אֱלִישֶׁבַע (אֱלִישַׁבְעַת), יְהוֹשֶׁבַע, בַּתְשֶׁבַע &c.

יְהוֹשׁוּעַ or **יְהוֹשֻׁעַ** (*Yehô is help;* שׁוּעַ, שֻׁעַ is a noun from שָׁע [שׁוּעַ] = יָשַׁע after the form טוּב, רוּחַ; as also שֵׁעַ [after the form נֵר, רֵק, חֵק] in the proper name הוֹשֵׁעַ = יְהוֹשֵׁעַ; and the noun שׁוּעַ itself in the sense of יֶשַׁע appears in the proper names יֵשׁוּעַ [יְהוֹ = יֵ], אֱלִישׁוּעַ &c.) *n. p. m.* Ex. 17, 9, called at first הוֹשֵׁעַ; 2 Kings 23, 8; Zech. 3, 1; in the LXX Ἰησοῦς, in Vulg. *Josua*. If the proper names יִשְׁעִי, יְשַׁעְיָה, יְשַׁעְיָהוּ, הוֹשַׁעְיָה, מֵישַׁע, מֵישָׁע be considered, it is apparent that the nouns שׁוּעַ and שֵׁעַ in יְהוֹשׁוּעַ and הוֹשֵׁעַ can only be taken in the sense of יֶשַׁע. Originally indeed, the proper name הוֹשֵׁעַ was a noun formed from Hifil (*helper*), like הוֹשַׁע in הוֹשַׁעְיָה; but after Moses had already changed the name into יְהוֹשֻׁעַ in order to bring out the name of God in it, it was seen that in the הוֹ of הוֹשֵׁעַ there was nothing but an abridgment of יְהוֹ. See שׁוּעַ, שֵׁעַ, אֲבִישׁוּעַ, אֱלִישׁוּעַ, בַּתְשׁוּעַ, מַלְכִּישׁוּעַ, where שׁוּעַ may have arisen in part out of other elements.

יְהוֹשָׁפָט (*Yehô is judge*) 1. *n. p. m.* 2 Sam. 8, 16; 1 Kings 4, 17; 15, 24; 2 Kings 9, 2; comp. the proper names שָׁפָט, אֱלִישָׁפָט, יוֹשָׁפָט, שְׁפַטְיָה &c. — 2. *n. p.* of a valley (עֵמֶק) between Jerusalem and the mount of Olives Jo. 4, 2, so called because God will there hold a judicial process on the nations; to which meaning the prophet refers 4, 2 12, and therefore calls it עֵמֶק הֶחָרוּץ (*valley of decision*) 4, 14. At the time of king יְהוֹשָׁפָט the valley in question was called עֵמֶק בְּרָכָה 2 Chr. 20, 26, but already in Joel's day the Jehoshaphat-valley, because God held a judicial process there upon the heathen nations; and for that reason it should again become at a future time a valley of judgment. At a very ancient period the valley was termed עֵמֶק שָׁוֵה (*valley of the dale*), and then as a meeting-place of many kings עֵמֶק הַמֶּלֶךְ (*king's valley*) Gen. 14, 17, where the childless Absalom subsequently erected a monument to himself 2 Sam. 18, 18. Thus the valley was termed in succession a) עֵ׳ שָׁוֵה, b) עֵ׳ הַמֶּלֶךְ, c) עֵ׳ בְּרָכָה, d) עֵ׳ יְהוֹשָׁפָט or עֵ׳ הֶחָרוּץ. It lay on the south side of Jerusalem. Through it the Kedron flows, running into the Dead Sea; and it contains row upon row of sepulchres.

יָהִיר *adj. m. elated, proud, arrogant, puffed up*, of גֶּבֶר Hab. 2, 5; Prov. 21, 24; comp. Arab. تَيْهُور = Hebr. עֹפֶל. See יָהַר.

יְהַלֶּלְאֵל (*El is the glorious*) *n. p. m.* 1 Chr. 4, 16; 2 Chr. 29, 12; comp. מַהֲלַלְאֵל.

יַהֲלֹם (from הָלַם I. = חָלַם) *m.* the name of a precious stone, so called from its hardness Ex. 28, 18; according to *Ibn Esra*, *Jak. Tussi*, *a diamond*, *αδάμας* having the same etymology; while שָׁמִיר is merely the point of the diamond; in any case different from אַחְלָמָה.

יָהַץ (not used) *tr. to tread down with*

the feet, *to stamp down*, Arab. وَهَصَ. Hence

יַהַץ (*a place firmly trodden down*) *n. p.* of a Moabitish city, on the former border of the Amorite kingdom, mentioned with עָר, מוֹאָב, קִיר, דִּיבוֹן, מֵידְבָא, נְבוֹ, חֶשְׁבּוֹן, אֶלְעָלֵה Is. 15, 4, Jer. 48, 34, formerly belonging to the tribe of Reuben Num. 21, 23, Josh. 13, 18, and also called יַהְצָה (cod. Sam. יַחְצָה).

יַהְצָה (*place trodden down*, *threshing-floor*, Arab. وهصة, threshing-floor) see יַהַץ.

יָהַר (not used) *intr.* 1. *to be high*, *to rise up*, *to be prominent*, spoken of a hill, mountain; cognate in sense עָפַל. — 2. Figurat. *to be arrogant*, *high-minded*, *proud*, as the Aram. יְהַר and אִתְיְהַר (whence יְהִירוּ, יוּהַר) shew; and the Ar. يَهَرَ may have likewise proceeded from the same fundamental signification. Derivat. יָהִיר. The organic root י־הַר is probably connected with הַר (הָרַר), הָר־ָה.

יוֹ־ (contracted from יְהוֹ־) see יְהוֹ.

יוֹאָב (see אָב, אֲבִי and יוֹ־) *n. p. m.* 1 Sam. 26, 6; Ezr. 2, 6; 1 Chr. 4, 14; comp. אֲבִיָּה, אֲבִיָּהוּ, אֲבִיהוּא, אֲבִיאֵל, אֱלִיאָב. Hence בֵּית יוֹאָב a family of Joab, well known at that time, from which a city עַטָּרוֹת (which see) got its name 1 Chr. 2, 54.

יוֹאָח (see אָח 7 and יוֹ־) *n. p. m.* 2 Kings 18, 18; 1 Chr. 6, 6; 26, 4; 2 Chr. 34, 8. On the name comp. אֲחִיָּה, אֲחִיָּהוּ, אַחְיוֹ, אַחְאָב &c.

יוֹאָחָז (see יְהוֹאָחָז) *n. p. m.* 2 Chr. 34, 8; 36, 2; comp. אֲחַזְיָה.

יוֹאֵל (see אֵל and יוֹ־) *n. p. m.* 1 Sam. 8, 2, for which 1 Chr. 6, 13 has וַשְׁנִי, if we should not read there יוֹאֵל הַבְּכוֹר וְהַשֵּׁנִי אֲבִיָּה (see וַשְׁנִי); 6, 21 (where it has been proposed to read יוֹאָל [from יָאַל II.] i. e. a wished one; for which שָׁאוּל stands in 6, 29); Jo. 1, 1 &c.; Ἰωήλ Acts 2, 16; comp. אֱלִיאֵל, אֱלִיָּה.

יוֹאָשׁ (see יְהוֹאָשׁ) *n. p. m.* 1 Kings 22, 26; 2 Kings 11, 2; 13, 9; Judges 6, 11; 1 Chr. 4, 22; 12, 3; comp. אָשָׁה and אוּשׁ.

יוּב (not used) *intr. to turn back*, *to turn about*, Ar. اَاب (i. e. אוּב) the same; then = Hebr. שׁוּב. Hence

יוֹב (*returner*, *returner home*) *n. p. m.* 1. Gen. 46, 13, for which occurs, in the same sense, יָשׁוּב Num. 26, 24 or יָשִׁיב K'tib 1 Chr. 7, 1. — 2. (*converted*) according to the LXX, Vulg. and New Test. (James 5, 11) for אִיּוֹב, which may come from אוּב = יוּב.

יוֹבָב 1. (from יָבַב I., *howling*, i. e. desert [see יְלֵיל], as a proper name *inhabitant of the desert*) *n. p. m.* of an Arabian tribe belonging to the family of Joktan, and called after him Gen. 10, 29, of whose dwelling-place nothing definite can be given. — 2. (from יָבַב II., same as the proper name יָשׁוּב) *n. p. m.* among the Edomites Gen. 36, 33, Phenicians Josh. 11, 1, and Hebrews 1 Chr. 8, 9 18.

יוֹבֵל see יֹבֵל.

יוּבַל (after the form סוּגַר, from יָבַל I.) *m. a river*, Jer. 17, 8, the Aramaeised form of which is אֻבַל.

יוּבָל (a participial form from יָבַל II.; *playing*) *n. p. m.* Gen. 4, 21, ancestor of such as play on the harp and pipe. Probably there is an allusion in the name to יָבַל I., according to which יוּבַל signifies *rover*, *nomad*, music being thought an accompaniment of pastoral life, among all nations. See יָבָל 2.

יוֹזָבָד (see יְהוֹזָבָד) *n. p. m.* Ezr. 8, 33; 10, 22; 2 Chr. 31, 13; Ἰώσαβδος 4 Ezr. 8, 63; comp. זְבַדְיָה.

יוֹזָכָר (*Yô is worthy of remembrance*, comp. the proper names *Diomnestes*, *Mne-* or *Mnasitheus*, *Theomnestus*) *n. p. m.* 2 Kings 12, 22, for which 2 Chr. 24, 26 has זָבָד (out of זָכָר?); comp. the proper names זְכַרְיָה, זִכְרִי, זֶכֶר, זַכּוּר.

יוֹחָא (*Yô is living;* חָא stands for

חָאִי, as there was also at a later time a name יוֹחָאִי, from a stem חָא *to live* = חָה, whence in part חַי, *constr.* חֵי, like דַּי, *constr.* דֵּי from דָּה; partly *constr.* חִי in חִיאֵל, as פִּי) *n. p. m.* 1 Chr. 8, 16; 11, 45.

יוֹחָנָן (see יְהוֹחָנָן) *n. p. m.* Neh. 12, 22, for which יוֹנָתָן in 12, 11; 1 Chr. 3, 15; 5, 35; 12, 4 12; 1 Chr. 3, 24; Ezr. 8, 12; 2 Kings 25, 23; 4 Ezr. 9, 1 (Luke 3, 30 Ἰωνάν; afterwards there was a *n. p. f.* יוֹחַנָּה Luke 8, 3); comp. חֲנַנְיָה.

יוּטָה see יֻטָּה.

יוֹיָדָע (see יְהוֹיָדָע) *n. p. m.* Neh. 3, 6; 12, 10; comp. יְדַעְיָה.

יוֹיָכִין (see יְהוֹיָכִין) *n. p. m.* Ez. 1, 2; comp. יְכָנְיָה.

יוֹיָקִים (see יְהוֹיָקִים) *n. p. m.* Neh. 12, 10; comp. אֶלְיָקִים, יְקַמְיָה.

יוֹיָרִיב (see יְהוֹיָרִיב) *n. p. m.* Ezr. 8, 16; Neh. 11, 5 10; in 1 Macc. 2, 1 Ἰωαρίβ.

יוֹכֶבֶד (*Yô is glory*) *n. p. f.* Ex. 6, 20, the only pre-Mosaic name compounded with יוֹ; comp. the Greek proper names Athenocles, Diocles, Dionysocles, Heracles, Metrocles, Pythocles &c.; Germ. *Theutbrecht*, i. e. glory of Theut, and in Hebrew too the proper name אִי כָבוֹד (= אֲבִי כָבוֹד).

יוּכַל (see יְהוּכַל) *n. p. m.* Jer. 38, 1, for which יְהוּכַל stands in 37, 3; the Masoretes have considered אֻכַל Prov. 30, 1 as an Aramaean form of this name. But see אֻכָל.

יוּם (i. e. יָם; not used) *intr.* 1. *to shine, to glitter, to be clear, to lighten* (e. g. of the day), which stem suits the deriv. יוֹם very well (comp. Gothic *dag-s*, German *Tag*, from the stem *dag* = Sanskrit *dah*, urere); Ar. يَامَ the same, Targ. יָם and יַם, Syr. ܝܡܐ and ܝܡܐ the same. Deriv. יוֹם, יוֹמָם. On the other hand, יָמָה = יָם (יוּם) should be assumed as the stem for יָמִים, יָמוֹת and the proper names אֲבִיָּם, יְמוּאֵל. — 2. *to be hot, warm*, a transition from signific. 1, as is the case with other verbs of shining, lightening (see אוֹר, נוּר &c.). Deriv. יֵם.

The stem יָם (יוּם) is preserved in Semitic only in derivatives; and يوم, ܝܘܡ, יוֹם, יְמָם, ܐܝܡܡܐ can only be explained by means of the word not being used as a verb يَامَ, Aram. יָם and יַם. From يَوْم have originated in Arabic the denominative verbs وَمَهَ *to be hot, to glow*, وَمَا *to glitter, to shine* (whence مَوْمَاء *wilderness*, comp. the derivatives of زَهَرَ). The organic root יָם is obviously connected very closely with חָם, חַם, with جم in أَجَمَ (to be hot) &c.; as also the Hebrew יָפָה (*to shine*) is = Ar. خَفَا (to shine), and יָפַע (to glitter) is = خَفَا.

יוֹם (used only in the *sing.*, with *suff.* יוֹמִי, יוֹמְךָ, and the *dual* יוֹמַיִם, יֹמַיִם, and from this form the adv. יוֹמָם; from יוּם 1) *m.* (*fem.* Ez. 7, 10, טוֹבָה Eccles. 12, 14, and רָעָה Jer. 17, 18 being nouns) prop. brightness, splendour, shining, light, hence 1. *the day* (for only light, אוֹר, was originally called יוֹם Gen. 1, 5, like the Latin dies compared with the Sanskrit div to lighten; Ar. نَهَار *day*), opposed to night Gen. 1, 14; 7, 4; 8, 22; 29, 7. — In this sense חֹם הַיּוֹם 18, 1 means *the time of mid-day*, prop. the heat of the day, for which a poetical paraphrase is נְכוֹן הַיּוֹם Prov. 4, 18 *the fixedness* or *steadiness of the day*, i. e. mid-day (see כּוּן); פּוּחַ הַיּוֹם Song of Sol. 2, 17 *the day cools*, i. e. a cooling wind blows at the departure of the day; עֶרֶב יוֹם Prov. 7, 9 *the evening of the day*, i. e. the twilight following the day, for which לֹא־יוֹם וְלֹא־לָיְלָה stands in Zech. 14, 7; כִּמְרִירֵי יוֹם (from כָּמַר) Job 3, 5 *darkenings of the light of day*, i. e. obscurations of the sun, and so it is explicable that אוֹר stands for it in Zech. 14, 7. — 2. *the civil day*, including night Gen. 7, 24; 50, 3; Job 3, 6. In this sense are used the expressions י׳ הַשַּׁבָּת Ex. 20, 8, י׳ כִּפֻּרִים Lev. 23, 28, י׳ תְּרוּעָה Num. 29, 1, and so in various applications. Me-

taphor. derived from the present meaning are a) *birth-day* Job 3, 1, as appears from 3, 2; Hos. 7, 5 according to some. b) *crowning-day* Hos. 7, 5 (Targ.). c) *festival day* 2, 15. d) *day of slaughter* 2, 2, comp. Is. 9, 3. e) *day of punishment, of downfall, of misfortune* Ps. 37, 13; 137, 7; Job 18, 20; Ob. 12; *day of death* 1 Sam. 26, 10; Ez. 21, 30; *day of defeat* Is. 9, 3; *the judicial day* (of God) 2, 12; 13, 6; Jo. 1, 15. f) *the present time*, hence מִיּוֹם *from this day onward* Is. 43, 13; Ez. 48, 35; לְפָנֵי יוֹם Is. 48, 7 *before now, before this hour.* g) *final time, end*, of life, thus לֹא־יוֹם Job 15, 32 *the not-end*, i. e. remote from the end of life. h) *the time of life*, קְשֵׁה יוֹם Job 30, 25 *who has a heavy time of life*, i. e. one oppressed. i) any time fixed by a more definite statement Judges 18, 30 (see pl. יָמִים). j) *the time* or *duration of a day*, hence *a day's journey* Deut. 1, 2, fully דֶּרֶךְ יוֹם Num. 11, 31. k) *a short space;* particularly so מִיּוֹמַיִם Hos. 6, 2 *from two days onward*, i. e. after two days, after a short interval. l) Adv. = יוֹמָם *by day*, opposed to בַּלַּיְלָה Ps. 88, 2, where צָעַקְתִּי is to be supplied in the second member, and נָגְדֶּךָ in the first. יוֹם יוֹם *every day*, i. e. *daily* Gen. 39, 10; *at every time, constantly* Ps. 61, 9; יוֹם וְיוֹם *day by day* Esth. 3, 4, for which בְּכָל־יוֹם וְיוֹם stands in 2, 11; יוֹם בְּיוֹם *day by day* 1 Chr. 12, 22, for which is also used לְיוֹם בְּיוֹם 2 Chr. 24, 11, or also in the sense *every day* (see דָּבָר); יוֹם בְּיוֹם *one day as another* 1 Sam. 18, 10; מִיּוֹם אֶל־יוֹם *from day to day*, i. e. daily Num. 30, 15. The Ar. يَوْم is also used in manifold ways, as for day of slaughter, time of life &c.; اَلْيَوْمَ to-day &c.

The following formulas belong to the adverbial character of יוֹם, where it is coupled with the article or with prepositions prefixed, a) הַיּוֹם *this day, to-day*, hodie (= hoc die) Gen. 4, 14, עַד־הַיּוֹם 19, 37 *till to-day, till now*, fully הַיּוֹם הַזֶּה 1 Sam. 17, 10, עַד־הַיּוֹם הַזֶּה Gen. 26, 33, while עַד הַיּוֹם 1 Kings 14, 14 should be otherwise taken (see זֶה); *by day, during the day* = יוֹמָם Hos. 4, 5, opposed to הַלַּיְלָה Neh. 4, 16; *at that time, then* 1 Sam. 12, 17; *about the* (forementioned) *time* 2 Kings 4, 8. — b) בְּיוֹם followed by an infin. *on the day when* Gen. 2, 17, *at the time when* 2, 4, *after that* 2 Sam. 21, 12, *when* Ex. 32, 34, seldom with the perfect following Lev. 7, 35; sometimes בְּ alone stands for it Gen. 2, 4. — c) בַּיּוֹם *in the day, at the time of the day* Gen. 31, 40; *on the same day*, i. e. *immediately* Prov. 12, 16; *to-day* Judges 13, 10, where, however, it is better to translate *these days*, i. e. recently. — d) כַּיּוֹם *about this day*, i. e. *at present, now* Gen. 25, 31, which never has the meaning *before, formerly;* כַּיּוֹם or כְּהַיּוֹם הַזֶּה הַזֶּה *as at this time*, i. e. *as at present, as just now* Gen. 50, 20, Deut. 2, 30, 1 Sam. 22, 8, even if the subject to which allusion is made be already past, the formula being specially used in fulfilled prophecies, with the meaning, *as it is now, as is the case at present* Jer. 11, 5; 25, 18; Ezr. 9, 7; yet sometimes *about this day*, i. e. the day the author has in his mind Gen. 39, 11. — e) מִיּוֹם *from the day when, since* Ex. 10, 6; Deut. 9, 24. — f) כָּל־הַיּוֹם *all the day*, i. e. *daily* Ps. 42, 4; 73, 14, parallel לַבֹּקָרִים; *the whole day* 32, 3, parallel כָּל־הַלַּיְלָה Is. 62, 6; *at all times, constantly, always* Ps. 52, 3, Prov. 21, 26, with תָּמִיד sometimes added for perspicuity's sake Is. 51, 13; in like manner בְּכָל־יוֹם Ps. 7, 12, and probably also 88, 10, where, however, some take יוֹם = עֹנִי *misfortune.* — For supplementing the meanings and applications of יוֹם comp. the other noun-form יֶמֶה, *pl.* יָמִים, *constr.* יְמֵי, and יְמוֹת, *constr.* יְמוֹת.

יוֹם (*def.* יוֹמָא; *pl.* יוֹמִין, *constr.* once יְמֵי Ezr. 4, 7, *def.* יוֹמַיָּא; from the pl. with a feminine ending comes the *constr. pl.* יוֹמָת) *Aram. m.* same as Hebrew יוֹם in all its variety of senses Dan. 6, 11; Ezr. 6, 15.

יוֹמָם (out of יוֹם with the old termination ־ָם, which was originally an accusative form) *adv.* 1. *by day, in the daytime* Ex. 13, 21, Is. 4, 5, oppos. to לַיְלָה,

hence יוֹמָם יוֹמָם *day and night*, i. e. *always* Ps. 1, 2, more rarely the reverse לַיְלָה לַיְלָה וְיוֹמָם Deut. 28, 66; in the later usage of the language and with an Aramaean colouring בְּיוֹמָם Neh. 9, 19 occurring instead of it; comp. Syr. ܒܝܘܡܡ. — 2. *daily, day by day* Ps. 13, 3, hence without the opposite לַיְלָה. — 3. *by the light of day*, Ez. 30, 16 *and Memphis will have enemies by the light of day;* comp. Jer. 15, 8 שֹׁדֵד בַּצָּהֳרַיִם and the opposite שֹׁדְדֵי לַיְלָה Ob. 5.

יוּן (not used) *tr.* probably same as יָגַן (interchanging *g* and *v* or *b*, as יָדַע II. i. e. יָדַע changes with גָּדַע, Pers. kerm = Germ. Wurm, Greek κως = πως, comp. p. 249) *to stamp, to push, to press*, deriv. perhaps יַיִן; figurat. *to subdue, oppress*, deriv. יוֹנָה 3, and according to some the noun יָוָן.

יָוָן *n. p. m.* 1. the fourth son of Japhet Gen. 10, 2, conseq. the fourth Japhetic leading race. By it is principally meant the Hellenic race, *the Ionians*, then all the Greeks in Greece Is. 66, 19; next *the Greek-Macedonian empire*, whose first king was Alexander Dan. 8, 21. — In Daniel's prophetic symbols the continuators of יָוָן are: Seleucus I. Nicator, Antiochus I. Soter; Antiochus II. Theos; Seleucus II. Callinicus; Seleucus III. Ceraunus; Antiochus III. the Great; Seleucus IV. Philopator; Heliodorus; Demetrius I. Soter, Dan. 7, 24. — Gradually יָוָן came also to mean the Greeks in Asia Minor, or the south-eastern ones at the Black Sea, dwelling beside the Tiberanians and Moschites, or those called the *Achaeans* in classical authors Jo. 4, 6, Zech. 9, 13, who dealt in slaves; the Phenicians often being the mediums of barter Ez. 27, 18, Is. 66, 19. — The form of the name יָוָן is closely connected with the Greek Ἰών, Ἰάν, Ἴανες &c.; for the basis of all seems to have been Ἰάονες, with the digamma Ἰάϝονες. As to the meaning, that of "*the young*" has been adopted (*Pott*, Etym. Forsch. I. p. XLI), opposed to the Γραικοί, *the old;* the Greeks themselves relating (*Aristot.*, Meteorol. 1, 14), that the Hellenes were formerly called Γραικοί; comp. Sanskr. *juvan*, Zend. *jawan* i. e. juvenis. — 2. *n. p.* of a city in Yemen, called in Ar. عُوَن or عُوَان (probably = يَمَن), then taken for the territory of Yemen generally Joel 4, 6, adduced along with שְׁבָא 4, 8 and דָּן (= דְּדָן) and אֶזָל (an old name for the metropolis of Yemen *Sanaa*) Ez. 27, 19. Deriv. יְוָנִי (*pl.* יְוָנִים) *a patronym. m.* from יָוָן Jo. 4, 6.

יָוַן (not used) *intr.* 1. *to be soft*, of a mass, hence like טָהַם I. (to טִיט) *to be clammy, viscous*, of a mass of dung (the Arab. وَغَى [وَغَدَ] has the same meaning taken figurat.); deriv. the noun יָוֵן (see טָוַח). — 2. Figurat. as in the Arab. stem, *to be lax, soft, weak*, and therefore *to be tender, mild*, spoken of the dove. Deriv. יוֹנָה 1 and 2.

יָוֵן (*constr.* יְוֵן) *m. mud, dung, swamp*, cogn. in sense with טִיט הַיָּוֵן; טִיט combined Ps. 40, 3 *dung of mire*, i. e. dirty slime, an intensifying of the simple idea, like בּוֹר שָׁאוֹן ib., שַׁחַת בְּלִי Is. 38, 17; יְוֵן מְצוּלָה *swamp of the depth*, i. e. deep swamp Ps. 69, 3. The stem of this noun is יָוַן in the meaning just given; but others derive it from יָוַן, and regard יָוַן as lengthened out of יָוַי in the sense of *trodden down, bruised*, which is less appropriate, because יָוֵן is thought of as liquid.

יוּן (i. e. יָן; not used) *tr. to press the vine, to tread* or *to press out the grapes.* The organic root יָן is identical with that in יָ־גַן, יָ־נַן (interchanging *Yod* and *Ginel*). According to this etymology one might take the noun יַיִן to mean *a pressed* or *trodden thing*, if such were not too general, and if it were not improbable that the word should have come to extra-Semitic peoples under that name.

יוֹנָדָב (see יְהוֹ־) *n. p. m.* 2 Sam. 13, 3; Jer. 35, 6.

יוֹנָה (*pl.* יוֹנִים; *constr.* יוֹנֵי) *f.* 1. (from יָוַן 2, conseq. formed out of יְוָנָה) prop.

a tender, mild bird, therefore *the dove* Gen. 8, 8, the dove being also called among the Romans avis Cytheriaca; בֶּן־י׳ *a young dove* Lev. 12, 6, pl. בְּנֵי י׳ 12, 3. The dove is an emblem of purity and innocence Song of Sol. 1, 15; 4, 1; 5, 12, is used on account of its loveliness and mildness as an epithet for dear, beautiful, beloved 5, 2; 6, 9, and is conceived of generally as full of simplicity Hos. 7, 11 (comp. Matth. 10, 16), as cooing with dull and melancholy tones (הָמָה, נָהֵג, הָגָה) Is. 38, 14; Nah. 2, 8; Ez. 7, 16, and as flying quickly, like (the clouds) homewards to the אֲרֻבּוֹת Is. 60, 8; Ps. 55, 7; Hos. 11, 11. It is said of the wild dove that it flies shyly to the mountains Ez. 7, 16, directs its course by its wings (אֵבֶר) to far distant parts in order to settle there Ps. 55, 7; and makes its nest in the hidden clefts of rocks Song of Sol. 2, 14, or on the margins of yawning precipices Jer. 48, 28. כַּנְפֵי יוֹנָה *the wings of a dove* Ps. 68, 14, a symbol of the timid and fleeing wings of an army (see כָּנָף). Hence too symbolically *the timid*, *fugitive Jewish people*, specially so in an old poem יוֹנַת אֵלֶם רְחֹקִים (Ps. 56, 1), which words should be read יוֹנַת אֵל מֵרַחֲק־יָם (*dove of God from the far sea*), after which poem the 56th psalm was sung. — 2. *n. p.* of a prophet 2 Kings 14, 25; Jon. 1, 1. — 3. (only in sing. and that from יְוָנָה, from יָוַן) *f. violence*, *a trampling down*, *oppression*, חֲרוֹן הַיּוֹנָה *wrath of down-treading*, i. e. oppressive or cruel wrath Jer. 25, 38, translated by the LXX *great*, *violent;* חֶרֶב הַי׳ *sword of violence*, i. e. the murderous sword 46, 16; 50, 16, where the LXX read חֶרֶב הַיְּוָנָה and translate *μάχαιρα Ἑλληνική*, as they explained the chapter of Alexander's march, at whose approach the Persians cleared away in the hasty flight of בָּבֶל and מִצְרַיִם "before the Greek sword" (Curt. 4, 7; Arr. 3, 1, 16). In הָעִיר הַיּוֹנָה Zeph. 3, 1 הַיּוֹנָה is in apposition and = עִיר הַיּוֹנָה, spoken of נִינְוֵה. In every case the acceptation of יוֹנָה as a part. fem. should be rejected on account of Jer. 25, 38.

יוֹנֵק or יֹנֵק (*pl.* יֹנְקִים, *constr.* יוֹנְקֵי, prop. *a part.* of יָנַק) *m.* 1. *a sucking babe*, who becomes a גָּמוּל Is. 11, 8, coupled with עוֹלֵל (which see) Ps. 8, 3, Lament. 2, 11, opposed to אִישׁ שֵׂיבָה Deut. 32, 25, in full form יוֹנֵק שָׁדַיִם Jo. 2, 16. — 2. *a young twig*, *a shoot*, a sucker, as it were, of a tree Is. 53, 2, opposed to שֹׁרֶשׁ (comp. Greek *μόσχος* and *κόρος*). Usual, however, in this meaning is

יוֹנֶקֶת (with *suff.* יוֹנַקְתּוֹ; *pl.* with *suff.* יוֹנְקוֹתָיו) *f.* same as יוֹנֵק 2: *twig*, *shoot*, Ez. 17, 22, where יוֹנֵק should be supplied to רַךְ (*a tender twig*); *a branch* Hos. 14, 7; יָצְאָה י׳ עַל *the shoot runs over a thing* Job 8, 16; *a sprout* 14, 7; *a bough* Ps. 80, 12.

יוֹנָתָן (see יְהוֹ־) *n. p. m.* 1 Chr. 2, 32, Neh. 12, 11, for which occur also יוֹחָנָן or יְהוֹחָנָן, Greek Ἰωνάθαν (Tob. 5, 13).

יוֹסֵף (a noun from the fut. Kal of יָסַף; *increaser*, viz. Jah is; comp. אֶלְיָסָף, יוֹסִפְיָה) *n. p. m.* Gen. 30, 24 (where the name is interpreted); 30, 23 (where the name is derived from אָסַף); chs. 37-50. Instead of it there is in Ps. 81, 6 יְהוֹסֵף, the ה of the Hif. being also in fut. retained in יְהוֹדֶה (Ps. 45, 18), יְהוֹשִׁיעַ (116, 6), and יְהֵילִיל (Is. 52, 5). As his two sons *Ephraim* and *Manasseh* were the heads of separate tribes, both together were also called יוֹסֵף, or in full form בְּנֵי, מַטֵּה, בֵּית י׳ 2 Sam. 19, 21. And as they were the leading tribes in the kingdom of Israel, יוֹסֵף also meant the kingdom of the ten tribes Am. 5, 6; Zech. 10, 6. More rarely does it mean the whole nation of Israel Ps. 80, 2, Am. 5, 15, for which in Ps. 77, 16 בְּנֵי יַעֲקֹב וְיוֹסֵף is put. יוֹסֵף does not appear as a proper name belonging to others, till a later period of the language, Ezr. 10, 42; Neh. 12, 14; 1 Chr. 25, 2.

יוֹסִפְיָה (*Jah is increaser*) *n. p. m.* Ezr. 8, 10.

יוֹעֵאלָה (compounded of אֵלָה and יוֹעֶה fut. Hif. of יָעָה; *El is snatcher;*

comp. יְוּאֵל, יְעִיאֵל, and see too אֲבָלָה page 93) *n. p. m.* 1 Chr. 12, 7.

יוֹעֵד (*Yô is powerful;* עֵד from עוּד which see) *n. p. m.* Neh. 11, 7.

יוֹעֵאלָה see יְוּאֵלָה.

יוֹעֵזֶר (*Yô is help*) *n. p. m.* 1 Chr. 12, 6; comp. אֱלִיעֶזֶר.

יוֹעִינַי see אֶלְיוֹעֵינַי.

יוֹעָשׁ (*Yô is hastener to*, see עוּשׁ I.) *n. p. m.* 1 Chr. 7, 8; 27, 28.

יוֹצָדָק (see יְהוֹ־) *n. p. m.* Ezr. 3, 2. In Ben-Sira 49, 12, 4 Ezr. 5, 5, and in the LXX, the form was יוֹצָדֵק *Ἰωσεδέκ*.

יוֹצָדֵק see יוֹצָדָק.

יוֹצֵר or יֹצֵר (with *suff.* יְצָרִי, יְצָרֵנוּ; *plur.* יוֹצְרִים, *constr.* יוֹצְרֵי; a participial noun from יָצַר) *m.* 1. prop. fashioner, former, hence *a potter*, who treads clay Is. 41, 25 (רֶמֶס טִיט), works in loam (חֹמֶר, חֶרֶשׂ) 29, 16; 45, 9; 64, 7; Jer. 18, 4; 19, 1, and makes earthen vessels 2 Sam. 17, 28; Ps. 2, 9. נֵבֶל יוֹצְרִים Is. 30, 14 *pitcher of the potter*, i. e. an earthen pitcher. הַיּוֹצְרִים 1 Chr. 4, 23 is the designation of a corporation of potters, who sprung from the tribe of Judah, from שֵׁלָה, and are spoken of as the inhabitants of לֶחֶם (יֹשְׁבֵי לֶחֶם should be read there for יָשְׁבִי לֶחֶם, according to the Midrash on Ruth ch. 1, with which opinion agrees *El. Wilna* in his commentary on Chronicles), a city of Judah (whence perhaps the Gentile לַחְמִי 1 Chr. 20, 5), into which came also the inhabitants of the cities of Judah נְטָעִים and גְּדֵרָה (see Josh. 15, 36, 1 Chr. 12, 4), for the purpose of working for the king. — 2. *a former* of the פֶּסֶל Is. 44, 9, Hab. 2, 18, i. e. *a statuary*. It is applied to a carver in wood (the verb is also used of forming in metals). — 3. *a creator*, i. e. former, spoken of God, and therefore coupled with בּוֹרֵא Jer. 10, 16, Am. 4, 13, and so used generally without regard to the form or figure of what is created. — 4. Figurat. *a framer*, one who forms and creates in his mind, spoken of men Ps. 94, 20, or of God Jer. 18, 11. — 5. = אוֹצָר same as אוֹצָר (if we should not read יוֹצֵר), *treasure*, Zech. 11, 13, particularly of the temple, where there was such (1 Kings 14, 26; comp. Mark 12, 41 seq.).

יוֹצֵר see יוֹצֵר.

יוֹקִים (a noun developed out of the fut. Hif. into a proper name, the Hif. הוֹקִים, fut. יוֹקִים, being formed in the Aramaean manner; *a setter up*, viz. Yô is) *n. p. m.* 1 Chr. 4, 22. The later pronunciation of יוֹקִים (*Ἰωρείμ* Luke 3, 29) is aualogous, earlier יוֹרָם.

יוֹר see יָרָה.

יוֹרָה (*harvest-born*) *n. p. m.* Ezr. 2, 18, for which Neh. 7, 24 חָרִיף; comp. יוֹרַי.

יוֹרֶה (*part.* of יָרָה II. i. e. from יָרָה = רָוָה, the cognate stem יָרָא being actually interchanged with רָוָה Prov. 11, 25) *m. the fructifying seed-rain*, *the autumnal rain*, different from מַלְקוֹשׁ Deut. 11, 14; Jer. 5, 24.

יוֹרַי (same as יוֹרָה) *n. p. m.* 1 Chr. 5, 13.

יוֹרִים see יוֹקִים.

יוֹרָם (see יְהוֹרָם) *n. p. m.* 1 Chr. 26, 25, *Ἰωράμ* Matth. 1, 8; 2 Sam. 8, 10, for which 1 Chr. 18, 10 has הֲדוֹרָם (an interchange between יוֹ־ and הֲדוֹ־, see הֲדוֹרָם).

יוֹשַׁב חֶסֶד (*grace is returned*) *n. p. m.* of a son of Zerubbabel 1 Chr. 3, 20, the hopes and consolations of the returning Israelites being mirrored in the names of his other sons also.

יוֹשַׁבְיָה (*Jah causes to dwell;* יוֹשַׁב is fut. Hif. of יָשַׁב) *n. p. m.* 1 Chr. 4, 35.

יוֹשָׁה (*Yô is a gift;* שָׁה = שַׁי) *n. p. m.* 1 Chr. 4, 35.

יוֹשָׁוִיָּה (*Yô is correspondence*, i. e. is self-satisfying; שָׁוִיָּה a noun from שָׁוָה, the proper names יִשְׁוִי and יִשְׁוִיָּה coming from the same stem also) *n. p. m.* 1 Chr. 11, 46.

יוֹשָׁעַ (*Ἰωσῆς* Matth. 13, 55; Luke 3, 29) see יֵשׁוּעַ.

יוֹשָׁפָט (see יְהוֹ־) *n. p. m.* 1 Chr. 11, 43; 15, 24.

יוֹתָם (*Yô is perfect;* comp. Ps. 18, 26 31) *n. p. m.* Judges 9, 5 7; 2 Kings 15, 32-38; in the LXX and N. Test. (Matth. 1, 9) Ἰωάθαμ, which seems to imply a form יוֹיָתָם.

יוֹתֵר see יֹתֵר.

יוֹתֶרֶת see יֹתֶרֶת.

יַז, יִז see נָזָה.

יְזַב (Peal not used) *Aram. to flee from, to slip out of, to escape,* danger; Ar. وَزَبَ the same. Hence the further Shafel-form שֵׁיזֵב. See שְׁזַב.

יָזָה (not used) *intr.* same as נָזָה II. (see י) *to be collected, to be united, to join,* i. e. to betake oneself to the protection of a person; Ar. وَزَى the same. Derivative

יְזִיאֵל (*El is the uniting* = יִזִּיָּה; יְזִי a noun from יָזָה) *n. p. m.* 1 Chr. 12, 3.

יִזֶּה see יִזִּיָּה.

יְזִי see יְזִיאֵל.

יִזִּיָּה (*Jah unites* or *assembles;* יִזֶּה from נָזָה II. = יָזָה) *n. p. m.* Ezr. 10, 25; comp. for the appellative meaning קַבְצְאֵל, יְקַבְצְאֵל &c.

יָזִיז (from זוּז III.; *shining,* viz. Jah is) *n. p. m.* 1 Chr. 27, 31; comp. זִיזָה.

יִזְלִיאָה (= יִזְלִיָּה; *Jah is a deliverer;* from זָלָא or זָלָה = דָּלָה) *n. p. m.* 1 Chr. 8, 18.

יָזַם a stem adopted for יָזְמוּ (for יָזֹמּוּ from זָמַם) Gen. 11, 6, see זָמַם.

יָזַן (not used) *tr.* same as אָזַן I. (see page 51); deriv. יָזָן (*constr.* יְזַן) in the proper names יְזַנְיָה, ־יָהוּ.

יָזָן (*constr.* יְזַן), see יָזַן.

יְזַנְיָה (either contracted from יַאֲזַנְיָה, or from יָזַן = אָזַן I. with the meaning "to weigh, to determine", and so יְזַן is construct of יָזָן; *Jah is determiner*) *n. p. m.* Jer. 42, 1, elsewhere יַאֲזַנְיָהוּ.

יְזַנְיָהוּ (the same) *n. p. m.* Jer. 40, 8, instead of which occurs elsewhere יְזַנְיָה.

יָזַע (not used) *intr.* same as זָע (זוּעַ) II. *to run, to trickle, to drop, to drop out;* hence figurat. *to sweat;* comp. Ar. وَزَعَ (to run, to flow) and Ethiopic, the same, = وَذَعَ and نَذَعَ (to flow out). The stem is connected with יָסַךְ, נָסַךְ, יָצַק, נָזָה, the *y* initial sound being frequently interchanged with the initial *n* elsewhere. The organic root י־זַע lies also in זָע II.; and זָע is usual for it in Aramaean. Derivative

יֶזַע *m.* same as זֵעָה *sweat,* Ez. 44, 18 *they shall not gird themselves with sweat,* i. e. where they are easily exposed to sweat (Targ., Talm.), or while they sweat (Aquila, Symm., Jerome), or so warmly that they shall sweat (perspiration being considered as unseemly in holy persons).

יִזְרָח (*a native,* see זָרַח) *n. p. m.* same as אֶזְרָח (1 Kings 5, 11) or זֶרַח (Gen. 38, 30; 46, 12), the head of a family in the tribe of Judah; hence הַיִּזְרָח *the Izrahite,* one belonging to the family of זֶרַח 1 Chr. 27, 8. In this form the fifth of David's twelve heroes is designated, as being descended from Izrah; the eighth and tenth (לַזַּרְחִי) being likewise traced back to the same head of the family, 1 Chr. 27, 11 13. The right name of this princely leader (שַׂר) was שַׁמְהוּת (which see) or שַׁמּוֹת (= שַׁמְהוֹת) or שַׁמָּה (= שַׁמְהָה) *son of Agee* (בֶּן־אָגֵא) of the place הָרָר (הָרָרִי), or הֲרָר (הַהֲרָרִי) or הֲרוֹר (הַהֲרוֹרִי); according to another account of חֲרֹד (which see) 1 Chr. 11, 27; 2 Sam. 23, 25.

יִזְרַחְיָה (*Jah is appearing*) *n. p. m.* 1 Chr. 7, 3; Neh. 12, 42.

יִזְרַע (from זָרַע I.; *planter, founder*) *m.* only in the proper name יִזְרְעֶאל or ־עֵאל.

יִזְרְעֶאל or ־עֵאל (*El is founder,* see יִזְרַע; with *a* of motion ־עֶאלָה) 1. *n. p.* of a city in the tribe of Issachar Josh. 19, 18, though belonging to Manasseh 17, 16 (as Eusebius and Jerome already

rightly observe), in the north of Palestine, where the Israelite king Ahab (1 Kings 18, 45 46; 21, 1; comp. 21, 18) had his favourite place of residence, and which Jehu made his dwelling place altogether (2 Kings chs. 9 and 10). Both drew on themselves there the guilt of shedding much blood (the latter by murdering Ahaziah and his brothers 2 Kings 9, 27; 10, 14, and by the other massacre which he caused there 10, 11), to which Hos. 1, 4 alludes in דְּמֵי י׳. This blood-guiltiness, as Hos. 1, 5 prophesies, was to be avenged in the plain of יִזְרְעֶאל by a decisive day of slaughter (יוֹם י׳), on which the kingdom of Israel was to be exterminated 2, 2; as Naboth's blood was formerly avenged there 2 Kings 9, 25 26. The plain, in which the city of Jezreel lay, is called עֵמֶק י׳ Josh. 17, 16, Judges 6, 33, Hos. 1, 5; in the Apocrypha and Josephus τὸ μέγα πεδίον Ἐσδρηλών (Judith 1, 8), or simply τὸ πεδίον μέγα (1 Macc. 12, 49); but the district belonging to the city was styled חֶלֶק י׳ 2 Kings 9, 10 36 37; for which חֶל י׳ occurs once 1 Kings 21, 23 (חֶלֶק = חֶל according to all the versions). In other places יִז׳ alone also denotes a great territory lying around the city of Jezreel 2 Sam. 2, 9, mentioned along with גִּלְעָד, אֲשׁוּר (see page 158), אֶפְרַיִם, בִּנְיָמִן as a chief one of the places that held to the dynasty of Saul; or also named with תַּעֲנָךְ (now Taanak on the south-eastern slope of mount Carmel), מְגִדּוֹ (now el-Leǵûn, but a little to the north-west of the preceding), and בֵּית שְׁאָן (now Beisan, where the plain of Jezreel opens into the Jordan-valley) &c. 1 Kings 4, 12. At a later period it was even a designation of the kingdom of the ten tribes generally Hos. 2, 24; and accordingly this prophet calls his son symbolically Jezreel 1, 4, alluding to the appellative meaning 2, 25; for it was never the name of a person; יִז׳ in 1 Chr. 4, 3 as well as עֵיטָם, פְּנוּאֵל &c. being nothing else but names of places. According to Eusebius, Jezreel lay between Legio (מְגִדּוֹ) and Scythopolis (בֵּית שְׁאָן); and the mountain of גִּלְבֹּעַ was also in its vicinity from which a fountain (עֵין) reached to the city 1 Sam. 29, 1, on which lay also the town עֵין־דּוֹר. This fountain was also called טוּב־עַיִן Tubania (William of Tyre 22, 26). At the present day traces of this city are found in *Zerîn* or *Serin* from Seril (Robinson III. pp. 162. 173. 227 seq.), to which the founder of the sect *Serini* belonged. — *Gentile m.* יִזְרְעֵאלִי 1 Kings 21, 1, *fem.* יִזְרְעֵאלִית or ־עֵלִית 1 Sam. 27, 3; 30, 5. — 2. *n. p.* of a city in Judah Josh. 15, 56.

יַחְבָּא (formed out of the Hif. of חָבָא I.; *protector*) *m.* only in the proper name אֶלְיַחְבָּא.

יָחַד (*fut.* יֵחַד) *intr. to be united, to be bound together*, with one, אֵת פ׳ Is. 14, 20; *to associate oneself, to attach oneself*, to one, with בְּ Gen. 49, 6, i. e. to participate in a thing; conseq. only a collateral form of אָחַד, which is a denom. from אֶחָד; Ar. وَحَدَ, وَحِدَ the same; in Phenic. אֶחָד (hence בְּאֶחָד *for one*, Mass. 3), its denomin. אָחַד and its collateral form יָחַד also existing; and from the latter come יַחַד (*together with, besides*, Plaut. Poen. V. 1, 3) and יַחְדָּם (una cum, ib. III., act. V. sc. 3 v. 22), יָחֻד, Ἰεούδ (Philo Bybl. 42 Orell.) = Hebrew יָחִיד μονογενής. Deriv. יַחְדָּו, יַחַד and יַחְדָּיו, יָחִיד, יְחִידָה, with the proper name יַחְדּוֹ.

Pih. יִחֵד (*imp.* יַחֵד) *to unite*, i. e. to collect, לֵב Ps. 86, 11; in modern Hebr. often meaning, to express or recognise oneness, to unite, from which comes יִחוּד.

יַחַד (*pause* יָחַד) *m.* 1. *subst. communion, oneness*, 1 Chr. 12, 17 *I will have towards you a heart for oneness*, i. e. I will have *one* heart with you (לֵב אֶחָד 12, 38). — 2. *adv. conjointly, together, with one another*, junctim, a) of united action Ps. 2, 2; 31, 14, to the exclusion of others, with the personal pronoun: *only we, you, they together*, Ezra 4, 3; coupled with נִלְחַם to contend (1 Sam. 17, 10), נִשְׁפַּט to plead (Is. 43, 26), עָמַד to step forth into debate (Is. 50, 8), it expresses mu-

tual and hostile action; while in other places, joined with הִתְמַלֵּא Job 16, 10, רָנַן 38, 7, הִתְלַחֵשׁ Ps. 41, 8 &c. it denotes community of action. b) of place or persons: *una*, *together*, *in one place*, 1 Sam. 11, 11; 2 Sam. 10, 15. גַּם יַ׳ Ps. 133, 1 is probably nothing but a strengthening of the idea. c) of time: *at the same time*, simul Job 6, 2, or referring to place and time at once 2 Sam. 21, 9. d) it expresses the closer union of two persons Ps. 49, 3 (parall. גַּם – גַּם) or agencies Is. 42, 14; 44, 11; Ps. 40, 15; Latin *pariter*. e) it denotes all individual things put together in one, the comprehension of a whole, and is therefore to be translated by *entirely*, *all together*, Ps. 62, 10; 74, 8; Job 40, 13; in this sense with כֹּל 34, 15, or even for כֹּל 38, 7; with a negative (יַחַד לֹא) *none* Hos. 11, 7; יַחַד סָבִיב Job 10, 8 *all together round about*, i. e. totally, without aught being wanting. From this meaning has arisen the rare one: *wholly*, *unhurt*, *unscathed*, Ps. 141, 10 (the wicked may fall into its [the פַּח's] nooses) *I remain unscathed*, *I escape continually*.

יִחַד see חָדָה.

יֶחֶד see יֶחְדָּיָהוּ.

יַחְדָּו (in three later passages יַחְדָּיו Jer. 46, 12 21 and 49, 3, as if ־ָו were the suff. pl.; but the proper form is יַחְדָּו = יַחְדּוֹ from יַחַד, which is an old accusative form, besides ־ֹם; ־ָם also existing as such a form together with ־ָה, used adverbially) *adv. together*, *with one another*, unâ, but by virtue of its signification it is only applied to a number Deut. 33, 17, or with verbs in the plural 2 Sam. 2, 16. As an adv. it refers also to verbs or pronouns of the 1 pl. masc. Is. 41, 1, Ps. 34, 4, or fem. 1 Kings 3, 18, or to the 2 pers. pl. Is. 45, 20, or to nouns with a collective idea Ex. 19, 8, Is. 40, 5, where כֹּל precedes in order to strengthen the expression. The meanings are similar to those of יַחַד, and express united action, *together*, *all together*, Is. 11, 14, Ps. 34, 4; therefore it is joined to reciprocal verbs (e. g. נוֹעַץ, נוֹעַד &c.) Ps. 55, 15; Job 2, 11; Is. 41, 1; *together*, *with one another*, Gen. 13, 6; 22, 6; Judges 19, 6; Josh. 9, 2; *at the same time*, simul Is. 1, 31; Ps. 4, 9; *in like manner*, pari modo 1 Sam. 30, 24; Deut. 12, 22; *as well... as also*, pariter ac Jer. 6, 12; *entirely*, embracing a number of single things in one Jer. 5, 5, Job 24, 17, and so after כֹּל Is. 22, 3; or כֹּל is omitted Is. 10, 8; Ps. 37, 38. Phenic. יַחְדָּם the same.

יַחְדּוֹ (out of יַחְדּוֹן; *union*, viz. of El) *n. p. m.* 1 Chr. 5, 14; comp. יַחְדִּיאֵל, יֶחְדְּיָהוּ; see אֵחוּד.

יַחְדִּיאֵל (compounded of אֵל and יַחַד; *union of El*) *n. p. m.* 1 Chr. 5, 24; see יַחְדּוֹ.

יֶחְדְּיָהוּ (the same) *n. p. m.* 1 Chr. 24, 20; 27, 30; comp. יַחְדִּיאֵל. יֶחְדְּ comes from יֶחֶד = יַחַד.

יְחַוֶּה see יְחַוְּאֵל.

יְחַוְּאֵל (*El is the animating;* יְחַוֶּה from חִוָּה [from חָוָה I.] = חִיָּה) *n. p. m.* 2 Chr. 29, 14 Ktib.

יַחֲזֶה see

יַחֲזִיאֵל (*El is revealer;* יַחֲזֶה is a noun from the fut. Hif. of חָזָה; comp. the proper names חֲזָאֵל, חֲזִיאֵל, חֲזָיָה, חֲזוֹ, חֶזְיוֹן) *n. p. m.* 1 Chr. 12, 4; 16, 6; 23, 19; 2 Chr. 20, 14; Ezr. 8, 5; see יַחְזְיָה.

יַחְזְיָה (*Jah is a revealer*) *n. p. m.* Ezr. 10, 15.

יֶחֱזַק see יְחֶזְקֵאל.

יְחֶזְקֵאל (out of יֶחֱזַק־אֵל *El is mighty*, as יְחִזְקִיָּה arose out of יֶחֱזַק־יָהּ; the Syrian, Greek and Latin translators in forming the name followed the model חִזְקִיֵּאל *El is strength*) *n. p.* of the great priestly prophet, who lived and prophesied in Mesopotamia, among the Jewish exiles, at the river Chaboras Ez. 1, 3; 24, 24. The word also occurs as a proper name masc. in 1 Chr. 24, 16.

יְחִזְקִיָּה (see יְחֶזְקֵאל) *n. p. m.* Hos. 1, 1, Mic. 1, 1; for which in other places stands יְחִזְקִיָּהוּ Is. 1, 1, or חִזְקִיָּה 2 Kings 18, 1 10; Ezr. 2, 16.

יְחִזְקִיָּהוּ (the same) *n. p. m.* 2 Chr. 28, 12; Is. 1, 1. The form Ἐζεκίας is developed after חֶזְקִיָּה.

יַחְזֵר see

יַחְזְרָה (out of יַחְזֵר יָהּ *Jah is the Protecting*, or *Jah is the home-bringer*, from חָזַר I.) *n. p. m.* 1 Chr. 9, 12; for which Neh. 11, 13 has אַחְזַי (which see).

יֶחִי see חָיָה.

יְחִיאֵל (*El is the Living;* comp. חַי יי) *n. p. m.* 1 Chr. 15, 18, for which 15, 24 has יְחִיָּה; 27, 32; 2 Chr. 21, 2; 29, 14, where the K'tib has יְחַוְּאֵל; 35, 8; Ezr. 8, 9. The abridged form is חִיאֵל (which see). *Patr.* יְחִיאֵלִי 1 Chr. 26, 21.

יָחִיד (*pl.* יְחִידִים) *adj. m.*, יְחִידָה *f.* 1. *only*, of בֵּן Gen. 22, 2, but also a subst. without בֵּן, *an only son*, אֵבֶל י׳ Jer. 6, 26 and Am. 8, 10 *mourning for an only son*, i. e. great mourning; in Zech. 12, 10 יָחִיד refers to the mourning for הֲדַד. Sometimes *an only beloved* Prov. 4, 3, LXX ἀγαπώμενος. Fem. יְחִידָה Judges 11, 34 referring to בַּת.—2. *alone*, *forsaken*, *unfortunate*, coupled with עָנִי Ps. 25, 16, comp. 27, 10; and to this meaning belongs the pl. יְחִידִים Ps. 68, 7 *solitary*, *wandering*, *left behind* (in campaigns); parallel אֲסוּרִים (prisoners of war).

יְחִידָה *fem.* prop. the only, the best, what cannot be replaced, unicum, i. e. *the life*, *the soul*, Ps. 22, 21; 35, 17; comp. כָּבוֹד.

יְחִיָּה (*Jah is the Living*) *n. p. m.* 1 Chr. 15, 24, for which יְחִיאֵל stands in 15, 18.

יָחִיל (extended from יָחֵל) *adj. m. hoping*, *trusting*, Lament. 3, 26.

יָחַל I. (Kal not used) *intr.* same as חָל (חוּל) 5 *to be intent upon something*, *to wait for*, *to hope*, *to trust*, *to bear;* cognate in sense קִוָּה. Deriv. the adj. יָחִיל; perhaps too יַחַל in the proper name יַחְלְאֵל; if it be not derived from חָלָה II.

Nif. נוֹחַל (3 *fem.* נוֹחֲלָה; *fut.* יִיָּחֵל, *apoc.* יִיָּחֶל, out of יִוָּחֵל, יִוָּחֶל) *to wait* Gen. 8, 12; 1 Sam. 13, 8 (according to the K'tib); *to be kept in suspense* Ez. 19, 5. Perhaps the adoption of a Nifal form should be entirely discarded; for וייחל Gen. 8, 12 should either be read by the analogy of 8, 10 וַיָּיחֶל (fut. Hif. of חוּל), where in the unpointed text the dageshed Yod was compensated by duplication (comp. יראייה Jer. 37, 13 for יִרְאִיָּה); or וַיֵּיחֶל after the form of וַתֵּינֶק (1 Sam. 1, 23, which is the fut. Hif.); or lastly וַיִּיחַל after the form וַיִּיקַץ (fut. Kal) Gen. 28, 16; as also ויישם Gen. 24, 33 and 50, 26, ואישמה Judges 12, 3 should either be expressed וַיֵּישֶׂם, וָאֵישְׂמָה (fut. Hif. of יָשַׂם) or וַיִּישַׂם, וָאִישְׂמָה. As for נוֹחֲלָה Ez. 19, 5, either יָחַל should be taken here as = חָלָה I., which suits אָבַד; or with the LXX the reading ought to be נִדַּח לָהּ. The former is preferable.

Pih. יִחֵל (3 *pl.* יִחֲלוּ, *in pause* יִחֵלּוּ, with Dagesh forte after the accented vowel in the liquid consonants, Job 29, 21, as in מוֹרַטָּה, נָתַנּוּ, חָדַלּוּ; *part.* מְיַחֵל; *imp.* יַחֵל; *fut.* אֲיַחֵל, אֲיַחֲלָה, 3 *pl.* יְיַחֵלוּן) 1. *to wait*, *to long for*, a thing with לְ Is. 42, 4; *to hope in* (אֶל) a thing 51, 5; frequent in the psalms, e. g. in God Ps. 31, 35; 130, 7, his goodness 33, 18, his judicial procedure 119, 43, his promise 119, 74; seldom absol. 71, 14; Mic. 5, 6; *to wait for* Job 30, 26. — 2. *to continue*, *to persevere*, *to be patient*, therefore absol. Job 6, 11, parall. הֶאֱרִיךְ נֶפֶשׁ = הֶאֱרִיךְ אַף (to be patient), which sense it probably has in 13, 15: *behold*, *he slays me*, *I will not be patient any more*, which suits the context; 14, 14 *all the time of my service will I wait.* — 3. Causat. *to cause to hope*, *to excite hope*, *to console*, with עַל of the thing and the accus. of the person Ps. 119, 49; followed by the infin. with לְ Ez. 13, 6.

Hif. הוֹחִיל (*fut.* יוֹחִיל, אוֹחִיל, *cohort.* אוֹחִילָה, תּוֹחֵל, *apoc.* וַיּוֹחֶל K'ri) *to wait*, *to tarry*, absol. 1 Sam. 10, 8; 13, 8 K'ri; *to hope*, absol. Lament. 3, 21, but usually with לְ *for a thing* Job 32, 11; 2 Kings 6, 33; *to wait for* Job 32, 16. In Jer. 4, 19 K'ri and 2 Sam. 18, 14

אוֹחִילָה stands for אָחִילָה (fut. Hif. of חוּל) in the sense of, *to quake*, *to tremble*, and does not, therefore, belong to our verb. Along with the Hifil form הוֹחִיל another may have existed, viz. הֵיחִיל; by which the K'tib יֵיחֶל 1 Sam. 13, 8 is to be explained. Deriv. תּוֹחֶלֶת.

The stem יָחַל is connected in its organic root (יָ־חַל) with חָל (חוּל), and also with כָּל (כּוּל); as the Arab. وَكَلَ (I. IV.) *to trust* is connected with יָחַל.

יָחַל II. = חָלָה I. see יָחַל I. Nif.

יַחְלְאֵל (*El is pacifier;* from יַחְלְ out of יַחְלֶה, a noun from the fut. Hif. of חָלָה II., or from יַחַל *continuance*, *eternity*, and אֵל) *n. p. m.* Gen. 46, 14; *Patron.* יַחְלְאֵלִי Num. 26, 26.

יַחְלֶה see יַחְלְאֵל.

יָחַם (*fut.* יִחַם = יִיחַם, but for which occur also יֵחַם, יֵחַמְנָה = יִיחַם, יִיחַמְנָה; on the contrary יֶחֱמוּ, יֶחֱמַתְנִי belong to *Pihel*) *intr.* same as חַם, חָמָה III., חָם (חוּם) *to be warm*, *to have* or *feel warmth* 1 Kings 1, 1; Eccles. 4, 11; *to be hot*, *boiling*, *warm*, Ez. 24, 11; figurat. (of the heat of feeling) *to be excited* Deut. 19, 6; *to be in the rut*, *to conceive* Gen. 30, 38, where the old general form יֵ־נָה is used for the feminine, as 1 Sam. 6, 12. Ar. وحم to be hot, to rut. All the forms here reckoned as belonging to יָחַם may also be referred to חָמַם (which see).

Pih. יִחֵם (3 *pers. fem.* יֶחֱמָה Ps. 51, 7, 3 *p. pl.* יֶחֱמוּ for יִחֲמוּ, as אֶחֱרוּ for אִחֲרוּ from אִחֵר; *inf. constr.* יַחֵם, with *suff.* יַחְמֶנָּה) *to be very warm*, *hot*, *to be in the rut*, stronger than Kal; hence applied to the begetting of sheep Gen. 30, 39 41; 31, 10, and to the conception of woman Ps. 51, 7. These forms, however, may also be referred to חָמַם.

יַחְמוּר (from חָמַר) *m.* the name of an animal belonging to the hart-species, constituting with אַיָּל and צְבִי the commonest game of Palestine Deut. 14, 5; 1 Kings 5, 3; LXX πύγαργος, Vulg. *bubalus;* probably a species of deer of a red colour, like the buck; Ar. يحمور.

יַחְמַי (from חָמָה I. in Hif.; *protecting*, viz. *Jah is*) *n. p. m.* 1 Chr. 7, 2.

יִחַן see חָנָה.

יָחֵף (not used) *intr. to be bare*, *naked*, of the feet, connected in its organic root יָ־חֵף with חַף, and with that in סָ־חַף, שָׁ־חַף; Ar. حَفِيَ VIII. to uncover oneself; Syr. the same; Targ. יְחֵף, Pa. יַחֵף, Ithpa. אִתְיַחֵף the same. The fundamental signification proceeds from the idea, to be rubbed off, peeled off. Hence

יָחֵף *adj. m. bare*, *naked*, of the feet, *bare-footed*, 2 Sam. 15, 30, along with עָרוֹם (applied to the body) Is. 20, 2 3, and חָשׁוּף (applied to the pudenda) 20, 4; but also as a subst. and so coupled with a femin. noun Jer. 2, 25, like שַׁאֲנָן Is. 37, 29.

יַחְצְאֵל (*El is an apportioner;* יַחְצְ is from יַחְצֶה, a noun from the fut. Hif. of חָצָה in the sense of חָלַק) *n. p. m.* Gen. 46, 24; for which 1 Chr. 7, 13 has יַחְצִיאֵל. *Patronym.* יַחְצְאֵלִי Num. 26, 48.

יַחְצָה see יַחַץ.

יַחְצֶה see יַחְצְאֵל.

יַחְצִיאֵל (= יַחְצְאֵל) *n. p. m.* 1 Chr. 7, 13.

יָחַר (3 *p. fut.* יִיחַר 2 Sam. 20, 5, and 1 *p. fut.* אֵחַר Gen. 32, 5 for אִיחַר) *intr. to delay*, same as אָחַר, to which also the two forms יִיחַר and אֵחַר may be referred; though the stem יָחַר (וָחַר) may have existed in Semitic, as appears from the Maltese wachar.

Hif. הוֹחִיר, only *fut. apoc.* וַיּוֹחֶר 2 Sam. 20, 5 K'ri; it is better, however, to read it as the future Kal יוֹחֵר (like יוֹחֵז from אָחַז), and so refer it to אָחַר.

יִחַר see חָרָה.

יָחַשׁ (Kal not used) *intr. to sprout*, *to shoot forth*, *to grow*, of plants, corn;

figurat. of men, *to arise* or *descend from*, prop. to be born or begotten; cognate in sense with יָלַד (comp. Hithp.); Aram. יְחַס. Deriv. יַחַשׂ.

Hithp. הִתְיַחֵשׂ (*inf. constr.* הִתְיַחֵשׂ, with *suff.* הִתְיַחְשָׂם) same as הִתְיַלֵּד (Num. 1, 18), *to announce oneself according to descent, origin, family* (לְתוֹלֶדֶת Gen. 10, 32), *to be registered* or *to cause oneself to be enrolled in a* סֵפֶר־תּוֹלְדוֹת (see Gen. 5, 1). At a later period of the language הִתְיַחֵשׂ was used for הִתְיַלֵּד. Passively, *to be enrolled according to descent* Ezr. 8, 3, e. g. לִזְכָרִים (according to males, in the male line) 2 Chr. 31, 16, fully הִתְיַ׳ לְתוֹלְדוֹת 1 Chr. 5, 7; 7, 9; but also absolut. *to be enrolled genealogically* 1 Chr. 5, 17; 9, 1. לְהִתְיַחֵשׂ 1 Chr. 5, 1 *to be registered genealogically* e. g. לַבְּכֹרָה (according to the rank of the first-born); Neh. 7, 5 *in order to be registered;* 2 Chr. 31, 19 *and to every one who was registered* (הִתְיַחֵשׂ for אֲשֶׁר הִ׳) *among the Levites.* הִתְיַחֵשׂ (inf. constr.) also as a noun expressing an act, *enrolment, registration* (according to genealogical descent) 2 Chr. 31, 17; concr. *the register*, 1 Chr. 4, 33 *and their genealogical register was to them*, i. e. they had their own; 1 Chr. 7, 5 *their register in relation to all*, i. e. the sum total of the enrolled; 7, 7; 7, 40 *and their list is according to the army* (בַּצָּבָא), i. e. according to what they contribute to the army setting out; 9, 22 *their register is in their villages.* כְּתָב הַמִּתְיַחְשִׂים Ezr. 2, 62 and Neh. 7, 64 *the genealogical table*, for which סֵפֶר הַיַּחַשׂ occurs 7, 5.

The stem יָחַשׂ is identical with the Targ. יְחַס (in a figurat. sense), Arab. نَحَسَ, نَحَزَ (interchanging נ and י) to spring, to descend from (whence نحاز sprout, origin, root); and the organic root יָ־חַשׂ is also found in שָׁ־חַס (to shoot forth out of the root-stock), סָ־חַשׁ (which see), and others. In Syriac ܫܪܒ to sprout, to grow (whence ܫܪܒܐ =יַחַשׂ), is cognate with it in sense, and the stem *shreb* is connected with the Hebrew שָׁלַף *to shoot up high* Ps. 122, 6, חָלַף *to sprout, to grow, to grow after* Ps. 90, 5 (comp. ܫܠܦܐ sprout, חִלְפָּא pasture).

יַחַשׂ *m.* prop. *descent, lineage*, סֵפֶר הַיַּ׳ Neh. 7, 5 *a book in which descent is registered*, therefore like תּוֹלֶדֶת *race, family, stem*, Targ. יַחַס the same.

יַחַת (same as the proper name נַחַת = *revival, comfort*, viz. Jah is) *n. p. m.* of a descendant of Judah, whose families and offshoots dwelt in צָרְעָה 1 Chr. 4, 2; also as a Levitical family 6, 5 28; 23, 10; 2 Chr. 34, 12. Any derivation of the word from חָתָה, out of יַחְתָּה, or from יָחַד, developed out of יְחֶדֶת, is unsuitable.

יָחַת an assumed stem for the proper name יַחַת which see.

יַט, יֵט see נָטָה.

יָטַב I. (only *fut.* יִיטַב, יִטַב, once יֵיטַב Nah. 3, 8, which future or imperfect forms may be also referred to טוֹב (which see) though the existence of the stem יָטַב is well founded in other ways) *intr.* same as טוֹב (see p. 514) prop. *to shine*, then 1. *to be beautiful, lovely, pleasing*, of the aspect Esth. 2, 49, with בְּעֵינֵי of the person. — 2. *to be cheerful, joyous*, and then *glad, merry*, of לֵב Judges 18, 20, Ruth 3, 7, *to be pleasant*, בְּעֵינֵי פ׳ 1 Sam. 18, 5, or לִפְנֵי פ׳ Neh. 2, 6, Esth. 5, 14, לְ Ps. 69, 32, *to please*, בְּעֵינֵי פ׳ Gen. 34, 18. — 3. *to go well with, to receive good*, with לְ of the person Gen. 12, 13; generally in all meanings of טוֹב, whose supplement it is. Deriv. מֵיטָב.

Hif. הֵיטִיב and הֵטִיב, see Hif. of טוֹב p. 515[a], where is also to be found the etymological investigation of the present word. Deriv. the proper name מְהֵיטַבְאֵל (which see) = מֵטִיב אֵל.

For the organic root יָ־טַב comp. also the Sanskr. *div, dûp*, prop. *to shine*, then *to be cheerful.*

יָטַב II. (not used) *intr. to flow copiously*, of water-brooks, cognate in its organic root יָ־טַב with נָ־טַף (which see). Deriv. the proper names יָטְבָה, יָטְבָת, and perhaps also יֻטָּה.

יְטֵב (only *fut.* יִיטַב) *Aram. intr.* same as Hebr. יָטַב I. Ezr. 7, 18.

יָטְבָה (*rich in rivers*, see יָטַב II.) *n. p.* of a city in Judah (Jerome) 2 Kings 21, 19; prob. identical with יוֹטְבָתָה or יוֹטְבָה (out of יָטְבָה = יָטְבָתָה), which is mentioned along with כַּרְמֶל and זִיף Josh. 15, 55, and is still preserved in the modern village *Jatah*, an hour south of Hebron, and half an hour north west of el-Kirmil (כַּרְמֶל).

יָטְבָת (only with *a* of motion יָטְבָתָה) *n. p.* of a station of the Israelites in the desert Num. 33, 33, Deut. 10, 7, which was rich in water. The Targ. writes יְטָבַת; and so it is different in form from יָטְבָה.

יוֹטְבָתָה (also יוֹטְבָה, see יָטְבָה) *n. p.* of a city in Judah, south of Hebron Josh. 15, 55, which was assigned to the priests 21, 16. Comp. *Robins.* Pal. II. p. 190. 195. 628.

יְטוּר (from טוּר II., *protector*, or *circle*, *district*) *n. p.* of the 10th son of Ishmael, and so the name of one of the Ishmaelite races, *the Itureans*, mentioned along with נָפִישׁ, קֵדָר, אַדְבְּאֵל, מִבְשָׂם &c. Gen. 25, 15; 1 Chr. 1, 31. They carried on an unfortunate war with the two and half Israelite tribes beyond the Jordan, in which they were defeated, as well as the הַגְרִיאִים, נוֹדָב and נָפִישׁ 1 Chron. 5, 20. The territory inhabited by this race was likewise called יְטוּר; and was still known in later times under the name of *Iturea* (Ar. جديور *G'idûr*) Luke 3, 1. It lies between Hermon and the pilgrims' road separating it from Haurân (*Robins.* Palest. III. p. 901 seq.), east of the sea of Tiberias (*Münter*, de rebus Ituraeorum, Hafniae 1824, 4to).

יַיִן (from יוּן i. e. יָוַן, after the form חַיִל, if the noun be of Semitic origin; *constr.* יֵין, once יֶיְנ Song of Sol. 8, 2, with *suff.* יֵינִי) *m. wine*, a favourite noble drink Job 1, 13, Is. 22, 13, from עֲנָבִים or תְּאֵנִים Neh. 13, 15, coupled with שֵׁכָר Lev. 10, 9, שֶׁמֶן Prov. 21, 17, חָלָב Is. 55, 1; but also *bunches of grapes*, with קֶרֶץ Jer. 40, 10; *intoxication* Gen. 9, 24. The application of this expression to wine in the Hebrew language, is very frequent in prose; in poetry the Aramaeising חֶמֶר (which see) stands. — As to the derivation, a Semitic verb-stem has been adopted for the word, יָנַן = יוּן *to tread the grapes*, conseq. יַיִן is *trodden out*. The Greek οἶνος, Lat. *vin*-um, German *Wein*, English *wine*, Armenian *gini* &c. are obviously without any clear etymology in the Indo-Germanic; but they are identical with יַיִן, and seem to have come from the East. Ar. وَيْن a bunch of grapes, Ethiopic (wain) wine. See יוּן.

יִיתַ see נָפַץ.

יָכַד 1 Sam. 4, 13 K'tib, for which the K'ri and several mss. read correctly יָד; and after the latter (according to 4, 8) הַמַּכָּה has dropped out, which the LXX express.

יָכַח (Kal not used) *intr.* 1. *to be strong*, *firm*, *powerful*, identical with the Arab. وَقَعَ and بَقَعَ (firmus, stabilis fuit); and the organic root יְ־כַח may be also the basis of כָּח (which see) *to be powerful*, Ar. حَاكَ (firma est res); the organic roots in חָקַ־ה, חָכַ־ה being of cognate import. — 2. Figurat. *to be established*, *strengthened*, i. e. *to be proved*, *justified*, a meaning that comes out more clearly in Nif., Hif., Hof. and Hithp.

Nif. נוֹכַח (*part. f.* נוֹכַחַת) *to act rightly to one another*, *to dispute with one another*, therefore *mutually to arrange a dispute* Is. 1, 18, *to put forth a cause mutually*, with עִם of the person Job 23, 7; or passively, *to be set to rights*, *to have one's right secured* (according to mutual arrangement), Gen. 20, 16 *right has been obtained with regard to all.* נְכָחִים see נָכַח.

Hif. הוֹכִיחַ (הכיח; *inf. abs.* הוֹכֵחַ, *constr.* הוֹכַח, הוֹכִיחַ; *fut.* יוֹכִיחַ, *ap.* יוֹכַח) 1. *to decide*, between disputants, *to judge*, with לְ of the person Is. 2, 4, coupled with שָׁפַט בֵּין; *to determine*, בְּמִישׁוֹר (with equity, impartiality) 11, 4; *to appoint*

Gen. 24, 14; מוֹכִיחַ *a mediator*, *umpire* Job 9, 33; 32, 12; with לְ of the person in whose favour one decides, and עִם of the opponent Job 16, 21; *to prove*, *to shew*, חֶרְפָּה (reproach), with עַל of the person, i. e. to demonstrate it against one Job 19, 5. — 2. *reprove*, *rebuke* Job 40, 2; Amos 5, 10; *to punish*, *chastise*, *blame*, *chide*, i. e. to set right to one's disadvantage 2 Sam. 7, 14; Ez. 3, 26; Is. 37, 4 &c. Deriv. תּוֹכֵחָה and תּוֹכַחַת.

Hof. הוּכַח *to be chastened*, *punished* Job. 33, 19.

Hithp. הִתְוַכֵּחַ *to dispute*, with עִם of the person, Mic. 6, 2.

A comparison of this word with the Ar. وكح to tread, which has been attempted, does not suit.

יָכִיל (*constr.* יְכִיל) *m.* 1. a noun from the fut. Hif. of כּוּל, *the persevering*, *strong*, only in the proper name יְכִילָהּ. — 2. *measure*, cognate in sense with מִדָּה in this signification, 1 Kings 7, 26 *a thousand baths as a measure*, 7, 38; 2 Chr. 4, 5. Comp. כִּיל, מְכִילָא, מְכוֹל in Aramaean. The stem is כּוּל.

יְכִילָהּ (*Jah is the Strong*, *Enduring*, see יָכִיל) *n. p. f.* 2 Chr. 26, 3 K'tib, for which the K'ri is יְכָלְיָהוּ. But יְכָלְיָהוּ and יְכִילָהּ may also spring from יָכֹל.

יָכִין (*an Establisher*, *Founder*, viz. Jah is) *n. p. m.* 1. Gen. 46, 10, elsewhere יָרִיב; Neh. 11, 10; 1 Chr. 24, 17. — 2. (*the Holding firm*, *Protecting*, prob. referring to God and not to the pillar; the name was merely the dedication which was given to the pillar by means of it) *n. p.* of one of the two pillars before Solomon's temple 1 Kings 7, 21. That the pillars יָכִין and בֹּעַז (which see) were symbols of the sun's rays (*Bauer*, Relig. des Alten Test. II. 92) or of Saturn (*Movers*, Relig. der Phönicier I. 293) or emblems of the Tyrian Hercules (*Vatke*, Relig. des Alten Test. I. 324. 336) is improbable.

יָכֹל (3 times יָכוֹל, 3 *pers. fem.* יְכֹלָה, 2 *p. m.* יָכֹלְתָּ, 1 *pers.* in pause יָכֹלְתִּי, elsewhere יָכֹלֶתִּי; 3 *pl.* יָכְלוּ, in pause יָכֹלוּ; *inf. abs.* יָכֹל, יָכוֹל, *constr.* יְכֹלֶת; used in Kal only in the perf., while the imperfect is borrowed from Hofal, as in יוּכַל, קוּץ and יָקַץ &c. the forms supplement one another) *intr.* prop. *to be wide-embracing*, *roomy* (after which הֵיכָל is to be explained), *to put together*, *to hold together*, *to receive* (into self), *to contain in self* (as is seen from the derivative מְיֻכָּל); therefore figurat. *to bear* (see Is. 1, 13), i. e. to take up what is laid upon one, a burden; *to refrain* Gen. 37, 4, i. e. to hold together the forces or passions of one, in order not to allow them to break out. But usually a) *to be able*, *I can*, an auxiliary verb, as it were, followed by an infin. with לְ Gen. 45, 1, Ex. 40, 35, or also without לְ 2, 3, Judges 8, 3; seldom absolutely Ex. 8, 14, Jon. 1, 13; *to dare*, *I may*, i. e. to be empowered Num. 9, 6; and in this general meaning even יָכֹל לְהָכִיל *to be able to hold* 2 Chr. 7, 7, יָ׳ לָשֵׂאת *to bear* Gen. 36, 7, an idea which lies originally in יָכֹל alone. b) *to prevail*, *to overcome*, i. e. *to have power over* a thing, with accus. of the object Ps. 13, 5, or with לְ Ob. 7; Jer. 38, 22. Deriv. הֵיכָל, מְיֻכָּל.

The organic root of the stem יָ־כֹל, agreeably to the development of the significations just given and to the similar meaning of the Aram. כְּהַל (which see), is closely connected with כָּל (כּוּל, whence כִּילִי); as the nouns מְיֻכָּל, הֵיכָל derived from the present stem already set forth. The present root also exists in הָ־כַל, if the latter be adopted as the stem for הֵיכָל (which see), Targ. עֲ־כַל (to be strong, firm, enduring), Arab. وَكَلَ, عَكَلَ, عَقَلَ (to have a firm support in a thing, to trust in), and in כְּלֵא (כְּלָה). It is possible, however, that יָ־כֹל is connected with חָל (חוּל), Ar. حَالَ to be firm, strong, which appears likewise in יָ־חַל (which see).

Hof. הוּכַל (only *fut.* יוּכַל) *to be enabled*, therefore *to be able*, *I can*, and in all the meanings of Kal generally (supplementing the imperfect of Kal in this manner) Gen. 19, 19, followed by the infin. with לְ 31, 35 or without לְ Num. 22, 38, and also absolutely in many modifications,

e. g. *not to prevail* Job 31, 23, i. e. to be powerless. Instead of the inf. with or without לְ, sometimes the accus. of the thing follows Job 42, 2, or a finite verb, in the same number and tense, Lament. 4, 14 *they cannot touch;* or the accompanying verb stands in another number Num. 22, 6; or the latter has וְ prefixed Esth. 8, 6. Deriv. the proper names יוּכָל, יְהוּכָל; (on the contrary יְכָלְיָה, יְכָלְיָהוּ are to be referred to כּוּל).

יָכֹל (or יָכֻל, 2 *pers.* יָכֹלְתָּ; *part. m.* יָכֹל, *pl.* יְכֹלִין; *imperf.* יִכֹּל with יוּכַל) *Aram. intr.* same as Hebrew יָכֹל *to be able, I can*, followed by the infin. with לְ Dan. 2, 47; 3, 17; 4, 34; *to overcome, to prevail*, with לְ of the object 7, 21.

Af. הַיְכִל *to be able, I can*, Dan. 6, 21 followed by the infin. with לְ.

Of. הוּכַל (*fut.* יוּכַל, תּוּכַל) like the Hebrew Hof. Dan. 2, 10; 5, 16 K'tib.

יֶלֶד (*constr.* יֶלֶד) *m.* see יְלַדְתִּי, יַלְדוּת.

יְכָלְיָה (*Jah is the Strong;* יָכָל is abridged from יָכֹל = יָכוֹל from כּוּל, like יְכָנְיָה in יְכָנְיָהוּ out of the fut. Kal of כּוּן) *n. p. f.* 2 Chr. 26, 3 K'ri, for which also occurs

יְכָלְיָהוּ (the same) *n. p. f.* 2 Kings 15, 2.

יָכִן (*constr.* יְכָנְ) *m.* see יְכָנְיָה.

יְכָנְיָה (*Jah is Establisher*) *n. p. m.* Jer. 27, 20; 28, 4; Esth. 2, 6; 1 Chr. 3, 16 sq., for which יְהוֹיָכִין 2 Kings 24, 6 or יוֹיָכִין were used at an earlier period of the language. Comp. the proper name יָכִין.

יְכָנְיָהוּ (the same) *n. p. m.* Jer. 24, 1, for which the abridged form כָּנְיָהוּ is in 22, 24. See also כָּנְיָה, כָּנְיָהוּ, כָּנְיָהוּ, כּוֹנְנְיָהוּ.

יָלַד (prop. יָלַד, *pause* יָלַד, with *suff.* יָלַדְךָ, יָלָדוֹ; 3 *pers. fem.* with *suff.* יָלָדַתּוּ; 2 *fem.* יָלַדְתִּי, once יָלַדְתִּי Ez. 16, 20; but along with יָלַד having *a* medial, the form יָלֵד [comp. Aram. יְלִיד] existed, by which are to be explained the forms יָלַדְתָּנִי, יָלַדְתִּיהוּ, יָלַדְתִּיךָ, יָלַדְתָּנִי; *part. f.* יֹלֶדֶת Is. 7, 14, and where the second person is spoken of יָלַדְתְּ Gen. 16, 11 and Judges 13, 5, on account of the similarity of the second person fem. sing.; *inf. absol.* יָלֹד, *constr.* לֶדֶת [out of יָלֶדֶת] after the form דֵּעָה, but which is already a subst. in Is. 37, 3 &c., usually לֵדֶת after the form שֵׁבֶת, רֵדַת, with *suff.* לִדְתִּי, לִדְתָּנָה with lengthened form of the suff. for לִדְתָּן like Gen. 42, 36, but also a subst.; in 1 Sam. 4, 19 once contracted לַת as אַחַת is abridged from אַחַדַת; *fut.* יֵלֵד, eliminating the radical י after the personal sign י, *apoc.* (יֶלֶד) *trans.* prop. *to break through, to press through*, coinciding in its organic root יָ־לַ־דַ with that in תָּ־לַ־עַ I., and therefore by a usual figure 1. (comp. בָּקַע to cleave, to open, to bear) *to bear*, spoken of women Lev. 12, 2 or of beasts Gen. 30, 39; even *to lay eggs*, of birds Jer. 17, 11; comp. Lat. ova parere, Greek ὠὰ τίκτειν. As a transit. verb it has with it the accusat. of the object, e. g. בֵּן Gen. 19, 38, בֵּת 30, 23, בָּנִים Is. 51, 18, זָכָר Lev. 12, 2, נְקֵבָה 12, 5, often too with the dative of the father to whom the offspring is born Gen. 17, 21; 21, 3. Elsewhere too יָלַד stands absol. expressing the bearing of children Gen. 17, 17, 1 Kings 3, 17, or the capacity of bearing (opposite עֲקָרָה Judges 13, 2), or the time of bearing Eccles. 3, 2 (opposite מָוֶת), also with the dative of the father Gen. 16, 1. Once יָלַד stands for יָלְדָה 1 Chr. 2, 48, which latter is found in some mss. יוֹלֶדֶת *one who bears*, conceived of as in the act of bearing Is. 21, 3, Hos. 13, 13, but יֹלֶדֶת is either a mere participle Gen. 17, 19 for which יֹלַדְתְּ 16, 11 and Judges 13, 5 also occurs; or it is = יוֹלֶדֶת Lev. 12, 7; seldom poetically for *mother*, Prov. 23, 25 יֹלֶדֶת הַשִּׁבְעָה *the mother of seven* (children) i. e. of very many Jer. 15, 9, comp. 1 Sam. 2, 5, and for the number seven compare Ruth 4, 15; Prov. 26, 25. *Part. pass. m.* יָלוּד *he that is born*, natus, i. e. *a son, a boy*, 1 Kings 3, 26, 1 Chr. 14, 4, in the latter place, however, = יְלִידִים 2 Sam. 5, 14. The phrase יָלוּד אִשָּׁה *born*

of a woman, a man, occurs only in Job 14, 1; 15, 14; 25, 4. — 2. Figurat. *to bring forth*, e. g. דָּרָה, אֹרַח, שָׁקַד (as דָּרָה expresses to be pregnant with a plan, to brood over it) Job 15, 35; Ps. 7, 15; Is. 33, 11; generally *to make appear*, פִּקֵּר Job 38, 29, *to bring* Prov. 27, 1, of יוֹם; *to cause to take place*, of חָק Zeph. 2, 2, generally in a subjective, figurative sense Is. 49, 21. — 3. Also applied to the father, *to beget* (as the Arab. ولد, Greek *τίκτειν, γεννᾶν*, Lat. *parere* are applied to the father) Gen. 4, 18; 10, 8 &c. (where the cod. Sam. has often and unnecessarily the Hif. הוֹלִיד for יָלַד). יְלָדִים *parents* Zech. 13, 3, explained by אָב וָאֵם; Greek *οἱ τεκόντες* (parents). Figurat. *to create, produce*, Deut. 32, 18; *to appoint*, (of God) the son as king Ps. 2, 7; comp. creare regem, *γεννάω* 1 Cor. 4, 15. Deriv. לֶדֶת, לֵדָה, יֶלֶד, יַלְדָּה, יַלְדּוּת, יָלִיד, יָלֹד, יְלוּד in the proper name אֲחִילוּד.

Nif. נוֹלַד (3 *p. pl.* נִוָּלְדוּ; *part.* נוֹלָד, *pl.* נוֹלָדִים; *inf.* הִוָּלֶד, and with the accent drawn back הִוָּלֶד; *fut.* יִוָּלֵד) *to be born*, with the dative of the father Job 1, 2, Gen. 10, 1 &c., but the subject is often omitted Gen. 17, 17, as the object is in Kal. — Peculiarities are the following: a) the subject occurs in this conjugation with אֵת Gen. 4, 18; 21, 3; 46, 20, as is sometimes the case in Nifal elsewhere. b) The verb stands in the sing. even where it refers to plurality 1 Chr. 2, 9; 3, 4. נוֹלַד רָשׁ *to be born as a poor man* Eccles. 4, 14. Figurat. עַם נוֹלָד Ps. 22, 32 *a new and later generation;* comp. דּוֹר אַחֲרוֹן, עַם נִבְרָא. From this tense comes the noun הִוָּלְדוֹן (=הִוָּלְדוֹן) Eccles. 7, 1 = הִוָּלְדוּת *origin* (oppos. מָוֶת); i. e. the termination ־וֹן sometimes arises out of ־וּת after rejecting ת, as רִבּוֹ from רִבְוֹת, חֲלָיוֹ from חֲלָיוֹת Eccles. 5, 16 from חֲלָיוֹת; seldom ־וֹ merely e. g. חֲלָיוֹ Prov. 26, 7 = חֲלָיוֹת.

Nif. and Hof. נוּפַל (3 *pl.* נוּפְלוּ) *to be born*, 1 Chr. 3, 5; 20, 8. The form has arisen from a fluctuation between Nif. and Hof.

Pih. יִלֵּד (*inf. constr.* יַלֵּד, *part. fem.* מְיַלֶּדֶת) 1. *to make to bear, to help to bring forth*, spoken of a midwife, with accus. of the object Ex. 1, 16; hence מְיַלֶּדֶת *a midwife* Gen. 35, 17; Ex. ch. 1. — 2. *intens.* of Kal, *to bear*, whence the noun יְלוּד with a passive sense.

Puh. יְלַד (twice יוּלַד, sometimes also יֻלַּד without a pause; *part.* יוּלָּד Judges 13, 8 without מְ) *to be born* Gen. 10, 21, also with the omission of בָּנִים; *to be created*, Ps. 90, 2; in Job 5, 7 some read יוֹלֵד, *man is the begetter of* עָמָל.

Hif. הוֹלִיד or הֹלִיד (*part.* מוֹלִיד, *pl.* מוֹלִידִים; *inf. abs.* הוֹלֵיד, *constr.* הוֹלִיד; *fut.* יוֹלִיד, *apoc.* יוֹלֶד) 1. *to make bear, to cause to bring forth*, spoken of God, i. e. to bestow the faculty of bearing Is. 66, 9. — 2. *to beget*, of a father Gen. 11, 27, with accusat. of the child, בֵּן Ez. 18, 14; more rarely *to fructify*, with accus. of the woman 1 Chr. 2, 18, figur. of the earth Is. 55, 10; *to produce, to execute* 59, 4; *to create*, אֶגְלֵי טָל Job 38, 28. — 3. *to propagate, to give origin to.* Deriv. מוֹלֶדֶת, תּוֹלֶדֶת, the proper names תּוֹלָד, תּוֹלַד in אֶלְתּוֹלַד, מוֹלִיד, מוֹלָדָה (מוֹלֶדֶת).

Hof. הָיְלַד (הוּיְלַד; *inf.* הִוָּלֶד, הִוָּלֶדֶת) *to be born*, hence יוֹם הִוָּלֶדֶת Gen. 40, 20 *the day of birth;* then *birth* Ez. 16, 4, prop. *the being born*, like the Nif. with אֵת.

Hithp. הִתְיַלֵּד *to announce oneself as having been born*, i. e. *to cause oneself to be enrolled in* סִפְרֵי תּוֹלְדוֹת Num. 1, 18, for which הִתְיַחֵשׂ (which see) was used at a later period of the language.

יֶלֶד (*pl.* יְלָדִים, *constr.* יַלְדֵי Is. 57, 4, usually יַלְדֵי; with *suff.* יַלְדָיו, יַלְדֵיהֶם) *m.* prop. what is born, natus, therefore *a child*, without respect to sex Ex. 2, 3 6 8 9 &c., though as a rule it is used in the sing. only of a male child, but in the plur. it is always applied to both sexes, *children* 1 Sam. 1, 2, Ezr. 10, 1, Neh. 12, 43 &c., if יְלָדוֹת does not stand beside it Zech. 8, 5; transferred to the young of animals Is. 11, 7; Job 38, 41. יֶלֶד is used of newly-born children Ex. 1, 17, or of such as are carried by the

nurse Gen. 21, 8, as also of larger boys that play 2 Kings 2, 24, of youths Gen. 4, 23; 42, 22; Dan. 1, 4; 1 Kings 12, 8; especially Eccles. 4, 13. It is figurat. applied to *Ephraim* who, after conversion, was to be a יֶלֶד i. e. *son* of delight Jer. 31, 20. It is also used to describe some nouns intensively, e. g. יַלְדֵי נָכְרִים Is. 2, 6 *strangers* (apostates, heathen), comp. *vîes Ἀχαιῶν*; יַלְדֵי־פֶשַׁע 57, 4 i. e. (vicious) יַלְדֵי יַעֲקֹב; Is. 29, 23 i. e. *the* (pious) *sons of Jacob*. Parallel with it is אִישׁ Gen. 4, 23, opposite *an old man* 1 Kings 12, 8.

יְלוֹד see יָלַד.

יַלְדָּה (*pl.* יַלְדוֹת) *f. a maiden* Zech. 8, 5, but also = נַעֲרָה *a virgin* Gen. 34, 4; Jo. 4, 3.

יַלְדוּת, יַלֻדָת (a late word like שַׁחֲרוּת) *fem. childhood, youth*, Eccles. 11, 9 10; metaphor. *young men* Ps. 110, 3; comp. בַּחוּרִים Jer. 15, 8; Ez. 30, 17.

יָלַהּ (*fut. apoc.* יֶלַהּ, וַתֶּלַהּ after the form יֶלֶד, וַיֶּלֶד) *intr.* prop. *to gape from dryness*, or better *to gasp for a thing* (from the excitement of hunger), languere, then *to be starved, exhausted, enfeebled*, Gen. 47, 13 *and the land of Egypt was exhausted by reason of famine.* — The stem יָלַהּ (which was already assumed by *Schultens* and *Michaelis*) has for its organic root יָלַהּ (*Kimchi* comparing it with לָהַהּ in the reduplicated form of the Hithp. הִתְלַהֲלַהּ, though another radical signification lies at the basis of this), Ar. لعل (redupl. لعلع II. to be weak, languishing, exhausted); out of which root the stem לָאָה (which see) has been developed. The latter form has also been assumed as the stem here by the Targ., LXX, *Ibn Ganâch*, *Ibn Chajjûg*, *Saadia* &c., inasmuch as they considered תֶּלַהּ to arise from תִּלְאֶה, תִּלְהֶה. The Sam. cod. has even וַתֶּלְאָ in the text. See לָאָה and לָהָה.

יְלוּד (after the form נְמוּל, unused) *m.* prop. *birth*, only in the proper name אֲחִילוּד (which see).

יְלוּד (*pl.* יְלִידִים, out of יָלוּד) *m. born*, i. e. *a boy, a child*, Jer. 16, 3, 2 Sam. 5, 14; sometimes an apposition to בֵּן Ex. 1, 22, 2 Sam. 12, 14, where, however, it appears to be an ulterior development of יָלוּד.

יָלוֹן (from לוּן; *the abiding, continuing one*, viz. Jah is) *n. p. m.* 1 Chr. 4, 17.

יָלִיד (*constr.* יְלִיד, *pl. constr.* יְלִידֵי) *m. born*, i. e. *a child*, יְלִיד בַּיִת Gen. 14, 14 *a domestic*, i. e. (applied to slaves male and female) one born and brought up in the house, looked upon as faithful aud attached; opposed to such as were bought 17, 12; elsewhere used only in an archaic manner for *offspring*; of the descendants of giants Numb. 13, 22, 2 Sam. 21, 16 18, 1 Chr. 20, 4, for which בֵּן also stands in other places.

יָלַךְ (only *inf. constr.* לֶכֶת, with and without a suff.; *imper. m.* לֵךְ־, לֵךְ, with He opt. לְכָה, *in pause* לֶכָה, three times לְהָ; *imp. f.* לְכִי, *pause* לֶכִי; *pl.* לְכוּ, *pause* לֵכוּ, *pl. f.* לֵכְנָה and לֵכֶנָּה; *fut.* יֵלֵךְ, *pause* יֵלֶךְ, *apoc.* יֵלֶךְ, once written אֵילְכָה with י Mic. 1, 8, and this like פ״י in all forms of the future) *intr.* same as הָלַךְ (which see) *to go, to walk along*, see the very various applications and senses under הָלַךְ. In Phenic. יָלַךְ and הָלַךְ the same, hence הֲלִיכָה *course, journey* (helicot, elychoth, elicos, Plaut. Poen. 1, 8 12), הֹלֵךְ (hulec, *a guest* ibid. 1, 13; 2, 20); and from Hif. תְּהוֹלֵךְ (ibid. 1, 5) a place where one turns in, hospitium.

Hif. I. הוֹלִיךְ (*part.* מוֹלִיךְ, *fem. pl.* מְוֹלִיכוֹת; *inf. constr.* הוֹלִיךְ; *imp.* הוֹלֵךְ, *pl.* הוֹלִיכוּ; *fut.* יוֹלִיךְ, יוֹלֵךְ, *apoc.* יוֹלֶךְ, וַיּוֹלֶךְ) *to conduct, to lead*, with accus. of the person Deut. 8, 2 and בְּ of the place *where* Is. 48, 21, Prov. 16, 29; or the accus. of the place *whither* Hos. 2, 16, 2 Chr. 36, 6; more rarely with אֶל of the person Num. 17, 11 or of the thing Jer. 31, 9, or עַל 2 Kings 25, 20, Ez. 36, 12 (where the LXX read incorrectly וְהוֹלַכְתִּי); with מִן of the place *whence* 2 Kings 24, 15; *to cause to flow* Ez. 32, 14, *to carry abroad* Eccles. 10, 20.

Hif. II. הֵילִיךְ (only in *imper. fem.* הֵילִיכִי) *to carry off, take away* Ex. 2, 9.

The stem יָלַךְ, in which *Yod* appears sometimes as original, sometimes as arising out of *Vau*, is closely connected with הָלַךְ, according to a well-known interchange of verbs פ״י and פ״ה (comp. הָגָה and יָגָה, הָדָה and יָדָה &c.). The Arabic stems هَلَقَ (to go quickly), وَلَقَ (to hasten) and وَلَجَ (to go into), lead to the fundamental signification. The organic root הָ־לַךְ, יָ־לַךְ, also found in שָׁ־לַךְ, שָׁ־לַח, לָאַךְ, leads to the same, and is given in הָלַךְ.

יָלַל (Kal not used) *intr. to wail, to lament*, identical with אָלַל II. if it forms the stem of the interjection אַלְלַי; identical with אָל־ה II. Jo. 1, 8, Ar. أَلَّ (to sigh), ول (= יַל) redupl. وَلْوَلَ (ululavit), Syr. and Targ. יְלַל, ܝܠ and ܐܠܐ, Greek ὀλολύζειν, Lat. ululare &c. The fundamental signification, however, appears to be *to howl, yell, cry, cry out*, which is also that of أَلَّ; and therefore הָלַל I. in the sense "to halloo, to utter clear sounds" may be connected with it. Other verbs of complaining and wailing proceed from the same fundamental signification (see אָנָה I., אָנַח, אָנַק, נָהַק, נָהָה, הָמָה, קוּן &c.). Deriv. יְלֵל, יְלָלָה.

Hif. הֵילִיל (*fut.* יֵילִיל Mic. 1, 8, oftener pushing the vowel forward יְיֵלִיל, יְיֵלִילוּ, אֲיֵלִיל, תְּיֵלִילוּ, see יָטַב; once in the original sense יְהֵלִילוּ Is. 52, 5 keeping the *h* of the perfect) 1. *to shout triumphantly*, Is. 52, 5 *their rulers* (the Babylonians) *triumphantly shout*. This is best suited to the radical sense of the stem, especially as the Syr. ܐܝܠ is also used of the cries of warriors. The Targ. and Rashi, followed by others, saw here a different meaning from the usual one, and took יָלַל as = הָלַל I. in the sense of "to boast, to brag", which is unnecessary. — 2. *to break out into cries of woe, to lament*, absol. Jer. 47, 2, coupled with סָפַד 4, 8, מִשֶּׁבֶר רוּחַ Is. 65, 14 *from the breaking of the spirit*, i. e. because of a broken heart; or with עַל of the person *for whom* Jer. 48, 31, or לְ of the thing which one bemoans Is. 16, 7, or עַל of the place where one wails Hos. 7, 14. Also figurat. of inanimate objects, e. g. בְּרוֹשׁ Zech. 11, 2, שַׁעַר Is. 14, 31, אֳנִיּוֹת תַּרְשִׁישׁ 23, 1. The original signification is still perceptible from the fact that it is coupled with זָעַק Ez. 21, 17, Jer. 48, 20, and that it means also *to utter complaining, sorrowful sounds;* Am. 8, 3 *and the joyous songs of the palace utter sorrowful sounds* (comp. 8, 10; Jer. 25, 10; 1 Macc. 9, 41). In Ps. 78, 63 some read הוֹלְלוּ (as a collateral form of הֵילִלוּ), and translate in parallelism with verse 64: *and their virgins made no lamentation*, which seems to have been intended by the LXX. But Targ., Rashi, Ibn Esra, Kimchi and others too have rightly left הוּלַּל untouched, and referred it to הָלַל I. (which see). As no Hifil or Hofal form הוֹלִיל, הוּלַל of יָלַל occurs, the derivation of תּוֹלָל Ps. 137, 3 from יָלַל (*Mos. Chequitilla, Kimchi*) should also be rejected. There is no reason for assuming a noun הֵילֵל to Ez. 21, 17 and Zech. 11, 2.

יְלֵל (after the form רְתֵת) *m. a howling* (of wild beasts), Deut. 32, 10 *howling of the wilderness*, i. e. a frightful wilderness; Arab. يَبَاب (howling) for خراب يباب wilderness of howling.

יְלָלָה (*constr.* יִלְלַת) *f. wailing, cry of sorrow, lamentation*, Is. 15, 8; Jer. 25, 36; Zeph. 1, 10.

יָלַע I. (only used in *perf.*) *intr. to speak inconsiderately, rashly*, particularly *in vowing*, Prov. 20, 25 *the snare of a man* (is he who) *rashly vows as holy* (*Kimchi*), which suits the context; and therefore the organic root יָ־לַע would be = Ar. لغى (to swear inconsiderately) Sura 2, 225; لغا the same. It comes to the same sense if we read יֶלַע קֹדֶשׁ, by which the sentence is only made less hard. The fundamental meaning appears

to be *to stammer*, *to prattle* (thoughtlessly), *to speak foolishly*, like לָעָה Job 6, 3 (where the accent is drawn back on account of the pause, see Ps. 37, 20; 137, 7) and Obad. 16 (as in Is. 28, 11 לָעַג is supposed to be a consequence of drinking wine), or לָע (לוּעַ) = לָעָה, if we adopt this as a stem for those places. In putting the accents the Masoretes wavered between יָלַע (3 perf. Kal) and יֶלַע (3 fut. apoc. Kal of לָוּעַ), and therefore they appended both accents; a difference which does not alter the sense.

יָלַע II. (not used) *tr. to eat*, *to gnaw* at a thing, *to eat up*, *to lick up*, prop. same as בָּלַע to swallow, to destroy, to annihilate; the ancients already adopting in יָלַע I. the meaning of בָּלַע. Deriv. תּוֹלַעַת, תּוֹלָעָה to designate a worm, as the noun יֶלֶק is derived from the cognate stem יָ־לַק or לַק (לָחַךְ), and רִמָּה (which see) from רָמַם = Arab. رثم comedit, voravit. Accordingly the organic root יָ־לַע exists also in לָע (לוּעַ), בָּ־לַע &c. See תָּלַע.

יֶלַע *m.* see יָלַע I.

יָלַף (not used) *intr.* same as אָלַף *to stick fast*, *to cling*, *to cleave to*, particularly of scurf or tetter, which sticks fast to the skin; Ar. لف III. to be attached to, united, Targ. לָלַף, לְלַף tr. to bind together; and even the organic root of חָלַף II. is connected with it. The Targumic יְלַף is used in the 2d signif. of אָלַף.

Pih. יְלַף (not used) *intens. to stick very fast*, of scab and tetter. Hence

יַלֶּפֶת *f. an itching scab*, *tetter*, Lev. 21, 20, from יָלַף (Gittin 70a); LXX *λειχήν*.

יָלַק (not used) *trans. to lick up*, *off*, *away*, *to eat off*, *to graze on* (spoken of a locust that eats away the grass) according to Ibn Esra (as לָחַךְ is applied to oxen Num. 22, 4); hence יֶלֶק. — The organic root יָ־לַק exists also in לָחַךְ, לָקַק, יָ־לַע II. &c. But לַק may also pass for the stem of יֶלֶק.

יֶלֶק *m.* the name of a grass-eating locust (as חָסִיל devours the corn Deut. 28, 38 and גָּזָם the fruit Am. 4, 9) Jo. 1, 4; 2, 25, which bears the epithet of סָמֶר Jer. 51, 27 on account of its rough horn-like membranes in which the wings stick, and which are put off when receives its last skin, a process that fits it for flight. יֶלֶק פָּשַׁט וַיָּעָף *the yelek strips off* (the wing-covering) *and flies away* Nah. 3, 15. Yet חָסִיל Ps. 78, 46 also stands in poetry for יֶלֶק 105, 34, and both for אַרְבֶּה Ex. ch. 10, without their being identical on that account. The LXX have sometimes *βροῦχος*, sometimes *ἀκρίς*; the Trg. has פַּרְחָא (flying), the Syr. ܦܪܚܐ.

יַלְקוּט (from לָקַט) *m. a shepherd's pocket* or *bag* 1 Sam. 17, 40, distinct from כְּלֵי הָרֹעִים.

יָם I. (from the stem יָמַם I. = יָם [יוּם], in the sing. = יוֹם, as an epithet of Jah only in the proper name אֲבִיָּם; *c.* יְמִי in the proper name יְמוּאֵל; *pl.* יָמִים from יָם or יָמַם, once יָמִין, *constr.* יְמֵי, with *a* of motion יְמִימָה; more rarely and poetically the *plur.* יְמוֹת, *constr.* יְמוֹת Deut. 32, 7, Ps. 90, 15, after the analogy of the Aramaean, where the pl. is יוֹמָת, which is even the reading of the Sam. cod. Deut. 32, 7) *m.* 1. *clearness*, *light*, like יוֹם originally. In this sense יָם is weakened into יָן in the proper name אֲחִיָּן, which see. — 2. only in *the pl.* The signification of it is the same as that of יוֹם, *day* (including the night) Gen. 8, 10, Lev. 8, 33 &c., whence יָמִים אֲחָדִים Gen. 27, 44 *some days*, i. e. *a very short time*, as vice versa יָמִים רַבִּים Dan. 8, 26 means *a long time*. Elsewhere יָמִים alone denotes a) *days*, i. e. a short time 8, 27; Neh. 1, 4; b) *an indefinite time* Gen. 40, 4; c) *a long time* Numb. 9, 22; 1 Sam. 29, 3; in which cases some have incorrectly understood an exact and fixed period of time. In such senses יָמִים is found where the meaning becomes stronger, and in phrases of the signification a): יָמִים אוֹ עָשׂוֹר Gen. 24, 55: *days or a tenth*, i. e. a few days

or a whole tenth of days, so that עֶשְׂוֹר is more than the mere יָמִים, אוֹ in other instances also introducing the greater; 1 Sam. 29, 3, where יָמִים is less in relation to the following שָׁנִים. עוּל יָמִים *a suckling of days* Is. 65, 20 i. e. who is not yet a full year old. מִיָּמִים Judges 11, 4 and 14, 8 *after days*, i. e. *after not very long a time* (for which 2 Chr. 21, 19 has מִיָּמִים רַבִּים), לְיָמִים Josh. 23, 1 standing for the reverse. So too are to be understood מִקֵּץ יָמִים Gen. 4, 3 and לְקֵץ י׳ Neh. 13, 6, the opposite of which is מִקֵּץ י׳ רַבִּים Jer. 13, 6. Lastly we find יָמִים applied to larger periods, introduced by אוֹ, in signif. c Numb. 9, 22: *two days or a month or a considerable time* (יָמִים).

The pl. יָמִים is more used than the sing. יוֹם in the sense of *time*, without respect to days, single or in groups, e. g. כָּל־הַיָּמִים Deut. 4, 40 *all time*, i. e. *always*, omni tempore; דִּבְרֵי הַיָּמִים *histories of times* 1 Kings 14, 19, i. e. annals; אַחֲרִית הַיָּמִים *the time following*, *the future* Gen. 49, 1, Is. 2, 2 (in prophetic, promising, and Messianic discourses); בִּימֵי פ׳ *in the times of* ... Gen. 26, 1; 1 Sam. 17, 12; 1 Kings 10, 21; particularly as comprehending in itself the following groups of years 1 Kings 2, 11, and therefore immediately preceding שָׁנִים Gen. 47, 8, or placed after definite times, e. g. after שְׁנָתַיִם Gen. 41, 1, שָׁבְעִים Dan. 10, 2, חֹדֶשׁ Num. 11, 20, יֶרַח Deut. 21, 13, as an adverbial accusative, for the purpose of generalising, as it were, the fixed time which is previously put, somewhat like the common saying: *two years' time*. In threatening prophecies יָמִים is also used of terrible times that are coming on Is. 39, 6; Jer. 7, 32 &c. — Other applications of יָמִים are these: a) *a definite cycle*, which may include many years, Gen. 29, 21 *my years of service* (יָמַי) *are full*. b) *time of life, age;* hence the phrases בָּא בַּי׳ Gen. 24, 1 *to come into days*, i. e. to be advanced in age; כַּבִּיר י׳ *very aged* Job 15, 10, opposite to קְצַר י׳ 14, 1; יְמֵי אֱנוֹשׁ 10, 5 *the period of human life* &c. &c.; figur. *great age* = רֹב יָמִים Job 32, 7, parallel רֹב שָׁנִים; *continuance*, of inanimate things Gen. 8, 22. c) *a year*, 1 Sam. 27, 7 *a year and four months;* Lev. 25, 29, when שְׁנַת מִמְכָּר is past; לַיָּמִים *yearly* Judges 17, 10; זֶבַח הַיָּ׳ 1 Sam. 2, 19 *yearly sacrifice;* מִיָּמִים יָמִימָה Ex. 13, 10 *from year to year* (Saadia); 1 Sam. 1, 3; for which 1, 7 has שָׁנָה בְּשָׁנָה; יָמִים שְׁנַיִם *two years* 2 Chr. 21, 19 = שְׁנָתַיִם יָמִים (2 Sam. 13, 23), as the Vulg., Syr. and others have also taken it; יָמִים עַל יָמִים 2 Chr. 21, 15 *year by year*, comp. Is. 29, 1. There is uncertainty in the passage Am. 4, 4 (*and bring*) *your tithes every three days*, which should be translated, according to *Kimchi*, *every three years*, with reference to Deut. 26, 12; but *Ibn Esra* takes it literally and in irony. *Rashi* also takes it literally, and as an antithesis to the appointments of the true worship. Comp. for this signification the Targumic עִדָּן, and many expressions for "time" in Arabic, which denote a year. See יוֹם.

יָם II. (from יָמַם I.; *constr.* יַם retaining Kametz, and יַם only in the combination יַם־סוּף; with *a* of motion יָמָּה; with *suff.* יַמָּהּ; *pl.* יַמִּים, which is also used collectively for the sing.) *m.* prop. a heap of water, a conflux, a collection of water, a mass of water, cognate in sense with מְקוָה (Is. 22, 11); hence *sea*, Gen. 1, 10 *and the collection of water he called sea* (יַמִּים). יַמִּים is used in poetic language for the sing. יָם, as חוֹל יַמִּים Job 6, 3, חוֹף יַמִּים Gen. 49, 13, לֵב יַמִּים Ps. 46, 3, for which formulas יָם stands in prose Gen. 32, 13; Josh. 9, 1; Prov. 23, 34. יָם is the opposite of יַבָּשָׁה Ps. 66, 6 or חָרָבָה Hagg. 2, 6. It is also used a) for *a sea of clouds*, *thunder-clouds*, Job 9, 8, perhaps also 36, 30; מַיִם also being so employed Ps. 29, 3. b) for *great rivers*, e. g. the Nile Is. 18, 2; 19, 5; Nah. 3, 8, the pl. for the Nile-canals Ez. 32, 2; the Euphrates Is. 27, 1, מַיִם עַד־יָם Am. 8, 12 and Zech. 9, 10 *from the Nile to the Euphrates*, as far as the promised territory was to reach (Gen.

15, 18); the Red Sea, the Jordan Ps. 114, 3 5. c) for the great iron laver in the court before Solomon's temple 1 Kings 7, 24, 2 Chr. 4, 3, fully יָם הַנְּחֹשֶׁת 2 Kings 25, 13 or הַיָּם מוּצָק 1 Kings 7, 23, so called from its resemblance to the sea-basin. d) *the bed of a sea*, filled with a mass of waters Is. 11, 9. e) *brooks*, *streams*, which flow into the sea, Am. 5, 8; 9, 6; Eccles. 1, 7. f) figur. *the mass of an army*, *a sea of people* Jer. 51, 42 (comp. Ez. 26, 3; Ps. 18, 16; Is. 8, 9); Hab. 3, 8. g) *New Tyre*, more fully מָעוֹז הַיָּם Is. 23, 4, as Tyre is described *situate at the entrances* or *gateways of the sea* Ez. 27, 3. But in general h) *the Mediterranean Sea* (otherwise in prose הַיָּם הָאַחֲרוֹן Deut. 11, 24 or הַיָּם הַגָּדוֹל Num. 34, 6), from whose bed and channels (אֲפִיקִים) 2 Sam. 22, 16 and bubbling springs (נְבָכִים) in the lowest depth Job 38, 16, and double doors or restraining shores (דְּלָתַיִם) 38, 8 and immeasurableness Lament. 2, 13, Job 11, 9, and uttermost part (אַחֲרִית) Ps. 139, 9 &c. the poets drew their images. אִיֵּי הַיָּם *the islands of the Mediterranean* Is. 11, 11, for which יָם alone is also used in Hos. 11, 10. See אִי. Because this sea lies west of Palestine, יָם also denotes i) *the west*, *the western quarters*, e. g. רוּחַ יָ׳ Ex. 10, 19 *the west wind*, פְּאַת יָ׳ *the west side* 27, 12; יָמָּה *westward* Gen. 28, 14, which means also *to the sea* Numb. 34, 5; מִיָּם לְ *to the west of* ... Josh. 8, 9. Also specially k) *the eastern sea*, *the Dead Sea*, Is. 16, 8, Ez. 47, 8; and l) *the South Sea* Is. 49, 12, Ps. 107, 3, contrasted with the north; consequently not *the west* always. — For the combination of יָם with certain exacter designations or adjectives see under the words (e. g. מֶלַח, פְּלִשְׁתִּים, כִּנֶּרֶת and כִּנְּרוֹת, עֲרָבָה, יָפוֹ, מִצְרַיִם, יַעְזֵר, סוּף, נְחֹשֶׁת, אַחֲרוֹן, גָּדוֹל, קַדְמֹנִי). In Arabic يَمّ and بَحْر are likewise applied in manifold ways.

יַם (*def.* יַמָּא) *Aram. m.* same as Hebr. יָם II. Dan. 7, 2 3.

יֵם (from יוּם; only in *pl.* יֵמִים) *m. a warm spring* (Vulg.). An Edomite עֲנָה had discovered such, when he fed the asses of his father צִבְעוֹן in the wilderness Gen. 36, 24. מִדְבָּר may here be a part of מִדְבַּר אֱדוֹם (2 Kings 3, 8); south of מוֹאָב; and therefore the warm springs rise in a tract south-east of the Dead Sea, flow in *Wady el-Achsa*, and make it luke-warm (*Burckh.* Syria p. 674). The LXX retain the word, considering it a sing. (τὸν ἰαμείν); the Syr. has ܡܰܝܳܐ transposed from ܝܰܡܳܐ = יֵם, and therefore it also does not translate the word. According to a tradition (in Jerome and Diod.) warm springs were called among the *Carthaginians* (Jerome: nonnulli putant, aquas calidas juxta linguae Punicae viciniam, quae hebraeae contermina est, hoc vocabulo significare), *Syrians* and *Hebrews* (Diod.: ὁ Σύρος καὶ ὁ Ἑβραῖος τὸν ἰαμεὶν [יֵמִם] ὕδωρ βούλονται λέγειν) יֵמִים. Agreeably to a second tradition (cod. Sam., Targ., Onk.) יֵמִים is = אֵמִם (Deut. 3, 11), a name of the giants and aborigines of the Moabite border, whom the Horite ʿAnah first met there, or first conquered (מָצָא as in Ps. 21, 9) as *Ibn Parchon* (s. v.) thinks. According to a third tradition (Targ. Jerushalmi I., Midr. rabba ch. 82, 17, Rashi, Kimchi, Nachmani, Arab. &c.) it means *mules*, which ʿAnah is said to have produced by the mixture of species. But there is no etymological ground for the last two explanations.

יָמָא (not used) *intr.* same as יָמָה I. *to be clear*, *bright*, then *to be warm*, spoken of a region; lengthened by *n* יָמַן (whence תֵּימָן) which see. Ar. ومه to be hot, of the day; originally, to be clear. Deriv. תֵּימָא.

יָמָה I. (not used) *intr.* same as יָם (יוּם) which see; by which the sing. יָם I. (*constr.* יְמוּ) and the pl. יָמִים, יָמוֹת are to be explained. To this signification of יָמָה = יָם belongs the fundamental meaning of יָמָא for the proper name תֵּימָא, where the Ar. is compared. See יָמַם II.

יָמָה II. (not used) *intrans. to swear*,

like the Targumic יְמָא, Syr. ܝܡܐ; hence the noun מוּמָה (with suff. מוּמָם Deut. 32, 5) after the form מִכְסֶה, מַקֵּנָה. Probably the fundamental signification is *to make clear, manifest, certain*, so that it is the subjective and figurat. meaning of יָמָה I. A farther development of this stem by means of *n* is יָמַן, Ar. يمن *to swear;* but יָמָה should not be considered, reversely, as an abridgment of יָמַן.

יְמוּאֵל (*El is light, splendour;* יְמוּ *constr.* of יֹם I.) *n. p. m.* Gen. 46, 10, for which Num. 26, 12 has נְמוּאֵל (which see), and to which perhaps the proper name לְמוּאֵל also belongs.

יְמוֹת see יֹם I.

יְמִים see יֹם I.

יְמִימָה see יֹם I.

יְמִימָה (from יָמַם II., *the pure*, as day-light, comp. Diana from *dies*, and so the Arab. يَمَامَة, *dove;* according to others = יְמִינָה *the fortunate*, which is improbable) *n. p. f.* Job 42, 14.

יָמִין (from יָמַן; *constr.* יְמִין, with *suff.* יְמִינִי, יְמִינְךָ) *f.* (*masc.* in Prov. 27, 16, Ex. 15, 6, but where יָמִין may also be taken as fem.) 1. *a light, clear region, the day-side*, i. e. *the south* (= תֵּימָן) Ps. 89, 13, oppos. to צָפוֹן (dark, covered, gloomy region, i. e. the north); Job 23, 9 *he veils himself in the south* (עָטַף like all verbs of clothing with the accus.), *and I see not*, opposite שְׂמֹאול (north); as in the passage just cited קֶדֶם (east) and אָחוֹר (west) appear; Is. 54, 3 *for thou wilt spread thyself out towards the south* (יָמִין) *and towards the north* (שְׂמֹאול), i. e. southwards in the direction of Edom, northwards in the direction of Phenicia, while no extension towards the east and the west is possible, because in the former case the desert is an obstacle, in the latter the sea; Gen. 13, 9; Josh. 17, 7 &c. Hence in the construct state יְמִין לְ *south of* ... 1 Sam. 23, 24, 2 Sam. 24, 5; מִימִין לְ *on the south, on the south-side of* 1 Sam. 23, 19; 2 Kings 23, 13; comp. נֶגֶב south, prop. heat, dryness or clearness; Arab. يمن (Yemen), prop. southern Arabia. — 2. *the right, the right hand*, making departure from the east the standard (hence פָּנִים or קֶדֶם east, אָחוֹר west, שְׂמֹאול north). To describe the members belonging to the body of a human being or of an animal more definitely יָד is put in the genitive, e. g. with עַיִן 1 Sam. 11, 2, שׁוֹק Ex. 29, 22, יָד Ps. 73, 23, יֶרֶךְ Judges 3, 16, for which, however, the adj. יְמָנִי or יְמִינִי also stands. יָמִין alone is often used for the hand as a symbol of help and protection Song of Sol. 2, 6, of good or bad action Ps. 26, 10; Judges 5, 26; hence we find it applied to God, e. g. יְמִין יי Ex. 15, 6, יְ עֶלְיוֹן Ps. 77, 1, as a helping Ps. 60, 7, supporting 63, 9, strong Ex. 15, 6 12, holding Ps. 139, 10, beneficent and beatifying 16, 11 or threatening and crushing power Lament. 2, 4; and so in the very various significations of זְרוֹעַ and יָד generally. Hence the following phrases are to be explained in accordance with this idea: אִישׁ יְמִין פְּ Ps. 80, 18 *man of the right hand of one*, i. e. whom one's right hand supports; מִימִין פְּ Ps. 16, 8 *at the right hand of one*, i. e. at his side; יָשַׁב לִ פְּ *to sit at the right hand of one* Ps. 110, 1, i. e. to be his administrator, friend &c. Also applied to other objects: עַל-יַד *at the right hand* Gen. 24, 49, יַד *to the right hand* Num. 22, 26, for which also הַיְמִינָה Gen. 13, 9 or לַיְמִין Neh. 12, 31 &c. occurs. Sometimes יָמִין stands along with יָד Ps. 73, 23 or זְרוֹעַ 44, 4 tautologically, or to strengthen the idea. Figur. = *right, correct, proper*, Eccles. 10, 2 *the heart of a wise man is at his right*, i. e. in the right place, just as the Germans apply *linkisch*, meaning by it "unfit, unskilful". — 3. *prosperity*, the right side and south being regarded as natural symbols of good fortune; whereas on the contrary a dark, gloomy region, the left- or night-side is an image of misfortune (see שָׂם, שְׂמֹאול); comp. Ar. يمن good fortune, شَأْم (hebr. שָׂמַם) to be on the left side

and unfortunate &c. This meaning of יָמִין is found Gen. 35, 18 in the name בִּנְיָמִין (*son of prosperity*), which name is also written בִּנְיָמֵן Num. 1, 36 (see בִּנְיָמֵן); separately בֶּן־יָמִין 1 Sam. 9, 1 K'tib; besides in אִישׁ־יָמִין, whence the *patronym.* אִישׁ־יְמִינִי 1 Sam. 2, 1. יָמִין alone appears as *a proper name* (comp. Felix) Gen. 46, 17; Num. 26, 12; 1 Chr. 2, 27; Neh. 8, 7. To יָמִין in this sense belong also the proper names מִיָּמִין (from בֶּן־יָמִין = מִן־יָמִין) Ezr. 10, 25, Neh. 10, 8, 1 Chr. 24, 9, and מִנְיָמִין (= בִּנְיָמִין) Neh. 12, 17; 2 Chr. 31, 15. See יְמִימָה. — 4. *an oath* Ps. 144, 8 11, to which meaning שֶׁקֶר is suitable as an epithet, and according to the requirement of the first member of the verse. *Ibn-Balam* has already compared here the Ar. يمين (swearing), יָמַן 4 (see too יָמַהּ II.) and Ar. يمن X. (to swear) confirming the same sense fully; though the meaning "right hand" might be retained, agreeably to Is. 62, 8. — 5. same as תֵּימָן the name of a district in Edom, Deut. 33, 2 *from his Yamin-region to Eshdot* (i. e. to Ashdot ha-Pisga) *he came to them* (see אֲשְׁדָּה p. 157), תֵּימָן actually appearing in the parallel passage Hab. 3, 3. In this sense יָמִין like תֵּימָן may properly denote a dry, scorched, sunburnt land, as in Arab. تيما = تيمن *wilderness*, and as from וָמַס (= יָמַהּ) appears the noun مومس (*desert*). Deriv. יְמִינִי, יְמִימִי, and the denominative

יָמַן (a denomin. from יָמִין; Kal not used), whence

Hif. הֵימִין, also in the forms הֵמִין, הֵאֱמִין, הֵיךְ מִין (*inf. c.* הַמִּין; *imp. f.* הֵימִינִי; *fut.* יֵימִין, 2 *pl.* תַּאֲמִינוּ) *to use the right hand*, e. g. to sling stones, to send arrows from a bow 1 Chr. 12, 2, oppos. to הִשְׂמְאִיל; 2 Sam. 14, 19 *if any thing is to be done to the right or left, of all that my lord the king has spoken*, i. e. on no side is his command to be departed from; then *to direct the course toward the south* Gen. 13, 9; *to lead to the right* Ez. 21, 21, where הִתְאַחֲרִי (see אָחַר denom.), הַשִּׂים, הִשְׂמִיל (פָּנִים) are applied to other quarters; *to turn to the right* (or the straight way) Is. 30, 21. In all these meanings the opposite is הִשְׂמְאִיל (הִשְׂמִיל).

יְמִינִי (from יָמִין) 1. *adj. m. the right*, e. g. עַמּוּד 2 Chr. 3, 17 K'tib; צַד Ez. 4, 6 K'tib, for which the K'ri has the usual יְמָנִי. — 2. *Gent. m.* from the proper name יָמִין (in the appellative meaning *prosperity*) = בִּנְיָמִין, in the phrase אִישׁ יְ׳ *a Benjamite* 2 Sam. 20, 1, Esth. 2, 5, for which בֶּן־אִישׁ יְ׳ 1 Sam. 9, 1, or בֶּן־יְמִינִי 9, 21, Ps. 7, 1, or בֶּן־הַיְמִינִי 2 Sam. 16, 11, *pl.* בְּנֵי יְ׳, also occur. Once with אֶרֶץ there is merely יְמִינִי *Yamin-land* 1 Sam. 9, 4, which appears to have been the name of a piece of land in a territory which was not Benjamite; though the meaning "Benjamite" is also probable in the passage.

יְמִינִי *Patronym. m.* from the proper name masc. יָמִין Num. 26, 12.

יְמֻלָּא (*fulfiller*, viz. Jah is, from מָלֵא) *n. p. m.* 2 Chr. 18, 7 8.

יְמֻלָּה (the same) *n. p. m.* 1 Kings 22, 8.

יַמְלֵךְ (*the Ruling one*, viz. Jah is) *n. p. m.* 1 Chr. 4, 34.

יָמַם I. (i. e. יָם; not used) *intr.* to be collected or heaped together in a mass, *to flow together* (in heaps), hence יָם II. — The organic root יָם (יָמַם) is completely identical with that in אֲגַם (whence אֲגַם 1 and אַגְמוֹן 1, גֹּם I. (גָּמַם) and עָם (עָמַם), כֹּם (כּוּם) &c., Ar. جَمّ (whence جم a collection of water), جمع (to collect); but especially קם, redupl. קָמְקַם (to gather together), whence قمقام (sea); since the interchange of the *k*-sound with Yod is certain (see p. 249 and 528). In Ar. there was also a stem يَمّ, whence يَمّ sea; only this was less used.

יָמַם II. (not used) *intr.* same as יָם (יוּם) *to be clear, pure;* figur. *to be lovely, innocent.* Deriv. the proper name יְמִימָה.

יָמַן (not used) *intr.* 1. *to be luminous*,

clear, spoken of a region or quarter of the globe, like יָם (יוּם), יָמָ־ה, out of which the stem seems to be enlarged by means of *n*. Deriv. תֵּימָן 1. — 2. *to be southerly*, the south side being considered the clear, bright one; the north the reverse (see צָפוֹן), as dark and clouded; *to be on the right*, an oriental being accustomed to make the east his standard or starting point, and therefore the south serves to denote the right, while the opposite side is the left. Deriv. יָמִין 1 and 2, יָמָן, יְמָנִי, יְמִינִי 1, denom. הֵימִין, for which there is also הֶאֱמִין, without יָמַן being on that account = אָמַן (see אָמַן II.). — 3. *to be prosperous*, brightness (see signific. 1) being a sign of prosperity, the clear, the right, and the day-side being considered the fortunate one, but the gloomy, the dark, the left (see שָׂמָה belonging to שָׂם in שְׂמֹאל) being the unfortunate one; Ar. يَمَنَ the same. Deriv. the proper names יָמִין 3, יְמִינִי, יִמְנָה. — 4. *tr. to make clear*, *bright*, *manifest*, *to swear*, conseq. transferred from the fundamental signification; or *to lift up the right hand*, *to swear by means of the right hand* (see Is. 62, 8). Deriv. יָמִין 4. — 5. *to glow*, *to burn*, *to be hot*, of a desert. Derivat. תֵּימָן and יָמִין 5.

Hif. הֵימִין, and הֵמִין 2 Sam. 14, 19, הֶאֱמִין Is. 30, 21, הֵיְמִין 1 Chron. 12, 2, denom. from יָמִין (which see).

יָמָן (not used) *m.* same as יָמִין in signific. 2, Ar. يَمَنَ the same. Hence the adj. m. יְמָנִי, fem. יְמָנִית.

יִמְנָה (*prosperity*, from יָמַן 3; comp. Arab. يَمْنَة felicitas) *n. p. m.* Gen. 46, 17; 2 Chr. 31, 14.

יְמָנִי (from יָמָן = יָמִין, Ar. يَمَنَ) *adj. m.*, יְמָנִית *f. right*, 1 Kings 7, 21, 2 Kings 11, 11 (used of inanimate things), particularly of members that are in pairs, as אֹזֶן Ex. 29, 20, יָד Lev. 8, 23, רֶגֶל 8, 24. יְמָנִית alone, *a subst.*, *the right hand* Lev. 14, 16.

יִמְנָע (*a holder back*, *a keeper*, viz. Jah is) *n. p. m.* 1 Chr. 7, 35. Comp. תִּמְנָע.

יָמַר I. (Kal not used) *tr.* same as מָר (מוּר which see) *to change*, *to alter*, identical in its organic root with מָהַר II. But in this meaning it occurs only in the

Hif. הֵימִיר *to change*, *to exchange* Jer. 2, 11, if it be not better to take הֵימִיר for הֵמִיר (see טוֹב in Hif.).

Hithp. הִתְיַמֵּר *to change oneself*, with בְּ *with a thing*, i. e. *to enter into the place of*, *to take one's place*, Is. 61, 1 *into their splendour ye shall enter* (Saadia, Rashi), the Ar. بدل (to exchange) having this sense also in conjug. V. It is not necessary to assume a peculiar stem יָמַר for this conjugation; since the Hithp. may be formed so from simple stems in the Aramaean fashion (comp. Targ. אִתְיַמֵּס from מַס). The Targ., Syr. and Vulg. take it as = הִתְאַמֵּר Ps. 94, 4 in the meaning "to glory", an assumption which is unnecessary. But see יָמַר II.

יָמַר II. (Kal not used) *intr. to stretch upwards*, hence *to be elevated*, *high*, same as אָמַר (which see); deriv. the noun יֵמֶר in the proper name יִמְרָה, יֵמֶר in יַמְרִיָּה, יַמְרִי. According to this fundamental signification is the explanation of

Hithp. הִתְיַמֵּר *to glory*, with בְּ of the object, Is. 61, 6 *ye shall glory in their splendour* (Targ., Syr., Vulg., *Kimchi*, *Ibn Esra* &c.), conseq. = הִתְאַמֵּר Ps. 94, 4, which is = הִבִּיעַ עָתָק in the passage.

יֵמֶר see יִמְרָה.

יֵמֶר see יַמְרִיָּה and יַמְרִי.

יַמְרֵא, Ἰαμβρῆς, see יִמְרָה and מָרָה.

יִמְרָה (out of יֵמֶר יָהּ *height of Jah*; יֵמֶר from יָמַר II. = אָמַר, the same stem lying also in the proper name masc. יַמְרִי i. e. Ἰαμβρί 1 Macc. 9, 36, originating in יַמְרִיָּה from יֵמֶר = יֵמֶר, for which Josephus has Ἀμαραῖος, i. e. אֲמַרְיָה, the Syr. אַמְרִי = אַמְרִיָּה in a like sense) *n. p. m.* 1 Chr. 7, 36. The proper names אִמְרִי (out of אִמְרִיָּה) and אֲמַרְיָה, אֲמַרְיָהוּ (above p. 117 seq.) may be better taken in the sense of יִמְרָה here; on the contrary another proper name יַמְרֵא i. e. Ἰαμβρῆς (2 Tim. 3, 8), in the Talmud מַמְרֵא, is

derived from מָרָא, מָרָה = אָמַר meaning *to prophesy*, *to announce* (Ethiop. מרי), and should therefore be taken in the signification of *magician*, *enchanter* &c., after which manner מְרָיָה and מְרָיוֹת are also to be explained.

יַמְרִי, *'Ιαμβρί*, from יָמַר II. see יִמְרָה.

יַמְרִיָּה see יִמְרָה.

יָמַשׁ (Kal not used) *intr.* same as מָשַׁשׁ *to touch*, *to feel;* only in

Hif. הֵימִישׁ *to let feel*, hence *imper.* with *suff.* הֵימִשֵּׁנִי Judges 16, 26 K'tib, *let me feel*, for which the K'ri has הֲמִישֵׁנִי, as if from מָשׁ (מוּשׁ) = מַשׁ.

יָנֵאץ Eccles. 12, 5 should be referred to נָאַץ and נָצַץ, the signification of both verbs being purposely expressed in the word. See חָגָב.

יָנָה (*fut.* יִינֶה, נִינֶה, with *suff.* נִינָם; יוֹנָה Jer. 25, 38; 46, 16; Zeph. 3, 1 is not the part. of יָנָה, but a noun from יָוַן which see) *tr. to tread down*, *to oppress*, *to suppress*, *to extirpate*, Ps. 74, 8 *we will crush them entirely* (*Ibn G'anâch*, *Ibn Parchon*), a verb being really necessary there. The organic root of the stem יָנ־ה would accordingly be identical with that in יָ־גַן, יָ־וַן, according to the well-known and proved interchange of י and ג, as well as of ג and ו; Targ. יְנָא, יְנִי the same. But as יָנָה does not appear elsewhere in Kal, other ancient expositors (Targ., LXX, Kimchi) take נִינָם as a subst. נִין (which see) with the suff., *their whole brood* (will we destroy); so that the verb has dropped out. יוֹנָה is a subst. which see.

Hif. הוֹנָה (3 *pl.* הוֹנוּ, *part. pl. m.* מוֹנִים, with *suff.* מוֹנַיִךְ; *inf. c.* הוֹנֹת, with *suff.* לְהוֹנֹתָם; *fut.* יוֹנֶה, 3 *pl.* יוֹנוּ) *to maltreat*, *to oppress*, with the accus. of the object Ez. 18, 12 16; *to overreach* 22, 7; *to deceive*, by extortion Deut. 23, 17; *to torment*, of enemies Is. 49, 26; *to thrust* or *push away*, with accusat. of the object and מִן Ez. 46, 18, comp. 45, 8. The Targumic אוֹנִי has the same meaning. With the stem יָנָה may be also compared עָנָה II.

יָנוֹחַ (with *a* of motion יָנוֹחָה, *resting-place*, from נוּחַ) *n. p.* of a city on the confines of Ephraim and Manasseh Josh. 16, 6 7; on the contrary, another city of the same name is meant in 2 Kings 15, 29, situated in the extreme north of Palestine, west of the lake Merom, probably יָנוּן; a city of that name being indicated in that district.

יָנוּם (from נוּם = נוּן; *propagation*) *n. p.* of a city in Judah Josh. 15, 23 K'tib, for which the K'ri has יָנוּס (*place of flight*).

יָנוּן see יָנוּחַ and יָנוּם.

יָנוּס see יָנוּם.

יָנַח belonging to הִנִּיחַ see נוּחַ.

יְנִיקָה (from יָנִיק = יָנֵק) *a sucker*, *sprout*, Ez. 17, 4, = יוֹנֵק 2. and יוֹנֶקֶת 17, 22; Phenic. יֶנֶק (Diosc. 3, 121) a kind of geranium.

יָנַק (*part. m.* יוֹנֵק; *fut.* יִינַק) *tr. to moisten*, *to wet the lips* (see נָקָה), then *to suck*, with accus. שָׁדַיִם (the breasts) Job 3, 12, particularly in the *part. m.* יוֹנֵק Song of Sol. 8, 1, Jo. 2, 16, where it is used as a subst.; figurat. *intr. to enjoy in abundance* Is. 60, 16; *to receive* or *take in rich abundance* 66, 11 12; Deut. 33, 19; Phenic. יָנַק the same. Deriv. יוֹנֵק, יוֹנֶקֶת, יְנִיקָה.

Hif. הֵינִיק (once הֵנִיק Lament. 4, 3; *part. f.* מֵינֶקֶת, with *suff.* מֵינִקְתּוֹ, and *pl.* מֵינִיקוֹת as a subst., but the latter also adjectively Gen. 32, 16; *inf. constr.* הֵינִיק; *imp.* with *suff.* הֵנִיקֵהוּ; *fut.* יֵינִיק, *apoc.* יֵינֶק) *to suckle*, בָּנִים Gen. 21, 7; 32, 16; 1 Kings 3, 21; applied to animals too Lament. 4, 3. Part. מֵינֶקֶת *a wet-nurse* Gen. 24, 39; also in a figur. sense Is. 49, 23; הֵינִיק, *to cause* or *let enjoy*, being also applied thus in Deut. 32, 13.

יַנְשׁוּף (once יַנְשׁוֹף, after the form יַלְקוּט, יַחְמוּר) *m.* the name of an unclean water-bird Lev. 11, 17, Deut. 14, 16, which frequents solitary marshes and lakes Is. 34, 11; coupled with other animals that shun the presence of man, such as קָאַת, עֹרֵב and קִפֹּד (Zeph. 2, 14; Ps.

102, 7). According to the Targ. (קִפּוֹדָא), Syr. and *Kimchi*: *the night-owl*, conseq. from נָשַׁף; according to the LXX and Vulg. *the ibis* (an Egyptian bittern or heron), conseq. from נָשַׁף *to blow*.

יָסַד (*part.* יֹסֵד, *inf. constr.* יְסֹד, also with לְ, לְיסֹד 2 Chr. 31, 7, because even in the fut. Kal Yod the first radical is resolved into the second Is. 28, 16; *fut.* יִסַּד according to some) *trans. to set*, like סַד (סוּד) intr. to sit; metaph. *to found*, בַּיִת Ezr. 2, 12, i. e. *to build up*, usually spoken of God, *the earth* Is. 48, 13; 51, 13; Job 38, 4, with עַל *upon* Ps. 24, 2; 104, 5; *to found* (*the vault of heaven*) Am. 9, 6; *to create* (*the world*) Ps. 89, 12. Figur. *to pile up in strata*, עֲרֵמוֹת 2 Chr. 31, 7, such piling resembling the building of a house; *to prepare, to appoint*, i. e. to assign Ps. 104, 8, like שׂוּם elsewhere (Ex. 21, 13); *to constitute*, always with לְ for a thing, לְהוֹכִיחַ *for punishment* Hab. 1, 12, parallel שָׂם לְמִשְׁפָּט (to appoint as a judge); Is. 23, 13 *Ashûr constituted this people* (the Chaldeans, אֶרֶץ as in Is. 11, 4; 66, 8) *into inhabitants of the steppes;* then *to establish*, עֵדוּת Ps. 119, 152. For the etymology see under סוּד. Deriv. יְסוֹד, יְסֻדָה, יְסוּדָה, מוֹסָד, מוּסָד, מְיֻסָּדָה, מְמֻסָּדָה, מַסַּד.

Nif. נוֹסַד (*inf.* הִוָּסֵד, with *suff.* הִוָּסְדָם; *fut.* יִוָּסֵד) 1. *to be planted*, applied to a people who settle down Ex. 9, 18; *to be built up*, of הֵיכָל Is. 44, 28. — 2. *to sit down together*, for consultation (see סוֹד), hence *to take counsel together*, with עַל of a person Ps. 2, 2; 31, 14.

Pih. יִסֵּד (*inf. constr.* יַסֵּד; *fut.* יְיַסֵּד) 1. *to found, to build*, a city Is. 14, 32, a temple Zech. 4, 9; *to lay the foundation-stone*, with בְּ of the cost Josh. 6, 26, with accus. of the material 1 Kings 5, 31. — 2. Figur. *to prepare*, עֹז *praise* Ps. 8, 3, *to appoint* Esth. 1, 8, *to ordain* 1 Chr. 9, 22.

Puh. יֻסַּד (*part.* מְיֻסָּד) *to be grounded, set, upon* (עַל) something 1 Kings 6, 37, Song of Sol. 5, 15, with accus. of the material *out of which* 1 Kings 7, 10.

Hof. הוּסַד (*part.* מוּסָד, *inf.* הוּסַד, also used as a subst.) *to be established* 2 Chr. 3, 3; Ezr. 3, 11. Is. 28, 16 *an established foundation*, i. e. a firm foundation. — מוּסָד is a subst. with an irregular Dagesh forte in ס, and stands for מוּסָד. — Comp. Phenic. יסד *to set, to fix*, a monumental grave-stone; part. pass. יְסִיד (Kit. 23, 3).

יְסָד *m. foundation, act of laying the foundation-stone*, only metaph. *beginning* Ezr. 7, 9.

יְסֻדֹת (only *pl.* יְסֻדוֹת) *f.* same as יְסוֹד *foundation*, cognate in sense with שָׁתוֹת; figur. Lament. 4, 11; Ez. 30, 4.

יְסוֹד (with *suff.* יְסוֹדוֹ, יְסוֹדָם; *plur.* יְסוֹדִים, with *suff.* יְסוֹדֶיהָ) *m. ground, foundation*, on which a thing rests, e. g. of an altar Ex. 29, 12, Lev. 4, 7, of the temple 2 Chr. 24, 27, but also in a figur. sense Hab. 3, 11 *making the foundation naked* (by the swelling flood) *which reaches up to the neck* (i. e. the depth of a man), spoken of the Chaldean empire (uncovering or laying bare the foundation, הַגְלָה, עֶרְוָה, is a sign of destruction) Ez. 13, 14; Mic. 1, 6; Ps. 137, 7; יְ׳ עוֹלָם *foundation of eternity* Prov. 10, 25, i. e. eternal duration (comp. 10, 30; Ps. 125, 1); *that on which something is founded, basis*, Job 4, 19; *firm position* 22, 16. שַׁעַר הַיְסוֹד 2 Chr. 23, 5 the name of a gate of the palace, which is called שַׁעַר סוּר in 2 Kings 11, 6; see סוּר. יְסֻדֹת see יְסֻדֹת.

יְסוֹדָה (with *suff.* יְסוֹדָתוֹ) *f. foundation* Ps. 87, 1.

יְסוּר (*plur.* יְסוּרִים, with *suff.* יְסוּרָי K'tib, where, however, it is better to read יְסוּרַי as an old plural; from סוּר) *m. one drawing back, an apostate*, Jer. 17, 13 K'tib *the apostates* (יְסוּרִים = יְסוּרָי) *are written in earth* (not in stone Job 19, 24), i. e. their memory will be soon extinguished. The K'ri reads יְסוּרַי = יְסוּרִים, where סוּר has the same sense. See סוּר. יְסוּרַי or סוּרַי stands parallel to עֹזְבֵי יי׳.

יִסּוֹר (after the form שִׁכּוֹר, גִּבּוֹר, from יָסַר) *m. a reprover*, Job 40, 2 *shall*

the reprover contend with the Almighty? רָב is an infin. absol. (JUDGES 11, 25); and יְסוֹר is parallel with מוֹכִיחַ.

יָסַךְ (only *fut.* יִיסַךְ) *intr. to pour*, with עַל *upon*, EX. 30, 32 *it shall not be poured on the flesh of a man.* It is unnecessary to take it passively and יִיסַךְ as = יוּסַךְ; יִישַׂם also is not passive.

יְסִפְיָה (contracted out of יְסַפְיָה, from סָפָה; *Jah is a looking one*) *n. p. m.* GEN. 11, 29.

יְסִמָךְ *m.* see

יְסִמַכְיָהוּ (*Yahû is Supporter*) *n. p. m.* 2 CHR. 31, 13; comp. אֲחִיסָמָךְ, סַמַכְיָהוּ.

יָסַף (usually in the perf., יָסָף, *in pause* יָסָךְ; יָסְפָה, יָסַפְתִּי, יָסַפְתָּ, יָסְפוּ, *in pause* יָסָפוּ; יָסְפוּ; *part. pl. m.* יֹסְפִים; *inf. constr.* סְפוֹת instead of סֶפֶת, the termination *ôt* sometimes appearing also in verbs לא and ע״ע e. g. הַנְּבֹאת ZECH. 13, 4, שָׁמֹאת PROV. 8, 13, שַׁפּוֹת EZ. 36, 3, without its being necessary on that account to assume a stem סָפָה = יָסָף; *imp.* סָף, but only in the *pl.* סְפוּ; *fut.* יוֹסֵף, יֹסֶף, יֹסֵף, יֹאסֵף, *apoc.* יֹאסֶף, after the form יֹחֵז, יֹאחֵז, the stem יָסַף coinciding with אָסַף in form and idea, as vice versa אָסַף has also יֹסֵף in the fut.; on the contrary the forms יוֹסִיף, יוֹסֵף, יֹאסִף belong to *Hifil* which coincides in meaning, in the case of this verb, with Kal) 1. *to bring together, to bring to*, hence *to add*, with accus. of the object and עַל of the thing to which the addition is made LEV. 5, 16, seldomer with אֶל 2 SAM. 24, 3; but the accus. is oftenest omitted entirely DEUT. 13, 1, PROV. 30, 6, the *addition* being merely considered by itself; *to increase*, hence followed by an infin. with לְ expressing the increase of an action following, GEN. 38, 26 *and he added not to know her*, i. e. and he knew her no more. In this case יָסַף is like an auxiliary verb, which, in combination with the verb-idea belonging to the infin. following, and changed thereby into a finite verb, may be translated *farther, more, thenceforth, in future, once again, again, longer, still more*, just according to the context, GEN. 8, 12 *and it returned not again;* 2 SAM. 2, 28 *and they fought no longer;* LEV. 26, 18 *and will punish you in the future still farther.* Instead of the infin. with לְ following our verb, as is usual, the former follows occasionally even without לְ GEN. 4, 12; 37, 5; or the finite verb too in the same form GEN. 25, 1, JUDGES 11, 14, HOS. 1, 6, more rarely in another tense, number and form; all being then taken as a collective idea, e. g. Is. 47, 1, where יָקְרָאוּ לָךְ stands for לְהִקָּרֵא לָךְ. To heighten still more the adverbial intensifying of the conception in the verb יָסַף, עוֹד is sometimes added GEN. 37, 5; 1 SAM. 18, 29; 2 SAM. 3, 34. Sometimes the verb which has to follow יְ, is omitted, when it can be supplied from the preceding context, JOB 20, 9 *the eye sees him and not farther*, conseq. (לְשָׁזָה) וְלֹא תוֹסִיף; in the same manner 34, 32; 38, 11; 40, 5 32; EX. 11, 6; NUM. 11, 25; DEUT. 5, 19; 25, 3; Jo. 2, 2; in which sense the formula כֹּה יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסִיף 1 SAM. 3, 17 and 14, 44 is also to be explained, the latter for וְכֹה יוֹסִיף לַעֲשׂוֹת. In Is. 11, 11 the verb לִשְׁלֹחַ is omitted, the seer having conceived of the first exodus out of Egypt as being already mentioned. — 2. *to increase, to give abundantly*, with עַל of the person, Ez. 5, 16 *I have given you numerous plagues;* besides, *to do good to*, with לְ of the person PS. 120, 3; *to exceed, to surpass*, with עַל 2 CHR. 9, 6 or אֶל of the thing 1 KINGS 10, 7, and the accusat. of the material *in which* 1 KINGS ibid.; and so too הוֹסִיף ECCLES. 1, 16; *to enhance*, with עַל of the object, PS. 71, 14 *and I enhanced all thy praise*, i. e. I praised thee more; then *to multiply, enlarge, extend, to make more abundant, more numerous*, with עַל PS. 115, 14, EZR. 10, 10, אֶל Ez. 23, 14, לְ Is. 26, 15 or accus. of the object LEV. 19, 25; *to augment*, with the accus. PROV. 1, 5; JOB 17, 9; Is. 29, 19; *to become richer*, in a thing 2 KINGS 19, 30; יְ לְמִשְׁנֵה JOB 42, 10 *to increase double.* Deriv. the proper names יוֹסֵף

(identical with יְהוֹסֵף from Hifil), יוֹסִפְיָה. The noun יָסָף (increaser) in אֶבְיָסָף 1 Chr. 6, 8, אֶלְיָסָף Num. 1, 14, does not probably belong here, but to אָסַף.

Nif. נוֹסַף (*part.* נוֹסָף) *to be added*, with עַל Num. 36, 3; *to be appended* Jer. 36, 32; *to join oneself*, with עַל Ex. 1, 10; *to be increased* Prov. 11, 24. *Part. f. pl.* נוֹסָפוֹת subst. *additions*, *something new*, a new mishap Is. 15, 9.

Hif. הוֹסִיף (throughout the whole *perfect; part.* מוֹסִיף; *inf. constr.* הוֹסִיף; *fut.* יוֹסִיף) same as יָסַף in Kal (which see), the two being even interchanged, 1 Kings 10, 7 and 2 Chr. 9, 6; sometimes also interchanged with אָסַף, without having another signification Ex. 5, 7. Deriv. the proper name יְהוֹסֵף.

Hof. הוּסַף (only in *fut.* יוּסַף) 1 Sam. 27, 4 K'tib, same as נוֹסַף.

יָסָף (*increaser*) assumed to be in the proper names אֶבְיָסָף, אֶלְיָסָף, but see them.

יְסַף (*Pe.* not used) *Aram. tr.* = Hebr. יָסַף.

Hof. הוּסַף (*fem.* הוּסֲפַת) *to be added*, Dan. 4, 33 [36].

יָסַר (Kal only in the *part.* יֹסֵר; *fut.* יִסֹּר after the form יִצֹּק Gen. 28, 18, יִצֹּר, therefore with *suff.* אֶסֳּרֵם Hos. 10, 10) *trans.* prop. *to bind*, *to tame*, *to restrain*, connected with אָסַר; יָסַר being also put in combination with the taming of a bullock (Jer. 31, 18); then *to administer discipline*, and generally *to chastise*, *to instruct* Prov. 9, 7; *to admonish by reproof* Ps. 94, 10, parallel הוֹכִיחַ; *to correct*, *punish* Hos. 10, 10, with an alliteration to אָסַר לְ. Deriv. מוּסָר, מֹסָר and מוֹסֵר. Usually the

Nif. נוֹסַר (*imp.* הִוָּסֵר, *fut.* יִוָּסֵר) *to be chastened*, *instructed*, *admonished*, *to allow oneself to be corrected*, *to be brought to understanding* Ps. 2, 10; *to learn reproof*, *to be amended* Jer. 6, 8; 31, 18; *to be chastised*, *restrained* Prov. 29, 19.

Pih. יִסַּר (*part.* מְיַסֵּר; *inf. abs.* יַסֹּר, *constr.* יַסֵּר and יַסְּרָה; *imp.* יַסֵּר; *fut.* יְיַסֵּר) *to chastise*, *to punish*, with accus. of the object and בְּ of the instrument 1 Kings 12, 11; 2 Chr. 10, 11; proceeding from God Lev. 26, 18, or from men Prov. 19, 18; figurat. *to stir up*, *to excite* Ps. 16, 7, where לֵילוֹת is an adv. of time; *to admonish* Prov. 9, 7; י׳ לַמִּשְׁפָּט *to admonish to right* Is. 28, 26; י׳ עַל־עָוֹן *to chastise on account of sin* Ps. 39, 12; *to exercise* Hos. 7, 15; יִסַּר מִן *to dissuade from* a thing Is. 8, 11. Deriv. יִסּוֹר.

Hif. הִיְסִיר (for הוֹסִיר; *fut.* יַיְסִיר) *to admonish*, *to threaten*, Hos. 7, 12 *agreeably to what is heard . . . will I threaten them.*

Nithp. נִוַּסֵּר (3 *p. pl. perf.* נִוַּסְּרוּ) *to be instructed*, *corrected*, Ez. 23, 48, conseq. after the form נִכַּפֵּר (Deut. 21, 8); if we should not read נוֹסְרוּ, since no Hithp. of יָסַר appears.

The organic root of the stem יָ־סַר, which also lies in אָ־סַר (where are to be found its other comparisons and combinations), signifies originally *to bind*, *to tame*, *to restrain*, from which fundamental signification the rest are developed. This connection is still perceptible partly from the different applications of the verb, and partly from מוּסָר and מוֹסֵר, so that it cannot be doubted.

יָסַת belonging to הִסִּית see סוּת.

יָע (out of יָעָה from יָעָה; *pl.* יָעִים) *m. a shovel*, for removing ashes from the altar Ex. 38, 3; 1 Kings 7, 40; Jer. 52, 18 (Targ., *Kimchi*). The LXX and many interpreters have wished to explain it otherwise, in consequence of its being put with other utensils; but that is not necessary.

יַעְבֵּץ (*height*, *high place*, from עָבַץ = אָבַץ, יָבַץ, as from the latter come the names of places אֶבֶץ, תֵּבֶץ, and from the cognate in sense יָפַע, the names יָפִיעַ and מִיפַעַת) 1. *n. p.* of a place, where the families of the learned or Soferim (מִשְׁפְּחוֹת סוֹפְרִים) dwelt at a later period 1 Chr. 2, 55. It lay probably in Judah, since the Judah-territory alone is spoken of in the whole geographical appendix (1 Chr. 2, 42-55) to the 70 descendants of Judah (1-41).

Hence its identity with אֶבֶץ (*Rashi*) in Issachar must be rejected. — 2. (*a Shining one* viz. is Jah) *n. p.* of a celebrated family-head of the race of Judah, descended from קוֹץ, and farther back from אַשְׁחוּר, viz. from his first wife חֶלְאָה, 1 Chr. 4, 9 compared with 4, 5-8. The conclusion of the 7th and beginning of the 8th verse may have been: צֶרֶת וְצֹחַר וְאֶתְנָן וְקוֹץ׃ וְקוֹץ הוֹלִיד אֶת־עָנוּב וְאֶת־יַעְבֵּץ הוּא אֲבִי יַעְבֵּץ וכו׳. Two verses about the history of this *Jabez* are inserted in 1 Chr. 4, 9-10, taken from an old source; in which יַעְבֵּץ is derived from עָצַב.

יָעַד I. (*fut.* יִיעַד) *tr. to appoint*, *to fix*, spoken of a place Jer. 47, 7, of time 2 Sam. 20, 5; *to order*, מַטֶּה (the rod of chastisement, i. e. a hostile army) Mic. 6, 9; elsewhere also *to appoint* or *cite* (before a tribunal), on a definite day; *to promise*, *to determine beforehand* &c. — The organic root י־עַד lies also in עָד (עוּד) and עַד with a cognate fundamental meaning, Ar. وعد, Syr. ܝܥܕ, and is connected with עַז; see also יָדַע III. Deriv. מוֹעֵד 1. Phenic. יָעַד the same; hence Plautus Poen. 1, 9 בִּין נוֹעָד *it is intelligently appointed*, if we should not read בִּין נוֹדָע.

Hif. הוֹעִיד (*fut.* יוֹעִיד) *to appoint*, *to cite* (before a tribunal), on a certain day Jer. 49, 19; 50, 44; Job 9, 19.

Hof. הוּעַד (*part. m. pl.* מוּעָדִים, *f. pl.* מֻעָדוֹת) *to be fixed*, *appointed*, Jer. 24, 1; *to be ordered*, *directed* Ez. 21, 21 [16].

יָעַד II. (*fut.* יִיעַד) *tr.* 1. *to bring together*, *to collect*, congregare, hence עֵדָה 1, מוֹעֵד; *to bind*, *to unite single parts*, hence the proper names מוֹעַדְיָה, נוֹעַדְיָה. — 2. Figur. *to marry*, i. e. to contract an engagement Ex. 21, 8; *to give in marriage*, with accus. of the woman and לְ of the person to whom 21, 9. Also according to the derivatives, *to agree*, *to concert*, whence מוֹעֵד 2; *to come together*, at a place or a definite time, *to meet together*, hence מוֹעֵד 3.

Nif. נוֹעַד (*fut.* יִוָּעֵד) *to resort*, with accus. of the place *to which* and לְ of the person *to whom* Ex. 25, 22; *to repair to* 29, 42 43 (see יָדַע III.); *to make one's appearance*, with אֶל *to* one Num. 10, 4; נוֹעַד עַל־פְּ׳ *to gather together against one*, *to conspire* Num. 16, 11, and also *to collect about one* 1 Kings 8, 5; 2 Chr. 5, 6; *to agree upon*, *unite* Ps. 48, 5; *to join with one another*, *to gather together*, with בְּ Neh. 6, 2 or אֶל of the place 6, 10; with the adv. יַחְדָּו *to agree entirely*, followed by the infin. with לְ Job 2, 11; *to meet* Am. 3, 3.

Hof. הוּעַד (not used) *to be collected*, *brought together*, *united*, in a place of refuge; therefore like the passive of אָסַף *to be received*. Deriv. מוּעָדָה.

The fundamental significations of יָעַד I. and II. *to appoint*, *to fix* and *to collect* cannot be doubted, both because of the usage of the verbs and their radiations in derivatives; and though these ideas can be apparently separated, yet both seem to have united in one primitive conception. The organic root י־עַד appears to be connected with that in גַּד II. (page 263), whence גְּדוּד, with גָּד II. (page 270), אָ־גַד (page 18), אָ־חַד and יָ־חַד, אָ־כַד, עָ־קַד, and in numerous identical terms in Aram. and Arab. Hence the fundamental signification was *to bind*, *to put together*, *to unite*, *to gather together*, cognate in sense with קָוָה &c. From such radical meaning proceeded that of *appointing*, *establishing;* the same sense being developed out of other verbs of binding or uniting. On the other hand, יָעַד I. may be connected with עַד and גַּד.

יַעַד, *m. feast*, prop. an established time, whence יֶעְדּוֹ and יֶעְדַּי.

יֶעְדּוֹ (out of יֶעְדּוֹן from יַעַד, which comes from יָעַד; *born on a festival*) *n. p. m.* 2 Chr. 9, 29 K'ri, for which the K'tib has יֶעְדַּי. Elsewhere עִדּוֹ and עִדּוֹא (which see) from עַד with a like sense, stand for it.

יֶעְדַּי see יֶעְדּוֹ.

יָעָה (only 3 *p. perf.*) *tr. to snatch away*, *to sweep away*, *to beat away*, of hail Is. 28, 17 (Vulg., *Saadia*, *Kimchi* &c.), as שָׁטַף is applied to water; generally, *to*

put away, *to clear away*, whence יַע (for יָעָה); *to destroy*, whence the nouns יְעוּ and יְעִי (from יְעוּת and יְעִית) in יְעוּאֵל and יְעִיאֵל.

Hif. (not used) הוֹעָה (*fut.* יוֹעֶה) *to snatch away*, *to destroy*, of God; deriv. the noun יוֹעֶה (*snatcher*) in the proper name יוֹעֵאלָה, which see.

The stem יָעָה appears to be of the same form and fundamental signification as יָגָה II. (which see), הָגָה II. (which see), ע and ג being often interchanged; and also as the Arab. وَعَى (but which has developed the radical meaning in another direction, *to collect*, comp. אָסַף and סָפָה) and بَعَى X. (to separate).

יְעוּ see

יְעוּאֵל (*El is snatching away*, i. e. *a snatcher*) *n. p. m.* 1 Chr. 9, 6; 9, 35 K'tib; 11, 44 K'tib; 2 Chr. 26, 11; 29, 13; Ezr. 8, 13; for which the K'ri has יְעִיאֵל for the most part.

יְעוּץ (from עוּץ; *the Counselling one*, viz. Jah is) *n. p. m.* 1 Chr. 8, 10.

יָעוּר (*forest*) *n. p. m.* 1 Chr. 20, 5 K'tib, for which יָעִיר stands in the K'ri. See יַעַר.

יָעוֹר (only *plur.* יְעוֹרִים) *m. a forest*, Ez. 34, 25 K'tib, a collateral form of יַעַר (which see).

יְעוּשׁ (*a collector*, viz. Jah is; from עוּשׁ) *n. p. m.* Gen. 36, 18, for which יְעִישׁ stands in K'tib 36, 5 14; 2 Chr. 11, 19; comp. יוֹעָשׁ.

יָעַז I. (Kal not used) *intr.* same as עַז (עָזַז) *to be hard*, *bold*, *impudent*, *shameless* (Targ., Vulg., Syr., *Kimchi* &c.); *part. Nifal* נוֹעָז (עַם) Is. 33, 19 *a people conducting themselves boldly and impudently*, comp. גּוֹי עַז פָּנִים Deut. 28, 50, מֶלֶךְ עַז פָּנִים Dan. 8, 23. Its connection with עַז (עָזַז) would be explained accordingly, like that of יָחַם, יָלַק with חַם, לַק. But עַם נוֹעָז stands in the passage just cited in relation to עַם עִמְקֵי שָׂפָה, עַם נִלְעַג לָשׁוֹן, and the language can be used only of a foreign-speaking people. It is better, therefore, with *Rashi* to take נוֹעָז = לוֹעָז = לֹעֵז Ps. 114, 1, the foreign-speaking people being regarded as inimical, in the midst of whom one could not feel at home. While the stem נָעַז is = לָעַז, we must either read נוֹעֵז = לֹעֵז, or look upon נוֹעָז (after the form חוֹתָם as a collateral form of חוֹתֵם) as a collateral form of לוֹעֵז. See נָעַז.

Nif. נוֹעַז see Kal.

יָעַז II. (not used) *intr. to command*, *to determine*, *to rule*, *to decide*, Ar. وعز the same, the organic root יָ־עַז being identical here with עַז (to be strong, firm, determined, firmly resolved). Deriv. the noun יַעַז in the proper names יַעֲזִיאֵל (abridged עֲזִיאֵל) and יַעֲזִיָּה.

יַעַז see יָעַז II. and יַעֲזִיאֵל, יַעֲזִיָּה.

יַעֲזִיאֵל (*El is the Commanding*, *Determining one*, from יַעַז and אֵל) *n. p. m.* 1 Chr 15, 18, for which 15, 20 has the abridged עֲזִיאֵל.

יַעֲזִיָּה (the same) *n. p. m.* 1 Chr. 24, 26.

יַעְזֵיר see יַעְזֵר.

יַעְזֵר (*a place hedged about*, from עָזַר; twice יַעְזֵיר 1 Chr. 6, 66 and 26, 31) *n. p.* of a city in Gilead 2 Sam. 24, 5, which was wrested from the Ammonites Num. 21, 32, and allotted to the tribe of Gad 32, 3 35; Josh. 13, 25. It was appointed a Levitical city 21, 37; 1 Chr. 6, 66. In the times of the great prophets Isaiah and Jeremiah it belonged to Moab, and was celebrated for its wine Is. 16, 8 9; Jer. 48, 32. The fruitful district about *Jazer*, abounding in wine, was called אֶרֶץ יַ׳ Num. 32, 1. יָם יַ׳ Jer. l. c. may have been a brook or pool at יַ׳, since a sea of the name is not known to exist; and under יָם Is. l. c. this pond may likewise be intended. According to Euseb. (Onom. s. v. Ἰαζήρ) the place is six hours from חֶשְׁבּוֹן, four hours from רַבָּה; and it still existed at the beginning of the 14th century (Estori ha-Farchi). But now there are only ruins there under the name of *Szir* (*Seetzen*,

p. 430; *Burckh.* p. 622) or *Seir* (*Buckingham*, Syria II. p. 109). A spring Wady Seir rises there, from which perhaps יַם יַ׳ is to be explained. There is also a mountain יַעְזֵר, which the Targ. calls מַכְוַר (see J. Shebi'it ch. 9. 3), lying in southern Belka, Ar. *G'ibl Asora*, 3½ hours south west of Heshbon, belonging to the Jazer-district. The Phenic. proper name *Jader* is not יַעְזֵר but יַאְדֵּר (*a Glorious one*, viz. El is).

יָעַט (only 3 *pers. perf.* with *suff.* יְעָטָנִי) *tr.* same as עָטָה I. *to cover*, *to clothe*, with a double accus. Is. 61, 10. Perhaps יְעָטָנִי is a mixed form of the perf. and imperf. Kal from עָטָה I.

יְעַט (*part.* יָעֵט, *pl.* with *suff.* יַעֲטֹהִי) *Aram. trans.* same as Hebr. יָעַץ, prop. *to make firm*, hence *to determine*, *to form a determination*. *Part. counsellor* Ezr. 7, 14 15. Deriv. עֵטָא.

Ithpa. אִתְיָעַט *to consult together*, *to come to a united resolution* Dan. 6, 8, = Hebr. נוֹעַץ Ps. 83, 6.

יְעִי see

יְעִיאֵל (same as יְעוּאֵל) *n. p. m.* 1 Chr. 5, 7; 15, 18; 2 Chr. 35, 9; Ezr. 10, 43; and elsewhere in the K'ri.

יָעִיר (*an inhabitant of the forest*) *n. p. m.* 1 Chr. 20, 5 K'tib, for which the K'ri has יָעוֹר; and 2 Sam. 21, 19 יַעֲרֵי.

יְעִישׁ see יְעוּשׁ.

יַעְכָּן (from עָכַן = עָכַר; *afflicting*) *n. p. m.* 1 Chr. 5, 13.

יָעַל (Kal not used) *intrans.* same as עָלָה (which see) 1. *to ascend*, *to climb* (a mountain), applied to the goat, the chamois, or also men; Ar. وَعَلَ the same. Deriv. יָעֵל 1 and 3, יַעֲלָה 1, the proper name יַעְלָם. — 2. *to be prominent*, *to be conspicuous*, of a mountain, وعل the same. Deriv. the proper name יָעֵל 2. — 3. Fig. *to be high*, *to have worth*, *to be profitable*, *useful*, to be mentally prominent as it were, a cognate sense existing in עָלָה also. Deriv. יַעַל in בְּלִיַּעַל, the proper name יַעֲלָה (יַעֲלָא).

Hif. הוֹעִיל (*part. m.* מוֹעִיל; *fut.* יוֹעִיל) *to be of use*, *to serve* (cognate in sense סָכַן), with בְּ of the thing Job 15, 3, or absol., and כִּי in the apodosis 21, 15; with לְ Jer. 23, 32 or the accus. of the person Is. 57, 12; לְהַוָּתִי יֹעִילוּ Job. 30, 13 *they help my fall*, comp. Zech. 1, 15 עָזַר לְרָעָה; *to have value* Jer. 16, 19, הוֹעִיל מִן *to be of more use than*, *to be more advantageous than*, Job 35, 3; לֹא־יוֹעִיל *an idol*, Jer. 2, 8. In modern Hebrew the deriv. תּוֹעֶלֶת *use*.

יַעַל (from יָעַל 3, or from עָלָה, like יַעַן from עָנָה) *m. height*, in a concrete sense; figur. *worthiness*, *height*, *excellence*, in the compound בְּלִיַּעַל (which see).

יָעֵל (only in signif. 1. *plur.* יְעֵלִים, *constr.* יַעֲלֵי; from יָעַל) *m.* 1. properly a climber, hence *a chamois*, which climbs rocks or high mountains Job 39, 1; Ps. 104, 18. *The rocks of the wild goats* 1 Sam. 24, 3 were situated in the desert of En-gedi. Ar. وَعِل, وَعْل the same. — 2. (*a prominent one*, figur. a prince, as in Arab.) *n. p. m.* of a judge otherwise unknown, to whom there is a reference in Judges 5, 6. — 3. (*chamois*) *n. p. f.* of a Kenite woman Judges 4, 17 18; 5, 24.

יַעֲלָא see יַעֲלָה 2.

יַעֲלָה (*constr.* ־לַת) *f.* 1. same as יָעֵל 1. Prov. 5, 19, hence יַעֲלַת חֵן *chamois of grace*, a flattering address to a woman. — 2. (*elevation*) *n. p. m.* Ezr. 2, 56, for which Neh. 7, 58 has יַעֲלָא.

יַעְלָם (from יַעַל with the termination ־ָם, the ending ־ָם or ־ָן being also found in other stem-names of the Edomites, e. g. in עִירָם, חֻשָּׁם, אוֹנָם, הֵימָם, גַּעְתָּם &c.; *ascender of the mountains*) *n. p. m.* of an Edomite Gen. 36, 5 14, the head of a race.

יָעַן (not used) *intr.* same as עָנָה I. in its variety of significations: 1. *to howl*, *to complain*, *to screech complainingly*, of animals of the desert, prop. to raise a cry (as עָנָה I. is used of a rejoicing cry Jer. 51, 14 or a shout of victory

Ex. 32, 18, of a howling complaint Is. 13, 22, of a song of praise and response Ex. 15, 21; 1 Sam. 21, 12). Deriv. יְעָנָה, יַעֲנָה (which see). — 2. *to utter, say, teach aloud, clearly, openly;* of God, *to hear*, this second meaning being also unfolded in עָנָה with great varieties. Deriv. יַעַן and the proper name יַעְנַי.

In the organic root יְ־עָ־נָ, also found in עָנַ־ה I., כָּנַ־ה, נָ־גַן, קָן &c., the significations follow one another in the way now given; *sagen* and *singen* being also connected in German.

יְעֵנִים (prop. *part. m.;* only in *pl.* יְעִיִּים Lament. 4, 3 K'ri) *m. the ostrich* Lament. 4, 3 K'ri, prop. a screeching, lamenting animal of the desert (*Kimchi*, whom *Aurivillius*, *Oedmann* &c. follow); and in reality, the ostrich has become proverbial for its screeching, doleful cry (Mic. 1, 8; Job 30, 29); as the Samar. version puts בְּרֹת עֲנִירְתָא for בַּת הַיַּעֲנָה. In like manner, the other name of the ostrich, רְנָנִים (*screech*, the plural form denoting the abstract) Job 39, 13, and the Ar. name نعام for the female ostrich point to the etymology given. The K'tib reads כִּי עֲנִים, *for they are screechers* (ostriches) *of the desert.*

יַעַן (from יָעַן 2, or from the synonymous עָנָה I., whence also מַעַן, just as יַעַל and יַעַר may be referred to עָלָה and עָרָה) *m. an exact account, an exact expression*, given according to purpose, aim, intent, *attestation* (in a judicial sense), *proof*, i. e. correspondence to judicial investigation, *the act of having in view*, by means of utterance (see עָנָה); therefore *plan, aim, intent*, מַעַן and מַעֲנֶה also proceeding from the idea of *answer, correspondence* (the answer corresponding to the question). Hence 1. *a preposition: on account of*, propter, i. e. where a result corresponds to a past cause, with a noun following Ez. 5, 9; יַ֫ בֵּיתִי Hagg. 1, 9 *on account of my house* (which lies waste); יַ֫ מָּה *on account of what?* Hagg. l. c.; followed by an infin. with the suffix Is. 30, 12 *because of your despising*, where לָכֵן stands in the apodosis at the introduction of the conclusion or consequence 30, 13, as לָכֵן also follows in the case of signif. 2. 29, 13 14; Jer. 23, 38 39; Ez. 5, 7 10; 13, 8. Sometimes as a conjunct. *because* (see signif. 2) with the finite verb it is omitted in the course of the sentence, and must be repeated Is. 37, 29; but usually the apodosis of consecution is introduced by the finite verb merely Jer. 7, 13 14; 48, 7. — 2. *A conjunction, although, albeit*, Ez. 5, 7 *although ye have become richer* (הֲמוֹן) *than the nations round about you, yet ....* Accordingly it forms together with the apodosis the ground of a result, *because, eo quod, quia*, with the relative אֲשֶׁר following, always at the beginning of a clause or a new address; while לְמַעַן with אֲשֶׁר following, expresses the aim itself Gen. 22, 16; Deut. 1, 36; also with כִּי following Num. 11, 20, 1 Kings 13, 21, which is sometimes omitted Num. 20, 12. The perfect always follows Is. 3, 16, and in the apodosis of consequence or consecution לָכֵן or וְלָכֵן sometimes stands 8, 6 7; 29, 13 14, which is also frequently omitted. It is occasionally doubled in solemn judicial style: יַעַן וּבְיַעַן *because yea because* Lev. 26, 43; Ez. 13, 10; 36, 3; once with the imperf. following Ez. 44, 12, where עַל־כֵּן stands in the apodosis. — 3. *in order that, so that*, ut, with the imperf., Ez. 12, 12 *he shall cover his face that he may not see the land with his eyes;* elsewhere לְמַעַן stands instead of it (Gen. 18, 19). — 4. (*singing, playing*, the pipe, applied to the Phenic. god דָּן *judge, ruler*, who is also called בַּעַל יַעַן, corresponding to the Pan of the Greeks) *n. p.* an epithet of Baal or Dan playing on the pipe, therefore in the proper name דָּן יַעַן 2 Sam. 24, 6. See דָּן 4.

יַעֲנָה (after the form יַעֲלָה, from יָעַן, prop. *howl, cry*) *f. the ostrich*, always coupled with בַּת, plur. בָּנוֹת, because יַעֲנָה alone expresses nothing but the abstract idea of a doleful cry. The ostrich is represented as dwelling in waste places Is. 13, 21; 34, 13; 43, 20;

Jer. 50, 39, wailing and awfully crying Mic. 1, 8, Job 30, 29; and is reckoned among the unclean animals Lev. 11, 16; Deut. 14, 15. The Targ. has for it נַעֲמָא, נַעֲמִיתָא, the Syr. ܢܥܡܐ, Ar. نَعَام and نَعَامَة, a word which is also in the Talmud, and comes from נְעַם, ܢܥܡ to utter a wailing cry, Ar. نعم = نَعِمَ to utter melancholy sounds.

יַעֲנַי (*answerer*, i. e. hearer, viz. Jah is) *n. p. m.* 1 Chr. 5, 12.

יָעֵף (3 *p. pl.* in pause יָעֵפוּ Jer. 51, 58 64; *fut.* יִיעַף, יִעַף, 3 *p. pl.* יֵעָפוּ, in pause יִיעָפוּ, יִעָפוּ) *intr. to be weary, faint, to exert* or *fatigue oneself*, Is. 40, 28 30 31, coupled with יָגֵעַ, as in German *lass und matt, matt und müde*, in English *faint and weary;* oppos. to be vigorous, powerful, strong. The being fatigued is conceived of as arising from active exertion, internal weakness, exhausting walking or running Is. l. c., Jer. 2, 24; יָ׳ בְּדֵי־רִיק Hab. 2, 13 *to be weary in vain;* יָ׳ בְּדֵי־אֵשׁ Jer. 51, 58 *to be wearied for the fire* (where the Vau must be erased); then *to faint*, with thirst Is. 44, 12 (as also עָיֵף), *to be exhausted*, with hunger (see יָעֵף); figur. *to perish* Jer. 51, 64; *to yearn for* (consolation), see יָעֵף. Deriv. יָעֵף, and according to some יָעֵף.

Hof. הוּעַף (only *part. m.* מֻעָף) *to be wearied, exhausted*, Dan. 9, 21 *exhausted with a wearisome course*, i. e. with haste (*Ibn Esra*, and perhaps the LXX). See יָעֵף.

The organic root יָ־עֵף lies also in עָף (עוּף) 1 Sam. 14, 28 31 (to be exhausted or faint, with hunger) and in עָיֵף; and the fundamental idea seems, as in the stems עָטָה, עָטַף, עָלַף (which see), to proceed from that of veiling, covering, enwrapping, according to a usual figure; so that the other meanings in עָיֵף, יָעֵף, עָף are clearly connected; Ar. وعف IV. to walk wearily.

יָעֵף (*plur.* יְעֵפִים; from יָעֵף) *adj. m. wearied, faint*, spoken of a hard pursuit Judges 8, 15; *subst. a weak, powerless one* Is. 40, 29, *faint* 2 Sam. 16, 2; in a spiritual sense Is. 40, 4. Phenic. יָעִיף = יָעֵף (Kit. 23, 2) *weak with old age.*

יָעַף (transposed from יָפַע; Kal not used) *intrans.* 1. *to shine, to glitter*, this sense being usual in יָפַע, יָפָה. Deriv. יְעָף. — 2. Figurat. *to be high*, i. e. to shine or appear at a distance; comp. נַס II., יָפַע, אָבַץ &c. where the same metaphor. transference appears.

Hof. הוּעַף (only *part. m.*) *to shine, to glitter*, Dan. 9, 21 *shining in splendour.*

Hif. הוֹעִיף (= הוֹפִיעַ; not used) *to make to shine forth, to make appear*, figurat. *to be very high.* Deriv. תּוֹעֶפֶת (which see).

יְעָף (from יָעַף after the form יְקָר) *m. splendour, glitter*, Dan. 9, 21. The LXX, Vulg., Syr. and *Kimchi, Ibn Esra* &c. have derived the noun from יָעֵף.

יָעַץ (*part. m.* יוֹעֵץ, *part. f.* with *suff.* יוֹעַצְתּוֹ; *part. pass. f.* יְעוּצָה; *fut.* יִיעַץ) *tr.* 1. *to make firm, to establish, to support*, since the organic root יָ־עַץ is identical with that in עָצָ־ה I. (whence מַעַץ), only that the latter is intrans. (to be strong, hard); comp. Ar. عَصَى and عَصَّ (to be firm, strong), Syr. ܥܨܐ (the same), and the Hebrew עַז (עָזַז), Arab. عَزَّ, יָ־עַז I. to walk along quickly &c., but especially יָ־עַד. From this we can explain the signification *to fasten*, i. e. to make fast, עַיִן (the look), *upon one* (עַל־פְּ׳), Ps. 32, 8 *I will fasten mine eyes upon thee*, as the Targ., LXX and Vulg. already understood it. The stems, Targumic יְעֵט, Ar. وَعَظَ (to admonish, to advise), وَعَزَ (to decide), وَغَدَ (to support), are concentrated in the Hebr. יָעַץ. — 2. Figur. *to resolve firmly, to decide*, absol. Is. 14, 24 27; Mic. 6, 5; followed by the infin. with לְ Ps. 62, 5; 2 Chr. 25, 16; oftenest with the accus. of the object, as זִמּוֹת Is. 32, 7, עֵצָה 8, 10, עֲצַת־רָע Ez. 11, 2, רָעָה Is. 7, 5, with עַל 19, 12, Jer. 49, 30 or אֶל of the person

against whom one determines 49, 20; *to bring on*, *to bring about*, *to prepare*, *to ground*, with accus. of the object and לְ of the person Hab. 2, 10; Prov. 12, 20. — 3. *to counsel*, with accus. of the person and of the thing 2 Sam. 17, 15, or in the sense of *exhorting*, with accus. of the person Ps. 16, 7, parall. to יִסַּר; *to advise*, עֵצָה 2 Sam. 17, 7, with עַל *against* one 17, 21, or לְ *for* one Job 26, 3, or also with accus. of the person Ex. 18, 19, 1 Kings 1, 12; or the object is expressed in a special clause 2 Sam. 17, 11. Even in this sense, the language does not refer to pondering on all sides of a question; but it is a mental urgency and support, which is closely connected with the fundamental signification. Hence יֹעֵץ as an official designation, *counsellor*, mentioned along with kings, judges &c. Is. 1, 26; 19, 11; Mic. 4, 9; 1 Chr. 27, 32, or with other supporters of the state Is. 3, 3; spoken of one who can always determine wisely and therefore firmly, by his possessing wisdom; and so it is a quality of the future offspring of David, the Messiah Is. 9, 5; comp. מָלַךְ to determine, to advise, whence מֶלֶךְ (which see). Seldom *to counsel* generally 2 Chr. 22, 3. Deriv. מוֹעֵצָה, מוֹעָצָה. Phenic. יָעַץ the same, hence יֹעֵץ *a royal counsellor* (Kit. 33, 4), imp. עֲצֹץ with לְ of the person (Trip. 2, 1).

Nif. נוֹעַץ (*part. m.* נוֹעָץ, *pl.* נוֹעָצִים; *fut.* יִוָּעֵץ) *to consult*, *with* one, אֶת־פְּ׳ Is. 40, 14, or עִם פְּ׳ 1 Chron. 13, 1, seldomer אֶל־פְּ׳ in the sense *to give one's decision to a person* (for the purpose of judging it) 2 Kings 6, 8; *to admonish*, the people 2 Chr. 20, 21; *to be advised* Prov. 13, 10; *to decide* or *to fix upon mutually* 1 Kings 12, 6 9; 2 Chr. 10, 6; with יַחְדָּו *to consult together* Is. 45, 21, Neh. 6, 7, כ׳ לֵב יַחְדָּו *to consult together with one heart* Ps. 83, 6, parall. כָּרַת בְּרִית עַל.

Hithp. הִתְיַעֵץ (*fut.* יִתְיָעֵץ) *to decree*, עַל־פְּ׳ *against one* Ps. 83, 4.

יַעֲקֹב (*heel-holder* according to Gen. 25, 26, from עָקַב a denom. from עָקֵב *heel*, comp. Hos. 12, 4; *a cunning one*, *a deceiver*, according to Gen. 27, 36; but the name seems to be derived, more correctly, from עָקַב meaning *to be after*, *to follow*, denoting *successor*, *one born after*; comp. the proper name עֲקוּב, Ar. عَقُوب successor) *n. p. m.* of the famous Jewish patriarch and progenitor, also called יִשְׂרָאֵל (which see), whose life and fortunes are described in Gen. 25, 26-ch. 49. Hence it is used for the whole Jewish people Num. 23, 7; Deut. 32, 9; Is. 27, 6; Jer. 10, 25; Am. 6, 8 &c.; בְּיַעֲקֹב *in the Jewish people* Gen. 49, 7, retaining the image of Jacob's personality Is. 44, 1; Ob. 10; poet. for בֵּית י׳ in this sense בֵּית י׳ Is. 2, 5, זֶרַע י׳ 45, 19, קְהִלַּת י׳, בְּנֵי י׳ Deut. 33, 4. In the same sense should also be taken אֲבִיר י׳ Ex. 3, 6 and אֱלֹהֵי י׳ Ps. 132, 2 of the God of Israel; and in Ps. 24, 6 mss., the LXX, Syr. read אֱלֹהֵי י׳; see also אַבְרָהָם, יִצְחָק with the same usage. Elsewhere it is used for the kingdom of the ten tribes Is. 9, 7; 17, 4; Mic. 1, 5; and after its destruction, for the whole kingdom of Judah Nah. 2, 3; Ob. 18. — Probably it was owing to reverence for the name that it was never given to another person during the life of the Hebrew language; just as אַבְרָהָם and יִצְחָק too, never appear as the names of other persons.

יַעֲקֹבָה (from יַעֲקֹב with *a* of motion, *to Jacob*, i. e. reckoned; comp. אֲשַׁרְאֵלָה 1 Chr. 25, 2, יְשַׁרְאֵלָה 25, 14 *to Asarel*, *to Jesharel*) *n. p. m.* 1 Chr. 4, 36. The form of proper names with an accentless ־ָה appended, did not originate till a later period of the language.

יַעְקָן (from עָקַל = עָקַן; *a Sagacious*, *Intelligent one*, viz. Jah is) *n. p. m.* of an Edomite chief 1 Chr. 1, 42, one עֲקָן also appearing among the dukes of Edom (Gen. 36, 27). The whole race bore the name of בְּנֵי י׳ Num. 33, 31, which became also the name of a pasture in the wilderness, where many springs existed Deut. 10, 6.

יָעַר (not used) *intr.* same as עָרָה III.

(whence עָרוֹת and perhaps מַעֲרֶה) and עַר II. (עָרַר, whence עַרְעָר 2 and עֲרוֹעֵר 2) *to sprout thickly, to grow, to grow green*, particularly applied to the thick branches of a forest intertwined with one another, or to the bushes of a forest; cognate in sense אָבַב (page 5), Aram. אֲבַב, whence אִבָּא forest; in like manner חָרַשׁ I. (to grow green, to grow), whence חֹרֶשׁ forest, חָרַת, whence חֶרֶת forest. Deriv. יַעַר, יַעְרָה, יָעוֹר, the proper names יַעֲרִי, יָעִיר, יָעוּר.

יַעַר (from יָעַר or עָרָה III.; with *a* of motion יַעֲרָה, with *suff.* יַעְרִי, יַעְרוֹ; *pl.* יְעָרִים) *m. sprouts, a thicket*, i. e. a thick plantation of trees, in a garden or park Eccles. 2, 6, יַ׳ כַּרְמֶל *a thick garden-wood* 2 Kings 19, 23, Is. 37, 24, of the thick, richly-planted places of Lebanon. Usually *a forest*, where there is a growth of wild trees, in opposition to כַּרְמֶל Is. 29, 17, in which sense עֵצִים are specially marked Is. 7, 2; 44, 23; Ps. 96, 12; where a fruit-tree seldom grows Song of Sol. 2, 3; whose wood is better for use than that of the vine Ez. ch. 15; where the wild beasts dwell Ps. 50, 10, Is. 56, 9, Am. 3, 4, and which is seldom traversed Deut. 19, 5. סִבְכֵי הַיַּעַר Is. 9, 17 and 10, 34 *the thickets of the forest*, which יַעַר means also by itself. יַ׳ הַבָּצִיר *the steep Lebanon-forest, situated on the highest summit* Zech. 11, 2. Then *a wilderness covered with shrubs*, Is. 21, 13 *ye caravans of the Dedanites, ye must lodge at evening* (בַּעֲרַב = בָּעֶרֶב) *in the wilderness covered with shrubs*, instead of in the accustomed places of shelter; generally *a wilderness*, Hos. 2, 14 (parall. שָׂדַי Is. 56, 9); בָּמוֹת יַ׳ Mic. 3, 12 *wilderness-hills*. Figurat. *a thick, wood-like mass*, e. g. בֵּית הַיַּ׳ Is. 22, 8, elsewhere בֵּית יַ׳ הַלְּבָנוֹן 1 Kings 7, 2 and 10, 17 21 *forest-house of Lebanon*, a great armoury built by Solomon at Jerusalem, so called either because its pillars were made out of cedars, or because it was erected of cedar-wood; with which, however, הַנֶּשֶׁק Neh. 3, 19 is not identical. Still further, *a city thickly studded with houses* Jer. 21, 14; *a forest of men* 46, 23; *a strong, thick, warlike army* Is. 10, 18 19 33; 32, 19; יַ׳ הַנֶּגֶב Ez. 21, 3 or יַ׳ הַשָּׂדֶה נֶגֶב 21, 2 *forest of the south, forest of the field in the south*, i. e. the thick population of Judah (נֶגֶב is the south of Palestine generally, poet. the kingdom of Judah; שָׂדֶה poet. land, like אֲדָמָה 21, 7). — In this appellative sense *pl.* יְעָרִים (viz. קִרְיַת, *city of forests, forest-town*) *n. p.* of a city on the border between Judah and Benjamin Josh. 9, 17; 18, 15; Judges 18, 12, formerly called בַּעֲלָה 15, 9 or קִרְיַת בַּעַל Josh. 15, 60, elsewhere also קִ׳ הַיְּעָרִים Jer. 26, 20, abridged קִ׳ עָרִים Ezr. 2, 25, or קִרְיַת alone Josh. 18, 28. Poetic. שְׂדֵי יַעַר (*fields of the forest*) stands once for קִרְיַת יְעָרִים (comp. 1 Sam. 7, 1 &c.) Ps. 132, 6. — Metaph. *a thicket of reeds*, where the wild bees abide, and which they cover with honey 1 Sam. 14, 25 (where דְּבַשׁ should be supplied before יַעַר); *honey-copse*, while יַעֲרַת דְּבַשׁ 14, 27 is a single honey-shrub, Targ. קִנָּא. — יַעְרִי עִם־דִּבְשִׁי Song of Sol. 5, 1 poetically for דְּבַשׁ יַעְרִי. On the noun comp. the Ar. transposed يراع and يروع a thicket of reeds, a shrubbery of rushes, وَعْر a forest-like, rugged place (whence the denom. وَعَرَ to be difficult of access), Syr. ܝܥܪܐ a thorn-thicket for the Hebr. רֹאשׁ, שָׁמִיר and שַׁיִת, Targ. עַרְעַר myrica, Arab. عرين thorn-bushes, &c., whence the connection of the senses comes out clearly. Phenic. יַעַר wood.

יַעְרָה (*pl.* יְעָרוֹת; after the form מַלְכָּה) *f.* 1. same as יַעַר, *forest* Ps. 29, 9, of the forests of Lebanon and Sirion. — 2. same as יַעַר in a metaphor. sense, *honey-twig* 1 Sam. 14, 27. — 3. (from עָרָה I.; *unveiler*, viz. Jah is) *n. p. m.* 1 Chr. 9, 42, for which 8, 36 has יְהוֹעַדָּה (which see).

יַעֲרִי (*inhabitant of the forest*, derived from יַעַר) *n. p. m.* 2 Sam. 21, 19, where אֹרְגִים came up out of the following line, in consequence of which יַעֲרֵי was read. For this name, יָעוּר stands

in K'tib 1 Chr. 20, 5, the K'ri having יָעִיר.

יְעָרִים as a proper name see יַעַר.

יַעֲרֵשׁ (*constr.* ־רֶשׁ, a noun from the fut. Hif. of עָרַשׁ, Ar. عرس II., to settle, to abide; *habitation-giver*) *m.* only in

יַעֲרֶשְׁיָה (*Jah is the procurer of a habitation* i. e. a home-giver) *n. p. m.* 1 Chr. 8, 27; see יַעֲרֵשׁ and עָרַשׁ.

יַעֲשֶׂה (from עָשָׂה) *m. making.* It is a noun formed from the fut., existing in the proper names יַעֲשַׂי, יַעֲשׂוֹ.

יַעֲשׂוֹ (= יַעֲשׂוֹן *maker*, viz. Jah is) *n. p. m.* Ezr. 10, 36 K'ri, for which the K'tib has יַעֲשַׂי (which see).

יַעֲשַׂי (abridged from יַעֲשִׂיָּה, *Jah is the making one*) Ezr. 10, 36 K'tib, for which the K'ri has יַעֲשׂוֹ.

יַעֲשִׂי (= יַעֲשֶׂה) see

יַעֲשִׂיאֵל (*El is a creating one*) *n. p.* of one of David's heroes 1 Chr. 11, 47, called הַמְּצֹבָיָתִי = הַמְּצֹבָיָה, i. e. sprung from a city מְצֹבָיָה (which see); comp. עֲשָׂהאֵל.

יִפְדֶּה (*liberator*) *m.* Hence

יִפְדְּיָה (*Jah is freer*) *n. p. m.* 1 Chr. 8, 25; comp. פְּדָהְאֵל, פְּדָיָה, ־יָהוּ.

יָפָה (2 *p. fem.* יָפִית; *fut.* יִיפֶה, *ap.* יִיף) *intr.* same as יָפַע (comp. יָגָה I. and יָגַע, وَجِعَ) *to shine, to glitter, to be bright* (see יָפָה Song of Sol. 4, 10 and יְפִי), hence 1. *to be beautiful, to be comely*, of the form Ez. 16, 13, of the individual parts of the body Song of Sol. 7, 2; abstr. of love (אַהֲבָה, דֹּדִים) 4, 10; 7, 7; cognate in sense נָעֵם. In its derivatives, *to be good, distinguished, right, able;* cognate in sense טוֹב. — 2. According to a usual figure, *to be prominent, to appear afar*, applied to a tall cedar Ez. 31, 7 &c., the same metaphor being in יָפַע also. Deriv. יָפֶה, יְפִי, perhaps מוֹפֵת (which see), the proper name יָפוֹ (יָפוֹא), and perhaps יֶפֶת.

Pih. יִפָּה (*fut.* יְיַפֶּה) *to beautify, adorn*, with בְּ of the thing Jer. 10, 4.

Puh. (redupl.) יָפְיָפָה (2 *pers. m.* יָפְיָפִיתָ) *to be very beautifully formed*, with מִן (*more than*) Ps. 45, 3. The irregularity of this reduplicated form merely consists in this, that it stands for יָפְיְפָה, the second Yod not being the first radical repeated, but arising out of the third (ה); and ־יָפִיתָ being put by the punctuators after the analogy of Kal. An active form to it would be יְפִיפָה, contracted יְפֵיפָה, or יְפֵה־פָה, whence the adj. יְפֵה־פִי is actually derived.

Hithp. הִתְיַפָּה *to beautify oneself* Jer. 4, 30.

The organic root of the stem is also found in יָ־פַע, Targ. פַּע whence the redupl. פַּעְפַּע, Ar. خفا (to shine, glitter, *y* being changed into the *k*-sound), يَفَعَ (eminuit); and the Sanskr. *bhâ* (to shine), the Greek φᾶ (in φαίνειν, φά-ος, contracted φῶς) &c. is the same root. The Ar. وَفَى (to be perfect, to be complete) may have also come from it.

יָפֶה (*constr.* יְפֵה) *adj. m.*, יָפָה (*constr.* יְפַת; *pl.* יָפוֹת, *constr.* יְפוֹת) *f.* 1. *beautiful*, applied to the form of men Song of Sol. 1, 16, 2 Sam. 14, 25, and women Gen. 12, 14, 1 Kings 1, 3; usually with the addition of תֹּאַר Gen. 39, 6, Deut. 29, 17 or מַרְאֶה 1 Sam. 17, 42, Gen. 29, 17; even to animals Gen. 41, 2 18. Used also of single members of the human body 1 Sam. 16, 12, or of inanimate things Ez. 31, 3; *agreeable* 33, 32. — 2. *high, overtopping*, of נוֹף (a hill) Ps. 48, 3. — 3. Figurat. *suitable* Eccles. 3, 11, *useful, excellent* 5, 17.

יְפֵה־פִי (after the last two radicals are reduplicated to shew that the idea is made stronger, the adjective-ending is regularly formed as in רָזִי, עָנִי, נָקִי) *adj. m.*, יְפֵה־פִיָּה (which alone occurs) *f. very beautiful, well-looking*, of עֶגְלָה (*cow*); a figure of Egypt Jer. 46, 20, as its god is called אַבִּיר (bullock, *Apis*) 46, 15 (which the gloss of the LXX and *Theodoret* have here already).

יָפוֹ (once יָפוֹא Ezr. 3, 7 according to a later orthography, comp. אֵפוֹ with אֵפוֹא; *high-town*, i. e. which projects to a height above the sea) *n. p.* of an old (Plin. 5, 14) Philistine maritime city on

the Mediterranean Sea, at the border of Dan, but belonging to פְּלֶשֶׁת Josh. 19, 46, a port in Solomon's time 2 Chr. 2, 15 (comp. 1 Kings 5, 23), but especially celebrated as such in the Persian period Ezr. 3, 7. In the Maccabean period *Japhô* was taken by Simon (1 Macc. 14, 5); and from the time of Jonathan (ibid. 10, 76) it was recovered by the Israelites. It lies 150 stadia from Antipatris (*Josephus*, Antt. 13, 15, 1), six miles west of Rama (Abulf.), and above ten hours from Jerusalem; at the west end of the mountain-road. After undergoing manifold fortunes since the time of the Macabees, it is still called by the Arabs يَافَا (*Jafa*) or يَفَّا (*Jaffa*), by the Syrians ܝܦܘ (*Jopî*), in Greek (after the Syriac form) Ἰόπη or Ἰόππη; which names all come from the Hebrew form (יָפְא, יָפוֹ or יָפִי). The Phenician pronunciation may have been יָפָא (= יָפָה); and *Strabo* already describes it as being ἐν ὕψει (16, 2, 28). The Phenician פַּעְפָּע Παππούα, the name of a mountain near Hippo regius (Procop. 5, 2, 4), and Paphos, פַּעְפָּע, have a similar meaning.

יָפוֹא see יָפוֹ.

יָפַח (Kal not used) *intr.* prop. to breathe, to puff, to blow, same as נָפַח; hence *to pant* after something, *to press*, *to drive*, *to hasten*, cognate in sense with שָׁאַף (Eccles. 1, 5); fig. *to sigh*, *to gasp*, other verbs of puffing or blowing taking the same course of consecutive meanings. Deriv. יָפֵחַ. — The organic root is יָ־פַ֫ח, נָ־פַ֫ח, with a like signification also found in פַּח (פּוּחַ).

Hithp. הִתְיַפַּח *to pant*, *to sigh*, perhaps *to sob*, prop. to breathe violently Jer. 4, 31.

יָפֵחַ (*constr.* יְפַח) *adj. m. puffing*, with accus. of the object חָמָס (violence) Ps. 27, 12; elsewhere פּוּחַ is frequently used for it in the sense of *pressing*, *driving*. With לְ *after which* Hab. 2, 3 (according to some). The signification *to utter words*, *to speak*, which the old interpreters gave to the verb and derivative, is unproved.

יֹפִי (once *constr.* יְפִי, *in pause* יְפִי, with *suff.* יָפְיוֹ, יָפְיֵךְ) *m. splendour*, *majesty* Is. 33, 17; *beauty*, corporeal Prov. 31, 30, Esth. 1, 11, of a city Ps. 50, 2; כְּלִילַת יֹ׳ Lament. 2, 15 and Ez. 27, 3 *the perfection of beauty*; comp. כְּלִיל יֹ׳ 28, 12; figur. *prosperity* Zech. 9, 17, parallel טוּב.

יְפִי see יֹפִי.

יָפִיעַ (*hill-place*, from יָפַע) 1. *n. p.* of a place in Zebulon Josh. 19, 12, according to *Eusebius* the city *Sykaminos* (שְׁקָמוֹנָה Baba Bathra 119[a]), which, as *Josephus* already states, lay upon the Mediterranean Sea in the vicinity of כַּרְמֶל between עַכּוֹ and Caesarea (קֵסָרִין), and was called Ἥφά in his time. But though not exactly identical with Sykaminos, it was situated in the very neighbourhood, and is the same that is called in Arab. جيفا *Chaifa* (*Golius* on Alpharag. p. 132), in Talmudic חֵיפָה (Sabb. 26[a]), in *Pliny* (5, 18) Jebba (Jeba), different from Sykaminos. — 2. (*distinguished*) *n. p. m.* in Phenician Josh. 10, 3, as well as in Hebrew 2 Sam. 5, 15; 1 Chr. 3, 7; 14, 6.

יִפְלָט (*a deliverer*, viz. Jah is) 1. *n. p. m.* 1 Chr. 7, 32; comp. פַּלְטִי, פַּלְטִיאֵל and פְּלַטְיָה. — 2. (*place of refuge*) *n. p.* of a place, perhaps identical with בֵּית פֶּלֶט (which see); and hence *the Patron.* יַפְלֵטִי *one belonging to Japhlet* Josh. 16, 3.

יָפֶן adopted for the noun תְּפֶן; but see תּוּת.

יִפְעָה (a noun from the fut. Puhal of פָּעָה; prop. who becomes visible, *an appearing one*, viz. Jah is) *n. p. m.* Num. 13, 6; 1 Chr. 7, 38.

יָפַע I. (Kal not used) *intr.* prop. same as יָפָה 1. *to shine*, *to glitter*, *to appear*, whence יְפִעָה; metaphor. *to appear*, i. e. to become visible; applied to persons, *to be distinguished*. Deriv. יָפִיעַ 2. — 2. *to appear afar off*, *to be prominent*, of localities, i. e. to be situated high. Deriv. the proper names יָפִיעַ 1, מִיפַעַת, מוֹפַעַת; perhaps תּוֹעֲפָת also, transposed from

תּוֹפָעַת, should be referred to it; see too מוֹפֶת. Comp. Ar. بَفَعَ in both senses, وَفَعَ to be high.

Hif. הוֹפִיעַ (*fut.* יוֹפִיעַ) 1. same as הֵאִיר *to cause to shine*, אוֹר עָנָן (*lightning*) Job 37, 15, with עַל *upon* a thing 3, 4. On Job 10, 22 see יָפַע II. — 2. *to appear*, *to come to* (as also זָרַח) Deut. 32, 2; Ps. 50, 2; 94, 1. — 3. Figur. *to enlighten*, i. e. *to favour*, with עַל of the object Job 10, 3.

יָפַע II. (Kal not used) *tr. to envelop*, *to veil*, connected in its organic root יָפַ־ע with חָפַ־ה.

Hif. הוֹפִיעַ (*fut. ap.* יוֹפַע) *to envelop*, *to veil*, Job 10, 22 *and it* (אֶרֶץ) *veils like darkness*, i. e. this land of Sheol veils in deepest darkness.

יְפַעְיָה *f. splendour*, *beauty*, *majesty* Ez. 28, 7 17.

יָפָה (not used) *tr. to select*, *to mark out*, proceeding from the idea of *separating*, *splitting* (cognate in sense פָּלָא); particularly to make into something extraordinary, distinguished, wonderful. The organic root יָ־פַ־ה would accordingly be that in בַּר, פֶּה (which see) &c. Derivat. the noun מוֹפֶת; the partly cognate פָּלָא and the Aramaean פְּרִישָׁא, פְּרִישׁוּ proceeding from the same view. But see מוֹפֶת.

יֶפֶת (formed out of יַפְתְּ, fut. apoc. Hif. of פָּתַח, after the analogy of segolate nouns; *extender*, *spreader*, viz. Jah is, the Scripture itself Gen. 9, 27 pointing to this derivation) *n. p.* of the third son of נֹחַ Gen. 6, 10; 10, 1; afterwards represented in the ethnographical table as the most distinguished next to שֵׁם 9, 27; 10, 2 21. In that table Gen. 10, 2-5 Japhet is given as the progenitor of 14 peoples, to which are added the inhabitants of the lands (10, 5) washed by the sea; so that geographically the name comprehends all Europe, Asia Minor, with the exception of the south of Taurus and of Asia between the Black and Caspian seas. As to the name, it has been brought into connexion with *Ἰαπετός* of the Greek mythology (*Bochart*, Geogr. sacra; *Hasse*, Entdeckungen II. p. 131), and explained accordingly (*Buttmann*, Mythol. I. p. 222), or with other parts of the Greek myth. But such comparisons are very insecure; and if we take the passage Gen. 9, 27 not as an explanation but a bare assonance, יֶפֶת may be derived from יָפָה (after the form כֶּסֶת, דֶּלֶת) denoting the white-coloured race distinguished for its beauty; after the analogy of חָם and שֵׁם. In modern Hebrew the proper name حسان (beauty) *Hassan* was translated by it.

יִפְתָּח (from פָּתַח; *a breaker through*, i. e. *causing to bear*, viz. Jah is, if it be not already in itself an epithet of the supreme deity, like the Egyptian *Ptah* and Phenic. *Pataik* from the same stem) 1. *n. p. m.* Judges 11, 12; 1 Sam. 12, 11; Greek Ἰεφθάε. — 2. *n. p.* of a place in Judah Josh. 15, 43.

יִפְתַּח־אֵל (*El is a begetter*) *n. p.* of a valley on the borders of Asher and Zebulon Josh. 19, 14 27. It is conjectured to be the present *Jefât* (*Robinson*, new Bibl. Researches p. 135 seq.).

יָצָא (once, with the elision of א, יְצָתִי Job 1, 21; *inf. abs.* יָצוֹא, *constr.* צֵאת contracted from צְיֵאת; *imp.* צֵא, with *a* of motion צְאָה Judges 9, 29, *pl. f.* צֶאנָה Song of Sol. 3, 11, because with רְאֶינָה; *part. m.* יוֹצֵא, *f.* יוֹצֵאת Ps. 144, 14 or יוֹצֶאת Deut. 28, 57 or יֹצְאָה out of יְצֵאָה Eccles. 10, 5; *fut.* יֵצֵא) *intr.* 1. expressing self-activity, *to go out*, *to go forth*, from a place, oppos. בָּא, usually a) with מִן of the place *whence* Gen. 8, 19, Job 3, 11, yet also (comp. the Latin *egredi urbem*) with the accus. Ex. 9, 29, 2 Kings 20, 4, therefore in the participial construction יֹצְאֵי הָעִיר Gen. 32, 23 *those going out of the city*, יֹצְאֵי הַתֵּבָה 9, 10, יֹצְאֵי שַׁעַר 34, 24. In going out of a door or gate, the place is usually joined with בְּ (*through*), because it is also a going through, Jer. 17, 19, Neh. 2, 13, but also with מִן Judges 11, 31, and with the accus. of the object Job 30, 24; Gen.

34, 26. — b) without regard to place, expressing mere agency, hence absol. Gen. 24, 11; Ex. 16, 4; Judges 3, 24. To b) belongs the signification *to walk*, where also no stress is laid upon the act of going out; with accus. *whither*, Am. 4, 3 *and ye shall go to the breaches;* יָ׳ אַחֲרֵי פְּ׳ *to follow* 2 Sam. 11, 8; *to go out to war* Is. 42, 13; יָ׳ לִפְנֵי פְּ׳ *to march before*, to war 1 Sam. 8, 20; יָ׳ לִקְרַאת *to go to meet* Job 39, 21 &c.; יָ׳ אֶל־פְּ׳ *to come to one* Is. 36, 16; *to travel*, in order to trade Deut. 33, 18; *to go out free*, of slaves Ex. 21, 3, fully יָ׳ חָפְשִׁי 21, 5 or יָ׳ לְחָפְשִׁי 21, 2; יָצָא even of inanimate things, which revert free to their first possessors Lev. 25, 28. — 2. *to go away, to go forth*, from a person, construed with מֵעִם Ex. 8, 26, מֵאֵת 5, 20, מִלִּפְנֵי Gen. 41, 46, Esth. 8, 15, with little distinction in the meaning, according as the being with one is expressed by עִם, אֵת־ or לִפְנֵי. Going away from God stands with מִלִּפְנֵי Gen. 4, 16, מֵאֵת פְּנֵי Job 2, 7, seldom with the accus. in the meaning *to forsake* Jer. 10, 20. — 3. Metaphor. in a variety of applications as *to withdraw, remove*, with מִן *from* Is. 49, 17 (parall. רָחַק 49, 19); Jer. 43, 12; Lament. 1, 6; *to march off*, with the accus. of time 2 Kings 11, 7 9; *to wander forth*, absol. Ps. 144, 14, with בְּ *to* a place Jer. 29, 16 and מִן *whence*, but also generally *to wander, to go*, with מִן *whence* and אֶל *whither* Jer. 9, 2; 25, 32; *to go to hunt* 1 Sam. 17, 35; *to go to till the fields* Ps. 104, 23; *to go forth*, from the mother's womb, *to be born*, Gen. 25, 25; 38, 28, frequently with the addition of מִרֶּחֶם Job 1, 21, מִבֶּטֶן אֵם 3, 11, Jer. 1, 5; seldom מִבֵּית רַגְלַיִם Deut. 28, 57; of animals, with מִשִּׁלְיָה Is. 14, 29; *to arise*, with מִן (*out of*) Job 38, 29; *to spring from, to be begotten*, with מֵחַלְצֵי פְּ׳ Gen. 35, 11, מִיֶּרֶךְ 46, 26, מִמְּעֵי 15, 4, once מִמְּעֵי פְּ׳ Is. 48, 1, the progenitor being elsewhere compared to a spring (Prov. 5, 16 18; Ps. 68, 27); *to proceed* Gen. 10, 11; 17, 6; 1 Chr. 2, 53; *to go out*, from prison Eccles. 4, 14, distress Prov. 12, 13, danger Jer. 11, 11, slavery 2 Kings 13, 5, i. e. *to be liberated*, sometimes with מִתַּחַת יָד; *to escape*, with accus., an evil Eccles. 7, 18; *to go forth*, by lot 1 Sam. 14, 41, from trial Job 23, 10; יָ׳ לֵב, נֶפֶשׁ פְּ׳ *to go out*, of the mind of a person Gen. 42, 28; Song of Sol. 5, 6; *to proceed from, grow, sprout, bloom*, of plants 1 Kings 5, 13; Job 14, 2; *to bear* Deut. 14, 22; *to grow out*, of a horn Dan. 8, 9; *to appear, become visible*, of the sun Gen. 19, 23, the stars Neh. 4, 15, the morning-dawn Hos. 6, 3, figur. of salvation Is. 51, 5; *to move along, to move down*, of fire Num. 26, 35, lightning Ez. 1, 13, wind Zech. 6, 5; *to gush out* Ex. 17, 6, comp. מוֹצָא מַיִם; *to be drawn*, of lots Josh. 16, 1, with לְ of the person; *to be shot*, of an arrow Zech. 9, 14; *to be brought out of*, of wares 1 Kings 10, 29 (comp. מוֹצָא vs. 28); *to spend, pay away*, with עַל *for* a thing 2 Kings 12, 13; *to run on, to extend, to pass on*, of a boundary Num. 34, 9; Jer. 31, 39; *to project*, of מִגְדָּל, with מִן *out of* Neh. 3, 25; with דָּבָר *to bring forth words, to speak* Is. 6, 10; *to speak forth = to command* Esth. 7, 8; *to promise* Is. 45, 23; *to issue*, of a decision Ps. 17, 2; *to flow out* Judges 13, 14, and so in the same manner other applications. Deriv. יְצִיא, מוֹצָא, מוֹצָאָה, תּוֹצָאוֹת.

Hif. הוֹצִיא (*fut.* יוֹצִיא, *ap.* יוֹצֵא; *imp.* הוֹצֵא, once הוֹצִיא Is. 43, 8; *part.* מוֹצִיא, once מוֹצֵא Ps. 135, 7) *caus. to cause to go out* or *forth*, hence *to lead out*, with accus. of the person and מִן of the place Ex. 13, 3; Ez. 11, 7 &c.; *to lead away*, with מֵעַל of the person Gen. 45, 1; *to lead to*, with אֶל of the person or place 19, 5, Ez. 46, 21, or also with לְ of the place 2 Chr. 29, 16; *to carry through*, with בְּ of the place Ez. 12, 5. In fig. applications as in the case of Kal, *to free*, from slavery Ex. 13, 14, from prison Is. 42, 7, from trouble Ps. 25, 17, from an enemy's power (מֵאוֹיֵב) 2 Sam. 22, 49 (for which the Ps. 18, 49 has פָּלַט מֵאוֹיְבִי); *to lead to war* Is. 43, 17; *to drive forth* Ezr. 10, 3; *to cause to arise, to be born* Job 10, 18; *to bring forth*, by art Is. 54, 16; *to put forth*, plants, fruits Gen. 1, 12; Ps. 104, 14; *to cause to ap-*

pear, *to make visible* Is. 40, 26; Job 38, 32; *to make clear*, *to bring to light* Ps. 37, 6; Job 28, 11; *to take forth*, *to separate*, with מִפְּנֵי Lev. 26, 10 or מִן *out of* Jer. 15, 19; *to bring out*, i. e. *to spread*, a report, with עַל of the person *respecting* one Num. 14, 37; *to announce*, with לְ of the person Neh. 6, 19; *to draw out* Ex. 4, 6; Ez. 21, 8; 24, 6; *to exact*, or *to impose a tribute*, with עַל 2 Kings 15, 20.

Hof. הוּצָא *to be brought out*, *led forth*, Gen. 38, 25; *to flow out*, i. e. to be sent forth from a spring Ez. 47, 8, if we should not take מוּצָאִים here as a noun in the sense of mouths.

The stem יָצָא has been preserved pure only in the Aramaean יְעָא, ܝܥܐ (to shoot forth, to grow) and in the Ethiopic וצא *wazêa;* elsewhere it is = נָסַע and then = نزع (to go out), نَضَا (the same), *Yod* and *Nun* being interchanged in the initial sound. The organic root is י־צָא, which exists also in צָא belonging to צֵאָה, צוֹאָה, צוֹא, צֶאְצָא (Aram. יְצָא belonging to שֵׁיצָא, שֵׁיצִיא, see שְׁצָא), in נָ־סַע &c. In the dialects ܢܦܩ, נְפַק, خَرَجَ are in use for it. Phenic. יָצָא (*part. pl. m.* יֹצְאִם [iusim Plaut. Poen. 1, 10]) the same.

יָצַב (Kal not used) *tr.* same as נָצַב (which see) *to set*, *to put*, *to place*, a signification usually assumed to explain the Hithp. But neither this Hithp. nor the collateral form נָצַב (necessarily to be assumed as a Kal to Hif., Nif., Hof., and as a stem for the nouns נִצִּיב, נִצָּב, מַצָּב, מֻצָּב, מַצָּבָה, מַצֵּבָה) render the assumption of a *transitive* signification for *Kal* necessary; rather do the identity of the stem with the Ar. وَصَبَ (to stand, to stand fast, to endure), وَصِبَ (to stretch or lay upon the ground), وَضَبَ (to be constant, enduring) and its manifest connection with יָשַׁב, as well as all the stems compared at נָצַב point to an *intrans.* meaning: *to be firmly in a place*, *to stand firm or sit*, *to lie firmly in a place* &c. Phenic. יָצַב *tr.* to place, *part.* יֹצֵב.

Hithp. הִתְיַצֵּב (*fut.* יִתְיַצֵּב; 3 *fem.* once תֵּתַצַּב for תִּתְיַצֵּב Ex. 2, 4; *imp.* in pause הִתְיַצָּבָה) *to stand forth*, Job 38, 14 *they stand there like a garment*, i. e. as if dressed out; Ex. 2, 4 *and his sister stood afar off;* Jer. 46, 4 *shew yourselves standing forth with your helmets;* with עִם פ׳ *to stand against one* Ps. 94, 16, but also *to stand with* or *on the side of one* Num. 11, 16; *to stand firm*, in opposition, *to withstand* 2 Chr. 20, 6; 2 Sam. 21, 5; *to take a stand* 1 Sam. 17, 16; *to set oneself*, with בְּ Ex. 19, 17 or עַל of the place Hab. 2, 1. The combination with עַל of a person or thing is most frequent in these applications: a) *to stand with a person* or *thing* Num. 23, 3; *to take up a position with one* 2 Chr. 11, 13; b) *to stand against one*, *to rise up against* Ps. 2, 2; c) *to stand before one*, to do service Job 1, 6, but in the last sense it is also construed with לִפְנֵי פ׳ Ex. 8, 1 6, in which manner עָמַד also appears Prov. 22, 29.

יְצַב (Peal not used) *Aram. intr.* same as Hebrew יָצַב; comp. נְצַב.

Pah. יַצֵּב (*inf. constr.* יַצָּבָא) *to make sure*, *determinate*, *clear*, *certain*, Dan. 7, 19 with עַל: *then I wished that he would give me assurance respecting* . . . (the reading יַצִּיבָא from יַצִּיב does not at all give a good sense). Deriv. יַצִּיב.

יָצַג (Kal unused) *tr.* prop. same as יָצַע *to lay down*, *to set down;* the Ar. وَضَعَ (to put, to lay) also pointing to this transitive signification.

Hif. הִצִּיג (*part.* מַצִּיג; *inf. constr.* הַצֵּג; *fut.* יַצִּיג, *ap.* יַצֵּג) *to place*, persons Gen. 43, 9 or things Deut. 28, 56, 1 Sam. 5, 2, also with the accusat. *to* Jer. 51, 34, more frequently with לְ Job 17, 6; with עַל *upon* Deut. 28, 26; fig. *to establish*, *determine*, *set up firmly*, מִשְׁפָּט Am. 5, 15; with עִם of the person *to make to stand with one* Job 33, 15.

Hof. הֻצַּג *to be left*, *to remain*, Ex. 10, 24.

The organic root of the stem should

be compared chiefly with that in יָ־צַע, partly also with יָ־צק (see Hif.); but not with יָ־צַב, since the latter is intrans.

יִצְהָר (a noun from the fut. Kal of צָהַר) *m.* 1. what shines or gives light, hence *oil*, coupled with תִּירוֹשׁ Num. 18, 12; Deut. 7,13; 28,51; fig. בְּנֵי הַיִּצְהָר Zech. 4, 14 *those anointed with oil*, the two heads (the spiritual and the civil). — 2. (*a Shining one*, viz. Jah is) *n. p.* of a Levite Ex. 6,18, who became head of a family; *patr.* יִצְהָרִי Num. 3, 27.

יָצוּעַ (with *suff.* יְצוּעִי; *plur. constr.* יְצוּעֵי, with *suff.* יְצוּעַי; prop. *part. pass.*) *m.* 1. spread out, hence *a couch*, *a bed*, either *a marriage-bed* Gen. 49, 4, one of the *dead* Job 17,13, or *a couch to rest upon* Ps. 63, 7; sometimes appended to עֶרֶשׂ 132, 3; the spreading of it is denoted by רִפַּד Job l. c. — 2. (*f.* only in 1 Kings 6, 6) an expression in architecture 1 Kings 6, 5 6 10 K'tib, which has sometimes been explained *story* (contignatio = stratum), sometimes *floor* (Symm., Joseph.); probably it means *the* (*extended*) *lower building*, substructum, except that both single stories or floors 6, 6 10, as well as the whole building are denoted by it. The K'ri has another form יָצִיעַ, to give a form for the technical application of the word.

יִצְחָק (*mocker*, *laugher;* in Gen. 17, 17 and 18, 12, the laughter, sometimes of Abraham, sometimes of Sarah, sometimes that of people at the birth 18, 6, is assumed as the occasion of the name; it is best explained by the joy of the parents at his being born in their old age) *n. p. m.* of the great progenitor *Isaac*, whose life is described at length in Gen. ch. 21-28. Like יַעֲקֹב and אַבְרָהָם, יִצְחָק is also put for all Israel. Sometimes יִשְׂחָק (which see) is put instead Am. 7, 9; Jer. 33, 26; Ps. 105, 9. LXX Ἰσαάκ.

יָצִיא (*constr. pl.* יְצִיאֵי) *m. shoot*, *son*, 2 Chr. 32, 21 K'ri, prop. *those come forth*, *born*, therefore with the addition of מֵעִים; the K'tib reads מִן־אֲשֶׁר = מִיָּצְאוּ יָצְאוּ; prepositives at a later period attaching themselves to the perfect without the relative אֲשֶׁר.

יַצִּיב (*def.* ־בָא) *adj. m.*, יַצִּיבָא *f.*, *sure*, *irrevocable*, Dan. 6, 13; *faithful*, *exact*, 2,45; 7,16; יַצִּיבָא *adv. certainly*, *surely*, 3, 24, for which 2, 8 has מִן־יַצִּיב.

יָצִיעַ see יָצוּעַ 2.

יָצַע (Kal not used) *tr.* same as יָצַג (which see), *to put*, *to set*, *to place*, usually *to spread out*, a bed, a bed-like building; whence מַצָּע (modern Hebrew pl. מַצָּעוֹת), יָצוּעַ and יָצִיעַ.

Hif. הִצִּיעַ (*fut.* יַצִּיעַ) *to spread out*, for a couch, *to make as a bed*, with accusat. of the material, שְׁאוֹל (as object) Ps. 139, 8, i. e. to make the couch in Sheol; *to spread sackcloth and ashes* Is. 58, 5, as penitents do.

Hof. הֻצַּע (*fut.* יֻצַּע) *to be spread underneath as a bed*, שַׂק וָאֵפֶר Esth. 4, 3; with תַּחַת, and רִמָּה spread under Is. 14, 11; yet it is better to take יֻצַּע as a noun in the last passage signifying *cushion*, on account of the parallel מְכַסֶּה.

יֻצַּע *m. cushion* Is. 14, 11, see יָצַע.

יָצַק I. (*part. pass. m.* יָצוּק, *pl.* יְצֻקִים, *fem.* יְצֻקוֹת; *inf. constr.* צֶקֶת; *imp.* יְצֹק and צֹק; *fut.* I. יֵצֵק after the form יֵלֵךְ, יֵלֵד, *ap.* יֵצֶק 1 Kings 22, 35, *fut.* II. יצק = יִיצַק, therefore *pl.* יִצְקוּ 1 Kings 18, 34, 2 Kings 4, 40, more frequently *fut.* III. יִצֹּק, אֶצֹּק, before Makkeph אֶצָּק־; fut. I. occurs only in an intrans. sense) 1. *tr.* same as צָק II. (צוּק) *to pour*, *to pour out*, a liquid, as דָּם Lev. 8, 15, מַיִם 2 Kings 3, 11, שֶׁמֶן Gen. 28, 18, with עַל of the person or thing *on which* Lev. 2, 1; 1 Kings 18, 34; hence יָ׳ שֶׁמֶן עַל־רֹאשׁ פְּ׳ 1 Sam. 10, 1 *to anoint*, also with omission of the object or accus. 2 Kings 4, 4; seldom with אֶל for עַל 2 Kings 9, 6. With בְּ *to pour in* Ez. 24, 3; *to pour out*, a liquid food, with לְ of the person 2 Kings 4, 41 or with לִפְנֵי פְּ׳ 2 Sam. 13, 9. Figur. with עַל *to pour out*, on the thirsty, desert land, i. e. to refresh and make it fruitful Is. 44, 3; *to pour the spirit of life upon a thing*, i. e. to in-

vigorate, to elevate Is. l. c. Here belongs the *part. pass.* יָצוּק Ps. 41, 9; *an evil is poured upon him* (i. e. sickness penetrates him); as one says of anger, it is poured forth Jer. 42, 18. — 2. In a metallurgical sense: *to cast*, *to melt*, metals, with accus. of the object Ex. 38, 5 and לְ of the person *for whom* 25, 12 and בְּ of the place *where* they are cast 1 Kings 7, 46. יָצוּק Job. 28, 2 and 29, 6 belongs to צוּק II. (which see); while יָצוּק 41, 15 16 belongs to צוּק III.; on the contrary, the forms יְצֻקִים 1 Chr. 7, 24, 2 Chr. 4, 3, and יְצֻקוֹת 1 Kings 7, 30 belong here to the meaning *to found* or *cast metal*, as also the infinitive constr. צֶקֶת Ex. 38, 27; while in Job 38, 38 it belongs to יָצַק II. — 3. *intr. to flow out*, of the blood of a wound 1 Kings 22, 35. Deriv. יְצֻקָה.

Pih. יִצֵּק (only *part. fem.* מְיַצֶּקֶת K'tib) *to pour out continuously*, oil 2 Kings 4, 5, where the K'ri has מוֹצֶקֶת (part. Hif.).

Hif. הוֹצִיק (after the form הוֹלִיד; only *part. f.* מוֹצֶקֶת) *to pour out* 2 Kings 4, 5 K'ri; the K'tib has מְיַצֶּקֶת. (The Hifil-form of יָצַק III. is הִצִּיק, after the analogy of הִצִּיג.)

Hof. הוּצַק (*fut.* יוּצַק; on the contrary *part. m.* מֻצָּק, *constr.* מֻצַּק, as a *subst.*) 1. *to be poured out* Lev. 21, 10; *to become fluid*, נָהָר *into a river* Job 22, 16; yet יוּצַק may be taken in the latter place as a part. = מְיֻצָּק in the sense of *to be poured out*, i. e. to leave no trace. We might read still better יוֹצֵק (fut. Hif.) and translate with the Vulg. *a river washes away their foundation.* — 2. In a metallurgical sense, hence מֻצָּק 1 Kings 7, 16 *a molten work of brass.* Deriv. מוּצָק, מוּצֶקֶת 1 and 2.

The stem in its first signif. coincides exactly, as to its organic root, with that in נָ־סַךְ, סָךְ, יָ־סַךְ, מָ־שַׁח, and in signification 2 also with זַק, זַךְ.

יָצַק II. (*part. pass. m.* יָצוּק; *inf. constr.* צֶקֶת) *intr.* 1. same as צָק III. (צוּק) *to be firm*, *condensed*, *hard*, hence יָצוּק *hardened*, i. e. very firm Job 41, 16, of the hardness of a stone, especially of the lower millstone. Hence too 41, 15 = מֻצָּק 11, 15 *a firm mass.* יָצוּק Job 29, 6 and perhaps also 28, 2 belongs to יָצַק I. — 2. *to become thick*, *to thicken* Job 38, 38.

Hof. הוּצַק (*part.* מֻצַּק) *to become firm*, *thick*, *strong*, hence the *part. firm*, *strong*, Job 11, 15. Deriv. מוּצָק.

The organic root of this stem is closely connected with that in חָ־זַק, זַק, חָ־שַׁק &c.

יָצַק III. (Kal not used) *tr.* same as יָצַג (which see), whose collateral form it is.

Hif. הִצִּיק (*fut.* יַצִּיק) *to set*, with accus. of the object 2 Sam. 15, 24, and with לִפְנֵי of the person Josh. 7, 23.

יְצֻקָה (with *suff.* יְצֻקָתוֹ, from יָצַק I.) *f. a casting*, of metal 1 Kings 7, 24.

יָצַר I. (*fut.* יֵצַר after the form יֵלֵד, *ap.* יֵצֶר; 2 *p. fem.* תֵּצְרִי, 3 *pl. m.* יֵצְרוּ, which may also be referred to צָרַר) *intr.* same as צַר I. (צָרַר) and צָר I. (צוּר) *to be narrow*, *pressed together*, from the fundamental signification "to be enclosed, fenced about". Hence figur. *to be straitened*, in step (צַעַד), i. e. not to be free in his movement Prov. 4, 12; Job 18, 7; *to have no room*, for dwelling, Is. 49, 19 *thou wilt be narrower than the inhabitants*, i. e. too narrow for the inhabitants; metaphor. *to be in distress* (parallel יָרֵא), *trouble*, *sorrow*, *misfortune*, and used impersonally like רַע and טוֹב Gen. 32, 8; 1 Sam. 30, 6; 2 Sam. 13, 2; Judges 2, 15; 10, 9; Job 20, 22. יָצֹר belongs to צָרַר I.

The stem יָצַר in this signif. is identical in its organic root (יָ־צַר) with that in חָ־צַר, חָ־דַר, עָ־צַר, עָ־זַר, in all which lies the fundamental meaning of hedging about, enclosing; Ar. صَرَّ to straiten.

יָצַר II. (*part. m.* יוֹצֵר, most frequently used as a noun, which see; fut. I. יִצֹּר, אֶצֹּר, with *suff.* אֶצָּרְךָ Is. 42, 6; 49, 8, K'tib אֶצּוֹרְךָ; also the *o* is lost, as יִצְּרֵהוּ Is. 44, 12; *fut.* II. יִיצַר, יִצֵּר, *ap.* יִיצֶר, יִצֶר) *tr.* prop. *to cut*, secare,

cognate in sense with בָּרָא (=בָּרַהּ), hence *to form, to fashion*, of a carver in wood, a joiner Is. 44, 9 12, but also of a smith 54, 17, oftenest of a potter 64, 7. Phenic. יֹצֵר a potter. Hence figur. *to create*, of God, supplementing בָּרָא and עָשָׂה Is. 43, 7; 45, 7; Jer. 33, 2; Am. 4, 3; with accus. of the object and accus. of the material Gen. 2, 19; but the latter is frequently omitted Ps. 104, 26; Am. 4, 13. The idea is, however, only applied generally, and in such a way as that the original meaning *to form* is entirely in the back-ground Is. 45, 7; Zech. 12, 1. Metaphor. in general *to make into something, to destine, to appoint*, with accus. of the object and לְ *to* Is. 42, 6; 49, 5; *to devise*, where עָשָׂה or הֵכִין denotes the execution and completion Is. 22, 11; 37, 26; 46, 11; 2 Kings 19, 25; with עַל of a person or thing *to plot against* one or a thing Jer. 18, 11; Ps. 94, 20 *devising mischief against* (עַל) *the law*. For יוֹצֵר or יֹצֵר as a noun, in its variety of senses, see under יוֹצֵר. Deriv. יֵצֶר, יְצִיר.

Nif. נוֹצַר prop. to be formed, fashioned, therefore *to exist, to be*, Is. 43, 10 *before me there was no God*, parall. הָיָה.

Puh. יֻצַּר *to be preformed, predestined*, יָמִים (*days of life*) Ps. 139, 16.

Hof. יוּצַר *to be made*, כְּלִי Is. 45, 17.

The organic root of this stem יצר with the fundamental meaning "to cut" is also in צָרַר II. (צוּר), whence the noun צוּר edge, and image, form. This root is moreover in בָּצַר I. (Targ. בְּצַר, Syr. ܒܨܰܪ, Ar. بَصَرَ II.), גָּזַר, קָצַר (which see), חָסַר (intrans.), Ar. حَسَرَ (prop. to cut) &c., where the same fundamental meaning is found. Hence the metaphor is just as in בָּרָא; and in actual usage there is no distinction between the two verbs. See צוּר II.

יֵצֶר (with *suff.* יִצְרִי, יִצְרֵנוּ) *m.* 1. *concr. formation, frame*, of a יֹצֵר, particularly of man as a weak creature of the dust Ps. 103, 14; *the clay-work*, of the potter Is. 29, 16; *an idol* Hab. 2, 18. — 2. Figur. *the formation of the thought, the inclination and endeavour*, after evil, usually coupled with לֵב Gen. 8, 21, or מַחְשְׁבוֹת לֵב 6, 5; 1 Chr. 29, 18; seldom without לֵב Deut. 31, 21; but also generally *purpose*, in a good sense, Is. 26, 3 *thou preservest those that are staid in purpose*, where יֵצֶר is the accus., standing for סְמוּךְ יֵצֶר. — 3. (*creation*, viz. of Jah) *n. p. m.* Gen. 46, 24; *patr.* יִצְרִי Num. 26, 49.

יְצִיר (only *pl.* יְצִירִים) *m. the form*, of the members, *the bodily structure* Job 17, 7.

יִצְרִי (from יְצִירָה *creation*, i. e. *a creator is Jah*) *n. p. m.* 1 Chr. 25, 11, for which 25, 3 has צְרִי, with Yod rejected at the beginning.

יָצַת (only *fut.* יִצַּת, תִּצַּת, תְּצַתֶּנָּה, where Yod the first letter of the root instead of quiescing is assimilated to the following sound by Dag. forte, as in יִשַּׁר, יִצַּר, conseq. for וַיִּצַּת or וַיִּצָּת &c.; 3 *p. pl.* in pause יְצַתּוּ doubling the last radical, as in חָדַלּוּ, נָתְנוּ, מוֹרְשָׁה &c.) *intr. to burn, to be set on fire, to kindle*, with בְּ *in* a thing, Is. 9, 17 *and it kindles in the thickets of the forest; to be burned*, בָּאֵשׁ *in fire*, i. e. to perish in the fire 33, 12; Jer. 49, 2; 51, 58.

Nif. נִצַּת (after the form נָצַת, like יָצַב and נָצַב; used only in the *perfect*) *to be burned, consumed*, of a country Jer. 9, 11; with כַּמִּדְבָּר or also without any addition, of pastures 9, 9; generally *to be desert, waste* 46, 19, where the LXX read נָצוּת, from צוּת, Ar. صَاتَ (to call, comp. the Phenic. n. p. מִצַּתְבַּעַל invocation of Baal); in the later period of the language like Kal, *to be consumed*, with בָּאֵשׁ *to perish in fire* Neh. 1, 3; 2, 17. Figur. of burning anger, with בְּ of the person *in* whom 2 Kings 22, 13, or of the object *in* which it flames up 22, 17; for which the usual יָחַד stands in the parallel passage 2 Chr. 34, 21 25. In Jer. 2, 15 the K'ri has the pl. נְצָתוּ (from נְצָתָה in an objective meaning), while the K'tib reads נְצָתָה in the sing.; in no case should a stem נָצָה be thought of.

Hif. הִצִּית (after the form הִצִּיק, הִצִּיג, הִצִּיעַ from יָצַג, יָצַק, יָצַע; *part.* מַצִּית; *fut.* יַצִּית, *ap.* יַצֶּת; but also once regularly the *perf.* הוֹצִית 2 Sam. 14, 30 K'tib) *to burn*, *to set on fire*, *to kindle*, with accus. of the object kindled, חֶלְקָה 2 Sam. 14, 30, מִשְׁכָּן Jer. 51, 30, עִיר 32, 29; but when אֵשׁ stands with it to supplement the idea of the verb, and the meaning accordingly is *to set fire to*, the object *wherein* stands with בְּ Jer. 17, 27; 21, 14; 33, 12; 50, 32; Am. 1, 14; Lament. 4, 11, where אֵשׁ may also be put after Ez. 21, 3; twice עַל stands for בְּ Judges 9, 49, Jer. 11, 16, as vice versa בְּ (פָּקַד) for עַל 9, 8. הִצִּית בָּאֵשׁ *to cause to perish by fire*, with accusat. of the object 2 Sam. 14, 30, where the K'tib reads הוֹצִית. Another form, הֵצִית after the analogy of הֵטִיב (from יָטַב), whence comes the *fut.* with *suff.* אֲצִיתֶנָּה Is. 27, 4, belongs also to our stem; but we should read אֵצִי־.

The organic root of the stem י־צַת lies also in י־שַׁת belonging to the Nifal נִשַּׁת and in שַׁת (שָׁתַת) or נָ־שַׁת, if this be the stem.

יָקַב (not used) *intr. to be hollowed out*, *to be deep*, of a tub, hole, pit. The org. root י־קַב is also found in נָ־קַב I., קַב II. (קָבַב), קָב (קוּב), Aram. גַּב (גְּבַב), whence גֹּב, Hebr. גָּב־ה I., גָּב II., י־גַב, softened in the initial sound into אָב (אוּב), Aram. אַב (אֲבַב), Hebr. חָ־גַב III. &c., as well as in numerous stems in the Aramaean and Arabic. The Arab. وَقَبَ to be hollow, deep, spoken of a pit, a hole, is specially to be compared. Derivative

יֶקֶב (with *suff.* יִקְבֶּךָ; *pl.* יְקָבִים, *constr.* יִקְבֵי, with *suff.* יְקָבֶיךָ) *m.* 1. *the vat* (cupa) of the press, into which the new wine flowed Jo. 2, 24; 3, 18; Hagg. 2, 16, Greek ὑπολήνιον; figur. conceived of as a main dispenser of drink 2 Kings 6, 27, without its being = גַּת on that account. It stands in poetry, however, for גַּת (the trough, in which the grapes lie to be trodden); hence דָּרַךְ יֶ׳ Job 24, 11 or דָּרַךְ בְּיֶ׳ Is. 16, 10, דָּרַךְ בְּגַת standing elsewhere (Is. 63, 2). יִקְבֵי הַמֶּלֶךְ Zech. 14, 10 *the king's wine-presses*, which were situate at the royal garden within the double wall at Jerusalem. — 2. (*depth*, *hollow*) *n. p.* of a celebrated battle-field where the Midianites suffered a defeat; called יֶקֶב זְאֵב Judges 7, 25 because the Midianite king זְאֵב succumbed there. Whether the place should be looked for in a district east or west of the Jordan, is uncertain.

יְקַבֵּץ (from קָבַץ) *m. gatherer*, see

יְקַבְצְאֵל (*El is gatherer*) *n. p.* of a city in the south of Judah on the Edomite border Neh. 11, 25; on the other hand, in Josh. 15, 21 and 2 Sam. 23, 20 קַבְצְאֵל stands for it.

יָקַד (*part. f.* יֹקֶדֶת; *part. pass. m.* יָקוּד; *inf. constr.* יְקוֹד; *fut.* יֵקַד and יִיקַד) *intrans. to glow*, *to burn*, *to flame*, spoken of fire, burning anger Is. 65, 5, Deut. 32, 22; of annihilation and destruction Is. 10, 16. יָקוּד has become a noun, prop. anything kindled, hence *a burning log* Is. 30, 14. Deriv. יָקוּד, יְקוֹד, מוֹקֵד, מוֹקְדָה, and יֹקֶד in the proper name יָקְדְּעָם.

Hof. הוּקַד (only *fut.* יוּקַד) *to be kindled*, *to be burned*, with בְּ of the place *in which* Lev. 6, 2 5, seldom with עַל; *to flame up*, *to burn*, like Kal, of anger, absol. Jer. 17, 4, or with עַל of the person 15, 14.

The stem יָקַד is identical with יָצַת, since צ is interchanged with ק in stems (comp. בָּקַע and בָּצַע, עָצַר and עָקַר, בָּצַר and בָּקַר &c.); Ar. وَقَدَ, Syr. ܝܩܕ and ܝܩܕ the same. But the organic root is י־קַד, which is also in כַּד (כָּדַד).

יְקַד (*part. f. def.* יָקִדְתָּא or יָקִידְתָּא) *Aram. intr.* same as Hebrew יָקַד Dan. 3, 6 15 17 21 23 26. Deriv. יְקֵדָא.

יֹקֶד (*constr.* יָקְדְּ) *m. the glow of anger*, see יָקְדְּעָם.

יְקֵדָא (*constr.* יְקֵדַת, *def.* יְקִדְתָּא) *Aram. f. a conflagration* Dan. 7, 11.

יָקְדְּעָם (*wrath of the people*) *n. p.* of a locality in the mountains of Judah Josh. 15, 56.

יָקָה (not used) *intr.* prop. *to keep*, *to*

hold fast, *to guard;* particularly in a religious sense, *to be pious*, *God-fearing*, i. e. *to hold to God*, *to keep him for oneself*, Ar. وَقَى V. VIII. Comp. the stem יָקַהּ connected with the present, *to be obedient*, prop. *to hold to one*, *to resort to one*, *to attach oneself to him*, Hebr. קָהָה (to collect), whence the proper names קָהָת, תִּקְוָת, Targumic and Talmudic קְוָא (to collect), Ar. نَقَى (the initial *y* and *n* interchanged) *to be bound*, i. e. firm, strong, and *to apprehend*, a discourse. Yet it is probable that יָקַהּ is also said of God, *to keep* (a man), *to protect*, *to hold to him*. From all these verbs (קָהָה, יָקַהּ, יָקַה, enlarged קָהַת, Ar. وَقَى, وَقَّ, نَقَّ, Aram. קְוָא &c.) it is evident that the organic root קה is altogether identical with the root קו in the sense *to gather* to a thing or person, *to hold firmly* by one, *to comprehend thoroughly*, *to trust* (קָוָה), *to be strong*, *firm*, with which may be compared the Sanskrit *kû*, to be mighty, the Zend *kavi* a king, the Pers. *kav* firm, valiant &c. Deriv. יְקוּת in the proper name יְקוּתִיאֵל and the name יָקַהּ; on the other hand the K'tib חוֹקְהַת 2 Chr. 34, 22 belongs to יָקַה.

יָקַהּ (prop. *part. m.* of יָקַהּ, *one holding by the assembly of the wise*) *n. p. m.* Prov. 30, 1, a name that appears to be symbolic like that of the son אָגוּר; the superscription here having necessarily to be interpreted symbolically.

יָקַהּ (not used) *intr. to obey* (Ar. وَقَّ the same, whence وَقْف *obedience*) prop. *to hold to one*, *to be attached to one*, *to hope*, *to trust*, which ideas have been already unfolded under יָקַהּ. Derivat. יְקָהָה, and the proper name חוֹקְהַת K'tib.

יְקָהָה (*constr.* יְקָהַת with Dagesh in ק in the construct state as in עִנְבֵי, חַלְקֵי, יְקָרוֹת, עֲצֻרוֹת; from יָקַהּ) *fem. obedience*, *reverence*, *respect* Gen. 49, 10 (Targ., *Ibn G'anâch* who compares the Arab., *Kimchi* and others); Prov. 30, 17. It is true that the Vulg., Syr., LXX (in the Genesis passage) take it to mean *expectation*, *hope* = תִּקְוָה, which the word may also signify; that *Rashi*, the cod. Sam. (see קְהַת), *Levi ben Gershom* &c. suppose it to denote *attachment to*, a sense which also lies in the verb; and that the LXX, Targ. and *Rashi* on Prov. understand it to mean *old age*, from קָהָה *to be weak;* but the first signification is preferable because of its naturalness.

יְקוּד *m. a burning log* Jer. 30, 14.

יְקוֹד *m. a burning* Is. 10, 16.

יְקוּם (in mss. יְקוּם; from קוּם) *masc. a thing to be rejected* or *cast away* Job 8, 14. See קוּם.

יְקוּם (a noun from the fut. Kal of קוּם) *m. the existing substance*, i. e. the living things of the earth Gen. 7, 4 23; Deut. 11, 6; perhaps from קוּם *to live*, so that י would denote *a living thing*.

יְקוּשׁ (after the form עֲצוּם, שָׁלוּם 2 Sam. 20, 19, from יָקַשׁ, and = יָקוֹשׁ Hos. 9, 8, being in signif. = part., see יוֹקֵשׁ; *pl.* יְקוּשִׁים) *m. an ensnarer*, *a net-layer*, *a fowler*, Prov. 6, 5, usually with פַּח (which see) laid by the יָקוּשׁ Ps. 91, 3; Hos. 9, 8; יְקוּשִׁים שַׁדּ Jer. 5, 26 *the stooping* (שַׁדּ infin. of שָׁכַךְ) *of the fowlers*.

יְקוֹשׁ see יָקוּשׁ.

יְקוּת (from יָקַהּ after the form רְאוּת Eccles. 5, 10 K'ri, שְׂבוּת, שְׂחוּת) *fem. might*, only in

יְקוּתִיאֵל (*El is almightiness*) *n. p. m.* 1 Chr. 4, 18, formed from אֵל and יְקוּת with the vowel of union יִ־.

יְקְטָן (a noun formed from the fut. Hof. of קָטַן, prop. a curtailed, shortened one, i. e. *a little one*, comp. the proper name קָטָן; the LXX and Vulg. read יָקְטָן, from the fut. of Kal; the Arab. was spoken and written *Kachtân*, قحطان) *n. p.* of a son of *Eber*, of the fifth generation after Noah, from Shem, and therefore to be considered a Semitic progenitor Gen. 10, 25. The thirteen tribes de-

scended from *Joktan* viz. אַלְמוֹדָד, שֶׁלֶף, חֲצַרְמָוֶת, יָרַח, הֲדוֹרָם, אוּזָל, דִּקְלָה, עֵבָל, אֲבִימָאֵל, שְׁבָא, אוֹפִר, חֲוִילָה, יוֹבָב had their abode in southern Arabia, and gave their names to the countries there 10, 25-30. According to 10, 30 the Joktanites dwelt from מֵשָׁא till where one comes to סְפָר, even to the east-mountain, i. e. from *Bisha* on the great road of *Nejd*, called the key of Yemen, to *Safar*, the metropolis of the kings of Saba and Himyar, and as far as the eastern mountain-territory. Comp. *Pococke*, spec. Hist. Arabum p. 338.

יָקִים (*A setter up*, viz. Jah is, from קוּם) *n. p. m.* 1 Chr. 8, 19; 24, 12.

יָקִיר (formed from the Pihel of יָקַר) *adject. m. dear, costly, valuable*, Jer. 31, 20.

יַקִּיר (*def.* יַקִּירָא) *Aram. adj. m. weighty, important*, Dan. 2, 11; *distinguished, noble* Ezr. 4, 10.

יָקַם (not used) *intr.* same as קָם (קוּם), out of which it is lengthened (in its application to proper names); as it is also elongated at the end into יָקְנְעָם. Derivat. the noun יְקַם (*constr.* יְקַם) in the proper names יְקַמְיָה, יְקַמְעָם, and יָקְמָ (*constr.* יָקְמָ) in the proper name יָקְמְעָם.

יְקַם (*constr.* יְקַם) *masc.* see יְקַמְיָה, יְקַמְעָם.

יָקְמָ (*constr.* יָקְמָ) *m.* see יָקְמְעָם.

יְקַמְיָה (*Jah is the Continuing, Enduring*, see יָקַם) *n. p. m.* 1 Chr. 2, 41; 3, 18.

יָקְמְעָם (*continuance of the congregation*; יָקְמָ *constr. state* of יָקְמ) *n. p.* of a Levitical city in Ephraim, south-west of אָבֵל מְחוֹלָה on the mountain that rises rugged above the plain of the Jordan, nearly opposite to the mouth of the יַבֹּק 1 Kings 4, 12, 1 Chr. 6, 53; for which another Ephraimite city קִבְצַיִם is mentioned in Josh. 21, 22.

יָקְמְעָם (*continuation of the family*) *n. p. m.* 1 Chr. 23, 19. The reference of יְקַם to יָקַם, *constr.* יָקַם, is not sufficient; rather see יָקַם.

יָקְנָה (from קָנָה I.) *masc. possession*, see

יָקְנְעָם (from יָקְנָה עָם *possession of the congregation*; יָקְנָה is a noun from the Hofal of קָנָה I.) *n. p.* of a Levitical city in Zebulon Josh. 21, 34, situated at mount Carmel, and therefore called יָ׳ לַכַּרְמֶל 12, 22, where a brook rising in Carmel flowed by 19, 11. It was formerly the residence of a Canaanite king 12, 22. There appears to have existed also another city of this name; because the addition of לַכַּרְמֶל was put to ours.

יָקַע I. (only *fut.* יִקַּע, תִּקַּע, while the synonymous נָקַע is used in the *perf.* Ez. 23, 18 22 28) *intr.* same as נָקַע *to be taken away, removed, struck off*, as the Ar. نكع (to strike away, to knock off, to drive away) has the same fundamental signification when *trans.* Hence figurat. a) *to be dislocated* (of a limb) Gen. 32, 26; b) *to stand off*, from a thing, *to turn away from*, with נֶפֶשׁ Jer. 6, 8 or מֵעַל of the person Ez. 23, 17 18, therefore *to be tired of*. Cognate in sense is קָטַ, קָץ (to withdraw from a thing, to feel disinclination to it). The organic root יָ־קַע, as a collateral form of נָ־קַע, lies also in קָץ (קוּץ), ע and צ, as also צ and ט being frequently interchanged in the formation of roots; in the Arab. only the above-mentioned نكع and also نقص (to loosen, to break off, to put away) are connected with it.

יָקַע II. (Kal not used) *tr. to stick in, to fix firmly to* a thing, Arab. وَقَعَ (to push or stick into a thing, figurat. to curse, to reproach); with which نَقَعَ (to cut into) and لَقَعَ (to pierce) are also connected. The organic root יָקַע is closely related to קַע (which see), קָץ II. &c.

Hif. הוֹקִיעַ (*imp.* הוֹקַע, *fut.* יוֹקִיעַ) *to fasten*, to a stake, *to impale, to nail to*, i. e. to crucify, as the Vulg. rightly translates; while *to hang* or *hang upon* is expressed by תָּלָה Num. 25, 4, 2 Sam. 21, 6 9; with לְ or לִפְנֵי of the person for

whose satisfaction the punishment takes place.

Hof. הוּקַע (*part.* מוּקָע) *pass. to be impaled* 2 Sam. 31, 13.

יָקַף (in Kal is used only the 3 *p. fut. pl.* יִנְקֹפוּ for יִקֹּפוּ from יִקֹּף after the form יִצֹּר, יִצֹּק with Dagesh resolved) *intr. to be bent, to be round* or *shaped like a circle, to move in a circle*, Is. 29, 1 *the feasts may revolve*, i. e. make their circuit, go from one passover to another. In its organic root י־קף it is identical with that in גַּב, גַּב־ע, גַּף I., כַּף, קַב &c., where the same fundamental signification is found, with greater or less modification. The same meaning is borne by the Ar. وقف, whence وقف limbus, armilla; and especially by the simple stem קָף (קוּף) belonging to תְּקוּפָה, but which may also be derived from יָקַף, like תְּשׁוּעָה from יָשַׁע. The organic root in נ־קף (which see), whence נֹקֶף, נִקְפָּה, written with initial נ in Arab. and Targ. also, and coinciding with נָגַף, belongs to a quite different group.

Hif. הִקִּיף (after the form הִצִּיעַ, הִצִּיג from יָצַע, יָצַג; *inf. absol.* הַקֵּף, הַקֵּיף; *fut.* יַקִּיף) *to do in a circle, to surround, to encircle*, with accus. of the object Ps. 22, 17, sometimes with the addition of סָבִיב *round about* 1 Kings 7, 24, and fig. Is. 15, 8; but also with עַל of place 2 Kings 6, 14, Ps. 17, 9, parall. to סָבַב 88, 18, or together with סָבִיב 2 Kings 11, 8; *to encompass*, מָצוֹד, with עַל of a person Job 19, 6, yet figuratively עַל is sometimes omitted Lament. 3, 5; *to go round in a circle*, יְמֵי הַמִּשְׁתֶּה Job 1, 5; *to cut round* Lev. 19, 27, to leave a tuft in the middle of the head. הַקֵּף Josh. 6, 11 or הַקֵּיף 6, 3 is used adverbially for *round about*, circumcirca.

יָקַץ (only *fut.* יִיקַץ, יִקַץ, once יִקַּץ 1 Kings 3, 15 after the form יִסַּר, *apoc.* יִיקֶץ) *intr. to stir, to move*, opposite to rest, hence *to awake* Gen. 41, 4 21, opposite to יָשֵׁן 1 Kings 18, 27; sometimes with the addition of מִשֵּׁנָה *out of sleep* Judges 16, 14, or מִיַּיִן *from intoxication* Gen. 9, 24. The stem יָקֵץ is in Arab. يَقِظَ with a similar fundamental signification; but the organic root is י־קץ, which is also in קָץ (קוּץ); the Hif. of קָץ is very common in prose for יָקַץ.

יָקַר (*fut.* יִיקַר, יֵיקַר and יֵקַר) *intr.* prop. *to be heavy, weighty*, like the Targumic יְקַר, Syr. ܝܩܰܪ, Ar. وَقَرَ &c., which make this fundamental sense clear; and here it is even active in part, *to make heavy, to burden.* Hence metaphor.: *to be distinguished, famous*, שֵׁם 1 Sam. 18, 30, *unattainable, dear* Ps. 49, 9, *costly, valuable* 72, 14; *to be dear, precious*, usually with בְּעֵינֵי פ׳ of the person 1 Sam. 26, 21; Is. 43, 4; 2 Kings 1, 14; *to be difficult to comprehend*, with לְ Ps. 139, 17 (comp. Dan. 2, 11). Only in appearance is יָקַר construed with מֵעַל of the person Zech. 11, 13, since מֵעַל here refers rather to הִשְׁלִיךְ (which is construed with מֵעַל of the person 2 Kings 13, 23; 24, 20; Ez. 18, 31; Deut. 9, 17), the sense of the passage being: *cast into the treasury* (of the temple) *the* אֶדֶר הַיְּקָר (prop. *costly prophetic mantle*, from which the figure is taken, then *the honorary reward* for it), *with which I was honoured.* In derivatives also, *to be dear, splendid, shining, distinguished, honourable, composed, meek, mild.* Deriv. יָקָר, יְקָר, יְקָרָה, יְקָרוֹת.

Pih. יִקֵּר (not used) *to be very dear, very valuable.* Deriv. יַקִּיר.

Hif. הוֹקִיר (*imp.* הֹקַר; *fut.* יוֹקִיר) *to make precious* or *dear*, with מִן *more than* Is. 13, 12; figurat. *to make rare*, with מִן *to withdraw from* ... Prov. 25, 17.

The original signification of the stem יָקַר is, as already mentioned, sufficiently and unquestionably confirmed by the Targumic יְקַר *to be burdened, charged, obdurated, hardened, weighty, heavy;* Syr. ܝܩܰܪ partly trans. *to burden, make heavy*, partly intr. *to be oppressed by a burden*, Pael *to honour, reckon worthy* &c., Sam. יְקַר *to be burdened* and *to be honoured, valued;* Arab. intr. وقر *to be earnest, steadfast, calm, dignified, mild,*

tame, and trans. כָּבֵד *to burden, to make heavy* &c.; especially as the development of the meanings in the cognate (in sense) כָּבֵד forms a complete analogy; and also in the Latin stem grav the same connexion of signification exists. Both the noun יְקָרוֹת (ZECH. 14, 6) in the sense of the noun קָדָחָה (NAH. 3, 17), and the adj. יָקָר (constr. יְקַר) PROV. 17, 27 K'ri, interchanged with קַר (ibid. K'tib), and the analogy of the cognate (in sense) כָּ־בֵד in its organic root, point to the original conception of the organic יָ־קַר, which is therefore, *to be drawn* or *pressed closely together*, *to be pressed thickly* or *closely*, *to be heavy*, *weighty*, the heavy, weighty, thick and dense appearing as a mass firmly bound and drawn together; manifestly connected with קַר (קָרַר), Ar. قَرَّ *to draw together*, *to stiffen* (with frost), *to freeze* (the same figure being also in קָפָא = גָּבָא, גָּדָה), *to be cold*, קָר III. (קוּר) *to knot to*, *to bind to*. The same is the case with כָּ־בַד. The Ar. كَبِدَ means *to be drawn together*, *to be thick*, of the belly (كَبِدٌ belly), to be thickened in a point into a knot; of curdled milk (comp. קָפָא, גָּבָא II., גָּבַן), *to be drawn together*, *to be stiffened*, by severe cold (كَبَدٌ cold). The organic root of כָּבֵד is also in בַּד II. i. e. בָּדַד (which see).

יָקָר (*constr.* יְקַר, with כִּ֫יקַר, כְּ֫יקַר; *pl.* יְקָרִים) *adj. m.*, יְקָרָה (*constr.* יְקָרַת; *pl.* יְקָרוֹת) *f.* 1. prop. *contracting*, hence fig. *reserved*, *thoughtful*, of רוּחַ PROV. 17, 27 K'ri, for which the K'tib has קַר (which see). — 2. *weighty*, *heavy*, *large*, of building stones for the purpose of strengthening 1 KINGS 5, 31; 7, 9 10, explained by the appended גְּדֹלוֹת אֲבָנִים and גָּזִית (freestone) 2 CHR. 3, 6. In Is. 28, 16 it is better to take יְקָרַת as the constr. state of the noun יְקָרָה (which see). — 3. *great*, *powerful*, *considerable* (in number), an adjective to הָמוֹן PROV. 1, 13; 12, 27; 24, 4 = עָתָק 8, 18, רַב 13, 7. — 4. Fig. *dear*, *costly*, *precious*, spoken of precious stones 2 SAM. 12, 30; 1 KINGS 10, 2 10; 1 CHR. 20, 2; EZ. 27, 22; JOB 28, 11; of men LAMENT. 4, 2; PROV. 6, 26; *valuable* Ps. 36, 8; JER. 15, 19 (opposite זוֹלֵל); PROV. 3, 15; *rare* (comp. Hif. of יָקַר) 1 SAM. 3, 1; Ps. 116, 15; *splendidly*, *majestically*, adverbially JOB 31, 26; *subst. splendour*, hence יְקַר כָּרִים Ps. 37, 20 *beauty of the meadows*, i. e. grass.

יְקָר (with *suff.* יְקָרוֹ) *m. preciousness*, i. e. *treasure* JOB 28, 10; *dignity*, *honour* EZ. 22, 25; ESTH. 1, 20; *splendour* 1, 4; *costliness* PROV. 20, 15; *dignity*, *high position* ESTH. 6, 9; *riches* Ps. 49, 13 21.

יָקַר *Aram. intr.* = Hebrew יָקַר. Deriv. יְקַר.

Pah. יַקַּר (not used) *to be extraordinary*, *singular*, *very distinguished*. Deriv. יַקִּיר.

יְקָר (*constr.* יְקַר, *def.* יְקָרָא, יְקָרָה) *Aram. m. riches*, *treasures*, DAN. 2, 6; *dignity*, coupled with שָׂלְטָן, מַלְכוּ 7, 14; *authority* 5, 20.

יְקָרָה (after the form רִשְׁעָה, יִרְאָה, שִׂנְאָה, an infinitive noun, *constr.* יְקָרַת; *pl.* with *suff.* יְקָרוֹתַיִךְ) *f.* 1. *weight*, of a stone, Is. 28, 16 *a stone of the corner*, *of weight*, *of an established foundation*, i. e. a weighty foundation-stone suitable for a corner, for which purpose the heaviest and largest were taken. — 2. *preciousness*, *valuable possession*, Ps. 45, 10 *daughters of kings are among thy valuable possessions* (in בִּ֫יקָר the Dagesh is to be explained as in לִ֫יסוֹד above p. 579).

יָקַשׁ (1 *pers.* in pause יָקַשְׁתִּי, 3 *pl.* יָקְשׁוּ, once in pause יָקְשׁוּן Is. 29, 21, where in appending a Nun the preceding vowel ֻ is lost; *part.* יוֹקֵשׁ) *tr.* prop. *to knot*, *to ensnare*, *to wind*, *to lay snares*, with accusat. פַּח Ps. 141, 9, the nouns יָקוּשׁ and יְקוּשׁ being usually also coupled with פַּח; but also without פַּח, and merely with לְ of the person *to lay snares*, spoken of fowlers, and metaphor. Is. 29, 21, JER. 50, 24, which is followed by נִלְכַּד the effect. Deriv. יָקוּשׁ, יְקוּשׁ, מוֹקֵשׁ, and the proper name יְקֻתִּיאֵל.

Nif. נוֹקַשׁ (*fut.* יִוָּקֵשׁ) reflexive, *to be*

snared, to be caught, coupled with נִלְכַּד Is. 8,15; 28,13; construed with בְּ *by* Deut. 7,25; Prov. 6,2. — נוֹקֵשׁ Ps. 9,17 stands for נוֹקֵשׁ (3 *pers. perf. sing.*), since the reflexive signification alone suits here.

Hof. הוּקַשׁ (*part. m. plur.* יוּקָשִׁים = מְיוּקָשִׁים) *to be snared, caught*, Eccles. 9,12 *like them* (birds) *are men snared.*

The fundamental signification of the organic root of this stem יָ־קֹשׁ, which is also found in קוּשׁ, נָ־קַשׁ, עָ־קַשׁ and many others, is *to knot, to bind, to intertwine;* and is copiously unfolded under קוּשׁ with comparison of the cognate Semitic stems.

יֹקֶשׁ *m.* see

יָקְשָׁן (from יֹקֶשׁ with the termination ־ָן; *fowler*) *n. p.* of a son of Abraham by Keturah Gen. 25,2, from whom the Arabian tribes שְׁבָא and דְּדָן were derived 25,3.

יָקַת (not used) *tr. to reward* (combatants), *to give the reward of victory;* the Ar. وقت and Ethiop. have the same meaning. Deriv. the noun

יֹקֶת (*constr.* יָקְתְּ) *m. reward of victory*, only in

יָקְתְּאֵל (usually explained, from יָקְתֶּה אֵל *subdued by El*, יָקְתֶּה Hof. of קָתָה, Ar. قتا to serve; better from יֹקֶת אֵל *El's reward of victory*, from יָקַת) *n. p.* of a city in Judah Josh. 15,38. With regard to the signification of this name, Amaziah had given it to the city סֶלַע (Petra) after he had got a great victory in the valley of salt, south of the Dead Sea (el-Ghôr) 2 Kings 14,7.

יָרָא I. (only *inf. constr.* יְרוֹא) *trans.* same as יָרָה I.

Hif. הוֹרִיא (only *part. m. pl.* מוֹרְאִים and 3 *p. fut. pl.* יֹרְאוּ) in a similar sense to הוֹרָה from יָרָה I.

יָרָא II. (not used) same as יָרָה III., only

Hof. הוֹרָא (*fut.* יוֹרֶא = יוּרָא), like the Hof. of יָרָה III.

יָרָא III. see יָרֵא.

יָרֵא (1 *p. perf.* יָרֵאתִי, 2 *p.* יָרֵאתָ &c., but also יְרָאתֶם Josh. 4,24, as if the ground form were יָרָא after the type of קָרָא; *part. m.* יָרֵא; *inf. constr.* יְרֹא, but with לֵרֹא לְ for לֵירֹא = לִירֹא, more frequently יִרְאָה; *imp.* יְרָא, *pl.* יְרָאוּ with Alef quiescent by an Aramaeism; *fut.* יִירָא, יִרָא, *pl.* יִירְאוּ, יִרְאוּ) *intr.* 1. *to tremble, to quake*, for fear or also from faint-heartedness Ps. 76,9, coupled with חָרַד Judges 7,3 or חָפַז Deut. 20,3, but also with joyous surprise (*Ibn Esra*) Is. 60,5: *then wilt thou tremble and beam* (with joy); פָּחַד also, which stands as a parallel to תִּרְאִי (or תִּירְאִי, as mss. have it), being taken in the same sense. Comp. פָּחַד and רָגַז Jer. 33,9 in this signification; and if רָאָה sometimes appears in the expression of joy (Is. 66,14; Zech. 10,7), it only describes the idea of joy at seeing a thing, without there being an identity with the present passage. — 2. *to be afraid, to tremble, to be fearful*, either absol. appearing only as a consequence of what has preceded Gen. 3,10; 18,15; Jer. 3,8; or that of which one is afraid, follows in the apodosis Ps. 46,3, Jer. 51,46, but always circumstantially; and when the act of fear has relation to a person or thing, מִן follows (Ps. 3,7; Job 5,21) or מִפְּנֵי (2 Kings 1,15; 19,6) or מִלִּפְנֵי (1 Sam. 18,12) *of*, or in addition לְ of the person or thing for whom one fears Prov. 31,21; Josh. 9,24. When the thing of which one is afraid follows in a verb, the infin. and לְ are put Gen. 19,30, or the infin. and מִן Gen. 46,3, 1 Sam. 3,15; or an apodosis follows, introduced by פֶּן Gen. 31,31; 32,12. Sometimes יָרֵא is put to have an assonance with רָאָה, without another meaning, e. g. Job 6,21; 1 Sam. 28,13; Ps. 40,4; 52,8 &c. — 3. *to fear*, with accus. of the person Num. 14,9, Job 9,35, or of the thing Ps. 23,4, as an active verb. — 4. in a noble sense: *to feel awe*, hence *to reverence, esteem highly, honour*, parents Lev. 19,3, a king 1 Kings 3,28, leaders Josh. 4,14, prophets 1 Sam. 12,18, the sanctuary Lev. 19,30, an oath

1 Sam. 14,26. For the most part applied to religious awe and the fear of God, where the object אֱלֹהִים, or יי, or יי שָׁם, stands in the accus. Ps. 33, 8; 102, 16; Is. 59, 19, seldom with מִלְּפָנַי Eccles. 8, 12; or יי is omitted Jer. 44, 10. Hence it means directly *to be pious, faithful, God-fearing* Ps. 40, 4; 52, 8; 64, 10; Is. 41, 5; Mic. 7, 17, i. e. to have an awe of God who does mighty deeds 1 Sam. 12, 18, who reveals Himself by His servants Ex. 14, 31, who avenges injustice Ex. 1, 17; Prov. 3, 7; Job 1, 9. Then generally, *to worship*, God 1 Kings 18, 12; idols 2 Kings 17, 7; Deut. 3, 22. Deriv. יִרְאָה, יָרֵא, מוֹרָא, יִרְאוֹן, יִרְאִיד and perhaps the proper names יִרְאִיד. — 5. proceeding from the fundamental signification, *to turn* or *bend back*, like the Arab. وَرَأَ, and therefore also *to refrain*. Derivat. יִרְאָה.

Nif. נוֹרָא (only *part. m.* נוֹרָא, *f.* נוֹרָאָה, *pl.* נוֹרָאוֹת, and *fut.* יִוָּרֵא) *to be feared*, hence *to be fearful, terrible, dreadful*, of a people Is. 18, 2 7, Hab. 1, 7, a wilderness Deut. 1, 19, Is. 21, 1, the day of judgment Jo. 2, 11; 3, 4; *to be reverenced*, of God Ps. 130, 4. *Part.* נוֹרָא *awe-inspiring, exciting astonishment, wonderful, stupendous*, an epithet of God Deut. 10, 17, Dan. 9, 4, of the name of God Deut. 28, 58, Mal. 1, 14, of angels Judges 13, 6, of a holy place Gen. 28, 17, of mighty deeds Ps. 66, 3 5, of praise Ex. 15, 11. נָאוֹר also appears once for נוֹרָא, as an epithet of God, Ps. 76, 5, as well as 76, 8; though one may also abide by the textual reading. נוֹרָאוֹת subst. *wonderful acts*, deeds of kings or heroes Ps. 45, 5, or of God Deut. 10, 21; as an adv. *in a wonderful way* Ps. 65, 6; 139, 14, like נִפְלָאוֹת as an adverb.

Pih. יֵרֵא (*part. m.* מְיָרֵא, *inf.* יָרֵא, with *suff.* יְרָאֲם) *to terrify, to make afraid*, with בְּהֵל, with the accus. of the object 2 Sam. 14, 15; Neh. 6, 9 14 19; 2 Chr. 32, 16.

Hithp. הִתְיָרֵא (according to the cod. Sam. Gen. 42, 1, which the Targ., Syr. and others follow in translating) *to be mutually afraid*, therefore *to be helpless;* but it is neither necessary to write תִּתְיָרְאוּ, nor to regard תִּתְרָאוּ as = תִּתְיָרְאוּ, since the Hithp. of רָאָה suits very well.

The original signification of the stem is clear from יָרַהּ (which see), Ar. وَرِعَ (to tremble, to be afraid), יָרֵעַ (which see), Ar. ورع and يرع (to be afraid, to quake, to retreat timidly); and the transition to *to retreat timidly, to be timorous, fearful*, and *to be pious* with relation to God, is indicated both by the Ar. وَرَعَ, and the stems in Arab. and Syr. cognate with the original conception.

יָרֵא (*constr.* יְרֵא, *plur.* יְרֵאִים; prop. *a part.*) *adj. m.*, יְרֵאָה (but only *constr.* יִרְאַת Prov. 31, 30 for יְרֵאַת) *f. fearing, anxious, faint-hearted*, in a worldly sense Deut. 20, 8, Jer. 42, 16, but usually in a religious meaning; in which case יי 2 Kings 4, 1 and 17, 32, or אֱלֹהִים Jon. 1, 9 follow sometimes in the accus., sometimes in the genitive Ps. 15, 4; Prov. 31, 30; Eccl. 7, 18; so also joined with מְצֻוָּה Prov. 13, 13, דְּבַר יי Ex. 9, 20, שְׁבוּעָה Eccles. 9, 2, שֵׁם יי Mal. 3, 20 in the accus.; it is seldom with מִפְּנֵי Deut. 7, 19 or מִלִּפְנֵי of the person; or the infin. with לְ follows Judges 7, 10. For יְרֵאֵי (יי) אֱלֹהִים Eccles. 8, 12, Mal. 3, 16, יְרֵאִים never stands alone to denote the pious.

יִרְאָה (an infin. noun; *constr.* יִרְאַת, with *suff.* יִרְאָתִי, יִרְאָתָם) *f.* 1. prop. an infin. substantively, *reverence*, construed with accus. אֶת־יי Deut. 4, 10; 5, 26; מִיִּרְאָה 2 Sam. 3, 11 also belonging to it. — 2. *a quaking*, coupled with רַעַד Ps. 55, 6, *a fright* Ez. 30, 13, יְרֵא י׳ Jon. 1, 10 *to have a terror*, to be seized with terror; *terror-exciting* Ez. 1, 18 (but see יִרְאָה); *fear* Job 22, 4, where the suffix is to be taken objectively (*fear of thee*), just as in the meaning *fear of God, piety*, the suffix sometimes stands objectively Jer. 32, 40. יִרְאַת is sometimes a *preposition: from fear of* Is. 7, 25, nouns in the construct state being so used elsewhere, e. g. תְּחִלַּת 2 Sam. 21, 9. — 3. *piety, fear of God*, in the constr. with יי (Prov. 1, 7; 9, 10) or אֱלֹהִים (Gen. 20,

11; 2 Sam. 23, 3), אֲדֹנָי Job 28, 28; the supplement is but seldom omitted Job 4, 6; 15, 4. יִרְאָתָם אֹתִי Is. 29, 13 *their reverence for me*, i. e. their fear of me.

יְרָאָה (see יָרֵא 5) *f. the under side, hind-side*, Ez. 1, 18 (as may be read for יִרְאָה) *and they have a hind-side*, opposed to גֹּבַהּ *upper side;* comp. Ar. وَرَاء (what is behind).

יִרְאֶה (a noun formed from the fut. Kal of רָאָה; *seeing*) *m.* only in the proper name יִרְאִיָּה and in יי יִרְאֶה (see יְהוָֹה).

יִרְאוֹן (*place of terror*) *n. p.* of a city in Naphthali Josh. 19, 38, now *Jarûn;* see *Seetzen* II, 123.

יִרְאִיָּה (*Jah is the Seeing*) *n. p. m.* Is. 37, 13 14.

יָרֵב (properly = יָרִיב Hif. of רוּב, as Jerome actually read it; *one fighting, an adversary, enemy*) a symbol. *n. p.* of the warlike Ashur Hos. 5, 13; 10, 6, and therefore standing as a parallel to אַשּׁוּר; comp. רַהַב for Egypt. It is also possible that it is an old Assyrian word. Vulg. *ultor.* Others take *Jareb* to mean *great, powerful* from יָרַב = רַב, which the Syr. ܝܪܒ actually signifies.

יָרֻב (prop. fut. Kal of רוּב, made into a noun for יָרוּב, *constr.* יְרֻב) *m. disputer, fighter*, only in the proper names יְרֻבַּעַל, יְרֻבֶּשֶׁת; for the sense comp. the proper names יָרֵב, יָרִיב, יְרִיבַי.

יָרֹב (*constr.* יָרָב־, a noun from the fut. Kal of רָבַב I.) *m.* only in the proper name יָרָבְעָם.

יֶרֶב (from רָבָה) *m. multitude*, K'ri 2 Chr. 24, 27.

יְרֻבַּעַל (contracted from יְרֻב בַּעַל, *Baal is contender, disputer;* in Judges 6, 32 another turn is given to the signification of the name, which does not at all seem to have been the original one) *n. p.* of the judge known elsewhere by the name of גִּדְעוֹן Judges 6, 32. Inasmuch as בַּעַל is identical with בֶּשֶׁת = בֹּשֶׁת in the religious views of the ancient Hebrews, he is called in 2 Sam. 11, 21 יְרֻבֶּשֶׁת (which see). LXX Ἱεροβάαλ, Sanchoniathon (Eus. Praep. Ev. 1, 10) Ἱερόμβαλος (termed a priest of Jehovah). The name was at first an epithet of the Phenician *Archal*, i. e. Hercules, in Palmyrene יָרִיבַעַל (Palmyr. Denkmäler IV, 5); and Gideon may have received this surname as a warrior.

יָרָבְעָם (*God is enlarger*, see עָם) *n. p.* of the first king of the ten tribes 1 Kings ch. 12-14, and then of another king 2 Kings 14, 23-29.

יְרֻבֶּשֶׁת see יְרֻבַּעַל and בֶּשֶׁת.

יָרַד (3 *p. perf.* once רַד Judges 19, 21 abridged from יָרַד; in the old triumphal song of Deborah, which has much Aram. colouring, יָרַד 5, 13 occurs twice, since the perf. is necessary here on account of אָז compared with verses 11 19 22, as the old translators also take it; *inf. abs.* יָרֹד, *constr.* רֶדֶת [with *suff.* רִדְתִּי] and once רְדָה Gen. 46, 3 [elsewhere with the first vowel ֵ, e. g. דֵּעָה, לֵדָה], once even יְרֹד, with *suff.* יָרְדִּי Ps. 30, 4 K'ri; *imp.* רֵד or lengthened רְדָה; *fut.* יֵרֵד omitting the first radical, *apoc.* יֵרֶד, *in pause* יֵרַד) *intr.* properly *to fall from* or *down, to go, run, flow down*, to which fundamental signification all the meanings and all comparisons lead. Hence *to move downwards, to descend, to come down*, from a higher place to a person or thing Ex. 19, 11 18, Ps. 144, 5; with מִן of the place *whence* 2 Kings 1, 10, Deut. 28, 24; and with עַל *to*, if it be an elevated place Ex. 19, 18; Mic. 1, 3; *to descend, come down, go down, travel down* &c. with מִן of a place Ex. 19, 14, Ez. 27, 29; but with מֵעַל, if the verb to be supplied before יָרַד must be coupled with עַל, Judges 4, 15; 1 Sam. 25, 23; Ez. 26, 16; seldom with מֵעִם Judges 9, 37. The place *to which* stands with עַל, when it is an elevated point Ez. 47, 8, but otherwise with אֶל 2 Sam. 11, 10 or לְ Song of Sol. 6, 2, or with an accus. with or without *a* of motion Ps. 55, 16, Job 7, 9, Gen. 12, 10; which accus. with a partic. is so expressed as that יֹרֵד stands in construct state with the follow-

ing noun, e. g. יֹרְדֵי עָפָר, יֹרְדֵי בוֹר, Ps. 22, 30, *going down into the pit*, *into the dust;* seldom with בְּ Ex. 15, 5, Is. 63, 19, which usually means *to come down by* or *on* a thing Gen. 28, 12, Judges 7, 11, 2 Kings 20, 11, *to descend into* something Is. 5, 14; Jon. 1, 3. With אֶל of a person Ex. 11, 8. Very often י׳ stands absol. Gen. 43, 20; Ex. 19, 24; Is. 47, 1; and to supplement the idea a verb in the infin. with לְ follows 2 Kings 8, 29, 1 Chr. 7, 21, Judges 15, 12, or without לְ 1 Sam. 17, 28; or also a finite verb 2 Sam. 23, 20; Numb. 11, 17. The applications of י׳ are very numerous, and may be grouped under the following significations: *to be brought down*, בְּיָד in the hand 1 Sam. 23, 6, *to fall down* Jer. 13, 18, *to be precipitated down* Ex. 9, 19, *to run downwards*, of a boundary Num. 34, 11, Josh. 18, 16, *to lead down*, of a way Prov. 7, 27, *to sink*, *perish* (fig.) Ez. 30, 6, *to go down*, of the shadow on the hands of a sun-dial 2 Kings 20, 11, Is. 38, 8, *to come down*, *to descend*, at the manifestation of God Is. 63, 19; 64, 2, *to rush down*, to battle Judges 5, 13, *to incline*, of the day Judges 19, 11, *to enter*, when the thing is conceived of as lying lower, e. g. into a ship Jon. 1, 3, into a well 2 Sam. 23, 20, *to walk down*, to the sea or to a port Jon. 1, 3, to a spring Gen. 24, 16, to a garden Song of Sol. 6, 2; *to put to sea* Is. 42, 10; *to come down* from a city (because cities were usually on heights) Ruth 3, 3, 2 Kings 6, 18, from the citadel 1 Sam. 9, 25, from the temple to the citadel Jer. 22, 1; 26, 12; *to go into the combat*, because fights were usually on a plain 1 Kings 18, 44; *to go to the slaughter-bench* Jer. 48, 15; *to travel*, to a country lying lower Judges 7, 24, 1 Sam. 25, 1, so from Jerusalem to Egypt Gen. 12, 10, to Philistia and the lands on the coast Judges 14, 1, 1 Sam. 13, 20, into the Jordan-valley 10, 8; it is even coupled with עַל־הֶהָרִים Judges 11, 37, when the country out of which one goes to the mountains lies still higher; *to flown down* Deut. 9, 21; *to fall down*, of rain, of dew Num. 11, 9, and so in a great variety of applications. Like other words of flowing, overflowing, יָרַד (likewise Ar. ورد) has with it an accus. of the thing which descends, e. g. *the eye flows with* פַּלְגֵי מַיִם Lament. 3, 48, מַיִם 1, 16, דִּמְעָה Jer. 9, 17, seldom with בְּ Is. 15, 3. Deriv. מוֹרָד and the proper names יֶרֶד, יַרְדֵּן.

Hif. הוֹרִיד (*part.* מוֹרִיד, *fut.* יוֹרִיד) prop. to cause a thing to go down, *to bring down* Judges 7, 4; 1 Sam. 30, 15; *to let down* Josh. 2, 15; *to send down* Ez. 26, 20; *to cast down* Ps. 56, 8; *to put down* Is. 10, 13; *to subdue*, *chastise* 2 Sam. 22, 48, for which וַיַּדְבֵּר stands in the parallel place of the Psalm; *to let flow down*, *shed*, tears Lament. 2, 18; *to sink*, the head 2, 10; *to cause to flow down* Is. 63, 6.

Hof. הוּרַד *pass.* of Hifil: *to be led down* Gen. 39, 1, *to be taken down* Num. 10, 17, *to be cast down* Is. 14, 15.

The original idea of יָרַד is both a motion downwards and a motion forwards, to proceed, to proceed descending, to fall forwards, to which the same stem in Ethiopic, and usage in Arabic (ورد to go down) point. Hence it is cognate with יָרַט (which see) *to throw headlong*, *to precipitate*, with לְנֶגֶד פְּ׳ *to run to meet*, *to precipitate before*, and Pih. יִרֵט trans. The organic root יָ־רַד, יָ־רַט is identical with that in רַד, רָץ, רָהַט &c.

יֶרֶד (according to some *low ground*, *water*, comp. יַרְדֵּן) *n. p. m.* Gen. 5, 15, the sixth in the series of the patriarchs Gen. ch. 5; and if we assume that the fathers before the flood only denoted a very old circle of gods, we may understand by this the god of low ground, of water, somewhat = the Indian Varuna. As a designation of a certain circle of time י׳ may denote *a marching down*, i. e. the going down to the plain to carry on the cultivation of the soil. In any case יֶרֶד appears to be identical with עִירָד of the other narrator. A name of later times 1 Chr. 4, 18.

יַרְדֵּן (prop. *river*, from יָרַד, as in

Syr. from the same stem comes the noun ܝܰܪܳܕܳܐ lake, sea; comp. יְאֹר the Nile, prop. river, stream, שִׁחֹר, and the Nile itself [see יְאֹר], also *Ganges* from *ganga*, prop. river, Lat. *Rhenus*, German *Rhein*, prop. flowing, river, &c. &c. The termination ־ֵן, as already remarked by *Hiller* in his Onomast. p. 194, is a very old Aramaeising dual form [comp. Aram. תְּרֵין], because the river is divided by the Sea of Genesareth, comp. קַרְתֵּין = קִרְיָתַיִם) *n. p.* of the great river of Palestine, *the Jordan*, usually with the article on account of its easily observable appellative signification Gen. 13,10; 32, 11; 50, 10; Is. 8, 23; Jer. 12, 5 &c.; the article is omitted only in Ps. 42, 7, where the poet calls all Palestine אֶרֶץ י׳, and Job 40, 23, where י׳ denotes *stream*, *river* generally. In Phenic. יַרְדַּן was also the name of a river in Crete (Hom. Odyss. γ′, 292). The Jordan has its different springs at the foot of Antilibanus, and comes forth from a hollow (Pan's hollow) south of the city דָּן יַעַן (Phenic. בַּעַל יַעַן i. e. Paneas, Banjas), for which reason the Talmud (Bechoroth 55) looked upon the name as moulded together from יֶרֶד דָּן (river of Dan). כִּכַּר הַיַּ׳ see כִּכָּר; עֵבֶר הַיַּ׳ see עֵבֶר; גְּאוֹן הַיַּ׳ see גְּאוֹן. As to the orthography of the name, there was in addition to יַרְדֵּן (whence the Targ. יַרְדְּנָא, Phenic. יַרְדַּן) a יָרְדֵּן (from יֹרֶד), from the latter of which arose the Greek Ἰορδάνης, Lat. *Jordanes* and *Jordanis* (Plin. H. N. 5, 15), Syr. *Jurdnon*, Arab. *el-Urdan* (it is, however, so called only as far as the lake of Tiberias, for south of that it is named *el-Sahriat*, الشريعة i. e. the ford), Pers. *Hordum*. The derivation of it from רָדַן, Ar. ردن, to rush, should be rejected.

יָרַה (only *fut. pl.* תִּרְהוּ, which should be read תִּרְהוּ, as some mss. have תִּירְהוּ) *intr.* same as יָרֵא *to be terrified*, *afraid* Is. 44, 8, coupled with פָּחַד; Ar. وَرِهَ the same. See יָרֵא.

יָרָה I. (1 *p. perf.* יָרִיתִי; *part. m.* יוֹרֶה, *pl.* יוֹרִים, יֹרִים; *inf. abs.* יָרֹה, *c.* יְרוֹת, with לְ, לִירוֹת, once יְרוֹא 2 Chr. 26, 25; *imp.* יְרֵה; *fut.* יִירֶה, which does not, however, occur) *tr.* 1. *to throw with a sling*, with בְּ of the shooting-engine 2 Chr. 26, 15; *to shoot*, arrows (חִצִּים, זִקִּים) 1 Sam. 20, 36 37, Prov. 26, 18, omitting חֵץ 2 Kings 13, 17, Ps. 64, 5, with לְ *at* one Ps. 11, 2; יוֹרֶה (*pl.* יֹרִים) *an archer* 1 Chr. 10, 3; 2 Chr. 35, 23. On נִירָם see יָרָה II. — 2. *to lay*, the foundation- or corner-stone Job 38, 6; *to erect*, a memorial stone Gen. 31, 51; generally *to found*; the Aram. רְמָא, Syr. ܪܡܐ, Greek βάλλεσθαι, Lat. *jacere* being also used in the same sense. Derivat. יְרוּ (for יְרוּת), יְרִי (for יְרִית) in proper names; perhaps also the proper name masc. יוֹרַי (from יוֹרָיָה *Jah is founder*). See יְרוּשָׁלַם and יְרִיאֵל.

Nif. נוֹרָה (only in *fut.* יִיָּרֶה for יִוָּרֶה) *to be struck with arrows* Ex. 19, 13.

Hif. הוֹרָה (with *suff.* הֹרַנִי; *part. m.* מוֹרֶה, *plur.* מוֹרִים, but also מוֹרְאִים; *fut.* יוֹרֶה, *apoc.* יוֹר, 3 *pl.* יוֹרוּ, יוֹרְאוּ) *to cast*, *to throw*, Job 30, 19 *he has cast me into the dust; to shoot*, arrows 1 Sam. 20, 20, 2 Kings 13, 17, as in Kal also with the omission of חִצִּים. מוֹרִים or מוֹרְאִים *archers* 2 Sam. 11, 24; 1 Chr. 10, 3. Fig. *to hurt*, *to injure* Ps. 64, 5. יוֹרֶא Prov. 11, 25 see Hof. of יָרָא II. = רָוָה and יָרָה III.

יָרָה II. (in Kal only *fut.* יִירֶה, 1 *pl.* with *suff.* נִירָם) *intr.* same as אָרָא II. (page 141), אָרָה (page 145), Ar. أَرِيَ, أَرَى, لَرَّ and وَرَى, comp. Sanskrit *ar*, Latin *ur*) 1. *to glow*, *to burn*, in which latter sense once *trans.* Num. 21, 30 *we burnt them* (בָּמוֹת בַּעַל = בַּעַל בָּמוֹת, עָר), *Heshbon is destroyed unto Dibon*, *we desolated them* (נַשִּׁים fut. Hif. of נָשָׁה = נָצָה Jer. 4, 7) *as far as Nofach* (Nobach), *the fire* (אֵשׁ for אֲשֶׁר, as the LXX read) *reacheth unto Medeba*. — 2. *to shine*, *to glitter*, *to light*, hence *to see*, which is an illumination (comp. λεύσσω); as רָאָה (which see), is also capable of being referred to this primitive idea;

and the redupl. رأرأ comes back to the signification just given. See Hifil.

Hif. הוֹרָה (*part.* מוֹרֶה, *pl.* מוֹרִים; *inf. constr.* הוֹרוֹת; *fut.* יוֹרֶה) 1. *to shew, to point out*, i. e. to cause to see, with accusative of the person and also of the thing, as עֵץ Ex. 15, 25, דֶּרֶךְ Ps. 27, 11, seldomer with בְּ *to point to* a thing, as בְּדֶרֶךְ 1 Sam. 12, 23, בְּיַד אֵל Job 27, 11, or with אֶל 2 Chr. 6, 27, but also with the omission of דֶּרֶךְ Gen. 46, 28; with מִן of the thing *out of which*, Is. 2, 3 *and he will shew us* (one) *of his ways*, in a fig. sense; sometimes also with בְּ of the instrument Prov. 6, 13. — 2. *to teach, to instruct*, prop. to point out a way, an outlet or expedient, with accus. of the person Job 6, 24 or accus. of the thing Is. 9, 14, or with a double accus. Ps. 27, 11; 86, 11 &c.; seldom with לְ of the person Deut. 33, 10, Hos. 10, 12; or absol. Hab. 2, 19; Job 36, 22. Hence מוֹרֶה *a teacher, master*, prop. instructor Is. 9, 14; once מוֹרֶה stands for it Ps. 9, 21, as the LXX and Syr. have taken it. On the meaning "lord, ruler" see under מָרָה; and מוֹרֶה in proper names see under מוֹרֶה. — Derivat. תּוֹרָה and perhaps תּוֹר 1.

יָרָה III. (i. e. וָרָה, transposed from רָוָה; in Kal only *part. m.* יוֹרֶה) *intr. to flow abundantly, to stream over, part.* יוֹרֶה as a noun *the early rain*, as that which pours in abundance Deut. 11, 14; Jer. 5, 24; on the contrary יוֹרֶה Hos. 6, 3 is the fut. Hif. for אֲשֶׁר יוֹרֶה and has therefore the accus. with it. The noun יוֹרָה as a proper name is only a collateral form of יוֹרֶה; and perhaps the proper name יוֹרַי also belongs here.

Nif. נוֹרָה (only *fut.* יוֹרָא Prov. 11, 25, which stands perhaps for יִוָּרֶה) *to be moistened*, see Hof.

Hif. הוֹרָה (הֹרָה, *fut.* יוֹרֶה, *part.* מוֹרֶה) 1. *to water, to fructify*, with the accus. אֶרֶץ Hos. 6, 3; *part.* מוֹרֶה = יוֹרֶה *the richly-fructifying early rain* Jo. 2, 23, along with מַלְקוֹשׁ, as יוֹרֶה in Jer. 5, 24; on the other hand מוֹרֶה Ps. 84, 7 is the proper name of a parched and fruitless valley, through which the pilgrims had to go, as well as through that of *Baca*. Other places were also designated more exactly by מוֹרֶה, as אֵלוֹן Gen. 12, 6, גִּבְעַת הַמּוֹרֶה Judges 7, 1; a point which will be explained under מוֹרֶה. — 2. *to fructify, to beget*, of a man, Job 3, 3 *and the night, which said, a man has begotten.* But see הָרָה.

Hof. הוּרָה (*fut.* יוּרָא = יוֹרָא, which, however, is better taken as Nif.) *pass. to be moistened, quickened*, Prov. 11, 25.

יְרוּ (an old form for יְרוּת from יָרָה I.) *f. foundation, place*, only in the proper names יְרוּאֵל, יְרוּשָׁלַם.

יְרוּאֵל (*foundation of El*) *n. p.* of a desert, the south-eastern continuation of the desert תְּקוֹעַ, 2 Chr. 20, 16 compared with 20, 20; and probably the large flat territory which is now named el-Husâsah (הַצִּיץ) from a נַחַל (Wady) on its northern side (*Robinson*, Palest. II. p. 480).

יָרוֹחַ (perhaps denom. from יֶרַח; *born at the new moon*) *n. p. m.* 1 Chr. 5, 14. Comp. אֱלוּלַי (see אֱלוּל), חֹדֶשׁ (see חֹדֶשׁ 4), חַגַּי, חַגִּי, חַגִּית, עִדּוֹ, פָּסֵחַ (modern Hebrew פֶּסַח = בֶּן־פֶּ), שַׁבְּתַי.

יָרוֹק *m.* same as יֶרֶק *green thing, green herb* Job 39, 8.

יְרוּשָׁא (*possession*, viz. of Jah) *n. p. f.* 2 Kings 15, 33, for which 2 Chr. 27, 1 has יְרוּשָׁה.

יְרוּשָׁה *n. p.* see יְרוּשָׁא.

יְרוּשָׁלַם (originating in יְרוּ־שָׁלֵם, according to the Masora on Jer. 26, 18 written fully five times יְרוּשָׁלַיִם, as it was at a later period on Maccabean coins and in modern Hebrew; with *a* of motion יְרוּשָׁלַיְמָה 1 Kings 10, 2 or fully יְרוּשָׁלַיְמָה 2 Chr. 32, 9; with prefixes בִּירוּשָׁ־, מִירוּשָׁ־ &c.) *n. p. f.* (Is. 3, 8; 10, 11; 37, 10 &c.), the metropolis of the Israelite kingdom from David onward 2 Sam. ch. 5. 6, after having been previously merely a royal city of the Canaanites Josh. 10, 1 5; 15, 8, called at first only שָׁלֵם (which see) Gen. 14, 18, afterwards יְבוּס Judges 19, 10, or עִיר הַיְבוּסִי 19, 11, or simply

יְבוּסִי ZECH. 9, 7. The name שָׁלֵם was sometimes also used later by poets Ps. 76, 3, as well as יְבוּסִי ZECH. l. c. According to Jewish tradition (Beresh. rab. ch. 43) Jerusalem had also the name צֶדֶק, interpreted by the prophet Isaiah Is. 1, 21; for which reason its kings were called מַלְכִּי־צֶדֶק (GEN. 14, 18), אֲדֹנִי־צֶדֶק (JOSH. 10, 1). It had also the names עִיר אֱלֹהִים Ps. 46, 5, עִיר יי צְבָאוֹת 48, 9, עִיר הַקֹּדֶשׁ NEH. 11, 18. The inhabitants of Jerusalem were called יֹשְׁבֵי יְרוּשָׁלַם JER. 4, 4; 8, 1; 11, 12, or יוֹשֶׁבֶת יְרוּ' (collect.) Is. 5, 3; 8, 14; 22, 21, or בַּת יְרוּ' 37, 22 and finally יְרוּשָׁלַם alone 4, 4; by which even the Jews in exile were designated 40, 2 9; 41, 27. Poetically as an image of beauty SONG OF SOL. 6, 4. The city lay on the confines of Judah and Benjamin (JOSH. 15, 63 comp. with JUDGES 1, 21; and so Joma 12, Sebachim 53).

As to the derivation of the name, the last part of the compound שָׁלַם (i. e. שָׁלַיִם) obviously originated as a dual form from the double city (upper and lower); and the almost painfully defective orthography, with the appearance of שָׁלַם as a complete name of the city (GEN. 14, 18; Ps. 76, 3), the Arabic orthography سلام (= שָׁלוֹם), and the Greek *Σόλυμα* (*Joseph.* Antt. 1, 10, 12) as well as the Latin *Solyma* (*Mart.* 10, 65, 5) = שָׁלוֹם, point unmistakeably to the primitive form שָׁלֵם (which see) = שָׁלוֹם. This שָׁלֵם is like שָׁלוֹם (in אַבְרִישָׁלוֹם) an epithet of the supreme deity, with which the very ancient city was invested. The first part of the compound (יְרוּ) has been taken since Reland, and even earlier and better in Beresh. rabb. c. 56, for יְרָאוּת = יְרָאוּת *vision*, from רָאָה with relation to the name יי יִרְאֶה in Abraham's history GEN. 22, 8-14; or for יִרְוֶא (from יָרֵא), so that the sense would be "*Shalem's veneration*", or for יִרְוֹשׁ (from יָרַשׁ) *possession*, conseq. "*Shalem's possession*" (*Simonis*, *Ewald*), so that the Shin is represented as excluded by the following שָׁלֵם; in which case a Dagesh forte rather should have been expected. Lastly, and altogether unsuitably, it has been referred to יְרוּשָׁה (*Kaplan*, *Hitzig*). As יְרוּ appears in the name of the wilderness near Jerusalem, and יְרוּ, יְרִי appear generally in proper names, it is better to take יְרוּ so here also; whence the appellative meaning would be *foundation* (or place, abode), an interpretation which *Saadia* had in his mind (on Is. 44, 28; 51, 17; 60, 1; 62, 1 6) in his دار السلام and (Is. 40, 2) مدينة السلام. The later Arabic name *el-Kuds* or *Beit el-Mukaddas* (بيت المقدس) is only a paraphrase like *Ir ha-Kodesh* in Hebrew (NEH. 11, 18). The name of reproach given by the emperor Hadrian, Aelia Capitolina, written by the Arabs ايليا, was never generally adopted.

יְרוּשְׁלֶם *Aram.* the same EZR. 5, 14; 6, 9; also יְרוּשְׁלֵם EZR. 4, 20 24; 5, 1; Syr. ܝܪܘܫܠܡ.

יְרוּשֶׁלֶם see יְרוּשָׁלֵם.

יָרַח (not used) *intr.* prop. same as אָרַח *to go about, to wander*, same as סָבַב, סָחַר, prop. to turn, to go about, here *to make a circuit*, spoken of the moon, the moon being generally celebrated for her majestic walking (JOB 31, 26). Deriv. יֶרַח, יָרֵחַ, the proper names יֶרַח and יְרֻחַם.

The fundamental signification of the stem יְ to יָרַח does not lie in *to shine, to glitter*, even if לְבָנָה (which see), Ar. قَمَر, Latin luna, proceed from that; but in the regular monthly circuit; and the Ar. أَرَخَ (to run through a cycle of time), together with وَرَخَ, whence أَرْخَة a section of time, تَارِيخ a chronicle, and ورخ II. to describe a monthly date, confirm this fundamental meaning, which can only be in the organic root אְ־רַח, found also in בְּ־רַח, תְּ־רַח &c.

יֶרַח (prop. a particip. noun; with *suff.* יִרְחִי) *m.* prop. *that which makes a circuit* (monthly), hence *the moon*, a heavenly body determining times Ps. 104, 19; in

prose with the article Gen. 37, 9; Deut. 4, 19; 17, 3; 2 Kings 23, 5, seldom in poetry Ps. 136, 9; rather is it omitted there Job 25, 5; 31, 26. לִפְנֵי י׳ Ps. 72, 5 *before the moon*, i. e. as long as the moon endures, *always*, like עַד בְּלִי י׳ *till there is no more moon*, i. e. always; 89, 38 confirming this manner of expression. In Targumic, Syr., Zab. and Arab. are used for "moon", like the Hebr. לְבָנָה in poetry, such nouns as have stems denoting *to shine*, Aram. סַהֲרָא, Syr. ܣܗܪܐ, Ar. قَمَر (from قَمَر to be white); but the use of the word for "month" is a sure proof of the derivation given. The Arab. رَاحَ to come at evening, of the new moon, is a denom.

יֶרַח (*pl.* יְרָחִים, *constr.* יַרְחֵי) *m.* 1. prop. time of the cycle of the moon, i. e. *a lunar month*, Deut. 33, 14; Job. 3, 6; 7, 3 &c., used in poetry as well as prose, though the later חֹדֶשׁ (which see) is more frequent. יֶ׳ יָמִים Deut. 21, 13 and 1 Kings 15, 13 *a month of time*, i. e. a month long. גֶּרֶשׁ יְרָחִים Deut. 33, 14 *fruit of months*, i.e. what the months bring; poet. יַרְחֵי קֶדֶם Job 29, 2 *months of the past*, i. e. earlier days. — יֶ׳ is related to יָרֵחַ as *moon* to *month*, *μήνη* to *μήν*; Aram. יַרְחָא, ܝܪܚܐ, Zab. transp. יַחְרָא the same; and the noun may also have been in Arab., as is to be seen from ورخ II. — 2. (perhaps = חֹדֶשׁ *new moon*, and then like it applied to proper names) *n. p.* of the fifth son of Joktan Gen. 10, 26; 1 Chr. 1, 20; afterwards the name of a tribe related to the Hadramautites, and of a region, by which is understood the moon-coast (غب القمر) and moon-mountains (جبل القمر) with their inhabitants in the neighbourhood of Hadramaut.

יְרַח (not used) *Aram.* same as Hebr. יָרַח, hence

יְרַח (*pl.* יַרְחִין) *Aram. m. month* Dan. 4, 26; Ezr. 6, 15.

יְרֵחוֹ (the usual orthography, elsewhere יְרִיחוֹ also, in the book of Joshua, and once יְרִיחֹה; formed from the fut. Hifil of רוּחַ *to smell*, *to be fragrant;* the termination וֹ- or ה- stands for וֹן-; *the fragrant with spices*) *n. p.* of a celebrated city of Palestine in the neighbourhood of the Jordan and the Dead Sea, in Benjamin Josh. 18, 21, whose abundance in palms (therefore called also עִיר הַתְּמָרִים which see), roses, balsam and honey was much famed (Ben Sira 24, 18; Justin. 36, 3; *Jos.* Antt. 4, 6, 1; 14, 4, 1; 15, 4, 2), now called by the Arabs *Richa* (ريحا). LXX Ἱεριχώ, in Strabo Ἱερικοῦς.

יְרַחֵם *m. mercy*, see יְרַחְמְאֵל.

יְרֹחָם (formed from the fut. Puhal of רָחַם; *a beloved*, *favoured one*, viz. is El) *n. p. m.* 1 Sam. 1, 1; Neh. 11, 12; 1 Chr. 8, 27; 9, 8 12; 12, 7; 27, 22; 2 Chr. 23, 1.

יְרַחְמְאֵל (*El is pitier*, from יְרַחֵם אֵל) *n. p. m.* 1 Chr. 2, 9; 24, 29; Jer. 36, 26. *Patr.* יְרַחְמְאֵלִי 1 Sam. 27, 10.

יַרְחָע (Egyptian) *n. p.* of an Egyptian slave 1 Chr. 2, 34 35, who had become a citizen in the tribe of Judah.

יָרַט (only *perf.*) *intr. to go forward*, *to rush* or *run forward*, with לְנֶגֶד פְּ׳ *against one*, Num. 22, 32 *for the journey ran against me*, i. e. I was compelled to it against my will. The stem is connected with יָרַד (which see); and the Arab. ورط also proceeds from the same fundamental signification.

Pih. יִרַט (only 3 *p. perf.* with *suff.* יִרְטֵנִי as יִסְּרֵנִי Is. 8, 11, conseq. ־ֵנִי for ־ַנִי) *to hurl*, עַל יְדֵי פְּ׳ *into the hands of one*, Job 16, 11 *he hurled me into the hands of the wicked*, as the LXX, Symm., Vulg. have already taken it; Ar. وَرَّطَ.

Puh. יֹרַט (*part.* מוֹרָט) *to be swift*, *nimble*, as חַד (Hab. 1, 8) of the Chaldeans, hence מוֹרָט, coupled with מְמֻשָּׁךְ, Is. 18, 2 7; describing the bold and warlike Ethiopians at Meroë. But see מָרַט.

יְרִי (an old form for יְרִית from יָרָה I.) *f. foundation*, same as יְרוּ, only in the proper names יְרִיאֵל, יְרִיָּה, יְרִיָּהוּ.

יְרִיאֵל (*foundation* or *possession of El*) *n. p. m.* 1 Chr. 7, 2.

יָרִיב (a noun developed out of the fut. Hif. of רוּב) *m.* 1. *an opponent, adversary, enemy* Is. 49, 25; Jer. 18, 19; Ps. 35, 1. — 2. (*a leader of combat*, viz. Jah is) *n. p. m.* Ezr. 8, 16. The proper names יְהוֹיָרִיב, יוֹיָרִיב are compounded with it.

יְרִיבַי (contracted from יְרִיבְיָה; *Jah is a leader of combat*) *n. p. m.* 1 Chr. 11, 46. The proper name רִיבַי is abridged from it.

יְרִיָּה (contracted from יְרִי יָהּ; *foundation of Jah*) *n. p. m.* 1 Chr. 26, 31.

יְרִיָּהוּ (=יְרִיָּה) *n. p. m.* 1 Chr. 23, 19; 24, 23.

יְרִיחֹה see יְרֵחוֹ.

יְרִיחוֹ see יְרֵחוֹ.

יְרִימוֹת (*elevation*, see יְרֵמוֹת) *n. p. m.* 1 Chr. 7, 7; 12, 5; 25, 4; 27, 19; 2 Chr. 11, 18; 24, 30; 31, 13.

יְרֵימוֹת see יְרֵמוֹת.

יְרִיעָה (*pl.* יְרִיעוֹת, from יָרַע which see) *f. the curtain* (from its tremulous motion) of the tabernacle Ex. ch. 26-36; Num. 4, 25; *the hanging*, of a tent Ex. 26, 12; metaph. *tent* Ps. 104, 2, parallel to אֹהֶל Jer. 4, 20; 10, 20; 49, 29; Song of Sol. 1, 5; therefore coupled with בְּתוֹךְ 2 Sam. 7, 2, תַּחַת 1 Chr. 17, 1, יְרִעוֹת being the chief parts of the tent. Poet. יְרִיעוֹת אֶרֶץ Hab. 3, 7 *the tents of the earth* i. e. the nomadic peoples of the earth. Syr. ܝܪܝܥܐ also *a tent*.

יְרִיעוֹת (*shyness, timidity;* pl. for the abstract) *n. p. f.* 1 Chr. 2, 18.

יָרַךְ (not used) *intr.* same as רָכַךְ *to be soft*, especially applied to the soft flesh of the loins or flanks; hence יָרֵךְ, יַרְכָה, the proper name רֵכָה. According to the Ar. وَرَكَ, יָ׳ would mean *to bend towards, to lean to*, and the noun יָרֵךְ might well be derived from that; but the Ar. وَرَكَ is obviously a denom. from وَرَكٌ signifying prop. to bend to a side, so that the fundamental signification *to be soft* remains.

יָרֵךְ (*constr.* יֶרֶךְ Gen. 24, 9, Ex. 1, 5, Lev. 1, 11, comp. עָרֵל, constr. עֶרֶל; with *suff.* יְרֵכִי, יְרֵכֵךְ; *du.* יְרֵכַיִם, with *suff.* יְרֵכַיִךְ; cod. Sam. יְרֵכֶיהָ Ex. 25, 31; 37, 17; from יָרַךְ) *f. the thigh*, i. e. the fleshy mass which arches out at the end of the loins (מָתְנַיִם), called in animals *leg*, מִמָּתְנַיִם וְעַד יְרֵכַיִם Ex. 28, 42 *from the loins even to the thighs;* Song of Sol. 7, 2 *the roundings of thy thighs*, i. e. the beautiful archings of them; כַּף הַיָּ׳ Gen. 32, 26 *the socket of the thigh*, i. e. the hollow between the thigh-bone and the loins. Peculiar phrases are: הִכָּה שׁוֹק עַל־יָרֵךְ Judges 15, 8 *to smite the hip together with* (עַל so employed also in Gen. 32, 12; Ex. 12, 9; Job 38, 32) *the thigh*, a proverbial phrase for, to smite violently, fearfully even to maiming, partly the same in Arab. too (see Hamasa ed. Freytag p. 250). סָפַק עַל יָ׳ (or אֶל־יָ׳) Jer. 31, 15, Ez. 21, 17 *to smite violently on the thigh*, a gesture of pain and aversion, comp. Hom. Il. 16, 125; Od. 13, 198. יָצָא יֶרֶךְ פְּ׳ Gen. 46, 26, Ex. 1, 5 = יָצָא מֵחַלְצֵי פְ׳ Gen. 35, 11 signifying *to be descended from*, יְרֵכַיִם as well as חֲלָצַיִם being thought of as organs of generation; hence *to put the hand under the thigh* Gen. 24, 2 and 47, 29 equivalent to *to take a solemn oath*, the organs of the generating power of nature having in the view of the ancients a certain sanctity (Herod. 2, 48, 1; Plut. de Isid. 18). Metaphor. *nates* (buttocks) Num. 5, 21 27; *the flank*, Judges 3, 16 21, Ps. 45, 4, in animals *the leg, ham* Ez. 24, 4, in inanimate things *the side* Ex. 40, 22 24, *the bending, turning*, i. e. the lower side Ex. 25, 31; 37, 17; but יַרְכָה as a peculiar form stands for this more frequently.

יֶרֶךְ see יָרֵךְ and יַרְכָה.

יַרְכָא (only with *suff.* יַרְכָתֵהּ) *Aram. f. thigh, side*, of inanimate things Dan. 2, 32.

יַרְכָה (from a masc. יֶרֶךְ, with *suff.* יַרְכָתוֹ, יַרְכָתָם K'tib; *dual* יַרְכָתַיִם, but *constr.* יַרְכְּתֵי with Dagesh lene in Kaf) *fem. the side*, hence *dual, the two hinder sides* of a thing, e. g. of מִשְׁכָּן Ex. 26, 23 27; 36, 27, i. e. the hindmost, last,

extreme space which is conceived of as two hinder sides. So also of בַּיִת 1 Kings 6, 16; Am. 6, 10; אֶרֶץ Jer. 6, 22; 50, 41 (interchanged with כַּנְפוֹת in the same sense); בּוֹר Is. 14, 15; Ez. 32, 23; הַר Judges 19, 18; מְעָרָה 1 Sam. 24, 4; סְפִינָה Jon. 1, 5; צָפוֹן Is. 14, 13; Ez. 38, 15; Ps. 48, 3; לְבָנוֹן 2 Kings 19, 23; Is. 37, 24. The sing. is but seldom used in the sense *issue*, *end* Gen. 49, 13 and Ez. 46, 19 K'ri. The transference of the names of members to inanimate things is also found in שְׁכֶם, כָּתֵף, כָּנָף &c.

יְרֵכַיִם see יָרֵךְ.

יָרַם (not used) *intr.* same as רָם, אָרַם *to be high*, *large*, *to be elevated.* As an organic root רם is developed into stems in all sorts of possible enlargements; and is found in רָם, רָאַם, רָמָה, הָ־רַם, חָ־רַם, עָ־רַם &c. besides in אָ־רַם, רָם; we have to assume a stem יָרַם for the derivatives יַרְמוּת, יְרֵמוֹת, יְרֵמַי &c. all the more readily, as وَرَمَ occurs in Ar. also with a like meaning.

יָרֵם (*constr.* יְרֵם) *m.*, יְרֵמָה *f.* see יְרֵמַי, יְרֵמוֹת.

יִרְמֶה (arising from the fut. of רָמָה) *m. the elevated*, only in the proper name יִרְמְיָהוּ, יִרְמְיָה.

יַרְמוּת (*height*, *hill*) *n. p.* 1. of a city in the plain of Judah, formerly the residence of a Canaanite king Josh. 10, 3; 12, 11; 15, 35, and inhabited again after the exile Neh. 11, 29. According to Jerome it lay in the vicinity of אֶשְׁתָּאוֹל about $1^1/_2$ German miles from Beth-Gabrin; now the hamlet *Jarmuk.* — 2. of a Levitical city in Issachar Josh. 21, 29, which is called רֶמֶת 19, 21, and רָאמוֹת 1[illegible] 6, 58; different from רָאמוֹת [illegible] Gilead 6, 65.

יְרֵמוֹת (from יָרֵם *m.*, יְרֵמָה *f.*; the plur. for the abstract, *elevation*) *n. p. m.* 1 Chr. 8, 14; 23, 23; 25, 22, for which יְרִימוֹת stands in 24, 30 and 25, 4; Ezr. 10, 26 27; 10, 29 K'tib, for which the K'ri has רָמוֹת; יְרֵימוֹת 1 Chr. 7, 8.

יְרֵמַי (from יְרֵם יָהּ *Jah is an exalted one;* יְרֵם *constr.* of יָרֵם) *n. p. m.* Ezr. 10, 33.

יִרְמְיָה (contracted from יִרְמֶה יָהּ; *Jah is the exalted one*) *n. p. m.* of the famous priestly prophet, to whom belongs the well-known collection of oracles in the Old Testament Jer. 27, 1; Dan. 9, 2; Greek Ἱερεμίας (Matth. 16, 14). Also a proper name for different persons 1 Chr. 5, 24; 12, 4 10; Neh. 10, 3; 12, 1 12.

יִרְמְיָהוּ (the same) *n. p. m.* of the same prophet Jer. 1, 1 &c. A name also of other persons 1 Chr. 12, 13; 2 Kings 23, 31; Jer. 35, 5.

יָרַע (only 3 *pers. perf.* יָרְעָה) *intrans.* 1. *to turn back timidly*, *to be afraid*, *to despair*, *to tremble*, *to quake*, identical with יָרֵא, יָרַהּ, Arab. يَرِعَ (to be fearful, despairing), وَرِعَ (to recede timidly). Hence with a play on the word Is. 15, 4 *therefore the equipped of Moab cry out* (יָרִיעוּ), *their souls despair;* or *on that account the heroes of Moab cry out*, *their souls tremble within them.* Deriv. the proper name יְרִיעוֹת. — 2. Metaphor. *to wave hither and thither*, *to flutter*, spoken of inanimate things, cognate in sense רָעַל (= רָעַד), whence רְעָלָה (a veil). The fut. יֵרַע belongs to רָעַע. Deriv. יְרִיעָה.

יִרְפָּא *m.* see יִרְפְּאֵל.

יִרְפְּאֵל (from יִרְפָּא אֵל *El is builder up*) *n. p.* of a city in Benjamin Josh. 18, 27; comp. יַבְנְאֵל, יַבְנֶה, and see רָפָא.

יָרַק (only in *perf.* and *infin. absol.* יָרֹק) *intr.* same as רַק II. (רָקַק) *to spit*, with בִּפְנֵי פ׳ *in the face of one* Num. 12, 14, Deut. 25, 9, prop. *to expel*, *cast forth* (the saliva), Aram. רוּק, Syr. ܪܩ *to spit* or *to cast out blood*, Ethiop. ירק the same. See יָרֵק.

יָרֵק (not used) *intrans. to sprout*, *to grow*, *to be green*, crescere. Deriv. יֶרֶק, יָרָק, יָרוֹק. — 2. *to be a bright green*, the idea of *green* colour proceeding from the fresh-springing grass; bright-green colour includes at the same time green-

ish yellow, golden colour; comp. Sanskrit *hiranja* green, gold, Greek χρύσεος, with the Sanskrit *harita* green. See Pih. I. and II. Deriv. the proper name יַרְקוֹן.

Pih. I. יְרַקְרַק (a redupl. form; not used) *to be greenish yellow, gold-coloured, shining*, designations of *yellow* and *green* being often derived from the vegetable kingdom; comp. Greek χλωρός from χλόη, Syr. ܡܝܪܩܐ flavus from ܝܪܩ, Ar. يرقان the yellowing of corn, from a stem يَرِقَ = وَرِقَ; and from another stem of the same root وَرَسَ to be green, to grow, comes ورسي yellowish red, وارس yellowish. Derivat. the adject. יְרַקְרַק.

Pih. II. יֵרֵק (not used) *to be very pale, to be fawn-coloured*, i. e. to be of a pale yellow; of the yellowish colour of the face, of the yellowing of corn &c. Deriv. יֵרָקוֹן.

As to the stem, it is usually separated from יָרַק; but if one keeps in view the organic root of both (יָ־רַק, יָ־רֵק), and puts it with that in רַק II., רָק, מָ־רַק II., פָּ־רַק II., זָ־רַק, there appears as a common fundamental signification the intr. *to be moist, juicy;* hence of plants, *to sprout, to be green, to grow*, or *to be fresh, tender, green* (יָרֵק); of food, *to be fluid, thin* (מָרַק II., פָּרַק II.); of a fluid, *to flow, to pour;* of mud, *to flow out*, hence act. *to spit out* (רָקַק); of a fluid material, *to wet, moisten* (זָרַק); and lastly, of earthy or firmer parts *to be soft, thin, tender*, so far as that expresses the fluidity of them. From *to sprout, to be green*, has arisen the verb of colour *to be green*, of the bright green of plants; then *to become yellow, to be yellow*, taken from the ulterior progress of plants; and even *to be reddish yellow*, of the glitter of gold, and accordingly *to shine*; ideas of *shining, glittering* being elsewhere connected with that of *blooming, sprouting*, and thus זָרַק I. and II. would coincide. Hence in Arab. there is a radical connection between the stems ورق (to sprout, to be green), ورق (to put forth leaves), يَرَقَ (to be yellow, yellowish green), وَرَقَ (to wet, to moisten), رَقَّ (to be thin, tender, weak), مَرَقَ (to be fluid, of soup; the usual مَرَقَ is a denom.). See the derivatives of the single stems.

יָרָק (*constr.* יְרַק) *m. the tender, fresh sprout*, of the דֶּשֶׁא 2 Kings 19, 26, Is. 37, 27, which has no continuance לִפְנֵי קָדִים (קָדִים should be read for קָמָה). גַּן הַיָּרָק *a garden of green*, e. g. of herbs &c. Deut. 11, 10; 1 Kings 21, 2; אֲרֻחַת יָ׳ *a portion of herbs*, i. e. cabbage Prov. 15, 17. Comp. Ar. ورقاة leaf, ارك a kind of fodder, from ارك = رَكَّ (to be green, tender), Syr. ܝܪܩܐ, ܝܪܩܘܢܐ (cabbage, herbs), ܝܪܩܢܐ (green, from ܝܪܩ), ܐܬܝܪܩ (to be moist, to sprout), Ar. مَرْج (meadow) from مَرَجَ &c. &c.

יֶרֶק *m. greenness, verdure*, coupled with עֵשֶׂב Gen. 1, 30; 9, 3, דֶּשֶׁא Ps. 37, 2, הַשָּׂדֶה Num. 22, 4, עֵץ Ex. 10, 15. See יָרוֹק.

יֵרָקוֹן (from Pih. II. of יָרֵק) *m. pale yellow*, the colour of the face Jer. 30, 6, comp. Greek χλωρός, ὠχρός; then *yellowness*, of corn Deut. 28, 22, Am. 4, 9, Hagg. 2, 17, coupled with שִׁדָּפוֹן (a disease of grain); Ar. يرقان, ار-, ارق the same.

יַרְקוֹן (*pale yellow*, as a colour of water, from יָרֵק) *n. p.* of a city in Dan, coupled only with מֵי, perhaps because it lay upon a river named מֵי הַיַּרְקוֹן Josh. 19, 46, not to be identified with הָרַקּוֹן.

יָרְקָע (*constr.* יָרְקַע) *m.* see

יָרְקְעָם (from עַם and יָרְקָע fut. Hof. of רָקַע; *spreading of the people*) *n. p.* of a city in Judah 1 Chr. 2, 44.

יְרַקְרַק *adject. m., plur. f.* יְרַקְרַקּוֹת, 1. *greenish, greenish yellow*, of the colour of the leprosy in clothes Lev. 13, 49; 14, 37. — 2. *greenish yellow*, of gold, or *reddish yellow*, of the colour of חָרוּץ Ps. 68, 14, in Ethiopic *gold* itself, Ar. وَرْق

money), ارقان crocus, Sanskrit *hiranja*, greenish and gold &c.

יָרַשׁ I. (*inf. constr.* רֶשֶׁת; *fut.* יִירַשׁ) *trans.* same as גָּרַשׁ I. *to drive, to drive forth, to chase away, to take away*, with accus. of the person DEUT. 2, 21 22; 9, 1, coupled with הִשְׁמִיד 2, 12; but always with the additional idea of taking possession of what belongs to the expelled DEUT. 11, 23; 12, 2; 18, 14; 19, 1; 31, 3; JER. 49, 2; PROV. 30, 23. The LXX and other translators have for the most part the translation of גָּרַשׁ I. מִפְּנֵי פְּ׳ *to drive one away from the face of a person*, i. e. that he should see him no more DEUT. 12, 29, JUDGES 11, 24, = גָּרַשׁ מִפְּנֵי פְּ׳ Ex. 34, 11; but the Hif. הוֹרִישׁ JUDGES 11, 23 or הִשְׁמִיד DEUT. 31, 3 are usually employed in this sense; and then יָרַשׁ follows in signification II., as a supplement.

Nif. נוֹרַשׁ (*fut.* יִוָּרֵשׁ) *to be robbed*, of possessions, *to be taken away*, hence *to become poor* GEN. 45, 11; PROV. 20, 13; 23, 21; 30, 9, identical with רָשׁ (רוּשׁ), which means, in its fundamental sense, the same as راس *to snatch away*.

Hif. הוֹרִישׁ (*part.* מוֹרִישׁ; *fut.* יוֹרִישׁ) *to snatch away, to carry away, to destroy*, by pestilence NUM. 14, 12; *to root out* Ex. 15, 9; *to expel, drive away* JUDGES 1, 29 30 31 33; 11, 23; JOSH. 3, 10; 17, 13; NUM. 33, 52; PS. 44, 3, and like Kal in this sense coupled with מִפְּנֵי פְּ׳ Ex. 34, 24; NUM. 32, 21; 1 KINGS 14, 24; 21, 26; 2 KINGS 16, 3; metaphor. *to rob*, hence *to make poor* 1 SAM. 2, 7, opposite to הֶעְשִׁיר, and fig. *to drive out, tear away*, unrighteous property, JOB 20, 15 *God drives out of his belly* (the unjust property).

This signification of יָרַשׁ I. and its connexion with גָּרַשׁ I. (according to an interchange of ג and י existing elsewhere in the language), is unquestionable; and in fact most of the places just quoted cannot be taken otherwise. The organic root is יָ־רַ־שׁ.

יָרַשׁ II. (also יָרֵשׁ in יְרִשְׁתָּהּ DEUT. 30, 5, יְרַשְׁתֶּם 4, 1, יְרֵשׁוּהָ Is. 34, 11; *imp.* רֵשׁ and רַשׁ, also יְרַשׁ; *inf. constr.* רָשֶׁת, with *suff.* רָשְׁתִּי, also יְרֹשׁ JUDGES 14, 15 according to the acceptation of *Norzi* in the *Minchath Shay*; *fut.* יִירַשׁ, *pl.* יִירְשׁוּ together with יְרָשׁוּ) *tr.* 1. *to take, to seize, to snatch to oneself*, particularly by force, rapere, 1 KINGS 21, 15 16 18; *to take possession of*, with accus. of a place GEN. 15, 7, LEV. 20, 24, NUM. 13, 30, JOSH. 1, 11, spoken of a land, house, riches &c. EZ. 7, 24, PS. 105, 44; *to conquer* Is. 14, 21, PS. 83, 13, but seldom absol. DEUT. 2, 24. יוֹרֵשׁ *he who takes possession, a conqueror* JER. 8, 10, MIC. 1, 15 (with an allusion here to the word מוֹרָאשָׁה). Here belongs also the expression יָ׳ שַׁעַר אוֹיֵב GEN. 22, 17 *to conquer the gate of the enemy*, i. e. his cities. — 2. Like the cognate in sense אָחַז *to possess, to inhabit, to hold in possession*, spoken of lands, regions &c. LEV. 25, 46; EZ. 36, 12; Is. 60, 21. Also trop. of inanimate things HOS. 9, 3, or of animals Is. 34, 11. Here belongs the passage JUDGES 18, 7: *and the possessor of the dominion* (יוֹרֵשׁ עֶצֶר) *injured nothing in the land.* — 3. *to inherit, to take possession of as an inheritance*, absol. GEN. 21, 10, or with accus. of the thing NUM. 36, 8; *to be heir of*, with accus. of the person GEN. 15, 3 4. יוֹרֵשׁ *an heir* 2 SAM. 14, 7. Deriv. יְרֻשָּׁה, יְרֻשָּׁה, רֵשׁ, מוֹרָשׁ, מוֹרָשָׁה, תִּירוֹשׁ, and the proper names מוֹרֶשֶׁת, יְרוּשָׁה, יְרוּשָׁא.

Pih. יֵרֵשׁ (*fut.* יְיָרֵשׁ) *to hold in possession, to receive*, figurat. DEUT. 28, 42.

Hif. הוֹרִישׁ (*fut.* יוֹרִישׁ) *to give in possession*, with a double accus. JUDGES 11, 24, 2 CHR. 20, 11, hence figurat. JOB 13, 26: *thou leavest me in possession of the sins of my youth* (i. e. the punishment of them); *to leave for an inheritance*, with לְ of the person EZR. 9, 12.

As to the stem יָרַשׁ II. which is in Arabic ورث, in Syr. ܝܪܬ, it is identical with גָּרַשׁ II., אָרַשׁ &c. in the organic root; whence we see that the fundamental signification is *to bind, to unite, to comprehend.*

יְרֻשָּׁה *f. an object of possession, of conquest* (of enemies) NUM. 24, 18.

יְרֻשָּׁה *f.* 1. *a possession*, Deut. 2, 5; Josh. 1, 15; Judges 21, 17. — 2. *inheritance* Jer. 32, 8.

יֵשׁ (a very old noun from a verb-stem יָשָׁה, which has lost, however, the final sound in pronunciation, the same thing taking place also in other nouns from ל״ה, as in the case with שֵׁם, זַן, דַּם, אֵל, שַׁל, מַת, בֵּן, עֵץ; before Makkeph יֵשׁ, with suff. יֶשְׁכֶם, יֶשְׁנוֹ, יֶשְׁךָ) *m. being, existence.* But in actual use יֵשׁ subordinates itself 1. to another noun (as מְלֹא, לְבַד, כֹּל &c.), so that it cannot be conceived of without a supplement, e. g. יֵשׁ אֱלֹהִים *the existence of a God*, i. e. there is a God Ps. 58, 12, יֵשׁ מַשְׂכִּיל 14, 2; and it has rather the sense of a verb, like its opposite אַיִן and like עוֹד, i. e. though a subst. it appears almost entirely as a verb, and the suffixes to it are verbal, i. e. with נ inserted, as יֶשְׁנוֹ *there is* Esth. 3, 8; hence it does not appear in the constr. state. — יֵשׁ forms along with the noun following either a proposition by itself, as יֵשׁ תִּקְוָה Job 11, 18 *there is hope*, יֵשׁ־לִי תִּקְוָה Ruth 1, 12 *I have hope;* or it stands in connection with a succeeding proposition whose noun is indefinite, and which is better helped forward by it, Prov. 18, 24 *there is a friend who is more faithful than a brother;* Job 5, 1 *there is one that hears thee.* More rarely is יֵשׁ succeeded by definite nouns in a circumstantial statement Judges 6, 13; or in conditional clauses Gen. 24, 49; Judges 6, 36. For לֹא יֵשׁ Job 9, 33 should be read לֻא יֵשׁ (לֻא = לוּ) according to the LXX and Syr. — 2. Like the idea of a verb in the 3d person it may either stand alone and without a supplement, e. g. יֵשׁ אִתָּךְ *there is with thee* Prov. 3, 28; or separated from its reference, e. g. יֵשׁ־לִי רָב Gen. 33, 9 *there is much to me*, i. e. I have much; or like a verb it is put after the subject, e. g. עֵינַיִם יֵשׁ *eyes are there*, i. e. are not wanting Is. 43, 8, 1 Sam. 21, 5, hence also as an answer יֵשׁ *it is, yes*, Jer. 37, 17; in a strengthened form יֵשׁ וָיֵשׁ *it is certainly* 2 Kings 10, 15. Here belongs also the union with אֲשֶׁר in יֵשׁ אֲשֶׁר *there are many who* . . . i. e. many . . . Neh. 5, 2 3 4. — 3. equivalent to תּוּשִׁיָּה (which is from the same verb) *essential*, i. e. *enduring possession* Prov. 8, 21, as *Ibn Esra* already translates; the LXX having ὕπαρξις, Gr. Venet. οὐσία. — By an Aramaeism אִשׁ stands in 2 Sam. 14, 19 and Mic. 6, 10, in many mss. אִישׁ, for יֵשׁ, which should be referred perhaps to a stem אָשָׁה = יָשָׁה; in Aram. אִית stands for it (which see), whence in conjunction with לָא has arisen לֵית. As the proper name יִשַׁי is formed from יֵשׁ; so is the proper name אִישַׁי (a collateral form of יִשַׁי) from אִישׁ or אִשׁ; and from אִית is a proper name אִיתַי. Phenic. אֵשׁ (ης, *os, us*) the same (Plaut. 1, 7).

יָשָׁא (not used) *intr.* same as יָשָׁה, אָשָׁה. Deriv. the proper name מֵישָׁא, which see.

יָשַׁב (*part. m.* יוֹשֵׁב, *f.* יוֹשֶׁבֶת and יוֹשְׁבָה Neh. 3, 8, with the very old annexed ־ִי before the genitive יֹשְׁבִי *m.* Ps. 123, 1 and יֹשַׁבְתִּי *fem.* Jer. 10, 17; 22, 23; Lament. 4, 21; *inf. absol.* יָשׁוֹב, once שׁוֹב with Yod thrown away Jer. 42, 10, and the reverse once יָשׁוֹב 2 Sam. 15, 8 K'ri for שׁוֹב from שׁוּב; *inf. constr.* שֶׁבֶת, with *suff.* שִׁבְתִּי, once שַׁבְתִּי [according to some] Ps. 23, 6; *imp.* שֵׁב, before Makkeph שֶׁב־, and שְׁבָה; *fut.* יֵשֵׁב, *apoc.* יֵשֶׁב, once תִּישַׁבְנָה Ez. 35, 9 K'tib, while the K'ri like 1 Sam. 7, 14 has תָּשֹׁבְנָה, but Ez. 36, 33 is in favour of the K'tib) *intr. to be firm in a place, to hold it fast, to possess*, hence 1. *to sit*, comprehending with קוּם (to rise up) Ps. 139, 2 or יָצָא וָבוֹא Is. 37, 28, all doings and transactions. With בְּ of a place when it is of such a kind that one sits in it Gen. 19, 1, 2 Sam. 7, 1; elsewhere with עַל, when one sits *upon* 1 Kings 1, 35, 2 Kings 13, 13 or *at* something 1 Sam. 20, 24; also with לְ and the infinitive following Prov. 23, 1; seldom with לְ of a place Ps. 132, 12; Is. 47, 1. With עִם of a person *to sit along with one*, i. e. to be on terms of communion with Ps.

26, 4 5; Jer. 15, 17. To this belongs the signification *to sit down*, i. e. to enjoy the rest of sitting Gen. 27, 19, with ל of the place Ps. 9, 5; יָ׳ לִימִין פְּ׳ *to sit at one's right hand* Ps. 110, 1, which is a seat of honour (1 Kings 2, 19), or with עַל Is. 47, 1; 1 Kings 2, 19. With מִנֶּגֶד Gen. 21, 16 *to sit over against*, where לָהּ is inserted in order to express *self*. יָ׳ has often the secondary sense a) *to sit in judgment, to judge* (comp. Lat. sedere, Ar. جلس V.), applied to God and men Ps. 9, 5; 9, 8 לְעוֹלָם יֵשֵׁב *will judge for ever;* Mal. 3, 3; hence the phrase יָ׳ עַל־הַמִּשְׁפָּט Is. 28, 6, because judges usually sat on high chairs; sometimes it is the case that even שָׁפַט follows in the infin. as a supplement Jo. 4, 12; of God, who *sits for judgment* לַמַּבּוּל i. e. *in order to bring a flood* Ps. 29, 10. b) *to be enthroned*, of kings Ps. 61, 8, Is. 14, 13, along with מָשַׁל Zech. 6, 13; of God Ps. 2, 4; 55, 20; 102, 13; in which sense it is construed with עַל, בְּ &c.; יוֹשְׁבִים *enthroned ones*, i. e. princes Is. 10, 13. To this belongs the signification *to rest upon* a thing, = רָכַב, *the act of being enthroned*, as it were, *above a thing*, with accusat. יָשַׁב הַכְּרֻבִים *enthroned on the Cherubim* 1 Sam. 4, 4; 2 Sam. 6, 2; 2 Kings 19, 15; 1 Chr. 13, 6; parall. with רָכַב עַל־כְּרוּב. Figurat. יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל Ps. 22, 4 *enthroned over Israel's songs of praise;* יֹשֵׁב קֶדֶם Ps. 55, 20 *enthroned* or *riding along upon the east wind*, in order to punish. c) *to sit* in ambush, *to lurk*, Ps. 17, 12; though יָשַׁב in this sense is usually combined with other words, e. g. אוֹרֵב Judges 16, 9, לָמוֹ אֹרֵב Job 38, 40, בְּמַאֲרָב Ps. 10, 8; comp. Greek λοχεύω from λέγω. On the contrary יָ׳ Jer. 3, 2 has only the meaning *to abide*, sofar as the harlot was accustomed to tarry in the ways (Prov. 7, 12). d) *to sit* as an expression of being bowed down, struck down and forsaken, with לָאָרֶץ Is. 3, 26; Job 2, 13; עַל־עָפָר Is. 47, 1; בָּדָד Lament. 1, 1; 3, 28; מְשׁוֹמֵם Ezr. 9, 3; אַלְמָנָה Gen. 38, 11; Is. 47, 8. e) *to sit* in inactivity Is. 30, 7, quietly waiting for something (עַל) Jer. 8, 14, hence *to lie in rest and idleness* Judges 5, 16, elsewhere רָבַץ Gen. 49, 14; to this head belongs also יָ׳ 1 Sam. 13, 16. f) *to sit* spoken of inanimate things, i. e. *to be put, placed*, Ps. 122, 5 *for there are set thrones for judgment* (Targ., LXX, Syr.); *to stand there* 125, 1 (Targ.), parallel לֹא יִמּוֹט; *to be firmly established*, Zech. 12, 6 *and Jerusalem shall be firmly established in its own place at Jerusalem*, i. e. just where it stands at present; 14, 10; Jer. 30, 18 *the palace shall stand at the proper place*, parall. נִבְנְתָה עַל־תִּלָּהּ; *to lie there*, Zech. 2, 8 *Jerusalem shall lie there as* פְּרָזוֹת (an open place), i. e. be no עִיר מִבְצָר. — 2. *to abide, to remain*, with בְּ 2 Sam. 10, 5, עַל 1 Sam. 25, 13, and the accus. of the place Ruth 2, 7; with ל of the person for whom one tarries Ex. 24, 14, Num. 22, 19 (where this dative is omitted), Hos. 3, 3; and also with a pleonast. dat. Gen. 22, 5. Figur. of inanimate things, Gen. 49, 24 *and his bow remained in strength*, i. e. it always continued firm and strong. — 3. *to inhabit*, with the accusative Gen. 4, 20; 25, 27; Is. 44, 13; 42, 11; יוֹשְׁבִים *inhabitants* Ez. 26, 17, in which sense we frequently find such combinations as יוֹשְׁבֵי בָבֶל, יוֹשְׁבֵי יְרוּשָׁלַם Jer. 51, 12, יוֹשֵׁב שׁוּמְרוֹן Is. 9, 8 &c. Then *to possess*, i. e. to have Gen. 4, 20; *to dwell*, with בְּ of the place Gen. 13, 12, עַל *on* or *in* Lev. 25, 18, אֶל, לְ, עִם and אֵת *with, at* a thing or person Gen. 27, 44; 34, 16; Judges 5, 17; Ez. 3, 15. יָ׳ בֶּטַח *to dwell in safety*, see בֶּטַח. Also, *to be inhabited* Jer. 17, 25; Jo. 4, 20; Zech. 7, 7; Is. 13, 20; which is the sign of a prosperous state, hence = *to flourish*, oppos. to שָׁמֵם Jer. 50, 13; Jo. 4, 20; Zech. 14, 10. Deriv. שֵׁבֶת, מוֹשָׁב, תּוֹשָׁב, שִׁיבָה, in proper names the parts יֹשֵׁב, יְשֵׁב, יֶשֶׁב, יִשְׁבִּי, יִשְׁבִּוֹ, יֶשֶׁבְאָב.

Nif. נוֹשַׁב (*part. fem.* נוֹשֶׁבֶת) *to be inhabited*, of אֶרֶץ Ex. 16, 35; עִיר Ez. 26, 19; חָרְבוֹת 38, 12; נוֹשֶׁבֶת מִיַּמִּים (of צֹר) Ez. 26, 17 *inhabited out of the seas*, i. e.

projecting above the surface of the water, and inhabited. According to *Rashi*, however, מִיַּמִּים is to be taken here as = מִיָּמִים (viz. קַדְמֹנִים), with reference to the appellation of Tyre עֲלִיזָה מִימֵי־קֶדֶם Is. 23, 7.

Pih. יִשֵּׁב *to pitch* (*a dwelling*), Ez. 25, 4 *and they* (בְּנֵי קֶדֶם) *pitched their* טִירוֹת (huts) *in thee.*

Hif. הוֹשִׁיב (1 *person* with *suff.* once הוֹשְׁבוֹתִים Zech. 10, 6, a flexion borrowed from שׁוּב, which was not carried out; as in שׁוּבָה Num. 10, 36, שׁוֹב Jer. 42, 10, שַׁבְתִּי Ps. 23, 6 the flexion is borrowed from שׁוּב, and vice versa perhaps 2 Sam. 15, 8; *part.* מוֹשִׁיב, *fut.* יוֹשִׁיב) *to set, to cause to sit* 1 Sam. 2, 8, *to cause to dwell* Ps. 4, 9, with accusat. of the place and of the person 113, 9 or with בְּ Gen. 47, 6, עַל of the object Hos. 11, 11; *to make a dweller* Ps. 68, 7; Hos. 11, 11; *to cause to be inhabited* Is. 54, 3; Ez. 36, 33. From the fundamental signification has then arisen, as in the case of יָעַד II. the meaning *to marry*, with the accus. Ezr. 10, 2 10 14 17 18; Neh. 13, 27. Derivat. the proper name יוֹשִׁבְ־יָה.

Hof. הוּשַׁב (*fut.* יוּשַׁב) *to be inhabited, to become flourishing* Is. 44, 26; *to be made to dwell, to be settled in* 5, 8. יוּשַׁב in a proper name belongs to שׁוּב.

The fundamental signification of the stem is not, as has been falsely assumed after the Arabic, to draw the feet together, to squat; but it is identical with יָ־צַב, in its organic root (יָ־שַׁב), *to keep firmly in a place*, to hold it firmly, to possess it, and therefore *to sit*, or still more correctly figere (sedem), *to fix in the tent-pegs, to make a habitation*, comp. سَبَّ to stick, Aram. שַׁב, ܫܒ to dwell near, hence ܫܒܒܐ accola, neighbour. In Arab. وَثَبَ had the same meaning (hence وِثَاب seat, chair), a verb in the Himyaritic dialect also; so also وتب, and here again the organic root is و־ثب (comp. Aram. יְ־תִב), therefore also ثَبَّ, redupl. ثَبْثَبَ (to set oneself firmly); Phenic. יְשַׁב the same, whence שֶׁבֶת (sibit, sibt, dwelling) Plaut. 1, 9 in מְקֹם שֶׁשִּׁבְתּוֹ (place of his dwelling), שִׁבְתּוֹ = שִׁבְתּוֹן) syptu (dwelling place) n. p. of a place in Mauritania; and also טוּב שִׁבְתּוֹ the proper name of a city there. The meaning "to spring forth, from a lair, to lie in wait" is derived, as in the Hebrew, from the idea of sitting (in ambush); and the Arab. قعد has the same metaphor. transference, though the fundamental meaning be "to sit", as in יָשַׁב.

יָשָׁב (*constr.* יְשַׁב) *masc. dweller*, see יָשָׁבְעָם.

יָשֻׁב see יָשׁוּב.

יָשֹׁב (*constr.* יָשָׁב) *m.* see יָשָׁבְעָם.

יֶשֶׁב *m.* see יֶשֶׁבְאָב, יִשְׁבּוֹ בְנֹב and יִשְׁבִּי בְנֹב.

יֹשֵׁב see יָשְׁבְּקָשָׁה.

יֹשֵׁב see יֹשֵׁב בַּשֶּׁבֶת.

יֶשֶׁבְאָב (*throne of God*, see אָב) *n. p. m.* 1 Chr. 24, 13.

יֹשֵׁב בַּשֶּׁבֶת (*dwelling in the* [*people's*] *habitation;* שֶׁבֶת for שֶׁבֶת עָם) *n. p. m.* of one of David's heroes 2 Sam. 23, 8, descended from a family תַּחְכְּמֹן or חַכְמֹן (which see), therefore named תַּחְכְּמֹנִי 2 Sam. l. c. or בֶּן־חַכְמֹנִי 1 Chr. 11, 11. Instead of יֹשֵׁב בַּשֶּׁבֶת the parall. 1 Chr. l. c. has יָשָׁבְעָם, which would have the same appellative sense, if we read יְשַׁבְעָם (= יְשַׁבְ־בְּעָם).

יִשְׁבּוֹ see יִשְׁבּוֹ בְנֹב.

יִשְׁבּוֹ בְנֹב (*dwelling on the mountain;* יִשְׁבּוֹ from יִשְׁבּוֹן from יֶשֶׁב) *n. p. m.* of a giant 2 Sam. 21, 16 K'tib, for which the K'ri has יִשְׁבִּי בְנֹב.

יִשְׁבַּח (*an appeaser*, viz. is Jah) *n. p. m.* 1 Chr. 4, 17.

יִשְׁבִּי see יִשְׁבּוֹ בְנֹב.

יָשֻׁבִי see יָשֻׁבִי לֶחֶם see יָשׁוּב.

יִשְׁבִּי בְנֹב (= יִשְׁבּוֹ בְנֹב) *n. p. m.* 2 Sam. 21, 16 K'ri.

יָשֻׁבִי לֶחֶם (*turner back to* [Beth-] *Lehem*) *n. p. m.* a descendant of Judah and founder of a great family 1 Chr. 4, 22. See יָשׁוּב.

יָשָׁבְעָם (*the people turn home*) *n. p. m.* 1 Chr. 11, 11, elsewhere יֹשֵׁב בַּשֶּׁבֶת (which see, where too another explanation is given).

יִשְׁבָּק (*a free one;* from שָׁבַק which see) *n. p. m.* Gen. 25, 2; comp. שׁוֹבֵק.

יָשְׁבְּקָשָׁה (from יֹשֵׁב בְּקָשָׁה *seat in misfortune;* see קָשָׁה) *n. p. m.* 1 Chr. 25, 4 24.

יָשָׁה (not used) *intr.* prop. same as אָשָׁה *to be strong, firm, to stand firm* (see תּוּשִׁיָּה), hence *to be, to exist,* like כָּן (כּוּן), Ar. كان; prop. *to stand firm,* then *to be;* comp. Ar. أَسَا (to support, to make firm), أَسَّ, أَصَّ (to be firm, hard), Hebr. אָשׁ III. (אוּשׁ) to support, establish, אָת III. (אוּת) to be, to exist, אַשׁ I. (אָשַׁשׁ) to be powerful, strong &c. The organic root is also in Sanskrit *as*, Latin *es*-se &c. Deriv. יֵשׁ, יִשַׁי, תּוּשִׁיָּה, and perhaps the proper name יוֹשָׁה.

Pih. יִשָּׁה (not used) *to be firm, to exist,* of God. Deriv. the proper name יִשִּׁיָּה, יִשִּׁיָּהוּ.

יָשׁוּב (*turner back, turner home,* viz. El is; formed from the fut. Kal in the sense of שָׁב שְׁבוּת) *n. p. m.* Num. 26, 24, for which 1 Chr. 7, 1 has יָשִׁיב in K'tib. שְׁאָב יָשׁוּב (*the remnant will be converted*) is a symbolical name of Isaiah's son Is. 7, 3 (Ezr. 10, 29). *Patron.* יָשֻׁבִי Num. l. c.; comp. יָשָׁבְעָם.

יִשְׁוָה (from the fut. Kal of שָׁוָה; *self-answering, self-satisfying,* viz. is Jah) *n. p. m.* Gen. 46, 17. See יִשְׁוִי.

יָשׁוֹחַ (= יָשׁוּחַ *bowed one*), see יְשׁוֹחָיָה.

יְשׁוֹחָיָה (from יְשׁוֹחַ יָהּ *one humbled by Jah*) *n. p. m.* 1 Chr. 4, 36.

יִשְׁוִי (from יִשְׁוִיָּה, *Jah is self-satisfying*) *n. p. m.* Gen. 46, 17; 1 Sam. 14, 49.

יֵשׁוּעַ (*Jah is help;* יֵ is lengthened from יָהּ = יָה, and שׁוּעַ is a noun from שָׁע = יָשַׁע) 1. *n. p. m.* Neh. 8, 17, for which occur elsewhere יְהוֹשֻׁעַ (comp. Ben-Sira 46, 1) and הוֹשֵׁעַ; Ezr. 2, 2, otherwise called יְהוֹשֻׁעַ; 1 Chr. 24, 11; 2 Chr. 31, 15 &c. &c. The name Ἰησοῦς (Matth. 1, 21) is also the same. — 2. *n. p.* of a place in Judah Neh. 11, 26, beside בֵּית־פֶּלֶט, מוֹלָדָה &c.

יְשׁוּעָה (once יְשׁוּעָתָה Ps. 3, 3 with an accentless *a* appended, as is sometimes the case in poetry, comp. אֵימָתָה, עֶזְרָתָה; *pl.* יְשׁוּעוֹת) *f. deliverance, rescue,* from danger Is. 56, 1; Ps. 14, 7; *salvation* Is. 49, 8; *the giving of help* Ps. 3, 9; and because God is constantly ready to help he is named אֵל, צוּר, אֱלֹהֵי יְ׳ Ps. 89, 27; 88, 2; *acquittal,* from an accusation Job 13, 16; *help,* spoken of God Ps. 9, 15, fully יְשׁוּעַת יי׳ Ex. 14, 13; *victory* 1 Sam. 14, 45, קוֹל יְ׳ *cry of victory* Ps. 118, 15; *a fortunate state, prosperity,* i. e. honour, distinction &c. Job 30, 15, and also elsewhere in a great variety of senses; more rare is the pl. Is. 26, 18; Ps. 18, 51. יְשׁוּעוֹת פָּנִים Ps. 42, 6 12 *the salvation of the face,* i. e. which is bestowed upon one.

יָשַׁח (not used) *intr. to gape, to yawn,* of the stomach or belly, in consequence of emptiness or disease of the stomach (Targ., *Rashi*); hence it is only a modified designation of יָשַׁע, Arabic وَسِعَ, except that in Arab. the transposed form وَحَشَ (to be empty, of the belly) is used for the signification of the present word in Hebrew. Deriv. יֶשַׁח. But this meaning seems attributed to the verb only on account of the clause preceding יֶשַׁח Mic. 6, 14; and as the sense in question has no analogy in Hebrew, it is better to bring the organic root יָ־שַׁח into connexion with שָׁח, שַׁח, and to assume the signification *to be twisted together* (of the entrails by hunger).

יֶשַׁח (with *suff.* יֶשְׁחֲךָ) *emptiness,* of the stomach or belly Mic. 6, 14; more correctly *a state of being shrunk* with hunger. See יָשַׁח.

יִשְׂחָק see יִצְחָק.

יָשַׁט (Kal unused) *intr. to be extended, stretched out, wide*, identical in its organic root יַ־שַׁט with that in שָׁטַ־ה, שְׁדֵ־ה, Ar. شط (to extend, spread out). Targ. יְשַׁט, Af. אוֹשֵׁט the same.

Hif. הוֹשִׁיט (*fut.* יוֹשִׁיט) *to stretch, to extend*, with accusat. of the object and לְ of the person Esth. 4, 11; 5, 2; 8, 4.

יִשַׁי (from יְשַׁיָהוּ *Jah is existing, living*) *n. p. m.* of David's father 1 Sam. 16, 1 seq., and therefore David is also called בֶּן־יִשַׁי, denoting his descent, 20, 27; 22, 7; 2 Sam. 20, 1; 1 Kings 12, 16. גֶּזַע יִשַׁי Is. 11, 1 is the Davidic royal family; שֹׁרֶשׁ י׳ 11, 10 the Messiah. Once the form אִישַׁי (which see) stands for יִשַׁי 1 Chr. 2, 13. LXX Ἰεσσαί (יִשָׁי).

יִשִׁיב (*requiter*) *n. p. m.* 1 Chr. 7, 1 K'tib, where the K'ri has יְשׁוּב; elsewhere called יוֹב Gen. 46, 13. See also אֶלְיְשִׁיב.

יִשִׁיָה (formed from יָהּ and יְשַׁיָה Pihel of יָשָׁה, *Jah is existing, living*) *n. p. m.* 1 Chr. 7, 3; 23, 20; Ezr. 10, 31.

יִשִׁיָהוּ (the same) *n. p. m.* 1 Chr. 12, 6.

יְשִׁים *adj. m.*, יְשִׁימָה *f.* see יְשִׁימוֹת and יְשִׁימוֹן.

יְשִׁים (*establisher*, from the Hifil of שׁוּם) *m.* only in

יְשִׁימָאֵל (*El is founder*) *n. p. m.* 1 Chr. 4, 36, compounded of יְשִׁים אֵל.

יְשִׁימָה see יְשִׁימוֹת.

יְשִׁימוֹן (formed like יְשִׁימָה from an adj. יְשִׁים) *m. a waste, desert*, Is. 43, 19; Ps. 107, 4; with the article a desert specified by the context Num. 21, 20; the desert of Judah 1 Sam. 23, 19; also poet. without the article, e. g. of the Sinaitic desert Deut. 32, 10. The proper name שִׁימוֹן belongs to the stem שׁוּם.

יְשִׁימוֹת (from a sing. יְשִׁימָה) *f. pl.* 1. *desolation, destruction* Ps. 55, 16 K'tib, comp. תְּבוּאָתוֹ שׁוֹאָה 35, 8. — 2. (joined with בֵּית in בֵּית הַיְשִׁימוֹת *place of desolations*) *n. p.* of a Moabite city Num. 33, 49. But it is possible that יְשִׁ׳ has another meaning in names of places.

יְשִׁישׁ (only in the book of Job, lengthened out of יָשָׁשׁ; *pl.* יְשִׁישִׁים) *m. an old man*, Job 12, 12; 15, 10; 29, 8; Targ. קַשִׁישׁ the same.

יִשְׁיָה (from יְשַׁיְשִׁיָהוּ *Jah is an aged one*) *n. p. m.* 1 Chr. 5, 14; comp. Dan. 7, 9.

יָשַׁם (*fut.* יִישַׁם Ez. 6, 6, and יֵשַׁם, תֵּשַׁם Gen. 47, 19; Ez. 12, 19) *intr.* same as שָׁמַם *to be waste, desert*, Gen. 47, 19; Ez. 6, 6; *to be terrified* Ez. 19, 7, generally in all the significations of שָׁמַם. Deriv. יְשִׁימָה, יְשִׁימוֹן, and the proper name יְשִׁימוֹת.

Hif. הֵשִׁים (after the form הֵצִיץ, הֵצִיצַ; *fut.* יַשִּׁים) *to make an astonishment of* Jer. 49, 20; 50, 45 *surely* (see אִם d) *he shall make their fold an astonishment on account of them* (i. e. on account of their fate). וַנָּשִׁים Num. 21, 30 should be referred to נָצָה = נָשָׁה.

יָשַׂם (*fut.* יְשִׂם, יָשֵׂם, אָשִׂם, *ap.* יָשֵׂם) *tr. to put, to lay*, same as שָׂם (שׁוּם), with לִפְנֵי פָּ׳ *to lay* or *put before one* Gen. 24, 33 K'tib; וְאָשְׂמָה Judges 12, 3 K'tib *and I put*. In the former place the K'ri has וַיּוּשַׂם (fut. Hof.), in the latter וְאַשִׁימָה (fut. Hif.); an alteration which is unnecessary. Without a K'ri וַיִּישֵׂם stands in Gen. 50, 26, where a passive meaning is not necessary. See שׁוּם.

יִשְׂמָא (from שְׂמָאָה = שָׂמָה; *a high, elevated one*, viz. El is) *n. p. m.* 1 Chr. 4, 3.

יִשְׁמָע (or יִ־מָע, from the fut. Kal of שָׁמַע) *m. a hearer*, only in the three following proper names.

יִשְׁמָעֵאל (*El is hearer*; comp. אֶלְיִשְׁמָע) *n. p.* of a son of Abraham by Hagar, the ancestor of many tribes Gen. 25, 12-18; *patr.* יִשְׁמְעֵאלִי (eliminating the א 1 Chr. 27, 30) *pl.* ־לִים, the name of an Arabian people, who carried on a caravan traffic with Egypt, to whom in particular the *Nabathaeans* and *Kedarenes* belonged; and whose territory sometimes extended from Egypt to Assyria Gen.

25,18; 37,25; 39,1; Judges 8,24; Ps. 83,7. Also *n. p. m.* of other persons in later times Jer. 40, 8; 1 Chr. 8, 38; 2 Chr. 23, 1; Ezr. 10, 22.

יִשְׁמַעְיָה (*Jah is hearer*; comp. שְׁמַעְיָה) *n. p. m.* 1 Chr. 12, 4.

יִשְׁמַעְיָהוּ (the same; comp. שְׁמַעְיָהוּ) *n. p. m.* 1 Chr. 27, 19.

יִשְׁמָר (from the fut. Kal of שָׁמַר) *m. keeper, guardian*, only in

יִשְׁמְרַי (contracted from יִשְׁמַרְיָה, *Jah is keeper*) *n. p. m.* 1 Chr. 8, 18; comp. שִׁמְרִי, שִׁמַרְיָה.

יָשַׁן I. (not used) *intr. to be juiceless, weak, fading, old*, oppos. חָדַשׁ; derivat. יָשָׁן and the proper name יְשָׁנָה. The organic root יָ־שַׁן is also found with this meaning in extra-Semitic languages.

Nif. נוֹשָׁן (*part. m.* נוֹשָׁן, *f.* נוֹשָׁנֶת) *to be old, sapless*, spoken of grain of a former year Lev. 26,10; *to be dried up, old*, of leprosy 13,11; figurat. *to dwell long in a place* Deut. 4, 25.

יָשַׁן II. (not used) *intrans. to shine, glitter, light*, same as חָשַׁן, חָשַׁם, דָּשַׁם (which see). Derivat. the proper name יָשָׁן.

יָשַׁן (*perf.* יָשַׁנְתִּי, יָשְׁנוּ; *inf. constr.* יָשׁוֹן; *fut.* יִישַׁן) *intr.* properly *to sink down*, from exhaustion and weariness; *to be languid, inactive, weary;* hence *to sleep* Job 3,13, with נוּחַ; *to fall asleep*, a consequence of שָׁכַב Ps. 3, 6; 4, 9, and stronger than נוּם Is. 5,27, oppos. to עוּר Ps. 44, 24; of men 1 Kings 19, 5 and animals Ez. 34, 25; metaphor. of inactivity Ps. 121, 4 and the sleep of death Job 3,13; the latter fully יָ׳ שְׁנַת עוֹלָם Jer. 51, 39 or יָ׳ הַמָּוֶת Ps. 13, 4. Deriv. שֵׁנָה (שֵׁנָא), יָשֵׁן, שְׁוּוֹת, שְׁנָת.

Pih. יִשֵּׁן (*fut.* יְיַשֵּׁן) *to cause to sleep* Judges 16, 19.

The organic root of the stem יָ־שַׁן (Targumic יְשַׁן, Ar. وَسِنَ) with its fundamental signification of rest and inactivity is also found in שָׁאַן (to be at rest, inactive), שַׁן I. (שִׁין); and even the stem שָׁעַן (to lean or rest upon) belongs to this root; as the Syr. ܫܥܐ to support oneself, to rest, denotes "to sleep" also.

יָשָׁן (*pl.* יְשָׁנִים) *adj. m.*, יְשָׁנָה *f.* 1. *old, belonging to a former year*, spoken of grain Lev. 25,22, of fruit Song of Sol. 7,14, metaphor. *old*, of an aqueduct in Jerusalem Is. 22, 11, out of the upper Gihon 2 Chr. 32,30, which is also called the upper pool Is. 7, 3; 36, 2, made by Hezekiah; of a gate Neh. 3, 6; 12, 39. — 2. Only in בֵּית יָשָׁן abridged from בֵּית כַּר יָשָׁן, which the Syr. and Arab. have (1 Sam. 7, 11), i. e. old Beth-Cor, which is identical with old Mizpeh 1 Sam. 7, 11. יָשָׁן may also be read for הַשֵּׁן 7, 12.

יָשֵׁן (prop. *part.*; *pl.* יְשֵׁנִים, *constr.* יְשֵׁנֵי) *adj. m.*, יְשֵׁנָה *f.* 1. (from יָשַׁן) *sleeping*, as a consequence of שָׁכַב 1 Sam. 26, 7, oppos. to מֵקִיץ 26,12 or עֵר Song of Sol. 5, 2; יְשֵׁנֵי אַדְמַת עָפָר Dan. 12, 2 *the dead*. In דּוֹבֵב שִׂפְתֵי יְשֵׁנִים Song of Sol. 7, 10 (see דָּבַב) five versions read שְׂפָתַי וְשִׁנַּיִם, which yields no sense; others wish to read שִׂפְתָם שָׁנִים (their purple lips) or שִׂפְתֵי יְשִׁנִים (lips of age); but it is not necessary to depart from the usual reading. — 2. (from יָשַׁן II. *a Shining one*, viz. El is) *n. p. m.* 2 Sam. 23,32, for which 1 Chr. 11,34 has הָשֵׁם (which see).

יְשָׁנָה (*the old*) *n. p.* of a city in the neighbourhood of בֵּית אֵל (which see) and עֶפְרַיִן; all which the Judean king Abijah wrested from Jeroboam 2 Chr. 13,19. As Bethel lay on the border of Benjamin, and Ephrain (K'ri, = אֶפְרַיִם 2 Sam. 13,23 and Ἐφραΐμ John 11,54) or Ephron (K'tib, LXX, Vulg.) according to *Josephus* (Jewish War 4, 9, 9) was in the neighbourhood of Bethel (see אֶפְרַיִם), יְשָׁנָה may have also been situated in their vicinity. According to this, יְ׳ cannot be identified with אַשְׁנָה (which see). At first יְ׳ may have been merely an epithet or adjective to the proper name of the city, as it is still in the Mishna (Erachin 32 a); but subsequently it was put alone like חֲדָשָׁה (which see).

יָשַׁע (Kal not used) *intr.* prop. *to be wide*, the Ar. وَسِعَ and the preceding יָשַׁח having the same fundamental signification; cognate in sense רָחַב, רָוַח, opposite צָר. Hence metaphor. *to be free, fortunate, unrestrained, delivered* (from oppression); the ideas of *wide* and *strait* being elsewhere transferred in the language to *fortunate* and *unfortunate*. יָשַׁע II. (שׁוּעַ) has the same meaning, whence come יֵשַׁע, שׁוּעַ, תְּשׁוּעָה, and the proper names יְהוֹשֻׁעַ, יְהוֹשֻׁעַ, יְשׁוּעַ, שׁוּעָא. — Derivat. יֶשַׁע, יְשׁוּעָה, מוֹשָׁעוֹת, and the proper names יֵשַׁע, מִיכָיְהוּ, יְשַׁעְיָהוּ in יְהוֹ־, יְשַׁעְיָה, מִיכָיֵשַׁע, יְשַׁעְיָ in יְשַׁעְיָהוּ.

Nif. נוֹשַׁע (*part.* נוֹשָׁע, *fut.* יִוָּשַׁע) *to be delivered*, with מִן of the person or thing *from whom* or *which* Num. 10, 9, 2 Sam. 22, 4, Jer. 30, 7, and בְּ *by which* Deut. 33, 29; Ps. 33, 16; *to be saved* Jer. 8, 20; *to be happy* Prov. 28, 18; *to be victorious* Zech. 9, 9.

Hif. הוֹשִׁיעַ (*fut.* יוֹשִׁיעַ, retaining ה יְהוֹשִׁיעַ, *apoc.* יוֹשַׁע; once with *suff.* in the short form יְשַׁעֲכֶם for יוֹשִׁיעֲכֶם Is. 35, 4) prop. to make wide, i. e. free, hence 1. *to deliver, to save*, with accus. of the object Ps. 3, 8; 20, 7, with מִן of the person or thing *from whom* or *which* 7, 2; 34, 7; 44, 8; 59, 3, and בְּ *whereby* Hos. 1, 7; 1 Sam. 17, 47. ה׳ מִטֻּמְאוֹת Ez. 36, 29 *to free from the power of impurities* (i. e. sins); ה׳ מֵרָחוֹק Jer. 30, 10 *to bring deliverance from afar;* seldom absolutely Is. 45, 20 *a God that does not deliver*. In this sense *a deliverer* or *saviour* is called מוֹשִׁיעַ, spoken of God Is. 19, 20, Zech. 8, 7; or of men Neh. 9, 27. — 2. *to help, to support*, with accusat. of the person Ex. 2, 17, 2 Sam. 10, 19; applied also to God Ps. 12, 2; seldom with לְ of the person Ps. 72, 4; 86, 16; or absol. 2 Sam. 14, 4; metaphor. *to give victory* Deut. 20, 4, Josh. 22, 22, 2 Sam. 8, 6; also with an accusat. תְּשׁוּעָה 1 Chr. 11, 14. A peculiar expression is הוֹשִׁיעָה לִּי יָדִי *my hand helps me*, i. e. I conquer only by myself Job 40, 9; for יָד occur also יָמִין Ps. 98, 1 or זְרוֹעַ Is. 59, 16. 1 Sam. 25, 26 and 33 is to be taken otherwise: *to support by a violent measure.*

יֵשַׁע (only five times) *m. deliverance, rescue* Hab. 3, 13, where it has the accusat. with it, like an infinit.; elsewhere as a construct to יָמִין Ps. 20, 7 or אֱלֹהִים 50, 23, to denote the help of God or of his omnipotence. הַשְׁמִית בְּיֵשַׁע Ps. 12, 6 *to set at liberty, to put into a state of victory.* יֶשַׁע stands for the pause-form.

יְשַׁע (only in pause; with *suff.* יִשְׁעִי, יִשְׁעֲךָ, once יִשְׁעֲךָ) *m. freedom*, Job 5, 11 *and the gloomy* (i. e. those in distress) *are strong in freedom;* hence of God אֱלֹהֵי יִ׳ 18, 3, קֶרֶן יִ׳, צוּר יִ׳ 2 Sam. 22, 47, Ps. 18, 47, or יֶשַׁע alone 27, 1 as *the bringer of salvation* Is. 62, 11. Figur. *blessing* (of fruitfulness) 45, 8, *prosperity* 61, 10, *salvation* Ps. 132, 16. — Deriv. the proper name יִשְׁעִי.

יֶשַׁע (*constr.* יֵשַׁע) *m. helper*, only in יְהוֹ־, יְשַׁעְיָהוּ.

יִשְׁעִי (from יְשַׁעְיָהוּ *Jah is salvation*) *n. p. m.* 1 Chr. 2, 31; 4, 20; 5, 24.

יְשַׁעְיָה (*Jah is helper*) *n. p. m.* Ezr. 8, 7 19; Neh. 11, 7; 1 Chr. 3, 21.

יְשַׁעְיָהוּ (the same) *n. p.* of the famous prophet of the Old Testament, whose name is borne by a collection of oracles Is. ch. 1-66; 2 Kings 19, 20; and of other persons besides 1 Chr. 25, 3; 26, 25.

יָשַׁף (not used) *intrans. to be hard, firm*, Ar. يَشَفَ, يَشِبَ, يَطِبَ, which must likewise proceed from this fundamental signification. The org. root is יַ־שַׁף. Deriv. יְשָׁפָה, יְשֻׁפָה, and the proper names יִשְׁפָּה, יִשְׁפָּן.

יְשֻׁפָה (or יְשִׁפָה according to mss.) *m. jasper*, a very hard half-precious stone which is wrought in order to make jewels and ornaments Ex. 28, 20; 39, 13; Ez. 28, 13; Ar. jashm, jashb, jashf the same; Greek ἡ ἴασπις. It seems that the name was spread abroad by the Phenicians.

יִשְׁפָּה (for יְשָׁפָה from יָשַׁף; *a firm, strong one*, viz. Jah is) *n. p. m.* 1 Chr. 8, 16.

יִשְׁפָּן (*a firm, strong one*, from יָשַׁף) *n. p. m.* 1 Chr. 8, 22.

יָשַׁר (*fut.* יִישַׁר, once in a form that does not appear again יְשַׁר 1 Sam. 6, 12) *intr.* prop. same as כָּשַׁר, אָשַׁר (which see), conseq. 1. *to be straight*, of a way that deviates neither to the right nor left, *to go straight*, 1 Sam. 6, 12 *and the kine went straight* (i. e. the straight way) *forward;* then *to be even, level*, of a country, opposite עָקַל; Ar. يسر to be easy. Derivatives יָשָׁר 1, יֶשֶׁר, יֹשֶׁר 1, מִישׁוֹר 1, שָׁרוֹן. — 2. Figur. *to be right, good, pleasing*, אָשַׁר also being used in a moral sense; hence in the phrase יָ׳ בְּעֵינֵי פְ׳ *to be right in one's eyes* Num. 23, 27; Judges 14, 3; of the soul, *to be even, tranquil, composed*, Hab. 2, 4, i. e. not to be overbearing, not to overstep חָק, oppos. to עָפַל; comp. שָׁוָה Is. 38, 13. Deriv. יָשָׁר 2, יָשׁוֹר 2, מִישׁוֹר 2; the proper names יְשֻׁרוּן, יָשָׁר; and יָשָׁר in יַשְׁרַאֲלָה. On וַיִּשְׁרֹנָה 1 Sam. 6, 12, see the analytical part at the end.

Pih. יִשֵּׁר (*part.* מְיַשֵּׁר, *fut.* יְיַשֵּׁר, once וַיְיַשֵּׁר 2 Chr. 32, 30 for וַיְיַשֵּׁר) *to make straight*, אֹרַח Prov. 9, 15, דֶּרֶךְ 15, 21, of moral conduct; *to make even* or *level* (i. e. to remove all obstructions), in a physical and spiritual sense, דֶּרֶךְ Is. 45, 13, אֹרַח Prov. 3, 6, דְּרוֹר Is. 45, 2; *to direct, to lead straightly* 2 Chr. 32, 30, metaph. Job 38, 3; *to approve, to esteem as right* Ps. 119, 18.

Puh. יֻשַּׁר (*part.* מְיֻשָּׁר) *to be made right, prepared*, spoken of a thin plate of gold which is cut into ornaments 1 Kings 6, 35.

Hif. הֵישִׁיר and הוֹשִׁיר (*fut.* יוֹשִׁיר) *to make even*, דֶּרֶךְ, with לִפְנֵי of the person Ps. 5, 9; *to keep a straight direction* Prov. 4, 25, without דֶּרֶךְ.

יָשָׁר (*constr.* יְשַׁר; *pl.* יְשָׁרִים, *c.* יְשָׁרֵי) *adj. m.*, יְשָׁרָה (*pl.* יְשָׁרוֹת) *f.* 1. *straight*, i. e. not bent, but upright Ezr. 1, 7; of a way 1 Sam. 12, 23; *even, plain* Jer. 31, 9, then figur. Ezr. 8, 21; on the contrary יְשָׁרִים in Dan. 11, 17 should be derived from יֹשֶׁר; *straight*, in a moral sense Job 33, 27, Mic. 3, 8, where the doing of the opposite is expressed by עָקַשׁ, הֶעְוָה. — 2. *to be right, good, pleasing*, particularly in the combination בְּעֵינֵי פְ׳ *pleasing to one, beloved by one* Josh. 9, 25, Judges 17, 6, *well-pleasing* Deut. 12, 25, *agreeing with* 2 Sam. 19, 7, in which sense לִפְנֵי פְ׳ sometimes occurs Prov. 14, 10; *just, righteous*, either of God Deut. 32, 4, his judgments Ps. 119, 137 and his word 19, 9; or of men, *honest, upright, just, morally good* 1 Sam. 29, 6; Job 1, 1; 8, 6, for which is also יְשַׁר דֶּרֶךְ Prov. 29, 27; *pl.* יְשָׁרִים Job 4, 17; 17, 8, for which are also יִשְׁרֵי לֵב Ps. 7, 11 (once in the sense, *of an honest, willing mind*, 2 Chr. 29, 34) and יִשְׁרֵי דֶרֶךְ Ps. 37, 14 or יְשָׁר בְּלֵב 125, 4; *upright* in acting Prov. 20, 11. As a subst. *the best* Mic. 7, 4, *pious* Ps. 37, 37 &c.; hence plur. *the Israelites* Num. 23, 10; Ps. 111, 1 (where וְעֵדָה is to be taken for וַעֲדָתָם). For the use of יְשָׁר in יַשְׁרַאֲלָה (according to the reading of many mss.) 1 Chr. 25, 14, see under יַשְׁרַאֲלָה. The acceptation of יָשָׁר in the phrase סֵפֶר הַיָּ׳ Josh. 10, 13 and 2 Sam. 1, 18 is difficult. According to the Syr. and Ar. versions followed by *Lowth, Michaelis, Herder* and others. it is said to be equivalent to הַשִּׁיר (*book of the poem* or *poems*); or according to the Ar. حماسة (valour, ability) *the book of heroes;* but יָשָׁר is better taken as a collect. for *Israelites* according to the tradition in the Talm., like יְשָׁרִים Num. 23, 10, Ps. 111, 1; and so translated *book of the Israelites*, i. e. national book.

יְשֻׁר (= יָשָׁר) *m. honest*, see יְשֻׁרוּן.

יֹשֶׁר (only *pl.* יְשָׁרִים after the form שְׁבָרִים, שְׁמָרִים from שֶׁבֶר, שֶׁמֶר) *m. accommodation, settlement*, prop. a making smooth, Dan. 11, 17 וְיֹשָׁרִים עִמּוֹ יַעֲשֶׂה (according to the reading of the LXX, Theod., Vulg.) *and he will bring about a settlement with him*, conseq. = עָשָׂה מֵישָׁרִים 11, 6, and like δίκαια 1 Macc. 7, 12. But if we abide by עָשָׂה, we must at least erase the copulative וְ, as being repeated out of עִמּוֹ.

יְשֻׁר (*righteousness*, viz. of El) *n. p. m.* 1 Chr. 2, 18.

יֹשֶׁר (with *suff.* יָשְׁרוֹ) *m.* 1. *straightness*, of a way Prov. 2, 13; 4, 11; *right*,

uprightness, truth, Job 6, 25; *duty* 33, 23; *honesty, piety* 1 Kings 9, 4, also with the addition of לֵב or לְבָב Deut. 9, 5, 1 Chr. 29, 17; Job 33, 3 עַל־יֹשֶׁר (according to *Norzi* עֲלֵי־) *against right*. In this sense יֹשֶׁר stands once adverbially = בְּיֹשָׁרִים Eccles. 12, 10 *and to note down rightly* (if we read וְכָתוֹב), or *and rightly noted down* (if we read וְכָתוּב). — 2. = עֹשֶׁר, with which it is connected by its root, *property, substance* Prov. 11, 24.

יִשְׂרָאֵל (from יִשְׂרָה אֵל *El is ruler;* but in Gen. 32, 29 and Hos. 12, 4 it is explained *wrestler with God;* with the emphasis on *El* Gen. 32, 31; 28, 17 20; 35, 10) 1. *n. p. m.* the patriarch Jacob, which name he bore afterwards in addition, and whose origin is told in Gen. 32, 29; 35, 10; Hos. 12, 4. He has the name in Gen. 35, 21 22; 37, 3; 43, 6, and in many other passages of Genesis, in accordance with which his sons are called בְּנֵי יִ׳ 42, 5; 45, 21. See יַעֲקֹב. — 2. בְּנֵי יִשְׂרָאֵל in the historical books from Exodus onward = *the Israelite people*, for which בֵּית יִשְׂרָאֵל Ex. 16, 31; 40, 38 and עֲדַת יִשְׂרָאֵל Ex. 12, 3 &c. stand. But יִשְׂרָאֵל alone is most frequently used to express this Ex. 5, 2, Num. 21, 1, Josh. 4, 22; which with עִם or עֵדָה to be supplied, is sometimes construed with the sing. masc. Josh. 4, 22, or the sing. fem. Jer. 3, 11; sometimes with the pl. masc. Josh. 3, 17. In this sense we should take the combinations זִקְנֵי יִ׳ Ex. 3, 16, נְשִׂיאֵי יִ׳ Num. 7, 2, שִׁבְטֵי יִ׳ Ex. 24, 4, אִישׁ יִ׳ Josh. 9, 7, בְּנוֹת יִ׳ Deut. 23, 18, אֱלֹהֵי יִ׳ Ex. 5, 1, אֶרֶץ יִ׳ 1 Sam. 13, 19 (for which also יִשְׂרָאֵל merely stands as a fem. Is. 19, 24); and יִ׳ with this meaning is frequently conceived of as a single person and figur. represented accordingly Ex. 4, 22; Num. 20, 14; Is. 41, 8; 42, 24; 43, 1 &c. — 3. Emphatically, *the true, pious, faithful Israel*, and so a title of honour for the select of the people Is. 49, 3, Ps. 73, 1 (parallel בָּרֵי לֵבָב), Hos. 8, 2; as also יַעֲקֹב Ps. 24, 6 (parall. דֹּרְשָׁיו יְיָ׳); comp. John 1, 48; Romans 9, 6. — 4. In the period when the kingdom was divided, יִ׳ is the name of the ten tribes, in opposition to the kingdom of Judah 2 Sam. 2, 9; 19, 40-43; 1 Kings 12, 1, because the majority of the people attached themselves to it; in which sense we must take מַלְכֵי יִ׳ 1 Kings 14, 19; 16, 5 (opposite מַלְכֵי יְהוּדָה). In the same sense stands also בֵּית יִ׳ Hos. 1, 4; 5, 1, or יִשְׂרָאֵל alone Hos. 4, 15; 5, 3. As *Ephraim* took the lead among the ten tribes, הַר יִ׳ Josh. 11, 16 is = הַר אֶפְרַיִם. Sometimes the two kingdoms are called שָׁנֵי בָּתֵּי יִ׳ Is. 8, 14; and the kingdom of Judah alone, after the ten tribes were exiled, שְׁאָר יִ׳ Is. 10, 20. — 5. After the exile יִ׳ was again used for the whole kingdom (in Ezr., Neh., Chr. &c.), even when an earlier time and Judah specially is spoken of 2 Chr. 12, 1; 15, 17; 19, 8; principally in the psalms Ps. 14, 7; 22, 4 &c. — *Gent. m.* יִשְׂרְאֵלִי *Israelite* 2 Sam. 17, 25, where it should be read, however, as in 1 Chr. 2, 17, יִשְׁמְעֵאלִי; *fem.* יִשְׂרְאֵלִית *Israelitess* Lev. 24, 10.

יִשְׂרְאֵל s. יִשְׂרָאֵל.

יְשֻׁרְאֵל (a ground-form to יְשָׁרְאֵלָה; *El is a true, honest one*) *n. p. m.* only with *a* of motion 1 Chr. 25, 14, for which, however, mss. read יְשָׁרְ, = אֲשַׁרְאֵל (which see) 1 Chr. 4, 16.

יְשַׁרְאֵלָה (from יָשָׁר, *constr.* יְשַׁר, and אֵל with *a* of motion, *belonging to Jesharel*, see יְשַׁרְאֵל) *n. p. m.* 1 Chr. 25, 14, interchanged with אֲשַׁרְאֵלָה 25, 6. But as many mss. read יְשָׁרְ, it is better to compare יְשַׁר (*constr.* יְשַׁר) with אָשֵׁר (*constr.* אַשַׁר) in אֲשַׁרְאֵל (which see).

יִשְׂרֶה (from the fut. Kal of שָׂרָה) *m.* usually *wrestler, struggler*. But as the verb means in Hebrew nothing but *to rule, to govern* = שָׂר (which see); it is better to render it *ruler*. Only in the proper name יִשְׂרְאֵל.

יִשְׁרָה (*constr.* יִשְׁרַת) *f. honesty, piety*, 1 Kings 3, 6.

יְשֻׁרוּן (from יָשָׁר = יָשָׁר, like קָטָן = קָטֹן, with the diminutive termination וּן־, to express affection) *m.* a poetical

(and rare) name for the people of Israel Deut. 32, 15; 33, 5 26; Is. 44, 2, prop. *the good little people*, just as Israel is elsewhere termed יְשָׁרִים in poetry, in opposition to the heathen Num. 23, 10; Ps. 111, 1 (*Aq.*, *Symm.*, *Theod.*, *Saadia*, *Ibn Esra*, *Kimchi*). The view of *Grotius* that it is a diminutive from יִשְׂרָאֵל, cannot be justified by the form. Ἰσραηλίσκος in the Gr. Venet. version has no etymological warrant; more correct is the translation εὐθύς (Aq., Symm., Theod.).

יָשַׁשׁ (not used) *intr.* same as שָׁשׁ (שׁוּשׁ) *to be white*, *to shine*, metaphor. *to be gray*, *to be white*, of the hair, *to be old*, conseq. of a similar fundamental signification to that of שַׂב (שׂוּב which see); and even the assumption of an organic root יַשׁ = וַשׁ, identical with בָּץ, בָּשׁ, leads to the same radical meaning. But as the same stem is in Aram. קַשׁ, ܩܫ, Ar. قَشَّ, and as the interchange of י with ח or ק (which see) is possible in Hebrew, it is better to compare יַשׁ with קַשׁ and חַשׁ, meaning *to be sapless*, *dry*, which suits the idea of *being old* very well; Maltese *jass* the same. Deriv. יָשִׁישׁ, the proper name יְשִׁישַׁי and

יָשֵׁשׁ *m. an old man*, *one gray-headed*, along with זָקֵן 2 Chr. 36, 17. From יָשִׁישׁ in a proper name we see that it is also an epithet of Jah, because wisdom is in him as in old men (Job 12, 12), which quality belongs to the judicial office; besides, the primitive Deity is so called in opposition to the newly originated unreal gods (Deut. 32, 17; Jer. 23, 23); on which account Daniel calls him עַתִּיק יוֹמִין (7, 9 13 22); comp. πεπαλαιωμένος ἡμερῶν (Sus. 52).

יִשָּׂשכָר (contracted from יִשָּׂא שָׂכָר, *he*, i. e. El, *brings reward*) *n. p. m.* Gen. 30, 18, comp. v. 16. As the pronunciation varied between יִשָּׂכָר and יִשָּׂשָׂכָר, the singular orthography יִשָּׂשכָר arose.

יָשַׁת (Kal unused) *intr. to dry up*, *to become exhausted*, of water, by heat and drought, identical with יָצַת in its organic root, except that the latter is applied to combustible materials. נָשַׁת is just the same stem (Is. 41, 17; Jer. 51, 30); as יָצַת and נָצַת, יָצַב and נָצַב mutually supplement one another.

Nif. נִשַּׁת (after the form נִצַּת; 3 *pl.* נִשְּׁתוּ) *to become dry*, of water (by means of heat), Is. 19, 5 *and the waters of the Nile* (יָם the Nile Is. 18, 2 comp. Nah. 3, 8, now called el-Bahr, i. e. the sea) *become dry*, parallel יָבֵשׁ, חָרֵב. The versions (Targ., Symm., Aq., LXX, Syr. &c.) have more or less paraphrased this meaning; but *Ibn Esra* has already taken it rightly. Of the collateral form נָשַׁת the Nifal יִנָּתֵשׁ appears once Jer. 18, 14 for יִנָּשֵׁת.

יָת or (weakened) יַת (with *suff.* יָתְהוֹן, in Targ. יַתְהוֹן) *Aram. m.* prop. *person*, *body*, *essence*, *being*, as *Bar Ali* explains the Syr. ܝܬ, identical with the Hebr. אוֹת (page 45) or אֵת (page 168); as it is derived either from יְתָא = Hebr. יָשָׁה, or from יוּת = אוּת. In usage only as a sign of the accusative Dan. 3, 12. The original form may have been וָת (from יוּת, וּוּת = אוּת), as is still perceptible from the compounds כְּוָת, לְוָת, the syllable וָת = יָת being attached to לְ, כְּ.

יְתָא see יָת.

יְתִב (Targ. יְתִיב; *part. pl. m.* יָתְבִין) *Aram. intr.* same as Hebr. יָשַׁב *to sit*, דִּינָא *to judgment* Dan. 7, 10 26, also without any addition 7, 9; *to dwell* Ezr. 4, 17.

Af. הוֹתֵב (Targ. אוֹתֵב and Ittaf. אִתּוֹתַב) *to cause to dwell*, *to plant*, with accus. of the person and בְּ of the thing Ezr. 4, 10.

יָתַד (not used) *tr. to pierce into*, *press into*, identical in its organic root with אָטַד (which see), Targ. אֲטַד, אֲטַט, Phenic. אָטַד, Ar. وَتَدَ. Deriv. יָתֵד, and according to some יְתֵת.

יָתֵד (*constr.* יְתַד; *pl.* יְתֵדוֹת, *constr.* יִתְדוֹת, but with *suff.* יְתֵדֹתָיו, יְתֵדֹתָם) *comm. a peg*, *nail*, driven into the wall Is. 22, 25, Ez. 15, 3; *a tent-pin*, to which

a tent is fastened Judges 4, 21, Ex. 27, 19; the fastening being used as an image of being established Is. 22, 23, of remaining Ezr. 9, 8, for which גָּדֵר stands in 9, 9; as also for the figure of a נוֹגֵשׁ, who keeps together a multitude of men Zech. 10, 4; metaphor. *a shovel* Deut. 23, 14; י׳ הָאֶרֶג *the pin of a web* Judges 16, 14, i. e. the roller or beam to which the threads of the warp are fastened.

יָתָה see אֱלִיָּתָה.

יָתוֹם (from יָתַם; *pl.* יְתוֹמִים, with *suff.* יְתֹמָיו, יְתֹמֶיךָ) *m.* 1. prop. a deserted, forsaken one, hence *an orphan*, Is. 1, 17, being without a protector, i. e. a father; therefore coupled with אַלְמָנָה Jer. 7, 6, דָּךְ Ps. 10, 18, דַּל 82, 3, עָנִי Zech. 7, 10, גֵּר Deut. 24, 17; generally *forsaken, helpless*, Job 6, 27; 29, 12; Hos. 14, 4. Ar. يَتِيم the same. — 2. same as תָּם spoken of God, *a Perfect, Pure one*, Ps. 10, 14; comp. Ar. يَتِيم perfectus (Golius p. 2763).

יְתוּר (according to *Kimchi* from תּוּר I. after the form יְקוּם) *m. what is sought out, selected*, Job 39, 8. According to the Targ. (with the approbation of the LXX and Vulg., and agreeably to the accents) a poetical (Aramaeising) form of the imperfect = יָתוּר *he spies out*, parallel to יִדְרֹשׁ; according to *Le Clerc* יְתוּר = יֶתֶר *superfluity, riches*. But the explanation of Kimchi is the most probable.

יָתַח (not used) *tr. to push, to strike*, connected in its organic root יָ־תַח with that in דָּח, דָּח־ָה, נָ־דַח, דָּךְ, דָּכ־ָא, דָּכ־ָה; while the idea of pushing or striking is transferred to striking down, pressing down, striking away, pushing away. But as the Arab. وتخ has obviously for its first meaning *to divide, to separate*, whence مِيتَخَة *bough* (cut off from the palm), *stick, club*, it is better to identify יָ־תַח with the organic root in נָ־תַח, בָּ־תַק, חָ־תַךְ, תָּךְ, in signif. *to split, to separate*. Deriv. תּוֹתָח.

יַתִּיר (*the wide, roomy*, viz. city) *n. p.* of a city in the mountains of Judah which was given to the priests Josh. 15, 48; 21, 14. *Gentile* יַתִּירִי 2 Sam. 23, 38, as the versions read for יִתְרִי, if we do not assume that יֶתֶר is = יַתִּיר. The place is now called *Attir*, lying south of Hebron.

יַתִּיר (*def.* יַתִּירָא) *Aram. adj. m.*, יַתִּירָה, יַתִּירָא *f. exceeding, extraordinary, powerful* Dan. 2, 31; 5, 12. The fem. is also an adv. *very, exceedingly* 3, 22; 7, 7.

יָתַל I. (Kal not used) *intr.* same as הָתַל (which see) *to laugh, to jest, to make oneself merry, to mock*. The interchange of ה and י at the beginning is also found in הָלַךְ and יָלַךְ, הָדָה and יָדָה, הָגָה and יָגָה.

Hif. הֵתִיל (after the form הֵלִיל, הֵמִין, הֵטִיב omitting the radical *Yod* in the orthography; 2 *p. perf.* הֵתַלְתָּ) *to mock, to deride*, with בְּ of the person Judges 16, 10 13 15. On the contrary, הֵתֵל, and with the accent drawn back הֵתֵל Gen. 31, 7, as also the inf. constr. הָתֵל, fut. יְהָתֵל, belong to Pih. II. of הָתַל (which see), with the same meaning as Hif. here.

Hof. הוּתַל *to be deceived, taken in*, Is. 44, 20.

יָתַל II. (not used) *intr.* same as תַּל *to be high, hilly*, hence the proper name

יִתְלָה (*hill-place*) *n. p.* of a place in Dan Josh. 19, 42. Perhaps the stem יָתַל is here = חָתַל (which see) and the meaning as in חֶתְלוֹן.

יָתַם (*fut.* 1 *p.* אֵיתַם, *in pause* אֵיתָם) *intrans.* 1. *to be alone, bereft, forsaken, solitary*, prop. to be separated, cut off from a thing, *to be deprived;* connected in its organic root with תַּם, which means "to come to an end, to disappear, cease, to be concluded". Deriv. יָתוֹם 1. and the proper name יִתְמָה. — 2. in a moral sense, *to be bare, deprived, released from, alone*, without sin, which is conceived of as an oppressive burden; hence *to be*

pure, guiltless, free, irreprehensible, pious, Ps. 19, 14. Deriv. יָתוֹם 2.

Hif. הֵתִים (only the *inf.* with *suff.* הֵתִימְךָ Is. 33, 1, as we should read for הֲתִימְךָ) *to make an end of, to have done with,* which is a cutting off, a concluding Is. 33, 1.

The org. root of the stem (Arab. يَتِمَ, يَتَمَ) is expressed in תַּם (תָּמַם), where also a copious explanation may be found.

יִתְמָה (*purity, guiltlessness,* see יָתַם 2) *n. p. m.* 1 Chr. 11, 46.

יָתַן (not used) *intr. to continue, to endure, to hold on, to be constant* (with reference to time), hence *to be old,* of peoples that always continue; of rivers, *to be ever-flowing, inexhaustible,* oppos. to כָּזַב, hence also *to flow;* of continuance as a sign of firmness and strength, hence *to be firm, strong, powerful,* figur. *to be distinguished;* in a bad sense *to be severe, rough, hard, violent,* oppos. to חָנַן. The noun אֵיתָן derived from it (which see) appears in all these meanings; and the Ar. وَتَنَ has likewise the same multiplicity of significations; just as the stem אָתַן belonging to אָתוֹן has perhaps the same fundamental signification of strength and continuance. The organic root is יָ־תַן. Deriv. the proper name יִתְנָן.

יַתְנֶה (from the fut. Hif. of תָּנָה II.) *m. bestower, communicator,* only in the proper name

יַתְנִיאֵל (*El is bestower*) *n. p. m.* 1 Chr. 26, 2.

יִתְנָן (*fortress, strengthened place,* from יָתַן) *n. p.* of a city in Judah Josh. 15, 23.

יָתַר I. (Kal unused) *intr.* prop. same as אָתַר (page 172) *to extend, to spread, to stretch afar,* hence *to go beyond* or *exceed* (what is usual), *to project, to overtop,* of an extended space; of a number, *to be over and above, to exceed* (the common measure), *to be more, to be redundant, to overflow;* in a moral aspect, *to be prominent, worthy, noble, distinguished* &c. Deriv. יֹתֵר, יוֹתֵר, יִתְרָה, יֶתֶר 2, מוֹתָר, יִתְרוֹן, יִתְרַת, the proper names יֶתֶר (also in יִתְרְעָם), יִתְרוֹ, יִתְרָן, יִתְרָא; יָתָר in אֶבְיָתָר.

The organic root of the stem יָ־תַר appears clearly, in its original signification, from that in עָ־תַר II. (whence עֲתֶרֶת and the proper name עֶתֶר), Arab. كَثَرَ, עָ־שַׁר, הָ־דַר II., Arab. يَثَرَ V. (to spread, extend) &c.; and we may see that the root תר may be connected with תל and תן.

Nif. נוֹתַר (*fut.* יִוָּתֵר, *apoc.* יִוָּתֶר) *to remain, to be left remaining,* of a number or mass of persons or things Ex. 10, 15, Josh. 11, 22, with מִן of the whole of which somewhat remains Num. 26, 65, 2 Sam. 13, 30; and לְ of the person 1 Sam. 25, 34; 2 Sam. 9, 1; or also with בְּ of the whole Neh. 6, 1, Ex. 14, 22, or *where* something still remains behind Lev. 8, 32; seldom with a number of persons for מִן 2 Sam. 17, 12, where the versions express מִן; with אַחֲרֵי *to be left after,* i. e. after the death of a person 1 Kings 9, 21; *to be left* Gen. 32, 25; *to remain* 1 Kings 18, 22; *to abide* Dan. 10, 13, where it is not necessary to take נוֹתַר in the sense *to obtain the preeminence,* comp. נִשְׁאַר Num. 11, 26. The *part. m.* נוֹתָר Ex. 29, 34, 2 Kings 4, 7, and נוֹתֶרֶת *fem.* Lev. 2, 3 are used as substantives, *the remainder, remnant.* In 1 Sam. 30, 9 we should read הַמְפַגְּרִים for הַנּוֹתָרִים.

Pih. יִתֵּר (not used) *to extend* or *spread out strongly,* hence *to be roomy,* of a place; Aram. to be distinguished, preeminent, violent. Derivat. the proper name יַתִּיר.

Hif. הוֹתִיר (*inf. absol.* הוֹתֵר, *constr.* הוֹתִיר; *imper.* הוֹתֵר; *fut.* יוֹתִיר, יוֹתֵר) 1. *to let remain, to leave,* with accus. of the thing Ex. 10, 15, Ruth 2, 18, with מִן of a person or thing *of* which one leaves some Ex. 16, 19, Lev. 22, 30, Num. 33, 55, Ez. 39, 28, and לְ of the person *to* whom it is left Is. 1, 9; Jer. 44, 7; more rarely does ה׳ stand absolutely, 2 Kings 4, 43; Ruth 2, 14. The passage Ex. 6, 8 וְהוֹתַרְתִּי בִּהְיוֹת לָכֶם is difficult;

where we must either suppose that בְּהִוָּתוֹת has been incorrectly taken out of the 13 verse, or that וְהִוּוֹ should be taken in signif. 2. Figur. *to preserve, to spare* Ps. 79, 11. — 2. *to give a preference to*, prop. to make higher, superior, distinguished, with accus. of the person, Deut. 28, 11 *and God shall give thee a superiority for good*, with בְּ *wherein;* but also with לְ of the person, Ez. 6, 8 *and I will give you a preeminence* (וְהִוֹתַרְתִּי לָכֶם), *while you will have among the nations the escaped of the sword* (בְּהִוָּתוֹת לָכֶם, the first לָכֶם being dropped). Gen. 49, 4 is Hof.

Hof. הוּתַר (*fut.* יוּתַר, for which, however, יוֹתַר stands), *to be exalted;* Gen. 49, 4 *thou shalt not be exalted*, where there is an assonance with יֶתֶר. As Hif. does not at all suit here, it is better to take תּוּתַר for תּוּתַר, as הוּדַע stands for הוּדָע.

יָתַר II. (unused) *tr.* same as קָטַר I., אָטַר 2. and others (from the organic root יָתַר) *to knot, to bind*, cognate in sense with חָבַל; deriv. יֶתֶר 1, מִיתָר and יִתְרָה.

יְתַר *Aram.* same as Hebr. יָתַר I.

Pael יַתֵּר (not used), deriv. יַתִּיר.

יִתֵּר *m. a distinguished, noble one*, see אֲבִיתַר.

יֶתֶר (with *suff.* יִתְרִי, יִתְרָם; *pl.* יְתָרִים) *m.* 1. (from יָתַר II.) *a rope*, to bind with, Judges 16, 7; *a cord* by which a tent is held together, like מִיתָר (Is. 54, 2), and metaphor. *the thread of life* Job 4, 21, so that it is not necessary to read יִתְרָם; *the string of a bow* Ps. 11, 2; *the girdle* of a common man Job 30, 11 K'tib, for which the K'ri has יִתְרֵי from יֶתֶר in the sense of *bridle*. Arab. وَتَرٌ, Syr. ܝܬܪܐ the same, and also *lute-string*. — 2. (from יָתַר I.; with *suff.* יִתְרָם) a) *the remainder, the rest*, e. g. of הָעָם Judges 7, 6, עַמִּים Hab. 2, 8, הַגּוֹלָה Neh. 6, 14, שָׁנִים Is. 38, 10, where יֶתֶר may be rendered by the adj. *remaining;* but sometimes the noun following is in the genitive, e. g. Jo. 1, 4 *that which is left by the* אַרְבֶּה; *the residue* Is. 44, 19; *what remains of* Deut. 3, 11, hence יֶתֶר דָּבָר Num. 31, 32 *what remained after* דָּבָר, i. e. besides the דָּבָר; so יֶתֶר דִּבְרֵי פְּ׳ *the acts of one that are still to be narrated* 1 Kings 11, 41. b) that which exceeds what is necessary, i. e. *superabundance, riches, substance* Ps. 17, 14; Job 22, 20. c) *preeminence*, Gen. 49, 3 *the preeminence in height, and the preeminence in strength*, for the concrete *excellent, distinguished; excellence*, Prov. 17, 7 *a lip of excellency* i. e. commanding speech. d) as an adverb *more than, besides*, valde, satis superque Dan. 8, 9, like יֹתֵר (Eccles. 2, 15); עַל־יֶתֶר *richly, above all measure* Ps. 31, 24; with an adj. coupled with מְאֹד, *much more abundant* Is. 56, 12. e) (*preeminence* i. e. *preeminent*, viz. is El) *n. p. m.* Ex. 4, 18, otherwise called יִתְרוֹ; Judges 8, 20; 1 Chr. 2, 32; 4, 17; 7, 38, elsewhere יִתְרָן; 1 Kings 2, 5, elsewhere יִתְרָא. f) *n. p.* of a city = יַתִּיר, whence the *Gentile* יִתְרִי 2 Sam. 23, 38.

יֹתֶר (or יוֹתָר) *m.* prop. (a *part.*) *what stands out, the remaining*, therefore *the remainder* 1 Sam. 15, 15, *preeminence, advantage, gain* Eccles. 6, 8. As an *adv. superfluously, quite too much*, Eccles. 2, 15; 7, 16, parallel הַרְבֵּה; *more* Esth. 6, 6; *better* Eccles. 7, 11; *moreover*, 12, 12 *moreover instruct thyself out of them;* 12, 9 *moreover* (it is to be said), *that Koheleth was a wise man.*

יִתְרָא (*excellence* is El) *n. p. m.* 2 Sam. 17, 25, for which יֶתֶר stands in 1 Kings 2, 5.

יִתְרָה *f.* usually *what is saved, acquired*, hence *property, fortune* Is. 15, 7 (conseq. like יֶתֶר Ps. 17, 14), to which belongs עָשָׂה *to acquire* = קָנָה (Gen. 12, 5). Better, *remnant, rest of the people*, according to which we should translate: *therefore* (i. e. on account of this great misfortune) *they possess but a remnant*, i. e. they keep only a יֶתֶר. See יִתְרַת.

יִתְרוֹ (= יִתְרוֹן *preeminence*) *n. p. m.* Ex. 3, 1; 4, 18; elsewhere termed יֶתֶר and רְעוּאֵל.

יִתְרוֹן *masc. excellence, preeminence,*

Eccles. 2, 13; *advantage*, *gain*, *use* 2, 11; 3, 9. It is a late Hebrew word, used only by the author of Ecclesiastes.

יִתְרָן (*the Excellent one*, viz. Jah is) *n. p. m.* 1 Chr. 7, 37, for which יֶתֶר stands in 7, 38.

יִתְרְעָם (from יֶתֶר and עָם, *remnant of the people*) *n. p. m.* 2 Sam. 3, 5; 1 Chr. 3, 3.

יֹתֶרֶת *fem. the net-like covering of the liver*, fully י׳ עַל־הַכָּבֵד Ex. 29, 13, י׳ הַכָּבֵד 29, 22, י׳ מִן־הַכָּבֵד Lev. 9, 19, either from יָתַר I. to be prominent, to cover over; or better from יָתַר II. to bind, to knot, so that יֹתֶרֶת properly means *a net* (see רֶשֶׁת).

יִתְרַת only in Jer. 48, 36, prop. constr. state of יִתְרָה, for which the parallel passage in Is. 15, 7 has יִתְרָה; but possibly it is conceived of as an adv. to עָשָׂה, the construct state being used adverbially elsewhere; and in general Jeremiah modifies and alters considerably the expressions of Isaiah. It might be translated: *for he has lost all that has been done with respect to the remainder.*

יָתַת (not used) *tr.* same as הָתַת and the similar הָת, Arab. هَتَّ (comp. הָלַךְ and יָלַךְ) *to press upon one*, *to thrust into*, *to overthrow* (see הוּת); hence *to subjugate*, *to subject;* fundamental signification the same in Arabic. Derivative

יְתֵת (after the form רְתֵת; *subjugation*, *subjection*) *n. p. m.* Gen. 36, 40. According to Simonis contracted from יְתֶדֶת (pin), which is improbable.

כ

כ, called כַּף (which see), *Kaf*, as a letter of the alphabet means *the hollow of the bent hand* (palma cava, the hollow palm), because, as is alleged, the letter represented the rough form of the palm, in old writing, as is still visible in the Phenician Kaf (𐤊, 𐤋, 𐤌); in old Hebrew, Samaritan, old Aramaean, Palmyrene, as also in the later square character, it is said that this was the model; and the Greek *Κάππα* (כַּפָּא), *K*, is only a reversed Phenician figure. But here also as in other letters, the name has been selected only on account of the initial sound. As a numeral כ signifies 20, being the second letter in the series of tens. When כ stands at the end of a word, the lower and bent part is stretched out downwards, i. e. as is done in the case of נ, פ, צ (ן, ף, ץ). It is pronounced *ka*.

As to the pronunciation of *Kaf*, it is usually hard like *k*, being a *litera muta;* but like the letters בגדפת it has an inclination towards the stronger aspirated *kh*, for which reason the LXX sometimes represent it by *χ*. The aspirated pronunciation afterwards became the usual one, the harder being designated by Dagesh lene. In Phenician a twofold pronunciation of Kaf must have existed likewise; as it is represented in the Punic of Plautus sometimes by *ch*, sometimes by *c;* and one sees plainly from the difference between his older and more recent text, that Kaf was not aspirated at an early period. When Semitic words passed into Greek through the Phenicians, whether they were originally Phenician or not, we find sometimes *κ*, sometimes *χ*, e. g. כַּד *κάδος*, כִּנּוֹר *κινύρα*, כֹּפֶר *κύπρος*, כְּתֹנֶת (כְּתֹן) *χιτών*, כַּשְׂדִּים *Χαλδαῖοι* &c.

As a hard and aspirate *k*-sound *Kaf* is interchanged chiefly 1. with ג, as כָּפַן and גָּבַן, כָּבַל and גָּבַל, כָּבַע and גָּבַע; 2. with ח, as כָּפָה and חָפָה, כָּשַׁל and חָשַׁל; 3. with ק, as כָּבַע and קָבַע, עָכַב and עָקַב, כָּהָה and קָהָה. Since י and ע also belong in part to the *k*-sounds, we also find 4. an interchange with י, as כָּשַׁר and יָשַׁר, יַם I. and כָּם; 5. with ע, as כָּזַב and עָזַב II., כָּתַר and עָטַר, כָּלַם and עָלַם &c. As an aspirated sound it is also interchanged 6. with ה, as

מָכַר and מָהַר, מַהֲמֹר and מַכְמֹר &c.; as also the Sanskrit final *h* (Visarga) sometimes appears as ך in the Hebrew roots. Most of these changes, which appear more or less in the formation of stems, are best adduced in the etymological explanation of the stems, where comparisons with the dialects may also be found. — Other peculiarities connected with *Kaf* are a) a transposition, e. g. כֹּחִי Ps. 22,16 for חִכִּי, comp. תִּמְחַץ 68, 24 for תֶּחְמַץ; b) an interchange with נ, e. g. נִבְשָׁן Josh. 15, 62 for כִּבְשָׁן, מַכּוֹת 2 Chr. 2, 9 for מָנוֹת; כַּנְלֹתְךָ Is. 33, 1 for כְּכַלֹּתְךָ; c) a change of ך and ר, e. g. אֶת־תַּעֲנָךְ Josh. 17, 11 and אֶת־עָנֵר 1 Chr. 6, 55. But in all these instances other explanations have been attempted.

ַךְ is an old termination, frequently preserved in extra-Semitic, *ak* = *ka* as a suffix to adjectives, as we see it still existing in שַׁדְרַךְ, מֵישַׁךְ, גַּנְזַךְ, חַדְרַךְ, פַּרְנַךְ, שֵׁשַׁךְ, מָרְדַךְ, סָרַךְ, בְּרֹאדַךְ, מְרֹאדַךְ, though in proper Hebrew words the formation has been entirely lost. For this ַךְ *ak* = *ka* ךְ alone sometimes appears, abridged from *ka*, as in הַמְנִיךְ (which see), or a final *a* coupled with *ak*, and changed into *ôk*, e. g. in אַרְיֹךְ, from *Arya-ak*, נִסְרֹךְ from *Nisra-ak*, and many others. This formative syllable ַךְ *ak*, still preserved in Hebrew, out of the Aryan language, in some remains of the former, is sometimes written ַח *ach*, e. g. in בְּדֹלַח (which see); with which comp. Aram. צְלֹבַח, צְלֹפַח, טְלֹפַח &c.

ֹךְ see ַךְ.

ךְ see ַךְ.

כְּ (before monosyllabic particles כָּ, e. g. כָּזֶה, כָּזֹה, כָּזֹאת, only once כְּזֹאת Gen. 45, 23 in another sense, and in כְּעַל Ps. 119, 14, Aram. כְּעַן Dan. 2, 23, כְּמָה Dan. 3, 33 relat.; so too before the suffixes כָּכֶם, כָּהֶם, כָּהֵם; before מָה = מוֹ either כְּ, as כְּמוֹ [a peculiar particle], or before light suffixes כְּמוֹ־; before the interrogative particles מֶה, מָה, it is coupled with them in close union by means of Dagesh forte, conseq. כַּ, as כַּמֶּה, כַּמָּה; Phenic. כְּ the same) 1. *an adv.* a) *a relative adverb*, *how*, *in what way*, quomodo, after a verb Eccl. 11, 5 (thou canst not know) *how the bones in the body of the pregnant woman* (are to be distinguished from the softer parts) = אֵיךְ Ruth 3, 18. — b) *an adverb of quality*, *as*, *so*, Greek ὥς, Lat. ita, sic, hoc modo, to express state, sometimes coinciding with כֵּן and אֵיךְ, and with them denoting qualitative, modal comparison and likeness Is. 1, 7 8; hence doubled כְּ — כְּ *as* — *so*, *as well* — *as also*, when two things are compared or placed together, so that *one* is to stand in place of *the other*, or both together are alike in one relation, e. g. *so* (כְּ) *thou as* (כְּ) *Pharaoh* Gen. 44, 18, i. e. thou art like him in power; *the stranger as well as the native* Lev. 24, 16, i. e. both; *as well* — *as also*, quantus — tantus, talis — qualis Josh. 14, 11, for which also כֵּן — כְּ Ps. 127, 4, or וּכְ — כְּ 1 Sam. 30, 24 are put. — c) expressing indefinite, inexact likeness: *about*, *nearly*, circiter, e. g. Dan. 10, 18 *somewhat like the appearance of a man*, i. e. not exactly like him, as כְּבַר אֱנָשׁ 7, 13; *any thing like this great thing* Deut. 4, 32, and so always in כָּזֶה, כָּאֵלֶּה. This application is usually found with numerals, with words of measure, of time &c., where the original signification *as* being a measure of comparison almost disappears, in German: *ungefähr*, *etwa*, English *about*, e. g. *about four hundred men* 1 Kings 22, 6; *about an Ephah of barley* Ruth 2, 17; *about a day's journey* Num. 11, 31; coupled with בְּ, *about the middle of a furrow* 1 Sam. 14, 14. To this belongs the meaning *about* in specifications of time, e. g. *about midnight* Ex. 11, 4; and so also כָּ, כְּ in כָּעֵת מָחָר Ex. 9, 18 and כְּעֵת מִנְחַת עֶרֶב Dan. 9, 21 are to be taken. — d) indicating resemblance only to an ideal object not to one mentioned, and therefore representing the thing itself in an intensive completeness, one as high as possible, without reference to an actually existing thing, *very*, *so much*, *even*, *extremely*, e. g. Neh. 7, 2 *for he is*

a very faithful man (כְּאִישׁ אֱמֶת), i. e. as only a faithful man can be; Eccles. 8, 1 *who is so very wise;* Is. 1, 7 *desolation, so severe a destruction of enemies;* 1, 9 כִּמְעָט *so very few;* כְּעֹטְיָה Song of Sol. 1, 7 *one so very feeble*, or (if we read שֹׁטְיָה) *wandering about.* In a like sense should be taken כְּנֹשֶׁה Ex. 22, 24, כְּמִתְאֹנְנִים Num. 11, 1, כְּמַחֲרִישׁ 1 Sam. 10, 27, כַּגַּנָּב Job 24, 14, כַּמָּוֶת Lament. 1, 20, כְּשֹׁד (*the most devastating weather*) Is. 13, 6 &c. In this sense does כְּ stand before participles, adjectives, substantives and adverbs; and the old grammarians called it כַּף הַקִּיּוּם, כַּף הָעֶצֶם or כַּף הָאֲמִתּוּת, because it regularly denotes the superlative degree of a condition. — To this belongs e) the designation of a firmly settled time, e. g. כַּיּוֹם Gen. 25, 31, 1 Kings 1, 51 *at this present time*, i. e. *at present, now*, for which also כָּעֵת Judges 13, 23 or כַּיּוֹם הַזֶּה stand Deut. 2, 30; 4, 38; 1 Kings 8, 24; 1 Chr. 28, 7; even Deut. 8, 18 and Jer. 11, 5 are to be referred to this meaning, taken specially from the stand-point of the present-speaking God. 1 Sam. 2, 16 *at that past time* also belongs here, i. e. *formerly, before;* on the contrary in כְּיוֹם Josh. 10, 13, כְּעֵת Dan. 9, 21 כְּ has the sense of circiter, *about.* כָּעֵת חַיָּה Gen. 18, 10 is *about this reviving* (i. e. returning the next year) *time*, which is more definitely explained in 18, 14 by לַמּוֹעֵד, in 2 Kings 4, 16 by לַמּוֹעֵד הַזֶּה; כְּרֶגַע Num. 16, 21 *at this moment;* כִּמְעַט *in a little, forthwith, in the shortest time*, brevi, cito Ps. 2, 12; 81, 15; 94, 17; 2 Chr. 12, 7, for which is also used כִּמְעַט רֶגַע referring to time only Is. 26, 20; Ezr. 9, 8. — f) expressing the greatest possible limitation of the time, condition &c. before which כְּ stands, e. g. כְּפֶשַׂע 1 Sam. 20, 3 *only a step;* כִּמְעַט *only a little* Ps. 73, 2; כְּאַיִן ib. *only a nothing in time*, only a little time, stronger than כִּמְעַט. — g) lastly as a particle of time: *at, at the time when*, determining and accurately fixing the time Gen. 18, 1; 2 Chr. 12, 1; Is. 18, 4 *at a clear heat;* כְּעָב טַל ib. *at the time of the dew-cloud;* כְּתָם־פֶּרַח 18, 5 *at the ceasing of the blossom.* — 2. *A preposition: according to, after, in pursuance of*, κατά, secundum, where that which is denoted by כְּ serves as a type to what is compared with it, consequently the comparison is not complete, e. g. כִּדְמוּתֵנוּ Gen. 1, 26 *after our likeness*, i. e. our דְּמוּת may serve as a model, and so 4, 17 *after the name;* Josh. 6, 15 *according to this way;* Ps. 78, 72 *according to the simplicity of his heart;* Zech. 2, 10 *and I scatter you after the likeness of the four winds*, i. e. the four winds shall serve for a type of the dispersion; consequently it is not necessary to read either בְּאַרְבַּע or לְאַרְבַּע. In this sense כְּכֹל and כְּיַד are also to be taken. — 3. Denoting the comparison of two actions with one another, so that the one takes place, while the other too is done, hence a) comparing the time of two actions, Gen. 39, 18 *when I lifted up my voice ..., then he left* (1 Sam. 5, 10; 1 Kings 1, 21; 2 Kings 2, 9), and in conditional clauses expressing even the imperfect tense Gen. 44, 30 31; Deut. 16, 6; Jer. 25, 12. In this way כְּ usually stands before infinitives, or also before a verbal noun or a participle. b) standing before a noun, in order to compare two positions, e. g. Is. 8, 23 *as the earlier time brought down the land of Zebulon ..., so will the following time* &c.; but usually in this sense כֵּן — כַּאֲשֶׁר Num. 2, 17, Judges 1, 7, or in the apodosis the verb merely Obad. 15; Job 10, 19. c) completing a comparison of two positions on a smaller scale, and prefixed to both, e. g. Josh. 14, 11 *as my strength once was, so is my strength now*, where the comparison has the character of a uniting clause, besides its reference to condition. But for כְּ — כְּ there stands also כֵּן — כְּ Josh. 2, 21, Ps. 127, 4, Prov. 26, 8, or וּכְ — כְּ Josh. 14, 11; Ez. 18, 4. — Of the particles compounded with כְּ we may mention כְּאֶפֶס, כְּאֶתְמוֹל (see אֶתְמוֹל), כִּתְמוֹל (see תְּמוֹל), כְּכֹל (see כֹּל), כְּעַל (see עַל), כְּאַיִן (see אַיִן), כְּאֶחָד (see אֶחָד), כְּאֵלֶּה and כָּ־ (see אֵלֶּה), כַּאֲשֶׁר (see אֲשֶׁר), כָּהֵמָּה (see הֵמָּה), כָּהֵנָּה (see הֵנָּה), כַּזֶּה, כָּזֹה, כָּזֹאת (see זֶה, זֹה, זֹאת), כְּפִי (see

כְּמֹהָ, כְּנֶגֶד (see נֶגֶד), כִּמְעַט (see מְעַט), כְּמוֹ, מֵהּ, מֵהָ, כָּמֹהוּ, כָּמֹהָ (see הֵן, הֵי).

The etymological derivation of this כְּ must be looked for under כֹּהּ, כָּהּ, כֵּי; for it is obviously abridged from a fuller form, but not from כֵּן.

כְּ *Aram.* the same DAN. 6, 1; 7, 4 9. The compounds כְּדִי, כְּדְנָה, כַּהֲדָנָה see under דִּי, דְּנָה, חֲדָה.

כַּ see כְּ.

כָּ see כְּ.

כָּאַב (*part. m.* כֹּאֵב; *fut.* יִכְאַב) *intr. to feel a pang, a pain*, hence *to suffer* Ps. 69, 30; *to be sick* PROV. 14, 13; *to lie down sore* GEN. 34, 25; seldom with עַל of the person, when the object specially suffering accompanies it JOB 14, 22. Deriv. כְּאֵב, מַכְאֹב.

Hif. הִכְאִיב (*part.* מַכְאִיב; *inf. constr.* הַכְאִיב Ez. 13, 22 for הַכְאוֹת according to the LXX and Targ.; *fut.* יַכְאִיב) 1. *to prick*, of קוֹץ Ez. 28, 24; *to wound, to injure* JOB 5, 18, opposite חָבַשׁ (to heal); figur. *to trouble, to make sad* Ez. 13, 22. — 2. *to mar*, poet. a field, i. e. *to spoil*, with בְּ of the thing *wherewith* 2 KINGS 3, 19, the idea being more plainly expressed in verse 25; comp. נָוֶה (GEN. 47, 19) of the field, דָּרַג of the vine (Ps. 78, 47); the field being conceived of as a body.

The stem כָּאַב (Aram. כְּאֵב, Syr. ܟܐܒ, Ar. كَئِبَ, Phenic. כָּאֵב) is mostly used in the dialects in the sense of *to be sad, sorrowful, to suffer;* but the fundamental signification does not lie in *to be bent*, but in the idea of *piercing*, as is seen from Hif., Targ. כָּב (כּוּב), Syr. ܟܒ tr. *to pierce*, whence כּוֹבָא, ܟܘܒܐ a thorn, a thorn-bush.

כְּאֵב (from כָּאַב) *m. pain, suffering* Is. 17, 11, coupled with נַחֲלָה (according to mss.) = מַחֲלָה; *the stinging pain* (of leprosy) JOB 2, 13; 16, 6; with אָנוּשׁ *desperate* Is. l. c., עָצֵב *excited* Ps. 39, 3, נֶצַח *lasting* JER. 15, 18. Mentally, *sorrow*, coupled with לֵב Is. 65, 14. Phenic. כְּבָא = כְּאֵבָה as a proper name.

כָּאָה (Kal not used) *intrans.* same as כָּהָה prop. *to be weak, feeble, soft, dull, troubled, shy;* metaphorically *to be faint-hearted, lowly, bowed down.* The idea of being dull, weak and slack proceeded from that of the natural sharpness and power being destroyed or confined; and the organic root may have a connection with that in כָּהּ (whence perhaps comes directly the subst. כִּי), נָכֶה, to which the Syr. ܟܗ *to sting, to chide*, and cognate stems in Ar., point. Deriv. the noun כְּאֵה K'ri.

Nif. נִכְאָה (*part.* נִכְאֶה, *constr.* נִכְאֵה) *to be bowed down, humbled*, DAN. 11, 30, נִכְאֵה לֵבָב *of humble heart*, i. e. pious Ps. 109, 16. נִכְאוּ JOB 30, 8, which many read נִכְאוּ and refer to the present word, we should have to translate: *they were banished from the land* (rebuked); but see נָכָא.

Hif. הִכְאָה (*inf. constr.* הַכְאוֹת) *to wound, to hurt* Ez. 13, 22, according to the fundamental signification of Kal, and as the Targ. and LXX translate; parallel הִכְאִיב. On this assumption it seems unnecessary to read הַכְאִיב.

כְּאֵה (*pl.* כְּאִים) *m. troubled, wretched*, Ps. 10, 10 *the crowd of the dejected ones* (חֵל כְּאִים with the separate reading); but see חֵלְכִּי.

כָּאַר I. (not used) *intr.* same as כָּעַר (in the Talmud), *to be dirty*, especially applied to water, conseq. = עָכַר. Deriv. according to some כְּאֹר.

כָּאַר II. *tr. to shut around, enclose, fetter*, comp. the organic root סָ־גַר, גַּר &c.; better = כָּר *to bore through* Ps. 22, 17; where either כַּאֲרוּ (*part. m. pl. constr.*) or כָּרוּ should be read.

כְּאֹר *m. dirt* AM. 8, 8 according to some. But it is demonstrably = כַּיּוֹר. See יָאֹר.

כָּבַב (i. e. כָּב, not used) *intr. to be round, circular*, of a level thing or an

arched body. The organic root כַּב is identical with that in גַּב, גַּו, קַב; Ar. كَبَّ, so also Ethiopic, Syr. ܟܒ the same, of coiling up, and of what is round, of lumps &c.; comp. Ar. كُبَّة a coil, كُبْكُوب balls, Syr. ܟܒܒܐ glomus. Deriv. the proper name כַּבּוֹן; on the contrary כּוֹכָב is not from כַּב (כָּבַב), but is to be derived from כַּב (כּוּב).

כָּבֵד (3 *fem.* in pause כָּבֵדָה; once כָּבַד Is. 24, 20; *inf. abs.* כָּבֹד; *fut.* יִכְבַּד) *intr.* prop. *to shrink* (into a dense, thick mass), *to become dense, thick, to be pressed closely together*, the Ar. كَبِدَ having the same original signification. Then *to be dense, thick, weighty, heavy*, the heavy being conceived of as a dense, thick mass; cognate in sense יָקַר (which see). Hence 1. *to be heavy, weighty*, Job 6, 3; *to be a heavy burden upon*, e. g. יַד spoken of superior power, preponderance Judges 1, 35, as עַז יַד פְּ׳ עַל 3, 10; of the punitive omnipotence of God Ps. 32, 4; of the oppressive power of sin Is. 24, 20; of labour Neh. 5, 18; *to be troublesome, burdensome* 2 Sam. 13, 25, always with עַל of the person, and only in 1 Sam. 5, 6 with אֶל for עַל; with מִן of the person *to be too heavy for* Ps. 38, 5. Comp. Ar. كبد (to be troublesome), and the Ethiopic, of burden, weight. — 2. Metaphor. a) *to be sore, severe*, of מִלְחָמָה Judges 20, 34, with אֶל of the person 1 Sam. 31, 3; b) *to be numerous* Job 6, 3 (comp. Hithp.); c) *to be rich, abundant in*, with בְּ *in* (what) Gen. 13, 2, like יָקַר, Greek βαρύς, Germ. *gewichtig*; d) *to be exalted, renowned, honoured, valued, worthy, majestic* Is. 66, 25; Job 14, 21; Ez. 27, 25, opposite קַל (קָלַל); e) *to be heavy*, spoken of members of the body, i. e. stiff and immoveable as to activity, hence *to be dim, dull*, of the eyes Gen. 48, 10; of the ears, *to be hard of hearing* Is. 59, 1; of the mind, *to be obdurate*, Ex. 9, 7. For the derivatives *to be hard*, applied to sluggishness in speech (Ex. 4, 10), comp. Arab. جبس (to be heavy; of the tongue, stammering), the Arab. وقر, Syr. ܝܩܪ are used for it. — The significations of the stem present themselves in the derivatives in greater variety than in the verb. Deriv. כָּבֵד, כָּבֹד (adj.), כָּבוֹד, כֹּבֶד, כְּבוּדָה, כְּבֵדוּת; in proper names כָּבוֹד (in אִי־כָבוֹד) and כֶּבֶד (in יוֹכֶבֶד).

Nif. נִכְבַּד (*part.* נִכְבָּד, *pl.* נִכְבָּדִים, but *constr.* נִכְבַּדֵּי, with *suff.* נִכְבַּדֶּיהָ and once נִכְבְּדֵיהֶם Ps. 149, 8, *pl. f.* נִכְבָּדוֹת; *inf. constr.* הִכָּבֵד; *fut.* יִכָּבֵד) *reflex.* and *pass.* of the signific. of Kal, *to be heavy-laden*, נִכְבַּדֵּי־מַיִם Prov. 8, 24 *rich in water; to make oneself great, mighty, many* Is. 26, 15; *to shew oneself great, mighty* 2 Sam. 6, 20; Ez. 39, 13; 2 Kings 14, 10 *shew thyself great and remain at home*, i. e. shew thy greatness at home; *to be distinguished* Is. 43, 4; *to be highly esteemed, glorified* Lev. 10, 3; Ez. 28, 22; *to be brought to honour* Is. 49, 5, with בְּ of the person *in* or *by* whom Ex. 14, 4; *to feel oneself honoured* Hagg. 1, 8; *to be honourable, eminent* Gen. 34, 19, 1 Sam. 9, 6; *to be famous* 2 Sam. 23, 19 23; hence נִכְבָּד is opposed to נִקְלֶה Is. 3, 5; נִכְבַּדֵּי אֶרֶץ Is. 23, 8 9 *the honoured* i. e. *princes* or *nobles of the earth*, also נִכְבַּדִּים, נִכְבָּדִים alone Nah. 3, 10; Ps. 149, 8. נִכְבָּדוֹת as a subst. *glorious things*, Ps. 87, 3.

Pih. כִּבֵּד (*part.* מְכַבֵּד, *fut.* יְכַבֵּד) *to honour, to hold in honour*, with accus. of the object Ex. 20, 12; *to favour*, with a double accus. Is. 43, 23; seldomer with מִן Prov. 3, 9 or בְּ of the thing with which one honours Dan. 11, 38; *to shew honour*, with לְ of the person Ps. 86, 12, also with the accus. 22, 24; Is. 24, 15; *to esteem holy* or *high* Is. 58, 13; 60, 13; *to glorify*, with בְּ *in* a thing Judges 9, 9.

Puh. כֻּבַּד (*part.* מְכֻבָּד, *fut.* יְכֻבָּד) *to be honoured, to be esteemed* Is. 58, 13; Prov. 13, 18.

Hif. הִכְבִּיד (*part.* מַכְבִּיד; *inf. abs.* הַכְבֵּד, *constr.* הַכְבִּיד; *fut.* יַכְבִּיד, *ap.* יַכְבֵּד) 1. *to make heavy, oppressive*, עֹל 1 Kings 12, 10 14; נְחֹשֶׁת (the fetter) Lament. 3, 7; עַבְטִיט Hab. 2, 6 with עַל of the person; with the omission of עֹל Neh. 5, 15. — 2. Fig. *to bring to honour* Is. 8, 23, op-

posite הֵקַל (to bring to disgrace); *to acquire renown* 2 Chr. 25, 19 (for which the Nif. stands in 2 Kings 14, 10); *to make numerous*, *to increase* Jer. 30, 19, opposite צָעַר; *to make heavy*, the ears Is. 6, 10; *to harden*, לֵב Ex. 9, 34.

Hithp. הִתְכַּבֵּד (*part.* מִתְכַּבֵּד) 1. *to make oneself many*, *to be numerous*, Nah. 3, 15, with an assonance to הִרְבִּית and אִרְבֶּה, כָּבַד 2, 10. — 2. *to glory*, *to honour oneself* Prov. 12, 9, opposite נִקְלָה.

כָּבֵד (*constr.* כְּבַד, once כֶּבֶד Is. 1, 4; *pl.* כְּבֵדִים, *constr.* כִּבְדֵי) I. *adj. m.* 1. *heavy*, *weighty*, *large* (in extent and weight), of לֵב 1 Kings 12, 11, מַשָּׂא Ps. 38, 5, סֵמֶל Is. 32, 2; *clumsy*, of an old man 1 Sam. 4, 18, of the hands Ex. 17, 12; *thick*, of עָנָן 19, 16. Hence figur. *oppressive*, *grievous*, of עָוֹן Is. 1, 4, שִׁעְבּוּד 2 Sam. 14, 26, רָעָב Gen. 43, 1, כַּעַס Prov. 27, 3. — 2. Metaphor. *numerous*, *much*, *great* (in number), of מַחֲנֶה Gen. 50, 9, עֲרֹב Ex. 8, 20, מַקֵּלָה 12, 38, חַיִל 1 Kings 10, 2, עַם 3, 9; *rich* Gen. 13, 2; *vehement*, of אֶבֶל 50, 11, דֶּבֶר Ex. 9, 3, מִסְפָּד Gen. 50, 10; *awkward*, *sluggish*, of פֶּה Ex. 4, 10, לָשׁוֹן ib. v. 16; *hardened*, of the לֵב 7, 14; *difficult*, of דָּבָר 18, 18. — II. *subst.* (with *suff.* כְּבֵדוֹ, כִּבְדִי) *m.* prop. a mass of blood thickened (into a firm body), hence *the liver*, as the thickest part of the viscera (Galen. de usu partium 6, 17) Ex. 29, 13 22; Lev. 3, 4; 8, 16; Ar. כִּבְדָא the same. רָאָה בְכָבֵד Ez. 21, 26 *to look into the liver*, a kind of sacred augury among the Chaldeans (Diod. 2, 29), Etrurians (Cic. de divin. 1, 42; 2, 13) and other ancient peoples. *The liver is poured out on the ground* Lament. 2, 11, i. e. the gall, the emptying of the gall being looked upon as a result of injury to the liver (see Job 16, 13), and that being regarded as dangerous to life; figur. for *the heart is wounded*.

כֶּבֶד *m.* 1. *fame*, *majesty*, only in the proper name יוֹכֶבֶד. — 2. as a stat. constr. of כָּבֵד, which see.

כָּבֹד (after the form אָרֹךְ, עָמֹק) *adj. m.*, כְּבוּדָה (fluctuating between כְּבֵדָה and כְּבוּדָה) *f.* prop. *splendid*, *shining* Ez. 23, 41; *much*, *rich*; but the masc. as well as the fem. only substantively *riches* Nah. 2, 10, *possession* Judges 18, 21, *splendour*, *magnificence* Ps. 45, 14. For כָּבֹד as a subst. see כָּבוֹד.

כֹּבֶד *m. heaviness*, *weight* Prov. 27, 3, metaphor. *a multitude* Nah. 3, 3, *violence* Is. 21, 15, *slowness*, of a slowly approaching thunderstorm 30, 27.

כְּבֵדוּת *f. heaviness* Ex. 14, 25, i. e. slowness.

כָּבָה (*fut.* יִכְבֶּה) *tr.* prop. *to cover*, *to conceal*, *to veil*, *to envelop*, conseq. in its fundamental signification = חָבָא, חָבַב I., כָּפָה, חָפָה, חָפָא &c.; usually metaphor. *to put out*, *quench*, spoken of fire Lev. 6, 6, Prov. 26, 20, of light 31, 18; figur. of God's burning wrath Jer. 7, 20, of a wick going out, as the figure of a weakened, perishing enemy Is. 43, 17 (comp. 42, 3). Ar. כַּבָּא to cover the fire (with ashes), خَبَا to be quenched. — The organic root is כָּב־ה (see חָבָא).

Pih. כִּבָּה (*inf. constr.* כַּבּוֹת; *fut.* יְכַבֶּה) *to quench*, with the accus. נֵרוֹת 2 Chr. 29, 7, the burning נְעֹרֶת Is. 1, 31, פִּשְׁתָּה 42, 3, אֵשׁ Am. 5, 6; figur. חֵמָה Jer. 4, 4, אַהֲבָה Song of Sol. 8, 7, שָׁמַיִם Ez. 32, 7. כִּבָּה אֶת־נַחֲלָתוֹ 2 Sam. 14, 7 *to quench the coal*, i. e. to destroy the last shoot; כ' אֶת־נֵר פִּי 21, 17 *to put out the light of Israel*, i. e. to destroy all its best things.

כָּבוֹד (*constr.* כְּבוֹד, כְּבַד, with *suff.* כְּבֹדִי; written sometimes fully, sometimes defectively) *m.* (fem. only in Gen. 49, 6, but in the Sam. cod. masc. there also) 1. *a weight*, *a burden*, Prov. 25, 27 *and the searching out of their* (i. e. of divine things) *interior* (כָּבוֹד 2, c.) *is a burden* (כָּבוֹד), i. e. the minute examination of divine things is burdensome (comp. Ben-Sira 3, 21-25); see חֵקֶר. — 2. Metaphor. a) *riches*, *substance*, particularly what has been brought together Gen. 31, 1; Is. 10, 3; 66, 12, coupled with חַיִל 61, 6; Ps. 49, 17, frequently with עֹשֶׁר 1 Kings 3, 13; Prov. 3, 16;

8,18, or נְכָסִים Eccles. 6,2. — b) *honour, fame, renown*, partly as a consequence of riches 2 Chr. 1,11, partly as the opposite of קָלוֹן, in a moral sense. Then, *dignity* Prov. 11, 16; 20, 3, with הָדָר Ps. 8,6; *a crown of glory*, parall. עֲטֶרֶת Job 19,9. Figur. *the ark of the covenant* 1 Sam. 4,22. Of God, *glory*, i. e. renown-deserving agency Ps. 19,2; *magnificence, majesty* Is. 42, 8; hence God is called מֶלֶךְ הַכָּבוֹד Ps. 24,7. נָתַן כָּבוֹד לְ *to give honour, to hold in honour, to esteem honourable* Prov. 26, 8; *to celebrate, to praise*, God, Jer. 13,16, for which also שׂוּם כָּ׳ לְ Is. 42, 12 or יָהַב כָּ׳ לְ Ps. 29, 1 sometimes occur. עָשָׂה כָ׳ לְ *to give an honourable burial* 2 Chr. 32, 33. Still farther, *high position* Gen. 45, 13; *splendour*, of a residence Is. 11, 10, of fine chariots 22, 18, of a throne 22, 23; *ornament, beauty*, of לְבָנוֹן 35,2, hence הָיָה לְכָ׳ לְ 4, 2 *to adorn one;* especially *the majesty, glory, renown, excellency*, of God in his manifestation on mount Sinai, shining with fire, surrounded by clouds, and sending forth lightnings Ex. 16, 7 10; in the tabernacle; in the temple of Solomon; or in prophetic revelation Is. 6, 3, Ez. 1, 28; called in the New Test. *δόξα κυρίου* (Luke 2, 9). Hence God is termed כְּבוֹד יִשְׂרָאֵל Jer. 2,11, Ps. 106, 20, poet. כָּבוֹד alone Is. 3, 8; also of God in the proper name אִי־כָבוֹד (which see). So too כָּבֵד in יוֹכֶבֶד. — c) Concrete *the noble, the best*, either collectiv. for *the temple and Jewish people* Is. 4, 5, *the nobility, nobles* 5, 13; 8, 7; 17, 3, *the honoured, honoured relations* 22, 24, or conceived of individually for נֶפֶשׁ Gen. 49, 6, חַיִּים Ps. 30, 13. — d) adv. *with honour, gloriously*, Ps. 73, 24 *and at last thou shalt receive me gloriously.*

כְּבוּדָה see כָּבֵד.

כְּבוּל (from כָּבַל II.; *a dry, parched, sandy place*) 1. *n. p.* of a border-city of Asher in the north-east of Palestine, adduced with בֵּית הָעֵמֶק (Talm. כְּפַר עֵמֶק) and נְעִיאֵל Josh. 19, 27. It was still in existence during the time of the second temple; and after the destruction of the latter a Jewish congregation was there, since mention is made in the Midrash rabba (Lev. ch. 21) of the great ones of Cabul (גְּדוֹלֵי כְבוּל). This Cabul is called by *Josephus* (Vit. §. 43. 44; B. J. 3, 3, 1) *Χαβαλώ;* and is said to be in the vicinity of עַכּוֹ, viz. two hours north of it, in which district there is at the present day a village *Cabul* (*Robins.* New Bibl. Researches p. 113), where the graves of *Ibn Esra* and *Ibn Gebirol* are shewn; in the Talmud (Pesach 51ᵃ) it is mentioned with בִּירְיָי (*Birya*, 1/2 an hour north of עַכּוֹ) and צָפַת; and this may also be the كابول in the eparchy of צָפַת, mentioned by *Edris* in his description of Syria. — 2. *n. p.* of a district in Galilee comprising twenty towns 1 Kings 9,11; which was called אֶרֶץ כָּ׳ according to the etymologising narrative 9, 12-13, because it was unfruitful, sandy and dry. According to Josephus this territory bordered on that of Tyre, formed a barren sandy mountain-basin, and may have received its name at an earlier period from the city כָּבוּל in Asher, to which the district probably belonged; the appellation being merely interpreted afterwards. As to the signification of the name, the Targ., Syr. and Vulg. have not attempted to give any, but merely retained the word. The LXX identify it with גְּבוּל, גֶּבֶל; Josephus explains it (Antt. 8, 5, 3), like the Phenician חֲבָלֹן, *Χαβαλών* (corruption, uselessness, unprofitableness) and therefore describes it by *οὐκ ἀρέσκον*; Jerome (on Amos ch. 1) derives it from כְּ *as* and בּוּל = יְבוּל; the Talmud (Sabb. 54ᵃ) from חוֹל = כָּבַל belonging to חוֹל (sand); *Rashi*, *Kimchi* and others from כָּבַל (to entwine, interlace); *Hiller* (Onom. p. 435) from כְּהַבְהִיל (*as nothing*, הֶבֶל = כָּבַל); others from כְּ *as* and בּוּל = בְּלִי (nothing). But it is best to suppose that the application of the word alludes simply to the signification of the name. See כָּבַל II.

כַּבּוֹן (*circle of tents, hamlet*, from כָּבַב; comp. חַוָּה 1. and חִוִּי with a like fundamental signification) *n. p.* of a city in Judah Josh. 15, 40. But as in all probability the same city is called 1 Chr.

2, 49 מַכְבֵּנָא; and since מַכְבַּנַּי elsewhere appears as the proper name of a person, it is safer to refer it to the stem כָּבַן (which see).

כַּבִּיר (*pl.* כַּבִּירִים) prop. *adj. m. great, much, mighty*, spoken of masses of waters Is. 17, 12 as a figure of the Assyrian army; *violent*, of רוּחַ (a storm) Job 8, 2, a figure of rushing, stormy speech; *subst. a mighty* or *great one* Job 34, 17 24, and therefore an epithet of God 36, 5, or supplemented and determined by לֵב and כֹּחַ ibid. i. e. כַּ׳ כֹּחַ and כַּ׳ לֵב; with יָמִים *of great age* 15, 10. As a neuter, *anything mighty, great, much* 31, 25; Is. 16, 14. Comp. Phenician כַּבִּרִם (in Sanchoniathon pages 22, 38 *Κάβειροι, Κάβηροι*), a name of the seven sons of צָדִק (= צַדִּיק) in the Phenician mythology, who symbolised the seven planets. So the planet Jupiter was called, according to a gloss in Hesychius, מֶלֶךְ כַּבִּר.

כְּבִיר *m. a texture, covering*, of goat's hair 1 Sam. 19, 13 16, for which the LXX and *Josephus* read כָּבֵד (*liver*) understanding by it a goat's liver still moving, which Michal put into the bed, to make the messengers believe that a breathing sick man was lying there.

כָּבַל I. (not used) *trans.* same as גָּבַל *to bind about, to wind around, to twist about*, hence *to bind, to fetter, to entangle* &c.; deriv. כֶּבֶל. The fundamental signification is sufficiently clear from the stems חָבַל, כָּפַל, גָּבַל &c. Arab. كَبَلَ (whence كابول a hunting-net), Aram. כְּבַל the same. The offshoots of this fundamental idea are a) *to knot into one another, to mix with one another, to intertwine* (comp. Aram. גְּבַל to knead); b) *to be closely* or *firmly twisted together*, metaphor. *to be firm, dense, thick, great* (see גָּדַל). The organic root is כָּ־בַל, also lying in בַּל I.

Pih. כִּרְבֵּל (not used; with ר inserted) *to veil around, to enwrap*, arising out of כִּבֵּל.

Puh. כֻּרְבַּל (*part.* מְכֻרְבָּל) *to be clothed about* 1 Chr. 15, 27, with בְּ *wherewith;* comp. כַּרְבְּלָא Dan. 3, 21.

כָּבַל II. (not used) *intrans. to be dry, parched*, like the Arab. قَفَلَ; hence *to be unfruitful.* Derivative the proper name כָּבוּל.

כֶּבֶל (*pl. constr.* כַּבְלֵי) *m. a fetter*, Ps. 105, 18; 149, 8; Arab. and Syr. the same.

כָּבַן (not used) *tr.* usually *to bind, to draw together, to intertwine firmly*, cognate in sense גָּבַל; Syr. ܟܒܢ the same. It is better, however, to take it = גָּבַן 3. *to be heaped together, to be contracted*, into a mass; hence *to be hilly, uneven*, spoken of places; *to be thick, fat*, of persons. Deriv. the proper names מַכְבֵּנָא, מַכְבַּנַּי, and perhaps כַּבּוֹן.

כָּבַס (in Kal only *part. m.* כֹּבֵס) *tr.* prop. *to tread* (with the feet), *to stamp upon*, clothes (in order to clean them); hence *to full, to wash;* רָחַץ applying only to the washing of the body. Comp. Greek *πλύνειν* as distinguished from *λούειν*. *Part.* כֹּבֵס 2 Kings 18, 17, Is. 7, 3 *a washer, a fuller;* Phenic. כֹּבֵס the same.

Pih. כִּבֵּס (more frequently כִּבֶּס; *part.* מְכַבֵּס; *fut.* יְכַבֵּס) *to wash, to clean*, clothes Ex. 19, 10, Lev. 11, 25, Num. 19, 7, for which purpose בֹּרִית Mal. 3, 2 or נֶתֶר Jer. 2, 22 was applied. *To wash the garments in wine* is a poetical figure of fulness Gen. 49, 11. Figur. *to purify*, from sin Jer. 4, 14; Mal. 3, 2; Ps. 51, 4 9.

Puh. כֻּבַּס *to be washed, purified*, Lev. 13, 58; 15, 17.

Hothp. הֻכַּבֵּס (arising from הָתְכַּבֵּס) *to be purified*, from leprosy Lev. 13, 55 56.

The organic root of the stem כָּ־בַס exists also in בָּס (בּוּס), רָ־פַס, רָ־פַשׁ, רָ־מַס, and is connected with כָּ־בַשׁ I.

כָּבַע (not used) *intr. to be high, to be hill-shaped* or *dome-shaped*, prop. to be highly bent, highly rounded, hump-shaped, identical with גָּבַע, קָבַע I. The

org. root is כָּבַ־ע, which lies also in גָּב (גָּבַב), גָּבַ־ע, גָּבַ־ה, גֹּב, גֹּר־ָה, גַּג, קֹב &c. Deriv. כּוֹבַע. The Ar. كَبَعَ (to be subjected) belongs to another group of roots.

כָּבַר (Kal not used) *tr.* 1. *to bind firmly together, to weave* or *knot together firmly;* the stems גָּבַר (page 260), חָבַר (page 414), חָבַל, כָּבַל, גָּבַל, כָּפַל, חָמַר I., כָּמַר II., דָּמַר &c. which are closely connected with כָּבַר, pointing to this fundamental signification. Hence *to plait into one another*, spoken of a sieve, *to lattice, to make* or *form net-work*, deriv. כִּבָּר, כִּכָּר 2, מִכְבָּר, מַכְבֵּר; *to bind, to unite*, whence the proper name כְּבָר. — 2. By an usual metaphor (as in חָזַק, קָשַׁר, קָדַר, חוּל, גָּדַל &c.) *to be* physically *strong, powerful, mighty, forcible;* with relation to extent, *to be large, long, widely extended*, deriv. כְּבָרָה 1.; with relation to fulness, *to collect, to heap up, to make much*, deriv. מַכְבִּיר; with relation to time, *to be advanced in years, old, continuing* (in time), deriv. כָּבֵר.

The stem כָּ֫ is found more frequently in Arabic (كَبُرَ to be great, كَبِرَ to be advanced in years, and then in the most various significations), Syr. (ܟܒܪ to become rich, powerful), & Ethiopic; so that its use in Job, Ecclesiastes &c. appears to have originated rather from the influence of Aramaean.

Pih. כִּבֵּר (not used) *to be very strong, violent, massy, celebrated, manifold, old;* in every relation an intensification of the second signif. of Kal. Deriv. כַּבִּיר.

Hif. הִכְבִּיר (*fut.* יַכְבִּיר) *to make many, to heap up*, מִלִּין Job 35, 16, clear in its meaning after יֶרֶב 34, 37; the LXX incorrectly read יַכְבִּיד. Deriv. the subst. מַכְבִּיר 36, 31 = רֹב in Elihu's mode of speaking.

כְּבָר 1. *m.* prop. *length, extent, continuance*, of time, as the fem. כְּבָרָה (*constr.* כִּבְרַת) is applied to length or extent of space; the Arab. كِبَرٌ (old age) is the same word. Mostly occurring as an *adv.* *long ago, already* Eccles. 1, 10, coupled with לְעֹלָמִים (centuries ago); בְּשֶׁכְּ֫ *while long ago*, 2, 16, where it belongs to the verb, הַיָּמִים הַבָּאִים (*in future times*) forming an adverbial accusative. But it is also a *subst. anything old*, i. e. what was long ago, 3, 15 *what has become somewhat old* (כְּבָר), *and what is to be, was long ago* (כְּבָר); Syr. ܟܒܪ the same. — 2. (*the uniting*, viz. river) *n. p.* of a river which runs through or washes Chaldea and Bahylon. Rising in the neighbourhood of Nisibis, it falls into the Euphrates at כַּרְכְּמִישׁ, after having united numerous streams with itself (*Golius* on Alferg. page 243 &c.). It is identical with the Ἀβόρρας (Strabo 16, 748) or Χαβώρας (Ptol. 5, 18) Ez. 1, 3; 3, 15 23; 10, 15 22; Syr. ܟܒܪ, ܚܒܘܪ the same. Probably this river was called in Hebrew חָבוֹר; the orthography כְּבָר in Ezekiel being merely an Aramaeism. Hence the חָבוֹר in Assyria, or better between Media and Assyria, is more exactly denoted by נְהַר גּוֹזָן.

כְּבָרָה (*constr.* כִּבְרַת; from כָּבַר) *f.* 1. *length, extent*, always in the combination כִּבְרַת הָאָרֶץ (Gen. 35, 16; 48, 7; 2 Kings 5, 19) *an extent* or *tract of land*, i. e. a stretch of way, which was either a definite measure of distance (according to the Syr. either a פַּרְסָה, *parsang*, ܦܪܣܐ, parasanga; according to Saadia ميل, milliare, a Roman mile; according to Jerome about 5000 paces), or as must be inferred from 2 Kings l. c., it expresses no definite measure, but corresponds to the German "eine Strecke Weges". The LXX have retained the word untranslated Gen. 35, 16; in 48, 7 they add as a gloss κατὰ τὸν ἱππόδρομον (a race-course) i. e. a stage or 3 parsangs (like the Arab. شوط الفرس), which, however, also stands in the same verse for בִּבְרַ֫ךְ אֶפְרָת. Indefinite names of size, length and weight have often fixed time, measure and weights, as we see from סְאָה, שֶׁקֶל, מָנֶה, Aram. עִדָּן, שְׁעָא. Comp. ὥρα (a short time), *Pondo* &c. — 2. *a sieve* Am. 9, 9.

כָּבַשׁ I. (*part. pl.* כֹּבְשִׁים, *inf. constr.* כְּבוֹשׁ, *fut.* יִכְבּוֹשׁ) *trans.* properly *to tread* (under foot), upon a thing, as כֶּבֶשׁ makes clear; *to tread down*, metaphor. *to oppress*, *suppress*, i. e. *not to regard*, *to disregard*, *to leave unnoticed*, עֲוֹנוֹת Mic. 7, 19; *to subdue*, לַעֲבָדִים Neh. 5, 5; 2 Chr. 28, 10; Jer. 34, 16; *to force*, a woman Esth. 7, 8; poet. *to conquer*, *tread down*, אַבְנֵי קֶלַע (sling-stones) Zech. 9, 15, a figure of the heathen; while the Israelites are called אַבְנֵי נֵזֶר 9, 16. Derivative כֶּבֶשׁ.

Nif. נִכְבַּשׁ *to be conquered*, *taken possession of*, אֶרֶץ, with לִפְנֵי of the person Num. 32, 22; Josh. 18, 1; *to be subdued* Neh. 5, 5.

Pih. כִּבֵּשׁ *to subdue*, a people 2 Sam. 8, 11.

Hif. הִכְבִּישׁ (*fut.* יַכְבִּישׁ) *to subdue*, into slaves and handmaids Jer. 34, 11 K'tib, while K'ri has Kal.

The stem כָּבַשׁ, identical with כָּבַס, is in Targumic כְּבַשׁ (deriv. כִּבְשָׁא a trodden way, כְּבִישׁ and כִּיבַשׁ foot-stool), Syr. ܟܒܫ, Ar. كَبَسَ; and has for its organic root כָּ־בַשׁ, as mentioned above under כָּ־בַס and בָּס.

כָּבַשׁ II. (not used) *intr. to glow*, *to burn*, *to be hot*, cognate in sense with חָם, חַם (which see), especially of a kiln for burning lime; metaphor. *to be heated*, *burnt*, *blackened;* then *to be black*, *dark-coloured*, חָם also being so applied. Deriv. כִּבְשָׁן, the proper names כּוּשׁ (Gentile כּוּשִׁי), כּוּשִׁי, כּוּשָׁן.

For the stem כָּבַשׁ II. we have chiefly to compare the Arab. قَبَسَ (trans.) to kindle, set fire to; next the stem of כּוּשׁ, which was manifestly = כָּבַשׁ, and is also represented in Arab. by حَبَشَ, where the fundamental signification can only be that which is given, since the same metaphor. application is found in חָם and in כָּמַר. The stem כָּמַשׁ (ב changed into מ) belonging to the proper name כְּמוֹשׁ (which see) proceeds from the same fundamental meaning, so that there cannot be any more doubt about the signification of the stem. A farther development of the idea "to glow, to burn, to be hot" is *to dry up*, *to wither*, the same development of meaning being found in other verbs of burning (see חָרַב, חָרַר), whence we see that the organic root כָּ־בַשׁ, כָּ־מַשׁ stands in primitive relationship to that in בּוֹשׁ I., בָּץ, יָ־בֵשׁ, Sanskrit *ush*, Latin *bus*-tum, *fus*-co &c.

כָּבֵשׁ (not used) *intr.* either same as خَفَشَ *to be thin*, *lank*, of a lamb; or = خَفِسَ *to be weak*, *weakly*, more or less after the analogy of טָלֶה from טָלָה (which see). But as the derivative nouns of our stem denote a sheep which is strong, advanced in age and firmness; and as even the Arab. كَبْش and Syr. ܟܒܫܐ denote a ram which is elsewhere characterised by its strength (comp. אַיִל), it is better to adopt for the fundamental signification *to be strong*, *powerful*, *stout*, especially of sheep, and conseq. it is equivalent to the verb חָמֵשׁ (p. 460), Ar. جبش, جبز &c. Deriv. כֶּבֶשׂ, כִּבְשָׂה, כַּבְשָׂה, transposed כֶּשֶׂב, כִּשְׂבָּה.

כָּבָשׁ (= כָּוָשׁ) see under כּוּשׁ.

כֶּבֶשׁ *m.* prop. a tread, hence *footstool*, for a throne 2 Chr. 9, 18, Talm. the lowest step (of stairs), Syr. ܟܘܒܫܐ. But as in the text of 1 Kings 10, 19 which entirely agrees with 2 Chr. 9, 18 רֹאשׁ עָגוֹל stands for כֶּבֶשׁ, and the LXX read רֹאשׁ עֵגֶל, we may perhaps read כֶּבֶשׂ as a periphrasis of עֵגֶל in the passage.

כֶּבֶשׂ (*pl.* כְּבָשִׂים) *m. a young sheep*, after it has ceased to be טָלֶה (a lamb) and has become stronger, usually till three years old, and if it be of one year, the fact is expressly given Num. 7, 15 17; 29, 13. In other respects כֶּ׳ is described as feeding in meadows Is. 5, 7, Hos. 4, 16, yielding wool Prov. 27, 26, Job 31, 20, and characterised by tameness and patience Jer. 11, 19; Arab. and Syr. *a ram*, which suits well the idea of the derivation, being from a

stem denoting force and strength. For it we have also כֶּשֶׂב Lev. 3, 7; 4, 35, plur. כְּשָׂבִים Gen. 30, 32. Arab. كَبْش a lamb of one year.

כַּבְשָׂה *f.* same as כִּבְשָׂה Lev. 14, 10; Num. 6, 14.

כִּבְשָׂה (*constr.* כִּבְשַׂת; *plur.* כְּבָשׂוֹת, *constr.* כִּבְשׂוֹת) *f.* the same Gen. 21, 28 29, 2 Sam. 12, 3 4, without distinction of gender, probably applied at first to other small animals likewise. Instead of this form is also used כִּשְׂבָּה Lev. 5, 6.

כִּבְשָׁן (from כָּבַשׁ II.) *m. an oven, a furnace*, for burning lime or smelting metals, and for the preparation of glass, out of which, while it is heated, a thick smoke ascends Gen. 19, 28, and in which ashes and soot rest Ex. 9, 8 10; not different in fundamental signification from תַּנּוּר (from נוּר to burn). See כּוּשׁ.

כַּד (from כָּדַד I.; *pl.* כַּדִּים) *comm. a bucket, a pail, a vessel* (for holding meal) Gen. 24, 14, 1 Kings 17, 14, Judges 7, 16, coupled with גֻּלָּה (a bowl) Eccles. 12, 6. The word which is the most common of all for *pail* or *bucket* came from the Phenicians to other peoples also; comp. Sanskrit *ghada* (an earthen pitcher, see *Bopp*, Glossar. p. 60), Greek *κάδος*, *κάδδος*, Latin *cadus*, Slavon. *Kad* &c. In Arab. the denomin. كَدَّ to draw, comes from it.

כְּדַב (not used) *Aram. tr.* prop. to spin, to bind, to bind together; metaphor. *to lie, to dissemble*, like the Hebr. כָּזַב. Derivat. כָּדֵב. The Pael is commonly used in the Targ., Syr. &c.

כָּדֵב (*def.* כִּדְבָא) *adj. m.*, כִּדְבָה *f. lying* Dan. 2, 9, like שְׁחִיתָה an adjective to מִלָּה, and not a subst. In the Targ. כִּדְבָא, pl. כִּדְבִין (Is. 57, 11) and כַּדְבִין (Ez. 13, 19), is a subst., like כָּזָב in Hebrew.

כָּדַד I. (i. e. כַּד; not used) *tr.* same as גָּתַת (pag. 305) *to deepen*, a vessel, in order to put something in, hence like גָּתַת identical with the Targumic חַט, Syr. ܚܛ &c. The root exists also in the extra-Semitic languages. Deriv. כַּד.

כָּדַד II. (not used) *intr. to glow, to burn, to blaze, to sparkle;* metaphor. *to be of a sparkling, red colour.* The organic root כַּד is closely connected with that in יָ־קַד (which see). Comp. Arab. كَادَ to give fire. A farther development of the signif. of the verb is the same as in חָרַר *to stick, pierce, bore;* the ideas of *burning* and *pricking* being conceived of alike, particularly in the piercing of thorns (comp. קָמַשׁ, כָּמַשׁ belonging to קִמּוֹשׁ, כְּמוֹשׁ, cognate with כָּבַשׁ II., חָרֹל from חָרַר, צָרַב *to burn* and *to prick*); on which account we have to compare with it the Ar. كَدَّ *to pierce*, of thorns, *to torment*, whence كِدَّاد Coluthea spinosa &c. In the latter signif. it is the verb-root of כִּידוֹן 1, which is to be derived from כָּדַד II.

Pih. I. כִּדֵּד (not used) *to spread heat, to emit flames.* Deriv. כִּידוֹד.

Pih. II. כִּדְכֵּד (redupl.; not used) *to lighten, to sparkle*, spoken of a clear, red colour. Deriv. כַּדְכֹּד.

כַּדּוּר (after the form אַלּוּף) *m.* 1. *a clue, ball*, Is. 22, 18, governed as an accus. by צָנַף, and in apposition with צְנֵפָה, whence we should translate: *he will roll thee together like a coil, like a ball.* But as the verb is wanting to the following words, we may more suitably read כָּדוֹר. — 2. same as כִּידוֹר *a surrounding besieging line* of troops, like the Latin corona (*Caesar*, B. G. 7, 72; *Virg.* Aen. 9, 508; *Liv.* 4, 47) Is. 29, 3, parallel מֻצָּב (a military post), and חָנָה עַל there denotes actively *to set up about a thing*, with the accus. כַּדּוּר; like צָר עַל *to erect by way of siege about a thing*, with accusat. מֻצָּב. Hence the *Kaf* in כַּדּוּר can only belong to the stem, in this passage. Talm. כַּדּוּר a round disk, a circle.

כְּדֵי see דַּי.

כְּדִי see דִּי.

כַּדְכֹּד *m.* the name of a shining, sparkling precious stone, prob. *a carbuncle* (*Ibn Koreish*), so called from its

red-sparkling colour Is. 54, 12; Ez. 27, 16; Targ. כַּדְכֻּדָן or כַּדְכּוֹד, כַּדְכְּדוֹן, כַּדְכּוּדָן for Hebrew נֹפֶךְ or יַהֲלֹם; Ar. كَذْكَذَة rubedo maxima, and كركند. The Greek καρχηδόνιος may be corrupted from this word.

כַּדְנָא see נְבוּכַדְנֶאצַּר.

כָּדַר I. (*inf. abs.* כָּדוֹר Is. 22, 18, as one may read, parallel to צָנוֹף) *tr.* prop. same as כָּתַר, עָטַר, חָדַר *to enclose, surround, encircle*, the same meaning being decidedly expressed in חָזַר I., גָּדַר, חָצַר, עָצַר &c., hence 1. *to swing forward in a circle, to toss forward*, Is. 22, 18 כָּדוֹר אֶל־אֶרֶץ רַחֲבַת יָדַיִם *tossing circularly into a distant land;* but we may also retain כַּדּוּר. — 2. *to circle, to make a round motion*, of a ball, a coil. — 3. *to besiege* or *storm*, a place, consisting in surrounding it, כָּתַר appearing in the same use. The application of this word in Arab. (كدر) *to be disturbed, troubled*, of water, *to be mixed together*, of an army, has arisen from the fundamental signification just given, properly to be turning, whirling, circling. עָתַר also seems to belong here.

Pih. כִּדֵּר (not used) *to enclose in a circle, to besiege, to press upon round about*, a slight addition to the force of Kal. Deriv. כַּדּוּר 2, כִּידוֹר.

כָּדַר II. *to bind, to plait together*, the same idea being also expressed in the cognate verbs יָתַר, קָטַר II., without there being any connection with signif. I. on that account; Ar. كَدَرَ the same, whence كَدَرَة a bundle. The signif. *to be much* in Arab. is to be explained by كدر in the sense of the Hebrew כָּתַר. Deriv. כַּדּוּר 1, כְּדֹר (*constr.* כְּדָר־) in the proper name כְּדָרְלָעֹמֶר.

כַּדְרָא see נְבוּכַדְנֶאצַּר.

כְּדָרְלָעֹמֶר (*binding of a sheaf*) *n. p.* of a king of עֵילָם i. e. Elymais or Susiana on the east side of the lower Tigris Gen. 14, 1 9. As the form of the proper name before us is Hebrew; and the Aryan language, as is well known, prevailed in Susiana, we must either assume that the name is translated or Hebraised.

כָּה a verb-root to the noun כִּי I.

כָּה a particle demonstrative referring to quality; sometimes to express a comparison, *thus, so;* sometimes pointing to time, place or manner, *now, here, there, in this* or *that way.* It is closely connected with כְּ. In Hebrew it is only met with in the compounds אֵיכָה, אֵיכָכָה, כָּכָה, and abridged in אֵיךְ, in Aram. also in דֵּךְ; but it is a primitive form which is still preserved in Aramaean. See כִּי.

כָּה *Aram.* the same, hence עַד־כָּה *hitherto* Dan. 7, 28; Hebrew עַד־כֹּה.

כֹּה *adv. thus, so,* ita, οὕτως, referring either to the preceding by way of comparison Gen. 15, 5, Ex. 5, 15, 1 Sam. 17, 27, or still oftener to something that follows next Gen. 31, 8, Deut. 7, 5; hence when the words of others are quoted exactly Ex. 5, 10, Judges 11, 15, Jer. 2, 2; and in the formula of swearing, *God do so and more also* (on the phrase itself see עָשָׂה), where the particular of comparison is almost imperceptible 1 Sam. 14, 44; 1 Kings 19, 2. כֹּה is used besides 1. as a particle of time, *now*, prop. *so far*, 1 Kings 18, 45 *till so far*, i. e. not long; Ex. 7, 16 *till now.* — 2. a particle of place: *here* Num. 23, 15, Ruth 2, 8, 2 Sam. 18, 30, after verbs of motion *hither* Gen. 31, 37; Num. 23, 15; כֹּה — כֹּה *here — there* 11, 31; כֹּה וָכֹה *hither and thither* Ex. 2, 12; עַד כֹּה *to that place, yonder* Gen. 22, 5. — 3. as a particle of manner: *in this manner, of this sort*, Is. 20, 6 *behold, of such kind is our hope;* בְּכֹה — בְּכֹה *in this — in that way* 1 Kings 22, 20. In all the three meanings the demonstrative fundamental signification prevails. — As to the derivation, כֹּה is abridged from כָּהוּ, and belongs to the family of the pronominal roots כְּ, כִּי, כּוֹ &c.; it is also found in the compound אֵיכֹה (which see).

כָּהָה (*inf. abs.* כָּהֹה; *fut.* יִכְהֶה, *ap.* יֵכַהּ) *intr.* prop. same as כָּאָה *to be feeble, weak*, hence *to be quenched*, of the eye, *to become blind* Zech. 11, 17, *to be dim* Gen. 27, 1, Deut. 34, 7, Job 17, 7; also in derivatives *to be quenched* of a burning wick, a figure of *being weak, faint, dying; to become pale*, of inflammations; fig. *to despair, to fail* Is. 42, 4.

Pih. כִּהָה (3 *fem.* כִּהֲתָה) 1. *intr. to be very dull;* of the mind, *to despond* Ez. 21, 12. — 2. *tr. to make timid, dejected, desponding*, i. e. *to chide, to admonish*, with בְּ of the person 1 Sam. 3, 13, like גָּעַר בְּ (Zech. 3, 2), this being a damping and weakening of the excesses of others; Targumic כְּהָא. The Syr. ܟܗܳܐ has already this meaning in Peal. Ar. كَهِىَ to be weak. The form כֵּהָה can only be taken as an adjective feminine, not as the 3 pers. of perfect of Pih. Deriv. כֵּהָה, כֵּהֶה.

כֵּהָה *f. mitigation, alleviation*, of a wound Nah. 3, 19, different from גֵּהָה (Prov. 17, 22), which has another fundamental signification.

כֵּהֶה (from the Pihel of כָּהָה) *adj. m.* (not used), כֵּהָה (*pl.* כֵּהוֹת) *f. dim*, of a burning wick Is. 42, 3; *pale, faint*, of נֶגַע Lev. 13, 6 &c., where נֶגַע is always construed as a fem.; כֵּהוֹת לְבֵנוֹת Lev. 13, 39 *palish-white; dim*, of the eyes, 1 Sam. 3, 2; fig. *dejected, despairing*, of רוּחַ Is. 61, 3.

כְּהֵל (only *part. m.* כָּהֵל, *pl.* כָּהֲלִין) *Aram. intr.* prop. to catch, to hold, hence like the Hebr. יָכֹל *to be able, I can*, with לְ and the infin. following Dan. 2, 26; 5, 8; or a noun in the accusat. follows 5, 15. — The Aram. stem, found elsewhere only in Ethiopic, is enlarged out of the organic root כָּל by extending the fundamental vowel into He, as is also the case in כָּהַן. See יָכֹל (Hebrew).

כָּהַן (not used, only *part.* כֹּהֵן, which is given below as a substantive) *trans. to perform, execute, prepare*, e. g. the offices of worship, conseq. enlarged out of כָּן (כּוּן), except that the latter is intrans.; the Arab. كَهَنَ and كَهْنَ have also, partly as verbs, partly in derivatives, the meaning *to stand by, to support, to be the medium of executing a business* &c., whence have then arisen "to perform a divine service; to be a priest, prophet; to prophesy, to divine". In the Syr. ܟܗܳܢ, which, in the very various forms of the verb and in its derivatives, likewise began with the fundamental signification here given, there is the same ground-sense, enlarged into "to be prepared, dressed; (of a country) to be fruitful, cultivated; to procure, to obtain (property, goods), therefore to be rich, fortunate"; ܟܗܺܝܢܳܐ, for the Hebrew שָׁלֵו and נָכוֹן, denotes to be firmly-grounded, calm, secure, rich; Ar. كَاهِن a counsellor, helper; comp. Latin *facere* for "to sacrifice". To this belongs in Hebrew the meaning *to serve, to do service* (cognate in meaning with שֵׁרֵת) in a spiritual and secular sense; therefore spoken also of persons who were not priests, as is seen below under כֹּהֵן. Deriv. כֹּהֵן, כְּהֻנָּה.

Pih. כִּהֵן is to be regarded as a denom. from כֹּהֵן which see.

כָּהֵן (*def.* כַּהֲנָא; *pl.* כָּהֲנִין, *def.* כַּהֲנַיָּא and כָּ׳, with *suff.* כָּהֲנוֹהִי and כָּ׳) *Aram. m.* same as Hebr. כֹּהֵן *a priest*, e. g. of Ezra Ezr. 7, 12 21; coupled with Levites and Israelites 6, 16; 7, 13.

כֹּהֵן (*plur.* כֹּהֲנִים, *c.* כֹּהֲנֵי, with *suff.* כֹּהֲנֵיהֶם, כֹּהֲנָיו; prop. part.) *m.* 1. *a servant* (in a higher dignity), *a minister, a counsellor performing service* (which originally the word means, according to *Kimchi*, in accordance with the stem) 2 Sam. 8, 17 (for though Zadok and Ahimelek were of priestly descent, the author intended to relate in this passage a kingly official dignity only, as in the case of עַל־הַצָּבָא, מַזְכִּיר, סוֹפֵר, especially as two high priests would not have performed their functions at the same time); 8, 18 of the בְּנֵי דָוִד, which the Targ. renders by רַבְרְבִין and 1 Chr. 18, 17 by רִאשׁוֹנִים לְיַד הַמֶּלֶךְ, the LXX by αὐλάρχαι, πρῶ-

τοι διάδοχοι τοῦ βασιλέως, similarly the Syr. and Ar.; 2 Sam. 20,26, where עִירָא as an officer is merely put on a par with the preceding; 1 Kings 4,4; *house-officer* 4,5, explained by רֵעָה; Judges 17, 10, like אָב there, *counsellor*, where Kimchi already renders it בַּעַל עֵצָה; 2 Kings 10,11 coupled with מְיֻדָּע, where Kimchi explains it by רֹאשׁ; 11, 9, according to the LXX also Job 12,19, same as יוֹעֲצִים 12,17; in the passages Gen. 41,45; Ex. 3, 1; 18, 1; Ps. 110, 4 we have to suppose at least a union of spiritual and secular dignity, according to the Targum. — 2. *a servant of God*, who had charge of the sacrificial worship Lev. 1, 9 13 15, the expiations 5, 13; 6, 19 and cures 13, 3 6 seq., the mediations 27,12 23; Num. 5,15 &c.; *a priest*, spoken of Aaron of the tribe of Levi, who was set apart to the service by a divine covenant Num. 3, 6, 1 Sam. 2, 27 28, who had a knowledge of the law and its interpretation Ez. 44, 15-31; Mal. 2, 7; Hagg. 1, 12 14; Jer. 18, 18 &c. The priests were also designated according to their office by the expressions מְשָׁרְתֵי יי Jo. 1, 9, שֹׁמְרֵי מִשְׁמֶרֶת הַמִּזְבֵּחַ Ez. 45, 4, מְשָׁרְתִים בְּבֵית 40, 45, מְשַׁמֶּרֶת הַבַּיִת אֱלֹהִים Neh. 10, 37 or מוֹרִים 2 Chron. 15, 3. As a rule one understands by כֹּהֵן *a priest of Jehovah* Ezr. 9, 7, Neh. 10,1, Ps. 78,64; but sometimes the genitive יי stands with it 1 Sam. 14, 3, or לַיי Lev. 23, 20, 1 Kings 2, 27, or לְאֵל עֶלְיוֹן Gen. 14, 18 (in the mind of the writer). כֹּהֵן is also frequently used of heathen priests who were devoted to idolatry in certain places (2 Chron. 13, 9) e. g. כ׳ הַבַּעַל 2 Chr. 23, 17, כְּהֲנֵי דָגוֹן 1 Sam. 5, 5, כ׳ אֹן Gen. 41, 45, כ׳ מִדְיָן Ex. 3, 1, כ׳ בֵּית אֵל Am. 7, 10, כ׳ לְלֹא אֱלֹהִים 1 Kings 13, 2, כְּהֲנֵי הַבָּמוֹת 2 Chr. 13, 9; also כְּמָרִים alone Zeph. 1, 4, distinct from כְּמָרִים which appear rather to describe heathen prophets (1 Kings 18, 40); for the Targumic כּוּמָר is a free paraphrase. The Israelite priest appears along with נָבִיא Jer. 8, 10; 14, 18; Lament. 2, 20, מֶלֶךְ 2, 6, עַם Is. 24, 2, Jer. 23, 34, Hos. 4, 9, עַם הָאָרֶץ Zech. 7, 5, סָרִיס Jer. 34, 19, שַׂר Neh. 10, 1, עֶבֶד 2 Kings 10, 19, according as he is associated or put in contrast with a class in society. As to the designations of the different gradations of Jehovah's priests, we have to remark, that the high priest is named הַכֹּהֵן הַגָּדוֹל Lev. 21, 10, Josh. 20, 6, 2 Kings 22, 4, כֹּהֵן הָרֹאשׁ 25, 18, 2 Chr. 19, 11, הַכֹּהֵן הָרֹאשׁ Ezr. 7, 5 or lastly הַכֹּהֵן הַמָּשִׁיחַ Lev. 4, 3 5 16; while he that takes the lowest or second rank is called כֹּהֵן הַמִּשְׁנֶה. In Arabic and Aramaean the idea is much more widely extended, كَاهِن denoting a heathen soothsayer, revealer of secrets, administrator, mediator, assistant, authorised agent &c., as is given under the stem; in Phenic. כֹּהֵן is applied to the Cabiri-priests, comp. Hesych.: *Κοίης (Κοίην) ἱερεὺς Καβείρων ὁ καθαίρων φονέα, οἱ δὲ Κοής;* כג may therefore, perhaps, denote on a Cilician coin (A) כֹּהֵן גָּדֹל; elsewhere the high priest is called מ רש (Kit. 11, 1) or רב כהנם (Athen. 4). Derivat. the denominative

Pih. כִּהֵן (*inf. constr.* כַּהֵן, *fut.* יְכַהֵן) *to perform the office of* כֹּהֵן 1 Chr. 5, 36; *to do priestly service* Ex. 28, 41; 29, 1; Ez. 44, 13; *to be a priest* Hos. 4, 6; 2 Chr. 11, 14; figur. *to make priestly*, i. e. ornamented, much adorned Is. 61, 10, if the passage should not be translated agreeably to the fundamental signification, *to prepare*, *to make.*

כְּהֻנָּה (*constr.* כְּהֻנַּת, with *suff.* כְּהֻנָּתָם; *pl.* כְּהֻנּוֹת) *f. priesthood*, *the priest's office* Ex. 29, 9, Num. 16, 10, particularly that of Jehovah, fully כ׳ יי Josh. 18, 7. בְּרִית הַכְּ׳ Neh. 13, 29 is the law of the priesthood. The pl. in 1 Sam. 2, 36 denotes *the sacerdotal functions.*

כַּו (Targ. *def.* כַּוְּא, *fem.* כַּוְּא, *constr.* כַּוַּת, in Scripture only the *pl.* כַּוִּין) *Aram. f. a window* Dan. 6, 11, prop. a hole; as חַלּוֹן from חָלַל, so כַּו from כָּוָה (כְּוָה), identical with the organic root in קָב, יְ־קָב, נְ־קָב &c. Ar. كُوًّ, كُوًّة, Syr. ܟܘܐ the same. On the passage in Dan. l. c. "*and his windows were open in his upper cham-*

ber toward Jerusalem" we have to remark, that suppliants in a foreign land turned their face toward the holy city (Tob. 3, 11; comp. 1 Kings 8, 33 35 38 44 48); as in Jerusalem itself the person praying turned his face to the temple (Ps. 28, 2). Among the Islamites Jerusalem was likewise their Kibla at first.

כּוֹ, same as כֹּה, is only met with in the compound אֵיכוֹ (which see), 2 Kings 6, 13 K'ri.

כּוּב (not used; i. e. כָּב) *intr. to shine, to glitter, to appear*, Ar. خفا, in Hebr. only as an organic root in the enlarged and altered stems אָ־זַב, זָאַב, צָהַב, זָהַב, זָ־ה, זָו, עָ־שַׂב (comp. Sanskr. *subh*, Pers. *khûb*, to shine, glitter), the *k*-sound being interchanged with sibilants (see p. 409). Deriv. out of the reduplicated root, כּוֹכָב a star, considered in the first instance as a light-giving, shining body. According to this assumption, the organic root כָּב would be the same as הָב (הוּב p. 353), אָפָ־ה, Syr. ܚܒ, where the fundamental signification is to glow, burn, then to enlighten. According to others the fundamental signification of this verb is either *to be round, disc-formed, ball-shaped*, Ar. كَبَّ, and Ethiopic the same, Syr. ܟܒܒܐ glomus, Ar. كُبَّة coil, and therefore the noun כּוֹכָב derived from it would be named from its disc-form; or *to be pointed*, i. e. *of many rays*, put along with כָּאַב. But the etymology first given is the most probable.

Pih. (redupl.) כִּבְכֵּב *to shine strongly, to glitter* or *appear in a strong light;* deriv. כּוֹכָב.

כּוּב *n. p.* of a people and country who hired troops to the Egyptians, and therefore shared Egypt's fate Ez. 30, 5. As *Kub* is mentioned here along with פּוּט and לוּד (which see) as well as עֶרֶב (which see), it is to be looked for either in the great territory of north Africa, where *Puth* and *Lud* are also found, belonging to the Libyan race (comp. *Coba* a Mauritanian city, in Itin. Anton. p. 18); or *Nubia* is meant, which belonged to כּוּשׁ in old times, whether we read with the Arab. version נוּב, or translate it by לוּב, which signifies Nubia in Nah. 3, 9 and 2 Chr. 16, 8. Possibly it should be brought into connection with *Cobe*, now the name of a harbour in Ethiopia, formerly perhaps the name of a whole territory; or it is a part of the district *Mareotis*, where was a place *Cobium*.

כּוֹבַע *m.* same as כּוֹבָע 1 Sam. 17, 5; in a figur. sense Is. 59, 17.

כּוֹבָע (from כָּבַע, like עוֹלָם from עָלַם, but once in the middle of a clause כּוֹבַע Ez. 27, 10; *pl.* כּוֹבָעִים) *m. a helmet*, of the warrior, coupled with מָגֵן Ez. 27, 10 and 38, 5, רֹמַח 2 Chr. 26, 14, and סִרְיֹן Jer. 46, 4, so called from its round, projecting form; while the German Helm is derived from helen = celare (to conceal, protect). The double form and accentuation of the word is founded in its traditional, fluctuating pronunciation. See קוֹבָע.

כּוּד (not used) *tr. to pierce*, into a thing; *to wound*, by a pointed thing; metaphor. *to injure, to corrupt, to hurt*; comp. Sanskr. *kad, kath*, dolere, *kad* findere. Conseq. the org. root כָּד exists also in גַּד I., קַד &c. Deriv. כִּיד, while כִּידוֹן is to be derived perhaps from כָּדַד II.

כָּוָה (Kal not used) *tr. to pierce into, to burn into*, the skin; *to scratch into.* Deriv. כִּי (= כְּוִי), כְּוִיָּה, מִכְוָה; yet כִּי may also be derived from a stem כָּה = כָּוָה. — The stem is found in the Syr. ܟܘܐ, Ar. كوى (to bore or to pierce into a thing, to burn into, figur. to taunt, to chide), Greek καίω, καύω, Koptic ϫⲟⲃ (flame); but the ground-form of this organic root has perhaps nothing in common with קָע belonging to the reduplicated form קַעְקַע.

Nif. נִכְוָה (*fut.* יִכָּוֶה) *to be burned* Is. 43, 2; Prov. 6, 28.

כְּוַו (not used) *Aram. tr. to hollow out, to deepen*, identical with קַב in many stems; deriv. כַּו.

כּוּחַ (not used) *intr. to be strong, firm, powerful*, whence כֹּחַ 1, allied in its organic root כח to that in יָ־כַח, and also remotely cognate to חָזַק־ה; comp. Arab. حَاكَ (to be firm), وَ־قَعَ, يَ־قَعَ (to be firm, enduring), with many others. But the idea of strength does not appear to be original; rather does the primary one seem to be, *to be marrowy, juicy, fresh;* and then borrowed from the invigorating juices of life, *to be strong*, by which primitive meaning the noun כֹּחַ 2 is explained; comp. Talm. כִּיחַ juice, moisture, Sanskr. *çak*, Greek *κίκ-υς, κήκ-υς*, German *quik*, Engl. *quick*. The assumption of a stem כחח (כָּחַח) for כֹּחַ is already contradicted by the Talm. כִּיחַ, the full orthography כְּוֹחַ, and the Arabic forms حَاكَ and كَاعَ. The assumption of a stem כָּוַח and كَيَعَ *to be strong, firm*, is unnecessary, because it may be only an enlargement of כח.

כְּוֹחַ as a noun see כֹּחַ.

כְּוִיָּה (from a masc. כְּוִי) *f. a burning, brand* Ex. 21, 25; prop. abstr., the burning in. Targ. כְּוָאָה.

כּוֹכָב (originating from כַּבְכָּב, kab being = kav, kau, kô, like טוֹטָפֹת from טַטָּפֹת; *constr.* כּוֹכַב; *pl.* כּוֹכָבִים, *constr.* כּוֹכְבֵי, with *suff.* כּוֹכְבֵיהֶם) *m.* 1. *a star.* The stars are named with the sun and moon Gen. 37, 9, Ps. 8, 4, Jer. 31, 35, as luminous bodies Jo. 2, 10, without number Gen. 15, 5, Ex. 32, 13, which have their courses Judges 5, 20, above which God is enthroned Is. 14, 13, out of which astrologers give certain indications of fate Is. 47, 13, whose light God alone is able to suppress Job 9, 7, Ez. 32, 7; Is. 13, 10 which may also be taken figuratively. בֵּין־כּוֹכָבִים Ob. 4 *between the stars*, i. e. in heaven. Phenic. כָּכָב the same, metaphor. the pupil, album oculi (Eryc. 4). — The stars were considered animate heavenly beings (ζῶα) or angels Job 25, 5, hence 2. spec. the name of a deity Am. 5, 26, either *Lucifer* (Jerome), or *Saturn*, to whom the seventh day of the week was sacred. — 3. Fig. *A prince* Num. 24, 17, as in Arabic and Ethiopic.

כּוֹל see כִּיל.

כּוּל (3 *p. perf.* כָּל) *tr.* 1. *to keep* or *hold together*, of misers (Saadia); as קָמַץ in later Hebrew with its opposite פָּזַר. Deriv. כֶּלִי, כִּילַי. — 2. *to measure, to measure off, to weigh*, particularly dry goods Is. 40, 12 (where the LXX alone translate כָּל *all*); which signific. the verb also has in Syr. (ܟܝܠ to measure, ܟܝܠܐ a measure), in Targumic (כָּל the same, for the Hebr. מָד, hence מְכִילָא a measure), and Arabic (كَالَ the same, hence the nouns مكيال, كيل).

If we compare the organic roots in יָכַל, הָ־כַל, Aram. כְּהֵל, עָ־כַל, which are identical with our כָּל, we perceive that the idea "to measure" is merely secondary; and that the primary meaning must be *to be much-embracing, to contain, to hold in*, retinere (of the avaricious, hence כֶּלִי, כִּילַי), *to receive* (deriv. הֵכִיל), *to hold out, to be strong* (comp. כִּלְכֵּל). On the whole then it is connected with כָּלָא, כֶּלֶא I., out of which the idea of *measuring* arose, especially in the sense *to hold, to contain*, as we say "it measures" i. e. contains so much.

Pih. (redupl.) כִּלְכֵּל (*part.* מְכַלְכֵּל, *inf. constr.* כַּלְכֵּל, *fut.* יְכַלְכֵּל) 1. *to receive, to hold*, a thing, enclosing it altogether, hence figur. 1 Kings 8, 27, *behold, the heaven and the heaven of heavens contain thee not* (God); 2 Chr. 2, 5; 6, 18. — 2. *to bear, to hold out*, מַחֲלָה (disease) Prov. 18, 14; the office of prophesying imposed Jer. 20, 9; the judicial day of the Lord Mal. 3, 2. — 3. *to maintain, to protect* Ps. 55, 23. — 4. *to measure, to weigh*, דְּבָרִים Ps. 112, 5, i. e. to speak in cautious and measured terms. — 5. *to nourish, to sustain, to provide with nutriment*, with accus. of the person Gen. 45, 11; 50, 21; 2 Sam. 19, 33; 1 Kings 4, 7; sometimes also with the accus. of the thing besides Gen. 47, 12; 1 Kings 18, 4; comp. Aram. סְבַר, ܣܒܰܪ to hold, bear, nourish.

Puh. (redupl.) כָּלְכַּל pass. *to be nourished, sustained* 1 Kings 20, 27.

Hif. הֵכִיל (*infinit. constr.* הָכִיל, *fut.* יָכִיל, with *suff.* יְכִילֶנּוּ) 1. usually *to hold, to contain*, with a measure adduced 1 Kings 7, 26 38. But as in 2 Chr. 4, 5 יָכִיל at the close would be quite otiose, the idea of *holding, containing* being already in מַחֲזִיק, and as besides in 1 Kings l. c. יָכִיל as the 3 pers. imperf. (where one expects the part.) would be partly otiose, partly incorrect, it is better to take יָכִיל as a noun = מִדָּה, like the Aram. כַּיִל, מְכִילָא, מְכוֹל, ܟܝܠܐ &c., and accordingly we ought to translate 1 Kings 7, 26, *two thousand baths in measure;* 7, 38, *forty baths in measure;* 2 Chr. 4, 5, *containing three thousand baths in measure.* The usual meaning, however, occurs in 2 Chr. 7, 7 *it could not hold;* Ez. 23, 32 *which makes much* or *multiplies* (מַרְבֶּה is to be read here for מִרְבָּה) *to hold*, i. e. which holds and contains much, of a כּוֹס which is deep and broad. Then, *to hold in, to keep* Jer. 2, 13. — 2. Figur. *to bear, to hold out* Jer. 6, 11; 10, 10; Jo. 2, 11; Am. 7, 10; of the sword, *to be hardened, made firm*, Ez. 21, 33 *it is whetted for endurance*, where others incorrectly refer the word to אָכַל. — 3. *to appear strong* or *firm, to be able.* Deriv. יָכִיל as a noun; and in another sense the constr. in the proper name יְכִילְיָה, and יָכוֹל, constr. יְכָל, in the proper name יְכָלְיָה.

כּוּם (not used) *tr. to bring together, to heap up, to heap together, to collect*, in its fundamental signific. being identical with אַם (אָמַם), גַּם, עַם, Ar. جَمَّ, كَامَ, and the organic root in אָ־גַם; comp. Sanskr. *jam, gam*, Greek γαμ-εῖν, γαμ-βρ., Lat. gem-inus &c. Ar. كُومَة heap, of corn, كُوم troop. Deriv. כִּימָה.

כּוּמָז (after the form עוּגָב) *m.* prop. lock, hence *buckle, bracclet*, a kind of ornament Ex. 35, 22, Num. 31, 50, conseq. from כָּמַז = כָּמַס to conceal, to close; in Arab. a sort of *jewel, round like a ball.*

כּוּן (i. e. כָּן; in Kal only *part. m. act.* כֵּן, a noun, adj. and particle; *part. pass.* כּוּן, only as a proper name; *fut.* [according to Jewish interpreters] יָכוּן, with *suff.* יְכוּנֶנּוּ Job 31, 15, for which the text has יְכוּנֶנּוּ or יְכוּנֶנּוּ) 1. *intr.* same as כַּן (כָּנַן) prop. *to stand, to stand upright, to stand firm*, therefore *to be, to exist*, like the Arab. كَانَ to be, to exist, to happen, Ethiop. to have happened, Syr. ܟܢ, Phenic. כָּן (כּוּן) the same, where the perf. כָּן (Mass. 4. 6. 8. 10. 11), and fut. יָכֻן (ibid. 3. 7 &c.) appear in the signif. *to be*, and fut. apoc. יָכָן־ (Plaut. Poen. 1, 12) in the meaning *to happen, to come to pass.* The org. root is conseq. identical with קָם and כָּנַן. — 2. *tr. to prepare, to create*, Job 31, 15, according to Jewish interpreters = כּוֹנֵן. Deriv. מָכוֹן, מְכוֹנָה, תְּכוּנָה 1, תָּכְנִית Ez. 43, 10; נָכוֹן = מָכוֹן Job 18, 12, the proper name מְכֹנָה.

Nif. נָכוֹן (3 *p. fem.* נָכוֹנָה, 3 *p. pl.* נָכֹנּוּ; *part. m.* נָכוֹן, *pl.* נְכֹנִים, *fem.* נְכוֹנָה; *imp.* הִכּוֹן; *fut.* יִכּוֹן) 1. *to stand firm*, of a base, therefore *part.* נָכוֹן *basis, centre, highest point*, of the day, i. e. noon Prov. 4, 18 (comp. Greek σταθερὸν ἦμαρ, σταθερὰ μεσημβρία, τὸ σταθερὸν τῆς μεσημβρίας, Arab. قايم الظهر); *to be set up, raised up, to be arched*, of the שָׁדַיִם Ez. 16, 7 (LXX, Syr.); *to be raised on high*, of the temple-mountain Is. 2, 2, Mic. 4, 1 (in a spiritual sense); *to be founded* Judges 16, 26; *to be firm, to be established*, מַלְכוּת 1 Kings 2, 12, כִּסֵּא 2, 45, תֵּבֵל Ps. 93, 1; נָכוֹן with בְּ Job 15, 23 or לְ 18, 12 *to stand firm on* or *at; to exist*, of יָרֵחַ Ps. 89, 38; *to continue, to remain, to endure* Job 21, 8; Prov. 12, 3; *to abide* Prov. 16, 3; 20, 18; and so in the most various applications. — 2. in a moral sense, *to be firm, steadfast, enduring*, of רוּחַ Ps. 51, 12, לֵב 78, 37; *to be faithful, full of trust*, of לֵב 57, 8; *to be determinate, fixed* Gen. 41, 32, *certain* Deut. 13, 15, *sure* Hos. 6, 3, *true, honest, reliable* Ps. 5, 10; Job 42, 7; *to be right, equitable, fit* Ez. 8, 22. אֶל־נָכוֹן 1 Sam. 23, 23 and 26, 4 *for certain*, i.e.

certainly; to be ready, determined, with לְ of the person PROV. 19, 29; NEH. 8, 10; *to be conducted, managed* 2 CHRON. 8, 16; 35, 10; also with לְ of time EX. 19, 11; JOSH. 8, 4; *to prepare oneself* AM. 4, 12. נָכוֹן in the proper name 2 SAM. 6, 6 is a noun, and is found under נָכוֹן.

Pih. I. כּוֹנֵן (*imp.* כּוֹנֵן, with *-ah* כּוֹנְנָה, and with *suff.* כּוֹנְנֵהוּ; *fut.* יְכוֹנֵן) 1. *to set*, i. e. to make a thing to exist Ps. 9, 8; *to make firm* or *sure* 7, 10; *to set up, to set forth* 9, 8; *to support* 90, 17; *to found* Ex. 15, 17; Ps. 119, 90; *to build up* HAB. 2, 12; *to create, to make ready* DEUT. 32, 6; Ps. 119, 73; and so in the greatest variety of applications. — 2. *to direct* (to an object), חֵץ Ps. 11, 2, *to aim* 7, 13; 21, 13, with עַל at a thing; metaphor. *to direct the mind to* a thing, with לְ JOB 8, 8; IS. 51, 13; omitting לֵב (conseq. = שָׂרִים לֵב, for which also שָׂרִים stands alone) JOB 8, 8.

Pih. II. כִּנֵּן (not used) prop. *to make firm, to ground*, cognate in sense אָשַׁשׁ 2; metaphor. *to spread out, to make broad, flat*, of a cake; the same transference of idea taking place in אָשִׁישָׁה and אֲשִׁישׁ also. According to others, *to form, to fashion*, which Pih. I. and Hif. also mean. After the Aramaean usage *to prepare beforehand, to direct, aim at* a thing (to direct the attention, the purpose). But our explanation suits the Hebrew derivative better. Deriv. כִּנּוֹן.

Pih. III. כִּיֵּן (not used) *to set up, erect*, a pillar. Deriv. כִּיּוּן.

Puh. כּוֹנַן *to be firmly directed*, of the steps Ps. 37, 23, so that they do not totter or deviate from the straight path; *to be formed, prepared* Ez. 28, 13.

Hif. הֵכִין (1 *p. perf. pl.* הֲכִינוּ 2 CHR. 29, 19; *part.* מֵכִין; *inf. absol.* הָכֵן *constr.* הָכֵן, on the contrary the הֲכִין in בַּהֲכִין 2 CHR. 1, 4 is not at all the infin. constr. but the 3 pers. perf. standing for בַּאֲשֶׁר הֵכִין; because the demonstrative ה in Chronicles as in the Vulgar dialect generally stands for the relative אֲשֶׁר 1 CHR. 26, 28; *imp.* הָכֵן; *fut.* יָכִין, *apoc.* יָכֶן) 1. *to set, to put, to set up, erect*, Ps. 103, 19; JOB 29, 7; *to found* JER. 10, 12; PROV. 8, 27; *to constitute, appoint* JOSH. 4, 4; *to appoint as* JER. 51, 12; *to establish*, with לְ to a thing 2 SAM. 5, 12; *to set up* 1 SAM. 13, 13; Is. 9, 6; *to cause to endure* Ps. 89, 5; *to raise up*, לֵב (the spirit) 10, 17; *to restore* 2 CHR. 35, 20. הָכֵן and הָכִין (infin.) also *adverbially, with firm footing* JOSH. 3, 17; 4, 3. — 2. *to prepare, to make ready* GEN. 43, 25; ZEPH. 1, 7; *to institute* Is. 14, 21, with לְ *for*; *to arrange, settle* 1 KINGS 6, 19, with לְ *for* EX. 23, 20; *to arm*, for war Ez. 7, 14, put with Nif. 38, 7 or Hithp. JER. 46, 14; *to execute*, מִרְמָה JOB 15, 35, prop. *to bear*, therefore also בִּטְנָם; *to procure, to provide*, NUM. 23, 1; 1 CHR. 22, 3; *to bring about* JUDGES 12, 6; *to furnish with* JOB 38, 41; 2 CHR. 26, 14; *to take charge of, to transact* PROV. 24, 27; *to create, to cause to spring up*, of God Ps. 65, 10; 74, 16; 147, 8. — 3. *to point, to aim*, a shot, with לְ *to* or *against* Ps. 7, 14, *the face towards a thing*, with אֶל Ez. 4, 3; *to direct*, the steps JER. 10, 23, PROV. 16, 9, the way 21, 29, the heart (לֵב), followed by the infin. with לְ 2 CHR. 12, 14; 19, 3; also with the omission of לֵב 1 CHR. 28, 2 (Targ. כְּוַן לְ the same); הֵכִין לֵב אֶל־יי 1 SAM. 7, 3 *to direct the mind to Jehovah* i. e. to pray to him, comp. 2 CHR. 20, 33, also אֶל־יי being omitted JOB 11, 13; Ps. 78, 8; sometimes with לֵב omitted in the sense *to give heed* 1 SAM. 23, 22. Deriv. the proper names יָכִין, כְּנַנְיָה, יְכָנְיָה, יְהוֹיָכִין.

Hof. הוּכַן (מוּכָן) *to be firmly set, founded* Is. 30, 33; *to be prepared, made ready* ibid., *to be equipped* PROV. 21, 31; *to be set in order* ZECH. 5, 11; generally as the pass. of Hif.

Hithp. הִתְכּוֹנֵן (*fut.* יִתְכּוֹנֵן), more frequently הִכּוֹנֵן (*fut.* יְכוֹנֵן, with the assimilation of ת) *to be set up, built, established* NUM. 31, 27; Is. 54, 14; PROV. 24, 3; *to prepare oneself* (for battle), *to make oneself ready* Ps. 59, 5.

כּוֹן (prop. *establishing, founding of the*

world, then *Saturn*) *n. p.* of a city in Aram-Zobah, along with טִבְחַת or בֶּטַח =טָבַח, lying on the high road toward the Euphrates 1 Chr. 18, 8; called בֵּרֹתַי (which see) in 2 Sam. 8, 8. It is difficult to decide whether *Kûn* be identical with the city Conna (Itin. Ant. p. 199 ed. Wesseling) between Laodicea and Heliopolis (אָן in Syria) on the Lebanon-height, and whether *Berothai* be identical with Barathena (in Ptolem. Geogr. 5, 19) in the same latitude as Damascus, only nearer the Euphrates. The Phenician בְּרוֹתָה (Ezek. 47, 16), *Berytus*, was alleged to be founded by Saturn (Stephan. Byz. s. v.), and the almost wholly homophonous Syr. בֶּרֹתַי (2 Sam. 8, 8), for which כּוּן stands, can only be considered as meaning Saturn-city, from which the explanation of this local name is to be derived, which existed perhaps along with בֵּרֹתַי. On Numidian inscriptions Saturn is called בַּעַל כֵּן, Phenic. and Babylonian כּוּן, כֹּן and כֵּן; hence the proper names כְּנַאלְאַדָן i. e. כֵּן־אֵל־אֲדָן *Kyn-El-Adan*, predecessor of Nabopolassar (*Adan* is found in Bal-*Adan*, Nabu-sar-*adan*, *el* corresponds to *bal* i. e. Baal, and *sar* is Azar, Persian *azer* in those names), כְּנִיצֵר *Chynzerus*, the name כְּנֶעֱצֶם i. e. כֵּן עֲצוּם (*Kyn-asym*) in Punic, רֹאשׁ כּוּן (i. e. רֹאשׁ כּוּן Rus-con) the name of a Lybian cape &c. &c. From these remarks one sees clearly that the city, elsewhere called בֵּרֹתַי, was so named either from the worship of Saturn, or because Saturn was supposed to be its founder. How it came to pass that the supreme deity *Saturn* got the name כּוּן, is either to be explained by כּוּן *anything founded*, *a pillar*, as אָמוֹן (see above), a pillar symbolising the firmness and continuance of the deity (Clemens Alex. Strom. 1, 25. p. 418), comp. Hebr. יָכִין (in the book of Enoch יָכוּן); or כּוּן signifies *foundation*, *firmness*, *continuance*, then concrete, the world-founding and world-upholding Deity Himself.

כַּוָּן (*pl.* כַּוָּנִים) *m. a cake, a sacrificial wafer*, which was prepared for the goddess מַלְכַּת הַשָּׁמַיִם (*queen of heaven*) Jer. 7, 18; 44, 19, which goddess was called Οὐρανία (Herod. 3, 8) by the Greeks; the *Nejd* (Phenician תָּנִת, *Tavaïs*, *Tavaïris*) of the Phenicians and Egyptians. The cake is the Egyptian confection *Neideh* (*de Sacy*, Chrest. Ar. II. p. 25 seq.), offered as a מִנְחָה to the goddess, and coupled with נֶסֶךְ. The LXX retain the word (*καυωνας*, *ἀνωνας*), which the Etym. Magn. and Suidas explain *bread mixed with oil;* Theodoret *a cake seasoned with pine-nuts*, *raisins;* and Jerome has *placentas.*

כּוּם (not used), כָּם, *tr. to conceal*, *to receive*, *to keep*, of something deepened out, connected with the idea of *bringing together*, *collecting* into a thing; identical in its organic root כָּם partly with כָּת (belonging to נָכוֹת), partly with that in נָכַם; comp. Syr. ܟܡ to collect (Peshito on Prov. 11, 29), Arab. كَتَّ to fill; and كاس appears to have had the meaning *to receive*, since its derivative كيس (purse) is used; also كَأْس a cup. כָּם is not connected with כָּנַם (גָּנַז), Aram. כְּנַשׁ, or with סָכַן &c.; neither is it connected with כָּרַם (which see). Deriv. כּוֹם and כִּיס.

כּוֹס (with *suff.* כּוֹסִי, *pl.* כּוֹסוֹת) *fem.* prop. receiving, concealing, gathering into itself, hence 1. *a cup*, *a wine-vessel* Gen. 40, 11 13 21, particularly the circling social cup. *To drink out of one's cup* 2 Sam. 12, 3, is to live in intimate association with one; *the overflowing of it* is expressed by רְוָיָה; *to make eyes in the cup*, of wine Prov. 23, 31, i. e. to form pearls. — 2. *a portion*, distributed in the cup, *a part* contained in it; fully מְנָת כּוֹס (Ps. 11, 6); then *lot*, *portion*, *fate*, a natural figure of *μοῖρα*. The destiny and allotments of God, such as *salvation* Ps. 116, 13, *divine wrath* Is. 51, 17, *consolation* Jer. 16, 7 &c. are represented as poured out in a cup to men. God reaches out to men the wrath-cup Is. 51, 22, Hab. 2, 16, Ez. 23, 31; and there

arise as consequences of the drinking, what happens in the case of strong drinks, viz. intoxication and reeling, vomiting and fainting Jer. 25, 16 27; Ez. 23, 33. Conseq. *lot*, *fate*, generally Ps. 11, 6; 16, 5; cogn. in sense with חֵלֶק, גּוֹרָל, נַחֲלָה, חֶבֶל. — 3. *craw*, *pouch* (which is capable of receiving a thing into it), hence *the pelican*, so called from its pouch, like truo from trua, an unclean bird living among ruins Lev. 11, 17; Deut. 14, 16; Ps. 102, 7; comp. Aram. בֵּי־כַסַיָּא a part of the entrails (Midrash), in the Talm. בֵּית הַכּוֹסוֹת, in the Mishna כּוּס *chuck-hole*. Aram. כּוּזָא, כּוּזָא, כּוּסָא, כָּסָא, Syr. ܟܘܣܐ. In Ar. كَأْس cup, كَوْس pouch, are from the same stem; but the Pers. كُوز is commonly used for cup.

כּוּף (not used), see כֵּף.

כּוּר I. (not used) *trans.* 1. *to bore*, *pierce*, *dig through*, in its organic root כָּר equivalent to כָּר־ה I., אָ־כַר, כָּאַר (?), קָר, נָ־קַר, דָּ־קַר, Arab. كَارَ to hollow out, to deepen, a vessel; like the cognate root in קָעַר, belonging to קְעָרָה. Another كَارَ means to twist around, to wind about, to bind. — 2. Figurat. *to dig out*, i. e. *to derive origin from*, *to descend from*; Arab. the same, designated as dialectic, whence كُوْر *character*, i. e. what is impressed. Deriv. מְכוּרָה, מְכוֹרָה 1, כֹּר (the name of a measure), and also according to some כָּר belonging to כָּרִי, and מְכֵרָה.

Pih. כִּיֵּר (not used, from כּוּר, like קִיֵּם from קוּם) *to hollow out*, *to deepen*, a vessel or cup; deriv. כִּיּוֹר, כִּיֹּר. There may have been also a Pihel-form כִּוֵּר, Aram. כַּוֵּר, ܟܘܪ, hence Syr. ܟܘܪܐ (kawro) basket, modern Hebrew כַּוֶּרֶת bees-skep, Ar. كُور and مُكْوَر a basket-shaped camel's saddle.

כּוּר II. (not used) *intr. to glow*, *to burn*, of an oven or hearth, for cooking food or melting metals, conseq. cognate in sense with נוּר to תַּנּוּר, כָּבַשׁ II. to כִּבְשָׁן; Syr. ܟܪ the same, whence Ethpa. ܐܬܟܘܪ to be heated, to glow; Arab. كَارَ the same, whence كُور, كِير (a furnace, hearth). The organic root כָּר is accordingly identical with that in גָּר IV. (to glow with heat, to cook, to seethe), עָר III. (which see), Arab. غَارَ, חָר, חָר־ה, Arab. حَرَى, حَرَّ, Syr. ܚܪ; and perhaps also with that in בָּ־חַר I., בָּ־כַר II., בָּ־קַר II. On the nouns כִּכָּר, כִּרְכָּרָה, כַּר, see the words themselves. Derivat. the nouns כּוּר, כִּיר, כּוֹר in כּוֹר־עָשָׁן, and the proper name מְכֵרָה.

כּוּר (after the form רוּחַ, טוּב, from כּוּר II.) *m.* prop. *smelting*, hence *a furnace*, *crucible*, to purify metals from the dross, either gold Prov. 17, 3, parallel מַצְרֵף; 27, 21; or silver Ez. 22, 18 20 22; figur. כּוּר הַבַּרְזֶל Deut. 4, 20, 1 Kings 8, 51, Jer. 11, 4 *furnace of iron*, i. e. in which iron is melted, for which the greatest heat is necessary, and therefore a figure of fearful slavery and oppression, which כְּ׳ עֹנִי Is. 48, 10 also means. Arab., Syr., Ethiop. the same. Comp. מְכֵרָה as a proper name.

כּוֹר (not used) *m.* 1. same as כּוּר *furnace*, only in the proper name כּוֹר־עָשָׁן. — 2. same as כֹּר (a measure), which see.

כּוֹר־עָשָׁן (*smoking furnace*, comp. תַּנּוּר עָשָׁן Gen. 15, 17 and the proper name צָרְפַת) *n. p.* of a city on the border of Judah and Simeon 1 Sam. 30, 30, probably named from a smelting place there. Instead of it is also used the abridged form עָשָׁן Josh. 15, 42; 19, 7; 1 Chr. 4, 32; 6, 44. The Vulg. and Syr. incorrectly read בּוֹר.

כּוּשׁ (contracted from כָּבַשׁ, כָּוַשׁ, from כָּבַשׁ II., like שׁוּק from שָׁוַק, hence pl. שְׁוָקִים; *black*, *dark-coloured*, as the proper name חָם) 1. *n. p.* of the oldest son of חָם, whose brothers were מִצְרַיִם and פּוּט Gen. 10, 6; and who, according to the ethnographical table, was the head of the great Ethiopian race that dwelt

farthest towards the south in north Africa. Scripture and the classics also understand by the name the dark-coloured people who lived in southern India (*Ctesias*, Ind. 9. p. 176 ed. Lion; *Arrian*, Ind. 6, 9), in upper Egypt (Sync. I. p. 286), in southern Arabia (2 CHR. 21, 16) and elsewhere. — 2. (like חָם 2. *southern land*) *n. p. f.* (Ps. 68, 32), by which are understood a) *Meroe* often mentioned along with Ethiopia (from the Ethiop. רוי = Hebr. רָוָה the rich in water, conseq. = מְרֻוָּה), enclosed by the two rivers (נְהָרִים), the Astapus (Nile of the moderns) and Astaboras (Atbar; see Plin. 5, 10; Diod. 1, 37), ZEPH. 3, 10; b) Ethiopia proper, i. e. Abyssinia, which the Arabs call حَبَش (which also signifies *southland* only, and is not connected with حبش "to collect"), mentioned with סְבָא, נִיצָרִים Is. 11, 11, and with upper Egypt 43, 3; 45, 14; c) the land south of Ethiopia 18, 1, adduced with פּוּט and לוּד (which see) JER. 46, 9; d) the land of the Cossaeans or Cussaeans in Susiana and partly in Media GEN. 2, 13, which is also designated by classical writers as a seat of Ethiopians; e) the land east of Babylonia, called by the ancients *Κυσσία χώρα*, by the later Hebrews אֶרֶץ כּוּשׁ. — 3. *n. p. m.* of a Benjamite Ps. 7, 1.

כּוּשִׁי I. (*pl.* כּוּשִׁים or כֻּשִׁים, from כּוּשׁ) *Gent. m.*, כּוּשִׁית *f. an Ethiopian man* or *woman*, i. e. he or she of Cush, hence a) a real, dark-coloured Ethiopian, *a moor*, JER. 13, 23; b) one who is employed as the guardian of a harem 38, 7 10 12; 39, 16 (comp. Terent. Eun. 1, 2, 85), who assumed the name עֶבֶד־מֶלֶךְ, if the name be not Hebraised from an Ethiopic one, like that of the Ethiopian זֶרַח 2 CHR. 14, 8, who invaded Judah and was prop. named *Osorkhon*, the second Egyptian king of the 22d dynasty, following Shishak; c) *an Ethiopian* and *Libyan* in foreign service DAN. 11, 43; d) *a Philistine* and *Aramaean* AM. 9, 7; e) *a Midianite* NUM. 12, 1.

כּוּשִׁי II. (*black*) *n. p. m.* ZEPH. 1, 1.

כּוּשָׁן (a collateral form of כּוּשׁ) *n. p. f. Ethiopia* HAB. 3, 7, a designation of Midian, which stretched as far as Sinai (Ex. 3, 1); as Moses's wife is called a Midianitess כּוּשִׁית.

כּוּשַׁן רִשְׁעָתַיִם *n. p.* of a Mesopotamian king, JUDGES 3, 8 10. The Targ., Pesh., Ar. and ancient interpreters have explained the name *Cushan of twofold wickedness*, i. e. the horrible; more correctly, perhaps, רִשְׁעָתַיִם may be explained from the Ar. الرياستين (ذو) i. e. *president of two governments* (Abulf. Ann. II. p. 100), out of which it may be Hebraised. Josephus writes *Χουσαρσαθαΐμ*; the LXX *Χουσαρσαθαΐμ*.

כּוֹשָׁרָה (*pl.* שָׁרוֹת- only in later Hebrew out of Aramaean, from the stem כָּשַׁר) *f. prosperity, prosperous state*, only in the pl. Ps. 68, 7, i. e. freedom.

כָּוַת (not used) *tr.* same as כָּוַס *to conceal, to keep*, of goods, treasures, cognate in sense צָפַן, טָמַן; deriv. part. m. Nif. נָכוֹת (which see), after the form נָלוֹז as a noun, *the kept, concealed, treasure*, like מַטְמוֹן, צְפוּן. See נָכוֹת.

כּוּת and כּוּתָה *n. p.* of an Assyrian district, whence Shalmaneser brought colonists into depopulated Samaria 2 KINGS 17, 24 30. A locality and river Kuta (كوثى, كوثي) are mentioned by Arabian geographers in the district of Kocha (*Istachri* p. 54; *Kasvin*, Cosmogr. II. p. 301), which is termed *Kushân* in Masudi, because an Ethiopian settlement was there. Besides, a territory at the Persian gulf, in Susiana, bears the name *Kuta*, according to which fact the Cutheans would be identical with the Cossaeans, and the Persian province *Jutiya* in the Darius-inscription at Behistûn (see *Benfey*, die pers. Keilinschriften p. 18. 32) should be identified with it; especially as this country is now called *Khusistan*. On account of the Samaritan colonists having come from Cuta, the Samaritans are called *Χουθαῖοι* by Josephus; in the Talmud כּוּתִים, Targ. כּוּתָאֵי.

כּוֹתֶרֶת see כַּפְתֹּר.

כָּזַב (only *part.* כֹּזֵב) prop. *tr. to spin together*, *to bind together*, cognate in sense זָמַם; metaphor. *intr.* 1. *to lie*, *to speak falsehood* (conseq. to spin something), *to deceive* Ps. 116, 11. — 2. *to dry up*, *to become exhausted*, of water, as it disappoints. Deriv. כְּזָב, כֹּזֵב, כִּזְבָּה (in the proper name), כְּזִב in אַכְזִב, the proper names אַכְזָרִי, כְּזִיב, כְּזִבָא, כְּזִבִי.

Nif. נִכְזַב *to be found a liar*, Prov. 30, 6; *to be false*, *deceitful* Job 41, 1.

Pih. כִּזֵּב (*infin.* with *suff.* כַּזְּבָכֶם, *fut.* יְכַזֵּב) prop. *to bring together*, *to spin together*, hence with the object שֶׁקֶר *to spin lies* Mic. 2, 11; usually *to lie*, *to deceive*, absol. Prov. 14, 5, or with לְ of the person to whom one lies Ez. 13, 19, and with בְּ of the member with which lies are told Ps. 78, 36; metaphor. *to become faithless*, with לְ of the person Ps. 89, 36, or also with בְּ 2 Kings 4, 16; of inanimate things, *not to be confirmed*, *not to prove true*, *not to be fulfilled* Hab. 2, 3; fig. of water, *to dry up* Is. 58, 11, comp. Kal and the Latin "spem mentita seges" (Hor. epist. 1, 7, 87), Greek ἀπατάω (Hesiod).

Hif. הַכְזִיב (*fut.* יַכְזִיב) *to give one the lie*, with accus. of the person Job 24, 25.

The stem כְּזַ (Arab. كَذَبَ), only in Pihel, and in Aram. nearly altogether in Pael, has for its fundamental signification *to spin*, *to knot;* so that the organic root is כְּ־זַ־בְ, identical with that in חְ־שַׁ־בְ, חְ־צַ־בְ II. (which see).

כָּזָב (after the form קָהָל, שָׁכָר, אָסָם; *pl.* כְּזָבִים, with *suff.* כְּזָבֵיהֶם) *m.* 1. *abstract: a lie*, *falsehood*, *deception*, *nothingness*, Is. 28, 15, like שֶׁקֶר (Ps. 33, 17); הֶחֱרִיחַ כְּזָבִים *to breathe out lies*, i. e. *to speak lies* Prov. 6, 19; 14, 5; 19, 5, elsewhere דִּבֶּר כְּ׳ Dan. 11, 27, דָּבָר כְּ׳ Ps. 5, 7; *falsity*, hence אִישׁ כְּ׳ Prov. 19, 22 *a deceiver;* קֶסֶם כָּ׳ *a false oracle* Ez. 13, 6; 21, 34; לֶחֶם כְּזָבִים Prov. 23, 3 *disappointing bread*, i. e. whose enjoyment is only apparently agreeable. — 2. *concrete: any deluding thing*, e. g. of idols Am. 2, 5; Ps. 40, 5.

כֹּזֵב see כָּזַב and כְּזִבָא.

כְּזָב (not used) *m. a lie*, *deception*, only in the proper name כְּזָבִי.

כְּזִבָא (*drying up of water*) *n. p.* of a place in the plain of Judah 1 Chr. 4, 22, otherwise called כְּזִיב (Gen. 38, 5), also אַכְזִיב (which see). The well-known Jewish hero under Hadrian may have been named from this place בַּר־כְּזִבָא; changed into בַּר כּוֹכְבָא, because he was the pretended Messiah.

כָּזְבִי (abridged from כָּזְבִית, as the cod. Samar. actually has it, and this from כְּזָב; *deception*) *n. p. f.* Num. 25, 15.

כְּזִיב (*lying stream*, *false brook*, comp. נַחַל אַכְזָב, opposite נַחַל אֵיתָן) *n. p.* of a locality in Judah Gen. 38, 5, elsewhere named אַכְזִיב Josh. 15, 44; Mic. 1, 14 (where there is an allusion to the name), and כְּזִבָא 1 Chr. 4, 22.

כָּזַר (not used) prop. *trans. to break in*, *to press in*, to something, Ar. كَسَرَ and كَسَّرَ to injure, cognate in sense with עָרַץ (= רָעַץ) and פָּרַץ; but only figur. and *intrans. to be bold*, *valiant*, *spirited*, *audacious;* in a bad sense, *to be wild*, *hard*, *barbarous*, *destructive*, of men and things. Derivat. אַכְזָר, אַכְזָרִי, אַכְזָרִיּוּת. — The organic root כְּ־זַ־רְ is also found in עָזַר; Syr. ܥܙܪ the same, hence ܥܙܝܪܐ valiant.

כֹּחַ (Dan. 11, 6 כּוֹחַ; with *suff.* כֹּחִי, כֹּחָם; from כּוּחַ) *m.* 1. *strength*, *power*, of vital strength Ps. 22, 16; 31, 11; 38, 11, arising from the juice and marrow of life; but also of war-like, heroic force Judges 16, 5, Is. 63, 2, manly strength; and in the latter sense taken for the first-born Gen. 49, 3, like the strength i. e. the fruit of the earth Gen. 4, 12; also of the strength of animals Job 40, 16; Dan. 8, 7; fig. of the might of God Jer. 10, 12, Job 26, 12, which is also called once כֹּחַ לֵב i. e. *strength of understanding*, *the highest understanding* Job 36, 5. Besides, *exertion*, *striving*, Gen. 31, 6; *substance*, *possessions*, *wealth*, *riches* Job 6, 22; 36, 19; Prov. 5, 10; *violence* Eccles. 4, 1; in phrases *ability*, *power to do* 1 Sam. 28, 20; 30, 4;

Is. 50, 2. לֹא־כֹחַ Job 26, 2 *weakness*. In אַמִּיץ כֹּחַ Job 9, 4, שַׂגִּיא כֹחַ 37, 23, גִּבּוֹר כֹּחַ Ps. 103, 20 כֹּ׳ there is merely a closer defining of nouns or adjectives. — 2. *the slimy*, hence a sort of lizard Lev. 11, 30; according to the LXX and Jerome the chameleon; according to the Ar. a kind of land-crocodile, which appears to be only a conjecture.

כָּחַד (Kal not used) *tr.* prop. *to remove, to separate, to divide, to sunder, to put aside;* therefore *to conceal, to cover, to hide*, fig. *to deny, to deceive, to lie*, or *to corrupt, to destroy, to cause to disappear.* — With the stem כָּחַד are identical the Ar. خدع (to divide, to sunder, to cover, to deceive), حَدَّ (to separate, disjoin), جَحَدَ (to deny), Ethiop. כחד kacheda (to deny); whence one sees that the organic root is כָּ־חַד, with which is to be compared the Ar. كاد (to hinder); comp. also the Greek καδ-, κάζ-ομαι.

Nif. נִכְחַד (*part. f.* נִכְחֶדֶת, *pl.* נִכְחָדוֹת; *fut.* יִכָּ֫ד) *pass.* 1. *to be concealed, hidden*, with מִן of the person 2 Sam. 18, 13; Ps. 69, 6; 139, 15; *to be unknown*, with a negative = יָדַע Hos. 5, 3. — 2. *to be destroyed, cut off*, of men, as קִים Job 22, 20, יְשָׁרִים 4, 7, or animals Zech. 11, 9 16; *to be demolished*, of עָרִים Job 15, 28.

Pih. כִּחֵד (3 *p. pl.* כִּחֲדוּ, *paus.* כִּחֵדוּ; *fut.* יְכַחֵד) 1. *to hide, conceal, to withhold*, דָּבָר, with מִן of the person 1 Sam. 3, 18; Jer. 38, 14; with the omission of דָּבָר Josh. 7, 19, or with כִּי in the apodosis Gen. 47, 18. — 2. *to deny*, Job 15, 18 *and they deny not what is from their fathers*, i. e. they proclaim aloud what has been handed down, as the object is to be supplied here; elsewhere the accus. of the object is put Ps. 40, 11; Job 6, 10; 27, 11 *that which is with the Almighty will I not deny.*

Hif. הִכְחִיד (*fut.* יַכְחִיד) 1. *to destroy, to kill*, Zech. 11, 8; Psalm 83, 5; with הִשְׁמִיד 1 Kings 13, 34. — 2. *to keep back*, תַּחַת לָשׁוֹן Job 20, 12.

כָּחַח assumed to כֹּחַ (see כּוּחַ), because in Syr. ܟܚ, ܐܟܚ appears in the sense of *to blow;* and that idea coincides or coexists with strength. But ܟܚ is there merely a collateral form of פָּח, agreeably to the interchange of כ and פ.

כָּחַל (2 *f.* כָּחַלְתְּ) *tr. to paint*, the eyes (עֵינַיִם) Ez. 23, 40, prop. *to make dark* or *black*, the eye-brows, in order to heighten the expression of the look; cognate in sense הֵשִׂים בַּפּוּךְ עֵינַיִם 2 Kings 9, 30; Jer. 4, 30; Ar. كَحَلَ (from which different conjugation-forms and noun-derivatives come), Aram. כְּחַל, ܟܚܠ the same, Maltese *kahhal*, to cover a wall with cement; Ethiop. as in Arabic. The *intr.* signif. of the stem is *to be black, dark-coloured*, Ar. كَحَلَ (nigris palpebris fuit), still preserved in the transposed forms חָכַל (which see), Ar. حَكَلَ, حَلَكَ. The organic root is כָּ־חַל, חָ־כַל, which lies also in חָלָ־ה.

כָּחַשׁ (Kal rarely) *intr.* 1. *to decrease, to lessen, to fail*, בְּשָׂרִי כָּחַשׁ מִשֶּׁמֶן Ps. 109, 24 *my flesh decreases in fatness*, i. e. becomes lean. Hence כַּחַשׁ 1. — 2. (not used) *to lie*, prop. to lessen the truth; *to dissemble, to deceive* (see Pihel). Deriv. כַּחַשׁ 2.

Nif. נִכְחַשׁ (*fut.* יִכָּחֵשׁ) prop. *to lessen oneself, to shew oneself small*, i. e. *to submit oneself* Deut. 33, 29; comp. Hithp.

Pih. כִּחֵשׁ (*inf. constr.* כַּחֵשׁ, *fut.* יְכַחֵשׁ, before Makkeph יְכַחֶשׁ) 1. a stronger expression of Kal: *to become very lean, to decline much, to lessen much, to cease*, Hab. 3, 17 *the growth* (מַעֲשֶׂה, comp. עָשָׂה פְּרִי) *of the olive ceases*, therefore parallel to the intransitive אֵין יְבוּל, לֹא־תִפְרַח. Hos. 9, 2 *and new wine shall fail in it*, i. e. in the vat; בָּהּ refers here to יֶקֶב, which is fem. along with גֹּרֶן. — 2. *to deny*, the truth Gen. 18, 15; *to lie*, coupled with גָּנַב Josh. 7, 11, שִׁקֵּר Lev. 19, 11, אָלָה Hos. 4, 2; *to renounce* or *deny*, God Prov. 30, 9. With בְּ of the person Josh. 24, 27, Is. 59, 13, Jer. 5, 12 i. e. not wholly to deny, or to disbelieve entirely in his existence, but to diminish his

personality, as it were, *to begin to deny*, i. e. to hold the Deity to be really less than he is. This is clear from Lev. 5, 21: *and he denies to* (בְּ) *his neighbour a* (בְּ) *possession entrusted to him*, where person and thing are both construed with בְּ in order to denote a part in which the diminution or denial is. With לְ of the person prop. *to lie to one* 1 Kings 13, 18, Job 31, 28, i. e. *to pretend, to deceive.* — 3. *to feign*, with לְ of the person Ps. 18, 45; 66, 3; 81, 16, i. e. *to shew submission*, conseq. identical with Nif. and Hithp. merely in sense. Deriv. כַּחַשׁ.

Hithp. הִתְכַּחֵשׁ (*fut.* יִתְכַּחֵשׁ) *to submit oneself* 2 Sam. 22, 45, for which Nif. is used elsewhere.

The development of the idea here given being indisputable, the primitive conception belonging to the meaning *to lessen, to decrease, to disappear* is prop. *to be separated, cut off.* The organic root is כָּ־חַשׁ, which lies also in the Ar. حَاسَ (to lie), حَاشَ, كَاسَ (to lessen). Otherwise the Ar. كحط "defecit" is used to express the same idea.

כַּחַשׁ (with *suff.* כַּחֲשִׁי; *pl.* כְּחָשִׁים, with *suff.* כַּחֲשֵׁיהֶם) *m.* 1. *leanness*, i. e. prolonged sickness Job 16, 8, as כְּחִישׁוּ in Aram. — 2. *a denial*, of God Hos. 10, 13, *deceit, a lie*, i. e. idolatry 12, 1, for which the pl. also occurs 7, 3; *flattery* i. e. faithlessness Nah. 3, 1; with אֱלָהּ Ps. 59, 13.

כָּחֵשׁ (for כַּחַשׁ; only *pl.* כְּחָשִׁים) *adj. m. lying, false*, to God Is. 30, 9. In the Sam. cod. in Gen. 3, 2 we have הַכְּחָשׁ for הַנָּחָשׁ, which is either a mistake in orthography, or the effect of a dogmatic view.

כִּי I. (probably contracted from כִּוִי, as רִי from רִוִי; otherwise it might be derived from כָּוָה = כָּוַה) *m. a prick, mark*, like *στίγμα*, stigma; *a brand*, Is. 3, 24 *a brand instead of beauty*, i. e. scratchings in the face from pain and mourning (Jer. 16, 6; Cyrop. 3, 1, 13). Ar. كَيٌّ the same. Comp. the Talm. saying formed according to it (Sabb. 62 b) חֲלוּפֵי שׁוּפְרָא כְּוָאֵה.

כִּי II. (a pronominal root, with which כְּ is closely connected) *conj. relat.* in the widest sense, whose meanings are unfolded in the following order: 1. usually *a relative particle, that*, quod, *ὅτι*, to denote the relation of the preceding to the following clause, a) *in indirect speech*, after the verbs רָאָה Gen. 1, 10, Job 2, 13, שָׁמַע Gen. 14, 14; 43, 15, יָדַע Gen. 20, 6, 1 Sam. 14, 3, הִגִּיד Gen. 3, 11, אָמַר 21, 7, הֶאֱמִין Ex. 4, 3, זָכַר Ps. 78, 35, Job 7, 7, שָׂמַח 39, 15, שָׂמַח Job 31, 25, Ps. 58, 11, נָחַם Gen. 6, 7 &c., where the apodosis with כִּי is conceived of as a sort of object in the accusative. When a double apodosis follows, כִּי is repeated, so that both are introduced by כִּי ... וְכִי Gen. 3, 6; 29, 12; Ex. 3, 11. After a protasis to which no accusat. of the object is to be supplied, e. g. in טוֹב כִּי *it is good that* 2 Sam. 18, 3, Lament. 3, 27, the apodosis is to be supposed in the nominative, in which case כִּי is sometimes omitted Gen. 2, 18. b) *in direct speech* (arising like *ὅτι* out of the proper use in indirect discourse, Syr. ܕ, and not to be translated as a demonstr. = הִנֵּה ita, sic), where we do not at all expect *that* in English, and therefore כִּי may be omitted in translating, e. g. in quoting a direct expression, Gen. 29, 32 *she said*, (כִּי) *God has seen my affliction*, 29, 33, Ex. 3, 12, Josh. 2, 24, 1 Kings 11, 22, in which case also כִּי is occasionally omitted Ex. 4, 23; after formulas of swearing, e. g. after חַי אָנִי Job 27, 2, חַי אֵל Is. 49, 18, חַי הָאֱלֹהִים 2 Sam. 2, 27, חַי יי 1 Sam. 20, 3, כֹּה יַעֲשֶׂה אֱלֹהִים וְכֹה יוֹסִיף 14, 44, where one has to supply a verb *to swear, to aver;* or after נִשְׁבַּע Gen. 22, 16, where the discourse is direct only in appearance, because of the elliptical manner of speaking. c) as a wider introduction to direct discourse even at the beginning of new sections Is. 8, 23; 15, 1; Job 28, 1; arising from its usage after אָמַר, and not to be translated. d) after particles (adverbs, prepositions, interjections), which are conceived of as including a whole proposition in themselves, e. g. after אָמְנָם Job 12, 2, הֵמָּה

Ps. 128, 4, הֲלֹא 1 Sam. 10, 1, אַף 1 Sam. 21, 6, Hab. 2, 5, Gen. 3, 1, whether אַף is to be considered an exclamation, a question, or an emphatic confirmation; after אָפֵס Amos 9, 8, יַעַן Num. 11, 20, 1 Kings 13, 21; after the interrogative הַ in הֲכִי, whether there be a mere question 2 Sam. 9, 1, Job 6, 22, or whether an affirmative answer be expected Gen. 27, 36; and so after other particles, where כִּי may sometimes remain untranslated, or if beginning an apodosis may be sometimes rendered *that*. See עֵד, עֵקֶב, חֻקָּה עַל, אֲשֶׁר &c. In all such cases כִּי is a vocable of relation, whether a direct or indirect protasis exist; whether we have to suppose the protasis under the preceding noun or under the particle; or finally whether we must entirely supply the protasis, of whose apodosis כִּי is the commencement. It is always a conjunct. relat. connecting clauses and propositions. — 2. *a relative particle of time*, if time past be spoken of, *when, since, as*; when the present and future are referred to, *when*; and where an abiding past is spoken of, *as often as*, conseq. a) *when*, quum, *as long as*, dum, Hos. 11, 1 (where the verb *to be* should be supplied); Ps. 32, 3 *when I kept silence*, i. e. did not confess guilt; Judges 2, 18 *and when God appointed for them judges;* so also Jer. 44, 19; *if* Ez. 3, 19 &c.; particularly in the narrative phrase וַיְהִי כִּי *it came to pass when* Gen. 6, 1. In this sense כִּי stands with the perf. when the past is spoken of. b) *when, as soon as*, quando, ubi, when the future or present is spoken of, in which case it is mostly coupled with the imperfect, Gen. 4, 12 *when thou tillest the ground;* 24, 41; 30, 33; 32, 18, where the imperfect may also stand in the sense of time present Is. 8, 19; Ps. 8, 4; Job 22, 2. Seldomer does כִּי occur in this meaning with a participle, to denote time present Jer. 44, 19, which is omitted in Job 39, 24. c) *as often as*, with a continuing, possibly ever-returning time (imperf.), e. g. Judges 21, 22 *as often as their fathers or their brethren shall come;* Is. 16, 12; Jer. 5, 19; *as soon as*, when a definite time is indicated 1 Sam. 10, 7. In all such cases the conditional idea is often incorporated with the clause of time; but for that very reason כִּי is quite distinct from the purely conditional אִם, as is clearly seen from Ex. 21, 2 3 5 14 18 &c. It is but rarely that a coincidence between them is observable, whether the perf. Ex. 22, 25 or the imperfect follows Gen. 46, 33; 2 Kings 4, 29. As a particle of time it also stands d) as the consequence of a preceding proposition, and should be translated *so, then*, whether one of the conditional particles, e. g. אִם (Job 8, 6; 37, 20), אִם לֹא (Is. 7, 9), לוּ (Job 6, 2), לוּלֵי (Gen. 31, 42; 43, 10), אוּלַי (Num. 22, 33), אֲשֶׁר (meaning *when* Eccles. 8, 12), יַעַן אֲשֶׁר (Gen. 22, 16 17), or a noun absolute, stand in the protasis, e. g. Gen. 18, 20 *as to the cry* &c., *so* ...; Ps. 128, 2. [Here we omit *so* or *then* in English, and leave the כִּי untranslated. The Germans put *so* for it.] — 3. *a causal particle*, to be rendered a) *because*, quia, ὅτι, when a causal proposition with כִּי precedes, e. g. Gen. 3, 14 *because thou hast done this*, 3, 17. b) *for*, nam, γάρ, where the causal proposition comes after, which is a more frequent case Gen. 2, 3 23; 3, 20; also where the causal clause appears only as an intermediate one Gen. 2, 5. c) When various causes follow one another, we find, where the causal positions stand in close relation to one another, כִּי ... כִּי *for ... and*, Lat. nam ... et, quia ... et quia Is. 6, 5; Ps. 22, 12; or also where the causal clauses are but loosely connected Is. 9, 3-5; 15, 6 8 9; Job 3, 24 25; comp. γὰρ ... γὰρ Matth. 6, 32; 18, 10 11. But וְכִי ... כִּי is also used either where a causal clause is subordinate to the preceding context Gen. 33, 11, Is. 65, 16, Job 38, 20, or where one is dependent on the preceding; in which case we have sometimes כִּי ... כִּי nam ... quia (Gen. 26, 7; 43, 32; 47, 20), sometimes also וְכִי ... כִּי 1 Kings 18, 27. d) The signification *for*, nam, is indeed the usual one of כִּי, but the causal relation does not come out openly and clearly, and must be looked for,

either in the preceding context Is. 5, 10, where כִּי attaches to שַׁוְוה vs. 9, likewise 7, 22 where כִּי refers to vs. 21, and Job 5, 23; or in the following Ps. 22, 10, where כִּי is supposed to be the consequence of vs. 12; or in the remote preceding Is. 10, 25, where כִּי gives the cause of the admonition in vs. 24. — 4. A mixture of the causal signification with other applications of כִּי takes place, either by means of the consecution of clauses, or by dependence on preceding negations, antitheses, comparisons &c., a) where opposition also is meant to be expressed by כִּי along with its causal sense, i. e. where the causal statement is so dependent as to exclude the first statement, and here it may be translated by aa) *but*, sed, German *sondern*, when a negative (ne, non) precedes, e. g. Gen. 24, 4, where כִּי refers to לֹא vs. 3 (instead of כִּי is also used אִם־לֹא vs. 38; 45, 8); sometimes לֹא alone forms the protasis 19, 2, or אֵין 1 Kings 21, 15. Instead of כִּי in this sense we have also כִּי אִם after a negative, also meaning *but* Gen. 15, 4; 32, 29; Josh. 17, 3 &c., the אִם alone remaining untranslated; vice versa sometimes כִּי alone stands for כִּי אִם *unless*, 1 Sam. 27, 1. bb) *nay but*, *nay for*, *but no* (in contrast with the preceding), when an open and clear negation does not precede, but the negative force appears from the position of the protasis in relation to what follows it, e. g. Micah 6, 3 *no*, *for* (כִּי) *I brought thee*; Job 31, 18 *but no*, minime vero; 2 Sam. 19, 23 *nay but*. cc) *but yes*, *but indeed*, *but yet*, ἀλλὰ γάρ, where the antithesis is expressed without a negation Is. 28, 28; Job 23, 10 &c.; but in all these clauses כִּי may also be taken in another sense. dd) *but now*, in a comparison, where opposition is introduced by כִּי, Job 14, 16 *but now thou numberest my steps*. ee) *although*, where the opposition is much weakened, Ps. 49, 11 *though he sees*. b) where כִּי announces the consequence of a ground not specially mentioned, and should be translated *for which reason*, conseq. prop. quae causa est quod, non est quod, nihil est quod, Gen. 40, 15 *I have done nothing why* (i. e. that is a reason for) *they have put me into the prison*, where *that* might be substituted for *why;* so also 20, 9; Is. 36, 5; Ps. 8, 5; Hos. 1, 6. On כִּי עַל כֵּן see עַל כֵּן.

In all these meanings, of which several sometimes occur even in *one* passage Josh. 17, 18, the original one, namely that of a relative conjunction, is still perceptible in כִּי; and by it the etymological analysis and establishment of the fundamental idea is to be sought. In the first place we look upon *ki* (כִּי), simplified out of *kvi*, *qui*, as correlative of the demonstrat. *ta*, *ti*, i. e. originally an interrogative, as in the western tongues (comp. Sanskr. kva *where?* Lat. *quis*, and also *ka* in its very diversified forms; the Syr. ܟ is also still an interrogative particle, see *Schaaf* s. v.); secondly as a relative pronoun used in mutually related clauses, like the Latin qui beside quis, except that it remained impersonal, and has therefore the quality of a conjunction, Greek ὅτι, ὅτε, Lat. quod. Amid the mutual relation in which like is compared to like (for which the Greek is ὡς, Lat. *quam*, Sanskr. jatha and the appendage *-vat*, Germ. *wie*), כִּי is weakened into כְּ (which see); which latter appears again in the greatest variety of compounds, e. g. כֵּן (out of כְּהֵן), כָּהּ, כֹּה &c. The Persian and Zabian وِي, وِ (*who*) is nothing but a weak form of כִּי, כ being pronounced like *qu;* comp. *guerre* and *war*, Gothic *hwas*, *hwa*, German *wie*. The relation of this pronominal root to the Coptic ⲕⲁ, ⲕⲱ, ⲕⲉ ponere, cannot be shewn farther.

כִּי אִם (both vocables being fused into one idea) unites in itself the above-mentioned peculiarities of כִּי and אִם, except that in translating sometimes the one and sometimes the other recedes into the background, and is omitted in English. The significations are divided into 1. those in which both meanings appear, viz. a) *but* (כִּי) *if* (אִם), *but when*, *unless*, where a negative precedes, and either a verb

follows, כִּי אִם being translated by nisi quod, praeterquam quod, Gen. 32, 27, Am. 3, 7, Judges 2, 16; or a noun follows, כִּי אִם being translated by non, nihil, nemo Gen. 39, 9; Lev. 21, 2; Jer. 7, 23. For the negative which falls away, there is sometimes a dependent question with a negative force Is. 42, 19, Mic. 6, 8, where, however, we may also translate *only*. b) *but only*, sed, Gen. 15, 4; 32, 29; Josh. 17, 3; Jer. 3, 10; 39, 12 (where the K'ri omits אִם); here too the preceding negation is sometimes omitted, and should perhaps be supplied 1 Sam. 26, 10; 2 Sam. 13, 33. — 2. cases where the idea of כִּי prevails so much that that of אִם entirely disappears, particularly a) in the signific. of the causal *for*, nam Job 42, 8, after formulas of swearing and asseverations, for which כִּי alone stands elsewhere 2 Sam. 15, 21 (the K'ri expunges אִם, as in other places in a similar case the אִם is expunged by the K'ri e. g. Ruth 3, 12; 2 Sam. 13, 33; Jer. 39, 12); 2 Kings 5, 20; Jer. 51, 14; after אָמְנָם Ruth 3, 12, where the formula of swearing is seldom omitted, and כִּי אִם is to be translated by *yea*, *certainly* Judges 15, 7; 1 Sam. 21, 6; 1 Kings 20, 6. b) in the meaning *but* Gen. 40, 14; Num. 24, 21. — 3. cases where the כִּי goes into the back-ground, and the meaning of אִם only is perceptible 1 Sam. 25, 34; 2 Sam. 3, 35.

כִּיד (not used) a stem assumed for the noun כִּיד, and compared with the Ar. كَادَ (med. Ye) to violate; hence to combat, to destroy, to cheat; but from comparison within the language itself כּוּד should be assumed as the stem (which see).

כִּיד (from כּוּד) *masc.* prop. violation, hence *destruction*, *misfortune*, Job 21, 20. See כִּידוֹן 2.

כִּידוֹד (extended from כִּדּוֹד; *constr. pl.* כִּידוֹדֵי; from כָּדַד II.) *m. a spark*, *a flame*, Job 41, 11 (Targ., *Kimchi*), parallel לַפִּידִים. The Vulgate, which translates *firebrand*, did not read כְּאוּדֵי, but took כִּידוֹד = לַפִּיד.

כִּידוֹן (out of כִּדּוֹן, from כָּדַד II. in the sense of to pierce) *m.* 1. *a javelin*, *a spear*, borne upon the shoulder 1 Sam. 17, 6 7, to the point of which a flag was sometimes fastened Josh. 8, 18, thrown after brandishing Job 39, 23; 41, 21, and common as a weapon among the Babylonians and Persians Jer. 6, 23; 50, 42. — 2. same as כִּיד (from כּוּד) *destruction*, *death*, only in גֹּרֶן כִּידוֹן (*threshing-floor of death*) *n. p.* of a place between Jerusalem and Kirjath-jearim 1 Chr. 13, 9, for which גֹּ׳ נָכוֹן stands in 2 Sam. 6, 6 (see נָכוֹן).

כִּידוֹר (= כִּדּוֹר) *m. circumvallation*, *siege*, *storming*, of a fortress, Job 15, 24 *as a king equipped for storming*, i. e. like an enemy's assault; comp. for the figure the כְּאִישׁ מָגֵן Prov. 6, 11. The versions have rendered the sense freely. See כַּדּוּר.

כִּיּוּן (from Pih. III. of כּוּן), *masc.* (like the noun כּוּן which see) *n. p.* of a deity, whose image was worshipped and carried about by the Israelites in the wilderness, Am. 5, 26 *and Kiyyûn*, *your god* (צְלָמִים is used here like גִּלּוּלִים, שִׁקּוּצִים &c. as a sing. for idol, conseq. צַלְמֵיכֶם is only an apposition to כִּיּוּן; the Syr., translating ܟܐܘܢ ܨܠܡܟܘܢ, had nothing but this explanation of the passage in view). This deity is nothing but *Saturn* who is called in Ar. كيوان (*Keiwân*, see *Golius* and *Freitag*; *Pococke*, Spec. p. 103; *Bochart*, Hieroz. I. p. 864); in Zabian כֵּיוָן (*Norb.* Lex. Nasar. p. 54); among the Syrians ܟܐܘܢ (*Ephrem.* Tom. II. App. p. 458), and so too among the Rabbins (*Buxt.* s. v.), all which forms proceed from the present stem; the Phenicians, Babylonians, Numidians and Egyptians (see כּוּן) had also an appellation of Saturn almost the same. This explanation is confirmed by *Aq.* and *Symm.* (who retain the word on that account), by the LXX (who translate it Ῥαιφάν, Ῥηφάν, or Ῥεμφάν, Ῥεμφᾶ Acts 7, 43, which was the name of Saturn in the Egyptian language, comp. Copt. ⲣⲏⲫⲁⲛ *Saturn* in *Kircher*, Ling. Aegypt. rest. p.

49. 527, ρομφεϱ or ρημφεϱ *king of heaven* apud *Jablonski*), by *Jerome* (who translates, however, *Lucifer*) as well as by *Ibn Esra* and *Kimchi* who appeal to the use of *Keiwân* in Arab. and Persian.

כִּיּוֹר (with כִּיֹּר; *pl.* כִּיֹּרִים 2 Chr. 4, 6 and כִּיֹּרוֹת 1 Kings 7, 38 40; to be derived from the Pihel of כּוּר I.) *m.* 1. *a pot*, for cooking 1 Sam. 2, 14 (different from קַלַּחַת, דּוּד and פָּרוּר); with אֵשׁ *a fire-pot, a fire-pan* Zech. 12, 6; also *a water-basin*, for washing Ex. 30, 18, Lev. 8, 11, 1 Kings 7, 30, 2 Kings 16, 17, 2 Chr. 4, 6, and therefore rendered by the Vulg. *luter* i. e. λουτήϱ, by *Josephus* λουτὴϱ στϱόγγυλος, χυτϱόγαυλος, by the LXX γαῦλος, (according to Hesychius a round-built Phenician merchant-ship was so called, from גֹּל = Hebrew גֻּלָּה, which the Targ. translates *cup*), by the Syriac ܟܘܢܐ. — 2. Metaphor. a basin-shaped gallery, *a pulpit*, set up in Solomon's temple before the altar 2 Chr. 6, 13 (comp. 1 Kings 8, 22); therefore it is not necessary to read כִּיּוֹן, and regard it as = מָכוֹן. The derivation from כָּר = כָּר *to be round* should be rejected if for no other reason than because other words too for cup and basin are derived from verbs having the meaning *to be deep, to be deepened out.*

כִּילַי (from כִּיל with an old termination ־ַי, as in הוֹדַי, לוּלַי) *m.* prop. keeping or holding together, hence *avaricious*, one that closes his hand against the poor; *hard-hearted* Is. 32, 5; opposite שׁוֹעַ *noble, liberal*, who is still more than נָדִיב. There is no reason for deriving the word from נָכַל and taking it for נָכְלַי, or for regarding it as = כְּלַי (destroyer, consumer) from כָּלָה; especially since all the ancients except Jerome have correctly derived it from כּוּל.

כֵּילָת (from כָּלַת after the form צֵלָח, a rare Aramaeising form, as for example קֵיסָם, a collateral form of the nouns טִירָה, שִׁיחָן, רֵיחָן; *pl.* כֵּילָפוֹת) *m.* usually *a club*, *a hammer*, prop. striker, Ps. 74, 6, coupled with כַּשִּׁיל as a weapon of destruction; Aram. כּוֹלָב, כּוּלָב, קוּלָת, גּוּלָת, Syr. ܓܘܠܬܐ the same. Better, *a hoe, a mattock*, and so according to the LXX *a sledge-hammer*, Vulg. ascia, Symm. *a double-pointed instrument.* The Coptic κελεϧιτ *axe*, like the Aram. כּוֹלָב bidens and the Arab. كَلَاب *a pointed instrument, hoe, sting, thorn*, point to the latter signif. alone. See כָּלָה.

כִּימָה (from כּוּם) *fem.* prop. a little crowd, a group, hence *the Pleiades*, Am. 5, 8, Job 9, 9, the Greek *Πλειάς* also proceeding from the same etymology. In Arab. the seven stars or Pleiades, at the back of the bull, are called ثُرَيَّا, which means *group*. The *Hyades* of the Vulg. expresses a cluster of stars similar to the Pleiades. Arab. كُومَة, Syr. ܟܘܡܐ heap.

כִּיס (with *suff.* כִּיסֵהוּ) *m.* 1. = כּוֹס *a cup* Prov. 23, 31 K'tib. — 2. *a purse*, for money Prov. 1, 14, Is. 46, 6; or for weights Prov. 16, 11; Deut. 25, 13; Mic. 6, 11. Arab. كِيس, Syr. ܟܝܣ.

כִּיר (*dual* כִּירַיִם) *m. a cooking furnace, a fire-hearth*, probably consisting of two ranges of stones which met together in a sharp angle, Lev. 11, 35. Talm. כִּירָה the same. On the contrary the Talm. כִּיר may be derived from כּוּר I., signifying *a trough*, in which olives were pressed.

כִּיּוֹר (*pl.* כִּיֹּרִים, כִּיֹּרוֹת) see כִּיּוֹר.

כִּישׁוֹר (after the form קִימוֹשׁ, conseq. for כְּשׁוֹר, קְמוֹשׁ; formed from the Pihel of כָּשַׁר) *m. a distaff*, about which flax was wound for spinning Prov. 31, 19; Targ. כּוּשְׁרָא, כִּישְׁרָא the same.

כָּכָה (with the accent on the penult, also in Ex. 12, 11 not on the last syllable, on which see the Masorah there; fused together out of כָּהּ כָּהּ, כָּהּ being a collateral form of כֹּה) *a relative particle*, used for comparing similar things, like כֹּה, except that it strengthens, conseq. *so, thus*, referring sometimes to what is past and known Ex. 29, 35; Num. 8, 26; 11, 15; Deut. 29, 35; Hos. 10, 15, sometimes to what follows Ex. 12, 11;

1 Kings 1, 48. It is stronger than כֵּן, and always stands alone, as well as after כְּ *as*, like an apodosis 1 Sam. 2, 14; 19, 17. In Aram. it is abridged again into כַּד. A farther compound is אֵיכְכָה (which see), Song of Sol. 5, 3.

כִּכָּר (contracted from כִּרְכָּר from כָּרַר; *constr.* כִּכַּר; *dual* כִּכָּרַיִם, somewhat more closely united 1 Kings 16, 24 כִּכְּרַיִם; *pl.* 1 כִּכָּרִים, *constr.* כִּכְּרֵי; *pl.* 2 כִּכָּרוֹת, *constr.* כִּכְּרוֹת) *f.* (כִּכָּרוֹת in signif. 2. also *masc.* 1 Sam. 10, 3) prop. round, circular, hence 1. *a circuit*, *a circumjacent tract*, *the environs*, of a city, e. g. of Jerusalem Neh. 12, 28; but commonly *the circuit of the Jordan*, i. e. the valley on both sides of the Jordan from the Sea of Tiberias to the Dead Sea, now called *el-Ghur* (الغور), i. e. the plain; sometimes designated כִּכַּר הַיַּרְדֵּן Gen. 13, 10 11, 1 Kings 7, 46, 2 Chr. 4, 17, sometimes *κατ' ἐξοχήν* הַכִּכָּר Gen. 13, 12; 19, 17, to which the valley of שִׁדִּים also belonged at an earlier period Gen. 14, 3; called by the LXX and Matth. 3, 5 *ἡ περίχωρος τοῦ Ἰορδάνου*. Comp. גָּלִיל and פֶּלֶךְ (circle, circuit) of similar fundamental meaning. — 2. Prop. round-shaped, hence *a round loaf* or *cake*, fully כִּכַּר לֶחֶם Ex. 29, 23, 1 Sam. 2, 36, to denote a thing of insignificant value Prov. 6, 26; *pl.* כִּכְּרוֹת לֶחֶם Judges 8, 5; 1 Sam. 10, 3. Comp. Syr. ܟܸܟܪܵܐ (cake), where *r* is changed into *l*; in Armenian an *n* is inserted for Dagesh. — 3. *a round*, *circular weight*, i. e. a mass of metal melted in a round form, as the Greeks similarly speak of *φθοϊδες χρυσίον*; commonly *a talent*, the greatest weight of the Hebrews, consisting of 3000 שֶׁקֶל of the sanctuary (Ex. 38, 25 27), the shekel according to tradition = 320 average (i. e. great and little mixed together) barley-corns, so that in strict computation a כִּכָּר = 83½ Dresden pounds. In order to designate a definite mass of metal formed into a weight the noun is followed by זָהָב (2 Sam. 12, 30; 1 Kings 9, 14; 10, 10 14), or כֶּסֶף (Ex. 38, 27; 2 Kings 5, 22), or עֹפֶרֶת (Zech. 5, 7) as a supplement; but in later Hebrew the supplement precedes, e. g. זָהָב 1 Chr. 22, 14; 29, 7; 2 Chr. 3, 8; Ezr. 8, 26.

כִּכָּר (*pl.* כִּכְּרִין) *Aram. fem.* same as Hebr. כִּכָּר in signif. 3. Ezr. 7, 22.

כֹּל (once כּוֹל Jer. 33, 8 K'tib, where one expects כְּלֹ־; with Makkeph and without an accent כֹּל־, but twice without Makkeph and with Merka Ps. 35, 10; Prov. 19, 7; with *suff.* כֻּלָּךְ Mic. 2, 12 and כֻּלָּךְ Is. 14, 29, כֻּלּוֹ and כֻּלָּהּ Is. 15, 3, כֻּלָּהּ, כֻּלְּכֶם, כֻּלָּנוּ, כֻּלָּהֶם, and with כֻּלָּם, 2 Sam. 23, 6 appears once the primitive form in pause כֻּלְּהֶם; for כֻּלָּן there is in Gen. 42, 36 כֻּלְּהֶנָּה and once כֻּלְּהֵנָּה 1 Kings 7, 37; from כָּלַל) *m.* prop. *all*, *whole*, *totality*, in the construct state prefixed to the noun which is supposed to be genit., and then 1. to be rendered *all*, *whole*, i. e. adjectively (totus, a, um, ὅλος), Gen. 9, 19 *all the earth*, 19, 4 *all the people* &c. &c., prop. "the totality of the earth, the allness of the people," where the reference is to *one* subject, embracing it, so to speak. The following noun in the genitive is put sometimes with the article Gen. 31, 8, Ex. 29, 18 (comp. *πᾶσα ἡ γῆ*), sometimes without it 2 Kings 23, 3; Ps. 111, 1; but it is always absent in combinations, where the article is otherwise wanting, especially when the genitive is followed by another Gen. 13, 10; 17, 8, or when a suff. is united with the genitive 41, 40; Deut. 4, 29, or lastly before proper names 1 Chr. 11, 1. כֹּל is seldom put after the noun in apposition, e. g. חָזוּת הַכֹּל Is. 29, 11 *the prophecy*, *the whole*, i. e. the sum total of the prophecies (comp. כָּלִיל in this usage Is. 2, 18); more usually the noun is repeated in its suffix with כֹּל (also in Aramaean, where כֹּל is prefixed), e. g. יִשְׂרָאֵל כֻּלּוֹ *all Israel* 2 Sam. 2, 9, מִצְרַיִם כֻּלָּהּ *all Egypt* Ez. 29, 2, תֵּבֵל כֻּלָּהּ *the whole world* Job 34, 13; also with the suffix alone כֻּלָּךְ, כֻּלָּךְ *thou whole* Is. 22, 1; Mic. 2, 12. — 2. It describes plurality of individual persons or things, and should be translated *all*.

The subst. following in the genitive is either in the plur. with or without the article, Gen. 5, 5 *all the days of Adam;* Is. 18, 3 *all the inhabitants of the world;* 2, 2 *all peoples;* 13, 7 *all hands;* or as a collective noun in the sing., also with or without the article, Gen. 7, 21 *all men*, Ex. 1, 22 *all sons*, Gen. 46, 15 *all souls;* or lastly the plur. is paraphrased, e. g. בְּכָל־דֹּר וָדֹר Ps. 45, 18 *in all ages.* For the noun in the plur. there is often put the suff. plur., as כֻּלָּנוּ Gen. 42, 11 *we all*, כֻּלְּכֶם Deut. 1, 22 *ye all*, כֻּלָּם Is. 14, 10 *they all*, the latter also as an apposition to a clause, where the discourse is in the second person Mic. 1, 2; seldom does the demonstr. feminine pronoun occur as a neuter and plur. e. g. כָּל־זֹאת Is. 5, 25 *all this.* — 3. It describes plurality as a whole and as individual separate objects, therefore *every*, quivis, quaevis, quodvis. In this application, the noun following stands in the sing. and without the article, e. g. כָּל־עָם Esth. 3, 8 *every people*, כָּל־גּוֹי 2 Chr. 32, 15 *every nation*, כָּל־אָדָם Job 21, 33 *every man* &c. &c.; while כָּל־הָעָם Gen. 19, 4 means *the whole people*, כָּל־הַגּוֹי *the whole nation;* seldom do both coincide, as כָּל־פֶּה Is. 9, 17 and כָּל־הַפֶּה 1 Kings 19, 18. The verb is usually regulated, when this is the meaning, by the noun governed Ps. 150, 6, seldom by that governing Gen. 8, 29. — 4. It makes a single one prominent from among a plurality, hence *any one*, *any thing*, or *something*, ullus, a, um, quicunque, and the sing. commonly follows, as כָּל־דָּבָר Ruth 4, 7 *anything whatever*, כָּל־כְּלִי Num. 35, 22 *any vessel*, כָּל־מְלָאכָה Ex. 12, 16 *any work;* rarely the plural, as כָּל־מִצְוֹת Lev. 4, 2 *any commandments.* With a negative it is naturally to be rendered *none at all*, nullus, whether the negation (אַל, לֹא) coupled with the verb precedes Ex. 20, 4, or follows 12, 16; or whether אֵין goes before, Eccl. 1, 9. — 5. It comprehends a plurality of individualities of different kinds, and should be translated *of all kinds*, *of every kind* or *sort*, e. g. כָּל־עֵץ Lev. 19, 23 *every kind of trees*, כָּל־מֶכֶר Neh. 13, 16 *all manner of wares.* — 6. כֹּל also frequently stands as a subst., absolutely in all the five signific. e. g. לַכֹּל 1 Chr. 7, 5 *in all*, i. e. with respect to the sum total of those reckoned; יָדוֹ בַכֹּל Gen. 16, 12 *his hand against all;* בַּכֹּל Job 24, 24 *as all*, coupled with the sing. Ps. 14, 3; הַכֹּל 49, 18 *anything.* — 7. *Adverb: wholly, altogether*, כָּל־הַבֶּל Ps. 39, 6 *wholly vanity;* כָּל־כְּבוּדָהּ 45, 14 *altogether glorious;* or coupled with other particles, e. g. כְּכָל־עֻמַּת שֶׁ *just as, in all points like as*, Eccles. 5, 15; כָּל־עוֹד Job 27, 3 *wholly as long as.*

כֹּל (united by Makk. כָּל־, and defin. כֻּלָּא, with *suff.* כֻּלְּהוֹן, כֻּלְּהֶן) *Aram. m.* same as Hebrew כֹּל in the sense of *whole* Ezr. 6, 11; *all* Dan. 3, 2; 4, 9; *every* 2, 38; *any one* 6, 24 &c. It is followed either by sing. Ezr. 7, 16, or the pl. Dan. 3, 7; either by לָא 2, 10 as a negative, or by a relative דִּי 2, 38; absol. כֻּלָּא, 2, 40 is = Hebr. הַכֹּל. Besides, it is coupled, as in Hebrew, with other particles, where it assumes an adverbial character. See כְּכֻלְּ and כֻּלְּ and דִּי.

כָּלָא I. (*part. pass.* כָּלוּא, כְּלָא, *inf. constr.* כְּלוֹא, *imp.* כְּלָא, *fut.* יִכְלָא, תִּכְלָא; but many forms are moulded after כָּלָה = כָּלָא, others fluctuate between both) *tr.* 1. *to close*, *to bar*, *restrain*, hence *to enclose*, *to shut up*, with accus. of the person Jer. 32, 3; Ps. 88, 9; Num. 11, 28; of the earth, *to stay*, יְבוֹלָהּ Hagg. 1, 10 (כָּלָא is not to be taken intrans. with כְּלָאוּ שָׁמַיִם מִשָּׁל, but the accus. of the object is left out, and מִן denotes *from* a thing, as Num. 24, 11); *to keep off*, *to hinder* 1 Sam. 25, 33; *to withhold* Ps. 119, 101; *to restrain* Ps. 40, 12; metaphor. probably *to protect*, *to guard around.* Deriv. כֶּלֶא 1 (and the first part in the proper name כִּלְאָב which see), מִכְלָאָה, כִּלְיָא, כְּלוּא. — 2. (not used) *to separate*, *divide*, hence *to make individual*, *to make distinct*, i. e. so that a thing does not coincide with others. Deriv. כֶּלֶא 2.

The signification of the stem is suf-

ficiently clear, partly by means of the Semitic dialects (Targ. כְּלָא, Syr. ܟܠܐ, Ar. كَلَأَ, Ethiop. the same, Phenic. כָּלָא), partly by the cognate stems still preserved in extra-Semitic tongues (Latin cel-o, cul in occulo, enlarged in claudo, Greek in κλείω, κωλύω, κολούω &c.). The organic root is כָּל־א, also found in other stems.

Nif. נִכְלָא (*fut.* יִכָּלֵא) *to be restrained, hindered*, with מִן from a thing Ex. 36, 6; of things *to cease* Gen. 8, 2; Ex. 31, 15.

Pih. כִּלָּא (only *inf. constr.* כַּלֵּא) *to withhold, to keep off, to shut up*, פֶּשַׁע Dan. 9, 24, along with וְלַחְתֹּם חַטָּאוֹת (according to the K'tib) as its parallel, which meaning *Theod.* has already, without reading לִכְלֹא on that account. *To shut up sin* means to wrap it up and not to seek it out any more, as in Job 14, 17. But see כָּלָה in Pihel.

כָּלָא II. in some forms for כָּלָה II. which see.

כֶּלֶא (with *suff.* כִּלְאוֹ; *pl.* כְּלָאִים; only in signific. 2. *dual* כִּלְאַיִם) *m.* 1. prop. seclusion, separation, hence as a genit. to בַּיִת *a prison*, 1 Kings 22, 27; 2 Kings 17, 4; Is. 42, 7; Jer. 37, 15; but also without בַּיִת 2 Kings 25, 29; Jer. 52, 33; Phenic. כְּלֹאת = כְּלֹת (Melit. 2, 2) *the grave.* — 2. *anything separated, single*, different from another thing, hence *dual* כִּלְאַיִם *two things separated and different, heterogeneous*, of stuffs or animals Lev. 19, 19, Deut. 22, 9, a word common in modern Hebrew (Talmud), out of the vulgar language. The idea of duality also lies in the Ethiopic *k'lé* two, of two sorts, Ar. كِلَا, dual كِلَانِ *both.*

כִּלְאָב (moulded together out of כֶּלֶא אָב; *Ab*, i. e. God, *is protection*) *n. p. m.* of a son of David 2 Sam. 3, 3, for which the parallel place in 1 Chr. 3, 1 has דָּנִיֵּאל (*El is judge*), while the LXX have Δαλουία i. e. דְּלָיָה (*Jah is deliverer*).

כִּלְאַיִם see כֶּלֶא.

כָּלַב I. (not used) *tr.* same as חָלַף II. *to weave, to plait together*, out of willows, Ar. كَلَبَ (to plait), Syr. ܟܠܒ the same. The verb may also be connected, in its organic root, with that in πλέκω, plico, plecto. Deriv. כְּלוּב 1 and 2.

כָּלַב II. (not used) prop. *tr.* same as כָּלַף *to press* or *pierce* into something, *to attack, to lay hold of with violence, to fall upon*, e. g. of the wild, ill-natured dogs of the East which are greedy after flesh and seize upon men in their fury; of bold, valiant heroes &c. According to form and derivatives however, it may also mean *to be violent, audacious, pressing, raging.* In Arab. both forms exist, viz. كَلِبَ (to be violent, furious, to fall upon, to attack, to lay hold of) and كَلَبَ (to pierce, of a sting or thorn); Syr. ܟܠܒ (to lay hold of, to pierce). The assumption of an onomatopoeia *to yelp, to bark*, for which the Hebrew has נָבַח, must be rejected, because the manifold applications of the verb in Semitic point only to the fundamental signification given; comp. the Ar. كَلَب violence (of cold), wickedness, كَلَابَة tongs (comp. λαβίς tongs, from λαμβάνειν to lay hold of), كَلْب (an animal attacking, e. g. a lion), كَلُّوب a pointed instrument, a hook, thorn, claw, tongs, كلبة thorn-bush, dual tongs; Syr. ܟܠܒܐ tongs; and many others. Deriv. כֶּלֶב, proper names כָּלֵב, כְּלוּבַי.

כָּלֵב see כָּלַב II.

כָּלֵב (*the bold, the valiant*, i. e. *a hero*, viz. is Jah) 1. *n. p. m.* Num. 13, 6, 1 Chr. 2, 18, for which כְּלוּבַי stands in 2, 9; 2, 50. *Patr.* כָּלִבִּי 1 Sam. 25, 3 K'ri *a Calebite*, Targ. מִדְּבֵית כָּלֵב, Jerome *de genere Caleb*, Caleb having actually had his portion in the territory there meant. The LXX, Syr. and Arab. have here taken כָּלֵב as = כֶּלֶב incorrectly, and translated כָּלִבִּי *doggish.* The K'tib has כְּלִבּוֹ (secundum cor suum i. e. *stubborn*, from לֵב), but the reading of the

K'ri is preferable. — 2. *n. p.* of a territory in Judah (probably inhabited by Calebites), whose south part is called נֶגֶב כָּלֵב 1 Sam. 30, 14, the Philistine district there (inhabited by Cretans) being named נֶגֶב הַכְּרֵתִי. Another part of this territory was called כָּלֵב אֶפְרָתָה, i. e. *Caleb of Ephrath* or Bethlehem 1 Chr. 2, 24, in the neighbourhood of which the town lay. Yet it is better there to read (instead of בְּכָלֵב אֶפְרָתָה) בָּא כָלֵב אֶפְרָתָה *Caleb came to* (his wife) *Ephrath*, for so his wife was called 1 Chr. 2, 19. Perhaps כָּלְבִּי 1 Sam. 25, 3 should be referred to this place.

כֶּלֶב (*pl.* כְּלָבִים, *constr.* כַּלְבֵי, with *suff.* כַּלְבֶּיךָ) *m.* 1. prop. an attacking, violent and furious beast (Ar. كَلْب also a lion), hence *a dog*, particularly the wild, greedy animal that runs about without a master, and eats even corpses (1 Kings 14, 11; 16, 4; 21, 23; Jer. 15, 3; Ps. 22, 17 21; 59, 7 15), such as is found in the East, and, as the nomad-dog is described, vicious and furious (*Strabo* XVII, 821). Hence it is a figure of raging enemies Ps. 22, 17. כֶּלֶב was also reckoned an unclean Is. 66, 3, despised creature Eccles. 9, 4; 1 Sam. 17, 43; the latter is still more fully expressed by כֶּלֶב מֵת 1 Sam. 24, 15; 2 Sam. 9, 8; 16, 9, once רֹאשׁ כֶּלֶב 2 Sam. 3, 8, which means, however, according to some dog-keeper, dog-feeder = *κυναγωγός* (Germ. Hundsfott i. e. a whipper in), the existence of so low an office being perceptible from Job 30, 1. — 2. Figur. *a male prostitute*, therefore מְחִיר כֶּלֶב *the hire of sodomy* Deut. 23, 19, as קָדֵשׁ 23, 18; comp. *κύνες* Revel. 22, 15.

כָּלֵב אֶפְרָתָה see כָּלֵב 2.

כָּלָה I. (2 *p. perf.* with *suff.* כִּלִּתָנִי 1 Sam. 25, 33; 3 *pl.* כָּלוּ 6, 10; *fut.* יִכְלֶה Gen. 23, 6) *tr.* same as כָּלָא, of which it is a collateral form; as *vice versa* forms are developed after כָּלָא, e. g. תִּכְלֶה 1 Kings 17, 14 from כָּלָה II. (which see); and, according to some, the infin. Pihel כַּלֵּא Dan. 9, 24.

כָּלָה II. (*fut.* יְכַלֶּה, but in 1 Kings 17, 14 תִּכְלֶה after the manner of verbs לא) 1. *tr. to make ready*, *to prepare* (conficere, *τεύχειν*, old German *zeugen*, whence the noun *Zeug*), i. e. to accomplish or complete a thing by manual work, e. g. a vessel, a garment, a ship, an utensil, an instrument, armour &c.; deriv. כְּלִי and כְּלִיָּה. Figur. with the accus. of the object, Prov. 22, 8 *and the rod of chastisement* (שֵׁבֶט) *prepares* (יְכַלֶּה) *his punishment* (עֶבְרָתוֹ), like כִּלָּה רָעָה 16, 30 *to prepare* or *do evil;* with בְּ of the person Ez. 5, 13 *to practise* אַף *against one.* — 2. *to complete*, *bring to an end*, *finish* (as *fertigen* is connected with *fertig*), in which sense it differs from עָשָׂה, which expresses merely the objective idea of work and treatment. But only *intr.*, and either objectively *to be completed*, *ready*, עֲבֹדָה Ex. 39, 32, הַמִּשְׁכָּן 1 Kings 6, 38, הַמְּלָאכָה 2 Chr. 29, 34, or figur. *to be at an end* or *past*, בָּצִיר Is. 24, 13, שְׁנֵי הָרָעָב Gen. 41, 53, קָיִץ Jer. 8, 20, parallel עָבַר; *to be determined*, *resolved upon*, with מֵאֵת of the person *by whom* Esth. 7, 7, or with מִעִם 1 Sam. 20, 7, and with אֶל of the person *upon whom* it is determined; *to be fulfilled*, of a prophecy, promise, or threatening Dan. 12, 7; Ezr. 1, 1; 1 Chr. 36, 22; comp. *τελεῖν ὑπόσχεσιν.* — 3. Metaphor. *to come to an end*, *to be done*, this being thought of as a state of completeness, coupled with חָסֵר 1 Kings 17, 16, also with קֵן of the vessel in which a thing comes to an end, Gen. 21, 15; *to be destroyed*, *to be consumed*, *to perish* Is. 1, 28; Jer. 16, 4; Mal. 3, 6; Ps. 39, 11; *to vanish*, *to pass away*, *to disappear*, of a cloud Job 7, 9, of time 7, 6, of smoke Ps. 37, 20; *to pine away*, of the strength Ps. 71, 9; *to languish*, *to melt away*, *to waste away* (from longing, unfulfilled hope), of the בָּשָׂר Job 33, 21, שְׁאֵר Prov. 5, 11, עֵינַיִם Lament. 2, 11, Job 11, 20 and 17, 5, נֶפֶשׁ Ps. 84, 3, רוּחַ 143, 7, כְּלָיוֹת Song of Sol. 19, 27, and even of animals Jer. 14, 6; hence כְּלָתָה נַפְשִׁי *to long*, with לְ after a thing Ps. 84, 3.

Derivat. כָּלָה (*fem.* כָּלָה), כָּלָה, מִכְלָה, תִּכְלָה, תַּכְלִית, and the proper name כִּלְיוֹן.

The organic root of the stem כָּל־ה has obviously for its fundamental signification only *to make ready*, *prepare*, and is closely connected with the organic root in עָלַל (עַל), כָּלַל (כַּל) &c.; but this idea itself proceeded from that of "to wind a thing, to move round and round, to carry on", the conception of *winding*, *turning about* appearing to exist still in כֵּלִים (Is. 32, 7 *serpentine motions*, *crookednesses*, *crooked plans*); conseq. connected with the organic root in עָ־קַל, עָ־גַל, so that it is still in union with גָּלַל, חָלַל, as may be seen from כָּלַל. "To make ready, to conclude, to complete" is merely a farther development of the original idea "to do repeatedly till the completion", as is still to be perceived from עָלַל. The Syr. ܟܠܘܐ a binding about the head, and the Ar. كُلَا the banks enclosing a river, point to the original meaning.

Pih. כִּלָּה (1 *p.* כִּלֵּיתִי Ez. 6, 12 and כִּלִּיתִי Num. 25, 11; *inf. abs.* כַּלֵּה, once כַּלֵּא Dan. 11, 24, *inf. constr.* כַּלּוֹת; *fut.* יְכַלֶּה, *ap.* יְכַל) 1. *to do*, *to transact*, *to effect*, e. g. רָעָה Prov. 16, 30; *to execute* Gen. 6, 16; כִּלָּה חֵמָה (אַף) בְּ (Ez. 6, 12; 7, 8; 13, 15; 20, 8; Lament. 4, 11) *to make one's wrath act against a person*, i. e. to pour it out upon one. Accordingly it is cognate in sense with עָשָׂה, of which it is a stronger expression; and almost of the same sense with עוֹלֵל, with which it is identical in root. — 2. *to complete*, *to end*, מְלָאכָה Gen. 2, 2; *to accomplish*, חֹק Ex. 5, 14, דָּבָר Ruth 3, 18, expressing, along with the infin. following, the additional idea of completeness, e. g. כִּלָּה לִקְצֹר *to reap to the end* (i. e. wholly) Lev. 19, 9; *to fill up*, הַפֶּשַׁע (the measure of sin) Dan. 9, 24, with הֵתֵם; hence *to end*, *to cease*, oppos. to הֵחֵל Gen. 44, 12; 1 Sam. 3, 12; *to intermit* 1 Chr. 27, 24, usually followed by an infin. with לְ, which receives by that means the adverbial accessory idea of *being at an end*, *completed*, *entirely*, e. g. כִּלָּה לְדַבֵּר Gen. 18, 33, כִּ׳ לִשְׁתֹּת 24, 19, כִּ׳ לֶאֱכֹל 43, 1; more rarely followed by an infin. with מִן Ex. 34, 33; *to make an end of*, *to cause to cease* Num. 17, 25. — 3. *to cause to pass away*, *to make vanish*, time Ps. 78, 33; *to make disappear*, days Job 36, 11; *to use*, *to spend* Is. 27, 10, strength 49, 4; *to use up*, Deut. 32, 23; *to destroy*, *to consume*, Gen. 41, 30; Num. 25, 11; 2 Sam. 21, 5; *to cause to fail*, the eyes of one Lev. 26, 16, i. e. to make them pine away in anxiety and hope; on the contrary עַד כַּלֵּה 2 Kings 13, 17, עַד לְכַלֵּה 2 Chr. 24, 10 is merely an adverbial expression, *entirely*, *completely*, *fully*, prop. even to completion, where כַּלֵּה has more the character of a noun than that of an inf. absol., since the infin. construct stands elsewhere 1 Sam. 15, 18. Deriv. כִּלָּיוֹן, כַּלֵּה.

Puh. כֻּלָּה (3 *p. pl. fut.* יְכֻלּוּ) or כָּלָה (3 *p. pl.* כָּלּוּ) *to be completed*, *finished*, Gen. 2, 1; Ps. 72, 20.

כָּלָה (after the form שָׁנָה) *f.* 1. *consumption*, *total destruction*, עָשָׂה כָ׳ *to make a complete destruction*, Jer. 4, 27; 5, 10; Neh. 1, 8; Zeph. 1, 18; כָּלָה וְנֶחֱרָצָה Dan. 9, 27 *destruction and decree*, i. e. decreed destruction. Sometimes also with בְּ Jer. 30, 11 and אֵת (אֵת or אֹת) of the person 5, 18; Ez. 11, 13; וְכָלָה בְיָדוֹ Dan. 11, 16 *and destruction is in his power*. — 2. *completion*; therefore as an adverbial accusative, *completely*, *wholly*, *altogether*, prorsus, plane, joined to the verbs עָשָׂה Gen. 18, 21, גֵּרֵשׁ Ex. 11, 1; for which לְכָלָה also stands 2 Chr. 12, 12; Ez. 13, 13.

כָּלַח (not used) *intr.* same as כָּלַח (which see) *to be robust*, *firm*. The final sound ־ַח is interchanged with ־ָה, as in גָּבַהּ and גָּבַח. Deriv. the proper names כְּלוּהוּ and כְּלוּהַי.

כָּלֶה (prop. *part.*) *adj. m.*, כָּלָה (*pl.* כָּלוֹת) *f. pining*, of the eye Deut. 28, 32, i. e. looking with longing desire.

כַּלָּה (from כָּלַל; *pl.* כַּלּוֹת) *f.* prop.

adorned, crowned, hence 1. *a bride*, sponsa, who adorns herself with קִשֻּׁרִים, כֵּלִים, עֲדִי Is. 49, 18; 61, 10 &c. &c.; Syr. ܟܠܬܐ. — 2. *a daughter-in-law*, properly כַּלָּה of the son Gen. 38, 11; Lev. 18, 15; Ruth 1, 6; but in Ar. كَنَّة.

כַּלָּה *m.* (see כָּלָה in Pih.) *completion, completeness*, hence עַד כַּלָּה 2 Kings 13, 17; עַד לְכַלֵּה 2 Chr. 24, 10 *even to completion*, i. e. *completely, fully.*

כְּלָה (only *pl.* כֵּלִים, with *suff.* כֵּלָיו) *m.* prop. serpentine motion, writhing, therefore *a crooked plan, a cunning purpose*, Is. 32, 7, if we should not take it here as = כְּלִי in the meaning *instrument, medium;* see כָּלָה II. (in its etymological development)

כְּלוּא (prop. *part. pass.*) *m. confinement, a prison*, Jer. 37, 4 K'ri, which is explained by כֶּלֶא in vs. 15; 52, 31 K'ri. In both places the K'tib has כְּלִיא, which arose out of the other. Phenic. כְּלָא enclosure; hence כְּלָא־מָקוֹם Columacùma (Ptol. 4, 3) a fortress, n. p. of a city in Byzacene.

כְּלוּב (from כָּלַב I.) *m.* prop. plait, wicker-work, of wood or willows, therefore 1. *a trap for birds*, in which are many birds Jer. 5, 27 and a מַשְׁחִית 5, 26 i. e. a wooden bar set upright, the falling of which causes the cover to fall, and effects a capture; comp. Ben-Sira 11, 31 (37); perhaps also originally *a bird-cage*, like the Phenic. כְּלֻב, כְּלֻבָּא, which word, along with the thing, passed over to the Greeks (*κλωβός, κλουβός, κλοβός*). — 2. *a basket*, of wicker work, to put fruit in, Am. 8, 2, Syr. ܟܠܘܒܐ the same. — 3. *heroic courage, boldness* (see כָּלַב II.), only in the proper name כְּלוּבַי.

כְּלוּבַי (*heroic;* from כָּלַב II.) *n. p. m.* 1 Chr. 2, 9, for which 2, 18 has כָּלֻב.

כְּלוּהִי (=יהוּן; *robustness, strength*) *n. p. m.* Ezr. 10, 35 K'ri, for which the K'tib is

כְּלוּהָי (*strong, robust*) *n. p. m.* Ezr. 10, 35 K'tib.

כְּלוּלוֹת *f. pl. the bridal state*, Jer. 2, 2, in the first instance a denom. from כָּלָה.

כָּלַח (not used) *intr.* same as Aramaean קְלַח, *to be robust, firm, stiff*, of a shaft, stem, trunk; metaphor. *to be firm, sound*, of the body; *to be powerful*, of the state of the body. This explanation must have been followed by the Syriac interpreter, who translates כָּלַח (Job 30, 2) by ܟܚܝܠܘ (strength); and *Ibn Chiquitilla* (see Beiträge by Ewald and Dukes I. p. 84) also approves of it, except that he identifies the noun with כֹּחַ. Deriv. כֶּלַח.

Many have been the attempts to explain this stem. According to the Targ. and LXX כָּלַח is = כָּלָה (comp. קָשַׁח and קָשָׁה, פָּצַח and פָּצָה) with the meaning *to be completed, complete*, of the time of life; but this signification does not at all suit the noun כֶּלַח Job 30, 2, where one rather expects a noun with a meaning similar to that of כֹּחַ. According to *Saadia* and *Kimchi* same as Arab. كَلَحَ, كَلِحَ with its cognate, enlarged and transposed stems, which signify *to dry up, to shrink together, to be decaying, to be old* &c., but this too does not suit Job 30, 2. Our explanation seems the best.

כֶּלַח *m.* 1. same as Aram. קֶלַח, *a trunk, shaft, stem*, hence fig. *robustness, firmness, soundness*, Job 5, 26 *thou shalt go to the grave in robustness* (i. e. healthy and strong), viz. unweakened and unbent by old age; 30, 2 *their strength has vanished*, i. e. they are weakly, miserable, sick, without vital strength; parallel כֹּחַ. — 2. *n. p.* of a city built by Nimrod in Assyria (אַשּׁוּר) with three others (רְסֶן, רְחֹבֹת עִיר, נִינְוֵה) on the east side of the Tigris, after he had left *Shinar* (שִׁנְעָר) i. e. Babylonia Gen. 10, 11 12 (Onk., Jer. Targ. I., and so later writers). This כֶּלַח appears to have lain farther north than נִינְוֵה, in a territory of the same name, which *Strabo* (XI. 530) reckons to the plain about Ninus (נִינְוֵה), and which is described by *Pto-*

lemy (6, 1) as north of Adiabene, and is called *Καλαχηνή* or *Καλακινή*, consequently in the district of the modern desolate place *Khorsabad*, north east of Mosul. According to the Talmud (Joma 10) כֶּלַח is said to have been situated on the Euphrates at Borsippa (בּוֹרְסִיף), i. e. Babylonia; which clearly arose from a misunderstanding of the passage. According to the Syr. it would be the city ܚܶܠܙܳܐ (*Ephrem*, Opp. I. p. 58), Arab. حضر (Abulf. in Paulus' Repert. III. p. 30), an old town of Mesopotamia, opposite to Tekrit on the Tigris; which is merely conjectural. Its identification with חֲלַח (2 Kings 17, 6) is problematical.

כֵּלַי *m.* same as כִּילַי Is. 32, 7, selected merely to have an assonance with כֵּלָיו.

כְּלִי (*in pause* כֶּלִי, with *suff.* כֶּלְיְךָ, as in פְּרִי, שְׁבִי; *pl.* כֵּלִים with the prefixed vowel ֵ from a sing. כֵּלֶה after the form שֵׁמוֹת, עֵצִים, *constr.* however again כְּלֵי, with *suff.* כֵּלַי, כֵּלֶיךָ, כְּלֵיכֶם, כֵּלָיו &c.) *m.* prop. *anything made*, *prepared* (see כָּלָה II.), hence generally *a vessel*, *implement*, comp. Germ. *Zeug* from *zeugen* = τεύχειν i. e. to make. Spec. *a seat*, put on a camel's saddle, *a palanquin* Gen. 31, 37, for travelling or sitting 45, 20; Lev. 15, 4; כְּלֵי גוֹלָה Jer. 46, 19 *travelling equipage*, i. e. tapestry- or carpet-seats of this kind; *a vessel*, vas, made of silver, gold or clay Gen. 24, 53; Ex. 3, 22; Lev. 11, 33; Jer. 19, 11; of the vessels of the temple Is. 52, 11; Ezr. 1, 7; Num. 4, 15; belonging to a thing Ex. 27, 19; 31, 7; 38, 3; *garments* Deut. 22, 5; *ornaments*, of a bride Is. 61, 10; the things belonging to oxen, as *the yoke*, *threshing implements* 2 Sam. 24, 22; *a boat*, *a skiff* (made from the papyrus) Is. 18, 2, comp. σκεῦος, German Gefäss, applied to a ship; *an instrument*, of music 1 Chr. 15, 16, with the instrument itself in apposition Ps. 71, 22; *instruments of war*, *weapons*, *arms*, 1 Sam. 14, 1, בֵּית כֵּלִים *armoury* Is. 39, 2, fully כְּלֵי מִלְחָמָה Judges 18, 11; כְּלֵי מָוֶת *deadly weapons* Ps. 7, 14; figur. *means*, *instrument*, *plan* Gen. 49, 5 (see כֵּלֶה). In Aram. מָאן, ܡܳܢ is used for it.

כְּלִיא *m.* see כְּלוּא.

כִּלְיָה (from *masc.* כְּלִי, like שִׁבְיָה from שְׁבִי, comp. too עֶרְיָה, בִּרְיָה; only *pl.* כְּלָיוֹת, *constr.* כִּלְיוֹת, with *suff.* כִּלְיוֹתַי &c.) *f.* 1. *the reins*, which are double Ex. 29, 13 22; Lev. 3, 4 (adduced with קֶרֶב, יֹתֶרֶת &c. in sacrificial animals 3, 4; 9, 19), whose fat, as being the finest and tenderest, was offered up Lev. 3, 10, Is. 34, 6; and therefore the fat of the reins is applied metaphor. to fat wheat Deut. 32, 14. — 2. Metaphorically *the interior*, = לֵב, with which it is often put, or the place of which it occupies. The reins, like the heart, were looked upon as a part of the body, an injury to which is painful and dangerous Ps. 73, 21, Job 16, 13, Lament. 3, 13, as the seat of feeling and longing Job 19, 27, of counsel, passion Ps. 16, 7, and of determination Jer. 12, 2. Being thus a seat of resolve, God proves and examines them Jer. 11, 20; 20, 12; Ps. 7, 10. The word, which exists also in the other Semitic dialects (Targ. כֻּלְיָא, Syr. ܟܘܠܝܬܐ, Ar. كُلْيَة &c.), should be placed, as to form, along with כְּלִי, of which it is the feminine; and then it would either mean *vessel* in a medical sense, or denote some peculiar form of a specific vessel; especially as the names of many members of the body are taken from those vessels, in the language. More appropriate seems to me the fundamental signification *cartilage*, *excrescence*, like *Niere* in German, the reins being a thickened, fleshy mass, interwoven with a sort of hard little bodies. The stem כָּלָה might accordingly be = גָּלַע (Ar. عقل) *to be firm*, *strong*, *hard*, *thick*, a signification which lies also in חָל (page 426) no. 4, from which we may infer its connexion with the original meaning of כָּלָה (*to wind together*, *to twist together*, then *to be stout*, *to be tight*).

כִּלָּיוֹן (*constr.* כִּלְיוֹן) *m.* 1. *a pining*, of the eyes, i. e. unfulfilled hope, restless longing Deut. 28, 65. — 2. *con-*

sumption, destruction Is. 10, 22 = כָּלָה, hence כָּלָה וְנֶחֱרָצָה כ׳ חָרוּץ same as כָּלָה (which see).

כִּלְיוֹן (*longing desire*) *n. p. m.* RUTH 1, 2.

כָּלִיל (*constr.* כְּלִיל) 1. (from כָּלַל I.) *adj. m.*, כְּלִילָה (*constr.* כְּלַת) *f. complete, finished, perfect* Ez. 27, 3; 28, 12 *complete in beauty;* 16, 14 *it is perfect in my splendour.* — 2. *subst.: the whole,* Is. 2, 18 *and the idols — the whole* (of them) *perish,* where חֻלַּף can only refer to כָּלִיל; JUDGES 20, 40 *the whole of the city,* i. e. the whole city; תְּכֵלֶת כְּלִיל Ex. 28, 31 *the whole of purple blue,* i. e. all blue; also an *adv. wholly* LEV. 6, 15. — 3. (from כָּלַל II.) prop. *the burnt,* hence *sacrifice* = עֹלָה, applied both to corn and animals, provided they were burnt LEV. 6, 16; DEUT. 13, 16; 33, 10; it is also occasionally an apposition to עֹלָה 1 SAM. 7, 9; PS. 51, 21. The LXX have ὁλοκαύτωμα, where ὁλο- is merely an explanatory addition; Phenic. כָּלִיל *sacrifice* in general, שֶׂלֶם כָּלִיל *an offering* (Mass. 3), אֶלֶף כָּלִיל *a sacrifice of oxen* (ib.). Coptic ϭⲁⲗⲗ = עֹלָה.

כֵּלִים Is. 32, 7 see כְּלָה.

כַּלְכֹּל (*maintainer, supporter,* viz. God is; prop. an abstract) *n. p. m.* of a wise man before the age of Solomon, otherwise unknown 1 KINGS 5, 11; but of the tribe of Judah 1 CHR. 2, 6. Tradition considers him a prophet, who lived in Egypt (Seder Olam rabba).

כָּלַל I. (3 *p. pl.* כָּלְלוּ) *tr.* prop. *to turn, to wind, to wind about, to make circular,* conseq. in its organic root כַּל same as גָּלַל (גָּלַל intr.), גַּל (גּוֹל), חָל II. (חָלַל II.), חַל (חוּל intr.), עָל I. (עָלַל I.) &c. Hence 1. *to crown, to encircle with a garland, to adorn,* other verbs of the same fundamental signification having a similar enlargement of idea; Arab. كَلَّلَ, Syr. ܟܠܠ, Targ. כַּל, particularly in the intensive form (in derivatives in Hebrew), the same. Comp. Arab. لكليل chaplet, diadem, Syr. ܟܠܝܠܐ. — 2. same as כָּלָה II. *to handle, practise, do, carry on, transact,* properly to turn a thing, to move round and round, of the performance of a thing; the same metaphorical application of the fundamental idea taking place in עָלַל I. Hence *to accomplish a thing, to complete, to finish, to make perfect;* Ez. 27, 4 11 *thy builders have made thy beauty perfect.* Comp. also the Aram. שַׁכְלֵל and the pass. אִשְׁתַּכְלַל. Derivat. כָּלִיל 1 and 2; מִכְלָל, כֹּל, כְּוֹל and the proper name כִּלְיוֹן.

Pih. כִּלֵּל (not used) *to encircle with a crown* or *chaplet, to adorn;* deriv. כַּלָּה, and hence the denom. כְּלוּלוֹת.

כָּלַל II. (not used) *intr. to glow, to burn,* of animal or other constituents, identical in its organic root כַּל with עָלַל II. belonging to עָלִיל (PS. 12, 7) according to the Targ.; Ar. غَلَّ to glow, to burn; with קַל (קָלַל II.) belonging to the noun קָלָל, and perhaps also in קִלְקַל (ECCLES. 10, 10); also connected with קַל-ה I. (Ar. قَلَى, قَلَّا, Targ. קְלָא for שְׂרַף and יְבַשׁ), עַל-ה II. belonging to עֹלָה (comp. Coptic ⲁⲗⲉ to kindle), and with גַּחַל, Ar. جَهَلَ, قَهَلَ &c., comp. κηλ-εῖν, *cal*-ere. Deriv. כָּלִיל 3. This primitive idea of "glowing, burning" is sometimes applied to *smelting* (metals by heat), sometimes to that of *shining, sparkling,* as of colour *to be bright red, clear blue,* of violet or red purple; the idea of a bright colour proceeding in other cases in the language from that of glittering, shining. Deriv. מִכְלוֹל (interchanged with תְּכֵלֶת, and interpreted in the Targ. by גְּמַר, from גְּמַר to glow, to burn, comp. גּוּמַר a coal) and מַכְלֻלִים. See also תְּכֵלֶת.

Hif. הִכְלִיל (3 *p. pl.* הַכְלִילוּ) *to make red* or *shining,* עֵינַיִם, only in the Sam. cod. GEN. 49, 12.

כָּלַל (Peal unused) *Aram. tr.* same as Hebr. כָּלַל I., *to complete, to perfect, to finish.* Deriv. כֻּל.

Shaf. שַׁכְלֵל (with *suff.* שַׁכְלְלֵהּ; 3 *p. pl.* שַׁכְלְלוּ; *inf. constr.* שַׁכְלָלָה) *to complete, to finish, to bring to an end,* a building,

a wall, Ezr. 4, 12 K'ri; 5, 3 9 11; 6, 14; also in the Syr. *to adorn*, *to ornament*.

Ishtaf. אִשְׁתַּכְלְלוּ (3 *p. pl.*; *fut.* יִשְׁתַּכְלֵל) *pass.* Ezr. 4, 12 K'tib; 4, 13.

כְּלָל (*perfection*, *completeness*) *n. p. m.* Ezr. 10, 30.

כָּלַם (Kal unused) *trans.* prop. *to cut in*, *to prick*, *to pierce*, *to wound*, hence (like other stems of a similar fundamental signification, e. g. נָקַב, נָקַר &c.) *to hurt*, *to injure*, *to grieve*, *to revile*, *reproach*, *insult*, proscindere. Derivat. כְּלִמּוּת, כְּלִמָּה.

The fundamental signif. of the stem is still preserved, unquestionably, in the Ar. كَلَمَ (to wound, to cut in, whence كَلْم a wound), cognate with قَلَمَ (to cut off) and with the Hebr. כְּלַת; and the meaning *to speak* (Hebr. דִּבֶּר) in Ar. كَلَمَ has proceeded from the fundamental signification given, prop. to make incisions (in tones or sounds), to articulate; the same metaphor being supposable in מָלַל also.

Nif. נִכְלַם (*part.* נִכְלָם, *pl. m.* נִכְלָמִים, *f.* נִכְלָמוֹת; *inf. constr.* הִכָּלֵם; *fut.* יִכָּלֵם) *to be insulted*, *reviled*, *mortified*, 2 Sam. 10, 5; 1 Chr. 19, 5; *to be ashamed*, with בְּשׁ Jer. 31, 19; Is. 55, 16; Ezr. 9, 6; with מִן of a thing *to feel shame of a thing* Ez. 16, 27; 36, 32; *to be put to shame* Jer. 22, 22, with בְּ of the person by whom one is put to shame Ps. 69, 7; *to be made ashamed* 2 Sam. 19, 4, hence נִכְלָם with דַּד Ps. 74, 21.

Hif. הִכְלִים and הֶכְלִים (*part.* מַכְלִים, *inf. constr.* הַכְלִים, *fut.* יַכְלִים) *to reproach*, *to revile*, 1 Sam. 20, 34, where the LXX, Arab. and Syr. appear to have read כְּלָה עָלָיו הַדָּבָר instead of הִכְלָמוֹ אָבִיו הַדָּבָר; *to hinder* 25, 7, so that it is not necessary to read הַכְלֵאתִים; *to shame* Job 11, 3, i. e. to contradict; with the accusat. of the person Prov. 25, 8; Ruth 2, 15; *to put to shame* Ps. 44, 10; seldom *intrans. to feel shame* Jer. 6, 15. As to the passage Judges 18, 7 וְאֵין מַכְלִים דָּבָר, the LXX (cod. Alex.) have looked upon מַכְלִים as a participle of יָכַל (to be able); the Vulgate and other translators did not understand it; *Tanchum* has got no more suitable sense by transposing into וְאֵין דָּבָר מַכְלִים (*and nothing offended*); it is therefore better to take מַכְלִים as a noun with the fundamental signification of the stem, viz. meaning *a cutting off*, *abridgment*, *want* (see מַכְלִיא), so that the sense of the passage would be, *and there was no want of anything*, for which 18, 10 has אֵין מַחְסוֹר כָּל־דָּבָר. Deriv. מַכְלִים.

Hof. הָכְלַם *to be shamed* Jer. 14, 3; *to be hurt* 1 Sam. 25, 15.

כִּלְמָד *n. p.* of a land mentioned with אַשּׁוּר, which had intercourse with Tyre, and is adduced with בַּגֵּה, חָרָן, עֵדֶן and שְׁבָא as a Tyrian trading place Ez. 27, 23. According to the Targum (מָדַי) it is *Media;* according to the LXX and Syr. *Χαρμάνδη*, a city in Mesopotamia (Xenoph. Anab. 1, 5, 10); but the former of these explanations has no foundation, and the latter should be rejected because a land is required, and the copula should not be wanting. Kimchi seems to have read כִּלְמַד. See בַּגֵּה.

כְּלִמָּה (*constr.* כִּלְמַת, with *suff.* כְּלִמָּתִי; *pl.* כְּלִמּוֹת) *f. shame*, which covers the face, hence like בֹּשֶׁת coupled with the verbs כִּסָּה, לָבַשׁ, עָטָה Jer. 51, 51; Ps. 71, 13; 109, 29; with חֵרְפָּה and בֹּשֶׁת 69, 20; more rarely with אִוֶּלֶת Prov. 18, 13; נָשָׂא כְ׳ *to bear reproach* i. e. to feel it Ez. 16, 52; 32, 24; *contumely* Job 20, 3; הָלַךְ בַּכְ׳ *to go to confusion* Is. 45, 16; *maltreatment* 50, 6; *invective*, Mic. 2, 6 *he does not remove* (the limits of) *invective.*

כִּלְמוּת *f.* the same Jer. 23, 39.

כַּלְנֵה *n. p.* of a very old city in Babylonia, over which Nimrod is said to have ruled, as he did over אֶרֶךְ (אֶרֶךְ), אַכַּד and בָּבֶל, and which he may have found perhaps as a Chaldean place Gen. 10, 10. At the time of the prophet Amos *Calneh* was looked upon,

along with חֲמַת רַבָּה (which see) and גַּת, as a peculiar heathen kingdom that had fallen Am. 6, 2 (where כַּלְנֶה stands); i. e. it was conquered as a territory by Assyria Is. 10, 9 (where is כַּלְנוֹ); and Tyrian commerce with it was very active Ez. 27, 23 (where is כַּנֵּה; but see כַּנֵּה). Tradition (Jer. Targ. I. and II., Jerome, Euseb., Ephrem, va-Yikra rabba ch. 5 &c.) understands by it *Ctesiphon* on the east bank of the Tigris, opposite Seleucia, north east of Babylon; in which case the name of the place would be transferred to the whole territory called *Chalonitis* or *Kallonitis* (Plinius 6, 30. 31).

כַּלְנֶה see כַּלְנֵה.

כַּלְנוֹ see כַּלְנֵה.

כָּלַף (not used) *tr. to split, to cut in pieces, to hew*, with an instrument for cutting or piercing; hence *to fell*, a wooden idol; comp. כָּלַב II. (which see), כָּלַם (which see), Arab. كَلَبَ to pierce (whence كلوب a pointed instrument, كلبة a thorn-bush &c.), Syr. ܟܠܒ the same, whence ܟܘܠܒܐ, כּוּלְבָא axe, hatchet. It is therefore not to be compared with the onomatopoeic Greek κολάπτω &c. Deriv. כֵּילַף.

כָּמַהּ *intrans. to pine, to long for*, with לְ of the person after whom Ps. 63, 2; prop. *to be weary*, from longing, the colour getting pale in those that are longing (see כָּסַף), while the strength is weakened and taken away (see כָּלָה); Ar. كَمِهَ to decline, to become dull or weak (of the light of the eye, of colour, of the understanding); Syr. ܟܡܗ the same; comp. Greek κάμ-ω, κάμνω; Pers. كَم declining, failing. Derivat. the proper names כִּמְהָם, כִּמְהָן and כְּמוּהָם.

כַּמָּה (the pronoun interrog. מָה with כְּ closely attached, and even doubling the מ), *a prepos.* with *interrog. pron.*, prop. *as what? for what?* but in use an interrog. particle 1. of space, e. g. Zech. 2, 6 *how great is the breadth of it!* or of time, Ps. 35, 17 *how long wilt thou look on?* Job 7, 19 *how long wilt thou not turn away* (the angry look)? conseq. = עַד־מָה. — 2. of number, quot? *how many?* Gen. 47, 8; 2 Sam. 19, 35; Job 13, 23. — 3. without a question, Zech. 7, 3 *so many years;* Ps. 78, 40 *how often? how many times?* i. e. very often; or the interrogative element is intended to manifest a doubt in the frequency, or even to imply a denial of it, Job 21, 17 *how often* i. e. *not often, seldom.* Arab. كَم the same. See Hebrew מָה. For כַּמָּה sometimes כַּמֶּה stands; as elsewhere, מָה alone and in compounds, is changed into מֶה. In modern Hebr. כַּמּוּת (quantity) is formed from כַּמָּה, like אֵיכוּת (quality) from אֵיךְ.

כְּמָה (from מָה and כְּ) *Aram. adv. interrog.* like the Hebrew מָה, מַה־, but where the comparison of the כְּ before the interrogative idea disappears almost entirely, Dan. 3, 33 *his signs how great!* See Aram. מָה.

כִּמְהָם (from כָּמַהּ; *pining, longing*) *n. p.* of a son of Barzillai 2 Sam. 19, 38 39, who is called כִּמְהָן in 19, 41. From this *Chimham* a settlement in the vicinity of Bethlehem was called גֵּרוּת כִּמְהָם Jer. 41, 17, where the K'tib has כְּמוּהָם.

כִּמְהָן see כִּמְהָם.

כְּמוֹ (compounded of מוֹ = מָה and כְּ; so before the grave suffixes, as כְּמוֹכֶם, כְּמוֹהֶם, and before nouns; before light suffixes כָּמוֹ, as כָּמוֹנִי, כָּמוֹךָ, כָּמוֹהוּ, כָּמוֹנוּ) 1. *a preposition* like כְּ, of which it is merely an enlargement, pointing out a qualitative similarity in comparisons, hence = ut, sicut, ὡς, e. g. כָּמוֹנִי *as I* Neh. 6, 11; כְּמוֹ אֶבֶן *as a stone* Ex. 15, 5; כְּמוֹ אֹפֶל Job 10, 22 *like the thickest darkness* (i. e. midnight-darkness); in poetical language the suff. is omitted. From this meaning an adjective one has arisen, e. g. כָּמֹהוּ *he, such an one, such like*, Ex. 9, 18; Hagg. 2, 3; כָּמוֹנִי *such as I* 2 Sam. 9, 8; כְּמוֹ־אֵלֶּה *like these* Job 12, 3. — 2. *a conjunction* = כַּאֲשֶׁר

as, like as, as how, like what, prop. sicut id quod, partly comparing one clause with another, and effecting a union by that means Is. 41,25; partly comparing times, and binding clauses together, e. g. 26,18 *when we brought forth*, i. e. at the time of our bringing forth, *it was wind;* Gen. 19,15 *as the dawn arose.* — 3. *an adverb* = כְּ *thus, in the manner of*, similiter, itidem, properly sicut tale, therefore in repetitions *as thou, so they* Judges 8,18. The passage Ps. 73, 15 אֲסַפְּרָה כְמוֹ is difficult, where the usual translation is *I will speak thus*, i. e. as the wicked; which the LXX translate οὕτως, and in Ethiopic the particle has really this meaning. But it is better to suppose that כְּמוֹ has arisen out of כְּמוֹ־אֵלֶּה. — On this particle comp. Targ. כְּמָא, Syr. ܐܟܡܐ, ܐܟܡܢ, Samar. כְּמָה, Ar. كَمَا &c., which are also compounds, and denote the same thing.

כָּמוֹ see כְּמוֹ.

כְּמוּהָם see כִּמְהָם.

כַּמּוֹן see כַּמֹּן.

כְּמוֹשׁ (from כָּמַשׁ, which see; *fire, hearth*) *n. p.* of the supreme deity of the Moabites, to whom Solomon built a בָּמָה 1 Kings 11, 7, which Josiah was the first to defile 2 Kings 23, 13, and which was an abomination to the Israelites (called שִׁקֻּץ מוֹאָב); hence exile was prophesied to him and his worshippers Jer. 48, 7. For this reason Moab was called עַם כְּמוֹשׁ Num. 21, 29. Sometimes the Ammonites too may have worshipped him, Judges 11, 24. — As to the characteristics of this supreme deity of the Moabites, he symbolised the fire-god as Mars and Πυρόεις, standing on a fire-pillar with fagots at its side; for on coins of עָר (Area, Areopolis), the metropolis of Moab, called also רַבַּת מוֹאָב, *Chemosh* is represented as having a sword in the right hand, in the left a lance and shield, standing on a fire-pillar, 2 bundles of fagots on both sides, with the inscription Ῥαβάθμω i. e. רַבַּת מוֹאָב (*Eckhel*, doctr. num. vet. III. p. 394). The deity is also called אֲרִיאֵל, אֲ׳ מוֹאָב in this respect. The worship of this Moabite god as Mars, and as the destroying element of fire, passed, as we have seen, to the Ammonites and occasionally to the Israelites. According to Berosus, the second Babylonian king was also called *Komosbelus* (כְּמוֹשׁ־בֵּל); in Syncellus (p. 169) Chomosbelus. Besides the form כְּמוֹשׁ there was also another, viz. כְּמִישׁ, preserved in the city-name כַּרְכְּמִישׁ (contracted from כְּרַךְ כְּמִישׁ), i. e. Circesium in Mesopotamia, which was dedicated, perhaps, to this deity; and also preserved in the Egyptian Kêmis, the second name of *Horus* (Plut. de Isid. 56). See מִכְמָשׁ, מִכְמַשׁ.

כָּמַז (not used) *tr.* usually *to conceal, to shut up*, a precious thing, conseq. = כָּמַס, גָּנַז, and perhaps also = כָּמַת; *to embrace;* more correctly, perhaps, after the Arab. كَمَزَ *to span, to make round as a ball.* Deriv. כּוּמָז.

כְּמִישׁ see כְּמוֹשׁ.

כָּמַן I. (not used) usually *tr. to keep, to conceal, to cover*, a treasure, Arab. كَمَنَ; *intrans.* to be hidden, to abscond, conseq. to waylay, to lie in wait; Targ. כְּמַן for the Hebrew טָמַן, אָרַב, צָדָה &c. Deriv. מִכְמָן. But it seems preferable to take כָּמַן I. = כָּבַן (גָּבַן) in the meaning *to heap together.*

כָּמַן II. (not used) *tr. to spice*, i. e. to scatter over with spices, after the Syr. ܟܡܢ, which meaning of the verb has been usually adopted for the general Semitic כַּמֹּן. Better *to cut, to pierce, to press into, to prick sharply*, from the sharp-scented and somewhat bitter taste of the Syrian and Egyptian cumin. The signification "to pierce" in order to denote a sharp smell or taste, i. e. piercing the nose, the tongue, the palate, has given name to many spices in general; as the Ar. حزى dill, شبث (שֶׁבֶת) anise, حرف cress, كبر mustard, شعار fennel, Hebr. קֶצַח &c. The organic root is כָּ־מַן.

כַּמֹּן *m. cumin*, so called from the

sharp smell of the seeds Is. 28, 25 27, Ar. كَمُّون, Targ. כַּמּוֹנָא, German *Kümmel;* on the contrary, the Greek *κύμινον*, Latin *cuminum* should be explained by the Phenician form כֹּמֶן.

כָּמַס (only *part. pass.* כָּמֻס; for which the cod. Sam. has כָּנוּס) *tr. to conceal, to keep*, Deut. 32, 34, as all the old versions render the stem; it seems to be connected etymologically with כָּנַס, גָּנַז. The proper name מִכְמָס is a collateral form of מִכְמָשׁ &c., and therefore not to be derived from this stem. The Ar. كمس to be dark, does not belong here. See כָּמַר 4.

כָּמַר (Kal not used) 1. *tr. to draw together, to plait, to braid*, yarn for a net (of fishers or hunters), identical with כָּבַר plexit, texuit, הָמַר (which see), חָבַר I. (p. 414) &c.; consequently like the Targ. קְמַר to bind about, to gird (Talm. to lattice), for the Hebrew חָגַר, אָזַר, whence קָמוֹר, קוּמְרָא, קַמְרָא a girdle; the verb being found in this signification in Syr. and Arabic also, whence كمر a priest's girdle, كمرى short, little. Derivat. מִכְמָר, מַכְמֹר, מִכְמֹרֶת, מִכְמֶרֶת. — 2. *Intr. to contract, to shrink together, to dry up*, of the skin, by hunger. Deriv. Nif. נִכְמַר 1. — 3. Figur. *to contract* or *shrink together*, of the feelings, i. e. to be seized with pain or love, solicitude or compassion, without its being necessary on that account to take כָּמַר in the sense of *to boil, to bubble up, to be excited, to heave* = חָמַר. Deriv. Nif. נִכְמַר 2. — 4. Prop. to be dense or drawn closely together, hence *to be dark, obscure, gloomy*, e. g. of the day by the obscuration of the sun; just as the cognate-in-sense verbs חָשַׁךְ, עָלַט, עוּף and the Arab. كَمَسَ, غَمَسَ, كمه with the meaning "to be dark, obscure, gloomy, dense, blind" proceed from the fundamental signification *to be contracted, thickened.* Deriv. Pih. כִּמְרֵר. — Metaphor. 5. of a dark and melancholy disposition; Syr. ܟܡܰܪ to be sad, melancholy, *Af.* for הִקְדִּיר (Ez. 31, 15) to cause to mourn, whence ܟܡܳܪܳܐ sorrow, mourning; then an ascetic, a priest, who is described elsewhere as sorrowful; comp. Ar. ابيل, Syr. ܐܰܒܺܝܠܳܐ an ascetic, a priest, espec. spoken of a christian one. We need not refer this metaphorical signification of the stem to the black dress of priests and ascetics (*Kimchi*). Deriv. כָּמָר.

From the succession of meanings here arranged, beginning with the simply objective and proceeding to the metaph. and figurative, the Nifal in its double signification, the Hebr. derivatives and the use of the same stem in Targ., Syr., Samar. &c. may be explained very well; the etymological connexion with other stems of the language being unquestionable, so that it is not necessary to adopt two stems of different significations.

Nif. נִכְמַר (3 *p. pl.* נִכְמְרוּ) 1. *to be contracted, shrunk up, parched*, of the skin, by hunger, Lament. 5, 10 *our skin is parched as by a furnace* (כִּבְתַנּוּר = כְּתַנּוּר). The signification "to be scorched" (Vulg.), or "to be blackened" (Targ., *Kimchi*) is less suitable, because such are not the effects of famine. — 2. *to be contracted, to be fastened together*, of רַחֲמִים (*the feelings of love*), with עַל 1 Kings 3, 26 or אֶל of the person Gen. 43, 30, or of נִחוּמִים (*sympathy*) Hos. 11, 8, i. e. the feeling of love or compassion is concentrated, strong, or powerful. The LXX at Gen. 43, 30 have *συστρέφω*. The same manner of speaking is also in Aramaean and Samaritan. The explanation of *Kimchi* by "to grow warm" is only conjectural.

Pih. (redupl.) כִּמְרֵר *to be strongly darkened*, of the day, by the obscuration of the sun. Deriv. כִּמְרִיר.

כָּמָר (*pl.* כְּמָרִים, with *suff.* כְּמָרָיו) *m. an ascetic, a priest*, who has to offer incense 2 Kings 23, 5, particularly idol-priests, servants of Baal Zeph. 1, 4; so that כֹּהֲנִים become כְּמָרִים, i. e. priests of an illegal Jehovah-worship Hos. 10, 5. The application to idolatrous priests is obviously only a Hebrew peculiarity, since the Syr. ܟܳܡܳܪܳܐ denotes any priest;

and it is a question, how this designation is united with the meaning of the stem. According to *Kimchi* the idolatrous priest is so named from his gloomy, black dress, or from the Syriac meaning of the stem *to mourn*, then *to be an ascetic*, as also in fact among oriental christians أَبِيل, أَصْمَلُ mean *an ascetic*, *a monk* (comp. אָבֵל in modern Hebrew). But if a particular fundamental signification of the stem should be assumed for this noun, it would be appropriate to take כָּמַר = עָמַר I., Ar. عَمَرَ coluit deum; and accordingly כָּמָר would be a serving one, *a servant*, like כֹּהֵן in its fundamental meaning.

כִּמְרִיר (after the form סַגְרִיר, שַׁפְרִיר, חַכְלִיל, except that at the beginning ִ stands for ַ; *constr. pl.* ־רִירֵי) *m. obscuration*, *darkening*, of the יוֹם (light of day), i. e. an eclipse, which caused terror among the ancients, because it was supposed to announce misfortune (בִּעֵת) Job 3, 5. Most (Targ. Aq. Syr. Vulg. Saadia &c.) take כִּמְרִירֵי as compounded of כְּ and מְרִירִים (*bitternesses*, i. e. misfortunes), and translate: *as the misfortunes of the day*, which, however, disturbs the parallelism. There is no reason whatever for reading כִּמְרִידֵי־יוֹם and taking it like כְּמוֹרְדֵי־אוֹר 24, 13.

כָּמַשׁ (not used) *intr.* same as כָּבַשׁ II. (see farther comparisons there), *to glow*, *to burn* (see כּוּשׁ), Ar. قَبَسَ (tr.) to set fire to, to burn; hence the deriv. כְּמוֹשׁ prop. fire, glow, which became a name of the fire-god of the Moabites. To compare it with כָּבַשׁ I. in the meaning *to tread down*, *to subdue*, then *to rule*, so that כְּמוֹשׁ would mean prop. *rule*, concrete *ruler*, does not correspond so well to the character of this deity. Deriv. the proper names מִכְמָשׁ, מִכְמָשׁ, כְּמוֹשׁ, כְּמִישׁ in כַּרְכְּמִישׁ. In the Syr., however, there was a verb ܟܡܫ with the meaning of Hebr. כָּבַשׁ I., hence ܟܡܘܫܐ night-mare; Arab. كابوس the same, ܟܡܫܘܢܐ vinacea.

כָּמַת (not used) *tr.* same as כָּמַס (interchanging the sibilant ת with ס) *to conceal*, *to hide*, a meaning which the verb had most decidedly at the time of Ben-Sira, since he explains (6, 21) חַכְמוֹת (wisdom, comp. Prov. 9, 1) as a concealed thing (from כָּמַת); an explanation which even if it be an accommodation is possible only by connexion with כָּמַת. Deriv. the proper name מִכְמְתָת.

כֵּן see כֵּן II. and כַּנָּה.

כֵּן I. *m.* an alleged singular to כִּנִּים (see כִּנָּה) and in כְּמוֹ כֵן Is. 51, 6 (according to de Dieu, Vitringa, Lowth); but it should be referred to כֵּן IV. (which see).

כֵּן II. (along with כַּן, but with *suff.* כַּנִּי, כַּנֶּךָ, כַּנּוֹ; from כָּנַן) *m.* 1. *a base*, *pedestal*, *stand* (of a basin) 1 Kings 7, 29 (but where the old versions have either taken it in the meaning of כֵּן III., or read וְכֵן which they have united with מִמַּעַל). מַעֲשֵׂה כֵן 7, 31 *pedestal-work*, a well-known form of the *Kên*, probably of the laver before the tabernacle Ex. 30, 18; 31, 9; 35, 16; 38, 8; Lev. 8, 11; in any case different in form from מְכוֹנָה (which see). כֵּן תֹּרֶן Is. 33, 23 *the pedestal of the mast*, i. e. the socket in which the mast stands, the Greek μεσόδμη, ἱστοπέδη &c. — 2. Metaphor. *place*, *station*, *office*, Gen. 40, 13; 41, 13; Dan. 11, 20 *and in his place will stand up*, i. e. will follow him (Antiochus the great); 11, 21; עַל־כַּנּוֹ יְכַבֵּד 11, 38 *in his place* (i. e. in his temple) *he shews honour to him* (to אֱלֹהַּ מָעֻזִּים, i. e. the Melcart at Tyre). More difficult linguistically is the passage 11, 7: *and a shoot* (מִן to be explained as in 11, 5; Neh. 13, 28; Ex. 6, 25) *of her roots* (i. e. who comes from the same origin) *shall rise up in his place* (where the prepos. עַל is left out before כַּנּוֹ, or direction stands in the accus.); hence the LXX and Vulg. have taken כֵּן here in the sense of כַּנָּה (Ps. 80, 16), which, however, is unnecessary. Syr. ܟܢܐ, ܟܢܬܐ the same.

כֵּן III. (prop. *part. m.* of כּוּן, then a participial adjective; *pl.* כֵּנִים) 1. *adj.*

m. prop. standing upright, standing firm, like יָשָׁר, hence figur. *upright*, *honest*, Gen. 42, 11 19 31 33 34, oppos. to מְרַגֵּל (spy). — 2. *Subst. neuter*, and so an *adv.* to the verbs עָשָׂה *right*, *honestly* 2 Kings 7, 9, Eccles. 8, 10, to דִּבֵּר Num. 27, 7; 36, 5, דִּבֶּר Ex. 10, 29; *rightly* Josh. 2, 4; Ezr. 10, 2; *sure*, *right*, לֹא כֵן *not sure* Prov. 15, 7 (LXX and Syr.); לֹא־כֵן *the not right*, i. e. the false, empty Is. 16, 6; Jer. 8, 6; 23, 10 *their strength is unjustness*; 48, 30 *and the falsehood of his speeches*; while 2 Sam. 18, 14, Ez. 11, 5 and 33, 10, Zech. 11, 11, Neh. 2, 16 are better referred to כֵּן IV. Syr. ܟܹܢ the same.

כֵּן IV., before Makkeph כֶּן־ (a particle of confirming and comparison, which has nothing in common with the idea of a verb, and should not, therefore, be derived from a verb-root) *adv.* (*comparing* and *confirming*) *so*, *thus*, *just so*, sic, ita, *οὕτως*, where a confirmation of what precedes, or agreement with it, is intended to be expressed Gen. 1, 7 9 11; 1 Kings 20, 40; Jer. 5, 31; Am. 4, 5, or a comparison is emphasised by it, *thus and not otherwise*, so to speak, 1 Sam. 23, 17, *in this manner*; 1 Kings 1, 36 *God so grant* (i. e. confirm), where three mss. read כֵּן יַעֲשֶׂה; Jer. 5, 31 *my people love it so*, i. e. will have it take place so. Strictly considered, כֵּן is used a) as a comparison-particle of condition, *so*, *of such a nature*, *of such kind*, talis, ita comparatus, Job 9, 35 *I am not of such a nature*, *so constituted*, *with myself*, i. e. it does not look so in my heart; Jer. 14, 10 *in so peculiar a way do they love to wander*, referring to 13, 27; Ps. 127, 2 *just so*, i. e. so good and copiously, *does the Lord give his beloved*, or כֵּן is here = כָּזֹאת *of such kind*. Here belongs also Ps. 61, 9 *in this manner* (i. e. with such instrumental music) *do I praise thee*. b) increasing the quality or quantity, i. e. comparing a thing with what is higher or nobler, Nah. 1, 12 *though they be complete and so very numerous ... yet they will be cut off entirely*. c) a particle of comparing number: *so much*, *in such number*, tot, Ex. 10, 14; Judges 21, 14; 1 Kings 10, 12. d) referring to time: *so long*, *immediately*, *forthwith*, 1 Sam. 9, 13, where כְּ stands in the preceding member, which is also omitted in poetry Ps. 48, 6; Greek ὡς ... ὥς. e) comparing the strength of degree, Hos. 11, 2 *they call to them*, *in the same degree they turn from them*; in this case we have elsewhere either כְּ ... כְּ Gen. 18, 25, or כֵּן ... כְּ Ps. 127, 4; Jo. 2, 4; 2 Kings 7, 18-20. f) the element of comparison going into the background and the confirmation-power alone appearing, as in אָכֵן (which see): *certainly*, *surely*, *yea* Ps. 61, 9; 63, 3; therefore it even introduces a new clause Prov. 11, 19. g) like אָכֵן (which see) limiting what precedes, *however*, *but*, *yet*, Prov. 28, 2 *but it continues long under intelligent*, *knowing men*; Ps. 90, 12 *yet teach us to number our days*.

The application of כֵּן compounded with prepositions is much more extensive, whether they be independent words (אַחַר, אַחֲרֵי, עַד, עַל), or attach themselves to it inseparably (בְּ, לְ), or if it be connected with *â* demonstrative (אָכֵן). To these belong: a) אַחַר כֵּן prop. after it was so, *hereupon* Lev. 14, 36, coinciding almost with אַחַר זֶה 2 Chr. 32, 9, אַחֲרֵי כֵן Ez. 40, 1; אַחֲרֵי כֵן אֲשֶׁר *afterwards* Gen. 15, 14, אַחֲרֵי כֵן אֲשֶׁר *after that* 6, 4; מֵאַחֲרֵי כֵן *afterward* 2 Sam. 3, 28. b) בְּכֵן *in such wise*, *so*, Eccles. 8, 10 (the adversative *yet* lies here in ו), Esth. 4, 16, without there being any necessity for taking the בְּ as in בְּרֵעַן for בְּ essentiae. c) לָכֵן (לְ instead of לְ, when the part attached is firm or has the accent immediately after לְ, comp. לָרֹב, לָעַד, לָנֶצַח) prop. to such, at such, then a *causal adverb*, *on such account*, *on that account*, *therefore*, usually at the beginning of an important inference (propterea, ideo, idcirco) Ex. 6, 6; Judges 10, 13; 1 Sam. 2, 30; *therefore* that something may not take place Gen. 4, 15. Sometimes יַעַן כִּי stands in the protasis Is. 8, 6 7, or יַעַן alone 29, 13 14. Also: *for this very reason*, 26, 14 *so that they* (the oppressors) *may be destroyed for*

ever. Sometimes it refers to the following, as also עַל־כֵּן (Job 34, 27) Job 20, 2. In an adversative sense, like אָכֵן (which see) and כֵּן alone, with the meaning *yet, yet therefore, nevertheless*, Is. 7, 14; 10, 24; 27, 9, with אִם (*although*) in the protasis Jer. 5, 2; yet it may be sometimes taken as in (a) Ez. 39, 25; Hos. 2, 11. d) עַל־כֵּן *on that account because*, almost like לָכֵן, *for that very reason, therefore*, as a consequence Gen. 2, 24; 10, 9; 1 Sam. 5, 5, *for that reason* Is. 5, 25, conseq. coordinate with the preceding of which it expresses the sequel. Occasionally עַל־כֵּן does not introduce a consequence, but the reason, *because*, as in south German *drum* for *weil*, Jer. 31, 20 *because my bowels are moved for him, I will have mercy upon him;* 48, 36 *for they have lost all that they have done with relation to the remnant* (see יִתְרַת); Ps. 1, 5 *because sinners do not stand in the judgment* &c., they shall perish like chaff; 42, 7 *for I remember thee from the land of Jordan and the Hermon mountain* (i. e. from the holy land); 45, 3 *for God has blessed thee for ever*. Rarely with the meaning of לָכֵן (Jer. 5, 2) = בְּכָל־זֹאת *with all this, nevertheless* Hab. 1, 17. e) כִּי עַל־כֵּן prop. quod propterea, propterea quod, *for because, for on this account* &c., where כִּי establishes the union with the preceding Gen. 18, 5; 19, 8; 33, 10; 38, 26; Num. 10, 31; 14, 43; 2 Sam. 18, 20 K'ri; Jer. 29, 28; 38, 4. f) עַד־כֵּן *until now*, hucusque Neh. 2, 16, where כֵּן appears to be = Aram. כְּעַן, since עַד־כְּעַן (Ezr. 5, 16) is used in the same sense.

As to the derivation of this particle, its origin from כּוּן cannot be thought of, whether we look to its manifold significations, or its connection with כְּ and כֹּה, or its applications and modes of orthography in the Babylonian (Chaldean), Syrian, Zabian, Arabian &c. In Babylonian, it is true, it is also כֵּן, but entirely with the meaning of the Hebr. כֹּה, referring to what follows (see Aram. כֵּן); but כָּאן *here, there*, i. e. כָּן in בְּכָאן here, לְכָאן hither, מִכָּאן from here, Zab. ܟܶܢ ita, utique, Syr. ܟܶܢ *now, then*, ܗܳܟܶܢ *so*, usually corresponds to it; and from ܟܶܢ arises ܟܶܠ in compounds, after *n* is changed into *l;* Ar. كَنَ, still preserved in لَكِنَ (nevertheless). We see from this, that כֵּן may have been a very old particle, of which כָּן is a collateral form. The Babylonian כְּעַן (which see) must also be referred to this place both in signification and form; along with which there also existed כְּעֵן (after the form בְּעֵל), whence the feminine כְּעֶנֶת (which see) was developed; and therefore כְּ should not be here a preposition.

כֵּן *Aram. adv. so, thus*, ita, as a comparison-particle referring to what immediately follows Dan. 2, 25; 4, 11; 6, 7; 7, 23; Ezr. 5, 3; 6, 2; = Hebr. כֹּה, with which it is connected etymologically.

כְּנָא *Aram.* same as Hebr. כָּנָה in Pih. (which see). Deriv. כְּנֵמָא, כְּנָת.

כָּנָה (Kal unused) *tr. to distinguish, to come to know*, a person or thing being distinguished from others by marks, name, and appellation. The fundamental signification is, as in יָדַע I. and II. (which see) and in בּוּן, *to divide, separate, sunder*, then *to mark, to know*. The stem is thus connected with חָנָה II. belonging to חֲנִית, with קָן, and in this metaphor. sense with the Sanskr. *'gna*, Lat. *gno, gnâ*, Greek *γνω;* as also in its original meaning with the Greek *κνά-ω, κνή-θω, κνί-ζω* "to pierce into a thing" (comp. כָּנַם). Ar. كَنَا, Aram. כְּנָא and כְּנִי the same. Deriv. כְּנָת.

Pih. כִּנָּה (*fut.* יְכַנֶּה) 1. (not used) *to pierce, bite, cut into*, of biting or stinging little animals, as gnats, worms &c. Deriv. כִּנָּה. — 2. Prop. *to make knowable* (*by surnames, marks, titles*), hence *to name, to distinguish, to address, to call by an honourable name* Is. 44, 5; 45, 4; therefore with אֶל of the person *to speak confidentially to one, to flatter*, so far as addressing by surnames was a token of familiarity Job 32, 21 22; comp. Arab. كَنَا II. the same, whence كُنْيَة *a surname*, agnomen (= ad-nomen), Syr.

the same; nomen itself arose from gnomen, from gnosco (*Fürst*, Lehrg. 178).

כַּנָּה *f. a layer-plant, a shoot* (from the masc. כַּן) Ps. 80, 16, conseq. referring to וּפְקֹד vs. 15 (Targ.). It should be derived from כָּנַן *to set, to plant*, which this verb may also mean (comp. נָצַב, שָׁתַל).

כַּנֵּה *n. p.* of a city and territory, designated along with חָרָן and עֶדֶן as a Sabean mart (רֹכְלֵי שְׁבָא), אַשּׁוּר and כִּלְמַד in its vicinity being likewise mentioned as Sabean places of commerce, with which the Tyrians carried on business intercourse Ez. 27, 23. Since שְׁבָא is known to be the great district of the Sabeans in south-western Arabia, comprehending several tribes and territories (see שְׁבָא), חָרָן, עֶדֶן, אַשּׁוּר and כִּלְמַד should be looked for in south Arabia: חָרָן must be *Κάῤῥαι* situated on the Arabian gulf, 12 stations south of Mecca (Assemani B.O. III, 2. p. 563; Steph. Byzant. s. v.), see חָרָן p. 491; עֶדֶן is the modern *Aden* (Ar. عَدْن) in Yemen, likewise on the south-coast, the Arabia felix of the ancients; אַשּׁוּר may be identified with the district of the Aser-tribes, also in the south, where כִּלְמַד should be looked for; and therefore *Canne* on the south-coast of Arabia, called by the Greeks *Κάνη* (Ptol. 6, 7, 10; Plin. H. N. 6, 26), should be looked for in our כַּנֵּה. If this be so, כַּנֵּה should not be identified with כַּלְנֵה (which see).

כִּנָּה (*pl.* כִּנִּים, as the plur. of פִּשְׁתָּה, יוֹנָה, מִלָּה &c. is formed in the same way) *f.* prop. a piercing and biting little animal, hence *a gnat, a stinging-fly* Ex. 8, 13 14. Ps. 105, 31, such being frequent in the swamps of Egypt; Targ. קַלְמָא, Syr. ܩܠܡܐ, Ar. قمل (in Saadia), applied to all kinds of stinging insects; which expressions have proceeded from a similar fundamental signification. Comp. Talm. כָּנָה (Pea ch. 9) a sort of grain-worm, כִּנָּה רֹחֶשֶׁת a louse, כִּנָּה קֹפֶצֶת a flea, כְּנוּן tongs from כָּנָה to lay hold of, כַּנְיָא the name of a piercing worm.

כְּנָוָן see Aram. כְּנָת.

כִּנּוֹר or כִּנֹּר (with *suff.* כִּנֹּרִי; 1 *pl.* כִּנּוֹרִים, with *suff.* כִּנּוֹרַיִךְ; 2 *pl.* כִּנֹּרוֹת, with *suff.* כִּנּוֹרוֹתֵינוּ) *m. a harp*, usually supposed to be named from its tremulous, stridulous sound (see הָמָה); more correctly from its bent, arched form (see כָּנַר), the invention of which, as well as of the עוּגָב (which see), is ascribed to the Cainite *Jubal* Gen. 4, 21, i. e. it originated in pastoral life; as the god Pan is said to have invented the reed-pipe (fistula pastoricia) and flute (Plin. H. N. 7, 57), and Apollo the lyre. It was the most usual instrument of the Hebrews. Being a stringed instrument it was played upon with the hand (נִגֵּן, נִגֵּן בְּיָד) by the ancient Hebrews, and served to dispel melancholy 1 Sam. 16, 16 23; 18, 10; 19, 9; or to accompany a poem or song of praise Ps. 49, 5, זִמֵּר בְּכִ׳ לְ *to sing to one with the accompaniment of the harp* 71, 22; 98, 5; 147, 7; הוֹדָה לְ׳ בְּכִ׳ *to give praise to one accompanied by the harp* 33, 2; 43, 4; also הִלֵּל בְּכִ׳ 150, 3. It was also used in divine service 1 Kings 10, 12, then to accompany the songs at drinking feasts Is. 5, 12; 24, 8, and by the roving courtesan 23, 16, generally in rejoicing Gen. 31, 27, but also in mourning Job 30, 31. The instrument immediately following the כִּנּוֹר is the עוּגָב Gen. 4, 21, subsequently the תֹּף was added 31, 27; and in Samuel's time the נֵבֶל and חָלִיל 1 Sam. 10, 5. In contrast with the נֵבֶל, כִּ׳ got the epithet נָעִים Ps. 81, 3. In the temple-music מְצִלְתַּיִם were added to the כִּ׳ Neh. 12, 27. כִּ׳ was also used by leading musicians (מְנַצֵּחַ) to give the tune and tone 1 Chr. 15, 21 (see שְׁמִינִית); נְבָלִים and מְצִלְתַּיִם being also applied to that purpose 15, 28; 16, 5. Playing on the harp is expressed by תָּפַשׂ Gen. 4, 21, נִגֵּן 1 Sam. 16, 16, נִגֵּן בְּיָד 16, 23; the mode of execution upon it by נִבָּא 1 Chr. 25, 1 3 and perhaps also הִגָּיוֹן (which see) Ps. 92, 4. Giving the key-note with it is denoted by הִשְׁמִיעַ 1 Chr. 15, 28 or נִצֵּחַ 15, 21. — This genuine

Hebrew word, which is confirmed as a native of the language by כְּנָרוֹת (which see), is called in Syr. ܟܢܪܐ or ܟܢܪܬܐ, Ar. كِنَّارَة (appearing in a great variety of transpositions). In Phenic. כִּנֹּר is the same, which was played at the mourning festivals of Adonis, and personified by the Greeks as the father of Adonis; from the Phenicians the word passed over to the Greeks in *κινύρα*, *κιννύρα*.

כְּנָוֹת *Aram.* see כְּנָת.

כְּנָוֹת see Hebr. כְּנָת.

כְּנַיָּהוּ (*Jâhu is founder*) *n. p. m.* Jer. 22, 24, for which there are, in 24, 1 יְכָנְיָהוּ, in Esth. 2, 6 יְכָנְיָה, in 2 Kings 24, 6 יְהוֹיָכִין, in Ez. 1, 2 יוֹיָכִין. כֵּן may be the participle Kal of כּוּן, with a like meaning to יָכִין.

כָּנַם (not used) *tr. to pierce into*, *to cut into*, *to pinch*, same as כָּנָה, of which it is an enlarged form; as also the Greek *κνιπ*, *κνηθ*, *κνιφ* are merely enlarged from a simple form identical with כָּנָה. Arab. كَنَمَ the same, hence كُنْمَة a wound. Deriv. from an intensive form

כִּנִּים (from כָּנַם) *coll. f.* same as כִּנִּים from כִּנָּה Ex. 8, 13 14; but as כִּנָּם stands defect. also in 8, 12, it should perhaps be merely pointed כִּנִּם, as the Sam. cod. has; Talm. כְּנִימָא fruit-worm.

כְּנָמָא (formed from כְּנָא or כְּנִי with the termination מָא) *Aram. adv. so*, *thus*, nominatim, nam, referring to what follows Ezr. 4, 8; 5, 9 11, or to what precedes 5, 4; 6, 13; on the form and derivation comp. *Fürst*, Lehrg. p. 188. A derivation of it from אֲמַר according to the Talmudic future form יֵימַא, יֵימָא is inadmissible, because a) a Talm. form can hardly be accepted here, b) it must have been written כְּנֵי מָא, and c) coupled with אֲמַרְנָא Ezr. 5, 4, it does not at all suit. The Syr. ܟܢܡܐ *namely*, from ܐܡܪ, only proves that the Resh of אֲמַר may disappear.

כָּנַן (not used) 1. *intr.* same as (כּוּן) כָּן *to stand upright*, *to stand fast*, of a base, *to be set up*, *to be fixed*, of a post, *to be set*, *planted*, of a slip; deriv. כֶּן II., כַּנָּה, כֵּן. — 2. also like כֵּן *tr. to prepare*, *to make*, *to fit*; deriv. כָּנַן in the proper names כְּנַנְיָה, כְּנַנְיָהוּ, כְּנַנְיָהוּ. — The stem is closely connected in its organic root with קָנַן III. and קָנָן, while the Ar. كَنَّ should be combined with the Hebrew גָּנַן, עָנַן; in Phenic. כָּנַן is the same, from which comes the intensive form כַּנּוֹן (channon) set upright, erected, *a post*, palus, stipes (*Plaut.* Poen. 2, 53); זְקִיפָא crux in Aramaean having proceeded from a similar fundamental conception.

כָּנָן (*constr.* כְּנַן) see כְּנַנְיָה, כְּנַנְיָהוּ.

כְּנַנְיָה (abridged from כְּנַנְיָהוּ; *Jah is the Creating*) *n. p. m.* Neh. 9, 4.

כְּנַנְיָה see

כְּנַנְיָהוּ (the same as כְּנַנְיָה) *n. p. m.* 1 Chr. 15, 22, for which 15, 27 has כְּנַנְיָה.

כְּנַנְיָהוּ (the same) *n. p. m.* 2 Chr. 31, 12. The ָ under כ has remained.

כָּנַס (*part.* כֹּנֵס, *inf. constr.* כְּנוֹס) *tr.* 1. *to collect*, *to bring together*, אֲבָקִים Eccles. 3, 5, oppos. to דַּהֲשָׁלִיךְ; *to heap up*, along with אָסַף 2, 26; *to assemble* Esth. 4, 16, 1 Chr. 22, 2, כ' בְּ' *to collect into a thing* Neh. 12, 44; *to gather together* מֵי הַיָּם Ps. 33, 7. Phenic. כָּנַס the same (Kit. 15, 4); Targ. כְּנַס and כְּנַשׁ, Syr. ܟܢܫ, Ar. كنس, كنز the same, hence כְּנֵסֶת, the modern Hebrew כְּנֵסִיָּה, Ar. كَنِيسَة, كنيسة a place of meeting, synagogue, church, temple. (The stem גָּנַז adduced above page 294 has also this meaning in the first instance.) — 2. (not used) *to veil*, *to hide*, the members or parts of the body, as also גָּנַז 3 has the same signification, whence the noun גְּנֵזָה (= גְּלוֹם) is derived. Comp. Ar. كنس ambush. Deriv. נִיכְנָס.

A fundamental signification *to conceal*, *to cover*, does not shew itself in Hebrew in this verb, especially as the nouns כּוֹס and כִּיס do not at all agree with it; it is also a question whether

the two meanings of כָּנַס as well as גָּנַז belong together, and whether כָּנַס and גָּנַז should not be combined in their second meaning with חָלַל I., חָלַץ I., Aram. חֲלַז.

Pih. כִּנֵּס (*fut.* יְכַנֵּס) *to collect*, the dispersed ones Ex. 22, 21; 39, 28; Ps. 147, 2.

Hithp. הִתְכַּנֵּס *to hide oneself, to wrap oneself*, in a covering, Is. 28, 20 *and the covering is too narrow to wrap himself in*, a proverbial expression to denote an inconvenient situation.

כָּנַע (Kal not used) *intr. to bend down, to knuckle down, to bend*, hence *to be low*, of a country, i. e. to be deep-lying; *to be bowed, bent*, i. e. *to be oppressed; to be bent together*, i. e. laid together, folded together, of a travelling bundle; perhaps also *to be laid down*, of possessions — but always in an intransitive sense only. Comp. Targ. גְּנָא, Syr. ܟܢܐ to lie down, incubuit, ܟܒ to be low, humble, Ar. كَنَعَ to be bent together, folded together. The organic root is more remotely connected with *γον, γνυ* in *γόνυ, γνυπετεῖν*, Lat. gen-u, Sanskr. ǵan-u, Germ. Knie &c. The verb seems to have no relationship to כָּרַע; near though it apparently be. Deriv. כְּנַעַת, כְּנַע in the proper names כְּנַעַן, כְּנַעֲנִי; n. p. כְּנַעֲנָה.

Nif. נִכְנַע (*inf. constr.* הִכָּנַע, *fut.* יִכָּנַע) *to bow oneself, to humble oneself, to submit*, 1 Kings 21, 29, construed with מִפָּנַי 2 Kings 22, 19, לְפָנַי 2 Chr. 34, 27, or מִלִּפְנֵי of the person ibid., more rarely absol. 12, 12; *to be subdued, subjected* Judges 11, 33, 1 Sam. 7, 13, sometimes with the addition תַּחַת יַד פ׳ Ps. 106, 42; Judges 3, 30.

Hif. הִכְנִיעַ (*fut.* יַכְנִיעַ, *ap.* יַכְנַע) *to bow down, to humble, to oppress*, גֵּאֶה Job 40, 7, לֵב Ps. 107, 12, שְׁאוֹן זָרִים Is. 25, 5; *to vanquish, to subdue* 2 Sam. 8, 1, sometimes with לִפְנֵי פ׳ Judges 4, 23.

כָּנַע *m.* see כְּנַעַן.

כְּנָעָה (only with *suff.* כְּנָעָתְךָ) *f.* usually something placed or folded together (see כָּנַע, espec. according to the Arabic meaning), hence *a bundle, a package, a travelling bundle*, Jer. 10, 17 *snatch up together thy bundle from the ground*, i. e. to go into captivity; comp. Juvenal 6, 146 "colligе sarcinulas et exi"; the Targ. סְחוֹרָא (combined with כְּנַעֲנָן 3) i. e. *wares, commodities*, perhaps only with the idea of contempt, seems to follow this explanation. More correctly: *travelling carpet, travelling cover*, which the traveller takes with him to sleep or rest upon; for which כְּלֵי גוּלָה stands in Jer. 46, 19, and that is also understood to mean travelling covers (see כְּלִי p. 661). The LXX have *ὑπόστασις support*, which also suits the usual meaning of the stem very well.

כְּנַעַן (out of the primitive form כָּנַע, which still appears in Phenician, with the termination נָה, except that כְּנַעֲנָה, which appears otherwise as a proper name, is abridged in כְּנַעַן, like שְׁמַעַן from שְׁמַעְיָה) 1. *n. p. m.* of Ham's fourth and youngest son Gen. 10, 6, like all the posterity of Noah there enumerated, at the same time the progenitor of many peoples descended from him (חָם, צִידֹן, חֵת, יְבוּסִי, אֱמֹרִי, גִּרְגָּשִׁי, חִוִּי, עַרְקִי, סִינִי, אַרְוָדִי, צְמָרִי, חֲמָתִי) 10, 15-18. — Scripture alludes to the signification of this name when narrating the deepest slavery and subjection of the Canaanites to the Shemites and Japhetites Gen. 9, 20-27; and in the narrative neither Ham, who is properly the sinning one, nor his other three sons are cursed. The Carthaginians in Augustine's time still referred to the origin and meaning of the name as intimately connected with themselves (Ang. exp. ad Rom. §. 13: interrogati rustici nostri, quid sint, Punice respondentes כְּנַעֲנִי). The curse actually took place so far, that the Semite Hebrews and Japhetic inhabitants of Asia Minor actually subdued the Canaanites on their coasts, though at first the name had not this meaning. The Phenicians called their progenitor כְּנַע (*Xνᾶ*), which is the primitive form of כְּנַעַן (Steph. Byz. s. v.), and was still in existence along with the other. — 2. (*low tract, flat country*) *n. p.* of the low and

level coast district of Palestine from the northern boundary of the Sidonian state as far as Gaza, inhabited by the Phenicians, principally in very early times, i. e. Phenicia in a more confined sense, a part of the Palestinian coast to which the district of Tyre and Sidon belonged Is. 23, 11, and whose inhabitants were called exclusively כְּנַעֲנִי Ex. 3, 8 17; 13, 5; 33, 2; Josh. 3, 10; 11, 3; Judges 3, 5; Ezr. 9, 1; Neh. 9, 8, mentioned along with the other Phenician tribes, e. g. חִתִּי, גִּרְגָּשִׁי, יְבוּסִי, חִוִּי, פְּרִזִּי, אֱמֹרִי, that dwelt in the interior. And the district of the two Sidonian states was actually called "the great plain" (*τὸ μέγα πεδίον, Joseph.* Ant. 5, 3, 1); the ancients (*Augustini* enarr. in Psalmos 104 §. 7; *Hieron.* de nominibus hebr.) already explaining the name כְּנַעַן as above; Scripture, in like manner, describing the Sidonian plain in the north as the border land of Canaan Gen. 10, 19, Philistia in the south being excluded, Is. 23, 11 compared with Jer. 47, 4. But this original limitation of Canaan, adapted as it was to the name, was much extended at certain times, so that the signification of the name remains quite unregarded. So e. g. פְּלֶשֶׁת is reckoned to Phenicia Zeph. 2, 5, Gen. 10, 19, and the southern border is extended as far as Egypt, to El-Arish at Rhinocorura &c. Num. 34, 5; Josh. 13, 3; 15, 4 47. For the whole Palestine on this side Jordan the name כְּנַעַן was used only because Phenician tribes had settled there before the Hebrews, and it was therefore applied only archaically in describing pre-Israelite states, i. e. when the ancient inhabitants (Num. 33, 40; Deut. 11, 30; Ez. 16, 29; Ps. 106, 38), the wanderings of the patriarchs and progenitors of tribes in this land (Gen. 16, 3; 36, 6; 37, 1), the promises respecting it (Gen. 11, 31; 12, 5; 17, 8; Ps. 105, 11), and their fulfilment (Lev. 14, 34; 18, 3; 25, 38; Num. 13, 2; 34, 29) were the subject, as well as when later writers speak of the relations of primitive times (Jud. 6, 10; *Joseph.* in the first books of Ant.); but the appellation ceases with the settlement of the Israelites; except that occasionally when one wished to designate the inhabitants of the deep Jordan-valley (Num. 13, 29; Josh. 11, 3), or to speak of the land on this side Jordan in contrast with the high land of *Gilead* (Num. 33, 51; Josh. 22, 9 11 32; Judges 21, 12; compared with Gen. 33, 18; 35, 6), he used the name כְּנַעַן with a consciousness of its meaning. For כְּנַעַן alone we have often אֶרֶץ כ׳ Gen. 11, 31 &c. — 3. (*pl.* with *suff.* כְּנַעֲנֶיהָ) *Canaanites*, *Phenicians*, standing for אִישׁ כְּנַעַן or כְּנַעֲנִי, as דַּמֶּשֶׂק (Gen. 15, 2) is for אִישׁ דַּמֶּשֶׂק or דַּמֶּשְׂקִי, in the sense of *merchants* Is. 23, 8, Hos. 12, 8, Zeph. 1, 11, כְּנַעֲנִי (which see) being also used in this meaning.

כְּנַעֲנָה (*Phenicia*, the original form of כְּנַעַן) *n. p. m.* 1 Chr. 7, 10, 2 Chr. 18, 10, spoken of Benjamite families, perhaps because they were received out of Phenicia, such being found in this tribe also from חֻרְשִׁישׁ, כּוּשׁ &c.

כְּנַעֲנִי (*pl.* כְּנַעֲנִים) *Gentile m.* (from כְּנַעַן), כְּנַעֲנִית *f.* 1. *a Canaanite male* or *female*, *a Phenician male* or *female*, Gen. 38, 2; 46, 10; Ex. 6, 15; Ob. 20; Neh. 9, 24; but הַכְּנַעֲנִי is most frequently used as a collective Gen. 24, 3, Judges 1, 1, construed with the sing. Gen. 50, 11. As we see under כְּנַעַן, the Phenicians at the sea are chiefly meant by the word Josh. 5, 1; then the inhabitants of the depressed valley of the Jordan Num. 13, 29, Deut. 11, 30, Josh. 11, 3, without including the Phenician tribes, e. g. פְּרִזִּי Gen. 13, 7, חִתִּי, חִוִּי (חֹרִי) Ex. 23, 28, אֱמֹרִי and יְבוּסִי 13, 5, גִּרְגָּשִׁי Deut. 7, 1, קְנִזִּי, קַדְמֹנִי Gen. 15, 19-21. But all the inhabitants of Palestine on this side Jordan were archaically called so by the Hebrews before the latter got possession of the country Gen. 10, 18 19; 12, 6; Judges 1, 10; hence אֶרֶץ הַכְּנַעֲנִי = אֶ׳ כְּנַעַן Ex. 3, 17, Deut. 11, 30, for which also we have נְקֹדֹם הַכְּנַ׳ Ex. 3, 8 for Palestine on this side Jordan. — 2. *merchant*, *tradesman* (see כְּנַעַן) Zech. 14, 21, Job 40, 30, Prov. 31, 24, because the Phenicians were the

principal commercial people in ancient times.

כָּנַף (Kal unused) 1. *intr. to be at the side, to be bent* or *turned to the side, to give way to the side;* comp. גָּנַב to lay aside, to purloin, Arab. جَنَبَ to bend off to the side, to give way sideways (whence جَنْب side), جَنَفَ the same, خَنَفَ (חָנַף) deflexit, especially to turn from one religion to another, whence حَنِيف a believer, i. e. one who has turned from a false to the true religion, and perhaps the Hebrew חָנֵף vice versa to turn from the true religion, to apostatise (according to which the fundamental signification of חָנֵף above would have to be altered); Targ. גְּנַף = Hebrew כָּנַף. Whether, with this fundamental signification, the organic root lies in גֵּב (see גָּנַב), since Targ. גַּב, Syr. ܓܒ (with ܛܒ) signify "side", is improbable, according to the analogy of the Arabic; rather does the organic root appear to be here also גְּ־נַ־ף. Hence according to some the *Nifal.* — 2. *to surround with a rim, to wind about, to cover, to protect, to border*, a meaning which the Ar. كنف has decidedly; whence كَنِيف a covering, a veil. Deriv. כָּנָף.

The two meanings distinctly expressed in the verb belong together, and are to be developed out of one another, since a) צָלַע (Ar. ضلع) to bend or turn off, from which comes צֵלַע and צֶלַע side, wing (of a door), country, district, is connected with צָלַל to cover or veil around; b) Aram. דָּפַן, דּוּפַן, פּוּנָא side, comes from דָּפַן, פּוּ, Ar. دَفَنَ to cover about, c) Hebrew אֶצֶל side, from אָצַל, Arab. وَصَلَ to bind about, d) Ar. قُطْر side, country, from قَطَرَ to bind about, e) Hebrew חֶבֶל country, district, from חָבַל to border about, to bind around; and f) Targ. גְּדַנְפָּא, Syr. ܓܕܢܦܐ circumference, enclosure, margin, standing for Hebr. גְּבוּל and מִסְגֶּרֶת, signifies also "wing", like the simple גֶּדֶף &c. &c. The original idea is prob. *to enclose, to surround with a rim, to cover about*, i. e. to make a bending line round and round, spoken of an enclosure, an edging, a border, *to surround with a border;* hence כָּנָף may mean an edge, border (metaphor. final point, extreme end, point, and Ar. كَنَف a district bordered about, like גְּבוּל, חֶבֶל) and protection all round; out of which also the noun-idea "side" and "wing" might be easily explained, as if they were a kind of enclosure or protection of a body, just as the verb צָר belonging to the noun צַד is connected with צָדַד. From this fundamental signification כָּנַף means metaphor. *to bend* or *turn aside* &c. out of which we can explain Nifal. The organic root is כָּ־נַ־ף, which exists also in צָ־נַ־ף, חָ־נַ־ף, גָ־נַ־ף &c. Comp. Ar. كنيف covering, protection.

Nif. נִכְנַף (*fut.* יִכָּנֵף) *to put oneself aside, to turn away*, Is. 30, 20 *thy teacher* i. e. thy prophet (מוֹרֶיךָ for מוֹרֵךְ) *shall not turn away*, instead of being obliged to withdraw sooner (*Ibn G'anâch*).

כָּנָף (*constr.* כְּנַף, with *suff.* כְּנָפִי, כְּנָפוֹ; *du.*, also as *pl.*, כְּנָפַיִם, *constr.* כַּנְפֵי, with *suff.* כַּנְפֶיךָ, כְּנָפָיו, כַּנְפֵיהֶם; *plur.* in another sense כְּנָפוֹת, *constr.* כַּנְפוֹת) *f.* (seldom *masc.* 2 Chr. 3, 11 12 13; Ez. 7, 2 K'ri) 1. *a wing* (see כָּנַף), so called from covering the body Is. 10, 14; Job 39, 13; Ez. 1, 8; dual כְּנָפַיִם a pair of wings Ex. 25, 20, 1 Kings 8, 7, also for the plural Is. 6, 2; Ez. 1, 6; 10, 21; collect. in עוֹף כָּנָף Gen. 1, 21, צִפּוֹר כָּנָף Deut. 4, 17, Ps. 148, 10 *birds of wing*, i. e. birds which have wings (wings being the chief characteristic of birds); poet. בַּעַל כָּנָף Prov. 1, 17, or בַּעַל הַכְּנָפַיִם Eccl. 10, 20 *possessor of wings, a winged one*, i. e. a bird; seldom כָּנָף alone for *bird* Is. 10, 14; sometimes without such close union, e. g. כָּל־כָּ׳ צִפּוֹר Ez. 39, 17, צִפּוֹר כָּל־כָּ׳ Gen. 7, 14. — As a figure a) of swiftness, hence *wings of the wind* Ps. 18, 11, *of the dawn* 139, 9, and to this the ancients (LXX, Targ., Kimchi) also referred צְלְצַל כְּנָפַיִם Is. 18, 1 *ships*

of wings, i. e. *winged ships* (צְלַלְצַל = Ar. ظلظل ships, Kam. pag. 1495, but see signif. 5); b) very often a figure of protection, hence the expressions פָּרַשׂ כָּ׳ עַל Ruth 3, 9, הֲסִתִּיר בְּצֵל כְּנָפֶיךָ Ps. 17, 8, חָסָה בְּצֵל כְּ׳ 36, 8; 57, 2, חָסָה תַּחַת כְּ׳ 61, 5, חָסָה בְּסֵתֶר כְּ׳ Ruth 2, 12, expressing the idea of *protection*. — 2. *the skirt*, of an upper garment 1 Sam. 24, 6, fully כְּנַף הַמְּעִיל 24, 5 12 or כְּ׳ הַמְּגִלָּה Num. 15, 38, Hagg. 2, 12, for which we have also כָּנָף alone 2, 12, Zech. 8, 23, in which sense כְּנָפוֹת also stands for the constr. pl. Deut. 22, 12. — 3. *the upper garment*, with which one is covered at night, or *the covering* itself Ez. 16, 8, and פָּרַשׂ כְּנַף עַל (= ἐπισκιάζειν Luke 1, 35) of sexual connexion, like גִּלָּה כְּנַף (גִּלָּה עֶרְוַת כְּ׳) = *to remove the coverlet of one* Deut. 23, 1; 27, 20. — 4. *edge*, *extreme border*, of the earth, prop. corner, the earth being conceived of by the ancients (e. g. by Eratosthenes) as a garment spread out, Is. 24, 16 *from the edge of the earth*, i. e. from the Philistine and Phenician coasts, they being called אַפְסֵי דְאָרֶץ (Ps. 72, 8; Zech. 9, 10); usual is the constr. pl. כַּנְפוֹת of the four extreme ends of the earth, the four quarters of the world Is. 11, 12; Ez. 7, 2 K'ri; Job 37, 3. — 5. *side* (see כָּנָף), Is. 8, 8 *the extensions of his sides are a fulness of the breadth of the land*, i. e. the overflowing waters extend widely on both sides, and fill the land. Here belongs אֶרֶץ צְלַלְצַל כְּנָפַיִם Is. 18, 1 *the land of the shadow of both sides*, i. e. the shadow of the two mountain-chains of Egypt (*Saadia*, *Ibn G'anâch*), or better *the land of the double shadow*, i. e. which throws its shadow sometimes to the south, sometimes to the north, a fact which the ancients found worthy of notice at Meroe (Luc. Phars. 4, 333; Plin. H. N. 2, 75). See צְלַלְצַל. — 6. *the upper*, *extreme end of a building*, *a point*, *head*, *pinnacle* &c., generally all that has any resemblance to "a wing". Hence Dan. 9, 27 *and upon the battlement* (i. e. the extreme end above) *of the horrible abomination* (שִׁקּוּצִים מְשֹׁמֵם 9, 27 = שִׁקּוּץ מְשֹׁמֵם and הַשִּׁקּוּץ מְשֹׁמֵם 11, 31; 12, 11), i. e. of the idolatrous altar, *and even to destruction and the decree* (i. e. till the completed, perfect annihilation) *will God's anger be poured out upon the abomination*. Ar. كَنَف the same.

כָּנַר (not used) *tr. to make bow-shaped*, *arched*, *bellied*, *basin-shaped*, *to bend*; Ar. حَنَرَ the same, whence حَنِيرٌ arched, bent work, especially after the manner of tortoise-shell boxes, or what is made out of tortoise shell. The Hebr. צָנַר (according to the frequent interchange of כ and צ), and Ar. صَنَرَ have the same fundamental signification (see צָנַר). The attempt to explain כָּנַר as onomatopoeic, must be rejected, because of the derivatives.

Pih. כִּנֵּר (not used) *to make greatly bent*, *arched*, *bellied*. Deriv. כִּנּוֹר, and the proper names כִּנֶּרֶת, כִּנְרוֹת, כִּנָּרוֹת.

כִּנְרוֹת see כִּנֶּרֶת.

כִּנָּרוֹת see כִּנֶּרֶת.

כִּנֶּרֶת (prop. *basin*, from כָּנַר) 1. *n. p.* of a basin-shaped and very fruitful district (בִּקְעָה) and territory from the sea of מֵרוֹם to the south point of Gennesaret, which has some resemblance to the hollowed out body of a כִּנּוֹר Deut. 3, 17 (where, however, the Jer. Targ. 1. takes it merely as the name of a city, and identifies it with Tabariyya). *Josephus* (B. J. 3, 10, 7 and 8), as also the Talmud (Berach. 44), already describe the fertility of this low-lying territory (*Γεννησαρῖτις*, גִּנֵּסַר), which was 30 stadia long and 20 broad, according to the former. The word commonly occurs in the plur. כִּנְרוֹת 1 Kings 15, 20 or כִּנְרוֹת Josh. 11, 2. — 2. *n. p.* of a city built in this basin at the sea of Galilee (יַם כִּנֶּרֶת), which was assigned to Naphthali Josh. 19, 35. In later times it was called גְּנוֹסַר *Genusar* (Megilla 6[a]). In the Talmudic period one Jonathan ben Charsa was born there (Tosiphta Kelim, at the end); and at the time of Farchi (at the beginning of the 14th century) it

was still in existence, lying, without doubt, one hour north-west of Tabariyya, where the ruins of *Gansur* are still found at the present day. From the name of this city the sea of Galilee, so-called at a later time, was styled יָם־כִּנֶּרֶת Num. 34, 11, Josh. 13, 27, or יָם כִּנְּרוֹת 12, 3; in the Talmud יַמָּא שֶׁל טְבַרְיָא. The later word גְּנֵסַר, גְּנוּסַר (in the Targ. and Mishna), *Γεννησάρ* (1 Macc. 11, 67), *Γεννησαρέθ* (גְּנֵסֶרֶת) in Josephus and the New Test., is to be derived perhaps from גָּנַס, Ar. خَنَسَ to make a bow, to bend (comp. عَنَسَ, عَنَشَ inflexit, incurvavit) with the formative syllable ־ַר (comp. סְנַפִּיר, סְמָדַר, עַכְבָּר &c.), which amounts to the same fundamental signification. The Galilean Sea is now called *el-Shuweir*.

כְּנַשׁ (*inf.* מִכְנַשׁ) *Aram. tr. to gather together*, Dan. 3, 2, Hebrew כָּנַס, Syr. ܟܢܫ, Arab. كنس.

Ithpe. אִתְכְּנֵשׁ (*part. pl.* מִתְכַּנְשִׁין) *to be gathered together* Dan. 3, 3 27.

כְּנָת (after the form מְנָת, קְצָת, see *Fürst*, Lehrgeb. p. 177; *pl.* כְּנָוֹת after the Aramaean manner, since in Hebrew we should expect כְּנָאוֹת like מְנָאוֹת, or כְּנָיוֹת like מְנָיוֹת from מְנָת, with *suff.* כְּנָוֹתָו) *fem.* prop. abstr. *the giving of a title, the being invested with an honourable name, acquaintance, intimacy*, like מוֹדַעַת; therefore concrete: *one invested with office, a friend, an associate, colleague* Ezr. 4, 7 (the idea of likeness lies more in the suffix than the noun).

כְּנָת (only *pl.* כְּנָוָן, *constr.* כְּנָוָת, with *suff.* כְּנָוָתֵהּ, כְּנָוָתְהוֹן, as if from כְּנוּ) *Aram. f.* same as Hebr. כְּנָת Ezr. 4, 9 17 23; 5, 3 6; 6, 6 13; Syr. ܟܢܘܬܐ the same.

כַּס see כַּסְלֹח.

כֵּס *m. a throne*, in the old poem Ex. 17, 16 for כִּסֵּא, which form singularly abridged was interpreted by the Talmudic Hagada like the use of יָהּ (see *Rashi*). But the cod. Sam. has the full form כִּסֵּא instead. Since, however, the meaning "throne" gives no sense whatever, and a verb is wanting to the phrase כִּי־יָד עַל־כֵּס יָהּ, moreover since the formula of an oath is never expressed so, and also because the introductory כִּי is obviously intended to explain the preceding altar-name יי׳ נִסִּי (17, 15), it is better to read נֵס, and translate with the preceding verse: *and Moses built an altar* (in remembrance of the victory over Amalek), *and called it* (better "the banner planted upon it") "*God is my banner*". *And he said* (as the reason of this appellation): *for the memorial* (see יָד page 539) *is upon the banner of God: "Jehovah wages war with Amalek from generation to generation"* i. e. the sentence from מִלְחָמָה to דֹּר is the memorial or sign of remembrance, the inscription (יָד), as it were, upon the divine banner (נֵס יָהּ) of the altar יי׳ נִסִּי. The LXX read כִּי בְיָד כְּסֻיָּה (*ἐν χειρὶ κρυφαίᾳ*) *for with veiled* (i. e. invisible) *power* (God wages &c.), which must be rejected on occount of its total deviation from the text.

כָּסָא (not used) *tr.* same as כַּס (כָּסַס which see) 1. *to determine, to appoint*, a festival-time; Syr. ܟܣܐ I. (not connected with ܟܣܐ II. *to cover*), cognate in sense יָעַד I. whence יַעַד (feast) and מוֹעֵד (the same) which connects with עַד (עָדַד), Ar. عَدَّ, Syr. ܥܕ *to establish, to determine;* comp. Syr. ܥܕܥܕܐ feast, proceeding from the same fundamental signification. Comp. too מַס I. (which see), whence מַס and מִסָּה. Deriv. כֶּסֶא and כֵּסֶא (according to mss.). — 2. *to establish;* in relation to number, *to enumerate; to appoint, fix*, with relation to price, amount; deriv. מִכְסָה (after the form מִצְוָה), or with relation to tax, census, whence מֶכֶס (after the form מַעַן, מַעַל 2, מַעַר, מֶזֶו from עָנָה, עָלָה, עָרָה and זָוָה).

The meaning of the verb now given being sufficiently attested by origin and analogy to the nouns derived from it, it only remains to investigate the point, from what objective view the significa-

tion *to determine* &c. proceeded. From comparison with כָּסַס the fundamental signification is certainly *to divide, separate, partition*, whence has arisen, as in the case of חָתַךְ, גָּזַר, קָצַב, מָנָה, *to determine, decide, fix, establish, enumerate* &c.; conseq. כָּסָא is = גְּזֵרָה, גֵּז, קָצָה, קֵץ, as כֶּסֶם also is connected with קֵץ; Ar. كَسَأَ the same, whence the derivative nouns كُسْأٌ, كِسْأٌ section, part.

כֵּסָא (in 2 mss. כֵּסֶה, in many editions כֶּסֶא) *m.* prop. *festival, feast-day*, like מוֹעֵד, whether at the new or full moon; metaphor. *a settled, definite time*, without relation to a festival Prov. 7, 20 (*Rashi*), where *Aquila* and *Jerome* unnecessarily translate "feast-day of the full moon", *Ibn Esra* "feast-day of the new moon"; Syr. ܟܣܐ prop. festival, on the 14th (Isa bar ʿAli), the 15th (Peshito on 1 Kings 12, 32), the 23d (ibid. on 2 Chr. 7, 10) of a month, either in Tisri (Peshito l. c.), November (Assem. B. O. II. 304) or December (ibid. 277). See כֵּסֶה.

כֶּסֶא see כֵּסֶה.

כִּסֵּא (Job 26, 9 and 1 Kings 10, 19 כִּסֵּה; with *suff.* כִּסְאִי, כִּסְאֲךָ, כִּסְאוֹ, כִּסְאָם, *pl.* כִּסְאוֹת, with *suff.* כִּסְאוֹתָם, in which forms the Dagesh is dropped; from כָּרַס, which see) *m. a high seat, an elevated, arched seat* (see כָּרַס); hence *a throne*, a) of the high priest 1 Sam. 1, 9; 4, 13, to give public audience from it. b) of a king, a symbol of his dignity and honour Gen. 41, 40, 1 Kings 1, 37 47; hence it is taken for *kingdom* = מַלְכוּת, מַמְלָכָה, מַמְלָכֹת (so the LXX) 2 Sam. 3, 10; 14, 9; 1 Kings 2, 12 33; Jer. 22, 4; 43, 10, fully כִּסֵּא מַמְלֶכֶת Deut. 17, 18; 2 Sam. 7, 13; 1 Kings 9, 5, כִּסֵּא מַמְלָכָה 1 Chr. 22, 10; 28, 5, מַלְכוּת 2 Chr. 23, 20. The throne of David, i. e. the sovereignty of his dynasty, is called כִּסֵּא דָוִד 2 Sam. 3, 10, כִּסֵּא יִשְׂרָאֵל 1 Kings 8, 20, כִּסֵּא מַלְכוּת יי 1 Chr. 28, 5, כִּסֵּא בֵּית־יִשְׂרָאֵל 29, 23, כִּסֵּא יי Jer. 33, 17, or כִּסֵּא merely, 2 Sam. 7, 16. c) of a vicegerent, i. e. his seat of rule Neh. 3, 7. d) *an elevated seat, place of honour* generally, in palaces and among the great, Prov. 9, 14; Is. 47, 1. e) *a seat of judgment* Ps. 122, 5, fully כִּסֵּא דִין Prov. 20, 8, hence tribunal. f) figur. *the throne of God*, i. e. his government, administration Jer. 3, 17, Ps. 11, 4, and judicial office 9, 8; 97, 2; 1 Kings 22, 10; also called כִּסֵּא כָבוֹד Ps. 47, 9 or כִּסֵּא קֹדֶשׁ Jer. 14, 21. The splendid description of God's throne Is. 6, 1 seq., Ez. 1, 26 and 10, 1, Job 26, 9 &c. is to be taken as visionary and symbolical.

The noun כִּפֵּא (כִּסֵּה Job 26, 6 originated perhaps from כִּסְאָה = כִּסְוָה) is developed out of כִּרְסֵא, כִּרְסֵה (after the form אַרְיֵה, עֶשְׂרֵה) by the assimilation of *r*, as the Targ. כּוּרְסָא, כּוּרְסֵי, כְּוּרְסֵי, Syr. ܟܘܪܣܝ, Arab. كُرْسِيّ clearly shew; and since the Syr. ܟܘܫܐ *knapsack*, Targ. כְּרַס, Syr. ܟܪܫ belly, body, is connected with it, the tracing of it back to an arched, rounded and raised form is unquestionable; see כָּרַס.

כַּסְדִּי see כַּשְׂדִּי.

כָּסָה (in Kal only *part. act. m.* כֹּסֶה, *pass.* כָּסוּי, *constr.* כְּסוּי) *trans. to cover* (with a lid), *to clothe, to envelop* (with a veil); *to enclose*, of a case, a capsule (see כֵּסֶה); *to cover over, to conceal*, sin Ps. 32, 1, shame Prov. 12, 16, knowledge 12, 23; but Pihel usually stands for this. Deriv. כְּסוּת, כֵּסֶת, מִכְסֶה.

The stem כָּסָה, Targ. כְּסָא, כְּסֵי (to cover, to hide, to conceal), Syr. ܟܣܐ II. (to bedeck, to clothe), Arab. كَسَا (to attire), appears to have also had for its fundamental signification *intr. to be fat, thick, fleshy*, since fleshiness, fatness, thickness, fulness were conceived of as a state of the body clothed or covered, to which Job 15, 27 points, where we have the expressions "to cover with fat, to put on suet". Besides, the idea of density, pressing together, binding together is cognate, the one being merely an extension of the other. Accordingly,

כָּסָה (which see), Ar. خَظِيَ (to be thick, dense), خَظَّا (to be fleshy), كَثَّ and كَثَأَ (to be dense, to be twisted together), كَشِيَ (to be full, whence كشية fat on the belly), جَسَأَ (to become fat), Syr. ܟܣ (to be thick-fleshed, whence ܡܟܣܢܐ hip MATTH. 3, 4) &c. &c. are identical with כָּסָה. The idea of "covering" passes over, in another direction, to that of "protecting" (see Is. 51, 16); and therefore כָּ׳ is also connected with חָס (חָוִס), Arab. حَاصَ (to cover or close the eyes), חָז (חָוִז) &c. &c. Once it appears to stand for חָסָה Ps. 143, 9 (LXX).

Nif. נִכְסָה (*inf.* הִכָּסוֹת) *to be covered*, of a land by (בְּ) דָּמוֹן גַּלִּים JER. 51, 42; *to be covered over* EZ. 24, 8.

Pih. כִּסָּה (*part.* מְכַסֶּה; *inf. constr.* כַּסּוֹת; *fut.* יְכַסֶּה, *apoc.* יְכַס) *to cover*, NUM. 22, 5, Ps. 78, 53, figur. EZ. 7, 18; JER. 51, 51; Ps. 69, 8; JOB 22, 11 *the overflow of the waters* (i. e. peril of death) *covers thee*, i. e. surrounds thee on all sides; 23, 17 *and because of my countenance, which darkness covers* (i. e. suffering covers); *to cover over*, חַשָּׁאת, said of God, i. e. not to regard it = נָשָׂא Ps. 85, 3; *to veil, enfold* NUM. 9, 15; 17, 7; *to cover with a veil* GEN. 38, 15; IS. 29, 10 *your heads — the seers — hath he covered*, i. e. put into a state of sleep and unconsciousness; JOB 9, 24 *the face of their judges he veils*, so that they cannot distinguish right and wrong; *to cover over* DEUT. 23, 14, with בְּ wherewith LEV. 7, 13; JUDGES 4, 18; 1 KINGS 1, 1; *to enwrap* Ps. 147, 8; כִּ׳ פָּנָיו בְּחֶלְבּוֹ JOB 15, 27 *he hath covered his face with his fat*, i. e. he has fattened himself, he has been a slave to his body; but also with the accus. of the covering along with the accus. of the object, HAB. 3, 3 *he covered the heavens with his splendour*. Then *to conceal, to keep secret, to make invisible* JOB 31, 33; 33, 17; PROV. 10, 6 18; 11, 13; 28, 13; *to protect*, בְּצֵל יָד IS. 51, 16; *to clothe* 58, 7, also with the accus. of the garment EZ. 16, 10; 18, 16; figur. Ps. 104, 6; *to fill*, with עַל JOB 36, 32 *he fills his hands with light*, i. e. he has his hands full of lightnings. But כִּ׳ is frequently put with עַל of the object LEV. 4, 8; NUM. 16, 33; JOB 21, 26. In JOB 36, 30 עָלָיו should be supplied from the first member, and the translation is: *and with the roots of the sea* (i. e. with the depths of the sea of clouds) *he covereth himself*. Here belong also the passages where כִּסָּה has apparently an *intr.* signification GEN. 38, 14, DEUT. 22, 12, JON. 3, 6, but where only עַל of the person with the suff. is left out. With בְּ Ps. 44, 20 or the accus. of the covering EZ. 24, 7; seldom with לְ of the object IS. 11, 9; in the sense *to keep secret* with מִן of the person GEN. 18, 17. Construed with אֶל Ps. 143, 9 כִּסָּה appears to be = חָסָה, the LXX reading the latter. מְכַסֶּה LEV. 9, 19, Is. 14, 11 and 23, 18, EZ. 27, 7 is to be taken as a noun.

Puh. כֻּסָּה (*part.* מְכֻסֶּה, *fut.* יְכֻסֶּה) and כֻּסָּה (3 *p. pl.* כֻּסּוּ) *to be covered, clothed*, GEN. 7, 19 20; Ps. 80, 11; PROV. 24, 31; figur. ECCLES. 6, 4.

Hithp. הִתְכַּסֶּה (*part.* מִתְכַּסֶּה; *fut.* יִתְכַּסֶּה, *apoc.* יִתְכַּס) *to cover* or *clothe oneself*, *to wrap oneself up*, with בְּ *of the covering* 1 KINGS 11, 29; 2 KINGS 19, 2; figur. Is. 59, 6 *and they do not cover themselves with their works*, i. e. they are good for nothing; seldom with the accus. JON. 3, 8, or absol. GEN. 24, 65.

כֶּסֶה see כֵּסָא.

כֶּסֶה (see כֵּסָא; once, in 18 mss. כֵּסָא) *m.* same as כֵּסָא, but principally used of the feast held at the new moon of Tisri Ps. 81, 4, where it is parall. with חֹדֶשׁ and designated as יוֹם תְּרוּעָה; the Talm. כֵּסָא is also used of this festival. From verse 6. and onward, the feast-poem of verses 2-5. is not continued.

כִּסֶּה see כִּסֵּא.

כַּסּוּחָה (*fem.* of the masc. כַּסּוּחַ, from כָּסַח *Pih.*) *cut off*, spoken of dry withered twigs, as fuel for burning Is. 5, 25 (*Ibn Esra, Kimchi*); it is therefore unnecessary to take כַּ as meaning *as*. Accord-

ing to the Targ., LXX and Vulg. it comes from סוּחַ or סָחַה.

כָּסוּי (*constr.* כְּסוּי) *m. a covering* Num. 4, 6 14.

כְּסוּת (with *suff.* כְּסוּתְךָ, כְּסוּתָהּ), *f. a covering, upper garment* Deut. 22, 12, Is. 50, 3, *cover* Ex. 22, 26, *clothing* 21, 10, for protection against cold Job 24, 7; 31, 19; metaphor. *veiling, concealment* 26, 6. כְּ׳ עֵינַיִם Gen. 20, 16 *a veiling of the eyes*, i. e. not seeing what is done = *appeasement, expiation;* conseq. the passage should be translated: *behold, this is to thee an expiation for all that has happened to thee;* comp. כִּסָּה פְּנֵי פְ׳ (Job 9, 24), כִּפֶּר פְּנֵי פְ׳ (Gen. 32, 21), עִוֵּר עֵינַיִם (Ex. 23, 8); as *vice versa* we have the expression גִּלָּה מָסָךְ פְּ׳ (Is. 22, 8). The Targ. and LXX have rendered the phrase according to the sense.

כָּסַח (*part. pass. m.* כָּסוּחַ, *pl.* כְּסוּחִים, *fem.* כְּסוּחָה) *tr. to cut off, to hew off,* קוֹצִים Is. 33, 12; *to prune,* גֶּפֶן Ps. 80, 17, in order to burn the branches; Targ. כְּסַח, Syr. ܟܣܚ the same. The stem is connected with קָצַע, גָּזַז, Ar. كَسَحَ. The organic root is כָּ־סָח.

Pih. כִּסֵּחַ (not used) *to cut off,* thorn-twigs. Deriv. (according to some) כַּסּוּחָה.

כְּסִיל (*pl.* כְּסִילִים, with *suff.* כְּסִילֵיהֶם) *m.* 1. the obdurate (the sense proceeding from the objective idea *to be thick, fleshy, fat,* comp. Germ. feist and fest), hence *a fool,* whom correction does not improve Prov. 20, 1 and 17, 16, whom one does not like to meet 17, 12 &c.; often used in Proverbs and Ecclesiastes, out of which a picture of the person may be derived, and by which the word may be strictly distinguished from בַּעַר, פֶּתִי, אֱוִיל. Fatness and fleshiness symbolise obduracy, dulness, insensibility, and sinfulness Is. 6, 10; Ps. 17, 10; 73, 7; 119, 70; just as שָׁמַן and טָפַשׁ (in their objective meaning *to be fat*) are also applied in the sense of, *to be foolish, stupid, dull* (comp. παχύς, pinguis, in the classics), and from the Aram. טְפַשׁ, ܛܦܫ *to be fat* come טָפַשׁ to act very foolishly, טִפְּשׁ a fool, טִפְּשׁוּת folly; for which reason the analogy of אֱוִיל, נָבָל, as given above, should be abandoned. — 2. *rich,* Prov. 19, 1 (Syr., Vulg.), oppos. to רָשׁ (עָשִׁיר stands in the almost verbally repeated passage 28, 6), naturally with the accessory idea of pride, high-mindedness, sinfulness (see Prov. 18, 23; Mic. 6, 12; Matth. 19, 23), which suits the fundamental signification of כָּסַל. — 3. (*pl.* כְּסִילִים) *a firm one, a strong one, a hero, giant,* hence the constellation *Orion,* which was conceived of as a giant walking along the vault of heaven Am. 5, 8, Job 9, 9 (LXX Ἕσπερος, probably for Ἀρκτοῦρος) and 38, 31 (LXX Ῥοίων), then the great constellations generally Is. 13, 10 (according to *Ibn Ganâch* Canopus); the Semites in other respects (Targ. נְפִילָא, Syr. ܓܒܪܐ, Ar. جَبَّار), and in part the Persians and Greeks representing Orion in a similar light. The מַעֲדַנּוֹת (fetters) are the indissoluble clusters of stars. — 4. (*fat district*) *n. p.* of a locality in the south of Judah Josh. 15, 30 (כְּסָלוֹן 15, 10 is different).

כִּסְלוּת *f. obduracy, folly* Prov. 8, 13.

כָּסַל (*fut.* יִכְסַל) *intr.* 1. *to be thick, fleshy, fat,* cognate in sense with שָׁמַן and טָפַשׁ (Ar. كَتَلَ, whence the noun كَتَل thickness of body, fatness), particularly applied to the fleshy, fat loins (see Job 15, 27). Deriv. כֶּסֶל 1, כִּסְלָה in the proper name כִּסְלוֹת תָּבוֹר. — 2. Figur. a) *to be fat, fruitful,* of a district or locality, חֶלְבּ I. (חֶלֶב, חֶלֶב, חֶלְבָּה, אַחְלָב, חֶלְבּוֹן) and שָׁמֵן being also transferred to names of places; deriv. the proper names כִּסְלוֹן, כִּסְלָה, כְּסִיל 4. b) *to be strong, powerful, heroic, stout,* of persons, as also חֶלְבּ I. (see the proper name חֶלֶב) and שָׁמֵן; deriv. כְּסִיל 3, כִּסְלוֹ, כִּסְלוּל, כִּסְלוֹ, the proper name כִּסְלוֹן. c) generally *to be firm, strong, to shew firmness, to trust,* deriv. כִּסְלָה 1, כֶּסֶל 2; and metaphor. *to be rich* (comp. كَتَل to heap

up, to bring together), deriv. כְּסִיל 2. — 3. *to be obdurate, dull, foolish*, hence *to be sinful*, like טָמַשׁ and שָׁמַן; and so coupled with בָּעַר Jer. 10, 8. Deriv. כְּסִיל 1, כִּסְלָה, כִּסְלוּת 3, כֶּסֶל 2.

כִּסְלוֹת־תָּבוֹר see כִּסְלוֹת־תָּבוֹר.

כֶּסֶל (with *suff.* כִּסְלֶךָ; *pl.* כְּסָלִים, with *suff.* כְּסָלַי) *m.* prop. a fleshy, firm mass, a thick lump, hence 1. *loin*, of men Job 15, 27, Ps. 38, 8, or of animals Lev. 3, 4; 4, 9; 7, 4; Ar. كَسَل (thickness). — 2. Figur. *firmness, strength*, then *steadfastness, trust*, שִׂים כֶּ׳ בְּ׳ Ps. 78, 7 *to put trust in one;* Job 8, 14; *strength, support* 31, 24 (parallel מִבְטָח); Prov. 3, 26 (like עֻזּוֹ Ex. 18, 4), Targ. סְעַד, where the Vulg. translates it unnecessarily by *side*, after כֶּסֶל 1. — 3. *obduracy, folly*, Ps. 49, 14 *this their doing*, i. e. their trust in wealth (vs. 7) and the final, visible uselessness of it, *is their folly;* Eccles. 7, 25.

כִּסְלָה (with *suff.* כִּסְלָתְךָ) *f.* 1. *confidence, hope* Job 4, 6, coupled with תִּקְוָה. — 2. *folly*, i. e. *stupidity, unbelief* Ps. 85, 9.

כְּסָלָה (*constr. pl.* כִּסְלוֹת, from a masc. כֶּסֶל) *f. flank, side*, prop. loin; see כִּסְלוֹת תָּבוֹר.

כִּסְלָה (only *pl.* כִּסְלוֹת) see כְּסָלָה.

כִּסְלָו see כִּסְלֵו.

כִּסְלֵו *m.* name of the ninth month among the later Hebrews Zech. 7, 1, Neh. 1, 1, introduced along with the names of the other months (Rosh ha-Shana ch. 1, see אֱלוּל, טֵבֵת &c.) out of Babylonia by the exiles, when they returned home. The Targ. writes כִּסְלֵיו, the *Apocr.* and *Joseph.* read כַּסְלֵו (1 Macc. 1, 54 *Χασελεῦ*; Antt. 12, 5, 4 and 7, 6 *Χασλέβ*); in Palmyrene it is כַּסְלוּל; and the somewhat singular form כִּסְלֵו, כַּסְלֵו may therefore be referred to כַּסְלוּל. — As to its derivation, it has sometimes been compared with كَسِلَ *to be inert, torpid*; sometimes with the Aram. כְּסָלָא *dirt*, and finally with כָּסַל *to contract, to be cold*, all referring to the state of the weather. But apart from the fact that these significations of the stems and their application are very uncertain, we must presuppose, even from the analogy of the other names of the months which have come into use through the Aramaeans, as אֱלוּל, אַדָּר, תַּמּוּז (which see) &c., that כִּ׳ originated in the primitive Semitic worship, and should therefore be explained accordingly. In the forms כַּסְלוּל, כַּסְלוּ, כַּסְלֵו, כִּסְלָו we should probably venture to adopt the meaning of כְּסִיל, i. e. *Orion* = *Mars*, the formidable hunter (Il. 22, 29; Odyss. 5, 275), who plays a part in the mythology of the old Semites and Asiatics generally; hence he was represented as an archer. Among the Syrians and ancient Arabians this month was called ܟܢܘܢ, Ar. كانون (see Peshito on Zech. 7, 1), which is only a collateral form of the noun כִּיּוּן (which see), which latter was also a deity of the old Asiatics.

כַּסְלוּל see כִּסְלֵו.

כִּסְלוֹן (*strength, power*, concr. a strong one) *n. p. m.* Num. 34, 21.

כִּסְלוֹן (*fatness, fruitfulness*) *n. p.* of a city in the north of Judah, in the northern Judah-mountain הַר יְעָרִים Josh. 15, 10.

כְּסֻלּוֹת (the same) *n. p.* of a city in Issachar (occurring with the article) Josh. 19, 18.

כִּסְלוֹת־תָּבוֹר (*the loins*, i. e. the sides or firm points, *of Tabor*) *n. m.* of a city at mount Tabor, in the east of Zebulun Josh. 19, 12; תָּבוֹר merely 19, 22; 1 Chr. 6, 62. At the time of Jerome it was called כְּסָל; *Josephus* calls it *Ξαλώθ* (כְּסָלוֹת); in Arab. it is Iksal.

כַּסְלֻחַ *n. p.* of that Egyptian district, which, situated at the sea, reaches from the Pelusiac mouth of the Nile as far as Palestine proper; called by *Ptolemy* (4, 5, 12) and *Amm. Marc.* (22, 16) *Cassiotis*, i. e. province of כָּס, because the famous mountain *Casius* (הַר כָּס) was there;

having a Phenician sanctuary of *Baal-Cas* (בַּעַל כָּס, Jupiter Casius), and a station for sailors and merchant-caravans out of Palestine and all Asia (*Strabo* 1, 3, 17; *Jos.* B. J. 4, 11, 5; *Sanchoniathon* ap. Eus. Praep. Ev. 10, 10, 17). There was also a place *Cassium* (Ptol. l. c.) at the foot of this mountain, now *el-Cas* i. e. כָּס; and the sandy, desert Cas-districts (i. e. חַרְרֵי כָס; Lucan. Phars. 8, 539) are mentioned in the same country. *Caslochian* cloth, linen &c. (*Κασιανὰ ὑφάσματα, Κασιωτικὰ ἱμάτια*, Steph. Byz. s. v.) were also known in antiquity. The LXX translate כַּסְלֻחִים by *Χασμωνιείμ* (i. e. *Κασμωναΐμ* = כַּסְמוֹנָאִים i. e. inhabitants of the *Cas-pastures*, from the Coptic ⲙⲱⲛⲓ to pasture); probably a tract of this Cas-territory was so named in their time. As towns in the territory we find mention of *Pentaskoenon* (Steph. Byz. under *Μαγδαλός*; hence פֶּנְטַסְקֶן in Jer. Targ. I. and II. and Targ. Chron. for כַּסְלֻחַ), *Migdol* (מִגְדֹּל Ez. 29, 10; 30, 6), בַּעַל צְפוֹן (see Steph. Byz. under *Ἡρώ*), *Liebris* (לְעִבְרִי i. e. Hebrew-settlement, see Steph. Byz. under *Λίηβρις*), רַעַמְסֵס i. e. Herò (*Ἡρώ*), פִּתֹם (which see), and many others. Once the Jer. Targ. I. puts פֶּנְטַפּוֹלִיס i. e. Pentapolis, thinking of the חָמֵשׁ עָרִים Is. 19, 18; but more exact details cannot be had. The inhabitants of this eastern tract of Egypt bordering upon Palestine, Philistia and Arabia, where were also גֹּשֶׁן (which see) and the home of the Hyksos (i. e. Hebrew, Syrian, Phenician, Arabian and Carian settlers), were therefore called כַּסְלֻחִים Gen. 10, 14, 1 Chr. 1, 12, who being mixed with Hamite Egyptians presented a mongrel people with a more Semitic colouring, of whom a part emigrated to Philistia, being פְּלִשְׁתִּים (which see) according to Gen. l. c. Another colony founded by the Caslochians is said to have been *Colchis* (from *Caslochis*); since the Colchians came from Egypt, according to the testimony of antiquity (Pindar, Herodotus, Strabo).

As to the derivation of the name, the first part כַּס appears to be certain in its manifold applications, and originated with the Phenicians or Semites who settled and traded in that territory, calling a) the mountain district at the Orontes connecting Lebanon and Taurus (Plin. 4, 22, 18), and reaching from Antiochia to Seleucia, by that appellation, and practising the worship of בַּעַל כַּס. b) The same Semites or Phenicians named similarly the haven-town Cassope in Epirus (situated in a mountainous district at the Ambracian gulf), and supported a temple of Baal-Cas (Jupiter Casius) there, see *Suetonius*, Nero ch. 21. c) They also designated in the same way the city and harbour *Κασσιόπη* (Plin. 4, 12, 29) in Corcyra, having a similar temple, except that the worship was afterwards Graecised; and so we have *Ζεὺς Κάσιος* on coins. The meaning of כַּס appears to be in Phenician *mountain*, *hill* (Ar. كَسَأَ, حَزِيَ to project, to be high), with the accessory idea of wildness or barrenness (comp. גְּזֵרָה), identical in stem with גָּזַז, קָסַס; the Coptic ⲕⲁⲥ *mountain* is borrowed from the Phenician. The second syllable לֻחַ is to be derived from לָחַ *to lighten, to burn, to shine, to make dry*, these ideas being connected in other words also, Ar. لَهَقَ, لاَحَ (to lighten, to shine, make dry). לָחַ is identical with the org. root in דָּ־לַק, conseq. the noun לֻחַ denotes *dryness, the state of being burnt with the sun.* Thus כַּסְלֻחַ means *a dry, barren mountain.* The attempted explanation from a self-developed Sanskrit word *katshalôko*, said to mean *coast-land* (*Hitzig*, Urgeschichte etc. I. p. 92), must be rejected because no information exists of an extra-Semitic immigration there.

כַּסְלֻחִים see כַּסְלֻחַ.

כָּסַם (*fut.* יִכְסֹם, *inf. abs.* כָּסוֹם) *tr.* 1. prop. to cut, to cut off (comp. Targ. כְּסַם to cut in, then to injure, to offend, like כָּלַם), hence *to shear*, *to poll*, the hair of the head after a certain measure Ez. 44, 20, so as to be neither too

long nor too short; identical with the stems גָּזַם (not חָסַם), גָּדַם, קָדַם (to קַרְדֹּם), Syr. ܟܪܡ, Ar. قطم, جذم, كزم, قسم, حسم &c. — 2. (not used) *to split*, *divide*, *separate*, cogn. in sense with שָׂעַר I., פָּרַע, בּוּן, constantly proceeding from the idea of *cutting*, *separating from one another*, *dividing off;* metaphor. *to form hairs*, *bristles*, *hair-like points*, hair being conceived of as a thing singled, divided (comp. שֵׂעָר, שַׂעַר, פֶּרַע, Aram. בִּינִית); applied especially to the bristly, rugged points of certain ears of corn, e. g. barley (see שְׂעֹרָה).

Pih. כִּרְסֵם (= כִּסֵּם with *r* inserted; *fut.* יְכַרְסֵם) *to browse*, *to feed upon*, prop. to cut away, to shear off, spoken of the feeding of the wild boar Ps. 80, 14; Aram. קַרְסֵם, Arab. كَرْزَمَ, قَرْصَمَ, قَرْطَمَ &c., all connected with the fundamental signification mentioned.

Puh. כֻּסַּם (not used) *to be furnished with rugged*, *bristly points*, of certain kinds of spelt. Deriv. כֻּסֶּמֶת.

כֻּסֶּמֶת (from Puh. כֻּסַּם; *pl.* כֻּסְּמִים) *fem.* a low kind of barley with bristly, rugged and sticking up points, usually *the prickly spelt*, which is coupled with דֹּחַן Ez. 4, 9 a mean species of grain, sown on the borders of barley fields as a sort of enclosure to them Is. 28, 25, and which ripens, like חִטָּה, later than common barley Ex. 9, 32. LXX, Aq. and Theod. translate ζέα, which signifies a kind of barley (= Sanskrit *java*, Pers. *ǵav* barley); on the other hand, *Saadia* and *Ibn Ǵanâch* (but only by conjecture) have كُرْسَنَة (Talm. כַּרְשְׁנָא) or جُلَّبَان (Talm. גּוּלְבָא, גּוּלַב) *vetch.*

כָּסַס (*fut.* יָכֹס, 3 *p. pl.* יָכֹסּוּ) *tr.* prop. to split, to divide, to separate, thence *to number*, *to determine*, cogn. in sense with מָנָה (Targ. and Syr. render it by מְנָא, ܡܢܐ) Ex. 12, 4; identical, as a stem, with גַּז, קַץ, חַץ, כָּס־ָא in its organic root. In elucidation of the fundamental signification comp. Targ. כַּס to cut, to pierce, hence to chew, to bite in pieces (figur. to violate), כָּס the same.

כָּסַף I. (*fut.* יִכְסֹף) *intr.* prop. equivalent to, to draw in, to withdraw hastily, e. g. the light (Ar. كسف and خَسَفَ to withdraw the light, of the sun and moon, comp. אָסַף), or a lively, bright-shining colour (so that an object becomes weak, pale), or the vital juice; conseq. identical in its organic root with that in אָ־סַף, סָפָ־ה, סָף. Hence 1. (not used) of colour, *to be pale*, *white*, *whitish-grey:* a) of the glimmering whitish colour of silver, Ar. خَصَفَ of the greyness of ashes, خَصِيف ashes, أَخْصَف ashy-coloured, خَصَف grey; b) *to become pale* or *whitish*, with shame (comp. חָוַר, לָבַן), *to be ashamed*, of the whitish-grey colour of the face in manifesting this feeling; בֹּשׁ also proceeding from the same fundamental signification; Ar. حَشَمَ (out of حَشَفَ) the same, whence حِشْمَة shame; c) *to be terrified*, which shews itself by a person becoming pale (see Nif.). — 2. *to withdraw the vital juice*, *the life-blood* (דָּם which see), *the vital force*, *the moisture*, i. e. *to appear juiceless*, *dry*, *withered*, *languishing*, and like כָּלָה, *to pine for*, *to long after*, Job 14, 15; Arab. حَسَفَ to be dry, withered. Deriv. כֶּסֶף, the proper name כָּסִפְיָא.

Nif. נִכְסַף (*part.* נִכְסָף, *inf. absol.* נִכְסֹף) 1. *to turn pale*, *to be terrified*, Zef. 2, 1 *the people not afraid* (i. e. defiant) (LXX, Syr.). — 2. *to long after*, with לְ, *to desire greatly* Gen. 31, 30; Ps. 84, 3.

כָּסַף II. (*fut.* יִכְסֹף) *intr. to assail*, *to rush*, *to pursue closely*, Ps. 17, 12 *like a lion which assails in order to tear in pieces*, which suits the parallelism. From this fundamental signification we might perhaps explain better signif. 2. of כָּסַף I. *to desire a thing violently*, *to long for.* The stem is closely connected with קָצַף, Aram. חֲצַף, Arab. حصف, خصف.

כֶּסֶף (with *suff.* כַּסְפִּי, כַּסְפָּם; *plur.* כְּסָפִים, with *suff.* כַּסְפֵּיהֶם) *m. silver*, so called from its whitish-grey, pale colour, like ἄργυρος from ἄργος (albus), and argentum; and vice versa זָהָב (which see) from זָהָב = צָהַב. It is used to denote a) silver as a metal of which something is made Ex. 3, 22; 20, 23, especially the שֶׁקֶל Gen. 23, 15; Lev. 27, 3; in the latter application of it שֶׁקֶל is frequently omitted, so that כֶּסֶף alone signifies a shekel of silver Gen. 20, 16; 37, 28; Deut. 22, 19; Phenic. כֶּסֶף a shekel (Mass. 3. 5); *silver-ore* which is purified from its dross, i. e. from particles of tin and lead; applied in a moral sense to iuternal purification Is. 1, 25; Mal. 3, 2 3. Put along with זָהָב it denotes every thing valuable Gen. 44, 8; Num. 22, 18; Deut. 7, 25; כֶּ׳ alone expresses the same idea Judges 5, 19; 2 Chr. 9, 20; opposed to אֶבֶן Deut. 23, 20 or בְּרֶזֶל Is. 60, 17; also *treasure* Job 3, 15; 27, 16. b) *money*, like ἀργύριον, silver, especially unstamped Gen. 23, 13; 43, 15, and with which a thing is bought, therefore מִקְנַת כֶּסֶף *what is bought for money*, i. e. a slave bought for money Gen. 17, 12; Ex. 12, 44; *plur.* pieces of money Gen. 42, 25.

כְּסַף (*def.* כַּסְפָּא) *Aram. m.* the same Dan. 2, 35; 5, 2; Ezr. 5, 14.

כַּסְפַּי see כַּסְפָּיָא.

כַּסְפָּיָא (*the white-mountainous* or *snowy-mountainous Caucasian region*) *n. p.* of a place (perhaps also of a country, for מָקוֹם, which is always appended, stands in Ex. 3, 8 for אֶרֶץ) in greater Asia. Though Ezra himself did not touch at it on the way home from Babylonia to Jerusalem, yet he sent messengers thither where there was a colony of exiles, from the river אַהְוָא, to bring servants for the temple of God Ezr. 8, 17. It lay in the south of Media, where were many colonies of the Caspians (Strabo 1, 506; Herod. 7, 67), and which, as is well-known, bordered on the Caspian Sea in the north, as well as on Babylonia on the other side. Hence it was not far from the route of the Israelites as they returned. According to tradition (wa-Yikra rabba ch. 5. §. 5) the *large distant country*, to which *Shebna*, the treasurer or major-domo of Hezekiah, was banished (Is. 22, 15-19), was the remote כַּסְפָּיָא i. e. Caspiana, which probably included *Albania*. The name כַּסְפִּי (from an adj. m. כַּסְפִּי) i. e. *alba*, like כַּסְפִּי (adj. m. from the verb כָּסַף I.) should be put beside *kasp*, *casp* in numerous appellations in the territory *Caspiana*, which comes to the same meaning as that of כַּסְפָּא. The inhabitants call the Caucasus covered with snow in its middle region „*the Caspian mountain*, Caspius mons", i. e. הַר כַּסְפִּי, the snow-white mountain (Eratosth. ap. Strab. 11. page 497; see also גּוֹג), or perhaps from the colour of the white-grey rocks (comp. לְבָנוֹן, *the snow-white*, because its highest point is covered with perpetual snow, styled in the Targ. טוּר תַּלְגָּא); and *Procopius* (Goth. 4, 3) describes it as a very high Alpine mount (Latin *Alpes*, Greek *αἱ Ἄλπεις*, German *Alpen*, connected with *albus*, a designation of every snow-covered mountain). The dwellers about this mountain were called *Caspians*. The mountain too which forms the eastern boundary of Armenia towards northern Media, was called Caspius mons, *Κάσπιον ὄρος* (Plin. 5, 27); and the great inland sea which washes the countries at the Caucasus (Albania, Iberia, Media, Hyrcania &c.) was thence termed *the Caspian sea*, (Caspium mare, *Κασπία θάλασσα, Κάσπιον πέλαγος* Herod. 1, 203). Of similar meaning is the name Albania, denoting the land at the Caspian sea and the Caucasus (Ptol. 5, 12), where was also the territory Caspiana (Plin. 6, 13; Mela 3, 5), whose inhabitants were named Albani. The *Κάσπιαι πύλαι*, Caspiae portae, i. e. the Caspian passes, are both etymologically and actually identical with the Albaniae pylae, with which they interchange their name (Ptol. 5, 12).

כַּסְפָּיָא see כַּסְפָּיָא.

כֶּסֶת (from כָּסָה, as דֶּלֶת from דָּלָה;

pl. כְּסָתוֹת, with *suff.* כִּסְתּוֹתֵיכֶן, כִּסְ׳, ־כֶנָה) *fem.* usually *a pillow*, *a cushion*, Ez. 13, 18 (according to the Talmud). But as this signification does not suit in the remotest degree, it is better to take the word as meaning *a case of skin* or *parchment* (i. e. embracing, covering all round, from כָּסָה) or *a box* in which oracular little images or oracular sayings were kept, and which were fastened and bound (תָּפַר) to the joints of the hand, עַל כָּל־אַצִּילֵי יָד 13, 18, or to the arms, עַל זְרוֹעוֹת 13, 20, in order to serve as an oracle-requisite for lying prophetesses (בְּנוֹת עַם הַמִּתְנַבְּאוֹת מִלִּבְּהֶן 13, 17); just as the false prophet wore a hair-mantle לְמַעַן כַּחֵשׁ Zech. 13, 4. See מִסְפָּחָה. In the feminine termination ־ֶת the Thau frequently remains.

כְּעַל see עַל.

כְּעַן *Aram. adv. of time: now*, nunc, Dan. 2, 23; 3, 15; 4, 34 &c., a meaning which the Hebrew כֵּן (which see) and even כְּ alone also have. It is probable that כְּ is here radical; and that כְּעַן, like כְּעֵן belonging to כְּעֶנֶת, is the same as the Aram. כָּאן, and identical with כֵּן. עַד כְּעַן *till now* Ezr. 5, 16. Targ. מִכְּעַן *from now*. Originally כְּעַן may also have been an adverb of place, *here*. The assumption that it is a contraction of כְּעִדַּן, must be rejected on linguistic grounds; for the assimilation of the ד in קַמָּא out of קַדְמָא, and the elimination of the ע in הָשַׁתָּא from הָא שַׁעְתָּא take place only because they are vowelless.

כְּעֵן see כְּעֶנֶת

כְּעֶנֶת (*fem.* from the *masc.* כְּעֵן = כְּעַן) an *adverb of time*, *now*, but also according to another meaning of כֵּן, *so now*, וּכְעֶנֶת *and so now* Ezr. 4, 10; 7, 12, i. e. *and so forth*, et cetera; contracted וּכְעֶת 4, 17.

כָּעַס (*fut.* יִכְעַס, *inf. constr.* כְּעוֹס) *intrans.* 1. (not used) *to be rocked to and fro*, *to be pushed about*, *to be moved about*, *to be driven hither and thither*, identical with גָּעַשׁ (which see), Targ. עֲגַשׁ, Syr. ܓܥܫ, Ar. جهش, and with the organic root in נָ־גַשׁ, perhaps also in חָשׁ (which see). — 2. Figur. *to rage*, *to foam up*, cognate in sense קָצַף, opposite שָׁקַט Ez. 16, 42, and parallel חָרַק שֵׁן Ps. 112, 10; *to be disturbed*, Eccles. 5, 16 *and he is very much disturbed*, *and harm is to him* (חֳלִי לוֹ = חָלְיוֹ) *and excitement;* then *to be angry*, *to be indignant*, Eccles. 7, 9; *to be displeased*, *out of humor* Neh. 3, 33, with אֶל of the person *to be wroth with one*, 2 Chr. 16, 10. Deriv. כַּעַס, כַּעַשׂ.

Pih. כִּעֵס *to provoke*, *to irritate*, with בְּ with a thing, and accus. of the pers. Deut. 32, 21; *to grieve* 1 Sam. 1, 6, where, however, the verse appears to have been וַיֵּ״ סָגַר רַחְמָהּ לְכַעֲסָהּ וּלְצָרָתָהּ וַתִּכְעַס בַּעֲבוּר עַרְעֵרָהּ, according to the LXX.

Hif. הִכְעִיס (*part.* מַכְעִיס, *inf. constr.* הַכְעִיס; *fut.* יַכְעִיס, *apoc.* יַכְעֵס) *to make dispirited*, *to excite*, *to terrify* Ez. 32, 9; *to provoke*, *to make angry*, e. g. God by idolatry &c. 1 Kings 15, 30; Jer. 7, 18; *to cause vexation*, *sorrow*, 7, 19; in a stronger form הִכְ׳ כַּעַס 1 Kings 15, 30 and 21, 22; poet. הַכְ׳ תַּמְרוּרִים Hos. 12, 15 *to provoke most bitterly*.

כַּעַס (4 times in Job כַּעַשׂ; with *suff.* כַּעְסִי, כַּעַסְךָ; *pl.* כְּעָסִים) *m. sorrow*, *vexation*, Prov. 17, 25; 21, 19; Ps. 10, 14, *anger* Prov. 27, 3, *agitation*, *dislike*, 12, 16; Eccles. 7, 9; *provocation*, of God 1 Kings 15, 30; 21, 22; 2 Kings 23, 26; Deut. 32, 19; hence *sinfulness* Ez. 20, 28; *unquietness* Eccles. 2, 23; 11, 10; *insecurity* 1, 18.

כַּעַשׂ *masc.* the same, Job 5, 2; 6, 2; 10, 17; 17, 7; Phenic. כַּעַשׂ the same (Tug. 5).

כְּעֶת see כְּעֶנֶת.

כַּף (from כָּפַף I.; with *suff.* כַּפִּי, כַּפּוֹ; *dual* כַּפַּיִם, *constr.* כַּפֵּי, with *suff.* כַּפַּי, כַּפֶּיךָ; *plur.* כַּפּוֹת; Arab. كَفٌّ); *f.* (like other names of the members of the body פַּעַם, רֶגֶל, בֹּהֶן, אֶצְבַּע, יָמִין, יָד &c.) *the curved hand*, *the hollow of the hand*, into

which one pours a thing Lev. 14, 15, which one fills 1 Kings 17, 12, in which something is held Is. 28, 4, conseq. different from יָד; compare the northern *krumma*, the hollow hand, Greek *κυλλή* a cup and the hollow hand. In use 1. for *hand* generally, with which one seizes Deut. 25, 12, Ez. 21, 16, or works Prov. 10, 4. Here belong the phrases נָצַל, פָּדָה, הוֹשִׁיעַ, הִצִּיל מִכַּף פְּ׳ *to rescue, liberate, redeem* &c. *out of one's power*, Judges 6, 14; 1 Sam. 4, 3; Jer. 15, 21; Mic. 4, 10; as one says in an opposite sense נָתַן בְּיַד פְּ׳ Judges 6, 13, בָּא בְּכַף פְּ׳ Prov. 6, 3; where also יָד may always stand. Other expressions are שִׂים כַּף עַל פְּ׳ either *to lay the hand upon one* Job 40, 32, or *to protect* Ps. 149, 5; שִׂים כַּף לָפֶה *to lay the hand upon the mouth*, a token of silence Job 29, 9; שִׂים נֶפֶשׁ בְּכַף *to stake the life* Judges 12, 3, prop. to carry the life in the hand in order to give it up. הִכָּה כַּף see נָכָה; תָּקַע see תָּקַע כַּ׳; מָחָא see מָחָא כַּ׳. Dual כַּפַּיִם *both hands*, Is. 36, 32; 49, 16; but more frequently as a plur. especially in the phrases נָשָׂא כַּ׳ Ps. 63, 5 (and the noun-form in accordance 141, 2) *to pray;* נָשָׂא כַּ׳ אֶל 119, 48 *to lift up the hands to a thing*, i. e. to appropriate it willingly; פָּרַשׂ כַּ׳ אֶל Ex. 9, 29 or לְ Ps. 44, 21, merely פָּרַשׂ כַּ׳ Is. 1, 15 or with the accus. of direction 1 Kings 8, 22, and שִׁטַּח כַּ׳ אֶל Ps. 88, 10 *to pray, to turn as a suppliant to;* נָשָׂא עַל־כַּ׳ *to bear upon the hands*, i. e. to protect Ps. 91, 12; חָקַק עַל־כַּ׳ *to grave upon the hands* (i. e. the names) = to remember continually Is. 49, 16; and so many other modes of expression which are to be found under the verbs belonging to them. Pl. כַּפּוֹת, coupled with יָדַיִם, either as a mere tautology for יָדַיִם, or better the palm of the hand as a part of it, whether living Dan. 10, 10, or cut off 2 Sam. 5, 4; 2 Kings 9, 35. — 2. *the paw, the forefoot*, of animals Lev. 11, 27. — 3. with רֶגֶל *the sole of the foot* Deut. 2, 5, coupled with *even to the* רֹאשׁ Is. 1, 6 or קָדְקֹד Deut. 28, 35 denoting the whole length of the body. For this stands also the pl. כַּפּוֹת Josh. 3, 13, and that either for רֶגֶל generally Deut. 28, 65, or figurat. in עַל־כַּפּוֹת רַגְלַיִם *to the soles of the feet*, i. e. in the dust Is. 60, 14, seldom of the ark Ez. 43, 7 (see הֲדוֹם), or with the addition of פָּעַם 2 Kings 19, 24. — 4. *a pan, a dish*, in the sing. and plur., on account of its resemblance to the bent hand Num. 7, 14 56; כַּף הַקֶּלַע 1 Sam. 25, 29 *the dish* (hollow) *of the sling;* כַּף הַיָּרֵךְ Gen. 32, 26 *the hollow* or *socket of the thigh*. — 5. *handle*, only in plur. Song of Sol. 5, 5. — כַּפּוֹת Lev. 23, 40 belongs to כַּפָּה = כִּפָּה.

כֵּף (*plur.* כֵּפִים; from כּוּף) *masc. a cliff, a rock*, in whose חֹרִים the original inhabitants of Edom lived like troglodytes Job 30, 6. An invading enemy clambers over כֵּף עָלָה בְּ Deut. 5, 5; Jer. 5, 10; Ps. 24, 3) Jer. 4, 29. In Aram. (Targ. כִּיפָא, Syr. ܟܺܝܦܵܐ, ܟ̰ܶܦ̰ܵܐ, hence כִּיפָא, *Κηφᾶς* in the New Test. for the proper name *Πέτρος*) it is the usual word for *stone, rock, cliff, reef, projecting bank*. The stem כּוּף has chiefly the meaning "to project, to be prominent, to rise aloft", the same existing in extra-Semitic languages (comp. Sanskrit kap in *kap*-ala, Greek *κεφ-αλή, κύφ-ος, κύβ-η*, Latin *cap*-ut, German Kapp, Kuppe, Kopf, Gipf-el &c. &c.); and since גַּבָּה I. belonging to the noun גַּבָּה (pl. גַּבּוֹת) *bank* proceeds from the same point of view, and כֵּיף in Aram. actually means bank, the verb חוּף for the noun חֹף seems to have the same meaning as כּוּף. The original signification is *to cut off, to split off*, like the Ar. كَافَ (secuit); and therefore it is applied to a separated, divided, rough rock, to an inaccessible cliff, as is also סֶלַע from סָלַע, Ar. سَلَعَ (to divide, to cut off), صلع a rock. The verb צוּר belonging to the noun צוּר rock, and the Greek *ἀπότομος, ἀκρότομος, ῥάκτος* proceed from the same mode of viewing a thing.

כָּפָה (*fut.* יִכְפֶּה) *tr.* same as כָּבָה (of which it appears to be a collateral form) *to extinguish*, אַף (anger) Prov. 21, 14

(Targ., Vulg.), comp. Jer. 7, 20; like the compared verb prop. to conceal, to cover, to hide, conseq. it is also connected with חָבָא, חָבַב I., חָפָא, חָפָה; on the contrary the Ar. كفأ (to turn away) must be put with כָּפַף.

כַּפָּה (only *pl.* כַּפּוֹת; from כָּפַף II.) *f. a branch*, of the palm Lev. 23, 40, so called from its rising upward; hair, branches, tops being in other instances also named from the verb-root "to shoot upwards, to rise aloft".

כִּפָּה (with *suff.* כִּפָּתוֹ; from כָּפַף II.) *f. top*, of the high, slender palm, *top-branch* Job 15, 32; fig. כִּפָּה וַאֲגַמּוֹן Is. 9, 13 and 19, 15 *the palm-top and bulrush*, i. e. the high and low; LXX *μέγαν καὶ μικρόν* or *ἀρχὴν καὶ τέλος*.

כְּפוֹר (*pl. constr.* כִּפּוֹרֵי) *m.* 1. (from כָּפַר III.) *a cup*, *a goblet*, different from מִזְרָק, which is adduced by itself 1 Chr. 28, 17; Ezr. 1, 10; 8, 27; called from its deepened form. — 2. (from כָּפָר I.) *hoar-frost*, which is scattered about Ex. 16, 14; Psalm 147, 16; Job 38, 29. — 3. (from כָּפָר II. or כָּפַר IV.) *Cyprus*, the island, = כֹּפֶר 4. It is the ground-form of כַּפְתֹּר II. (which see).

כָּפִיס *m. a beam*, holding together a wooden building (עֵץ) Hab. 2, 11 (Symm., Theod., Kimchi &c.). The LXX seem to have read חָפַשׂ (which see), if their *κάνθαρος* is not to be understood of a beam, after Vitr. 4, 2; the Targ. has *a splinter*, from כָּפַס = חָפַשׂ *to cleave*.

כְּפִיר (*pl.* כְּפִירִים from כָּפַר II.) *m.* 1. same as כָּפָר *a village*, Neh. 6, 2. — 2. prop. the strong, the powerful, hence *a lion*, particularly the wild and blood-thirsty one Ps. 17, 12; 91, 13; Is. 11, 6, that goes forth for prey 5, 29; Mic. 5, 7; Jer. 25, 38, and roars in its fierceness Judges 14, 5; Jer. 2, 15; Am. 3, 4, more advanced in age and strength than a גּוּר Ez. 19, 2 3. Fig. of fierce, blood-thirsty enemies Ps. 35, 17, Jer. 2, 15; hence the Egyptian king Pharaoh is called כְּ׳ גּוֹיִם because of his wild rage for booty Ez. 32, 2; also generally *a ruler*, *a king*, Ez. 19, 2; 32, 2; 38, 13.

כְּפִירָה (*village*, *hamlet*) *n. p.* of a place of the Hivites, which the Benjamites afterwards got Josh. 9, 17; 18, 26; Ezr. 2, 25; Neh. 7, 29. The place is now called *Kefir*, near Yâlo, east of Nicopolis (*Robinson's* New Biblical Res. p. 190).

כָּפַל (*part. pass. m.* כָּפוּל) *tr.* prop. *to bind together*, *to tie* or *plait together*, identical with גָּבַל, חָבַל, כָּבַל (which see) in its fundamental idea. Hence *to fold together*, *to lay together*, *to double*, i. e. to put together, or over against one another, two similar things Ex. 26, 9; 28, 16; 39, 9; Targ. קְפַל *to fold*, *to double up*, Syr. *to intertwine*, Sam. *to practise usury*, *to surround*, *to enclose*, from which the fundamental signification clearly appears; Arab. and Ethiop. also *to divide into two like parts*, whence كِفْل *a like part*, *the corresponding portion*, which is merely a farther development of the idea. Derivat. כֶּפֶל, dual כִּפְלַיִם.

Nif. נִכְפַּל (*fut.* יִכָּפֵל) usually *to be repeated*, *to be doubled*, Ez. 21, 19 [14] *and let the sword be repeated the third time* (שְׁלִישִׁתָה adv.). But since the Nif. of כָּפַל and שְׁלִישִׁתָה as an adv. do not further occur, and the latter may be taken merely as a fem. adject. to חֶרֶב as the LXX understand it, it is better to consider it as an allusion to the preceding וְתָחֳלָת לְחֶרֶב שְׁלִישָׁתָה, and to read כַּף, *thou bendest* (the hand) *for a third sword*.

Hif. הִכְפִּיל (not used) *to be wound*, *to be serpentine*, *uneven*, *inaccessible* (of a country), so proceeding from the fundamental signification. Targ. כִּפְלָא (Is. 40, 4) *a mountain spiral* (rich in incisions and indentations). Deriv. מַכְפֵּלָה.

כֶּפֶל (*du.* כִּפְלַיִם) *m. a doubling*, כֶּ׳ רֶסֶן *a double row of teeth* Job 41, 5; dual *the doubled*, כִּפְלַיִם לְתוּשִׁיָּה 11, 6 *the doubled in wisdom* (truth), i. e. as wise again as one thinks and apprehends; לָקַח כִּפְלַיִם *to take double*, i. e. richly Is. 40, 2.

כָּפַן (3 *fem.* כָּפְנָה) *intr.* prop. *to curve*,

to contract, to bend, identical with גָּבַן, גָּפַן, כָּבַן (which see); and as these are enlarged from the simple stems גַּב, גַּף, כַּב, so is כָּפַן from כַּף by *n* added; Ar. كَفَنَ to twist, to roll up, to enwrap. Hence 1. *to bend, to wind*, with עַל *whither*, Ez. 17, 7 *and lo! this vine bends with its roots to him* (*to the eagle*), כָּפְנָה by way of assonance to גֶּפֶן, which is of like origin. The Vulg. has taken it in the sense of שִׁלְּחָה in the second hemistich, without reading כְּפֹנֶה; but the LXX like the Targ. retain the fundamental signification (= כַּף). — 2. (not used) *to shrivel, to be folded together, to be fastened together*, of the entrails; hence *to hunger, to thirst* (comp. Aram. טְוָא, Hebr. צָם, צָמֵא with the Arabic analogy there given), Aram. כְּפֵן, ܟܦܢ (to hunger, to thirst, also figur.). Deriv. כָּפָן.

כָּפָן *m. hunger*, Job 5, 22; 30, 3; Targ. כַּפְנָא, Syr. ܟܦܢܐ, Zab. ܟܘܦܢܐ the same.

כָּפַס (not used) *tr. to hold together, to draw together, to bind, to close*, of a beam which keeps a building together; קָרָה belonging to the noun קוֹרָה having also this meaning; comp. קָפַץ (which see), כָּפַת, Targ. כְּפַת, Ar. قَفَسَ with the same fundamental signification. Derivat. כָּפִיס (which see).

כָּפַף I. (i. e. כַּף, but also resolved כָּפַף; *part. pass.* כָּפוּף; *inf. constr.* כֹּף) 1. *tr. to curve, to bend*, רֹאשׁ, of bulrushes and of men Is. 58, 5 (on Ez. 21, 19 see כָּפַל Nif.); fig. *to bow, to humble* Ps. 145, 14; 146, 8 (oppos. זָקַף); *to cast down, to make succumb*, 57, 7 *they have cast me down*, i. e. bent me down into the net, for כָּפַף stands here for כָּפְפוּ, LXX καὶ κατέκαμψαν τὴν ψυχήν μου. — 2. *intr.* (not used) *to be curved, bent*, hence a) *to be arched, hill-shaped, humped, bellied;* b) *to be deepened* or *hollowed out* (in a round and bent form). Deriv. כַּף.

The intr. signif. of the stem lies also in the Syr. ܟܦ (to be curved, bent, with age; to be humped, bunched), Zab. ܟܦ (to be arched, bow-shaped), Arab. كَفَّ; and the organic root is connected with גַּב (גָּבַב), Ar. جَابَ, Targ. גַּב, גָּוָה I. and גַּו I. (גָּוַן), גָּבַע, Ar. قَبَعَ; the signif. *to be hollow* merely proceeding from a curved, concave form, and not from that of to dig through, to hollow throughout: whence גָּבָא I., גּוּב II., יָ־גַב &c. have nothing to do with it, and just as little have גָּבַח, גָּבַהּ. But the stem גַּף (גָּפַף) is entirely identical with it, having the meaning to be curved, bent, arched, an enlargement of which is גָּפַן; so is the Aram. ܓܦ, therefore ܓܦܐ flexure, arm, wing, Ar. جفن arch of the eyes. The primitive conception of bentness, roundness, circularity, whether of a flat or an arched body, lies also in כַּב (כָּבַב), Ar. كَبَّ, Syr. ܟܒ. The Phenic. כָּפַף is, to be hill-shaped, hence the proper name of a city in Phenic. Africa כְּפִפָא ap. Ptol. (4, 3) κίπιπα, Gent. כְּפִפִי (Tug. 7). In extra-Semitic tongues we have to compare with כַּף the Pers. *kaf*-ten, Lat. *cub*-o, *cumbo*, Greek κάμπω &c.

Nif. נָכַף (*fut.* אִכַּף) *to bow, to humble oneself*, with לְ *before* one Mic. 6, 6.

כָּפַף II. (not used) *intr. to rise aloft, to project upward* (of the projecting branch of the palm), *to be high;* connected, in its organic root, partly with גָּבַח, גָּבַהּ, partly with עָפָה belonging to עָפַי. Deriv. כַּפָּה, כִּפָּה.

כָּפַץ (*fut.* תִּכְפֹּץ) *tr. to close*, only in the cod. Sam. Deut. 15, 7 for תִּקְפֹּץ.

כָּפַר I. (Kal not used) *tr.* 1. *to cover* (see כַּפֹּרֶת). — 2. Fig. *to cover over, to conceal*, sin, hence *to atone for, to forgive.* Comp. Ar. كَفَرَ to cover, to conceal, along with غَفَرَ (of similar meaning). Fig. (also in Aram. and Talm.) to conceal, to hide, to dissemble, which is a covering; comp. also جَفَرَ to hide. כָּפַר Gen. 6, 14 is a denom. from כֹּפֶר 3 (which see); since a meaning "to overlay, to cover over, to plaster" (cognate in sense טָח, טָפַל, תָּפַל) in the verb, has not been proved. Deriv. כֹּפֶר 1.

Pih. כִּפֶּר (*fut.* יְכַפֵּר, *inf. constr.* כַּפֵּר) only fig. 1. *to cover*, transgression, hence *to forgive*, *to pardon*, with accus. of the thing, פֶּשַׁע Ps. 65, 4, עָוֹן 78, 38, Dan. 9, 24, but commonly (like all verbs of covering) with עַל of the thing, עָוֹן Jer. 18, 23, חַטָּאת Lev. 19, 22, Ps. 79, 9, שְׁגָגָה Lev. 5, 18, also with עַל of the person Lev. 19, 22, or with both 5, 18; more rarely have we לְ of the person Deut. 21, 8, and לְ of the thing Ez. 16, 63, or עַל of the person and מִן of the thing Lev. 4, 26, Num. 6, 11; still more rarely בְּ of the thing Lev. 17, 11. — 2. *to make expiation*, *to procure* or *effect forgiveness*, hence like verbs of interceding, praying, seeking God (הִתְחַנֵּן, הֶעְתִּיר, נָשָׂא תְפִלָּה, קָרָא &c.) construed with בְּעַד (which see) *for*, as well with בְּעַד of the person Lev. 9, 7; 16, 6; 2 Chr. 30, 18 (where the following verse is to be linked to, and the relative אֲשֶׁר is wanting) as with בְּעַד of the thing Ex. 32, 30. — 3. *to expiate*, generally, i. e. *to free from impurity*, *sinfulness*, *guilt*, *crime*, with accus. of the thing Lev. 16, 33; Deut. 32, 43; Ez. 43, 20 26; 45, 20; more rarely with עַל Ex. 29, 36. The phrase כִּפֶּר פָּנִים בְּ׳ Gen. 32, 21 *to cover the face with a thing*, returns to the original image, meaning not to see what is done, conseq. = *to propitiate* (see כְּסוּת עֵינַיִם); fig. like כָּבָה of the same meaning *to extinguish*, anger, i. e. to hush up Prov. 16, 14; metaphor. *to cover* = *to smother*, *to suppress*, הוֹדָה Is. 47, 11. Deriv. כִּפֻּרֶת, כַּפֹּרֶת.

Puh. כֻּפַּר (*fut.* יְכֻפַּר) 1. *to be atoned for*, *forgiven*, עָוֹן Prov. 16, 6, חַטָּאת Is. 6, 7; or absol. and with לְ of that which is forgiven or expiated Num. 35, 33. — 2. Figur., like כָּבָה, *to be extinguished*, *weakened*, = *to perish*, *to cease*, בְּרִית Is. 28, 18; also in Aram. Peal in this sense.

Hithp. הִתְכַּפֵּר (*fut.* יִתְכַּפֵּר) *to be expiated*, *forgiven*, with לְ of the person 1 Sam. 3, 14.

Nithp. נִכַּפֵּר (out of נִתְכַּפֵּר, compounded of Nif. and Hithp.) *to be forgiven*, Deut. 21, 8.

כָּפַר II. (not in use) *tr.* 1. *to string together*, *to unite*, *to bind together*, *to put together*, e. g. villages in a place, hence as a stem = חָבַר I. (whence חֶבְרוֹן village), the fundamental signification also existing in אָבַר I. (which see), גָּבַר, כָּבַר, אָפַר II. (to אַפֵּר), Syr. ܟܦܪ, עָפַר II. (belonging to the names of places עָפְרָה, עֶפְרוֹן, עֶפְרַיִן) &c.; as also the Ar. كَفَرَ, Syr. ܟܦܪ have the same ground-sense. Derivat. כֹּפֶר 1. (also in many proper names), (כְּפָרָה), כְּפִיר 1, כֹּפֶר 2. and the proper name כְּפִירָה. — 2. Metaphor. *to be strong*, *powerful*, *courageous*, prop. to be pressed, condensed, the idea of being pressed or stout proceeding from the fundamental signification "to wind together, to bind together", also in the verbs אָבַר, גָּבַר, כָּבַר, חָבַר, which are identical with the present stem; and this is the case with חָזַק, קָשַׁר also, as is well known. The same transference is found in the verb גָּפַר, which is of cognate stem. Derivat. כְּפִיר 2, כֹּפֶר 3. and the denom. כָּפַר.

כָּפַר III. (not used) *tr.* prop. *to cut through*, *to break through*, *to hollow throughout*, identical with חָבַר II., חָפַר, קָבַר (which see), שָׂפַר (belonging to שׂוֹפָר), and in its organic root with בֵּר (belonging to בּוֹר), פֵּר II., בָּאַר, פָּאַר (belonging to פָּארָן); hence also *to deepen*, *to hollow out*, a vessel. Deriv. כְּפוֹר I.

כָּפַר IV. see כֹּפֶר 4.

כֹּפֶר (*constr.* כְּפַר, *pl.* כְּפָרִים) *m.* 1. (from כָּפַר II.) *a hamlet*, prop. an union of houses, hence *a village* Song of Sol. 7, 12, 1 Chr. 27, 25, for which the forms כְּפִיר 1 and כֹּפֶר 2 also occur; Ar. كَفْر, Aram. כְּפַר, ܟܦܪ the same. Very often is this word applied, at a later period, in compounds, in order to give names to smaller localities, of which an example appears already in Josh. 18, 24; the term being also met with both in Arabic and Syriac in local names. In the Talmudic period, many localities of Palestine, Phenicia and Syria

compounded with כְּ׳ are adduced, as כְּפַר אָבוּס (J. Sanh. 11), כְּ׳ גִּבּוֹר חַיִל (Meg. 18[a]), כְּ׳ אָמִי (J. Nedar. 4), כְּ׳ בְּיוּתָר (Chall. 4, 10), כְּ׳ אַרְיֵה (J. Kil. 1), כְּ׳ אִמְרָא (J. Taan. ch. 4), כְּ׳ בַּרְקָא (Kerith. at the end), כְּ׳ שַׁחְרָא (Tosifta Jebam. at the end), כְּ׳ עָנִים (Pesikta rab. 23), כְּ׳ תְּמַרְתָּא (Tos. Chall. 13; Meg. 16[a]), כְּ׳ עֵיטָם (Jebam. ch. 12 at the end), כְּ׳ דָּרוֹם (Soth. 20[b]), כְּ׳ נִמְרָה (Midr. Echa 72[a]), כְּ׳ בַּרְקָאֵי (Pesach. 57[a]) &c.; sometimes also the feminine form כְּפָרָה (hamletship) alone (J. Meg. 1); comp. in the New Test. and Apocrypha *Καπερναούμ* i. e. כְּפַר נַחוּם (Matth. 4, 13); *Χαφαρσαλαμά* i. e. כְּפַר שְׁלָמָא (1 Macc. 7, 31), which is called in Talmudic (J. Aboda-Sara 44) כְּ׳ שָׁלֵם, &c. Comp. the Phenic. כְּפָרָא (Gaphara) n. p. of a locality at Leptis, כְּפַר סֻס or כְּפַר סֻסִם (Cabarsus, -sussi) n. p. of a place in Byzacium, כְּפַר עֲדָפָא (Cebaradefa) n. p. of a city there, כָּפְרֻת (Cufruta) n. p. of a city there too. — 2. (only pl. כְּפָרִים) *cypress-flowers* Song of Sol. 4, 13, = כֹּפֶר 4.

כָּפַר I. (not used) *intr. to fly about, to be scattered about* (of dust, hoar-frost &c.), *to fly to and fro in crisp masses*, conseq. connected with עָפַר, אָפַר I. (which see); the idea of being bruised in pieces and crumbled (see פַּר), not being the original one in both. Deriv. כְּפוֹר 2.

כָּפַר II. (not used) *intr. to be of a clear red*, of the cypress-flower or blossom, with the dust of which persons coloured red; identical with חָפַר (which see). In general, perhaps in the first instance, *to shine, to glitter, to bloom*, the same fundamental signification lying in סָפַר, שָׁפַר, which is then transferred to a bright colour; but see כֹּפֶר 4, כָּפָר 2 and כְּפוֹר 3, with the proper name כַּפְתֹּר.

כְּפַר הָעַמּוֹנָה (*village of the Ammonites*) *n. p.* of a locality in Benjamin Josh. 18, 24 K'ri, for which the K'tib has כְּ׳ הָעַמּוֹנִי; probably a settlement of Ammonites was there at an earlier time.

כְּפַר הָעַמּוֹנִי see כְּפַר הָעַמּוֹנָה.

כְּפַר הָעָפְנִי (*village of the Ophnites*, see עֹפֶן = גֹּפֶן) *n. p.* of a locality in Benjamin, in the neighbourhood of *Gophen* (גֹּפֶן, עֹפֶן) or *Gophna*, lying, according to Euseb., five Roman miles from גֶּבַע (which see) Josh. 18, 24, where כְּפַר is to be supplied from the preceding context. It may also have lain, like *Gophen* or *Gophna* itself, not far from גִּבְעַת שָׁאוּל (Joseph. B. J. 5, 2, 1). A small hamlet in the neighbourhood may have been early colonised by the inhabitants of עֹפֶן (which see), Aram. *'Ophna* (עֻפְנָא, עָפְנָא, גֻּפְנָא in Joseph., Euseb. &c.), Talm. גּוּפְנִית (Berach. 44[a]), גּוּפְנָא (J. Taan. 4) and בֵּית גּוּפְנִין (Tosifta, Ohol. at the end); since the adjective form in עָפְנִי would be difficult to explain in case of complete identity.

כֹּפֶר (with *suff.* כָּפְרוֹ, כָּפְרְךָ) *m.* 1. *propitiation* (from כָּפַר I.), then *ransom, ransom-price*, by which what is to be punished is protected Is. 43, 3; Ps. 49, 8; *price of expiation*, כֹּ׳ נֶפֶשׁ Ex. 30, 12 *price of life*, i. e. what covers it; with לְ of the person for whom the propitiation is made Prov. 21, 18; generally *redemption-money, value of redemption* Ex. 21, 30; Num. 35, 31. — 2. same as כָּפָר 1 *hamlet, village* 1 Sam. 6, 18. — 3. prop. a strong, firm, hard species of trees, like the synonymous גֹּפֶר (which see), cognate by stem with *κυπάρισσος*, cupressus, Germ. *Kiefer* (which is resinous wood with needle-like foliage generally). Then perhaps *the resin of pine, the pitch of pine*, got out of the tree, applied to the pitching of ships Gen. 6, 14, conseq. not asphalt or bitumen (LXX, Vulg.), or any resinous substance of the earth or mineral kingdom; Targ. כּוּפְרָא, כּוּפְרִי, Syr. ܟܘܦܪܐ, Ar. كُفْر, كَفْر the same, though farther extended; deriv. the denom. כָּפַר *to besmear with the resin of a tree* Gen. ib. (signif. 2 and 3 from כָּפַר II.). — 4. (from כָּפַר) *cypress-plant, cypress-bush*, whose beautifully formed and sweet smelling flowers appear in grape-shaped clusters (אֶשְׁכֹּל) from May till August, Song of Sol. 1, 14 (LXX); called in Ar. الحِنَّاة (el-hinna, *Kimchi*).

כֹּפֶר is said to be named from the bright red capsules of the fruits of the cypress; better perhaps from the greyish white colour of the blossom (Diosc. 1, 125), from כָּפַר IV. = עָפַר (to עֲפָרֶת), חָנַר (=לָבַן), Aram. אַבַר, Ar. حفر. The Phen. כֹּפֶר, Greek *κύπρ-ος*, Lat. cypr-us, and the name of the island in the Mediterranean Sea, *Κύπρος*, Cyprus, are the same Semitic word, because the cypress grew abundantly in that island; wherefore Homer calls it *εὐώδης* (*the sweet-smelling*). כְּפוֹר is the same, which is a basis for כַּפְתֹּר II.

כִּפֻּר (only *pl.* ־רִים) *m. collect. expiation, forgiveness*, Ex. 29, 36, חַטַּאת הַכִּפֻּרִים 30, 10, אֵיל הַכִּפֻּרִים Num. 5, 8 *the sacrifice of atonement, the ram of atonement*, i. e. by which the expiation was effected; יוֹם הַכִּפֻּרִים Lev. 23, 27 *the day of atonement*.

כַּפֹּרֶת (no other flexion of which appears) *f. cover, lid* of the ark of the covenant in the holy of holies Ex. 25, 17; 26, 34; 40, 20 &c. (*Saadia, Kimchi*), on which the כְּרוּבִים stood, and which they covered with their wings 25, 20; 37, 9, whence God was thought to speak 25, 22, Lev. 16, 2, Num. 7, 89; and therefore where יְיָ כְּבוֹד, *ἡ δόξα τοῦ Κυρίου*, afterwards called the שְׁכִינָה, was enthroned. The most holy place was termed on this account בֵּית הַכַּפֹּרֶת 1 Chr. 28, 11, Targ. בֵּית כַּפּוֹרֵי for דְּבִיר (1 Kings 6, 5). The same explanation of the word is also given by the LXX in their *ἐπίθημα* (top-piece, cover); but it was afterwards glossed by *ἱλαστήριον*, according to the Hagada (Tanchuma, section va-Yakhel), in which it was derived from כָּפַר *to atone*. And this gloss was adopted by the New Testament (Hebr. 9, 5), the Syr. and the Vulg.

כָּפַשׁ (Kal not used) *tr. to tread down, to press down, to bend down; to press* or *stuff into, to fill in;* conseq. equivalent to כָּבַשׁ I., the Talm. כְּפַשׁ (Jebam. 107 b) also meaning the same thing, and the Ar. كَبَسَ may be put beside it; according to others (in *Kimchi*) *to roll*, like the Ar. كفس III., as is alleged.

Hif. הִכְפִּישׁ *to press down, to bow down*, בָּאֵפֶר *in ashes* Lament. 3, 16; Targ. כְּנַע.

כָּפַת (not used) *tr.* 1. *to bind about, to tie about*, therefore *to encircle, to crown*, cognate in sense with כָּתַר, עָטַר; Ar. كفت the same. — 2. *to be round, ball-shaped*, identical with צָפַת (which see); deriv. כַּפְתֹּר = כֶּפֶת belonging to כַּפְתֹּר I. — 3. *to bind together, to arrange, to regulate.*

כֶּפֶת *m.* a foundation word for כַּפְתֹּר I. (which see).

כָּפַת (*part. pass. m.* כָּפֻת, which is then inflected as a verb) *Aram. tr. to bind, to fetter* Dan. 3, 21. More frequent in the Targ., Talm., Zabian. It also appears in Samar. with the meaning to stop, to hinder.

Pah. כִּפֵּת (*part. pass. m.* מְכַפֵּת, only *pl.* מְכַפְּתִין; *inf. constr.* כַּפָּתָה) *to bind strongly, to fetter* Dan. 3, 20 23.

כַּפְתֹּר I. (once plene כַּפְתּוֹר Am. 9, 1; *pl.* כַּפְתֹּרִים, with *suff.* כַּפְתֹּרֶיהָ, כַּפְתֹּרֵיהֶם; from כֶּפֶת) *m.* 1. *a pillar-top, chapiter, capital of a column*, so called from its roundness and ball-form. Over it were the סְפָּרִים (ressaults) Am. 9, 1. As it was a work of art and ornament, its lying on the ground, where hedge-hogs made their abode upon it, was used as an image of destruction Zeph. 2, 14. — 2. *an ornamental crown* of the golden candelabra Ex. 15, 31 33 seq.; LXX *σφαιρωτήρ* (once with Symm. *ἱλαστήριον*, because reading כַּפֹּרֶת), Vulg. *sphaerula*, and so the Targ. and Syr., all with relation to the proper etymology. The explanation *pomegranate-shaped* (Josephus), *apple-shaped* (*Saadia, Kimchi*), after the Aram. כּוּפְתָּא, صفصاف rose-cup, flower-calix, is merely from another application of the verb-idea; no other signification of the verb lying at the basis of it. The ground-element of the quadriliteral noun is כֶּפֶת = צֶפֶת (head-top), and ־ר is a formative noun-syllable.

כַּפְתֹּר II. (from כְּפוֹר, כְּפֻר 3) *n. p.* of the island *Crete*, which is termed אִי כַּ in Jer. 47, 4, the native land of a race

of Philistines; *Gent. m.* כַּפְתֹרִי, *pl.* כַּפְתֹרִים GEN. 10, 14; DEUT. 2, 23. As a race named פְּלִשְׁתִּים (which see) came out of כַּסְלֻחַ (which see), so a race of כַּפְתֹרִים immigrated out of *Crete*, i. e. *Caphtor*, into the coast-territory of Palestine at the Mediterranean Sea reaching from Joppa to the boundary of Egypt AM. 9, 7. Accordingly Scripture recognises the immigrations of two races of the Philistines, from two directions. The Caphtorim destroyed the primitive inhabitants, the עַוִּים, who dwelt in villages as far as עַזָּה DEUT. 2, 23; 1 CHR. 1, 12. As the name כְּרֵתִי, *pl.* כְּרֵתִים, meaning *Cretan*, *Cretans*, also appears for the Philistines (ap. LXX, Syr. and others) 1 SAM. 30, 14, ZEPH. 2, 5, EZ. 25, 16 (where פְּלִשְׁתִּים stands in the parallel member of the sentence), if כַּפְתֹּר be not identified with Crete (כְּרֵת), we must still assume a third immigration. On the other hand it must appear strange that the Hebrews should have had two names (כַּפְתֹּר, כְּרֵת) for Crete. But since it cannot be doubted that the Cretans (כְּרֵתִים) formed a principal race of the Philistine population in the south of Philistia Ez. l. c. and ZEPH. l. c. (LXX); and that David's body-guard consisted of them under the name of הַכְּרֵתִי (the Cretans) along with Philistines (הַפְּלֵתִי, made from הַפְּלִשְׁתִּי for the sake of assonance to הַכְּרֵתִי) 2 SAM. 8, 18; as the most southern part of Philistia was called because of this very race נֶגֶב הַכְּרֵתִי 1 SAM. 30, 14 (where it is plain from 30, 16 that Philistines are meant); as, according to an account in *Tacitus* (Histor. 5, 2) the inhabitants of Palestine (meaning Philistia, as he also identifies the Jews and Philistines) immigrated into it from Crete; and as the Philistine city עַזָּה according to Steph. Byz. (s. v. *Γάζα*) was early called *Minoa*, after Minos, king of Crete, for which reason the Cretan Zeus, i. e. מָרָן, was worshipped there (Steph. Byz. s. v. *Μινώα*): — the opinion already put forth by *Lakemacher* (Obs. philol. II. p. 11 seq.), *Calmet* (Bibl. Unters. III. 25) and *Rosenmüller* (Bibl. Alterthumsk. II. 2, 363; III. 385), that the island Caphtor as the home of the Philistines, can only be Crete, should probably be retained. The Hyksos-race of the Caphtorim that emigrated out of Egypt at a very early period and went to Crete (GEN. l. c.), for whom there was no room in the Egyptian home, gave the name אִי כַּפְתֹּר to the island of Crete, among the Hebrews; and the Carian, Phenician, half-Semitic barbarian peoples mentioned by classical writers, the Eteocretes, the Cydonians, who are said to have inhabited the island before the Hellenes (Herod. 1, 173; Thukyd. 1, 8; Hom. Od. 9, 174 seq.; Strabo p. 475), may have been the Egyptian immigrant כַּפְתֹרִים, as the immigrant פְּלִשְׁתִּים came at another time out of כַּסְלֻחַ direct, and not intermediately by Crete. See פְּלִשְׁתִּים, כַּר (כָּרִים). The ancients (LXX, Targ., Vulg. and others) understand by כַּפְתֹּר the coast-district *Cappadocia*, which tradition asserts to have been peopled by Egyptians or Semites. Others (Theodoret on JER. l. c. and Is. 9, 12, among the moderns Schulthess, Swinton, Michaelis) understand it to be *Cyprus*, which is manifestly allied to it in name. But none of these explanations has so much in its favour as Crete.

As to the derivation and meaning of the word, it denotes, like כַּפֹּר (כְּפֹר), Greek *κύπρος*, *a cup*, *a basin*, *a calix*; and as in addition to the original name for Cyprus, proceeding out of the mythic period, חֵת, כִּת (which see) there was still another appellation כָּפֹר, so the neighbouring island of Crete which shared the same fate with respect to Egyptian-Semitic immigrations, had along with its very ancient name כֶּרֶת (which see) another one כַּפְתֹּר, formed out of כָּפֹר (= כְּפֹר 4) with an inserted *t* (ת), like צַנְתֵּר (same as צַנֵּר) out of צָנֹר, עַשְׁתֶּרֶת out of עַשְׁרֵת (together with עַשְׁתָּרֹת out of עַשְׁרָה); comp. עָרֵל Ez. 32, 27 *naked*, Syr. ܥܪܬܠ. The collateral forms *Κρύπτος* (i. e. *Κύπτρος*) and *Κράπαθος* (i. e. *Κάπαθρος*) for *Κύ-*

προς, which existed in addition, as well as the old Cretan city *Aptera* (Strabo 10, 479 *ἡ Ἀπτέρα*) for *Καπτέρα* (where the Caphtorim that immigrated from lower Egypt may have first settled), have both preserved the name before us, and prove themselves to be identical; just as the old names כֵּת and כְּרֵת for the two islands of Cyprus and Crete are unquestionably identical; especially as by their position they belong together, and both received colonists from lower Egypt at a very ancient period.

כַּר (*pl.* כָּרִים; from כָּרַר I.) *m.* 1. *a sheep* (never a tender lamb), more than כֶּבֶשׂ (which see, and comp. כָּבַשׂ), the stronger, solid, especially the well-fed, fat animal (Targ., Syr., Ar.), of whose חֵלֶב and דָּם Scripture speaks Deut. 32, 14, Is. 34, 6; different from אֵילִים (rams), and עַתּוּדִים (he-goats) Ez. 39, 18; *a fat sheep*, intended for tribute 2 Kings 3, 4, or special booty 1 Sam. 15, 9 (Targ., Syr.) and for slaughter Jer. 51, 40; in Am. 6, 4 coupled with עֵגֶל מַרְבֵּק; also collect. *herds of fat sheep*. The Targ. has referred כָּרִים Ps. 37, 20 to this head; but it suits signif. 2. better. — 2. *a wether*, *he-goat*, *ram*, hence Ps. 65, 14 *the rams copulate* (see לָבַשׂ) *with the sheep* (Targ.). Fig. *an iron battering-ram*, an instrument used in besieging cities (along with מָצוֹר, דָּיֵק &c.) against the walls and gates Ez. 4, 2 and 21, 27 (Targ.); for which 26, 9 has מְחִי קֹבֶל (*counter-thrust*, *wall-breaker*). The Vulg. has *aries* (ferreus), *Jos. Kimchi* כֶּבֶשׂ after the Arab. كَبْش (ram and battering-ram); Greek *κριός* (see 2 Macc. 20, 8). — 3. *fat pasture*, *a luxuriant meadow*, *a green grass-plot*, כַּר נִרְחָב *an extensive*, *fat pasture* Is. 30, 23, Ps. 37, 20; probably also 65, 14, where the Syr. ܐܬܪܐ ܫܡܝܢܐ (fat district) correctly, and similarly the LXX. Comp. the noun כָּרָה. — 4. (*fat pasture-land*) *n. p. f. Caria*, *Καρία*, Caria, a land of Asia Minor in the south west, lying between Phrygia and Lydia, the inhabitants of which, afterwards celebrated in antiquity as mercenary soldiers and seamen, served foreigners, especially the Phenicians, and bore a principal part in the undertakings, wanderings and settlements of the people in whose service they were engaged. They spread themselves over the islands and coasts of the Mediterranean Sea (Syme, Rhodes, Carpathus, Crete), over the Peloponnesian coast (Hermione, Epidaurus), over the islands Cos, Calymna, Icaria, Samos, Chios and even as far as the remote coasts of Pontus, colonising the island of *Crete* (כְּרֵת) in particular. This is confirmed by the fact that both the Scripture (2 Sam. 20, 23 and 1 Kings 11, 4 19 compared with 2 Sam. 8, 18) identifies *the Carians* (כָּרִי) and *Cretans* (כְּרֵתִי), and also Herodotus (1, 171) regard the Cretans and Curetes as Carians. Phoenix and Cadmus also played a part in the old traditions of the Carians. The name כַּר frequently appears in the appellations of Carian places, e. g. in Cary-anda, Caropolis, Car-mylessus, Car-ura, Car-pathus, Car-is (Cos) &c. For the form and meaning see כָּרִי and כְּרֵתִי. — 5. prop. *something blown out*, *thick*, then metaph. *a blown out bolster*, a camel's saddle, for sitting upon, and thick enough for something to be hidden in it Gen. 31, 34. Targ. עֲבִיטָא, Syr. ܥܒܝܛܐ (Arab. غبيط), Arab. نردعة (*Kimchi* מִרְדַּעַת) the same; perhaps also the Ar. كُوْر and قَرّ (seat) are identical. The modern Hebrew pl. כָּרִים is *bolster* or *cushion*.

As to the manifold use of this noun in Hebrew, it is unquestionably of Semitic origin, and to be derived from the verb-stem כָּרַר I. (which see) that means *to be thick*, *fat*, *heavy*; metaphor. *to be strong*, *firm*, *powerful*, of animals; *to be fruitful*, *luxuriant*, of a land; *to be thick*, *blown out*, of things &c. — כַּר in signif. 1. (a fat sheep, fat wether) may have also existed in Phenician, and so too among the Carians (Hesych. s. v.), whose language was unintelligible to the Greeks (Herod. 8, 155), and whose land (Caria) was also called *Phenicia* according to Corinna and Bacchilides (Athen. 4. p. 174). The *κάρ*, *κάρον*, *κάρνος* adopted by the Greeks, and its

softened form ἄρς, ἄρνος *sheep*, κριός (from καρ) *wether*, is taken from the Carian; and there is the closest connection between signif. 1. and 2. (as also in the case of כֶּבֶשׂ, which see, and comp. the Ar. signification). The transition to signif. 3. exists also in the case of שָׂטָן and other cognate stems; and that the fruitful country inhabited by the Carians, so rich in pastures and well adapted for cattle might be so named, is shewn by the Hebrew names of places חֶשְׁמוֹן, חַלְבּוֹן, חֶלְבָּה, חֶלֶב, אַחְלָב, חַשְׁמֹנָה (see also שְׁמַנִּים), for which numerous analogies present themselves in extra-Semitic tongues.

כַּר (from כּוּר I., not from כָּר) *m.* prop. a deepened vessel (see קֵב), then the later name of a measure for dry goods, containing 10 ephahs or baths, and = a חֹמֶר 1 Kings 5, 2 11; 2 Chr. 2, 9; 27, 5; Ez. 45, 14; Phenic. כֹּר, Aram. כּוֹר, ܟܘܪ, Arab. كُرٌّ (which is fixed in the Kamoos at 40 Artabs or 12 lasts) the same. From the Phenician it passed into Greek and Latin, κόρος, *corus*.

כָּרָא (Peal unused) *Aram. intr.* properly *to be turbid, to be dim by stirring*, of water, squalidum esse, identical with כָּאָר I. (Talm. כְּעַר), and with the organic root in עָ־כַר. Hence figur. *to be grieved, disturbed*, of the mind (רוּחַ), *to grieve*; Targ. כְּרָא, כְּרִי *to be pained, sorrowful* (on Prov. 14, 17; 23, 35), whence subst. כִּרְהָן, כִּרְהָא sickness; Syr. ܟܪܗܐ the same. It is absurd to look for a connection of the word with כָּרַע (*Meier*).

Ithpe. אִתְכְּרִי (3 *fem.* אִתְכְּרִית with the Targumic אִתְכְּרִיאַת) *to be grieved*, Dan. 7, 15 *my spirit was grieved*, i. e. I myself; רוּחִי = נַפְשִׁי.

כָּרַב (not used) *tr.* 1. *to seize, catch, lay hold of*, applied to a bird of prey (*Fürst*, Concord. p. 571); a genuine Semitic stem, which is also found, amid the modifications of the meaning of seizing or laying hold of, in tearing off, tearing away, tearing in pieces, in חָרַב, גָּרַב, גָּרַף I., קָרַב (belonging to עָקַר), and in the corresponding Aramaean and Arabic stems; the organic root presenting itself at the same time in רָף, רָב, in טָ־רַף, דָּ־רַב &c. proceeding from the same fundamental signification. In extra-Semitic languages the same stem appears with a like signification: in the Sanskrit *gribh*, Pers. گرفتن (giriften), Greek γρυπ, γρυφ, German *grip*, *krip*, *greif* &c. In the extra-Semitic comparison made for כָּרוּב by *Eichhorn* (Einleitung III. p. 80 ed. 4.), *Tychsen* (see *Heeren*, Ideen I. p. 386), *Vatke* (Bibl. Theol. I. p. 325) the Semitic origin of the stem is not perceived; and *Delitzsch* (Genesis II. p. 208) after *Fürst* (Concord. s. v.) first took the stem correctly for a Semitic one. — 2. *to tear up the soil, to plough*, a farther development of the original conception; Babyl. כָּרַב, Syr. ܟܪܒ, Arab. كَرَبَ the same; hence the Targumic כַּרְבָּא a ploughed field, كَرِبٌ sulcus agri. — 3. Fig. *to be in anguish, to be seized with pains* or *suffering*; so in the Ar. كَرَبَ and كُرْبٌ, comp. אָחַז. Deriv. כְּרוּב.

כִּרְבֵּל see כָּבַל I. *Pih.*

כִּרְבֵּל see כָּבַל I. *Puh.*

כַּרְבְּלָא (*constr.* כִּרְבְּלַת, *def.* כַּרְבַּלְתָּא; *plur.* כִּרְבְּלָן, *constr.* כִּרְבְּלָת, with *suff.* כִּרְבְּלָתְהוֹן) *Aram. f.* commonly *an upper garment, mantle*, Hebrew מְעִיל (1 Chr. 15, 27) Dan. 3, 21 (Syr.). But as the word לְבוּשׁ an upper garment (2 Kings 10, 22; Job 24, 7) follows, it is better to compare the Targumic כַּרְבַּלְתָּא, Syr. ܟܪܒܠܬܐ *the comb* (of birds), from its twisted form; and to translate *turban, tiara* (Gr. Veneta, Hebrew transl.), consequently a head-dress, from כָּבַל to wind, to bind, like the Hebrew מִצְנֶפֶת from צָנַף.

כָּרָה I. (*fut.* יִכְרֶה) *tr.* 1. *to dig*, בּוֹר, with חָפַר Ps. 7, 16; Ex. 21, 33; בְּאֵר Gen. 26, 25; Num. 21, 18; שִׂיחָה Ps. 57, 7; שִׂיחוֹת 119, 85; שׁוּחָה Jer. 18, 20; שַׁחַת

Prov. 26, 27; also according to some *to cut out, to dig out*, כָּרָה Gen. 50, 5 (LXX, J. Targ. I., Vulg., Saadia &c.) = חָצַב. — 2. Figur. a) *to dig*, i. e. *to bring to light, to lay bare*, רָעָה Prov. 16, 27, where the figure is taken from a pit, like חָפַר לְ Ps. 35, 7; b) *to dig out* = *to open, to make bare*, hence אֹזֶן Ps. 40, 7 *to open the ear* (comp. פָּתַח אֹזֶן Is. 50, 5, גָּלָה אֹזֶן 1 Sam. 20, 2); the LXX translating *στόμα* (to be read for *σῶμα*) *δὲ κατηρτίσω μοι*, may have read שִׁפְתַיִם כָּרִיתָ לִי; comp. Ps. 40, 10 שִׂפְתֵי לֹא אֶכְלָא. On Job 6, 27 and 40, 30 see כָּרָה II. Deriv. מִכְרֶה and the proper name כְּרִית.

Nif. נִכְרָה (*fut.* יִכָּרֶה) *to be digged*, שָׁחַת Ps. 94, 13.

The stem כָּרָה (Targ. כְּרָא; whence כַּרְיָא a pit, Ar. كرا to dig out, and also like the Hebrew חָפַר Job 39, 21 to paw, to stamp, of the horse in his eager gallop for battle) is identical in its organic root with that in כָּר I., אָ־כַר, קָר, קָעַר, דָּ־קַר, נָ־קַר &c.

כָּרָה II. (*fut.* יִכְרֶה, but 1 *pers.* אֶכְרֶה with Dagesh dirimens before ר, like 1 Sam. 28, 10; Job 9, 18; 17, 2) *trans.* 1. *to buy*, מַיִם Deut. 2, 6, קָנָה Gen. 50, 5 (Onk., Syr.), 2 Chr. 16, 14, אִשָּׁה Hos. 3, 2; with עַל of the person *to conclude a purchase upon* or *for one* Job 6, 27, parallel הִפִּיל (גּוֹרָל) עַל (to cast lots for one); 40, 30 *the companions* (parall. כְּנַעֲנֵי) *conclude a bargain for him*, incorrectly translated by the LXX and Targ. *make a banquet* (see כָּרָה), which suits neither 6, 27 where כָּרָה עַל appears, nor כְּנַעֲנֵי. — 2. Like קָנָה, *to acquire, to take possession of, to appropriate*, to which some passages adduced under signif. 1. may be referred. Deriv. (according to *Kimchi*) מִקֶּרֶה (out of מִכְרֶה, as מִקְנֶה from מָכַר) Prov. 31, 10 = קִנְיָן *possession, acquisition*, and Num. 20, 19 *purchase-money*, a derivation from מָכַר not suiting there; but perhaps מִקֶּרֶה Neh. 13, 15 16 is to be derived from מָכַר.

The stem כָּרָה II. = קָנָה II., Arab. كرا (to buy, to bargain for, to acquire), and identical in its organic root כָּר־ה with that in שָׂ־כַר, שָׂ־כָר (Ezr. 4, 5), Aram. אָ־גַר; Sanskrit kri i. e. kar, Pers. خريدن (khir-iden) the same. According to the Talm. (Rosh ha-Shana 26ᵃ) among the Phenician maritime cities (כְּרַכֵּי הַיָּם) כְּרָא still meant in the second century *the purchase*, after which כְּרִיתִי Gen. 50, 5 is explained.

כָּרֶה (a fem. of כָּר 3; *pl.* כָּרוֹת, as should be read for כְּרֹוֹת) *f. meadow, pasture-ground*, particularly a rich one, Zeph. 2, 6 = כָּרִים Ps. 65, 14, the form here selected on account of the accompanying synonymous constr. pl. נְוֹת = נְאוֹת, and with an assonance to כְּרֹתִים.

כָּרֶה in בֵּית הַכֶּרֶה see בֵּית הַכֶּרֶם.

כֶּרֶה (out of כִּבָּה, from כָּרַר II.) *fem.* prop. a company sitting round in a circle, a social dinner-circle, hence *a feast, a banquet*, 2 Kings 6, 23, as סַב (סָבַב) is also used of a company at table 1 Sam. 16, 11 (comp. Targ. and Zab. סְחַר to sit round in a social circle); whence the noun מִסֵּב Song of Sol. 1, 12 (and Talmudic הַסְבָּה, מְסִבָּה). Derivative

כָּרָה (*fut.* הִכְרֶה) *denom.* (from כֶּרֶה) *to give* or *prepare a banquet* 2 Kings 6, 23.

Hif. הִכְרָה (*inf. constr.* הַכְרוֹת) *to conduct to a banquet* (כֶּרֶה) 2 Sam. 3, 35, for which the usual text has הַבְרוֹת (from בָּרָה).

כְּרוּב (*pl.* כְּרֻבִים; from כָּרַב) *m.* 1. prop. an abstract: the seizing, laying hold of (of large birds of prey), then commonly *a griffin*, winged or feathered beings of the bird-of-prey kind, which had to keep watch at the east side of the garden of Eden by the command of God, in order to debar the first beings, who had been expelled from the garden, from access to the tree of life Gen. 3, 24. In the same way, griffins lion- and eagle-shaped, which were supposed to be in the north of Europe (Herod. 3, 102. 116) or in the northern mountains of India (Ctes. Ind. 12) on the mountain of the gods there, were considered to

be the appointed keepers of gold, according to the primitive traditions of the old world; and at Eden, as is well known, there was also a land of gold Gen. 2, 11. The γρῦπες (griffins) were sacred to the gods (e. g. Apollo, Minerva, Bacchus) in Greek mythology (see *Creuzer*, Symbolik II. p. 647; III. p. 159). Elsewhere the Cherub is represented as a being dedicated, crowned and anointed by God, כְּ׳ מְמֻשָׁח Ez. 28,14 (see מְמֻשָׁח), i. e. a creature associated with God, destined for His vicinity, protecting and sheltering all around with its outspread pair of wings. The כְּרוּב הַסּוֹכֵךְ Ez. 28, 16 is enthroned *upon the holy mountain of God*, בְּהַר קֹדֶשׁ אֱלֹהִים Ez. 28, 14 or בְּתוֹךְ אַבְנֵי אֵשׁ אֱלֹהִים 28, 16, i. e. upon הַר מוֹעֵד (Is. 14, 13), a mountain of the extreme north reaching up to heaven according to Asiatic tradition, which is called among the Zend-peoples the *Albordsh*, among the Indians the *Meru* (*Rhode*, Heil. Sage p. 230 seq.); or rather, it was supposed to be enthroned upon the top of it, whose dwelling was made unapproachable by the fiery stones there (see אַבְנֵי אֵשׁ), i. e. the fragments of the fire-vomiting mountain lying about there, though itself walks up and down, ib. 28, 14 16. To such a Cherub, the king of Tyre is compared, who guards his treasures in the fortress of the insular Tyre, and shelters his distant colonies, while he is himself unassailable. — 2. In imitation of this old symbolism of Cherubim belonging to God, two כְּרֻבִים artificial figures with outspread wings were put upon the ark of the covenant Ex. 37, 7 seq. 1 Kings 6, 23 seq., between or upon which Jehovah was supposed to be throned. Hence He is called יֹשֵׁב הַכְּרֻבִים 1 Sam. 4, 4, 2 Sam. 6, 2, Is. 37, 16, Ps. 80, 2; and in the theophany he rides upon them 2 Sam. 22, 11, Ps. 18, 11 (with an assonance to רָכַב). Accordingly they appear as the bearers of Jehovah and his throne, are mediums of the presence and dominion of God, in the temple as well as in the world, as Philo already intimates in part (Opp. I, 143); and were even identified with the divine chariot (מֶרְכָּבָה) 1 Chr. 28, 18. — These representations of the Cherub have numerous analogies in Egyptian and Asiatic, especially old Assyrian monuments; though that does not prove that Hebrew ideas were modelled after them. — 3. A farther description and portraiture of the Cherub is found in the visions of Ezekiel Ez. ch. 1 and 10. According to him, when Jehovah appears in the thunder-cloud and the storm which blows from the high mountains of the north (comp. Ps. 18, 11; 50, 3; Nah. 1, 3; Job 37, 22; 38, 1), the cherub is a being shining like burning brass (Ez. 1, 7), a living creature (חַיָּה, ζῷον) of human form 1, 5 and 10, 20, with four faces (on account of the four winds of heaven Zech. 6, 5), and four wings 1, 6, so as not to be obliged to turn with the course of the world 1, 12 and because he takes the attribute of God, as belonging to his vicinity, so that he has all before him, with no behind and before; his two feet, without any bend of knee, are upright and straight, so as to be able to go with ease to any quarter of the heavens, having no behind, for which reason they are rounded off in due proportion like those of a calf. On the other hand, the four hands that project under the wings are those of a man 1, 8. The four faces are those of a man, a lion, an ox, and an eagle, 1, 10, typifying kingly power manifesting itself in strength (Prov. 19, 12; 20, 2; Hos. 11, 10; Am. 3, 8), divine rule (a lion); the divine power of vision (Job 39, 29) into the far distance (the eagle); divine intelligence (Prov. 30, 2; Job 32, 8) and insight (man); the creation and preservation of the world (ox). And so also the remarkable portraiture in the two chapters just mentioned (ch. 1 and 10), which were probably occasioned by the Cherub-forms pictured on the walls and doors of the historic temple (1 Kings 6, 29; 2 Chr. 3, 7). — 4. *an ox*, properly a ploughing one Ez. 10, 14, for which the parallel place 1, 10 has שׁוֹר. — 5. *n. p.* of a locality along the river כְּבַר, where was a colony of exiles Ezr. 2, 59, Neh.

7, 61, mentioned along with תֵּל מֶלַח, תֵּל חַרְשָׁא, אַדָּן or אַדּוֹן and אִמֵּר (the latter therefore are not to be looked upon as the names of persons).

Etymologically, כְּרוּב may very well be explained as coming from כָּרַב according to the signification already unfolded; the interpretation suiting the symbolism of the Cherub. The derivation from כָּרַב meaning, agreeably to the Syr. ܟܪܒ, to be strong, powerful, whence ܟܪܘܒܐ powerful; the putting of it with קָרוֹב (Hyde) near; or the supposition that it is a transposition from רְכוּב riding-beast, or according to the Ar. كَرِيب ship; — all these and like etymologies are to be rejected.

כָּרוֹז (*def.* כָּרוֹזָא) *Aram. m. a herald, a crier*, Dan. 3, 4; Syr. ܟܪܘܙܐ, Ar. كَارِز; Greek κήρυξ used for herald, preacher, proclaimer, praiser &c.; Pers. خروس *a cock*, i. e. caller.

כְּרַז (Pe. unused) *Aram. intr. to cry out, to proclaim, to cry aloud*, cogn. in sense with קְרָא, قَرَأَ &c.; this idea lying generally and onomatopoeically in the organic root *kar*, *gar* or *rag*, *rach* (comp. Hebr. שָׁ־רַק, עָ־רַג, קָרָא, גָּעַר, עָ־גַר, צָ־רַח); but in its enlarged state by means of ז (also in the Targ. [on Jon. 3, 7, Prov. 1, 21] and Talmud, Syr. ܟܪܙ, Zab. ܟܠܙ [*l* interchanged with *r*] and the Ar. كَرَزَ accordingly) to be derived perhaps, in the first instance, from the Greek κηρύσσ-ειν, with which comp. Sanskrit *kruç*, Zend. *khres*, Pers. *giris*-ten, Greek κρίζω, κράζω, Coptic κρωϣ (to flatter, i. e. to praise aloud) &c. Deriv. כָּרוֹז.

Af. אַכְרֵז *to announce, to make known*, with עַל of the person Dan. 5, 29.

כָּרִי *Gentile m.* (from כַּר 4), *a Carian*, commonly (like כְּנַעֲנִי Gen. 12, 6; 13, 7) collect. *the Carians*, a body-guard of queen *Athaliah*, Ahaziah's mother, who had usurped the throne, after destroying all who had even by possibility any claim to the throne (884-878 before Christ), and whom the high-priest *Jehoiada* caused to be slain after he had gained over the principal men (גִּבֹּרִים), the Carian body-guard (כָּרִי), and the other satellites (רָצִים which see) 2 Kings 11, 4 19. The Chronicle-writer puts אַדִּירִים (*heroes*) 2 Chr. 23, 20 for כָּרִי, because the latter word might be no longer clear to him; the Carian body-guard being looked upon as such. Elsewhere, this name of a division of the body-guard (הַכָּרִי) appears with the others הַפְּלֵתִי (which see) only in the K'tib 2 Sam. 20, 23, for which the K'ri has here and in other places the synonymous הַכְּרֵתִי (which see). The Carians, as well as the Cretans who were either allied to or identical with them (Herod. 1, 171-173; Strab. 14, 2), a very old warlike migratory people, were taken, in the very earliest period by African and Asiatic rulers as body-guards and hired soldiers. Already did they man Minos's ships (Herod. 1, 171), served as mercenaries in Egypt (ib. 2, 152-3), in Cyprus (ib. 5, 111) and in the trading colonies of the Phenicians (Thucyd. 1, 8). Out of this warlike people, commonly adduced by the name of כְּרֵתִי, king David also selected his body-guard (2 Sam. l. c.). To this class the רָצִים (which see) even in the time of Saul (1 Sam. 22, 17) may have belonged; and that David liked to take the warlike associates who protected his person from foreign peoples is plain from the fact that he had enlisted a troop of Philistines in גַּת 600 men strong and ready for battle (2 Sam. 15, 18, where the LXX, Vulg. and Joseph. translate correctly according to the sense *valiant warriors*, without reading גִּבֹּרִים). There were also foreigners in his army of heroes, or among his choice soldiers; such as ʿAmmonites (2 Sam. 23, 37), Hittites (23, 39), Moabites (1 Chr. 11, 46) and others. See פְּלֵתִי and כְּרֵתִי.

As to the explanations offered, the Syr. takes כָּרִי in the sense of רָצִים, *Kimchi* as = כָּרִים *rams, he-goats*, fig. *warriors; Hiller* and *Ewald* as = *bought slaves*

(from כָּרָה II.); *Gesenius* as = *executioners*. But as the right view has been already perceived by some, after the example of *Kimchi* in his Dictionary under כָּרַתִי, and as כָּרִי is interchanged synonymously with כָּרַתִי, I considered it advisable to develop the explanation which has been given.

כָּרִים in בֵּית הַכָּרִים, see בֵּית הַכָּרֶם.

כְּרִית (*ditch, water-trench*) *n. p.* of a brook (נַחַל) with a deep channel, east of Jordan (קֶדְמָה עַל־פְּנֵי הַיַּרְדֵּן), in the neighbourhood of which the prophet Elijah kept himself in concealment, and which, though abounding in water at other times, dried up with continued drought 1 Kings 17, 3 5, comp. 17, 7. Probably it is the brook springing eastward of שֻׁמְרוֹן out of a pond-like source, and flowing with a short course down from mount Adshlûn into the Jordan, at whose springs lie the ruins of a place *Mar Elia* (מַר אֵלְיָה). Accordingly the brook *Cherith* would be situated sideways between שֻׁמְרוֹן and תִּשְׁבֵּה in Gilead, in the district to which the narrative refers. *Robinson* looks upon it as identical with *Wady Kelt*, near Jericho (Bibl. Res. II. p. 288).

כְּרִיתוּת (also כֵּרִיתוּת; *pl.* כְּרִיתֻתִים) *f. separation, division*, of marriage, hence סֵפֶר כְּ' Deut. 24, 1, Is. 50, 1 *a book* or *bill of divorce* (comp. Matth. 19, 7); pl. Jer. 3, 8.

כָּרַךְ (not used) *trans.* 1. *to veil, to clothe, to cover*, with a mantle, a hood &c.; comp. Babyl. כְּרָךְ, Syr. and Zab. ܟܪܟ to surround, to bind about, to enfold, to enwrap, to encircle, Zab. כַּרְכָּא a circle, Ethiop. circular seat, comp. Targ. כְּרִיךְ surrounding, encircling, round about, כֵּרִיךְ a sheaf-bundle &c. — 2. *to enclose, to surround, to make secure all round*, with walls, fortifications; Phenic. כָּרָךְ, Aram. כְּרַךְ the same. Derivat. כָּרָךְ (*constr.* כְּרַךְ).

Hif. הַכְרִיךְ (not used) like Kal; derivat. תַּכְרִיךְ.

This stem is abridged from כָּרְכַּר (from כָּרַר II.), like שָׁרַשׁ out of שָׁרְשַׁשׁ from שָׁרַר, Aram. זָרַז out of זַרְזַר (Hebr. זָרַז). Hence it properly belongs to כָּרַר II.

כָּרָךְ (*constr.* כֶּרֶךְ, in compounds כַּרְכְּ; not used) *m. a city fortified and walled round; a fortress, citadel, castle.* For the old רַבָּה (which see), עָר and עָר מוֹאָב (which see) was used, together with רַבַּת and לְחֵית מוֹאָב and מוֹאָב, in later times also the name כָּרָךְ citadel, fortress (Aram. כְּרַכָּא דְמוֹאָב, *Χαραχμῶβα* in Ptolem. and Steph. Byzant.); in profane writers Karrak, Kerek, Krack, Crac, Charac. The same word was applied in many other ways to denote strong cities, towers and castles. Phenic. כָּרָךְ (fort) n. p. m. (Kit. 25); כְּרָכִי (Carage) n. p. of a city in Byzacium; כַּרְכֶּם, כַּרְכֵּן (Carcina) n. p. of a strong island near Africa; כַּרְקְמָא (Carcoma) = כַּרְכְּ־קְמָא (tower of the height, i. e. high tower) n. p. of a Mauritanian city (Ptol.). Syr. ܟܪܟܐ castle. Comp. כַּרְכְּמִישׁ.

כָּרְכַּב (not used) *intr. to be round, circular, enclosed round about;* Zab. and Arab. the same. Hence

Pih. כִּרְכֵּב (not used) *to surround, to enclose, to include, to draw a border round;* deriv. כַּרְכֹּב.

The proper stem is כָּבַב (i. e. כָּבַב which see) enlarged by the insertion of *r*, so that Pihel has arisen out of כִּבֵּב (for כִּבְבֵּב), and the Dagesh is compensated for by the *r* inserted (see the noun). To take it as a combination of כָּרַךְ and כָּבַב, which some do, is unnecessary.

כַּרְכֹּב (with *suff.* כַּרְכֻּבּוֹ, from כִּרְכֵּב which see) *m. a border, margin* Ex. 27, 5; 38, 4; Targumic סוֹבְבָא.

כַּרְכֹּם (with a *suff.* it would be כַּרְכֻּמּוֹ) *masc. Indian saffron, Crocus, Turmeric*, originally a dye-stuff; then sweet-smelling water, ointment, oil &c. prepared from it, Song of Sol. 4, 14, adduced with nard, calamus &c.; Targ. כְּרְכֹּם (def. כְּרְכֻּמָּא), adj. כַּרְכּוֹמִי, verb. denominat. כַּרְכֵּם; Syr. ܟܘܪܟܡܐ, Ar. كُرْكُم, Armen. *khekhrym* the same. The word, like the

plant, came from India; the Sanskrit *kankuma* (Crocus sativus) was changed among the Phenicians into carcom (כַּרְכֹּם) and crocom (כְּרֹכָם); out of which has arisen the Greek κρόκος, Latin *crocus* (by rejecting the concluding *m*), Arab. كُرْكُب a sweet-smelling plant (*m* changed into *b*), رَقُون (out of قَرْقُون, *m* changed into *n*, the first *k* falling away) crocus; (out of this comes the denom. رقن to colour with saffron) &c.

כַּרְכְּמִישׁ (also ־מִשׁ, contracted out of כָּרָךְ and כְּמִישׁ = כְּמוֹשׁ, Syr. כַּרְכְּמוּשׁ: *citadel of Chemosh*) *n. p.* of the well-known and large city *Circesium* (Κιρκήσιον, Cercusium) in Mesopotamia, at the junction of the Chaboras with the Euphrates, on an island formed by the two rivers; also the name of an important Mesopotamian territory which was conquered by the Assyrians Is. 10, 9. At a later time this Assyrian fortress was besieged and taken by Necho, king of Egypt 2 Chr. 35, 20, but was afterwards recovered by Nebuchadnezzar Jer. 46, 2. This place is called in the Midrash (on Echa 1, 15) after the Greek קִרְקִסְיוֹן, Ar. قرقيسيا.

כַּרְכַּס (old Persian; *a severe one*) *n. p. m.* of a Persian סָרִיס at the court of king אֲחַשְׁוֵרֹשׁ Esth. 1, 10. For the meaning, comp. the Sanskrit karkaça *severe*.

כִּרְכֵּר a reduplicated Pihel-form of כָּרַר II., which see.

כִּרְכָּרָה (only *pl.* כִּרְכָּרוֹת; from כִּרְכֵּר belonging to כָּרַר II.) *f. a female runner*, of the swift-running female camel (*Ibn Sarûk*, *Ibn Esra*); hence *a dromedary*, Is. 66, 20, comp. Herod. 3, 103.

כָּרַם I. (not used) *tr.* same as כָּרַב (*b* passing into *m*) *to break through*, *to cut through*, the soil; *to furrow*, *to labour*, *to plough*, fruit-land; hence *to prepare*, *to cultivate*, *to make fruitful*, garden- and vineyard-land; comp. Ar. كَرُم fruitful, of land; كَرَم fruitland, مَكْرُمَة furrowed, digged, made fruitful. Deriv. כֶּרֶם, כֹּרֵם, כַּרְמֶל signif. 1-4.

כָּרַם II. (not used) *intrans.* 1. *to be bright red*, of scarlet or carmine colour, distinct from blue and red purple (תְּכֵלֶת, אַרְגָּמָן). The original verb-idea is *to glow*, *to burn*, then *to give light*, *to shine*, *to glitter*, whence again arises *to be of a fiery colour*, *to be red*, *to be scarlet-coloured;* comp. Hebr. זָהַר and Targ. זְהוֹרִי carmine red, Arab. أَجَمَ or وَجَمَ along with جَحِمَ to glow, to burn, whence جَوْحَمَة the red rose. Deriv. כַּרְמִיל and כַּרְמֶל 5. — 2. *to be noble*, *generous*, prop. to shine, like חָרַר (which see) to glow, to give light, as a stem to חֹרִי *noble*, *free*. Deriv. n. p. כַּרְמִי.

For the explanation of the stem we may either look upon כָּרַם as transposed from כָּמַר (= חָמַר, Targ. גְּמַר to glow, to burn, to be fiery red, Arab. خَمَرَ rubuit, غَمَرَ to be a yellowish red), or we may compare it with the Ar. كَرُمَ (to be noble, distinguished, great-minded) having for its fundamental signification to shine, to lighten. But it is better to take כָּרַם as an independent verb with the meaning just given to it; whose organic root כָּ־רַם is also found in רַם II. (to רִמּוֹן) and רָמָ־ה IV. (to רָמוּת Ez. 32, 5), Arab. رَمَّ and رَمَى (to be bright-red, blood-red).

כֶּרֶם (with *suff.* כַּרְמִי; *plur.* כְּרָמִים, *constr.* כַּרְמֵי; from כָּרַם I.) *m.* (*fem.* only in Is. 7, 2 3) 1. *fruit-land*, *garden-land*, generally well-cultivated, fruitful land, consequently a stronger word than שָׂדֶה Ex. 22, 4, 1 Sam. 22, 7, Jer. 35, 9, or חֶלְקָה Job 24, 18, but different from גַּנָּה Amos 4, 9. כֶּ׳ זַיִת *an olive-plantation* Judges 15, 5, though כֶּרֶם does not stand elsewhere in the construct state to זַיִת, but beside it Deut. 6, 11; Josh. 24, 13. — 2. *a vine-yard* Lev. 19, 10; 25, 4; Deut. 24, 21; fully כֶּ׳ חֶמֶר Is. 27, 2, for which it is better to read with the LXX כֶּ׳ חֶמֶד (after Am. 5, 11 and the analogy of שְׂדֵי חֶמֶד). Fig. of the Israelite people Is. 3, 14; 5, 1. In rural language: *a beloved possession*, *one beloved*

Song of Sol. 1, 6; Jer. 12, 10; גֶּן also being so used. — 3. in בֵּית הַכֶּרֶם (which see) *n. p.* of a city not far from תְּקוֹעַ Jer. 6, 1, situated on a mountain; which was the chief place of a פֶּלֶךְ after the Babylonian exile Neh. 3, 14; Phenic. בת כֶּרֶם (Beth Kerm, Bthekerm, Bsek., Sek., Segerm) n. p. of a locality in Byzacium. As there was also a בֵּית כַּר (1 Sam. 7, 11), and as כְּרָזָה and כְּרָזִים were also used for כֶּרֶם of the proper name, the view (*Fürst*, Concord. s. v.), that כֶּרֶם may possibly be a farther development of כַּר, is not to be wholly rejected. Ar. كَرْم, Targ. כַּרְמָא, Syr. ܟܪܡܐ the same. — 4. a ground-word for כַּרְמֶל and כַּרְמִיל which see.

כֶּרֶם (denomin. from כֶּרֶם, like בֹּקֵר from בָּקָר, סֹפֵר from סֵפֶר) *m. a vine-dresser*, Jo. 1, 11, coupled with אִכָּר Is. 61, 5 and יוֹגֵב Jer. 52, 16.

כַּרְמִי (*a noble, distinguished one;* from כֶּרֶם II.) *n. p. m.* Gen. 46, 9; Josh. 7, 1; *patronym.* כַּרְמִי (for כַּרְמִיי) Num. 26, 6.

כַּרְמִיל (from כֶּרֶם, from כָּרַם II., with the termination ־יל, as in פִּתְיוֹגִיל) *m. carmine, scarlet colour*, and then the cloth coloured with it 2 Chr. 2, 6 13; 3, 14. To dye stuffs with crimson- and purple-colours was a peculiar employment of the Phenicians (not Persians); the scarlet-yielding insect, together with the plant it inhabits, is found in Palestine and hither Asia; and the derivation should therefore be looked for in Semitic alone. Out of *Karmil* came the Armenian *Karmir* (*l* changed into *r*), then our *carmine* (*l* changed into *n*). The Sanskrit kṛimiǵa, Pers. קِرْمِز i. e. *worm-produced*, from which the German "Kermes" comes, coincides but partially and accidentally with Karmil.

כַּרְמֶל (formed from כֶּרֶם with the formative-syllable ־ל, like עַרְפֶּל, אַרְאֶל; with *suff.* כַּרְמְלוֹ) *m.* prop. same as כֶּרֶם fruit-land, garden-land, well cultivated land, luxuriant plantation, hence 1. *a fruitful field, fruitful land*, i. e. adapted for agriculture 2 Chr. 26, 10, opposed to מִדְבָּר Jer. 2, 7 (comp. 2, 6); 4, 26; (hence כַּרְמֶל and מִדְבָּר *everywhere* Is. 32, 16); different from דְּרוֹם (for vines) 2 Chr. l. c. This signification appears very obvious when כ׳ is contrasted partly with the wild, unfruitful לְבָנוֹן, for which יַעַר מִדְבָּר also stands, partly with the יַעַר Is. 29, 17 and 32, 15, יַעַר (the dense, agreeable plantation of a park, comp. Eccles. 2, 6) being there considered better than כַּרְמֶל; hence יַעַר כ׳ *a thick garden forest*, applied to the thick terraces of Lebanon abounding in vegetables 2 Kings 19, 23, Is. 37, 24, i. e. יַעַר forms a part of כ׳ Mic. 7, 14. Also *vineyard-land* Jer. 48, 33. עָרֵי הַכ׳ Jer. 4, 26 are identical with עָרֵי הַמִּסְכְּנוֹת 1 Kings 9, 19, 2 Chr. 17, 12, i. e. cities in which the productions of כַּרְמֶל are kept for times of need, comp. 2 Chr. 32, 28. Hence the fruitful Canaan is called אֶרֶץ הַכ׳ Jer. 2, 7; the Moab-territory rich in vines כ׳ alone Jer. 48, 33 (where the LXX take it incorrectly as a proper name), Is. 16, 10. Fig. כְּבוֹד כ׳ Is. 10, 18 *the splendour of the field of trees*, i. e. the splendid warlike masses, these being also called כְּבוֹד יַעַר. — 2. *garden-land grain*, corn got from good garden-like plantations, which is better than field-grain, and which is either eaten roasted, or pounded to groats Lev. 23, 14; coupled with קָלִי and לֶחֶם, 2 Kings 4, 42; גֶּרֶשׂ כ׳ Lev. 2, 14 *grits of garden-grain* (Targ., Syr., *Ibn Ǵanâch*). Thus כ׳ represents not merely vine-yard plantations, forests &c. but also the finer soil for producing grain. The ancients merely guess in their explanations. — 3. (*the fruitful mountain;* with *a* of motion כַּרְמֶלָה 1 Sam. 25, 5) *n. p.* of a celebrated promontory situated south of the bay of Acco, on the southern border of Asher Josh. 19, 26, commonly with the article הַכַּרְמֶל *the Carmel-mountain*, fully הַר הַכ׳ 1 Kings 18, 19, in whose neighbourhood lay the city יָקְנְעָם (which see), and which towers above its environs Josh. 12, 22; Jer. 46, 18. Nabal had his stock of cattle on Carmel, because of the good pasture there 1 Sam.

25, 2, as well as his country house 25, 36; and the beauty of the excellent plantations of Carmel (הֲדַר הַכַּ׳) is figuratively applied like that of the cedars of Lebanon Is. 35, 2, being also represented, with בָּשָׁן, הַר אֶפְרַיִם, גִּלְעָד &c. as an admirable pasture-district Jer. 50, 19; Is. 33, 9; Nah. 1, 4. כַּ׳ is described as a watch-tower appearing to look out into the Mediterranean Sea, and to walk Jer. 46, 18. In the middle of Carmel there was also a place of worship, where Jehovah was enthroned Mic. 7, 14; hence Elijah 1 Kings 18, 19 20 42 and Elisha 2 Kings 2, 25 and 4, 25 chose it as their temporary abode in order to verify there the Jehovah-worship. Even in *Vespasian's* time there still existed an altar in the place, as formerly (*Tac.* Hist. 2, 78; *Suet.* Vesp. 5), and an oracle (*Jamblichus* in his life of Pythagoras ch. 3). — 4. (with *a* of motion ־מָלָה) *n. p.* of a mountain-city west of the Dead Sea, south-east of Hebron, belonging to Judah Josh. 15, 55, now el-Kirmel. *Gent. m.* כַּרְמְלִי 1 Sam. 30, 5, 2 Sam. 23, 35, *fem.* כַּרְמְלִית 1 Sam. 27, 3. — 5. same as כַּרְמִיל *crimson-splendour*, to which shining hair is poetically compared (*Ibn Ganâch*), Song of Sol. 7, 6; parallel אַרְגָּמָן (of locks). But as dark hair was highly esteemed by the ancient Hebrews (Song of Sol. 5, 11), only dark purple can be meant here by אַרְגָּמָן and כַּרְמֶל = כַּרְמִיל, of which Pliny says (H. N. 9, 38) *nigricans adspectu idemque suspectu refulgens;* and accordingly πορφύρεος is interchanged with μέλας (see the Greek Lexicons); comp. *purpurea coma* Propert. 3, 17, 22.

כָּרַן (not used) *tr.* same as the Arabic قرن *to bind, to knot together, to unite,* derivative

כְּרָן (*union, companionship,* concrete *companion,* comp. Ar. قرين an associate) *n. p. m.* of a Horite Gen. 36, 26.

כָּרַס (not used) *intr. to be high-arched,* or *raised up in a round shape,* כָּרַשׂ (which see) being similarly applied, e. g. to the rounded belly, to a round and raised seat &c.; Arab. كرش and كرس, Aram. כְּרַס, ܟܪܣ the same; Phenic. כָּרַס to be thick, fat, whence כֶּרֶס thickness, fatness, in the proper name כַּרְסְכָל (karsikâl, i. e. having thickness = *a thick one,* comp. אַרְכָּל having strength, force, a strong one, a giant, an epithet of Hercules: כָּל part. of כּוּל) Tug. 4. Deriv. כִּסֵּא, כִּסֵּה (out of כִּרְסֵא, כִּרְסֵה).

כְּרַס (not used) *Aram. intr.* same as Hebr. כָּרַס. Deriv. כָּרְסֵא.

כָּרְסֵא (with *suff.* כָּרְסְיֵהּ, *pl.* כָּרְסָוָן) *Aram. f. a throne, a seat of judgment,* Dan. 5, 20; 7, 9; like the Hebr. כִּסֵּא. The form comes from כֻּרְסֵא (Syr. and Arab.).

כִּרְסֵם see כָּסַם.

כָּרַע (*fut.* יִכְרַע, 1 *p.* אֶכְרְעָה; *part. m.* כֹּרֵעַ, *pl.* כֹּרְעִים, *fem. pl.* כֹּרְעוֹת; *inf. constr.* כְּרֹעַ) *intr. to kneel down, to sink down,* עַל־בִּרְכַּיִם (*on the knees*), in order to drink water out of the brook Judges 7, 5 6; in order to entreat and pray 1 Kings 8, 54; 2 Kings 1, 13; Ezr. 9, 5; *to bend,* of one that has been mortally wounded Judges 5, 27, stronger נָפַל; *to sink down* 2 Kings 9, 24; Job 4, 4; *to be overthrown* Is. 46, 1 2, parallel קָרַס; of the stumbling Ps. 20, 9; לָטֶבַח (to the slaughter-bench) Is. 65, 12; *to crouch, to lie down, to cower,* of a lion Gen. 49, 9, Num. 24, 9, coupled with רָבַץ, שָׁכַב; *to bend oneself,* in order to pray to, with לְ Is. 45, 23, 1 Kings 19, 18 or לִפְנֵי of the person Ps. 22, 30; 95, 6, or absol. 2 Chr. 29, 29; to shew reverence Esth. 3, 2 5; 2 Chr. 7, 3, coupled with הִשְׁתַּחֲוָה; *to be bowed, bent, humbled,* Is. 10, 4 *except that they are bowed among the prisoners,* i. e. they will march on with the prisoners of war. Metaphor. a) כָּ׳ עַל־אִשָּׁה Job 31, 10 *to kneel upon a woman,* i. e. eam comprimere, Greek κατακλίνειν; b) of those writhing in pain 39, 3, 1 Sam. 4, 19, *to kneel down,* in order to bring forth. Deriv. כָּרָע.

Hif. הִכְרִיעַ (*inf. constr.* הַכְרֵעַ, *fut.* יַכְרִיעַ) *to make bow down,* an enemy, i. e. to subdue, to conquer Ps. 17, 13; 18, 40; *to cast down, to prostrate* 78, 31; fig. *to afflict, to grieve* Judges 11, 35.

As to the original signification of the stem, the Targ. and Sam. כְּרַע (to bend, to lie down, comp. *κύπτω* i. e. caput declino), the transp. Ar. رَكَعَ (to be bent, with age or in prayer), and the perhaps cognate כָּנַע (which see) point to the meaning given; and the nouns derived from the verb, such as the lower part of the thigh, the shin-bone, the leg for leaping (of the locust), the foot (of animals), Ethiop. the elbow, and also the Ar. كراع defile, كرعان an urchin, confirm the fundamental signification.

כֶּרַע (only *dual* כְּרָעַיִם; from כָּרַע) *f. the two lower thighs* or *shanks* Lev. 1, 13; Am. 3, 12; *the legs for leaping*, of the locust Lev. 11, 21; so called from the bent form, or because one sinks down upon them; Ar. كُرَاع the same.

כַּרְפַּס (Persian) *m. cotton*, *cotton-stuff*, Esth. 1, 6, Pers. كرباس; comp. Sanskrit karpâsi, *cotton-shrub*, kárpâsa, *cotton*. The thing along with the name came out of Persia to the Phenicians (כַּרְפַּס), Arabians (كُرْفُس), Greeks (*κάρπασος*) and Romans (carbasus). The classical writers describe this kind of flax as a production of the East (*Celsii* Hierobot. II, 157).

כָּרַר I. (not used) *intr.* 1. *to be firmly wound together*, *to be firmly drawn* or *bound together*, hence *to be puffed*, of a bolster (comp. כָּרָה). Derivat. כַּר 5. — 2. *to be thick*, *fat*, *well-fed*, of sheep, developed out of signification 1 (comp. כָּסַל 1. to be thick, fleshy, fat, with the Arab. كتل to draw or heap together). Derivat. כַּר 1. — 3. *to be fat*, *fruitful*, *rich in grass*, of a district (comp. כָּסַל 2, where corporeal density and fatness are transferred to the fatness and fruitfulness of the ground). Derivat. כַּר 3 and 4. and כָּרְמֶל. — 4. *to be strong*, *powerful*, *vigorous* (comp. כָּסַל, חָזַק and כָּרָה). Derivat. כַּר 2.

The organic root כַּר with the fundamental signification already given and strongly expressed in derivatives, is identical with that in קַר and יְקַר (which see).

כָּרַר II. (not used) *intrans.* 1. *to be round*, *circular*, of a cake, a round mass of metal; *to be encircled*, *enclosed*, of a district. — 2. *to move round*, *to turn in a circle* (comp. the same ulterior development of the idea in חָגַג); metaphor. *to run swiftly*, the figure taken from a circular course, the same metaphor being also in דָּהַר (דּוּר); Ar. كَرَّ, كرى, كار, كرا the same. — 3. *to bind about*, *to enclose*, *to cover around*, an organic root to כָּרַךְ.

Pih. (redupl.) כִּרְכֵּר (*part.* מְכַרְכֵּר) 1. same as Kal in signif. 1. Deriv. כִּכָּר (from כִּרְכֵּר). — 2. *to run*, 2 Sam. 6, 14 16, for which 1 Chr. 15, 29 has רָקַד. Deriv. כִּרְכָּרָה.

כָּרַשׁ (not used) *intr.* same as כָּרַס; Ar. كَرَشَ to draw together or contract, to collect, as a condition of density and thickness; hence كَرِش troop, belly, pocket, purse, كُرْز the same. Derivative

כֶּרֶשׁ *the paunch*, *belly* Jer. 51, 34, a vulgar expression for בֶּטֶן; Aram. כְּרַס, כַּרְסָא, Ar. كرش the same; in the Mishna applied to a pregnant body.

כֶּרֶשׁ (old Persian) see כַּרְשְׁנָא.

כֹּרֶשׁ (together with כְּוֹרֶשׁ; old Persian) *n. p. m. Cyrus*, *Κῦρος*, an honorary name of the celebrated Persian king, as the conqueror of idolatrous Babylonia and deliverer of the Hebrew exiles, called by the prophets רֹעֵהּ, מְשִׁיחַ יי Is. 44, 28; 45, 1; often mentioned in the history of the returning Hebrews Dan. 1, 21; 6, 29; 10, 1; Ezr. 1, 1 7 8; 3, 7; 4, 3 5; 5, 13 14 17; 6, 3 14; 2 Chr. 36, 22 23. The chief river of ancient Iberia and Albania, which flows into the Caspian sea, was called after this celebrated Persian king, *Κῦρος*, Cyrus (now *Kur*), when he had determined to conquer the land of Scythia (*Amm.* 22, 5); Median colonies generally being there. The same name was borne by a river

in northern Media (Ptol. 6, 2, 1), and by one in Persia at Pasargadae (Strab. 15, 729); just as rivers received their names from Cambyses, Ochus and other princes. As to the meaning of the name, the ancients (Ctes. ap. Plut. Anton. in Opp. I. p. 1012; Hesych. s. v.; Etym. Magn. s. v.) have already observed, that it is an expression for *the sun*, Cyrus having been called Ἀργαδάτης before (Ctes. ib.); and in fact *the sun* was called in old Persian *Khor*, *Khur*, also in Khur-Shid (developed out of the Sanskrit *sûr*-a, *sur*-ya, Zend. *hvare*, *hur*, Pazend. *khur*, the Sanskrit *sv* or *s* passing into *kh*, Zend. into *h;* comp. *Burnouf*, Comm. on the Yasna p. 297, notes pp. 65. 85. 89). ־ֶשׁ is the sign of the Persian nominative *s* or *ush*, as in זֶרֶשׁ, דָּרְיָוֶשׁ (which see). In cuneiform inscriptions the name is *Khurush*.

כַּרְשְׁנָא (old Persian) *n. p. m.* of one of the seven princes at the court of אֲחַשְׁוֵרֹשׁ Esth. 1, 14. The word has arisen out of the Zend. kereç (כֶּרֶשׁ) *slender* (comp. the proper name kereç-aspa Vend. 119, 8 = Sanskrit n. p. kriçáçva having lean horses), and nâ, nominat. of nar, a man; and signifies *a slender* or *lean man*.

כָּרַת (*inf. abs.* כָּרֹת, *constr.* כְּרֹת, before Makkeph כְּרָת־; *imp.* before Makkeph כְּרָת־, with *h* כָּרְתָה; *fut.* יִכְרֹת) *tr. to cut off*, כְּנַף הַמְּעִיל 1 Sam. 24, 5, מַדְוֶה 2 Sam. 10, 4, זַלְזַלִּים Is. 18, 5, זְמוֹרָה Num. 13, 23; *to hew, to fell*, עֵץ Jer. 10, 3, יַעַר 46, 23, מִבְחַר אֲרָזִים 22, 7, אֲשֵׁרָה 2 Kings 18, 4; *to cut up*, לִשְׁנַיִם (*in two parts*) Jer. 34, 18; *to cut off*, the head 1 Sam. 5, 4, the foreskin Ex. 4, 25; *to cut*, שָׁפְכָה, Deut. 23, 2, i. e. to castrate, hence כָּרוּת *one castrated* Lev. 22, 24, Greek τομίας, ἐκτ-; generally *to destroy*, *to root out*, מֵאֶרֶץ חַיִּים Jer. 11, 19; *to cut off* or *separate*, with מִן of the place *from* Jer. 50, 16. A very common expression is כָּרַת בְּרִית *to make a covenant*, prop. to slaughter an animal at the making of a covenant Ps. 50, 5; a libation (σπονδή) being usual among the Greeks (hence σπονδή also means *a covenant*, comp. Latin *spondeo*); with אֵת (אֶת) Gen. 15, 18, Ex. 34, 27, Deut. 28, 69, Zech. 11, 10, or עִם of the person Ex. 24, 8, 1 Kings 8, 9; especially applied to the covenant of Israel with Jehovah. Yet it is also used of other things, conseq. *to make a compact*, Is. 28, 15, Job 40, 28, with לְ of the person in favour of whom, besides עִם of the person with whom one makes a compact Hos. 2, 20; with עַל of the person *against whom a league is made* Ps. 83, 6. Also omitting בְּרִית, hence Is. 57, 8 *and thou makest* a covenant (וַתִּכְרְתִי = וַתִּכְרָת־בְּרִית) *for* (לְ) *thyself out of them* (מֵהֶם), i. e. out of the number of their gods. The ceremonial of a covenant among the ancients consisted in this, that the two parties passed between the slain animals Gen. 15, 10; Jer. 34, 18 19; comp. Targ. גְּזַר קְיָם, Syr. ܦܣܩ ܕܝܬܝܩܐ, Greek ὅρκια τέμνειν, τέμνειν σπονδάς, Latin icere, ferire, percutere foedus. כָּ׳ בְּרִית לְ *to impose a statute upon one* 2 Kings 11, 4, i. e. to prescribe a definite law, Job 31, 1; hence applied to the conqueror who imposes a compact on the conquered Josh. 9, 6; 1 Sam. 11, 1; and in this sense applied to Jehovah Is. 55, 3; Jer. 32, 40; Ps. 89, 4 &c.; though elsewhere construed with עִם, אֶת of the person. Of a people to God: *to vow* Ezr. 10, 3. Here בְּרִית is seldom omitted 1 Sam. 11, 2; 20, 16; 22, 8; 2 Chr. 7, 18. In later language sometimes אֲמָנָה Neh. 10, 1 or דָּבָר Hagg. 2, 5 are put for בְּרִית. Derivat. כְּרִיתֻת (from the adj. כָּרֵת), כְּרֻתוֹת.

Nif. נִכְרַת (*fut.* יִכָּרֵת) *pass.* of Kal 1. *to be felled* Job 14, 7; *to be destroyed*, of men Gen. 9, 11, Ps. 37, 9, and of things Gen. 41, 36; fig. of names Ruth 4, 10, an habitation Zeph. 3, 7, hope Prov. 23, 18 &c.; *to be taken away* Jo. 1, 5; *to be cut off* מִפֶּה (from the mouth) Jer. 7, 28; as a kind of punishment, with or without נֶפֶשׁ, where נִכְרַת is usually followed by מֵעַם Gen. 17, 14, מִקֶּרֶב עַם Lev. 17, 4, מִיִּשְׂרָאֵל Ex. 12, 15, מִתּוֹךְ הַקָּהָל Num. 19, 20, מֵעֲדַת יִשְׂרָאֵל

Ex. 12, 19; rarely does נִכְרַת stand alone Lev. 17, 14; *to be divided*, of waters Josh. 3, 13; 4, 7; *to be consumed*, of food Num. 11, 33. — 2. Figur. *to be driven away* or *exiled*, Zech. 14, 2, i. e. to be cut off from the native city.

Puh. כֹּרַת and כֻּרַת (out of כְּרֻת) *to be cut down*, of an idol-statue Judges 6, 28; *to be cut off*, of the navel-string Ez. 16, 4.

Hif. הִכְרִית (*fut.* יַכְרִית) 1. *to root out, to destroy*, nations and races Josh. 23, 4, 1 Kings 11, 16, animals Ex. 8, 5, Mic. 5, 9, inanimate things Zech. 9, 10, idols Lev. 26, 30, cities Mic. 5, 10; and as there is appended to הִכְ׳ as a kind of punishment מִיִּשְׂרָאֵל עִם מְקָרֵב Lev. 20, 3, Is. 9, 13, so in other cases we have מִן of the city out of which one is destroyed Am. 1, 5; *to withdraw*, חָסַד 1 Sam. 20, 15, with מֵעִם and having an assonance to הַכְּרֵת in its proper signif. ibid.

Hof. הָכְרַת *to be withdrawn*, with מִן of the place Jo. 1, 9.

As to the stem כְּ׳, it appears to be identical with כְּרַד, גְּרַז, גְּרַם, גְּרַס, עָרַם, חָרַט, חָרַשׁ, חָרַד, חָרַץ (which see) &c. (under which words also the comparisons may be found); but the signification is modified in them; comp. Sanskrit krit, the same. The organic root is כְּ־רַ־ת, also found in רָד־ה III.

כְּרֵת (enlarged from כֵּת by *r* inserted, as from כְּפֹר = כְּפֹר there appears כַּפְתֹּר with *t* inserted) *n. p.* of the island *Crete*, belonging to Cyprus, which is called כֵּת (which see). Deriv. *Gent. m.* כְּרֵתִי, *plur.* כְּרֵתִים *Cretans*, Ez. 25, 16, Zeph. 2, 5, as the LXX and Peshito already translated. A part of the Philistines were emigrants from Crete, and therefore we read of Cretans in Philistia 1 Sam. 30, 14; as in Ez. l. c. the word כְּרֵתִים stands along with פְּלִשְׁתִּים. Other inhabitants of Crete were the Caphtorim (כַּפְתֹּרִים). From among the Cretans in Philistia, as well as from the Philistines themselves, David selected his warlike, heroic body-guard, who were at the same time skilled in shooting with the bow, and using the sling; and they are mentioned in Scripture as כְּרֵתִי וּפְלֵתִי (פְּלֵתִי for the sake of similarity in sound coupled with כְּרֵתִי instead of פְּלִשְׁתִּי, which see), where the sing. form is to be taken in a collect. sense 2 Sam. 8, 18; 15, 18; 20, 7 23; 1 Kings 1, 38 44, 1 Chr. 18, 16. The same king had also 600 Philistines of גַּת in his choice corps 2 Sam. 15, 18; 16, 6. The Targ. (*archers and slingers*) and Syr. have rendered these words correctly, as far as the sense is concerned. See כְּרִי and פְּלֵתִי. To take them as a troop of halberdiers, who performed the office of lictors, like the טַבָּחִים (which see) at the court of heathen kings, could only originate in an erroneous derivation from כָּרַת, which cannot by any means be defended linguistically.

כְּרֵתוֹת (an architectural expression) *f. pl. hewed beams*, i. e. cut straight on all sides 1 Kings 6, 36; 7, 12.

כְּרֵתִי see כְּרֵת.

כְּרֵתִים see כְּרֵת.

כֶּשֶׂב see כְּבַשׂ.

כֶּשֶׁב see כְּבֶשׂ.

כִּשְׂבָּה see כִּבְשָׂה and כַּבֶּשֶׂת.

כֶּשֶׂד 1. *n. p. m.* of a son of נָחוֹר, an Aramaean Semite Gen. 22, 22; then the name of a Chaldean race, a division of the Nahorites, of whom a separate horde along with the Sabeans plundered Job who dwelt in Uz (see עוּץ) Job 1, 17. *Patr. m.* כַּשְׂדִּי, but only pl. כַּשְׂדִּים or כַּשְׂדִּיִּים (which see). — 2. *n. p.* a) of a territory in the north-west of Mesopotamia, where was a city אוּר (which see), thence called אוּר כַּשְׂדִּים Gen. 11, 28 31; 15, 7; Neh. 9, 7; b) of a territory in the neighbourhood of עוּץ (which see), conseq. in the east and north-east of Arabia deserta, and also of the people there, who still led a plundering, nomadic life; while the greatest part of this race had a regular government in Babylonia Job 1, 17; comp. Ptol. (5, 20, 3), who makes the *χώρα Χαλδαία* border upon Arabia deserta; c) it is applied to *Carduchia*, the northern part of Assyria towards Armenia, viz. the Car-

duchian mountain-province, Xenoph. Anab. 4, 3, 1-4, which was the primitive land of the Chaldeans. But after the Assyrians had transplanted its warlike population to the Babylonian plains Is. 23, 13, there pressed into this district the non-Semite *Kurds*, modifying the name *Chald* into *Kard* (both from *Kasd*). d) it is applied to Babylonia, after the Chaldeans in the 8th century B. C. were transplanted from Carduchia to the Babylonian steppes; the Assyrians made use of them in war against Phenicia Is. l. c., and afterwards founded the Babylonian empire. In this sense, אֶרֶץ כַּשְׂדִּים or כַּ׳ alone is interchanged with בָּבֶל Is. 23, 13; Ez. 23, 23; Dan. 9, 1; even single provinces of Babylonia were designated as Chaldean Ez. 1, 3; 11, 24. But the Chaldean priestly caste (under the name of Orchenes, Hipparenes) had already in the earliest period, reaching up even to the mythical age, settled in Babylonia and acquired great distinction there (Diod. Sic. 1, 28; 2, 29; Euseb. Chron. arm. I. p. 10 seq. 46 seq.). It is said that kings of Babylonia were even selected from them, before the Assyrian dominion (Euseb. l. c. p. 40 seq. 48 seq.); and reference is made to them in Is. 47, 13; Dan. 2, 2; 4, 4; 5, 7 11 in their being distinguished from the wild warriors that immigrated later than they Is. 23, 13; Hab. 1, 6. On this account, because of the very ancient immigration, Babylonia has been looked upon as the birth-land of the Chaldeans Ez. 23, 15. At a still later time *Strabo* (16 p. 739. 767) speaks of a race of Chaldeans in Babylonia; and *Pliny* (H. N. 6, 30) names Babylon Chaldaicarum gentium caput. e) of a territory north of the Persian gulf, where there was also a very strong Phenician settlement; hence this Chaldea was also called אֶרֶץ כְּנַעַן Ez. 16, 29; 17, 4. All these meanings are to be explained by the fact, that the Chaldean race made many emigrations, and colonised many places.

The origin of the name, though Semitic as well as the people, is very obscure and is still undeveloped; but it is certain, from the general law of sounds, that כַּשְׂדְ *Casd* was the original group of sounds for the land and people. Out of *Casd* came the old Median *Casr* (*d* changed into *r*, comp. דָּדָן, *Dadan*, with *Daran*, Syr. Doron; *Mad*, a *Mede*, among the Libyans *Mar*, *Maur*; Latin *ar*, *arfuisse*, *arvehere*, *meridies*, out of ad, adfuisse, advehere, medidies, see *Klotz*, Handwörterbuch der Lat. Sprache I. p. 98), as a designation of the like-named Kurds (*Westergaard* in Ztschr. f. d. Kunde des Morgenl. VI. pag. 371); then *Kard*, Targ. קַרְדּוּ (the orig. *s* changed into *r*), or *Gord*, *Kurd*, to denote the *Kurds*, *Carduchians* (the latter arising from Kard with the Persian termination *ah* = *ch*), *Cordyeans*, *Gordyeans* (*Strabo* 16 p. 757), who forced their way into the seat of the Chaldeans and assumed their name, whence we find *Chardaja* (transp. Chadraja) in the Persian cuneiform inscriptions for Kurds (*Lassen*, Ztschr. l. c. p. 48); lastly *Chald* (*r* changed into *l*), *Golius* already perceiving the agreement (Alferg. p. 17).

כְּשַׂד in אַרְפַּכְשַׁד which see.

כַּשְׂדִּי (only *pl.* כַּשְׂדִּים, once בַּשְׂדִּים Ez. 23, 14 K'tib) *Gent. m. a Chaldean*, *the Chaldeans*, as they were known to the Hebrews in the place of the Assyrians who came out from Babylonia Ez. 23, 14, parallel to the בְּנֵי בָבֶל 23, 23; the besiegers and destroyers of Jerusalem 2 Kings 25, 4 seq.; 2 Chr. 36, 17; but whose kingdom was again overthrown by Cyrus Is. 43, 14. The Babylonian empire founded by the Chaldeans is therefore termed אֶרֶץ כַּשְׂדִּים Is. 23, 13, Jer. 24, 5, also כַּשְׂדִּים alone Is. 48, 14 20, Jer. 50, 10, with *ah* of motion כַּשְׂדִּימָה Ez. 11, 24; 16, 29; and conseq. the inhabitants are יוֹשְׁבֵי כַשְׂדִּים Jer. 51, 24 35, poet. בַּת כַּשְׂדִּים Is. 47, 1, for which בַּת בָּבֶל stands elsewhere. In this sense should also be understood the phrases מַלְכוּת כַּשְׂדִּים Dan. 9, 1 and סֵפֶר וּלְשׁוֹן כַּ׳ 1, 4. The term was applied to the Chaldeans in Mesopotamia Gen. 11, 28, on the Chaboras Ez. 1, 3; 11, 24; those who had immigrated

out of Carduchia into Babylonia Is. 23, 13, those in the neighbourhood of Edom near the Arabian desert Job 1, 17; and also the priestly caste who had settled in Babylonia at a very ancient period, and were distinguished as astrologers Dan. 2, 2 4 (see כַּשְׂדִּי).

כַּשְׂדִּי (*def.* כַּשְׂדָּאָה and כַּשְׂדָּיָא, *plur.* כַּשְׂדָּאִין, *constr.* כַּשְׂדָּאֵי, *defin.* כַּשְׂדָּאֵי, כַּשְׂדָּיֵא after the Syrian manner from כַּשְׂדָּאָיֵא) *Aram. Gent. m.* 1. *a Chaldean, the Chaldeans*, a people inhabiting Babylonia generally Dan. 3, 8. — 2. those of an early period in Babylonia who were the priests of Belus (Herod. 1, 181. 183), and a race of Magi (*γένος Μάγων* Hesych.), who were occupied with conjurings, sorceries, the interpretations of dreams (Diod. 2, 29), as well as with astronomical observations (ib. 2, 9), mentioned with חַרְטֻמִּין, חַכִּימִין, אָשָׁפִין, גָּזְרִין, אַשָּׁפִין Dan. 2, 5 10; 4, 4; 5, 7 11 30; there being in addition to the Chaldee priest-caste a Magian one (Curtius 5, 1 §. 22), who were of Median descent (Herod. 1, 101).

כַּשְׂדִּים see כַּשְׂדִּי.

כָּשָׁה *intrans. to be fat, thick, fleshy*, along with עָבָה and שָׁמַן Deut. 32, 15; Ar. (Saadia) جَسَأَ; it is connected perhaps with כָּסָה (which see), as *Kimchi* has already remarked, and as is even the reading of 3 mss. The Ar. كَشِيَ to be fed, to be satiated, is probably the same verb. Farther comparisons may be seen under כָּסָה.

כַּשִּׁיל (from כַּשׁ out of כָּשַׁשׁ with the termination ־יל, as in כַּרְמִיל, פְּתִיגִיל) *m. an axe, a hoe*, an instrument of destruction, Ps. 74, 6; Targ. the same, Jer. 46, 22 for קַרְדֻּם. See כָּשַׁשׁ.

כָּשַׁל (*fut.* יִכְשַׁל Prov. 4, 16 K'tib, *inf. absol.* כָּשׁוֹל) *intr.* prop. *to totter*, to and fro; *to waver, to faint* (from weakness, frailty, fatigue); not connected with כָּסַל (which see), but certainly with חָשַׁל (see its comparisons); hence *to stagger*, from weakness Is. 5, 27, coupled with עָיֵף; Ps. 105, 37; *to totter*, of the knees Is. 35, 3, Ps. 109, 24, a stronger form of which idea is that of נָפַל Jer. 31, 3; Jer. 46, 6; on account of too heavy a burden Lament. 5, 13; Job 4, 4; *to fall, to sink*, also in a subjective sense Hos. 4, 5; 14, 2; Is. 3, 8; 59, 14; כָּשַׁל בְּ׳ *to stumble upon a person* or *thing* Lament. 5, 13, Lev. 26, 37, Jer. 46, 12, or *to push against one* (and fall) 6, 21, except where בְּ is a particle of time Is. 59, 10; more rarely with אֶל of a person Jer. 46, 16 *to fall upon one;* כָּ׳ אָחוֹר *to fall backwards* Is. 28, 13; *to be weak, weary, exhausted* 2 Chr. 28, 15; *to fail*, of the strength Ps. 31, 11; Neh. 4, 4; figurat. *to sin* Prov. 4, 16 K'tib. כּוֹשֵׁל *weary, faint* = נִכְשָׁל. Deriv. מִכְשׁוֹל.

Nif. נִכְשַׁל (*fut.* יִכָּשֵׁל) same as Kal: *to totter*, Nah. 2, 6; 3, 3; *to stumble* Is. 40, 30; 63, 13; *to fall* Prov. 4, 12; 24, 17; metaphor. *to suffer*, נָפַל also being so used Dan. 11, 14; *to be overthrown* 11, 33 34; with בְּ *whereby* Jer. 31, 9; Hos. 5, 5; 14, 10; *to be subdued* Dan. 11, 41; *to perish*, coupled with אָבַד Ps. 9, 4; *to be weak, faint* 1 Sam. 2, 4.

Pih. כִּשֵּׁל (*fut.* יְכַשֵּׁל) *to make fall, to murder*, גּוֹיִם Ez. 36, 14 K'tib, for which 36, 15 has הִכְשִׁיל; but the use of שִׁכֵּל 36, 12 13 makes it probable that we should read with the K'ri שְׁכֵּל, or suppose a transposition, as Ez. 17, 21 has מִבְרַח for מִבְחַר, Eccles. 12, 6 יֵרָחֵק for יֵחָרֵק K'tib (Arab. خرق to tear in pieces). Deriv. כִּשָּׁלוֹן.

Hif. הִכְשִׁיל (*inf. constr.* הַכְשִׁיל, *fut.* יַכְשִׁיל) *to cause to fall* 2 Chr. 25, 8, i. e. to destroy; *to weaken, to bring down*, Lament. 1, 14; figur. *to seduce, to lead astray* 2 Chr. 28, 23; Prov. 4, 16 K'ri; with בְּ *whereby* Jer. 18, 15, or *against what* Mal. 2, 8; generally *to sin*, with עַל of a pers., Ps. 64, 9 *and their tongue sins against them*, i. e. slanders them. In Ez. 36, 15 תְּשַׁכְּלִי should be read (see Pih.); the Vulg. reads תַּשְׁלִיכִי. Deriv. מַכְשֵׁלָה.

Hof. הָכְשַׁל (*part. m. pl.* מְכֻשָּׁלִים) *to be overthrown, to be made to fall*, Jer. 18, 23.

The fundamental signification of the stem has been already developed un-

der חָשַׁל; the Arab. كسل (to be feeble, sluggish) proceeds from the same signification. כְּשִׁיל is derived from כָּשַׁשׁ.

כִּשָּׁלוֹן *m. a fall*, *ruin* PROV. 16, 18.

כָּשַׁף (not used) *intr.* same as אָשַׁף (which see) *to speak softly*, *to murmur*, *to whisper*, *to listen*, *to act mysteriously*, *to mutter;* hence *to practise magic*, i. e. to mutter magic formulas; Syr. ܟܫܦ in Ithpa. *to pray*, properly *to whisper;* as the Hebrew לָחַשׁ means *to whisper*, *to pray* and *to practise magic*, לַחַשׁ whispering, soft prayer, magic; so too חָרַשׁ II. (prop. to speak softly, in whispers) is *to practise magic*, *to soothsay*, Targ. חַרַשׁ, Syr. ܚܫ, proceeding from the same fundamental signification; Arab. كشف the same, of theosophists; then to unveil, to reveal, of magicians or wise men. Thus it belongs to those Hebrew words, like סָגַד, כָּמַר, בָּעַל, חָנֵף, קָסַם &c., which received in usage the additional idea of something heathenish, idolatrous and forbidden, while they were originally applied to the true worship, as is seen from the dialects; comp. Deva, among the Brahmins *God*, in Aryan *the devil*, ثَرْسَا *god-fearing*, Pers. *confessing a false religion.* For the better explanation of the idea, אָשַׁף and קָסַם may be compared, where reference is made to Semitic and extra-Semitic analogies. Deriv. כֶּשֶׁף, the proper name אַכְשָׁף.

Pih. כִּשֵּׁף (especially *part. m.* מְכַשֵּׁף, *pl.* מְכַשְּׁפִים, *part. f.* מְכַשֵּׁפָה) *to practise magic*, i. e. to mutter magical formulas of incantation, which was done in the service of idolatry 2 CHR. 33, 6; different from עוֹנֵן and נִחֵשׁ, and adduced with other vices MAL. 3, 5; among heathen kings applied to a class of Magi, who were occupied with horoscopy, the interpretation of dreams, astrology &c. DAN. 2, 2; coupled with חַרְטֻמִּים, אַשָּׁפִים, חַכָּמִים and כַּשְׂדִּים Ez. 7, 11. The Mosaic law enacted the punishment of death for such a practice EX. 22, 17; DEUT. 18, 10. Deriv. כַּשָּׁף.

כַּשָּׁף *m. a magician*, one of the five classes of heathen prophets JER. 27, 9.

כֶּשֶׁף (only *pl.* כְּשָׁפִים) *m. incantation*, *magic*, of the Chaldeans (comp. Diod. 2, 29), by which it was thought that threatening disasters could be averted Is. 47, 9 12, mentioned as the jugglery of idolatry MIC. 5, 11 and of idolatrous mysteries 2 KINGS 9, 22; also *secret tricks*, of policy NAH. 3, 4.

כְּשָׁפִים see כֶּשֶׁף.

כָּשַׁר (*fut.* יִכְשַׁר) *intr.* same as אָשַׁר, יָשַׁר (which see), in fundamental signification *to be straight*, *upright*, *stiff* (see כִּישׁוֹר); but in use only fig. 1. *to be right*, *good*, *approved*, *pleasing*, with לְפָנֵי of the person ESTH. 8, 5, like יָשָׁר. — 2. *to thrive*, *to grow*, of seed ECCLES. 11, 6; *to prosper*, *to succeed*, manifested by similarity and evenness of state; *to be able*, *of the right sort*, *prosperous* (of result); Ar. يسر to be prosperous; comp. אָשַׁר. Aram. כְּשַׁר, כְּשַׁר, ܟܫܪ the same, and also meaning to be good for something, to be useful; but the fundamental signif. to be stiff, upright, also exists there; hence ܟܫܘܪ, כְּשׁוֹר a beam. From the idea of being stiff, straight, upright, came that of *being firm*, *dense*, *able.* Deriv. כִּשָּׁרוֹן, כְּוֹשָׁרָה.

Pih. כִּשֵּׁר (not used) *to be quite upright* or *straight*, of a distaff, a beam &c. Deriv. כִּישׁוֹר.

Hif. הִכְשִׁיר (*inf. constr.* הַכְשִׁיר) *to carry on rightly*, *advantageously*, *prosperously*, חָכְמָה, ECCLES. 10, 10 *and a preference* or *preferable* (to גְּבֶר חֲיָלִים) *is the able pursuit of wisdom* (הַכְשִׁיר חָכְמָה constitutes but a single idea).

כִּשָּׁרוֹן *m. ability*, i. e. what is done in a right way ECCLES. 2, 21; *prosperous issue*, *prosperity*, *success* (in labour) 4, 4; 5, 10.

כָּשַׁשׁ (i. e. כָּשׁ; not used) *trans.* *to cut* or *divide in pieces*, *to separate into parts*, transferred in language to pointedness and sharpness. Hence it is used of an axe, a hatchet; identical

with קֵץ (קָצַץ), חֵץ (חָצַץ), and its enlarged form חָצַן II. (whence חֹצֶן 2. = Targ. חֲצִינָא axe, hatchet), with חַז (חָזַז), חַד (חָדַד), חָז־ה, Targ. חֲדָא &c., under which words may be found a comparison with Aram. and Arab. stems. Comp. also Ar. حَسَّ (to cut off, to cut into), حَشَّ the same. Deriv. כַּשִּׁיל.

כֵּת *n. p.* 1. the city *Κήτιον, Κίτιον, Κίττιον,* Citium, in the island of Cyprus (Herod. 7, 90); the first establishment, perhaps, of the Carians and Phenicians there. — 2. the island of Cyprus generally (Num. 24, 24; Is. 23, 1 12), called also חֵת (which see) in primitive times; considered, it is true, at the period of the ethnographical table (Gen. ch. 10) to be a Greek colony, but designating at the same time all the coast-districts of Asia Minor and the islands of the Mediterranean Sea, conseq. the lands of the West (opposed to קֵדָר Jer. 2, 10 in the East), even the remotest of them (Ez. 27, 6); *Ketes* (*Κέττης* i. e. כֵּת) according to a tradition that has been preserved (Serv. on Virg. Buc. 10, 8; Schol. on Dionys. Perieg. 5, 509) having been a son of *Ion* (יָוָן = יָוֹן), but yet in many ways connected with Egypt and Phenicia. — 3. a part of Cilicia, especially the entire coast-district (Ptol. 5, 7), *Κῆτις*. Agreeably to tradition, Joseph. (Antt. 1, 6, 1) and the fathers (Epiphan. adv. haer. 1, 25; Jerome on Gen. 10, 4; Saadia there &c.), all the islands and coasts of the Mediterranean Sea, Macedonia, and other countries besides into which the Kittians wandered, as the legends say, were understood by it.

As to the name designating a place or territory, it only appears in the Bible as the basis of the Gentile כִּתִּים. On the other hand, כֵּת i. e. Citium, is mentioned as a Sidonian colony with כַּכָּב and אִפָּא in Phenician, upon a Sidonian coin (*Gesen.* monumenta &c. Tab. 34 and p. 265-268); and the same place is also written כַּיִת, constr. כֵּית, in כֵּית כָּארִם (Citium of the Carians) particularly in Cittian inscriptions (*Movers*, Phönizien II, 2 p. 212. 213). The one form is interchanged in inscriptions with חֵת (which see); חִתִּים standing even in the Bible (Judges 1, 26; 1 Kings 10, 29; 11, 1; 2 Kings 7, 6; 2 Chr. 1, 17) for כִּתִּים. The Semitic etymology is given under חֵת. In any case כְּרֵת (which see) is an enlargement of it.

כָּתַב (*fut.* יִכְתֹּב) *tr. to grave, to cut in* (a wooden tablet), *to work in with the chisel* (in stone or metal), altogether like the identical stems חָטַב (which see), חָצַב I. (see Job 19, 24), קָצַב (which see) &c., under which farther Semitic comparisons may be found. Comp. *γράφειν* prop. to grave; Phenic. כָּתַב the same. Hence 1. *to write*, with accusat. of what is written, as אָלֹת Num. 5, 23, שִׁירָה Deut. 31, 22, תּוֹרָה 31, 9, דִּבְרֵי יי׳ Ex. 24, 4, דְּבָרִים Esth. 9, 20, סֵפֶר Ex. 32, 32, מְגִלָּה Jer. 36, 27; כָּתוּב *written*, Ezr. 4, 7 in opposition to speech. The material *upon* or *in* which one writes, stands, besides the accusat. of what is written, with עַל Ex. 34, 1, Josh. 10, 13, 1 Chr. 29, 29, figurat. Jer. 31, 33 *to write upon the heart;* also with אֶל Jer. 36, 2, Ez. 2, 10 or בְּ Deut. 28, 61, Josh. 8, 34, according as one thinks of the writer's relation to the material. With the person to whom the writing is addressed is put אֶל 2 Sam. 11, 14, 2 Kings 10, 6 or לְ Deut. 24, 1, in later language עַל 2 Chr. 30, 1; Ezr. 4, 7; but כָּ׳ אֶל also means *to write of* or *concerning a person* or *thing* Jer. 51, 60, כָּ׳ עַל *for one* Esth. 8, 8, or *against one* Ezr. 4, 6. כָּ׳ לוֹ (dat. commodi) *to write for oneself* Jer. 30, 2. The thing *with which* the writing is done is expressed by בְּ Is. 8, 1; Ex. 31, 18. כָּ׳ מִפֶּה פְ׳ *to write after the oral communication of a person* Jer. 36, 6. — 2. *to inscribe*, with the accus. יָד Is. 44, 5 and לְ of the person *for*, of inscribing the hand with Jehovah's name, to denote that one is his; slaves having been accustomed to have the name of their master, soldiers that of their leader, priests that of their god, tattoed upon their forehead, or in

their hand; comp. Apoc. 13, 16. Therefore the nominat. is used with the passive form Ex. 32, 15; Ez. 2, 10. — 3. *to write down, to inscribe, to record*, as the Ar. كتب (of inscribing in the military lists) Num. 11, 26; 33, 2; Judges 8, 14; 1 Kings 11, 41; *to enroll*, in a register Jer. 22, 30, Ps. 69, 29, the rulers having a list of all Hebrews, out of which, however, they erased the dead (see Ez. 30, 12; 32, 33; Num. 1, 18; Ex. 13, 9). Hence the expression Is. 4, 3 *every one who is inscribed* (כָּתוּב) *unto life*, i. e. destined for preservation, who is in the book of life which Jehovah bears, and is not erased from it (comp. Dan. 12, 1; Phil. 4, 3), Ps. 87, 6 *at the writing up of the peoples*. Also: *to describe*, of the exact partition of a land Josh. 18, 4 6 8; fig. *to record*, the crimes, which God registers as it were, in order to visit them at the right time Is. 65, 6 (comp. Dan. 7, 10; Is. 49, 16). — 4. in a judicial sense: *to write down, to decree*, a punitive process, with עַל of the person *against whom* Job 13, 26; comp. כְּתֹבֶת and חֹקֵק (according to some) Is. 10, 1, Greek γράφεσθαι δίκην, Arab. كِتَاب a sentence. — 5. *to prescribe*, with עַל of the person 2 Kings 22, 13; by which Psalm 40, 8 is explained, which would be better translated however: *behold, I come with the roll, graved upon me* (i. e. in my heart, עַל-לִבִּי = עָלַי); besides with אֶל Esth. 9, 23 or לְ of the person 2 Kings 17, 37; Prov. 22, 20. — 6. *to subscribe*, Jer. 32, 12. Deriv. מִכְתָּב, כְּתֹבֶת, כְּתֻבָּת.

Nif. נִכְתַּב (*fut.* יִכָּתֵב) *to be written*, Esth. 3, 12, with בְּ (1, 19; 9, 32) or עַל Ps. 139, 16 *in*, e. g. *in the dust* Jer. 17, 13 i. e. in loose earth, so that the characters may be easily effaced, a figure of being soon forgotten; opposite, in the rock (Job 19, 24); *to be inscribed, enrolled* Ps. 69, 29, *to be written down* Job 19, 23, with לְ of the person *for whom* Ps. 102, 19.

Pih. כִּתֵּב *to write down, to decree*, a sentence Is. 10, 1, like Kal; of legislative determinations Hos. 8, 12. מְכַתְּבִים Is. l. c. is a noun (see מְכַתֵּב).

כָּתַב (3 *p. pl.* כָּתְבוּ; *part. m.* כָּתֵב, *fem.* כָּתְבָה, *pl. f.* כָּתְבָן; *part. pass. m.* כָּתִיב; *fut.* יִכְתֹּב) *Aram. tr. to write*, Dan. 5, 5, with accus. of the object אִגְּרָא Ezr. 4, 8, לְ of the person Dan. 6, 26, with בְּ *in* Ezr. 5, 7; 6, 2; *to write down, to commit to writing* Dan. 7, 1.

כְּתָב (with *suff.* כְּתָבֵהּ, כְּתָבֵם) *m.* 1. *the civic book*, in which the living citizens with their children (Ps. 87, 6) or also as childless (Jer. 22, 30) were enrolled, and from which, when they died, their names were erased (Ex. 32, 32). Into it when the state had been newly arranged after the exile (Ez. 11, 17 seq.) the false prophets were not to be received Ezek. 13, 9; on the contrary כְּתָב הַמִּתְיַחְשִׂים Ezr. 2, 62, Neh. 7, 64, for which also סֵפֶר הַיִּחַשׂ stands in 7, 5, is *family-book*, in which descent, and reference to tribe as well as family, were noted down. Besides: *the Mosaic law, the Pentateuch, the written law*, to which David appeals; fully כְּתָב מִיַּד יי 1 Chr. 28, 19 *the writing from the hand of Jehovah*, referring to Ex. ch. 25 and following; in modern Hebrew תּוֹרָה שֶׁבִּכְתָב. כְּ׳ דָּוִיד 2 Chr. 35, 4 *the writing of David*, i. e. in which the institutions of David were described at length, like מִכְתָּב שְׁלֹמֹה ibid. כְּ׳ אֱמֶת *a book of truth* Dan. 10, 21, i. e. a book of fate, in which the secret (Deut. 32, 34) future destinies both of nations (Revel. 5, 1) and individuals (Ps. 139, 16) are written (רָשׁוּם). Farther: *a written sentence, a written command*, Esth. 3, 14; 8, 8 13; fully כְּ׳ הַדָּת 4, 8. — 2. *a writing, a written character*, Esth. 1, 22; 3, 12; 8, 9, with לָשׁוֹן tongue. — 3. *a letter*, hence בִּכְתָב *by letter* 2 Chr. 2, 10, opposed to *orally;* so also Ezr. 4, 7, where it is tautologically explained by the old Persian נִשְׁתְּוָן (which see), *letter*. Ar. كتاب the same.

כֶּתֶב (once *constr.* כֶּתֶב Ezr. 6, 18, but which it is better to take here as a verb with the meaning *to prescribe; def.* כְּתָבָא, כְּתָבָה) *Aram. m.* 1. *catalogue, register*, hence דִּי-לָא כְתַב Ezr. 7, 22 *which*

is not in the list, i. e. at will; *a written document, an edict* 6, 9 10. — 2. *a writing, an inscription* Dan. 5, 8 16 17 25.

כְּתֹבֶת *f. a writing*, only of characters burnt into the skin Lev. 19, 28; Phenic. כְּתֹבֶת prescription (Mass. 18).

כִּתִּי *Gent. m.* from כִּתִּים, see כִּתִּים.

כִּתִּיִּים see כִּתִּים.

כִּתִּים *Gent. m. pl.* of כִּתִּי (which see) *the Chittim*, according to the widest and most extensive meaning of כִּתִּי; therefore אֶרֶץ כִּתִּים (*land of the Chittim*), a periphrasis for כִּתִּי. It signifies 1. the island of Cyprus Is. 23, 1, which belonged to Tyre, and whose revolt the prophet announced, as is confirmed by Menander (*Joseph.* Antt. 9, 14, 2). But more frequently כִּתִּים or כִּתִּיִּים alone stands for it, ib. 23, 12. — 2. אִיֵּי כִתִּיִּים *the Chittian islands*, denoting the islands and coast-territories of the West, opposed to the eastern קֵדָר Jer. 2, 10, whence the Tyrians fetched larch-wood for their ships Ez. 27, 6 K'ri. — 3. *Macedonia, Italy*, hence צִיִּים כִּתִּים Dan. 11, 30 *Roman ships* (כִּתִּים adject. to צִיִּים), LXX Ῥωμαῖοι, Vulg. *Romani;* for which צִיִּים מִיַּד כִּתִּים in Num. 24, 24, which is understood to refer to the Greek fleet that came to Cilicia to conquer the Assyrians (*Eus.* Chron. Arm. 1 p. 43. 53), understood by the Targ. of the Roman fleet; comp. 1 Macc. 8, 5, where Perseus is called king of the Chittians; ib. 1, 1, where Macedonia is so named.

The sing. of the Gentile, כִּתִּי, appears along with חִתִּי only on Phenician inscriptions in Cyprus (Gesen. l. c. p. 122. 152); but it was a ground-form to the Hebrew plural, except that it was sometimes considered an adjective.

כְּתִית (from כָּתַת) *m.* (coupled with שֶׁמֶן) *fine oil*, from pounded (not pressed) olives (Rashi) Ex. 27, 20; 29, 40; Lev. 24, 2; Num. 28, 5; 1 Kings 5, 25; prop. an adj. to זַיִת.

כָּתַל (not used) *tr.* (according to the usual assumption) *to heap together*, into a lump; *to press together*, = Ar. كتل, comp. כָּסַל; according to which the organic root would be כְּ־תַל, as in תַּל (which see). But it is better taken, after the analogy of חָרַץ and חוּץ, in the fundamental signification (*Fürst*, small school-lexicon s. v.) *to separate, to divide*, a space, identical in its organic root כְּ־תַל with that in נָ־צַל, חָ־סַל, אָ־צַל, Ar. حصل, خزل, Talm. חֲצַל. Deriv. כֹּתֶל, and כֶּתֶל in the proper name כִּתְלִישׁ.

כֶּתֶל see כִּתְלִישׁ.

כֹּתֶל (with *suff.* כָּתְלֵנוּ) *m.* prop. a separation, like חֵרֶץ, hence *a wall* Song of Sol. 2, 9, by which a space is divided off; Targ. כְּתַל, כְּתָל.

כְּתַל *Aram.* see the noun כְּתָל.

כְּתַל (not used) *Aram. tr.* same as Hebrew כָּתַל. Deriv. כְּתַל, כְּתָל.

כְּתַל and כְּתָל (comp. גְּבַר and גּוּבָר; *pl. def.* כְּתָלַיָּא) *Aram. m.* same as Hebrew כֹּתֶל Dan. 5, 5; Ezr. 5, 8.

כִּתְלִישׁ (from כֶּתֶל with the formative syllable יִשׁ־; prop. *separation*) *n. p.* of a city in Judah Josh. 15, 40.

כָּתַם I. (Kal unused) *tr.* 1. *to press into, to engrave, to inscribe, to write*, conseq. = כָּתַב which see (*b* changed into *m*); deriv. מִכְתָּם (according to the Targ., LXX and Vulg.). — 2. to cut signs into, to prick in, to indent, fig. *to make scars, stripes, punctures, spots;* Syr. ܟܬܡ, Targ. כְּתַם *to mark, to characterize*, ܟܬܡ, כְּתָמָא stigma. From this has arisen the meaning *to stain, to soil*, Syr. ܟܬܡ, Targ. כְּתַם.

Nif. נִכְתַּם (*part. m.* נִכְתָּם) *to be inscribed, written*, Jer. 2, 22 *thine iniquity is written before me* (*Kimchi*), i. e. it continues in the book of guilt, notwithstanding all attempts to wash it away. The LXX and Vulg. translate after signif. 2 of כָּתַם I. *to be soiled: thine iniquity retains its spot before me.* Comp. also كَتَنَ to be dirty, unclean; but كمت should not be compared.

כָּתַם II. (not used) *tr.* 1. *to divide, to separate* (dross from metal), *to purify, to cleanse*, gold, cogn. in meaning with פָּזַז (which see); deriv. כֶּתֶם, and, according to some, מְכֻתָּם. — 2. *to sever, to divide off, to conceal, to withhold*, Ar. كتم, without being identical with חָתַם.

Nif. נִכְתַּם *to be kept*, עָוֹן Jer. 2, 22 (according to some); comp. כָּמַס, חָתוּם Deut. 32, 34, Job 14, 17, צָפוּנָה, צָרוּר Hos. 13, 12.

כֶּתֶם *m.* (poet. for זָהָב or parallel to it) usually *gold*, Job 31, 24, Prov. 25, 12, and if it be referred to כָּתַם II., purified, fine gold. But as there was also כֶּתֶם which was neither good nor purified, טוֹב Lament. 4, 1 or טָהוֹר Job 28, 19 being coupled with it; as it was fetched, like זָהָב, from the gold countries אוּפָז Dan. 10, 5 and אוֹפִיר Is. 13, 12, Job 28, 16; and as it cannot be identical with פָּז because the latter defines כֶּתֶם more closely Job 5, 11: we can only understand by it a very valuable kind of metal like gold; perhaps from כֶּתֶם = חָשַׁם *to shine, to glitter* (see *Fürst*, Conc. s. v.).

כָּתַן (not used) *tr.* usually *to cover around, to veil, to clothe about*, which meaning the verb כדן has in Ethiopic; comp. Arab. ختن (to surround). But this signification may be merely secondary, since according to tradition (*Joseph.* Antt. 3, 7, 2) and the use of the derivatives in Aramaean, Phenician and Arabic it is only used of linen or cotton cloth. It appears more advisable therefore, to combine the verb כָּתַן with אָטַן (which see), whence came the Phenician and Greek אֲטָνι, *ὀθόνη* (as כְּתָן denotes *linen, linen-yarn, linen-dress*, then also *cotton*). The fundamental signification would be, accordingly, *to spin* (linen or cotton yarn). Derivative

כְּתֹנֶת see כְּתֹנֶת.

כְּתֹנֶת see כְּתֹנֶת.

כְּתֹנֶת (from the masc. כְּתֹן, with כְּתֹנֶת from כְּתֹן, with *suff.* כְּתָנְתִּי; *plur.* כְּתָנוֹת, but *constr.* כִּתְנוֹת from כְּתֹן, with *suff.* כְּתָנְתָּם from כְּתֹנֶת) *fem.* prop. *yarn*, (of linen or cotton), comp. Arab. كَتَّان linen, linen cloth, Targ. כְּתָן, כִּתָּן, Syr. ܟܬܢܐ the same; then clothing made out of it, worn on the bare body Gen. 37, 33, 2 Sam. 15, 32, sometimes with other notices of the stuff, as שֵׁשׁ Ex. 39, 27, בַּד Lev. 16, 4, עוֹר Gen. 3, 21, or some other more specific designations Gen. 37, 3; Ex. 28, 4. אֲזַר כְּפִי כְ׳ Job 30, 18 *to surround as a tunic*, because this encloses the body tightly. Phen. כְּתֹן the same; whence the Greek *χιτών, κιτών* should be derived. Arab. قُطْن, قُطُن cotton, cotton-stuff; our *cotton, cattun* is prop. the same word.

כָּתַף (not used) 1. *intrans.* deflexit, *to bend to the side, to turn, to make a turning*, a meaning also borne by the Hebrew עָטַף Job 23, 9 (out of which its other signification has arisen, as is clearly proved under כָּנַף page 674) and Ar. عَطَف (whence عِطْف bend, turning, side); conseq. cognate in sense with גָּנַב, כָּנַף, חָנַף, Targ. גְּנַף &c. The Ar. stem كَتَف identical with it, has likewise the same fundamental signification; hence كَتِيف *side* (of a sword), كَتْف *wing* (besides the meaning "shoulder"), from which comes كَتَفان a locust in the state of its incipient flying; as from the Hebr. כָּנַף, Ar. جَنَب to bend aside, to turn, comes the noun כָּנָף side, wing, Targ. גְּנַף. The Aram. גַּדַּף, from which comes the noun גַּדָּף *wing*, has the same fundamental signification. — 2. *tr. to enclose, to cover about, to shield round about*, both ideas being connected in כָּנַף (which see), and in other stems (see the copious enumeration in page 674). See too עָטַף. Deriv. כָּתֵף, כִּתְפָּה.

כָּתֵף (*constr.* כֶּתֶף, like כֶּבֶד, עֶרֶל from כָּבֵד, עָרֵל; with *suff.* כְּתֵפִי, כְּתֵפֶם; *dual* כְּתֵפַיִם, but only with *suff.* כִּתְפֵי־ יָהּ) *f.* 1. *the side*, of a house 1 Kings 6, 8, 2 Kings 11, 11, of a chair 1 Kings 7, 39; *the side-district, border, projection*,

e. g. of a land Ez. 25, 9; *side-piece, axle-piece, shoulder*, of the מְכֹנָה 1 Kings 7, 34; generally *what projects* or *lies at the side of an entire thing* Ez. 40, 18 40; 41, 2 26, of שַׁעַר 46, 19, בַּיִת 47, 1 &c.; *the upper side*, of animals, יָרֵךְ 24, 4 or מָתְנַיִם meaning the lower side 29, 7; tautologically with צַד 34, 21; *border*, 29, 7 *and thou wilt open to them every border*, i. e. the enemy will be able to press in on all sides; *flank, side*, of localities Num. 34, 11; Josh. 15, 10; 18, 19; *slope* of a mountain Josh. 15, 10, comp. صَدّ. — 2. *the shoulder-blade* Job 31, 22, *shoulder*, the part of the body on which a burden is laid or carried Is. 46, 7; 49, 22; Ez. 12, 6 7 12; 2 Chr. 35, 3, conseq. same as שְׁכֶם (which see), and merely an extension of the primitive idea, as may also be seen from Job 31, 22; *the back*, of men Neh. 9, 29, Zech. 7, 11, or animals Is. 30, 6; metaphorically *the shoulder-parts* Deut. 33, 12.

כְּתֵפָה (only *pl.* כְּתֵפוֹת, *constr.* כִּתְפוֹת) *f.* the same Ex. 28, 7; 1 Kings 7, 30; Ez. 41, 26.

כָּתַר (Kal not used) *tr.* 1. same as כָּדַר, חָדַר, עָטַר *to enclose, surround, encircle*, connected with the stems חָזַר I., גָּדַר, חָצַר, עָצַר in its fundamental signification. Deriv. כֶּתֶר, כֹּתֶרֶת. — 2. prop. to surround, hence *to besiege, to storm all round* (comp. כָּדַר), *to close around, to embrace*. See Hif. — 3. *to shut out round about, to exclude, to keep off* (see Pih.); *intrans. to wait, to remain behind*, like חָדַר, خدر.

Pih. כִּתֵּר 1. *to encircle, to surround*, of enemies; *to besiege all round*, with accusat. of the object Judges 20, 43; Ps. 22, 13. — 2. *to hold back* (emotion, passion), i. e. *to wait*, Job 36, 2, an usage also found in the Targ., Syr., Sam. and Zab.

Hif. הִכְתִּיר (*fut.* יַכְתִּיר) 1. same as כִּתֵּר *to surround in a hostile sense*, with accus. Hab. 1, 4. — 2. *to stand around*, with בְּ of the person Ps. 142, 8. — 3. *to embrace, to span*, with accus. Prov. 14, 18.

כֶּתֶר *m. a crown, a diadem*, a sign of rule Esth. 1, 11; 2, 17; 6, 8, so called from its encircling (כָּתַר) form; Phenic. כְּתַר the same, whence κίταρις, κίδαρις among the Greeks; Arab. كُتْر dignity.

כֹּתֶרֶת (from כָּתַר; *plur.* כֹּתָרוֹת) *f. a crown*, as an ornament (pl. LXX ἐπιθέματα) of a pillar, *capital* (Vulg. *capitella*) 1 Kings 7, 16-20; 2 Kings 25, 17; 2 Chr. 4, 12; so called from its *round* form, as מַעֲשֵׂה שׁוּשָׁן 1 Kings 7, 19 confirms; and in Egyptian and Assyrian monuments round capitals only appear. In 2 Chr. 3, 15 צֶפֶת from צָפַת (which see) = כָּתַר stands for it. The כ׳ consisted of two principal parts, of the crown proper, and a puffed, turban-shaped supporter (גֻּלָּה).

כָּתַשׁ (*fut.* יִכְתֹּשׁ) *tr.* 1. (not used) *to butt*, of horned animals, identical in the organic root כָּ־תַשׁ with that in תָּשׁ (תּוּשׁ); also applied to the pushing flight of birds of prey, identical in the organic root with that in טָשׁ (טוּשׁ), طَاسَ, Aram. טָס, ܛܣ and in נָ־טַשׁ, רָ־טַשׁ; also *to strike, to push, to pierce, to wound, to make war upon*, like חָטַשׁ (above), meanings which the Targumic and Samar. כְּתַשׁ, Syr. ܟܬܫ, Ar. كدش still have, identical in the organic root with תָּז (תּוּז), *to strike off, push off*, Ar. تَازَ, or with the meaning *to strike into pieces, to shatter*, identical with the organic root in רָ־טַשׁ. From all this we may see that it is not connected with כָּתַת, whose organic root is כַּת. — 2. *to beat to pieces, to bruise, to pound*, in a mortar Prov. 27, 22; *to make little*. Deriv. מַכְתֵּשׁ. — 3. *to hollow out, to deepen, to fit for the reception of persons* or *things*, a farther development of כַּת=חַט (which see), Ar. حطّ (in the fundamental signification); deriv. the proper name מַכְתֵּשׁ. This third meaning is not connected with signif. 1 and 2.

כָּתַת (1 *pers.* כַּתֹּתִי; *inf. abs.* כָּתוֹת; *imp.* כֹּת, *pl.* כֹּתוּ; *fut.* יִכֹּת) *tr.* 1. *to beat*

in pieces, *to bruise*, things of metal Deut. 9, 21 (comp. Pih.), the testicles, i. e. to castrate Lev. 22, 24, coupled with מָעַךְ (to crush, to bruise), hence כָּתוּת *one castrated;* then *to reduce to pieces*, *to shatter*, a potter's vessel Is. 30, 14, coupled with שָׁבַר; *to pound*, זַיִת (olives), which is done before pressing to get finer and better oil (*Rashi*); figuratively *to break asunder*, an enemy, with מִפְּנֵי of the person Ps. 89, 24 (see Hif.). Derivat. כָּתִית and מְכִתָּה. — 2. same as גָּדַד, חָטַט *to point*, *to sharpen*, an instrument for piercing or cutting; hence also *to reforge*, e. g. אֵת into חֶרֶב Jo. 4, 10, the reverse in Is. 2, 4, where Pih. is used.

Pih. כִּתֵּת 1. *to beat in pieces*, *to shatter*, the iron serpent 2 Kings 18, 9, images of stone 2 Chr. 34, 7, strengthened by הֵדַק; *to reduce to ruins*, אֶרֶץ, i. e. *to desolate* Zech. 11, 6; *to strike against one another* (see Puh.). — 2. like Kal 2. prop. to point, to sharpen, hence to *reforge* Mic. 4, 3; Is. 2, 4.

Puh. כֻּתַּת *to be dashed together*, in a civil war 2 Chr. 15, 6.

Hif. הֵכֵת (*fut.* יַכֵּת) *to scatter*, an enemy Num. 14, 45; Deut. 1, 44.

Hof. הֻכַּת (*fut.* יֻכַּת Aramaeising for יוּכַת) *to be beaten in pieces*, *to be broken*, שַׁעַר Is. 24, 12; פְּסִילִים Mic. 1, 7; *to be beaten down*, *to be hunted down in flight*, גִּבֹּרִים Jer. 46, 5; *to be crushed*, i. e. annihilated Job 4, 20.

The two leading senses of the stem (*to break in pieces* and *to sharpen*) can only be developed by violence out of one primitive conception; for while כַּת 1. appears to be connected with חַת (cognate in sense שָׁבַר), כָּתַשׁ, Ar. كَدَّ, هَدَّ, and with the extra-Semitic quat-, cut-, cud-; in signif. 2 we can only compare חַד, גַּד, חַט &c.

ל

ל, called לָמֶד (= מַלְמֵד, *constr.* מַלְמַד Judges 3, 31), *Lamed*, as a letter signifies *ox-goad*, βούκεντρον (comp. *Homer* Il. 6, 135 βουπλήξ), because the figure of it, as is alleged, has still the rude shape of an ox-goad in old Hebrew (𐤋, 𐤋), as well as in the Samar. (𐤋, 𐤋, 𐤋) and Phenician alphabets (𐤋, 𐤋, 𐤋, 𐤋). It is clear, however, that the name was selected merely on account of the initial sound, without reference to the shape of the letter. In old Greek writing, the same form served as the basis, for the Λάμδα (לַמְדָּא) was merely the Phenician figure reversed (𐤋, 𐤋). As a numeral ל denotes 30, being the third letter in the series of tens. As an alphabetical sound it is pronounced *la*.

As to the proper pronunciation of Lamed, being a liquid it is usually uttered stronger than *n* and softer than *r;* as a pure lingual it stands in the scale of sounds nearest the clear *d* and then the *t*-sounds generally; from which circumstance, as well as from the softness of the sound, its numerous interchanges with others are to be explained. It is interchanged 1. with *r* (ר), so far as *l* and *r* have a similar authority, e. g. כָּבַר with כָּבַל, חָבַר I. with חָבַל I., חָבַר II. with חָבַל II., כָּפַר II. with כָּפַל, גָּבַר with גָּבַל, שַׁרְשָׁה, Ar. سِلْسِلَة, modern Hebrew שַׁלְשֶׁלֶת; in מַרְגְּלִיתָא from μαργαρίτης the relation is otherwise; comp. λεῖρον, lilium, φραγέλλιον, flagellum. — 2. The *l* is merely hardened into *r*, so that the form with *r* is the irregular one, e. g. the Aram. pronominal stem אַר (in אֲרוּ, Targ. אֲרוּם) arose out of אַל (in אֲלוּ); אֲשֶׁר out of אֲשֶׁל; Targ. אַרְמְלָא (Syr. ܐܪܡܠܬܐ, Ar. أَرْمَلَة) from the Hebrew אַלְמָנָה; Targ. חַרְצָא from the Hebrew חֶלֶץ; מַזָּרוֹת from מַזָּלוֹת; שְׁדַר Dan. 6, 15 from שְׁדַל; Samar. אֱרָהוּת from אֱלָהוּת, as in other cases לָכִישׁ with רֶכֶשׁ Mic. 1, 13, נִרְאָה with נִלְאָה Is. 16, 12 form a paronomasia; comp. *tître* from *titulus*, *apôtre* from ἀπόστολος, *Gibraltar*

from *G'ibl-al-Tar(ik)*, Spanish *arfil* (the bishop in chess) from *al-fil* (elephant). — 3. But usually *l* on the contrary arises from *r*, e. g. אַלְמָנוֹת Is. 13, 22 from אַרְמָנוֹת; הִצְהִיל Ps. 104, 15 from הִצְהִיר; Syr. ܣܦܝܠܐ from סַפִּיר; Arab. قَلْب from קֶרֶב; Ar. زَالَ from רָר; Targ. דִּגְלַת, Ar. دِجْلَة from the Zend. *Tighra* (but see חִדֶּקֶל); it is otherwise in כַּרְמִיל Armen. *karmir* &c. The affinity of the sounds *r* and *l* appears in many languages. The Samaritans put ל for ר in their alphabetical poems, and vice versa. The Chinese have no *r*, and put for it constantly *l*. The reverse is the case in Japanese. The old Egyptians placed *l* for *r;* and in the Pehlevi all is represented by *l* for which the Zend has *r*. — 4. As a liquid and lingual, ל passes into נ which is weaker; comp. לוּן and לוּל (whence לַיִל), לִשְׁכָּה (λέσχη) and נִשְׁכָּה, לָחַץ and נָחַץ; נָדָן and Targ. נְדַן along with לָדַן; לוֹעֵז and נוֹעֵז Is. 33, 19 (as should be read perhaps for נוֹעָז); צֶלֶם and Arab. صَنَم; פְּסַנְתְּרִין and ψαλτήριον; גַּבְרִיאֵל, יִשְׂרָאֵל and Ar. جبرين, اسرايين; in names of places *in* for *il* out of אֵל often stands in Arabic; *Delt* (Dalet) becomes in Ethiopic *Dent;* comp. also ἦλθον, Doric ἦνθον, βέντιστος for βελ-. — 5. More rarely does the reverse happen, viz. that the softer *n* passes into the harder *l*, as נָקַב Ar. لَقَبَ; נָתַן Syr. ܢܬܠ; Targ. הָכַן Syr. ܗܟܝܠ; comp. δειλός from δεινός, νίτρον Att. λίτρον, νύμφη = *lympha*, ἔβενος along with ἔβελος, the proper name *Nabonedus* (in Berosus) = *Labynetus* (in Herodotus), *Conrad* Portuguese *Colrut* &c. In Phenician writing *Lamed* and *Nun* are also easily interchanged. — 6. Through the medium of *n*, *l* is interchanged with *m*, e. g. גֻּלְגֹּלֶת Ar. جُمْجُمَة; n. p. חֲכַלְיָה = חֲכַמְיָה; חָמַק Ar. حلق (ambivit, cinxit), whence حَلْقَة *a ring, a circle;* גָּחַל and גָּחַם; Coptic ϣⲟⲙⲧ from ϣⲟⲗⲧ. — 7. More striking is the interchange of *l* with the *t*-sounds which are also lingual, e. g. דּוּשׁ with לוּשׁ; רָעַד with רָעַל; עַד Dan. 2, 30 &c. for עַל Job 32, 12 18; זָבַד with an assonance to זָבַל; עָטַף and עָלַף; קָדַח and קָלַח (to קַלַּחַת Mic. 3, 3); פּוּל Is. 66, 19 for פּוּט (LXX Φούδ); טַרְפֶּל (which see) the country *Tarpet*. The same is the case in extra-Semitic languages also, as Odysseus = Ulysses; δάκρυ = lacrima; Sanskrit madha = mel; Zunge north German Tunge; lignum out of dignum from the Sanskrit *dah*, δαίω to burn; Sanskrit semitâ = simila (fine meal) &c. — 8. An interchange with א, e. g. אוּלַי = אוּלֵי Num. 22, 33 for לוּלֵי (perhaps also in the verb אַט for לָט; לָאַךְ, הָ־לַךְ for Aram. הָךְ; לָאַם for אַם), a fact which cannot always be explained by the similarity of the two letters in old writing. The interchange should by all means be attended to in the critical explanation of Biblical numbers. — 9. It is a peculiar sort of interchange between *l* and another consonant, when *l* as a very liquid sound like *n* shews a disposition to assimilate itself to the preceding or following consonant, so that the latter is doubled by Dagesh forte; e. g. אֶסַּק Ps. 139, 8 out of אֶסְלַק from סָלַק; יִקַּח from יִלְקַח; כַּנֵּה Ez. 27, 23 perhaps out of כַּלְנֵה Gen. 10, 10; שֶׁנְהַבִּים 1 Kings 10, 22 out of שֶׁן־הַלְבִּים, while הַלְבִּים is the pl. of הֶלֶב = ἐλεφ, eleph, *elephant;* the article הַל before consonants when they are not gutturals; שֶׁל out of אֲשֶׁל = אֲשֶׁר before consonants.

Like the liquids ר and נ, ל is also applied to promote an internal strengthening or intensifying of the verb-idea by its insertion (having the same power as Dageshing), as is acknowledged to be done by ר (see חַרְצֻבָּה) and נ (see גָּנַב and גַּב; בָּנַט; Targ. חִנְטָא, חִנְטִין), e. g. זִלְעֵף out of זָעַף, perhaps גִּלְמֵד out of גָּמַד, Ar. جَمَدَ *to be hard*, still more frequent in Arabic (see *Dietrich*, Abhandlungen p. 308). But ל is used not merely in forming verbs of several letters, but also in making usual stems from primitive themes, like the other liquid sounds; as אָלַץ, בָּלַק, דָּלַק, הָלַךְ, הָלַם, זָלַג &c. may perhaps be traced back to simple organic

roots without ל. Individual stems may also originate by annexing ל to the end.

A very old normal termination which has been gradually lost in the language was that in *l* with all possible preceding vowels — a termination which may be connected with that in *n*. Originally the fundamental purpose of this terminating sound may have been intended to make the idea of the noun diminutive, as is still perceivable in some examples, and as the analogy of extra-Semitic languages shews; but in general the diminutive element is lost. Accordingly there appears with preceding vowels 1. ־ַל in חֲנָמַל from חָנָם, אֲגַרְטַל from אֲגָרָט = גָּרָט from גָּרַט, חַשְׁמַל from חֶשֶׁם, נֵרְגַל from נֵרֶג from נָרַג; comp. Targ. רַבְצַל (pocket) from רָבַץ, עַרְסַל (hammock) from עֲרַס, Ar. عنسل (a strong camel) from عَنَسَ (to be strong) &c. &c. — 2. ־ָל in גּוֹזָל from the noun גּוֹז, stem גּוּז; גּוֹרָל from the noun גּוֹר, stem גּוּר III. — 3. ־ֶל in אֶרְאֶל (from אֶרֶא), כַּרְמֶל (from כֶּרֶם), חֲבַצֶּל (the masculine form for חֲבַצֶּלֶת) from חָבָץ, עֲרָפֶל (from עָרָף), חִדֶּקֶל (from חִדֵּק), which ending should be adopted perhaps in the case of simple words also (e. g. in סֵפֶל, עֶרֶל &c.); comp. Aram. and modern Hebrew חַרְדֶּל (see above חָרֹל p. 490), Aram. קַרְטֶל &c. — 4. ־ֵל in אֶרְאֵל, אַרְאֵל (which see); perhaps also in יֹבֵל. — 5. ־ִיל in כַּשִּׁיל (from כַּשׁ), כַּרְמִיל (from כֶּרֶם), פְּתִיגִיל (from פְּתִיג); comp. Aram. אַרְדִּיל (a kind of fungus), ܥܪܕܐ fungus, Ar. غرد; Aram. הוּרְפִּיל, עוּרְפִּיל, נַרְגִּיל, קַרְטִיל, פַּצְעִיל &c. — 6. ־ֹל in אֶשְׁכֹּל (from אֶשֶׁךְ), קַרְסֹל (from קֶרֶס), חַרְגֹּל (from חֶרֶג), גִּבְעֹל (from גֶּבַע), שְׂמֹאל (from שִׂמְאֹל from שֵׂם). — 7. ־וּל in חָרוּל (see חָרֹל), comp. Aram. חָתוּל, עַרְבּוּל &c. The diminutive element in *l* is also not constant in the Germanic dialects (Grimm II. 98-120).

It may have been another peculiarity of Hebrew that the syllable *al* passed into a mere vowel sound on account of the softness of *l*, either into *ô* for which was written ע as a vowel-letter, e. g. מַעֲכָה (pronounce properly מֹעכָה, LXX Μωχά) from מַלְכָּה; or into *â* e. g. עֲזָאזֵל out of עֲזַלְזֵל (which see). Hence many stems terminating in ע are to be compared with such as issue in *al*, e. g. טָבַע with טָבַל Ar. طمل (to colour) &c. &c.; the same being the case in the terminating *ar* (see ר), where it also passes, in the middle, into *ô*. This phenomenon is frequent in Phenician, e. g. the proper name masc. אֻבֹּע = אֻבָּל (Hebrew יוּבָל) Kit. 5, 2; מֹכֻת out of מַלְכֻת Numid. 1, 2; 4, 2; מֹךְ out of מֶלֶךְ = מַלְךְ Tug. 1; מֹעכֻת out of מַלְכֻת, a coin of Iuba II.; מֹעקַר out of מַלְכְּקַר = מַלְכַּר Trip. 2, 1; מֹקֶרֶת out of מַלְקֶרֶת Tug. 2; the proper names חַנִּבֹּע (Annibo, Chenebo) out of חַנִּבַּעַל, אַפֹּע (Apo) out of אַפַּל = אַבְפַּל (comp. אֱלִיפַל), בַּרְקָא (Barca, Barcas) out of בַּרְקָאל = בַּרְקֵאל &c.

לְ (sometimes לָ, with *suff.* לִי, לְךָ *pause* לָךְ, לוֹ, לָהּ, לָנוּ, לָכֶם, לָכֶן, לָהֶם poet. לָמוֹ, לָהֶן and לָהֵן) *prepos. prefixed*, prop. same as אֵל I. constr. אֶל (which see), from which it is abridged; hence like it, this לְ originally expresses motion or direction, i. e. the original demontrative idea contained in אֶל and לְ expresses direction and local motion, whether taken objectively or subjectively, corresponding to the question *whither? to what?* This meaning has so many shades and gradations, with such wide divergence, that even the being at rest in a place, pure rest, the state of abiding during an action or by an agent, is denoted by it. This extension of the idea is to be explained by the fact, that the direction as far as a thing or through it, the coming up to an object, are conceived of as completed, and as actually near. Accordingly the frequent use of לְ in the language may be traced back to the following *two* leading classes of meanings: *A*) לְ denotes direction or motion to a thing, a relation to something, whether local or mental. Hence 1. as a designation of purely local motion, translated by *to*, *towards*, *unto* (Greek εἰς; Lat. in, versus, ad); and so after,

verbs expressing direction or motion to a thing, as קָרַב לְ *to draw near to* Josh. 7, 14, Job 33, 22, הָלַךְ לְ *to go to* 1 Sam. 10, 26, בּוֹא לְ Is. 59, 20 *to come to*, שׁוּב לְ Ruth 1, 8 *to return to*, יָרַד לְ *to go down to* Song of Sol. 6, 2, נוּס לְ 2 Sam. 19, 9 *to flee to* &c. &c.; where לְ is interchanged with אֶל. In this case it is indifferent whether the direction be to a place or a person. So too לְ stands after הוֹבִיל Is. 53, 7, Job 10, 19, זָרָה Ez. 5, 10, הוֹצִיא Mic. 7, 9. After similar verbs, particles of motion in place stand with לְ, e. g. לְאָחוֹר Ps. 114, 3, לְמַעְלָה Is. 8, 21, לְמַטָּה Eccles. 3, 21, לְקֶדֶם Num. 21, 23, which remain adverbs even without such verbs. — 2. Expressing the direction of the mind or the movement of the understanding *to* one or *towards* a thing, and so after the verbs חָפֵץ Ps. 33, 20, קִוָּה Gen. 49, 18, נָשָׂא עֵינַיִם Is. 51, 6, קָרָא Job 12, 4, שָׂנֵא Ps. 99, 5, כָּלָה 84, 3, הִשְׁתּוֹקֵק שָׁמַע 81, 12, הֶאֱזִין Ex. 15, 26, אָרַב Deut. 19, 11 &c., or also after nouns of the same kind, e. g. after חֵפֶץ 1 Sam. 15, 22. — 3. Expressing continuance of motion even to the extreme point, translated by *even to*, *even unto*, usque, and so either coinciding with עַד or interchanged with it, e. g. לְשָׂבְעָה Ez. 39, 19 *even unto satiety*, לְמוֹתָם Ps. 73, 4 *even to their death* (according to some), hence לְ ... מִן *from ... to* = עַד ... מִן Gen. 9, 10, Job 4, 20, or וְעַד ... לְ = עַד ... וְעַד Neh. 3, 15; אֶל also standing in the sense of עַד Jer. 51, 9; Job 40, 23. Here belongs also לְ ... בֵּין or וּלְ ... בֵּין instead of בֵּין ... וּבֵין Gen. 1, 6, Jo. 2, 17, prop. *between* from ... *to*, as is also the usage in Arab. and Syr. — 4. Expressing near relation to a person or thing, instead of motion; hence used as a dative before nouns after verbs of inclination for or contempt, as אָהֵב לְ Lev. 19, 34, שָׂנֵא לְ Deut. 19, 11, בָּזָה לְ 2 Sam. 6, 16, הִלְעִיג לְ Ps. 22, 8; after those of helping and healing, as עָזַר לְ 2 Kings 2, 21, רִפֵּא לְ Job 26, 2, הוֹשִׁיעַ לְ Ps. 44, 4, of injuring and corrupting, as שִׁחֵת לְ Num. 32, 15, 1 Sam. 23, 10, of providing (rest, righteousness, bitterness &c.), as הֵמַר לְ Ruth 1, 20, הֵנִיחַ לְ Is. 14, 3, הִרְפָּה לְ 1 Sam. 11, 3, הִשְׁקִיט לְ Ps. 94, 13, הִצְדִּיק לְ Is. 53, 11, of giving, communicating, bestowing, bringing &c., as נָשָׂא, הִבְרִיא, יָלַד, הִגִּיד, אָמַר, שׂוּם, נָתַן, גָּמַל, הֵשִׁיב, הִשְׁקָה, הֶחֱוָה, סִפֵּר, כָּרַת בְּרִית, יָעַץ &c. &c.; in which instances, however, the signification is frequently turned to the accus instead of לְ. The same use of לְ also occurs when this relation shews itself in another manner, in other languages. — 5. Denoting relations of very different kinds, which may indeed be always perceived as dative, but are expressed in our languages by prepositions. So a) with the meaning *for*, as רִיב לְ Judges 6, 31 *to plead for one*; הֶעְתִּיר לְ Ex. 10, 17 *to intreat for one*; מָצָא לְ Gen. 2, 20 *to find for one*; עָשָׂה אֶבֶל לְ 50, 10, בָּנָה מִזְבֵּחַ לְ 12, 7 &c. 24, 4, לָקַח אִשָּׁה לְ &c. &c. לְ also appears in this sense in uniting two or more nouns, e. g. מָזוֹן לְ Gen. 45, 23 *meat for*; יִתְרוֹן לְ Eccles. 1, 3 *gain for*; תּוֹעֲבַת לְאָדָם Prov. 24, 9 *an abomination to man*. But לְ may be often rendered by the usual dative, e. g. טוֹב לְ Eccles. 6, 12 *it is good for one*; כַּעַס לְאָבִיו Prov. 17, 25 *a grief to the father*. לְ is frequently used in this sense, where the verb brings out the definite person less than the idea; and therefore the form of the verb (masculine or fem.) is equivalent to a neuter, e. g. נִיעַם לִי, רַע לִי, מַר לִי, טוֹב לִי, עָשְׂקָה לִי, רָוַח לִי, חַם לִי, רַב לִי, צַר לִי &c. b) with immediate but express relation to the person of the verb, where a transaction, agency, motion of the verb is meant to be of use to the person. This לְ is called a sign of the dativus commodi. It expresses a peculiar participation of the actor in a thing, a certain heartiness or zeal with which he acts. Such לְ occurs rather in the language of the people, particularly after verbs of motion, going, fleeing, e. g. בָּרַח, נוּס, שׁוּב, אָזַל, הָלַךְ &c. But in other instances poetically Ez. 37, 11 נִגְזַרְנוּ לָנוּ *we are so enti-*

rely cut off; Job 6, 19 קִוּוּ לָמוֹ *they hoped very eagerly;* Am. 2, 13 הַמְלֵאָה לָהּ *which is quite full;* Prov. 13, 13 יֵחָבֵל-לוֹ *shall be entirely destroyed;* דְּמֵה לָךְ Song of Sol. 2, 17 *thou art entirely like;* Eccles. 3, 18 *that they themselves* (therefore הֵם ... הַמָּה) *are but beasts entirely.* c) *above*, e. g. הִתְנַשֵּׂא לְכֹל 1 Chr. 29, 11 *to be exalted above all.* d) *upon, in* (of a place) Jer. 17, 1, interchanged with עַל. e) *before* Gen. 45, 1. f) *with relation to, as to*, quoad, usually to make a noun prominent in the sentence, e. g. לְעֹשֶׁר 1 Kings 10, 23 *with respect to riches;* לְרֵיחַ Song of Sol. 1, 3 *with relation to the savour;* לְשֹׂנְאַי Ex. 20, 5 *with respect to those who hate me;* לְאֹהֲבַי ib. 6 *with respect to those who love me.* g) *on account of*, e. g. לְטוֹב Mic. 1, 12 *on account of good;* לְקוֹלָם Num. 16, 34 *on account of their cry;* לְזֹאת Job 37, 1 *on account of this;* לָהֵן Ruth 1, 13 and לָהֵן Job 30, 24 *on this account* (see הֵן). h) *towards, against*, erga and contra, e. g. חָטָא לְ, חָרָה לְ, זָמַם לְ &c. &c. — 6. לְ appears before nouns most distinctly to express the idea of the genitive, i. e. the subordination of a second noun to a preceding one, because לְ as a prefix of the dative already gives the closest relation of a noun to the clause it belongs to. The cases in which this sort of subordination appears, instead of the usual one, are these: a) when a state of belonging to is connected with it in addition as in cases of descent, thus 2 Sam. 3, 2 *Amnon* (son) *of Ahinoam;* 3, 3 *Chileab of Abigail;* 3, 5 *Ithream of Eglah.* — b) in superscriptions and inscriptions, where the noun preceding לְ, supposed to be in the stat. constr., is frequently omitted, as Jer. 48, 1 לְמוֹאָב, 49, 1 לִבְנֵי עַמּוֹן, Ez. 37, 16 לִיהוּדָה, לִיוֹסֵף, Is. 8, 1 לְמַהֵר, where we have to think of the genit. as referring to a memorial-tablet, a prophecy &c. So too the title לְדָוִד Ps. 25, 1, לִשְׁלֹמֹה 72, 1 is to be taken as a genitive, since לְדָוִד מִזְמוֹר also stands for it in point of fact 24, 1; 40, 1; 101, 1; 110, 1. — c) as a somewhat remote genitive, when it lies in the design of the writer or speaker to leave the governing one indefinite, and therefore he puts the second noun somewhat remote from the first, e. g. בֶּן לְיִשַׁי 1 Sam. 16, 18 *a son of Jesse;* while בֶּן-יִשַׁי 20, 27 is *the* (definite) *son of Jesse.* But a formal genitive arises, partly when it is meant to designate authorship, e. g. מִזְמוֹר לְדָוִד Ps. 3, 1 *a psalm of David,* מִזְמוֹר לְאָסָף 50, 1 *a psalm of Asaph,* מַשְׂכִּיל לְדָוִד 53, 1, תְּפִלָּה לְדָוִד 86, 1, מִכְתָּב לְחִזְקִיָּהוּ Is. 38, 9; partly when a state of relationship is intended, e. g. שַׂר צָבָא לַמֶּלֶךְ 1 Chr. 27, 34, לְבֵית יוֹסֵף 2 Sam. 19, 21, for which we find later לְ אֲשֶׁר 2 Sam. 2, 8, Song of Sol. 1, 1, seldom אֲשֶׁר alone 1 Sam. 13, 8; 1 Kings 11, 25. — d) לְ of the genitive in these cases may be usually rendered *by*, and it is therefore explicable how it is put after passive verbs, as לָכֶם Ex. 12, 16 *by you,* לְרֵעֵהוּ Prov. 14, 20 *by his neighbour,* Neh. 6, 1; or after הָיָה Is. 19, 15 and הָרָה Gen. 38, 18, which may be taken passively. — e) when the governing noun is separated from the governed by words inserted, as Hagg. 1, 1 בִּשְׁנַת שְׁתַּיִם לַמֶּלֶךְ *in the second year of the king;* בָּרוּךְ ... לְאֵל Gen. 14, 19 *blessed ... by God*, which would be בָּרוּךְ אֵל (Gen. 24, 31) without an intercalated word. This separation of the regens from the rectum may also be made by the regens uniting itself with a suff. e. g. שְׁכָבְתְּךָ לְזֶרַע Lev. 18, 20 *thy issue of seed*, or with an adjective e. g. עִיר גְּדוֹלָה לֵאלֹהִים Jon. 3, 3 *a great city of God*, or when another more exact designation is put with the governing noun e. g. דִּבְרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל 1 Kings 15, 23, which is also expressed by לְ אֲשֶׁר Gen. 41, 43; 1 Kings 4, 2. — f) coupled with the infin. constr. when a noun as regens precedes, it expresses the genit. of the infinitive noun or the Latin gerund, e. g. עֵת לָלֶדֶת Eccles. 3, 2. — g) very often לְ of the genitive stands before nouns which are preceded by such substantives as are used merely for prepositions, though they originally express pure noun-ideas, as סָבִיב לְ *round about the.* This takes place

especially after those compounded with מִן, as מִמַּעַל לְ, מִמִּיתַּחַת לְ, מִמֵּרִין לְ, מִמַּטָּה לְ, מִמַּהֲלָאָה לְ, מִמִּגְדָּל לְ, מִמַּעֲבָר לְ, מִבֵּית לְ, מִבֵּין לְ, מִמִּבֵּירוֹת לְ, מִמִּים לְ, מִבִּירוֹת לְ, מִצָּפוֹן לְ &c. — 7. From the idea of the dative, where לְ expresses an indirect relation, proceeds its designation of the accusat., which is predominant in Aramaean. This is the case a) after participles and infinitives of verbs active, as הַיּוֹלֶדֶת לְ Lev. 12, 7, לְהַחֲיוֹת Gen. 45, 7, מְאַסֵּף לְ Num. 10, 25, בְּהַעֲלוֹת לְ Ez. 26, 3, לְחַזֵּק לְ 1 Chr. 26, 27; 29, 12, these already forming a sort of noun. — b) where the active verb is put after the accusative of the object e. g. לִכְלֹכֶם יָשִׁים Is. 11, 9, לְכֻלְּכֶם מְכַסִּים 1 Sam. 22, 7. — c) also in other cases as an accus. in Aramaeising writers, e. g. לָקַח לְ Jer. 40, 3; עוֹלֵל לְ Lament. 3, 51; הָגְלָה לְ הָדַג לְ Job 5, 2; אָכַל לְ 4, 5; בֵּרַךְ לְ 29, 1 Chr. 5, 26; עָזַב לְ 16, 37; שָׁמַר לְ 2 Chr. 5, 11; 29, 22; הִמְלִיךְ לְ 20; הֵכִין לְ 17, 7; Ezr. 8, 16; שָׁלַח לְ 2 Chr. 25, 10; Ezr. 8, 24; הַצִּיל לְ Jon. 4, 6 &c. — 8. The relation shews itself by passing over into a place or state, where לְ should be rendered by *into* (*eis*, in) or *to a thing*, hence after verbs *to change into a thing, to regard as a thing, to make into a thing* &c. So Gen. 2, 22 *and the Lord God built the rib into a woman;* שָׂם לְ Job 17, 12 *to make into a thing;* מָשַׁח לְ 2 Sam. 5, 3 *to anoint into*, i. e. as such; הָפַךְ לְ *to turn into* Ps. 66, 6; נָתַן לְ *to give* i. e. to make *into something* Ps. 106, 46; עָשָׂה לְ Gen. 12, 2, Jer. 10, 13 *to make into a thing.* It appears most frequently with הָיָה, when it means *to become*, or with verbs of a similar meaning. So e. g. הֱיוּ לַאֲנָשִׁים 1 Sam. 4, 9 *become men;* יָצָא לַחָפְשִׁי Ex. 21, 2 *to come forth as a free one*, i. e. to become free; כָּרַת לִשְׁנַיִם Jer. 34, 18 *to cut into two parts;* נָתַח לִנְתָחִים Lev. 8, 20 *to divide into pieces.* So too in many expressions where the act of becoming, the being ruled or possessed are intended to be expressed, as לָחֳלִי Is. 1, 5 *to become sick;* לְגַבֵּי חֹמֶר Job 13, 12 *to become entrenchments of clay* (i. e. untenable proofs); לְאַכְזָר Lament. 4, 3 *to become cruel;* לְאֵין מַרְפֵּא 2 Chr. 21, 18 *to become incurable;* לְאֶבֶל Job 30, 31 *to be overcome with mourning* &c. Here belong the adverbs formed by לְ which express a becoming of what the noun says, e. g. לָעַיִן Ez. 12, 12 *to the eye*, i. e. plainly; לָבֶטַח Job 11, 18 *to safety*, i. e. safe, for which is also the בֶּטַח לְרֹב 2 Chr. 20, 25 *to a multitude* i. e. much; לִרְקָמוֹת Ps. 45, 15 *to variegated garments*, i. e. dressed in variegated robes; לְהִתְרָפֵת קֹדֶשׁ 2 Chr. 20, 21 *to holy praise*, i. e. praised as holy. — 9. Before the *infin. constr.* which should properly be considered a noun in the accus., genit. or dative, לְ is put, meaning *to*, to express a relation to the preceding verb upon which the latter depends; just as לְ is applied for the subordination of a noun, and also as in modern languages the idea-supplementing infin. stands with *to*. Thus e. g. חָדַל לְהַכֹּתָם *he ceased to go out;* יָכֹל לְהִלָּחֶם Num. 22, 11 *he was able to fight.* Only in poetry לְ is omitted Is. 1, 14; Jer. 3, 3. But this infin. with לְ also expressed, like the Latin gerund in *-ndum* or the participle in *-ndus*, must, should, may, will, can, or the object of the action denoted by the infin. e. g. לִפְתֹּחַ Song of Sol. 5, 5 *in order to open* (the object); לָנוּס Gen. 19, 20 *in order to flee* (the being able); לֵעָשׂוֹת 2 Kings 4, 13 *to do* i. e. one can do. Thus לְ, in this application of it, is not only interchangeable with לְמַעַן, e. g. לָסוּר Prov. 13, 14 = לְמַעַן סוּר 15, 24, conseq. = Ar. لِكَي, but it may be translated in many ways, e. g. לְבָלוֹם Ps. 32, 9 *it is to be tamed*, i. e. one must tame, viz. אֹתוֹ; לְבַלּוֹת שְׁאוֹל 49, 15 *to the being destroyed by Hades*, i. e. will be destroyed by Hades; לְשָׁכֵן 68, 19 *to dwell*, i. e. may dwell; לְהִתְרוֹעֵעַ Prov. 18, 24 *to prove himself bad*, i. e. can shew himself bad; לִמְצֹא 19, 8 *to find*, i. e. will find; לַעֲמֹד Is. 10, 32 *to rest*, i. e. must rest; לִנְפֹּל Jer. 51, 49 *must fall.* Here belongs also לְתֹתָן 1 Kings 6, 19, which is moulded together from לָתֶת and לִתֵּן (the vulgar form of the

infin. constr.), which form appears also without לְ 17, 14 K'tib. This application of it appears especially after הָיָה Gen. 15, 12, or where the verb *to be* is to be supplied Judges 1, 19; Esth. 4, 2; 1 Chr. 15, 2; or after negatives Am. 6, 10. Regarded as a noun, the infin. with לְ is to be taken in a variety of ways, viz. sometimes as a noun in the genitive Num. 1, 1, sometimes with the meaning of the particles *while* Is. 7, 15, *on this account, because* 10, 2, *as if* 1 Sam. 20, 20, *when, at, whilst* (a designation of time) Gen. 24, 63. — *B*) לְ denotes, like לְ in demonstrative particles, direction and rest, as if relating to the questions, when? where? whereto? about what? of what? in what way or manner? how long? how often? &c. Setting out with this, its applications fall into the following order: 1. לְ expresses rest in a place, and the being *at* or *beside* a place, Latin *ad*, Greek εἰς, German *zu*, in which case אֶל is also used occasionally. So e. g. לִימִין פְּ׳ Is. 63, 12 *at one's right hand*, לְיַד פְּ׳ 1 Sam. 19, 3 *at the side of one;* לְפֶתַח Prov. 9, 14 *at the door;* לְפִי 8, 3 *at the entrance;* לְחֹף Gen. 49, 13 *on the coast;* לַחוּץ Ps. 41, 7 or לַחוּצָה 2 Chr. 32, 5 *without;* לְמִצְפָּה Hos. 5, 1 *at Mizpeh.* Here belongs its usage in forming prepositions: לִקְרַאת (from לְקִרְאַת) *to meet*, לְבֹא *towards*, versus, prop. where one comes to, לְאָחוֹר, לְמַטָּה, לְעֵינֵי, לִפְנֵי, לְנֶגֶד, לְנֹכַח. — 2. It denotes the condition of rest, and therefore frequently forms adverbs and prepositions before nouns and infinitives, e. g. לְבַעֲבוּר *for the sake of, in consequence of* (prop. in fruit); לְמַעַן *with reference, on account of, because;* לְבִלְתִּי *in want of*, hence *not;* לְאֵין *in nothingness* i. e. nothing; לְהַרְבֵּה *much;* לְכָלָה *entirely;* לִמְאֹד *very much;* לְכַלֵּה *completely, fully;* לְבַד *besides, except;* לְאַט *gently;* לְצֶדֶק *rightly;* לָבֶטַח *securely;* לְעֻמַּת *together with;* לְאֵל *in force;* לְלֹא and לִבְלִי *without.* Inasmuch as such adverbs and prepositions frequently stand without לְ, it almost appears as if לְ were here entirely superfluous; and there is an accumulation of particles with the apparently superfluous לְ, e. g. לְמִבֵּית Num. 18, 7, לְמִתַּחַת לְ 1 Kings 7, 32, though the לְ can be explained on closer examination. Comp. Phenic. לִבְאֶחָד (Mass. 12); לְמִבַּחַיַּי (Kit. 2); לְמִמִּשְׁכַּב (Sid. 8, 5). — 3. It expresses rest, nearness and continuance in relation to time, like the Lat. ad diem, ad horam &c. So לַבֹּקֶר Ps. 30, 6 *in the morning;* לָאוֹר Job 24, 14 *in the twilight;* לָעֶרֶב Gen. 49, 27 *in the evening;* לְרוּחַ הַיּוֹם 3, 8 *towards the breeze of the day*, i. e. towards evening; לְשָׁנִים שָׁלֹשׁ 2 Chr. 11, 17 *three years long.* — 4. In designations of numbers and time לְ denotes *within*, intra, as לִשְׁלֹשֶׁת הַיָּמִים Ezr. 10, 8 *within three days; in*, as אַחַת לְשָׁלֹשׁ שָׁנִים 1 Kings 10, 22 *once in three years;* לְיָמִים עוֹד שִׁבְעָה Gen. 7, 4 *in days still seven until.* Distributively, *each, every*, as לִשְׁלֹשֶׁת יָמִים Am. 4, 4 *every three days;* לַבֹּקֶר Jer. 21, 12 *every morning*, so too לִבְקָרִים Job 7, 18; לְמֵאוֹת 2 Sam. 18, 4 *every hundred;* לְאַחַד אֶחָד Is. 27, 12 *singly;* לִשְׁנָתַיִם יָמִים 2 Sam. 13, 23 *at two cycles of days* (times) i. e. after two years, compare תְּשׁוּבַת הַשָּׁנָה 11, 1. — 5. Coupled with nouns or particles it expresses the relation of rest, the being *in* a thing, hence = בְּ, e. g. לִצְמָאִי Ps. 69, 22 *in my thirst;* לִלְשֹׁנֵנוּ 12, 5 *with our tongue;* לִבְלִי = בִּבְלִי Job 38, 41; 41, 25; לְהַדְרַת קֹדֶשׁ 2 Chr. 20, 21, for which Ps. 29, 2 has בְּהַדְרַת ק׳; לְלֹא 2 Chr. 15, 3 = בְּלֹא.

As to the form, the vocalising of לָ is pointed out in grammars, as well as the mode of its union with suffixes; and only some anomalies remain to be noticed here in particular. For לְךָ there occurs once for the sake of emphasis לְכָה Gen. 27, 37; לָכֶן is lengthened in Ez. 13, 18 into לָכֶנָה; so too לָהֵמָּה Jer. 14, 16, לָהֵנָּה Ez. 1, 5 23; 42, 9; Zech. 5, 9, out of לָהֶם, לָהֶן. To take לָם Is. 9, 6 as = לָהֶם is incorrect; and לְמַרְבֶּה should be read, as in 33, 23. On the combinations לָהֵן, לָכֵן, לְלֹא, לָמָּה, לְמָה,

מָה, לֹא, כֵּן, הֵן see לְמַדַּי, לְמִי, לְמוֹ, לָמוֹ, מַדַּי, מִי, מוֹ.

As to the general Semitic use of לְ, the Ar. لِ and لَ, Syr. ܠ &c. correspond to it, in which dialects too the greatest variety of meanings may be found, e. g. لِ has a causal signif. *on account of* (*de Sacy* I. p. 1049) like לְ Is. 15, 5; 45, 5, interchangeable also with לְמַעַן; also the meaning *in relation to*, which may be translated *respecting*, *of* (*de Sacy* ibid. no. 4), like לְ Is. 46, 2 &c. The meanings in Phenician are expressed in very great variety.

לְ *Aram.* 1. *preposition*, same as Hebr. לְ, namely *to* . . ., *into*, Dan. 2, 17, *towards* 4, 19; a sign of the dative 2, 5 7 9, and almost oftener of the accusat. 2, 10 12 14 19 &c. &c., as well as of the genitive Ezr. 5, 11; 6, 3 15; לְ is also coupled with the infin. constr., where it expresses the same thing as in Hebrew Dan. 2, 9 10 12. — 2. *a preformative* to the 3 pers. fut. for *Yod*, for which *Nun* stands in Syriac; but this is met with only in הֲוָא in the case of the Biblical Aramaean. So לֶהֱוֵא Dan. 2, 20 28 29 (twice) 41, *plur. m.* לֶהֱוֹן 2, 43; 6, 2, *pl. f.* לֶהֱוְיָן 5, 17 — for יֶהֱוֵא, יֶהֱוְיָן, יֶהֱוֹן. As *Rashi* has already represented these forms to be the 3 pers. fut.; as only the future meaning is possible in all places where the forms in question appear in Daniel and Esra; as in the dialect of the Talmud this sort of formation of the 3 pers. fut. is met with in the case of other verbs also, e. g. לִשְׁמְעוּ, יִשְׁמְעוּ = לֵקוּם, לֵדְעוּ, לֵמְרוּ, יֵדְעוּ, יֵמְרוּ, יֵקוּם; and as *De Dieu* has recognised the forms as such, in consequence of the same view and comparison, — I have established in detail the present designation of לְ in my *Lehrgebäude der aram. Idiome* p. 113-114.

לָ see לְ.

לָא (seldom לָה) *Aram. adv.* same as Hebr. לֹא: *not*, Dan. 2, 5 9-11; 3, 12 14; with the interrog. הֲ it is הֲלָא 3, 24; 4, 27 = Hebr. הֲלֹא. Once לָה is = לָא as *a subst. nothing*, hence כְּלָה *as nothing* 4, 32 (Theod., Vulg., Syr.); but it is probable, that a transcriber read כֻּלָּא = כֻּלָּהּ here, and therefore wrote ה. The meaning *atom* (Rashi, Saadia) is only a periphrasis of the subst. לָא.

לֵא see לוּלֵא.

לֹא (according to the Masora לוֹא 35 times, rarely לוֹ) a very old vocable of negation radically connected with אַל II. (see p. 86) and לֵא, לֵי, לַי that only attach themselves to other words, *not*, an absol. negative, like οὐ, οὐκ, non. Hence it stands alone for the most part, partly as a negative answer to a question, Job 23, 6 *will he enter into a judicial dispute with me with the fulness of his might?* (לֹא) *no;* partly as a refusal, Gen. 19, 2 *and they said, nay;* so also Gen. 18, 15; with the perfect לֹא הִמְטִיר Gen. 2, 5 *he did not allow it to rain*, לֹא שָׁעָה 4, 5 *he did not look to;* with the imperfect only, when either a certainty is intended to be expressed by it, as לֹא מוֹת תְּמֻתוּן Gen. 3, 4 *ye shall not surely die*, or a command, a shall, a must, a prohibition, e. g. לֹא תָשֵׁב 24, 8 *thou shalt not turn back*, לֹא תַעֲזֹב Ps. 16, 10 *thou forsakest not*, לֹא תִגְנֹב Ex. 20, 15 *thou shalt not steal*, לֹא יִחְיֶה Gen. 31, 32 *he shall not live*, i. e. he shall die; while אַל with the imperf. expresses (subjectively) only dissuasion Gen. 22, 12, a wish, a request 1 Sam. 26, 20, and generally that which passes in the feelings and thoughts of the speaker Gen. 49, 4; for which reason it is but seldom interchanged with לֹא 22, 22 24. Elsewhere we find לֹא 1. at the head of negative propositions, e. g. לֹא נָבִיא אָנֹכִי Am. 7, 14 *I am no prophet*, לֹא יי שְׁלָחַנִי Num. 16, 29 *God has not sent me*, whether such denial stands immediately before the verb, or before a noun for emphasis; or an intermediate clause comes between it and the verb. — 2. Introducing interrogative propositions, where לֹא properly speaking stands for הֲלֹא, the הֲ being omitted, as Job 2, 10 לֹא נְקַבֵּל *shall we not receive?* 14, 16 לֹא תִשְׁמֹר *dost thou*

not keep watch? So 2 KINGS 5, 26; JER. 49, 9; LAMENT. 3, 36; JON. 4, 11. — 3. Coupled with nouns and adjectives, for the purpose of negativing the ideas involved in them, the poets sometimes form compounds, e. g. לֹא־אֵל DEUT. 32, 21 *not-God, no-god*, i. e. an idol, parallel הֶבֶל; לֹא־עַם ib. *not a people*, parallel נָבָל 32,17, parallel לֹא אֱלֹהַּ; גּוֹי נָבָל שְׁדִים; לֹא־אֱמֶן 32,20 *not faithfulness*, i. e. faithlessness, parallel תַּהְפֻּכֹת; לֹא עֵץ Is. 10, 15 *not wood*, i. e. man, who is possessed of active strength in opposition to wood; לֹא אָדָם, לֹא אִישׁ 31, 8 *no-man, not-man*, i. e. God, who can execute a thing without help; לֹא־כֹחַ JOB 26, 2 *not-strength*, i. e. impotence; לֹא־עֹז ib. *not-power*, i. e. weakness; לֹא־חָכְמָה 26,3 *not-wisdom*, i. e. ignorance; לֹא־סְדָרִים 10, 22 *not-order*, i. e. disorder; לֹא־חָמָס 16, 17 *not-injustice*, i. e. uprightness; לֹא בָצָה 8, 11 *not-mire*, i. e. dryness; לֹא־אוֹר 12, 25 *obscurity, darkness*. With adjectives: לֹא־חָסִיד PS. 43, 1 *not gracious*, i. e. unmerciful, cruel; לֹא־עָז, לֹא־עָצוּם PROV. 30, 25 26 *not strong*, i. e. weak; לֹא־חֲכָם DEUT. 32, 6 *not wise*, i. e. foolish. Also with adverbs, e. g. לֹא־מְעַט Is. 10, 7 *not a little*, i. e. much. Here belongs also JER. 49, 25, where the denying adjective לֹא־ עֲזוּבָה *unforsaken* precedes, on account of the exclamation אֵיךְ, and the passage should be translated: *Woe! the unforsaken city of praise.* — 4. With a similar meaning to בְּלִי, בְּלִי *without, un-, -less*, simply negativing the idea, e. g. לֹא־דֶרֶךְ 1 CHR. 2, 30 *childless;* לֹא־אִישׁ JOB 12, 24 *without a way;* לֹא־אִישׁ 38, 26 *without men, desolate;* לֹא־חֵקֶר 34, 24 *without searching out*, i. e. without an examination being necessary; לֹא־עֲבוֹת 2 SAM. 23, 4 *without clouds.* — 5. The negative adjective-conception is sometimes expressed by an entire proposition with לֹא, in order to make a noun prominent, e. g. מִדְבָּר לֹא־אָדָם בּוֹ JOB 38, 26 *the wilderness in which men are not*, i. e. a desolate wilderness; בָּתִּים לֹא־יֻשְׁבוּ לָמוֹ 15, 28 *houses not dwelt in*, i. e. uninhabited houses. — 6. Denoting *before* (cogn. in sense מֶרֶם), e. g. לֹא יָצָא 2 KINGS 20, 4 *before he went out;* וְלֹא אֶחָד PS. 139, 16 *before there was yet one* — 7. Coupled with particles, to which it gives another turn, e. g. before גַּם, see גַּם 2 and 3; before עַד, see עַד; before מֵאוּמָה, see מֵאוּמָה; after מֵרֶם, see מֵרֶם; before כֹּל, see כֹּל. — 8. *substant. nothing*, nihil, JOB 31, 23 *I could do nothing;* הָיָה לֹא 6, 21 *to become a nothing*, Aram. לָא. — 9. same as הֲלֹא, out of which it seems to be abridged LAMENT. 1, 12; EX. 8, 22; 1 SAM. 14, 30.

With prepositions: 1. בְּלֹא, where לֹא is defined by the numerous significations of בְּ. Its meanings are a) *not yet, before*, as בְּלֹא יוֹמוֹ JOB 15, 32 *his final day not yet*, i. e. long before it comes; conseq. almost = בְּטֶרֶם. b) *out of*, praeter, extra, i. e. not in a certain time, as בְּלֹא עֵת LEV. 15, 25 *out of the time.* c) *not for*, as בְּלוֹא־כֶסֶף Is. 55, 1 *not for money*, i. e. gratuitously; בְּלוֹא־מְחִיר ib. *not for price*, i. e. gratis; בְּלֹא־דְוֹן PS. 44, 13, for which לֹא בְ also occurs Is. 45, 13. More frequently d) בְּלֹא *without*, as בְּלוֹא־לֶחֶם Is. 55, 2 *without bread;* בְּלֹא לָשְׂבְעָה ib. *without to the satisfying*, i. e. without receiving bread to satisfy; בְּלֹא לֵב וָלֵב 1 CHR. 12, 33 *without a double heart*, i. e. unanimously; בְּלֹא כַּכָּתוּב 2 CHR. 30, 18 *without conformity to what was written*, i. e. contrary to prescription; so PS. 17, 1; EZ. 22, 29. Also for this meaning a more favourite expression is לֹא בְ, as לֹא בְיָד JOB 34, 20 *without the hand of man*, i. e. without human cooperation; לֹא בְכֶסֶף Is. 48, 10 *without the gain of money.* e) *not by* = לֹא בְ e. g. בְּלֹא חַמָּה JOB 30, 28 *not by the heat of the sun.* f) coupled with the imperf. to express a negative proposition modified according to the signif. of בְּ, e. g. בְּלוֹא יוֹעִיל JER. 2, 11 *for that which is of no use;* בְּלֹא יוּכְלוּ LAMENT. 4, 14 *without their being able*, for which אֲשֶׁר לֹא (=Aram. דִּי לָא) stands in ESTH. 4, 16. — 2. הֲלֹא (with הַ interrogative) by which is expressed a question in a negative form, to which an assuring, affirmative answer is expected, as GEN. 4, 7 *is there not elevation, if thou*

actest well? 20, 5 *has he not said to me?* Hence it is used in animated discourse, partly to point to something known, partly to something definite and certain (almost identical with הֵן, הִנֵּה), e. g. 1 Kings 1, 11 *thou hast certainly heard ...!* 11, 41 *behold they are written!* Accordingly הֲלֹא הֵם is interchanged with הִנֵּה 1 Kings 15, 23 comp. with 2 Chr. 16, 11 &c.; the LXX rendering it by ἰδού, and the Arab. particles of negation and interrogation أَلَمْ, أَمَا, أَلَا, هَلَّا presenting an analogy. On account of this identity both united are found in rare cases, as הֲלֹא הִנָּם 2 Chron. 25, 26, for which 2 Kings 14, 18 has הֲלֹא הֵם; הֲלֹא הִנֵּה Hab. 2, 13; or רְאֵה stands in the other hemistich Job 22, 12. In repeated questions אִם לֹא corresponds to it Is. 10, 9. — 3. לְלֹא *without*, i. e. so that it is not or was not 2 Chr. 15, 3. On the contrary, לְ in לְלֹא in Is. 65, 1 and Job 26, 2 is only a dative.

As to the form, for לֹא is frequently written לוֹא, thrice (viz. 1 Sam. 2, 16; 20, 2; Job 6, 21) לוֹ, and once in K'tib לֹה Deut. 3, 11; a fact which, however, has no influence on the meaning of it, as little as when לֹא stands for לוֹ 15 times (according to the Masora). With relation to the derivation, the original form may have been pronounced *lâ*, as the Aram. לָא, ܠܳܐ, ܠܳܘ, Talm. לָאו, Ar. لَا still shew; and the connection of it with לַי in אוּלַי, with לֵא and לֵי in לוּלֵא and לוּלֵי, as also with אַל (which see), is to be explained by this ancient pronunciation. The negative western *an-*, the first member in compounds, as well as *-ne*, appear to be connected with it in like manner; *l* and *n* being interchanged. We must also reject the assumption that לוֹא is a noun from the verb לוּא = נוּא; rather may the verb לוּא have come from the negative particle לֹא or לוֹא, whence נוּא afterwards took its origin.

לֹא is also used in the composition of certain proper names, of which the following occur in Scripture:

לֹא־דְבָר (*pastureless*) *n. p.* of a city in Gilead on the other side Jordan, in the neighbourhood of Mahanaim 2 Sam. 17, 27, for which לוֹ דְבָר 9, 4 5 is also written.

לֹא עַמִּי (*not my people*, or after the analogy of לֹא־עָם, *my non-people*) a symbolical *n. p. m.* Hos. 1, 9.

לֹא רֻחָמָה (*uncompassionated*) a symbolical *n. p. f.* Hos. 1, 6 8; 2, 25.

לֻא 2 Sam. 18, 12 K'ri for לוּ.

לָאַב (not used) *intr.* same as לָהַב and לָב (לוּב) *to burn, to glow*, hence *to be dry, withered up*, of the ground; prop. *to gape from dryness, to be thirsty.* Comp. Ar. لَابَ (*Kimchi*) and لَهَبَ. Derivat. תַּלְאוּבָה.

לָאָה (*fut.* יִלְאֶה, *ap.* יֵלֶא) *intr.* prop. *to gape, to snap*, at something, i. e. to long after a thing with the tongue, from the internal heat of thirst, from weariness &c., languere, conseq. connected in its organic root with that in יָ־לַהּ (which see), Ar. لع (redupl. لعلع II.), Sanskrit *lih*, Greek λιχ, Latin *lig, ling* &c. &c. Then: *to be wearied, to be unable* Gen. 19, 11; *to be reluctant, to take ill* Job 4, 2; *to be despairing* 4, 5; metaphor. *to be unhappy.* Derivat. תְּלָאָה, and the proper name לֵאָה.

Nif. נִלְאָה *to be lazy, sluggish, idle*, Prov. 26, 15; *to toil*, i. e. to make oneself weary, with עַל of the place Is. 16, 12, with an assonance to נִרְאָה; with בְּ *wherein* 47, 13; *to be wearying*, i. e. *to be too heavy, burdensome*, followed by the infin. constr. without לְ Is. 1, 14; Jer. 6, 11; 9, 4; 15, 6; 20, 9; *to feel disdain, loathing* Ex. 7, 18. *Partic. femin.* נִלְאָה *powerless*, Ps. 68, 10 *thy sick-grown* (נַחֲלָתְךָ) *and powerless*, i. e. thy people reduced in the wilderness even to a relaxed state. The fem. stands for a collective idea, like טוֹבָה Ps. 68, 11, נְוַת בַּיִת 68, 13, יוֹנָה 68, 14, חַיַּת 68, 31 (see חָלָה I).

Hif. הֶלְאָה (3 *fem.* הֶלְאָת Ez. 24, 12 for הֶלְאֲתָה, as הִרְצָת, הָגְלָת) *to make weary; to exhaust* or *make impatient* Is. 7, 13; Jer.

12, 5; Mic. 6, 3; Job 16, 7; Ez. 24, 12 *it* (the kettle, which is fem. in Hebrew) *has exhausted its powers.*

As to the stem לָאָה, it is closely connected with לָהָה, יָלַהּ; and the Aram. לְאֵה, לְעֵה, Syr. ܠܥ, Ar. لَعِيَ proceed from the same fundamental signification.

לֵאָה (*weary*, *dull*) *n. p. f.* Gen. 29, 16; 30, 17 &c.

לָאט Judges 4, 21 see לוּט.

לָאַט *tr.* 1. *to wrap around*, *to muffle*, פָּנִים 2 Sam. 19, 5, hence *to conceal*, *to hide;* connected in its organic root with לָהַט (לוּט), לָהַם II. and the org. root in חָ־לַד I., קָ־לַט, עָ־לַט II.; Arab. لَطَّ the same. Comp. the same root in the Sanskrit *lud*, Greek λάθω, Latin *lateo*. — 2. Fig. *to speak covertly*, i. e. *in a subdued*, *soft*, *gentle voice*, Job 15, 11 *and a word*, *which he has spoken softly* (לָאַט) *with thee* (*Ibn Chajjuǵ*). Imperat. לְאַט 2 Sam. 18, 5 *deal gently* (the LXX and Vulg. have paraphrased it by the pl.); but see לְאַט. אט (which see), identical with the organic root in עָד־ה, עָט־ה, has a meaning quite similar, on which account opinions have fluctuated between לְאַט and אַט in the derivation of לָאַט Job l. c. and the adv. לְאַט. Deriv. לָאַט, לְאַט, לְאַט.

לָאַט Job 15, 11 see אַט and לְאַט.

לְאַט (after the form מְעַט) *m.* prop. *gentleness*, *softness*, only as *adverb*, *gently* 2 Sam. 18, 5, *quietly*, *slowly*, Is. 8, 6. See לָאַט and אָטַט.

לְאֵט (with *suff.* לְאֵטִי) see אֵט.

לָאַךְ (not used) 1. *tr. to execute* (a commission), *to perform*, *to make*, *to accomplish*, *to minister* (a service, employment, work). — 2. *intr. to do service*, *to be active*, *to work.* — The fundamental signification is *intr.: to move forward*, as a sign of activity; consequently the organic root of לָאַךְ is identical with that in שָׁ־לַךְ, חָ־לַךְ, רָ־לַךְ, שָׁ־לַח. Comp. Ethiopic לאך (laacha) to send, also to do service, to serve; V. to be sent; then *lāech* a servant. Phenician לְאַךְ the same, hence לְאָכָה, contracted לָכָה, administration, then a proper name masc. (Trip. 2, 4), and מְלָכָא as well as מְלַכַת from מְלָאכָה (work-place) n. p. of a place, *Μαλαχάθ*, a city on the Niger (Ptol. 4, 6). The meaning *to send* is not in the Ar. لَأَكَ till Conj. IV. Derivat. מַלְאָךְ, מַלְאָכָה (constr. מְלֶאכֶת), מַלְאָכוּת and n. p. מַלְאָכִי.

לְאַךְ (not used) *Aram.* the same; derivat. מַלְאַךְ.

לָאֵל (*to-God*, i. e. dedicated to God, like לְמוּאֵל and לְמוֹאֵל [which see]; for which use there are analogies in Ethiopic) *n. p. m.* Num. 3, 24.

לָאַם (not used) *tr. to unite*, *to bind together*, *to unite in associations*, *to gather together*, of the union of a mass, the same fundamental signification still appearing in the Ethiopic, and in the Arabic لَهَمَ; the Ar. لَأَمَ (to unite, to bind, then of the binding of a wound) proceed from the same fundamental signification. And as אֵם, עַם (which see), Ar. أُمَّ have the same fundamental meaning, ל appears to be unorganic, if we may not rather assume that לְאֻם is identical with the organic root in אָ־לַם. Deriv. לְאֹם, and the proper name לְאֻמִּים.

לְאֹם (with *suff.* לְאֻמִּי and לְאוּמִּי Is. 51, 4; *pl.* לְאֻמִּים) *m.* prop. union, association, kin, poet. *a people*, *nation*, Gen. 25, 23; 27, 29; Is. 17, 12 &c. Jehovah indeed calls Israel also לְאוּמִּי Is. 51, 4; but it is usually applied only to the heathen.

לְאֻמִּים (*kin*) *n. p.* of an Arab. tribe in the territory of the Jokshanites Gen. 25, 3. We are to understand by it the *Beni Lâm* (بنى لام) who as a race are very widely spread, and dwell in Asyrland, to the south of Hedǵas, in the province of Shira, five stations from Mecca, on the mountain between Tubuk and Akhdar; also in Babylonia and Me-

sopotamia (*Ritter*, Erdkunde XII, 913; XIII, 234. 438. 451. 458). The Hebrews changed the Arab. لام into לְאֹם, and selected the plural because of the great extension of the tribe, as is also the case in אַשֻּׁרִים and לְטוּשִׁים.

לֵב (before Makkeph לֶב־, with *suff.* לִבִּי, לִבְּךָ &c.) and (the resolved form) לֵבָב (*constr.* לְבַב, with *suff.* לְבָבִי, לְבַבְכֶם; *pl.* לְבָבִים, hence with *suff.* לִבְבֵהֶן [we should not read לְבַבְהֶן], but commonly לְבָבוֹת, more rarely לִבּוֹת from a sing. לִבָּה) *m.* prop. *the folded into* and *together*, then *the heart* (physically) 2 Sam. 18, 14, Ps. 45, 6, so called on account of its sheaths (not from the fatness; see לָבַב I. and comp. اجنان heart, pl. of جنان cover); Aram. לֵב, לִבָּא, ܠܶܒܳܐ, Arab. لُبّ, Phenic. לֵב (Erix 4) and לֵבָב (ibid. 5) the same. The heart is represented as the seat of bodily life, as the reservoir of all physical life-vigour Ps. 38, 11, as strengthened and maintained by eating and drinking Gen. 18, 5, Judges 19, 5, as the seat of mental life, of the will and desire Esth. 7, 5, Eccles. 8, 11; 9, 3, of intention Is. 10, 7, of love Prov. 23, 26 and of hatred Lev. 19, 17, of knowing and perceiving Deut. 29, 3, Prov. 14, 10, of understanding Is. 32, 4, of reflection Neh. 5, 7 and of reckoning Prov. 16, 9, of attention Deut. 32, 46, of inclination and disinclination Deut. 30, 17, Josh. 24, 23, of consciousness Deut. 8, 5, of recollection Is. 65, 17, Jer. 3, 16, of thinking Gen. 17, 17, of internal mental speech Ps. 27, 8; 41, 7, of devices 1 Kings 12, 33 &c. The meanings are to be arranged in the following manner: 1. *the heart*, as the vessel of corporeal life, which Homer calls φρένες, conseq. = נֶפֶשׁ meaning anima, vita, oppos. to בָּשָׂר, שְׁאֵר Ps. 73, 26. As life and its manifestations proceed from it, the qualities of reviving 22, 27, of sickening Is. 1, 5, of sleeping Eccles. 2, 23 and of waking Song of Sol. 5, 2, of being strengthened by eating and drinking Gen. 18, 5 are attributed to it; and it is used generally for *life* Jer. 4, 18, interchangeably with נֶפֶשׁ 4, 10, or = נֶפֶשׁ bodily person, e. g. אֶל־לִבְּךָ Ex. 9, 14 *to thee.* — 2. As the seat of sensuous feelings and affections, e. g. of inclination to Judges 9, 5, of contempt Prov. 5, 12, of joy Ps. 104, 15, of sorrow Neh. 2, 2, of dejectedness Ps. 109, 16, of despair Eccles. 2, 20, of trust Prov. 31, 11 &c. Hence the expressions מְלָאוֹ לִבּוֹ Esth. 7, 5, נָדַב לִבּוֹ Ex. 35, 29 &c., which may be found under the verbs in question. In this sense are applied to לֵב the expressions נָכוֹן Ps. 57, 8, חָלָה Prov. 13, 12, כָּאַב 14, 13, נִשְׁבַּר Is. 61, 1, מָסַס 13, 7, רַךְ Deut. 20, 8, עָרֵל Lev. 26, 41 &c., just as the sensuous activity of the person is transferred to it Is. 15, 5; Hos. 7, 14; Ps. 38, 9; Lament. 2, 19. לֵב is looked upon especially as the seat of the spirit, of strength and vigour Gen. 42, 28; 1 Sam. 17, 32; 2 Sam. 7, 27; 17, 10; Job 41, 15; more rarely of the moveableness of the mind 15, 12. — 3. As the centre of moral life, where all the manifestations of virtue and vice reveal themselves, and the moral character becomes manifest. In this view it is said of the heart, that it is טָהוֹר Ps. 51, 12, עִקֵּשׁ 101, 4, עָמֹק 64, 7, יִשְׁרָה 1 Kings 3, 6, תָּם 9, 4, נֶאֱמָן Neh. 9, 8, חָנֵף Job 36, 13 &c.; and to it are ascribed the innermost apprehension of God Ps. 73, 26, truthfulness 15, 2, joyful enlargement Prov. 21, 4, Is. 60, 5, ostentation 9, 9, pride Ez. 28, 5, hardening Is. 6, 10, Jer. 16, 12, remembrance of the divine law Is. 51, 7, Jer. 31, 33 and intercourse with God Lam. 2, 18; 3, 41; as it is generally the centre of all self-determination, even the moral character itself; hence לֵב וָלֵב Ps. 12, 3 *a double character*, sometimes named יֵצֶר Deut. 31, 21, διάνοια, ἐπίνοια in the New Testament. But though לֵב is the centre of moral life, it is still called לֵב בָּשָׂר Ez. 11, 19, since the spirit can only be developed in a heart of flesh, which is divested of humanity as soon as the soul is brutalised Dan. 4, 13. — 4. As the centre of the spiritual, thinking, and conceptional life; hence are applied to לֵב knowing or

apprehending Deut. 29, 3, Prov. 14, 10, understanding Is. 32, 4, reflecting Neh. 5, 7, reckoning Prov. 16, 9, thinking Ps. 19, 15, Dan. 2, 30 and speaking Job 8, 10. Accordingly לֵב is *understanding* Job 12, 3, hence חֲכַם־לֵב Ex. 28, 3, חֲסַר־לֵב Prov. 10, 13, אֵין־לֵב Hos. 7, 11, אִישׁ לֵבָב Job 34, 10; generally שֵׂכֶל 17, 4 and חָכְמָה Prov. 14, 33 are ascribed to it; comp. Lat. *cor* and *cordatus*. — 5. Metaphor. *the centre-point*, *the middle*, hence בְּלֵב *in*. So it is said of יָם Ex. 15, 8, שָׁמַיִם Deut. 4, 11, אֵלָה 2 Sam. 18, 14; comp. καρδία Matth. 12, 40; Pers. دل (heart and middle) &c. Deriv. the denominative

Nif. נִלְבַּב (*fut.* יִלָּבֵב) *to be intelligent*, Job 11, 12 *the hollow-headed himself would be intelligent then*, i. e. the most senseless must get understanding (when God summons him before his tribunal). יִלָּבֵב having an assonance to נָבוּב.

Pih. לִבֵּב *to rob of judgment*, *to bewitch*, Song of Sol. 4, 9 *thou hast bewitched me with a glance of thine eyes*. As *a glance* is עַיִן, עַיִן has dropped out of the text once, and there should be read בְּעַיִן אַחַת מֵעֵינַיִךְ.

לֵב and לְבַב (with *suff.* לִבִּי, לִבְבָךְ, לִבְבֵהּ) *Aram.* the same with the Hebr. לֵב Dan. 2, 30; 4, 13; 7, 28.

לֹב (from לָבַב II., for which is usual לוּב; *Gentile plur.* לֻבִּים) see לוּב as a noun.

לָבָא and לָבָה (not used) *intr.* (according to *Fürst*, Concord. s. v.) *to roar*, *to cry*, *to murmur*, of the voice of the lion, conseq. = Ar. نَبَأَ, نَبَّ, which signify originally *to bellow*, *to roar;* the same root perhaps being found in the old high Germ. liuwôn, *to utter sounds*, English *to low*. The meaning *to be greedy* in the Arab. لَبِىَ is perhaps denom. from لَبَةٌ; in any case this stem does not belong here. The lion is in fact usually described either as roaring formidably (נָהַם, שָׁאַג) Job 4, 11; Prov. 19, 12; 28, 15; Is. 5, 29; 31, 4; Jer. 2, 15; Hos. 11, 10, by which he announces his appetite Ps. 104, 21, Am. 3, 4, or the neighbourhood of sure booty Ps. 22, 14; Ez. 22, 25; Is. 5, 29; or he is characterised as the strongest and most courageous animal Judges 14, 18; 2 Sam. 1, 23; 17, 10; Prov. 30, 30. For the former, the language has besides לָבָא, שָׁחַל I. also; for the latter, both אָרָה I. and כָּפַר II. Deriv. לְבָאָה and the proper name לְבָאוֹת; while לְבִי, לְבִיָּא and לָבִיא should be derived from לָבָה = לָבָא.

לְבָאָה (only *plur.* לְבָאוֹת, with *suff.* לִבְאֹתָיו) *f. a lioness*, for whom the lion (אַרְיֵה) strangles his prey Nah. 2, 13.

לְבָאוֹת (*place of lionesses*) *n. p.* of a city in Judah Josh. 15, 32; afterwards written fully בֵּית לְבָאוֹת, and reckoned to Simeon 19, 6, but for which בֵּית בִּרְאִי (which see) stands in 1 Chr. 4, 31.

לְבָאִים see לְבִי.

לְבָאִם see לְבִי.

לָבַב I. (not used) *tr. to envelop*, *to enfold*, *to veil*, *to wind around*, *to draw over*, a fundamental signification which is also borne by the Ar. يَلَبَ (to cover about, hence the noun يَلَب skin, hide, shield), لَبَّ (to fold together, hence from a reduplicated form لبلاب convolvulus), لَفَّ (convolvit), Aram. לַף to enfold, ܠܦ (to cover over, hence ܠܦܐ the eyelids, i. e. skins, coverings) and many others. Modern Hebrew לָבַב the same, hence לָבוּב *bound together*. The same meaning is also in חָ־לַב belonging to חֵלֶב Ps. 17, 10 and 73, 7 (where for עֵינֵמוֹ should be read עֲוֹנֵמוֹ), where it is used for the heart; so too خَلَبَ belonging to the noun خِلْب lobes of the liver. A fundamental signification *to be fat* should not be thought of either in the case of לַב or חָלַב Ps. l. c.

Nif. נִלְבַּב is denomin. from לֵבָב which see.

Pih. לִבֵּב 1. denomin. from לֵבָב which see; — 2. denom. from לְבִיבָה which see.

לָהַב II. (not used) *intr. to kindle, to burn, to glow*, from which stem לָהַב, לָהַט (לוּט) and לָאַב (which see) may be enlarged. Of לַב (לָבַב) the reduplicated form in Samar. and Ethiopic is לַבְלֵב *to glitter, to shine, to lighten.* Deriv. (according to some) לַבָּה, and the proper name לִבִּי (*pl.* לָבִּים).

לְבַב see לֵב.

לָבַב *Aram.* see Aram. לֵב.

לְבָבוֹת see לֵב.

לְבָבִים see לֵב.

לְבַד a *prepos.* and *adv.* see בַּד I.

לָבָה I. to לָבִי, לָבִיא, לְבִיא &c. But see לָבָא.

לָבָה II. (not used) *intr. to burn, to glow, to kindle*, like לָבַה in the Talm. and Arab. لفع (to burn, to glow); a stem which arose perhaps by enlargement from לַב II. Deriv. לַבָּה.

לַבָּה (only *constr.* לַבַּת) *f. flame*, Ex. 3, 2. לַבַּת may be contracted from לַהֲבַת, the cod. Sam. actually having this form. But it may also be derived from לָבָה II. (which see), or לָבַב II. (which see).

לִבָּה (*pl.* לְבָבוֹת) *f. heart*, Ps. 7, 10; Prov. 15, 11. The sing. appears, according to our text, only in לִבְתֵךְ Ez. 16, 30, but which the LXX read as לִבְתֵךְ (see אָמַל). *Ibn G'anâch* considers לַבַּת Ex. 3, 2 as identical with לִבָּה, meaning *midst;* but this opinion should be rejected.

לִבּוֹנָה see לְבוֹנָה.

לְבוּשׁ and לְבֻשׁ (with *suff.* לְבוּשִׁי, לְבֻשִׁי; *pl.* לְבָשִׁים) *m.* 1. *a garment, vestment*, whether splendid 2 Kings 10, 22, Esth. 8, 15, Jer. 10, 9, or mean Ps. 35, 13; 69, 12; *clothing* Job 24, 10; 31, 19, particularly *the upper clothing*, oppos. to פְּתוֹנֶת 24, 7 *χλανίδιον λευκόν* (Herod. 1, 195). Figurat. of the skin 30, 18, of things upon the earth illuminated by the early light 38, 14, of the flood covering the earth Ps. 104, 6, of the covering clouds Job 38, 9, of a coat of mail put over the garment, spoken of the crocodile's 41, 5 &c. — 2. Figur. *a spouse, a wife*, Mal. 2, 16, Arab. لِبَاس (see Koran Sur. 2, 183); comp. the Arab. ثَوْبٌ a garment, ثَابَ to put on a garment, and coire cum femina.

לְבוּשׁ (with *suff.* לְבוּשֵׁהּ, *pl.* with *suff.* לְבוּשֵׁיהוֹן) *Aram. m.* the same Dan. 3, 21; 7, 9.

לָבַט (Kal not used) *tr. to cast on the ground, to cast down, to overthrow*, hence *to cause to fall*, like the Ar. لَبَطَ which *Jos. Kimchi* has already compared. This fundamental signification is also in לָ־פַת *to bend, to crook*, something straight, hence *to bow down, to cause to fall*, conseq. cognate in sense with הִכְשִׁיל. By this is explained the meaning of the Arab. لَبَطَ (to throw down, prop. to bend down), as well as the Syr. ܠܒܛ (Pa.) and the Samar. לָבַט (to bow down, to vex). The organic root is לָ־בַט.

Nif. נִלְבַּט (*fut.* יִלָּבֵט) *to fall, to be overthrown*, Prov. 10, 6 10; Hos. 4, 14.

לְבִי (only *plur.* לְבָאִם after the form צְבָאִים from צְבִי, for לְבָיִם) *m. a lion* (prop. the roaring one), Ps. 57, 5 *in the midst of lions will I lay me down;* but some understand לְבָאִם = לְהָבִים on account of לְהָטִים following, which they read לְהָטִים. The sing. has been read in Ps. 38, 9 for לְבִי, and the passage has been translated: *I cry louder than the roaring of the lion,* נָהָם and שָׁאַג being actually applied to the lion. The word seems to have passed out of Semitic into the western languages; hence the Greek *λέων* (instead of lebon, levon), Latin *leo*, German *Leu, Löwe*, English *lion* &c.

לְבִיא (after the form צְבִיָּה) *f. a lioness*, Ez. 19, 2, symbolising the people of Judah.

לָבִיא (contracted from לְבִיָּא) *f. a lioness*, anxious for prey Job 4, 11; 38, 39, most courageous and strong Gen.

49, 9, Num. 24, 9 (comp. Herod. 3, 108), known by her roaring Is. 5, 29. In Arab. there are 8 forms of the same noun (see *Freytag* IV. p. 84), to denote the lioness; and the Egyptian ⲗⲁⲃⲟ, Coptic ⲗⲁⲃⲟⲓ has also the same meaning. In hieroglyphic writing too, the letter *l* is expressed by the figure of a lion. Comp. the Phenician לָבֵא lion (Agathem. 1, 1), hence רֹשׁ לָבֵא lion-promontory in Creta, *Λέων ἄκρα* (Ptolem. 4, 15), now Capo Lionda, and from it on the east coast of the island the sea-port לְבִאנָא *Λεβηνά*.

לְבִיבָה (*pl.* לְבִיבוֹת) *f.* prop. baked cakes folded and laid together in strata, a sort of cake 2 Sam. 13, 6 8 10 (comp. Arab. لباب convolvulus); conseq. not fluid (Vulg.), heart-shaped (apud Gesen.), heart-strengthening (Thenius), but a sort of leaf-like folded cake, which being eaten by the sick had perhaps a superstitious idea connected with it. LXX *κολλυρίδες*, which was also superstitiously applied; comp. the Etymol. Magn. p. 527. Deriv. the denom.

Pih. לִבֵּב i. e. *to prepare* לְבִיבוֹת, 2 Sam. 13, 6 8.

לֻבִּים see לוּבִים.

לָבַן (Kal not used) *intrans.* 1. *to be white*, *to become white*, of the colour of wood, the leprosy, the hair, of horses, the teeth &c.; *to be pale*, of the moon; *to be whitish-grey*, of the colour of potter's clay; *to be faded-yellowish*, of the sweet-smelling resin of a bush &c. — 2. Fig. *to be clear*, *bright*, *transparent*, of sapphire, glass &c.; *to be purified*, *pure*, physically or morally. Ar. لبن, Syr. ܠܒܢ, Phenic. לָבַן the same. Deriv. לָבָן, לָבֵן, לְבָנָה, לְבָנָא, לְבֵנָה and the denom. לָבַן, farther לְבָנֹת, לְבֹנָה, לִבְנָה, לִבְנֶה, מַלְבֵּן, and the proper names לָבָן, לְבָנָה, לִבְנָה (לְבוֹנָה), לִבְנָת, לְבֹנָה, לְבָנוֹן, לִבְנִי.

Pih. לִבֵּן (*inf. constr.* לְלַבֵּן according to some; *imp.* לַבֵּן according to some) *to purify*, *to cleanse*, *to purge*, hence *to clear from sin* Dan. 11, 35, where the Pihel לְלַבֵּן is read by some for לַלְבֵּן, as לְבָרֵר is also Pihel. Some have wished incorrectly to find the imperat. in לַבֵּן Ps. 9, 1, with the meaning *to grow pale*. See בֵּן 8.

Hif. הִלְבִּין (*inf. constr.* with לְ: לַלְבֵּן for לְהַלְבִּין = לַלְבִּין) 1. prop. (like other verbs of colour in Hif.) *to show whiteness*, i. e. albescere, *to be white*, of snow Ps. 51, 9, of שְׂרִיגִים Jo. 1, 7, and fig. Is. 1, 18. — 2. *to cleanse*, *to purify*, hence *to absolve from sin* Dan. 11, 35.

Hithp. הִתְלַבֵּן (*fut.* יִתְ־) *to purify* or *cleanse oneself* Dan. 12, 10, to clear oneself from sin by suffering and death.

The organic root of the stem is לָב־ן, the root being enlarged into the stem by the addition of a liquid *n*. The same root is also in חָ־לַב II. (belonging to חָלָב, חָלֵב, חֶלְבְּנָה), עָ־לַב, לָעַב, as also in the Western *αλφ*, alp, alb &c. The fundamental signification appears to be *to shine*, *to glitter*, *to lighten*, which is farther transferred to *to glow*, *to burn* or *to be noble*, *distinguished*, as in חָוַר and חוּר I. = חָרַר 2, אָמַץ II. = Ar. ومض *to glitter*, whence אָמֹץ Zech. 6, 3 7 grey, ash-coloured (LXX *ψαρός*, Targ. קִטְמָנִי), so that the organic root is identical with לָבַב II., לָהַב, לָאַב; comp. Talm. לִבֵּן and הִלְבִּין to make red-hot.

לָבָן (*plur.* לְבָנִים) *adj. m.*, לְבָנָה (*pl.* ־נוֹת) *f.* 1. *white*, of peeled maple rods Gen. 30, 37, of leprous spots Lev. ch. 13, of the hair 13, 3, the seed of the coriander Ex. 16, 31, horses Zech. 6, 3 6; *light*, *white*, of raiment Eccles. 9, 8, as a sign of cheerfulness. Phenic. לָבָן (*λαβόν*) the same; hence אָבִב לָבָן, *Ἀβιβλαβόν* (Diosc. 3, 116) king's lily; שֹׁמֵשׁ לָבָן (Diosc. 4, 189) &c. — 2. (*the Noble*, *Glorious*, viz. is Jah) *n. p. m.* of an Aramaean, the father-in-law of Jacob Gen. 24, 29. — 3. (*a steppe*, i. e. a smooth, treeless plain, like לָבָן in the Mishna) *n. p.* of a station of the Israelites in the Arabian desert Deut. 1, 1, mentioned with חֲצֵרֹת, דִּי זָהָב, תֹּפֶל; perhaps the same as לִבְנָה Num. 33, 20. — A subst. לָבָן may have had the meaning *milky juice* as in Arabic, according to which לִבְנֶה should be explained.

לָבֵן (only *constr.* לְבֶן) *adj. m.* = לָהֵן GEN. 49, 12.

לַבֵּן see בֵּן 8.

לְבֶנָא see לְבוֹנָה.

לְבָנָה (only poet., as חַמָּה is applied to the sun) *f.* 1. prop. *pale-shining*, therefore *the moon*, whose mild shining and light are spoken of in Is. 24, 23; 30, 26; SONG OF SOL. 6, 10; Ar. قَمَر (moon) from قَمِرَ (to be white), *luna* from *luc-na*. — 2. (*excellence, nobility*) *n. p. m.* EZR. 2, 45; NEH. 7, 48.

לְבֵנָה (*pl.* לְבֵנִים, with *suff.* לִבְנֵיכֶם) *f.* 1. *lime-stone*, formed of whitish-grey or chalky clay (Vitr. 2, 3), and therefore so named (from לָבַן); kneaded with straw to hold it together Ex. 5, 7 8 16. Burnt in the sun it is called *a brick;* and was used partly for the inscribing of durable characters Ez. 4, 1, partly for building, in which case חֹמֶר served for mortar or cement Ex. 1, 14; though such buildings were looked upon as neither firm nor durable Is. 9, 9. Sometimes the lime-stones were burnt by fire, named שְׂרֵפָה GEN. 11, 3, Ar. آجُرّ (opposite لَبِن), when they acquired the hardness of stone like bricks GEN. l. c. — 2. same as מַלְבֵּן (JER. 43, 9), Ar. مَلْبِن, *a brick-shaped, four-sided building*, the lower parallelogram-shaped projection at the gates of great houses, on which לְבֵנִים, as well as upon the projecting, flat sheds (גַּגּוֹת) Is. 65, 3 sacrifice was sometimes offered; comp. *πλίνθος*, which is similarly applied metaphorically. A לְבֵנָה like גַּבָּה may have been somewhat hollowed in its upper surface.

לְבֻנָה *f.* 1. *transparency, purity, brightness*, of the sapphire Ex. 24, 10. — 2. (*a place not overgrown, situated upon a bare mountain*) *n. p.* of a locality in the plain of Judah, a priestly city, formerly the seat of a Canaanitish king JOSH. 10, 29; 12, 15; 15, 42; 2 KINGS 8, 22; 19, 8; 23, 31; 1 CHR. 6, 42; according to *Eusebius* (s. v. *Λίβνα*, i. e. *Λίβνα*) near Eleutheropolis. It seems to be the *Alba specula, white guard*, of the middle ages, the present Tel el-Sâfieh, which is only a mile from Eleutheropolis (*Robins.* II, 623. 654). See לָבֵן 3. — 3. *n. p.* of a station of the Israelites in the wilderness NUM. 33, 20, elsewhere called לָבָן DEUT. 1, 1; cod. Sam. לִבְוֹנָה.

לְבֹנָה the name of a tree whose wood is white, after the dark-coloured bark is peeled off GEN. 30, 37; and whose branches furnish a shade Hos. 4, 13. The LXX, *Saadia*, *Ibn Ganâch* and others understand the *styrax*, which is actually called in Arabic لُبْنَى, whose transparent, pale-red resin was used for fumigations, anointings and medical purposes (Plin. 12, 55; 24, 15; Strabo 12, 570), which after the Ethiopic version is called in Hebrew נָטָף, נְכֹאת, but probably only לָבָן (milky juice); like the Ar. لَبَن, whence the tree may have received its name. — The explanation *abele* contradicts the analogy of the Arabic.

לְבוֹנָה together with לְבֻנָה (with *suff.* לְבֻנָתָהּ) *f.* 1. *frankincense*, a costly sweet-smelling, pale-yellow resin, the milky exudation of a shrub, used for sacred fumigations LEV. 2, 1 15; 5, 11; NUM. 5, 15; also kindled for the purpose of perfuming the sedans of kings SONG OF SOL. 3, 6 (comp. *Curt.* 8, 9, 23 seq.); as couches and clothes were fumigated in other cases with burnt myrrh (PROV. 7, 17; Ps. 45, 9). It is looked upon as a product of south-western Arabia, viz. of שְׁבָא, Is. 60, 6, JER. 6, 20 (comp. Strabo 16. p. 778), whence also myrrh, balsam, cassia, calamus, ivory, gold &c. were brought (*Plin.* H. N. 6, 32), by north-Arabian caravans Is. l. c. — עֲצֵי לְבֹנָה SONG OF SOL. 4, 14 *woods of frankincense* is simply a figurative expression for spicy and fragrant woods, comprehending קָנָה and קִנָּמוֹן; and it is not necessary to read לְבָנוֹן (LXX). גִּבְעַת הַלְּ 4, 6 *hill of frankincense* is a figurative expression for Zion (it is called גִּבְעָה Is. 31, 4), conceived of as scented by לְבֹנָה (JER. 6, 20); it is also termed fig. הַר הַמֹּר. But as in Jer. 22, 6 the

high-lying royal tower on Zion is called רֹאשׁ הַלְּבָנוֹן also, and the royal seat is described as being on Lebanon 22, 22, לְבָנָה here may perhaps allude to לְבָנוֹן, like מֹר to מוֹרִיָּה (*Rashi, Ibn Esra*); just as *vice versa* לְבוֹנָה stands for לְבוֹנָה SONG OF SOLOM. 4, 11. Hence — 2. perhaps same as לְבוֹנָה, Vulg. *sicut odor thuris*. — 3. *proper name* of a locality in the neighbourhood of שִׁלֹה JUDGES 21, 19; the modern village *Lubban* lying in a north-western direction, and in the vicinity of Shiloh(*Robins.* III. p. 309 seq.). — In the Sam. cod. לְבוֹנָה stands for the proper names לָבָן and לִבְנָה. The Semitic name for *frankincense* and *the frankincense-plant* (Arab. لُبَان, Syr. לבוֹנָא) was in Phenic. לְבָנָא and לְבָנֹת, out of which the Greek *λίβανος* and *λιβανωτός* arose.

לְבָנוֹן (in prose constantly with the article; with *a* of motion לְבָנוֹנָה; *the white mountain*, like Alpes, hence Targumic טוּר תַּלְגָּא, Ar. جبال الثلج) 1. *n. p.* of the great mountain between Palestine and Syria DEUT. 11, 24, JOSH. 1, 4, consisting of two chains running parallel from north to south (Lebanon and Antilebanon; Ptolem. 5, 15), whose eastern top is covered with perpetual snow JER. 18, 14 (comp. *Tacitus*, Hist. 5, 6; Jer. Targ. on DEUT. 3, 9), which melts in summer only in the lower parts, giving abundant and excellent irrigation to the adjacent districts, SONG OF SOL. 4, 15. הַר stands with it JUDGES 3, 3; elsewhere seldom. It is described in poetry as high JER. 22, 20, as the abode of wild beasts 2 KINGS 14, 9, and as a place of fruitful fields PS. 72, 17. On a part of this mountain (the western chain) were the celebrated cedars, growing high and slender (Is. 2, 13; JER. 22, 23), see אֶרֶז. Along with the cedars בְּרוֹשׁ is also mentioned as a kind of tree belonging to Lebanon Is. 14, 8; 37, 24; 60, 13; and both kinds were felled there as wood for building Is. 14, 8; HAB. 2, 17. Hence cedar- and cypress-forests, to which תִּדְהָר and תְּאַשּׁוּר belonged, were called כְּבוֹד הַלְּבָנוֹן Is. 35, 2; 60, 13. The foot of Lebanon appears to have been planted with vines Hos. 14, 8. אֶרֶץ לְ ZECH. 10, 10 are the districts bordering upon Lebanon, here the kingdom of the ten tribes; בִּקְעַת הַלְּ JOSH. 11, 17 is the valley lying at the foot of Hermon and Antilebanon, in the vicinity of the Jordan-springs. — 2. Fig. *cedar, cedar-forest*, SONG OF SOL. 5, 15, Is. 40, 16, and generally *Lebanon-forest*, 10, 34; 33, 9; Ez. 31, 15. חֲמַס לְ HAB. 2, 17 *the violence at the forest of Lebanon*, i. e. the desolation made there. — 3. Metaphor. a) coupled with יַעַר, in בֵּית יַעַר הַלְּבָנוֹן *house of the forest of Lebanon* 1 KINGS 7, 2; 10, 17 21; 2 CHR. 9, 16 20, i. e. a tower built by Solomon in Jerusalem, resting upon cedar-pillars, erected in the interior out of cedars. It served for *an armoury* 1 KINGS l. c. (named נֶשֶׁק בֵּית הַיַּעַר in Is. 22, 8) and as a summer-seat for its coolness (Targ. on 1 KINGS), in place of which the Xystus was subsequently built, which served for assemblies of the people (*Jos.* B. J. 2, 16, 3). b) *a great army* Is. 10, 33 34. c) *cedar-houses* (= בָּתֵּי אַרְזִים 2 SAM. 7, 2 7), *cedar-towers* Is. 2, 13, of the royal tower on Zion JER. 22, 6 23, 2 KINGS 19, 23; trees, in prophetic language elsewhere, being put for what is made out of their wood (Is. 9, 9; NAH. 2, 4). — 4. A figure of Jerusalem projecting aloft, rich in cedar-buildings Ez. 17, 3 (comp. JER. 22, 6 7); perhaps also 2 KINGS 19, 23. Here belongs also לְבָנוֹן SONG OF SOL. 4, 8 for *Zion*, since Zion is spoken of in 4, 6. — 5. Either a collateral form of לְבוֹנָה *frankincense*, or denoting *the frankincense-plant*, SONG OF SOL. 4, 11; HOS. 14, 7.

לִבְנִי (*a distinguished, noble one*) *n. p. m.* EX. 6, 17; as a *patronym.* NUM. 3, 21.

לִבְנַת *f. transparency, clearness, purity*, hence *glass;* and thence שִׁיחוֹר לִבְנַת (*glass-river*) *n. p.* of a little brook in the south of Asher not far from Carmel-promontory, flowing slowly and muddy, which discharges itself at Acco into the Sea; and from whose sand the

Phenicians are said to have made glass at first Josh. 19, 26; comp. *Pliny* H. N. 36, 26; *Josephus* B. J. 2, 10, 2. The Phenicians, who had a sanctuary (Memnonium) there (*Pliny* H. N. 36, 65), called this little river נְהַר בַּעַל *Belus;* now it is *Nahr Na'man* (نهر نعمان, נְהַר נַעֲמָא), after the mother of the Phenician Linus. See שִׁיחֹר.

לְבָנֹת see לְבֹנָה.

לָבַשׁ (also לָבֵשׁ Ps. 93, 1; Lev. 16, 4; *inf. abs.* לָבוֹשׁ, *constr.* לְבֹשׁ; *imp.* לְבַשׁ; *fut.* יִלְבַּשׁ) prop. *tr. to enwrap, to veil around, to bind about, to wrap round,* identical in its organic root לָ־בַשׁ with that in חָ־בַשׁ, כָּ־פַת I. The figure: *the spirit of God enwrapped one* Judges 6, 34, is to be taken in this sense, i. e. the spirit of God embraces one like a suit of armour or coat of mail. So also 1 Chr. 12, 18; 2 Chr. 24, 40; comp. Luke 24, 49. Hence 1. *to put on*, בֶּגֶד Lev. 6, 4 and 16, 24 32, בִּגְדֵי אֵבֶל 2 Sam. 14, 2, סִרְיֹנוֹת Jer. 46, 4, שָׁנִי 4, 30, שִׂמְלָה Deut. 22, 5, אַדֶּרֶת Zech. 13, 4, שַׂקִּים Jon. 3, 5, בִּגְדֵי מַ׳ = מַלְכוּת Esth. 5, 1, and in addition always the accusative of the person or of the part of the body which is clothed; very seldom is עַל used for the second accus. Lev. 6, 3. — 2. Fig. to put on a virtue, a vice, a good or bad quality, and to appear in it. Thus e. g. *to put on* גֵּאוּת Ps. 93, 1, הוֹד 104, 1, צֶדֶק Job 29, 14, עֹז Is. 51, 9, שְׁמָמָה Ez. 7, 27, קְלָלָה Ps. 109, 18, תְּשׁוּעָה 2 Chr. 6, 41, כְּלִמָּה Ps. 109, 29, בֹּשֶׁת Job 8, 22, חֲרָדוֹת Ez. 26, 16; comp. δύειν ἀλκήν in Homer; and so too in Arabic, Syriac, Samaritan, Zabian. Here belongs also the phrase Job 29, 14 *I put on righteousness* (as a garment), *and it clothed me*, i. e. I clothed myself in righteousness, and it clothed me, so that I was entirely an image of righteousness. As two objects accompany this verb, i. e. the person who is clothed, and the garment he puts on, in the accusative, the pass. part., as happens with other verbs having two accusatives, is construed with the accus. of the object as the only one still remaining, e. g. לָבוּשׁ קַשְׂקַשִּׂים 1 Sam. 17, 5, לָבוּשׁ בַּדִּים Ez. 9, 2, לָבוּשׁ בְּגָדִים Zech. 3, 3 &c.; which accusat. also remains, when the part. is changed into the construct state Ez. 9, 11; Dan. 12, 6 7. — 3. improp. *intr. to be clothed* 2 Sam. 13, 18; Job 27, 17; therefore *absol. to clothe oneself* Hagg. 1, 6, or construed with בְּ of the garment Esth. 6, 8; comp. Latin "induit se veste". — 4. *to copulate*, of animals Ps. 65, 14 (Targ.), as the Ar. لبس is applied to men; comp. the noun לְבוּשׁ (Mal. 2, 16). Deriv. לְבוּשׁ (לְבֻשׁ), מַלְבּוּשׁ, תִּלְבֹּשֶׁת.

Puh. לֻבַּשׁ (*part.* מְלֻבָּשׁ) *to be clothed*, with accus. בְּגָדִים 1 Kings 22, 10, 2 Chr. 18, 9, בּוּץ 5, 12, as לָבוּשׁ (see Kal).

Hif. הִלְבִּישׁ (*fut.* יַלְבִּישׁ) *to put on, clothe in*, with the accus. of the person and of the garment, as in Kal, Ex. 28, 41; 29, 8; Is. 22, 21. Job 39, 19 *clothest thou his neck with a shuddering mane?* Also figur. like Kal: יֶשַׁע Ps. 132, 16, בֹּשֶׁת 132, 18, קַדְרוּת Is. 50, 3 and many others; but also with the accus. of the person only in the sense of *to clothe* 2 Chr. 28, 15; or along with the accus. of the garment with עַל of the member Gen. 27, 16; or simply with the accus. of the dress, meaning *to put on*, Prov. 23, 21 *and slumber* (i. e. the sleepy one) *puts on rags.*

The fundamental signification of the stem is, as given above, *tr. to wrap round, to cover about*, prop. *to wind, to roll;* the Arab. لَبَسَ having the additional meaning *to entangle*, and there being an intrans. لَبِسَ for the signification *to put on*, which may have been the case in Hebrew also, because of the double Kal-form. For signif. 4. of Kal may be also assumed as a fundamental signif. *to mingle* or *unite with*, hence *to copulate;* as the Arab. لِبَاس also means *mixing*, out of which לְבוּשׁ conjux is better explained. Comp. Phenic. לָבַשׁ the same, hence the proper name לִבְשָׁה (union) Kit. 29. The organic root לָ־בַשׁ may lie also in the Aram. שְׁ־בַשׁ, ܫܒܫ, originating in a reduplication.

לְבַשׁ (*fut.* יִלְבַּשׁ) *Aram. tr.* = Hebr. לָבַשׁ *to put on*, with accus. of the clothing Dan. 5, 7 16. Deriv. לְבוּשׁ.

Haf. הַלְבֵּשׁ like הִלְבִּישׁ in Hebrew, with לְ of the person (as an accus.) Dan. 5, 29.

לְבֻשׁ see לְבוּשׁ.

לֹג (from לוּג, not לָגַג) *masc.* prop. *deepened*, *hollowed out*, then the name of a measure for liquids, containing the 12th part of a hin or six egg-shells Lev. 14, 10 12 15 21 24; comp. Targ. לָגִין, לָקוֹן, לָקֵן, Syr. (in a feminine form) ܠܓܬܐ, ܠܟܬܐ shell, cup, dish, generally any deepened vessel; from לָג, לָק, ܠܓ, ܠܟ (to hollow out). The Greek λάκκ-ος, λαγ-ών, λάγ-ηνος, λάγ-υνος, Latin lac-us, lac-una, lag-ena, lag-oena, German *Lache*, *Loch*, *Leck* (i. e. breach) &c. may perhaps be of the same origin.

לָגַג see לוּג.

לֹד (*breach*, *fissure*, *a cutting in the earth*, *a division*, from לָדַד which see) *n. p. f.* of a village, restored and inhabited by the Benjamites in the post-exile period, and named along with חָדִיד, אוֹנוֹ, צְבֹעִים, נְבַלָּט and גֵּי הַחֲרָשִׁים Ezr. 2, 33; Neh. 7, 37; 11, 35; 1 Chr. 8, 12. During the supremacy of Syria it belonged at first to Samaria; it was then annexed to Judea by Demetrius Soter and left to Jonathan for a possession 1 Macc. 10, 30 38; 11, 44. *Lud* lay not far from Joppa (יָפוֹ) on the road from Jerusalem to Caesarea (Acts 9, 38), and was important (*Jos.* Antt. 20, 6, 2). After the Roman general Cestius had laid it in ashes during the Jewish war (*Jos.* Bell. Jud. 2, 19, 1), it was afterwards restored, and became the seat of an academy (Sanh. 32b; J. Schekalim ch. 5, 15). It was called in Greek *Λύδδα*, *Λύδδη*; by the heathen *Diospolis* (Reland p. 877); among the Arabs لُدّ, لُدَّة (now *Lidi*, a village); and because the grave of St. George is shewn there, it is also named *St. George.* Comp. Semachot 2, 4; Benjamin of Tudela.

לִדְבָר *n. p.* of a locality in Gilead, on the other side of the Jordan Josh. 13, 26. As it is brought into relationship with מַחֲנַיִם, and is like לוֹ דְבָר 2 Sam. 9, 4 5 and לֹא־דְבָר 17, 27, it seems identical with the latter.

לָדַד (not used) *tr. to break through*, *to cut into*, *to divide*, *to make fissures in* the ground, cognate in sense with בָּקַע; identical in its organic root לַד with that in חָ־לַד II. (which see) and יָ־לַד, but not with the Arab. لَدَّ. Deriv. the proper name לֹד; on the contrary בִּלְדַד (which see) does not belong here.

לַהּ the simple root for the reduplicated לִהְלַהּ see לָהַהּ.

לָה Aram. = לָא which see.

לֹה once in K'tib for לֹא which see.

לָהַב (not used) *intr.* same as לָאַב *to burn*, *to glow*, *to kindle*, Arab. لَهِبَ (to burn, to gape from dryness); Aram. לְהַב, לְהֵב, ܠܗܒ. The organic root lies also in לָב (לוּב), Samar. redupl. לַבְלֵב (to flame, to burn), in לָבָ־ה II. (to לַבָּה and לָבָה in the Talm.) and many others. The fundamental signification appears to be: to leak, to gape, since لَافَ (to consume), لَحَفَ (to leak), لَهِبَ and لَابَ (to thirst), have also the same meaning. Deriv. לַהַב; perhaps לַבָּה; the proper name לְהָבִים.

Pih. לִהֵב (not used) *to burn strongly*, *to glow with heat;* deriv. לֶהָבָה, לַהֶבֶת.

Hif. שִׁלְהִיב (for הִלְהִיב, Aram. שַׁלְהֵב, ܫܠܗܒ for אַלְהֵב) *to spread flames*, *to spread heat;* not at all to be put with זִלְעֵף in form, which comes from זָעַף; nor to be derived from שָׁהַב, with *l* inserted in Pihel, Arab. سَهَّبَ. Derivat. שַׁלְהֶבֶה.

לַהַב (*pl.* לְהָבִים, *constr.* לַהֲבֵי) *m.* 1. *a flame*, of sacrifice Judges 13, 20, coupled with אֵשׁ Jo. 2, 5, to which crackling is applied. Figurat. Is. 29, 6 *flame*

of consuming fire, i. e. *lightning* 66, 15; פְּנֵי לְהָבִים 13, 8 *face of flames*, i. e. a face glowing with restlessness, comp. "flammata facies" (Senec. Med. 387). — 2. *lightning*, of the חֶרֶב Nah. 3, 3, i. e. the glittering blade; *the shining point*, of the חֲנִית Job 39, 23, comp. בָּרָק חֲנִית Nah. 3, 3; also לַהַב alone, Judges 3, 22.

לֶהָבָה (formed from Pihel; *pl.* לְהָבוֹת, *constr.* לַהֲבוֹת) *fem.* same as לַהַב *flame*, which consumes Num. 21, 28, Jo. 2, 3, of which בָּעַר Is. 43, 2, and לָהַט Ps. 106, 18 &c. are said. Figur. *lightning* 29, 7.

לְהָבִים (*flame-coloured*, i. e. red) 1. *n. p.* of the third son of Mizraim Gen. 10, 13, then the name of a people like the other personal names in the ethnographical table, i. e. the Egyptian Libyans, allied to the לוּבִים named with the Ethiopians and Egyptians 2 Chr. 12, 3; 16, 18; Dan. 11, 43. The district round Alexandria, the nome Mareotis (מַרְיוֹט in the Targ.) was called Libya (*Strabo* 17. p. 806; *Herod.* 1, 1); *Ptolemy* (4, 5, 2-10) mentions a nome Lybia, west of the nome Marmarica; and *Herodotus* (4, 168) considers the people Adyrmachidae there as Lybians. The nome Marmarica, and afterwards even Cyrenaica (פְּנַטְפּוֹלִיט in the Targ.) also were sometimes reckoned to Egyptian Lybia (*Plin.* H. N. 5, 6; *Procop.* de aedif. 6, 1). Hence the Jer. Targ. I. on Gen. 10, 13 and the Targ. on 1 Chr. 1, 10 render the name *Lehabim* by לֻוְקָאֵי i. e. *Leucaeans*, which should be put beside *Λευκόη* in Marmarica; the Jer. Targ. II. on Gen. l. c. has even understood by the word the Cyrenians. See the proper name לוּב.

לַהֲבַת (from Pihel) *fem. the glittering point*, of a חֲנִית 1 Sam. 17, 7.

לָהַג (not used) *intr.* prop. *to speak softly*, *to whisper*, *to utter soft sounds*; metaphor. (like הָגָה I.) *to think*, *to cogitate*, *to fancy*, generally *to work diligently with the head*, *to study with zeal*, like the Arab. لَهِجَ (to study intently, zealously, to hearken to, *de Sacy*, Chrest. Ar. I. 132; *Freitag*, Chrest. Ar. 95), whence لَهَج applied to the diligent study of language. The organic root appears to be לְ־הָגַג, since הָגַג (הָגָה) and הָגַה–ה I. are connected with it in their fundamental signification. Derivative

לַהַג *m. thinking*, *cogitating*, *earnest study* (in order to make books) Eccles. 12, 12, LXX *μελέτη*, Vulg. *meditatio*; the excess is denoted by הַרְבֵּה.

לָהַד (not used) *intr.* same as לָהַט I. *to glow*, *to burn*, which is transferred, like לָהַב, to the colour of the face. The shorter form לָד (לוּד) may have the same meaning, as לָהַב is connected with לָב. Deriv. the proper names לָהַד and לָהָדִים.

לַהַד (*dark-colouredness*, concr. *a dark-coloured one*, comp. חָם, כּוּשׁ, אֱדֹם &c., so named from colour) *n. p. m.* 1 Chr. 4, 2.

לָהָדִים in the cod. Samar. Gen. 10, 22 for לוּדִים, as לְהָבִים is = לוּבִים.

לָהָה a stem assumed for וַתֶּלַהּ Gen. 47, 13 by *Ibn G'anâch* and *Ibn Chajjûg*, but which belongs more correctly to יָלַהּ (which see).

לָהַהּ (Kal not used) *intr. to jest*, *to play*, *to move in extravagant joyfulness*, then *to be beside oneself*, *to be foolish* (*Ibn Esra*); comp. לָאָה to be beside oneself, Arab. لَهِيَ to jest; comp. also لَغَّ (VIII.) to be confused. In these ideas (to jest, to be beside oneself, to be foolish) there seems to lie merely light-minded acting devoid of consciousness, definite will, or intention.

Pih. (redupl.) לְהַלֵּהַּ has been preserved only in Hithp.

Hithp. הִתְלַהְלֵהַּ (*part.* מִתְלַהְלֵהַּ) *to shew oneself acting like one always in jest or play* i. e. *inconsiderate*, *to behave foolishly*, Prov. 26, 18, corresponding to שָׂחַק verse 19. The signification *to be mad*,

which Symm., *Saadia*, *Kimchi* and others have, appears to be a mere paraphrase; and to bring the word into connexion with לָאָה is quite untenable. In the redupl. Syr. ܠܗܠܗ the signif. of שָׁגַע already lies.

לָהַט I. (*part. m.* לֹהֵט, *pl.* לְהָטִים) *tr.* 1. *to lick a thing* (with the tongue), *to lay hold of greedily* (with the teeth), *to gnaw eagerly*, *to swallow*, of lions (לְבָאִים), hence לְהָטִים Ps. 57, 5 a periphrasis of לְבָאִים; comp. Arab. لَهَصَ (to lick, to lay hold of with the tongue), لَهَسَ (to lick, to consume); conseq. = לָעַט which see. — 2. Figur. *to lick*, of fire, *to singe*, *to burn*, *consume;* as the fundamental signification in לָאַב, לָהַב also may proceed from the licking of fire, and as the Arab. لَحَفَ, to lick, لَافَ (to consume), still shew. Hence לַהַט אֵשׁ Ps. 104, 4 *burning* (singeing) *fire;* Aram. לְהַט, ܠܗܛ the same; perhaps the organic root lies also in סְ־לַד. Derivat. לַהַט 1.

Pih. לִהֵט (*fut.* יְלַהֵט) *to consume utterly*, of the licking flames Mal. 3, 19; *to burn up* (of לְהָבָה), figur. Jo. 2, 3; Ps. 83, 15; 106, 18; *to set on fire*, of wrath Is. 42, 25; *to kindle*, i. e. to burn, of the glowing breath Job 41, 12.

לָהַט II. (not used) *tr.* same as לָטַט (לוּט) *to wrap up*, *conceal*, hence *to act secretly*, *covertly*, metaphor. *to use magic arts;* comp. לָאַט, Sanskrit luḍ, Greek λάθ-ω, λανθάνω, Latin *lat*-eo. Deriv. לַהַט 2.

לַהַט (from לָהַט I.) *m.* 1. *a flame*, *lightning*, only figur. *gleaming blade* Gen. 3, 24 = לַהַב. — 2. (*pl.* with *suff.* לַהֲטֵיהֶם; from לָהַט II.) prop. *anything veiled*, *concealed*, hence *magic* Ex. 7, 11.

לָהַם and לָהַם (Kal not used) *intr.* (according to *Aquila* and *Ibn Esra*) *to murmur*, *to lisp*, *to speak softly*, *to whisper* (after the manner of magicians and oracle-utterers), conseq. cognate with נָהַם *to utter dull sounds*, נָאַם *to speak slowly* or *oracularly;* and the Arab. لهم (to speak softly) may be also connected with it. According to *Kimchi: to be soft*, *pliable*, of words, hence לָהֵם = נָעֵם, Arab. نَعِمَ; but نَغِمَ (to speak in soft tones, to whisper) likewise points to the first mentioned signification. According to *Rashi* transposed from הָלַם *to push*, *to press.*

Hithp. הִתְלַהֲמִים (*part. m. pl.* מִתְלַהֲמִים) *to appear with lisping*, *whispering*, *murmuring sounds*, i. e. *with magical practices*, *oracularly*, *mysteriously;* Prov. 18, 8 and 26, 22 *the words of the whisperer are oracular* (Aq. γοητικοί), *and penetrate into the interior of the body*, i. e. they impel man to think and to search, they stir him up.

לָהֵן Ruth 1, 13, לָהֶן Job 30, 24, *therefore*, from הֵן and לְ, see הֵן II.

לָהֵן *Aram.* 1. after a preceding negative: *if not*, nisi, conseq. הֵן = Hebr. אִם. — 2. same as Hebr. לָהֵן *therefore*, *on this account*, Dan. 2, 6 9 30; 4, 24; also *but* Ezr. 5, 12. See Aram. הֵן, אֱלָהֵן.

לָהַק (not used) *intr. to join*, *to unite*, *to put together* (an association); Ar. لَحِقَ and لَاقَ proceeding from the same fundamental signification. Deriv. לַהֲקָה.

לַהֲקָה (only *constr.* לַהֲקַת) *f. an assembly*, *troop*, 1 Sam. 19, 20; comp. חֶבֶל־נְבִאִים 10, 10. The assumption of a transposition from קַהֲלָה (only Deut. 33, 4 and accordingly Neh. 5, 7), *congregation*, is to be rejected.

לָו the simple organic root of לוּל, which is abridged from the redupl. לָוְלָו, lying also in לָו־ה as the organic root. See לוּל.

לוֹ according to the Masora three times for לֹא, which see.

לָוּ (from לַו *law*, contracted into *lau*, *lû*, as is still perceptible from the Ar. لَوْ *lau*. The original לַו is itself abridged from לָוִי, לָוִי, which the cod. Sam. has for לוּ in Gen. 17, 18; Num. 20, 3; which

longer form Aramaean idioms still shew, Targ. לְוַי, לְוֵי, also written לְוָאִי, אַלְוָאִי, אַלְוָאי, Syr. ܠܘܝ, Sam. לְוַי. From לְוִי may have arisen dialectically אֲבִי 2 Kings 5, 13, as should be read for אָבִי, with the meaning of לוּ [the same standing also in Job 34, 36 with the meaning of לוּ], especially as ל and א are sometimes interchanged [see לְ]. Besides לְוַי a form לְוָא may also have existed, which was contracted into לוּא 1 Sam. 14, 30; Is. 48, 18; 63, 19; and out of that came then לֻא 2 Sam. 18, 12, which was pronounced perhaps לֹא) 1. *a conjunction conditional: if, if yet*, exerting a uniting power in conditional propositions, and therefore standing in the first clause and referring to the following. Accordingly לוּ like אִם (which see) is pnt at the beginning of such conditional statements as have a first clause with *if*, si, pointing to a following with *then;* being coupled either with the perfect, Deut. 32, 29 *if they were wise, then they would understand this;* Judges 8, 19 *if ye had saved them alive, I would not slay you;* 13, 23 *if the Lord were pleased to kill us, he would not have accepted* &c. &c.; or with the imperfect, Ez. 14, 15 *if I should cause evil beasts to range about in the land, they would make it desolate of inhabitants;* Gen. 50, 15 *if Joseph were inimically inclined towards us, he would certainly requite us all the evil* &c.; Is. 48, 18; Job 16, 4; — just as אִם is coupled sometimes with the perfect, at other times with the imperf. The succeeding clause (apodosis) introduced by *then*, or without it, also stands either in the imperf. Deut. l. c. or perf. Judges 8, 19, or is intimated by וְ Gen. and Ez. l. c. In this signification לוּ is rarely coupled with a participle, Micah 2, 11 *if a man come forward, setting forth a lying spirit* (רוּחַ שֶׁקֶר = רוּחַ וָשֶׁקֶר 1 Kings 22, 22, comp. מַסְלוּל וָדֶרֶךְ Is. 35, 8 = דֶּרֶךְ סְלוּלָה) ... *he is the prophet of this people;* 2 Sam. 18, 12 (לֻא); or with יֵשׁ Num. 22, 29, where כִּי עַתָּה stands in the apodosis, as 1 Sam. 14, 30; Job 6, 2. — 2. a mere *particle of wishing: oh if, oh that*, utinam, o si, sometimes with the perf. Num. 14, 2 *oh that we had died!* 20, 3; Josh. 7, 7, sometimes with the imperf. Gen. 17, 18, the imperat. 23, 14 15, the partic. Ps. 81, 14; just as אִם (see p. 108 b) is abridged into a particle of wishing; and so both are sometimes united to make the idea stronger Gen. 23, 13, Ez. 3, 6, where we have to read אִם לֻא = אִלּוּ, ܐܠܘ. See אִלּוּ, אַחֲלֵי, אַחֲלַי, (אֻלַי) אוּלַי, לוּלֵי, לוּלֵא.

The traces of numerous forms of this particle in the Hebrew לַו (לוּ), לְוַי, לְוִי, לְוָא (לוּא, לֻא), לַי in אַחֲלַי out of לְוַי, as also those which appear still more distinctly in Aram., point chiefly to a derivation from the stem לָוָה, לָוָא (to unite, to chain together, to intertwine); a supposition which is entirely conformable to the usages of the language, and has been already adopted by Chr. *Kärber* at the end of *Noldius's* Concord. partt. Accordingly the word would mean *union, entwining, reference, dependence*, which suits very well for a particle that introduces conditional clauses; especially as אִם, with which it coincides in so many ways, may be derived from אָמַם with a similar meaning to לָוָה (comp. עִם from עָמַם). The Aram. לְוָת (but see יַת) *at* and the particle לְ might also be traced back to this stem. Yet the assumption of a separate pronominal-stem has also much in its favour.

לָוָא a stem to לוּ, לוּא, see לוּ.

לְוָא (not used in Biblical Aramaean) *Aram. intr.* same as Hebrew לָוָה, whence לְוָת (but see יַת) and the patronym. לֵוַי.

לוּא according to the Masora 35 times for לֹא.

לוּא a collateral form of לוּ 1 Sam. 14, 30; Is. 48, 18; 63, 19, which is even written לֻא 2 Sam. 18, 12. See לוּ.

לוּב (not used) *intr.* same as לָאַב, לָהַב *to glow, to burn, to kindle*, hence *to be dry, burnt up by the sun*, of tracts of land (comp. חָרַר to חֲרֵרִים); *to be burnt, blackened, dark-coloured* (comp. חוּם to חָם, חוּם, Aram. אֲכַם); metaphor.

to gape, from internal heat, *to thirst*, Ar. لَوَبَ. Deriv. the proper name לוּב and Gentile לוּבִי, לֻבִּי.

לוּב (*a sun-burnt, waste land*, comp. חֲרָרִים, צָיוֹן, צִיָּה) *n. p.* of a dry, desert, sun-burnt land, named along with כּוּשׁ, מִצְרַיִם, פּוּט Nah. 3, 9, Dan. 11, 43, 2 Chr. 16, 8, and סָךְ (which see) 12, 3, i. e. with African territories alone. It can only mean, therefore, one of the larger districts in ancient Africa, which is worthy of mention beside Egypt and Ethiopia, viz. *Libya*, also written *Λυβία* (in Scylax), Ar. لُوبَة. This very old large לוּב embraced, according to *Herodotus* (2, 32; 4, 181), inhabited Libya at the Mediterranean, and the wild territory south of it, as well as the still more southern sandy district, i. e. all northern Africa except Egypt; with which description the African *Leo* (Descript. Afr. p. 4-6) agrees, when he understands it to embrace *Barbary* (Barbaria), *Biledulgerid* (Numidia) and the *Sahara* (Sarra) as far as the *terra Nigritorum*. From it comes only the Gent. pl. לוּבִים, *Libyans* 2 Chr. 12, 3; 16, 8; Nah. 3, 9; written also לֻבִּים Dan. 11, 43. *Herodotus* (2, 32; 4, 168 seq.) enumerates as their special descendants, the *Giligammae*, the *Asbystae*, the *Auschisae*, the *Bacales*, the *Nasamones*, the *Psylli*, the *Macae*, the *Gindanes*, the *Lotophagi*, the *Machlyes*, the *Ausenses*, the *Maxyes*, the *Zuneces* and the *Gyzantes* (Byzantes), who appear as Libyans here and there. In Scripture the לוּבִים are distinguished only from the לָהֲבִים (which see), i. e. the Egyptian Libyans. נֹא אָמוֹן, i. e. Thebes or Diospolis in upper Egypt, with the district belonging to it, an independent neighbour-land of Ethiopia, had, with Ethiopians, Egyptians and Putheans, Libyans also in the army as auxiliaries Nah. l. c. (comp. Is. ch. 18. 20); and the Egyptian king *Shishak* (Sesonchosis, Shishonk), first king of the 22d Bubastic dynasty of Manetho, had with כּוּשִׁים and סֻכִּיִּים (see סָךְ) Libyans in his army. So had another king, 2 Chr. 16, 8 comp. with 14, 8. The same was the case at a later period with Antiochus, who had supreme command of the Egyptian army Dan. 11, 43. On single parts of Libya and Africa generally see כּוּב, סָךְ, פּוּט, לוּד, נַפְתֻּחַ, עֲנָם, כּוּשׁ, מִצְרַיִם, לָהַב, נוּב, כּוּשׁ, פּוּט and הָעֲרָב Jer. 46, 9, Ez. 30, 5; as the Tyrians had among their mercenaries brought from north Africa where they possessed colonial cities, Ludaeans and Putaeans 27, 10. The river *Laud* (i. e. *Lawd*) in Mauritania (Plin. 5, 1), *Θαλούδα* (i. e. *Λούδα* with *ta*, a prefix-syllable in Libyan names) ap. Ptolemy (4, 1), and the Libyan city *Labdia* or *Lavdia* (Ptol. 5) have still preserved the name. In the Mishna (Sabb. 5, 1 and Gemara upon it) and in the Targ. there is the adj. לַבְדָּקָס (from a Greek form *Λαβδιακός*;—

לוּבִי see לוּב.

לוּג (i. e. לָגַג; not used) *tr.* prop. *to deepen, to hollow out, to make a hole*, proceeding from the idea of boring into, cutting in; then of the hollowing out of a vessel. Comp. נָקַר, Ar. نَقَرَ to make a hole, to bore, to dig out; to hollow out, to deepen. Corresponding to this stem are the Ar. لَقَّ (to cut in, to pierce, to make a hole, whence the noun لَقٌّ cleft, incision), Hebr. נַק (which see) belonging to נָקִיק (cleft, gap, chink), enlarged to لَقَعَ, and the roots belonging to the nouns of like origin mentioned under לָגַג. Deriv. לָג.

לוּד (contracted from לָוַד, in Berber *Lewâtah*, *d* interchanged with *t*) *n. p.* 1. of an African people sprung from the Egyptians Gen. 10, 13, by whom we may understand the north African race *Lewâtah*. Descended from חָם they are described as handling the bow, and as mercenaries in the Egyptian army with כּוּשׁ and פּוּט, כּוּב and הָעֲרָב Jer. 46, 9, Ez. 30, 5; as the Tyrians had among their mercenaries brought from north Africa where they possessed colonial cities, Ludaeans and Putaeans 27, 10. The river *Laud* (i. e. *Lawd*) in Mauritania (Plin. 5, 1), *Θαλούδα* (i. e. *Λούδα* with *ta*, a prefix-syllable in Libyan names) ap. Ptolemy (4, 1), and the Libyan city *Labdia* or *Lavdia* (Ptol. 5) have still preserved the name. In the Mishna (Sabb. 5, 1 and Gemara upon it) and in the Targ. there is the adj. לַבְדָּקָס (from a Greek form *Λαβδιακός*;—

the forms are greatly corrupted) i. e. out of the territory Labdia or לוּד. — 2. *n. p.* of a Semitic land and primitive people Gen. 10, 22, like אַרְפַּכְשַׁד, אַרָם, אַשּׁוּר, עֵילָם, of whose dwelling-place and derived races Scripture relates nothing; but Arabian tradition (Abulf. hist. anteisl. p. 16) makes them the source of the stem עֲמָלֵק, who are already mentioned in the Bible as a primitive people (רֵאשִׁית גּוֹיִם) Num. 24, 20. As there was also a Hamite original stem לוּד, עֲמָלֵק was sometimes referred to חָם (*Herbelot*, Bibl. Or. I. p. 351). On the races supposed to belong to the Semitic Ludaeans, and their diffusion, see *Knobel*, Die Völkertafel der Genesis, p. 198-212. — 3. *n. p.* of a Japhetic land and primitive people, mentioned with תַּרְשִׁישׁ, יָוָן, תּוּבַל and פּוּל Is. 66, 19, all of whom belong to Japhet. By it is meant the territory of Asia Minor, called Lydia, as well as the Lydians, of whom some went into Italy also (Herod. 1, 94). Whether a connection of race existed between the Ludaeans of Asia Minor, the Semitic, and the Hamitic ones, cannot be ascertained.

As to the derivation of the word, the stem, in relation to signif. 1, seems to be לָדַד, out of which the noun לוּד might arise very well; as כּוּשׁ comes from כָּבַשׁ = כָּבַשׁ. When *Lud* is the prevailing name of an African primitive people, לָדַד may be connected with לָפַד, so that the appellation refers to the colour of the face, as in the case of חָם, כּוּשׁ, לוּב. The same result is presented in לָהַד belonging to the appellation לְהָדִים (which see).

לָוַד as a stem to לוּד, see לוּד.

לוֹ דְּבָר see לֹא־דְבָר under לֹא.

לוּדִים see לוּד.

לָוָה (*part. m.* לֹוֶה; *fut.* יִלְוֶה) *intr.* 1. prop. *to be inclined, turned to* a person or thing; *to join, to unite* with one or with a thing. Hence *to accompany*, with accus. Eccles. 8, 15. The accus. is also found with דָּבַק Gen. 19, 19. On this signif. comp. the Targ. לְוָא, Syr. and Zab. ܠܘܐ, Arab. لَوَى (transp.) *to be very near, to assist* one; besides, comp. the org. root in אָ־לַף (to join, to belong to, as an associate or friend), דָּ־לַף (to join, to stick to). — 2. *to bind oneself, to come under an obligation to* one, hence *to borrow* Deut. 28, 12; Neh. 5, 4; לֹוֶה *the borrower* Is. 24, 2; Ps. 37, 21; Prov. 22, 7; comp. nexus (Liv. 2, 27; 8, 28) of a debtor. — 3. *to wind about, to entwine*, of a garland; *to wind, to twist, to writhe*, of serpents; *to wind in a circle*, of stairs; *to wind*, of the twisted ornaments and wreaths of chairs; generally *to plait, to fold* (comp. Ar. لوى and the organic root in חָ־לַף), *to incline, to bend, to refer* (to a thing). With the organic root לָ־ה may be still compared לָבַב, Aram. לַף, Ar. لَفَّ. Deriv. לֵוָה, לְוָיָה, לְוִיָּתָן and the proper name לֵוִי.

Nif. נִלְוָה (*fut.* יִלָּוֶה) *to join, to unite with, to accede to*, with עַל (Is. 14, 1; 56, 6; Esth. 9, 27; Num. 18, 2 4) or אֶל of the person Gen. 29, 34, for friendship and society, for help or as a mark of love &c.; more rarely construed with עִם Ps. 83, 9.

Pih. (redupl.) לְוַלֵּל *to turn in a circle*, of steps; whence in a contracted form the stem לוּל which see.

Hif. הִלְוָה (*part.* מַלְוֶה) *caus.* of signification 2. of Kal: *to lend*, with accus. of the person Deut. 28, 12 44; Prov. 19, 17; sometimes also with the accusat. of the thing Ex. 22, 24; or quite absol. Is. 24, 2; Ps. 112, 5.

לָוַן (*fut.* יָלֹן) *intr.* 1. *to bend, to bend aside, to turn away* (cognate in sense סוּר, זוּר), with מִן *from*, Prov. 3, 21 *they* (viz. תּוּשִׁיָּה and מְצִיאָה 3, 1, as there is likewise a reference to the preceding subjects in 4, 21) *shall not turn away from thine eyes.* — 2. (not used) metaphor. *to be perverted, turned aside*, i. e. bent away, *to be turned from* the straight line, עָוֶה, דֶּרֶךְ and עִקֵּשׁ being transferred in the same manner; hence *to act unrighteously, sinfully, in a way that is turned from good.* — 3. *to bend* or *turn in, to crook*, of a locality, e. g. of a valley, a way,

like the Arab. لَوَى. Deriv. the proper name לוּז.

Nif. נָלוֹז (*part. masc.* נָלוֹז) *to be perverted, twisted, crooked*, figur. *to sin, to act perversely, to go a perverse way*, Prov. 2, 15; 3, 32; 14, 2; the partic. also as a subst. Is. 30, 22.

Hif. הִלְיִז (an Aramaeising form; *fut.* יַלְיִז) *to move away, to bend* or *turn away*, with מִן *from* Prov. 4, 21.

The stem לָז (לוּז), enlarged into לָזַז־ה (which see), appears in this signif. in the Arab. لَزَّ (to bend together, to twist together), لَغَزَ (to enfold, to twist), لَاصَ (contortus, inversus fuit); but the fundamental signification seems to be *to twist* or *fold together, to enwrap, to veil, to knot firmly together*, the organic roots in חָ־לַ I., Aram. זַ־לַ, Hebrew חָ־לַץ I., Arab. حَلَزَ &c. also proceeding from the idea of bending.

לוּז I. (*a bending, a curve*, from the verb לָוַז; with *a* of motion לְוָזָה; in the cod. Sam. לוּזָה for לוּז) 1. *n. p.* of a city in Benjamin, on the southern border of the tribe of Ephraim, which the sons of Joseph (Ephraim and Manasseh) took from the Hittites Josh. 16, 2; 18, 13; Judges 1, 23 seq. The patriarch Jacob is said to have first called this city, in whose neighbourhood he enjoyed intimate communion with God, בֵּית־אֵל, Gen. 28, 19; 48, 3; which fact took place on another occasion, according to another narrative 35, 15. Perhaps the name existed earlier 12, 8; 13, 4. But though this alteration of name is plainly declared Judges 1, 23, it is clear from Josh. l. c. that לוּז and בֵּית־אֵל were not entirely identical; but that בֵּית־אֵל was probably a place existing before לוּז, and situated on a height, which may have been afterwards incorporated with *Luz*. See בֵּית־אֵל. — 2. *n. p.* of a city of the same name in the land of חִתִּים, i. e. כִּתִּים, Cyprus, Judges 1, 26, as is already assumed by *Euseb.* (Onom. s. v. *Χεττείμ*) and *Jerome* (Opera II. p. 430). It retained the name *Luz;* while Luz in Canaan Gen. 35, 6 was afterwards named Bethel.

לוּז II. *m. almond-* or *nut-tree* Gen. 30, 37 according to *Saadia* and the Vulg.; לוּז being put for שָׁקֵד in Aram. also (Num. 17, 23), and the Ar. لَوْز being the same. More correctly perhaps *hazel-tree* (*Rashi, Kimchi*, Arab.), different from אֲגוֹז (which see), though belonging to the same species. The derivation from a root לוּז *to enclose* is to be rejected, as well as that of אֲגוֹז from אָגַז = אָגַר (*Meier*); for לוּז is prob. = נוּז, which should be combined with the Armen. *engus*, old high German *hnuz*, English *nut*, Pers. جَوْز &c.

לוּזָה see לוּז I.

לוּחַ I. (not used) *intr. to lighten, to shine, to glitter*, then *to glow, to burn, to dry up, to be sun-burnt*, of the ground (Ar. لَاحَ the same = لَهَقَ); conseq. identical in its organic root לָח with that in שָׁ־לַג, דָּ־לַק; comp. *lug*-en, to see, *luc*-ere. Deriv. לֻחַ in כַּסְלֻחַ.

לוּחַ II. (not used) *tr. to cut off, to divide, to separate*, a plate, a table of wood or stone, a board, a layer; גֵּב (from גּוּב I. to split off) a table (1 Kings 6, 9) and קֶרֶשׁ (a table, board, plank) from קָרַשׁ (to cut off, to split off) proceeding from the same point of view. Deriv. לוּחַ, לֻחַ, לָחוֹת, the proper name לוּחִית.

The fundamental signification of this stem different from לוּחַ I., if one looks at the nature of the nouns derived from it, and the analogy of words cognate in sense, is clear and indubitable; and the organic root לָח is also identical with that in חָ־לַק I., פָּ־לַח, מָ־לַק &c. It is likewise to be assumed in Babylonian, Syriac, Arabic, Ethiopic &c. for nouns derived from it.

לוּחַ or לֻחַ (*pl.* לוּחוֹת, לְחוֹת, לָחוֹת) *m.* 1. *a table, a plate*, tabula, a) of stone Deut. 4, 13; 10, 1; the material in the sing. Ex. 24, 12 or in the plur. 34, 1 standing with it. So the tables of the dec-

alogue, which are called לוּחוֹת הַבְּרִית Deut. 9, 9 15, לֻחוֹת הָעֵדֻת Ex. 32, 15; 34, 29, or also לֻחוֹת alone Deut. 10, 5; in other cases oracles and short sayings were also inscribed on לֻחוֹת Is. 30, 7 8. *Writing upon* or *engraving* (with a graving-tool) *in* לְ is expressed by חָרַת עַל Ex. 32, 16, כָּתַב עַל Deut. 10, 2, rarely strengthened by בֵּאֵר עַל Hab. 2, 2. b) a cast metal plate, chiselling on which was expressed by פִּתּוּחַ עַל 1 Kings 7, 36. c) a wooden plate, *a board, a plank*, לְחוֹתִים *the deck of a ship* Ex. 27, 8; 38, 7 *hollow with boards;* of cedar-wood with which the door (דֶּלֶת) was barricaded (צוּר עַל) Song of Sol. 8, 9. — 2. Figur. *the table* of the heart Jer. 17, 1; Prov. 3, 3; comp. 2 Cor. 3, 3. Phenic. לַח (=לֻח) the same (Plaut. Poen. 1, 15).

לוּחִית (*plank-work*) *n. p.* of a locality in Moab, on a height, named מַעֲלֵה הַלּוּחִית Is. 15, 5 *ascent of Luhith*, between עֹר and צֹעַר according to Eusebius and Jerome.

לוּחֵשׁ (constantly with the article; *the whisperer, oracle-giving one*, viz. Jah is) *n. p. m.* Neh. 3, 12; 10, 25.

לוּט I. (*part. act. m.* לוֹט Is. 25, 7 = לָט, chosen for the sake of assonance with the noun לוֹט, as קוֹמִים 2 Kings 16, 7 = קָמִים; *part. pass. m.* לוּט, *fem.* לוּטָה) *tr.* 1. *to cover, to wrap up*, with בְּ *in* 1 Sam. 21, 10; *to cover over*, with עַל Is. 25, 7. Deriv. לוֹט 1. — 2. Figur. *to conceal, to hide*, like לָאַט 1; *to cover.* Deriv. לָט 1, לָאַט, the proper names לוֹט and לוֹטָן. — 3. Metaphor. like לָהַט II. *to practise enchantments*, i. e. to veil, to act secretly. Deriv. לָט 2. (= לָהַט 2).

Hif. הֵלִיט (*fut.* יָלִיט, *apoc.* יָלֵט) *to muffle*, with בְּ *with* or *in* 1 Kings 19, 13.

לוּט II. (not used) *intrans. to be soft, tough, sticky*, of tough, sticky resin; identical in its organic root לָט with that in מֶ־לֶט II. (of mortar, cement); comp. lut-um. Deriv. לֵט.

לוֹט *m.* 1. *a covering, a veil* Is. 25, 7, where, however, the second לוֹט is the *part. act. m.* = לָט. — 2. *n. p.* of a Mesopotamian, the ancestor of the two peoples עַמּוֹן and מוֹאָב, a man that immigrated into Canaan, Gen. 11, 27 31; 12, 4 seq.; 13, 1 seq.; 14, 12 seq.; 19, 2. Hence they are called בְּנֵי לוֹט Deut. 2, 9, Ps. 83, 9, Arab. قوم لوط. The etymology is obscure. Perhaps = לוּט *a concealed* i. e. obscure, low one, like חֲשׁוֹךְ (Prov. 22, 29); or perhaps *a dark-coloured one.* — 3. In many mss. as also in the cod. Samar. for לֵט, which see.

לוֹטָן (same as לוֹט 2; ָן appears to be a noun-ending, current in Edomitish, as in the names דִּישָׁן, עַלְוָן, חֲמְדָן, יִתְרָן, כִּרְהָן, בִּלְהָן &c.) *n. p. m.* of a Horite, and of a Horite tribe Gen. 36, 20 29.

לֵוִי (*the adherent, attaching to*) 1. *n. p. m.* Gen. 29, 34; 34, 25; 35, 23, so called because Leah hoped, that her husband would adhere to her. — 2. The name of his tribe which was set apart for sacred things Num. ch. 3; in which view the name was probably explained differently Num. 18, 2. In full form בְּנֵי לֵוִי, מַטֵּה לֵוִי, בֵּית לֵוִי were used; לֵוִי alone Ex. 2, 1; Ps. 135, 20; Num. 26, 59. — *Patronym.* לֵוִי for לֵוִיִּי Ex. 4, 14; *pl.* לְוִיִּים Josh. 21, 1.

לֵוִי (*def. plur.* לַוָּיֵא) *Aram. patr. m.* same as Hebrew לֵוִי Ezr. 6, 16; 7, 13.

לְוִיָּה (after the form עֲרִיָּה, בְּרִיָּה) *f. a wreath, garland*, Prov. 1, 9; 4, 9. It is also the ground-form of לִוְיָתָן.

לִוְיָתָן (from לְוִיָּה, like נְחַשְׁתָּן from נְחֹשֶׁת) *m.* prop. *an animal wreathing* or *gathering itself in folds*, hence 1. *a serpent* Is. 27, 1, described more specifically by נָחָשׁ בָּרִחַ (*serpent jerking itself forwards by folds*) and נָחָשׁ עֲקַלָּתוֹן (*crooked serpent*), a symbol of Babylonia. — 2. Metaphor. *the dragon in heaven* Job 3, 8 = נָחָשׁ בָּרִחַ 26, 13, a constellation which follows the sun and moon according to the Eastern myth, sometimes surrounds them and so brings on darkness, a thing which magicians also were

said to be able to accomplish. — 3. *The crocodile*, described in Job 40, 25—41, 26, a symbol of Egypt Ps. 74, 14, as תַּנִּין is elsewhere Is. 51, 9; Ez. 29, 3. Great powers were symbolised as strong animals and represented as sea-monsters (Dan. 7, 3; Apoc. 13, 1); the king of Babylonia is compared to תַּנִּין (Jer. 51, 34), and the Assyrian power to a serpent (Is. 14, 29). — 4. *a great sea-animal*, κῆτος Ps. 104, 26.

לוּל (contracted from the redupl. לִוְלֵו into a simple stem, the simple root being לָו = לָו־ה, comp. Aram. לַף, Arab. لَفَّ, لَبْلَبَ; not used) *intrans.* 1. *to wind, to twist, to writhe, to turn in circles*, of stairs; comp. لواء winding, a circular line. Derivat. the noun לוּל. — 2. *to be folded into one another, to be woven, plaited, knotted together*, of a loop. Deriv. לוּלַי. — 3. *to interlace, to be enfolded*, hence *to be lowering, dark*, of night (opposite יוּם [which see] *to be clear, bright*, of the day); or better after לָו in the sense *to incline, to bend, to turn to, to make a curve*, like the Arab. لَوَى (to incline, bend), لَوْلَى (to turn the back); hence figur. *to sink, to go down*, of night, which is, as it were, a sinking of the sun; comp. the opposite وَعَلَ (= עָלָה) of ascent, of day. לוּן (which see) may be a collateral form of לוּל in signification 3. Deriv. לַיִל, לֵיל, לַיְלָה, לִילִית.

לוּל (*pl.* לוּלִים) *m.* prop. *a winding*, then *winding stairs* 1 Kings 6, 8. Aram. the same; Phenic. לֻל (Sid. 17, 8) stairs.

לוּל subst. = לַיִל see לוּן I.

לוּלֵא (compounded of לוּ and לֵא = לָא, לֹא) *a conjunction condit. if not*, i. e. if that thing were not, which actually is; coupled with the perf. and having כִּי (*for*) usually in the apodosis Gen. 43, 10; Judges 14, 18; 2 Sam. 2, 27; seldom with the apod. wanting Ps. 27, 13 (hence the points over לוּלֵא). But לוּלַי (which see) is commonly put for it.

לוּלַי (only *pl.* לוּלָאוֹת, לֻלָאוֹת, *constr.* לֻלְאוֹת; comp. דּוּדַי, *pl.* דּוּדָאִים) *fem. a knot, loop, noose* Ex. 26, 4 5; 36, 11.

לוּלֵי *conj. condit.* same as לוּלֵא *if not*, followed by the perf. Gen. 31, 42, 1 Sam. 25, 34 or the part. 2 Kings 3, 14, or the verb is entirely omitted Ps. 94, 17; followed by כִּי in the apodosis Gen. l. c., אָז, אֲזַי Ps. 119, 92 and 124, 5, or by no particle at all of consecution. In Aramaean אִן = אִם is coupled with it by way of strengthening the idea, whereby arises אִלּוּלֵי; omitting the negation (לֵי, לֵא) we have אִלּוּ (which see), with which אִם־לֹא = אִם־לֻא is in one instance identical Ez. 3, 6 (Targ., Syr., Vulg.).

לוּן I. (derived from לוּל = לַיִל as a denomin. by the interchange of liquids; 3 *p. perf. masc.* לָן, *fem.* וְלָנָה Zech. 5, 4 abridged from וְלָנָה, comp. Is. 59, 5 זוּרָה from זוּרָה; *part.* לֵן, *pl.* לֵנִים Neh. 13, 21 after the form כֵּן, מֵת; *inf. constr.* with לָלוּן ל) *intr. to pass the night*, with בְּ of time Gen. 32, 22 or of place Zech. 5, 4, Judges 19, 15, or also absolutely 2 Sam. 12, 16; *to abide* Zech. 5, 4. לַנּוּ Judges 19, 13 is contracted from לַנְנוּ. Deriv. מָלוֹן, מְלוּנָה.

Hif. הֵלִין (abridged לִין, as in other verbs ע״ו; *inf. constr.* with לָלִין ל; *imp.* לִין, לִינִי, לִינוּ; *fut.* אָלִין, תָּלִין, יָלִין &c., *apoc.* יָלֶן, תָּלֶן, in pause or poet. יָלַן Judges 19, 20, Job 17, 2, comp. יֹאכַל 18, 12 = יֹאכֵל &c.) 1. *to pass the night, to remain over night* Gen. 19, 2, Judges 19, 7, sometimes with the addition of הַלַּיְלָה Num. 22, 8; Ruth 3, 13; with בְּ of the place Ps. 55, 8; Judges 19, 11 20; Song of Sol. 7, 12; *to lodge, to dwell* Zeph. 2, 14, with בְּ Is. 65, 4 or the accusat. of the place 1 Chr. 9, 27; *to abide*, with בְּ of the place Ruth 1, 16, or the accus. Judges 19, 9; *to continue, to remain* Ex. 23, 18; Deut. 16, 4; with לְ *until* . . . Ex. 34, 25; *to stay*, with עַל *at, by*, of animals at the crib Job 39, 9; *to sleep*, i. e. to pass the night 24, 7. — 2. Figur. *to continue* (of things), with בְּ, בֵּין, אֶת־, and the accus. of the place Job 29, 19; *to have an abiding seat* 41,

14; Song of Sol. 1, 13; Is. 1, 21; *to remain over night* Deut. 21, 23; *to continue* (a long time) Job 19, 4; Jer. 4, 14; *to be permanent*, Ps. 49, 13 *is not permanent in honour; to abide* Prov. 19, 23; of the looks, *to continue seeing* Job 17, 2; *to turn in* (for the night) Ps. 30, 6. — 3. *to let continue over night* Lev. 19, 13; Deut. 21, 23.

Hithp. הִתְלוֹנֵן (*fut.* in pause יִתְלוֹנָן) *to lodge, to settle oneself*, with accus. or בְּ of the person Ps. 91, 1; Job 39, 28.

לוּן II. (Kal unused) *intr. to mutter* (prop. to murmur, to hum, to cry), in order to express discontent; prob. cognate with לָעַן, Arab. لعن (to curse); this idea also proceeding from that of murmuring; comp. אָרַר to murmur, to practise enchantment (Job 3, 8) and to curse, גָּעַר to cry and to curse; modern Hebrew רָטַן to rustle and mutter. Deriv. תְּלוּנָה and תְּלוּנָּה.

Nif. נָלוֹן (*fut.* יִלּוֹן) *to express oneself in murmuring* or *muttering sounds*, i. e. *to mutter*, with עַל of the person Ex. 15, 24; Josh. 9, 18. The K'ri and K'tib sometimes fluctuate between the Nif. and Hif. Ex. 16, 2; Num. 14, 36; 16, 11.

Hif. הֵלִין and הֵלִּין (*part.* מַלִּין, *fut.* יָלִין and יָלִּין) same as Kal: *to mutter*, with עַל of the person Ex. 16, 8; Num. 14, 29.

לוּעַ I. (Kal not used) *intr. to swallow, to gulp down*, i. e. to eat up, to lick up; applied to drinking, *to sip up, to drink up*, a stronger word than שָׁתָה Ob. 16; Syr. ܠܥ, ܠܘܥ the same; Arab. لعا, Sanskrit *lih*, Greek *λείχω, λιχνεύω*, Latin *lingo* &c. The organic root לָע is connected with that in יָ־לַע II., יָ־לַק, בָּ־לַע, סָ־לַע II., לָחַךְ, לַק, since the fundamental signification of licking up, eating up, swallowing, gulping, lies in them all. Deriv. לַעַ.

Pih. (redupl.) לְעַלַּע (*fut.* יְלַעְלַע, appearing only in the abridged יְלַעֲלַע) *to swallow up entirely* Job 39, 30.

לוּעַ II. (3 *perf. pl.* לָעוּ) *intr. to stammer, to speak erroneously, unintelligibly;* metaphor. *to speak unsuitably, scornfully, calumniously, to bring forth unsuitably*, דְּבָרִים Job 6, 3. The organic root is identical with that in לָעַ־ה, Arab. لغا, לָעַג, Ar. لغج.

לוּץ I. (2 *pers.* לָצְתָּ; *part. m.* לֵץ, *pl.* לֵצִים) *intr.* prop. *to jump about, to leap about* (out of petulance), hence *to be petulant, wanton, of a restless spirit;* metaphor. *to mock, to deride, to despise; to be unstable* (opposite חָכַם) Prov. 9, 12. Hence לֵץ *a mocker*, by intoxication, 20, 1, one who is wantonly elated 21, 24, who causes quarrels 22, 10, and is therefore an abomination to men 24, 9; *one deficient in understanding*, who does not heed admonition and instruction 9, 7 8; 13, 1; 15, 12, who is without perception and wisdom 14, 6 (different from פֹּתִי 19, 25), who disregards religion and morals Ps. 1, 1, and is therefore violent Is. 29, 20. Cogn. in sense בָּעַם. Deriv. לָצוֹן.

Pih. לִצֵּץ (*part. m. pl.* מְלִצְצִים = מְלִיצִים) *to act petulantly, to appear frivolous, overbearing* (on a day of drinking) Hos. 7, 5.

Hif. הֵלִיץ (3 *p. perf. pl.* הֵלִיצוּ; *part.* מֵלִיץ; *fut.* יָלִיץ) *to deride, to mock*, with לְ of the object, לַלֵּצִים Prov. 3, 34 (like לָעַג Ps. 59, 9, Is. 37, 22), but commonly with the accus. Prov. 14, 9 *the expiatory sacrifice mocks fools*, i. e. it does not correspond to their purpose; 19, 28 *the worthless witness scorns judgment;* מְלִיצִי Job 16, 20 *my scorners.*

Hithpo. הִתְלוֹצֵץ (*fut.* יִתְלוֹצֵץ) *to practise mockery, to behave recklessly, impudently* Is. 28, 22.

The organic root לָץ, with the fundamental idea of restless, reckless, wanton hopping and leaping, is entirely identical with that in עָ־לַז, עָ־לַס, עָ־לַץ, except that it is transferred in the latter to wanton, elevated joy; comp. Ar. قلص (to be restless), علز (to be excited). The meaning *to spring* lies also in גָּ־לַשׁ; with מִן of the place *to spring down from.*

לוּץ II. (Kal not nsed) *intrans. to be knotted into one another, to be twisted to-*

gether, applied to discourse, like the Ar. لاص; *to speak covertly, improperly, obscurely, in riddles*, of plays on words, witty sayings, and later of a rhetorical manner of speaking generally; Ar. لغز IV. (to speak obscurely), whence لُغْز (riddle); connected, perhaps, with the organic root in חַ־לַ֫ז (Aram.), חָ־לַ֫ד I. (Hebrew).

Hif. הֵלִיץ (only *part.* מֵלִיץ) *to speak improperly* or *figuratively, in intricate discourse*, i. e. *to speak in soaring words, rhetorically*. Hence מֵלִיץ *a speaker*, applied to prophets and prophetic poets Is. 43, 27; *mediator, intercessor* Job 33, 23, which angels are for men before God (see Matth. 18, 10); *an interpreter* Gen. 42, 23; *a messenger*, who has to intercede 2 Chr. 32, 31. See מָלַץ. Deriv. מְלִיצָה.

לוּשׁ I. (*part. f. pl.* לָשׁוֹת; *inf. constr.* לוּשׁ; *fut. ap.* יָלָשׁ, but K'tib 2 Sam. 13, 8 יָלוּשׁ, comp. וַיִּרָם = וַיָּרֶם Ex. 16, 20) *tr. to knead*, בָּצֵק Jer. 7, 18, Hos. 7, 4, also absol. and coupled with אָפָה 1 Sam. 28, 29, לָבַב 2 Sam. 13, 8 and עָשָׂה Gen. 18, 6.

As to the derivation, לוּשׁ I. is usually identified with דּוּשׁ I. (as is לוּץ I. with דּוּץ and דּוּשׁ II.) and its fundamental signification defined to be *to press, to press together, to rub in pieces*. But the idea of *kneading* manifestly proceeds from that of *mixing*, as the Ar. لاث still shews, and is remotely connected with לָז (לוּז), לָז־ה.

לוּשׁ II. (not used) *intr. to be strong, powerful, lusty*, of the lion, like the Ar. لاث (whence لَوْث strength, power, أَلْيَث strong) along with لاس (whence لَيْس strength, أَلْيَس a lion), Targ. לֵית (לוּת) the same; identical in its organic root לָשׁ with that in חַ־לַ֫ץ I. Derivat. לַיִשׁ, לִישׁ and the proper names לַיִשׁ, לִישׁ and אֶלְוֹשׁ.

לוּשׁ III. (not used) *intrans. to lick*, lingere, lambere, the tongue being the organ used; as the Latin lingua comes from lingo, Lithuanian laźˊ (to lick), whence lezovis the tongue, Ar. لَقْلَق *the tongue*, prop. the licker, Coptic ⲗⲁⲥ *tongue*, and many others. The organic root לָשׁ is the Ar. لَسَّ (to lick), enlarged into لَهَسَ, لَهَذَ (to lick). Deriv. לָשׁוֹן and the denom. לָשַׁן, then לָשַׁן.

לוּשׁ (*strength, force*) *n. p. m.* 2 Sam. 3, 15 K'tib, for which לִישׁ stands elsewhere.

לָוֶת (out of לָוָא, for לָוָאת) *Aram. f.* prop. *adhesion, connection*, but occurring only as a preposition: *by, with;* מִן לָוָתֵךְ Ezr. 4, 12 *from with thee* = מֵעִמָּךְ. But it is more probable that וָת in לָוָת, כָּוָת is merely a secondary form of יָת = Hebr. אֵת, so that כְּ and לְ only remain.

לָז (only with the article, הַלָּז, abridged from the Pentateuchal הַלָּזֶה, after the weak *e* was no longer uttered) *pron. demonstr. this, that, ille, ἐκεῖνος*, after a preceding noun Judges 6, 20; 1 Sam. 17, 26; 2 Kings 4, 25; 23, 17; Zech. 2, 8; rarely without it 1 Sam. 14, 1; Dan. 8, 16. See זֶה.

לָזַז (not used) *intr.* same as לָז (לוּז) *to be knotted into one another, to be twisted together;* metaphor. *to be perverse;* Ar. لَزَّ, لَغَزَ of the same fundamental signification. Deriv. לָזוּת.

לָזֶה 1 Sam. 21, 12; 25, 21; Eccles. 6, 5; see זֶה.

לָזוּ see זוּ.

לָזוּת (from לָזֶה; *constr.* לָזוּת; we should neither read לֵזוּת, nor derive it from לוּז) *f. perverseness, frowardness*, Prov. 4, 24.

לָח a verb, see לָחַח.

לַח (*plur.* לַחִים) *adj. m. moist, fresh, green*, of trees Ez. 17, 24, *juicy*, of grapes Num. 6, 3, *new*, of ropes Judges 16, 7, *young*, of sticks of fresh wood Gen. 30, 37.

לֵחַ (with *suff.* לֵחָהּ) *m. vital juice, vital force* or *freshness, vigour*, of men

Deut. 34, 7; comp. דָּם 2. belonging to Ez. 19, 10; prop. *moisture, juice.*

לֶחַ see לוּחַ.

לֻחַ see לוּחַ.

לָחָה (not used) *intr. to sprout, to shoot, to germinate,* of the sprouting hairs on the chin or beard, pullulescere; derivat. לְחִי (which see). — The organic root לָח־ָה may be connected, in the fundamental signification just mentioned, with לַח (לָחַח), the idea of *being moist, fresh* coinciding with that of *sprouting* in the case of other verbs also; comp. the Arab. طَرَّ to be moist, fresh, and to sprout; חָ־דַשׁ to be fresh, new, with דָּשָׁ־א to sprout. Along with the meaning *to shoot* (spoken of the first hairs of the beard) there may also have existed that of "sending forth slime or dirt", spoken of the agitated sea, so that the organic root לָח־ָה is connected with that in אָ־לַח and דָּ־לַח.

לָחוּם (with *suff.* לְחוּמוֹ, from לָחַם 2) *m. strife, punishment,* Job 20, 23 *it shall come to pass that in order to fill his belly* (of the insatiable man) *he sends forth against him the fire of his wrath, and causes* (*it,* the wrath) *to rain down upon him for his punishment* (Targ. Syr. *Rashi*). The word is not connected with לָחֹם.

לֻחוֹת see לֻחֹת.

לָחַח (i. e. לַח; not used) *intr. to be moist, wet, juicy, fresh.* Deriv. לַח, לֵחַ and לֶחֶם 2.

The organic root לַח appears in this fundamental signific. also in the Ar. لَخَّ (to be moist, of the eye), Ethiop. redupl. לחלח (lachlecha) *to moisten, to make wet,* in the Targ. and Talm. לַח, whence the redupl. לַחְלַח *to moisten,* and the nouns לֵחָה, לַחְלוּחִית, לֵחוּת (freshness, moisture, juice). Accordingly, it is perhaps connected with the root in the German *Laich* (moisture), Greek λαικ-ᾶν, λαικ-άζειν, ληκ-ᾶν (to sprinkle with seed, to whore). This root is also inherent in the verbs מָ־לַח I. (to spring, to flow), פָּ־לַג II. (to flow, to pour), זָ־לַג (to drip, to drop); so that there can be no doubt about their fundamental signification.

לְחִי (*pause* לֶחִי, with *suff.* לֶחֱיוֹ, לֶחְיָהּ; *dual* לְחָיַיִם, *constr.* לְחָיֵי, with *suff.* לְחָיַי, לְחָיַיִךְ, לְחָיֶיךָ, לְחָיָו, לְחֵיהֶם; from לָחָה) *f.* prop. the sprouting hair, on the chin (see זָקָן), then: 1. *the bearded chin,* the plucking and pulling of which was reckoned a disgraceful action Is. 50, 6 (comp. Neh. 13, 25; Horat. Sat. 3, 1, 133), then *the cheek* Song of Sol. 1, 10; 5, 13; Lament. 1, 2; הִכָּה עַל־לְ׳ 1 Kings 22, 24, 1 Chr. 18, 23 or הִכָּה לְ׳ Ps. 3, 8, Job 16, 10 *to give a box on the ear;* also *the jaw-bone,* of animals Deut. 18, 3, Judges 15, 15 17, where the bridle (Is. 30, 28) and the fishing-hook (Ez. 29, 4; 38, 4; Job 40, 26) are put. — 2. *n. p.* of a rocky district in the mountains of Judah characterised by crags, mentioned only in the Philistine wars Judges 15, 9 14 19; with *a* of motion לֶחְיָה 2 Sam. 23, 11, as we should probably read for לַחַיָּה (see לְחִיָּה). In *Lehi,* which perhaps was originally called לְחִי הַחֲמוֹר (*jaw-bone of the ass*) or רָמַת לֶחִי (*height of Lehi*), and to which at a subsequent time the memory of Samson's heroic deeds was attached by an etymological process Judges 15, 15-19, was a deep or hollow place, in a rock, named מַכְתֵּשׁ (which see; comp. Jos. Ant. 5, 8, 9), out of which a spring flowed Judges 15, 19, called עֵין הַקּוֹרֵא (ib.), which was still known to Jerome, and in the middle ages (*Robins.* II, 687 seq.). The derivation of the noun לְחִי from לָחָה *to sprout* has an analogy in other languages also: the Greek γέν-υς, γένειον coming from γένειν, the Latin *gena* from genere, the German *Kinn* from keinen = keimen. For לְחִי and לָחָה comp. the Ar. لَحَى, whence لَحْىٌ chin, لِحْيَةٌ beard.

לְחִיָּה (the feminine form of לְחִי) *n. p.* of a place otherwise unknown, in the neighbourhood of לְחִי 2 Sam. 23, 11. We may read so for לַחַיָּה, the LXX and Josephus also understanding a

place; comp. לְחִידָה in the Targ. for עָר in the territory of Moab.

לָחַךְ (*inf. constr.* לְחֹךְ) *tr. to lick away, to lick off, to eat off*, with accus. of the object Num. 22, 4, Latin *lambere, lingere*. The stem which has prop. sprung from לָכַךְ is identical with לָקַק; comp. Ar. لعق, لحك, Sanskrit *leh* = *lingere*, λείχειν, German *lecken*, English *to lick*.

Pih. לִחֵךְ (*fut.* יְלַחֵךְ) *to lick up, to consume*, e. g. עָפָר of the serpent Mic. 7, 17, i. e. living in it (comp. אָכַל Gen. 3, 14); *to lay waste* Num. 22, 4; *to consume*, מַיִם, of fire 1 Kings 18, 38. Fig. לַחֲכוּ עָפָר רַגְלָי Is. 49, 23 *to lick the dust of one's feet*, i. e. to prostrate oneself in submission to one.

לָחַם (*part. m. act.* לֹחֵם, *part. pass. m.* לָחֻם; *inf. constr.* לָחֹם; *imp.* לְחַם, *fut.* יִלָּחֵם) *tr.* 1. *to take food, to eat, to consume*, used in poetry for the prosaic אָכַל, with accus. of the object Prov. 4, 17; 23, 6; seldom absol. 23, 1; with בְּ of the thing, *to eat of a thing* (with satisfaction) Ps. 141, 4; Prov. 9, 5; לְחֻמֵי רֶשֶׁף Deut. 32, 24 *devoured by pestilence*. Deriv. לֶחֶם 1. — 2. Fig. *to destroy, to fight, to war*, with accus. of the object Ps. 35, 1, or with לְ of the pers. 56, 3; but the Nif. commonly occurs in this sense. — The transition from signification 1. to 2. is also found in אָכַל, likewise used of extirpating a people (Deut. 7, 16; Jer. 10, 25) and of destroying with the sword (Is. 1, 20), as the enemy to be destroyed is also called the לֶחֶם (Num. 14, 9); comp. Arab. مَضَغَ (to rub to pieces with the teeth, to fight). It is unnecessary, therefore, to go back to another fundamental signification. Derivat. לְחוּם, מִלְחָמָה, לֶחֶם, and the proper names לַחְמִי, לַחְמָם.

Nif. נִלְחַם (*inf. absol.* נִלְחֹם, *constr.* הִלָּחֵם; *fut.* יִלָּחֵם) *recipr.* prop. *to destroy one another, to exterminate each other* (comp. Greek μάχεσθαι, and for the reciprocal meaning of Nif. comp. נִדְבַּר, נִשְׁפַּט, נֶאֱבַק &c.), generally *to fight, to wage war*, with בְּ of the person, *to contend with one* Ex. 1, 10, Judges 11, 8, also with עִם Judges 5, 20, 1 Sam. 17, 19, 1 Kings 12, 21, אֶת־ 20, 23, Is. 37, 9, אֶל Jer. 1, 19 and 15, 20, and עַל of the person Neh. 4, 8, with little variation of meaning; but also with בְּ Judges 9, 45, 2 Sam. 12, 27, עַל Deut. 20, 10, Is. 7, 1, עִם of the thing Josh. 10, 29; 19, 47; *to make war upon, to combat*, with accus. of the person Josh. 10, 25; Judges 12, 4; 2 Kings 9, 15; 1 Kings 20, 25. Jer. 33, 5 *houses* (בָּתִּים should be read for בָּאִים) *to fight with the Chaldeans*, as Ps. 109, 3 also shews. Seldom absol. Judges 5, 19, or with יַחַד 1 Sam. 17, 10, or with אֶת־מִלְחֶמֶת יְ׳ to strengthen the expression 1 Sam. 8, 20; 18, 17.

As to the fundamental signification of the stem לָחַם, that which has been given has every analogy in its favour: Aram. לְגַם (to eat, to taste), Arab. لَغِمَ (to eat, to swallow), Hebr. בָּלַע in סַלְעֵם (to consume, eat up = בָּלַק), Arab. لهم (to swallow, to eat), Aram. נְהַם the same, whence נַהֲמָא bread; and the analogies of לֶחֶם 1. (which see) confirm the same. The second meaning also has its support in the Arab. لكم (to fight), لحم (to make war upon), لحم (to be destroyed, in fight).

לֶחֶם (prop. part. Kal after the Aramaean manner, לָחֵם connected with a following noun) *m.* prop. *carrying on war* or *strife*, then *war*, לֶחֶם שְׂעָרִים (35 mss. read לַחֲם) Judges 5, 8 *war at the gates*, i. e. a siege, opposite to war in the plain. The LXX have translated, without meaning, לֶחֶם שְׂעֹרִים.

לֶחֶם (with *suff.* לַחְמִי, לַחְמְךָ) *comm.* 1. *food*, for men Gen. 47, 12 or animals Is. 65, 25; Job 24, 5; hence it is applied to manna Ex. 16, 4 22, to sacrificial food Mal. 1, 7, to the fruits of the earth Job 28, 5; *bread-corn, grain, wheat* (Ar. طَعَام) Is. 28, 28; 30, 23, hence אֶרֶץ לֶחֶם *corn-land* 36, 17, coupled with אֶרֶץ כְּרָמִים; *corn* Gen. 41, 54; *sustenance* Prov. 27,

27; LAMENT. 5, 9; *victuals* NEH. 5, 14 18; *household food* 1 KINGS 5, 2 [4, 23]; *a possession necessary for maintenance* ECCLES. 11, 1; *a portion* Ex. 16, 22 &c. Here belong אָכַל לֶ֫ *to take food, to partake of a meal*, GEN. 31, 54; 37, 25; לֶחֶם אֲנָשִׁים Ex. 24, 17 22 *the bread of men*, i. e. the sustenance which people bring to the house of mourners (see JER. 16, 7); אוֹכֵל לַחְמִי פִּ֫י Ps. 41, 10 = אִישׁ שְׁלוֹמִי פִּ֫י *one's friend*, hence לַחְמָךְ (אַשֵּׁי) OB. 7 = אֲנָשִׁי שְׁלֵמֶיךָ; שִׂים לֶ֫ *to put food before* one GEN. 43, 31; *the table* = a meal, hence יָשַׁב עַל־הַלֶּחֶם *to sit at the table* 1 SAM. 20, 20 24; עָשָׂה לֶ֫ *to prepare a feast* ECCLES. 10, 19. Specially *bread*, and therefore coupled with פַּת GEN. 18, 5, כִּכָּר Ex. 29, 23, חַלָּה ibid., which is baked Is. 44, 19 &c., particularly *a loaf*, and so reckoned 1 SAM. 10, 4; 21, 4. לֶחֶם הַפָּנִים were the loaves set before Jehovah Ex. 25, 30; 35, 13; which were subsequently called לֶחֶם הַמַּעֲרֶכֶת (see פָּנִים and עָרַךְ). — 2. A farther development of לָחַח *juice*, JER. 11, 19 *we destroy the tree in its sap*, comp. עֵץ לַח Ez. 21, 3, opposite to עֵץ יָבֵשׁ. A similar enlargement exists in עֵצֶם Ez. 24, 5 from עֵץ. — 3. (*fight*, fully בֵּית לֶ֫ *place of fight*) *n. p.* of a city in Judah, abridged from בֵּית־לֶ֫, and so in the proper name of a man יָשׁוּבִי־לֶחֶם (*returner home to Lehem*) 1 CHR. 4, 22 (Midr. Ruth ch. 1); deriv. *Gent. m.* לַחְמִי *belonging to* (*Beth-*) *Lehem* 1 CHR. 20, 5, for which 2 SAM. 21, 19 has אֵת־בֵּית הַלַּחְמִי; of the former is not acc. See בֵּית לֶחֶם.

לָחַם (not used) *intr. to be thick, full, swelling*, of fulness of the body, applied to the flesh, cogn. in sense with בָּשַׂר III. and שָׁאַר II.; conseq. like the Ar. لَحُمَ (to be thick, corpulent, full), whence لَحْم (flesh, body); as the noun لَكِيك (flesh) is formed from لَكَّ (to be thick, full). Deriv. לֶחֶם.

לֶחֶם (with *suff.* לַחְמִם) *m. flesh, body*, ZEPH. 1, 17 (Targ., LXX, Vulg.), prop. the full, swelling, dense, בָּשָׂר and שְׁאֵר also proceeding from the same fundamental signification; so too the Arab. زَبَلٌ (flesh), كَدْنٌ (the same) &c. from a similar ground-meaning.

לָחַם (not used) *Aram.* same as Hebr. לָחַם. Deriv. לְחֵם.

לְחֵם (Targ. לְחֵם, def. לַחְמָא) *Aram. comm. food, a feast, a table* DAN. 5, 1.

לַחְמָם (*place of fight*, out of לֶחֶם 3 with the usual termination ם־, as 32 mss. and the Vulg. read; we usually read there לַחְמָס, in which an appellative sense is less perceptible) *n. p.* of a locality in the plain of Judah JOSH. 15, 40.

לַחְמָס see לַחְמָם.

לָחַן (not used) *Aram. intr. to sing, to warble*, like the Arab. لَحَنَ (modern Hebrew לַחַן melody), applied especially to the song of maidens going about. Deriv. לְחֵנָא. Others say: *to attach to, to adhere to*, which the Arab. لَحِنَ also means, or *to be longing, lustful, to be lewd*, from the organic root לְ־חַן, which is said to be found also in the Sanskrit *ǵan*, Greek *γεν*, Latin *gen*, *gna* in gignere; but the meaning "to sing" is more probable.

לֶחֱנָא (with *suff.* לְחֶנְתָּהּ, לְחֶנְתָּךְ) *Aram. fem. a concubine*, DAN. 5, 2 3 23, in the Targums (GEN. 35, 22; JUDGES 19, 2; 20, 5) also for the Hebrew פִּילֶגֶשׁ, while שִׁגְלָא is a legitimate spouse (see Ps. 45, 10; NEH. 2, 6), prop. *the sporting one*, i. e. who passes the time in music and dancing, or sings and dances in public (= מְשַׂחֶקֶת 1 SAM. 18, 7), then *Bayadere*.

לָחַץ (*part.* לֹחֵץ, *pl.* לֹחֲצִים; *fut.* יִלְחַץ) *tr. to press, to crowd, to crush, to bruise*, רֶגֶל פִּ֫י NUM. 22, 25; figur. *to oppress* = *to subdue* JUDGES 4, 3; 10, 12; *to afflict* Ex. 3, 9, לָחַץ *an oppressor, a tyrant* Is. 19, 20, coupled with דָּחַק JUDGES 2, 18; *to distress* Ex. 23, 9; *to force away* 2 KINGS 6, 32; *to drive off* JUDGES 1, 34. Deriv. לַחַץ.

The verb לָחַץ (Arab. لحص the same; لحز to press, crush, لهز to push) is closely connected with נָחַץ; the organic root לְ־חַץ is softened in the initial sound into אָץ (אוץ).

Nif. נִלְחַץ *to press oneself*, with אֶל *against* Num. 22, 25.

לָחַץ (with *suff.* לַחֲצֵנִי) *m. oppression, distress, affliction* Ex. 3, 9; Job 36, 15. The genitive following is either to be taken objectively of him who suffers oppression 2 Kings 13, 4, or subjectively of him who causes the oppression Ps. 62, 10; לֶחֶם לַ֫ מַיִם 1 Kings 22, 27, Is. 30, 20 *bread, water of affliction*, i. e. scanty and hardly sufficient sustenance (at sieges).

לָחַשׁ (Kal not used) *intr.* prop. *to hum, to whisper, to utter gentle sounds, to murmur*, hence a) *to mutter, to murmur magic formulas, to practise magic;* cognate in sense פָּשַׁח, אָשַׁח, חָרַשׁ II., דָּגַר and צָפְצַף (comp. Is. 19, 3; 3, 3; 29, 4); b) *to pray softly*, of persons in sorrow (see 1 Sam. 1, 13 15; Is. 29, 4), as the Syr. ܠܚܫ. Comp. Syr. ܠܚܫ to whisper in the ear (Luke 12, 3), Arab. لحس to hiss (of serpents), sibilare, Ethiop. (lachasa) to whiz, to be taciturn, to whisper. It is, accordingly, identical with נָחַשׁ I. Deriv. לַחַשׁ, the proper name לוֹחֶשׁ.

Pi. לִחֵשׁ (*part.* מְלַחֲשׁ) *to mutter magical words*, by which adders and vipers are charmed Ps. 58, 6.

Hithp. הִתְלַחֵשׁ (*part.* מִתְלַחֵשׁ) *to whisper among themselves* 2 Sam. 12, 19, with עַל *against one* Ps. 41, 8.

לַחַשׁ (*pl.* לְחָשִׁים) *m.* 1. *an incantation-whisper, a magic muttering, mysterious formulas and words* Is. 3, 3, *the charming* (of serpents) Eccles. 10, 11, Jer. 8, 17, a thing of the skilful man or חָכָם (Ps. 58, 6; Is. 3, 3; Ben-Sira 12, 13). — 2. *a quiet, calm, gentle prayer* Is. 26, 16. — 3. only in plur. לְחָשִׁים, prop. enchantments, hence *amulets with magic sentences*, to protect against enchantments; worn either as ear-rings (Gen. 35, 4; August. ad Posid. Ep. 75), Aram. קְדָשָׁא, סִימָא (anything holy, consecrated), or on the neck, and made in the form of a serpent Is. 3, 20, as the Ar. لواحس. Comp. Arab. رَقَبَ to practise incantation, and to protect oneself with amulets.

לָחַת (only *dual* לְחָתַיִם) *f. pl.* 1. *the board-work*, of a ship, dual Ez. 27, 5 *the double board-work*, i. e. the right and left. — 2. *n. p. f.* of a place in Moab Jer. 48, 5 K'tib, for which לוּחִית is the more correct reading.

לָט (once לָאט Judges 4, 21; simplified from לָיִט, like עָשׁ Job 9, 9 from עָיִשׁ, and תִּקְוֹן from אֶקְיֹן; from לוּט 2) *m.* 1. *concealment, secrecy, quietness*, hence בַּלָּט 1 Sam. 18, 22; 24, 5; Ruth 3, 7 and בַּלָּאט Judges 4, 21 *adv. privately, quietly, secretly.* — 2. (*plur.* with *suff.* לָטֵיהֶם; from לוּט 3) *enchantment* Ex. 7, 22; 8, 3 14, for which לַהַט stands in 7, 11 (see לַהַט 2).

לֹט (the cod. Sam. and many mss. have לוּט; from לוּט II.) *m.* prop. *sticky, soft, glutinous*, then a fragrant gum which is formed upon the leaves of the cistus, a shrub growing in Arabia, Syria (Plin. H. N. 26, 30) and also in Palestine (*Schubert*, Reise III. 114. 174) Gen. 37, 25; 43, 11. The word was in Phenic. לֵטָן, לֵדָן, among the Greeks λήδον, λήδανον, Latin *ledum, ladanum;* the shrub is called λήδος (לֵד). Other explanations, as μαστίχη, נִיצָטִכָא (Ber. rabba ch. 91; Gr. Ven.), אַטְרָן, עִטְרָן, עִטְרָנָא (Sam., Syr.), בְּטְמָא, לְטוּמִין (Targ. &c.), are without fundation.

לָטָא (not used) *intr. to adhere to, to stick to, to hold fast by something*, (according to the LXX and Ethiop.) spoken of the climbing lizard, which holds fast by walls with its sticky feet; conseq. of a similar fundamental signification with the Arab. لَطَّ, لَطَّ, لَطَأَ, لَطَى, as צָב (lizard) may in like manner be traced back to the same meaning. An Arabic saying (see *Bochart*, Hieroz. I. p. 1073)

also denotes the characteristics of a species of lizard (الوحرة) in the same manner. According to others *to conceal* or *hide oneself*, of lizards which conceal themselves in holes of the earth; to which peculiarity certain Arabic proverbs refer (*Freitag*, Prov. I. 105. 464); conseq. = לָט (לוּט I). Deriv. לְטָאָה.

לְטָאָה *f. a species of lizard climbing on walls* Lev. 11, 30, LXX καλαβωτης i. e. ασκαλαβώτης, *wall-climber*, Vulg. *stellio*.

לְטוּשִׁים (*an oppressed, struck one*) *n. p.* of a south-Arabian tribe of the Jokshanites, which is regarded as a ramification of דְּדָן Gen. 25, 3. The cod. Sam. writes לְטֻשָׁאִים, from a sing. לְטֻשִׁי (from לָטַשׁ). They appear to be the بنو لسث in Hegaz (*Ibn Kuteiba* p. 32; *Tebrizi*, Ham. I. p. 561), who live in the neighbourhood of Leits, four days journey south of Mecca. טשׁ corresponds to the Arab. ث or ش; see לָטַשׁ.

לָטַשׁ (*fut.* יִלְטֹשׁ) *tr.* prop. to push, strike, rub against a thing (Arab. لطس, of two stones, identical with לָשׁ to push, and with لطش), then *to hammer*, *to forge*, Gen. 4, 22; *to sharpen*, *to point*, *to whet* (by hammering), מְחֻדָּשָׁה 1 Sam. 13, 20, חָרֵב Ps. 7, 13; figur. לְ עֵינַיִם לְ *to sharpen the eyes against one*, i. e. to pierce with murderous looks Job 16, 9; comp. Arab. ملطس a hammer. Derivat. the proper name לְטוּשִׁים.

Puh. לֻטַּשׁ (*part.* מְלֻטָּשׁ) *to be whetted*, of תַּעַר Ps. 52, 4.

לְטַשִּׁי see לְטוּשִׁים.

לַי see אוֹלַי, אֻלַי, אֲחַלַי.

לַי see לוּלַי, אֲחַלַי.

לִיָּה (from לוּיָה = לְוָיָה; *pl.* לִיּוֹת) *f.* prop. *a wreath*, *a garland*, thence *a festoon* 1 Kings 7, 29 36; Vulg. *lora*, LXX χῶραι arising from *ΛΩΡΑ*. In 7, 30 perhaps it is better to read with the Vulg. לְאָחוֹת for לִיּוֹת, and to translate: *one over against the other*.

לִיט see לָט.

לַיִל (from לוּל after the form שַׁיִשׁ, עַיִשׁ, חַיִל, once poet. also לֵיל Is. 21, 11, like חֵיל, שֵׁישׁ, *constr.* לֵיל; but usually לַיְלָה which see) *masc.* prop. a sinking, perishing, or intermingling, muddiness, or veiling, darkening (see עֶרֶב, עָרַב), then *night* Is. 16, 3, Lament. 2, 19 K'tib, בְּלֵיל Is. 15, 1 *by night*, *during night*; מַה־נּוֹלַיל 21, 11 *what of the night?* i. e. what part of the night is it? as it was divided into several watches (Ex. 14, 24; Judges 7, 19; Lament. 2, 19); לֵיל הִתְקַדֵּשׁ־חַג Is. 30, 29 *the night of the dedication of a festival*, i. e. of the *passover-feast* celebrated with songs of praise.

לֵיל see לַיִל.

לֵיל see לִילִית.

לַיְלָה (from לַיִל with accentless *ah*, yet in form conceived of as a fem. and therefore the *pl.* is לֵילוֹת) *m.* 1. *night*, as the darkness was called Gen. 1, 5, opposite to יוֹם vs. 4. After numerals of plurality, as elsewhere, the sing. remains, Gen. 7, 4, Ex. 34, 28, but the pl. stands up to 10, 1 Sam. 30, 12; Job 2, 13. With night is put in parallelism חֶשְׁכָה Job 17, 12, as אִישׁוֹן לְ Prov. 7, 9 = אִישׁוֹן חֶשְׁכָה 20, 20; and also נֶשֶׁף (evening-twilight) stands = לַיְלָה Job 3, 9. חֶזְיוֹן לְ a night-vision excited by dream-images Job 4, 13; 20, 8; 33, 15; Is. 29, 7; also called מַרְאוֹת לַ Gen. 46, 2, חֲלוֹם לַ 20, 3; constituting a mode of revelation. — 2. Fig. for spiritual or political night Mic. 3, 6, a time of misfortune Is. 15, 1; 21, 11; Job 35, 10. — 3. *adverb: by night*, Gen. 14, 15, Ex. 12, 30, prop. the accus. of the noun (but בַּלַּיְלָה also occurs Job 35, 10, or לֵילוֹת Ps. 16, 7 and בַּלֵּילוֹת Song of Sol. 3, 1); hence יוֹמָם וָלַיְלָה *by day and by night*, i. e. *continually* Lev. 8, 35, for which לַיְלָה וְיוֹמָם Is. 27, 3 or לַיְלָה וְיוֹמָם Deut. 28, 66 also occur. הַלַּיְלָה *in this night* Gen. 19, 5, comp. הַיּוֹם. With regard to the etymology see לוּל, which is reduplicated.

לֵילִי see לִילִית.

לֵילְיָא *Aram. m. night*, Dan. 2, 19; 5, 30, formed as a defin. from לֵילִי, like the Targ. לֵילוּ (*pl.* לֵילָוָן); in the Targ. also לֵיל, def. לֵילָא.

לִילִית (formed from the *m.* לִילִי of לַיִל = לִיל) *f.* prop. *the nightly one* (nocturna), the name of a feminine night-spirit, that wanders about in the deserts (comp. Matth. 12, 43; Tob. 8, 31), that causes much misfortune during the nights, and which the seer represents as taking up its permanent abode in horrible Edom Is. 34, 14. Like עֲלוּקָה, שְׂעִירִים &c. the position and signification of the *Lilit*, mentioned in the cod. Nas. (I, 106; II, 196; III, 158) by the name of *Lelito*, and of which a great deal is related, are only to be explained in connexion with the old Hebrew demonology; but apparently, it should be compared with the horrible and beautiful queen of Libya, with *Lamia*, who steals and murders children, seduces youths and sacrifices them (Philostrat. on the life of Apollon. 4, 25 and 8, 9); and later tradition confirms this (see Buxt. Lex. talm. p. 1140). The *Lilit* is like the ghouls of the Arabians in the 1001 nights.

לִין see לוּן.

לִישׁ see לוּשׁ.

לַיִשׁ *m.* properly strength, lustiness, hence 1. *a lion*, living with the לָבִיא in the frightful desert Is. 30, 6, designated as the strongest of beasts Prov. 30, 30, and roaming about for the sake of prey Job 4, 11; Arab. لَيْث, Targ. לֵית, Phenic. לֵשׁ the same, and Greek λῖς (Il. λ, 239. ο, 275) borrowed from the Phenicians. — 2. (*lion*) *n. p. m.* 1 Sam. 25, 44, for which 2 Sam. 3, 15 K'tib has לוּשׁ. — 3. (with *a* of motion לַיְשָׁה) *n. p.* of an original Sidonian colonial city Judges 18, 7 14 27 29 on the northern boundary of Palestine in Dan, not till a later period conquered by the Danites, destroyed and rebuilt Josh. 19, 47, Judges ch. 18, and called דָּן 18, 29. It was identical with לֶשֶׁם (which see) Josh. l. c., was situated at the source of the little Jordan (*Jos.* Ant. 5, 3, 1; 8, 8, 4; Jewish War 4, 1, 1), the present Tel el-Kadi (*Robins.* III, 616 seq.), in the valley which stretches to בֵּית רְחוֹב, i. e. in the plain of Huleh (*Robins.* III, 611 seq.), four Roman miles from דָּן יַעַן (Paneas) towards צֹר (Euseb. Onom. s. v. Δάν; Hesych. s. v.). — 4. In the form לַיְשָׁה *n. p.* of a locality in Benjamin, in the neighbourhood of גַּלִּים and גִּבְעָה Is. 10, 30, originally, perhaps, a Phenician colony.

As to the appellative signification of the name, לַיִשׁ (Phenic. לֵשׁ, לִשׁ), i. e. *the lion*, was sacred to *Eshmûn* (i. e. Aesculapius), denoting the principle of warmth and life (Juliau. Or. 5. p. 167). *Eshmûn* (אֶשְׁמֹן), therefore, as the fundamental condition of strength was called בַּעַל לִשׁ, בַּעַל לַיִשׁ (perhaps in the proper name בַּעַל־לִישׁ = בַּעֲלִיס), and was worshipped as Ἀσκλήπιος λεοντοῦχος (Morinus, Vita Procl. ch. 19) even in Ascalon. Since the later appellation דָּן (judge, ruler) is also an epithet of Eshmûn (see דָּן), we perceive in that fact merely a modification and confirmation of the old custom to dedicate localities to the gods, and to call them after them. The place לְבָאוֹת (which see) or בֵּית לְ׳ may have been dedicated likewise to Eshmûn, as לְבֵאנָא (out of לָבֵא = לָבִיא) was so in Crete (Philostr. Vita Apoll. 4, 35).

לַיְשָׁה see לַיִשׁ.

לְךָ imperat. for לְכָה see יָלַךְ.

לָכַד (*part.* לֹכֵד; *inf. abs.* לָכֹד, *constr.* לְכֹד, with *suff.* לָכְדְּ־; *fut.* יִלְכֹּד) *tr.* prop. to bind together, to knot together, to fold together, to intertwine, a net, cogn. in sense with יָרַשׁ II., hence 1. *to draw together*, פַּח (a noose), i. e. *to take*, *to seize*, Am. 3, 5 (comp. נִלְכַּד בַּפַּח Is. 24, 18; Jer. 48, 44), of רֶשֶׁת (a net) Ps. 35, 8, שׁוּחָה (a pit) Jer. 18, 22, by the falling of the lid; fig. *to take*, of men Prov. 5, 22, Job 5, 13, sometimes clearly from the figure of catching a bird Jer. 5, 26. — 2. Generally *to seize*, *to lay hold of*, as a capture, e. g. warriors, i. e. *to take captive* Josh. 11, 12; *to storm*, עִיר 8, 21, 2 Chr. 13, 19 &c. &c., הַמַּיִם Judges 7,

24 *to conquer the waters*, i. e. to take possession of them, in order to prevent flight, or perhaps *to catch up the water;* מַעְבְּרוֹת הַיַּרְדֵּן 12, 5, עִיר הַמַּיִם 2 Sam. 12, 27 *to conquer the water-city*, i. e. the lower part of the city רַבָּה; *to take possession of*, הַמְּלוּכָה 1 Sam. 14, 47, with בְּנֵן 1 Chr. 18, 4, or לְ of the person Judges 7, 24, from whom something is taken. — 3. *to take out of, to choose*, out of a number, by lot Josh. 7, 14 17, cognate in sense with אָחַז. Deriv. לֶכֶד, מַלְכֹּדֶת.

Nif. נִלְכַּד (*fut.* יִלָּכֵד) *to be taken*, with snares Is. 24, 18; Jer. 48, 44; *to be caught, entangled* (with the net) Is. 8, 15; 28, 13; coupled with נוֹקֵשׁ fig. *to be entangled*, בְּאִמְרֵי פִיהָ Prov. 6, 2; *to be caught*, בְּחַבְלֵי עָנְיִי Job 36, 8, applied to men Jer. 51, 56; *to be conquered*, applied to cities 1 Kings 16, 18; *to be selected* (by lot) Josh. 7, 15; generally, the pass. of Kal.

Hithp. הִתְלַכֵּד (*fut.* יִתְלַכֵּד) *to close in together, to hold fast together, to bind together firmly*, i. e. *to become firm*, of פְּנֵי תְהוֹם (the surface of the flood) Job 38, 30 (referring to ice); *to fit in together*, of the scales of the crocodile 41, 9; comp. Greek ἔχεσθαι.

The stem לָכַד (Arab. only intr. لَكَدَ and لَكَسَ to attach to, to join) has for its organic root לָ־כַ־ד, which is also found in אָ־כַ־ל, לָ־כַ־ס, אָ־גַ־ד, עָ־קַ־ד, &c., and by which the fundamental signification can only be determined.

לֶכֶד *m. capture, noose* Prov. 3, 26; elsewhere we have instead פַּח, מוֹקֵשׁ.

לָכָה (not used) *intr. to be attached, annexed, added*, Ar. لَكِعَ, لَكَعَ. Deriv. the proper name לֵכָה.

לָכָה imperat. of לָכַךְ, which see.

לָכָה an enlargement of לָךְ, see לְ.

לֵכָה (after the form שֵׁלָה; *attachment, annexation, addition*) *n. p.* of a city in Judah 1 Chr. 4, 21. Perhaps this city was also called רֵכָה 4, 12, ר interchanging with ל.

כְּלִישׁ (*hill, height*) *n. p.* of a Canaanitish royal city situated on the height belonging to a low plain Josh. 10, 3, which afterwards fell to the lot of Judah 10, 31; 12, 11; was fortified by Rehoboam 2 Chr. 11, 9; & conquered by the Assyrians and Chaldeans 2 Kings 18, 14; Jer. 34, 7. After the exile it is again mentioned Neh. 11, 30; comp. *Josephus* Ant. 9, 9, 3. According to *Eusebius* it lay three hours south of Eleutheropolis, conseq. 15-18 hours from Jerusalem, in a south-westerly direction, towards Egypt. The worship of the sun-horses and chariot appears to have been maintained there by the Phenicians Mic. 1, 13, where לְ has an assonance with רֶכֶשׁ. A like name was borne by a city on the west coast of Africa *Lix*, i. e. לֶכְשׁ, on both sides of the river of that name (נְהַר לֶכְשׁ), built by the Phenicians on a series of hills (*Scylax*, Peripl. p. 43; *Barth*, Wanderungen &c. I. p. 21 seq.); and so the name is pronounced on coins of that place לֶכְשׁ (Liksh), written in Greek ΛΙΞ (on a coin) and *Λίξος, Λίγξ* (*Falke* and *Lindberg*, Annonce d'un ouvrage sur les médailles &c. p. 11); comp. Six or Sex (on the south coast of Spain), which is written on coins שֶׁכֶשׁ. See לָכַשׁ.

לָכֵן *adv. therefore*, or *on that account, for sure, nevertheless*, see כֵּן IV, c.

לְכָרֹת Is. 44, 14 = יִכְרֹת, according to a rare interchange of the preformatives י and ל or נ; as in other instances an interchange between י and ל occurs, e. g. יָמַהּ and לָמַהּ to glitter, to lighten, יָעַד and לָעַד to determine, to establish, לָעַז and perhaps יָעַז I., יָעַן and לָן II. (לוּן); see Aram. לְ p. 719.

לָכַשׁ (not used) *tr. to heap together, to bring together, to heap up, to pile up*, to a height, conseq. identical in its organic root לָ־כַ־שׁ with that in רָ־כַ־ס I., רָ־כַ־שׁ I., Arab. لَ־كَسَ (to swell up, to heap up); Phenic. לָכַשׁ the same. On the contrary, this stem has nothing to do with the Ar. لَكِسَ (to be obstinate). Deriv. the proper name לָכִישׁ and לֶכֶשׁ and נְהַר לֶכֶשׁ see לָכִישׁ.

לָל see לוּל.

לֻלָּאָה see לוּלַי.

לֻלַּי see לוּלַי.

לָלֶכֶת see יָלַךְ.

לָם an abbreviation of לָמָּה, like שָׁם from שָׁמָּה, see the adv. אוּלָם.

לְמָא see מָא.

לָמַד (*part. pass. m.* לָמֻד; *inf. abs.* לָמוֹד, *constr.* לְמֹד; *fut.* יִלְמַד) *intr.* prop. *to meditate, to think, to imagine*, cogn. in sense with לָהֵג, hence (as in לָהֵג) *to learn, to study*, חֹק Ps. 119, 71, מִצְוָה 119, 73 *to receive* (*by understanding and meditation*), צֶדֶק Is. 26, 9, חָכְמָה Prov. 30, 3, מִשְׁפָּט Ps. 119, 7; *to learn by seeing* Jer. 12, 16, Ps. 106, 35; *to practise*, מִלְחָמָה Is. 2, 4; *to appropriate to one's own mind, to be accustomed* to a thing, followed by the infin. constr. Ez. 19, 3 or אֶל Is. 10, 2 denoting the direction towards. Sometimes the *infin. constr.* without (Is. 1, 17) or with לְ (Deut. 14, 23) follows to complete the idea; or lastly a finite verb, coupled with וְ Deut. 31, 12.

Pih. לִמֵּד (with a closer connection לִמַּד, 2 *fem.* K'tib לִמַּדְתִּי; *part.* מְלַמֵּד; *inf. constr.* לַמֵּד; *fut.* יְלַמֵּד, before Makkeph יְלַמֶּד־) *to teach*, i. e. to make learn, with accusat. of the object and of the person, as דַּעַת Ps. 94, 10, חֹק Deut. 4, 5, מִשְׁפָּט Ps. 119, 108, אֹרַח 25, 4, סֵפֶר Dan. 1, 4; such double accusative also standing in Jer. 2, 33, *therefore also hast thou taught thy ways to disaster*, i. e. disaster is instructed by these ways of thine. More rarely with accus. of the person merely, in the sense *to instruct* Ps. 71, 17, or absol. 60, 1 *to practise* (comp. 2 Sam. 1, 18), or the object is omitted 2 Chr. 17, 7 comp. 17, 9; Ezr. 7, 10. With לְ of the thing, *to lead to a thing* Ps. 144, 1; with בְּ of the thing *to instruct in a thing* Is. 40, 14; with מִן of the thing Ps. 94, 12 *to teach of* or *respecting a thing*. Sometimes, as in Kal, the infin. follows Jer. 9, 4; Is. 48, 17; Ps. 143, 10. Once it even stands with לְ of the person Job 21, 22. Deriv. לִמּוּד, לִמֻּד.

Puh. לֻמַּד (*part. m.* מְלֻמָּד) *to be taught, trained*, with accusat. of the thing, שִׁיר 1 Chr. 25, 7, מִלְחָמָה Song of Sol. 3, 8; *to be learned*, as a practice Jer. 29, 13; of animals, *to be trained* i. e. *tamed* Jer. 31, 18; Hos. 10, 11.

Hif. הִלְמִיד and תִּלְמִיד = הִלְמִיד (not used) *to teach, to instruct, to inform*, like the Syr. ܐܠܡܕ, Arab. تَلْمَذَ. Derivat. מַלְמֵד, תַּלְמִיד.

The stem לָמַד is still preserved in the Syr. ܠܡܕ (for the usual אֲלַף, יְלַף), in the Ethiop., and after those in the Arabic only in derivatives, and there can be no doubt of the current meaning. The Ar. لَمَدَ (to submit, to be humble) or لدم (to strike, to push) which have been compared cannot be at all considered. The fundamental signification is the same as in לָהֵג *to meditate, think, imagine*, and proceeds as in עָשַׁת, חָשַׁב, זָמַם from that of *binding, attaching, spinning together;* conseq. the organic root would be לָ־מַד, also found in גָּ־מַד; comp. the Sanskrit *mad'*-ja, understanding, Greek μαθ to learn.

לָמֶד see מַלְמֵד.

לִמֻּד see לִמּוּד.

לְמַדַּי (compounded of לְ, מָה and דַּי, in which case אֲשֶׁר has been omitted after מָה) see דַּי.

לְמָה see מָה.

לָמָה see מָה.

לָמָּה see מָה.

לָמָה Ps. 42, 10 and 43, 3 see מָה.

לָמָה (not used) *intrans. to glitter, to shine, to lighten*, conseq. = יָמָה I. (interchanging י and ל), and לָמַע, Ar. لَمَعَ to glitter, lighten, shine) may have also had the same meaning, if the latter is to be assumed as the stem of לְמוֹאֵל. Derivat. לְמוּ = לְמוּת and לְמוֹ = לְמוֹת which see.

לָמֶה 1 Sam. 1, 8 see מֶה.

לְמוֹ I. a compound like כְּמוֹ, see מוֹ.

לְמוֹ II. (from לְמוֹת, together with

לְמוּ from לְמוּת) *fem. glitter, splendour, brightness*, only a part of the proper name לְמוּאֵל or יְמוּאֵל.

לָמוֹ I. a compound of לְ and מוֹ, see מוֹ = מוֹ.

לְמוֹ II. a subst. see לְמוֹ II.

לְמוּאֵל (usually *to-God*, i. e. dedicated to God, like the proper name לָאֵל which see; but as this sort of formation in proper names is unusual, it is better to take לְמוּאֵל and לְמוּאֵל as analogous to יְמוּאֵל, נְמוּאֵל, שְׁמוּאֵל, so that לְמוּ or לָמַע is derived from a verb לָמַד or לָמַע, according to which the appellative meaning would be: *El is brightness, light*) *n. p. m.* Prov. 31, 4, for which 31, 1 has לְמוּאֵל.

לְמוּאֵל see לְמוּאֵל.

לָמוּד and לְמֻד (*pl.* לְמוּדִים, after the form שָׁכוּל קָשׁוּב) *adj. m. accustomed, familiar*, with a thing, prop. practised, e. g. מִדְבָּר Jer. 2, 24 *familiar with the desert;* הָרַע 13, 23 *practised in evil;* a subst. *a disciple*, Is. 50, 4 *a tongue of disciples*, i. e. of learned speakers 54, 13; *an instructed person* 8, 16.

לְמוּעַ see לָמַע.

לְמַשָּׁה see מַשָּׁה.

לָמַךְ (not used) *tr. to precipitate, to overthrow, to stretch on the ground*, enemies; Ar. لَمَحَ the same. Deriv.

לֶמֶךְ (*overthrower*, of enemies; *wild man*) *n. p.* of one of the patriarchs before the flood, symbolising the period of thirst for revenge, respecting which a popular poem has been preserved Gen. 4, 18-24; 5, 25-31.

לָמֶן see מָן.

לָמַע (not used) *intr.* same as לָמַד (which see) *to shine, to glitter.* Deriv. לְמוּעַ in the proper names לְמוּאֵל, לְמוּאֵל, where the ע is elided, as in שְׁמוּאֵל from שָׁמַע.

לְמַעְלָה see מַעְלָה.

לְמַעַן see מַעַן.

לָעַ see לוּעַ.

לֹעַ (with *suff.* לֹעֲךָ) *m.* prop. swallowing up, gulping down, hence *the swallow* or *throat* Prov. 23, 2, Targ. לוּעָא, Zab. كعكا the same; comp. Arab. جَرَعٌ (to swallow), whence the noun for gullet in Ethiopic.

לָעֵב (Kal not used) *intrans.* prop. *to become pale, to grow pale*, with shame, therefore *to be ashamed*, as the idea of being ashamed proceeds from the same fundamental signification in חָוַר, בּוֹשׁ, כָּסַם, Talm. לָבַן; identical in its organic root with that in חֲ־לַ־בַ, עֲ־לַ־בַ II., לָבַ־ן, Greek ἀλφ, Latin *alb, alp.* In the dialects (Bab. לְעֵב, Syr. ܟܥܶܒ, Ar. لَعِبَ), where it means *to carry on nonsense, to play pranks, to joke, to sport, to play, to mock*, the fundamental signification has proceeded from the same idea of *being white, clear, serene*, the same metaphor also taking place in שָׂחַק, צָחַק (Ar. ضَحِكَ, ضـ to be clear, brightening, white, serene, to laugh).

Hif. הִלְעִיב (*part.* מַלְעִיב) *to shame*, figur. *to mock at*, with בְּ of the person 2 Chr. 36, 16 = הִלְעִיג 30, 10.

לָעַג (*part. m.* לוֹעֵג, *fut.* יִלְעַג) *intr.* 1. *to stammer, to prattle*, of the drunken, of a foreign language, conceived of as unintelligible stammering (see Nifal), *to speak foolishly, thoughtlessly* (see Hifil); identical with the organic root in יַ־לַ־עַ I., לַ־עַ, לָעַ־ה and with לָעַז (interchanging ג and ז, see ג). — 2. *to mock, to deride*, with לְ of the person Is. 37, 22, coupled with בָּזָה Jer. 20, 7, Prov. 17, 5, or with לְ of the thing Job 9, 23, but also absol. *to laugh, to be mischievous* Prov. 1, 26; Job 11, 3. Deriv. לַעַג, לָעַג.

Nif. נִלְעַג *to stammer*, prop. to speak unintelligibly Is. 33, 19.

Hif. הִלְעִיג (*part.* מַלְעִג; *fut.* יַלְעִיג) *to laugh at, to mock*, with לְ Ps. 22, 8, בְּ 2 Chr. 30, 10 or עַל of the person Neh. 3, 33; seldom absol. Job 21, 3.

The fundamental signification of stam-

mering, speaking unintelligibly is clearly expressed in לָעֵג, if we compare it with the Syr. ܠܥܓ, Hebrew לָעֵז Syr. ܠܥܙ, ܠܥܙ, Targ. לַגְלֵג Syr. ܠܓܠܓ, Ar. لَخْلَخَ, لَغْلَغَ, Hebrew עָ־לֵג, Ar. لَخَّ &c.; and the transition to the idea of *mocking, laughing at*, which also exists in the Aram. לְעֵג, לַגְלֵג, comes through the same medium as in לוּץ.

לָעֵג (*constr. pl.* לַעֲגֵי) 1. *adj. m. speaking in stammering, barbarous* (i. e. foreign) *words*, Is. 28, 11. — 2. *subst. a mocker, jester*, מָעוֹג (*about cakes*, i. e. good cheer) Ps. 35, 16. But see מָעוֹג.

לַעַג (with *suff.* לַעֲגָם) *masc. mockery, derision, scorn*, Hos. 7, 16, Job 34, 7, coupled with קֶלֶס Ps. 79, 4, בֵּז Ez. 36, 4, צְחֹק 23, 32.

לָעַד (not used) *tr.* same as יָעַד I. and עַד (עָדַד) *to determine, to establish*, a time, particularly a festival. The Ar. لَغَدَ (to put in order, to hold fast, to bring together) proceeds in like manner from this fundamental signification, only with another application. See יָעַד. Derivat. the proper names לַעְדָּה, לַעְדָּן.

לַעַד see לַעְדָּן.

לַעְדָּה (*definite time, feast*, comp. יַעַד) *n. p. m.* 1 Chr. 4, 21. See לַעְדָּן.

לַעְדָּן (from לַעַד = יַעַד *feast*, with the formative syllable ־ָן; *a person born at a festival*) *n. p. m.* 1 Chr. 7, 26; 23, 7.

לָעָה (not used) *intr. to speak thoughtlessly, foolishly;* Ar. لَغَا, لَغِيَ the same, لَغْو chatter. To this head is referred by some the word לָעוּ Job 6, 3, assuming that the tone is drawn back because of the pause. But this meaning does not suit the subject דְּבָרַי there, since speaking would lie in the verb itself also. We may therefore either take לָעָה after the Targ. and Theodot. (if such verb be once assumed) as = לָאָה, Targ. לְעָא, *to be cross-grained, fretful*, translating *therefore my words are so peevish;* or we may refer it generally to לוּעַ (which see).

לָעוּת Is. 50, 4 see עוּת.

לָעֵז (*part. m.* לֹעֵז) *intr. to speak unintelligibly, obscurely, in a foreign tongue;* hence עַם לֹעֵז Ps. 114, 1 = עַם נִלְעַג לָשׁוֹן or עַם עִמְקֵי שָׂפָה Is. 33, 19, לַעֲגֵי שָׂפָה 28, 11. A people speaking a foreign language were also thought of as inimical.

The stem לָעֵז (Syr. ܠܥܙ, ܠܥܙ to speak in a foreign tongue, in Egyptian, Arab. لغز, لغط to speak unintelligibly, obscurely) is connected with יָעַז I. (which see), interchanging *Yod* and *Lamed*, as also with לָעֵג (which see); hence the Talm. לַעַז = לַעַג scorn, disgrace.

לָעַט (Kal not used) *trans.* properly to seize greedily with the tongue, therefore *to swallow, to eat greedily* (from bulimy), *to devour*, Arab. لعص gulosus fuit, لعظم avide voravit, لعذم voravit, لعط to eat, Syr. ܠܥܛ to chew, hence ܠܥܛܐ the jaw, from chewing (like mandibula), Talm. לָעַט to eat.

Hif. הִלְעִיט *to give to devour* Gen. 25, 30.

לְעֻמַּת see עֻמָּה.

לָעַן (not used) *tr. to curse*, after the Arab. لعن; better probably *to be stinging, tart, sharp, bitter*, though the fundamental signification is the same. Derivative

לַעֲנָה *f. a stinging, sharp, bitter herb*, Prov. 5, 4, *wormwood*, which is noxious and poisonous Deut. 29, 17 (comp. Apoc. 8, 11); conseq. the figure of a hard lot Lament. 3, 15, and of misfortune Jer. 9, 14. To read לַעֲנוֹת Prov. 15, 28 with *Ibn G'anâch* as לְעָנוֹת, the plur. of לַעֲנָה, is unnecessary. Phenic. לַעֲנָת (Diosc. 4, 15) the name of an herb or shrub.

לָעַף (not used) *intr. to burn, to glow*, = לָהַב, לָאַב, whence is commonly derived זִלְעֵף (which see). But see זִלְעֵף, זָעַף.

לָפַד (not used) *intr. to appear, to glitter, to shine*, Arab. لمع (to be white, to lighten), لَمَطَ (to be white).

Pih. לִפֵּד (not used) *to shine greatly, to be very luminous*, of a torch. Deriv. לַפִּיד, and the proper name לַפִּידוֹת.

לַפִּיד (*plur.* לַפִּידִים, לַפִּדִים, *constr.* לַפִּידֵי) *m.* prop. the light-giving, hence *a torch*, GEN. 15, 17; JUDGES 15, 4 5; ZECH. 12, 6; DAN. 10, 6; *lightning* EX. 20, 18, striking out of a smoking furnace, i. e. out of a thunder-cloud GEN. 15, 17, therefore parallel with lightning NAH. 2, 5; DAN. 10, 6; comp. APOC. 4, 5. For לַפִּיד JOB 12, 5 see פִּיד. Targ. לַמְפַּד, Syr. ܠܡܦܕ, Phenic. לַמְפַּד the same, whence the Greek *λαμπάδ-ες, λαμπάς*, Latin *lampas*, and the verb *λάμπω* (*m* inserted before *p*).

לַפִּידוֹת (*lightnings*) *n. p. m.* JUDGES 4, 4; comp. בָּרָק 4, 6, Phenic. בַּרְקַאל (Barc-as) n. p. of Pygmalion's brother, בִּרְקָא n. p. fem. of the nurse of Sichaeus (Virg. Aen. 4, 632). The pl. in ־וֹת is here selected for the sake of distinction from לַפִּידִים.

לְפָנַי 1 KINGS 6, 17 see פָּנִים.

לִפְנֵי as a prepos. see פָּנִים.

לִפְנִים see פָּנִים.

לָפַת (*fut.* יִלְפֹּת) *to bend, to bow, to crook, to turn* (Kimchi), after the Arab. لفت (to bend, to incline), and like the fundamental signification in לָבַט (which see); Phenic. לָפַס the same, whence לָפֵס (a sinking, a turning in) n. p. of a locality, Gentile לָפְסִי (on a Sard. inscription). Hence 1. *to turn aside*, JOB 6, 18 *the travelling caravans* (read אֹרְחוֹת from אֹרְחָה) *turn aside* (read יִלְפְּתוּ) *their course.* — 2. *to embrace, to clasp*, JUDGES 16, 29 (Targ., *Rashi*). (Bending down to the ground, overturning is not expressed, till it is in 16, 30 by נָטָה בִלְבַּד.)

Nif. נִלְפַּת (*fut.* יִלָּפֵת) *to bend oneself, to turn oneself, to incline oneself*, in order to look after RUTH 3, 8; *to turn, to meander*, JOB 6, 18 (according to the common reading).

לָצוֹן (from לוּץ) *m. mocking, derision, scorn* (in the various applications of the verb) PROV. 1, 22; אַנְשֵׁי לָצוֹן 29, 8, Is. 28, 14 = לֵצִים.

לָצַץ belonging to לְצָצִים HOS. 7, 5 see לוּץ Pih.

לָצַר (not used) *tr.* same as נָצַר (*Ibn G'anâch*) *to guard, to watch, to control, to oversee*, interchanging ל and נ, as in לוּז = נוּז, לָחַץ = נָחַץ &c.; therefore applied to *παιδαγωγός* and *τροφεύς*, to overseers of eating and drinking, working and acting. Deriv. מְלָצֵר.

לַקּוּם (*fortification, a secure place*) *n. p.* of a border-town in Naphtali JOSH. 19, 33, afterwards called לוּקִּים (J. Meg. 1, 1); it is said to be identical with כְּפַר נַחוּם or כְּפַר תַּנְחוּם on the shore of lake Cinnereth.

לָקַח (once קַח = קָח instead of לָקַח Ez. 17, 5, pointed with Kametz to distinguish it from the imperative; once with *suff.* קָחֶם Hos. 11, 3 instead of לְקָחָם; *part.* לֹקְחִים, לֹקְחֵי, *pl.* לֹקְחִים; *inf. absol.* לָקוֹחַ, *constr.* קַחַת־, once קָחַת 2 KINGS 12, 9, with *suff.* קָחְתִּי, קָחְתְּךָ; *imp.* לְקַח, more frequently קַח, קָחָה; *fut.* יִקַּח) *tr.* prop. *to take, lay hold of, seize*, with the hand; the stems לָקַק and לָקַד connected with it expressing taking or seizing with the lips or tongue; from the fundamental signification to cleave to a thing, to attach to (like the Ar. لَحَكَ and لَحَقَ), which the grasping or seizing a thing is; comp. the Greek *λάχω, λαγχάνω*; Phenic. יִקַּח. In usage 1. *to take*, with accusat. of the object GEN. 8, 9 20; 1 SAM. 16, 23; 2 SAM. 22, 17; *to catch*, with בְּ of the member *with which* Ez. 8, 3; seldom with לְ of the pers. JER. 40, 2. Sometimes it stands, like the Greek *λαβών* (*Viger*, Herm. p. 352), to express the following verb more circumstantially, pleonastically as it were, 2 SAM. 18, 18; לָקַח מִן *to take away from* a thing

Gen. 6, 21; Lev. 4, 25. *To take from* one is expressed by לָקַח מִיַּד Num. 5, 25, מִיַּד Lev. 7, 34; *whence* is also expressed by מֵעַל Is. 6, 6. With לְ as a dat. commodi is *to take for oneself* Gen. 38, 23; Num. 8, 16; yet this is also used to express a certain intimateness, participation of the actor (see לְ page 715 b) Ex. 30, 23; Lev. 9, 2; Job 2, 8. Of certain expressions with לְ we have to note: a) *to take* to wife, i. e. *to marry* Gen. 6, 2, 1 Sam. 25, 43, fully לְ אִשָּׁה Gen. 4, 19 or לְ לְאִשָּׁה 12, 19, in later language נָשָׂא (Aram. נְסַב) with the same ellipsis Ezr. 9, 2; 2 Chr. 24, 3. Of a father it is said לָקַח לְאִשָּׁה לְ *to take a wife for* the son Gen. 34, 4 or לְ אִשָּׁה לְ 24, 4. אִשָּׁה or נָשִׁים are left out, when מִן stands with the noun whence the wives are taken Ez. 34, 16. b) לְ פְּ בְּעֵינָיו *to take one before his eyes*, not behind, i. e. to catch Job 40, 24. — 2. *to take away*, of enemies Gen. 34, 28, as prey 1 Sam. 12, 3, with the addition בְּחָזְקָה (*by violence*) 2, 16, לְ נֶפֶשׁ פְּ *to take the life of one*, i. e. to kill 1 Kings 19, 10, Prov. 1, 19, also לָקַח alone Job 1, 21; *to lead away*, as a prisoner Gen. 14, 12; 1 Sam. 19, 14; לְ בְּרָכָה *to take away the blessing* Gen. 27, 35; לְ טַעַם זְקֵנִים Job 12, 20 *to take away the understanding of the aged*, i. e. to cause it to vanish; *to snatch away*, from the midst of the living Gen. 5, 24; 2 Kings 2, 3 5; *to hurry away* Prov. 24, 11; Ps. 49, 16; Jer. 15, 15; figur. *to tear away*, Job 15, 12 *why does thine heart tear thee away?; to take away* i. e. *to swallow up* Job 3, 6. — 3. *to take* i. e. *to conquer*, cities, countries Num. 21, 25; Deut. 3, 14; Judges 11, 13; figur. *to take* i. e. *to gain* Prov. 6, 25; 11, 30. — 4. *to take along with*, i. e. *to lead*, *to conduct*, with accus. of the person or thing, and אֶל of the place Num. 11, 16; 23, 27; Job 38, 20 *that thou takest it to its boundary-line?*; also with אֶל of the person, to whom something is taken Gen. 48, 9, with לְ whither it is led Prov. 24, 11; or the infin. with לְ follows Ex. 14, 11. — 5. *to procure* Gen. 18, 5; *to bring* 1 Kings 17, 11; 2 Kings 3, 15; *to fetch* Gen. 20, 2; 1 Sam. 16, 11; *to send for*, with מִן of the place *whence* Am. 7, 15. — 6. *to receive*, כֹּפֶר 1 Sam. 12, 3, שֹׁחַד Am. 5, 12, עֹלָה, with מִיַּד of the person Judges 13, 23; *to accept*, תְּפִלָּה Ps. 6, 10, אֲמָרִים Prov. 2, 1, תּוֹרָה Job 22, 22; *to obtain* Gen. 4, 11; Num. 23, 20; Is. 40, 2; figur. *to perceive*, i. e. to receive with the ears Job 4, 12. — 7. *to undertake*, *to presume* Num. 16, 1; 2 Sam. 18, 18; comp. capere conatum; hoc sibi sumit. — 8. In later Hebrew *to procure*, *to buy* 2 Sam. 4, 6; Neh. 10, 32. Prov. 31, 16 *she thinks of a field and buys it* (*Kimchi*). Phenic. לָקַח (*fut.* יִקַּח Mass. 20) the same. Deriv. לֶקַח, מַלְקֹחַ, מִקְחָה, מִקָּח, מֶלַח, the proper name לְקֹחִי.

Nif. נִלְקַח (*inf. constr.* הִלָּקַח, *fut.* יִלָּקַח) *pass.* of Kal, *to be taken away*, 1 Sam. 21, 7 (by enemies), *to be captured* 4, 11, *to be taken up* 2 Kings 2, 9; *to be snatched away* Ez. 33, 6, *to be brought*, with אֶל *whither* Esth. 2, 8 16.

Puh. לֻקַּח (without imperf.) *to be taken*, with מִן of that *whence* Gen. 2, 33 (לֻקָּחָה instead of לֻקְחָה); 3, 19; *to be purloined* Judges 17, 2, *to be carried away* Is. 52, 5, Jer. 48, 46, *to be hurried away* Is. 53, 8, *to be snatched away* 2 Kings 2, 10, *to be taken up*, as a curse Jer. 29, 22.

Hof. הָלְקַח (only *fut.* יִלָּקַח) *to be brought* Gen. 18, 4, *to be fetched* 12, 15, *to be torn away* Is. 49, 24.

Hithp. הִתְלַקַּח (*part. fem.* מִתְלַקַּחַת) *to hold into one another*, *to twist into one another*, *to lay hold of one another*, of chains; figur. אֵשׁ מִתְלַקַּחַת *fire* (chain-like) *taking hold on itself*, i. e. *lightning* Ex. 9, 24; Ez. 1, 4; comp. פַּחִים (*knots*, *lightnings*) Ps. 11, 6, Ar. سلسل (chains, lightnings).

לֶקַח (with *suff.* לִקְחִי) 1. *m.* prop. *the receiving* (see Prov. 2, 1), *learning*, *instruction received*, *wisdom*, Prov. 1, 5; 9, 9; 16, 21; *doctrine*, which one spreads; *instruction* Deut. 32, 2; *principles* Job 11, 4; comp. קַבָּלָא what is received, doctrine, Greek παραλαμβάνω (*Herod.* 1, 38), Malt. לָקְחָה (laqcha) law. —

2. Prov. 7, 21, where it either means *captivating* (see Prov. 6, 25; 11, 30), as *capere* (*Horat.* Sat. 2, 7, 46; *Liv.* 30, 12); or better, לֶקַח is transposed from חֵלֶק. — As to the derivation, לֶ׳ may have proceeded from לָקַח with the meaning *to make oneself familiar* or *to unite closely with a thing*, hence *to learn*, like אָלַף; especially as לָקַח has actually meant to be attached to, to join &c.

לִקְחִי (from לִקְחִיָּה: *Jah is doctrine*) *n. p. m.* 1 Chr. 7, 19.

לָקַט (*inf. constr.* לְקֹט, *fut.* יִלְקֹט) *tr.* prop. *to take, to seize, to lay hold of* (cognate in sense לָקַח, and opposite נָתַן) Ps. 104, 28, as the Ar. لقص VIII. (to take, to seize), لقث (to take, to seize), Zab. ܠܩܛ (to take), and the Aram. נְקַט (to take) still shew in their numerous derivatives. Then *to take up, to gather up, to collect*, absol. or with the accus. of the object, e. g. ears Ruth 2, 8, שׁוֹשַׁנִּים Song of Sol. 6, 2, אֲבָנִים Gen. 31, 46, especially used of the manna Ex. ch. 16, and of the gathering up of the ears of grain left behind = *to glean*. For this special meaning comp. the Arab. لقط. Deriv. לֶקֶט, יַלְקוּט.

Pih. לִקֵּט (*part.* מְלַקֵּט, *fut.* יְלַקֵּט) a stronger form of the idea of Kal, *to glean* (perseveringly or with trouble), ears Ruth 2, 16 17 19; *to gather up*, שִׁבֳּלִים Is. 17, 5; *to collect*, עֵצִים Jer. 7, 18, אֹרֹת 2 Kings 4, 39, פֶּרֶט כֶּרֶם Lev. 19, 10, לֶקֶט קָצִיר 23, 22, כֶּסֶף Gen. 47, 14, חִצִּים 1 Sam. 20, 38, פַּקֻּעֹת 2 Kings 4, 39; לִ׳ תַּחַת שֻׁלְחָן פְּ׳ Judges 1, 7 *to gather up* (food) *under one's table*, after the manner of dogs (Matth. 15, 27).

Puh. לֻקַּט *to be gathered together*, of the dispersed Is. 27, 12.

Hithp. הִתְלַקֵּט *to gather themselves together, to join to*, with אֶל of the person Judges 11, 3.

לֶקֶט *m. a gleaning*, of fields and vineyards Lev. 19, 9; 23, 22; Ar. لَقَط, لَقَاط, لِقَاط, لُقَاط.

לָקַם (not used) *tr.* after the Ar. لَقَمَ *to stop the way, to bar;* hence *to fortify, to make firm*, comp. لَحَمَ. Derivat. from Pihel, the proper name לַקּוּם.

לָקַק (*fut.* יָלֹק) *trans.* same as לָחַךְ (which see) *to lick, to lap, to swallow*, particularly of the drinking of dogs Judges 7, 5; 1 Kings 21, 19; 22, 38; comp. Sanskrit *lih*, Greek λιχ, Latin *lig* in *ling*.

Pih. לִקֵּק the same, Judges 7, 6 7.

לָקַשׁ (Kal not used) *intr.* prop. *to be hard, sapless*, identical in its organic root לָ־קַשׁ with קַשׁ and חַשׁ (which see); hence *to be ripe late*, of fruits, Syr. and Arab. the same; metaphor. *to be late in time*, of rain, *to be late born, born after due time* (comp. the proper name לַקִּישׁ). What is late ripe is conceived of as still hard and sapless, in fruits, grass &c. Deriv. מַלְקוֹשׁ, לֶקֶשׁ, with the denom. לִקֵּשׁ.

לֶקֶשׁ *m.* 1. *late grass, after-grass*, Am. 7, 1; the king took the early grass (1 Kings 18, 5). — 2. (not used) *late fruit*, of the כֶּרֶם. Hence

Pih. לִקֵּשׁ (denom.) *to collect such a* לֶקֶשׁ, *to gather the late berries*, with accus. כֶּרֶם Job 24, 6; hence many mss. have יְלַקֵּטוּ by way of explanation.

לֵרֹא (*to fear*) 1 Sam. 18, 29 see יָרֵא.

לְרַד Is. 45, 1 is taken as an infin. of Kal and רַד = רֹד (from רָדַד); but לְרַד before Makkeph may also be = לָרַד for לְהָרַד, the infin. of Hif.

לָשֵׂאת see נָשָׂא.

לְשֶׁבֶת Gen. 16, 3 see יָשַׁב.

לָשַׁד (not used) *intrans. to be juicy, moist, fluid*, identical in its organic root לָ־שַׁד with that in שָׁד־ה I. (belonging to שַׁד and שֹׁד 2), זָת (זוּת); metaphor. *to be juicy, fat*, of cakes. The Ar. لَسَدَ has a trans. meaning *to moisten;* then *intr. to suck, to swallow* (see שָׁדָה I.). Derivative

לָשָׁד (*constr.* לְשַׁד, with *suff.* לְשַׁדִּי

with a sharp pronunciation of *d*, like that of *n* in קָטָן) *m.* 1. *juice*, of life Ps. 32, 4 (Targ. *Ibn Esra*) comp. DAN. 10, 8, connected with the idea of moistening, as is *succus* with Germ. *saugen.* — 2. *fat*, *a fat cake*, NUM. 11, 8 *a fat cake of oil.*

לָשׁוֹן (from לָשׁ i. e. לוּשׁ II. which see; *constr.* לְשׁוֹן, as in שָׂשׂוֹן from שׂוּשׂ the *constr. state* is שְׂשׂוֹן, with *suff.* לְשׁוֹנִי; *pl.* לְשֹׁנוֹת, with *suff.* לְשֹׁנוֹתָם) *f.* (like other names of the parts of the body; masc. Ps. 22, 16 and PROV. 26, 28 according to a peculiar acceptation) prop. *the licker* (comp. Arab. لَقْلَقٌ the licker, the tongue; see לוּשׁ II.), hence 1. *the tongue*, the member with which one licks or swallows, in men or animals JUDGES 7, 5; Ps. 68, 24; 137, 6; LAMENT. 4, 4; Ez. 3, 36; comp. Ar. لَسَا to swallow, لَسَّ to lick, لَاسَ to taste; but לָ is commonly thought of a) as the instrument of speech, and דִּבֵּר applied to it Ps. 39, 4, JOB 33, 2 (see דִּבֵּר), which may also be omitted in comparisons Ps. 45, 2; hence like פֶּה *speech*, *language*, determined more exactly by the following noun e. g. שֶׁקֶר Ps. 109, 2, חֲכָמִים PROV. 15, 2; or לָשׁוֹן alone is used for *speech* PROV. 15, 4; 18, 21; Is. 33, 19, with פֶּה or חֵךְ in the parallel place. In order to denote that speech is ready on the tongue, לָ is coupled with בְּ JOB 6, 30, Ps. 139, 4, עַל 2 SAM. 23, 2, PROV. 31, 26 or תַּחַת Ps. 10, 7; 66, 17; speech being thought of as *in*, *upon* or *under* the tongue; עַל־שִׂפָתַיִם PSALM 16, 4, תַּחַת שְׂפָתַיִם 140, 4 being also used. Sometimes לָ is employed in a concrete sense for the *speaker*, when שֶׁקֶר PROV. 6, 17, מִרְמָה Ps. 52, 6, תַּהְפֻּכוֹת PROV. 10, 31 and other words follow in the genitive; and it is so construed also with the masc. PROV. 26, 28. On לָשׁוֹן רְמִיָּה Ps. 120, 2 see רָמָה. — b) as an instrument of cutting, sharp speech Ps. 64, 5, of scourging calumny JOB 5, 21, of false witness JER. 18, 18, of faithlessness to a promise Ps. 140, 12, of facility in speaking and exorcising ECCL. 10, 11, of report, Ez. 36, 3 *and ye are taken up on the lip* (i. e. in the speech) *of the tongue* (talkers). — c) in the most general sense: *language*, i. e. the distinguishing idiom of a people, e. g. לְשׁוֹן כַּשְׂדִּים DAN. 1, 4 *the language of the Chaldeans*, i. e. the Aramaean, which the Jews commonly did not understand (2 KINGS 18, 26 27); applied generally to every language spoken by peoples GEN. 10, 5; NEH. 13, 24; ESTH. 1, 22; לָשׁוֹן אַחֶרֶת Is. 28, 11 *another* (i. e. a foreign) *language*, as the Assyrian was to the Hebrews 33, 19. Hence it is synonymous with גּוֹי and עַם Is. 66, 18, used especially at a later period (DAN. 3, 4 7 31; 5, 19), inasmuch as language is considered the distinguishing mark of a people. — 2. Transferred to inanimate things like a tongue, e. g. לְשׁוֹן זָהָב JOSH. 7, 21 *a tongue-like bar of gold*; לְשׁוֹן אֵשׁ Is. 5, 24 *a tongue of fire*, i. e. a tongue-like flame stretching forwards, comp. *γλῶσσαι ὡσεὶ πυρός* ACTS 2, 3, Arab. and Pers. the same; לְשׁוֹן הַיָּם *a tongue of the sea* JOSH. 15, 5, or also הַלָּשׁוֹן alone 15, 2. Phenic. לָשׁוֹן the same, hence הַלָּשׁוֹן אֶלֶף, *Ἀλσουνάλφ* i. e. *βούγλωσσον*, Ar. لسان الثور, the name of a plant (Diosc. 1, 126); לְשָׁן the same, also written הַלְּשָׁן אֶלֶף *Ἀλσανάλφ*. Hence

לָשַׁן (Kal not used) *denom. to use the tongue* (as an instrument of speech).

Pih. לִשֵּׁן (after the form בֵּרֵךְ, where שׁ is looked upon as a guttural which does not take Dagesh; *part.* מְלַשֵּׁן after the form מְבָרֵךְ) *to make slander* Ps. 101, 5 K'ri, where מְלַשְּׁנִי is the part. m. in the construct state with Yod appended.

Po. לוֹשֵׁן (*part.* מְלוֹשֵׁן) the same Ps. l. c. K'tib.

Hif. הִלְשִׁין (*part.* מַלְשִׁין, *fut.* יַלְשִׁין) *to irritate* or *make to slander* PROV. 30, 10.

לָשַׁךְ (not used) *intr. to encamp*, *to lie*, *to abide* (in a place), therefore *to settle*, *to encamp*, *to rest*, *to dwell* (cognate in sense שָׁכַן, comp. French *loger* from the Latin locare), identical in its organic root לְ־שַׁךְ with that in שָׁךְ (which

see) *to abate* (of wrath, a flood, a tempest); as the Latin lēg-o, Greek λέγ-ω, German legen &c. may be connected with the Latin *loc.* נָשַׁךְ II. is a collateral form to the derivative noun, not to be interchanged with נָשַׁךְ I. The meanings *to join*, *to attach to*, *to be united*, *appended*, which the Ar. لَسِقَ, لَصِقَ, لَزِقَ &c. have, are not to be brought under this head, since they are obviously nothing more than collateral forms of נָשַׁק, נסק. Deriv. לִשְׁכָּה.

לִשְׁכָּה (with *a* of motion לִשְׁכָּתָה, *pl.* לְשָׁכוֹת, *constr.* לִשְׁכוֹת; three times נְשִׁכָּה, *pl.* נְשָׁכוֹת) *f. a depot*, *a cell* NEH. 10, 38; 1 CHR. 9, 26; *a dining room*, *an assembly room* 1 SAM. 9, 22; *chamber of the king's scribe* JER. 36, 12 20 21; *the cell* of the ministering priest Ez. 40, 44; 42, 13; *secret chamber* EZR. 10, 6, for treating with wine in JER. 35, 4 5, for reading the prophets' writings JER. 36, 10; *a room*, for all classes of priests Ez. 40, 45, or for individual priests, courtiers, door-keepers &c. JER. 35, 4; 36, 10; EZR. 10, 6; NEH. 13, 4; *a magazine*, under an overseer 1 CHR. 9, 26; 2 CHR. 31, 12; also *an* entire *building with chambers* NEH. 13, 5 9; Ez. 42, 5. The LXX, Aq., Symm. and Theod. translate it by γαζοφυλάκια, ἐξέδραι, παστοφόρια, σκηναί, οἶκος, κατάλυμα, θάλαμος, according to the requirement of the context.

As to the derivation, the word is to be explained like the French *loge*, *logis* from *loger*, the German *Lager;* as *cubiculum* is formed from *cubo*. The Greek λέσχη may have come from the Semitic, through the Phenician.

לָשַׁם (not used) *intr.* 1. *to shine*, *to glitter*, of the red colour of the jacinth or opal (λιγύριον, ligurius), identical in its organic root לָ־שַׁם with that in חָ־שַׁם (which see), בָּ־תַם (כָּתַם). — 2. Metaphor. *to be fat*, *fruitful*, *firm*, *strong*, of places, the same metaphor being found with respect to חָשַׁם, belonging to the proper names חַשְׁמוֹן, חַשְׁמֻנָּה. A comparison with the Arab. لَسَمَ (to lick, to swallow), لَسِمَ (to join, to be attached to), as ulterior developments of لَسَّ (to lick) = Hebr. לָוַשׁ (לָוַשׁ II.), is not tenable here; as little is the Ar. لثم to break. Deriv. לֶשֶׁם 1 and 2.

לֶשֶׁם *m.* 1. the name of a red-shining precious stone Ex. 28, 19; 39, 12; according to the versions (LXX, Vulg.) *the opal* (λιγύριον, ligurius), or *jacinth*, so called in any case from the reddish i. e. shining and glittering colour; comp. חַשְׁמַל. — 2. (*fortress*) *n. p.* of a city in the north of Palestine JOSH. 19, 47, elsewhere called לַיִשׁ JUDGES 18, 7 14 27.

לָשֹׁן see under לְשׁוֹן.

לָשַׁן (from לָשַׁשׁ or לָשַׁשׁ = לָשׁ; *def.* לְשָׁנָא; *def. pl.* לְשָׁנַיָּא) *Aram. f.* same as Hebr. לָשׁוֹן in meaning 2. DAN. 3, 4; 5, 19; 6, 26; Syr. ܠܫܢ, Ar. لِسَان the same.

לָשֹׁן same as לָשׁוֹן see בְּלָשֹׁן.

לָשַׁע (not used) *tr. to split*, *to separate*, *to rend asunder*, the ground, *to break through*, of a spring; identical in its fundamental signification with לָתַע (to break asunder, to bite asunder), לָתַךְ to break through, to make hollow), Ar. لَسَعَ (to tear or split asunder), لَخَّ (to cut asunder); and the organic root לָ־שַׁע is also in שָׁע, יָ־שַׁע (Ar. وَسِعَ to cleave asunder, to be wide), יָ־שַׁח, יָ־תַח, תָּךְ, (תּוּךְ) &c. &c. Deriv. the proper name לֶשַׁע.

לֶשַׁע (*the breaking through of water*, *spring-place*) *n. p.* of a city east of the Dead Sea GEN. 10, 19, which was called קַלִּירְהוֹי, i. e. Callirrhoë, on account of its warm springs, by Jer. Targ. I. and II., Gn. Rabba ch. 37, Jer. Meg. ch. 1 and *Jerome* (Quaest.). See *Josephus* Ant. 17, 6; B. J. 1, 33, 5. From this Greek appellation קַלִּירְהוֹי, abridged קַלִּיר, the Galilean Synagogue-poet in the 6th century got the name *Elasar Kalir*.

לְשַׁשׁ Aram. see לְשַׁן.

לַת 1 SAM. 4, 19 instead of לֵדֶת see יָלַד.

לָתַח (not used) *trans. to extend, to stretch out*, of a mat, a garment; identical in its organic root לָ־תַח with that in מָ־תַח (to אַמְתַּחַת); comp. טָפַח to מִטְפַּחַת; מַד and מֶד from מָדַד. Derivat. מַלְתֶּחָה.

לָתַךְ (not used) *tr. to break through, to pierce, to make hollow*, a vessel, proceeding from the idea "to cut through, to cut asunder", Arab. لَثَغَ (see לָשַׁע). Derivative

לֶתֶךְ *m.* a (deepened, hollow) measure for grain Hos. 3, 2; the measures כֹּר and קַב proceeding from a like fundamental signification. A *letek* contains half a כֹּר (LXX, Vulg.) or חֹמֶר (*Kimchi*).

לָחַע (Kal unused) *tr.* same as נָתַק *to tear away, break away*, Ar. لَعَّ (to push, to stick), لَذَغَ (to bite in pieces); probably connected in its fundamental signification with לָשַׁע. Deriv. מַלְחָעָה.

Nif. נִתַּע (instead of נִלְתַּע) *to be shattered* or *broken to pieces*, of the teeth Job 4, 10 (Syr., *Ibn Ganâch*). It is better, however, to take it as a Nifal-form of נָתַע = נָסַע; נָתַץ also being used in this sense (Ps. 58, 7).

לָתַת see נָתַן.

מ

מ, called מֵם (same as מַיִם, comp. שֵׁשׁ, לֵיל, from שִׁישׁ, לִיל, though ־ִים here is merely a plural form), *Mêm*, signifies, as a letter of the alphabet, *a wave* (see מַיִם), apparently because the form of it in old Hebrew (𐤌), Samaritan (ⲙ, ⲙ), Phenician (𐤌, 𐤌, 𐤌) and accordingly in Greek, Etrurian &c. is said still to resemble a wave. But, not to mention that the similarity to a wave is very questionable, we know from the other alphabetical names, that they have been selected merely on account of the initial sound. The alphabet is not symbolical, but represents the sounds of speech in conventional signs; and the names are intended to figure forth the initial ones. The Ethiopic appellation *Mai* is ማይ (which see), with a similar signification; and the Greek *Mῦ* is either abridged from *Mῦμ* μῦμ (= מֵם), like *Nῦ* from *Nῦν*, νῦν, or = μῦ (which see) = מֵי. As a numeral *Mêm*, being the fourth in the series of tens, signifies 40; as a sound of the alphabet it is pronounced *mê;* and it was used for מָלַךְ in Phenician, being abridged from that word.

By reason of the twofold vocal character of *Mêm*, sometimes the strongest nasal sound, sometimes a dull labial, it is interchanged 1. with נ and ל, as שָׁמַם and שָׁנַן; נוּט and מוּט (= מָעַד); נָגַד and נָגַר; מָגַד and נָגַד; מָבוֹן and נָבוֹן; אֵם and דֵּן, Aram. אֲן, Arab. أُمّ; ־ִים as a masc. plural ending is the Aram. ־ִין; כְּמָה Ar. كَسْنَا; צֶלֶם Ar. صَنَم; בְּהֵמָה Ar. بَهَائِم; דָּשֵׁן Ar. دسم; more rarely with ל, as גֻּלְגֹּלֶת Arab. جُمْجُمَة (see ל). — 2. with labials, as מָרִיא and בָּרִיא; מְרֹאדָךְ and בְּרֹאדָךְ; מִכְתָּב and רְמָיָה (in רְמִיָּה) and חָמַק; כָּמַר and כָּפַר; חָמַט and רָפָה; וָמֶן and Syr. ܒܰܪ; זָמַר and חָבַק; נָשַׁם and נָשַׁף; גָּמָא and גָּבָא; אַרְמֹן, Aram. אַרְבֶּן; תָּמָה, Aram. תְּרַהּ &c. — Sometimes this interchange appears only in the LXX or when words are adopted into the Western languages, e. g. לָבְנָה, LXX *Λεμνά* Josh. 21, 13; יִבְנֵה, LXX *Ἰάμνεια*; or the double labial is softened by changing the first one into *m*, e. g. Aram. אַבּוּב Latin ambuba; יְרַבְּעַל in Sanchon. *Ἱερομβάαλ*; חַבַּקּוּק *Ἀμβακούμ*; סַבְּכָא *σαμβύκη*; Phenic. n. p. כְּבַב *Κομβάβος* (*Movers*, Phön. I. 687). The simple *μ* is rarely changed into *β*, e. g. נִמְרָד LXX *Νεβρώδ*; or a *b* follows *m* to make the pronunciation milder and easier, as לַמְדָא, *λάμβδα*, Phenic. imbale

(Plaut. Poen. 1, 12) = גֶּמֶר (= גֹּמֶר), יִמָּלֵא and *Κίμβροι*, Cimbri; מַמְרֵא LXX *Μαμβρῆ*; עָמְרֵי LXX *Ἀμβρί*; זִמְרִי *Ζάμβρι*. Sometimes this interchange took place to have an assonance with a like-sounding word, e. g. דִּימוֹן Is. 15, 9 for דִּיבוֹן on account of דָּם.

In the forming of stems from simple organic roots *m* is applied like other mutes, i. e. as an addition at the commencement or end: so in מָ־טַר, גָּשֵׁ־ם, מָ־כַר, מָ־לַח, מָ־צַח &c., though the meaning of this addition, as modifying the idea, has not been ascertained as yet.

Among other observations upon *Mêm* in word-building the following may be worthy of attention: 1. its prosthetic application in the formation of nouns and participles, in order to give the word the collateral idea of an objective *who? what?* and to attach the leading conception thereto; corresponding to the extra-Semitic noun-endings *-ma*, *-ment*, *-mêna*. Accordingly it is used: a) to form participles, where the interior formation does not make itself sufficiently observable, i. e. in Pih., Puh., Hif., Hof. and Hithp., e. g. מְכַתֵּב, מְכֻתָּב, מִתְכַּתֵּב, מַכְתִּיב, מָכְתָּב. b) to form certain nouns from verb-ideas, for the purpose of denoting *a thing* or *a somewhat* to which the verb-idea is to be referred; resembling the extra-Semitic endings in -man, *-ματ*. This change of the verb-idea into a noun is either effected by the prefixed *m* announcing the place of the action, e. g. מִרְעֶה *pasture*, i. e. where feeding is, מִקְדָּשׁ, מִזְבֵּחַ &c. (*Mêm* loci), or by its expressing the time in which something takes place, e. g. מוֹשָׁב Ex. 12, 40 *continuance of dwelling*, or an instrument by which the action is performed e. g. מַפְתֵּחַ *key*, מַזְמֵרָה *a pruning-knife;* or its sets forth the idea generally in a vivid form, e. g. מַלְקוֹחַ *what is taken*, i. e. *booty*, מֶרְחָק *what is distant*, i. e. *distance*, *remoteness;* hence as an infin.-noun, as מַהְפֵּכָה Am. 4, 11, מַשְׂאוֹת Ez. 17, 9, מֵרַע Dan. 11, 27. It is only by a metaphorical transference, that such words receive a personal sense, as מוֹדָע, מֵרֵעַ, מַלְאָךְ, מִשְׁנֶה, מִמְשָׁל. — 2. The termination *-m* in nouns, adjectives and adverbs, which is, as it appears, of like signification with *-n*, and with the endings *-na*, *-an*, *-nâ*, *-nis*, *-nam* in extra-Semitic languages. This termination, according to the vowels, that precede it, is a) *-ôm*, ־ֹם, ־וֹם, used in the formation of substantives, adjectives and adverbs, e. g. in the subst. דָּרוֹם *south* (from דַּר), פִּדְיוֹם *ransom*, and in larger, looking like quadriliteral, nouns, as חַרְטֹם *a writer of hieroglyphics*, קַרְדֹּם *an axe*, the proper names גִּדְעֹם (*felling*), חִירֹם, הִנֹּם, גֵּרְשֹׁם &c.; as an adjective-termination, e. g. עֵירֹם *naked;* as an adverbial ending, e. g. פִּתְאֹם *momentarily* from פֶּתַע, שִׁלְשֹׁם from שֶׁלֶשׁ, הֲלֹם from הַל, מְתֹם from מַת. b) ־ָם with substantives, e. g. סֻלָּם *ladder*, סָלְעָם *locust*, the proper names חוּרָם, חִירָם, חוּשָׁם, אוֹנָם, אֲחֻזָּם, בִּלְעָם &c.; with adverbs, as יוֹמָם, רֵיקָם, אָמְנָם, אֻמְנָם, חִנָּם, דּוּמָם, שַׁגָּם, מָחֳרָתָם &c. c) ־ֶם, by which means segolate-forms originate, that are to be referred to shorter words, e. g. לֶחֶם *juice* Jer. 11, 19 from לֵחַ, עֶצֶם *wood* Ez. 24, 5 from עֵץ, and so perhaps גֶּשֶׁם, גֶּרֶם, זֶרֶם (comp. Sanskrit sṛi), כֶּרֶם (comp. כַּר), תֶּלֶם (comp. תֵּל), עֶלֶם (comp. עוּל), נֶזֶם, צֶלֶם &c. — 3. As a light external addition in the formation of participles, also in the masc. plural-ending, there are certain cases, where it is lost. Thus a) in the case of participles, when they become adjectives or substantives, e. g. מָאֵן Ex. 9, 2 *unwilling*, especially in the strong Pihel-forms, e. g. שׁוֹמֵם Lament. 1, 13 *frightened*, רוֹמֵם Ps. 118, 16 *victorious*, עוֹלֵל Jer. 44, 7 *a suckling*, שׁוֹבֵב Mic. 2, 4 *an enemy*, הוֹלֵל Ps. 75, 5 *a madman*, לֹצֵץ Hos. 7, 5 *a mocker*, from מְמָאֵן, מְשׁוֹמֵם, מְרוֹמֵם, מְעוֹלֵל, מְשׁוֹבֵב, מְהוֹלֵל, מְלוֹצֵץ, with which they are still interchanged occasionally. In Puhal this is also the case where the participial character remains, e. g. אֻכָּל Ez. 3, 2, לֻקָּח 2 Kings 2, 10, יוּלָּד Judges 13, 8, מוֹרָט Is. 18, 2 7, שֹׁעָר Jer. 29, 17, יוּקָשׁ Eccles. 9, 12, מוּעֶדֶת Prov. 25, 19, arising

from מִשְׁעָר, מִמִּרְטָם, מִיָּדְךָ, מִלֶּקַח, מִנְּאֹכֶל, מִמַּעֲדָה, מִיְּקֻשׁ. b) the *m* in the masc. plural-ending ־ִם, e. g. עַמִּי Ps. 144, 2, LAMENT. 3, 14, רְמוֹנִי SONG OF SOL. 8, 2, מִנִּי Ps. 45, 9, חִצֵּי 1 SAM. 20, 38 K'tib, instead of חִצִּים, מִנִּים, רְמוֹנִים, עַנְּיִים. So too the *m* in the dual-ending ־ַיִם, e. g. יָדָי Ez. 13, 18 instead of יָדַיִם.

מָ in מָהֶם Ez. 8, 6 see מָה.

מַ· (i. e. מַה coupled with the following word so closely, that a Dagesh forte comes into the place of ה) in מַזֶּה Ex. 4, 2, מַלְכֶם Is. 3, 15, מַהֲלָאֹה MAL. 1, 13, לְמַבְּרֵאשׁוֹנָה 1 CHR. 15, 13; see מַה.

מְ before words beginning with ח, ר, ע, for מִן, see מִן.

מִ before words beginning with ה or ח, arising out of מִן, see מִן.

מִ· i. e. מִ with Dagesh forte following, see מִן.

מָא *Aram.* same as Hebr. מָה (which see) *what, something*, מָא־דִי *that which* EZR. 6, 8.

מָא the organic root of מָאַן, מָאֵן, מָאָה which see.

מְאָא (not used) *Aram. intr.* same as מָאָה in Hebrew. Deriv. Aram. מְאָה.

מַאֲבָס (*pl.* with *suff.* מַאֲבָסֶיהָ) *m. a store-house* (from אָבַס), *a granary* JER. 50, 26, LXX ἀποθήκη.

מְאֹד (with *suff.* מְאֹדוֹ, מְאֹדֶךָ; from אוּד) *m.* 1. *power, strength, firmness, intimateness*, DEUT. 6, 5; 2 KINGS 23, 25. — 2. an *adv.* (other nouns in the accus., e. g. רוֹמְמָה haughtily, בֶּטַח safely &c. being also used as adverbs) *much* 2 CHR. 35, 23, *exceedingly* NUM. 14, 39, *entirely* Ps. 79, 8, *extraordinarily* 97, 9, *quickly, soon*, 1 SAM. 20, 19; prop. mightily, energetically. In these senses מְאֹד stands after verbs (GEN. 4, 5; 7, 18; 19, 3; EX. 1, 20), adjectives (GEN. 1, 31; 12, 14; EX. 9, 3), and even after other adverbs (GEN. 15, 1; 2 CHR. 33, 14), to give force to the ideas expressed by the verbs, adjectives and adverbs. As a word of intensifying it is sometimes doubled, with the meaning *very much, too much, totally*

NUM. 14, 7; 1 KINGS 7, 47; 2 KINGS 10, 4; for which, however, מְאֹד is oftener connected with prepositions, as עַד־מְאֹד *very much* GEN. 27, 33, 1 SAM. 11, 15, עַד־לִמְאֹד 2 CHR. 16, 14, בִּמְאֹד מְאֹד GEN. 17, 2 6 20; Ez. 16, 13. Phenic. מְאֹד the same (Sid. 16, 10; 17, 13).

מָאָה (not used) *to be much, numerous* (of a round number, of a multitude, like רָבַב I. belonging to רָבְבָה), *to be wide, extended, comprehensive* (in space), Ar. ﻣﺎﺀ *tr. to make wide.* In Sanskrit mah has the same meaning, since mahâ, mahat (*great*) proceeds from it; in like manner the Zend. meh, maé, mâo, Greek *μέγ-ας*, Latin mag-is, mag-nus, Pers. mih (great), Gothic mag-an (to be able), German meh-r, English more, Coptic ⲙⲉϩ *to be much* &c., only that it sometimes expresses an extension in space, sometimes in number. The organic root מָא־ה (Aram. מְאָא) may therefore be merely the weaker form of the organic root in צָ־מַח; the Sanskrit mah also signifying *to grow*. Deriv. מֵאָה.

מֵאָה (after the form פֵּאָה, גֵּדָה; there has also existed a form מְאֵרָה like רַעְיָה, שִׁבְיָה; *constr.* מְאַת; *dual* מָאתַיִם instead of מְאָתַיִם; *plur. absol.* and *constr.* מֵאוֹת, the helping vowel ־ remaining, but also מְאָיוֹת 2 KINGS 11, 4 9 K'tib from מְאֵרָה) *femin.* 1. *a multitude, a heap, numerosity* (see מָאָה), then *a hundred*, after the analogy of אֶלֶף and רִבּוֹ, a large, round sum (ECCLES. 6, 3 omitting the noun), parallel to רַב (1 SAM. 2, 5) or an indefinite one LEV. 26, 8. As the definite number *one hundred* it stands a) in the absol. state before nouns whose number it determines, and which follow sometimes in the sing. GEN. 17, 17, DEUT. 22, 19, 2 SAM. 8, 4, 1 KINGS 18, 13, sometimes in the plur. GEN. 26, 12; 1 KINGS 18, 4; 1 CHR. 21, 3; 1 SAM. 25, 18. The same is the case with מָאתַיִם, where the sing. sometimes follows GEN. 11, 23, 1 SAM. 18, 17, and sometimes the plur. 2 SAM. 14, 26; or the number follows the noun GEN. 32, 15. On the

contrary מֵאָה determining the noun אֶלֶף follows it only in the sing. b) in the constr. state, where the noun follows sometimes in the sing. Gen. 11, 10, Ex. 38, 25, Esth. 1, 4, sometimes in the plur. Ex. 38, 27. c) Rarely and only in later writings is the defining מֵאָה put after a noun 2 Chr. 3, 16; 4, 8; 7, 5; Ezr. 2, 69. Quite irregularly does מֵאָה with the article follow Ez. 42, 2; hence the LXX read אַמּוֹת מֵאָה. d) In the accus. as an *adv. a hundred-fold*, *a hundred-times*, in which sense we have sometimes the absol. state Prov. 17, 10 (where מַכָּה should not be supplied), sometimes the constr. state Eccles. 8, 12. e) *the hundredth*, i. e. one of a hundred, one per centum Neh. 5, 11; comp. the centesima of the Romans, which was probably paid monthly. f) With prepositions בְּמֵאָה *for a hundred*, followed by a noun in the sing. Gen. 33,19, 2 Chr. 25, 6, or plur. 1 Sam. 18, 25; לְמֵאָה *out of a hundred* Judges 20, 10; לְמֵאוֹת *by hundreds* 2 Sam. 18, 4; comp. מֵאוֹת Num. 31, 14. — 2. (*extent*, *greatness*, only in מִגְדַּל הַמֵּאָה *tower of extent*, i. e. *giant-tower*) *n. p.* of a tower in Jerusalem Neh. 3, 1; 12, 39. Phenic. מְאַת the same, Talm. also מָה.

מְאָה (in Biblical Aramaeism for מְאָא, *dual* מָאתַיִן and Targumic מָאתָן; *plur.* in the Targ. מָאֲוָן, *constr.* מַאֲוָת, *def.* מַאֲוָתָא from a sing. מָאוּ, and מָאתָן) *Aram. fem.* same as Hebr. מֵאָה Dan. 6, 2; Ezr. 6, 17.

מְאוּזָל only in Ez. 27, 19, where Aquila and Syr. read מֵאוּזָל (see proper name אוּזָל), the Vulg. מִמּוּזָל, and the LXX מֵאָזֵל, thus taking אָזֵל, מֹזֶל and אוּזָל as proper names. The ancients have understood it as a noun from אָזַל = غزل *to spin*, i. e. *spun*. See אוּזָל.

מַאֲוַי (from אָוָה; only *pl.* מַאֲוַיִּים, also מַאֲוָיִים according to mss.) *m. desire* Ps. 140, 9.

מְאוּם (fluctuating between מוּם and מְאוּם, it is, however, from מָאַם) *masc. want*, *deficiency*, hence *a spot*, bodily Dan. 1, 4. מְאוּם Job 31, 7 is from מְאוּמָה (which see); comp. Deut. 13, 18 דָּבַק בְּיַד מְאוּמָה. See מוּם.

מְאוּמָה (once in a few mss. 2 Kings 5, 20 מוּמָה, and once Job 31, 7 abridged מְאוּם) *pron. indef. whatever*, quidquid, -quam Num. 22, 38; 2 Kings 5, 20; Job 31,7. Considered as a noun it follows, like מָה, the construct state in the genitive, determining it more exactly, e. g. מַשַּׁאת מְ Deut. 24, 10 *any gift*, prop. a gift of any kind; comp. דְּבַר מָה Num. 23, 3. With the negative particles לֹא (Gen. 39, 6; Deut. 13, 18), אֵין (Judges 14, 6; 1 Kings 18, 43), אַל (1 Sam. 21, 3) it means *nothing*, nihil, *nothing at all*, *none at all*. The abridged form מְאוּם Job 31, 7 is identical with the longer (*Kimchi*), and is therefore in no wise (with *Maurer*) to be regarded as a feminine (*Ibn Parchon*). It is moulded together from מָה אוּ מָה *what and what*, quidquid, where אוּ has not the meaning *or* (*Simonis*, *Ewald*), but *and* (*Fürst*), as וּ *and* has come from אוּ, which is connected indeed with אוֹ *or*, like the Latin vel (*or*) with ve (*and*); on which account it is equivalent in form to מָה וּמָה, without assuming this to be the basis. As מָה rejecting the ה is elsewhere pronounced and written along with the following word (see מָה) and the vowel *a* is shortened or wholly lost (comp. שָׁם from שָׁמָּה; Phenic. לָם = Hebr. לָמָּה; Arab. كَمْ from كَـمَا; Bab. מָאִים from מָא and אִם), and as the same sort of compound, with a very great variety of abridgments and polishings, is used in the Arab. مَهْمَا quidquid, Syr. ܡܕܡܐ and ܡܕܡ *whatever*, from ܡܐ ܕܡܐ, ܡܢ ܕܡܐ, whence has originated in the Targ. מֵדֵם Prov. 27, 7 and מִדַּעַם, Targumic כְּלוּם = Hebr. כָּל־מְאוּמָה, to express *whatever*: the above acceptation, as well as the contraction into מְאוּם, מוּמָה, appears unquestionable. The drawing back of the accent is often found in compounds of מָה, as in לָמָּה, שָׁמָּה; and elsewhere in reduplications, e. g. כָּכָה, אֵיכָכָה.

מָאוֹס (from מָאַס I.) *m. refuse, anything contemptible* LAMENT. 3, 45, coupled with סְחִי.

מָאוֹר (from אוּר; *constr.* מְאוֹר, *plur.* מְאוֹרוֹת, -רִים) *m.* prop. luminous place or luminous body, hence *light, a light*, as an element, of the sun and moon GEN. 1, 14 16; PS. 74, 16; *light* as a phenomenon, illuminating PS. 90, 8; מְנוֹרַת הַמָּ׳ *a candelabrum* NUM. 4, 9, comp. EX. 25, 6; fig. *brightness* PROV. 15, 30 a symbol of cheerfulness.

מְאוּרָה (from אוּר) *f. place of light, opening, hole*, Is. 11, 8, if it be not = מְעוּרָה.

מְאַז see אָז.

מֹאזְנַיִם (from מֹאזֶן, only *dual* מֹאזְנַיִם, *constr.* -נֵי; from אָזַן I.) *fem. a balance*, dual on account of the two scales LEV. 19, 36; PS. 62, 10; JOB 31, 6; different from פֶּלֶס (which see).

מֹאזְנַיִם (only *dual* -נָיִן) *Aram. f.* the same DAN. 5, 27.

מְאִוַּת see מַאֲוֶה.

מַאֲכָל (from אָכַל; *constr.* מַאֲכַל, with *suff.* מַאֲכָלוֹ, מַאֲכַלְכֶם) *m.* (*fem.* only in HAB. 1, 16) prop. what is eatable, what serves for eating, hence *food* JUDGES 14, 14, EZR. 3, 7, coupled with drink; *nourishment, victuals* DAN. 1, 10; PROV. 6, 8; with שֻׁלְחָן 1 KINGS 10, 5 *table-allowance; provender*, of animals DEUT. 28, 26; צֹאן מַ׳ PSALM 44, 12 *flock for slaughter*; עֵץ מַ׳ DEUT. 20, 20 *fruit-trees; product of the field* HAB. 1, 16, *corn* 2 CHR. 11, 11.

מַאֲכֶלֶת (*pl.* מַאֲכָלוֹת) *f.* prop. that with which one divides in pieces or destroys, hence *a knife* GEN. 22, 6 10; JUDGES 19, 29; fig. of the incisors PROV. 30, 14.

מַאֲכֶלֶת *f. food*, with אֵשׁ, for fire Is. 9, 4 18. See מַכֶּלֶת.

מָאֵל see אַבִימָאֵל.

מָאֵם (arising out of the redupl. form מָאֲמָא from the simple root מָא; comp. Aram. מְאָמָא out of מָאָמָא, Hebr. מְאוּמָא, from the simple root מָא, as also סָאפָא is to be referred to סָא, זְוִז to זָאזָא, the root זָא, שְׁאִשָּׁא = שְׁשָׁא to שָׁא &c.) *intr.* prop. *to be shortened, lessened*, cognate in sense with חָסַר, גָּרַע, בָּצַר, hence *to be wanting, deficient;* the cognate verbs just adduced being metaphorically applied in the same way. A farther contraction of the reduplication is shewn in the verb קוּם, i. e. קָם, from קָאַם; as also זוּז I., לוּל, טוּם &c. are contracted from reduplicated stems. From מָאֵם comes the noun מְאוּם, from מוּם the noun קוּם; and as both are of like meaning, מְאוּם was pronounced as קוּם.

מַאֲמָץ (from אָמַץ; only *pl.* מַאֲמַצִּים) *m. power*, with כֹּחַ following JOB 36, 19 *power of strength*, i. e. the uttermost exertion, comp. אַפְּרִיק כֹּחַ 9, 4; conseq. it is an enlargement of בְּצָר = בָּצַר, of שְׁוּעַ = שׁוּעַ (34, 19), without being identical therewith.

מַאֲמָר *m. a mandate, an edict*, ESTH. 1, 15; 2, 20; 9, 32; after the Aram. מֵאמַר.

מֵאמַר *Aram. m.* the same DAN. 4, 14.

מָאַן (Kal not used) *intr. not to will, to stand off*, from a thing, *to refuse, to withhold;* Syr. ܡܐܢ (impersonal) not to like, to withstand, to have dislike or disgust of a thing, to loathe, Af. to desist, stand off, draw back from a thing, to give it up; Arab. مَانَ *tr.* to keep back, to divide, to separate a thing; of a person or thing, to guard, protect, have a care of them; the same مَانَ f. o; مَانَ f. i to split off, to separate, to divide, hence metaphor. to furrow. From this comparative combination we get for the fundamental signification (as in עָצַר to debar, to shut off, to keep off, to withhold, to refuse, חָסַר to take off, take away, to lessen, קוּץ not to like, to withstand, to be averse to, to feel disgust at a thing, to retract): *to cut off, to take away, to lessen, to separate, to divide*, metaphor. to recede, to withdraw; like טָוַג to cut off, to separ-

ate from (hence סִיג what is separated, divided from, dross), and to recede, to give way. A farther development of the idea is *to diminish*, *to decrease*, *to fail*, *to be wanting* (see מָאֵם), or *to refuse*, *to deny* (see מָנַע), *to decline*, *to countermand* (see נוּא).

Pih. מֵאֵן (*part. m.* מָאֵן out of מְמָאֵן Ex. 7, 27; 9, 2; 10, 4; *fut.* יְמָאֵן) *to be unwilling* (opposite אָבָה), *to refuse*, *to resist* (together with מָרָה), *to desist*, either absol. Gen. 39, 8, 1 Sam. 28, 23, or followed by an infin. constr. with (Gen. 37, 35; Job 6, 7) or without לְ Jer. 3, 3; 9, 5; Ps. 77, 3. Deriv. מֵאֵן.

The organic root of the stem is מָא־ן, the root being enlarged into a stem by the addition of *n* liquid, as is often the case with liquid final sounds. The same organic root lies in the stems מָאֵם, מָם, which should be considered as arising out of reduplication, just as in another way the stem מָאֵן is enlarged into מָנַע with a modification of the idea. The verb-root מָא, in which the meanings here developed under Kal must have lain, had already a collateral form מַהּ (to hold off, to withhold, to tarry, to loiter), Hithp. redupl. הִתְמַהְמַהּ (which see) to refuse, to withhold, to delay, Ar. imper. مَهْ, Syr. ܡܗ keep to thyself, hold off, مَهْمَهَ to debar, to hinder, to desist, to withhold, Samar. מְעָא not to wish, to send back. Most naturally does the root מָא appear to be identical with לָא (לוּא) and נָא (נוּא), according to a usual interchange of initial liquids; since all these express a similar idea. From the verb-root לָא (לוּא) arose the negative particles לֹא, לוֹא, לוֹ, לָא, לָה, לֵא, לֵי, לֵי, לַי (which see); and נָא (נוּא) already appears as a verb with the meaning to refuse, to deny, to hinder, Ar. نَهَا to debar, to hinder, redupl. نَهْنَهَ, نَأْنَأَ the same, نَعْنَعَ to desist, to retreat &c. &c. The Sanskrit mâ, Greek μή, Pers. me (in compounds), also نَا, نَه, Greek νη, Latin *ne* &c. obviously belong to the same group of roots.

מָאֵן as a part. see מָאֵן *Pih.*

מֵאֵן (after the form עִקֵּשׁ; *pl.* מֵאֲנִים) *adj. m. refusing*, *resisting*, *not wishing* Jer. 13, 10.

מְאַן (not used) *Aram. tr. to perform*, *to prepare*, *to carry on* (by manufacturing agency), *to accomplish*, cognate in sense with כָּלָה II. (whence כְּלִי), connected in its organic root with that in Hebrew אָ־מַן I. to work, to perform, מָנ־ה, בָּנ־ה to dispose, erect, build, make, מָן (מוּן) to form; except that it may have been specially used of the making of a thing such as a vessel, like the Hebrew כָּלָה II. belonging to כְּלִי.

מָאן (for מְאָן, *def.* מָאנָא; *pl.* מָאנִין, *constr.* מָאנֵי, *def.* מָאנַיָּא) *Aram. m. a vessel*, *a utensil*, Dan. 5, 2 3 23; Ezr. 5, 14; 7, 19; prop. what is made, Targ. also מָן; Syr. ܡܳܢܳܐ.

מָאַס I. (*part. m.* מוֹאֵס; *inf. abs.* מָאוֹס, but *constr.* with *suff.* מָאַסְכֶם; *fut.* יִמְאַס) *tr. to reject*, *to repudiate*, *to refuse*, with accus. of the obj. Jer. 14, 19, Ps. 53, 6, *to despise*, *to contemn* 1 Sam. 15, 23, Job 30, 1, *to abhor* Am. 5, 21, Is. 31, 7, *to slight* Is. 8, 6, *to mock* 33, 8, parallel גָּעַל, זָנַח, opposite בָּחַר Is. 7, 16; Lev. 26, 44; with בְּ of the object, *to shew contempt for* Jer. 6, 30; Judges 9, 38; Job 19, 18; it is seldom followed by an infin. constr. with לְ Job 30, 1, or by מִן with the infin. 1 Sam. 16, 1; seldom also does it stand absol. Job 6, 14. Deriv. מָאוֹס.

Nif. נִמְאַס (*fut.* יִמָּאֵס) *to be despised*, *rejected* Ps. 15, 4, *to be contemned* Is. 54, 6; *to be worthless*, *contemptible*, *mean* Jer. 6, 30.

The fundamental signification of the stem is *to thrust off*, *to thrust away*, *to reject*, *to separate*, with the additional idea of contempt; identical with the Ar. مَأَشَ to push away, معس to disesteem, مهز to reject; it may therefore be connected in its organic root with מָץ (מוּץ), מָשׁ (מוּשׁ).

מָאַס II. (only *fut.* אֶמְאַס) *intr.* after the Aramaean mode = מָסַס (comp. Targ.

מְאַס, מְאַךְ = מְסַס, מְכַךְ) *to melt, to dissolve;* hence fig. *to tremble, to be afraid* Job 42, 6, comp. מָסַס, מוּג.

Nif. נִמְאַס *to dissolve, suppurate,* of a wound Job 7, 5, where 2 mss. have וַיִּמַּס, comp. Ps. 38, 6 Targ. מְאַס for נָמַק; *to melt away* Ps. 58, 8 (Symm., Jerome), Targ. יִתְמַסּוּן.

מַאֲפֶה *m. something baked* Lev. 2, 4.

מַאֲפֵל *m. darkness,* Josh. 24, 7.

מַאֲפֵלְיָה (with a double accent, because opinions fluctuated about the accentuation of יָהּ) *fem. horrible, frightful darkness,* an epithet of a wilderness Jer. 2, 31; the latter being also represented as *a land of gloom* 2, 6, *of anguish and distress* Is. 30, 6, *threatening the wanderer with death* Job 6, 18, *surrounding his eyes with night, hemming in his steps* 18, 7. The appended יָהּ intensifies the idea, same as sent by God, supernatural, as in שַׁלְהֶבֶת־יָהּ Song of Sol. 8, 6; יי׳, אֵל, אֱלֹהִים also appearing as the highest intensifying of the idea, e. g. תַּרְדֵּמַת יי׳ 1 Sam. 26, 12, הַרְרֵי־אֵל Ps. 36, 7, חֶרְדַּת אֱלֹהִים 1 Sam. 14, 15.

מָאַר (Kal not used) *tr. to stir up, to excite, to sting, to wound,* of a thorn; *to prick, to eat into,* of leprosy; *to sting* or *excite the nerves of taste,* of something bitter, sharp, conseq. = מָרַר (LXX, Vulg. Syr., *Saad.;* comp. מָאַס), Ar. مَأَرَ, comp. مَرْمَرَ to be excited, to be angry.

Hif. הִמְאִיר (*part. masc.* מַמְאִיר, *fem.* ־אֶרֶת) *to sting, to wound grievously,* of סִלּוֹן Ez. 28, 24, parallel מַכְאִיב; *to fret,* of צָרַעַת Lev. 13, 51.

מָאֹר see מָאוֹר.

מַאֲרָב (from אָרַב) *m. ambush,* Josh. 8, 9; Ps. 10, 8; *troops posted as scouts* 2 Chr. 13, 13.

מְאֵרָה (for מְאֵרָה, from אָרַר) *fem. a curse,* Mal. 2, 2; Prov. 3, 33; opposite בְּרָכָה.

מֵאֵת compounded of מִן and אֵת (אֶת־).

מְאַת *adv.* see מֵאָה.

מִבְדָּל *adj. m.,* מִבְדָּלָה (*pl.* ־לוֹת) *f.,* prop. *separated, sundered,* hence *single* Josh. 16, 9, where it is an adj. to עָרִים. These single cities, inhabited by the Ephraimites in the territory of Manasseh, are mentioned more particularly in 1 Chr. 7, 29. The adjective formation with מ prefixed is rare; but it appears in מִשְׁמָן, מִשְׁנֶה &c., and therefore it is unnecessary to read נִבְדָּל or מֻבְדָּל. See בָּדַל.

מִבְדָּלָה see מִבְדָּל.

מָבוֹא (after the form מָקוֹם; *constr.* מְבוֹא, מְבֹא, with *suff.* מְבוֹאוֹ; *pl. constr.* מְבוֹאֵי; from בּוּא) *m. an entrance, place of entering,* with the genit. following הָעִיר *of the city* Judges 1, 24 25; *entering, marching into* (an action) Ez. 26, 10, likewise with the genitive עִיר; *a going in,* expressing with מוֹצָא all the conduct or business of a person 2 Sam. 3, 25; Ez. 44, 5; *a streaming* or *coming to,* with the genit. עָם Ez. 33, 31 *a streaming of the mass to; way of approach, entrance* 42, 9 K'tib, 46, 19, of which the temple had several 2 Kings 16, 18, Jer. 38, 14, מְ׳ הַסּוּסִים *entrance of the royal stable* 2 Kings 11, 16; מְ׳ פְּתָחִים *the entrance of the gates* Prov. 8, 3, hence לִמְבוֹא like לְבֹא (see בּוּא) as a prepos. *as far as, towards* (locally) 1 Chr. 4, 39; *the going down, setting,* of the sun Deut. 11, 30, hence *the west,* opposite מִזְרָח Mal. 1, 11, comp. מוֹצָא Ps. 65, 9; generally in the numerous meanings of the verb. See מוֹבָא.

מְבוֹאָה (*constr. pl.* מְבוֹאוֹת) *f. entry,* of the sea, i. e. which it offers, *haven,* Ez. 27, 3.

מְבוּכָה (from בּוּךְ) *f. perplexity, consternation* Is. 22, 5; Mic. 7, 4.

מַבּוּל *m.* a primitive word to denote *the deluge,* used only in the narrative of Noah's flood Gen. 6, 17; 7, 6 7 10; 9, 11 28; 10, 1 32; and so poetically Psalm 29, 10 of the celestial ocean, which is called מַיִם רַבִּים in 39, 3, applied to an immense flood of water. This word, which has been still preserved in Aramaean (Hab. 3, 5 Targ., Syr. ܡܰܒܽܘܠܳܐ, *b* interchanged with *m*) from

primitive times, and for which at a subsequent period the periphrasis טוּפָנָא (Targ.), طوفان, Arab. طوفان was used, just as the Greek *κατακλυσμός* and Lat. *diluvium* are mere periphrases, is somewhat singular in its form; for if derived from יָבַל I. it has an analogy only in נִצָּע, מַדָּע, נִסָּר; if from בָּל (בּוּל), only in מְשׁוֹט. In any case the word is connected with the poetical and archaic יוּבַל, יָבֶל, Ar. وَابِل (Sur. 2, 266; Hamâsa 611, 3).

מָבוֹן (only *plur.* מְבוֹנִים K'tib) *m.* = מֵבִין *instructing* 2 Chr. 35, 3 K'tib, with לְ of the person; but many mss. already have מֵבִין in the K'tib. Perhaps = נָבוֹן, which is possible by an interchange of *m* and *n*.

מְבוּסָה (from בּוּס) *f. a treading down, a casting down*, of enemies Is. 22, 5; 18, 2 7 *a people of mighty power and of treading down*, i. e. which subdues others.

מַבּוּעַ (*pl. constr.* מַבּוּעֵי; from נָבַע or בָּעָה after the form מַבּוּל) *m.* an old and rare word, *a fountain*, coupled with מַיִם Is. 35, 7; 49, 10; figur. *fountain of life* Eccles. 12, 6.

מְבוּקָה (from בּוּק I.) *fem. desolation, plundering*, Neh. 2, 11 = בּוּקָה.

מָבוֹשׁ (only *plur.* מְבֹשִׁים, with *suff.* מְבֹשָׁיו; from בּוּשׁ) *m. the* (male) *privy parts*, Deut. 25, 11; Targ. בֵּית בְּהַתְחָא, Arab. بَيْض; comp. בֹּשֶׁת Mic. 1, 11.

מִבְזֶה (from בָּזָה) *f. contempt*, whence a part. Nif. נִמְבְּזֶה *anything contemptible* 1 Sam. 15, 9. Thus all other conjugations of the verb are sometimes formed from a noun (לָבֵן from לִבְנָה, נִלְבַּב from לֵבָב, אֹזַנְתִּי from הֶאֱזִינַנִי, חֻצְצָרָה from חֲצֹצְרָה &c.), more or less abridged. But perhaps the proverbial expression here was נִמְזָה מִבְּזֶה וְנִמַּס (see מָזָה I.), of which the first two words were then amalgamated.

מִבְחוֹר (= מִבְחָר, from בָּחַר I.) *m. the select, best*, with עִיר *well fortified city* 2 Kings 19, 23, with an assonance to מִבְצָר 3, 19.

מִבְחָר (*constr.* מִבְחַר) *m.* 1. *the select, finest, best*, Is. 22, 7; 37, 24; Jer. 22, 7. — 2. (from בָּחַר II. *youth* = *a youth*) *n. p. m.* 1 Chr. 11, 38.

מַבָּט (from נָבַט after the form מַפֵּל, מַתָּן; once מָבָּט Zech. 9, 5, *e* intermediate between *a* and *i*) *m. expectation, hope*, Zech. 9, 5; *object of expectation and hope* Is. 20, 5 6.

מִבְטָא (from בָּטָא) *m. a rash utterance* (in vows), coupled with שְׂפָתַיִם Num. 30, 7 9.

מִבְטָח (*constr.* מִבְטַח, with *suff.* מִבְטָחִי and מִבְטָחִי; *plur.* מִבְטָחִים, with *suff.* מִבְטָחָיו) *m.* 1. (from בָּטַח I.) prop. roominess, width, cognate in sense רָוַח; hence *ease, thoughtlessness, security*, Prov. 14, 26 *in God's fear is security of victory;* 25, 19 *thoughtlessness* (i. e. prosperity) *is* בּוֹגֵד *in the day of trouble;* מִשְׁכְּנוֹת מִבְטָחִים Is. 32, 18 *wide, unconfined, secure dwellings;* then *prosperity* Job 18, 14, oppos. to צָרָה distress and misfortune. — 2. (from בָּטַח II.) *that in which one trusts, on which he relies, to which he is attached* Jer. 2, 37; Job 8, 14; Prov. 22, 19; *the object of trust* Ez. 29, 16.

מַבְלִיגִית (see בָּלַג) *f. what is sudden, quick-happening* Jer. 8, 18, where the accus. שֹׁד (Am. 5, 9) is omitted and the word construed with עַל (as in Amos); while the abstr. יָגוֹן is to be taken as a concrete for *suffering one*. The noun is formed from Hif.

מִבְנֶה (*constr.* מִבְנֵה) *m. a building, house* Ez. 40, 2.

מִבְנְיָ (from בֶּן = בֵּן, Ar بَنَّى; *a set up, erected, strong one*, comp. the proper names בִּנּוּי, בִּנְיָנוּ) *n. p.* of a leading warrior of David's 2 Sam. 23, 27; but for which usually סִבְּכַי (which see) stands.

מִבְצַיִר Judges 8, 2 see בָּצִיר.

מִבְצָר (*constr.* מִבְצַר; *plur.* מִבְצָרִים, *constr.* מִבְצְרֵי, with *suffixes* מִבְצָרָיו, מִבְצָרֵיהֶם) *m.* (fem. in Hab. 1, 10, because עִיר is to be supplied) 1. (an infin.-noun) *a fortification, fortress, citadel*

(see בָּצַר 3), hence to עִיר in the genitive *a fortified city* Num. 32, 36; 2 Kings 17, 9; 18, 8; in the plur. עָרֵי מ׳ Jer. 34, 7, עָרֵי הַמּ׳ Num. 32, 17, Jer. 4, 5, which was also the reading in 2 Kings 10, 2; oppos. to פְּרָזִי 1 Sam. 6, 18 (like כְּפָר opposite of עִיר); having an assonance with עִיר מִבְחוֹר 2 Kings 3, 19. — 2. concr. *the fortress*, a periphrasis for the leading city of Ephraim i. e. of Samaria, which was situated on a mountain, and appeared to be designed by nature for a strong place Is. 17, 3, called elsewhere מִבְצָר Am. 5, 9; also, a city remarkable for high walls, Is. 25, 12 of Kir-Moab, or generally Hab. 1, 10, where עִיר is to be supplied (and therefore it is fem.), or of Naukratis, Alexandria, Tyre &c. Dan. 11, 24. The taking or destruction of such a place is expressed by רוֹשֵׁשׁ Jer. 5, 17, שְׁחָת 48, 18, הֵשֵׁד Hos. 10, 14, הָרַס Mic. 5, 10 &c. — 3. (from בָּצַר 4) *gold-ore* Jer. 6, 27 = בְּצָר Job 36, 19 and בֶּצֶר 22, 24. — 4. (*fortress;* prob. the name of a district, as also תֵּירָן) *n. p. m.* Gen. 36, 42. — 5. in מִבְצַר־צֹר (*Tyrian-citadel;* prob. founded by the Tyrians) *n. p.* of a city in Asher, which has not the smallest connection with the *fortified Tyre*, which belonged only to Phenicians, but was always reckoned to the Jewish kingdom Jos. 19, 29; 2 Sam. 24, 7. Sometimes עִיר is prefixed to it, sometimes it is omitted. Phenic. מַבְצָר (after the form מַשְׁאָב, מַעְבָּד, מַאְרָב) the same, with an *m* inserted before *b* (comp. מַבְרֶשָׁא, Membresa, n. p. of a city in Zeugitania, formed from בָּרַשׁ), pronounced and written *Μάψαρ*, *Μάμψαρ*, n. p. of a mountain-fortress in Zeugitania. The LXX also read מַבְצָר 2 Sam. 24, 7 and wrote *Μάψαρ*.

מִבְצָרָה (only *pl.* מִבְצָרוֹת) *f. fortification*, עִיר מ׳ Dan. 11, 15 of Sidon.

מִבְרָח (from בָּרַח; *plur.* מִבְרָחִים) *m. flight*, concr. *fugitive* Ez. 17, 21. But as the Targ. already takes it with the meaning of מִבְחָרִים (Dan. 11, 15) and mss. have this word, which is suitable, and a parallel to which is presented by Ez. 12, 14, we may take מִבְרָח as transposed from מִבְחָר.

מִבְשָׂמִים see בָּשַׂם.

מִבְשָׂם (from בֹּשֶׂם; *sweet odour*) *n. p. m.* Gen. 25, 13; 1 Chr. 4, 25.

מִבַּשֶּׁלֶת (*pl.* מִבַּשְּׁלוֹת) *f. a cooking-hearth*, Ez. 46, 23.

מִבַּשֶּׂרֶת *collect. f. tidings of salvation* Is. 40, 9.

מָג (from מוּג I.) *m. magus*, usually for priests among the Assyrians, Medes and Persians (Pers. مغ, *mugh*); see *Hyde*, de relig. vett. Persarum p. 372 seq. The word is said to mean the wise one (*Porphyr.* de abst. 4); hence in the Hebrew and Aramaean Scriptures חָכָם and חַכִּים usually stand instead (Jer. 50, 35; Is. 44, 25; Dan. 2, 12 18 24 27; 5, 7 8). The signification *fire-worshipper* (Pococke, Hyde) is only a derivative one. From the peoples mentioned the appellation came to the Babylonians, Phenicians and others. In a Cittaean inscription (*Movers*, Phön. II. 1. p. 535) the high priest is called מָג רֹשׁ (first magus), after the analogy of כֹּהֵן רֹאשׁ in the Old Testament. The Cilician מָג־אֶצֶר (i. e. fire-priest) is considered the father of *Thanak*, i. e. the Tanais-Artemis of Asia Minor. On Cilician coins of Olbia the high priest is called תֶּכֶר־מָג, i. e. *Teuker the magus* (*Movers*, Phön. I. p. 241), as we know from other sources that his special name was *Τεῦκρος* (תֶּכֶר); see *Strabo* 14, 5. p. 277. Along with the name *Amynas*, i. e. חַמָּן, which the Assyrian fire-god had among the Phenicians, מָג (Magus) also existed (Sanchon. p. 22). The word מָג is also in the name of the priests of Artemis at Ephesus, Meg-Abyzes. רַב־מָג Jer. 39, 3 *the prince-magus*, who as a high dignitary, like the רַב־סָרִים (prince-eunuch), רַבְשָׁקֵה or סַמְגַּר (prince-cup-bearer), תַּרְתָּן (head of the body-guard), accompanied the king on his warlike expeditions (see שַׂר־אֶצֶר and נֶרְגַל), in order to guard the sanctuaries of the

god שַׂרְאֶצֶר and נֶרְגַל (*Jos.* Ant. 1, 4, 3); for this appellation DAN. 2, 48 has רַב־סַגְנִין עַל־כָּל־חַכִּימֵי. The magi were divided into classes according to their functions (Orig. adv. Cels. I. 45), not only in Media (*Herod.* 1, 107) and Persia (*Hyde* l. c. c. 28-30), but in Babylonia, where there were five such (DAN.). The stem for the word is מָגַג I. i. e. מָגָג, which coincides with the Sanskrit *mah.* See *Haug* in *Ewald's* Jahrb. 1853. p. 157 seq. Phenic. מָגֹן *Μάγων* (priest, wise man, formed from מָגַג) n. p. of a Carthaginian.

מַגְבִּישׁ (*fortress;* from דִּגְבִּישׁ to make very hard, thick, firm) *n. p.* of a place EZR. 2, 30, coupled with בֵּית־אֵל, נֵבוֹ, עֵילָם אַחֵר.

מִגְבָּלָה (*pl.* מִגְבָּלוֹת; from גֶּבֶל) *fem. a chord*, prop. wreathed, wound Ex. 28, 14, interchanged with גַּבְלָה, and explained by מַעֲשֵׂה עֲבֹת.

מִגְבָּעָה (*pl.* מִגְבָּעוֹת) *f.* prop. a hill-shaped, dome-like thing, hence *a turban, a hat* of the common priests Ex. 28, 40 and 29, 9; while that of the high priest was called מִצְנֶפֶת. Comp. *Joseph.* Antiqq. 3, 7, 7; Ethiop. קבע a turban, Syr. ܩܒܥܐ a hat. See also כּוֹבַע, כִּבַּע.

מָגַד (not used) *intr. to be noble, distinguished, honourable, celebrated, precious*, of men and human qualities, of fruits and things; Arab. نَجُدَ the same; identical with נָגַד, נָגֹד (to be distinguished, noble), interchanging *m* and *n*. The organic root therefore is נָ־גַ־דַ, identical with that in גָּדַ־חַ I., from which combination the fundamental signification *to rise, to spring to a height, to be mentally prominent*, is clear, see גְּדֵדָה I.; compare جُدّ corpulence and mental height, نَجْد high land, breast &c.; the Arabic اَجِد, وجد in many derivatives having proceeded from the same idea. Phenic. מָגַד to be famous, whence מִגְדֹּן and מָגֹד in proper names. Deriv. מֶגֶד, מִגְדָּנָה, the proper name בַּמַּגְדִּיאֵל.

מֶגֶד (*pl.* מְגָדִים, with *suff.* מְגָדָיו) *m.* 1. *something noble, distinguished, high, valuable*, hence *a precious possession, riches;* מֶ֫גֶד שָׁמַיִם DEUT. 33, 13 *the precious things of heaven*, i. e. dew and rain; in like manner *the products of the sun* 33, 14, *the earnings of the moon* ibid., *the fruits of the luxuriant hills* 33, 15, *those of the earth and its fulness* 33, 16 are called מֶגֶד; it also stands in the genitive with פְּרִי SONG OF SOL. 4, 13, and מְגָדִים alone 7, 14, to denote the choicest and noblest fruit; for which reason the LXX, Syr. and *Saadia* translate it directly by *fruit;* comp. זְמָרָה, כְּבוּדָה, כָּבוֹד b and c; Syr. ܡܓܕ the same. — 2. *honour, fame, nobility, praise*, only in the proper name מַגְדִּיאֵל; comp. Ar. نَجْد the same, نَجِيد = نَجِيد, نَجِيد. Phenic. מָגֵד the same, hence the proper name מַגְדִּיאֵל־שַׂר (*fame of the prince El*) Magdelsar, *Μαγδάλσης*, the name of a Numidian; Magdalsa(r), *Μαγδάλσης* for Magdelsar, *Μαγδήλσης* appears there too in compound proper names. See מַגְדִּיאֵל.

מְגִדּוֹ (a farther development of מָגֵד, from גָּדַד, whereof גַּד = גֵּד is a name of the god of fortune; *place of God*) *n. p.* of a once royal city of the Canaanites in the plain of Jezreel; hence the Megiddo-district is = the plain of Jezreel JUDGES 1, 27; as the מֵי מְגִדּוֹ 5, 19 the Megiddo-water is the קִישׁוֹן (Mukatta), which flows through that plain. Afterwards a strong city belonging to Manasseh, not far from תַּעְנָךְ and יִבְלְעָם JOSH. 12, 21; 17, 11; 1 KINGS 9, 15; 2 KINGS 9, 27. בִּקְעַת מְ׳ 2 CHR. 35, 22, the Megiddo-plain = Jezreel, was also called בִּקְעַת מְגִדּוֹן ZECH. 12, 11, where the mourning for Adonis, according to tradition for Josiah, took place. In the time of the Romans the city was called Legio, now *Leǵǵûn*, as the ruins in the south-east of the plain Esdraelon are called (*Robinson*, New Bibl. Res. p. 152). The LXX and Vulg. pronounced it מַגֵּדוֹ, which makes no alteration in the etymology.

מִגְדָּל see מִגְדֹּל.

מְגִדּוֹן = מְגִדּוֹ Zech. 12, 11.

מַגְדִּיאֵל (*El is Renown*) *n. p.* of an Edomite prince and an Edomite place 1 Chr. 1, 54, Gen. 36, 43, like מִבְצָר and all the proper names there; perhaps the locality of a temple, identical with the station ad Dianam, seven hours north of Aila (Peuting. Tables 9, e).

מִגְדָּל (*constr.* ־דַּל, *plur.* מִגְדָּלִים and ־לוֹת) *m.* prop. high, projecting upward, hence 1. *a tower*, of the temple of Belus Gen. 11, 4 5 or in Jerusalem, where were many such Is. 33, 18; *a fort*, in פְּנוּאֵל Judges 8, 9 17, in שְׁכֶם 9, 46-52, also called מִלּוֹא 9, 6, coupled with בִּירָנִית 2 Chr. 27, 4; the pylon at the royal palace at Jezreel 2 Kings 9, 17; *the tower of a fortress* 2 Chr. 26, 9, for the protection of flocks 26, 10; *a castle*, Is. 2, 15, *fortification on a height* 30, 25; metaphorically *a watch-turret* in a vineyard for the watchman Is. 5, 2; *pyramid-like*, *tall-growing*, *sweet-smelling plants*, Song of Sol. 5, 13, where the LXX, however, read מְגַדְּלוֹת, participles of the same sort being put before and after it; *a high stage*, *a pulpit* Neh. 8, 4; fig. *protection* Ps. 61, 4; Prov. 18, 10. — 2. The following fortifications are associated with it, coupled with more particular notices: a) מִגְדַּל־עֵדֶר (*tower of the flock*) the name of a tower on Zion, and of one at Jerusalem, into which the flocks were driven in case of danger, or in which the people saved themselves Gen. 35, 21; Mic. 4, 8. But in Mic. l. c. there is usually understood a tower of the royal fortress, in the place of the later Hippicus; and in Gen. l. c. one south of the northern boundary and north of Hebron. b) מִ׳ חֲנַנְאֵל (*Hananeel-tower*) the name of a tower in Jerusalem north of the sheep-gate Neh. 3, 1, Zech. 14, 10, so called probably from the builder Hananeel. c) מִגְדַּל הַמֵּאָה Neh. 3, 1; 12, 39; see מֵאָה. d) מִ׳ הַתַּנּוּרִים Neh. 3, 11; 12, 38; see תַּנּוּר. e) מִ׳ דָּוִיד (*tower of David*) the name of a tower otherwise unknown, built by David for an armoury, whose slender form was deemed worthy of notice Song of Sol. 4, 4. f) מִ׳ הַלְּבָנוֹן (*tower of Lebanon*) the name of a watch-tower or observatory on a high point of Lebanon, a post of protection against Aram-Damascus Song of Sol. 7, 5; i. e. the *Megdal* (מִגְדָּל), where was a very ancient temple, which looked northward towards Beka'a and originated in a tower (*Robinson*, Zeitschr. der morgenl. Ges. VII. 1, 72). g) מִגְדַּל שֵׁן the name of a place *Μαγδάλσης*, so called from its pointed form, but also understood differently as a poetical figure Song of Sol. 7, 5. — מִ׳ appears in compound names of places: a) in מִגְדַּל אֵל (*tower of El*) *n. p.* of a fortified city in Naphtali Josh. 19, 38. It is usually identified with *Μαγδαλά* on the west side of the lake of Gennesaret (Matth. 15, 39); but the latter lies south of כְּפַר נַחוּם, an hour and a quarter from Tiberias, and must belong accordingly to Zebulon. b) מִגְדַּל־גָּד (*tower of Gad*, see גָּד) *n. p.* of a city in Judah Josh. 15, 37. The following appellations of places compounded with מִ׳ also appear in the Talmud and Midrashim: מִגְדַּל דְּצַבָּעַיָּא (Midr. on Lament. 2, 1; on Genes. and Sam.); מִ׳ נוּנַיָּא (Pesach. 46[a]); מִ׳ גָּדֵר (Ta'anit 20; Derech Erez); מִ׳ חָרוּב; מִגְדַּל רְוַי (Gen. rab.); מִ׳ שִׁיד and many others.

מִגְדֹּל and מִגְדּוֹל (*tower*, *castle*) 1. *n. p.* of a city in the extreme north of Egypt from Palestine, as סְוֵנֵה was in the south, on the border of כּוּשׁ Ex. 14, 2; Num. 33, 7; Jer. 44, 1; 46, 14; Ez. 29, 10; 30, 6. From Migdol a road led to בַּעַל־צְפוֹן, the later Heroopolis on the Red Sea, and therefore the Sea is mentioned with it Ex. 14, 2; Num. 33, 7. With regard to the signification, מִגְדֹּל is obviously a Phenician pronunciation of מִגְדָּל, which is often found in names of places, and therefore it appears certain, that מִ׳ was a Phenician commercial foundation, as was also בַּעַל־צְפוֹן &c. (*Movers*, Phön. II, 2. p. 186). Hence the derivation from the Egyptian (*Champollion* II. p. 79) must be rejected. For although the city is written ⲙⲉϣⲧⲱⲗ in Coptic, and ⲙⲉϣⲑⲁⲗ means *a series of*

hills (*Forster*, Epist. p. 29), yet we know from *Herodotus* (2, 159), that it was called *Μάγδολον*. — 2. *tower*, *fortress*, fig. 2 Sam. 22, 51 K'ri, where, however, it is better to read מַגְדִּיל, with the K'tib and Ps. 18, 51.

מִגְדָּנָה (*pl.* ־נוֹת) *f. preciousness*, e. g. of fine stones &c., but not = מַתָּנוֹת or gold and silver Gen. 24, 53; 2 Chr. 21, 3; Ezr. 1, 6. Comp. Phenic. מִגְדָּן (*a famous one*) *Mygdon*, proper name of a Carthaginian.

מָגוֹג (see גּוֹג) 1. *n. p.* of the second son of Japhet, and next of a people, the most considerable mixed race in the north east of Europe after גֹּמֶר (which see) Gen. 10, 2, by whom *Josephus* (Ant. 1, 6, 1) (whom *Jerome*, *Isidore* of Seville, *Zonaras* &c. follow) understands the Scythians, who were already known to Homer and Hesiod. This people, according to their own traditions (Diod. Sic. 2, 43) formerly dwelt in Asia, occupying the land at the Araxes as far as the Caucasus. Subsequent tradition in the Targum and Midrash (Jer. Targ. I. and II. on Gen. l. c.; Targ. on 1 Chr. 1, 5; Midr. rab. on Gen. l. c.) understands the people that originated in a mixture of the Scythians and Medes, viz. the *Sarmatians* and *Slavic races*, that northern people called the *Getae* (see *Simocatta* p. 119; *Photius* Summaria p. 9. 14). In this sense the later and favourite expression for מָגוֹג is גּוֹג, a people so designated as the leading stem of רֹאשׁ, מֶשֶׁךְ and תּוּבַל (which see) Ez. 38, 2 3; 39, 1; a fact that suits the Scythians well. See גּוֹג, אֲגַג and אֲגַג. — 2. *n. p.* of the country of Scythia, fully אֶרֶץ הַמָּגוֹג *the land of Magog* Ez. 38, 2, whose king or people is called גּוֹג, as the Hebrews speak of אֶרֶץ הַחֲוִילָה Gen. 2, 11 *the land of Havilah*. The syllable מָ־ may have been regarded by Ezekiel l. c. as *Mem loci*. Probably it is originally extra-Semitic, denoting *place*, *land;* comp. Sanskrit *mahâ* = *mahî* earth, Coptic ⲙⲁ place. As גּוֹג itself also (Apoc. 20, 8) denotes the district, and the later גּוֹג וּמָגוֹג as well as the Ar. *Jâǵûǵ and Maǵûǵ* signifies the mixed people in the north, the מָ־ in מָגוֹג may also be looked upon as a personal derivative syllable.

מָגוֹר (from גּוּר II. = יָגֹר; without a pl.) *m.* 1. *fear*, *terror*, Jer. 6, 25 *terror round about* (Jerusalem), 20, 3 10, explanatory of the name פַּשְׁחוּר; Ps. 60, 14; נָתַן לְמָ׳ Jer. 20, 4 *to make a terror*, i. e. to be an object of dismay. — 2. (from מָגַר, after the form עָשׁוֹק an oppressor Jer. 22, 3, חָמוֹץ Is. 1, 17) *one who pushes* or *drives away*, *a destroyer*, *an overthrower*, i. e. a pursuing enemy, Is. 31, 9 *and his* (Ashur's) *rock* (i. e. his powerful army) *hastens away from fear of the destroyer*, *and his princes are terrified because of the ensign.*

מָגוּר (*plur.* מְגוּרִים, with *suff.* מְגוּרַי, מְגוּרֵיהֶם) *m.* 1. (from גּוּר II.) *terror*, *fear*, Lament. 2, 22, comp. Jer. 6, 25. — 2. *an inn*, *a lodging house*, of a גֵּר, i. e. where one settles for a time, hence אֶרֶץ מְגוּרִים (Gen. 17, 8; 28, 4; 36, 7) *land of temporary abode*, *the earth*, *earthly life*, prop. *inn-life* or *foreign life*, called בֵּית מְגוּרִים Ps. 119, 54 or merely מְגוּרִים Gen. 47, 9. — 3. *a dwelling*, *a house*, Job 18, 19. — 4. *a granary*, fig. *the interior* Ps. 55, 16. Significations 2-4 are derived from גּוּר I. See מְגוּרָה.

מְגוֹרָה (*constr.* ־רַת; from גּוּר II.) *f. terror*, *fear*, Prov. 10, 24.

מְגוּרָה (*pl.* ־רוֹת) *f.* 1. (from גּוּר II.) *terror*, *terrible destruction*, Is. 66, 4 *and I bring their terrible destruction upon them* (i. e. their destruction which terrifies them); Ps. 34, 5. — 2. (from גּוּר I. with the meaning *to collect*, *to join*) *a gathering-place*, *granary*, *store-house*, Hagg. 2, 19, like מָגוּר 4 and מַמְגֻרָה (which see). But מְגוּרָה 2, מָגוּר 4 and מַמְגֻרָה are better derived from מָגַר II. (which see); since the meaning *to keep* is not in use with גּוּר I.

מַגְזֵרָה (from Hif. of גָּזַר; *pl.* מַגְזֵרוֹת, *constr.* מַגְזְרוֹת) *f. an instrument for cutting* or *hewing in pieces*, hence *an axe*, *a hatchet*, *a saw*, *a scythe* &c. 2 Sam. 12, 31, for which 1 Chr. 20, 3 has מְגֵרָה

(perhaps from מַגְזֵרָה); Targ. מִגְזַר, Syr. ܡܓܙܪܐ (for גַּרְזֶן) the same.

מַגָּל (from נָגַל) *m. a sickle*, for cutting corn, תֹּפֵשׂ מַ׳ *one who cuts with the sickle, a reaper* Jer. 50, 16; but also for מַזְמֵרָה vintage-knife Jo. 4, 13, as in the place just given קָצִיר is for קָצִיר (comp. Is. 18, 5; Jer. 48, 32); Arab. مِنْجَل, Syr. ܡܓܠܐ, Armen. mangagh (*gh* for *l*, as pigh = فيل elephant) the same.

מְגִלָּה (from גָּלַל in Hif., after the form מְזִמָּה, מְכִתָּה; *constr.* ־לַּת) *f.* prop. *a roll*, of parchment, usually written only on one side, and therefore the opposite is expressly noticed Ez. 2, 10. (The word as well as the thing appears for the first time in Jeremiah.) Then *book* (like the Latin volumen), consisting of bound leaves (דְּלָתוֹת) Jer. 36, 23 24, fully מְגִלַּת סֵפֶר 36, 2 4, which is used once for *the book of the law* (Pentateuch) Ps. 40, 8; and for which too סֵפֶר alone is employed Is. 34, 4. The name is derived from unrolling and rolling. מְגִלָּה עָפָה Zech. 5, 1 2 *a flying leaf*, which when unrolled is very capacious; where the LXX read incorrectly מַגָּל. Arab. مجلة, Syr. ܡܓܠܐ the same.

מְגִלָּה *Aram. f.* the same Ezr. 6, 2.

מְגַמָּה (*constr.* ־מַּת; from גָּמַם I. or II.) *f.* according to some (De Dieu and others) *a crowd, a heap, a multitude*, from גָּמַם I. and after the Ar. جَمَّة, جَمَم (heap); but better after the modern Hebrew from גָּמַם II. (which see), Ar. جَمّ, *striving, desire, impulse*, Hab. 1, 9 *the striving* (i. e. direction) *of their faces is eastwards* (קָדִימָה = קֵדְמָה), inasmuch as they approached from the coast, i. e. from the west, after having come thither from the north.

מָגַן (Kal not used) *tr. to stretch to, to reach to, to give to, to give over to, to bestow* (cogn. in sense נָתַן, מָסַר), prop. to extend to, tendere, ex-, protendere; identical in fundamental signification with the Arab. محن to give over, to bestow, Aram. מַגָּן gratis, and معن to let flow to, the idea of causing to pour or flow to, serving as a fundamental meaning in other stems also for verbs denoting giving over to, giving up to. In the formation of the stem, therefore, as well as in the organic root, מָגַן is one with מָגַר I. (to yield up, to abandon Ez. 21, 17) and נָגַר (to flow to, to draw to, to pour out into, to stretch to Ps. 77, 3; Hif. to give up Mic. 1, 6), by interchanging *r* and *n*.

Pih. מִגֵּן (*fut.* יְמַגֵּן) *to give* or *deliver over*, with accus. of the person and בְּיַד פְּ׳ Gen. 14, 20 (Targ., *Saadia, Kimchi*), altogether like נָתַן בְּיַד פְּ׳; *to bestow*, with accusat. of the person and thing Prov. 4, 9 (the LXX derive it erroneously from מָגֵן), parallel נָתַן, which has likewise two accusatives; *to abandon* Hos. 11, 8, parallel נָתַן and שׂוּם.

מָגֵן (formed from the Hif. of גָּנַן; with *suff.* מָגִנִּי, מָגִנָּם; *pl.* מָגִנִּים, *constr.* מָגִנֵּי, once *plur.* מָגִנּוֹת 2 Chr. 23, 9) *m.* (*f.* only in 1 Kings 10, 17, if we should not rather read הָאֶחָד here) prop. what protects or screens round about, hence 1. *a shield*, a part of armour, coupled with רֹמַח Judges 5, 8, Neh. 4, 10, חֶרֶב Ps. 76, 4, כּוֹבַע Ez. 27, 10, קוֹבַע 23, 24, שֶׁלַח 2 Chr. 32, 5, smaller than צִנָּה, ἀσπίς, clypeus, i. e. constituting the half size of it 1 Kings 10, 16 17, 2 Chr. 9, 16; such being found on old Egyptian and Assyrian monuments. Shields, to be made clean and bright (Targ. מְרַק, צַחְצַח), were anointed (מָשַׁח) with oil or fat 2 Sam. 1, 21; Is. 21, 5; were divested of their leather covers (עֵרָה), when the bearer was going to battle 22, 6; and they had thick bosses (גַּבִּים) Job 15, 26. (See the phrases usual with מָ׳ under קִדֵּם, נָשַׁק, עָרַךְ, נָשָׂא, תָּפַשׂ &c.) אִישׁ מָגֵן Prov. 6, 11 *one armed with a shield, a robber*, LXX κακὸς ὁδοιπόρος. — 2. *the arched scales* of the crocodile Job 41, 7 [15], of which there are 17 rows. — 3. Figur. *protector*, i. e. the great, Hos. 4, 18; Ps. 47, 10; *protection*, of God Gen. 15, 1, Ps. 3, 4, coupled

with עֵזֶר, קֶרֶן יֶשַׁע, עֹז, סֵתֶר &c. Ar. مَجَنّ, مَجَنَّة, جُنَان, جُنَّة, Syr. ܡܓܢܐ the same.

מְגִנָּה (from גָּנַן after the form מְכִתָּה) *f.* prop. a covering (*Kimchi*), hence *a blinding*, of the לֵב (*understanding*) Lament. 3, 65; comp. κάλυμμα τῆς καρδίας 2 Cor. 3, 15.

מִגְעֶרֶת (from גָּעַר) *f.* a threatening, sharp reproach, hence *curse* (of God), *imprecation* Deut. 28, 20, coupled with מְהוּמָה, מְאֵרָה.

מַגֵּפָה (from נָגַף; *constr.* מַגֵּפַת, *plur.* with *suff.* מַגֵּפֹתַי) *f.* prop. a blow, hence *a plague* Ex. 9, 14, *a pestilential disease* (sudden dying away) Num. 14, 37, *a sudden epidemic* 1 Sam. 6, 4; *defeat*, in war 4, 17.

מַגְפִּיעָשׁ (from מַגְפֶּה Hif. of גָּפָה, and עָשׁ = עֵישׁ, *collector of clusters of stars;* the divine omnipotence being represented as עֹשֶׂה עָשׁ Job 9, 9, where עֹשֶׂה = עֹשֶׂה from עָשָׂה = עָשׁ *to bring together, to collect*) *n. p. m.* Neh. 10, 21.

מָגַר I. (*part. pass. m.* מָגוּר) *trans.* 1. *to stretch* or *extend to*, like מָגַן (which see), cogn. in sense with שָׁלַח, שָׁלַךְ, hence *to hand over, to give up, abandon*, מָגוּר *given up*, Ez. 21, 17 *given up to the sword with my people.* — 2. *to precipitate, to make fall, to cast down, to push* or *drive away*; comp. Syr. ܡܓܪ intr. to precipitate, to fall. Deriv. מָגוֹר 2 and the proper name מִגְרוֹן.

Pih. מִגַּר *to cast down*, לָאָרֶץ *to the earth* Ps. 89, 45, like הִשְׁלִיךְ.

מָגַר II. (not used) *tr. to keep*, corn, prop. *to bring together, to collect, to heap together*, identical in its organic root מָ־גַר with that in אָ־גַר, Aram. יְ־גַר, זְ־גַר; comp. גּוּר I., גַּר II.; Ar. مكر (II.) the same. Deriv. perhaps מָגוּר 4, מְגוּרָה 2. and מַמְגֻרָה.

מְגַר (Peal not used) *Aram. tr.* same as Hebr. מָגַר I. *to overthrow, to destroy.*

Pah. מַגֵּר (*fut.* יְמַגַּר) the same Ezr. 6, 12.

מְגֵרָה (from מְגִרָּה from גָּרַר II., identical with the Arab. نَجَرَ, Syr. ܢܓܪ) *fem.* prop. something separating, cutting off, hence *a saw* 2 Sam. 12, 31; 1 Kings 7, 9.

מִגְרוֹן (*landslip*) *n. p.* of a city in Benjamin near Gibeah 1 Sam. 14, 2 (incorrectly read by the LXX מַגְדּוֹן), where the main road from עַיָּא or עַיָּת to מִכְמָשׁ passed Is. 10, 28.

מִגְרָעָה (*pl.* מִגְרָעוֹת; from גָּרַע I.) *f. a ledge, a rest*, 1 Kings 6, 6.

מֶגְרָפָה (*plur.* with *suff.* מֶגְרְפֹתֵיהֶם, from גָּרַף 3) *f. a piece of earth torn off, a clod*, i. e. cut on all sides by furrows Jo. 1, 17 (*Ibn Ganâch, Tanchum, Kimchi, Ibn Esra*); comp. Arab. جُرْف a piece of earth torn off. The Targ., Syr. and Arab. explain מֶ here as the appellation of an instrument; which is unsuitable.

מִגְרָשׁ (*constr.* מִגְרַשׁ, with *suff.* מִגְרָשָׁהּ; *plur.* מִגְרָשִׁים, *constr.* מִגְרְשֵׁי, with *suff.* מִגְרְשֵׁיהֶם, מִגְרָשֶׁיהָ; on the contrary, the *plur.* מִגְרְשׁוֹת should be derived from מִגְרֶשֶׁת) *m.* 1. (from גָּרַשׁ II. = יָרַשׁ II.) prop. what belongs to a possession generally, what is gained; spec. *the precincts* (*belonging to a city*) Josh. ch. 21, 1 Chr. ch. 6, the area which surrounded a city, set apart for pasture or other purposes, extending 2000 ells on all sides, and described in Num. 35, 2-5; different from מוֹשָׁב Ez. 48, 15. Sometimes this area was inhabited 2 Chr. 31, 19. The full expression was מִ׳ הָעִיר Num. 35, 4 5 or מִ׳ לָעִיר Ez. 48, 17; and a city that had such an open place was called עִיר מִ׳ 1 Chr. 13, 2. — 2. *an open place*, e. g. around the sanctuary Ez. 45, 2, i. e. the area belonging to that edifice. — 3. same as גֶּרֶשׁ (Deut. 33, 14; comp. מִשְׁחָר = שַׁחַר, מֵצַר = צַר) *produce, fruit*, Ez. 36, 5 *in order to plunder its* (the land's) *produce.* (לְמַעַן is also construed with לְ of the infin. constr. in Ez. 21, 20, and בַּז is the infin. constr. like צַר Job 7, 11, שַׁךְ Jer. 5, 26, without being *intr.* on that account.)

מִגְרֶשֶׁת (from גָּרַשׁ II.; *pl.* מִגְרְשׁוֹת

for מִגְרָשׁוֹת) *f. district*, *suburbs*, of the sea, i. e. *the coast*, which is looked upon as the suburbs of the sea, Ez. 27, 28 *the coasts shall quake*, = יִרְעֲשׁוּ הָאִיִּים 26, 15 (because מִגְרָשׁוֹת is ident. with אִיִּים it is construed with the masc.).

מַד (from מָדַד, with *suff.* מַדּוֹ; *plur.* מַדִּים, with *suff.* מַדָּיו) *m.* prop. *extension*, *spreading*, but only concrete *an upper garment* 1 Sam. 4, 12, especially *a military coat* (plur. 1 Sam. 17, 38 39; 18, 4), over which the sword was girt on, but rarely under it intentionally Judges 3, 16; the LXX have *μανδύας* = *χλαμύς*. Figur. Ps. 109, 18, i. e. to be wholly covered with it, comp. verse 19.

מֵד (from מָדַד after the form צֵל; according to the Targ. and *Kimchi* מִדּוֹ is an old construct state like חַיְתוֹ, with *suff.* מִדּוֹ; *plur.* מִדִּין = מִדִּים, with *suff.* מִדַּיִךְ) *m.* 1. same as מַד (which see) *a military coat*, 2 Sam. 20, 8 *he was girt about with his military coat as his upper garment* (where מִדּוֹ is accusat. as always after חָגוּר, and לְבוּשׁ is in apposition, so that it is not necessary to read מֶדֶו); *an upper sacerdotal coat*, מִדּוֹ בַד Lev. 6, 3 (בַּד accus. of the material), but here the Targ. and *Kimchi* take מִדּוֹ as an old constr. state; *an upper garment* in whose folds something was measured (see Ruth 3, 15), Jer. 13, 25 *portion* (מְנָת is the constr. state Ps. 11, 6, before Makkeph מְנַת־) *of thy upper garment*, comp. שִׁלֵּם אֶל־חֵיק 65, 6. — 2. *a carpet*, *a covering*, prop. anything spread out, on which one sits in the East, Judges 5, 10 *who sit there on carpets* (Peshito), denoting, with the riders before and those going after, *all* (sitting on מִדִּין is to be taken as sitting upon מִטָּה כְבוּדָּה Ez. 23, 41). The combination of the word with דּוּן to judge (Targ., LXX, Vulg.) or its identification with אֹרַח (Masora), or the explanation *saddle* (*Ewald*), are to be rejected. מִדִּין a proper name Josh. 15, 61 which see; מִדָּה Job 11, 9 see מִדָּה.

מָדָאָה see מָדַי.

מַדְבַּח (*def.* מַדְבְּחָא) *Aram. m. an altar* Ezr. 7, 17, from דְּבַח = Hebr. זָבַח.

מִדְבָּר (with *a* of motion מִדְבָּרָה, *constr.* מִדְבַּר, with *a* of motion מִדְבָּרָה, with *suff.* מִדְבָּרָהּ; without a *plur.*) *m.* 1. (from דָּבַר 2) *pasture*, *pasture land*, i. e. a plain where grass plots (נָאוֹת) are Jer. 9, 9; 23, 10; Jo. 1, 19; 2, 22; Ps. 65, 13; 78, 52, which is sometimes dried up from the continual want of rain; then *a steppe*, i. e. a plain without forests, and little built upon, into which oxen were driven (the מ is there מ loci), contrasted with כַּרְמֶל Is. 32, 15, but also identified with the wild Lebanon 29, 17; Josh. 1, 4; sometimes opposed to אֲגַם מַיִם Is. 41, 18, נְהָרוֹת 50, 2, Ps. 107, 33, מַיִם Is. 35, 6, because a steppe is usually waterless. — 2. *a dry*, *sterile wilderness*, same as צִיָּה Is. 35, 1 and 41, 18, יְשִׁימוֹן 43, 19, where קוֹצִים and בַּרְקָנִים Judges 8, 7, עֲרוֹעֵר Jer. 48, 6, wild grapes Hos. 9, 10 grow, and where קָאַת Ps. 102, 7, פְּרָאִים Job 24, 5, Jer. 2, 24, תַּנּוֹת Mal. 1, 3, יְעֵנִים Lament. 4, 3 lodge; then *a desert* generally, an uninhabited Job 38, 26, forsaken place Is. 27, 10; also employed in comparisons Jer. 2, 31; Jo. 4, 19. With the article it denotes either the desert lying next to the speaker (Song of Sol. 3, 6; 8, 5), or the well-known Arabian desert, where the Israelites abode (Gen. 14, 6; 16, 7; Ex. 3, 1; Deut. 11, 24) and to which the poets and seers often revert (Deut. 32, 10; Ez. 20, 13; Hos. 13, 5; Am. 2, 10), or the wilderness about Petra Is. 16, 1; comp. *Strabo* 16. p. 779. — Special designations of such steppes occur: a) מִ׳ יְהוּדָה *the wilderness of Judah*, the eastern slope of the mountains of Judah towards the Dead Sea Josh. 15, 61 62, and also in the south of the mountains Judges 1, 16. b) מִ׳ יְרוּאֵל see יְרוּאֵל. c) מִ׳ שׁוּר see שׁוּר. d) מִ׳ סִין see סִין. e) מִ׳ סִינַי see סִינַי. f) מִ׳ פָּארָן see פָּארָן. g) מִ׳ צִן see צִן. h) מִ׳ זִיף see זִיף. i) מִ׳ מָעוֹן see מָעוֹן. k) מִ׳ גִּבְעוֹן see גִּבְעוֹן. l) מִ׳ עֵין גְּדִי see עֵין גְּדִי. m) מִ׳ תְּקוֹעַ see תְּקוֹעַ. n) מִ׳ קָדֵשׁ see קָדֵשׁ. o) מִ׳ קְדֵמוֹת see קְדֵמוֹת. p) מִ׳ יָם *the desert of the sea* Is. 21, 1,

i. e. Babylonia, which lay upon the Euphrates, and was a plain. q) נ' דְּעַפִּים *the wilderness of the peoples* Ez. 20, 35, i. e. the great desert which separates Babylonia from the coast-lands of the Mediterranean Sea. r) מ' בְּאֵר שָׁבַע see בְּאֵר שָׁבַע. s) מ' אֱדוֹם 2 Kings 3, 8 is the wilderness between mount שֵׂעִיר and the south point of the Dead Sea. — 2. (formed from דָּבַר I. viz. the Pihel דִּבֵּר, like מְסַפֵּר Judges 7, 15 from סִפֵּר, מְשַׁלַּח Is. 7, 25 from שִׁלַּח; with *suff.* מְדַבְּרֵךְ) *the organ of speech*, Song of Sol. 4, 3, by which the Hebrews understand *the palate* (5, 16; Job 31, 30; Prov. 5, 3). — 3. same as דָּבָר with the meaning *concern*, *circumstance*, Deut. 1, 31 *and with respect to the circumstance that thou hast seen.*

מִדְבָּרֹת (*pl.* with *suff.* מִדְבְּרֹתֶיךָ, for which מִדַּבְּרֹתֶיךָ stands in the text; from דָּבַר II.) *f. leading*, *guidance* Deut. 33, 3.

מָדַד (used in the resolved form; but we have also מַדְתִּי, מַדְתֶּם, *inf. constr.* מְדֹד, *fut.* יָמֹד, *apoc.* יָמָד) *tr.* 1. *to stretch*, *to protract*, time (see *Pihel*); *to extend*, *to make roomy*, a house (see מִדָּה); *to stretch* or *spread over*, an upper garment, a carpet (see מֶדֶד, בֶּגֶד); *to stretch over one*, the body (see *Hithp.*); *to hand over*, *to impart*, works into the bosom Is. 65, 7, i. e. to reward; *to distribute*, *to divide* (see *Pihel*); *to reach out*, as a gift (see מַדָּה); *to stretch out*, *to be erect*, of a long, tall person (see מִדָּה). The same fundamental signification is also in the Arab. مَدَّ (to extend, to stretch out, to expand, and to be stretched out, to be long), enlarged into مدح, مدخ (to extend, to spread out, to be wide). The organic root is identical with that in מִדָּה I., מֶדֶד I., Ar. مَدًى; and the organic roots of מָתַח, עָמַד (which see) not only lead to the perception of the root here, but also to its fundamental meaning. — 2. prop. *to stretch out a measuring line* (see *Pihel*), to ascertain the length of a thing; generally *to measure* Num. 35, 5; Ez. 40, 5; *to mete out* the surface (according to its length and breadth) 40, 20; Zech. 2, 6; applied even to hollow measures Ruth 3, 15, to water Is. 65, 7. Deriv. מֶדֶד, מִדָּה, מִמְדָּד, מִדָּה, and the proper name מִדְיָן.

Nif. נָמַד (*fut.* יִמַּד, *plur.* יִמָּדוּ) *to be meted out*, of the heavens Jer. 31, 37; generally 33, 22; Hos. 2, 1.

Pih. מִדֵּד (according to *Ibn Chajjûg* on Job 7, 4 after the form אִבֵּד, חִזֵּק, נִהֵל; *fut.* יְמַדֵּד) *to stretch out a measuring line*, *to measure with it*, 2 Sam. 8, 2; *to divide* or *partition*, a district (from שְׁכֻם to סְכוֹת) Ps. 60, 8; 108, 8; *to extend*, עֶרֶב (the evening), Job 7, 4 *and he* (God) *lengthens out the evening*, i. e. the night appears to pass too slowly (*Saadia*, *Ibn Chajjûg*, *Ibn Chiquitilla*). The acceptation of מִדֵּד here as a noun (*constr.* מִדַּד) from נָדַד (*Jos. Kimchi*, *Rashi*) *flight*, is less suitable.

Poel מוֹדֵד (*fut.* יְמוֹדֵד) *to measure*, with threatening looks Hab. 3, 6 (Vulg., *Kimchi*); better from מוּד II. (= מוּט, Ar. مَاطَ) *to totter*, and to be translated: *he appears* (עָמַד) *and makes the earth to quake* (Targ. LXX).

Hithpo. הִתְמוֹדֵד *to stretch oneself*, with עַל of the pers. upon whom 1 Kings 17, 21.

מִדַּד (*constr.* מִדַּד, from נָדַד) *m.* Job 7, 4, see מָדַד *Pih.*

אַלְמוֹדָד see אַלְמוֹדָד.

מִדַּד *Aram.* same as Hebr. מָדַד.

מָדָה I. (not used) *tr.* same as מָדַד *to extend*, *spread out*, a garment, Arab. مَدَى, also of length, of measuring &c. Deriv. perhaps מָדוֹן, מָדִין and מָדוּ.

מָדָה II. (not used) *intr. to be* or *lie in the middle*, Sanskrit *madh*, whence *madhja*, midst, Latin med in med-ius, Gothic mid in midis, old high German mit in miti. In Semitic this stem has only been preserved in the sibilation of the *d*-sound; hence Targ. מְצַע, Syr. ܡܨܥ *to be in the middle;* whence a great variety of derivatives. The stem becomes sibilant in Greek also. Deriv. מָדַי, Gentile מָדַי.

מִדָּה (from מָדַד; *constr.* מִדַּת, with *suff.* once מִדָּתָהּ for מִדָּתָהּ Job 11, 9, comp. פִּנָּה Prov. 7, 8; *plur.* מִדּוֹת, with *suff.* מִדּוֹתַיִךְ, מִדּוֹתֶיהָ) *f.* 1. *extension*, *length*, Job 11, 9 (figur.); *tallness*, used of the growth of men, as a sign of strength Is. 45, 14; Num. 13, 32; 1 Chr. 11, 23; Ar. مَدٌّ a tall person; *dimension*, *width*, of houses Jer. 22, 14 in בֵּית מִדּוֹת; *continuance*, i. e. extent of time Ps. 39, 5; *plur.* *the wide upper vestment*, of the priest Ps. 133, 2 = מַד. — 2. a measure, with which surfaces or extended bodies were measured Ex. ch. 26; 1 Kings 6, 25; Ez. 40, 10; hence חֶבֶל מִ׳ Zech. 2, 5 *a measuring-line*, קָנֵה הַמִּ׳ Ez. 40, 3 *a measuring-reed*, קְוֵ הַמִּ׳ Jer. 31, 39; generally *a measure* Lev. 19, 35; Job 28, 25. — 3. *gift*, *offering*, *tribute* Neh. 5, 4.

מְדָּה (for מְדָא; *constr.* מִדַּת; in the resolved form מְנָדָה, without being derived from נָדָה on that account) *Aram. fem.* same as Hebr. מִדָּה 3, *a money-tribute* Ezr. 4, 20; 6, 8; מִנְדָּה 4, 13; 7, 24; Syr. ܡܕܐ for Hebr. מַס.

מַדְהֵבָה (from דָּהַב which see) *f.* a word used by way of periphrasis to denote the oppressive king of the Chaldaeans, translated Is. 14, 4 *a scaring away*, *a sudden attack* (see p. 317), *exactress of gold* (*Kimchi*); but it is better to read מַרְהֵבָה (which see) with the Targ., LXX, Aq., Syr., *Saadia* and others; רָהַב standing elsewhere in combination with נָגַשׂ (Is. 3, 5).

מָדוֹ (after the form סָהוֹ, חֲגוֹ, קָצוֹ; *pl. constr.* מִדְנֵי like קִצְנֵי, חִגְנֵי, with *suff.* מִדְנֵיהֶם; from מָדָה I.) *masc.* prop. expansion, outer covering, hence *an upper garment* 2 Sam. 10, 4; 1 Chr. 19, 4.

מַדְוֶה (from דָּוָה) *m. sickness*, *disease* Deut. 7, 15; 28, 60.

מַדּוּחַ (from נָדַח) *m. expulsion*, *ejection*, i. e. what has ejection for its consequence, as lying prophecy, *seduction*, Lament. 2, 14; comp. Jer. 27, 10 15, hence coupled with מַשְׁאֵת שָׁוְא; LXX ἐξώσματα, Vulg. *ejectiones*.

מָדוֹן *m.* 1. (either from מָדָה I. after the form חָזוֹן, or from מוּד = מָדָה after the form לָצוֹן, זָדוֹן) *extension*, *length*, hence 2 Sam. 21, 20 K'ri = אִישׁ מִ׳ אִישׁ מִדָּה *a high*, *tall man*; the K'tib is to be read מָדְיָן. — 2. (from דּוּן with the meaning to quarrel, to dispute, to attack one judicially; *plur.* מְדוֹנִים K'tib Prov. 21, 9 19 &c., which is not to be read מְדָנִים) *m. dispute*, *quarrel*, *contention*, Prov. 17, 14; 22, 10, excited or supported by a לָץ ibid., אִישׁ חֵמָה 15, 18, אִישׁ תַּהְפֻּכוֹת 16, 28, אִישׁ אַף 29, 22, נֶרֶגֶן 26, 20; *pl. disputes* for *the love of strife* 21, 9, coupled with כַּעַס *wrath* 21, 19, שְׂרִיחַ *anxiety* 23, 29. Sometimes *an object of strife*, *an apple of discord* Ps. 80, 7. See מְדָנִי, מְדָנָן. — 3. (*district of the* דָּן, i. e. of the Eshmûn of the Phenicians, see דָּן 3) *n. p.* of a Phenician royal city with the territory belonging to it, in the north of Palestine Josh. 11, 1; 12, 19.

מַדּוּעַ (compounded of the interrogative מָה and דּוּעַ, which is either to be taken, with *Kimchi*, as originating from יָדוּעַ *ground*, *opinion*, *original cause*, or from the *part. pass.* יָדוּעַ *perceived*, *seen*; מָה רָאִיתָ Gen. 20, 10 being also used as an interrogative adverb *why?*) *adv. interr.* 1. *why?* i. e. for what reason? Gen. 26, 27; 40, 7; Josh. 17, 14; 2 Sam. 19, 42, different from לָמָּה (properly for what? i. e. to what purpose?), written מַדַּע once; in an indirect question, *on which account* Ex. 3, 3. — 2. *how!* Job 18, 3 *how are we counted as the beast!* i. e. so senseless; as לָמָּה also is to be taken.

מְדוֹר see מָדָר.

מְדוּרָה (from דּוּר III. *to pile up*) *f.* *a pile of wood* Ez. 24, 9, = דּוּר 24, 5.

מְדוּשָׁה see מִדְשָׁה.

מְדָחָה (from דָּחָה) *m. overthrow*, *fall*, Prov. 26, 28, comp. דְּחִי.

מַדְחֵפָה (only in *plur.* -פוֹת) *fem.* a

push, *a blow*, which leads to overthrow; לְמַדְחֵפֹת Ps.140,12 *with repeated* (many) *strokes*, i. e. always and again, so that he falls; LXX *εἰς καταφθοράν*, *Vulg.* in interitum.

מָדַי (from מָדָה II. after the form שָׁמַי from שָׁמָה; *the middle land*, of Asia, Polyb. 5, 44 *ἡ γὰρ Μηδία κεῖται μὲν περὶ μέσην τὴν Ἀσίαν*) *n. p. f.* (Is. 21, 2) *Media*, i. e. the land lying south of the Caspian Sea, bounded on the east by Hyrcania and Parthia, on the south by Persis and Susiana, on the west by Assyria and Armenia, into the cities of which the ten tribes were transported 2 Kings 17, 6; 18, 11; then *the land* is put for *the whole people*, and therefore the pl. masc. Is. 13, 17, belonging to the Japhetic compound people Gen. 10, 2. The Medes, who were a leading power till Cyrus, are adduced as a rude and uncultivated race (comp. *Herod.* 1, 71; *Xen.* Cyrop. 5, 1, 20), and as the chief destroyers of Babylonia Jer. 51, 11 28; Is. 13, 17. It is not till a later period that they are mentioned along with the Persians Jer. 21, 2; Esth. 1, 3. *Gentile* מָדִי Dan. 11, 1.

As to the correct pronunciation of the name, the Median people are termed in a Persian cuneiform inscription *Mâda*, Greek *Μαδαῖοι*, later *Μῆδοι*; and as for the derivation, *Wahl* (Asien p. 534) has already that which given here.

מָדַי *Aram. f.* = Hebr. מָדַי Ezr. 6, 2; *Gent.* מָדַי, *def.* מָדָאָה Dan. 6, 1 K'ri, for which the K'tib is מָדָיָא.

מָדִי see מָדַי.

מַדַּי see דַּי and מַה.

מִדֵּי see דַּי and מִן.

מִדִּין (*stretch*, *extension*, from מָדַד) *n. p.* of a city in the plain of Judah Josh. 15, 61; on the contrary, מִדִּין Judges 5, 10 belongs to מֵד (which see); and the K'tib מדין 2 Sam. 21, 20 is to be read מָדִין.

מָדִין *m.* only in 2 Sam. 21, 20 K'tib, same as מָדוֹן 1.

מִדְיָן *m.* 1. (from the stem דּוּן, and in the first instance from דִּין, but with an irregular formation; only *plur.* מִדְיָנִים, *constr.* מִדְיְנֵי) same as מָדוֹן 2. *strife*, *contention* Prov. 18, 18; 19, 13, for which the K'tib usually has מְדוֹנִים 21, 9 19; 23, 29 &c. — 2. *n. p.* of a son of Abraham by Keturah Gen. 25, 2, and also of an Arabian tribe; like the names of the other sons of Keturah, distinct from the Ishmaelites 25, 12-18. When the Midianites spread farther in the neighbourhood of the country east of Jordan (Gen. 37, 35; Num. 25, 14-19; ch. 31; Josh. 13, 21; Judges 8, 24), of Sinai and in Arabia Petraea (Ex. 2, 15; 3, 1; 18, 1; Num. 10, 29), in the vicinity of Edom (1 Kings 11, 18), and as a wandering race pushing on towards more northerly districts, and conducting a caravan-traffic (Gen. 37, 28 36; Is. 60, 6), they became incorporated in a variety of ways with the Ishmaelites, with whom, as with the kindred tribe מְדָן, they became entirely identified Gen. 37, 28 36. The two connected tribes מִדְיָן and מְדָן appear already in *Ptolem.* (6, 7, 2. 27) under the name *Μοδιάνα* and *Μαδιάμα*; the former being said to have dwelt on the east coast of the Elanitic gulf, the latter north-east of it. The Arabian geographers are also acquainted with a city *Madyan* five days' journey south of Elath. According to *Edrisi* (see 5 clim. 3) the Midianites dwelt on the shores of lake Culzum, i. e. the gulf of Suez. יוֹם מ׳ Is. 9, 3 *the day of victory over Midian*, alluding to Judges 7, 8 12; comp. מַכַּת מ׳ Is. 10, 26. *Gentile* מִדְיָנִי Num. 10, 29, *fem.* ־נִית 25, 15, *pl. m.* ־נִים Gen. 37, 28, for which מְדָנִים also stands 37, 36.

מְדִינָא (*def.* מְדִינְתָּא, *constr.* מְדִינַת; *pl.* מְדִינָן, *def.* מְדִינָתָא; from דּוּן) *Aram. f.* same as Hebrew מְדִינָה, of the satrapy of Babylonia Dan. 2, 48 49; 3, 1 12 30; Ezr. 7, 16; of Judea 5, 8, of Media 6, 2; *a district* generally 4, 15.

מְדִינָה (from *Hif.* of דּוּן; *pl.* מְדִינוֹת; a late word) *f.* prop. *judgment*, *jurisdiction*, then *a satrapy*, *a province* Esth. 1, 1 22; 3, 12; 4, 3. Those belonging to such province are termed בְּנֵי הַמְּדִינָה

Ezr. 2, 1; Neh. 7, 6. Also *circle*, used of the twelve circuits, into which Solomon divided the land (1 Kings 4, 7 seq.) Eccles. 2, 8. Afterwards *land* generally, e. g. of עֵילָם Dan. 8, 2, of other lands Ez. 19, 8; *territory*, *locality*, of Palestine Dan. 11, 24. Ar. and Syr. a city.

מְדֹכָה (from דּוּךְ) *f. a mortar* Num. 11, 8.

מַדְמֵן (*a heap*, from דָּמַן) *n. p.* of a city in Moab, to which תִּדֹּמִּי has an assonance Jer. 48, 2; perhaps מַדְמֵנָה is the same Is. 25, 10.

מַדְמַנָּה (same as מַדְמֵנָה) *n. p.* of a city in Judah Josh. 15, 31.

מַדְמֵנָה (*heap*, from דָּמַן) 1. same as דֹּמֶן *dunghill*, Is. 25, 10, perhaps identical with מַדְמֵן. — 2. *n. p.* of a city in Benjamin, near Jerusalem Jer. 10, 31.

מְדָן 1. (from דּוּן, only in *pl.* מְדָנִים out of מְדֹנִים from מָדוֹן) *m. contention*, *strife* Prov. 6, 14; 10, 12; consequently = מִדְיָן 1. — 2. *n. p.* of a son of Abraham by Keturah, the brother of Midian Gen. 25, 2; then of a tribe, which is already identified with מִדְיָן Gen. 37, 36; *Gent. m.* מְדָנִי. See מִדְיָן.

מַדָּע and מַדַּע (from יָדַע; a form of later Hebrew, like the Aram. מַנְדַּע) *m. knowledge*, *intelligence* Dan. 1, 4 17; 2 Chr. 1, 10-12; *thought* Eccles. 10, 20.

מֹדָע see מוֹדָע.

מַדְקָרָה (from דָּקַר, *pl. constr.* מַדְקְרוֹת) *f. piercing*, *wounding* Prov. 12, 18.

מְדָר see מְדֹר.

מְדֹר (with *suff.* ־רֵהּ, ־רָךְ, from דּוּר) *Aram. m. a dwelling*, *abode*, Dan. 4, 22; 5, 21; for which Dan. 2, 11 has מְדָר.

מַדְרֵגָה (from דָּרַג) *fem. what is to be ascended by climbing* (דָּרַךְ = דָּרַג), as *a steep wall*, *a hill like a wall*, *a steep rock*, *a rocky terrace*, *a stair-like height* Song of Sol. 2, 14, parallel סֶלַע; Ez. 38, 20, parall. הַר, חוֹמָה. The Targ., LXX, Vulg., Syr. have translated merely according to the context, since the Aram. דַּרְגָּא, ܕܪܓܐ (a step, stair), Arab. دَرَجَة (ladder) were sufficiently known. The Greek κλῖμαξ is the same; and κλ. Τυρίων is called in the Talmud סֻלְּמָהּ שֶׁל צֹר.

מְדֻרָה (with *suff.* ־רָתָהּ) *f.* 1. (from דּוּר I.) *circle*, Is. 30, 33 *he hath made its circle deep* (behind) *and wide*, i. e. to comprehend numerous sacrifices, conseq. same as the noun דּוּר 1. — 2. *a pile of fuel* Ez. 24, 9, from דּוּר III.

מִדְרָךְ (from דָּרַךְ) *m. a treading-place*, i. e. a place trodden upon Deut. 2, 5; see מַהֲלָךְ.

מִדְרָשׁ (from דָּרַשׁ, *constr.* מִדְרַשׁ) *m.* prop. *inquiry*, *examination*, *interpretation*, hence *a copious description*, an enlargement of a common historical book (דִּבְרֵי הַיָּמִים), including perhaps, tradition. Thus *the Midrash of the prophet Iddo* 2 Chr. 13, 22, *the Midrash of the book of kings* 24, 27, and probably other works of the same kind existed. In no case are מ׳ and סֵפֶר to be identified, though the LXX take the former merely as *a writing*, and in Ar. مِدْرَس means *a book;* comp. Latin *commentarius*.

מְדֻשָּׁה (from דּוּשׁ, with *suff.* ־תִי) *f.* prop. what is threshed, figur. *a down-trodden*, *ill-treated* (people) Is. 21, 10; comp. the same figure in 41, 15; Jer. 51, 33; Mic. 4, 12 13.

מְדָתָא see הַמְּדָתָא.

מָה (the final *a* is mutable and remains prop. only in pause; when there is a closer union of words, the *a* is merely shortened, and the initial consonant that follows, is doubled, as מַה־פִּשְׁעִי Gen. 31, 36. With a small word מָה is written as if they were one, seldom with larger words; but before *h* it is lengthened, e. g. מַזֶּה Ex. 4, 2, מַלָּכֶם Is. 3, 15, מָהֵם Ez. 8, 6, מַתְּלָאָה Mal. 1, 13, מַבָּרִאשׁוֹנָה 1 Chr. 15, 13. In like manner it is מָה before the gutturals ח, ה or ע, as מָה חַטָּאתִי Gen. 31, 36, מַה־הִיא Zech. 5, 6; but in the latter case more frequently מֶה, as מֶה־חָלֶד Ps. 89, 48, מֶה־עֲוֹנִי Gen. 31, 36, מֶה עָשִׂיתָ 4, 10, מֶה חָדֵל Ps. 39, 5, מֶה הָאָדָם Eccles. 2, 12, מֶה־אָנֹכִי.

Elsewhere מָה remains before words beginning with א, ע and ר, as מָה אֹמַר Ex. 3,13, מָה־אֵלֶּה Zech. 1, 9, מָה־רָמוּ Prov. 30, 13, מָה־רָאוּ Esth. 9, 26. מֶה also appears in connections which are not close, or when there is a question, as מֶה מִשְׁפַּט 2 Kings 1, 7, עַל־מֶה Is. 1, 5, Ps. 10, 13, חָכְמַת־מֶה Jer. 8, 9, עַד־מֶה Ps. 4, 3, בְּמֶה Eccles. 3, 22) *a pronoun interrogative, what?* of things, as מִי is applied to persons, in direct and indirect interrogation, oftenest at the beginning of a sentence and without distinction of gender or number. In its very extensive use we distinguish the following peculiarities: 1. It either expresses a simple, direct question, as מָה אֲדַבֵּר Is. 38,15 *what shall I say?* מַה־שְּׁאֵלָתֵךְ Esth. 5, 6 *what is thy request?* or an indirect, indefinite interrogation, e. g. after the verbs הִגִּיד 1 Kings 14, 3, דִּבֶּר Job 34, 33, רָאָה Num. 13,18, יָדַע Ex. 2, 4, שָׁמַע Judges 7, 11, זָכַר Mic. 6, 5; or it is put where the interrogative force is entirely in the back ground, and the translation may be *that which.* — 2. Conceived of and used as a subst., and standing in relation to impersonal nouns, מָה and מֶה is sometimes put after them as a genitive, e. g. חָכְמַת־מֶה לָהֶם Jer. 8, 9 *the intelligence of what remains to them?* i. e. of what thing have they knowledge? Sometimes, again, it is supposed to be in the constr. state, so that the noun follows in the genitive, e. g. מַה־בֶּצַע *what of gain?* i. e. what gain is there? Ps. 30, 10. — 3. It means *of what kind? of what quality?* whether referring to persons or things, e. g. מַה־תָּאֳרוֹ 1 Sam. 28, 14 *what form is he of?* מַה־הֶעָרִים הָאֵלֶּה 1 Kings 9, 13 *what are these cities?* מָה־אֵלֶּה Zech. 1, 9 *of what kind are these?* מָה has this meaning, when it is a first or second accusative Hag. 2, 3; Num. 13, 18. — 4. *what?* in a rejecting, blaming, reproaching sense, so that it forms the transition to a negation, e. g. מַה־תְּרִיבוּן Ex. 17, 2 *what do ye strive about?* מַה־תְּנַסּוּן ib. *why tempt ye?* and so Ps. 42, 12; Job 7, 21; then quite negative, and losing more or less the interrogative power, 1 Kings 12, 16 *we have no* (מַה־) *part in David!* parallel לֹא; Job 6, 25 *and the reproof proceeding from you cannot* (וּמַה־) *reprove!* 16, 6 *nothing* (מַה־) *goes away from me!* 31, 1 *and I may not* (וּמָה) *look upon a maid* (LXX καὶ οὐ, Vulg. *ut ne*, Syr. ܕܠܐ); Song of Sol. 8, 4 *will not awake!* instead of which in 2, 7 and 3, 5 אִם has this meaning; Prov. 20, 24 *and man, he does not understand his ways!* To this belongs the meaning *what* as an exclamation, Ex. 16, 7 *and what are we!* i. e. we are nothing! In this rejecting, blaming and denying sense of מָה are to be taken many forms of expression, which have obviously proceeded from the usual interrogative one, e. g. מַה־לִּי וָלָךְ Judges 11, 12 *what is it between me and thee!* i. e. what have I to do with thee! = I have nothing to do with thee; מַה־לְּךָ וּלְשָׁלוֹם 2 Kings 9, 18; so too Jer. 2, 18; 23, 28; Ps. 50, 16. On the contrary Judges 1, 14, Is. 3, 15 and 22, 1 do not belong here; though the *what!* is spoken in a reproving, blaming way, it is not so much so as to turn into a denial. With this is also associated the use of מָה as an exclamation of wonder, coupled at the same time with the idea *what kind of*, e. g. מַה־נּוֹרָא Ps. 66, 3 *how fearful!* מַה־טּוּבוֹ Zech. 9, 17 *what is his goodness!* i. e. how good he is. — 5. = *whatever, anything, something*, aliquid, quidquam, in which case it follows, e. g. בַּל־יָדְעָה־מָּה Prov. 9, 13 *she knows nothing;* וִיהִי מָה 2 Sam. 18, 22 *whatever there be;* דְּבַר מָה Num. 23, 3 *whatsoever thing;* very seldom prefixed 1 Sam. 20, 10. Here belongs too the signification of מָה in the reduplicated מְאוּמָה (which see). Seldom does מָה appear with the meaning *that which*, i. e. including the relative, Judges 9, 48 *I did what ye saw.* מָה may also be taken in this sense Num. 23, 3 and 1 Sam. 20, 10. But in the later period of the language מַה־שֶּׁ־ (*that which*) stands instead Eccles. 1, 9; 3, 15; 6, 10, like the Aram. מָא דְּ. — 6. with a wider extent of the interrogative power, a) *why, wherefore*, interchanged with לָמָּה Ex. 14, 15, מַה־תִּצְעַק

why criest thou? as also the Latin *quid*, Greek *τί*; b) *how much*, Job 6, 25 *how very eloquent!* 26, 2 *how well hast thou advised!* c) *in what way, quomodo*, Gen. 44, 16 *how shall we justify ourselves!* d) *if* Ps. 39, 5.

Coupled with prepositions two kinds of the latter are to be distinguished: a) such as attach themselves very closely to the interrogative vocable and in consequence double the initial מ, whence they are uttered with *a*. To these belong בְּ and כְּ, as בַּמָּה, בַּמָּה, בַּמָּה, כַּמָּה, כַּמָּה. b) such as are coupled with it only externally, including עַד and עַל, as עַד־מָה, עַל־מָה; then also בְּ, כְּ, לְ, so far as they are not closely attached. The union of מָה with the preposition לְ forms an exception, where the *ā* (Kametz) prefers to remain, as frequently elsewhere (comp. לָנֶצַח, לָעַד, לָקֶן, לָרֹב &c.), but where, as in the case of בַּ and כַּ the *m* is doubled, and the last syllable becomes accentless by abridgment, viz. לַמָּה, from which nothing but unimportant deviations occur. Such compounds are: 1. בַּמָּה *whereon* Gen. 15, 8, *how so* Mal. 1, 2, *whereby* 1 Kings 22, 21, *wherewith* Mic. 6, 6, *by what means* Judges 6, 15. Before gutturals בַּמָּה stands in a great variety of senses, as *on what account* 2 Chr. 7, 21, *at what* Judges 16, 5, *for nothing* Is. 2, 22, according to the meanings of the separate constituents. — 2. כַּמָּה prop. *as what? for what? how great?* used to express extent in space, time, number, or for repetition, as *how wide? how great?* Zech. 2, 6, *how often?* in the sense of *not often! seldom!* (see מָה) Job 21, 17, *how many?* 13, 23, *how often?* Ps. 78, 40, *how long* 35, 17, also renouncing the interrogative element Zech. 7, 3 *much*. For כַּמָּה, כַּמָּה is sometimes used 2 Chr. 18, 15. — 3. לַמָּה (exceptionally לָמָּה, with the accent on the last syllable and without Dagesh, only in Ps. 42, 10 and 43, 2, and when the following word begins with א, ח and ע, as well as before the name יְהוָה pronounced אֲדֹנָי, except 2 Sam. 2, 22; 14, 31; Ps. 49, 6; Jer. 15, 18; three times לָמָּה 1 Sam. 1, 8, once לָמָּה Job 7, 20) denotes a) *wherefore?* when the object is asked after, *to what purpose?* generally in urgent inquiries Gen. 12, 18; Ex. 5, 15; Ruth 1, 11; b) *why?* when the cause is inquired into, qua de causa? Gen. 4, 6; 12, 18; 44, 7; Ex. 2, 13; c) *wherefore?* equivalent to a denial, Gen. 27, 46 *for what purpose is my life!* i. e. I need not live; Ps. 49, 6 *wherefore should I fear!* i. e. I will not be afraid; d) *why, on what account*, i. e. for what end, after יָדַע without the interrogative idea 1 Sam. 6, 3; Dan. 10, 20; e) *for what?* with the additional idea of vanity and uselessness Ps. 2, 1; Is. 55, 2; Eccles. 2, 15; Jer. 6, 20; of dehortation 2 Sam. 19, 12; Prov. 5, 20; of prohibition, of hindering Ex. 5, 4; 2 Sam. 15, 19; which passes over to the additional idea of a negation, i. e. *whereto = so that not* 1 Sam. 19, 17; Jo. 2, 17; 2 Chr. 25, 16. In the later period of the language, therefore, לָמָּה means exactly *that not*, or *lest*, ne, ne forte (LXX *ἵνα μή, μή ποτε* also Gen. 27, 45 and 2 Chr. 25, 16), Eccles. 5, 5 *lest he be angry*, 7, 16 17, Neh. 6, 3, 2 Chr. 32, 4, Gen. 47, 15 19, as also the Aram. לְמָא, כְּמָא, דִּי לְמָא Ezr. 7, 23. To these meanings of לָמָּה again belong its compounds with other particles, as אֲשֶׁר לָמָּה Dan. 1, 10 *for why?* i. e. *lest*, almost = פֶּן, for which שֶׁלָּמָּה occurs in Song of Sol. 1, 7; לָמָּה־זֶּה *for what purpose then?* Gen. 25, 22, Num. 11, 20, *why then?* Gen. 18, 13, *wherefore then?* 33, 15, and with the additional idea of dehortation, denial &c. Josh. 7, 10; Judges 13, 18; 2 Sam. 18, 22. — 4. עַד־מָה Ps. 74, 9 *till when? till how long? how long?* for which עַד־מָה stands in 4, 3; also merely *why* 79, 5; 89, 47; without a question *till when*, i. e. in a short time Num. 24, 22. — 5. עַל־מָה *upon what?* Job. 38, 6 *for the sake of what? from what ground* 13, 14, *on what account then?* Mal. 2, 14, and without a question Job 10, 2; Esth. 4, 5; there is also עַל־מָה *upon what?* Is. 1, 5 for עַל־מָה. — 6. in looser combination with בְּ, כְּ and לְ, as בְּמָה שֶׁ־ *in that which* Eccles. 3, 22; כְּמָה (only Aram.)

how what! = but how! how great! Dan. 3, 33; לָמָּה, לָמֶה see above; and לְמָה in לְמַבָּרִאשׁוֹנָה 1 Chr. 15, 13, לְמַדַּי 2 Chr. 30, 3, where לְמָה or לְמַה־ signifies *on account of that, for that.*

The interrogative מָה with its abbreviations (מַה, מֶה, מַ·) for the impersonal *what?* is in Ar. مَا, Syr. ܡܳܐ, Babyl. מָה, מָא, which are used as variously. The shortening and unaccenting of its vowel in מְאוּמָה (which see), לָמָּה &c. extends still farther in Arab. and Phenic., inasmuch as كَمْ (Hebr. כַּמָּה), لَمْ (Hebr. לָמָּה), Phenic. לָם also appear there; and a trace of this abridgment may be also in שָׁם from שָׁמָּה, manifestly compounded of מָה and שׁ, as Aram. תַּמָּן still shews, where מָן for מָא is also used as an interrogative. For the abridgments in Aramaean, see under מְאוּמָה. As to its origin, the impersonal interrogative vocable, the socalled neuter, may have been pronounced *mă*, and the personal *me*, *mi:* from *mî* in modern Arabic arose *mîn;* from *ma* or *me* of the old language *mân*, *man*, *men* Ex. 16, 15 מָן, which has been preserved exclusively in Aram. and was also used for מִי (see מָן); from *men* has been formed the Ethiop. neuter *ment* by annexing a *t*, as in extra-Semitic languages. Comp. מִי.

מָה *Aram. pron. interr.* same as Hebr. מָה *what?* Dan. 4, 32, but also *somewhat*, *whatever*, quidquid 2, 22; מָה דִי *that which*, *whatever* it is *which* 2, 28; Ezr. 7, 18. Its compounds with prepositions are a) כְּמָה *how exceedingly! how!* Dan. 3, 33, Syr. ܟܡܳܐ, b) לְמָה *lest* Ezr. 4, 22, and דִּי לְמָה 7, 23 the same.

מָה (not used) *intr. to flow*, *to run*, deriv. מַי (*constr.* מֵי), like גַּי (*constr.* גֵּי) from גָּה I., דַּי (*constr.* דֵּי) from דָּה II., שַׁי from שָׁה, חַי (*constr.* חֵי after the form דֵּי) from חָה, out of which has come חָיָה; and this noun-formation is also entirely according to the analogy of verbs ending in ־ָה, so that no other verb-stem should be adopted; Ar. مَاةَ the same, besides مَاأَ, and the farther developed مها to pour out, to overflow. Such a stem should also be assumed in the other Semitic languages. The stem מָה appears with a harder final sound in מָג (מוּג) to overflow, to dissolve, מָךְ (מוּךְ), מַק the same, Arab. مَاعَ to dissolve in flowing, مَعَّ to be fluid (perhaps Hebr. מָעָה, and in דָּ־מַע). The Sanskr. mih, Latin mig (in mingere), mej &c. are the same root.

Pih. (redupl.) מִהְמָה the same, whence the noun מַיְמַי, preserved only in the constr. state and with suff., as מֵימֵי, מֵימֶיךָ &c.

מַה see מָה.

מָהּ (Kal not used) prop. *tr. to hold off*, *to hold back*, then *intr. to tarry*, *to linger*, Ar. مه, Syr. ܡܗ the same; both which are still preserved in this simple form in the imperative as an exclamation, but in farther use only in the redupl. form مَهْمَهَ to stop, to hinder, *to hold off*, *to withhold.* The organic root, like the fundamental signification, is thus to be put along with מָא (which see), and then with לָא and נָא; as has been explained fully, and with more comparisons, under מָאֵם and מָאֵן. Deriv. the noun מַהּ.

Hithp. (redupl.) הִתְמַהְמַהּ (*imp. pl.* הִתְמַהְמְהוּ) *to linger*, *to tarry* Gen. 19, 16; *to delay* 43, 10, עַד הִתְמַהְמְהָם Judges 3, 26 *till their delaying*, i. e. as long as their delay continued; *to wait* 19, 8; *to be hesitating*, *undecided*, *keeping back;* hence coupled with תָּמַהּ *to stare*, *to be amazed at*, prop. to stay, to stop Is. 29, 9.

מַהּ *m. tarrying*, only in Ez. 21, 18 כִּי בֹחַן וּמָה לֹא יִהְיֶה *for a proving and a tarrying will not take place;* for וּמָה we should read here וּמַהּ (see בֹּחַן).

מֶה see מָה.

מְהוּמָה (*constr.* ־מַת, ־מֹת) *f.* 1. (from הוּם I.) *confusion*, *complication*, at an outbreak, an attack Deut. 7, 23; 1 Sam. 14,

20; Zech. 14, 13; *discord*, *disturbance* Deut. 28, 20; Prov. 15, 16; 1 Sam. 5, 9; *consternation*, *amazement* 5, 11; *disorder* (moral), i. e. *lawlessness*, *force* Am. 3, 9; Ez. 22, 5 (synonym חָמָס, רִיב &c. Ps. 55, 10-12). — 2. (from הוּם II.) *the rage* or *storm of war*, of besiegers Is. 22, 5. Ez. 7, 7 יוֹם הַמְּהוּמָה = הַיְהוֹם מְהוּמָה (this sort of combination is frequent in Phenic. and vulgar Hebrew) *the day of the tumult of war* (and not the joyous shout of the mountains). It is, therefore, not necessary to read with the LXX קָרֵב הַיּוֹם לֹא בְמְהוּמָה וְלֹא בַהֲבָלִים.

מְהוּמָן (old Persian, moulded together from the Zend. meh *great*, hum = hom, heom, the name of an Ized, and וָן, the Zend termination -van, out of which -an subsequently arose in Persian; therefore Mehhum-[v]an *belonging to the great Hom*) *n. p. m.* Esth. 1, 10. See הָמָן, הַמְּדָתָא.

מְהֵיטַבְאֵל (*El is a Benefactor*; מְהֵיטַב = מֵטִיב) 1. *n. p. m.* Neh. 6, 10. — 2. *n. p. f.* Gen. 36, 39.

מָהִיר (*constr.* מְהִר; from מָהַר 2. c.) *adj. m. quick*, *prompt*, in a business Prov. 22, 29; *ready*, *swift*, *sure*, in writing, i. e. skilled Ps. 45, 2; Ezr. 7, 6; *experienced in* Is. 16, 5; Syr. ܡܗܝܪ the same.

מָהַל (*part. pass.* מָהוּל) *tr.* same as מָלַל (כָּוַל), Aram. מְהַל, *to prune*, hence מָהַל; only fig. *to cut wine*, i. e. to weaken it by mixing water with it, to take from it the fiery and the noble part Is. 1, 22, comp. vinum castrare (*Plin.* H. N. 19, 19, 2), jugulare Falernum (*Martial.* Ep. 1, 28). In Ar. verbs of cutting down, killing, piercing, breaking through &c. (قطب, قتل, سجّ, قطع, سحط, قتّ) are applied to the mixing of wine; on the contrary, مَهَلَ is not connected with מָהַל.

מָהֵל see the proper name בִּמְהָל.

מַהֲלָךְ (*constr.* מַהֲלַךְ) *m.* 1. *extent in going*, i. e. length and breadth measured according to the step Jon. 3, 3 4, by which the diameter is sometimes given, and sometimes the circumference; *space*, *extent* Ez. 42, 4, for which also דֶּרֶךְ (in one ms. מִדְרָךְ) stands there; whether *the extent* be meant in length (אֹרֶךְ) or breadth (רֹחַב), whether in ells (אַמּוֹת) or days' journeys (יָמִים), is given by something added. — 2. *a journey*, *a walk* Neh. 2, 6.

מַהֲלָכִים (only *pl.* מַהֲלָכִים) *m. a going*, *way*, Zech. 3, 7 *and I give thee ways between them standing here*, i. e. thou shalt have ingress and egress among them. To take it as = מַדְלִיכִים guides, or to read מַהֲלָכִים, is unnecessary.

מַהַלָּל (*constr.* מַהֲלַל only in a proper name; from הָלַל I.) *m. praise*, *applause*, *fame*, Prov. 27, 21 *and a man* (is tried) *according to his praise*, i. e. according to what is thought of him.

מַהֲלַלְאֵל (*Praise* or *Splendour is El*) 1. *n. p.* of a patriarch descended from Seth in the antediluvian time Gen. 5, 12, corresponding to מְחוּיָאֵל 4, 18 of the other writer; as מְתוּשֶׁלַח 5, 21 corresponds to מְתוּשָׁאֵל 4, 18, and יֶרֶד 5, 15 to עִירָד 4, 18. Taking these names as designations of certain deities belonging to old tradition, to which לֶמֶךְ and חֲנוֹךְ decidedly point, מַהֲלַלְאֵל denotes the splendour- or sun-god Apollo; as מְתוּשֶׁלַח does Mars, יֶרֶד the water-god. — 2. *n. p. m.* Neh. 11, 14.

מַהֲלֻמָּה (*pl.* מַהֲלֻמּוֹת, from הָלַם II.) *f. a stroke*, Prov. 18, 6.

מַהֲמֹרֶת (*pl.* מַהֲמֹרוֹת, from הָמַר = חָמַר to weave) *f.* same as מִכְמֹרֶת *a net*, of him that lies in wait Ps. 140, 11. The meaning *flood*, after the Arab. همر to pour out (*Ibn Parchon*), or from הָמַר = חָמַר I. (Ps. 46, 4) *to roar*, *to bubble up*, as well as that of *pit* (Symm., Jerome, *Kimchi* and others) from הָמַר = חָפַר *to dig*, are to be rejected.

מַהְפֵּכָה (*constr.* מַהְפֶּכֶת, from הָפַךְ Hif.) *f. overthrow*, *destruction*, *wasting*, Deut. 29, 22, = הַמַּפֵּכָה, as a verbal noun

construed with the accusative Is. 13, 19; Jer. 50, 40.

מַהְפֶּכֶת (from הָפַךְ Hif. *to fence in*, the body; to make crooked, in the form of a cross) *f. stocks*, an instrument of punishment Jer. 20, 2 3, confining the hands and feet of the culprit, with צִינֹק 29, 26 which fastens the neck; בֵּית הַפַּל׳ 2 Chr. 16, 10 *house of the stocks*.

מְהֻקְצָעָה see קָצַע in *Hof.* and the noun מְקֻצָּעָה.

מָהַר 1. (Kal not used) *intr. to flow, to run, to flow forth, to flood*, like those which are identical with it, מוּר I. (מוּר), מָרַר I. (מָרַר), Arab. مَرَّ to flood, to flow, and like the organic root in נָ־מַר to flow, of water, Arab. نَمَرَ; for which reason the verb is closely connected with נָהַר, like מָגַד with נָגַד. — 2. (not used) metaphor. a) *to hasten away, to run forward, to move along;* the corresponding metaphor also taking place in אָזַל I. (comp. נָ־זַל), יָבַל I. (comp. הָבַל to rove, Syr. ܐܒܠ, whence הֶבֶל a proper name, prop. *a nomad*), הָלַךְ (belonging to הֶלֶךְ), רָהַט (which see) &c.; b) *to totter to and fro, to waver, to be in motion*, comp. מוּר (מוּר), and אָזַל compared with זָל; c) *to be quick, brisk, alert, experienced*, Arab. مَهَرَ. Deriv. מָהִיר, מְהִירָה, the proper name מַהֲרַי. — 3. (3 *plur.* מָהֲרוּ, *fut.* יִמְהַר, *inf. absol.* מָהֹר) *trans.* prop. *to pour out, to cause to flow*, hence *to give away* (the same metaphor appearing in מָגַר, נָגַר I., מָגַן), *to reach, to hand*, in order to exchange a thing for what is given; therefore *to barter*, a woman for a price (מֹהַר), i. e. *to marry*, Ex. 22, 15; *to exchange*, a god (אַחֵר, as Is. 48, 11 = אֶל אַחֵר) Ps. 16, 4 (*Ibn Melech*), comp. Jer. 2, 11. Deriv. מֹהַר.

Nif. נִמְהַר (*part.* נִמְהָר) *to be hurried, to act precipitately*, Job 5, 13; *to be too hasty, headlong* Is. 32, 4; Hab. 1, 6; *to move hurriedly, vehemently, wildly, lively*, of לֵב, hence *to tremble, to be solicitous* Is. 35, 4; comp. בָּהַל, חָפַז, חָרַד, פָּחַד.

Pih. מִהֵר (*inf. constr.* מַהֵר, *fut.* יְמַהֵר) 1. either a stronger expression of the Kal, idea in signif. 2, *to hasten* 1 Sam. 4, 14, with אֶל Prov. 7, 23 or accusat. of the place *whither* Nah. 2, 6, or *trans.* with accusat. of the object, *to procure quickly* Gen. 18, 6, *to accelerate* Is. 5, 19, *to bring hastily* 1 Kings 22, 9. Intrans. it stands a) in Is. 8, 1 *the booty hastens*, where מַהֵר as an infin. is put for the finite verb, parall. to חָשׁ; and לְ is to be taken as a sign of the superscription, especially since only מַהֵר stands in verse 3; conseq. אָבָא לְ Gen. 15, 12, לְסָגוֹר Josh. 2, 5 cannot be at all compared with it. It is still better to take מַהֵר = מְמַהֵר with the Targ., as חָשׁ also may be a participle. b) coupled with other verbs it gives them an adverbial force *quickly, hastily*, either with or without וְ Gen. 45, 9, Judges 9, 48, or whether the verb follows in the infin. with לְ Gen. 18, 7; 41, 32, or לְ is dropped Ex. 2, 18. Deriv. מַהֵר. — 2. *to be very expert, prompt, skilful, intelligent;* joined with other words also, used adverbially Is. 32, 4, parallel בִּין.

מַהֵר (after the form אַחֵר, probably a part. Pihel, conseq. instead of מְמַהֵר) 1. *adj. m. hastening, quick, rash*, Zeph. 1, 14. — 2. *adv. quickly, hastily*, put after verbs Ex. 32, 8; Deut. 4, 26; 7, 4; Josh. 2, 5; seldom prefixed Ps. 79, 8.

מֹהַר (from מָהַר 3) *m. a gift, a dowry, a marriage-price*, paid to the parents of a bride Gen. 34, 12; Ex. 22, 16; 1 Sam. 18, 26; Greek ἔδνον, Targ. מוּהַר, Syr. ܡܘܗܪܐ, Arab. مَهْر.

מְהֵרָה (after the form יְרֵשָׁה, דְּרֵגָה) *f. haste, speed*, only *adv. quickly, hastily*, Num. 17, 11; Deut. 11, 17. In almost the same sense בְּמְהֵרָה (*in haste*) *soon* Eccles. 4, 12, צַר־מְהֵרָה Ps. 147, 15, stronger קַל מְהֵרָה Jo. 4, 4, or inverted מְ קַל Is. 5, 26 *in furious haste;* comp. the same idensifiying in פִּתְאֹם לְפֶתַע Is. 30, 13, and לְפֶתַע פִּתְאֹם 29, 5.

מַהֲרַי (*the hasty one*) *n. p. m.* 2 Sam. 23, 28.

מַהֲתַלָּה (only *plur.* מַהֲתַלּוֹת, from

הָתֵל) *f. mockery, delusion, jest* Is. 30, 10, parallel חֲלָקוֹת *flatteries.*

מוֹ I. *a pronoun* = מָה what? (comp. כֹּה = כָּה in אֵיכָה, אֵיכָכָה; פֹּה, פּוֹ = פָּה in אֵיפָה 2 Kings 6, 13 K'ri), only in combination with the prepositions בְּ, כְּ and לְ, adding to them a relative force though it be only remote. a) בְּמוֹ prop. *in that which*, poet. same as בְּ *in, by, with*, as בְּמוֹ־אֹפֶל Ps. 11, 2 *in darkness;* בְּמוֹ מַדְמֵנָה Is. 25, 10 K'ri *in dung;* בְּמוֹ־אֵשׁ 43, 2 *through the fire;* 44, 16 *in fire;* בְּמוֹ־אֶרֶב (go into) *their place of concealment* Job 37, 8; בְּמוֹ־רֹאשׁ 16, 4 *with the head;* בְּמוֹ־פֶה 16, 5 *with the mouth.* For מוֹ = מָה in Is. 25, 10 K'tib and vice versa in Job 9, 30 K'ri בְּמִי stands for בְּמוֹ (see מִי), where we can scarcely think of מִי (from מַי). — b) לְמוֹ poetically = לְ *at, to, for*, as לְמוֹ־חֶרֶב Job 27, 14 *for the sword;* 29, 21 לְמוֹ עֵצָה *at the counsel;* 38, 40 לְמוֹ־אֶרֶב *for the lying in wait* = לָאֶרֶב; 40, 4 לְמוֹ־פִי *upon my mouth.* In like manner לְמוֹ־, לְמוּ־ were taken in the proper name לְמוּאֵל, לְמוֹאֵל as = לְ, as in לָאֵל; but this is still doubtful. — c) כְּמוֹ (not only poetically = כְּ, but also in prose), with ָ as a prevowel (the latter before light suffixes, as כָּמֹנִי, כָּמוֹךָ, כָּמוֹהוּ, כָּמוֹהָ, כָּמוֹנוּ, the former before the heavy ones, as כְּמוֹכֶם, כְּמוֹהֶם, but for which כָּכֶם, כָּהֶם are more frequent) see כְּמוֹ. In all these forms מוֹ is easily perceived to arise out of מָה, since the meaning of מָה is still seen and it is also found in the Arab. بما, كما and Aram. כְּמָא, ܐܟܡܐ. כְּמוֹ הִנֵּה Ps. 73, 15 is = כְּמוֹ הֵנָּה sicut haec, talia. — 2. ־ָמוֹ a poetical suffix-appendage for the original, plural ־ָם with verbs, nouns or particles, seldomer ־מוּ Ex. 15, 5, which appended syllable, however, should rather be regarded as a mere cessation of the sound, and has nothing in common with the מוֹ of signif. 1; so also ־ֵמוֹ or with other vowels preceding. This ־ָמוֹ is seldom used by the poets as a sing., particularly with small words, as לָמוֹ for לוֹ Is. 44, 15; comp. Ps. 11, 7; Job 22, 2; Deut. 33, 2. — 3. מוֹ (after the form מְלֹא, בְּזֹה, since the root here is מָה) same as מַי *water*, prop. the flowing, metaphor. *seed, seed-efflux;* like מַי Is. 48, 1, Arab. ماء (Kor. 86, 5), Pers. آب (water and seed). On the form comp. the Targ. מֹה, מוֹי, מוֹ (water), Phenic. מוֹ the same, hence מוֹ שֹׁקֶר (שֹׁקֶר = שֶׁקֶר) My-socar-as (= מֵי אַכְזָב) proper name of a Tingitane harbour; fem. מוֹת in numerous name-formations. It was after this meaning of מוֹ "seed" that the author of Gen. 19, 37 explained the name מוֹאָב, though it should be derived from יָאַב.

מוֹאָב (according to Gen. 19, 37 either from מוֹ = מַי, and אָב, *semen of the father*, i. e. begotten by his own father, or = מֵאָב with the same meaning as מֵאָבִינוּ has in 19, 32 34; but it is probable that it was originally = מוּאָב *a wished for, longed for one*, from יָאַב) 1. *n. p.* of a son of Lot's Gen. 19, 37, then of a people called after him, *the Moabites*, sometimes masc. Num. 22, 3, 2 Kings 1, 1, Jer. 48, 11 13, sometimes fem. Judges 3, 30, 2 Sam. 8, 2, also coupled with the plur. as a people 2 Kings 3, 21 22. The Moabites accordingly came from Aram Gen. 19, 37 seq., and settled down at a later period on the east side of the Dead Sea and the Jordan, after they drove out the original inhabitants, the אֵימִים, Deut. 2, 11. — 2. *n. p.* of the land of Moab Num. 21, 13 26, Judges 11, 18, fully שְׂדֵה מ׳ (Ruth 1, 1 2 6 22; 2, 6; 4, 3) or אֶרֶץ מ׳ Deut. 1, 5; 28, 69; 32, 49; 34, 5. Numerous passages of the Old Test., which have been collected in special works and treatises, give an account of the geographical extent or limitation of the Moabite territory, its religion, political history and relation to the Jewish people. *Gentile m.* מוֹאָבִי Deut. 23, 4; Neh. 13, 1; *fem.* מוֹאֲבִיָּה Ruth 1, 22 and 2, 2, or מוֹאָבִית 2 Chr. 24, 26; *pl. fem.* מוֹאֲבִיּוֹת 1 Kings 11, 1.

מוֹאָל only in Neh. 12, 38 K'tib, see מוֹל.

מוֹבָא (from בּוֹא) *m. entrance* Ez. 43, 11 same as מָבוֹא 42, 9; and here as in the K'ri 2 Sam. 3, 25 it is used merely on account of its similarity to מוֹצָא, like מוּצָא (= מוֹצָא which see) once even Ez. 47, 8 (from צוּא = צָיָא, צָיָה) = מָצוֹא.

מוּג or מֻג (*plur.* מֻגִּים, an Indian word, occurring only with the article אַל־, because it came to the Hebrews through the Arabians) *m.* the name of an Indian costly wood (*Kimchi*), fetched from Ophir 1 Kings 10, 11 12, probably the genuine *Sandel-wood*, which is called mocha, mochâta in Sanskrit; sometimes transposed גּוּמִּים, and mentioned *inexactly* as a wood growing on Lebanon with cedars and cypresses 2 Chr. 2, 7.

מוּג I. (i. e. מָג, not used) *intr. to be great, mighty, rich*, comp. Sanskrit mah = magh, whence magha (in the Vedas) *power, riches;* old Persian mag the same, hence maga *might, force* (in a religious aspect), magava (an adjective form from it) = Sanskrit maghavan (in the Vedas) *a powerful one*, old Persian magu-s, the designation of a class of the servants of Ormuzd. Accordingly the stem mag appears to be connected with mah *to grow, to become large*, and with the Indo-Germanic mag *to be able, to have the power* (see מָג). Deriv. מָג.

מוּג II. (*inf. constr.* מוּג; *fut.* יָמוּג, *apoc.* יָמוֹג, with *suff.* תְּמוּגֵנוּ) 1. *intr. to melt, to dissolve*, figurat. *to tremble, to faint from fear*, of לֵב Ez. 21, 20, *to shake, to quake*, of אֶרֶץ Am. 9, 5; Ps. 46, 7; the same figure appearing in מָסַס, Ar. داب. — 2. *tr. to cause to flow*, i. e. *to cause to faint* or *despond* Is. 64, 6, like מָסַס 10, 18; but we may conjecture that תְּמוּגֵנוּ stands there for תְּמוֹגְגֵנוּ, and consequently it belongs to Pihel. The organic root מָג is closely connected with מָה, מָע, מָק, Arab. ماع &c.

Nif. נָמוֹג (נָמֹגוּ; *part. pl.* נְמֹגִים) figur. *to tremble, to quake, to totter to and fro, to dissolve*, of הָמוֹן = מַחֲנֶה 1 Sam. 14, 16, of הֵיכָל Nah. 2, 7, *to tremble, to be afraid* Is. 14, 31; Ex. 15, 15.

Pih. מוֹגֵג (*fut.* יְמוֹגֵג) *to cause to flow, to melt, to dissolve*, e. g. the clods by רְבִיבִים Ps. 65, 11; figur. Job 30, 22 *and the stormy wind dissolves me* (תְּשֻׁוָה K'tib = תְּשֻׁאָה 36, 29, hence the parallel is רוּחַ; and תְּשֻׁיָה K'ri is the same).

Hithp. הִתְמוֹגֵג (*fut.* יִתְמוֹגֵג) *to dissolve, to perish* Ps. 107, 26; metaph. *to quake, to tremble, to shake* Am. 9, 13.

מוּד I. (Kal not used) *intr. to move to and fro, to be agitated*, connected in its organic root מָד with מָט I. (מוּט), מָעַד, Ar. مَادَ, مَاطَ &c., then with נָד, נָט, נַד.

Pih. מוֹדֵד (*fut.* יְמוֹדֵד) *to cause to shake, to make tremble* Hab. 3, 6 (Targ., LXX).

מוּד II. (not used) *intr. to stretch, to extend*, in space or time, same as מָדַד; deriv. מָדוֹן, תָּמִיד.

מוֹדָע or מֹדָע (an abstract noun formed from יָדַע I. with מ; *constr.* מוֹדַע also before לְ) *m. acquaintance, relationship*, concr. *an acquaintance, a friend*, Prov. 7, 4; Ruth 2, 1 K'ri, where the K'tib has מְיֻדָּע.

מוֹדַעַת (or מֹדַעַת) *fem.* 1. the same Ruth 3, 2. — 2. *knowledge* Is. 12, 5 K'ri, where the K'tib is מֵידַעַת after the form מֵיפַעַת (from יָפַע).

מוּט I. (*inf. absol.* and *constr.* מוֹט, *fut.* יָמוּט, *part. m.* מָט) 1. *intr.* same as מוּד I., נוּט, נוּד *to waver, to move to and fro*, of רֶגֶל Ps. 38, 17 and 94, 18, to fall; *to tremble, to quake*, of הָרִים 46, 3, אֶרֶץ Is. 24, 19, מַמְלָכוֹת Ps. 46, 7, גְּבָעוֹת Is. 54, 10. Derivat. מוֹט 1. — 2. *to incline, to sink*, figurat. *to be reduced in circumstances* Lev. 25, 35; metaphor. *not to stand firm, to be changeable.* — 3. (not used) *trans. to incline, to bend, to make crooked, to turn aside*, like the Ar. مَاطَ, connected in its organic root מָט with that in נָט־ה. Deriv. מִטֶּה (from מוּטֶה) Ez. 9, 9 and מוֹטָה Is. 58, 9.

Nif. נָמוֹט (*fut.* יִמּוֹט) *to totter*, of the steps Prov. 10, 30, Ps. 17, 5, *to fall, to stumble* 10, 6; 30, 7; with a negative, *to stand firm* 125, 1; Is. 40, 20; *to tremble, to quake* Ps. 82, 5.

Hif. הֵמִיט (*fut.* יָמִיט) *to make totter, to precipitate*, with עַל of the person Ps. 55, 4; 140, 11 K'tib.

Hithp. הִתְמוֹטֵט *to be violently shaken* Is. 24, 19; *to totter*, like Kal and Nif.

מוֹט II. (not used) *tr.* prop. same as מָעַט I. *to split off, to cut off*, of boughs, branches; deriv. מוֹט 2, מוֹטָה 2.

מוֹט (with *suff.* מוֹטֵדוּ) *m.* 1. (from מוּט I.) *a tottering, stumbling, fall* Ps. 121, 3; 66, 9. — 2. (from מוּט II. prop. a bough which is broken off the stem; and בַּד may have the same derivation) *a pole*, for bearing on the shoulder Num. 4, 10 12; 13, 23; metaphor. *the yoke*, of an ox Nah. 1, 13, made of crooked wooden sticks bent round the neck of the heifer. Comp. the etymology of קֶרֶשׁ.

מוֹטָה (*pl.* מוֹטוֹת) *f.* 1. (from מוּט I.) *injustice* Is. 58, 6 (parall. רֶשַׁע), 58, 9, conseq. = מַטֶּה Ez. 9, 9. — 2. (from מוּט II.) *a staff*, metaphor. *yoke* Jer. 28, 10 12, fully מ׳ עֹל Lev. 26, 13, Ez. 34, 27, made of עֵץ Jer. 28, 13 or בַּרְזֶל ib.

מוּךְ (*fut.* יָמוּךְ) *intr.* prop. *to be bruised, shattered, melted, dissolved*, partly connected with מָגַג (מוּג), partly with מָךְ, מָכַךְ, מָכַךְ; only fig. *to be reduced, to become poor* Lev. 25, 25 35 39 47; Syr. ܡܟ the same. It is, therefore, different in its origin from יָרַד.

מוֹל Deut. 1, 1, see מוּל.

מוּל (*perf.* מָל, מָלוּ, מָלְתָּה, מָלְתֶּם; *part. pass.* מוּל; *fut. ap.* וַיִּמָּל) *tr.* prop. *to divide, to cut off, to cut away*, like the Ar. مَعَلَ. The organic root מָל is identical with that in מָדַל, מָלַל (מָלַל). Only the meaning *to cut off*, spec. the prepuce, *circumcise*, is in use; hence with accus. of the object עָרְלָה Gen. 17, 23, or also of the person 21, 4; Ex. 12, 45; Josh. 5, 4; as a figure of dedication and purification Deut. 10, 16; comp. Ar. طهر to purify and circumcise. Deriv. מוּלָה.

Nif. נָמוֹל (only *inf. abs.* and *c.* הִמּוֹל, *imperat.* הִמּוֹל, *fut.* יִמּוֹל; while the *perf.* and *part.* נִמּוֹל and other forms belong to מָל = בָּל) *to be circumcised* Gen. 17, 10 13; 34, 24; *to circumcise oneself* Josh. 5, 8; fig. Jer. 4, 4 *circumcise yourselves unto Jehovah*, i. e. dedicate yourselves to him. See גָּלַל.

Hif. הֵמִיל (*fut.* יָמִיל) *to cut off, to destroy* Ps. 118, 10-12.

The fundamental signification of the stem, compared with מָל, מָדַל, is not only *to cut away, to cut off, to circumcise*, but also (like mol-ere, *μύλλ-ειν*, Pers. mal-īden, German mahl-en) *to bruise*, conterere, since circumcision at first was only a mild exsectio, the destruction of all impurity of the sexual organ. Another fundamental signification of the organic root מל has still been preserved in קְ־מָל, אָ־מָל (connected with בל), and another besides in הָ־מַל and נָ־מַל (to נִמְלָה).

מוּל (once מוֹל Deut. 1, 1 and מוֹאָל or מוֹאָל Neh. 12, 38 K'tib, either from אוּל II. after the form מוֹבָא, or from יָאַל III. which see, and prop. a noun or part. Hof.) *a preposition* 1. *before* (expressing both motion and rest), in conspectu, coram Ex. 18, 19; *close before, immediately before* Josh. 19, 46, *at, beside* (but at the same time *before*) 18, 18; Deut. 2, 19; 3, 29. — 2. *over against*, i. e. before a thing at a certain distance from it, e regione Deut. 11, 30, 1 Sam. 14, 5, hence אֶל ... מוּל 1 Kings 7, 5 *one over against the other*. In these two meanings מוּל is united with other prepositions, as a) אֶל־מוּל, viz. aa) *before, towards* 1 Sam. 17, 30 *and he turned away from him* (and placed himself) *before another; close before* (as far as), *close at* (before) Ex. 34, 3, Josh. 22, 11, *as far as before* 9, 1; but the meaning of אֶל disappears here almost entirely. bb) *over against and before* Josh. 8, 33. In order to make *before* still more prominent in this compound, פְּנֵי follows

Num. 8, 2; Ex. 26, 9; 28, 37; therefore sometimes אֶל־מוּל פָּנִים *before* 28, 25; Lev. 8,9; 2 Sam. 11, 15. b) לְמוֹאָל or לְמוֹאֵל Neh. 12, 38 K'tib (where the K'ri has לְמוּל) *over against.* c) מִמּוּל (with *suff.* מִמֻּלִי) *over against before*, prop. *from before* Numb. 22, 5, *from the front of* 2 Sam. 5, 23; *away from before* Mic. 2, 8 (where it is better, however, to take מִמּוּל in the sense of מֵעַל 3, 2 3); *from the side of* 2 Chr. 4, 10; מִמּוּל פָּנִים Ex. 28, 27 *from before.* d) אֶתְמוּל *over against, against*, Mic. 2, 8 *but against my people*, either according to the analogy of אֶת־פְּנֵי, or entirely for אֶל־מוּל, as also אֶת stands for אֶל in Gen. 49, 25; 2 Sam. 15, 23. e) *Ibn G'anâch* has explained the adverb אִתְּמוֹל 1 Sam. 10, 11, אֶתְמוֹל 4, 7 and אֶתְמוּל Is. 30, 33 out of the vocable מוּל, מוֹל, and conseq. also the word תְּמוֹל abridged from it, regarding it as compounded of אֶת־מוּל (*with* or *at the front*) or אֶת־מוּל (*what has been before, the past*, hence *long ago*), like אֶל־מוּל; but it is more probable, that a stem תָּמַל (which see) should be assumed for it. But as it is apparently formed from מוּל, מוֹל, its meanings may find a place here: aa) *before, long ago*, as if the signification of מוּל were applied to time Is. 30, 33; but commonly bb) *yesterday*, heri 2 Sam. 5, 2, especially when coupled with שִׁלְשֹׁם, *yesterday and the third day* i. e. three days ago 1 Sam. 14, 21; 19, 7. It also appears as an adject. to יוֹם Ps. 90, 4. A shortened form is תְּמוֹל (which see), sometimes opposed to הַיּוֹם (today) 1 Sam. 20, 27, sometimes before its climax שִׁלְשֹׁם 2 Sam. 3, 17, and also for *aforetime, long ago* Gen. 31, 2; Ex. 21, 29.

That a stem תָּמַל should be assumed for תְּמוֹל, אִתְּמוֹל, אֶתְמוּל, אֶתְמוֹל, is shewn by the Ethiopic form t'mâlím (the last *m* is reduplicated as in חספס) and the numerous Aramaean forms. From תָּמַל has arisen a noun תְּמוֹל (after the form סְגוֹר), and with a prosthetic א אֶתְמוֹל; and from the same stem the Targumic אִתְמָל, תְּמָל (*o* changed into *a* as in קָל, אֵת), ܐܬܡܠ, with a vocal termination אִתְמָלֵי, תְּמָלֵי, ܐܬܡܠܝ are derived. תָּמַל means = שָׂמַל *to veil, to bind about, to knot*, metaphor. partly *to be strong, vigorous* (comp. קָוָה, חוּל, גָּדַל, קָשַׁר &c.), partly with respect to time, *to be long, lasting*, and therefore אֶתְמוֹל = כְּבָר.

מוֹלָדָה (prop. birth, hence *Mylitta*, i. e. dedicated to her; from Hif. of יָלַד) *n. p.* of a city in the south of Judah, afterwards ceded to Simeon Josh. 15, 26; Neh. 11, 26; 1 Chr. 4, 28. מוֹלָדָה or מוֹלֶדֶת is the name of a Babylonian goddess (*Herod.* 1, 199), as well as of a Carthaginian one, symbolising the procreative principle, for which תֹּלֶדֶת *Tylitta* was also said. The city-names מֹלֶדֶת, מְגָר מֹלֶדֶת (Mulitta, Megarmelita) in Libya (*Harduin*, Acta conc. I. p. 1103) confirm the fact that cities were consecrated to the goddess.

מוֹלֶדֶת (with *suff.* מוֹלַדְתִּי; *pl.* מוֹלָדוֹת, with *suff.* מוֹלְדֹתַיִךְ; from יָלַד) *f.* 1. *birth, nativity, origin* Esth. 2, 10, Ez. 16, 3 4, coupled with מְכוּרָה, used also in the pl. like *natales, origines;* אֶרֶץ מ׳ Gen. 11, 28 and 24, 7; or without אֶרֶץ Gen. 12, 1 *fatherland.* — 2. concrete *what is born, child, offspring* Gen. 48, 6; metaphor. *family* Gen. 43, 7, *countrymen* Esth. 8, 6.

מוּלָה *f. circumcision* Ex. 4, 26.

מוֹלִיד (*producer, begetter*) *n. p. m.* 1 Chr. 2, 29.

מוּם (not used) *intr. to be wanting, to be defective*, arising from the reduplication of מָא (from which מָאֵם and מָאֵן also came). For the true original conception see under מָאֵן. Derivative

מוּם (with *suff.* מוּמוֹ; once מְאוּם Dan. 1, 4) *m.* prop. defect, want, same as חֶסֶר, then *a spot, stain, blemish*, i. e. a bodily blemish, of men Lev. 24, 19 20, Song of Sol. 4, 7, Dan. 1, 4, or of animals Lev. 21, 17; 22, 20; *disease* (of leprosy) Job 11, 15; metaphor. morally *stain, spot, blot, disgrace* Prov. 9, 7.

מוּמָה (from יָמָה II. to swear; with *suff.* מוּמָם) *m. an oath*, Deut. 32, 5 *his not-sons* (לֹא־בָנִים) *have violated their oath to him;* comp. Aram. מוּמָא, מוּמְתָא.

מוּן (i. e. מָן; not used) *tr.* prop. *to cut, to separate round about*, cognate in sense בָּרָא; then *to distinguish*, i. e. to make different from other things by preparation. By a usual transference of idea: *to form, to make, to fashion*, from existing materials, Ar. مَانَ (f. i) *to separate from one another, to split, to divide*, مَنَ (f. o) and مَأَنَ also *to notch, to cut into*, hence מַמָּנָא a sign; *to protect round about*, i. e. to separate or keep off from all contact; conseq. identical in the organic root מָן partly with that in אָ־מָן I., Aram. מְאָן (which see), partly with that in מָנַ֫ע. Deriv. מוּנָה (perhaps), מָזוֹן, תְּמוּנָה.

מוֹנָה (from מְעֹנָה) *f. couch of a wild beast* Ez. 19, 7, where some read אֶל־ אַלְמְנוֹתָיו for מְעֹנוֹתָיו.

מוּנָה (from מוּן) *f. an image, an idolatrous image*, prop. a thing formed, Am. 4, 3 *and ye shall cast the idolatrous images on the mountain.* But see הַרְמוֹן.

מוֹסָב (from סָבַב) *m. circuit, turning* Ez. 41, 7, וְנִסְבָּה being found there; but as one rather expects *the being enlarged, enlargement*, לְסָפָה and מוֹסָף are to be read, as in 1 Kings 6, 6 the opposite מִגְרָעָה.

מוֹסַבָּה (*pl. c.* מְוֹסַבּוֹת; from סָבַב) *f.* prop. what is capable of being turned about or wound (cognate in sense גָּלַל), hence *the fold of a door that turns and winds about* Ez. 41, 24, where מְוֹסַבּוֹת correspond to the צַלְעֵי הַדֶּלֶת דַּלְתוֹת of 1 Kings 6, 34.

מוֹסָד (only *pl. c.* מְוֹסְדֵי; from יָסַד) *m. foundation*, of the mountains Deut. 32, 22, Ps. 18, 8, of the earth 82, 5; *basis*, of the generations Is. 58, 12.

מוֹסָד (*constr.* מוֹסַד; from יָסַד) *m. foundation, erection* 2 Chr. 8, 16; *a basis* Is. 28, 16, where the accompanying מוּפָד is the part. Hof.

מוֹסָדָה (only *pl.* מְוֹסָדוֹת, *c.* מְוֹסְדוֹת; from יָסַד) *f. a foundation* Jer. 51, 26; of heaven 2 Sam. 22, 8, of the world 22, 16, of the earth Is. 40, 21.

מוּסָדָה (from יָסַד) *f.* 1. *appointment, decree, firm determination*, of chastisement (מַמָּשָׁה) Is. 30, 32. — 2. *foundation*, of a building, *the lower building* Ez. 41, 8 K'ri, where the K'tib reads מִיְּסוֹדוֹת, if it be not better to read מִיְּסוֹדוֹת (*from the foundations and towards*).

מוּסָךְ (from סָכַךְ) *m. a covered walk* 2 Kings 16, 18 K'ri, for which the K'tib has מִסָּךְ.

מוֹסָךְ see מוֹסָךְ.

מוֹסָר (*pl.* מוֹסְרִים, ־רוֹת; = מֹאסֶר from אָסַר; but see also יָסַר) 1. *m. a fetter* Ps. 2, 3; 107, 14; 116, 16. — 2. (from יָסַר; *place of chastisement*) *n. p.* of a place in the wilderness Num. 33, 30.

מוּסָר (*constr.* מוּסַר, with *suff.* מוּסְרִי, מוּסָרֵךְ; from יָסַר) *m.* prop. taming, concrete *a bond, fetter* Job 12, 18 (Targ. Vulg.); *chastisement*, of boys Prov. 23, 13, of men by God 3, 11, שֵׁבֶט מ׳ 22, 15 *rod of chastisement;* metaphor. *correction, instruction* Job 5, 17; Ps. 50, 17; Jer. 2, 30; *example, reproof* Ez. 5, 15, with the genitive of the person who gives it Prov. 1, 8; 4, 1; 15, 5, also absol. 5, 12; 8, 33; 12, 1, once with the genitive הַשְׂכֵּל 1, 3 *for understanding.*

מוֹעֵד (*pl.* with *suff.* מוֹעָדָיו; from יָעַד II.) *m. an assembly* (of warriors), *a troop*, Is. 14, 31 *none single in their troops*, i. e. they are crowded thickly together, comp. מוֹעֵד 3.

מוֹעֵד (with *suff.* מוֹעֲדֵנוּ, מוֹעָדוֹ; *pl.* מוֹעֲדִים, *constr.* ־דֵי, with *suff.* מוֹעֲדֶיהָ, ־דֵיכֶם) *m.* 1. (from יָעַד I.) *a fixed, appointed time* Gen. 21, 2; *pl. appointed times*, Jer. 8, 7 *the stork knows its times*, for its passages to and fro; *an epoch of time* Gen. 1, 14; מ׳ קֵץ Dan. 8, 19 *point of time of the end*, i. e. closing time; *a future and definite time* 11, 27 29; *a fixed section of time* 12, 7; *a yearly returning time* Gen. 17, 21; 18, 14; 2 Kings 4, 16; hence *a definite festival-time* Zech. 8, 19, coupled with חַג Ez. 46, 12 and instead of it Lev. 13, 2 4 44, coupled with the

sabbath and new moon 2 Chr. 8, 13; 31, 3, or instead of them Ps. 104, 19; Neh. 10, 34; יוֹם מוֹעֵד *day of the feast* Hos. 9, 5; 12, 10, also מוֹעֵד alone Lam. 1, 4; 2, 6; metaphor. like חַג *festive offering* 2 Chr. 30, 22; in prophetic style for *a year* Dan. 12, 7, comp. עֵדָן. — 2. *an appointed place* Josh. 8, 14; 1 Sam. 20, 35 compared with 20, 9, as also the Ar. مَوْعِد and the verb יָעַד Jer. 47, 7. — 3. (from יָעַד II.) *a coming together, an assembly*, a) of enemies, *an army* (like מוֹעֵד Is. 14, 31) Lament. 1, 15; but better *feast* (comp. 2, 22). b) of the gods, hence הַר מוֹעֵד Is. 14, 13 *the mountain of the gods* of the Babylonians, *Meru* among the Indians, the *Albordsh* of the Zends, supposed to be in the extreme north (יַרְכְּתֵי צָפוֹן), in which Ezekiel (38, 6) puts Togarmah; hence Zion is compared to it Ps. 46, 3. c) of the people, *the congregation* Num. 16, 2, for which עֵדָה occurs elsewhere. d) *a festive gathering* Zeph. 3, 18, hence Jerusalem is called קִרְיַת מ׳ Is. 33, 20, and the tabernacle which continued from Moses till David אֹהֶל מוֹעֵד (Ex. 27, 21; 28, 43; Lev. 1, 1; 4, 4; 1 Kings 8, 4), i. e. *tent of the congregation*, because the people assembled before it at the festival, and because God appeared there to Moses, according to Ex. 25, 22 and Num. 17, 19 (*Saadia*, *Kimchi*); the Targ., Syr. and Arab. have therefore translated *tent of the festive gathering*. e) fig. בֵּית מ׳ *house of assembly* Job 30, 23, i. e. the grave, orcus. — 4. *place of the people's meeting together, festive assembly;* hence מ׳ אֵל Lament. 2, 6, *pl.* מוֹעֲדֵי־אֵל Ps. 74, 8 *temple, synagogue, holy place.* — 5. *establishment, determination*, hence *agreement* Judges 20, 38; *statute, covenant, law*, in which sense the LXX and Vulg. have taken אֹהֶל מוֹעֵד, hence *tabernacle of the covenant, of the law;* מִשְׁכַּן עֵדוּת Num. 9, 15, אֹ׳ הָעֵדוּת 17, 23 and 18, 2 also appearing instead of it. — מוֹעֵד Job 12, 5 belongs to מָעַד.

מוֹעֲדָה (*pl.* ־דוֹת; from יָעַד I.) *f.* same as מוֹעֵד *a festival, a festival time* 2 Chr. 8, 13.

מוֹעֲדָה (from הוּעַד from יָעַד II.) *f. a refuge, an asylum*, Josh. 20, 9 *cities of refuge*, i. e. free cities; properly a place where one is received, comp. אָסָף; Syr. ܡܘܥܕܐ refuge, modern Hebrew בֵּית יַעַד.

מוּעֲדֶת see מָעַד *Puh.*

מוּעָף (as if formed from the Hof. of עוּף II., but merely transposed from מָעוּף) *m. darkness, obscurity*, figur. *misfortune* Is. 8, 23.

מוֹעֵצָה (only *pl.* מוֹעֲצוֹת, with *suff.* מֹעֲצֹתֵיהֶם; from יָעַץ) *f. proposal, counsel*, Ps. 5, 11; *result of counsel* Prov. 1, 31.

מוּעָקָה (from עוּק) *f.* same as עָקָה (Ps. 55, 4) *confinement, distress*, Psalm 66, 11.

מוּפָז *n. p.* of a gold district, coupled with אוּפָז 1 Kings 10, 18, as there is also a מוֹפָר existing with אוֹפִיר. See אוּפָז.

מוֹפֵת (with *suff.* מוֹפְתֶיכֶם; *pl.* מוֹפְתִים, *c.* מוֹפְתֵי, with *suff.* מוֹפְתָיו) *m.* prop. something separated from the usual, distinguished, extraordinary, cogn. in sense פֶּלֶא; hence 1. *a wonder* Ex. 4, 21; 7, 3; 11, 9; with אוֹת Deut. 7, 19. — 2. *a sign*, of a future action, *τύπος* (Romans 5, 14) 1 Kings 13, 3, like אוֹת; *a type*, of a future thing Ez. 12, 6; 24, 24; Zech. 3, 8; *a miraculous sign*, of the divine protection Ps. 71, 7 or anger Deut. 28, 46.

The word has been derived, sometimes from אָפַת, conseq. = מאֻפֶּת (*Gesen.*), sometimes from יָפַה (*Gesen.*) or יָפַע (*Fürst*), conseq. = מוֹפָאֵת, מוֹפָעַת. But the former neither exists nor can it have this meaning; and if it were from the latter, ת must be a feminine termination. It is best, therefore, to adopt for the stem יָפַת (which see) with the meaning *to single out, to distinguish* (with *Ibn Parchon*, *Kimchi* &c.), so that מוֹפֵת (after the form מוֹעֵד, מוֹקֵד) has a verb-basis like פֶּלֶא, Aram. פְּרִישָׁא, פְּרִישׁוּ.

מָוַץ (only *part.* מֹוֵץ) *tr. to express*, to *press out*, what is fluid or hard; *to crush, to bruise, to shatter, to separate, to divide, to pick out*, chaff; fig. *to oppress*, hence מֹוֵץ *oppressor* Is. 16, 4. The stem is

connected with מָצַ־ה, מָץ (מָצַץ), and in part also with מָחַץ; and the Ar. مَاصَ (to rub in pieces, to crush to pieces), مَازَ (to separate, to divide), Syr. ܡܰܨ (to press out), ܡܳܨ (to suck out), Targ. מָז, are the same root. Deriv. מוֹץ, מִיץ.

מוֹץ, usually מֹץ, *m.* prop. *what is separated* (from the grain), *chaff*, Ps. 1, 4; 35, 5; Is. 29, 5; Zeph. 2, 2; מ׳ הָרִים Is. 17, 13 *chaff of the mountains*, i. e. which is driven about on the mountains. Ar. موص straw.

מוֹצָא (with *suff.* מוֹצָאֲךָ, מוֹצָאוֹ; *pl. constr.* מוֹצָאֵי, with *suff.* מוֹצָאֵיהֶם, מוֹצָאָיו; from יָצָא) *masc.* 1. denoting an action, *going out*, from a place Num. 33, 2, *egress*, *going away* Ez. 12, 4; מוֹצָא וּמָבוֹא 2 Sam. 3, 25 K'tib *the going out and coming in*, i. e. the whole conduct; of the sun, *rising* Ps. 19, 7; *breaking forth*, of שַׁחַר Hos. 6, 3, of בֹּקֶר and עֶרֶב (as a zeugma) Ps. 65, 9; *utterance*, of שְׂפָתַיִם 89, 35, פֶּה Deut. 8, 3, i. e. what goes out of the mouth; *export* 1 Kings 10, 28; *the going forth* of דָּבָר i. e. the divine sentence Dan. 9, 25. — 2. the place whence a thing comes or proceeds, hence *a mine*, from which כֶּסֶף comes Job 28, 1, *a meadow*, where is דֶּשֶׁא 38, 27, *a spring*, where מַיִם is Is. 41, 18; Ps. 107, 33; 2 Chr. 32, 30; place of the sun's rising, *the east* (as a region) Ps. 75, 7, coupled with מַעֲרָב; *place of egress*, of the מִקְדָּשׁ Ez. 44, 5, hence מוֹצָא וּמוֹבָא 43, 11. — 3. (*origin*, *descent*) *n. p. m.* 1 Chr. 2, 46; 8, 36.

מוּצָא (*pl.* מוּצָאִים, transposed from מָצוּא from צוּא = צָוָא, צָיָה) *m. the desert*, Ez. 47, 8 *these waters* (of life) *flow* (יוֹצְאִים) *into the east district* (denoting a locality lying at the Dead Sea) *and fall down over the steppe* (עֲרָבָה, to denote the district round the Dead Sea, which is therefore termed יָם הָעֲרָבָה 2 Kings 14, 25), *and they go into the sea*, *into the sea of deserts* (מָצוּאִים = מוּצָאִים), i. e. into the Salt Sea (ib. vs. 11), *so that the waters become sound* (i. e. drinkable, sweet). מוּצָאִים is intended to have assonance with יוֹצְאִים.

מוֹצָאָה (*plur.* with *suff.* מוֹצָאֹתָיו) *f.* 1. *origin*, *descent* Mic. 5, 1. — 2. *water-closet*, *sewer* (from יָצָא, comp. צֵאָה, צֹאָה) 2 Kings 10, 27 K'ri, where the K'tib has מַחֲרָאָה.

מוּצָק *masc.* 1. (from יָצַק I. and II.) *melted*, *a melted firm mass* Job 38, 38, *firmness*, *thickness*; *a casting* 1 Kings 7, 37, perhaps also 7, 23 33; *metal* Job 37, 18. — 2. (from צוּק) *narrowness*, *embarrassment* 36, 16; 37, 10; opposite to רֹחַב and רֶחַב.

מוּצָקָה (*pl.* ־קוֹת, with *suff.* מֻצַּקְתּוֹ; from יָצַק I.) *fem. a tube*, *a tunnel* Zech. 4, 2; *a casting*, 2 Chr. 4, 3.

מוּצֶקֶת 2 Kings 4, 5 K'ri see יָצַק I.

מוֹצֶקֶת see מוּצָקָה.

מוּק (Kal not used) *intr. to be insipid*, *tasteless*, *contemptible*, *laughable*, *adverse*, Ar. مَاقَ and مَعُكَ the same; the same fundamental signification seeming to lie in the Aram. מָק and ܡܳܩ also. The reduplicated form مَقْمَقَ (to be easy, loose, small, mean) may also belong to this root; on the contrary the Greek μωκ-άω, μωκ-ίζω, should not be brought under the same head.

Hif. הֵמִיק (*fut.* יָמִיק) *to make contemptible*, *laughable*, i. e. *to mock*, *to deride* Ps. 73, 8, Ar. مَاقَ, Aram. מַיֵּק and אֲמִיק (also in derivatives) the same.

מוֹקֵד (from יָקַד; *plur. constr.* מוֹקְדֵי) *m. a burning*, *a conflagration* Is. 33, 14, a figure of judicial punishment; Ps. 102, 4 *a consuming heat*, in the bones.

מוֹקְדָה (from יָקַד) *f. hearth*, of the altar, Lev. 6, 2 [9].

מוֹקֵשׁ (*plur.* מוֹקְשִׁים, *constr.* מוֹקְשֵׁי; from יָקֹשׁ) *m.* 1. prop. anything crooked, bent, hence *a hook*, with which wild beasts are taken, their nose being pierced by it Job 40, 24; *snares* or *nooses* for birds Am. 3, 5, different from פַּח (which see); *a net* Ps. 64, 6; 140, 6, the laying of which is expressed by שׁוּת and טָמַן. — 2. fig. *a snare*, which takes away unexpectedly, hence *snares of death* 2 Sam.

22, 6; Ps. 18, 6; *snares of the people* Job 34, 30; what misleads, corrupts, brings to ruin Ex. 10, 7; Deut. 7, 16; Prov. 12, 13.

מוֹקֵשָׁה (only *pl.* ־שׁוֹת) *f.* the same in a figurative sense Ps. 141, 9.

מוֹר see מֹר.

מוּר (Kal not used) *tr. to change, to alter*, e. g. a crop for seed, requital for a deed; *to exchange* = to sell or buy, comp. Ar. مَارَ (to sell, Syr. ܡܳܪ to buy); מָר is generally identical with מָהַר II., יָ־מַר I. Deriv. תְּמוּרָה.

Nif. נָמַר (*pause* נָמָר, as if from מַר = מָר) usually *to change, to alter oneself*, of רֵיחַ Jer. 48, 11. But as a change of scent is not spoken of here, as נָמַר is the opposite of עָמַד (to continue in a thing, to stick to it) and the form would be irregular, it is better to take נָמַר as a peculiar stem in Kal, meaning *to be spread out* (on all sides), *to evaporate*, comp. Ar. نَمِرَ to be diffused, نَبَرَ (tr.) to spread out a thing, نَمَّ (a shorter form) diffudit odorem.

Hif. הֵמִיר (*inf. constr.* הָמִיר; *fut.* יָמִיר, *apoc.* יָמֵר) *to change, to exchange*, with accus. of the object Lev. 27, 33, *to cause to pass into another hand*, a sort of alienation Ez. 48, 14; *to dispose of*, to other possessors Mic. 2, 4. The thing for which something is exchanged is put with בְּ Lev. 27, 10; Jer. 2, 11; Hos. 4, 7; Ps. 106, 20. Abs. = *to change, to alter oneself*, Ps. 15, 4; *to make perish* 46, 3, like חָלַף 102, 27.

The fundamental signification may be *to pass over*, one thing into another, which is also the ground-meaning in חָלַף; and therefore מָר is connected with מַר I. (מָרַר) which means *transire* in Arabic.

מוֹרָא (with *suff.* מוֹרָאִי, מוֹרַאֲכֶם; *pl.* מוֹרָאִים; from יָרֵא) *m.* 1. *fear, aversion*, Gen. 9, 2 (where the suff. is to be taken objectively as in 16, 5), coupled with פַּחַד Deut. 11, 25; *reverence, high esteem* Mal. 1, 6. — 2. concrete, *object of fear* Is. 8, 12, *of reverence*, i. e. God Is. 8, 13, Ps. 76, 12, comp. Aram. דַּחְלָא; fig. *a miracle*, which excites fear Deut. 4, 34; 26, 8; Jer. 32, 21. The Targ., Aq., Theod., have taken מוֹרָא Ps. 9, 21 K'ri in the same sense; but it is = מוֹרָה (which see).

מוֹרַג (from מָרַג; without a *pl.*) *m. a threshing-sledge* Is. 41, 15 (*Kimchi*), cognate in sense with חָרוּץ (Targ.). For the pl. see under

מוֹרֵג (from מָרַג, only in *pl.* מוֹרִגִּים or מוֹרִיגִים) *m. a threshing-sledge*, tribulum 2 Sam. 24, 22, 1 Chr. 21, 23, identical with חָרוּץ 4. (which see), and different from עֲגָלָה. Ar. نَوْرَج the same, interchanging *n* and *m*.

מוֹרָד (from יָרַד) *m.* 1. *a descent, declivity*, Jer. 48, 5; Mic. 1, 4. — 2. technically: *a sinking, a deepening*, מַעֲשֵׂה מ׳ 1 Kings 7, 29 *deepened work* (Targ.), referring to all the ornaments mentioned in that verse; just as מִקְלָעוֹת 7, 31, פִּתַּח 7, 36 express similar forms of work. To derive it from רָדַד (after the form מוּסָךְ), and to translate it by *overspreading, cover* (in *Kimchi*), is unsuitable in form and matter.

מוֹרָה *f.* 1. (from יָרָה II. and equivalent to תּוֹרָה; comp. מַחֲלִי = תַּחֲ׳, מְבוּסָה = תְּבוּ׳, מְשׁוּבָה = תְּשׁ׳) *a lesson, instruction*, Ps. 9, 21 K'tib (Symm.) *give them a lesson*. According to the LXX and Syr. = מוֹרֶה *teacher, law-giver;* according to the K'ri מוֹרָא *terror, fear*, a meaning adopted by Targ., Aq., Theod., *Ibn Esra, Kimchi*, but which gives too weak a sense. — 2. (from מָרָה II. to cut off, to shear off, = בָּרָה) *m. a razor*, Judges 13, 5, 1 Sam. 1, 11, for which we have תַּעַר Num. 6, 5. *Rashi* has also referred to this head Ps. 9, 21 incorrectly. Notwithstanding the feminine form this מוֹרָה is masc. like דְּאָגָה Prov. 12, 25, דַּעַת 14, 6, אַחֲרִית Job 8, 7, נְחֹשֶׁת Ez. 1, 7, מוֹטָה Jer. 28, 10 &c.; a fact which is to be regarded as an exception.

מוֹרֶה *m.* 1. (*pl.* מוֹרִים; *part. Hif.* of יָרָה I.) same as יוֹרֶה (*pl.* יֹרִים) *a shooter, a slinger, an archer*, 1 Sam. 31, 3, with

בְּ of the instrument 1 Sam. l. c., omitting the object חֲצָצִים 1 Chr. 10, 3, prop. in its full form מוֹרִים בַּקֶּשֶׁת אֲבָנִים 1 Sam. l. c., because one would otherwise understand *slingers;* once מְוֹרְאִים 2 Sam. 11, 24 from יָרָא I. = יָרָה I. Elsewhere merely in a participial meaning 1 Sam. 20, 36. — 2. (*part. Hif.* of יָרָה II.; *pl.* with *suff.* מוֹרַי) *a teacher, master,* i. e. instructor Is. 9, 14; Hab. 2, 18; Prov. 5, 13; 2 Chr. 15, 3; a prophet Is. 30, 20. Elsewhere in a participial meaning merely 2 Kings 17, 28; Prov. 6, 13. — 3. (*part. Kal* of מָרָה same as מָרָא or מָרַר *to be strong, powerful, vigorous*) *a lord, ruler,* prop. powerful, Job 36, 22, LXX *δυναστής,* conseq. = מָרָא or מָר in Biblical Aramaean, or מָרֵי, מָאבֵי, מָרֵךְ, in the Targ., and so some have also interpreted Ps. 9, 21. To this meaning is also to be referred מְרָהֲטִים Jer. 50, 21 (see מָרַט). — 4. (*part. Hif.* of יָרָה III.) *the early rain,* coupled with מַלְקוֹשׁ Jo. 2, 23, = יוֹרֶה (Deut. 11, 14), as the LXX and Jerome have already understood it; this meaning is also adopted by some in Ps. 84, 7. — 5. (prop. *part. Hif.* of יָרָה II., hence *teacher,* an epithet of Hercules, who covered pillars with writing, composed holy books &c.) *n. p.* a) of a grove (dedicated to Hercules) or an oak Gen. 12, 6, Deut. 11, 30, identical with the magic oak Judges 9, 37; comp. Gen. 35, 4; Josh. 24, 26; of deities Hab. 2, 18. — b) of a hill in the valley of Jezreel Judges 7, 1. — c) of a dry and barren valley, through which the pilgrims had to march, as well as through the valley of Baca Ps. 84, 7.

מוֹרָט (prop. *part. Puh.* of יָרַט) *adj. m. swift, nimble,* of the bold and warlike Ethiopians Is. 18, 2 7, coupled with מְבוּשָׁךְ, as חָד is applied to the Chaldeans (Hab. 1, 8); according to others = מְמֹרָט *shining, beautiful,* a quality attributed by *Herodotus* (3, 20. 114) to the Ethiopians.

מֹרִיָּה 2 Chr. 3, 1, see מֹרִיָּה.

מוֹרָשׁ (*constr.* -רַשׁ; *pl. constr.* -רָשֵׁי, with *suff.* -רָשֵׁיהֶם; from יָרַשׁ II.) *m. a possession, place of abode,* Jer. 14, 23, *plur. possessions* Ob. 17, but where the LXX, Targ. and Jerome read מוֹרָשֵׁיהֶם (from יָרַשׁ I.); fig. *possession of the heart,* i. e. thought, hope, coupled with זִמָּה = מְזִמָּה Job 17, 11, where the LXX taking it from יָרַשׁ II. with the fundamental signification to bind, to attach (whence also יֶרֶשׁ), have translated *ἅρθρα, bands.*

מוֹרָשָׁה (from יָרַשׁ II.) *f. possession, property,* Exod. 6, 8; Deut. 33, 4; Ez. 11, 15.

מוֹרֶשֶׁת (from יָרַשׁ II.) *f.* prop. same as מוֹרָשָׁה *possession,* but only *n. p.* of a place in Judea, whence the prophet Micah came; hence the *Gentile m.* מֹרַשְׁתִּי Mic. 1, 1; Jer. 26, 18. As it belonged to the district of Gath, it was named מוֹרֶשֶׁת גַּת Mic. 1, 14. This place still existed in Jerome's time.

מוּשׁ I. (*fut.* יָמוּשׁ) *intr. to give way,* with מִן of the place or person Prov. 17, 13 K'ri, Num. 14, 44, Judges 6, 18, with מֵאֵת Is. 54, 10; *to be torn out from, to be taken from,* of a nail 22, 25; *to totter,* of הָרִים 54, 10; *to be changed,* with מִמְּקוֹמוֹ Jer. 31, 36; *to give way* Zech. 14, 4. Derivat. the proper name מוּשִׁי, מֻשִׁי.

The organic root מָשׁ is also found in אֶ־מָשׁ (which see), and may lie too in מֵץ (מוּץ), מָאַס (which see), Arab. مَاشَ, مَعَكَ &c.

Hif. הֵמִישׁ (*fut.* יָמִישׁ) 1. *to let remove, to let go,* hence *to cause to cease* or *disappear* Nah. 3, 1; *to remove,* with מִן Mic. 2, 3. Here belongs also Zech. 3, 9, where ה of Hifil is omitted. — 2. *intr.* like Kal Ex. 13, 22, with מִן 33, 11; Is. 46, 7; *to cease* Jer. 17, 8.

מוּשׁ II. (*fut.* אָמוּשׁ) *trans.* same as מָשַׁשׁ (which see), *to touch, to feel* Gen. 27, 21.

Hif. הֵמִישׁ (*fut.* יָמִישׁ) *to touch, to feel,* Judges 16, 26 K'ri; or *intrans.* Ps. 115, 7.

מוֹשָׁב (from יָשַׁב; *constr.* מוֹשַׁב) *m. a seat, a place of sitting* 1 Sam. 20, 18

25. — 2. *a social circle* of persons, consessus Ps. 1, 1, Ar. مَحْفَل. — 3. *a seat, a dwelling-place* Gen. 27, 39; בֵּית מ׳ *a dwelling-house* Lev. 25, 29. — 4. *a time of abode* Ex. 12, 40. — 5. *dwellers* (people), with accusat. of place 2 Sam. 9, 12. — 6. *dwelling in*, 2 Kings 2, 19; *standing place* Ez. 8, 3.

מוּשִׁי (*the One Withdrawn* from men, viz. Jah is) *n. p. m.* Ex. 6, 19, also written מְשִׁי 1 Chr. 6, 4; as a *patron. m.* Num. 3, 33; 26, 58.

מוֹשֶׁכֶת (*plur. constr.* מוֹשְׁכוֹת, from מָשַׁךְ to bind, to fetter) *f. a fetter, band*, Job 38, 31 e. g. of Orion, who was supposed to be a fettered giant; Arab. مَسَكَة the same.

מוֹשַׁעַת (from יָשַׁע; only *pl.* מוֹשָׁעוֹת) *f. help, salvation* Ps. 68, 21.

מוּת (*perf.* מֵת, מֵתָה, מַתָּה, מַתִּי, מֵתוּ, מַתְנוּ; *part. m.* מֵת, *pl.* מֵתִים, *fem.* מֵתָה; *inf. absol.* מוֹת, *constr.* מוּת; *fut.* יָמוּת, יָמֹת, *apoc.* יָמָת) *intr.* prop. *to be stretched, to be extended, to stiffen, to be spread out*, of the limbs, a phenomenon of the expiring body, hence *to die*, of men or animals Ex. 11, 5, Eccles. 9, 4, a natural Gen. 5, 8 or a violent death Ex. 21, 12, Job 1, 19, with בְּ of the instrument or cause, as by the sword Jer. 34, 4, by hunger 11, 22, pestilence 21, 6, by the hand of a person 11, 21, by sickness 2 Chr. 21, 19, by thirst Judges 15, 18; rarely with מִפְּנֵי Jer. 38, 9; metaphor. *to decay*, of trees Job 14, 8, as הִזְקִין is also applied to them; *to be desert* or *waste*, of land Gen. 47, 19, explained by שָׁמַם; Ar. مات the same; *to go down*, of a state Hos. 13, 1 = דַּל מְאֹד Judges 6, 6; *to be destroyed* Am. 2, 2 = נִשְׁמַד Jer. 48, 42; *to chill*, of the לֵב, from fear 1 Sam. 25, 37, opposite חָיָה (Gen. 45, 27); *to die out, to disappear*, חָכְמָה Job 12, 2. The putting of the infin. before the finite verb expresses the certain, the actual Gen. 2, 17; on the contrary, before the fut. Hof. the punishment of death by law is expressed Ex. 21, 12; 22, 18. The infin. constr. with לְ (לָמוּת) is sometimes annexed to verbs in order to give a stronger force to the verb-idea, as חָלָה לָמוּת *he became sick to death* 2 Kings 20, 1, for which 2 Chr. 32, 24 has עַד־לָמוּת; קָצְרָה נַפְשׁוֹ לָמוּת Judges 16, 16 *his soul was impatient to die.* מֵת (cod. Sam. מֵית) a partic. *dying* Gen. 20, 3, *dead* Num. 19, 11; as a noun *a dead man*, also of a female corpse Gen. 23, 4; *plur.* מֵתִים *gods*, hence זִבְחֵי מֵתִים Psalm 106, 28 *sacrifices offered to idols*, comp. Num. 25, 2, opposite of אֵל חַי, and so too Is. 8, 19, where מֵתִים means *gods*, and חַיִּים stands for אֱלֹהִים חַיִּים (Jer. 10, 10); מֵתֵי עוֹלָם Ps. 143, 3 and Lament. 3, 6 *the dead of old*, i. e. those long dead. מְתֵי Is. 5, 13 belongs to מַת. Deriv. מָוֶת, מָמוֹת, תְּמוּתָה.

Pih. מוֹתֵת (*part.* מְמוֹתֵת, *inf. constr.* מוֹתֵת, *fut.* יְמוֹתֵת) *to kill, to slay* Judges 9, 54; 2 Sam. 1, 9 10; 1 Sam. 17, 51; *to bring to death* Ps. 109, 16; figur. Ps. 34, 22.

Hif. הֵמִית (הֵמַתִּי, הֲמִתִּיהָ, הֲמִתֶּם; *part.* מֵמִית, *pl.* מְמִיתִים; *inf. absol.* הָמֵת, *constr.* הָמִית; *fut.* יָמִית, *apoc.* יָמֶת) *to kill, to slay*, with accusat. 2 Sam. 3, 30; *to destroy* Num. 14, 15, Hos. 9, 16, with בְּ of the instrument Is. 14, 30; Hos. 2, 5; 2 Chr. 23, 21; *to bring* or *execute death*, commonly as inflicted by God, and different from הָרַג. מְמִתִים Job 33, 22 *the destroying angels*, executors of the divine purpose, consequently like *the evil angels* of Ps. 78, 49, *the angels of destruction* 1 Chr. 21, 15, without peculiar classes being thought of.

Hof. הוּמַת *to be put to death* 2 Kings 11, 2. יוּמַת connected with the infin. of Kal expresses a legal prescription that one should be put to death Gen. 26, 11; Lev. 20, 2; Num. 15, 35.

As to the fundamental signification of the stem מָת, Arab. مَاتَ, Syr. ܡܰܝܬ, *the stretching oneself, the becoming stiff, the extending* of the dying one is denoted by it; the organic root being also found in מָת־ָה, מָת־ַח, מַד, מָד־ָה,

לָת־ח, Sam. נְת־ח (expandit), Arab. مَتَا, مَتَّ, مَتَعَ, مَتَخَ, مَتَحَ &c., as the Greek θαν-εῖν is cognate with τείν-ειν. The same root seems to lie in the Sanskrit mâth, mûth, mith, mêth, mid, mêd *to kill*, Malay mita *to die*, as well as in the numerous forms having *r* inserted in the Sanskrit, Zend, Pehlevi, Persian, Greek, and Latin. According to this view we are able to explain, how גָּוַע (prop. to expire) goes before מָת Gen. 25, 8. Phenic. מָת the same; whence מֻת muth, death, the personified god of the lower world (Sanch. p. 36), *Pluto*.

מָוֶת (lengthened by means of *ah* מָוְתָה, *constr.* מוֹת, with *suff.* מוֹתִי, מוֹתוֹ, מוֹתָם; *pl.* מוֹתִים, *constr.* מוֹתֵי) *m.* prop. *the state of being dead* or *the state of lying dead*, then 1. generally *death*, opposite חַיִּים 2 Sam. 15, 21; figur. Deut. 30, 19, conceived of as sleep and rest in יָשֵׁן הַמָּוֶת Ps. 13, 4 = יָשֵׁן שְׁנַת עוֹלָם Jer. 51, 39; *dying* Num. 35, 25, hence יוֹם הַמָּ׳ Eccles. 7, 1 *the day of death*, מִשְׁפַּט מָ׳ Deut. 19, 6 *the judgment of death*, *the punishment of death*, דֵּטְא מָ׳ 22, 26 *a crime that should be punished with death*, *a crime worthy of death*, בֶּן־מָוֶת 1 Sam. 20, 31 or אִישׁ מָ׳ 2 Sam. 19, 29 *a son* or *a man of death*, one that deserves death; *what is deadly*, *death-bringing* Prov. 18, 21; *poison* 2 Kings 4, 40; *unhealthfulness* 2, 21; *pestilence*, *plague* Jer. 15, 2; 18, 21; hence הִקָּבֵר בַּמָּ׳ *to come to the grave by pestilence* Job 27, 15; of a disease, Job 18, 13 *the first-born of death*, i. e. the most terrible sickness (see בְּכוֹר); חִצִּים וָמָוֶת *death-bringing shots* Prov. 26, 18; and so in the greatest variety of applications. — 2. *place of the dead*, *hades*, *orcus*, Prov. 14, 12; 16, 25; for which occur צַלְמָוֶת Job 38, 17, דּוּמָה Ps. 94, 17, שְׁאוֹל Is. 14, 15, בּוֹר 38, 18, τάρταρος 2 Petr. 2, 4; *the under-world*, like אֲבַדּוֹן Job 28, 22, with its שְׁעָרִים 38, 17, חֲדָרִים Prov. 7, 27. — 3. a designation of the highest degree of fearfulness, sorrow, vehemence &c. (comp. עַזָּה כַּמָּוֶת Song of Sol. 8, 6), e. g. אֵימוֹת מָוֶת Ps. 55, 5 *horrible fear;* מְהוּמַת מָוֶת 1 Sam. 5, 11 *fearful tumult*, for which מְהוּמָה גְדוֹלָה מְאֹד stands in 5, 9. — We have still to remark, that though it be incorrect in the ancients, to see the word מָוֶת in בָּמוֹת 2 Sam. 1, 25 (LXX), מַהֲלֻמּוֹת Prov. 18, 6 (LXX), תְּרוּמוֹת 2 Sam. 1, 21 (Theod.), הַשְּׂדֵמוֹת Jer. 31, 40 (Vulg.), עַלְמוּת Ps. 48, 15 (Masora), לָמוֹ Is. 53, 8 = לָמָוֶת (LXX); it is right, on the contrary, to find in בְּמֹתָיו Is. 53, 9 nothing but the plur. מוֹתִים, which is also used elsewhere of a violent putting to death Ez. 28, 10. But לְמוֹתָם Ps. 73, 4 should be separated into לָמוֹ and תָּם, and the latter referred to the following verse. הַמָּוְתָה Ps. 116, 15 has been looked upon as a remnant of the Aramaean definite; but the improbability of such an unhebrew form, the article with it, and the insufficiency of the sense make it likely that the clause is abridged, and that it ran perhaps thus: יָקָר בְּעֵינֵי יי (דַּם יְרֵאָיו וְלֹא יִתֵּן) תְּמוּתָה לַחֲסִידָיו (comp. 72, 14).

מוֹת *Aram. m.* the same Ezr. 7, 26.

מוֹתָר (from יָתַר I.) *m. overplus*, *surplus* Prov. 14, 23 and 21, 5, opposite of מַחֲסוֹר; *preeminence* Eccles. 3, 19.

מִזְבֵּחַ (*constr.* מִזְבַּח, with *suff.* מִזְבְּחִי, מִזְבַּחֲךָ; *pl.* מִזְבְּחוֹת, with *suff.* מִזְבְּחוֹתֶיךָ; from זָבַח) *m. an altar*, Lev. 1, 9, in the widest sense, partly that on which sacrifices were offered in the sanctuary Ex. 30, 28, or that which stood before the temple Ex. 39, 39; partly that on which frankincense was burnt 30, 27; an altar of God 17, 15, or of idolatry Is. 27, 9.

מָזַג (not used) *tr.* 1. *to mix*, wine with water, *to weaken*, and since that act usually takes place when it is poured into the cup, also *to pour in*, identical with מָסַךְ (Ps. 102, 10; Prov. 9, 2). Deriv. מֶזֶג. — 2. *to mix*, spices with wine, *to spice* (Song of Sol. 8, 2) = מָסַךְ (Is. 5, 22; Prov. 33, 30); comp. Pliny H. N. 14, 19.

The stem is connected with מָסַךְ (which see), Ar. مزج, Targ. מְזַג, Syr. ܡܙܓ; except that the first signification prevails here.

מֶזֶג *m. mixed wine*, i. e. mixed with water Song of Sol. 7, 3, different from מֶסֶךְ (a spiced mixture); in modern Hebrew a mixed temper.

מָזָה I. (*part. m.* מָזֶה, *constr. pl.* מְזֵי) commonly *tr. to suck out*, identical with מָצָה, מַץ, مَزَّ, مَصَّ, hence מְזֵי רָעָב Deut. 32, 24 *sucking at hunger* (מְזֵי is the part. act. not pass.), gnawing at the hunger-cloth. But it is better to take מָזָה = מָסָה (which see), Targ. מְסָא, Syr. ܡܣܐ, and identical with מָסַס, מָזַז, conseq. *to melt, to dissolve*, with hunger; cognate in sense with מַק, מַג, as the LXX and Vulg. have already understood it. The stem מָתָה in מְתֵי רָעָב Is. 5, 13 may have the same meaning, without any alteration in מְזֵי being necessary.

מָזָה II. (not used) *tr. to bring into the granary, to gather in, to bring into possession, to get in one's power*, conseq. same as מָצָא (Is. 10, 14; Job 31, 25) in its fundamental signification; so that the verb is the basis of the noun מְזוּ.

מָזֶה (*constr. pl.* מְזֵי) see מָזָה I.

מִזָּה (if from מָזַז, *terror, fear;* if from נָזָה, *joy, rejoicing*) *n. p. m.* Gen. 36, 13 17.

מֶזֶו either from זָוָה *to be prominent*, prop. to shine afar, after the form מֶכֶס from כָּסָה; or better from מָזָה II. But according to the latter we should probably read מְזוּ after the form מְדוּ, סְתוּ, קְצוּ, חֲגוּ.

מְזוּ (*pl.* מְזוּוִים, with *suff.* מְזוּוֵינוּ; from מָזָה II. see מֶזֶו) *m. garner*. Ps. 144, 13 *our garners* (LXX) *give out from kind to kind*, i. e. all that is possible.

מְזוּזָה (*constr.* מְזוּזַת, with *suff.* מְזוּזָתָם, *plur.* מְזוּזוֹת; from זוּז III.) *f.* prop. *the projecting*, hence *post*, of a שַׁעַר Ez. 45, 19, בַּיִת Deut. 11, 20, הֵיכָל 1 Sam. 1, 9; and standing along with דֶּלֶת Ex. 21, 6 or פֶּתַח 1 Kings 7, 5.

מָזוֹן (from זוּן I.) *food, nourishment* Gen. 45, 23.

מָזוֹן (from זוּן) *Aram. m.* the same Dan. 4, 9.

מָזוֹר (with *suff.* מְזֹרוֹ) *m.* 1. (perhaps from זוּר III. = דּוּר II. *to cut into, to tear*, therefore *to damage*, figur. *to abhor, to calumniate*, the same metaphor occurring in חָרַף also; here the stem זָרָא might also belong, whence the noun זָרָא *abomination*) *damage, hurt* Hos. 5, 13, parallel חֳלִי; hence גָּהָה מ׳ *to drive away sickness*, i. e. to take it away by healing. Here as in Jer. 30, 13 *none pleads thy cause for the wound* &c., in a figurat. sense of the state. — 2. (from זוּר II.) *a net, a gin, a trap* (like רֶשֶׁת from יָרַשׁ to bind, מוֹקֵשׁ from יָקַשׁ), Obad. 7 *thy friends* (אַנְשֵׁי לַ = לַחְמְךָ, comp. Ps. 41, 10) *put nets under thee* (טָמַן = שִׂים תַּחַת), *and attention is given to them.* But see מָזַר I. — 3. (from מָזַר III. *to spread* or *stretch out*) *adj. m.* prop. for מָזוּר part. pass., only the *fem.* מְזוֹרָה = מְזוּרָה *spread out, laid*, of a רֶשֶׁת Prov. 1, 17.

מָזַז (not used) *intr.* same as מָסַס *to melt*, metaphor. *to tremble*, Targ. מְזַז the same, Ithpa. (redupl.) אִתְמַזְמֵז to tremble. Deriv. the proper name מִזָּה.

מָזַח (not used) a stem incorrectly adopted for מֵחַ, מָזִיחַ, which see. But it might be taken in the sense *to bind, to gird, to strengthen*, and compared with the Ar. حزم which might be transposed from it; whence حزام a girdle. See מָתַג, מָשַׁךְ II.

מֵזַח (from זָחַח II. after the form מֵצַר, מֵמַר) *m. a girdle, a band*, Ps. 109, 19; figur. *bridle*, of dominion Is. 23, 10; of the Tyrian supremacy over Tartessus. See מֶתֶג.

מָזִיחַ (extended from מָזֵחַ, coming from זָחַח II. after the form מָגֵן, except that the fore-vowel Kametz again disap-

pears in the construct state) *m. a girdle*, Job 12, 21.

מַזָּל (only *pl.* מַזָּלוֹת, from נָזַל) *f. an inn, a lodging, a habitation, a station*, Arab. مَنْزِل (inn); only metaph. *the* (12) *stations* of the zodiac, i. e. *the* (*twelve*) *constellations*, worshipped and named along with שֶׁמֶשׁ, יָרֵחַ and צְבָא הַשָּׁמַיִם 2 Kings 23, 5, Targ. מַזָּלַיָּא (Esth. 3, 7), מַזָּלְתָּא, Syr. ܡܰܙܳܠܳܬܳܐ (on 2 Kings l. c.) the same. In Arabic the 12 stations are called the twelve palaces of the sun; and the zodiac is named the circle of palaces. Instead of this word it has been said that מַזָּרוֹת Job 38, 32 (*Ibn Koreish*) should be put, by changing *r* and *l*, as the LXX have *μαζουρώθ* for both, the Targ. מַזָּלַיָּא; but see מַזָּר.

מִזְלֵג (from זָלַג) *m.* prop. the dropping down, a pin, prong, hence *a fork, flesh-hook* 1 Sam. 2, 13 14, comp. stalagmium ear-ring, *σταλαγμίας* icicle, from *σταλαγ* to drip, to drop, נְטִיפוֹת from נָטַף.

מִזְלָגָה (*pl.* ־גוֹת) *f.* the same Ex. 27, 3.

מַזָּלוֹת see מַזָּל.

מְזִמָּה (with final sound ăh appended הַמְזִמָּתָה, which may be looked upon as a poetical double fem. termination, like אֵימָתָה, יְשׁוּעָתָה, עֶזְרָתָה, עֹלָתָה, עֵפָתָה, זֹאתָה; with *suff.* מְזִמָּתוֹ; *pl.* מְזִמּוֹת, with *suff.* מְזִמּוֹתָיו; from זָמַם) *f. meditation, thinking*, then *thought, plan* generally Job 42, 2, = זִמָּה 17, 11 (life-plan), where it is in apposition to מוֹרְשֵׁי לֵבָב; *purpose* Ps. 10, 4, עָשָׂה מְ׳ Jer. 11, 15 *to execute a purpose*, i. e. to perform a vow, where others read עֲשֹׂתָהּ הַמְזִמּוֹת הַנְּדָרִים; *device, plan*, in a bad sense Ps. 10, 2; 21, 12, אִישׁ מְ׳ Prov. 14, 17, בַּעַל מְ׳ 24, 8 *one full of mischief;* then *a plan of revenge* Jer. 51, 11, sometimes coupled with לֵב 23, 20, חָמַס מְ׳ עַל־פְּ׳ Job 21, 27 = זָמַם חָמָס עַל־פְּ׳ *to imagine a device against one; transgression, crime* Ps. 139, 20 (see אָמַר); *prudent counsel, sagacity* Prov. 1, 4; 5, 2; *prudence* 3, 21, with דַּעַת, תּוּשִׁיָּה; דַּעַת מְ׳ 8, 12 *knowledge of intelligent counsels.*

מִזְמוֹר (from זָמַר II.) *a song, poem, psalm* (accompanied by an instrument) in the inscriptions of 57 psalms Ps. 3, 1 &c., *ψαλμός*, several times שִׁיר מְ׳ Ps. 48. 83. 88. 108. or inverted מְ׳ שִׁיר 67. 68. 87. 92, which two expressions do not denote one idea (see Ps. 65. 75. 76), but being found in different copies of the poem, were put beside one another by the collector; as in Ps. 88 מַשְׂכִּיל, Ps. 80 עֵדוּת were added as designations of the psalms.

מַזְמֵרָה (*plur.* מַזְמֵרוֹת, with a *suff.* מַזְמְרֹתֵיכֶם; from זָמַר I. Hif.) *f.* an instrument for cutting the vine, *a pruning-hook* Is. 2, 4, Jo. 4, 10, for which verse 13 has מַגָּל; as קָצִיר is in Is. 18, 5 for בָּצִיר.

מְזַמֶּרֶת (only *pl.* מְזַמְּרוֹת, from זָמַר I. Pih.) *f. snuffers, forceps*, for lamps, 1 Kings 7, 50; Jer. 52, 18.

מִזְעָר (from זָעַר) *m. littleness, smallness, fewness*, Is. 24, 6 *and few men are left;* used elsewhere only as a sort of superlative, מְעַט מְ׳ Is. 10, 24 *littleness of littleness*, i. e. a very little, of time, *a very short time* Is. 10, 25; 29, 17; of number 16, 14.

מָזַר (not used) *intr. to mix the sexes, to mix lewdly* (by cohabitation, adultery); cognate in sense בָּלַל I. (which see) belonging to the noun תֶּבֶל (unchastity, adultery). From the fundamental signification *to mix* is to be explained the Aram. מְזַר a) *to spin* (Sotha 31), *to knot together, to bind together, to weave* (cognate in sense אָרַג); hence מִזְרָן (Kelim c. 19) *a carpet*, i. e. twisted together, woven. It is possible, that מָזוֹר Ob. 7 is to be derived from מָזַר in this sense. b) *to be corrupted, overbrooded* (by mixed or too frequent hatching), of the eggs of birds (Chull. 140); then of men also (Sanh. 42). c) *to be penetrated*, by brooding warmth; hence metaphor. *to ripen* (Gen. rabba ch. 10). Comp. Sanskr. miçr *to mix*, miçra *a mixed people*. Deriv. מַמְזֵר.

Many attempts have been made to explain the present stem which does not occur as a verb in Hebrew. *Ibn Gánâch* has assumed its existence. According to *Ibn Parchon* מָזַר means *to be strange*, *to be estranged*, then *to be degenerate*, *weak*, with which the Arab. مَذِرَ (to be corrupt) should be compared; conseq. מָ־זַר = זר I., Syr. ܡܙܪ the same, hence ܡܘܙܪܐ Ps. 119, 119 for סִגִּים, and so in Ez. 22,18 ܡܘܙܪܐ *dross*. According to others *to be mean*, *contemptible*, like the Arab. مزر and Syr. ܐܬܡܙܪ (Af.); according to others = נָזַר *to separate*, *to divide*, spoken of excluding from association. But our explanation is more suitable, as may be seen from the derivative.

מָזַר II. (not used) *tr. to bring together*, *to heap together*, *to collect* (cognate in sense כּוּם, which see); identical in its organic root מָ־זַר with that in אָ־צַר, חָ־שַׂר &c. Deriv. מְזַר.

מָזַר III. (not used) *tr. to spread* or *stretch out*, a net; in its organic root = זָרַה (*to spread out* or *extend*), belonging to the noun זֶרֶת *a span*, Syr. ܙܪܬܐ. Deriv. מָזוֹר 3 (= מָזוֹר).

מְזַר (*pl.* מְזָרִים; from מָזַר II.) *m. the northern constellations*, opposed to the south Job 37, 9, supposed to exert an influence on the origin of cold; comp. כִּימָה. מְזָרִים stands there in contrast with חַדְרֵי תֵימָן which is = חַדְרֵי תֵימָן Job 9,9, and therefore the more exact determination of מָזָל depends on the חַדְרִים of the south. As this (Job 9,9) is over the Capella in the constellation of Charles' wain (עָיִשׁ) over the constellation Orion (כְּסִיל) and over the Pleiades (כִּימָה), we may understand by חַדְרֵי תֵימָן certain grouped *circles of stars of the south;* which suits חֶדֶר *circle*. According the view of those times a storm arises by means of these southern constellations (Is. 21,1; Zech. 9,18; Job 37,9); as cold was supposed to be caused by the northern מְזָרִים. See also מַזָּר.

מַזָּר (only *pl.* מַזָּרוֹת, as from מַזָּל the *pl.* מַזָּלוֹת) *m. the* (*twelve*) *constellations of the zodiac* Job 38, 32, the same as מַזָּלוֹת (2 Kings 23, 5); from which the word arose, as is alleged, by the interchange of *l* and *r* (*Ibn Koreish*). The LXX have also retained it for מַזָּלוֹת as an astronomical technical expression, which has been explained by *Suidas*. But as l. c. כִּימָה (the Pleiades) and כְּסִיל (Orion) go before, and עָיִשׁ (which see) follows, there seems to be appropriately denoted by it either a certain *single* group of stars, or a single constellation, so that perhaps מַזָּרוֹת is merely = מַזָּרוּת, and conseq. a singular; because, if the twelve signs of the zodiac were meant, that meaning would not have been entirely lost in the LXX. The Targ., Vulg. and old interpreters have either put something general, or merely guessed; a fact also implying, that it must have denoted a special group which was afterwards forgotten, which certainly was not the case with the twelve zodiacal signs. Etymological attempts relating to the noun מַ as arising from מְאַזְּרוֹת (from אֵזוֹר) *the girdles* (of the zodiac), or from נֵזֶר (a crown), conseq. *the north and south crown* (*Michaelis*); or from מָזַר I. *to mix*, or מָזַר III., and the noun = in meaning to כִּימָה (*Fürst*), afford nothing satisfactory towards the context. It seems to me more probable that מַזָּרוֹת (= מַזָּרוּת) is etymologically connected with מְנַזְּרִים (Nah. 3, 17), or at least to be derived from נָזַר and to denote *dominion*, *supremacy*, concrete *ruler*, signifying *the planet Jupiter*, the supreme god of good fortune. Hence we find מַזָּרְךָ *thy lucky star* on Cilician coins. Sanchoniathon already calls one *Misor*, i. e. מִזַּר, a brother of Sadyk (צֶדֶק = צָדִיק), i. e. of Jupiter; by which a complete identity is meant to be expressed. In like manner מַזָּרוֹת (= Phenic. מִזַּר, Misor, or צָדִיק or צֶדֶק) appears to have been worshipped under the name כּוֹכָב (which see) *a star* as a deity coupled with כִּיּוּן and others Am. 5, 26, which was all the easier since כּוֹכָב also denotes *a prince*, *a ruler* Num. 24, 17, as in Arabic and Ethiopic.

מִזְרֶה (from זָרָה I.) *m. a winnowing-shovel* Is. 30, 24; Jer. 15, 7.

מַזָּרוֹת s. מַזָּר.

מִזְרָח (*constr.* מִזְרַח, with *a* of motion מִזְרָחָה, *constr.* מִזְרְחָה; from זָרַח) *m. region of the* (sun-) *rising*, *the east*, opposite of מַעֲרָב Ps. 103, 12, 1 Chr. 7, 28, or יָם Josh. 11, 3; fully מִ׳ שֶׁמֶשׁ Deut. 4, 47 or מִ׳ הַשֶּׁ׳ Josh. 1, 15, and like all nouns adverbially *on the east*, מִ׳ לְ *east of* 2 Chr. 5, 12. אֶרֶץ מִ׳ Zech. 8, 7 *land of the east*, i. e. Elymais lying east of Syria, for which מִ׳ alone is also used Dan. 8, 9.

מְזָרִים see מָזָר.

מִזְרָע (from זָרַע; *constr.* מִזְרַע) *m. a sown field* Is. 19. 7.

מִזְרָק (*pl.* מִזְרָקִים, *constr.* מִזְרְקֵי; from זָרַק I.) *m. a sprinkling-pan*, *a sacrificial bowl* Num. 7, 13 seq.; 2 Chr. 4, 8; *a jug*, into which much may be put Zech. 9, 15; *a wine-bowl* Am. 6, 6, into which wine was poured out of the נְבָלִים.

מִזְרָקָה (only *pl.* ־קוֹת) *f.* the same 2 Kings 12, 14; 25, 15; Ex. 27, 3.

מָח (i. e. מוּחַ) same as מַח (מָחַח) belonging to the proper name מַחַת, which see.

מַח belonging to מֵחַ, מֹחַ and denominatives; see מָחַח.

מֵחַ (*pl.* מֵחִים, from מָחַח after the form צֵל) *m.* prop. the marrowy or strong, then *a fat sheep* Ps. 66, 6; figur. *the rich*, *fortunate one* Is. 5, 17; comp. דָּשֵׁן, מִשְּׁמַן.

מֹחַ (from מָחַח) *m. marrow*, of bones Job 21, 24; Aram. מוֹחָא, ܡܘܚܐ, מֵיחָא, Ar. مخ, نخ, Maltese moch, noch the same; modern Hebrew *brain*. Hence

Pih. מִחָה (denom.; *part. m.* מֹחֶה, *fem.* מֹחָה, like דֹּבֵר, כֹּזֵב from דִּבֶּר, כִּזֵּב) *to unmarrow*, i. e. to enervate, in a privative sense, like שֵׁרֵשׁ and others. Prov. 31, 3 *to those enervating kings* (לְמֹחוֹת read for לַמְחוֹת).

Puh. מֻחָה (*part.* מְמֻחָיִים for מְמֻחִים) *to be made marrowy*, of fat foods (שְׁמָנִים) Is. 25, 6.

מָחָא (*inf. constr.* with *suff.* מַחַאֲךָ Ez. 25, 6, as in רַקְעֲךָ Ez. ib. with *a* for *i* after the form בִּקְעוֹ Am. 1, 13, מִכְרוֹ 2, 6, conseq. not to be referred to Pihel; *fut.* יִמְחָא) *tr.* same as מָחָה II. *to strike*, *to smite*, *to clap*, the hands Ez. 25, 6, as a token of joy Is. 55, 12, poet. for הִכָּה כַף; also figur. of נְהָרוֹת Ps. 98, 8.

מְחָא (3 *perf. f.* מְחָת; *part.* מָחֵא Dan. 5, 19 according to Theod., Graeco-Veneta and Vulg.) *Aram. tr.* 1. *to strike in pieces*, *to shatter*, with לְ as accus. Dan. 2, 34 35; *to smite*, *to punish* 5, 19, according to the Vulg. and Theod.; but it is more correct here to read מַחֵא (Syr., *Saadia*, *Rashi*) meaning *to let live*, abridged from מַחְיֵא, Targ. מַחֵי (Deut. 32, 29), Syr. ܡܚܐ, ܢܚܐ, except that here also ו is sometimes added to the short ă. — 2. *to stay*, *to hinder*, in the Targ. only with בְּיַד (on Eccles. 8, 3), i. e. to smite upon one's hand, to keep it off; Talm. מָחָה (to stay, to hinder) also without בְּיַד; in Scripture only in *Pah.* Comp. Arab. صَرَبَ.

Pah. מַחֵא (*fut.* יְמַחֵא) prop. *to strike*, בְּיַד פְּ׳ *upon one's hand*, i. e. *to stay*, *to hinder* Dan. 4, 32.

Ithpe. אִתְמְחֵא (*fut.* יִתְמְחֵא) *to be affixed*, *to be nailed to*, the cross, Ezr. 6, 11 *and crucified*, *he shall be thereon* (עַל) *nailed* or *fastened*. But since the person already crucified (זְקִיף) is not any more nailed, and אָע never means a cross; besides as זְקִיף means *a stake*, *a cross* (Targum on Esth. 7, 10), it is better to refer עֲלֹהִי to אָע, and translate: *and a stake shall be affixed thereto* (to אָע); אָע is the wood pulled down out of a house.

מַחֲבֵא (from חָבָא I.) *a place of refuge*, *a hiding-place*, *place of protection* Is. 32, 2.

מַחֲבֹא (only in *pl.* מַחֲבֹאִים) *m.* the same 1 Sam. 23, 23.

מַחְבֶּרֶת (with *suff.* מַחְבַּרְתּוֹ, from חָבַר I. Hif.) *f. a place where two things*

are united, *a junction*, in building, or in other things Ex. ch. 26. 36. 39; modern Hebrew *a work*, *written work*.

מְחַבֶּרֶת (only *pl.* מְחַבְּרוֹת) prop. *part. Pih.* of חָבַר I. *a thing that binds*, hence *an* (iron) *hook* 1 Chr. 22, 3, *a piece of wood for fastening beams together* 2 Chr. 34, 11.

מַחֲבַת (from חָבַת which see) *m.* (*fem.* only in Ez. 4, 3) *a pan*, *a frying-pan*, in which a cake of bread is baked Lev. 6, 14; 7, 9; 1 Chr. 23, 29; used also in common life Ez. 4, 3.

מַחֲגֹרֶת (from חָגַר) *f. a girding*, with שַׂק Is. 3, 24.

מָחַד (not used) *intr.* same as מָגַד (which see) *to be noble*, *famous*. Deriv. the proper name מְחִידָא.

מָחָה I. (*fut.* יִמְחֶה, *inf. c.* מְחוֹת) *tr. to wipe*, *to wipe off*, צַלַּחַת (a dish that has been used) 2 Kings 21, 13, דִּמְעָה Is. 25, 8, with מֵעַל פָּנִים; *to efface*, *to blot out*, a writing Num. 5, 23, שֵׁם Ps. 9, 6, 2 Kings 14, 27, Deut. 29, 19, or with מִסֵּפֶר Ex. 32, 32, presupposing the writing on a material to be easily destroyed; *to wipe*, פֶּה Prov. 30, 20; fig. *to blot out*, פְּשָׁעִים Is. 43, 25, עֲוֹנוֹת Ps. 51, 11, *to destroy* 2 Kings 21, 13, יְקוּם Gen. 7, 4, אָדָם 6, 7; *to cause to be forgotten*, זֵכֶר Ex. 17, 14; comp. Ar. مَحَا (to wipe out, to wash off, to erase, to plaster over, to destroy).

The fundamental signification of the stem appears to be *to rub off*, *to rub away*, like the Ar. مَقَى, hence to efface, to wipe off, to destroy, to strip off; and מָחַק (Aram. also *to efface*, a writing) Judges 5, 26 belongs here in the sense of *to strike off*, the head, *to put to death*. The organic root may be also found in the Sanskrit maǵǵ, muǵ, munǵ, mṛiǵ, Latin *merg*-ere, *mung*-ere, Greek μακ (in μάσσ-ειν), σ-μώχ-ω, σ-μήχ-ω &c.

Nif. נִמְחָה (*fut.* יִמָּחֶה, *ap.* יִמַּח = יִמָּח) *to be wiped away*, *to be effaced*, מִסֵּפֶר Ps. 69, 29, שֵׁם Deut. 25, 6; *to be destroyed*, שֵׁבֶט Judges 21, 17, מַעֲשִׂים (works) Ez. 6, 6, i. e. idols, יְקוּם Gen. 7, 23, with מִן of the place ib.; *to blot out*, חַטָּאת Ps. 109, 14, חֶרְפָּה Prov. 6, 33.

Pih. מִחָה (but *part.* of Kal מֹחֶה, *fem.* מֹחָה) to Prov. 31, 3 see denom. מֹחַ.

Puh. מֻחָה (*part. m. pl.* מְמֻחָיִים) Is. 25, 6, see denom. מֹחַ.

Hif. הִמְחָה (*inf. c.* with Lamed לַמְחוֹת = לְהַמְ׳ according to some; *fut. ap.* תֶּמַח, תֶּמְחִי drawing back the accent with the jussive) *to destroy*, *to put away*, *to blot out* Prov. 31, 3 (according to some); *to extinguish* Neh. 13, 14; Jer. 18, 23.

מָחָה II. (only *perf.*) *tr.* 1. (not used) *to push*, *to press*, upon a thing, *to strike*, Ar. مَكَّ, Aram. מְחָא, ܡܚܐ, which organic root lies also in רָ־מַח; *to wound*. Derivat. מְחִי, מִחְיָה 2, מְחוּי, part of a proper name. — 2. Metaphor. with עַל *to strike against a thing*, *to border upon it* Num. 34, 11 (*Onk.*).

מָחָה III. belonging to מִחָה and מֻחָה, see מָחַח.

מְחוּגָה (from חוּג) *f.* an instrument for making a circle, *compasses*, Is. 44, 3.

מַחֲוֶה sing. to מַחֲוִים (which see).

מָחוֹז (*constr.* מְחוֹז, from חוּז) *m. a coast*, which encloses the sea, *a bank*; fig. Ps. 107, 30 *to the haven of their desire*; Ar. حَوْز margin.

מְחוּיָאֵל (from מְחוּי אֵל *El is combat*, i. e. the Combating) *n. p. m.* Gen. 4, 18, for which we have also מְחִיָּיאֵל (from מְחִי אֵל).

מַחֲוִים (*pl.* of מַחֲוֶה, perhaps from חָוָה II., whence חַוָּה and חִוֶּה) *n. p.* of an unknown locality 1 Chr. 11, 46, where we expect the Gentile הַמַּחֲוִימִי. Perhaps הַמַּחֲנַיְמִי should be read.

מָחוֹל (from חוּל which see) *m.* 1. *a dance*, *a circular dance* Ps. 30, 12. — 2. *n. p.* of a wise ancestor of wise sons (Heman, Chalcol, Darda), who perhaps was not an Israelite at all, but had become a citizen 1 Kings 5, 11 [4, 31].

מְחוֹלָה (and מְחֹלָה; from חוּל) *fem.*

1. same as מָחוֹל 1. Ex. 15, 20; Song of Sol. 7, 1. — 2. in the proper name אָבֵל מְחוֹלָה, see אָבֵל 4.

מַחֲזֶה (from חָזָה) *m. a vision, an appearance*, Gen. 15, 1; Num. 24, 4.

מֶחֱזָה (from חָזָה) *a place to see through, aperture*, 1 Kings 7, 4 5, LXX χῶρα (open space), different from חַלּוֹן (a window-opening); *pl.* מֶחֱזוֹת read by the LXX for מְזוּזוֹת 7, 5. The translation *window* is not exact.

מַחֲזִיאוֹת (from חָזָא = חָזָה; *oracles, visions*, see גִּדַּלְתִּי; but it might also mean, read in two words מַחֲזִי אוֹת [= מַחֲזֶה] *one causing to see wonders*, i. e. God) *n. p. m.* 1 Chr. 25, 4 30.

מָחַח (not used) *intr. to be soft, tender*, of the marrow of bones, hence *to be marrowy, excellent, pithy*. Deriv. מֵחַ, מֹחַ, and denomin. מִחָה, מֻחָה. — The organic root מַח is not connected with that in מָח־ה, but with that of מָע־ה, Ar. مَعَّ, مَاعَ (to be soft, tender), and مخ IV. to be marrowy.

מְחִי (from מָחָה II.) *m. a stroke, blow*, מְחִי קֹבֶל Ez. 26, 9 *adverse stroke*, concr. *adverse striker, battering-ram* (כָּר), *wall-breaker;* the LXX read רְמָחִי instead.

מְחִידָא (abridged from מְחִידָאִי = מְחִידַי from מָחַד; *a famous, distinguished, noble one*) *n. p. m.* Ezr. 2, 52; Neh. 7, 54.

מִחְיָה (*constr.* מִחְיַת, with *suff.* מִחְיָתֶךָ) *f.* 1. (from חִיָּה, like מִצְוָה from צִוָּה) *preservation of life* Gen 45, 5; something *alive* 2 Chr. 14, 12 (עַד־לְ' = לְאֵין 2 Chr. 36, 16), Judges 6, 4 (necessarily belonging here, by the context); *reviving* Ezr. 9, 8 9, with פְּלֵטָה; *means of life* Judges 17, 10. — 2. either from חִיָּה = חִוָּה (belonging to חָיָה II. = חָוָה II. with the meaning *to point out*) *an indication, a sign*, Lev. 13, 10 24 (Targ., Saadia), or more correctly from מָחָה II. (to strike, to pierce, to wound) after the form בִּרְיָה, לִוְיָה, עֶרְיָה (from בָּרָה, עָרָה, לָוָה) meaning *wound, scar;* which suits the sense better.

מְחִיָּאֵל (same as מְחוּיָאֵל) *n. p. m.* Gen. 4, 18.

מְחִיר (from מָחַר I.; *plur.* with *suff.* מְחִירֵיהֶם) *m.* 1. *price, value*, Job 28, 15; *hire* Ps. 44, 13, בְּלוֹא־מְ' Is. 55, 1 *not for price*, i. e. *in vain, gratis; ransom* 45, 13, בִּמְ' *for money, for pay* Mic. 3, 11, 2 Sam. 24, 24; *wages*, Deut. 23, 19 *the wages of male prostitution* (כֶּלֶב). — 2. (from מָחַר = מָהַר; *dexterity, ability*) *n. p. m.* 1 Chr. 4, 11.

מָחַל (not used) *intr. to be tender, weak, soft, mild*, hence intimately connected with Syr. ܡܚܠ, Ar. مَحَلَ; and even the modern Hebrew מָחַל (*tr.* to enervate, to weaken, fig. to forgive, a fault, to pardon, sin) is the same stem. It is obvious, that מָ־חַל in its organic root is connected with that in חָל־ה I., which likewise means to be slack, relaxed, sorrowful, suffering &c. Derivat. the proper names מַחְלָה, מַחְלוֹן, מַחְלִי, and perhaps מָחֲלַת.

מַחֲלֶה *m. sickness* Prov. 18, 14.

מַחֲלָה *f. sickness* Ex. 15, 26.

מַחְלָה (from מָחַל; *tenderness, mildness, weakness*) *n. p. f.* Num. 26, 33; also fem. in 1 Chr. 7, 18.

מְחֹלָה see מְחוֹלָה.

מְחִלָּה (*pl.* ־לּוֹת; from חָלַל I.) *f. a cave* Is. 2, 19.

מַחְלוֹן (*a tender, weak one;* from מָחַל) *n. p. m.* Ruth 1, 2 4 9.

מַחְלִי (= מַחְלוֹן) *n. p. m.* Ex. 6, 19; 1 Chr. 21, 23.

מַחֲלֻי (*plur.* ־לֻיִים; from חָלָה I.) *m. disease* 2 Chr. 24, 25.

מַחֲלָף (from חָלַף III. = כָּלַף, גָּלַב) *m. a knife* Ezr. 1, 9; comp. Syr. ܚܠܦܐ, mod. Hebrew חַלּוּף, חַלָּף the same.

מַחְלָפָה (*plur.* ־לָפוֹת, *constr.* ־לְפוֹת; from חָלַף II.) *f. braids* or *knots of hair*, Judges 16, 13 19; Syr. ܚܠܦܐ knot.

מַחֲלָצָה (*pl.* ־צוֹת; from חָלַץ I. to veil, to put on) *f. a covering, a mantle,*

for women Is. 3, 22 or men Zech. 3, 4, opposed to בֶּגֶד צֹאֲהּ, but not a festive garment for that reason; Ar. خِلْعَة a costly dress or covering, and thence the denomin. خَلَعَ, خَلَصَ to put off or on such a garment.

מַחְלֻקָּא (only *pl.* מַחְלֻקֵּן, with *suff.* מַחְלֻקְּתְהוֹן) *Aram. f. division, class*, of the Levites Ezr. 6, 18, coupled with פְּלֻגָּא.

מַחְלֻקֶת (with *suff.* מַחְלֻקְתּוֹ; *plural* מַחְלֻקוֹת) *fem.* 1. (from חָלַק I.) *division, class, serving-class*, of servants of the state, singers, Levites or priests 1 Chr. 27, 1; 2 Chr. 8, 14; 31, 2; 35, 4. — 2. either (from חָלַק II.) *smoothness, a gliding away, slipping off, escape*, in the proper name סֶלַע הַמַּחְלֵקוֹת 1 Sam. 23, 28, or better with the versions (*rock of*) *separation, division*.

מַחֲלַת (after the form בִּרְקַת, in many mss. מַחֲלַת) *n. p. f.* 1. Gen. 28, 9, who is called בָּשְׂמַת in 36, 3; hence the appellative meaning is perhaps *the lovely* (from חָלָה III.). — 2. 2 Chr. 11, 18.

מַחֲלַת *fem.* the name of a musical choir, that dwelt in מְחוֹלָה (אָבֵל) Ps. 53, 1; 88, 1; like נְחִילוֹת 5, 1, who had their dwelling-place in נְחִיאֵל = חִילֶן; comp. גִּתִּית. A comparison of the Ethiopic מחלת (mahlet) poem, and *κιθάρα*, from חלי (halaja) to sing, is not necessary.

מְחֹלָתִי *Gentile* from מְחוֹלָה (אָבֵל) see under אָבֵל.

מַחֲמָאָה (only *plur.* מַחֲמָאוֹת, formed from חֶמְאָה belonging to חֶמְאָה, if the textual reading be correct) *f.* prop. anything smooth as butter or milk, i. e. *smooth discourse, feigned words*, Ps. 55, 22 *smooth are the hypocrisies of his mouth*. But in regard to the parallelism, and because the Targ., LXX and Syr. have already understood it otherwise, we may read חֶלֶק מַחֲמָאַת פִּיו or מַחֲמָאוֹת חֶלֶק (*Ibn Esra*).

מַחְמַד (*constr.* מַחְמַד־; *pl.* מַחֲמַדִּים, *constr.* מַחֲמַדֵּי, with *suff.* מַחֲמַדָּיִךְ) *m. desire, delight*, עֵינַיִם (*of the eyes*) 1 Kings 20, 6 and Lament. 2, 4, i. e. *delight of the eyes*, e. g. young men Lament. l. c., a spouse Ez. 24, 16, children 24, 21 25 (explained by בָּנִים וּבָנוֹת), for which Hos. 9, 16 also has מַחְמַד בִּטְנָן; *a favourite, darling*, Hos. 9, 6 *their silver favourites*, i. e. idols; *a jewel, something precious*, Joel 4, 5; *splendour*, in houses, pleasure-grounds Is. 64, 10; *costly vessels* Lament. 1, 11 K'ri.

מַחְמָד (*plural* with *suff.* מַחְמָדֶיהָ, מַחְמָדֵיהֶם) *m.* the same Lament. 1, 7 11.

מַחְמָל (*constr.* מַחְמַל; from חָמַל II.) *m. desire*, of the soul Ez. 24, 21, prop. same as מַשָּׂא נֶפֶשׁ 24, 25, as one says נָשָׂא נֶפֶשׁ Ps. 143, 8, i. e. the bearing of the soul after one, occasioned by מַחְמַד.

מַחְמֶצֶת (from חָמֵץ) *fem. something soured, fermented*, Ex. 12, 19 20.

מַחֲנֶה (*plur.* מַחֲנוֹת־; from חָנָה I.) *fem.* (*masc.* Gen. 32, 8 11) same as מְחֻנָה *a camp*, of Levites 1 Chr. 9, 18, of priests 2 Chr. 31, 2; Phenic. מַחֲנָת the same, then the name of Panormus.

מַחֲנֵה (*constr.* מַחֲנֵה, with *suff.* מַחֲנֵהוּ; *dual* מַחֲנַיִם Song of Sol. 7, 1; *pl.* מַחֲנִים Num. 13, 19, with *suff.* מַחֲנֵיכֶם, מַחֲנֵיךְ, מַחֲנֵיהֶם; from חָנָה I. to settle down, to encamp, to dwell) *m.* (*fem.* only in Gen. 32, 9; Deut. 23, 10) 1. a place where persons encamp, *an encampment, a military camp*, Josh. 6, 11, 1 Sam. 14, 15, of horses and men Am. 4, 10; *a camp*, of nomads Gen. 32, 22, Ex. 16, 13, pl. oppos. to מְבֻצָרִים Num. 13, 19. — 2. what encamps, *an army, a host, march, row, line*, of warriors Deut. 23, 10, which causes a strong rushing noise Ez. 1, 24; of non-warriors Gen. 50, 9; of locusts Jo. 2, 11; *a division* Gen. 32, 9. *Du.* מַחֲנַיִם Song of Sol. 7, 1 *a double band, a double row*, of dancing youths and maidens; but usually a proper name, which may be seen under מַחֲנַיִם. It is also possible to assume the verb חָנָה II. as the basis of signif. 2, so that מַ prop. denotes division, procession, row, line, cognate in sense with חֲצַץ. — 3. only in מַחֲנֵה־דָן (*Dan's camp*) *n. p.* of a place between צָרְעָה and אֶשְׁתָּאֹל, immediately behind קִרְיַת יְעָרִים (Judges 13, 25; 18, 12) in Judah, so called, as

is alleged, because 600 Danites once pitched their camp there. But it is really to be regarded like many other names of places compounded with *castra* (comp. Greek χάραξ).

מַחֲנַיִם (prop. plur. of מַחֲנִי = מַחֲנֶה; *the camps* of El) *n. p.* of a city not far from פְּנוּאֵל Gen. 32, 3 (where the name is interpreted) on the confines of Manasseh and Gad, belonging to the latter and ceded to the Levites Josh. 13, 26 30; 21, 36 38, on the south side of Jabbok; different from מַחֲנֶה, Ar. مَحْنَة (Mahne), north of Jabbok (*Robinson*, Palestine III. App. 166). As a place of military importance, David fled thither from before Absalom 2 Sam. 17, 24; 1 Kings 2, 8. On the upper course of the *Wady Jabes*, north of *Tibni*, are found ruins under the name of מַחֲנֶה, Arab. مَحْنَة.

מַחֲנָק (from חָנַק) *masc. a strangling, death*, Job 7, 15, parallel מָוֶת; see חֶנֶק.

מַחֲסֶה and מַחְסֶה (with *suff.* מַחְסִי, from חָסָה) *m. a refuge, shelter*, Ps. 14, 6; 91, 9; *place of refuge* 104, 18, coupled with מְסָתוֹר Is. 4, 6.

מַחְסוֹם (from חָסַם) *masc. a bar, a lock, a restraint, a muzzle*, Ps. 39, 2 *I will put* (read אָשִׂימָה for אֶשְׁמְרָה) *a muzzle on my mouth*, i. e. I will refrain from speaking.

מַחְסוֹר and מַחְסֹר (with *suff.* -סֹרְךָ, -סֹרוֹ; *pl.* with *suff.* מַחְסוֹרֶיהָ, where ו is out of ו-) *m. want, deficiency, need*, Ps. 34, 10; Prov. 28, 27; אִישׁ מַ׳ 21, 17 *a poor man;* Judges 18, 10 *there is no want of any thing*, i. e. nothing is wanting, for which 18, 7 וְאֵין מַכְלִים דָּבָר that must be read וְאֵין מַכְלִי[א] מִדָּבָר, is used in the same sense (see מַכְלִיא); *want*, i. e. what one wants and still does without Judges 19, 20.

מַחְסֵיָה (i. e. מַחְסֵה-יָהּ *Jah is a refuge*) *n. p. m.* Jer. 32, 12.

מַחְסֹר see חָסֵר.

מַחְסֹר see מַחְסוֹר.

מָחַץ (*imp.* מְחַץ, *fut.* יִמְחַץ, אֶמְחָצֵם) *tr.* 1. prop. *to split* or *divide in pieces*, רֹאשׁ Judges 5, 26, hence *to crush*, רֹאשׁ Ps. 68, 22; 110, 6, מָתְנַיִם (the loins) Deut. 33, 11, חֲלָצִים = חֲלָצַיִם same as חֲלָצַיִם *loins* Num. 24, 8 (Syr.); fig. of a house מָ׳ רֹאשׁ מִבִּית Hab. 3, 13 *to strike off the gable of a house; to wound*, oppos. to רָפָא Deut. 32, 39; Job 5, 18; *to conquer, overthrow*, מְלָכִים Ps. 110, 5, רַהַב (Egypt) Job 26, 12. Deriv. מַחַץ. — 2. Transposed from חָמַץ *to make a bright red colour*, by blood Ps. 68, 24; comp. Is. 63, 1, if תַּחְמָץ should not be read. The Ar. مَحَصَ has only signif. 2. to be of a bright-shining red, and has therefore nothing in common with significat. 1. The stem מָ־חַץ has its organic root in חֵץ (חָצַץ), which see.

מַחַץ *m. the stroke, beating*, of a wound Is. 30, 26.

מַחְצֵב (from חָצַב I.) *m. a breaking, hewing*, of stones, hence אַבְנֵי מַ׳ *hewn stones* 2 Kings 12, 13.

מֶחֱצָה (from חָצָה) *m. the half*, Num. 31, 36.

מַחֲצִית (from חָצָה) *f. the half*, Ex. 30, 13; *the middle* Neh. 8, 3.

מָחַק *tr. to destroy, to crush, to smite away;* comp. Aram. *to efface*, a writing; *to break in pieces, to crush* Judges 5, 6; Ar. مَحَقَ the same. The word seems an enlargement of מָחָה I., which, however, may again be connected with מָחָה II.; mod. Hebrew מָחַק = מָחָה I.

מֶחָקֶר (*pl. constr.* מֶחְקְרֵי, from חָקַר) *m.* same as חֵקֶר 3. *the deepest, most concealed, innermost* Ps. 95, 4.

מָחַר I. (not used) *tr. to exchange, to give up*, in order to get something else, hence probably same as מָכַר I., which again is identical with מָהַר 3, יָ־מַר (מוּר), מָר, Arab. مَارَ; the middle sound accordingly seems only to be hardened out of a vowel. Deriv. מָחִיר, and the proper name מָחִיר.

מָחַר II. (not used) *intr. to break out, to break forth*, of the dawn, conseq. like

בָּקַר (whence בֹּקֶר). Arab. بكر, مهر to break forth; of the first birth of an animal; hence مُهْر the first young of a beast. Deriv. (according to some) מָחָר, מָחֳרָתָם, מָחֳרָת.

מָחָר *m.* 1. prop. like בֹּקֶר, *the morning, the morning-time*, i. e. the breaking of the day, then *the next morning, the morrow*, Ex. 32, 5; *adv. to-morrow*, cras = tempus crastinum 9, 5; 10, 4; 16, 23 (בֹּקֶר being also used in the sense of *next morning* Ex. 29, 34; Lev. 19, 13); לְמָחָר *on the morrow*, Ex. 8, 6 19; Esth. 5, 12. For מָ׳ alone (Esth. 9, 13; Is. 22, 13) is also used יוֹם מָחָר Gen. 30, 33, Is. 56, 12, Prov. 27, 1; or עֵת מָחָר Ex. 9, 18, 1 Sam. 9, 16 and 20, 12, for which occurs the more definite מָחָר כָּעֵת הַזֹּאת Josh. 11, 6 *the morrow about this time*, where מָ׳ appears to be merely an adverbial apposition. In כָּעֵת מָחָר הַשְּׁלִישִׁית 1 Sam. 20, 12, הַשְּׁ׳ refers to עֵת, so that מָחָר alludes to the third morning-time, and should be translated: *about the time of the third morning.* — 2. *later* or *following time, the future*, Ex. 13, 14, Josh. 4, 6 21, for which there is in Gen. 30, 33 בְּיוֹם מָחָר (comp. Joma 10).

As to the origin of the word, we may derive it from מָחָר II. and explain the meanings as in בֹּקֶר; the same succession of senses being found in the Ar. غَدَاةٌ the morrow, compared with غُدُوٌّ, in the Greek αὔριον, and in the Germ. *Morgen.* The Targ. where the adverb *to-morrow* is expressed by יוֹמָחְרָא, יוֹמָחְרָן, has looked upon מָחָר as compounded of יוֹם אָחָר or יוֹם מַאֲחָר; but that is improbable on account of the very frequent combinations with יוֹם, and because the Hebrews did not like such compounds. More correct is the assumption (*Fürst*, Concord. p. 39), that it should be considered as an abridgment of מַאֲחָר, τὸ μέλλον, *the following time*, as in הָרַמִּים 2 Chr. 22, 5, הָסוּרִים Eccles. 4, 14, מָסֹרֶת Ez. 20, 37 the א with perishable *a* disappears entirely, and the preceding *a* becomes long; another form (usual in פ״א) is מֹאחֵר or מֹחֵר after the type מֹאזֵן, מוֹסֵר, i. e. the sound *áa* becomes *ô* (as also in a verb; comp. in יֹאכַל, יֹאמַר, יֹבֵא), by which the feminine form מָחֳרָת (*mochorat*) can be explained.

מַחֲרָאָה (only *plur.* מַחֲרָאוֹת; from חָרָא) *fem. place of refuse, of dirt*, i. e. *cloaca* 2 Kings 10, 27 K'tib, for which the K'ri has מוֹצָאוֹת.

מַחֲרֵשָׁה (with *suff.* מַחֲרֵשָׁתוֹ) *f.* same as חֲרָמֵשׁ = חַרְמֵשׁ, חֶרְמֵשׁ (out of which it is transposed) *a sickle* 1 Sam. 13, 20 (LXX); it is only explicable thus, as it can be combined with מַחֲרֶשֶׁת and be different from it.

מַחֲרֶשֶׁת (with *suff.* מַחֲרַשְׁתּוֹ, *plur.* מַחֲרֵשׁוֹת; from חָרַשׁ) *f. a spade, a mattock, a coulter* 1 Sam. 13, 20 21.

מָחֳרָת (*constr.* מָחֳרַת; from מֹחֵר) *f. the following day*, after יוֹם Num. 11, 32 *all the next day;* usually coupled with a noun following, e. g. Lev. 23, 11 *the day after the sabbath;* 1 Sam. 20, 27 *the day after the second moon;* with מִן, as is frequently the case in forming prepositions and adverbs (see מֵעַל above, מִסָּבִיב round about) adv. *on the morrow, the next day* Gen. 19, 34; Ex. 9, 6; Judges 9, 14; seldom with לְ 1 Chr. 29, 21; Jon. 4, 7.

מָחֳרָתָם (מָחֳרָת with the termination ־ָם) *adv. to-morrow*, with לְ 1 Sam. 30, 17, where the versions do not at all express ־ָם. Comp. יוֹמָם.

מַחֲשָׁבָה (*plur.* מַחֲשָׁבוֹת, *constr.* מַחְשְׁבוֹת, with *suff.* מַחְשְׁבוֹתַי, ־תֵינוּ, ־תָיו) *fem.* 1. (from חָשַׁב I.) *a texture, woven work, work of art*, Ex. 31, 4; 35, 32 35. — 2. (from חָשַׁב 2) *a thought, intention* Gen. 6, 5; Is. 55, 8; *the thinking and striving* Ps. 94, 11; *plan* (a good one) Prov. 15, 22; *device* (evil) Jer. 11, 19; *a warlike plan* 51, 29; *plan of revenge* Ps. 56, 6; frequently described more definitely Prov. 6, 18; Jer. 4, 14; 29, 11; *a* (blessed) *counsel* Ps. 40, 6.

מַחֲשֶׁבֶת (with *suff.* מַחֲשַׁבְתּוֹ, from חָשַׁב) *f.* 1. *fortification-work* 2 Chr. 26, 15 = חִשָּׁבוֹן; *woven with skill* or *art*

2, 13; *skilful work* Ex. 35, 33. — 2. *plan, plot* Esth. 8, 5, coupled with רָעָה Ez. 38, 10.

מַחְשָׁךְ (*pl.* מַחֲשַׁכִּים, *constr.* מַחֲשַׁכֵּי; from חָשַׁךְ) *m.* 1. *darkness, obscurity* Is. 29, 15, opposite to אוֹר 42, 16; *a dark place, an obscure locality* Ps. 74, 20; *the grave* Lament. 3, 6, a figure of misfortune Ps. 143, 13. — 2. Ps. 88, 19 we should probably read מֵיְדִעַי מַחְשָׁךְ, *he withholds mine acquaintances*, so that מֵיְדִעַי is parallel to אֹהֵב וָרֵעַ, and מַחְשָׁךְ parallel to הִרְחִיק מֶן; or if it be a noun, מַחְשָׁךְ might be read.

מַחְשֹׁךְ see מַחְשָׁךְ.

מַחְשֹׂף (from חָשַׂף I.) *m. a peeling, decortication* Gen. 30, 37.

מַחַת (from מָחַח = מָחָה, like נָחַת from נָחָה; *dissolution, death*) *n. p. m.* 1 Chr. 6, 20; 2 Chr. 29, 12; 31, 13; for which is also אֲחִימוֹת (which see).

מַחְתָּה (*pl.* מַחְתּוֹת, from חָתָה) *f. a fire-pan* 2 Kings 25, 15, LXX πυρεῖα; *coal-pan* Ex. 27, 3; *incense-bowl* Lev. 16, 12; coupled with מֶלְקָחַיִם *snuff-dish*, vas emunctorium Ex. 25, 38.

מְחִתָּה (*constr.* מְחִתַּת; from חָתַת) *f.* 1. *a breaking in pieces, a crushing, ruin*, Ps. 89, 41 = מְשַׁמָּה (Ez. 6, 14); מ' קְרוֹבָה *a near* (i. e. impending every moment) *destruction* Prov. 10, 14 15; *fall* 14, 28; *anguish* 13, 3; *terror, consternation* Jer. 17, 17; *something terrible* Is. 54, 14.

מַחְתֶּרֶת (from חָתַר) *fem. a place of breaking in, breach* Ex. 22, 1; Jer. 2, 34.

מָט (*inclination*) *m.* 1. assumed for מַטָּה (which see). — 2. for מַטִּים (Hab. 3, 14), see מַטֶּה.

מָטָא and מָטָה (3 *f.* מָטַת, abridged מָטָת, as ־ also in שַׁנָּאיִךְ Dan. 4, 16 passes into ־; 3 *plur.* מְטוֹ; *fut.* יִמְטֵא) *Aram. intr.* same as Hebr. מָצָא prop. to step into manifestation, to come forward, hence *to come on, to come in*, of time Dan. 7, 22; with עַל of a person *to come upon* Dan. 4, 21 [24]; with לְ *to reach* or *extend to*, 4, 25; *to come*, עַד *as far as* 7, 13; *to reach to* 4, 8 17 19. In the Targ. for הִגִּיעַ, בּוֹא; Syr. ܡܛܐ the same; but the fundamental signification is still perceptible from the meaning *to ripen, to step forth*. The Arab. مطا also proceeded from the same fundamental meaning. See מָצָא.

מַטְאֲטֵא (from טָאטֵא which see, prop. for מְטַאֲטֵא) *m. a broom* or *besom* Is. 14, 23.

מַטְבֵּחַ (from טָבַח I.) *m. slaughter, murder*, Is. 14, 21.

מַטֶּה (*constr.* מַטֵּה, with *suff.* מַטֵּהּ, מַטֵּהוּ; *pl.* מַטִּים, with *suff.* מַטָּיו) *m.* (in Mic. 6, 9 we should either read יְעָדָהּ = יְעָדוֹ, or מַ is fem. like שִׁבֶט) 1. *a stick, staff, rod*, Ex. 4, 2, Num. 20, 9, a support of the vine, hence also מַטֵּה עֹז *powerful support* Ez. 19, 12, elsewhere *staff of power* Jer. 48, 17, *ruler's staff, sceptre* Ps. 110, 2; then *support*, like מִשְׁעֶנֶת, with לֶחֶם Ez. 4, 16; Ps. 105, 16; *staff, yoke* Is. 9, 3 (coupled with שִׁכְמוֹ); 10, 24. Figurat. מַטֵּה זַעַם = שֵׁבֶט אַף Is. 10, 5 *staff of wrath*, i. e. instrument of punishment, rod of chastisement 10, 15, also מַטֶּה alone Ez. 7, 10, e. g. of an enemy's army Mic. 6, 9, of enemies Is. 10, 5; *tyranny* 14, 5; *chastisement, punishment* 30, 32. Originally *branch, twig* (broken off a tree), *rod*, hence מַ בָּדִים Ez. 19, 14 *rod of the branches* i. e. the rod which holds the branches together. — 2. *stem*, of a people, שֵׁבֶט being also used with a like metaphor, of the twelve tribes of Israel Num. 1, 49; 2, 5 7 12 &c.; prop. branch, ramification of a people. — 3. same as מַטָּה *injustice, wrong* Ez. 7, 10 (*Ibn Ganâch*). — 4. A ground-form to מַטָּה (which see), prop. *a sinking, bending;* Phenic. מַט (Sidon. inscript. 10).

The word has been derived from נָטָה (*to stretch out, to stretch forth, to extend*, Arab. نَطَّ, نَطَطَ, redupl. نَطْنَطَ, conseq. = מָד, מָדַד), hence *the self-stretching* or *self-extending, thin*, then *a staff, stick, branch*. But this derivation does not suit signif. 1, since stock, twig, stem, like בּוּל 3. (stock, block, log),

מַקֵּל (from מָקַל = בָּקַל, בָּעַל, to shoot forth, to project) and שֵׁבֶט, rather proceed from the idea of the shooting, projecting upwards (of a tree), or from its waving to and fro; and as מַטֶּה means also *yoke*, it appears to be connected with מוֹט 2. (from מוּט II. which see); or if from נָט־ָה with the same meaning as that of מָט; as also in the sense of *to incline* נָט־ָה is = מָט, مَاط.

מַטֶּה (unused in the sing.; *pl.* מַטּוֹת) *m.* same as מַטֶּה *a support*, *a staff* Ez. 19, 11, *a stick* Ex. 7, 12, figur. *rod of correction*, *punishment*, *chastisement*, Hab. 3, 9 (God's) *oaths of chastisement;* also *a tribe* Num. 1, 16.

מַטָּה (from מַטֶּה or מַט, from נָטָא) *a bowing down*, *sinking*, with an accentless *a* of motion, like מַעְלָה from מַעְלֶה) *adv. down*, *downwards*, *beneath*, *deep*, *under*, Prov. 15, 24; doubled to add to the force Deut. 28, 43. Usually joined with the prepos. לְ, לְמַטָּה *downward*, *deeper* Deut. 28, 13, Eccles. 3, 21, *down beneath* Is. 37, 31, 2 Chr. 32, 30, *under* 1 Chr. 27, 23, *below* Jer. 31, 37, *beneath*, i. e. *less*, with מִן following Ezr. 9, 13; מִלְּמַטָּה *from below*, *underneath*, *down*, Ex. 26, 24; 27, 5; 28, 27; a like accumulation of prepositions being also found with מַעְלָה. Phenic. מַטָּא the same.

מִטָּה (*constr.* מִטַּת, with *suff.* מִטָּתִי, מִטָּתוֹ; *pl.* מִטּוֹת; from נָטָה) *fem.* prop. that on which one leans, reclines, like κλίνη from κλίνω, hence *a bed*, for sleeping on, 2 Kings 4, 10, Ex. 7, 28, of the sick Gen. 47, 31; *a bolster*, *a table-couch* Esth. 1, 6; Ez. 23, 41; *a sofa* 1 Sam. 28, 23; *a litter*, *a palanquin* Song of Sol. 3, 7; *a bier* 2 Sam. 3, 31; *a store-room*, for things 2 Kings 11, 2.

מֻטֶּה (from נָטָה) *m. iniquity* Ez. 9, 9; as also מַטֶּה 3, מוֹט 1, מוֹטָה 1.

מֻטָּה (*pl.* מֻטּוֹת; from נָטָה) *f. extension*, *spreading out*, Is. 8, 8 (*Jos. Kimchi*).

מַטְוֶה (from טָוָה) *m. a spinning*, *something spun* Ex. 35, 25.

מָטִיל (*constr.* מְטִיל) *m.* either from טוּל II. *a burden*, Job 40, 18 *iron-bar*, i. e. heavy iron, or better from מָטַל either with the same meaning as טוּל II. or *to forge*, like the Arab. مطل prop. to stretch out, to extend, so that מָטִיל would be *staff*, *stick*, *bar*. The Greek μέταλλ-ον is also to be referred to this stem.

מָטַל as a stem to מָטִיל, see מָטִיל.

מַטְמֹן and מַטְמוֹן (*pl.* מַטְמֹנִים, *constr.* מַטְמֻנֵי; from טָמַן) *m.* a place where one hides, *a secret place* Is. 45, 3, *a store-house* Jer. 41, 8; what one hides, *hid treasure* Prov. 2, 4, Job 3, 21, *treasure* generally; Phenic. מַמֹּן from מַטְמֹן the same; modern Hebr. מַמּוֹן (not מָמוֹן).

מַטָּע (*constr.* מַטַּע, with *suff.* מַטָּעָהּ, *pl. constr.* מַטָּעֵי; from נָטַע) *m. a plantation*, *a garden*, Ez. 17, 7; 31, 4; more exactly determined by כֶּרֶם (a vineyard) Mic. 1, 6; of men, *domiciliation* Is. 60, 21; 61, 3; of a place, *a plantation* Ez. 34, 29.

מַטְעַם (only *pl.* מַטְעַמִּים; from טָעַם) *m.* prop. what tastes, *a savoury*, *dainty mess* Gen. 27, 4 7 9 17 31; cognate in sense with מַשְׁמַנִּים, מַנְעַמִּים.

מַטְעַמָּה (only *pl.* with *suff.* מַטְעַמּוֹתָיו) *fem.* the same Prov. 23, 3 6.

מִטְפַּחַת (*pl.* מִטְפָּחוֹת; from טָפַח) *f. a wide covering*, *a mantle*, Is. 3, 22; Ruth 3, 15.

מָטַר (Kal not used) *intr.* prop. *to be wet*, *moist*, then *to prepare moisture*, and so *to drop*, *to rain* (less than גָּשַׁם); Targ. מְטַר, Syr. ܡܛܪ, Ar. مَطَرَ; comp. Sanskrit mûtr, prop. to make moisture, then mingere. The organic root מ־טַר exists also in טָר־ָה, Arab. طَرِىَ, طَرُوَ Deriv. מָטָר.

Nif. נִמְטַר *to be rained upon*, *to be dropped upon by rain* Am. 4, 7.

Puh. מֻטַּר (*femin.* מֻטְּרָה) the same Ezek. 22, 24, as the LXX read for מֻטְהָרָה = מְטֹהֲרָה; which reading is recommended by the parallel גֻּשְׁמָה (from גָּשַׁם).

Hif. הִמְטִיר (*part.* מַמְטִיר, *inf. constr.* הַמְטִיר, *fut.* יַמְטִיר, *apoc.* יַמְטֵר) *to cause to rain*, Gen. 2, 5, Am. 4, 7, מָטָר Is. 5, 6; metaph. *to shoot down, to cast down*, אֵשׁ, גָּפְרִית Gen. 19, 24, מָן Ps. 78, 24, פַּחִים 11, 6, בָּרָד Ex. 9, 23; mostly with accus. of the object, seldom with בְּ Job 20, 23. See לָחוּם.

מָטָר (*constr.* מְטַר; *pl.* מְטָרוֹת, *constr.* מִטְרוֹת) *m. rain*, as fructifying the earth 1 Kings 8, 36, Job 5, 10, Zech. 10, 1, adduced with טַל 2 Sam. 1, 21, 1 Kings 17, 1, which drops gently Deut. 32, 2, for which one waits Job 29, 23, accompanied by thunder and lightning 1 Sam. 12, 17, Jer. 10, 13, arising from ascended vapours Job 36, 27; in strengthened forms גֶּשֶׁם מָטָר 37, 6, מְטַר־גֶּשֶׁם Zech. 10, 1 and גֶּשֶׁם מִטְרוֹת עֹז Job 37, 6 *rain-gush, violent rain;* מָ׳ סֹחֵף *a sweeping rain* Prov. 28, 3.

מַטָּרָא *f.* same as מַטָּרָה Lament. 3, 12.

מַטְרֵד (*Propeller, Pursuer* is El; from טָרַד) *n. p. f.* Gen. 36, 39.

מַטָּרָה (from נָטַר) *f.* 1. *place of guard*, hence חֲצַר הַמַּ׳ *a guard-court*, Jer. 32, 2 8 12; 38, 13, whither Jeremiah was brought out of the prison 37, 15 16 21, which belonged to the royal palace Neh. 3, 25, in the east part of it near the middle gate Jer. 39, 14, and occupied by soldiers. — 2. that which one looks at, *aim, mark* (like σκόπος from σκέπτομαι, Ar. مَنْظَرَة a mirror) 1 Sam. 20, 20; Job 16, 2. Phenic. מֻטְּרָא (mutro) what is observed, custom, duty (Plaut. Poen. 1, 13).

מַטְרִי (probably from מַטְּרִי יָהּ *Jah is the Observing, Watching one*) *n. p. m.* 1 Sam. 10, 21.

מַי (after the form גַּי, דַּי, שַׁי, חַי from the stem מָה, existing in the stat. absol. only in the proper name אֲחוּמַי [which see]; usually *constr.* מֵי after the form of the stat. constr. in גֵּי, דֵּי, חֵי, but without a suffix. It is therefore incorrect to consider מֵי a stat. constr. pl., and if it be sometimes coupled with the pl. that happens merely because it expresses a collective idea. Another form is מַיִם [which see], of which the stat. constr. pl. is מֵימֵי) *m.* prop. the flowing, pouring, running, hence 1. *water* (coll.), as a material or element, e. g. the water of the Red Sea Ex. 15, 19, Josh. 2, 10, of the Jordan 3, 8, of the ocean Ps. 33, 7, of שִׁלֹחַ Is. 8, 6, of the Euphrates 8, 7, of the flood Gen. 7, 7; Is. 54, 9; מֵי אַפְסַיִם Ez. 47, 3 *waters* (reaching) *to the ankles*, מֵי מָתְנַיִם 47, 4, מֵי שָׁחוּ 47, 5 *waters of swimming*, i. e. in which one can swim; farther, מֵי חַטָּאת Num. 8, 7, נִדָּה 19, 13, מְנוּחֹת Ps. 23, 2, מְרִיבָה 81, 8, מָצוֹר Nah. 3, 14, coupled with adj. m. sing. מָלֵא Ps. 73, 10 (in the poets the noun is sometimes united to adjectives in the constr. state Song of Sol. 7, 10; Prov. 2, 9), seldom with the pl. (as a collective noun) Num. 5, 18. Usually coupled with names of brooks, rivers, seas and streams, and thus forming proper names (see below); comp. Phenic. מֵי נַגָּרָא (me-naggara, *water-fall*) n. p. of a place in Byzacium, מֵי נֶפֶשׁ (menephes, *rest-water*) n. p. of a city there, מֵי נֶכֶס (me-nix, me-ninx, *collected water*) or מֵי נְיָח (meniax, *rest-water*) an older n. p. of the island גֻּרְבַּע. — 2. Figur. *juice*, e. g. of a plant רֹאשׁ (which see) Jer. 8, 14; 9, 14; 23, 15; *seed, seminal flux*, = זֶרַע Is. 48, 1 (Targ. זַרְעִית), for which מֵעַיִם (which see) stands elsewhere, and in which sense מַי is taken in the proper name אֲחוּמַי and מוֹ in מוֹאָב (which see); the Ar. ما, Pers. آب being also used for saliva, tears, seed &c.; comp. Phenic. מֵי כְמֹשׁ (seed of Cemosh, i. e. sprung from Cemosh) n. p. of a people, Erik. 2; also *urine*, fully מֵי רַגְלַיִם, as in Is. 36, 12 is the probable reading.

The absolute form מַי is in Ethiopic maj (מַי), Zab. מַי (ܡܰܝ) and in Aram. מַי, hence the def. מַיָּא, ܡܰܝܳܐ, which form is to be compared with מוֹ 3. (which see).

The following designations of rivers, localities and persons occur in combination with מַי (*constr.* מֵי):

מֵידְבָא (*river of fulness*, i. e. strong, copious river, see דֹּבֶא) *n. p.* of a locality

in Reuben in a plain Num. 21, 30, also belonging to Moab at times Is. 15, 2; subsequently *Μηδαβά* (1 Macc. 9, 36) or *Μήδαβα* (*Jos.* Ant. 13, 1), situated some distance east of Hesbon.

מֵי דִימוֹן (river at דִּיבוֹן in Moab) *n. p.* of a river Is. 15, 9.

מֵי הַיַּרְקוֹן see יַרְקוֹן.

מֵי זָהָב (*seed* i. e. *shoot of the sun;* זָהָב Job 37, 22 the sun) Gen. 36, 39; 1 Chr. 1, 50.

מֵי מְגִדּוֹ (*river of Megiddo;* see מְגִדּוֹ) *n. p.* of a river running through the plain of Megiddo (בְּקָעַת מְגִדּוֹן) Judges 5, 19, used for קִישׁוֹן.

מֵי־מְרוֹם see מְרוֹם.

מֵי מְרִיבָה see מְרִיבָה.

מֵי מְרִיבוֹת קָדֵשׁ see מְרִיבוֹת.

מֵי־נִמְרִים see נִמְרִים.

מֵי נֶפְתּוֹחַ see נֶפְתּוֹחַ.

מֵי עֵין־שֶׁמֶשׁ see עֵין־שֶׁמֶשׁ.

מִי (correlative to the Hebrew כִּי, דִּי, as מָה is correlative to כָּה = כֹּה, פֹּה = פָּה, זֹא = זָא in זֹאת) *pron. interrog. who? what?* of persons, as מָה is of things, in direct and indirect questions, at the beginning of a clause, without distinction of gender and number, and therefore referring as well to the fem. e. g. מִי אַתְּ Ruth 3, 9, מִי זֹאת Song of Sol. 6, 10, as to the plur. e. g. מִי אֵלֶּה Gen. 33, 5. It does not need, like אֲשֶׁר, a pronoun following to supplement it. Seldom relating to things Ez. 27, 32. The meanings are these: 1. Having an independent and substantive force, it is put after a constr. state as a genitive, as בַּת מִי *whose daughter?* Gen. 24, 23; שׁוֹר מִי *whose ox?* 1 Sam. 12, 3; חֲמוֹר מִי *whose ass?* ibid.; מִיַּד מִי *out of whose hand?* ibid.; בֶּן־מִי *whose son?* 17, 55; דְּבַר־מִי *whose word?* Jer. 44, 28; מָה (which see) too being so employed. — 2. Where מִי seems to lay aside a personal reference, standing before things interrogatively; an inquiry about the person is still concealed there, e. g. מִי הַמַּחֲנֶה Gen. 33, 8 *what is the encampment?* prop. who are the men and living creatures of the camp? מִי שְׁמֶךָ *what is thy name?* i. e. whom dost thou call thyself? Judges 13, 17. Generally also, מִי relates to a thing which includes the idea of a person, according to the mind of the speaker Mic. 1, 5; Song of Sol. 3, 6. מִי שְׁכֶם Judges 9, 28 is also to be taken in this sense; and it is unnecessary to read with the LXX בֶּן־שְׁכֶם. The same is the case with the Aram. מָן Ezr. 5, 4; and in Amharic (*Isenberg*, Grammar p. 172). — 3. For the purpose of making the interrogation prominent in its personal reference, or of modifying it in the sense of *but who then? who may it be?* הוּא follows מִי, e. g. מִי הוּא נָקִי Job 4, 7 *who then is innocent?* מִי הוּא יָרִיב *who then quarrels?* 17, 3; Is. 50, 9. If the demonstrative זֶה be also added to מִי הוּא, the question is still more closely referred to the object, with the meaning *who there?* quisnam? *who then is there?* as מִי הוּא זֶה Ps. 24, 10, an intensive form of מִי־זֶה 24, 8; Jer. 30, 21. Hence in a strongly emphasised double interrogative מִי הוּא זֶה וְאֵי־זֶה הוּא Esth. 7, 5 *who then is he, and what sort of a person is he?* Sometimes מִי is made stronger merely by זֶה Job 38, 2. — 4. *as who, as what?* i. e. *how?* qualis, e. g. Am. 7, 2 *as who does Jacob stand?* i. e. *how?* Is. 51, 19 *as who shall I comfort thee?* i. e. in what respect, *how* shall I &c.? — 5. It takes a negative turn like מָה, proceeding in the first instance from the feeling of wonder, hence *nobody! none!* followed sometimes by the perfect Num. 23, 10, Is. 53, 1, Zech. 4, 10, sometimes the imperfect Job 9, 12, Prov. 20, 9, Eccles. 8, 4, 2 Sam. 10, 16, sometimes the participle Ps. 90, 11; Eccles. 2, 19. Here belongs a) the signification *perhaps* Jo. 2, 14, Jon. 3, 9, 2 Sam. 12, 22 K'tib, for which אוּלַי stands elsewhere; b) the additional idea of hesitating, rejecting and despising language, as מִי אָנֹכִי Ex. 3, 11 *who am I that* . . . i. e. I am indeed so little

Judges 9, 28 *who is this Abimelech?* — 6. Including a wish whose accomplishment is expected from others, and therefore coupled with the imperfect, e. g. מִי יַשְׁקֵנִי מַיִם 2 Sam. 23, 15 *who would give me water to drink?* i. e. oh that I had water! In this manner we should often take it in the formula מִי יִתֵּן *who shall give?* i. e. *oh that!* 15, 4; Judges 9, 29; Is. 27, 4; Ps. 55, 7; Job 29, 2, followed by the leading verb with ו Deut. 5, 26; or the leading verb follows in the infin. Job 11, 5. — 7. *whoever, each one, any one who*, where the interrogative element becomes indefinite, e. g. 2 Sam. 18, 12 *take care of the young man, every one* (מִי) of you; where it is not necessary to read לִי with the versions; Ex. 24, 14 *every one having a cause;* Judges 7, 3; Prov. 9, 4; Eccles. 5, 9; Is. 54, 15; sometimes אֲשֶׁר follows Ex. 32, 33; the Aram. מָן דְּ having the same sense. — 8. מִי is to be taken as = מָה, מָוֹ, where it stands in the K'tib for מָוֹ, or is interchanged with it Is. 25, 10 K'tib, Job 9, 30 K'ri.

As to the origin of this vocable, it is obviously shortened in the first instance from מִין (modern Arabic *min*) and this from מֵין, like מָה and מָא from מָאן, מָן; only that the latter form has been adopted in the other Semitic languages for the personal *who?* after מָא has been set apart to denote a thing. The proper names מִיכָא, מִיכָה, מִיכָאֵל, מִיכָיָה, מִיכָיָהוּ, מִיכְיָהוּ, מִיכְדוֹ, מִיכָאֵל, מִישָׁאֵל are compounded with מִי.

מִידְבָא see under מֵי.

מִידָד (*friendship, love*, from יָדַד I.) *n. p. m.* Num. 11, 26 27.

מִידָע (from יָדַע after the form מֵיטָב) *m.* same as מוֹדָע (which see) Ruth 2, 1 K'tib, if we should not read there מְיֻדָּע.

מִידַעַת (from יָדַע after the form מִיפַּעַת from יָפַע) *f. knowledge*, Is. 12, 5 K'tib, for which the K'ri has מוֹדַעַת.

מֵיטָב (*constr.* מִיטַב, prop. an infinitive-noun from יָטַב) *m. the good, the excellent*, hence in the constr. state *the best* (LXX, Vulg.), e. g. of the land Gen. 47, 6, of the field, of the vineyard Ex. 22, 4, of sheep 1 Sam. 15, 9 15; *the best part* Gen. 47, 11.

מִיכָא (= מִיכָה) *n. p. m.* Neh. 11, 17 22, for which מִיכָיָה occurs elsewhere 12, 35.

מִיכָאֵל (*who is like God?* i. e. none is like God) *n. p.* 1. of one of the seven archangels or angel-princes (שַׂר) Dan. 10, 13, hence called הַשַּׂר הַגָּדוֹל 12, 1 (comp. ἀρχάγγελος Apoc. 12, 7; 1 Thess. 4, 16), the guardian spirit of the Jews Dan. 10, 21; 12, 1; other nations too having their guardian spirits 10, 13. — 2. *n. p.* of men Num. 13, 13; 1 Chr. 5, 13; 27, 18; Ezr. 8, 8. See מִיכָל 2.

מִיכָה (from מִיכָיָה *who is like God?* conseq. = מִיכָאֵל) *n. p. m.* 1. of a prophet Mic. 1, 1, for which the K'tib and LXX in Jer. 26, 18 have מִיכָיָה. — 2. of other persons, as 2 Chr. 34, 20, for which 2 Kings 22, 12 has מִיכָיָה; Judges 17, 5, for which מִיכָיָהוּ in 17, 1 4; 2 Chr. 18, 24, for which 18, 7 has מִיכָיָהוּ.

מִיכָהוּ (the same) *n. p. m.* 2 Chr. 18, 8 K'tib.

מִיכָיָה (= מִיכָה) *n. p. m.* Jer. 26, 18 K'tib for מִיכָה; Neh. 12, 35, for which 11, 17 has מִיכָא; 12, 41.

מִיכָיָהוּ (the same) 1. *n. p. m.* 2 Chr. 17, 7. — 2. *n. p. f.* 2 Chr. 13, 2 originating in מַעֲכָה (which see) 1 Kings 15, 2.

מִיכְיָהוּ (the same) *n. p. m.* Judges 17, 1 4, for which מִיכָה stands elsewhere; 1 Kings 22, 8, for which are also מִיכָה 2 Chr. 18, 24 and מִיכָיָהוּ (the same) 18, 8 K'tib; Jer. 36, 11.

מִיכָל *m.* 1. (*constr.* מִיכַל, from יָכַל = כָּל to receive into self, to contain) prop. holder, hence with הַמַּיִם 2 Sam. 17, 20 *a water-trench, a water-holder*, of a little brook (*Kimchi, Fürst*). But others derive the word from מָכַל (which see), as the LXX too seem to have understood it. — 2. (either contracted from מִיכָאֵל, as

מִיכָיָהוּ is also fem. at the same time, or according to the LXX from מִלְכָּאֵל [Μελχόλ] i. e. מִלְכְּ־אֵל, *El is King*) *n. p. f.* 1 Sam. 14, 49; 19, 11; 2 Sam. 6, 16.

מַיִם (arising apparently from reduplication, מַי־מַי, or from doubling the stem, as סִיס, נִין, רִיר, זִיז, צִיץ, טִיט are likewise reduplications; and as שַׁיִשׁ, כַּיִל have become segolate forms, so here מַיִם is after the form זַיִת; with *a* of motion מַיְמָה; *constr. pl.* מֵימֵי after the form זֵיתֵי, yet the absol. state sometimes stands for it 1 Kings 22, 27, Is. 30, 20, Ez. 47, 4, as is the case elsewhere; with *suff.* מֵימַי, מֵימֵינוּ, מֵימֶיךָ, מֵימָיו, מֵימֶיהָ, מֵימֵיהֶם) *coll. m.* (*femin.* perhaps Job 14, 19) same as מַי and מוֹ 3. (which see), *water*, in the widest sense and with the greatest variety of applications; coupled with the sing. Gen. 9, 15; Num. 19, 13 20; 20, 2; 24, 7; 33, 14; 2 Kings 3, 9, but as a collective with adjectives in the plur., e. g. חַיִּים Gen. 26, 19, קְדוֹשִׁים Num. 5, 17, רַבִּים Ps. 93, 4, גְּנוּבִים Prov. 9, 17, עֲמֻקִּים 20, 5, קָרִים 25, 25, or with verbs in the plur. Gen. 7, 19; 8, 5; Ex. 47, 1, without one having to consider it a plural form on that account. מַיִם is used of the ocean which encompasses the earth Ps. 18, 16, of the sea and lakes 29, 3, of clouds 104, 3, of the heaven of clouds, rain-water Job 26, 8, of the heavenly ocean Ps. 148, 4, of urine Is. 36, 12 K'ri. It is a figure of multitude, fulness, and abundance Job 15, 16, of continuance and uninterruptedness 3, 24, of numerous enemies Is. 28, 2, of manifold dangers Ps. 18, 17, of trembling and fear Josh. 7, 5, Ps. 22, 15, of rushing along without check Gen. 49, 4 &c.

מִיָּמִין (prop. same as מִנְיָמִין [which see], which is merely a different pronunciation of בִּנְיָמִין) *n. p. m.* Ezr. 10, 25; Neh. 12, 5, for which 12, 17 has מִנְיָמִין; 1 Chr. 24, 9.

מִין a stem assumed for מִין, מוּנָה, תְּמוּנָה, see מוּן.

מִין (with *suff.* מִינוֹ, מִינֵהוּ, *pl.* מִינִים; from מוּן) *m.* prop. *a dividing, separation*, (Ar. مان to divide, to plough); hence *species, kind, sex* Gen. 1, 11; Lev. 11, 15; comp. Coptic ⲙⲓⲛⲉ, genus, species, and so the Ethiopic; pl. Gen. 1, 21. Even the idea of *figure*, which lies also in this stem (מוּנָה, תְּמוּנָה 1.) does not proceed like the Greek ἰδέα (form, kind) from that of appearance, but from the verb-idea *to form, to fashion*. The modern Hebrew מִין, a heretic, proceeds also from the notion of separating.

מֵינֶקֶת (with *suff.* מֵינִקְתּוֹ, *pl.* מֵינִיקוֹת, prop. part. Hif. from יָנַק) *fem. a nurse, wet-nurse* Gen. 35, 8; 2 Kings 11, 2; fig. *one who shews herself loving and tender* Is. 49, 23.

מֵיסָדָה (from יָסַד; *pl.* מֵיסָדוֹת) *fem. foundation, substruction*, Ez. 41, 8 K'tib, for which the K'ri has מוֹסָדָה.

מֵיסַךְ (= מֵסַךְ from סָכַךְ after the form מֵצַר) *masc.* same as מוּסַךְ (which see) 2 Kings 16, 18 K'tib.

מֵיפַעַת (*height, eminence*, from יָפַע) *n. p.* of a Levitical city in Reuben on the other side Jordan Josh. 21, 37 (in many editions), Jer. 48, 21 K'ri, for which the K'tib is מוֹפַעַת; once מֵפַעַת Josh. 13, 18.

מִיץ (from מוּץ) *m. pressure, what is pressed out* Prov. 30, 33.

מֵישָׁא (*firmness, strength*, from יָשָׁא = יָשָׁה, אָשָׁה, *to be firm, strong, powerful*, comp. אָשׁ III., אָת III.) *n. p. m.* 1 Chr. 8, 9.

מִישָׁאֵל (from מִי *who*, שָׁ = שַׁ· i. e. אֲשֶׁר, and אֵל, *who is what God is?* comp. מִיכָאֵל, מִיכָיָה) *n. p. m.* Ex. 6, 22, Lev. 10, 4, Dan. 1, 6, who is named in 2, 49 מֵישַׁךְ (which see); Neh. 8, 14; but it is also taken as = מִישְׁוָאֵל (from שָׁוָה) *who is like God?*

מִישׁוֹר and מִישֹׁר, from יָשַׁר) *masc.* 1. *a level region, a plain*, oppos. to עָקֹב, מַעֲקַשׁ Is. 40, 4, of the plain running from north to south on the rock of Zion Jer. 21, 13; of the plains of Moab 48, 8; of a flat land 48, 21; of the land

east of Jordan 2 Chr. 26, 10; especially of the flat land in the tribe of Reuben Deut. 3, 10; 4, 43 &c. — 2. Figur. *the making even*, i. e. the removal of obstructions Zech. 4, 7. — 3. same as מֵישָׁר (in the *plur.* מֵישָׁרִים) *right, righteousness, equity* Ps. 27, 11; 45, 7; 67, 5; 143, 10; *honesty* Mal. 2, 6; comp. Phenic. מְשָׁרֵת mysyreth (with *suff.* מְשָׁרֵתְמוֹ, mysyrthomo, Plaut. Poen. 1, 4) the same.

מִישָׁךְ (prop. *ram*, Sanskrit mêshah, then the name of the sun-god of the Chaldeans) *n. p.* of מִישָׁאֵל (which see), given him at Nebuchadnezzar's court, after the analogy of שַׁדְרַךְ Dan. 1, 7; 2, 49; 3, 12.

מֵישַׁע (*unrestrainedness, freedom, fortune*, from יָשַׁע) *n. p.* of a Moabite king 2 Kings 3, 4.

מֵישָׁע (the same) *n. p. m.* 1 Chr. 2, 42.

מֵישָׁר (only *pl.* מֵישָׁרִים, from יָשַׁר 2.) *m. straightness* Is. 26, 7; *uprightness, sincerity* 1 Chr. 29, 17, coupled with מִשְׁפָּט, צֶדֶק Prov. 1, 3; as an adverbial accusat. *with equity* Song of Sol. 1, 4, Ps. 17, 2, *righteously* 58, 2; figur. *smoothing, concord, settlement* Dan. 11, 6; δίκαια 1 Macc. 7, 12, conseq. same as יֹשֶׁר (which see) Dan. 11, 17.

מִישׁוֹר see מִישֹׁר.

מֵיתָר (*pl.* מֵיתָרִים, with *suff.* מֵיתָרַיִךְ; see יֶתֶר) *m. cord of a tent* Jer. 10, 20; Num. 3, 37; *string*, of a bow Ps. 21, 13.

מַכְאֵב and מַכְאוֹב (with *suff.* מַכְאֹבִי, מַכְאֻבָהּ; *plur.* מַכְאֹבִים, once מַכְאֻבוֹת Is. 53, 3) *m. pain, disease* Jer. 30, 15, *a wound* 51, 8, *suffering* Lament. 1, 12, *sorrow* Eccles. 1, 18. See כָּאַב.

מַכְאוֹב see מַכְאֵב.

מַכְבִּיר (from כָּבַר, after the form מַשְׁחִית) *m. fulness* = לֶב Job 36, 31.

מַכְבֵּנָא (*knob, lump*, of localities; from כָּבֵן, compare כַּבּוֹן) *n. p.* of a city 1 Chr. 2, 49, identical with כַּבּוֹן Josh. 15, 40.

מַכְבַּנַּי (*fat, thick one*, formed out of מַכְבֵּן from כָּבֵן) *n. p. m.* 1 Chr. 12, 13.

מַכְבֵּר (from כָּבַר after the form מַשְׁעֵן, מַשְׁבֵּר; *constr.* מִכְבַּר, like מִרְבַּץ, מִשְׁבַּר, מִשְׁעַן, accordingly also in absol. state twice מִכְבָּר) *m.* 1. properly something twisted, woven, hence *a cloth, a coarse covering*, 2 Kings 8, 15; LXX στρῶμα. — 2. *net-work, grate*, of brass Ez. 27, 4.

מִכְבָּר see מַכְבֵּר.

מַכָּה (only *plur.* מַכִּים; prop. *part. Hif.* of נָכָה) *m. a wound*, prop. *the piercing, smarting* 2 Chr. 22, 6, where we should read מֵהֶם for the preceding כִּי according to 2 Kings 8, 29, which many mss. also have; 2 Kings l. c. and 9, 15, identical with מַכָּה (which see), without its being referred to the latter (*Jos. Kimchi*).

מַכָּה (*constr.* מַכַּת, with *suff.* מַכָּתִי, מַכָּתָהּ, מַכָּתְךָ; *pl.* מַכּוֹת, with *suff.* מַכֹּתֶיהָ, מַכֹּתָיו; from the Hif. of נָכָה) *fem.* 1. *a wound*, like מַכָּה, coupled with טְרִיד (*fresh*) Is. 1, 6, נַחְלָה (*incurable, deadly*) Jer. 10, 19, אֲנוּשָׁה (*malignant*) 15, 18, or with a genit. following, חַדְרֵי־בֶטֶן Prov. 20, 30 *of the chambers of the body*, i. e. piercing deeply in; also with חָלָל Deut. 28, 61; Jer. 6, 7. Metaph. *stroke, maltreatment*, hence הִכָּה בְּ *to maltreat, to impart blows* Is. 14, 6; *chastisement* 27, 7; *the being beaten, smitten* 10, 26; *defeat* in war Josh. 10, 10, Judges 11, 33, with the genit. of the subject, as אוֹיֵב Jer. 30, 14, חֶרֶב Esth. 9, 5; especially *stroke, blow, chastisement* of God Lev. 26, 21, Num. 11, 33, of pestilence, sickness, epidemic diseases &c. Deut. 28, 59, national calamities 29, 21; of political damage Jer. 30, 17; intensified מַחַץ מַכָּה Is. 30, 26 *the wound of a wound*, i. e. a great wound. — 2. only in חִטִּים מַכּוֹת לַעֲבָדֶיךָ 2 Chr. 2, 9, for which 1 Kings 6, 25 has חִטִּים מַכָּלֶת לְבֵיתוֹ, for which reason the LXX, Vulg., Targ. take it in the same sense; hence מַכּוֹת corrupted from מַכָּלֶת (*Kimchi*). The derivations from כָּתַת (*Ibn G'anâch, Rashi*) or נָכַת (*Jos. Kimchi*) should be

rejected; but perhaps מַכּוֹת may have arisen from מָנוֹת, כ being elsewhere interchanged with נ (see כ).

מִכְוָה (from כָּוָה) *f. a burnt spot* (in the skin), *a burn* LEV. 13, 24.

מָכוֹן (*constr.* מְכוֹן, with *suff.* מְכוֹנִי; *pl.* מְכוֹנִים, with *suff.* מְכוֹנֶיהָ; from כּוּן) *m.* 1. prop. a place where something stands, hence *a stand, a dwelling-place, a place,* coupled with בַּיִת 1 KINGS 8, 13 or מְקוֹם Ex. 15, 17, conseq. for the temple; fully מְ שֶׁבֶת יי 1 KINGS 8, 39; yet the heaven is also named so 8, 49; *the heavenly seat, the dwelling-place of God* Is. 18, 4; *dwelling-place,* of mount Zion 4, 5. — 2. what is erected, *a building* DAN. 8, 11. — 3. *foundation, basis,* of a throne Ps. 89, 15, of the temple EZR. 2, 68; of the earth Ps. 104, 5.

מְכוֹנָה (with *suff.* מְכֻנָתָהּ; *pl.* מְכֹנוֹת, with *suff.* מְכוֹנֹתָיו; a feminine form of מָכוֹן) *f.* 1. *a stool, a support, a basis,* for objects 1 KINGS ch. 7; 2 KINGS 16, 17; 25, 13, i. e. on which a thing stands; hence also *pedestal,* of the altar EZR. 3, 3; *place* ZECH. 5, 11. — 2. (*world-foundation,* i. e. dedicated to Saturn, see כּוּן) *n. p.* of a place in Judah NEH. 11, 28.

מְכוֹרָה (*pl.* with *suff.* מְכֹרֹתֵיכֶם; from כּוּר I.) *fem. nativity, origin,* Ez. 16, 3, coupled with מוֹלֶדֶת *birth;* prop. place of founding.

מְכוּרָה (with *suff.* מְכוּרָתָם, *pl.* with *suff.* מְכֻרוֹתַיִךְ) *fem.* prop. *place of nativity, place of founding,* with אֶרֶץ *home* Ez. 21, 35; 29, 14.

מָכִיר (= מָכֵר *procurer, possession-taker* viz. El is, from מָכַר II.) *n. p. m.* GEN. 50, 23, a progenitor in Gilead, therefore used for Manasseh JUDGES 5, 14; *patr.* מָכִירִי NUM. 26, 29.

מָכַךְ (*fut.* יִמַּךְ) *intr.* same as מָקַק, מָסַס, *to fall away, to sink together, to fall together, to tumble down, to perish,* בְּ *by* Ps. 106, 43, prop. to melt, to be triturated, dissolved; Aram. מְכַךְ, מְסַס, מְאַךְ, Arab. مَكَّ.

Nif. נִמַּךְ (*fut.* יִמַּךְ) *to fall down, to dissolve in ruins;* of frame-work, *to be precipitated* ECCLES. 10, 18.

Hof. הוּמַךְ (3 *plur.* הָמְכוּ for הוּמְכוּ, comp. JOB 4, 20 for יוּכְּתוּ) *to sink, to perish* JOB 24, 24.

מָכַל (not used) *intr.* after the Arab. مكل *to have little water,* of a well, whence in Ar. the nouns *makil, makûl, mukul* a little fountain, *mimkul* a little pool. From this has been derived מֵימֶכָל, which, however, is better referred to יָכַל = כָּל, since the stem in question does not appear elsewhere.

מִכְלָאָה see מִכְלָה 2.

מִכְלָה *fem.* 1. (from כָּלָה II., only in *plur.* מִכְלוֹת) *a manufacture, preparation,* 2 CHR. 4, 21 *these manufactures are of gold,* i. e. all this is made of gold. (It is, however, a superfluous addition, and is wanting both in 1 KINGS 7, 49 50 as also in the LXX.) According to others *completion, perfection,* which כָּלָה II. also means, and should be translated: *that is pure gold.* — 2. (*plur.* מִכְלָאוֹת, from כָּלָה I. = כָּלָא I. to enclose) *a fold* HAB. 3, 18; plur. Ps. 50, 9; 78, 70.

מִכְלוֹל (from כָּלַל II. to glow, to lighten, to glitter) *m.* 1. *purple.* especially the violet purple Ez. 23, 12, interchanged with תְּכֵלֶת (from תִּכְלָה, like אֶשֶׁת from אִשָּׁה) 23, 6. — 2. *the red* (purple) *dress* of warriors 38, 4 (comp. NAH. 2, 4; Is. 9, 4). LXX *ευπάρυφα,* i. e. garments with a purple bordering. See מַכְלֻל.

מַכְלִיא (once in the form מַכְלִי, from כָּלָא I.) *m. hindrance, separation, stop,* JUDGES 18, 7, where אֵין מַכְלִי מִדָּבָר should be read instead of וְאֵין מַכְלִים אֵין מַחְסוֹר כָּל־דָּבָר, corresponding to דָּבָר 18, 10.

מִכְלָל (only *pl.* מַכְלָלִים, from כָּלַל II.) *m. a purple dress, a purple garment* Ez. 27, 24, of which גְּלֹמֵי תְּכֵלֶת ibid. is an explanatory gloss.

מִכְלָל (*constr.* מִכְלַל, from כָּלַל I.) *m. completion, completeness, perfection,* Ps.

50, 2 *perfection of beauty*, i. e. perfect beauty; comp. כְּלִילָה Lament. 2, 15.

מַכֹּלֶת (contracted from מַאֲכֹלֶת) *f. food, nourishment, support* 1 K. 5, 25, for which 2 Chr. 2, 9 has מַכּוֹת = מַכֹּלֶת, and where the different other Greek versions (not LXX) read strangely מִכּוֹר, מִכֹּל and מַלְכֹּל.

מִכְמָן (*pl.* מִכְמַנִּים, from כָּמַן I.) *m. a treasure*, Dan. 11, 43.

מִכְמָס (a collateral form of מִכְמָשׁ [which see], מִכְמַשׁ; *place of* כְּמֹשׁ) *n. p.* of a locality in Benjamin Ezr. 2, 27, east of בֵּית אָוֶן; 1 Macc. 9, 73 *Μαχμάς*, in *Joseph.* (Antiqq. 13, 1, 6) *Μαχμά*, now *Mukhmâs* near Geba.

מַכְמֹר (from כָּמַר) *m. a net, a hunter's net* Ps. 141, 10.

מִכְמָר (from כָּמַר) *m.* the same Is. 51, 20.

מִכְמֶרֶת (from כָּמַר) *f.* the same Hab. 1, 15 16.

מִכְמֹרֶת (from כָּמַר) *f.* the same; also *a fish-net* Is. 19, 8, same as מַהֲמֹרֶת Ps. 140, 11.

מִכְמָשׁ (see מִכְמָס) *n. p.* of a locality 1 Sam. 13, 2 5, for which occurs also מִכְמַשׁ Neh. 11, 31 and מִכְמָס Ezr. 2, 27; in 1 Macc. 9, 73 *Μαχμάς*, in Josephus *Μαχμά*. The appellative signification is clear from כַּרְכְּמִישׁ = כְּרַךְ כְּמִישׁ.

מִכְמְתָת (from כָּמַת; *lurking-corner, hiding place*) *n. p.* of a locality on the borders of Ephraim and Manasseh Josh. 16, 6; 17, 7.

מָכַן (not used) *tr. to give, to bestow*, prop. = מָגַן (which see); Arab. مَحَنَ the same. Deriv. מֶכֶן in the proper name מַכְנַדְבַי.

מַכְנַדְבַי (from מַכְנַ־נַדְבַי *gift of the noble one;* for נַדְבַי compare the proper names נָדָב and נוֹדָב) *n. p. m.* Ezr. 10, 40.

מְכֻנָה see מְכוֹנָה.

מִכְנָס (only *dual* מִכְנָסַיִם, *constr.* מִכְנְסֵי; from כָּנַס 2. to cover, which see) *m.* a sort of *drawers* belonging to the priests, made of linen (בַּד, פִּשְׁתִּים) Ex. 28, 42; 39, 28; Ez. 44, 18. According to Josephus (Ant. 3, 7, 1) they reached only to the middle of the thigh, covering the parts of shame.

מָכַס (not used) *tr. to divide off, to separate, to apportion*, same as כַּס (= גַּז, חַץ, קַץ, כָּס־א &c.), hence partly *to lessen, to abridge, to take from*, Arab. مَكَسَ; metaph. *to cheat* (i. e. to lessen); partly *to number, to determine, to settle*, a census, a tax, Ar. مَكْس census; these ideas proceeding in other instances from such fundamental signification. But the nouns מַס and מִסָּה should be referred neither to כַּס, nor to מָכַס, but to מָסַס II. Deriv. מֶכֶס, מִכְסָה.

מֶכֶס (commonly from כָּסַס after the form מֶמֶר from מָרַר; with *suff.* מִכְסָם; but though the verb כַּס appears in the sense of "to enumerate, determine," and in Aram. is explained by מְנִי, and though the femin. form מִכְסָה signifies *number*, *ἀριθμός*, it is better to assume for it the stem מָכַס) *m.* prop. a determinate number, a firm settlement, hence *census, tax, tribute*, Num. 31, 28 37 40 41; Ar. مَكْس census, vectigal. Comp. Phenic. מַכְסְ־אֵל, Max-ula, Masc-ula (*price, value of El*) n. p. of a Numidian city (אֵל, usually rendered el, *Ἤλ*, *Ἴλ-ος*, was also sometimes pronounced obscurely *υλ*, *ul* in Punic names, as Medadul, Uzul, Castul).

מִכְסָה (*constr.* מִכְסַת; from מָכַס) *f. number* Ex. 12, 4; *amount, definite price* Lev. 27, 23.

מִכְסֶה (*constr.* מִכְסֵה, with *suff.* מִכְסֵהוּ, from כָּסָה) *m. covering*, of a tent Ex. 26, 14, of the ark Gen. 8, 13; also followed by the genitive of the material Ex. 26, 14; Num. 4, 25.

מִכְסֶה (prop. *part. Pih.* of כָּסָה) *m. clothing, covering*, of the caul over the intestines Lev. 9, 19; *clothing*, of men Is. 23, 18; *covering*, of a ship Ez. 27, 7; *a coverlet* Is. 14, 11.

מִכְפֵּלָה (*a winding, spiral form*, from Hif. of כָּפַל) *n. p.* of a tract near He-

bron, where the burying place (מְעָרָה) of the patriarchs and their wives is found Gen. 23, 17 19; 49, 30; the dead being commonly put in caves.

מָכַר I. (*part.* מֹכֵר; *inf. absol.* מָכוֹר, *constr.* מְכֹר, with *suff.* מְכָרָם and מְכָרָהּ; *fut.* יִמְכֹּר, יִמְכְּרוּ־, with *suff.* יִמְכְּרֵם) *tr.* prop. same as מָהַר 3. (to give away, to reach forth to, to exchange), יָ־מַר, נוּר I., מָ־רַר I., hence *to exchange*, for (בְּ) a thing Jo. 4, 3, *to sell*, with בְּ of the price Deut. 21, 14, Ps. 44, 13, but בְּ also means *on account of* a thing, Am. 2, 6 *for a money-debt;* with מִן *to sell of* a thing Ez. 48, 14; constantly with the accus. of the object Lev. 27, 20, with לְ of the person 25, 27, Jo. 4, 6, opposed to קָנָה (*to buy*) Is. 24, 2; Prov. 23, 23. Metaphor. a) *to marry*, a daughter, i. e. to give her on receiving a מֹהַר Gen. 31, 15; Ex. 21, 7; Syr. ܡܟܪ to marry. b) *to deliver up, to give over*, Deut. 32, 30; Zech. 11, 5; Ps. 44, 13; with the addition of בְּיַד פְּ׳ Judges 2, 14; 1 Sam. 12, 9; Ez. 30, 12; comp. מָגַר I. Deriv. מֶכֶר, מִמְכָּרֶת, מִמְכָּר 1.

Nif. נִמְכַּר (*inf.* with *suff.* הִמָּכְרוֹ, *fut.* יִמָּכֵר) *to be sold*, Lev. 25, 48; *to sell oneself* Deut. 15, 12, with לְ *for what* Ps. 105, 17, or as the dative of the person Neh. 5, 8; metaphor. *to be given over, delivered up* Esth. 7, 4; Neh. 5, 8; Is. 52, 3.

Hithp. הִתְמַכֵּר (*infin.* with *suff.* ־כְּרָךְ; *fut.* יִתְמַכֵּר) *to sell oneself, to be sold*, i. e. to give oneself up to do a thing 1 Kings 21, 20 25; *to give oneself to the service* of a person 2 Kings 17, 17; *to be sold, delivered up* Deut. 28, 68.

The stem, as we see, is merely a harder form of מָהַר and מָחַר. Hence the assumption that מָכַר is meant to be a denom. from מֶכֶר, from פָּרָה, should be rejected.

מָכַר II. (not used) *tr. to take into possession, to acquire, to bargain for, to buy*, identical in its organic root מְ־כַר with that in פָּרַ־ה II. Deriv. מֶכֶר 2 and 3, and the proper names מָכִיר, נִמְכָּרִי.

מָכַר III. (*part. f.* מֹכֶרֶת) *tr.* same as כָּמַר 1. (which see) *to string together, to bind together*, hence *to ensnare, to take in a net* Nah. 3, 4. Ar. مَكَرَ the same, principally of ensnaring by enchantment; to cheat, Ethiop. to devise cunning measures; hence مَكْر enchantment.

מָכַר IV. (not used) *tr. to pierce, to bore through, to push through*, Ar. مَغَرَ, مَغَرَ the same; identical with מָחַר II., מָגַר &c. Deriv. מְכֵרָה.

מֶכֶר (with *suff.* ־רָם, מְכָרֵהוּ) *m.* 1. (from מָכַר I.) concrete, *something for sale, venal*, hence *wares*, which one exposes for sale, Neh. 13, 16 *and all sorts of wares for sale;* abstr. *the offering for sale*, Neh. 13, 15 *on the day they were offered for sale.* — 2. (from מָכַר II. = פָּרָה II. and קָנָה) what one acquires, gets, *a possession*, Prov. 31, 10 = קִנְיָן (*Kimchi*); it is not necessary, therefore, to regard it as abridged from מְכֵרָה (from פָּרָה II.). In this sense we should perhaps take מִמְּכָרָיו Deut. 18, 8 for מִמִּכְרָיו, meaning *possessions;* since לְבַד is only coupled as a preposition with מִן following. — 3. *price, value*, Num. 20, 19 (from מָכַר II.). See the proper names מָכִיר, נִמְכָּרִי.

מַכָּר (*plur.* מַכָּרִים, from נָכַר) *m. an acquaintance, a friend* 2 Kings 12, 6 8 (the LXX read incorrectly מֹכֵר).

מִכְרֶה (*constr.* מִכְרֵה, from פָּרָה I.) *m. a pit*, with מֶלַח *a salt-pit* Zeph. 2, 9, south of the Dead Sea.

מִכְרָה (*plur.* מִכְרוֹת) *f.* 1. only Gen. 49, 5, where it denotes a כְּלֵי חָמָס (instrument of violence). Since the Greek *μάχαιρα* presented itself for comparison as a synonym (in the Midrash there is an express appeal to it), it has been translated *sword* (Talm., Jerome), conseq. derived from מָכַר IV. (which see) or כּוּר I.; this word appearing elsewhere in the pl. מִכְרִין (Beresh. rabba 88). Others derive it from מָכַר III., so that מִכְרָה pròp. is *machination, plan, cunning device* (Castell and others). Better to take it with *Samuel ben Meïr* (אַחְוָה, קִרְבָה) and others for *agreement, union, relationship;*

from מָכַר III.; the Aram. מְכַר, ܡܟܰܪ also having this meaning; and so it would refer to the marriage-compacts with the Shechemites (Gen. 34, 8 seq.). Or it may be taken with the Targ. (תּוֹתָבוּ), *Rashi* (מְגוּרָה) and *Ibn Saruk* (תּוֹלָדָה) = מְכֹרָה (Ez. 16, 3) or מְכוּרָה (29, 14): *nature, natural business.* — 2. (from מָכַר IV. meaning *a mine*, or from כּוּר II. *a smelting-place*) *n. p.* of a place otherwise unknown; hence the *Gentile m.* מְכֵרָתִי 1 Chr. 11, 36.

מְכֹרָה see מְכוֹרָה.

מְכֻרָה see מְכוּרָה.

מִכְרִי (contracted from מִכְרִי־יָהּ *possession is with Jah*) *n. p. m.* 1 Chr. 9, 8.

מְכֵרָתִי see מְכֵרָה 3.

מִכְשׁוֹל and מִכְשֹׁל (*pl.* מִכְשֹׁלִים, from כָּשַׁל) *m. a stumbling-block*, i. e. against which one stumbles and falls, *a stone* or *block of stumbling* Jer. 6, 21, Is. 57, 14, fully צוּר מִ׳ 8, 14, hence *obstacle, hindrance*, Ps. 119, 165; Lev. 19, 14; fig. *a cause of falling* Jer. 6, 21, Ez. 3, 20, מִ׳ עָוֹן *a fall* or *stumbling into sin, enticement*, Ez. 7, 19; 14, 3 4; 18, 30; *a reproach*, of לֵב, i. e. *a scruple of conscience* 1 Sam. 25, 31.

מִכְשֵׁלָה (*pl.* ־שֵׁלוֹת) *fem. fall*, of a (state-) building Is. 3, 6, i. e. ruin; *offence, enticement* Zeph. 1, 3. Stem כָּשַׁל.

מִכְתָּב (from כָּתַב after the form מַשְׁחֵת, מַכְתֵּשׁ; *constr. plur.* מְכַתְּבֵי for מַכְתְּבֵי with the bringing forward of the vowel ַ to facilitate the pronunciation, like מְקַדְּשֵׁיהֶם Ez. 7, 24 for מַקְדְּשֵׁיהֶם, comp. Syr. ܕܟܰܬܳܐ for ܕܟܰܬܳܐ) *m. writing* of a judicial sentence, *a written sentence* Is. 10, 1.

מִכְתָּב (*constr.* ־תַּב, from כָּתַב) *m. a writing*, equivalent to *a book*, Deut. 10, 4, 2 Chr. 35, 4, *a letter* 2 Chr. 21, 12, *a written document* Ezr. 1, 1, *a poem, song* Is. 38, 9, *written characters* Ex. 32, 16. See מִכְתָּם.

מִכְתָּה (from כָּתַת) *f. a fracture* Is. 30, 14.

מִכְתָּם (from כָּתַם I. or II.) *m.* only in the inscriptions of psalms 16, 1; 56, 1; 57, 1; 58, 1; 59, 1; 60, 1, the designation of a sort of psalms, which is sometimes identified with מִכְתָּב (Is. 38, 9), and sometimes derived (Targ., LXX) from כָּתַם I. (to inscribe, to engrave), which amounts to the same thing. But that is as insufficient to explain the sort of lyrical songs referred to, as is the derivation from כָּתַם II. meaning *golden poem*, like مذهبان, which the Arabian translator has (*Ibn Esra, Kimchi*) and the comparison with כֶּתֶם.

מַכְתֵּשׁ (after the form מַשְׁחֵת, מַקְדֵּשׁ, מַכְתֵּב) *m.* 1. (from כָּתַשׁ 2.) a vessel for pounding or bruising, *a mortar*, Prov. 27, 22. — 2. *hollow* or *deepening* (either from its likeness to a mortar [LXX, *Rashi*, Kimchi; comp. ὁλμίσκος, mortariolum], or because proceeding from כָּתַשׁ 3.) of the jaw, in which the teeth are set; then the name of a depth or hole in the place לְחִי (see לְחִי 2, comp. *Jos.* Ant. 5, 8, 9), which was also called לְחִי הַחֲמוֹר or רָמַת לֶחִי, and which lay among the mountains of Judah, was distinguished by pointed rocks, had a spring called עֵין הַקּוֹרֵא Judges 15, 19, and was still known at the time of Jerome, as also in the middle ages (*Robins.* II, 687 seq.). Samson's heroic exploit is etymologically attached to this locality ib. 15, 15-19. — 3. (*a sinking, deepening*) *n. p.* of a place or quarter in Jerusalem, where the shop-keepers, exchangers and trading Phenicians dwelt Zeph. 1, 11; comp. Zech. 14, 21 (*Ibn Esra*). For וָאָעִיד בְּיוֹם מִכְרָם צָיִד Neh. 13, 15, which does not appear to be original, one may read perhaps (with *Hitzig*) אֶל־יַד מְקוֹם מַכְתֵּשׁ (*at the side of the place Maktesh*), since the following context "*the Tyrians dwelt there*" suits very well. In the Midrash, Tabariyya is called מַכְתֵּשׁ from the situation of the place. The Samaritans apply it to Jerusalem, because the word has an assonance with מַקְדֵּשׁ (which appears in Ezek. 7, 24 after the form מַשְׁחֵת 9, 1) = מִקְדָּשׁ, which was also applied to Zeph. 1, 11 (*Kimchi, Simonis*), though incorrectly.

מָלָא see מָלֵא.

מָלֵא (with *suff.* Esth. 7, 5 מְלָאוֹ, as if from מָלָא, elsewhere מָלֵאתִי, מָלֵאתָ, מָלֵאוּ in pause, omitting Alef quiescent מָלֵתִי Job 32, 18 like יָצָתִי 1, 21; 3 *pl.* once מָלוּ for מָלְאוּ Ez. 28, 16, where ל״א passed into ל״ה, as in the noun מְלוֹ Ez. 41, 8 for מְלֹא; *part. m.* מָלֵא, *pl.* מְלֵאִים; *infin. constr.* מְלֹאת, twice K'tib מְלֹאוֹת Job 20, 22, Esth. 1, 5, elsewhere מְלֹאת without Vau Jer. 25, 12; *fut.* יִמְלָא) *intr.* 1. *to be full, to become full*, i. e. to exist in richness, abundance, extent, strength, with accus. of the thing as a more exact supplement; the same being the case in other verbs of fulness and of want also (שָׁרַץ, חָדֵל, חָסֵר, שָׂבַע, רָמַשׂ &c.). Accordingly: *to be full* of חָמָס Gen. 6, 13, אֲנָשִׁים Judges 16, 27, סוּסִים 2 Kings 6, 17, דָּמִים Is. 1, 15, בָּר Jo. 2, 24, מִלִּים Job 32, 18; rarely does מִן stand Is. 2, 6; *to be satisfied*, with accus. of the person, Ex. 15, 9 *my soul shall be satisfied upon them*, i. e. I will cool my vengeance upon them. Metaphor. *to be completed, to be over, to be ended*, time of pregnancy Gen. 25, 24, time of service 29, 21, period of embalming 50, 3; and so in Jer. 25, 34, Ez. 5, 2, Lament. 4, 18, like πληροῦσθαι in the New Testament. — 2. *to fill a thing, to occupy it*, hence with accusat., as הַמַּיִם Gen. 1, 22, especially of God, who fills, possesses all Ez. 40, 34; 1 Kings 8, 10; Jer. 23, 24 *do I not fill heaven and earth?* also with two accus. of place and of thing 1 Kings 18, 34, Ez. 8, 17, Jer. 16, 18, מִן of a thing occurs but seldom Ex. 16, 32; *to cause to be abundant*, Job 36, 17 *and thou causest sentences upon the wicked to be abundant.* Phrases are: מָלֵא יָד לְ Ex. 32, 29 *to have the hand full for one*, i. e. to give with full hands; מָ׳ לֵב *the heart is full*, i. e. the whole conduct is directed to a thing Esth. 7, 5; Eccles. 8, 11. Deriv. מָלֵא (adj.), מְלֹא (מְלוֹא, מְלוֹ), מְלֵאָה, the proper names יִמְלָא, יִמְלָה.

Nif. נִמְלָא (*fut.* יִמָּלֵא) *to be filled* (which passive meaning is formed in intransitives also) Prov. 3, 10, *to become full*, also with accusat. of the thing 1 Kings 7, 14, 2 Kings 3, 17, Is. 6, 4, Jer. 13, 12; rarely and late with מִן of the thing Ez. 32, 6 or לְ Hab. 2, 14; *to be satiated, to have enough of* Eccles. 1, 8; 6, 7 (parallel שָׂבַע); *to become rich* Ez. 27, 25; *to be over, to be ended*, of time Ex. 7, 25; *to be equipped*, with accus. of the armour 2 Sam. 23, 7; *to be completed* Job 15, 32; *to be numerous* Zech. 8, 5. Phenic. נִמְלָא *to be completed;* hence יִמָּלֵא תֻמָּם or יִ׳ תְּמֻם *it is entirely finished* (Plaut. Poen. 1, 1. 12).

Pih. מִלֵּא (once מִלָּא Jer. 51, 34; 2 *pl.* מִלֵּאתֶם K'ri Ez. 11, 7, for which the K'tib reads מִלֵּאתִים; *inf. constr.* מַלֵּא, with *suff.* מַלְּאָם, but also מַלְּאוֹת; *fut.* יְמַלֵּא, once יְמַלֵּה Job 8, 21) *to fill, to fill up, to fill out, to make full*, with accusat. of the thing and accus. of that with which one fills 1 Sam. 16, 1; 1 Kings 18, 35; Ez. 10, 2; 9, 7; 35, 8; Job 3, 15, and also figur. Jer. 15, 17; Ps. 83, 17; Ex. 35, 35. Often does the accus. of the object alone occur Ps. 129, 7, or מִן of the thing follows 127, 5; Jer. 51, 34. Also: *to bring into fulfilment*, בְּ *by* a thing, e. g. a promise 1 Kings 8, 15 24; 2 Chr. 6, 4. מִ׳ אֶת־יַד פְּ׳ *to fill the power of one*, i. e. *to make one have full power*, לְכַהֵן *to the priestly office* Num. 3, 3; hence *to induct into the priestly office* Ex. 28, 41; 29, 9; Judges 17, 5 12; on the contrary מִ׳ יַד לְ 2 Chr. 29, 31 *to fill the hand* (with gifts) *for one*, i. e. *to bring offerings* (*to Jehovah*); generally, מִ׳ יַד *to dedicate, to invest with office, to communicate a dignity*, 2 Chr. 13, 9, metaph. *to consecrate*, Ez. 43, 26 *and consecrate their place;* then *to exercise an office, to fill an office* 1 Kings 13, 33; *to fill out entirely, to occupy*, a place Is. 23, 2. מִלֵּא אַחֲרֵי פְּ׳ *to follow one completely, fully* Deut. 1, 36; 1 Kings 11, 6; *to satisfy* Ps. 107, 9, *to strengthen* Jer. 31, 25. מִ׳ קֶשֶׁת *to fill the bow* (into the hand) Zech. 9, 13, i. e. *to hold it bent*, for which מִ׳ יַד בְּ also stands in 2 Kings 9, 24. Farther, *to fulfil*, a request, a wish Ps. 20, 6, *to execute*, a counsel 20, 5; *to complete a number* Ex. 23, 26; 1 Sam.

18, 27; *to allow completely to expire*, Dan. 9, 2 *the seventy years of desolations; to fill in, to pour in*, מִמְסָךְ Is. 65, 11; *to fill in, set in*, stones, i. e. *to set* Ex. 28, 17; 31, 5; *to surround completely* Job 40, 30 [41, 7]; *to continue*, a time Gen. 29, 27; *to complete, to fill up* 1 Kings 1, 14. Sometimes it stands with another verb to enlarge the idea, as Jer. 4, 5 *call with full voice*, comp. 12, 6. Deriv. מִלּוֹא (מִלֹּא), מִלֵּאת, מִלֵּא, מִלֻּאָה.

Puh. מֻלָּא (*part.* מְמֻלָּא) *to be set*, Song of Sol. 5, 14 *his hands are gold cylinders, set with Tarshish*, i. e. the points of the fingers are as if set with onyx.

Hithp. הִתְמַלֵּא, only in Job 36, 10 *they equip themselves fully against me;* בַּרְזֶל perhaps (see 2 Sam. 23, 7) having to be supplied after הִתְמַלֵּא. Perhaps the fundamental signification is here like that of the org. root in נָ־מַל (which see) *to collect* or *to crowd themselves together* (the Ar. مَلَأَ referring to the same also); and so the translation should be: *all gather themselves together against me.*

As to the form of the stem, the organic root may be compared with that in נָ־מַל for many meanings, but the trans. sense of the Ar. مَلَأَ (*to fill*, to make thick, wide, full; med. e *to be full*) leads to a comparison with מָרֵא (which see), prop. *to be filled, to be full* (*Fürst*, Conc. s. v.), and then this leads farther to בָּרֵא (which see), interchanging *l* and *r*, and *m* with *b; male, mare, bare* are then identical with the Sanskr. pṛi, pṛî, pûr *to fill out, to fill*, plî *to fill in*, Greek πλέ-ω, Lat. ple-o.

מְלָא (Targ. מְלֵי, מְלִי; 3 *fem.* מְלָאת) *Aram. intr.* same as Hebr. מָלֵא Dan. 2, 35.

Ithpe. הִתְמְלִי (like a ל״י) *to be filled*, with accus. חֵמָא, i. e. *to be full of wrath* Dan. 3, 19.

מָלֵא (*constr.* מְלֵא, *pl.* מְלֵאִים) *adj. m.*, מְלֵאָה (*constr.* poet. מְלֵאֲתִי, *pl.* מְלֵאוֹת) *f. full*, with accus. of that with which a thing is filled Jer. 5, 27; 35, 5; Neh. 9, 25; fig. *having* or *possessing in abundance*, חָכְמָה Ez. 28, 12, רוּחַ חָכְמָה Deut. 34, 9, בִּרְכַּת יי״ 33, 23, *being in possession of* Is. 1, 21, metaphor. *full*, of price (מְחִיר = כֶּסֶף) Gen. 23, 9; 1 Chr. 21, 22 24 (comp. 2 Sam. 24, 24); *strong, vehement*, of רוּחַ Jer. 4, 12; *richly furnished with* Ps. 75, 9; *richly planted* 2 Sam. 23, 11; *having many lying around* Ez. 37, 1; *heavily laden* Am. 2, 13; *abundant*, in יָמִים, i. e. aged Jer. 6, 11 = שָׂבֵעַ; *full, abundant*, in ears of corn Gen. 41, 7; *pregnant*, Eccl. 11, 5 (as in the Mishna). מָלֵא is to be taken substantively with the meaning *fulness, abundance* &c. 2 Kings 4, 4 and Ps. 73, 10, and likewise the fem. מְלֵאָה Eccles. 11, 5; as an adv. *fully, entirely*, Nah. 1, 10, *loud* Jer. 12, 6, *strongly, vehemently* (perhaps) 4, 12.

מְלֹא (after the form שְׁכוֹל, חֲלוֹם, rarely מְלוֹא, once מְלוֹ Ez. 41, 8, with *suff.* מְלֹאוֹ, מְלֹאָהּ) *m. multitude, host*, הַגּוֹיִם Gen. 48, 19; of shepherds Is. 31, 4, like the Ar. مَلَأٌ; *fulness*, i. e. what fills up or entirely occupies a space, of the אֶרֶץ Deut. 33, 16, Is. 34, 1, יָם 42, 10, Ps. 96, 11, תֵּבֵל 50, 12, עִיר Am. 6, 8, רֹחַב אֶרֶץ Is. 8, 8, *the department, belongings, contents of it;* but the more exact definition of what makes out the fulness sometimes accompanies it, as כְּבוֹד יי״ Is. 6, 3. Hence it is to be translated by *full*, with words of measure and extension, where that which fills is often added in the accusative, as Ez. 41, 8 *a full perch*, Judges 6, 38 *a full basin*, 1 Sam. 28, 20 *according to his entire stature*, Eccles. 4, 6 *a handful*, 2 Sam. 8, 2 *a full line* &c. Comp. Phen. בֵּת מְלֹא Tugg. 1, 5 a designation of Orcus.

מִלָּא *Aram.* see מִלָּה.

מִלֻּא (only *plur.* מִלֻּאִים, with *suff.* מִלֻּאֵיכֶם) *m.* 1. *occupation of office, induction into office, filling of office*, of the priest (see מִלֵּא), *consecration* Lev. 8, 33; Ex. 29, 26; metaphor. *the sacrifice of consecration* Lev. 7, 37; 8, 28. — 2. *a setting*, of stones, hence אַבְנֵי מִ׳ *stones of the setting* Ex. 25, 7, 1 Chr. 29, 2, for which מִלֻּאָה is elsewhere.

מִלֹּא see מִלּוֹא.

מְלֵאָה (with *suff.* מְלֵאָתְךָ) *f.* 1. *full fruit*, *full ears*, i. e. what is most fully ripe, of grain Ex. 22, 28 (Targ., *Rashi*, *Ibn Parchon*, *Kimchi*), coupled with דֶּמַע (which see) i. e. *the best outflow of wine;* Deut. 22, 9 (opposite of תְּבוּאַת הַכֶּרֶם), where הַזֶּרַע אֲשֶׁר תִּזְרַע (the fruit which thou sowest) is a mere paraphrase of מְלֵאָה. — 2. *the best wine* Num. 18, 27.

מִלֻּאָה (*constr.* מִלֻּאַת, *pl.* with *suff.* מִלֻּאֹתָם) *f. setting*, of stones, prop. a filling in Ex. 28, 17 20; 39, 13.

מַלְאָךְ (*constr.* ־אַךְ, with *suff.* מַלְאָכִי, ־כוֹ; *pl.* מַלְאָכִים, *constr.* מַלְאֲכֵי, with *suff.* מַלְאָכֶיךָ, מַלְאָכָיו, מַלְאָכֵכֶה = ־כֵךְ at the end of a section) *m.* prop. abstract, *execution*, *service*, *performance*, *sending*, usually concrete 1. *a messenger*, *one sent*, chiefly a human one Gen. 32, 4, Num. 20, 14, Deut. 2, 26; Josh. 7, 22, Judges 11, 12, hence מַ׳ רָשָׁע (parallel צִיר) Prov. 13, 17, on the contrary מַ׳ אַכְזָרִי 17, 11 after 16, 14 *a messenger who is commissioned to perform something fearful; one sent* Ez. 23, 40, commonly in the pl. Is. 37, 9, מַלְאָכִים קַלִּים 18, 2 *swift-going* (i. e. proceeding in boats of papyrus) *messengers; a herald*, i. e. the bearer of commands, *a royal messenger* 30, 4, Nah. 2, 14 (*Jerome*), 1 Sam. 11, 4, called also מַלְאֲכֵי גוֹי Is. 14, 32, at a later period רָצִים Esth. 3, 15. — 2. Metaph. *an angel* (ἄγγελος), i. e. a messenger or representative of God; also *God* Hos. 12, 5, identical with אֱלֹהִים 12, 4; Gen. 48, 16; fully מַלְאַךְ יי׳ 16, 7 9 10 11; 22, 11, or מַ׳ אֱלֹהִים 21, 17, but which is also interchanged with יי׳ or אֱלֹהִים 16, 10 and 13; 22, 11 and 12; 31, 11 and 16; Ex. 3, 2 and 4; Judges 6, 14 and 22; 13, 18 and 22; so that it is the Deity himself, manifesting himself, though otherwise invisible. At a later time מַ׳ was supposed to be different from God and was contrasted with him Zech. 1, 12 13, 1 Chr. 21, 27, as a mediator between God and men 1 Chr. 21, 18, Num. 22, 22, because God was looked upon as withdrawn from contact with men. Hence the translators (Targ., Samar., Saad.) have put *angel of God*, where God appears in the text as acting. מַ׳ מֵלִיץ Job 33, 23 *an interceding angel*, i. e. he who intercedes for men with God, in order to deliver them from suffering; מַלְאֲכֵי רָעִים Ps. 78, 49 and מַ׳ הַמַּשְׁחִית *angels of destruction*, *of misfortune*, who bring misfortune to men in their capacity of being executors of the divine decrees, called also מְמִתִים Job 33, 22. מַ׳ פְּנֵי יי׳ (מַ׳ הַפָּנִים) Is. 63, 9 *angel of the* (divine) *face*, i. e. who stands continually before God and waits for his nod (comp. 1 Kings 22, 19), God's chamberlain, as it were. מַ׳ הַבְּרִית Mal. 3, 1 *the angel who executes the covenant*, i. e. Elijah. The numerous passages in which מַ׳ appears, exhibit a faithful picture of the way in which angels were conceived of. Originally representing the visible deity himself Judges 13, 18 22, מַ׳ is then personified into a peculiar being of higher descent, and is therefore named בֶּן־הָאֱלֹהִים (Gen. 6, 2; Job 1, 6; 38, 7) and also קָדוֹשׁ (5, 1; 15, 15) with reference to his higher perfection; he rules the world with God Job 2, 1 sq., appears as tempest or lightning Ps. 104, 4, protects the pious Gen. 24, 7, executes their affairs in the presence of God Job 5, 1; 33, 23, carries out the commands and revelations of God Judges 13, 3; Dan. 9, 21, as well as his punishments and inflictions Is. 37, 36; 2 Sam. 14, 6. Besides, he is represented in human form Gen. 18, 2, i. e. he assumes man's figure for a time Dan. 8, 15 16; 9, 21, comp. Tob. 5, 4, though merely with the appearance of a body Dan. 12, 19, in priestly garments 10, 5 6, and without wings Gen. 28, 12. Metaphor. *a prophet*, who speaks as commissioned by God Hag. 1, 13; *a priest*, who interprets the law and explains the divine will Mal. 2, 7; Eccles. 5, 5; *the Jewish people*, as God's representative Is. 42, 19. Ethiopic: ruler, prince.

מַלְאַךְ (with *suff.* מַלְאֲכֵהּ) *Aram. m.* the same Dan. 3, 28; 6, 23.

מְלָאכָה (from מַלְאָכָה), pronounced in

the Aramaean way, *constr.* מְלֶאכֶת, with *suff.* מְלַאכְתְּךָ, מְלַאכְתּוֹ; *pl.* מְלָאכוֹת, *constr.* מַלְאֲכוֹת, with *suff.* מַלְאֲכוֹתֶיךָ; from לָאַךְ) *f. service, employment, work,* i. e. which one executes, effects, does, hence *activity, labour* Ex. 20, 10, Lev. 16, 29, fully מְלֶאכֶת עֲבֹדָה 23, 7; מְלֶאכֶת הַשָּׂדֶה 1 Chr. 27, 26 *field-work, husbandry; business, commerce,* Ps. 107, 23 *doing business on the great sea; work of an artisan, manufacture,* as מ' חָרָשׁ Ex. 35, 35 *work performed with edged tools,* i. e. work of the joiner, mason, smith; מ' מַחְשֶׁבֶת 35, 33 *woven work,* מ' עוֹר Lev. 13, 48 *work in leather,* מ' תְּפָרִים Ez. 28, 13 prop. *work in stamping coins* (תְּפָרִים contracted from תְּפָעִים from תָּפַע being = טָבַע meaning *to impress,* on coins), then generally *artificial graving-work.* Specially applied to architecture 1 Kings 7, 22; 1 Chr. 23, 4; Neh. 5, 16; 10, 34; *work, service* in the temple 1 Chr. 23, 4; מ' הַחִיצוֹנָה 1 Chr. 26, 29 *outer work,* i. e. not belonging to the service of the sanctuary, such as that of the scribes and judges 23, 4, of the overseers of duties Neh. 11, 16. מַלְאֲכוֹת הַתַּבְנִית 1 Chr. 28, 19 *works after a pattern,* i. e. works executed according to a pattern, according to a plan; *doing, performance* Prov. 18, 9; 22, 29; Jon. 1, 8; *work of God* Ps. 73, 28, *creation-work* Gen. 2, 2; *working* Ez. 15, 3-5; *business* 1 Chr. 26, 30; *employment, service* Dan. 8, 27; *what is gained by labour, riches* 2 Chr. 17, 13, *live stock* Gen. 33, 14; 1 Sam. 15, 9. Phenic. מְלָכַת and מְלָכָא *place of work,* then the name of a city.

מַלְאָכוּת (derived from מַלְאָךְ, *constr.* מַלְאֲכוּת) *f. a message* Hagg. 1, 13.

מַלְאָכִי (abridged from מַלְאַכְיָה, as the LXX have read, *Μαλαχίας*; *sending of Jah*) *n. p.* of a prophet Mal. 1, 1.

מְלֶאכֶת Jer. 7, 18, which should be read מַלְאֶכֶת according to the K'tib, see מְלֶכֶת.

מִלֵּאת (from מָלֵא) *f. filling, fence,* of the convex base on which the eyes rest Song of Sol. 5, 12; hence יָשַׁב עַל is said of them.

מַלְבּוּשׁ (from לָבַשׁ) *m. a garment, vestment* 2 Kings 10, 22.

מַלְבֵּן (from לָבַן) *m.* 1. *a brick,* for closing up walls Nah. 3, 14. — 2) *a brick-shaped quadrangle, a long four-cornered projection,* at the entrance of palaces Jer. 43, 9; comp. מַלְבֵּן (in the Mishna), Ar. مَلْبِن, by which *Saadia, Ibn G'anâch* translate אַמָּה (ressault) Is. 6, 4.

מִלָּה (with *suff.* מִלָּתִי, מִלָּתוֹ; *pl.* מִלִּים and also in Job מִלִּין, with *suff.* מִלַּי, מִלֶּיךָ, מִלֵּיהֶם; from מָלַל I.) *m. a word, expression* Ps. 139, 4, Job 4, 4, poet. for דָּבָר, then too *a subject of talk, report* 30, 9 (Lament. 3, 14 שְׂחֹק); *speech* Job 13, 17; *empty* 6, 26, *well-considered* 8, 10, *clear discourse* 32, 18, חֲתַךְ בְּמִ' 16, 4 and עָרַךְ מִ' 32, 14 *to make a well-ordered discourse; a justification* 36, 2; of the dumb *voice* of nature Ps. 19, 5; *a thing,* like דָּבָר Job 32, 11.

מְלָה (for מִלָּא, *constr.* מִלַּת, *def.* מִלְּתָה, *pl.* מִלִּין, *constr.* מִלֵּי, *def.* מִלַּיָּא; from מָלַל) *Aram. f. a word* Dan. 7, 25, *speech* 2, 9, *command* 2, 10, *thing* 2, 5 8 &c.

מְלוֹ see מְלָא.

מְלוֹא see מְלָא.

מִלּוֹא (once מִלְאָ 2 Kings 12, 21) *m.* the name of a peculiar, fortification-like building, *a bastion,* e. g. at שְׁכֶם Judges 9, 6 20, identical with מִגְדַּל שְׁכֶם (castle of Shechem) 9, 46-52; which was inhabited, and whose inhabitants were called בַּעֲלֵי מ' Judges l. c. Such a castle (Millô) was found by David, when he took מְצֻדַת צִיּוֹן from the Jebusites, whence he built houses round about to the interior of the city 2 Sam. 5, 9; it was built, therefore, round about the מְצֻדָה at a great distance. Solomon completed the building of Millô in a better way 1 Kings 9, 15 24; 11, 27, which was different from the closing of the fissure (פֶּרֶץ) between עִבֵּל and מִלּוֹא, the subsequent Tyropoeon, from the temple, the royal palace, and from the wall

around Jerusalem. Hezekiah also strengthened and furnished it 2 Chr. 32, 5. A part of this Millo consisted of the singularly strong בֵּית מִלֹּא (*Millo-place*), which was a safe asylum for such as were severely wounded in its vicinity, and which is more exactly described by הַיֹּרֵד סִלָּא *the steep and sloping descent to Silla*, which it is now difficult to point out. See סִלָּא.

As to the derivation, it is true that the Aram. מִלְיָתָא, מַלְיָתָא, מוּלְיָא, מִלְיָתָא has the same meaning, and is metaphorically applied to a fortress; but the fundamental signification seems to be rampart; comp. Phenic. מִלֹּא, מִילֹו (Mileum, Milevum), prop. rampart, then the proper name of a city in Mauritania; and מַלְוָא (from מָלוֹא) Malva, fulness of water, name of a river there.

מַלּוּחַ (from מָלַח) *m.* a kind of salt-plant, *ἅλιμος*, perhaps *sea-purslain*, which served for a sort of food to poor people Job 30, 4; Syr. ܡܠܚܐ for חֲרוּל (Zeph. 2, 9), Ar. مُلَّاح

מַלּוּךְ (*counsellor*, Syr. ܡܠܟܐ) *n. p. m.* 1 Chr. 6, 20, Neh. 10, 5 and 12, 2, for which מַלּוּכִי (from מַלּוּךְ יָהּ *Jah is Counsellor*) is in 12, 14 K'tib (see מְלִיכוּ); 10, 28; Ezr. 10, 29.

מְלוּכָה (from מָלַךְ after the form גְּבוּרָה) *f. dominion*, *rule*, 2 Sam. 16, 8, 1 Kings 2, 15, of the divine rule Ps. 22, 29; עָשָׂה מ׳ 1 Kings 21, 7 *to reign*, with עַל; *royalty*, hence a genit. to עִיר meaning *royal residence* 2 Sam. 12, 26, to כִּסֵּא 1 Kings 1, 46, זֶרַע Jer. 41, 1, צְנִיף Is. 42, 3, מִשְׁפָּט 1 Sam. 10, 25 i. e. *kingly*; קָרָא מ׳ Is. 34, 12 *to call royalty*, to call one to be king; צָלַח לְמ׳ Ez. 16, 13 *to attain to the royalty*.

מַלּוּכִי see מַלּוּךְ.

מָלוֹן (*constr.* מְלוֹן, from לוּן I.) *m. a place to pass the night in*, *night-quarters*, *a lodge*, Gen. 43, 21; Ex. 4, 24; *a couch* Is. 10, 29; *a shelter*, of travellers Jer. 9, 1; מְלוֹן קְצֵהוּ 2 Kings 19, 23 = מְרוֹם קְצֵהוּ Is. 37, 24 out of which it appears to have arisen, since only "*height of its end*" i. e. its extreme height, is suitable.

מְלוּנָה (from לוּן I.) *fem. a night-hut*, consisting of a hanging mat, which the keeper of a field puts on the top of a tree, and which swings to and fro Is. 24, 20; *a hut*, standing solitary in a field of vegetables, 1, 8.

מָלַח I. (not used) *intr. to spring*, *to flow*, of the sea, then *to be like the sea*, *salt* (*Fürst*, Concord.); hence מֶלַח and the denomin. מָלַח; מַלָּח, מַלּוּחַ, מְלֻחָה. In its organic root מָ־לַח is connected with that in פָּ־לַג I. (to flow, to flood) belonging to פֶּלֶג, interchanging *m* with *p*; as also with the root in זָ־לַג (to drop, to trickle), and perhaps also with that in לַח (which see). Arab. مَلَخَ, مَلَحَ the same, whence مَلْحَة flood, sea; transferred to swift motion, to the rolling of waves. So too the Aram. מְלַח, the same. Comp. Phenic. מָלַח to flood, hence (formed from the fut. of Hif.) יַמְלִיךְ (= יַמְלִיכַי) prop. a sea-voyager = Hebrew יַמְלַח: derivative the proper name יַמְלִיךְ (Malt. 3, 2), with which is identical the name of the new Platonist *Ἰάμβλιχος* from Coele-Syria, like others of the same name in Syria and Apamea. Phenic. also מָלֵחַ, Molochat, מָלֹחָא, Mulucha, n. p. of a river in Mauritania. Of the non-Semitic languages are to be compared with it the Greek *πλῆ* in *πέλαγος*, *βλά-ω*, *φλύ-ω*, Sanskrit *plu*, Latin *flu*, *plu* &c.

מָלַח II. (Kal unused) *tr. to fall to pieces*, *to be rubbed in pieces*, *worn out*, *torn in pieces*, of clothes (cogn. in sense בָּלָה); *to be scattered as dust*, *to evaporate*, of a vapoury cloud (עָשָׁן). Commonly taken as = מָרַח, מָרַק, interchanging *r* and *l*; but these words mean simply *to plaster*, *to besmear*, then *to rub in*; and do not suit the signification required. It is therefore identical in its organic root מָ־לַח with that in אָ־לַח (besides תָּעַב); and the roots in מָלַח II., חָ־לַק,

פָּ־לַח, מָ־לַק, בָּ־לַק may also be connected with it. Ar. مَلَخَ to pull to and fro, to tear. Deriv. מָלָח.

Nif. נִמְלַח *to vanish like fine dust*, of עָשָׁן (*a vapoury cloud*) Is. 51, 6, parallel בָּלָה.

מָלָח (only plur. מְלָחִים, from מָלַח II.) *m. a garment torn to pieces, rags, tatters* Jer. 38, 11 12, conseq. = בְּלוֹיִם.

מֶלַח (so too in pause Gen. 14, 3; 19, 26) *m.* prop. *salt-water, the sea*, salum, ἡ ἅλς; commonly *what is got from sea-water, salt* (instead of which sea-water probably served in old times) for salting food Job 6, 6; a symbolical designation of duration and indissolubleness, because salt preserves meat; hence בְּרִית מֶ׳ Num. 18, 19 and 2 Chr. 13, 5 *a covenant of salt*, i. e. a solemn, firm covenant. It was also sprinkled on offerings of grain and animals Lev. 2, 13, Ez. 43, 24, to make them covenant-offerings, comp. *Philo*, Opp. II. 255. A purifying efficacy is also ascribed to it, to make impure waters salubrious, 2 Kings 2, 20 21. זָרַע מֶ׳ Judges 9, 45 *to sow with salt*, i. e. to make the ground like a barren salt steppe, comp. מְלֵחָה. נְצִיב מֶ׳ Gen. 19, 26 *a pillar of salt*, into which Lot's wife was turned by an incrustation of salt. This στήλη ἁλός is mentioned as being at the Dead Sea, Wisdom 10, 7; was still known at a later period (*Jos.* Ant. 1, 11, 4), and has been discovered again in modern times (*Ritter*, Erdkunde XV. 733). מִכְרֵה מֶלַח Zeph. 2, 9 *salt-mines*, south of the Dead Sea; יָם הַמֶּ׳ (Gen. 14, 3; Josh. 3, 16; 12, 3) *the Salt Sea*, i. e. the Dead Sea; גֵּיא מֶ׳ (2 Sam. 8, 13; 2 Kings 14, 7; 2 Chr. 25, 11) *valley of salt*, at the south of the Dead Sea. The salt that remains from evaporating water is also so called Ez. 47, 11.

The derivation from מָלַח I. (to flood) has also an analogy in extra-Semitic languages: Sanskrit sara (salt) from sri to flow; Greek ἡ ἅλς the sea, and ὁ ἅλς salt; whence the Latin *sal*, German *Salz*, English *salt*.

Deriv. the denominatives

מָלַח (*fut.* יִמְלַח) *tr. to salt*, מָ׳ בַּמֶּלַח *to sprinkle with salt*, Lev. 2, 13; Arab. مَلَحَ, Syr. ܡܠܚ the same; Coptic ⲙⲟⲩⲗϩ sale condire.

Puh. מֻלַּח (*part.* מְמֻלָּח) *to be salted, spiced* Ex. 30, 35.

Hof. הָמְלַח (2 *fem.* הָמְלַחַתְּ, *inf. absol.* הָמְלֵחַ) *to be rubbed with salt* Ez. 16, 4, which was done to newly-born children (*Galen*, de sanit. 1, 7), to make the skin dry and firm.

מַלָּח (formed like מַלּוּחַ from the Pih. of מָלַח I.; *pl.* מַלָּחִים, with *suff.* מַלָּחֶיךָ) *m.* prop. one who has to do with the sea, *a seaman, mariner*, Ez. 27, 9 27 29; Jon. 1, 5, different from חֹבֵל.

מְלַח *Aram. m.* same as Hebr. מֶלַח, which was offered cheap in the temple-market Ezr. 6, 9; 7, 22, and was stored in the temple (*Joseph.* Ant. 12, 3, 3). Derivative

מְלַח (1 *pl.* מְלַחְנָא; denom. from the noun מְלַח) *Aram. trans. to eat salt*, but coupled with the noun מְלַח; hence the expression *to eat the salt of the palace* Ezr. 4, 14, i. e. to eat the king's bread, to be in his service (Vulg., Syr.); comp. Syr. ܐܬܡܠܚ ܥܡ to eat salt with one, i. e. to be his table-companion. Ar. the same.

מְלֵחָה (prop. adj. fem. to אֶרֶץ) *f. a salt* i. e. *barren land* Jer. 17, 6, coupled with אֶרֶץ, oppos. of אֶרֶץ פְּרִי Ps. 107, 34; *a salt steppe* Job 39, 6, parallel to עֲרָבָה. Comp. Ben-Sira 39, 30 הָפַךְ מַיִם לִמְלֵחָה μετέτρεψεν ὕδατα εἰς ἅλμην; Virg. Georg. 2, 238 salsa tellus; Plin. H. N. 31, 7.

מִלְחָמָה (with *suff.* מִלְחַמְתִּי, מִלְחַמְתּוֹ, מִלְחַמְתָּם; *pl.* מִלְחָמוֹת, *constr.* מִלְחֲמוֹת, with *suff.* מִלְחֲמֹתֵנוּ; from לָחַם) *f. war, fight, strife*, Is. 2, 4, Ps. 27, 3, coupled with קְרָב Job 38, 23; עָשָׂה מִ׳ אֶת Gen. 14, 2, עָשָׂה מִ׳ עִם Deut. 20, 12, עָרַךְ מִ׳ אֶת Gen. 14, 8 *to wage war with one;* הָיְתָה מִ׳ בֵּין ... וּבֵין 1 Kings 14, 30 *there was war between* ...; brought into connection with the verbs יָצָא 1 Kings 20,

18, קְרָא Ex. 1, 10, קְדֵשׁ Jer. 6, 4, עָלְתָה 2 Chr. 18, 34, עָבַר Josh. 4, 13, הָלַךְ 1 Kings 22, 4, הִתְגָּרָה Deut. 2, 24 &c. With subst. מ' אִישׁ 1 Sam. 16, 18 *a warrior*, plur. מ' אַנְשֵׁי Num. 31, 28, also applied to God Ex. 15, 3, as מ' גִּבּוֹר Ps. 24, 8; מ' עַם Josh. 10, 7 or מ' צְבָא Is. 13, 4 *troops, warriors;* מ' כְּלֵי Judges 18, 11 *weapons of war, armour*, poet. מ' alone Ps. 76, 4; on the contrary in Hos. 2, 20 קֶשֶׁת refers to מ'; שֶׁבֶר מ' Zech. 9, 10 and 10, 4 *bow of war*, fig. *warlike power;* מִלְחֲמוֹת תְּנוּפָה Is. 30, 32 *battles of shaking*, i. e. in which the arms are swung for the purpose of striking; *the book of the wars of God* Num. 21, 14 is a collection of old songs respecting the first victories of the Hebrews over their enemies; metaphor. *antagonism, opposition to* 2 Sam. 8, 10, 1 Chr. 18, 10, אַנְשֵׁי מ' *enemies* Is. 41, 12, בֵּית מ' *a hostile house* 2 Chr. 35, 21; *reward of battle, victory* Eccles. 9, 11.

מִלְחֶמֶת *fem.* 1 Sam. 13, 22 same as מִלְחָמָה.

מָלַט I. (Kal unused) *intr.* 1. prop. *to be smooth, slippery* (cognate in sense חָלַק II.), Ar. مَلَطَ to be smooth, cognate with مَلَصَ, مَلَسَ; hence *to glide along, to slip along, to escape, to slip away, to disappear;* metaphor. *to flee, to go away, to escape*, in form and fundamental meaning identical with פָּלַט (which see), and this cognate with פָּלַשׁ (to move forward); the same transition of idea being also found in the verbs adduced from the Arabic, comp. Ar. مَلَزَ to go away or escape in haste. Phenic. מָלַט I. the same, whence מְלִטָא, *Μελίτη*, name of the island Malta, which means *καταφυγή* (refuge), as Diod. 5, 12 relates.

Nif. נִמְלַט (*part.* נִמְלָט; *inf. absol.* and *constr.* הִמָּלֵט; *fut.* יִמָּלֵט) *to go away quickly, in haste* 1 Sam. 20, 29; *to escape, to abscond, to get away*, with מִן of the place 23, 13, 2 Sam. 1, 3, also with מִן of the pers. 1 Sam. 27, 1 and 30, 17; but also absol. Judges 3, 29; *to be delivered, freed*, Ps. 22, 6; Job 22, 30; *to escape as one delivered*, with accusat. of the place to which Is. 37, 38, with *a* of motion Gen. 19, 17, usually with עַד 1 Kings 19, 17; *to flee* 2 Sam. 4, 6; in continuation of בָּרַח 1 Sam. 19, 12 18; *to be rescued* Is. 49, 24 25; *to be a fugitive*, hence נִמְלָט = נָס Jer. 48, 19.

Pih. מִלֵּט (Eccles. 9, 15, in pause מִמַּלָּט; *part.* מְמַלֵּט, *inf. absol.* and *constr.* מַמְלֵט; *fut.* יְמַלֵּט) 1. *to deliver*, prop. to let escape, נֶפֶשׁ Ez. 33, 5, עִיר Eccles. 9, 15, מַשָּׁא (an idol) Is. 46, 2, *to free*, with מִיַּד פְּ' Job 6, 23, or מִכַּף פְּ' 2 Sam. 19, 10, or מִן Ps. 107, 20; hence figur. *to spare, to save, to preserve* 2 Kings 23, 18; *intr. to escape, to run away*, Job 20, 20 *he shall not escape with his dearest things*, comp. פָּלֵט 23, 7 in a like acceptation; Am. 2, 15, where it is unnecessary to read יְפַלֵּט. Here belongs probably the passage Dan. 12, 1 *and at that time shall thy people deliver* (יְמַלֵּט to be read for יְפַלֵּט) *all that is found written in the books.* This is the first notice respecting the collection of the canon. — 2. *to bear*, prop. to let slip from Is. 34, 15, comp. Hif. 66, 7, מָלַט I. and IV. to bring forth (untimely fruit), מַלִּיט something born.

Hif. הִמְלִיט 1. *to deliver*, coupled with פָּלַט Is. 31, 5 (where פְּ' stands in the infin. for the finite verb). — 2. *to bear*, Is. 66, 7.

Hithp. הִתְמַלֵּט (*fut.* יִתְמַלֵּט) *to emit*, of sparks Job 41, 11, prop. to get away in haste from; *to escape*, 19, 20 *and I escaped with the skin of my teeth*, i. e. this alone remains unscathed.

מָלַט II. (not used) *intr.* 1. *to be soft, tough, viscous*, of mortar, cement; לֵט (לוּט) II. (whence לָט) having the same fundamental signification, so that the organic root is מָ־לַ־טַ; comp. Phenic. מָלַט II., whence מַלְטָא, contracted מטא, *μώτ* (Sanch. p. 10 = *ἰλύς* clay, mortar), as מַלְדְּ is changed into מֹלֶךְ, *moch*; Ar. ملط (II.), Syr. ܡܠܛ the same in derivatives. Deriv. מֶלֶט. — 2. Metaphor.

to be soft, tender, mild; Arab. مَلَدَ the same, hence مَلْد tenderness, أَمْلَد tender, soft; Greek *μέλδ-ω* to make soft; old high German milti soft, mild, German and English *mild;* yet the root appears to lose the *t*-sound very easily, as is seen from the Greek.

מָלָט (*constr.* מְלַט) *m. deliverer, freer,* only in the proper name מְלַטְיָה.

מֶלֶט (from מָלַט II.) *masc. mortar, cement,* Jer. 43, 9 (a word unintelligible to the LXX), so called from its viscidity, softness and toughness; Ar. مِلَاط, Syr. ܡܠܛܐ the same; Phenic. מעט ⲙⲱⲧ (from מֶלֶט = מַלְט) Sanch. p. 10. slime, clay; Greek *μάλθ-α, -η* soft wax, for covering writing-tablets; also mixed with pitch for coating the keels of ships, and found accordingly in numerous derivatives, in which the idea of softness, toughness, gentleness, mildness, weakness &c. lies; Latin *malta*, Italian *malta* clay, loam.

מְלַטְיָה (*Jah is Deliverer*) *n. p. m.* Neh. 3, 7.

מְלִי see מְלֵא.

מְלִיכוּ (see מַלּוּךְ; counsel, concrete *counsellor*) *n. p. m.* Neh. 12, 14 K'tib.

מְלִילָה (מְלִילוֹת, from מָלַל I. which see) *f. an ear,* spica Deut. 23, 26, like מְלִילָה in the Talmud, prop. *sprout;* cognate in sense with שִׁבֹּלֶת.

מְלִיצָה (from לוּץ II.) *f. high-flying, intricate speech,* of proverbs Prov. 1, 6; *witty speech, play upon words, quibble,* as a taunt Hab. 2, 6, coupled with מָשָׁל and חִידָה.

מָלַךְ (*part. m.* מֹלֵךְ, *f.* מֹלֶכֶת; *inf. absol.* מָלֹךְ, *constr.* מְלֹךְ, מְלָךְ־; *fut.* יִמְלֹךְ) *trans. to rule, to reign,* of kings, with עַל of the person Gen. 37, 8, 1 Sam. 8, 7, or of the land 2 Kings 11, 3, seldom with בְּ 1 Kings 11, 37; also with בְּ of the place 2 Sam. 5, 5; with the addition of an accus. of time 2 Sam. 2, 10; 1 Kings 11, 42; figur. of God Ex. 15, 18; Mic. 4, 7; *to exercise supremacy,* of the godless Job 34, 30; sometimes absol. *to undertake the rule, to become a king* 2 Sam. 15, 10; 1 Kings 1, 11; 2 Kings 9, 13; or with the addition of the noun 2 Kings 3, 1. Deriv. מֶלֶךְ, מֹלֶךְ, מַלְכָּה, מְלוּכָה, מַלְכוּת, מִלְכֹּם, מַלְכָּם, מְלֶכֶת, מַמְלָכָה, מַמְלָכוּת, מַמְלֶכֶת, מִלְכָּן (K'tib), and the proper names מַלְכִּי־, מַלְכִּיָּהוּ, מַלְכִּיָּה, מַלְכִּיאֵל, מִלְכָּה, אֲבִימֶלֶךְ, מֹלֶכֶת, מַלְכִּישׁוּעַ, מַלְכִּירָם, צֶדֶק, רֶגֶם מֶלֶךְ, עֲנַמֶּלֶךְ, אַדְרַמֶּלֶךְ, אֲחִימֶלֶךְ, מַעֲכָה, אֱלִימֶלֶךְ.

Ibn G'anâch has already adopted for the fundamental signification of the stem *to counsel, to advise,* after the meaning that prevails in Aramaean, and which he wishes to find also in Jer. 22, 15; just as he has taken מֶלֶךְ Is. 19, 11 and Prov. 31, 3 in the same manner. Others have assumed as the fundamental signification *to divide, to separate,* then *to decide, to judge,* comparing the organic root with that in חָ־לַק, מָ־לַק &c.; especially as the Ar. مَلَكَ means *to divide,* whence مَلْك a division (of the way). But though ruling sometimes appears as advising and judging, these are merely secondary ideas, which do not come into consideration in an endeavour to ascertain the fundamental signification.

מָלֵךְ (Kal not used) *intr. to counsel,* Aram. מְלֵךְ, ܡܠܟ the same; deriv. מֶלֶךְ, and the proper names מְלִיכוּ, מִלְכָּה.

Nif. נִמְלַךְ (*fut.* יִמָּלֵךְ) *to determine,* with לֵב, like נוֹעַץ Neh. 5, 7.

Pih. מִלֵּךְ (not used) *to advise, to give counsel,* whence the proper names מַלּוּךְ, מַלּוּכִי.

Hif. הִמְלִיךְ (*part.* מַמְלִיךְ, *inf. c.* הַמְלִיךְ *fut.* יַמְלִיךְ, *ap.* ־לֵךְ) *to constitute as king* or *ruler,* 1 Chr. 11, 10, 2 Kings 23, 34, also of God 1 Sam. 15, 35, with the accusat.; but also with לְ 1 Chr. 29, 22, and with the addition of מֶלֶךְ 1 Sam. 12, 1, or לְמֶלֶךְ Judges 9, 6; with עַל 2 Sam. 2, 9, אֶל ib., or לְ 1 Sam. 8, 22 *over whom;* absol. Hos. 8, 4. Derivat. the proper name יַמְלֵךְ.

Hof. הָמְלַךְ *to be made king* Dan. 9, 1.

מְלַךְ *Aram. tr.* same as Hebrew מָלַךְ. Deriv. מֶלֶךְ (מְלַךְ), מַלְכָּא, מַלְכוּ.

מְלֵךְ *Aram. intr. to counsel.* Deriv. the noun מְלֵךְ.

מֶלֶךְ (so too in pause, see *Fürst*, Concord.; with *suff.* מַלְכִּי, מַלְכֵּנוּ, מַלְכְּךָ; *pl.* מְלָכִים, once Prov. 31, 3 מְלָכִין and 2 Sam. 11, 1 מְלָאכִים K'ri, where the Versions and Chronicles have מְלָכִים; *constr.* מַלְכֵי, with *suff.* מְלָכֵינוּ, מַלְכֵּיכֶם, מְלָכֶיהָ, ־הֶם) *m.* 1. prop. an abstract, rule, government, but commonly concrete, *a king*, *ruler*, with the genit. of a land, as שִׁנְעָר Gen. 14, 1, עֵילָם ib., מִצְרַיִם 40, 1, אֱדוֹם Num. 20, 14; of a city, as סְדוֹם Gen. 14, 2, שָׁלֵם 14, 18, חֶשְׁבּוֹן Deut. 2, 24; or of a people, as פְּלִשְׁתִּים Gen. 26, 1, הָאֱמֹרִי Num. 21, 21, בְּנֵי עַמּוֹן Judges 11, 28; and of a tribe, as עֲמָלֵק 1 Sam. 15, 20; once with the article הַמֶּלֶךְ אַשּׁוּר Is. 36, 8 16, seldom with לְ following Num. 22, 4; 2 Kings 19, 13. The name of the king follows in apposition 2 Sam. 3, 31, 1 Kings 1, 1, or it precedes 2 Kings 8, 29; and in the formula אֲדֹנִי הַמֶּ׳ 1 Sam. 26, 17 the latter always takes place. If a definite king be spoken of, הַמֶּלֶךְ stands 1 Sam. 10, 24; so also in poetical language Ps. 20, 10; Song of Sol. 1, 4; but the article is also omitted Is. 32, 1; Prov. 24, 21. בֶּן־מֶ׳ Ps. 72, 1 is descriptive of a king, who inherits the throne, conseq. a legitimate king, and interchanged with מֶלֶךְ; comp. βασιλεὺς ἐκ βασιλέων (*Xenoph.*, Agesil. 1, 2). So too בַּת־מֶלֶךְ *a daughter descended from kings* 2 Kings 9, 34, and probably Ps. 45, 14; while בֶּן־הַמֶּלֶךְ 2 Sam. 13, 4 expresses *prince*, *king's son*. Besides the usual meaning *king*, including rulers of countries, cities, peoples, tribes, and single families, מֶ׳ also means one furnished with full power, *a stadtholder* (נִצָּב) 1 Kings 22, 4 8, and perhaps Eccl. 1, 1 12, not a king by birth, but only an anointed one (מָשׁוּחַ מֶלֶךְ), i. e. without much reputation 2 Sam. 3, 39; *a vassal*, *satrap*, *general*, who is under a great king (מֶלֶךְ גָּדוֹל) 2 Kings 18, 19 28; Is. 36, 4; same as a שַׂר prince is so Is. 10, 8, and as מֶלֶךְ שָׂרִים Hos. 8, 10 is *a king of princes* (applied to the great king of Assyria, comp. מֶלֶךְ אַשָּׂרִם of the Roman emperor in the 12th Numidian inscription) = מֶלֶךְ מְלָכִים in the Chaldean, Persian and Grecian period Ez. 26, 7, comp. Dan. 2, 37; elsewhere used by the Hebrews only of God Ps. 95, 3. — In other places מֶ׳ is also applied a) to *Jehovah*, as king of the Jewish people, who were also politically subject to him in a special sense Deut. 33, 5, Ps. 5, 3, Is. 33, 22, fully מֶ׳ יַעֲקֹב 41, 21, מֶ׳ יִשְׂרָאֵל 44, 6, הַמֶּלֶךְ יי׳ צְבָאוֹת 6, 5, and with the adjectives רַב Ps. 48, 3, הַכָּבוֹד 24, 7. b) to the idol סִכּוּת (which see) Am. 5, 26, who was carried about in a portable nomad-temple, and was worshipped as a king, i. e. as god; but מַלְכָּם Zeph. 1, 5 is a word by itself (which see). By מֶלֶךְ in Is. 8, 21 we can only understand Jehovah, though the Targ. renders it by פַּתְכַּר (prop. image, picture, copy, i. e. idol, Armenian *patker*). c) to animals distinguished for courage and strength, as the crocodile Job 41, 26; also to an animal conceived of as a leader Prov. 30, 27. d) The plural מְלָכִים is used of heathen and hostile kings in poetical language Ps. 2, 10; 68, 15 30; 110, 5; elsewhere מַלְכֵי גוֹיִם Is. 14, 9 18. — 2. (from מָלַךְ) *adviser*, *counsellor*, along with יוֹעֲצִים and חֲכָמִים Is. 19, 11; so too Prov. 31, 3. — 3. (*a king*, viz. Jah is) *n. p. m.* 1 Chr. 8, 35 and 9, 41. This proper name is also put twice Jer. 36, 26 and 38, 6 with the article, without a royal descent being thought of on that account. Elsewhere in many compound names.

The use of this word to denote the highest counsellor, judge, leader, hero, king &c. is very frequent in Semitic. The Ar. مَلِك, مَالِك, seldom مَلْك, Syr. ܡܠܟܐ (king), the expression מֶלֶךְ חִמְיָרִם on a Himyaritic inscription, and the frequent use of מֶלֶךְ (malch), as well as the contracted form מֹךְ (môch) in Phenician,

entirely confirm such application of the word.

מֶלֶךְ (*def.* מַלְכָּה, מַלְכָּא; *pl.* מַלְכִים, ־כִין, *def.* מַלְכַיָּא; from מְלַךְ) *Aram. m. a king*, a Babylonian Dan. 3, 1, Ezr. 5, 12, a Persian Dan. 6, 7, Ezr. 4, 24, a Jewish one 5, 11; other kings 6, 12; but also *kingdom* Dan. 7, 17. מֶ׳ מַלְכַיָּא *the great king*, of Nebuchadnezzar Dan. 2, 37, Artaxerxes Ezr. 7, 12; on the contrary, God is called מֶ׳ שְׁמַיָּא Dan. 4, 34 or מָרֵא מַלְכִין 2, 47. Targ. מְלַךְ.

מֹלֶךְ (always with the article, הַמֹּלֶךְ, except in 1 Kings 11, 7, where it stands for מִלְכֹּם) *m.* prop. an abstract, *dominion*, *rule*, then as a concrete the name of the fire-god, to whom children were dedicated by burning, as they were made to pass through the fire 2 Kings 23, 10; Jer. 32, 35; Lev. 18, 21; 20, 2 4. As such he is also called simply אֱלֹהִים Deut. 12, 31. Sometimes the name is wholly omitted and the kind of worship denoted Deut. 18, 10; 2 Kings 17, 17; the burnt children being looked upon as his food Ez. 23, 37. Properly speaking this sort of worship symbolised the cleansing and purification of the soul after destroying the earthly dross, and consequently its immortality (comp. הֶעֱבִיר בָּאֵשׁ Num. 31, 23). Hence it came to pass that no voice of complaint was heard at it, according to old accounts (*Plutarch*, de superst. ch. 13). The burning took place either on a בָּמָה built in the valley of Hinnom, which was called the Bama of Baal Jer. l. c., so that בַּעַל is once identified with מֹלֶךְ (comp. Jer. 19, 5), notwithstanding their difference in other respects; or it took place on the altar of the sanctuary Lev. 20, 3. But the slaying of the children preceded Ez. 16, 20 21; Ps. 106, 37 38; Jer. 7, 31; 19, 5. At a later period the name was pronounced Moloch (Vulg.), *Μολόχ*. For the mythological aspect of the worship of Moloch see *Movers'* die Phönizier I. p. 63. 65. 324-451.

מְלֵךְ (with *suff.* מִלְכִּי; from מְלַךְ) *Aram. m. counsel*, *advice*, Dan. 4, 24, Syr. ܡܠܟܐ (counsel), different from ܡܠܟܐ.

מַלְכָּא (*def.* מַלְכְּתָא) *Aram. f. a queen*, Dan. 5, 10.

מַלְכֹּדֶת (with *suff.* מַלְכֻּדְתּוֹ; from לָכַד) *f. a net*, *a gin*, Job 18, 10.

מַלְכָּה (formed from מֶלֶךְ, *pl.* מְלָכוֹת; in certain relations מְלֶכֶת is put for it) *f. a queen*, either the wife of a king (Esth. 1, 9; 7, 1), *a sultana*, consequently opposed to פִּילֶגֶשׁ (Song of Sol. 6, 8 9), or a woman actually reigning 1 Kings 10, 1 4 10 13.

מִלְכָּה (*counsel*, *advice*) *n. p. f.* Gen. 11, 29; 22, 20.

מַלְכוּ (*constr.* מַלְכוּת, *def.* מַלְכוּתָא, *def. plur.* מַלְכְוָתָא) *Aram. f. a kingdom*, *dominion* Ezr. 6, 13; also of the divine kingdom Dan. 3, 33, of the future kingdom of the saints 7, 18; *reign* 2, 39; as a genitive following a noun with the meaning *belonging to a king*, *belonging to rule*, after בֵּית 4, 27, הֵיכַל 4, 26.

מַלְכוּת (from מֶלֶךְ; with *suff.* ־תוֹ, ־תָהּ; *plur.* מַלְכֻיּוֹת; usual in later Hebrew, but in earlier מַמְלָכָה stands for it) *fem.* 1. *kingship*, *rule*, *supremacy* Ezr. 4, 5, Neh. 12, 22, for which מֶלֶךְ was said in older times 1 Kings 15, 1 9; *royal dignity* Esth. 1, 19, fully הוֹד מַ׳ 1 Chr. 29, 25; Dan. 11, 21; on the contrary, הֶדֶר מַ׳ 11, 20 means *ornament of the kingdom*, i. e. Jerusalem; put after as a genitive to express an adjective sense, as in the case of מֶלֶךְ, e. g. after בֵּית Esth. 1, 9, כֶּתֶר 1, 11, יֵין 1, 7, דְּבַר 1, 19; once מַ׳ is used for בִּגְדֵי מַ׳ 5, 1. Metaph. of God Ps. 145, 11 13. — 2. *a kingdom* (people under kingly rule), of the Chaldeans Dan. 9, 1, Persians 10, 13, Greeks 11, 2; הֶחֱזִיק מַ׳ *to get possession of the kingdom* 11, 21; 8, 22 *four kingdoms arise out of the* (*Greek*) *heathen nation*, i. e. out of the national territory of the Greek kingdom. Phenic. מַלְכֻת, contracted מֹכֻת, מֹעכֻת the same, e. g. מַלְכֻת רֹם the Roman empire (Trip. 1), מֹכֻת בַּעַל הַלֻּבִי the kingdom of the Libyan Baal (Numid. 5, 1) &c.

מַלְכִּיאֵל (*El is King*, comp. אֱלִימֶלֶךְ, אֲבִימֶלֶךְ, אֲחִימֶלֶךְ) *n. p. m.* Gen. 46, 17; *patr.* מַלְכִּיאֵלִי Num. 26, 45.

מַלְכִּיָּה (*Jah is King*) *n. p. m.* 1 Chr. 6, 25; 9, 12.

מַלְכִּיָּהוּ (the same) *n. p. m.* Jer. 38, 6.

מַלְכִּי־צֶדֶק (*Zedek is King*, i. e. *God* [melek] invoked *as Zedek*, see צֶדֶק and the proper names צָדוֹק, יוֹצָדָק, יוֹצֶדֶק, צִדְקִיָּה, אֲדֹנִי־צֶדֶק &c.) *n. p. m.* of the priestly king at שָׁלֵם, who, as is alleged, already served the supreme Deity Jehovah in the time of the patriarchs, and to whom the tithes were then offered Gen. 14, 18. There is an allusion to this in Ps. 110, 4; see ep. to Hebr. 7, 1.

מַלְכִּירָם (*God is the High*, see אֲבִירָם, אַבְרָם, עַמְרָם, אֲדֹנִירָם, יְהוֹרָם &c.) *n. p. m.* 1 Chr. 3, 18.

מַלְכִּישׁוּעַ (*the king*, i. e. *God*, *is Fortune*, comp. שׁוּעַ, אֲבִישׁוּעַ, אֱלִי־) *n. p. m.* 1 Sam. 14, 49; 31, 2; also written divided מַלְכִּי־שׁוּעַ 1 Chr. 8, 33.

מַלְכָּם (same as מִלְכֹּם) *m.* a name of the god of the Ammonites, properly identical with מֹלֶךְ Jer. 49, 1 3; hut Am. 1, 15 and Zeph. 1, 5 are doubtful; as a proper name 1 Chr. 8, 2.

מִלְכֹּם (from מֶלֶךְ with the termination ־ָם) *m.* the name of the supreme deity of the Ammonites (as כְּמוֹשׁ was of the Moabites), to whom a simple altar was erected on a high mountain. But he was perhaps worshipped in the house by sacrifices of children 1 Kings 11, 5 (in 11, 7 מֹלֶךְ stands for it); 11, 33; 2 Kings 23, 13.

מַלְכָּן (same as מַלְכָּם) *m.* a name of the idol מַלְכָּם, מִלְכֹּם (which see) 2 Sam. 12, 31 K'tib.

מְלֶכֶת (formed from מְלִיכָה, as גְּבֶרֶת is from גְּבִירָה; in some mss. מְלֶאכֶת) *f. queen*, only in combination with הַשָּׁמַיִם (Jer. 7, 18; 44, 17 18 19 25) *queen of heaven*, a designation of נֵת or נַת, *Νηΐθ*, Phen. תָּנֵת (*Ταναΐς*, *Ταναΐτις*, which is prop. Naït with the Egyptian article), beside בַּעַל חַמָּן in Carthaginian inscriptions, i. e. the Asiatic, originally Egyptian, Artemis. In Phenic. מְלֶכֶת is also a designation of this deity, hence the n. p. f. חַמְּלֶכֶת = חַן מְלֶכֶת (Cart. 8). This *Mlechet* or *Neit* was sometimes worshipped under the image of *the moon*, sometimes under that of *Venus;* and is also identified, according to the LXX and Vulg. with עַשְׁתֹּרֶת. See כַּוָּן. According to the orthography מְלֶאכֶת (service, worship) the Syr., Targ., LXX have understood by it the worship of the (starry) heaven, of the heavenly deities (Kimchi); but a specific female deity is manifestly spoken of.

מֹלֶכֶת (prop. same as מְלֶכֶת which see, only with the article, because the meaning was still perceptible, and the tradition about a *queen* arose from the incorrect acceptation of the word by the Talm. and Vulg.) *n. p. f.* 1 Chr. 7, 18.

מָלַל I. (Kal not used, for the *part. m.* מוֹלֵל Prov. 6, 13 should be referred to the *Pihel* מִלֵּל) *intr.* 1. *to shoot forth*, *to sprout*, *to grow*, of shrubs and ears, cogn. in sense with נָב (נוּב) to spring up, שָׂח (שׂוּחַ); deriv. מְלִילָה. — 2. Metaphor. *to rise high*, *to project;* a verh נָב־ָה from נָב also appearing with this meaning; deriv. the proper name מִלְלַי. — 3. *to speak*, *to talk*, language or words being conceived of as sprouting forth, shooting up; the same metaphorical application being also found in נָב Prov. 10, 31 (with which נָב־ָא, Ethiop. נבב may be compared, and whence come נִיב and the proper name נֵיבַי), and in שָׂח (שׂוּחַ, whence שִׂיחַ, שִׂיחָה). The mouth (פֶּה, שְׂפָתַיִם) is imagined to be the soil, out of which speech grows as fruit (פְּרִי) Prov. 10, 31; 18, 20 (see פְּרִי and נִיב). Deriv. מִלָּה.

Of the three meanings of מַל I. here mentioned and entirely connected with one another (to sprout up, to grow up; to project, to be prominent, to rise, to mark out; to send forth or utter sounds, to speak) the latter only is still found in the Aram. מַל, ܡܠ, so that we have nothing but the analogies of the language to refer to in ascertaining the fundamental significations. The organic root מַל is

closely connected with that in נָ־בַל II. (which see), נָ־פַל II. (belonging to נָפִיל), שָׁ־בַל (with the meaning to sprout or shoot forth, to שִׁבֹּלֶת), עָ־פַל (to עֹפֶל), interchanging *m* with *b* or *p*. Perhaps also the verb מָל (מוּל), which is to be assumed for the prepos. מוּל and מוֹל, meaning *to spring before*, *to step on before*, a sense that the Ar. مَعِلَ really has and which suits the preposition just mentioned very well, has a nearer connection with our stem.

Pih. מִלֵּל (*part.* מוֹלֵל, like דֹּבֵר, חֹכֶה and others belonging to Pihel; *fut.* יְמַלֵּל) *to speak* Gen. 21, 7; Job 33, 3; *to relate* Ps. 106, 2; figur. *to give a sign*, Prov. 6, 13 *who gives a sign with his feet.*

מָלַל II. (*imp.* מֹל; *fut.* יִמַּל, *pl.* יִמָּלוּ in pause) 1. *tr.* same as מָל (מוּל) and מָהַל, *to circumcise*, the foreskin Josh. 5, 2; prop. like מָל to rub in pieces, to destroy, *μύλλ-ειν*, mol-ere. — 2. *intr. to be rubbed in pieces*, *to be bruised*, *to be scattered as dust*, *to be crumbled*, hence to decay or perish, of ears Job 18, 16, of blades of grass and flowers 18, 16; 24, 24; Ps. 37, 2.

Nif. נָמַל (whence נְמַלְתֶּם for נְמַלֹּתֶם) and נִמּוֹל (3 *pl.* נִמֹּלוּ, *part.* נִמֹּלִים arising from a mixture of ע״ע and ע״ו = נָמוֹג, comp. נִחַל, נִחַר) *to be circumcised* Gen. 17, 26 27; 34, 22. 17, 11 *and ye shall be circumcised as to the flesh of your foreskin.*

Po. מוֹלֵל (*fut.* יְמוֹלֵל) *to be withered*, *to perish*, of grass (parallel חָלַף) Ps. 90, 6. מוֹלֵל Prov. 6, 13 belongs to the Pihel of מָלַל I.

Hithpo. (3 *fut.* יִתְמֹלֵל) *to dissolve*, Ps. 58, 8 *he bends his bow* (דָּרַךְ חִצִּים like 64, 4, Jer. 51, 3 = דָּרַךְ קֶשֶׁת) *and they dissolve like water* (כְּמוֹ; מוֹ 3 = מַי), parallel with מָאַס כְּמוֹ מַיִם.

מֵלֶל see מִלֲלַי.

מְלַל (Peal unused) *Aram. intr. to speak*, same as Hebr. מָלַל I. Deriv. מִלָּה.

Pah. מַלֵּל (*part.* מְמַלֵּל, *fut.* יְמַלֵּל) *to speak*, *to talk*, with accus. of the object Dan. 7, 8 20 and עִם of the person *with* whom 6, 22, and לְצַד 7, 25 *against* whom.

מִלֲלַי (from מֵלֶל יָהּ *Jah is Elevation*, i. e. is elevated; or *Jah is Promise*) *n. p. m.* Neh. 12, 36.

מַלְמַד (only *constr.* מַלְמַד, formed from the Hif. of לָמַד) *m. an ox-goad*, i. e. the instrument with which ploughing oxen are guided Judges 3, 31; not the pointed prick on it, which is called דָּרְבָן. The Targ. פְּרַשׁ (sting), Syr. ܡܣܣܐ (the same) is inexact; and the LXX may have read מִלְּבַד הַבָּקָר. Phenic. לֶמֶד the same, then the name of an alphabetical letter.

מָלַץ (Kal not used) *intr. to be eloquent*, *lovely*, *pleasant*, of speech; identical in its organic root מָ־לַץ with that in לָץ II. (לוּץ), so far as intricate and soaring speech was looked upon as eloquent and pleasant (comp. מְלִיצָה); מָרַץ II. (Job 6, 25) has the same meaning. To put it with מָלַט yields no sense. Phenic. מָלַץ same as Hebr. מָלַט II., and מִלְצָא and מַלְצַת (*place of clay*, *of mortar*) n. p. of a locality in Africa (Plin. 5, 4; *Μελδείτα* in Ptolemy).

Nif. נִמְלַץ same as Kal Ps. 119, 103, where אִמְרֹתֶיךָ should be read.

מֶלְצַר (with the article) *m. overseer*, set over the pupils at the Babylonian court, subject to the רַבְסָרִיס Dan. 1, 11 16; the article may denote some definite functionary of the office. As a foreign word, it has been compared with the Laconian *Μολοσσόρ* = *Μολοσσός*. With the meaning assigned, it may be derived, with *Ibn G'anâch*, from נָצַר = לָצַר; if it be not referred, with *Bohlen* and *Haug*, to the old Persian, where *mal* (מַל) means *spirituous* or *intoxicating drink*, *wine* (mod. Pers. mel, Zend. madhu, Greek *μέθυ*, mead), and çara (צַר = Sanskrit çiras) *head*, hence *head-cupbearer*.

מָלַק *tr. to cut off*, *to separate*, *to break off*, *to nip off*, the head of an animal Lev. 1, 15, LXX *ἀποκνίζειν*, but also without taking it off entirely 5, 8; Aram.

מְלַג, ܡܠܓ the same, Ar. مَلَكَ = Hebr. פָּרַק; hence the noun مَلْك = פֶּרֶק division of a road. The organic root מָ־לַק lies also in חָ־לַק I., פָּ־לַג I., בָּ־לַק, פָּ־לַח, לָח II., with many modifications of the original idea.

מַלְקוֹחַ (*dual* ־חַיִם, with *suff.* ־חַי; from לָקַח) *m.* prop. what one snatches or seizes, also that which lays hold of, hence 1. *booty*, especially of persons and animals Num. 31, 6 11 12 27 32; Is. 49, 24 25.— 2. only *dual*, the two seizers, *the* (upper and lower) *jaws*, *fauces*, Ps. 22, 16 *and my tongue* (לָשׁוֹן is here masc.) *cleaves* (מְדֻבָּק with accus.) *to my jaws;* cognate in sense חֵךְ, with which the same image is used Lament. 4, 4.

מַלְקוֹשׁ (from לָקַשׁ) *m. the latter* or *harvest-rain*, which falls in the month Nisan Jo. 2, 23 (Targ.), where בָּרִאשׁוֹן refers only to מַ׳; after מוֹרֶה, the seed- or autumnal rain, had already fallen abundantly (לִצְדָקָה). The מַלְקוֹשׁ waters the earth copiously Hos. 6, 3, and does good at the right time Deut. 11, 14; Jer. 5, 24; it animates and refreshes Prov. 16, 15, and is a symbol of animating discourse Job 29, 23 (fig.). עֵת מַ׳ *time of the latter rain*, i. e. *the time of harvest;* on which account מָטָר accompanies it.

מִלְקָח and מַלְקָח (only *dual* מֶלְקָחַיִם, with *suff.* מַלְ־, מֶלְקָחֶיהָ) *m. tongs*, with which burning coals and stones were caught Is. 6, 6; especially *snuffers*, for trimming lamps Ex. 35, 38; 37, 23; Num. 4, 9; 1 Kings 7, 49; coupled with נֵרוֹת and מַחְתָּה.

מַלְקֹחַ see מַלְקוֹחַ.

מֶלְתָּחָה (from לָתַח = מָתַח) *f. a wardrobe-chamber* 2 Kings 10, 22 (Targ., Ar.) or *dress* (Vulg.), same as מַלְבּוּשׁ; Syr. ܓܙܟܪܐ (treasurer), according to which it is = מֶלְשָׁכָה (from לָשַׁךְ), connected with לִשְׁכָּה, conseq. *depot*, *depository*. But as the signification of לָתַח, already given, is sufficiently attested by the Ethiopic, the former explanation is more correct.

מַלֹּתִי *n. p. m.* 1 Chr. 25, 4 26. It has been derived from מָלַל I. (to speak) and regarded as a part of גִּדַּלְתִּי וְרֹמַמְתִּי עֶזֶר מַלּוֹתִי הוֹתִיר מַחֲזִיאוֹת, which, being taken from an old prophetic utterance, forms a connected series of proper names (see גִּדַּלְתִּי); but this explanation is forced, though it may have been thought in the accentuation of the sentence. Perhaps from מָלַל meaning *to shine*, *to glitter*, *to lighten*, *to glow* (comp. מַל in חַשְׁמַל), Ar. مَلَّ; and so מַלּוֹתִי is same as מַלּוֹת יָהּ (*Jah is Splendour*), like זְרַחְיָה.

מַלְתָּעָה (*pl.* ־עוֹת; from לָתַע) *f. a tooth*, prop. something biting, grinding Ps. 58, 7; transp. מְתַלְּעָה occurs more frequently (which see). לָתַע, Ar. لتغ to bite, Ethiopic מלתחה (maltahet) bite.

מַמְגֻרָה (*pl.* ־רוֹת) *f. storehouse*, for grain, *granary* Joel 1, 17. Commonly regarded as arising out of מְגוּרָה (Hagg. 2, 19) with a double preformative *Mem;* but it may come from מָגַר II. like מְגוּרָה 2 and מָגוּר 4; the Dagesh in מ is dirimens.

מֵמַד (from מָדַד after the form מֵצַר; *pl.* with *suff.* מְמַדֶּיהָ) *m. measure*, *length*, *extent* Job 38, 5.

מְמוּכָן (old Persian) *n. p. m.* Esth. 1, 14 16 21 and once K'tib מוּמָכָן. As in the case of מְהוּמָן (which see), מְ־ is contracted from meh, great, and so ־ָן from -van, so that much or mach alone is to be explained.

מָמוֹת (from מוּת after the form מָקוֹר; *pl. c.* מְמוֹתֵי) *m. pl. the state of lying dead*, *the being dead*, concrete *a corpse*, Ez. 28, 8 *and thou liest dead there like the corpse of one slain*, i. e. exposed naked; comp. מוֹתֵי עֲרֵלִים 28, 10 *corpses of the naked*, i. e. naked corpses; *death* (arising from various diseases) Jer. 16, 4; *the slain* 2 Kings 11, 2 K'tib, the K'ri has מוּמָתִים.

מַמְזֵר (from מָזַר I.) *m. a mongrel*, i. e. one whose father is a Jew and mother a Philistine Zech. 9, 6, *a bastard* Deut. 23, 3, so called from illegal sexual mix-

tures, and therefore applied to the fruit of adultery. The numerous attempts to explain this word, such as from מֵעַם זָר, מִים זָר (Talm.), from מַמְצֵר (from מִצְרַיִם), or from מָזַר = Syr. ܡܣܪ to despise, Ar. مَذِرَ to be corrupt, must be rejected.

מִמְכָּר (*constr.* ־כַּר, with *suff.* מִמְכָּרוֹ; *pl.* מִמְכָּרִים, with *suff.* מִמְכָּרָיו) *m.* 1. (from מָכַר I.) *sale* Lev. 25, 27 29 50, concr. *thing sold* 25, 25; Ez. 7, 13. — 2. (from מָכַר II.) *possession* Lev. 25, 24; Neh. 13, 20.

מִמְכֶּרֶת (from מָכַר I.) *f.* same as מִמְכָּר 1. Lev. 25, 42.

מַמְלָכָה (*constr.* מַמְלֶכֶת, with *suff.* מַמְלַכְתִּי, ־תְּךָ, ־תּוֹ; *pl.* מַמְלָכוֹת, *constr.* מַמְלְכוֹת) *f.* 1. *dominion*, *reign* Gen. 10, 10, *kingdom* Is. 17, 3; 1 Kings 11, 11; in the genitive with a noun, *kingly*, e. g. עִיר מַ׳ *residence* 1 Sam. 27, 5, בֵּית מַ׳ Am. 7, 13 *palace*, כִּסֵּא מַ׳ *throne* Deut. 17, 18, זֶרַע מַ׳ *royal children* 2 Kings 11, 1. — 2. *kingdom*, a people under kingly rule Ez. 17, 14; 29, 14, therefore coupled with גּוֹי 1 Kings 18, 10; Jer. 18, 7; *pl.* concr. *kings*, hence masc. in 1 Sam. 10, 18.

מַמְלָכוּת (*constr.* מַמְלְ־) *f.* same as מַמְלָכָה 1. and 2. Josh. 13, 12; 2 Sam. 16, 3.

מַמְלֶכֶת see מַמְלָכָה.

מִמְסָךְ (from מָסַךְ) *m. spiced wine*, *mixed wine* Is. 65, 11; Peov. 23, 30.

מִמֶּן see מִן and מֶן.

מֶמֶר (from מָרַר arising out of מֵמַר after the form מֵצַר by the drawing back of the accent, like תֶּמֶס, תֶּבֶל from מָסַס, בָּלַל) *bitterness*, *sorrow* Prov. 17, 25.

מַמְרֵא (*firmness*, *vigour*, after the form מַכְתֵּב, מַקְדֵּשׁ, מַשְׁחֵת, from מָרֵא to be strong, powerful, vigorous, whence also מוֹרֶה 3 which see) *n. p.* of an Amorite who dwelt in the vicinity of Hebron, where was an oak-grove belonging to him Gen. 13, 18; 14, 13; 18, 1; and with whom the patriarch Abraham made a league 14, 13 24. In this oak-grove (see אֵלוֹן d) Abraham built an altar to Jehovah, and God appeared to him 13, 18; 14, 13. In the time of Josephus an Ogyges-oak was shewn there (Jewish War 4, 9, 7; Ant. 1, 10, 4), and in the days of Constantine an altar was still standing under the oak of Abraham, which the emperor converted into a church. For אֵלֹנֵי מַ׳, also there is מַ׳ alone Gen. 23, 17 19; 25, 9; 35, 27; 49, 30; 50, 13; the LXX and Vulg. write *Mambre*. Phenician מַמְרָא (Membro) n. p. of a place near Utica.

מַמְרֹר (in mss. also מַמְרוּר and מִמְרֹר, from מָרַר with מ prefixed, which is followed by a Dagesh dirimens, as in מַמְגֻרָה; only pl. ־רִים) *m. pl. bitternesses*, *calamities* Job 9, 18.

מִמְשַׁח (so in the absol. state, not מִמְשָׁח, like מִרְמַס Is. 10, 6; from מָשַׁח I. to anoint, dedicate, crown) *m. crowning*, *dedication*, *anointing*; Ez. 28, 14 *thou* (אַתְּ an Aram. form for אַתָּה 28, 12, used of the Tyrian king) *art like a cherub of crowning* (a crowned and dedicated cherub) *that protects far and wide about himself* (הַסּוֹכֵךְ); i. e. as the כְּרוּב, crowned by God, and so destined for his presence, enthroned on the holy mount of God (on the mountain of the extreme north, reaching up to heaven) protects and covers all about it by its wide-expanded pair of wings: so the Tyrian king is enthroned on his high island-fortress, himself unassailable, sheltering his wide-spread colonies. מִ׳ is omitted in 28, 16. The Vulgate has derived the word from מָשַׁח II. taking it to mean *extensio*.

מִמְשָׁל (from מָשַׁל I., *pl.* מִמְשָׁלִים) *m. dominion*; מָשַׁל מִ׳ Dan. 11, 3 5 *to exercise dominion*, *to rule*, where רַב (great) is added to denote the rule of Alexander; plur. concrete 1 Chr. 26, 6 *rulers*, *lords*, *princes*.

מֶמְשָׁלָה (*constr.* מֶמְשֶׁלֶת, with *suff.* מֶמְשַׁלְתְּךָ, ־תּוֹ; *pl.* with *suff.* מַמְשְׁלוֹתָיו; from מָשַׁל I.) *f. rule*, *ruling* Gen. 1, 16; *dominion*, *ruling power* Dan. 11, 5, of God Ps. 145, 13; אֶרֶץ מֶ׳ *the land ruled* or *reigned over* Jer. 51, 28, 2 Chr. 8, 6,

for which מֶ׳ also stands alone 2 Kings 20, 13; מֶ׳ יָדוֹ for מֶמְשַׁלְתּוֹ Jer. 34, 1; *kingdom*, *province* Ps. 114, 2; 2 Kings 20, 13; *princes*, *rulers* 2 Chr. 32, 9.

מֶמְשֶׁלֶת (*plur.* מֶמְשְׁלוֹת) *f.* same as מֶמְשָׁלָה Gen. 1, 16; Ps. 136, 8.

מִמְשָׁק (*c.* ־שַׁק, from מָשַׁק) *m. possession*, Zeph. 2, 9 *possessions of thorns*, i. e. overgrown with thorns; comp. מוֹרַשׁ קִפֹּד Is. 14, 23.

מִמְתַּק (*pl.* ־תַּקִּים, from מָתַק) *m. sweetness*, of the organ of speech (חֵךְ) Song of Sol. 5, 16; of drinks Neh. 8, 10.

מָן (also without pause, conseq. not after the form צַו, קַו, as *Kimchi* believes, but also not abridged from מָנָה from the stem מָנָה, since it is מַנְךָ Neh. 9, 20 with the *suff.*, not מָנְךָ; and not from מָנַן after the form יָם, תָּם, since Dagesh is wanting in Nun, and only some mss. have it) *m. manna*, i. e. a sort of resin or gum sweet like honey, that exudes in drops (נְטָפִים) from certain trees (according to *Châvi el-Balkhi* 900 after Christ, the Persian ترنجبين is the same). The white grains of this gum are like white coriander seeds (גַּד), which harden and drop off, and are transparent like pearls (בְּדֹלַח). They are named from the very form of the drops themselves Num. 11, 7 8. Popular belief supposed these particles to fall from the air to the earth, like honey-dew from trees, or to be carried along by the air Ex. 16, 15 33, Num. 11, 9; they were consequently regarded in the light of rain Ps. 78, 24. Manna was the wonderful nourishment of the Israelites in the desert Deut. 8, 3 16; Josh. 5, 12; Neh. 9, 20; hence named דְּגַן שָׁמַיִם *fruit of heaven* Ps. 78, 24, לֶחֶם שָׁמַיִם *bread of heaven* 105, 40, לֶחֶם אַבִּירִים *angels' bread* (LXX ἄρτος ἀγγέλων, comp. Wisdom of Sol. 16, 20).

As to the derivation and proper meaning of the word, *Kimchi* and *Ibn Esra* have explained it *present*, *gift* (from מָנָה or מָנַן), misled by the Hebrew noun מָנָה or the Ar. مَنّ, as well as by the miraculous account in the Bible. It is plain from Scripture that it was strange to the Israelites who had no name for it Ex. 16, 15 31; and the Semitic dialects have also no expression for it, as they retain the Biblical one in versions. It is therefore natural to look for an extra-Semitic etymology, which is done in *Fürst's* Concord. s. v.

מָן (before Makkeph מַן־, enlarged from מָא) *Aram.* 1. *pron. interr. who? what?* Dan. 3, 15, Ezr. 5, 3 9, also in indirect questions Ezr. 5, 4. — 2. *Indef.*, hence מַן־דִּי *every one who*, *whosoever*, Dan. 3, 6 11; 4, 14. See מָה.

מַן (from מָנָה, after the form of שַׁד from שָׁדָה, זַן from זָנָה) *m.* denoting the male divinity of *Μήνη* i. e. מְנִי (which see), or the female deity מְנִי *Μήνη* (among the Phenicians *Onka*) herself, who was also worshipped as a male deity מַן. Only in the proper name אֲחִימַן (which see). — Aram. מַן see מָן.

מֵן (from מָנַן *to divide*, *separate*, *part*, *sunder; constr.* מִן and מֶן, with *suff.* מִנֵּהוּ) *m.* 1. *a part*, *portion*, like מְנָת, Ps. 68, 24 *it* (לָשׁוֹן) *receives its portion from enemies.* ־ֵהוּ is a favourite longer suffix for ־וֹ, particularly in monosyllabic words Gen. 1, 12; and לָשׁוֹן is also masc. Ps. 22, 16; Prov. 26, 28. — 2. only poet. (with *suff.* מִנִּי, twice in pause מֶנִּי Ps. 18, 23, Job 21, 16, מֶנְהוּ 4, 12, מִנְּהֶם 11, 20; *constr.* מִן, given in a separate paragraph; but the old construct state מִנִּי also appears in poetry Judges 5, 14; *plur. constr.* מִנֵּי only Is. 30, 11, as similar constr. plur. of אֶל, עַד, עַל occur, viz. אֶלֵי, עֲדֵי, עֲלֵי, not different in sense from the sing.) prop. *a part of the*..., then a prepos. *of*, *from*, so מִנִּי *from me* Is. 22, 4, in pause מֶנִּי Ps. 18, 23, מֶנְהוּ *of it* Job 4, 12 (referring to דָּבָר, where the old Hebrew reduplication in נ, which is vowelless and followed by an extended suffix, is omitted; but it remains in מִנְּהֶם *from them* Job 11, 20). The plur. constr. מִנֵּי (Is. 30, 11) and that of the poet. sing.

מִנִּי (Judges 5, 14; Job 6, 16; 7, 6; 9, 2 25; 11, 9; 12, 22; 15, 22 30; 16, 16; 18, 17; 30, 30; 31, 7; 33, 30 &c.) have merely the simple meaning of מִן which see. — 3. only in *pl.* מִנִּים prop. *strings* (Syr. ܡܢܐ *hair*, then a string, plur. ܡܢܐ Ps. 33, 2 for כִּנּוֹר), then *a stringed instrument* Ps. 150, 4, therefore no specific instrument. But as it appears in combination with nothing but specific musical instruments (שׁוֹפָר, נֵבֶל, כִּנּוֹר, תֹּף, מָחוֹל, עֻגָּב), it should neither be translated generally (musical instrument), nor be rendered by כִּנּוֹר (Syr.); and it is a question whether מִנִּים did not arise out of מִנְעִים, from נָעֵם, like עֻגָּב from עָגַב. מִנִּי Ps. 45, 9 is usually regarded as a plur. abridged from מִנִּים; but it may also be a sing. with a collective sense, and translated: *minni-tones rejoiced thee;* or, if the accents be neglected, מִנִּי might be translated *Armenia* with the Targ. like Jer. 51, 27, conseq. *from palaces, adorned with Armenian ivory, they make thee glad.*

מִן (in older language usually uttered together with the noun following, if the latter has no article, in which case the weak *Nun* is assimilated to the succeeding consonant and expressed by Dag. forte, e. g. מִשִּׁיר, מִלַּיְלָה; before gutturals מֵ, very seldom מִ, as מִחוּט, מִרְדֹּף, מִבְצִיר Judges 8, 2, מִעָצְבְּךָ, מִרָגְזֶךָ, but always in מִחוּץ, מִהְיוֹת; in later language it is written fully before gutturals, as מִן־, מִן הִתְחַבְּרוּת, מִן אַחֲרֵי, מִן אַבְשָׁלוֹם, אָז, מִן חָם; elsewhere before labials also, as מִן־בְּנֵי, מִן בְּהֵמָה, מִן מִצְרַיִם, extremely seldom elsewhere as מִן גַּעֲרָתְךָ Ps. 104, 7, מִן קוֹל 104, 6 &c.; or this form is interchanged with the assimilated ones in parallel passages; with suff. מִנִּי, in pause מֶנִּי [see מֵן]. poet. מֶנְהוּ Job 4, 12, מֵהֶם and poet. מִנְּהֶם, מֵהֵן Ez. 16, 47, מִכֶּם; elsewhere commonly in the reduplicated form מִמֶּן, as מִמֶּנִּי, מִמֶּנָּה, מִמֶּנּוּ) *masc.* prop. *a part of* (as a constr. state of מֵן, comp. בֵּן of בֵּן), then *a prepos. from, out of*, partly expressing the taking of a part from or out of the whole, conseq. *from off, away from* (ἀπό, ab); partly, motion from a thing in space and time, opposite to אֶל, or modified in other ways. The following classification is necessary, in order to get a view of the numerous senses. 1. מִן denotes the idea of local removal from an object, which is originally the separation of a part from the whole. Hence *out of*, ἐξ, ex, after verbs to go out, to lead out, to draw out, to deliver out of, to withdraw, to help, to drive out, to remove, to tear out &c., as יָצָא Lev. 10, 7, הוֹצִיא Judges 2, 12, מָשָׁה and הִמְשָׁה Ex. 2, 10, 2 Sam. 22, 17, הֶעֱלָה Ps. 40, 3, הוֹשִׁיעַ 34, 7, הִצִּיל 97, 10, מִלֵּט Job 6, 23, עָזַר Ezr. 8, 22, פִּלֵּט Ps. 17, 13, עָנָה (with the meaning to deliver) 22, 21, רִיב 43, 1, הָיָה עֵזֶר Deut. 33, 7, הִכְרִית Nah. 2, 14, נִכְרַת Ex. 30, 33, הֶעֱבִיר Zech. 13, 2, הִשְׁמִיד Ez. 14, 9, בִּעֵר Deut. 26, 13, and many others. Here belong also a) the coming forth out of a material, e. g. יָצַר Gen. 2, 19, לָקַח 2, 23, עָשָׂה Hos. 13, 2, Song of Sol. 3, 9, or the case in which only the verb *to be* is supplied in announcing the material from which a thing has arisen Gen. 2, 23; Ps. 16, 4; 45, 14. b) origin and derivation from; so הָיָה מִן Gen. 17, 16 and 35, 11, יָצָא מִן 35, 11, נִבְנָה מִן *to have children from* or *by;* also without a verb 1 Sam. 2, 20, Lev. 21, 17, מִמְּךָ Is. 58, 12 *those descended from thee*, i. e. thy relatives; figur. Job 14, 4 *oh that one might bring a clean from an unclean!* i. e. how should a clean one come out of an unclean; מִמֶּנִּי וּמֵהֶם Jer. 44, 28 *the word proceeding* or *going forth from me or from them.* On the contrary, מִמֶּנּוּ Judges 11, 34 means *except her* i. e. this child. c) procedure from a place, descent from a people, a race, as מִבִּנְיָמִין 1 Sam. 9, 1, מִצָּרְעָה Judges 13, 2, מִבֵּית לֶחֶם 12, 8; hence as an adjective in חֲזִיר מִיַּעַר *the forest-inhabiting boar* Ps. 80, 14, אַרְיֵה מִיַּעַר Jer. 5, 6, comp. מֵעִיר Ps. 72, 16; on the contrary the מִן in מִמִּצְרַיִם Ps. 80, 9 depends on הִסִּיעַ. d) procedure

from and origination with an author, so Hos. 7, 4 *burning by the baker*, i. e. the baker has kindled it (with an assonance to מְנַאֲפִים); מִשֹּׂנְאַי Ps. 9, 14 proceeding *from my haters;* מִכֶּם Job 6, 25 coming forth *from you;* Judges 14, 4; Ps. 31, 12; 37, 23; 62, 2; Prov. 16, 1; 1 Chr. 13, 2; Hos. 8, 4; Eccles. 12, 11; compare also מִלִּבְּךָ Nehem. 6, 8. e) procedure from an immediate cause that operates freely, and therefore to be translated *through* or *by*, as מִמַּקְשֶׁת Is. 22, 3 *by the archers;* מִמַּיִם הַמַּבּוּל Gen. 9, 11 *by the waters of the flood;* מִיְיָ Ps. 37, 23 *by God;* מִיְּקוֹן Gen. 49, 12 *by the drinking of wine;* מֵרֵיחַ Job 14, 9 *through the scent;* also of a mentally working cause Job 39, 26; of the means and instrument 4, 9; 7, 14; Ps. 28, 7; of the occasion Ez. 28, 18, and many others. f) the going away or removing from an object, the avoiding of it, the withdrawing from it; so after verbs of fearing, concealing, hiding, taking care, having aversion, warning &c., as יָרֵא Deut. 28, 10, גּוּר Ps. 22, 24, פָּחַד 27, 1, רָגַז Mic. 7, 17, חָרַג Ps. 18, 46, חוּל 114, 7, זוּעַ Is. 6, 4, רָעַשׁ Nah. 1, 5, נִכְחַד Hos. 5, 3, 1 Sam. 3, 18, סָתַר Ps. 55, 33, נֶעְלַם Lev. 5, 2, זוּעַ Esth. 5, 9, שָׁמַר and נִשְׁמַר Ps. 43, 1 and 107, 41, קוּץ Ex. 1, 12, נָקַע (Nif.) Ez. 23, 18, סוּר Ex. 32, 8, זוּר Job 19, 13 &c.; also after verbs of being ashamed, holding off, refusing, ceasing, desisting, e. g. בּוֹשׁ מִן Jer. 48, 13 *to be ashamed of*, i. e. to give way through shame, חָפֵר מִן Is. 1, 29, נִכְלַם מִן Jer. 22, 22, מָנַע 5, 25, חָשַׂךְ Gen. 39, 9, חָדַל Ex. 14, 12, עָמַד Gen. 29, 35, הֶרְפָּה Deut. 9, 14; after verbs of falling away, erring, yielding, as חָטָא Lev. 4, 2, בָּגַד Jer. 3, 20, אָבַד Job 11, 20; after the verb *to rest*, i. e. to have rest from a thing, i. e. by removing from what disturbs the rest, שָׁבַת Gen. 2, 3, שָׁכַח Ps. 102, 5, כִּלָּה מִן *to desist from* Ez. 43, 23, רָשַׁע מִן *to fall away from by sin* 2 Sam. 22, 22; after הוֹקִיר רָגֵל Prov. 25, 17, רַב לְ 1 Kings 12, 28, חָלִילָה לְ 1 Sam. 24, 7 &c. g) Certain verbs receive a sense modified by the idea of local removal, as לָקַח Jer. 13, 7, Eccles. 12, 11, בִּקֵּשׁ Ez. 7, 26, דָּרַשׁ Mic. 6, 8, שָׁאַל Prov. 30, 7, נָקַם 1 Sam. 24, 13, כָּרַת מִן *to make a covenant from*, i. e. to select for a covenant Is. 57, 8, נָחַם Gen. 5, 29, and many others. h) without a verb in certain formulas, in which case the idea of "removal" is to be presupposed, and מִן should be translated *far from*, *without*, as חָפְשִׁי מִן Job 3, 19 *free from*, מִבְּשָׂרִי *without my body* 19, 26, מִפַּחַד 21, 9 *without fear;* as also where *protection from* is meant to be expressed by מִן, as מֵאוֹיֵב Nah. 3, 11, מֵחֹרֶב Is. 4, 6, מִזָּרִם 25, 4. — 2. The local removal and separation of one thing from another is taken figuratively so far as to express *preference*, *selection from others;* this being in effect nothing else than a going forth and removal compared with what or where one was. This מִן (the מִן הַיִּתְרוֹן of grammarians) is therefore used a) to form the comparatives of common adjectives, e. g. טוֹב מִן *better than* Judges 11, 25, מָתוֹק מִן *sweeter than* 14, 18, חָכָם מִן Ez. 28, 3 *wiser than*, גָּבֹהַּ מִן 1 Sam. 9, 2 *taller than*, עָקֹב מִן *more cunning than* Jer. 17, 9. In this sense also after intransitive verbs, as שָׂכַל מִן 1 Sam. 18, 30, גָּבַהּ מִן Ez. 31, 5, הִשְׁחִית מִן Judges 2, 19, הֵרַע מִן Gen. 19, 9, עָצַם מִן 26, 16, גָּדַל מִן 38, 26, צָדַק מִן 29, 30, אָהַב מִן 41, 40 and many others. Here belong also חִסַּר מִן *to cause to be less than* Ps. 8, 6, נָפַל מִן *to stand back more than* Job 12, 3, שָׁנָה מִן Esth. 1, 7 *to be otherwise than, to be different from.* b) as a prepos. to denote the preferable, the more important &c., but where that with which a thing is compared is only expressed indirectly or imperfectly, so that the idea of comparison must often be supplied from the context, as Hos. 6, 6 וְדַעַת אֱלֹהִים מֵעֹלוֹת instead of חָפַצְתִּי מֵעֹלוֹת (*I delight in . . . more than in whole burnt-offerings*); Is. 10, 10 מִירוּשָׁלַם instead of מִפְּסִילֵי יְ' (*superior to the images of Jerusalem*); מִצֳּהָרַיִם Job 11, 17 *clearer*

than the noon-day; מִמְּסוּכָה Mic. 7, 4 *worse than a thorn hedge.* c) a still wider intensifying of the comparison, e. g. רַב מִן *too many for* Judges 7, 2; הִרְבָּה מִן Deut. 14, 24 *too far for;* גָּבַהּ מִן Job 35, 5 *too high for;* נִפְלָא מִן Gen. 18, 14 *too distinguished for;* מְעַט מִן Job 15, 11 *too little for* &c. d) after verbs of taking out, distinguishing, selecting, separating, as בָּחַר Ps. 84, 11, הִבְדִּיל Lev. 20, 26 &c. — 3. the selection of a part out of the whole, as a development of the idea of removing, called by grammarians מִן קְצָתִית, and translated *away from* (a thing), *a part of, some* or *several of, one of, something of, a piece of.* This מִן, coinciding in part with signification 1. stands a) when the noun expressing the thing to be separated precedes, e. g. אִישׁ מִמֶּנּוּ Gen. 23, 6 *any one of us;* Jer. 39, 10 *the poor of the people;* Ex. 2, 7 *a nurse of the Hebrew women.* b) indefinitely, omitting the noun, where מִן aa) means *some, several of,* as מִן הָעָם Ex. 16, 27 *some of the people,* מִזִּקְנֵי Ex. 17, 5 *several of the elders;* מִנְּשִׁיקוֹת Song of Sol. 1, 2 *let him kiss me with many kisses of love;* bb) *one of,* e. g. מֵאַבְנֵי Gen. 28, 11 *one of the stones* (see 28, 18); מִבְּנוֹת Ex. 6, 25 *one of the daughters;* מִן הַכֹּהֲנִים Jer. 1, 1 *one of the priests;* מִן שָׂרָיו Dan. 11, 5 *one of his princes;* מִגֹּאֲלֵנוּ Ruth 2, 20 *one of our deliverers.* Instead of the noun a number often precedes, as אֶחָד מִן Neh. 1, 2; שְׁנַיִם מִן Gen. 6, 20; עֲשָׂרָה מִן Ruth 4, 2; חֲמִשִּׁים מִן 2 Kings 2, 7. c) denoting the part of a whole, a great or little part, an individual portion of a great complex number; to be translated *out of, among, some of,* e. g. מִדָּם *some of the blood* Ex. 12, 7; מִלַּיְלָה *of a part of the night* Is. 21, 11; מִן רְכוּשׁ 2 Chr. 31, 3 *out of his possession;* מִקְּדֹשִׁים Job 5, 1 *among the holy ones;* מֵעָוֹן *a part of guilt* Job 11, 6; מִשִּׁיר *of the songs* Ps. 137, 3. Here belong מֵאֶחָד *any one of* Deut. 15, 7, מֵאַחַת *any one* (fem.) *of,* Lev. 4, 2; and the negative formulas מֵאַיִן *of nothing,* i. e. *not anything* Is. 41, 24, מֵאֶפֶס 40, 17 and מֵאֵין *none, not any one, nobody* Jer. 10, 6 7. In מִכֹּל Gen. 7, 22 those are intended to be notified by מִן, which have the breath of life and live on dry land; on the contrary, in Judges 10, 11 12 the first construction is disturbed by מִן merely on account of the long enumeration of the peoples. After a negation, *not anything, not one of* 1 Kings 18, 5; 2 Kings 10, 10; Nah. 1, 14. d) after different verbs expressing taking, tearing, eating, being satiated with &c. from a whole, as after לָקַח Gen. 2, 22, קֹרֵץ Job 33, 6, אָכַל 31, 17, בָּחַר Ex. 18, 25 &c. e) the separation of one position from another conceived of as a removal from it, where we think more of resting beside a position; hence *from the side, from the position,* which though standing off from another position, is dependent upon it. So מִמַּעַל *above,* מִתַּחַת *beneath,* מִבַּיִת *within,* מִחוּץ *without,* מִמּוּל, מִיָּם, מִשְּׂמֹאל, מִיָּמִין, מִקֶּדֶם, מִסָּבִיב, מִפְּנֵי &c. — 3. removal relating to time in order to denote withdrawment from a supposed point. מִן is applied in this sense a) to express the initial point of the time mentioned, from which a thing takes place, *from* (a time) *onward, since,* e. g. מִן הָעֵת הַהִיא Neh. 13, 21, מֵאָז, מִן־אָז *from that time forth, since then* Jer. 44, 18, מִנְּעֻרִים *from youth* 1 Sam. 12, 2, מִבֶּטֶן אֵם Judges 16, 17, and מִנִּי בֶטֶן Is. 46, 3 *from the mother's womb,* מִיּוֹם 43, 13 *from the day on,* i. e. from now, מֵעַתָּה 19, 6 *from the present time,* מִיָּמֶיךָ Job 38, 12 *since thy days,* i. e. since the beginning of thy life, מִשְּׁנַת הַיֹּבֵל Lev. 27, 17 *from the beginning of the year of jubilee,* opposite of אַחַר הַיֹּבֵל 27, 18; the *terminus ad quem* of this time is represented by עַד Is. 38, 12. מִנִּי קֶדֶם Ps. 78, 2 means *from of old.* b) to express the removal of a time from a certain point, but at the same time the continuance of it till that of the action, e. g. מֵעוֹלָם *from of old,* i. e. a long time ago Is. 42, 14; Ps. 93, 2; מֵאָז Prov. 8, 22 *from times of old;* מֵרֹאשׁ 8, 23 *from the beginning;*

מִטֶּרֶם Hagg. 2, 15 *from not yet* i. e. *before;* hence also responding to the question *when?* מִמָּחֳרָת Gen. 19, 34 *on the following day.* c) keeping in view the closing point of the time whence a condition or a transaction is supposed to set out; to be translated by *after, immediately after, after the lapse of.* So מִיּוֹמָיִם Hos. 6, 2 *from two days onward* (but excluding them, or after they are past) i. e. *after two days;* מִנֶּקֶץ Gen. 41, 1 and מִקְצֵה Josh. 3, 2 *from the end onward,* i. e. after the end of; מִיָּמִים Judges 11, 4 *after* (some) *days;* מִיָּמִים רַבִּים Josh. 23, 1 *after many days;* מִשְּׁלֹשׁ חֳדָשִׁים Gen. 38, 24 *after three months;* מֵרֹב יָמִים Is. 24, 22 *after the lapse of a number of days;* מִן הַמּוֹעֵד 2 Sam. 20, 5 *after the set time.* — 4. Removal transferred to the act of going out or away from an immediate cause, a) where the procedure from a cause lies still near, whether it be objective or subjective, whether it be means, instrument or occasion, מִן referring to it as a sign of the efficient cause. So e. g. מִיַּיִן Gen. 49, 12 *from wine,* i. e. caused by wine; מֵחֲזִיוֹנוֹת Job 4, 13 proceeding *from visions;* on the contrary 7, 14 *by night-visions,* forming the instrument; מִיַּיִן Hos. 7, 5 caused *by wine.* (Comp. 1, e.) b) where the cause is less near, hence *on account of, because of,* as מֵחֲמַס Jo. 3, 24, מִפַּחַד Song of Sol. 3, 8; especially after verbs expressing an affection, שָׂמַח Prov. 5, 18, Eccles. 2, 10, מַר Ruth 1, 13, נֶאֱנַח Ex. 2, 23, בּוּשׁ Mic. 7, 16; or when the cause is a hindrance, i. e. לֹא נִסְפָּר Ex. 15, 23, שָׁמַע 6, 9 meaning *from;* also in the sense of *because,* as מִבִּלְתִּי *because not,* especially in dependence on a verb, i. e. before the infin.; as מֵאַהֲבָה *because he loved* Deut. 7, 8 (see signif. 5). c) when the cause has arisen from one who is mentioned as the author; hence in the phrases מִפִּי 2 Chr. 36, 12 *according to command,* מִטַּעַם *according to edict* Jon. 3, 7; fig. in מִדַּרְכָּם Ez. 7, 27 *according to their behaving.* — 5. To the various uses of מִן before nouns belong its manifold applications before the infin. constr. a) in a negative sense meaning *that not,* when it depends on the verbs נִשְׁמַר (to beware), הֵנִיא לֵב (to turn away the heart), שָׁמַר דֶּרֶךְ (to observe the conduct), יָסַר (to dehort), מָאַס (to reject), סָגַר (to be shut up), שָׁלַח (to send off), שָׁכַח (to forget) &c., mere removal from a thing being expressed. So e. g. מְדַבֵּר Gen. 31, 29 *that thou speakest not,* מֵרְאוֹת 27, 1 *that they do not see,* מֵעֲבֹר Num. 32, 7 *that they do not pass over* &c.; so too מֵרַחֵם Is. 49, 15 *away from having pity,* i. e. so that she should not have pity; מִקְצֹף 54, 9 *away from wrath,* i. e. that he be not angry. But instead of the infin. constr. a noun is sometimes put with the same meaning, as מִמֶּמְלָךְ 1 Sam. 15, 23 *so that thou dost not reign* = מִנְּמָלְכְךָ; מִגּוֹי Jer. 48, 2 *so that they are no longer a people,* = מִהְיוֹת גּוֹי; מֵאִישׁ 52, 14 *so that he was no more a man,* = מִהְיוֹת אִישׁ; even a finite verb is once used in this sense, as מִן יָקוּמוּן Deut. 33, 11 *that they do not rise* (LXX, Vulg.). b) expressing the time from which something has taken place, e. g. מִשּׁוּמִי Is. 44, 7 *since I established;* מִפִּי עָשִׂים Job 20, 4 has the same meaning, only the infin. עָשִׂים is used for it; *after,* as מֵהָקִיץ Ps. 73, 20 *after awaking.* c) expressing the cause, hence meaning *because, on account of,* as Deut. 7, 8 *because God loves you.* — 6. מִן stands before many nouns which become adverbs, prepositions and particles by that very means. In such case, it may be taken indeed in the significations mentioned above; but it loses its proper meaning entirely, and therefore this application must be adduced specially. Here belong a) where מִן gives prominence to the local aspect whence a thing is conceived of, corresponding to the German *-halb:* as מִמַּעַל *above,* מִתַּחַת *underneath,* מִחוּץ *without,* מִבַּיִת *in* or *within,* מֵעֵבֶר *beyond* or *over,* i. e. *on the other side* Deut. 30, 13, somewhat different from בְּעֵבֶר. Here belong also those local designations in which מִן is intended to express distance or separation, as מִצָּפוֹן *on the north,* מִימִין *on the right of;* or where it con-

tains in itself the expression of the German *-her*, as מִנֶּגֶד, מִמּוּל prop. *from over against*, i. e. *from the opposite side, opposite, over against;* then in local descriptions generally, as מֵעֵבֶר *over* Judges 7, 25, מֵהָלְאָה *on the other side*, מִסָּבִיב *round about*, מִבַּעַד *about, along*, מֵרָחוֹק *from a distance, afar.* The same is the case before prepositions, which either have לְ, as מִלְּמַטָּה prop. *from below*, Latin inferne, מִלְּמַעְלָה prop. *from above*, Latin superne, hence *beyond;* or not, as מֵאַחֲרֵי *from behind*, מִלִּפְנֵי *from before;* these are already interchanged with לְנֶגֶד, לִימִין, לְמַעְלָה, לִפְנֵי, when the original signification is lost. b) in order to denote exactly from what part or side of a thing motion proceeds, as מִבֵּין Ps. 104, 12 *between*, prop. *forth from between* (the branches), מֵאֶת־ *from*, prop. *from with*, מֵעִם *from*, prop. *from the side of* ... (according to the distinction between אֶת־ and עִם), מִתּוֹךְ *out of*, prop. *from the midst of;* מֵעַל *away from*, if עַל must stand elsewhere (which see); מִתַּחַת *away from under* Ex. 6, 6, where תַּחַת stands elsewhere; and so מֵאַחַר, מִלִּפְנֵי, מִמּוּל Mic. 2, 8, מֵאֵצֶל. — 7. Sometimes לְ appears before מִן, in order to give, in expressive or emphatic language, prominence to the last point with which a thing begins, *from*, Germ. *von ... her*, Lat. *inde a*, e. g. 2 Kings 23, 2 *from* (לְמִן) *small even unto* (וְעַד) *great;* Judges 19, 30 *from that day ... unto this day*, and without being carried farther by וְעַד in לְמֵרָחוֹק *from afar* Is. 37, 26. On לְמִבֵּית, לְמִתַּחַת see לְ p. 718 b.

As to the form of מִן, it is to be regarded as a construct state of מֵן (which see); especially since the Arab. بَعْض (part, piece) is sometimes interchanged with it; the Ar. مِنْ, Syr. ܡܢ, Phenic. מִן is the same vocable; and is pronounced along with the next word in such a way, as that the *n* is lost, just as in Hebrew.

מִן (with *suff.* מִנִּי, מִנָּךְ, מִנָּהּ, מִנָּהּ, מִנְּהוֹן) *Aram. prep.* same as Hebrew מִן: 1. *from*, denoting the source whence a thing comes Ezr. 4, 21; the cause by which, therefore *on account of, because* Dan. 3, 22; 5, 19; or the rule according to which a thing is done Ezr. 6, 14; 7, 23; hence the adverbs מִן קְשֹׁט Dan. 2, 47 *of a truth*, prop. after or according to truth, i. e. *truly;* מִן יַצִּיב 2, 8 *of a certainty;* so also *from, of*, after certain verbs Dan. 4, 13; 5, 19; Ezr. 7, 26. — 2. expressing intensity or increase of the usual meaning, *above, more than* Dan. 2, 30. — 3. in a partitive sense Dan. 2, 33. — Its combinations with prepositions are מִן לְוָת *from the side of one*, מִן קֳדָם *from before one*, מִן אֲדַיִן *from that time*, מִן דִּי *from the time at which* &c.

מֹן (from מְעֹן) see מוֹנָה.

מְנָא (Targ. מְנִי; 3 *perf.* מְנָה, *part. pass.* מְנֵא, מְנֵה) *Aram. tr.* prop. *to split, to divide, to separate*, hence metaphor. 1. *to number* (what consists of parts), Dan. 5, 26 *God has numbered thy kingdom*, i. e. the days of thy reign. — 2. prop. to separate, hence *to complete* 5, 25, parall. with אַשְׁלֵם. Deriv. מִנְיָן.

Pa. מַנִּי (*imper.* with the accent drawn back מֶנִּי) prop. establish, to determine, hence *to appoint*, with accus. of the person Dan. 3, 12, *to constitute* Ezr. 7, 25, with עַל *over a thing* Dan. 2, 49.

מְנָאוֹת see מְנָת.

מַנְגִּינָה (from נָגַן) *f. a song of derision* Lament. 3, 63, same as נְגִינָה, which in this meaning is interchanged with מִלָּה (talk) and שְׂחֹק (scorn) Job 30, 9; Lament. 3, 14.

מֻנָּד (in mss. also מֻנָּד, see הֵנִיד belonging to נוּד and under נָדַד) *the being scared, hunted, abhorred, cast out* 2 Sam. 23, 6.

מִנְדָּה (a resolved form of מִדָּה = מִדָּא, hence from מְדַד, not from נְדָה) *Aram. f. tax, tribute* Ezr. 4, 13; 7, 24.

מַנְדַּע (*def.* מַנְדְּעָא, with *suff.* מַנְדְּעִי; from יְדַע) *Aram. m.* same as מַדָּע in Hebrew (resolving Dagesh into *Nun*) *knowledge, wisdom* Dan. 2, 21; 5, 12; *the understanding* (of a man) 4, 31 33. The name *Mendaeans* (מֶנְדָּעֵי) means Gnostics.

מָנָה (*part.* מוֹנֶה, *inf. constr.* מְנוֹת, *imp.* מְנֵה, *fut.* יִמְנֶה) *tr.* prop. to split, to divide, to separate, hence 1. *to number*, which is a dividing into parts Num. 23, 10; 2 Sam. 24, 1; 2 Kings 12, 11; מוֹנֶה *numberer* (of herds), i. e. *overseer* Jer. 33, 13. — 2. *to appoint*, with לְ to a thing Is. 65, 12, with an assonance to מְנִי (65, 11). — 3. *to allot*, *to determine*, *to dispose*, meanings in Kal which are still preserved only in derivatives. Deriv. מָנָה, מְנָת, מֹנֶה (*pl.* מֹנִים), מָנֶה, perhaps also מָנוֹן (which see), and the proper names מַן, מְנִי, תִּמְנַת סֶרַח, תִּמְנָה.

Nif. נִמְנָה (*inf. c.* הִמָּנוֹת; *fut.* מָנֶה.) *to be numbered* Gen. 13, 16; 2 Chr. 5, 6; *to be numbered with*, *reckoned to*, with אֶת Is. 53, 12; *to be appointed*, *established* Eccles. 1, 15.

Pih. מִנָּה (*imp. ap.* מַן, *fut. ap.* יְמַן) *to dispose*, *to appoint*, with לְ of the person Dan. 1, 5, and accus. of the object 1, 10; *to constitute* Jon. 2, 1; 4, 6 7 8; *to allot* Job 7, 3; *to set*, with עַל over a thing Dan. 1, 11; *to give*, *to occasion*, meaning *to order*, Ps. 61, 8 *cause* (מַן) *that grace and truth may protect him;* but as מַן is superfluous here and not necessary to the sense, some take it for a Masoretic gloss (מ״ן i. e. מָלֵא נ) to יִנְצְרֻהוּ.

Puh. מֻנָּה (*part. pl.* מְמֻנִּים) *to be appointed*, *set over*, with עַל 1 Chr. 9, 29.

מָנָה (*constr.* מְנַת, *plur.* מָנוֹת, once מְנָאוֹת and מְנָיוֹת, with *suff.* מָנוֹתָהּ, from מָנָה) *f.* prop. what is imparted, hence *a giving*, *a part*, *a portion*, 1 Sam. 1, 4 5, *a gift* Neh. 8, 10 12, *what is due* Esth. 2, 9, *share* Ex. 29, 26; Lev. 7, 33; figur. *lot* Jer. 13, 25, but which may also be referred to מְנָת, as מְנָאוֹת and מְנָיוֹת are better referred to it. Phenic. מָנֶה, in pl. מָנִם (Sid. 5, 4 8), *a treasure*, *a fortune*, *riches*, as Arab. مَنٌّ (comp. מַן, מְנִי). The Aram. מָמוֹן, *μαμωνᾶς*, may also have arisen out of a reduplication of the root מן (but see מַטְמוֹן).

מָנֶה (*pl.* מָנִים) *m.* prop. a counting off, a determining, measuring, e. g. of number, weight; concrete *a weight*, consisting of a hundred common, 50 sacred שֶׁקֶל in silver (an Attic mina), different in gold and in copper Ez. 45, 12 (hence the triple division there), but where there is a mistake in the numbers 20, 25 and 15; 1 Kings 10, 17, for which 2 Chr. 9, 16 has מָנוֹת (as we should read for מֵאוֹת); Ezr. 2, 69; Neh. 7, 71 72. The *maneh* is the sixtieth part of a talent, as *Boeckh* (Metrol. Untersuch. p. 52) has shewn. Since the Hebr. talent (כִּכָּר) had 3000 sacred shekels, the *maneh* must have had 50. — As a Semitic word belonging to the department of weights, it came to Greece through the medium of Phenician traders in the form מְנָא, מְנָאָא, *μνᾶ*, *μνέα*, *μνάα*; and through the same medium it was transplanted to Egypt. (The word is found in hieroglyphic writing, and in Coptic under the form ⲁⲙⲛⲁ, ⲉⲙⲛⲁ.) Syr. ܡܢܝܐ, ܡܢܝܐ, Ar. مَنٌّ the same.

מֹנֶה (only *pl.* מֹנִים) *m. a part*, *pl. parts*, *times*, vices Gen. 31, 7 41.

מְנָה *Aram.* see מְנָא.

מִנְהָג (*constr.* ־הַג) *masc. the driving*, 2 Kings 9, 20; modern Hebrew מִנְהָג (pl. מִנְהָגִים) figurat. conduct, manner, *use*.

מִנֵּהוּ Ps. 68, 24 see מֵן 1.

מִנְהָרָה (*pl.* ־רוֹת; from נָהַר) *fem. a hollow*, which was dug at first Judges 6, 2; prop. a light-hole, from נָהַר to lighten; not connected with the Arab. مَنْهَرَة (channel, foss).

מָנוֹד (*constr.* מְנוֹד; from נוּד) *masc. a shaking*, *a nodding*, of the head Ps. 44, 15, as a gesture of scorn, comp. 22, 8.

מָנוֹחַ (*c.* מְנוֹחַ, from נוּחַ) *m.* 1. *rest*, *resting* 1 Chr. 6, 16, opposite of מַסָּע; *security* Lament. 1, 3; *repose* Is. 34, 14; concrete, *a place of rest* Gen. 8, 9; Deut. 28, 65; *providing* Ruth 3, 1. — 2. (from מָנַח; *Bestower*, viz. Jah is) *n. p. m.* Judges 13, 2.

מְנוּחָה or מְנֻחָה (with *suff.* ־תוֹ, מְנוּחָתִי, ־תֶךָ; *pl.* מְנוּחוֹת; from נוּחַ) *f.* 1. *a rest*, *quiet dwelling* Is. 28, 12, parallel מַרְגֵּעָה; *peace*, אִישׁ מ׳ 1 Chr. 22, 9 *a man, who*

rejoices in peace, or *who creates peace*, opposite of אִישׁ מִלְחָמוֹת (1 Chr. 28, 3); *ease*, *refreshing continuance*, hence מֵי מְנוּחוֹת Ps. 23, 2 *water of refreshing*, i. e. at which one stays with comfort; *consolation*, *comfort*, 2 Sam. 14, 17; *alleviation of pain* Jer. 45, 3. — 2. Concrete, *place of rest*, *lodgment* (by marriage) Ruth 1, 9, comp. 3, 1; *settlement* Gen. 49, 15 (parallel אֶרֶץ), where טוֹב is a noun; *resting-place* Mic. 2, 10; Num. 10, 33; *habitation* Is. 32, 18, מְנוּחַת יי׳ Ps. 132, 8 14 *dwelling-place of God*, i. e. *the temple*, also called מְקוֹם מְנוּחַת יי׳ *place of Jehovah's rest* Is. 66, 1, or בֵּית מְנוּחָה 1 Chr. 28, 2; *residence*, of the Messiah Is. 11, 10; *resting-place of Israel*, i. e. *the holy land* Deut. 12, 9, 1 Kings 8, 56, also because God dwells there Ps. 95, 11. — 3. *a sinking down*, of דְּבַר יי׳ Zech. 9, 1, as נוּחַ was applied to רוּחַ and חֵמָה (Is. 11, 2; Ez. 5, 13). מְ׳ in Jer. 51, 59 is difficult, expressing an honourable office near king Zedekiah, whose superior (שַׂר) was one שְׂרָיָה. According to the Targ. (תּוּקְרַבְתָּא) and LXX מְ׳ is = מִנְחָה signifying one who is set over the gifts to be received and to be given; according to the Syr. מְ׳ means *couch*, hence *supreme of the couches*, *chamberlain*. Better to take מְ׳ as *the downsitting*, he that is appointed over the resting-places on a journey, *travelling-marshal*. — 4. (*resting-place*) *n. p.* of a locality in Benjamin, as far as which the Israelite army, retreating in a feigned flight, enticed the Benjamites; more definitely marked by נֹכַח הַגִּבְעָה Judges 20, 43. The same place is called מָנַחַת 1 Chr. 8, 6 (which see), or also חֲצִי הַמָּנַחַת (*midst of the resting-place*) 1 Chr. 2, 54.

מְנוּחִים (only *pl.* with *suff.* מְנוּחָיְכִי) *m. pl.* same as מְנוּחָה *rest* Ps. 116, 7.

מְנוּךְ (*def.* מְנוּכָא) *Aram.* see הַמְנוּךְ.

מָנוֹן (from מָנַן to separate from, to divide off, to reject, to despise, as in Ethiop.) *masc. a bold*, *insolent*, *refractory one*, Prov. 29, 21 *if any one brings up his slave delicately from childhood, he will be a refractory one in the end* (Symm. Vulg.); Phenic. מָנֹן (Kit. 3, 2) n. p. m. According to others = נִין *offspring*, *son*, which is not less suitable to the context.

מָנוֹס (with *suff.* מְנוּסִי, from נוּס) *m.* 1. *flight*, fuga; *escape*, נוּס מָ׳ *to flee* Jer. 46, 5; אָבַד מָ׳ *flight is frustrated* 25, 35; Am. 2, 14 *and escape is vain even to the swift-footed*. — 2. *place of flight*, *refuge*, hence applied to God Ps. 59, 17; 2 Sam. 22, 3.

מְנוּסָה (*constr.* מְנֻסַת, from נוּס) *fem. flight*, *haste*, Is. 52, 12 *and in haste ye shall not go out* (as from Egypt); Lev. 26, 36 *flight from the sword*.

מָנוֹר (*constr.* מְנוֹר; from נוּר II. which see) *m.* prop. *a plough-share*, with which one furrows the field; Arab. نير, Syr. ܢܝܪܐ; then *a weavers' beam* 1 Sam. 17, 7 (LXX μέσακλον, written wrongly from μεσάντιον), 2 Sam. 21, 19; 1 Chr. 11, 23; 20, 5, with which a great spear or its staff is compared; *Kimchi* יְתַד הָאֶרֶג. For this meaning there is in Ar. مِنْوَل, and in Syr. ܢܘܠܐ, interchanging *r* and *l*.

מְנוֹרָה and מְנֹרָה (*constr.* ־רַת; *plur.* מְנֹרוֹת; from נוּר I.) *fem. a candlestick*, 2 Kings 4, 10, especially that in the tabernacle Ex. ch. 25; 2 Chr. 4, 20.

מִנְּזָר (with Dagesh in Nun, because it was looked upon as arising out of מִן נָזָר; *plur.* with *suff.* מִנְּזָרַיִךְ; see נָזַר and מָזַר) *m. a troop*, *a host*, *a host of mercenaries*, Nah. 3, 7 *thy mercenary crowds* (מִנְּזָרַיִךְ) *are like an army of locusts*. In vss. 16 and 17 the mercenary army appears to be denoted by three technical names, by רֹכְלִים *foot-soldiers* (comp. רַגְלִי Ex. 12, 37; Ar. مركل foot), טַפְסְרִים (which see), and מִנְּזָרִים. — The explanation by נְזִירִים *princes* (Syr.) or *crowned ones* (*Kimchi*) is unsuitable, since masses of troops are spoken of.

מָנַח (not used) *tr.* prop. *to distribute*, *to divide out*, *to deliver*, a collateral form of מָנָה (which see); hence *to make a present of*, *to give*, *to bestow*, Arab. مَنَحَ. Deriv. מִנְחָה, and the proper name מָנוֹחַ.

מִנַּח (not used) *Aram. trans.* same as Hebr. מָנַח. Deriv. מִנְחָה.

מִנְחָה (*constr.* מִנְחַת, with *suff.* מִנְחָתִי, ־תוֹ; *pl.* מְנָחוֹת, *constr.* מִנְחוֹת, with *suff.* מִנְחֹתֵיכֶם; from מָנַח) *f. a present, gift,* Gen. 32, 14 19, offered to a noble 43, 11, a king Judges 3, 15 &c.; *tribute, impost* 2 Sam. 8, 2; 1 Kings 5, 1; particularly what is presented to God, *a sacrifice* Gen. 4, 3, Is. 1, 13, 1 Chr. 16, 29, even of bloody offerings; in the Mosaic law applied only to unbloody ones, to meat and drink offerings Lev. 2, 1; 6, 7, different from זֶבַח Ps. 40, 7; of sacrifices offered to idols Is. 57, 6; 66, 3; מ׳ הַתָּמִיד *the continual offering* Neh. 10, 34; מ׳ עֶרֶב *the evening sacrifice* Dan. 9, 21; Ezr. 9, 4.

מִנְחָה (*pl.* with *suff.* מִנְחָתְהוֹן; from מְנַח) *Aram. fem.* the same Dan. 2, 46; Ezr. 7, 17.

מִנְחוֹת (*resting-places*, only with the article and with חֲצִי *middle* prefixed) *n. p.* of a locality in Judah (see under חֲצִי) 1 Chr. 2, 52, mentioned with בֵּית לֶחֶם, צֹרַע (= צֹעַר), עַטְרוֹת בֵּית יוֹאָב and נְטוֹפָה; instead of it appears also the name חֲצִי הַמָּנַחַת 2, 54; Phenic. מְנֻחָא (Gerb. 1) *resting-place, grave.*

מְנַחֵם (*comforter*) *n. p. m.* 2 Kings 15, 17-22; comp. the proper names נַחַם, נַחוּם, נְחֶמְיָה, נַחֲמָנִי, תַּנְחֻמֶת.

מָנַחַת (same as מְנוּחָה, *rest, security, prosperity*) 1. *n. p. m.* Gen. 36, 23; 1 Chr. 1, 40. — 2. (*resting-place*) *n. p.* of a place in Benjamin 1 Chr. 8, 6; elsewhere called חֲצִי הַמָּנַחַת or מְנוּחָה (which see). — 3. (in חֲצִי הַמָּנַחַת) *n. p.* of a city in Judah, hence the *patron.* מָנַחְתִּי 1 Chr. 2, 54.

מְנִי *f.* 1. (out of מְנִית from מָנָה, prop. *distribution, allotment, destination,* hence *fate, destiny;* comp. Ar. مَنِيَّة) the name of a female Babylonian deity (*Μοῖρα*), representing fortune and fate, who was worshipped by libations Is. 65, 11; an associate of גָּד (which see) a surname of בֵּל, who was worshipped by the institution of feasts, Is. l. c. By it is understood *the moon* as the goddess of fortune, called Is. 17, 8 אָשֵׁר (= עַשְׁתֹּרֶת), and worshipped with חַמָּן; the Egyptians also calling the moon *ἀγαθὴ τύχη* (Macrob. 1, 19). Perhaps it should be combined with *Μήνη*. Comp. עֲבַדְמְנִי n. p. of Armenian-Persian satraps of the Achaemeidae. See *de Luynes*, Essai sur la numism. (Par. 1846, 4) tab. 3. See מַן. — 2. as the *masc.* of מִנְיָן, see מִנִּי (Ps. 45, 9).

מִנִּי *n. p.* of an Armenian kingdom, like that of Askhenaz and Ararat, which was also to be shaken at the downfall of Babylon Jer. 51, 27 (comp. *Herod.* 1, 177 seq.). The Syr. has ܐܪܡܢܝܐ. It is the Armenian territory of *Manavas* in the centre of later Armenia (founded by *Manavas* the son of Haig, see Moses Chor. 1, 11), *Μιννάς* (*Jos.* Ant. 1, 3, 6). With reference to מ׳ the idea was natural to look upon Armenia (Aram. אַרְמִינְיָא, הַרְ׳, אַרְמַנְיָא) as originating in אֲרַם מִנִּי. The Targ. and Syr. have even taken the Hebrew הַרְמוֹן Am. 4, 3 (see הַרְמוֹן and מוֹנָה) in this sense.

מִנִּי belonging to Ps. 45, 9, for which is also read מִנִּי = מִנְיָן *number;* see מֵן 3.

מִנֵּי belonging to Is. 30, 11, see מֵן 2.

מְנָיוֹת see מְנָת.

מְנִיךְ (*def.* מְנִיכָא) see הַמְנִיךְ.

מָנִים see מָנֶה.

מִנִּים see מֵן.

מֹנִים see מֹנֶה.

מִנְיָמִין (same as בִּנְיָמִין, *son of fortune, a fortunate one*) *n. p. m.* Neh. 12, 17; for which 12, 5 has מִיָּמִין.

מִנְיָן (*constr.* מִנְיַן) *Aram. m. number,* Ezr. 6, 17, from מְנָא, מָנָה.

מִנִּית (prob. same as מְנִי = מְנִית, prop. *distribution, determination, τύχη*; from מָנַן) *n. p.* of an Ammonite city Judges 11, 33, which lay (according to *Jerome*) four Roman miles from Heshbon on the way to Philadelphia, belonging at times to Israel, and where the best wheat was

produced. This grain was taken to Tyre by Hebrew traders Ez. 27, 17.

מִנְלֶה (with *suff.* מִנְלָם; from נָלָה) *m. possession, riches, property*, as *Ibn Koreish* took the word, comparing it with the Ar. مَنَال (the same). It occurs only in Job 15, 29 *and their riches do not sink down to the earth*, i. e. the branches of their trees, the ears in their fields are not so heavy as to bend down to the earth; the suffix ־ָם refers to רָשָׁע as a collect. — But as a stem נָלָה with the meaning of the Ar. نَالَ (to reach to, to attain to) does not appear in Hebr. at all, *Ibn Saruk*, *Kimchi* and others have taken נָלָה as a variant of כָּלָה (by interchange of כ and נ; comp. כֵּס Ex. 17, 16 for נֵס, נִבְשָׁן Jos. 15, 62 for כִּבְשָׁן), and understood מִנְלֶה either = מִכְלֶה or תִּכְלֶה with the meaning of תַּכְלִית (end, issue, death), one ms. having even מִכְלָם; or it has been read מִלָּם from מִלָּה (*Peshito*), צִלָּם (LXX), אֲצִילָם (Vulg.), מְלֹאָם (*Meier*), מַגָּלָם (*Olshausen*), מִן לָהֶם (*Fürst*). But the reading מִכְלָם is to be preferred. *Gesenius* adopting this last, takes מִנְלֶה as = מִכְלָא translating *their fold*, i. e. *their flocks*.

מָנַן (not used) *tr.* 1. *to separate, divide, split, part, sunder;* deriv. מֵן, מִן, מִנִּים (pl.). — 2. same as מָנָה (which see), *to distribute, to allot to, to make a present of;* whence (according to some) מָן, מִנִּי (Ps. 45, 9), מַן and the proper name מִנִּית. — 3. *to separate, withdraw*, from a thing, i. e. *to resist, to oppose, to be refractory;* deriv. מָנוֹן (according to some). For the explanation of the stem comp. the Ar. مَأَنَ (to hold off, to divide, to separate), مَانَ (to split, to separate, to furrow), مَنَّ to distribute to.

מְנֻסָה see מְנוּסָה.

מָנַע (*part.* מֹנֵעַ, *imp.* מְנַע, *fut.* יִמְנַע) *tr. to withhold, keep back, prevent, debar*, נָהָר Ez. 31, 15; with מִן of the person, *to keep at a distance from, to hold off* from one, i. e. *to shut up* a thing from one, *to obstruct*, Jer. 5, 25; *to keep, to save*, with accusat. of the object and מִן of the thing *from which* 2, 25; *to refrain* 31, 16; *to keep back, to refuse* Ps. 21, 3, Prov. 11, 26, with מִן of the person 1 Kings 20, 7; Jer. 42, 4; *to keep off*, followed by an infin. with מִן 1 Sam. 25, 26 34; *to keep afar off* Prov. 1, 15; *to refuse* Job 22, 7, seldom with לְ of the person Ps. 84, 12; *to withdraw, the sword* (accusat.) *from blood* (מִן) Jer. 48, 10. Derivat. the proper names יִמְנַע, תִּמְנַע.

The stem מָנַע (Arab. مَنَعَ to refuse) has for its organic root מָ־נַע, Arab. نع, نا, نه (hence the reduplicated forms نَعْنَعَ to stand off, to withdraw, نَهْنَهَ to bar, نَهَا to hinder &c.), and is connected with נָא (נוּא) to refuse, to hinder. See מָאֵן.

Nif. נִמְנַע (*fut.* יִמָּנַע) *to be withheld*, with מִן of the person Jer. 3, 3; *to be reserved* Num. 22, 16; *to be withdrawn*, with מִן Job 38, 15.

מַנְעוּל (from נָעַל) *m. a lock*, Song of Sol. 5, 5; Neh. 3, 3.

מִנְעִים see מִנִּים in מֵן 3.

מִנְעָל (in the first instance from נָעַל, as מַרְגֶּלֶת from רֶגֶל, מִצְעָד from צַעַד) *m. the shoe, shoes*, a figure of safe going Deut. 33, 25, attaching itself to רֶגֶל preceding.

מַנְעַם (*pl.* מַנְעַמִּים, with *suff.* מַנְעַמֵּיהֶם, from נָעֵם) *delightful, precious*, of food Ps. 141, 4.

מְנַעְנַע (only *plur.* מְנַעַנְעִים, arising from the redupl. form of נוּעַ) *m. pl.* the name of a musical instrument, *the sistrum*, so called from the shaking of the little iron sticks (as σεῖστρα from σείω) 2 Sam. 6, 5. חֲצֹצְרוֹת (trumpets) stands in 1 Chr. 13, 8 instead. The LXX seem to have read חֲלִילִים (flutes); the Targ. and Syr. have רְבִיעִין, ܪܒܝܥܝܢ quadrants.

מְנַקִּית (*pl.* מְנַקִּיּוֹת, with *suff.* מְנַקִּיֹּתָיו; from נָקָה I.) *f. a vessel for libation* or *sprinkling, a sacrificial dish* Ex. 25, 29;

37, 16; Num. 4, 7; Jer. 52, 19; Syr. ܢܘܐ libare.

מֵנֶקֶת see מֵינֶקֶת.

מְנַשֶּׁה (*part. Pih.* of נָשָׁה I.; according to Gen. 41, 51 *who makes forget sorrow and home;* perhaps originally from נָשָׁה II. *deliverer up*, *giver*, *bestower*, viz. Jah is) 1. *n. p. m.* of a son of Joseph Gen. 41, 51; 46, 20; adopted as his son by Jacob, along with his brother Ephraim 48, 1 seq., and so reckoned a special tribe Num. 1, 10; 2, 20; then used also for the land assigned to the tribe, half on this side, and half on the other side Jordan Josh. 17, 8 seq. *Patr.* מְנַשִּׁי. — 2. elsewhere as a *n. p.* Judges 18, 30 K'tib; 2 Kings 21, 1-18; Ezr. 10, 30. Phenic. מְנַשֶּׁא n. p. m. (*Μανάσσης*).

מְנָת (after the form כְּנָת, קְצָת, prop. abridged from מְנָוָת, מְנָאָת, מְנָיָת and מְנָאת, from מָנָא = מָנָה, see *Fürst's* Lehrgeb. p. 177; constr. state same, once מְנַת Jer. 13, 25, but which is better referred to מָנָה; *plur.* מְנָאוֹת, as if from מְנָאָה, and מְנָיוֹת as if from מְנָיָה) *f. contribution*, *appointed gift*, for the king 2 Chr. 31, 3, priests 31, 4, Levites Neh. 13, 10, singers 12, 47, according to legal prescription 12, 44; figurat. *portion*, of חֵלֶק Ps. 16, 5, כּוֹס 11, 6, i. e. what is assigned as the proper portion in a cup, or the lot; *portion of prey*, of שׁוּעָלִים 63, 11.

מָס (in many mss. מָאס, part. of מוּס = מָסַס) *m.* prop. *a* melting, disappearing, therefore *unfortunate*, *discouraged one* (*Ibn G'anâch*), Job 6, 14 *love is due to the unfortunate from his friend.*

מַס (*pl.* מִסִּים; from מָסַס II., not from מָכַס) *m. tribute*, *tax*, in money or products, indefinite Esth. 10, 1; usually *bond-service* 1 Kings 9, 15 (carried out in verse 20), *personal service* Deut. 20, 11; Josh. 17, 3; *a bondservant*, in the phrases נָתַן לָמַס, שׂוּם, הָיָה Judges 1, 28 33; Josh. 17, 13; Is. 31, 8; Prov. 12, 24; but עֹבֵד stands along with it too Gen. 49, 15; Josh. 16, 10; 1 Kings 9, 21; שַׂר מִסִּים *task-master* Ex. 1, 11. Figur. *service*, *dependence*. The femin. form מִסָּה and the different use of מֶכֶס refer to מָסַס II.

מֵסַב (from סָבַב, after the form מֵצַר, with *suff.* מְסִבּוֹ; *pl.* מְסִבִּים, *constr.* מְסִבֵּי, with *suff.* מְסִבַּי) *m.* 1. *environs*, of a city, and as an adverb *round about*, 2 Kings 23, 5. — 2. *circle*, of the king, i. e. in which he often appears or moves, particularly the harem Song of Sol. 1, 12. — 3. *circle*, *chaplet*, *ring*, 1 Kings 6, 29 *and* (he covered) *all the walls of the temple with a circle* (מֵסַב in the accus.) *of* קֶלַע-*work.*

מְסִבָּה (only *pl.* מְסִבּוֹת) *f. a turning*, *circling*, Job 37, 12 *and it* (the cloud) *turns about in circles* (accus.).

מַסְגֵּר (from סָגַר I. after the form מַסְתֵּר, מַקְדֵּשׁ) *m.* 1. prop. the enclosing, imprisoning, hence *a prison*, *a jail* Is. 24, 22; 42, 7; figurat. perhaps Ps. 142, 8. — 2. only in 2 Kings 24, 14 16; Jer. 24, 1; 29, 2. It is usual to understand by it *a locksmith* (one concerned with smithwork) or *one skilled in sieges* (comp. סֻגַּר Jer. 13, 19); or it has been considered a peculiar compound of מַס גֵּר (foreign bondman). But as סָגַר III. signifies *to cut*, *to forge* (see סְגֹר), מַסְגֵּר may have meant *smith*, *armour-maker*, and coupled with חָרָשׁ an artisan in implements of war generally.

מִסְגֶּרֶת (with *suff.* מִסְגַּרְתּוֹ; *pl.* מִסְגְּרוֹת, with *suff.* מִסְגְּרֹתֵיהֶם) *f.* 1. the enclosing, hence *border*, *ledge*, *margin* Ex. 25, 25 27; 37, 12; cognate in sense זֵר, כַּרְכֹּב. — 2. the enclosed, the bordered about, hence a) *a fortress*, *enclosure*, *confined place*, 2 Sam. 22, 46; Mic. 7, 17; b) a technical expression in architecture, *an inclosed*, *stamped figure on a flat surface*, *an enclosed panel* (in the Mishna טַבְלָא *a table*, *a panel*, Targumic גְּדָנָף *side-panel*), e. g. in the side-walls of the bases of the temple 1 Kings 7, 28, between שְׁלַבִּים ibid., 2 Kings 16, 17; which panels were four-cornered 1 Kings 7, 31.

מַסַּד (from יָסַד) *masc. a foundation, ground*, 1 Kings 7, 9.

מִסְדְּרוֹן (with *a* of motion מִסְדְּרוֹנָה; from סָדַר) *m.* prop. place of rows of pillars, hence *a porch, portico* Judges 3, 23. The Targ. אַכְסַדְרָא, i. e. ἐξέδρα (a hall for meetings), LXX προστάς (an ante-chamber), Vulg. *posticum* (a back-chamber), Syr. ξυστόν (an open portico) are only conjectures. Comp. שְׂדֵרָה.

מָסָה (Kal unused) *intr. to melt, to dissolve;* identical in its organic root מָס־ה with that in מַס I. (see מָסַס), מָאַס II., מָז־ה I., מָת־ה II. (to מְתֵי Is. 5, 13), מַז (מָזַז), and with *m* changed into *n* in נַס I. (which see); comp. Aram. מְסָא, ܡܣܐ. Derivat. מָס (מָאס) according to some, and תֶּמֶס (*Kimchi*).

Hif. הִמְסָה (3 *pl.* הִמְסִיו for הִמְסוּ after the Aramaean manner; *fut.* יַמְסֶה, with *suff.* יַמְסֵם; *apoc.* יֶמֶס) *to cause to melt, to dissolve*, קֶרַח Ps. 147, 18; *to cause to flow*, i. e. to moisten copiously 6, 7; *to break up, to destroy* 39, 12, like מָאַס 58, 8; figur. with לֵב *to cause the heart to melt*, i. e. *to make it timid, fearful* Josh. 14, 8.

מַסָּה (*constr.* מַסַּת, *pl.* מַסּוֹת; from נָסָה) *f.* 1. prop. *trial, temptation, searching*, hence *a wonder*, the testing of a thing, coupled with אוֹת, מוֹפֵת Deut. 4, 34; 7, 19; 29, 2; that by which God tries and convinces men, *suffering, misfortune* Job 9, 23, like πειρασμός in the New Testament. — 2. *the temptation of God* by men, i. e. murmuring against him; hence the name of a place in the desert Ex. 17, 7; Deut. 6, 16; 9, 22; 33, 8 and also Ps. 95, 8; parallel מְרִיבָה.

מִסָּה (*constr.* מִסַּת, a feminine noun formed from מַס) *f.* prop. *measurement, number*, concrete *what is measured off, appointed, allotted;* used as a prepos. in the construct state *according to measure, according as*, Deut. 16, 10; Aram. מִסַּת, ܡܣܬ the same; in Targ. for דַּי.

מַסְוֶה (from סָוָה) *m. a covering for the face, a veil*, Ex. 34, 3, Targ. בֵּית אַפָּא.

מְסוּכָה (from סוּךְ I. = שׂוּךְ to hedge about) *fem. a thorn-fence* or *hedge* Mic. 7, 4.

מַסָּח (from נָסַח) *m.* prop. *a driving off, removing*, hence *the relieving*, of a מִשְׁמֶרֶת 2 Kings 11, 6; according to others, *according to custom*, from נָסַח, نسخ (to give over, to deliver up), but which is less suitable.

מִסְחָר (from סָחַר) *m. trade, traffic* 1 Kings 10, 15.

מָסַךְ (*inf. constr.* מְסֹךְ) *tr.* same as מָזַג (which see) *to mix*, wine, especially *to mix it with spices*, i. e. *to spice*, to make it more fiery Prov. 9, 5, Is. 5, 22, *to pour in* 19, 14 (figur.); Ps. 102, 10 (figur.). Deriv. מֶסֶךְ, מִמְסָךְ. The organic root is מָ־סַךְ, מָ־זַג, also found in סָךְ, נָ־סַךְ, אָ־שַׁךְ &c., but which is not identical with the Sanskrit miç, Greek μίσγειν, Latin misc-ere, since the sibilant here is not original.

מֶסֶךְ (from מָסַךְ) *m. spiced wine* Ps. 75, 9.

מָסָךְ (*constr.* מָסַךְ; from סָכַךְ, like מָגֵן, מָעֹז from גָּנַן, עָזַז, prop. after the form מַעְבָּד) *m. a covering*, 2 Sam. 17, 19; *a curtain* Ex. 26, 36; 40, 5, fully פָּרֹכֶת הַמָּ׳ 35, 12; 40, 21; figur. *covering of protection* Ps. 105, 39; *to take away the covering* Is. 22, 8, i. e. to allow to be seen.

מַסְכָּה *f.* see מְסֻכָּה and מַסְכִּית.

מְסֻכָּה (only with *suff.* מְסֻכָּתֶךָ) *f. a covering* Ez. 28, 13, which, however, is unsuitable; it is better therefore to read מַסְכָּתֶךָ (from מַסְכָּה = מַסְכִּית), *thy image-work.*

מַסֵּכָה (*constr.* מַסֵּכַת; *plur.* מַסֵּכוֹת, with *suff.* מַסֵּכֹתָם) *fem.* 1. (from נָסַךְ I.) *a fount, cast*, therefore a genitive to עֵגֶל Ex. 32, 4, אֱלֹהִים (idols) 34, 17, צְלָמִים Num. 33, 52; also מַ׳ alone, *a molten image, an idolatrous image*, made of cast metal Deut. 9, 12, Hos. 13, 2, Is. 42, 17, Ps. 106, 19, coupled with מוֹרֶה שֶׁקֶר Hab. 2, 18; different from תְּרָפִים

Judges 18, 17, פֶּסֶל Deut. 27, 15, 2 Chr. 34, 3; while מַסֵּכוֹת 1 Kings 14, 9 is in apposition to אֱלֹהִים אֲחֵרִים. אֶפֶד מַסֵּכַת זָהָב Is. 30, 22 *the golden covering of a cast-image*, which was even of baser metal sometimes. — 2. (from נָסַךְ II.) *a weaving together*, *a twisting together*, hence *league*, *covenant*, Is. 30, 1, parallel עֲשֹׂה עֵצָה; *covering*, with which mourners covered themselves 25, 7, parallel לוּט; accordingly the proverbial expression arose הַמַּסֵּכָה צָרָה כְּהִתְכַּנֵּס 28, 20 *the covering is narrow in proportion to the being wrapped in it*, i. e. too narrow for this purpose; the situation is inconvenient.

מִסְכֵּן (from סָכַן *to be bowed*, *low*, *poor*, which see) *m.* prop. an abstract, the state of being bowed, the state of being low, hence concrete *a poor*, *wretched one*, fig. as in the case of עָנִי *an upright one* Eccles. 9, 16, but commonly used like an abstract as genit. to יֶלֶד 4, 13, אִישׁ 9, 15. Ar. مسكين, مسكين, Maltese مْسْكِين, Aram. מִסְכֵּן (Targ. for עָנִי, אֶבְיוֹן), مسكين the same. From the Arab. has arisen the Italian meschino, meschinello, French mesquin, subst. mesquinerie (poverty), Portug. mesquinho, subst. mesquinhez. Deriv.

סָכַן (Kal unused) *denom. intr. to be a* מִסְכֵּן.

Puh. סֻכַּן (*part.* מְסֻכָּן) *to become a* מִסְכֵּן Is. 40, 20, who has become a מִסְכֵּן in his *offering* (תְּרוּמָה), i. e. who cannot spend much.

מִסְכְּנוּת (from סָכַן) *fem. poverty*, *neediness*, Deut. 8, 9.

מִסְכֹּנוֹת see מִסְכֵּנֶת.

מִסְכֵּנֶת (only *pl.* מִסְכְּנוֹת, from סָכַן = כָּנַס) *fem.* prop. *place of gathering together*, the productions of a country, *store* 2 Chron. 16, 4; 17, 12; 1 Kings 9, 19.

מַסֶּכֶת (from נָסַךְ II.) *fem. the web*, which is still on the weaver's beam; *the warp of a web* Judges 16, 13 14.

מְסִלָּה (from סלל I. after the form מְסִבָּה, *constr.* מְסִלַּת, with *suff.* מְסִלָּתוֹ; *pl.* מְסִלּוֹת, with *suff.* מְסִלֹּתַי, מְסִלֹּתָם) *f. a heaped up thing*, *a causeway*, *a highway*, on which it is easy to walk Is. 11, 16; 33, 8; 40, 3; generally *street*, *road*, which is raised 62, 10 or heightened 49, 11; *a way* 7, 3; 36, 2; Jer. 31, 21; *course* Judges 20, 31 32 45, of the wicked Is. 59, 7, of the stars Judges 5, 20; *the march* of locusts Jo. 2, 8; metaphor. *walk*, *manner of life* Prov. 16, 17, cognate in sense with אֹרַח, דֶּרֶךְ; *festival-march* or *procession* (to Jerusalem) Ps. 84, 6; *staircase*, *stairs*, *ascent*, by raised wainscoting (Rashi) 2 Chr. 9, 11 (= סֻלָּם), for which 1 Kings 10, 12 has מְסִעָד from סָעַד = צָעַד.

מַסְלוּל *m.* same as מְסִלָּה Is. 35, 8.

מִסְמֵר (only *pl.* מַסְמְרִים, from סָמַר *to be pointed*) *m. a nail*, *a pin*, for fastening a thing Is. 41, 7. In 1 Chr. 22, 3 מִסְמְרֵי stands instead, from מִסְמֵר. Ar. مِسْمَار the same, and Aram. denomin. סְמַר.

מִסְמֵר see מַסְמֵר.

מַסְמֶרֶת (only *plur.* מַסְמְרוֹת, once מִשְׂמְרוֹת) *fem.* = מַסְמֵר Jer. 10, 4, once מִסְמֵרוֹת (from מַסְמֵרֶת) 2 Chron. 3, 9; Eccles. 12, 11 *and they are fastened* (נְטוּעִים) *like nails*, i. e. fixed by scripture. דִּבְרֵי חֲכָמִים נְטוּעִים refers to מַסְמְרוֹת.

מִסְמֶרֶת see מַסְמֶרֶת.

מָסַס I. (Kal only in *inf. constr.* מְסֹס) *intr. to melt*, *to dissolve*, *to perish*, of a sick person Is. 10, 18; identical in its organic root with that in מָאַס, מָסַס־ה II., מָזַז; on the contrary the noun מֵס (which see) is to be referred to מוּס (מוּג) or מָסָה (which see) with the same signification.

Nif. נָמַס (once נָמֵס Ez. 21, 12, in pause נָמֵס, 3 *pl.* נָמַסּוּ; *inf. constr.* הִמָּס; *fut.* יִמַּס, and יִמְאַס Job 7, 5, יִמָּאֲסוּ Ps. 58, 8, if מָאַס II. is not to be adopted for it) *to melt*, *to dissolve*, of manna Ex. 16, 21, wax Ps. 97, 5; *to be loosened*, of the ligaments, that hold the body together

22, 15; *to be floated away*, of mountains Is. 34, 3 (comp. Am. 9, 13); Mic. 1, 4; figur. *to become lean*, *to be diseased*, of cattle 1 Sam. 15, 9 (see מִבְזֶה); *to be loosened*, of fetters Judges 15, 14; *to despair* Nah. 2, 11; Is. 13, 7; 19, 1. Derivat. תֶּמֶס; on the contrary מַס and מִסָּה are from מָסַס II.

Hif. הֵמֵס (3 *pl.* הֵמַסּוּ) *to make faint*, לֵב Deut. 1, 28.

מָסַס II. (not used) *tr.* prop. *to split*, *to divide*, *to separate*, *to sunder*, hence metaphor. *to number*, *to measure*, *to distribute*, of a tax, the same metaphor being found also in כַּס. Deriv. מַס, מִסָּה.

The organic root מַס is also in מָץ (מוּץ), to separate, to divide, Ar. مَصَّ to separate, to pick out, therefore to be clean (in مُصاص); on the contrary מַד proceeds from another point of view.

מַסָּע (also מַסַּע with weaker junction; *pl.* מַסָּעִים, *constr.* מַסְעֵי, with *suff.* מַסָּעָיו, מַסְעֵיהֶם) *m.* 1. (from נָסַע) *a departure*, *breaking up*, *journey* Num. 10, 2, Gen. 13, 3, hence *a journey-station*, Num. 10, 28, *a going before* Deut. 10, 11. — 2. *the breaking loose*, *the springing away*, of a stone, i. e. *the preparation*, *the dressing* of it, 1 Kings 6, 7 *built of completed and prepared stones*, so that מַסָּע merely describes שְׁלֵמָה more exactly; yet the word also meant *quarry*, as the Phenic. מִסְּעָא (Missua) is a n. p. of a Zeug. city where were stone-quarries (Strabo 17 p. 834); so too the proper name of a mountain there; then Hif. הִסִּיעַ means *to break out*, of stones. — 3. (from סוּעַ, like מַבּוּל, מִשּׁוֹט from בּוּל, שׁוּט) *a dart*, Job 41, 18, Targ. קִלְעָא; it may come, however, from נָסַע = סוּעַ.

מִסְעָד (from סָעַד II. = צָעַד or = מִצְעָד, comp. Phenic. n. p. מְסֻלָּח = מְצֻלָּח *a fortunate one*) *m. a footpath*, i. e. a narrow way distinguished by a raised panel 1 Kings 10, 12, for which 2 Chr. 9, 11 has מְסִלּוֹת.

מִסְפֵּד (*constr.* ־פַּד, with *suff.* מִסְפְּדִי; from סָפַד) *m. mourning* Am. 5, 16 17, *lamentation* Mic. 1, 8, *wailing* Gen. 50, 10, coupled with בְּכִי and צוֹם Esth. 4, 3; oppos. to מָחוֹל Ps. 30, 12; *wailing for the dead* Zech. 12, 10, with עַל of the person; or simply in the genitive 12, 11.

מִסְפּוֹא (from סָפָא) *m.* prop. *hodgepodge*, hence *fodder for cattle* Gen. 42, 27; coupled with תֶּבֶן (straw, litter) 24, 32, Judges 19, 19; comp. בָּלִיל.

מִסְפַּחַת *f.* 1. (from סָפַח I.) same as סַפַּחַת, prop. what attaches itself to, *scurf*, *scab* Lev. 13, 6-8. — 2. (*pl.* מִסְפָּחוֹת, from סָפַח II. = טָפַח) *a covering*, *kerchief*, *cloth*, for wrapping the head, to appear an oracle-giver by that means Ez. 13, 18 21; as lying prophets at an earlier period wore a hair-mantle, to procure easier acceptance of their false oracles Zech. 13, 4. מִסְפַּחַת may have been an earlier expression for the modern Hebrew טַלִּית (a prayer-covering).

מִסְפָּר (*constr.* ־פַּר, with *suff.* מִסְפַּרְכֶם, מִסְפָּרָם; *pl. c.* מִסְפְּרֵי; from סָפַר I.) *m.* 1. (from סִפֵּר) *a telling*, *narrative*, *narration* Judges 7, 15. — 2. *number* 1 Chr. 27, 24, Ex. 16, 16, and in this sense the phrases אֵין מִ׳ לְ, *there is no number to*, i. e. the thing is innumerable Judges 6, 5; 7, 12; 1 Chr. 22, 16; or אֵין מִ׳ *without number*, *countless* Song of Sol. 6, 8, put after the noun adverbially. In the accus. as an adverb *in number*, *according to the number*, Ex. 16, 16 *according to the number of your persons;* especially does it stand so after numbers, to comprehend, as it were, the sum of them 2 Sam. 21, 20, comp. Greek αριθμῷ, αριθμόν. — 3. *What can be numbered*, hence equivalent to *few*, *small*, Is. 10, 19 *countable*, i. e. *few*, *small*, opposite to *innumerableness;* so Deut. 33, 6 *and let his men be* (not) *countable*, i. e. let them be many. In this manner especially in the genit. after nouns, as שְׁנוֹת מִ׳ Job 16, 22 *years of number*, i. e. a few years; מְתֵי מִ׳ Gen. 34, 30, אַנְשֵׁי מִ׳ Ez. 12, 16; also as an apposition to the preceding noun, as יָמִים מִ׳ Num. 9, 20 *a few days*. — 4. (from סֵפֶר; *writing*) *n. p. m.* Ezr. 2, 2, for which Neh. 7, 7 has מִסְפֶּרֶת.

מִסְפֶּרֶת (same as מִסְפָּר 4) *n. p. m.* Neh. 7, 7; comp. סֹפֶרֶת.

מָסַר (*inf. c.* before Makkeph מְסָר־) *tr.* 1. (not used) *to separate, to sunder, to cut off, to divide*, of a whole, conseq. same as מָשַׂר (which see), Ar. مشر (*to divide, to sunder*, metaphor. *to measure*), hence (see Nif.) *to count off*, i. e. to adduce in separate parts; the same application of the fundamental signification being also found in מָנָה, סָפַר, סָכַם; comp. Samar. מסר *to review, to number, to examine*, therefore = Hebrew פָּקַד, Syr. ܡܣܪ *to reject, to drive away*. — 2. *to dissolve, to unloose*, an union with a person or thing; *to practise, to commit*, מָעַל Num. 31, 16, with בְּ of the person against whom it is committed, this being regarded as a dismission of the מָעַל from self in order to its being committed against another. A farther development of the idea is *to deliver up, to expose, to deliver over to*, like the Targ. מְסַר for נָתַן בְּיַד, הְסְגִּיר; modern Hebrew מָסַר, מְסֹרֶת tradition, Arab. مسر *to expose, to give up*, a secret. For the organic root מ־ס־ר comp. זָר I., נָזַר &c.

Nif. נִמְסַר (*fut.* יִמָּסֵר) *to be counted off* Num. 31, 5 (LXX); according to *Saadia to be separated.*

מוּסָר (from יָסַר, with *suff.* מוּסָרָם) *m. warning, admonition* Job 33, 16, = מוּסָר 36, 10.

מָסֹרֶת *f.* only in Ez. 20, 37 *I will bring you* בְּמָסֹרֶת הַבְּרִית, where *tradition* or נַאֲסֹרֶת (*a band*) has been thought of; better = מַסֶּרֶת, מַעֲשֶׂרֶת (from עָשַׂר), *a skillet, a pan*, same figure as in the case of כִּיּוֹר.

מַסְתּוֹר (from סָתַר) *m. a refuge*, with מִן *from* Is. 4, 6, cognate in sense with מַחֲסֶה.

מַסְתֵּר (after the form מַכְתֵּב, מַנְקֵשׁ) *m.* prop. the hiding, concealing; concrete *object of concealing the face* (פָּנִים) i. e. *anything abominable, detestable* Is. 53, 3.

מִסְתָּר (from סָתַר; *pl.* מִסְתָּרִים, with *suff.* מִסְתָּרָיו) *m. hiding-place, lurking-corner* Lament. 3, 10; Ps. 10, 9; 17, 12; modern Hebrew *a secret.*

מֵעַ (after the form שֵׁם; only *pl.* מֵעִים, *constr.* מְעֵי, on the contrary with *suff.* מֵעֵיהֶם, מֵעֶיךָ retaining the ־ֵ; from מָעָה) *m. pl. the bowels, intestines, guts* 2 Sam. 20, 10, 2 Chr. 21, 15 18 19, metaphor. *the body*, the part of the body of the male connected with generation, hence יָצָא מִמְּעֵי פ׳ *to be begotten by one* Gen. 15, 4; 2 Sam. 7, 12; *the body of a woman, the womb*, uterus Ruth 1, 11, Gen. 25, 23, fully מְעֵי אֵם Is. 49, 1; Ps. 71, 6; *the stomach*, the receptacle of food and drink Num. 5, 22, Job 20, 14, Ez. 3, 3, parallel to בֶּטֶן; *the belly*, which one fills 7, 19, of animals Jon. 2, 1; *the external body* Song of Sol. 5, 14, comp. מְעוּדֵי Dan. 2, 32; *the heart*, as the seat of the affections, of sympathy, of agitation Is. 16, 11; 63, 15, coupled with רַחֲמִים; Jer. 4, 19; 31, 20; Lament. 1, 20; 2, 11; as the seat of the understanding Ps. 40, 9.

Ar. مَعًى, Syr. ܡܥܝ the same.

מֵעָא (*def.* מֵעָא, *pl.* מְעָיִן, מְעָיָן, *def.* מְעַיָּא, with *suff.* מְעוֹהִי) *Aram. m. the external body* Dan. 2, 32.

מַעֲבַד (*pl.* with *suff.* מַעֲבָדֵיהֶם) *m. work, doing* Job 34, 25; from עָבַד.

מַעְבַּד *Aram. m.* the same Dan. 4, 34.

מַעֲבֶה (*c.* ־בֵּה, from עָבֵה) *m. density*, 1 Kings 7, 46 *in the compactness of the earth*, i. e. in the compact, loamy soil.

מַעְבָּר (*constr.* מַעֲבַר, from עָבַר) *m. the passing over*, of מַכָּה (i. e. chastisement), the coming of blows upon, of the whip Is. 30, 32; *transit*, over a river, *a ford* Gen. 32, 23; over a mountain, *a pass* 1 Sam. 13, 23.

מַעְבָּרָה (*pl.* מַעְבָּרוֹת, *constr.* מַעְבְּרוֹת) *f.* 1. (from עָבַר) *a passage, ford* Judges 3, 28; 12, 5 6; over a mountain, *a pass* Is. 10, 29; cognate in sense מַעֲבָר. — 2. (from עֵבֶר; only *pl.*) *banks, sides, bank-districts*, i. e. the localities there Is. 16, 2, comp. עֵבֶר (bank-land, river-land). — 3. *a bridge* Jer. 51, 32.

מַעְבֶּרֶת (only *pl.* מַעְבְּרוֹת) *f. a ford* Josh. 2, 7; *transit*, *pass* 1 Sam. 14, 4.

מַעְגָּל (in many mss. מַעֲגָל, *constr.* ־גַּל; *pl. c.* מַעְגְּלֵי, with *suff.* מַעְגְּלֶיךָ; from עָגַל) *m.* 1. *a circle*, *district*, Ps. 65, 12 *and thy districts* (over which thou ridest in thunder-showers) *drop with fatness.* — 2. *a round rampart of defence* 1 Sam. 26, 5 7, Targ. כַּרְקוֹמָא, χαράκωμα, LXX (1 Sam. 17, 20 cod. Al.) στρογγύλωσις; comp. Phenic. מַעְגָּל (Magal) a round ship-bottom, a round tent (*Sallust*, Jug. 18, 5); the circular new city of Carthage (Serv. 1, 421). — 3. (from עָגַל II. to walk along, go along) *a track*, *way* Ps. 140, 6; like שְׁבִיל, מְסִלָּה, נְתִיבָה, אֹרַח figur. *manner of acting*, *way of life*, *walk* Prov. 2, 9; 4, 11 26; Ps. 23, 3.

מַעְגָּלָה (*plur.* with *suff.* מַעְגְּלוֹתֶיךָ, מַעְגְּלֹתָיו) *f.* 1. *a round rampart* 1 Sam. 17, 20. — 2. *a way*, *path*, figur. Prov. 5, 21; Ps. 17, 5.

מָעַד (*part.* מוֹעֵד, *fut.* יִמְעַד) *intr.* same as מָט I. (מוּט), מָד I. (מוּד), נָט (נוּט), נָד (נוּד) *to waver*, fig. *to stand insecurely*, *to be liable to fall*, of קַרְסֻלַּיִם Ps. 18, 37, מוֹעֲדֵי רֶגֶל Job 12, 5 *whose feet totter*, אֲשֻׁרִים (which is fem.) 37, 31; without addition Ps. 26, 1.

Pu. מֻעַד (only *part. f.* מוּעֶדֶת instead of מְמֻעָ) *to be made to waver* Prov. 25, 19.

Hif. הִמְעִיד (2 *p.* וְהַעֲמַדְתָּ for וְהַמְעַדְתָּ; *imp.* הַמְעֵד) *to make waver*, *to cause to tremble*, מָתְנַיִם Ps. 69, 24; Ez. 29, 7.

מַעַד (after the form מַעַן, from עָדָה I.) *m. ornament*, *dress*, deriv. מַעֲדִי, מַעֲדִיָּה.

מַעֲדֶה (after the form מַעֲנֶה, from עָדָה I., *constr.* ־דֵה) *m. ornament*, *splendour*, of dress (בֶּגֶד), Prov. 25, 20 *splendour* (מַעֲדֵה should be read) *of dress in a cold day*, which is considered preposterous.

מַעֲדַי (from מַעַד יָהּ *Jah is ornament*) *n. p. m.* Ezr. 10, 34.

מַעֲדִיָּה (the same) *n. p. m.* Neh. 12, 5; 12, 17 wrongly written מוֹעַדְיָה, מוֹדְיָה.

מַעֲדָן (*plur.* with *suff.* מַעֲדָנַי; from עָדַן I.) *m. something lovely*, *dear*, i. e. tender children, Jer. 51, 34 *he has filled his belly with my dearest ones;* most mss. read מֵעֲדָנַי from עֶדֶן, which is the same; but the accus. is suitable here.

מַעֲדַן (only *pl.* ־דַנִּים) *m. delicate meats* Lament. 4, 5, fig. *delights* Prov. 29, 17; *choice products*, Gen. 49, 20 *and he yields* (*choice*) *royal products.*

מַעֲדֻנָּה (only *pl.* מַעֲדַנּוֹת, from עָדַן II. = עָנַד) *f. a fetter*, *band*, binding the single stars of כִּימָה into a group, Job 38, 31 (Targ., LXX, Masora, *Rashi*, *Kimchi*), parallel to מוֹשֶׁכֶת. Here belongs the adverbial accus. מַעֲדַנּוֹת 1 Sam. 15, 32 *in fetters* (*Kimchi*), though the ancients thought of the meaning of עָדַן I. (which see).

מַעְדֵּר (from עָדַר I.) *m. a weeding-hook*, of the vineyard Is. 7, 25.

מָעָה (not used) *to be twisted*, *wound*, *enwrapped in one another*, of the entrails, bowels, intestines; comp. volvulus from volvo, ilia from εἰλέω. Aram. הַדְרָא *gut*, from הֲדַר to wind, to turn, عِصْل, عقص entrails, from عصل to be crooked, عقص to be folded in one another; Aram. מְעָא, ܡܥܐ, Ar. معى (perhaps) the same. Deriv. מֵעַ and מֵעָה, and the proper name מָעַי. The organic root מָע־ה is also found in הָ־פַךְ, אָ־בַךְ, בָּךְ, נָ־בַךְ, סָ־בַךְ, with an interchange of labials.

מֵעָה (*pl.* מֵעוֹת, with *suff.* מֵעוֹתָיו) *f.* same as מֵעַ (which see), Is. 48, 19 *and the offspring of thy body like its*, i. e. numerous as the offspring of the sea.

מָעוֹג (from עוּג) *m.* 1. *a small round bread-cake* 1 Kings 17, 12, comp. עֻגָּה 17, 13. — 2. *contortion*, *perversion*, Ps. 35, 16 *praters of perversion*, i. e. slanderers.

מָעוֹז a frequent orthography for מָעֹז which see.

מָעוֹט see מָעֹט.

מָעוֹךְ (*a poor one*, from מָעַךְ = מָךְ; perhaps מָעֹךְ = מֹךְ = מֶלֶךְ) *n. p. m.* 1 Sam.

27, 2; sometimes interchanged with מַעֲכָה.

מְעוֹלֵל (from עוּל, *plur.* according to mss. Ps. 17, 14) *m.* same as עוֹלֵל, עוֹלָל, עָרִיל, עָוִיל (Job 21, 11) coll. *children, boys* Is. 3, 12.

מָעוֹן (*constr.* מְעוֹן, with *suff.* מְעוֹנִי, מְעוֹנָהּ, *pl.* with *suff.* מְעוֹנֶיךָ) 1. (from עוּן I.) *a habitation, dwelling-place,* of Jerusalem the principal habitation of the Jewish people Zeph. 3, 7; *the temple* 2 Chr. 36, 15, fully מְעוֹן בֵּית יי Ps. 26, 8; *heaven,* fully מְ קָדְשׁוֹ 68, 6; 2 Chr. 30, 27; Zech. 2, 17. Metaphor. of the habitations of wild beasts, *a lair* Nah. 2, 12, of תַּנִּים Jer. 9, 10; 51, 37; Ar. معان (stead). In Ps. 87, 7 the LXX read מְעוֹנַי for מַעְיָנַי; on the other hand, it may be taken adverbially in צְוִיתִי מָ 1 Sam. 2, 29, *for the habitation of God* or *in the tabernacle.* — 2. An orthographical variation of מָעוֹז *a refuge* Ps. 71, 3; 90, 1; 91, 9; מָעוֹז having really this meaning in 27, 1. — 3. (from עוּן II.) *the eye, look,* same as עַיִן 1 Sam. 2, 32 *and thou shalt look with a distressed look* (צַר מָעוֹן); comp. רַע עַיִן Prov. 23, 6, and the modern Hebrew צַר עַיִן. See מַעְיָן 2. — 4. (see מְעוֹן) *n. p.* of a city in Judah, in the neighbourhood of the mountain-town כַּרְמֶל (see כַּרְמֶל 4) Josh. 15, 55, 1 Sam. 25, 2, to which belonged a steppe (מִדְבַּר), called מִדְבַּר מָ 1 Sam. 23, 24 25 (*Robins.* II. p. 193), for which מִדְבַּר פָּארָן once stands alone in 25, 4, and מִדְבַּר פָּארָן is written wrongly in 25, 1. The city of *Ma'on* is now *Ma'in* on a conical mountain in the south-eastern tract of Hebron, where cisterns and the ruins of a castle are still met with. In the table 1 Chr. 2, 45, which is probably merely geographical, מָ is described as a city in the district of Caleb, by which בֵּית צוּר (Josh. 15, 58) was colonised. — 5. same as מָעוֹן Judges 10, 11.

מַעְיָן (see מְעוֹן) *n. p.* of a city in the neighbourhood of Petra (סֶלַע) east of Wady Musa Judges 10, 11, as we should read for מָעוֹן; Ar. *Ma'an* معان (*Robins.* III. p. 572); then the name of the whole district, whence the *Gentile pl.* מְעוּנִים (which see); but the district may also have been termed מָעִין, because the Gent. pl. is also מְעִינִים (which see).

מָעֹן (same as מָעוֹן; the fore-vowel on the first syllable ָ fell away in the pronunciation of the proper name; the cod. Sam. wrote מָעֻן) *masc. habitation of heaven, citadel of heaven, citadel of God,* the seat of Saturn or Baal in the seventh heaven (Enoch 14, 10 seq.; Lydus, de mens. II. 11 p. 24; IV. 38 p. 74), which was intended to represent the tower of Bel at Babel. Saturn or Baal was called in Phenician בַּעַל מָעֹן Num. 32, 38, Ez. 25, 9, 1 Chr. 5, 8, identical with בַּעַל שָׁמַיִם (Sanch. p. 14) and בַּעַל זְבֻל (in Jewish demonology); here it is merely the Phenician name of a place abridged from בֵּית בַּעַל מְעוֹן Josh. 13, 17, which again is abridged and contracted into בֵּית מְעוֹן Jer. 48, 23 and still farther into בְּעוֹן (which see) Num. 32, 3. It is the name of a city in Reuben, which often belonged to Moab, and whose ruins have been found in the present *Meiûn* (ميعون).

מְעוֹנָה and מְעֹנָה (with *suff.* מְעוֹנָתוֹ, ־תָם; *plur.* מְעֹנוֹת, with *suff.* ־תָיו, ־תֶיהָ, ־תֵינוּ) *f. a habitation, house,* of the temple Ps. 76, 3, parallel סֻכָּה; *house,* alluding to the lair of animals in the forest Jer. 21, 13; commonly *lurking-place, hole, lair,* of animals Am. 3, 4; Nah. 2, 12; Job 37, 8; 38, 40. In the difficult passage Deut. 33, 27 מְעֹנָה is to be taken as meaning *heaven, height,* like מָעוֹן 1, opposite to מִתַּחַת as this is to מִמַּעַל (Am. 2, 9); so that מְעֹנָה should either be considered an adverbial accus. *in the height, in heaven, above;* or the reading should be מִמְּעֹנָה. Accordingly the translation is: *in the height is the* (helping) *God of eternity, and beneath, the everlasting omnipotence* (for זְרֹעוֹת comp. Dan. 11, 15). See מוֹנָה.

מְעוּנִים 1. *Gent. pl.* of מָעוֹן *the Meunim* 1 Chr. 4, 41 K'ri (מְעִינִים K'tib); 2 Chr. 26, 7; for which 20, 1 and 26, 8 have

the transposed form עַמּוֹנִים (as the LXX rightly render); once in our text מָעוֹן = בְּנֵי מָעוֹן Judges 10, 11, for מִדְיָן, which the LXX actually have. At the time of the Jewish king *Jehoshaphat* they were identical with the Edomite inhabitants of mount Seir, and in conjunction with the Moabites (בְּנֵי מוֹאָב) and Ammonites (בְּנֵי עַמּוֹן) they marched south-east of the Dead Sea (מֵעֵבֶר לַיָּם) from Edom (מֵאֱדֹם should be read for מֵאֲרָם) against the Jewish king, and suffered a defeat by mutual encounter 2 Chr. 20, 1-20. Besides the name עֲמוּנִים (עַמּוֹנִים) 20, 1 they were also called because of their union with the Edomites יוֹשְׁבֵי הַר שֵׂעִיר, יוֹשְׁבֵי שֵׂעִיר 20, 23 or הַר שֵׂעִיר 20, 10; by *Josephus* (Ant. 9, 1, 2) *Arabians*. At the time of Uzziah, the Meunim united with the Arabs in *Gûr-Ba'al* (according to the LXX at Petra, according to the Targ. identical with גְּרָר) and Philistines to attack Judah; but Uzziah subdued them all, and made them tributary 26, 7 8. In the days of Hezekiah the Simeonites went forth on a conquering expedition, and came to גְּרָר (so we should read, according to the LXX, for גְּדֹר, which is perhaps = גּוּר בַּעַל), and marched thence still farther to the east of the valley, i. e. to the farthest south-eastern continuation of the valley in which the Dead Sea lies. Here the Hamites, i. e. Canaanites, dwelt from ancient times, together with the Meunim who had been added as a new colony; and the Simeonites established their dominion over both, as also over a part of the Edomites and Amalekites 1 Chr. 4, 41-43. From their connexion with the Arabs, Edomites, Midianites and Amalekites, we see plainly that the Meunim were an Arabian race, identical with the *Μιναῖοι*, *Μινναῖοι*, *Μειναῖοι* of classical writers (Strabo, Diodor., Agatharch.) — an opinion which the LXX also had —, and that as a *μέγα ἔθνος* (Ptol.) they sometimes reached towards the Red Sea, where they sent caravans with merchandise to northern countries (Agatharch., Diod., Dionys.); sometimes they founded great settlements towards the south-Arabian interior (Ptol., Plin.), where they became distinguished for their riches in cattle, and their trade in frankincense. — 2. *n. p.* of a family-stem of the נְתִינִים Ezr. 2, 30, Neh. 7, 52, who sprang perhaps from the Meunim dwelling along with the Hamites (Canaanites).

מְעוֹנֹתַי (instead of מְעוֹנוֹת יָהּ *Jah's dwelling-places*) *n. p. m.* 1 Chr. 4, 14.

מָעוּף (*constr.* מְעוּף, from עוּף II.) *m. darkness*, Is. 8, 22, same as מוּעָף.

מָעוֹר (from עוּר IV. = עָרָה after the form מָקוֹם; *pl.* מְעוֹרִים, with *suff.* ־רֵיהֶם) *m. uncovering*, *nakedness*, hence *the shame*, *pudenda*, Hab. 2, 15.

מָעַז (not used) *tr.* same as מָעַץ, בָּעַז *to decide*, *to judge*, *to rule*, whence מַעַז in the proper name מַעַזְיָה.

מָעֹז and מָעוֹז (so too in the construct state, with *suff.* ־זֹה, ־זוֹ, ־זֵךְ, מָעֻזִּי; *pl.* מָעֻזִּים, *constr.* ־זֵי; from עָזַז keeping the fore-vowel ָ, as in derivatives from ע״ע; but here וּ is more frequently written instead of ֻ, as if the stem were עוּז, Ar. عاذ) *m. a strong place*, *a fortress*, of the city סִין (Pelusium) Ez. 30, 15; of the strong city עַזָּה of the Syrians Dan. 11, 10; מָעֻזֵּי אֶרֶץ 11, 19 *the forts* i. e. strong cities *of the land* (east of Taurus); of Tyre Is. 23, 14; מָ׳ הַיָּם 23, 4 *the fortress of the sea*, i. e. new Tyre, built on a small island, called also מָעֻזִּים Dan. 11, 38, if we should not read מָעֹז יָם, on which account we have there *and he honours the god of the sea-fortresses* (Tyre), i. e. Melcart, *in the place*, i. e. in Tyre itself; of the strong seaport Seleucia 11, 7; fully עִיר מָ׳ of Tyre Is. 17, 9, or tautologically in מִבְצְרֵי מָעֻזִּים Dan. 11, 39; of the temple, which was fortified 11, 31; of the fortress in 'Ofra Judges 6, 26. Figur. *fence* Dan. 11, 1, coupled with מַחֲזִיק (which is to be taken as a noun); *protection*, *defence*, of God Is. 27, 5, Ps. 31, 5; 52, 9, or of men Is. 30, 2 3; *refuge*, *deliverance* Jer. 16, 19; *shelter* Prov. 10, 29; Nah. 3, 11; *equipment* Neh. 8, 10; מָ׳ רֹאשׁ *a helmet* Ps. 60, 9; מָ׳ צוּר *a mountain-castle* 31, 3,

coupled with בֵּית מְצוּדוֹת. Comp. Phenic. מָעֹז, מְעֹז, *Mus*, *Muz* in compound proper names, as מְעֹז אֵל *Muz-ul* n. p. of a city in Africa; מְעֻזָּא, *Musa*, *Muza*, *Musta*, n. p. of a city in Byzacium.

מַעַז (from עָזָה = קָצָה, עָצָה after the form מַעַר from עָרָה) *m. the act of deciding, judging, ruling;* abstract, *dominion*, only in the proper name מַעַזְיָה, ־יָהוּ; comp. מַעַץ. But מָעַז may also be taken as = בָּעַז.

מַעַזְיָה (see מַעַז) *n. p. m.* of a prince living in the time of Nehemiah and belonging to a priestly family Neh. 10, 9, who signed with others the statute (אֲמָנָה) then established; and who, like בִּלְגַּי, מִיָּמִן, מַלְכִּיָּה, רֵם &c. gave the appellation מַעַזְיָהוּ to one of the 24 classes of priests 1 Chr. 24, 18. Accordingly Tiberias, where was the station of this priestly class, was also called afterwards מַעַזְיָה.

מַעַזְיָהוּ see מַעַזְיָה.

מָעַט I. (*inf. constr.* מְעֹט, *fut.* יִמְעַט) 1. (not used) *tr. to split off, to break off*, metaphor. *to lessen;* deriv. מְעַט. — 2. *intr. to be little, to be lessened*, in number, value, character, Lev. 25, 16. Is. 21, 17, Prov. 13, 11, opposite to רָבָה; *to be insignificant* Neh. 9, 32.

The stem מָעַט I., taken as analogous to פָּחַת, גָּרַע, בָּצַר, is not to be compared with the Ar. معط (to be smooth, naked, hairless), معط (to rub off, to scrape off, to grind off, to smooth, to pluck out), as if it were identical with מָרַט; but it is an enlargement of מָט II. (which see).

Pih. מִעֵט *to be very small*, in number Eccles. 12, 3.

Hif. הִמְעִיט (*fut.* יַמְעִיט, *part.* מַמְעִיט) *to diminish, to make little* or *small* Lev. 25, 16; Num. 26, 54; *to cause that but a few* (שְׁאֵרִית) *remain* Jer. 10, 24; *to do in a less degree* Num. 11, 32, *to give little* Ex. 30, 15; in adverbial construction the infin. is sometimes omitted, as 2 Kings 4, 3, where לִשְׁאֹל is to be supplied.

מָעַט II. (not used) *tr. to sharpen, to point*, a sword, from the organic root מָ־עַט, which exists likewise in חַט, גַּד, כַּת, דַּד; but if we adopt the meaning *to draw, to unsheathe* (a sword), מָרַט and the Ar. مغط may be compared. See too עָטָה. Deriv. מָעֹט.

מֹעֹט *adj. m.*, מְעֻטָּה *fem.* (from מָעַט II.) *sharpened, whetted, pointed*, Ez. 21, 20, corresponding to הוּחַדָּה 21, 15; on the contrary מְרוּטָה 21, 14 = פְּתוּחָה 21, 33 *drawn.*

מַעַט (once מְעָט 2 Chr. 12, 7, see *Fürst's* Conc., elsewhere only in pause, with Zakeph מְעָט and מְעַט Deut. 28, 62; Ez. 11, 16; *pl.* מְעַטִּים; from מָעַט I.) *m.* 1. prop. something split off, divided, ramentum, a little chip, metaph. *a little, smallness*, therefore as a noun in connection with another which either follows in the genit., e. g. מְעַט מַיִם Gen. 18, 4 *a little water*, מְעַט אֹכֶל 43, 2, מְעַט צְרִי 43, 11, or precedes in the constr. state, e. g. מְתֵי מְעַט Deut. 26, 5 *men of fewness*, עֵר מְ׳ Dan. 11, 34, כִּכְלוּת מְ׳ Eccl. 10, 1; *a little*, paullum, *ὀλίγον*, *smallness*, as a noun Gen 30, 30, Ps. 37, 16, oppos. to הָמוֹן, or to רָב Prov. 15, 16, רֹב 16, 8, הַרְבֵּה Eccl. 5, 11; also coupled with the pl., as a collective Gen. 47, 9, Josh. 7, 3; in apposition to a pl. Neh. 2, 12, for which the plur. מְעַטִּים stands, not however till a very late period Eccles. 5, 1. — 2. *an adv.* (the noun in the accusat.) *a little, not much*, in extent Ps. 8, 6, space 2 Sam. 16, 1, and time Job 10, 20; עוֹד מְ׳ *yet a little while* Hag. 2, 6; מְעַט מְעַט *by little and little*, paullatim Ex. 23, 30; with מִן following, *less than*, i. e. *too little, little for* Gen. 30, 15; Num. 16, 13; Is. 7, 13; on the contrary Ez. 16, 20 should be translated: *was it too little in thy whoredoms?* = הַמְעַט מִמֵּךְ תַּזְנוּתֵךְ. — United with prepositions it is a) כִּמְעָט *only a little*, i. e. *almost*, paene, parum abest, prop. only a little was wanting, of a circumstance and an agency Gen. 26, 10; Song of Sol. 3, 4; also referring to time, *soon, shortly, quickly*, Ps. 2, 12; 81, 15; Job 32, 22; or expressive of the superlat. by the comparative כְּ, *but a very little*, perpaucum, *ὅσον ὀλίγον* Is. 1, 9;

26, 20; 1 Chr. 16, 19. b) לְמַעַט = מְעַט, as is often the case with adverbs and prepositions (see page 718) Hag. 1, 9; 2 Chr. 29, 34.

מַעֲטֶה (from עָטָה) *m. a vestment*, Is. 61, 3.

מַעֲטָפָה (from עָטַף) *f. a mantle, a wide tunic* (see מְעִיל) Is. 3, 22; Arab. مِعْطَف the same.

מַעֲי (*the sympathy-producer* viz. Jah is, comp. רַחֲמָאֵל; after the form שַׁדַּי, out of מַעַי from מָעָה) *n. p. m.* Neh. 12, 36.

מֵעַי (from עָוָה, for מְעִוַּי) *m.* same as עִי *a place of ruins, a place of rubbish*, Is. 17, 1; coupled with מַפֵּלָה, and chosen because of מֵעִיר.

מְעִיל (with *suff.* מְעִילִי, -לוֹ; *pl.* -לִים, with *suff.* מְעִילֵיהֶם; from מָעַל) *m. a cloak, an upper garment, a robe*, of a high-priest Lev. 8, 7, of a king 1 Sam. 18, 4, of a prophet 28, 14; worn over the כְּתֹנֶת 2 Sam. 13, 18; whose putting on is expressed by עָטָה 1 Sam. 28, 14, כָּרְבֵּל 1 Chr. 15, 27, לָבַשׁ Lev. 8, 7. Figur. *equipment*, in a subjective sense, i. e. with which one is wholly clothed, as צְדָקָה Is. 61, 10, קִנְאָה 59, 17, מִשְׁפָּט Job 29, 14; בּוּשָׁת i. e. to be clothed with disgrace, coupled with כְּלִמָּה Ps. 109, 29.

מֵעַיִם see מֵעַי.

מָעִין same as מָעוֹן (which see); hence *Gentile m. pl.* מְעִינִים 1 Chr. 4, 41 K'tib.

מַעְיָן (*constr.* מַעְיַן and archaistically מַעְיָנוֹ; I. *plur.* מַעְיָנִים, *constr.* מַעְיְנֵי, with *suff.* מַעְיְנֵי; II. *plur.* מַעְיָנוֹת, *constr.* מַעְיְנוֹת Gen. 7, 11) *m.* 1. (from עִין II.) *a place* or *ground of fountains*, Ps. 84, 7 *they make it a place of fountains*, i. e. rich in springs (*Ibn Esra*), comp. עֵין; Song of Sol. 4, 12 *a sealed* (i. e. debarred) *fountain*, of the chaste body of a maiden; *a spring*, i. e. water bubbling up Jo. 4, 18, coupled with נַחַל Ps. 74, 15, בּוֹר Lev. 11, 36, מָקוֹר Prov. 25, 26, which are applied metaphor. in the same way; fully מַעְיַן מַיִם 2 Kings 3, 25; בְּ גַּנִּים Song of Sol. 4, 15 *a garden-spring*, i. e. in the royal gardens of Solomon (Eccl. 2, 5); fig. Is. 12, 3. — 2. same as מָעוֹן *protection*, Ps. 87, 7 *and singers as well as dancers, all my protection is with thee;* LXX ἡ κατοικία. Others take מַעְיָן here to mean *idea*, comp. mod. Hebrew עִיּוּן. More correctly perhaps *a look*, from עַיִן; and then the translation will be: *all my looks are directed toward thee.*

מְעִינִים see מְעוֹנִים.

מָעַךְ (*part. pass. m.* מָעוּךְ, *f.* מְעוּכָה) *tr. to press upon, to press into, to pierce*, a spear into the earth 1 Sam. 26, 7; *to compress, to bruise*, the testicles Lev. 22, 24; *to press*, the breasts, i. e. to handle them immodestly; comp. Arab. مَكَّ to press, to push, مَعَكَ to bruise, מָךְ (*intr.*) *to be pressed down*, as also מָעַךְ in the proper name מָעוֹךְ; *to be low*, of a country; it is also possible that it was used for מָלַךְ and pronounced *môch*. Deriv. besides מָעוֹךְ, the proper names מַעֲכָה, מַעֲכָת.

מַעֲכָה (from מָעַךְ) 1. (perhaps *depression*) *n. p.* of a region which bounded the east-Jordan land to the north Deut. 3, 14; Josh. 12, 5; 13, 11, forming by itself, like טוֹב, אַרְגֹּב צוֹבָא, אַרְגֹּב בֵּית־רְחוֹב (see Judges 11, 5, comp. 1 Macc. 5, 13, 2 Macc. 12, 17) and גְּשׁוּר Deut. 3, 14, a little kingdom 2 Sam. 10, 6 8; 1 Chr. 19, 7. It belonged to the great Syrian or Aramaean district, and was therefore called אֲרָם מ' 19, 6. Once מַעֲכָת stands for it, to denote the population Josh. 13, 13. *Gentile* coll. מַעֲכָתִי Deut. 3, 14; Josh. 12, 5; 13, 11; 2 Kings 25, 23; whence perhaps מַעֲכָת 13, 13 is abridged. — 2. *n. p.* of the chief city of the small Aramaean kingdom just mentioned, at the sources of the Jordan on the west slope of southern Antilebanon, as Jerome states. Fully, this city was called בֵּית מַעֲכָה 2 Sam. 20, 14 15, 1 Kings 15, 20, 2 Kings 15, 29, where it serves to describe more exactly אָבֵל which lay in its neighbourhood and belonged to Naphthali, in order to distinguish it from others of the same name. The race and territory of *Maacha*, and consequently also the city *Bet-Maacha*, were derived from Aram Gen. 22, 24. —

3. (same as מַלְכָּה, *al* contracted into *o*, *queen*, *princess*, i. e. = מָלְכָּת, of the queen of heaven Neït or Tanaïs) *n. p. f.* 2 Sam. 3, 3, 1 Kings 15, 2 10 13 and 2 Chr. 11, 20; for which מִיכָיְהוּ stands in 13, 2; 1 Chr. 2, 48; 7, 15 16. — 4. *n. p. m.* 1 Kings 2, 29; 1 Chr. 11, 43; 27, 16, partly interchanged with מִיכָוּךְ. Here too it may have arisen out of מַלְכָּה, as the name of the place is perhaps to be referred thereto.

מַעֲבֶת see מַעֲבֶה.

מַעֲבָתַי see מַעֲבֶה.

מָעַל (*inf. absol.* מָעוֹל, *constr.* מְעָל- and מְעַל Ez. 20, 27; *fut.* יִמְעַל and יִמְעֹל) *tr.* 1. (not used) *to cover*, *to veil*, spoken of a wide upper garment; deriv. מְעִיל. — 2. Metaphor. as in the case of בָּגַד, *to act covertly*, *secretly*, i. e. *faithlessly*, *deceitfully*, hence *to speak wantonly* Prov. 16, 10; *to sin*, by unlawful deeds 2 Chr. 26, 18; *to take by stealth*, with בְּ *of* a thing, as חֵרֶם Josh. 22, 20, figur. *to steal* from יי, by apostasy 1 Chr. 10, 13; *to trespass*, with בְּ Num. 5, 27; more strongly מָ מַעַל Lev. 5, 21; Dan. 9, 7; Ez. 20, 27.

The organic root מָעַל is also found in שׂ־מַל (to cover), and the Arab. مَغَلَ proceeded from the same fundamental signification, since the current meanings are merely paraphrastic of the fundamental one; comp. مغالة (faithlessness, deceit). An analogy is presented by בָּגַד (which see), as well as the Arab. لبس, ختل, دهن III.

מַעַל (with *suff.* מַעֲלוֹ, מַעֲלָם) *masc.* 1. (from מָעַל) *trespass*, *faithlessness*, *sin*, Josh. 22, 16 31; coupled with חַטָּאת 2 Chr. 33, 19; commonly supplementing the idea of the verb מָעַל Lev. 5, 15; Num. 5, 6 12; also construed with בְּ of the person or thing Josh. 22, 31; *malice*, *treacherous action* Job 21, 34. מַ֫ל הַגּוֹלָה *the transgression of the exiles* Ezr. 9, 4; 10, 6. For מָעַל מַ֫ל we have מָסַר מַ֫ל in Num. 31, 16. — 2. (from עָלָה, comp. מַעַר from עָרָה, prop. abridged from מַעֲלָה, with *a* of motion מַעְלָה) prop. *what is above*, *the upper part*, commonly only in combination with מִן, i. e. מִמַּעַל, with the sense of a particle *above* Ex. 20, 4, Am. 2, 9, Job 18, 16, oppos. to מִתַּחַת; *in the height*, as the place of אֱלֹהִים Job 3, 3; 31, 2, שְׁחָקִים Prov. 8, 28, שָׁמַיִם Is. 45, 8, שַׂרְפִים 6, 2; with לְ following *above the*, for which לְ מַעַל, לְ עַל (which see) also occur Gen. 22, 9; Ex. 28, 27; *above a thing* Jer. 52, 32; (prominent) *above* one Is. 6, 2, hence not *about* (LXX κύκλῳ αὐτοῦ); *over above* מִמַּעַל עַל 1 Kings 7, 3. מַעְלָה means *upwards* Deut. 28, 43, oppos. to מַטָּה, where, however, it is doubled to strengthen the idea; with preceding מִן denoting the point of starting מַעַל means locally *farther upwards*, Judges 1, 36 *from Petra and upward;* 1 Sam. 9, 2; referring to time, *and above* Ex. 30, 14, Num. 1, 3, *and afterward* 1 Sam. 16, 13. לְ in addition is very often prefixed to denote movement in space, as לְמַעְלָה *above*, *upwards*, *over*. So after verbs by which motion upwards is intended to be expressed, פָּרַשׂ כָּנָף Ex. 25, 20, פָּנָה Is. 8, 21, הֵבִיא Ps. 74, 5, נָשָׂא 1 Chr. 14, 2, עָלָה Eccles. 3, 21, גָּדַל 1 Chr. 29, 25, הָפַךְ (to turn the lowermost, uppermost) Judges 7, 13; generally only a small increase to the force of מַעְלָה Deut. 28, 13, or doubled Ez. 41, 7; *over* Ezr. 9, 6; but מִן follows with this sense 1 Chr. 29, 3. עַד לְמַ֫ *to a high degree*, *exceedingly* 2 Chr. 16, 12; 17, 12; 26, 8. A farther accumulation of prepositions is in מִלְּמַעְלָה *from above upon* Gen. 6, 16; 7, 10, which is superfluous according to our view. This usually takes place when the starting point is above and the direction is below Josh. 3, 13; Ex. 25, 21; 1 Kings 7, 25; it is seldom entirely = מִמַּעַל Jer. 31, 37.

מֵעַל (*pl.* מֵעָלִין, *constr.* מֵעָלֵי, prop. infin. of עָלַל and put for מַעַל) *Aram. m. the going down*, *setting*, of the sun Dan. 6, 15. The doubling of the ל is removed by the extension of the *a*-sound (מֵעָלִין from מֵעַלִּין), and the plur. marks

an infin. which has become a noun, with a noun-idea.

מֵעָל *from above* GEN. 27, 39; 49, 25; PS. 50, 4; see עַל and מִן.

מֵעַל (compounded of עַל and מִן) see עַל.

מַעַל (from מַעֲלָה from עָלָה) *masc. a lifting up*, of the hands NEH. 8, 6.

מַעֲלָה (*pl.* מַעֲלוֹת, with *suff.* מַעֲלוֹתָו, מַעֲלֹתֵיהֶם; from עָלָה) *m.* 1. *ascent*, to a high and distant point, 1 CHR. 17, 17 *and me thou hast caused to see* (הֶרְאִיתָנִי to be read for רָאִיתָנִי) *as it were a succession of men with respect to elevation*, the most distant future being considered the goal; this passage appears in an abridged and at the same time a mutilated form, in 2 SAM. 7, 19. — 2. *the going up*, *journeying up*, of the return from Babylonia, *return* EZR. 7, 9, עֲלָה also being so used (2 KINGS 24, 1; EZR. 2, 1 &c.). The expression מַעֲלֵה was used for this idea, because עֲלָה was applied to the return from Babylonia which lies lower. — 3. only in plur. and coupled with רוּחַ *thougths*, *the thoughts and strivings*, prop. the risings of the mind, Ez. 11, 5, comp. עֲלַת עַל־רוּחַ 20, 32 for עֲלָה עַל־לֵב. — 4. *a step*, properly what mounts 1 KINGS 10, 19, Ez. 40, 26; מַעֲלוֹת ibid. meaning *a stair*; then *degree*, *division*, on a dial or arch set upon a horizontal surface for the dividing of time, the figure being taken from *steps* 2 KINGS 20, 9-11; Is. 38, 8. מַעֲלוֹת in the inscription of 15 short psalms, Ps. 120-134, has been understood in unsatisfactory and very different acceptations. As if it were a more exact designation of שִׁיר (psalm, poem), with which it stands in the genitive (לַמַּעֲלוֹת or הַמַּעֲלוֹת), translators (LXX, Vulg.), the Talmud (Middoth, Sukka) and Jewish interpreters (*Saadia*, *Rashi*, *Ibn Esra*, *Kimchi*) have understood it as a local word, and rendered it *steps* (which lead to the temple or some other place there), because, as is alleged, they were meant to be sung there. Others (Theod., Symm., Aq., Syr.) understand *returns home* (from Babylon); the moderns (*Herder*, *Eichhorn* &c.) *pilgrim-processions*, i. e. the usual pilgrimages to Jerusalem. According to *Saadia*, *Ibn Esra* &c. מ׳ refers to *a mode of singing in an elevated voice*. According to *Bellermann* it alludes to a certain step-like, ascending rythm. But none of these explanations suits all the 15 songs. It is therefore better (with *Fürst's* Concord.) to take the word מַעֲלוֹת in the modern Hebrew meaning *excellence*, according to which these 15 poems received the inscription *superior* or *excellent songs*, being a peculiar collection; comp. Phenic. מַעֲלַת *excellence*, *dignity*, מ׳ פֵּן (Mass. 3) *dignity of the kind of sacrifice*. The Arab. معلى has also this meaning. — 5. only in *plur.* same as עֲלִיָּה *a balcony*, *an upper room* AM. 9, 6; vice versa עֲלִיָּה stands for מַעֲלוֹת in 2 CHR. 9, 4.

מַעֲלֶה (*constr.* מַעֲלֵה, with *suff.* מַעֲלָיו = מַעֲלֵהוּ, מַעֲלָיהוּ; from עָלָה) *m.* 1. *an elevated place*, *a gallery*, NEH. 9, 4. — 2. *staircase*, *ascent*, i. e. ascent on a slope, after הָעֵיר 1 SAM. 9, 11, לוּחִית Is. 15, 5, בֵּית־חוֹרֹן JOSH. 10, 10, אֲדֻמִּים 18, 17, גּוּר 2 KINGS 9, 27, עַקְרַבִּים JUDGES 1, 36, הַצִּיץ 2 CHR. 20, 16, to denote certain ascending ways, and so to be the names of certain localities; *ascent*, where ל or the genitive follows NEH. 12, 37; 1 SAM. 9, 11; *steps* Ez. 40, 31 34 37. Phenic. מַעֲלַת the same; hence מַעֲלַת הַבַּעַל (Malet habalas) n. p. of a mountain in Mauritania, מַעֲלָא (ma'alo, malo, *Mallo*, *mallus*) n. p. of a city of Cilicia founded by Phenicians and explained *hill* (Strabo XIV, 4. page 675 seq.).

מְעֻלָּה see מָעַל.

מַעֲלִיל, only in *pl.* with *suff.* מַעֲלִילֵיכֶם ZECH. 1, 4 K'tib, but which should be read מֵעֲלִילֵיכֶם from עֲלִילִים (which see); conseq. it is not = מַעֲלָל.

מַעֲלָל (only *pl.* מַעֲלָלִים, *constr.* מַעַלְלֵי, with *suff.* מַעַלְלֶיךָ, מַעַלְלֵינוּ, מַעַלְלֵיכֶם; from עָלַל) *m.* 1. *deed*, *action*, a good one JER. 35, 15, or a bad one 44, 22, &c.

1 Sam. 25, 3, Is. 1, 16; particularly of men against God 3, 8; Hos. 7, 2 *their doings ensnare them;* then *a great deed*, of God Ps. 77, 12; 78, 7; in a subjective sense with דֶּרֶךְ Zech. 1, 6. — 2. denominat. from עוֹלֵל *childishness*, *play* Prov. 20, 11, but which may also be taken in signification 1.

מַעֲמָד (*constr.* מַעֲמַד, with *suff.* מַעֲמָדָם, מַעֲמָדֵךְ; from עָמַד I.) *m. a post*, *station* Is. 22, 19, לְיַד *at the side of* 1 Chr. 23, 28; עַל־מ׳ 2 Chr. 35, 15 *at their posts;* then *the position*, of serving persons 1 Kings 10, 5; modern Hebrew *serving posts.*

מְעָמָד (from the Hof. of עָמַד I.) *m. the being set*, upon a thing, *the being able to stand*, *standing-place*, *foundation*, Ps. 69, 3.

מַעֲמַסָּה (from עָמַס) *fem. a burden*, *weight*, אֶבֶן מ׳ Zech. 12, 1 *a stone of burden*, i. c. hard to be lifted, such stones having been usual in places of Palestine for the exercise of young men (Jerome); figur. of the strong mountain-city Jerusalem; comp. Is. 28, 16.

מַעֲמָק (only *plur.* מַעֲמַקִּים, *constr.* מַעַמְקֵי) *m. plur. the depths*, of the sea Is. 51, 10, with יָם or מַיִם Ps. 69, 3 15; *deep abysses*, as a figure of misfortune 130, 1.

מַעַן (abridged from מַעֲנֶה from עָנָה [to lean to, to incline to a thing, to direct the mind and heart to a thing, i. e. to purpose, to design], רַעַן with a similar meaning being also formed from this stem; with *suff.* מַעֲנֵהוּ) *m.* prop. *the inclining oneself to*, *the aiming after*, a thing; hence *purpose*, *object*, consilium, propositum (not *significance*, as some take it), Prov. 16, 4 *God has made every thing for its* (כֹּל) *object* (לַמַּעֲנֵהוּ, to be distinguished from לְמַעֲנֵהוּ *for its own sake*). Commonly used as a particle with לְ prefixed only in לְמַעַן (with *suff.* לְמַעֲנִי, לְמַעֲנֵהוּ, לְמַעַנְכֶם &c.), and that 1. as *a preposition: on account of*, propter, *in relation to*, partly in order to point out the motive, the consideration, on which account a thing takes place Ps. 48, 12; 97, 8; 122, 8; Is. 37, 35 &c., hence also *with respect to;* partly the design or object, hence *for the sake of*, *for the benefit of*, as לְמַעַנְכֶם Is. 43, 14 *for your sake*, *for your advantage* 43, 25; 48, 11; Ps. 79, 9, explained by עַל דְּבַר 106, 8. — 2. as *a conjunction: so that*, *in order that*, with the imperf. Deut. 29, 5 *that you may know;* with the voluntative Ps. 9, 15 *that I may relate*, for which לְמַעַן אֲשֶׁר stands more frequently Lev. 17, 5; Num. 17, 5; Deut. 20, 18; 27, 3, as also יַעַן אֲשֶׁר Ez. 12, 12. The meaning *with the design that* holds good also in Gen. 18, 19 *for I have observed him* (i. e. have entered into a nearer relation with him) *in order that he may command.* In this sense is also used שׁ Eccles. 3, 14, אֲשֶׁר Ez. 36, 27, Deut. 4, 40, interchanged with לְמַעַן, or the infin. with לְ 2 Chr. 26, 15; לְמַעַן being generally used as synonymous with an infin. and לְ, as לָסוּר Prov. 13, 14 = לְמַעַן סוּר 15, 24. Once both stand beside one another Ez. 21, 20; בַּעֲבוּר also stands instead of it Ex. 9, 14. — 3. *so that*, as a consequence of the preceding, arising out of the idea of aim and object. In this sense לְמַ׳ is followed, sometimes by the infin. Am. 2, 7; sometimes by the imperf. Ps. 30, 13; Is. 28, 13; 44, 9; Jer. 27, 15.

מַעֲנָה (*plur.* מַעֲנוֹת; from עָנָה II.) *f.* prop. a depression, sinking, hence *a furrow*, *furrow's-length*, only in 1 Sam. 14, 14 *as half a furrow's length in a yoke of land.*

מַעֲנֶה (*c.* מַעֲנֵה) *m. an answer* Prov. 15, 1 23; *an answering*, *granting* 16, 1; *obeying*, *corresponding to* 29, 19; *hearing* Eccles. 5, 19, if it be not rather here the part. of Hif.; *reply*, *refutation* Job 32, 3 5; *decision* Mic. 3, 7. Prov. 16, 4 belongs to מַעַן with the meaning *object* (which see); comp. Arab. عنى to purpose.

מְעוֹנָה see מָעוֹן.

מַעֲנִית (from עָנָה II.) *fem. a furrow*, הֶאֱרִיךְ מַ׳ *to draw long furrows* Ps. 129, 3 K'ri.

מְעֻנִּים, מְעוֹנְנִים see אֱלוֹן.

מָעַץ (not used) an assumed stem to the noun מַעַץ, but which may also be from עָצָה, like מָעַז from עָזָה. See מָעַז.

מַעַץ (from עָצָה = קָצָה *to decide*, *to judge*, like מַעַר from עָרָה) *m. deciding*, *judging*, *ruling*, subst. *dominion*; only as a proper name *masc.* (*dominion of Jah*) 1 Chr. 2, 27; comp. אֲחִימַעַץ (which see), מַעֲזִיָּהוּ, מַעַז.

מַעֲצֵבָה (from עָצֵב) *f. place of sorrow* Is. 50, 11.

מַעֲצֵד (from עָצַד = Aram. חֲצַד, Ar. حَصَدَ) *m. an instrument for cutting*, Is. 44, 12 *the maker of iron instruments for cutting*, i. e. the smith; *an axe*, for cutting wood Jer. 10, 3; Arab. مِعْصَدٌ the same, from عصد to hew.

מַעְצוֹר (from עָצַר) *m. restraint*, *hindrance* 1 Sam. 14, 6.

מַעְצָר (from עָצַר) *m.* the same, Prov. 25, 28.

מַעֲקֶה (from עָקָה) *m. a ledge*, about a flat roof, Deut. 22, 8; LXX στεφάνη.

מַעֲקַשׁ (only *pl.* מַעֲקַשִּׁים; from עָקַשׁ) *m. a rough*, *crooked way* Is. 42, 16.

מַעַר (from עָרָה I., like מַעַן from עָנָה) *m. nakedness*, *uncovering*, *bareness*, hence 1. *the parts of shame*, *pudenda* Nah. 3, 5; comp. עֶרְוָה. — 2. Metaphor. *an empty*, *open* (bare) *space*, 1 Kings 7, 36 *according to the open space of each* (*border*).

מַעֲרָב (with *a* of motion מַעֲרָבָה, with *suff.* מַעֲרָבֵךְ, *pl.* with *suff.* מַעֲרָבַיִךְ only in Ez. 27, 13, but which is to be taken as an extension of the sing. like גְּאוֹנַיִךְ 16, 56) *m.* 1. (from עָרַב I.) *barter*, of wares to be exchanged, and of traffic as exchange (like עִזְבוֹן); only in Ez. ch. 27, where Tyrian commerce is described; נָתַן מַעֲרָב בְּ 27, 13 17 *to pay the wares with* (by), like נָתַן עִזְבוֹנִים בְּ 27, 12; *trade*, *traffic* (so far as goods go to make it), עָרַב מַ׳ 27, 9 27 *to carry out trade*, *to be occupied with business*, הָיָה בְּמַ׳ 27, 19 *to be in exchange*, 27, 25 *ships of Tarshish are thy merchandise* (שְׁרוּת from שׁוּר III. = סָחַר, רָכַל which see), *thy trade*; then *wares*, *goods* 27, 27, coupled with עִזְבוֹנִים, הוֹן, the contents of a ship along with the persons (מַחֲזִיקֵי, חֹבְלִים, מַלָּחִים, אַנְשֵׁי מִלְחָמָה, עֵרְבֵי מַעֲרָב, בֶּרֶק); 27, 34. — 2. (from עָרַב II.) place of darkness, of the setting of the sun, i. e. *the west*, oppos. to מִזְרָח 1 Chr. 12, 15; Ps. 103, 12; *lands of the west* Is. 59, 19, oppos. to מוֹצָא Ps. 75, 7; לַפְּנֵי *on the west of* 1 Chr. 7, 28; *westward* 26, 16, of the west-jordan country 26, 30; of Macedonia or Europe Dan. 8, 5.

מַעֲרָבָה (from עָרַב II.) *fem.* same as מַעֲרָב 2. Is. 45, 6.

מַעֲרָה (from עָרָה) *fem.* only in *plur.* מְעָרוֹת 1 Sam. 17, 23 K'tib, which the K'ri, LXX and Vulg. read מַעֲרָכוֹת, the Syr. and Ar. מַעֲרָכָת (see מַעֲרָכָה); but if the reading of the K'tib be retained, it should be translated like מַעַר 2: *the empty*, *open space* before the camp; comp. Ar. عَرًا (a plain), عَرْوَةٌ the empty space before a city.

מַעֲרֶה (from עָרָה III., *constr.* מַעֲרֵה) *m. forest*, hence the name of a place in the neighbourhood of גֶּבַע, bearing the name מַעֲרֵה גֶּבַע (*Geba-forest*) Judges 20, 33. The Targ. and *Kimchi* understand by מַ׳ *bareness* (of houses and trees); therefore *an empty*, *treeless plain*; but this does not suit the ambush. The *Peshito* has unnecessarily מְעָרָה (a cave); the LXX (cod. Alex.) and Vulg. read מַעֲרָב.

מְעָרָה (from עוּר I.; *constr.* מְעָרַת, *pl.* מְעָרוֹת) *f. a cave*, for concealment 1 Sam. 24, 4, Josh. 10, 18, for burying in Gen. 49, 29; of that at עֵדֶם 2 Sam. 23, 13, מַכְפֵּלָה Gen. 23, 9; coupled with חָוָה (which see), מְצָדָה (which see); as a hiding-place Ez. 33, 27; 1 Sam. 13, 6; as a lair of wild beasts Is. 32, 14; in Josh. 13, 4 according to the Vulg. as the proper name of a place.

מַעֲרִיץ (from עָרַץ) *m. an object of fear*, of adoration, i. e. *God* Is. 8, 13; comp. 29, 23.

מַעֲרָךְ (only *plur.* מַעֲרָכִים, *constr.* מַעַרְכֵי; from עָרַךְ) *m. arrangement*, *dis-*

posal, *project*, *counsel*, PROV. 16, 1, coupled with לֵב.

מַעֲרָכָה (*pl.* מַעֲרָכוֹת; from עָרַךְ) *f.* *array*, *an army put in battle-array; an army* generally 1 SAM. 4, 2 16; 17, 21. In 17, 23 the LXX and Vulg. read מַעֲרָכוֹת, the Syr. and Ar. מַעֲרָכָה; which, however, give no suitable meaning. Also *arrangement*, *setting forth*, of the shewbread LEV. 24, 6, of the lambs EX. 39, 27, of the wood on an altar JUDGES 6, 26.

מַעֲרֶכֶת (*pl.* מַעֲרָכוֹת also in the absol. state) *f.* the same LEV. 24, 6; 1 SAM. 17, 8.

מַעֲרֹם (only *pl.* with *suff.* מַעֲרֵיהֶם) *m.* *nakedness*, *a naked body* 2 CHR. 28, 15.

מַעֲרָצָה (from עָרַץ meaning to crush) *f.* an instrument for cutting off the tops of trees Is. 10, 33, but which the ancients have taken to mean *sudden violence*.

מַעֲרֶת (*a treeless place*) *n. p.* of a city in the mountains of Judah JOSH. 15, 59.

מַעַשׂ (abridged from מַעֲשֵׂה), *m.* *deed*, *work*, only in the proper names מַעַשְׂיָהוּ, מַעֲשֵׂיָהוּ.

מַעֲשֶׂה (*constr.* מַעֲשֵׂה, with *suff.* מַעֲשֵׂנוּ, מַעֲשֶׂךָ, ־דוֹ, ־הָ, ־נוּ, ־כֶם, ־הֶם; *pl.* מַעֲשִׂים, *constr.* ־שֵׂי, with *suff.* מַעֲשַׂי, ־שֶׂיךָ, ־שָׂיו &c.; from עָשָׂה I.) *m.* 1. prop. *the doing*, *executing*, *preparing*, hence *business* GEN. 47, 3; EX. 5, 4; *labour* Ez. 46, 1, opposed to rest; *acting*, *manner of life*, in a spiritual sense EX. 23, 24; LEV. 18, 3; *the conduct* ECCLES. 4, 3; *activity*, *stirring action*, ECCLES. 9, 10; seldom = הַמַּעֲשֶׂה הָרָע *an evil action*, *an evil deed* 1 SAM. 20, 19, JOB 33, 17, like פֹּעַל 36, 9, but which is given only by the connexion; in 1 SAM. l. c. it is better to translate: *on the day of the business* (that you know). — 2. *a work*, the result of doing, *a deed*, of God JUDGES 2, 10, or of men GEN. 44, 15, for which the pl. is also used collect. GEN. 20, 9; 1 SAM. 8, 8; ECCLES. 1, 14. — 3. *a thing made*, *a work*, of man's hands, i. e. an idol, DEUT. 4, 28; Ps. 115, 4; generally *a work* or *production of art*, *a thing fabricated*, Ez. 27, 16 18, specially מַ׳ חֹשֶׁב *damask-work* EX. 26, 1; מַ׳ אֹרֵג 28, 32; מַ׳ רֹקֵם 26, 36; מַ׳ רַשָּׁת 1 KINGS 7, 17; מַ׳ רֹשֶׁם EX. 27, 4. In 2 CHR. 16, 14 מִרְקַחַת מַעֲשֶׂה is abridged from מִרְקַח מַעֲשֵׂה רֹקֵחַ (EX. 30, 25 35). Fig. of the works of God, the heavens, the earth, the world, creation &c. PSALM 8, 7; 19, 2; Is. 5, 19. More rarely מַעֲשִׂים meaning *ποιήματα*, poems Ps. 45, 2, as works of art. In the sing. *product*, *effect*, HAB. 3, 17, comp. פְּרִי; *fruit* EX. 23, 16; *result* Is. 32, 17; *cattle*, as acquired goods 1 SAM. 25, 2. Fig. *deliverance*, *restoration* Is. 26, 12. — In JOB 37, 7 we should read with the Vulg. לָדַעַת כָּל־אֲנָשִׁים מַעֲשֵׂהוּ, *that all men may recognise his doings;* conseq. מ׳ belongs to signif. 1.

מַעֲשִׂי (contracted from מַעֲשִׂיָהוּ, *the mighty deed of Jah*) *n. p. m.* 1 CHR. 9, 12.

מַעֲשִׂיָהוּ (the same) *n. p. m.* JER. 21, 1; 29, 21. Comp. the Phenician proper names מַעְשַׂרְבַּעַל, n. p. of Hiempsal's father (Numid. 2, 3), eliminating the Ayin מָשַׂרְבַּעַל (Numid. 1, 3); מַעְשַׂרְאֵל the name of Numidia, contracted נַעְשַׂרְאֵל, hence the Gentile plur. נַעְשַׂרְאִלִים (Numidians) Numid. 1, 3. For מַעְשַׂרְבַּעַל, מָשַׂרְבַּעַל we have also occurring מַעְשַׂרְבַּעְלָן (Num. 2, 2) and מָשְׂעְלָן (ib. 4, 2); as מַעְשָׂה־ מַעְשַׂרְאֵל (Masaesyl) also appears for מַעְשַׂרְאֵל; hence the Gent. plur. מַעְשָׂה־שָׂאִלִים the name of a people in western Numidia (Livy, Strabo, Polybius); farther מַעְשׂוֹגַד (Massagada) n. p. of a Numidian (Sall. Jug. 108).

מַעֲשֵׂיהוּ (the same) *n. p. m.* JER. 35, 4; 1 CHR. 15, 18 20; 2 CHR. 23, 1.

מַעֲשָׂק (*pl.* ־קוֹת, from עָשַׁק) *fem.* *oppression*, *exaction*, Is. 33, 15; רַב מ׳ *abundant in oppressions* PROV. 28, 16.

מַעֲשֵׂר and מַעֲשָׂר (*constr.* מַעֲשַׂר, with *suff.* מַעֲשָׂרוֹ; *plur.* מַעֲשָׂרוֹת, with *suff.* מַעַשְׂרֹתֵיכֶם; formed from עֶשֶׂר) *m.* 1. *the tenth*, i. e. the tenth part of the produce of the field, of flocks and herds, which was given to the priests, as a תְּרוּמָה MAL. 3, 8; LEV. 27, 30 32; DEUT. 14, 23 28;

2 Chr. 31, 6; which is already said to be done typically in Gen. 14, 20. Properly speaking the Levites received the tenth Num. 18, 21, Neh. 13, 5, and then they gave a tenth of it to the priests 10, 38; and as, besides this, the tithes were to be employed every third year in giving entertainments at home Deut. 26, 12-14, which were called מַעְשַׂר הַמַּעֲשֵׂר Neh. 10, 39, that year was termed שְׁנַת הַמַּעֲשֵׂר Deut. 26, 12. — 2. *a tenth*, of measures generally Ez. 45, 11 14.

מְעֹת see מֵעָה.

מֹף (Egyptian, contracted from מְנֹף, hence also נֹף) *n. p.* of the city *Memphis* on the west bank of the Nile in central Egypt, and the seat of the 3th, 4th, 7th and 8th dynasty (of Manetho); used after Psammetichus as the residence of the rulers of all Egypt, and therefore taken for Egypt itself Hos. 9, 6; elsewhere נֹף Is. 19, 13; Jer. 2, 16; Ez. 30, 13 16. — In hieroglyphic writing the city was called a) *Ma-m-Ftah*, i. e. *place of Ftah* (*Champoll.* Gr. Eg. 1, 155-7), b) in modern Coptic Ⲙⲛⲛⲟϥⲣ, Ⲙⲛⲛⲟⲩϥϩ, Ⲙⲁⲛⲟⲩϥ, out of which arose subsequently ⲙⲉⲙⲃⲉ, Memphe, Greek *Μέμφις*, Ar. مِنْف. The signification of the Coptic appellation is *place* (ma) *of the good* (nuph); of the Egyptian, *place* (ma) *of Ftah* (Vulcan). Ruins of Memphis are found on the west bank of the Nile, south of old Kahira.

מְפִבֹשֶׁת 2 Sam. 21, 8 see מְפִיבֹשֶׁת.

מַפְגִּיעַ (prop. part. Hif. of פָּגַע) *m. a pressing asker, intercessor, mediator*, Lat. intercessor Is. 59, 16; Job 36, 32 *and he enjoins upon it* (צִוָּה construed with עַל of the person or thing, never with בְּ; עָלֶיהָ refers to אוֹר *lightning*, and as אוֹר is masc. elsewhere, many mss. read עָלָיו) *notwithstanding an intercessor*, i. e. even when a מַפְגִּיעַ would have it turned aside (Targ.).

מִפְגָּע (from פָּגַע) *m. point of attack, object of assault*, Job 7, 20.

מָפָה see מְפִי.

מַפָּח (from נָפַח, *constr.* מַפַּח) *m. a breathing out*, of the soul (נֶפֶשׁ) Job 11, 20; comp. נָפַח נֶפֶשׁ.

מַפֻּחַ (from נָפַח) *m. bellows*, Jer. 6, 29, a figure of the lungs and throat; Ar. منفاخ.

מְפִי *masc.* only in the proper name מְפִיבֹשֶׁת, probably from מְפִיעַ from פָּע (פּוּעַ) = יָפַע I. (which see and comp. פָּח = יָפַח), *splendour, glitter*, metaphor. *fame*, But the stem may also be מָפָה = נָפָה, נָבָא *to speak, to announce, to prophesy*, identical in its organic root מָ־פָה with פָּה, hence מְפִי *utterance*.

מְפִיבֹשֶׁת (either *utterance of Baal*, from מָפָה = נָפָה, נָבָא, or *fame of Baal*, from מְפִי = מְפִיעַ which see) *n. p. m.* 2 Sam. 4, 4; 9, 6; 21, 7 8; in 1 Chr. 8, 34 instead מְרִיב־בַּעַל, in 9, 40 מְרִיבַעַל, which, however, gives another sense. בֹּשֶׁת = בַּעַל which see. From its composition with תֹּפֶל (the cunning contrivance of plans) arose מְפִיתֹפֶל i. e. Mephistophel, where תֹּפֶל is for בֹּשֶׁת.

מֻפִּים (contracted from מְעוּפִים *darknesses*, i. e. *sorrow, misery*, see מָעוּף) *n. p. m.* Gen. 46, 21, for which Num. 26, 39 has שְׁפוּפָם and שׁוּפָם with the same sense.

מְפִיעַ see מְפִי.

מֵפִיץ (prop. part. Hif. of פּוּץ) *m. that which crushes, a hammer*, Prov. 25, 18, = מַפֵּץ from נָפַץ.

מַפָּל (*constr.* מַפַּל, *pl. constr.* מַפְּלֵי, from נָפַל) *m.* 1. *the falling off*, of בַּר, i. e. *chaff, refuse* Am. 8, 6. — 2. *what falls* or *hangs down*, of thick, soft flesh, hence מַפְּלֵי בָשָׂר Job 41, 15 *fleshy dew-laps;* comp. Latin pendulum, laxum.

מִפְלָאָה (from פָּלָא; *pl.* ־אוֹת) *f.* same as נִפְלָאָה *miracle* Job 37, 16.

מִפְלַגָּה (*pl.* ־לַגּוֹת, from פָּלַג I.) *f. a division, separated number, class*, 2 Chr. 35, 12 = פְּלֻגָּה 35, 5; on the contrary פְּלַגָּה is taken as = פֶּלֶג from פָּלַג II.

מַפָּלָה (from נָפַל) *f. a fall, a ruin*, Is. 17, 1; see מְעִי.

מַפֵּלָה (from נָפַל) *f. a heap of rubbish* Is. 23, 13; *destruction* 25, 2.

מִפְלָט (from פָּלַט) *m. a place of refuge*, Ps. 55, 9 *I would hasten to a place of refuge for me*, described more exactly in the second member; in 2 Sam. 22, 3 וּמִפְלָטִי should be read.

מִפְלֶצֶת (from פָּלַץ) *fem. horror, terror, monstrosity;* then the name of a Phallus-statue for the idol אֲשֵׁרָה 1 Kings 15, 13; 2 Chr. 15, 16; comp. פַּחַד, יִרְאָה of God; Syr. ܕܚܠܬܐ idol. See תִּפְלֶצֶת.

מִפְלָשׂ (*pl. constr.* מִפְלְשֵׂי, from פָּלַשׂ) *m. the swimming, poising* (of clouds) Job 37, 16, where, however, one may also read מִפְרְשֵׂי (*breaking*) after 36, 39, or מִפְלְשֵׁי (*rolling, heaving*).

מַפֶּלֶת (with *suff.* מַפַּלְתּוֹ, ־תֵּךְ, ־תָּם; from נָפַל) *f.* 1. *ruin*, Ez. 26, 15 *the threatening of ruin; fall*, 27, 27 *on the day of thy fall; misfortune* Prov. 29, 16. — 2. *a fallen trunk* Ez. 31, 13, perhaps with allusion to נְבֵלָה (see Is. 18, 6); *a corpse* Judges 14, 8, like *cadaver* from cadere, πτῶμα from πίπτω.

מִפְעָל (*pl.* מִפְעָלִים, with *suff.* ־לָיו, from פָּעַל) *m. work*, of creation Prov. 8, 22.

מִפְעָלָה (*constr. pl.* מִפְעֲלוֹת) *f. work, deed, mighty deed*, of God Ps. 46, 9; 66, 5.

מֵפַעַת *n. p.* see מֵיפַעַת.

מַפָּץ (with *suff.* מַפָּצוֹ) *m. a smiting in pieces, a dashing in fragments* Ez. 9, 2, כְּלִי מַ׳ *weapon of war.*

מַפֵּץ (from נָפַץ) *m. a hammer*, same as מֵפִיץ, Jer. 51, 20.

מִפְקָד (*constr.* מִפְקַד) *m.* 1. *a numbering*, of the people 2 Sam. 24, 9; 1 Chr. 21, 5, where מִסְפָּר is the sum. — 2. *arrangement*, בְּמִ׳ 2 Chr. 31, 13 *according to arrangement.* — 3. *an appointed place* Ez. 43, 21, LXX מִפְרָד (a separated place). — 4. in שַׁעַר הַמִּפְקָד Neh. 3, 31 the name of a gate in the temple, perhaps the same as מִפְקַד הַבַּיִת Ez. 43, 26.

מִפְרָד see מִפְקָד.

מִפְרָץ (*pl.* with *suff.* מִפְרָצָיו, from פָּרַץ) *m.* prop. *an incision, inlet*, hence *harbour, haven, gulf* Judges 5, 17; Ar. فُرْصَة inlet.

מַפְרֶקֶת (with *suff.* מַפְרַקְתּוֹ, from פָּרַק) *f. the neck*, prop. member-work 1 Sam. 4, 18; Aram. פִּרְקָא joint.

מִפְרָשׂ (with *suff.* מִפְרָשֵׂךְ, *pl. constr.* מִפְרְשֵׂי, from פָּרַשׂ) *m. a sail*, different from נֵס (flag) Ez. 27, 7; figur. of the sailing, pendant clouds Job 36, 29; but it is better to derive it here from פָּרַשׂ = פָּרַס meaning *the bursting, breaking.*

מִפְשָׂעָה (from פָּשַׂע) *f. the place where the separation of the body begins, the parts of shame* 1 Chr. 19, 4, for which 2 Sam. 10, 4 has שָׁתוֹת.

מַפְתֵּחַ (from פָּתַח) *m. an instrument for opening a door, a key* Judges 3, 25; then a symbolical designation of the office belonging to the master of a house, Is. 22, 22 עַל־הַמַּ׳ *set over the key*, i. e. having the office of the key; Ar. مفتاح.

מִפְתָּח (*constr.* ־תַּח, from פָּתַח) *m. the opening*, of the lips, i. e. *utterance, speech* Prov. 8, 6.

מִפְתָּן (*c.* מִפְתַּן, from פָּתַן which see) *m. the sill, threshold*, of the temple Ex. 9, 3; 10, 4; of a gate 46, 2. The threshold of the temple was reckoned holy, and it was not allowed to be trodden upon; but persons leaped over it 1 Sam. 5, 5; Zeph. 1, 9. In like manner the thresholds of the royal palace in Persia were holy.

מֹץ see מוֹץ.

מָצָא (1 *pers.* once מָצָתִי Num. 11, 11; *part. m.* מוֹצֵא, *pl.* מֹצְאִים, *constr.* מֹצְאֵי, *fem.* מֹצֵאת instead of מֹצֶאֶת, *pl.* מֹצְאוֹת, once fem. sing. מוֹצֵא Eccles. 7, 26 after the manner of verbs ל״ה; *inf. constr.* מְצֹא, with *suff.* מֹצַאֲכֶם Gen. 32, 20 for מָצְאֲכֶם; *imp.* מְצָא; *fut.* יִמְצָא) prop. *intr.* to step forth into appearance, to become visible, to appear, *to exist*, 2 Sam. 18, 22 *and no joyful tidings exist for thee* (comp. Nif.), hence 1. *tr.* with accus. of the object *to discover* Gen. 44, 16, Deut. 24, 1,

with בְּ of the person in whom a thing is discovered 1 Sam. 29, 3, Job 19, 28, with ellipsis of the object Ps. 17, 3, and in a peculiar way 2 Kings 9, 35 *they discovered in her* (referring to the corpse); farther, *to make known* Gen. 36, 24; *to explain, to find out*, i. e. to shew openly Job 11, 7; 37, 23. — 2. Metaphor. *to find*, i. e. to make appear, with accus. of the object; of men Gen. 38, 20, Num. 35, 27, Deut. 22, 27, and things Gen. 36, 24, 2 Kings 23, 24; of what is lost Lev. 5, 23; *to find* 2 Kings 22, 8, opposite בִּקֵּשׁ Eccles. 7, 28; Song of Sol. 3, 1; 5, 6; *to solve*, a riddle Judges 14, 18. — 3. *to have, to possess*, i. e. *to have found*, so e. g. חַיִּים Prov. 8, 35, טוֹב 18, 22, חָכְמָה 3, 13, חֵן Gen. 18, 3, אוֹן Hos. 12, 9, חָזוֹן Lament. 2, 9, שָׁלוֹם Song of Sol. 8, 10; and in like manner something bad Ps. 116, 3, Prov. 6, 33, hence *to have* or *to possess God*, i. e. his favour and grace Deut. 4, 29. Here belong the following expressions: a) מְצָאָה יָד *the hand has, possesses*, i. e. *to have, to be in possession of* Lev. 12, 8; 25, 28, followed by the object in the accus. Job 31, 25; seldom does לְ stand Is. 10, 14; b) מְצָאָה יָד *to have power, to be able* Judges 9, 33; 1 Sam. 10, 7; 25, 8; once יָד is strengthened by כֹּחַ Eccles. 9, 10, without altering the sense; c) מְצָאָה יָד *to have power*, with accus. *over one* 1 Sam. 23, 17, i. e. to get one into the hands, to conquer, but more frequently with לְ Is. 10, 10; Ps. 21, 9. Here belongs also Ps. 32, 6 *at the time of finding*, i. e. when God allows himself to be found, as Is. 55, 6, conseq. = עֵת רָצוֹן (Is. 49, 8); מְ׳ אֶת־לֵב 2 Sam. 7, 27 *to find heart*, i. e. to feel oneself incited by the spirit, *to have heart;* יָד מְצָאָה Ps. 76, 6 *to find hand*, i. e. to have activity and motion; מְ׳ תְּנוּאוֹת Job 33, 10 *to shew estrangement* (i. e. enmity); מְ׳ חֶשְׁבּוֹן Eccles. 7, 27 *to find out the verdict.* — 4. *to happen to, befall, come upon one*, with accus. of the person Gen. 44, 34; Ex. 18, 8; Deut. 31, 17; Ps. 116, 3; the Aram. מְטָא, מְצָא, Ar. أَصَابَ with the accus. having the same metaphor. application; comp. Tob. 12, 7. — 5. *to reach, attain to*, a thing; therefore construed with עַד Job 11, 7; *to gain, obtain* Gen. 26, 12; *to get* 2 Sam. 20, 6; *to suffice* Num. 11, 22; Judges 21, 14; senses which are frequent in the cognate dialects, but not original.

Nif. נִמְצָא (*part. m.* נִמְצָא, *pl.* נִמְצָאִים and נִמְצָאִים; *inf. constr.* הִמָּצְאָ; *fut.* יִמָּצֵא) *pass.* of Kal: *to be understood, comprehended*, דְּבָרִים Jer. 15, 16, *to be acquired*, with לְ of the person Deut. 21, 17, *to be manifest* Job 28, 12, *to be found* Gen. 44, 16; 47, 14, *existing* 19, 15, with the addition of the place 18, 29; *to exist, to live*, וְלֹא יִמָּצֵא Dan. 11, 19 *and he shall be no more* = וְאֵינֶנּוּ; *to be found out*, in a number Dan. 1, 19; Ezr. 10, 18; with בְּ of the person *to be found in* 1 Kings 1, 52; 14, 13, but also construed with עִם 2 Chr. 19, 3, עַל 36, 8, and לְ Deut. 22, 20; spoken of God, *to be found by one*, i. e. to shew himself inclined toward one Jer. 29, 14; Is. 55, 6; 1 Chr. 28, 9; comp. in the New Testament Rom. 10, 20.

Hif. הִמְצִיא (1 *pers.* once הִנְמְצִיתִי, *part.* מַמְצִיא, *fut.* יַמְצִיא) prop. *to let one attain to, acquire, find a thing*, with accus. of the person and of the object; usually, however, *to requite* Job 34, 11; *to cause to come*, the thunder-cloud Job 37, 13, also like הִסְגִּיר *to deliver over, to give up* Zech. 11, 6; 2 Sam. 3, 8, where the LXX read הִשְׁלַמְתִּי בְּבֵית. — The nouns מוֹצָא (מֹצָא), מוֹצָא; מְצוּדָה belong to יָצָא or צוּא.

The fundamental signification is *to appear, to become visible*, and the organic root is מָ־צָא; comp. צָא (צוּא).

מוֹצָא see מֹצָא.

מַצָּב (*constr.* מַצַּב, from נָצַב) *masc.* 1. place on which one stands, *a station, a place* Josh. 4, 9. — 2. Metaphor. *a post, office* Is. 22, 19; *a military post, a guard* 1 Sam. 13, 23; 14, 1 4 6 11.

מִצָּב (part. Hof. of נָצַב) *m.* prop. *anything placed, a position*, hence *a post, a military station, a garrison* Is. 29, 3, = מַצָּב 2.

מִצֹּבָא see מְצֹבָיָה.

מַצָּבָה (from נָצַב) *f. a military post*, for defence 1 Sam. 14, 12.

מַצָּבָה (from נָצַב) *f.* only in Zech. 9, 8 *and I will encamp for* (i. e. in favour of; חָנָה לְ is the opposite of חָנָה עַל) *my house as a military protection* (מִצָּבָה according to LXX = מַצָּבָה) or as a post of protection (= מֻצָּב). Better with the Masora as = מִן־צָבָא *against the march of the army* (*Ibn Esra*, *Kimchi*); see מִן.

מַצֵּבָה (*c.* מַצֵּבַת; *pl.* מַצֵּבוֹת, *c.* מַצְּבוֹת, with *suff.* מַצֵּבוֹתֶיךָ, ־תָם or מַצֵּבֹתֵיהֶם; from נָצַב) *f. anything set up, erected*, hence *a pillar, obelisk* Is. 19, 19, = נְצִיב, of that of the temple of the sun in Heliopolis Jer. 43, 13; *a statue*, of Baal 2 Kings 3, 2; 10, 26 27, or of other gods 1 Kings 14, 23; 2 Kings 17, 10; coupled with פֶּסֶל, פְּסִילִים, אֲשֵׁרִים, בָּמוֹת Mic. 5, 12; Lev. 26, 1; *a memorial stone*, which was dedicated and consecrated Gen. 28, 18, and was raised to commemorate remarkable things Gen. 31, 45; 35, 14 (Josh. 4, 9; 1 Sam. 7, 12). From such dedicated memorial-stones — called by the ancients (Pausanias, Apuleius) *λίθοι λιπαροί* or *ἀληλιμμένοι*, lapides uncti — arose their idolatrous application.

מְצֹבָיָה (from מְצֹבָא יָהּ *gathering-place of Jah*, from צָבָא) *n. p.* of a city otherwise unknown 1 Chr. 11, 47 (LXX, Vulg.). *Reland* understood it to be מִגְדַּל צִבְעַיָּא in the neighbourhood of Hebron; others read מִצֹּבָה (see 2 Sam. 23, 36).

מַצֶּבֶת (with *suff.* מַצַּבְתָּהּ) *f. a memorial-stone* Gen. 35, 14, on a grave 35, 20 (comp. Phenic. מַצֶּבֶת *funeral-monument*); *monumental pillar* 2 Sam. 18, 18; fig. *trunk, stock*, on which the buds and growing sprouts appear Is. 6, 13.

מְצָד (from צוּד II.) *m. a fastness, castle, stronghold* 1 Chr. 11, 7; 12, 8 16; for which 2 Sam. 5, 9 has מְצֻדָה.

מְצָדָה (only pl. מְצָדוֹת; from צוּד) *f. a high fortress, a mountain-hold, a mountain-castle* Is. 33, 16, in Moab Jer. 48, 41, Babylon 51, 30; generally *a lurking-place, a cave*, in the high parts of Palestine 1 Sam. 23, 14 19; 24, 1; *a narrowly enclosed place*, after the manner of old towers Ez. 33, 27 (where the LXX read מְצֹרוֹת), coupled with מְעָרָה (pit) as a place of protection Judges 6, 2. Ar. مَصَاد the same, from صاد. The city מְצָדָה *Massada*, a well-known fortress in the Jewish wars, received its name from this word.

מְצֹדָה (once מְצוֹדָה, with *suff.* מְצֹדָתָהּ, *pl.* מְצֹדוֹת, from צוּד) *f.* 1. *fortress*, of Zion Is. 29, 7 (in the accus.); *tower, mountain-castle*, in Babylon Ez. 19, 9. — 2. *a net* Eccles. 9, 12, from another meaning of צוּד.

מְצֻדָה see מְצוּדָה.

מְצֻדָּה see מְצוּדָה.

מָצָה (2 *pers. f.* מָצִית; *fut.* יִמְצֶה, *ap.* יִמֶץ) *tr. to suck out, to drink out, to drain*, a liquid; *to empty*, even to the dregs; *to drink out clean* Is. 51, 17, Ez. 23, 34, a stronger word than שָׁתָה; *to press out* Judges 6, 38. — מָצָה (Arab. مَصَى, to press out the whey, to make cheese; Syr. ܡܨܐ to suck, to swallow, ܡܨܐ to press out) is an enlargement of מָץ, מַץ; comp. מָז־ה I. Deriv. the proper name מֹצָה.

Nif. נִמְצָה (*fut.* יִמָּצֶה, 3 *pl.* יִמָּצוּ) 1. *to be swallowed, to be sucked out*, Ps. 73, 10 *and waters in abundance are greedily swallowed by them* (see לְ), where the LXX read incorrectly יִמָּצְאוּ; the fig. expression is not diminished by that. — 2. *to be squeezed* or *pressed out* (blood) Lev. 1, 15.

מַצָּה *f.* 1. (*pl.* מַצּוֹת; from מָצַץ) *a thin cake pressed together*, which was not raised with leaven Ex. 12, 15 18 20 39, oppos. to חָמֵץ, prop. a more exact designation of חַלָּה Lev. 8, 26, רָקִיק Num. 6, 19, לֶחֶם Ez. 29, 2, עֻגָּה 12, 39. As such exclusively were eaten at the passover, this feast was called חַג־הַמַּצּוֹת Ex. 23, 15, Lev. 23, 6, 2 Chr. 8, 13, Ezr. 6, 22, in short הַמַּצּוֹת Ex. 12, 17. In connexion with the passover or the spring-feast, מַ׳ has been explained, sometimes

the pure bread, sometimes *the spring-bread;* but better from מָצַץ. — 2. (from נָצָה) *contention*, *quarrel* PROV. 13, 10; 17, 19.

מֹצָה (*place of reeds*, from מָצָה *to swallow*, *to suck in;* comp. אַגְמוֹן, גֹּמֶא &c.) *n. p.* of a place in Benjamin JOSH. 18, 26.

מִצְהֲלָה (*pl. constr.* מִצְהֲלוֹת, with *suff.* מִצְהֲלֹתֵינוּ; from צָהַל) *f. the neighing*, of horses, a figure of the shouting of warriors JER. 8, 16; *the neighing* of lust 13, 27.

מְצָוֶא see מוֹצָא.

מָצוֹד (*c.* מְצוֹד; *pl.* מְצוֹדִים; from צוּד) *m.* 1. *a net*, *gin* ECCLES. 7, 26, coupled with חֶרֶם. — 2. = מָצוּד ECCLES. 9, 14; where two mss. have מְצוֹרִים.

מְצָד (with *suff.* מְצָדוֹ, from צוּד) *m. a bulwark;* הִקִּיף מָ׳ עַל־פְּנֵי׳ *to enclose one with a bulwark* JOB 19, 6.

מְצוֹדָה see מְצָדָה.

מְצוּדָה and מְצָדָה (*constr.* מְצָדַת, with *suff.* מְצוּדָתִי, *pl.* דוֹת; from צוּד *to shut in*) *f.* 1. *a fortress*, *castle*, *stronghold*, coupled with סֶלַע JOB 39, 28, also fig. 2 SAM. 22, 2 and = מַחֲסֶה Ps. 91, 2; also *a place of refuge*, *a lurking-place*, *a safe place*, in the heights 1 SAM. 24, 22 or depths 2 SAM. 5, 17 (where the Syr. reads מְצוּרָה); spoken of the citadel of Zion 2 SAM. 5, 7; once בֵּית מְצוּדוֹת Ps. 31, 3 stands for it. — 2. *capture*, object of capture Ez. 13, 21 (where mss. have מְצָדָה). — 3. *a net* 12, 13, coupled with רֶשֶׁת.

מְצוּרָה (*constr.* מְצוּרַת, with *suff.* מְצוּרָתְךָ; *pl.* מְצוּרוֹת and מְצָרוֹת, with *suff.* מְצוּרֹתַי, מְצָרוֹתָיו; from צָרַר) *fem.* prop. firm, appointed, hence *a command*, *precept*, *prescription*, *law*, DEUT. 7, 11; 17, 20, along with חֹק 5, 28, תּוֹרָה JOSH. 22, 5, 2 CHR. 19, 10, and also interchanged with them PROV. 6, 23; 13, 13; *the legally prescribed life* 19, 16; *a commandment*, of God DEUT. 17, 20, 1 KINGS 13, 21, oppos. to מְצוּרַת אֲנָשִׁים Is. 29, 13; *a human command* PROV. 6, 23; 19, 16; *behest* 2 KINGS 18, 36; ESTH. 3, 3; *utterance* ECCLES. 8, 5 = דְּבַר מֶלֶךְ 8, 4; *commission* MAL. 2, 4; *income prescribed by law*, as מְצוּרַת הַלְוִיִּם NEH. 13, 5 *what accrued to the Levites:* = חֹק and מִשְׁפָּט.

מְצוּלָה and מְצֹלָה (*pl.* מְצוֹלוֹת) *f. a raging depth of the sea* EX. 15, 5, NEH. 9, 11, figur. *prison*, *grave* Ps. 88, 7.

מְצוּלָה and מְצֹלָה (*plur.* מְצוּלוֹת, מְצֹלוֹת; from צוּל) *fem.* 1. *the raging depth of the sea* (cognate in sense תְּהוֹם from הוּם) JOB 41, 23; JON. 2, 4 (parall. לְלֵב יַמִּים); Ps. 107, 24 (parall. מַיִם שִׁבְּלֶת); fully, connected with יָם 68, 23, as a figure of the western maritime lands; *the raging depths* of the יְאוֹר ZECH. 10, 11, i. e. a sea of Egyptian peoples, like מַיִם JER. 50, 38, יָם 51, 30. — 2. (for מְטַלָּה, from טָלַל II.) prop. umbraculum, *tent* (comp. מַצָּל Ez. 31, 3; Arab. مِظَلَّة) ZECH. 1, 8 = סֻכָּה (Ps. 18, 12), the heavenly habitation of God (LXX, Syr.), symbolised by the earthly tabernacle; as the ark of the covenant (REV. 11, 19) and the pot of manna (ibid. 2, 17) are conceived of as carried away into heaven. The מְצֻלוֹת there represent the זֵיתִים in the fore-courts of the temple (1 MACC. 14, 4). The explanation *depth* (Targ.) is unsuitable.

מָצוֹק (from צוּק I.) *masc.* same as צוֹק, צוּקָה *straitness*, *pressure*, *distress*, coupled with צַר Ps. 119, 143 and מָצוֹר JER. 19, 9; אִישׁ מָ׳ *one in distress* 1 SAM. 22, 2.

מָצוּק (*pl. constr.* מְצֻקֵי, from צוּק III.) *m.* 1. prop. *anything set up*, *firmly fixed*, i. e. *a pillar*, like עַמּוּד from עָמַד, hence מְצֻקֵי אֶרֶץ 1 SAM. 2, 8 *the pillars of the earth* (comp. JOB 9, 6). — 2. (from צוּק IV.) *a point*, *crag*, *height*, 1 SAM. 14, 5, to which may also be referred מָצוּק 2, 8, identical with בְּמֹתֵי אֶרֶץ; comp. Phenic. מְצֻקָא Mesaka, n. p. of a city in Numidia.

מְצוּקָה (*plur.* מְצוּקוֹת, with a *suff.* מְצֻקוֹתֵיהֶם, from צוּק I.) *f.* = מָצוֹק ZEPH. 1, 15; to deliver from it is expressed

by הוֹשִׁיעַ Ps. 25, 17, הוֹשִׁיעַ 107, 13, הִצִּיל 107, 6; elsewhere it is coupled with צַר Job 15, 24. Phenic. מְצָקָא = מָצָקָא n. p. of a city, conseq. = מָצוּק 2.

מָצוֹר (*constr.* מְצוֹר, from מָצַר or צוּר I.) *m.* 1. *straitness, inclosure*, hence *a state of siege* 2 Kings 24, 10; בָּאָה בַמָּ׳ Jer. 52, 5 *to come into siege*, i. e. to be besieged; in the same sense הָיְתָה בַמָּ׳, יֹשְׁבָה בַמָּ׳ 10, 17; Ez. 4, 3; Zech. 12, 2 (where בִּיהוּדָה should be supplied); יְמֵי הַמָּ׳ *the days of siege* Ez. 5, 2; מֵי מָ׳ Nah. 3, 14 *waters of siege*, i. e. with which people are provided for a siege, comp. מַיִם לַחַץ Is. 30, 20; *the act of besieging* Ez. 4, 7. — 2. *a wall, a bulwark*, i. e. what encloses a place Zech. 9, 3 = חֵיל 9, 4 or מָעוֹז; שׂוּם מָ׳ עַל Mic. 4, 14 *to put siege-works about;* so too נָתַן מָ׳ עַל Ez. 4, 2; עִיר מָ׳ *a fortified city* 2 Chr. 8, 5, comp. 11, 5. — 3. Figurat. *straitness, distress, oppression, suffering*, Deut. 28, 53, Jer. 19, 9, coupled with מָצוֹק (which see). — 4. (from צוּר I.) *a steep rock, a fortress*, as a post and watch Hab. 2, 1 (comp. the noun צוּר). — 5. *n. p.* of *Egypt*, poetically used for the usual מִצְרַיִם Is. 19, 6; 2 Kings 19, 24; עָרֵי מָ׳ Mic. 7, 12 *cities of Egypt;* יְאוֹרֵי מָ׳ Is. 19, 6 *the branches and canals of the Nile;* Coptic Metouro kingdom; but the Hebrews thought of מֵצַר, whose sing. is מֵצַר.

מְצוּר (with *suff.* מְצוּרָךְ) *m. siege* Ez. 4, 8, same as מָצוֹר 1.

מְצוּרָה and מְצֻרָה (*pl.* ־רוֹת) *fem.* 1. *a siege-machine*, חֵקִים מָ׳ *to set up a siege-engine*, with עַל Is. 29, 3. — 2. *a fortress*, 2 Chr. 11, 11, fully עָרֵי מָ׳ 14, 5 or plur. 11, 10 23 and 12, 4 *cities of fortresses*, i. e. *fortified cities;* נָצַר מָ׳ *to keep the fortresses* Nah. 2, 2, an alliteration.

מַצּוּת (with *suff.* מַצֻּתָהּ; from נָצָה) *fem.* same as מַצָּה 2. Is. 41, 12 *quarrel, strife.*

מָצָה (not used) *intr. to shine, to glitter*, same as צָחַח, *to shine forth, to stand forth.* Deriv. מְצָחָה, מִצְחָה. — This fundamental signification and organic root are also confirmed by the Ar. نَصَعَ, Syr. ܢܨܥ, ـــ having the same meaning, which is well suited to denote the act of standing forth, of being visible; see נָפַע.

מֵצַח (with *suff.* מִצְחִי, מִצְחָם; *plur.* מִצָּחוֹת, *constr.* מִצְחוֹת; from מָצָה) *m.* prop. the high part, the shining part of the face, hence *the forehead* Ez. 28, 38, 1 Sam. 17, 49, a figure of stubbornness Ez. 3, 7, and of impudence Jer. 3, 3; but also of spirit Ez. 3, 9, and of endurance Is. 48, 4, compared with נְחוּשָׁה &c.; comp. frons ferrea (Plin. Paneg. 35). — Agreeably to its origin מָ׳ has the same fundamental signification as the word for face (פָּנִים); Hebrew nouns for the fore part of the head, the face, and forehead, proceeding from the idea of shining. This explains the fact that the Ar. جَبْهَة, سِنَّة, Aram. אַפִּין (Ez. 3, 7), Greek *πρόσωπον* signify both *face* and *forehead;* besides the Semites compare the forehead to the sun (Rashi on Eccles. 12, 2; Vit. Tim. II. p. 475), and to a polished mirror (Arab. Prov. II, 590).

מִצָּחָה (*constr.* מִצְחַת) *f. a greave*, prop. an artificial front of the leg 1 Sam. 17, 6. The femin. is used of inanimate things.

מִצָּל (from צָלַל I. after the form מֵצַר, מֵסַךְ) *m.* Ez. 31, 3 *a shadowing.*

מְצִלָּה (*pl.* מְצִלּוֹת; from צָלַל II.) *f. a little bell*, an ornament of horses, on which characters were written Zech. 14, 20.

מִצְלָה (according to the LXX and Syr. from צָלַל II.; also written מְצֻלָּה) *fem.* see מְצוּלָה 2.

מְצֻלָּה see מְצוּלָה 2.

מִצְלַת (extended from מְצִלָּה = מְצִלָּה, like אֶשֶׁת from אִשָּׁה = אִשָּׁה, conseq. from צָלַל I.; but as only the dual מְצִלָּתַיִם occurs, one might also adopt for it a

singul. מְצִלָּה, the Dagesh being lost in the vowelless ל; comp. עֲצִלָּה, dual עֲצִלְתַּיִם) *f.* a kind of *cymbal* consisting of two plates 1 Chr. 13, 8; 15, 16 19 28; 16, 5 42; 25, 1 6; 2 Chr. 5, 12 13; 29, 25; Ezr. 3, 10; Neh. 12, 27. In 2 Sam. 6, 5 עֲלִצִלִים stands for it.

מִצְנֶפֶת (from צָנַף) *f. a turban* (so called from its being wound about) of the high priest Ex. 28, 4 37 39; Lev. 8, 9; 16, 4; and of the king Ez. 21, 31; an emblem of dignity.

מַצַּע (from יָצַע) *masc. a couch* Is. 28, 20.

מִצְעָד (only *pl. constr.* מִצְעֲדֵי, with *suff.* מִצְעָדָיו; from צָעַד) *m. step, walk*, that one enters upon Ps. 37, 23; Prov. 20, 24; figur. *followers* Dan. 11, 43; comp. רַגְלִים in this sense Ex. 11, 8; so too בִּרְגְלָיו Judges 4, 10; 5, 15, conseq. מִצְעָדָיו is not = מִסְעָדָיו (*Saadia*), though מִסְעָד (which see) is = מִצְעָד.

מִצְעִירָה (apparently from a masc. מִצְעִיר with Dagesh euphonic = מִצְעָר, as מָן here yields no satisfactory sense) *adj. f. little, small*, Dan. 8, 9 = צְעִירָה. The author has wavered between the femin. of צָעִיר and מִצְעָר.

מִצְעָר (from צָעַר) prop. *adj. m. small, little*, commonly *a subst. m.* 1. *smallness, littleness*, of a city with few inhabitants Gen. 19, 20, alluding to צוֹעַר; *insignificance* Job 8, 7; *a short time* Is. 63, 18; *fewness*, 2 Chr. 24, 24 *with a few men.* — 2. a poetical designation of a mountain in the holy land, perhaps Zion or the temple-mountain Ps. 42, 7, if we should not read הַר מוֹעָר (see Lament. 2, 6).

מִצְפֶּה (with *a* of motion מִצְפָּתָה, and with reference to the appellative meaning with the article; an etymology is given in Gen. 31, 49; *mountain-watch*) *n. p.* of different elevated localities, 1. of one in Benjamin, where there was once a sanctuary (בֵּית־אֵל) in the time of the Judges, Judges 20, 1 26; 21, 1 25, with a priesthood and ark 20, 26-28, where the sacred lots were cast 1 Sam. 10, 19-25, a document respecting the constitution was laid up before God, and where the people generally were wont to convene 7, 5 seq. In 1 Macc. 3, 46 we read of this place ὅτι τόπος προσευχῆς εἰς Μασηφὰ τὸ πρότερον τῷ Ἰσραήλ. Afterwards *Mizpa*, which was an hour's distance from *Rama* (*Robins.* II. p. 362), was converted into a fortress with a cistern 1 Kings 15, 22; Jer. 41, 9; 2 Chr. 16, 6. Then *Gedaliah* took up his residence there Jer. 40, 6. After the return from Babylon it was the seat of a שַׂר, and formed a peculiar district Neh. 3, 7 15 19. — 2. written for מִצְפֶּה in Gilead. See מִצְפֶּה.

מִצְפֶּה (*constr.* מִצְפֵּה, from צָפָה) *m.* 1. *a mountain-fort, a watch-tower*, on which a scout or watchman (מְצַפֶּה) stands Is. 21, 8, or whence a plain can be surveyed 2 Chr. 20, 24. — 2. (*fort, watch-tower*) *n. p.* of many elevated, fort-like localities, which are determined more exactly by additions or by means of the context, as a) מִצְפֵּה מוֹאָב (*watch-tower of Moab*) *n. p.* of a place lying above עַרְבוֹת מוֹאָב, to which one could easily get by Bethlehem 1 Sam. 22, 3. — b) מִצְפֵּה גִלְעָד (*watch-tower of Gilead*) *n. p.* of a locality in Gilead considered in a more restricted sense, perhaps identical with רָמַת מִצְפֶּה in Gad (Josh. 13, 26) Judges 11, 29. It lay 15 Roman miles northwest of רַבַּת עַמּוֹן at the יַבֹּק (Onom.), and therefore מִצְפֶּה 11, 11 34 as a sacred place is the same with it. The מִצְפֶּה Hos. 5, 1, where a new king was set up in the kingdom of the ten tribes, like Saul in *Mizpah* of Benjamin (1 Sam. 10, 17), should also be identified with it. — c) *n. p.* of a place in the plain of Judah Josh. 15, 38. — d) *n. p.* of a place in Benjamin Josh. 18, 26, elsewhere called only מִצְפֶּה. — e) *n. p.* of a place in the north of Palestine, in the neighbourhood of צִידוֹן, after which a valley there was also named Josh. 11, 8.

מַצְפֻּן (*pl.* מַצְפֻּנִים, from צָפַן) *masc. something preserved*, i. e. *a treasure* or *a hidden place* Ob. 6 = צְפוּן which see.

מָצַץ (*fut.* יָמֹץ, *pl.* יָמֹצוּ) *intr.* 1. *to suck*, *to suck out*, from the breasts Is. 66, 11; metaph. *to press out*, *to squeeze out*. — 2. *to press*, *to make thin*, *to press together*, a cake, as מָצָ־ה, מָץ &c.; hence מַצָּה I. Arab. مَصَّ, Syr. ܡܨ the same.

מָצֵק see מָצוּק.

מֻצָּק see מוּצָק.

מֻצָּקָה see מוּצָקָה.

מְצֻקָה see מְצוּקָה.

מֻצָּקֶת see מוּצָקֶת.

מָצַר (not used) *tr.* 1. *to surround*, *to enclose*, from the organic root מָ־צַר, which lies also in אָ־צַר, חָ־צַר, עָ־צַר, אָ־זַר, עָ־זַר, חָ־שַׁר, קָ־שַׁר; comp. Arab. مَصَرَ, whence مِصْر border; the Hebrew גְּבוּל proceeding from a similar fundamental signification. Syr. ܡܨܪ, Targ. מְצַר the same, whence מִצְרָא border; modern Hebrew מִצְרָן, מִצְרָנוּת. — 2. Metaphor. *to restrain*, *to make uneasy*, like צַר. Deriv. מָצוֹר, מְצָר, מָצוּר, מְצֻרָה, מְצֹרָה, and according to some מִצְרַיִם.

מְצָר (after the form כְּתָב from מָצַר; only *pl.* מְצָרִים, *constr.* מְצָרֵי) *masc. a strait*, Lam. 1, 3 הִשִּׂיג פְּ׳ בֵּין הַמְּצָרִים *to take one in the straits*, i. e. to get one at last into our power, a proverbial phrase; *distress*, cogn. in sense with חֶבֶל, Ps. 116, 3, without the necessity of reading מְצֹדֵי.

מֵצַר (from צָרַר after the form מֵסַב) *m. straitness*, *distress*, Ps. 118, 5.

מֵצֶר see מִצְרַיִם.

מְצֻרָה see מְצוּרָה.

מְצֹרָה see מְצָדָה.

מִצְרִי see מִצְרַיִם.

מִצְרַיִם (from a sing. מֵצֶר) *dual* 1. *n. p.* of a son of *Ham*, coupled with כּוּשׁ, פּוּט and כְּנַעַן, then the name of the race of *the Egyptians* descended from him Gen. 10, 6; 46, 34; 50, 11; collectively *the Egyptians*, joined to a plur. 45, 2; 47, 15 20; 50, 3; Exod. 1, 14, seldom to a sing. 14, 25 31; more frequently in poetry Is. 19, 16 25, Jer. 46, 8, sometimes masc., sometimes fem. — 2. (with *a* of motion מִצְרַיְמָה) *n. p.* of the land of Egypt, first as an apposition to אֶרֶץ, and therefore fem. Gen. 45, 20; 47, 6 13; with *a* of motion 26, 2. It is usual to take it for Egypt in general, upper and lower, on account of the dual. But sometimes it means merely lower Egypt Is. 11, 11; Jer. 44, 15. *Gentile masc.* מִצְרִי (from מֵצֶר as original form) *an Egyptian* Gen. 39, 1, *fem.* מִצְרִית *an Egyptian woman* 16, 1, *pl. masc.* מִצְרִים (for מִצְרִיִּים) 12, 12 14, *pl. fem.* מִצְרִיּוֹת Ex. 1, 19.

As to the form of the word, the Hebrew dual can denote nothing but the double partition of Egypt; hieroglyphic writing (*Champ.* Gr. Eg. p. 152) having also two symbols for the land, and the Arabs having two names for the two parts (صعيد and ريف); see Istachri p. 31. As this dual stands along with פַּתְרֹס (upper Egypt), it probably denotes nothing but the country divided by the Nile into two halves or lying between two ranges of mountains (*Herod.* 2, 8; *Strabo* 17 p. 789. 819), or a land enclosed on two sides. As to the ground-form מֵצֶר, which is obviously to be adopted for the dual and the Gentile forms, confirmed as it is by the Arab. مِصْر (Egypt and Memphis), the Syr. ܡܨܪܝܢ, Phenic. מִצְרָא, *Μύσρα* (Steph. Byz. under the article *Αἰγ.*), it is said to be derived (*Bochart* after Diod. Sic. 1, 31) from מָצַר (which see), denoting *border*, *district*, *land*, prop. enclosure, like the Ar. مِصْر, conseq. what is enclosed on two sides. מָצוֹר (which see) that stands for it poetically, would have the same meaning; and a comparison of *Αἴγυπτος* with the Sanskrit âguptas, munita, would amount to the same conclusion. Others compare the similar Ethiopic word that means *earth*, *land*, *soil;* while others still (supported by *Josephus* Ant. 1, 6, 2) compare the Coptic ⲙⲉⲧⲟⲩⲣⲟ, *kingdom*. But all these explanations can only denote the land, for which the Egyptians have another name (see חָם); and it is certain

that מִצְרַיִם and מָצוֹר meant originally and chiefly the inhabitants. Among the ancients the inhabitants of a land receive their names from colour (comp. حِمْيَر [Himyarites], prop. the red ones; the name "Phenician", *φοίνιξ*, means prop. dark-red, as *φοίνιος, φοινός*, Poenus, still shew; אֱדֹם as the designation of a people &c.); and we may therefore compare مِصْر red clay, مِسْر a very red man, in order to translate מָצוֹר (as an adj. of colour after the form אָדֹם, שָׁחוֹר) by *dark-red*, which, judging from the pictures that have been preserved, was actually the natural colour of the ancient Egyptians.

מִצְרָף (from צָרַף) *m. a fining-vessel, a crucible*, Prov. 17, 3; 27, 21.

מַק (from מָקַק to corrupt) *m. rottenness, putridity, foetor*, Is. 3, 24, opposite to בֹּשֶׂם; *rotten dust* 5, 24.

מַקָּבָה (*pl.* מַקָּבוֹת; from נָקַב II. = נָקַף to strike) *f. a hammer*, of a stone-cutter, prop. a striker, 1 Kings 6, 7, also used in the working of iron Is. 44, 12, for the driving in of nails Jer. 10, 4. The surname *Μακκαβαῖος*, which one of the Hasmoneans bore, is not מַקָּבִי, but מַכְבִּי, מַכְבַּאי, like the Talmudic surnames מַחְבַּאי, מַגְבִּי, מַגְבַּאי.

מַקֶּבֶת *f.* 1. same as מַקָּבָה *a hammer* Judges 4, 21. — 2. (from נָקַב I.) *a hole, a hollow, a fissure in a rock*, a figure of descent Is. 51, 1.

מַקֵּדָה (*place of shepherds;* from נָקַד) *n. p.* of a Phenician city that belonged afterwards to Judah Josh. 10, 10; 15, 41.

מַקְדָּם (from קֶדֶם = קָדַם which see) *m. soothsaying, magic*, Is. 2, 6, to be read for מִקֶּדֶם.

מַקְדֵּשׁ (after the form מַשְׁחֵת Ez. 9, 1, מַכְתֵּשׁ, מַטְבֵּחַ, מַכְתֵּשׁ, מַקְהֵל, מַכְתֵּב, with *suff.* מִקְדָּשׁוֹ for מִקְדָּשׁ; *pl.* with *suff.*, drawing the *a* vowel forward to facilitate the pronunciation, מַקְדָּשֵׁיהֶם for מִקְדְּשֵׁיהֶם; see מִכְתָּב) *m. a sanctuary*, as a building Ez. 7, 24; *what is consecrated, holy* Num. 18, 29.

מִקְדָּשׁ (*constr.* מִקְדַּשׁ, with *suff.* מִקְדָּשִׁי, מִקְדָּשְׁךָ, מִקְדָּשׁוֹ, מִקְדָּשָׁהּ, מִקְדָּשֵׁנוּ; *pl.* מִקְדָּשִׁים, *constr.* מִקְדְּשֵׁי, with *suff.* מִקְדָּשֶׁיךָ, מִקְדָּשַׁי) *m.* 1. *a sanctuary*, i. e. a place, house, station, which are hallowed Ex. 25, 8; Lev. 12, 4; *a temple* Ez. 45, 4, especially that of Jehovah Dan. 11, 31, for which מִ׳ אֱלֹהִים Lev. 16, 33, מִ׳ יְיָ 21, 12, מִ׳ יְיָ Num. 19, 20 are also used; but it is also applied to a non-Jehovistic temple, e. g. to *a palace* Am. 7, 13. Sometimes the pl. denotes holy spots, halls, Ez. 21, 7, Ps. 68, 36 and 74, 7, holy vessels Jer. 51, 51, holy secrets Ps. 73, 17, &c. It is also employed of heathen temples, such as those of the Tyrians Ez. 28, 18; and of בָּמוֹת Am. 7, 9. — 2. *what manifests itself to be* קָדוֹשׁ, applied to Jehovah whom transgressions offend Is. 8, 14; *an object which is reckoned holy*, Ez. 11, 16 *I am to them only a little holy*, the principal parts of worship being neglected. The sanctuary was also *an asylum*, which is sometimes understood by the word.

מַקְהֵל (only in *plur.* מַקְהֵלִים; from קָהַל) *m. assembly, choir*, Ps. 26, 12.

מַקְהֵלָה (only in *pl.* מַקְהֵלוֹת) *f.* the same Ps. 68, 27.

מַקְהֵלֹת (= ־לוֹת; *place of assembly*) *n. p.* of a station in the desert Num. 33, 25.

מִקְוֶא see מִקְוֵה 3.

מִקְוֶה (from קָוָה) *f. a gathering-place for water, a reservoir*, Is. 22, 11.

מִקְוֵה see מִקְוֶה.

מִקְוֵה (*constr.* מִקְוֵה, from קָוָה) *m.* 1. *hope, trust*, אֵין מ׳ *there is no hope* 1 Chr. 29, 15, יֵשׁ מ׳ Ezr. 10, 2 *there is hope.* God is therefore called מִ׳ יִשְׂרָאֵל *the hope of Israel*, i. e. to whom Israel looks with hope Jer. 14, 8; 17, 13; 50, 7. — 2. *place of gathering together, place of a collection*, of waters Gen. 1, 10; Ex. 7, 19; Lev. 11, 36. — 3. According to the Masoretic punctuation only in the passage 1 Kings 10, 28, and in the parallel 2 Chr. 1, 16, where מִקְוֶא stands for מִקְוֵה. But in both places the word appears to be irregular at first in this,

that the second מ׳ is in the absolute state מִקְוֵה, מִקְוֵא, if we do not assume that הַסּוּסִים should be supplied to the second מִקְוֵה; comp. שִׁפְעַת 2 Kings 9, 17 = שׁ׳ עָם; וְאַדִּירֵי Ps. 16, 3 = וְאַ׳ הָאָרֶץ. The Masora may either have thought of *a troop*, *a company*, of traders and horses, or have taken it to mean *a web* (so many Jewish interpreters). Against the former meaning is the position of the words 2 Chr. l. c., and against the latter the entire context. It is therefore better, with the old translators (LXX, Vulg., Syr., Arab.) to think of the name of a city or country, and to read מִקּוֹא, מִקּוֹהַּ *from Koa* (קוֹא, קוֹהַּ) or *Coa* (Vulg.), which may have been a city or territory in the neighbourhood of Egypt, where Israelite traders abode for the sake of the traffic in horses, and exchanged them between Egypt and Syrian lands. *Koa* may have also been the name of an Ethiopic country, perhaps identical with קוּ־קוּ (i. e. Ku-Ku) Is. 18, 2; قُوه (see Gol. p. 198 c) actually appearing as the name of a country.

מָקוֹם (*constr.* מְקוֹם, with *suff.* מְקוֹמִי, ־מֵנוּ, ־מֶךָ, ־מוֹ &c.; *plur.* מְקוֹמוֹת, with *suff.* ־תֵיכֶם, ־תָם; from קוּם) *masc.* (fem. only in Job 20, 9; on the contrary the fem. in Gen. 18, 24 refers to עִיר) prop. *a place*, where one stands, remains; *spot* Gen. 1, 9, Lev. 4, 12, Josh. 1, 3, *place of abode* Gen. 24, 23 25, *position* Num. 23, 13 27, *dwelling* Deut. 1, 33, *room* Judges 20, 36, *place of honour* 1 Sam. 27, 5, *a stand* 1 Kings 8, 21, *abiding-place* 2 Kings 6, 9; *a firm place* 1 Chr. 17, 9; *place of corruption* Eccles. 3, 20; *land-possession* Is. 5, 8; *empty place* 28, 8; Jer. 7, 32; *spring*, *origin*, *place of finding* Job 28, 1 = מוֹצָא; *locality* Gen. 18, 26; 19, 14; 32, 3; *territory* Ezr. 8, 17; fig. *cessation* Job 16, 18; *position*, i. e. *condition of mind*, *composure* Eccles. 10, 4. כָּל־מָ׳ *every where* Prov. 15, 3. מְקוֹם stands before the relat. אֲשֶׁר to express a local reference *there where*, *where* Lev. 4, 33; 14, 13, and is followed by a noun *instead of*, loco Is. 33, 21, like the Syr. ܕܘܟܬ and the Ar. مكان.

מָקוֹר (*constr.* מְקוֹר, with *suff.* מְקוֹרְךָ, מְקוֹרוֹ, from קוּר II.) *m. a fountain*, properly water springing up and trickling through Prov. 25, 26, promoting growth Hos. 13, 15; *place of a spring*, *a well*, מְ׳ דָּמִים *fountain of blood*, Lev. 12, 7, i. e. the female pudenda, מָקוֹר alone 20, 18, also as a figure of procreation, marriage Prov. 5, 18; *spring*, out of which a sea of peoples flows Jer. 51, 36, water generally being used as a figure for a waving multitude; *place of descent* or *of ancestorship*, *posterity* (comp. Num. 24, 7; Neh. 2, 9) Ps. 68, 27, like בּוֹר Is. 51, 1 and מְכֹרָה Ez. 16, 3; fig. of חַיִּים Ps. 36, 10, חָכְמָה Prov. 18, 4; *fountain* of דִּמְעָה, i. e. the eye Jer. 8, 23.

מִקָּח (from לָקַח) *a taking*, *receiving* 2 Chr. 19, 7, of bribery; subsequently *a buying*, opposite of מִמְכָּר.

מַקָּחָה (only *pl.* ־חוֹת; from לָקַח) *f.* prop. what one buys, i. e. *wares* Neh. 10, 32; while מִמְכָּר means *saleable*.

מִקְטָר (*constr.* ־טַר, from קָטַר I.) *m. place of incense*, hence an apposition to מִזְבֵּחַ Ex. 30, 1 (Targ., *Rashi*, *Kimchi*), not *incense* (*Ibn Esra*).

מִקְטֶרֶת (with *suff.* מִקְטַרְתּוֹ; from קָטַר I.) *fem. a censer* Ez. 8, 11; 2 Chr. 26, 19.

מְקַטֶּרֶת see Pihel of קָטַר I.

מָקַל (not used) *intrans. to sprout*, *to germinate*, of a twig, shoot, scion; Ethiop. בקל (bakuela), Ar. بقل (to come forth, to sprout), Syr. ܒܩܠ the same. Hence מָקַל is the same as בָּעַל, which is contracted into בָּל (to בּוּל Is. 44, 19); comp. Ethiop. bakual, shoot, twig, scion, Ar. بَعْل rod, tree, Syr. ܒܘܩܠܐ stick. Deriv. מַקֵּל. The signification *to smite*, *to strike* is merely denominative, as is seen from the Ethiopic. A derivation from נָגַל = נָקַל is to be rejected, as well as the comparison of it with baculus, *βακτήριον*, or a derivation from קָלַל.

מַקֵּל (*constr.* מַקַּל together with מַקֵּל, with *suff.* מַקְלוֹ, מַקֶּלְכֶם; *pl.* מַקְלוֹת, cod. Sam. Ex. 12, 11 מַקְלֵיכֶם from a pl. מַקְלִים;

out of מַמְקֵל) *m.* prop. *a shoot*, *a leafy twig* Jer. 48, 17, hence *staff*, *stick*, for walking Gen. 32, 19, Ex. 12, 11, for striking Num. 22, 27, 1 Sam. 17, 40, belonging to shepherds Zech. 11, 10 14; מַקַּל יָד *staff of the hand*, i. e. switch, little stick, with which animals are driven on Ez. 39, 9; fig. like בּוּל (Is. 44, 19) of idols Jer. 3, 9 (מַקָּל should be read for מָקֵל). Of divining by a rod (*ῥαβδομαντεία*) i. e. the observation of the falling of sticks just erected or thrown, a kind of soothsaying, mention is made in Hos. 4, 12.

מִקְלוֹת (*twigs*, *branches* or *sticks* as *lots*) *n. p. m.* 1 Chr. 8, 32; 27, 4.

מִקְלָט (from קָלַט, with *suff.* מִקְלָטוֹ) *m.* prop. a place of reception (for a fugitive), hence *an asylum* Num. 35, 12 15; Josh. 20, 3; עִיר מִ׳ *a city of refuge* Num. 35, 25 26 27 28 32.

מִקְלַעַת (*pl.* מִקְלָעוֹת, *constr.* מִקְלְעוֹת; from קָלַע III. to cut into, to deepen) *f. cut* or *sculptured work* 1 Kings 7, 31, such as that on old Egyptian monuments, hence not *in alto relievo* (Vulg. *caelaturae*). So of the כְּרוּבִים 1 Kings 6, 29 32, פְּתוּחֵי צְצִים and פְּתָחִים 6, 18.

מִקְנֶה (from קָנֶה I. = קָנָא after the form מַדְוֶה, מַטְוֶה) *m. zeal*, *jealousy*, as apposition to קִנְאָה Ez. 8, 3.

מִקְנָה (*constr.* מִקְנַת, with *suff.* מִקְנָתוֹ, from קָנָה) *f. possession*, *property*, prop. what has been acquired Gen. 23, 18; *price of acquiring* or *of purchase*, hence *price* Lev. 25, 16 51; *purchase* 27, 22. סֵפֶר הַמִּקְנָה *a bill* or *letter of purchase* Jer. 32, 11 12 14 16, divided into סֵפֶר חֲתוּמִים and סֵפֶר גְּלוּי. מִקְנַת כֶּסֶף *purchase of money*, of bought slaves Gen. 17, 12 13 23 27, different from the יְלִידֵי בַיִת *born in the house*.

מִקְנֶה (*constr.* מִקְנֵה, with *suff.* מִקְנֵהוּ, ־הּוּ, מִקְנְךָ; *plur.* with *suff.* מִקְנֶיךָ, ־נֵיהֶם, ־נֵיכֶם, which may be also an extension of the sing.) *m.* 1. (from קָנֶה I. = קָנָא, see מִקְנֶה) *zeal*, *glow*, מִקְנֵה אַף (so we should read for מִקְנֶה) *a glowing*, *punitive zeal*, Job 36, 33 *jealous anger against* עוֹלָה (which is perhaps = עֲוָלָה). מִ׳ אַף is like קִנְאַ חֲמָה (Zech. 8, 2) a strengthening of the idea. — 2. (from קָנָה II.) prop. what is acquired, possession, property, commonly *herds*, *cattle* Deut. 3, 19, Jer. 9, 9, coupled with קִנְיָן Ez. 38, 12 13, רְכוּשׁ 1 Chr. 28, 1; specially *small cattle*, sheep, goats, neat cattle &c., different from בְּהֵמָה, חֲמֹרִים &c. Gen. 16, 16; 47, 17, also generally Ex. 9, 3; Job 1, 3. אִישׁ מִ׳ *a herd, a keeper of cattle* Gen. 46, 32; אֶרֶץ מִ׳ *land for pasture* Num. 32, 1 4. Phenic. מִקְנָא *domestic animals* (Mass. 15); comp. *κτῆνος* from *κτᾶσθαι*; ovis connected with ops; Syr. ܒܗܡܐ, Arab. بَهِيمَة. — 3. *purchase*, *acquisition* Gen. 49, 32.

מִקְנְיָהוּ (*Jah is zeal*, from מִקְנֶה I.) *n. p. m.* 1 Chr. 15, 18.

מִקְסָם (*constr.* ־סַם, from קֶסֶם) *masc. divination*, מִקְסַם חֲלָק *divination of flattery* Ez. 12, 24 (חֲלָק a noun); 13, 7; *heathen usages* Is. 2, 6 (מִקֶּדֶם for מִקֶּסֶם).

מָקָץ (from קֵץ after the form מָסָךְ; *border-place*) *n. p.* of a place otherwise unknown 1 Kings 4, 9, for which מִכְמָשׂ is also used.

מִקְצוֹעַ (*pl.* ־עִים and ־עוֹת, from קָצַע) *m. an angle*, *corner*, *nook*, Ex. 26, 24; 36, 39; Neh. 3, 19-24; applied to the bending angle at the east side of Zion 2 Chr. 26, 9; Ez. 46, 21 22.

מַקְצֻעָה (*pl.* מַקְצֻעוֹת; from קָצַע) *f.* an instrument for cutting or carving, hence *a chisel*, *carving-tool* Is. 44, 13, Targ. אִזְמֵל (*σμίλη*).

מִקְצֹעָה (*pl.* ־עֹת) *f.* same as מִקְצוֹעַ Ex. 26, 23; 36, 28; along with this form is once מְהֻקְצָעָה, *pl.* מְהֻקְצָעוֹת Ez. 46, 22.

מִקְצָת (with *suff.* מִקְצָתָם, from קָצָה to cut off, to divide) *f.* same as קָצֶה (comp. לְבוּשׁ and מַלְבּוּשׁ) 1. *end*, in designations of time as an adverbial accus. *at the end* Dan. 1, 15 18. — 2. *a part*, hence before nouns *a part of*, *some* 1, 2 5; Neh. 7, 70.

מִקְצַת *f. the sum*, *mass*, 1 Kings 12, 31 *and he made priests out of* (acc.) *the mass of the people*, 13, 33; *a part* Judges 18, 2.

מָקַק (Kal not used) *intr.* same as מָגַג, מָגַד, נָגַד *to melt, to dissolve, to vanish as dust;* deriv. מַק.

Nif. נָמַק (3 *pl.* נָמַקוּ, 2 *pl.* נְמַקְתֶּם; *part. m. pl.* נְמַקִּים; *fut.* יִמַּק) *to be melted, to pass away, to be dissolved,* spoken of the host of stars Is. 34, 4; *to rot,* of the human members, the eyes and tongue Zech. 14, 12; *to perish,* of men Lev. 26, 39; *to fester,* of wounds Ps. 38, 6; *to pine away* Ez. 24, 23; 33, 10.

Hif. הֶמֵק (*inf. constr.* הָמֵק) *to cause to melt* or *pine away* Zech. 14, 12.

מִקְרָא (*pl. c.* מִקְרָאֵי, with *suff.* מִקְרָאֶיהָ; from קָרָא I.) *m.* 1. *a calling together, convocation, a solemn assembly,* commonly coupled with קֹדֶשׁ, sometimes to denote the people gathered before the tabernacle, sometimes *a festival* Ex. 12, 16; Lev. 23, 3 7 8; Num. 28, 18; קָרָא מ' *to call a solemn assembly* Is. 1, 13; conseq. *a convoked congregation,* ἐκκλησία, and the place of meeting 4, 5. — 2. *reading, a writing to be read,* Neh. 8, 8.

מִקְרֶה (*c.* מִקְרֵי, with *suff.* מִקְרֵהוּ; from קָרָה I.) *m. hap, chance,* Ruth 2, 3 *her hap lighted upon,* i. e. it happened to her 1 Sam. 6, 9; 20, 26; *fate, event* Eccles. 2, 14 15; *blind chance, accidental lot* 3, 19; 9, 2 3.

מִקְרֶה (from קָרָה II. in Pih.) *m.* prop. what is formed of beams, hence *a framework* Eccles. 10, 18.

מִקֵּרָה (from קָרַר) *f. a cooling* Judges 3, 20 24.

מְקַרְקַר (denom. from קִיר) *m. a breaking down of walls* Is. 22, 5. See קוּר I. *Pih.*

מִקְשֶׁה *f.* 1. (from קָשָׁה to turn firmly, to twist together, to wind, prop. to make fast, comp. חָזַק, קָשַׁר, חוּל &c.) *turned, rounded, carved work,* Ex. 25, 18 31 36; 37, 7 17 22; Num. 8, 4; 10, 2; the cheruhim, candelabra, columns &c. were of turned work. — 2. (from קָשָׁא = קָשָׁה) *a field of cucumbers,* in which was the גְּלוֹנָה Is. 1, 8; here belongs Jer. 10, 5 *as a* (Priapus-) *pillar* (on snch images see the apocryphal letter of Jeremiah verse 20) *in a field of cucumbers,* elsewhere laughed at for its negligent watch (see *Selden,* de Diis Syr. p. 300).

מִקְשֶׁה (from קָשָׁה 2) *m.* same as מִקְשָׁה I. something curled, of the hair, and as a genit. to מַעֲשֵׂה *locks* Is. 3, 24.

מַר (from מָרַר II.) 1. *adj. m.* (*pl.* מָרִים, *c.* מָרֵי), *fem.* מָרָה (once מָרָא, *c.* מָרַת) *bitter,* of taste, oppos. to מָתוֹק; subst. *bitterness* Prov. 27, 7; Is. 5, 20; of לַעֲנָה Prov. 5, 4, מַיִם Ex. 15, 23, Num. 5, 24 27; metaphor. (as an adj. and subst.) applied to נֶפֶשׁ, *sorrowful, sad, embittered,* of pain of soul, distress of heart 1 Sam. 22, 2; Is. 38, 15; Job 7, 11; 10, 1; *desperate* Judges 18, 25; 2 Sam. 17, 8; of מָוֶת *terrible* 1 Sam. 15, 32; Eccles. 7, 26; *bitter,* i. e. *violent,* of weeping Is. 33, 7, of lamentation Ez. 27, 31, of קוֹל Zeph. 1, 14, צְעָקָה Gen. 27, 34; *destructive,* of actions, = רַע Jer. 2, 19; *violent, wild,* of a people Hab. 1, 6; *hostile,* of דָּבָר Ps. 64, 4, and in other similar senses. Elsewhere subst. *destruction, deadliness,* in the pl. Num. 5, 18 19 24 27, where the Sam. cod. has once מְאֵרִים for מָרִים. As an adv. Ez. 27, 30. — 2. (from מָרַר I. which see) *m. a drop* Is. 40, 15.

מֹר (also written מוֹר, before Makkeph מָר־, with *suff.* מוֹרִי; from מָרַר I.) *m.* prop. same as מַר 2 a drop, i. e. what flows out of a tree similar to the acacia; hence *myrrh* (μύρρα from the Phenic. מוֹרָא), a hard material for sacred perfumes Ex. 30, 23, kindled in order to scent the luxurious couch Prov. 7, 17, garments Ps. 45, 9, sedans Song of Sol. 3, 6; used in nnguents Esth. 2, 12; also as a liquid juice, מֹר עֹבֵר *running myrrh* Song of Sol. 5, 5 (comp. Arab. غَابِر) = מֹר דְּרוֹר Ex. 30, 23, i. e. σταχτή, which was preferred to πλαστή (Theophr. H. Pl. 9, 4; Plin. H. N. 12, 15, 35; Diosc. Mat. Med. 1, 74).

מָרָא I. (*part. f.* מוֹרְאָה) *intr.* = מָרָה I. *to be obstinate, perverse, rebellious* Zeph. 3, 1, with an allusion to בֵּית הַמֹּרִי, if it does not stand for מוֹרִיָּה, which seems necessary to distinguish it from מוֹרָה (Judges 13, 5). Jerome reads מַרְאָה,

which gives no tolerable sense, except it be looked upon as a part. fem. of masc. מָרֵא (from מָרָא I.).

מָרָא II. (Kal not used) *intr. to fly, to hover*, Aram. מְרָא = פְּרַח, hence the Talmudic מַמְרִיאֵי יוֹנִים (those who make doves fly) = מַפְרִיחֵי יוֹנִים.

Hif. הִמְרִיא (*fut.* יַמְרִיא) *to make fly, to make vibrate*, Job 39, 18 *at the time she makes* (viz. the כְּנָפַיִם) *float on high.*

מָרָא III. (not used) *intr. to be hollow, bellied, to be like a purse* or *bag*, of the maw or crop, other expressions for the maw, belly, crop, proceeding from a similar verb-idea; comp. קֶרֶב, Arab. قَرْقَب *belly*, Targ. קוּרְקְבָן *maw* and *crop*, قارب *a boat*, قِرْبَة *a bag*, قِرَاب *a sheath.* Deriv. מֻרְאָה (מֹרֶא).

מָרָא IV. = מָאַר to מַמְרֶאֶת Lev. 13, 51 52 in the cod. Sam. for מַמְאֶרֶת.

מָרָא *adj. fem.* of מַר as a *n. p. f.* Ruth 1, 20.

מָרֵא (not used) *intr.* same as בָּרֵא *to be filled, full*, ident. with מָלֵא, hence *to be fat, well fed*, deriv. (according to some) מְרִיא; *to be fruitful*, deriv. the proper names מְרָאוֹן, מְרוֹן, מֵרוֹן; metaphor. *to be strong, vigorous, powerful, firm*, deriv. מְרִיא and the proper name מַמְרֵא. The stem מָרָה to מוֹרֶה Job 36, 22, and according to some also to Ps. 9, 21 has the same meaning; comp. Ar. مَرَأَ, مَرِئَ (to be fat, strong) and the other groups under בָּרֵא. See the comparison with extra-Semitic roots in *Fürst's* Conc. s. v.

מָרֵא (prop. *part. m.* of מְרֵא, with *suff.* מָרְאִי Dan. 4, 16 21 K'tib, for which the K'ri has מָרִי with Aleph elided) *Aram. m.* prop. *a man*, like the Hebr. גֶּבֶר and אִישׁ, Latin vir, so called from strength; as the Ar. مَرْءٌ, مِرْءٌ, مُرْءٌ mean *man* definitely; but commonly *lord* Dan. 2, 47; 5, 23; Targ. מָרֵי, also elsewhere מָר, מָארֵי, Syr. ܡܪܐ, ܡܪܝܐ. See מוֹרֶה 3.

מֹרָא s. מֹר.

מֹרֶא see מֻרְאָה.

מְרֵא (not used) *Aram. intr.* same as Hebr. מָרֵא, particularly with the meaning *to be powerful, strong.* Deriv. the noun מָרֵא.

מְרֹאד see מְרֹאדַךְ and מְרֹד.

מְרֹאדַךְ (once instead מְרֹדַךְ, and once בְּרֹאדַךְ) *n. p.* of a war-god of the Babylonians, Mars, a next chief deity to בֵּל Jerem. 50, 2, for which Is. 46, 1 has נְבוֹ. As the name of a god it is used, as among all peoples, in forming the names of kings and other persons, such as בְּרֹאדַךְ בַּלְאֲדָן 2 Kings 20, 12, מְרֹאדַךְ בַּלְאֲדָן Is. 39, 1, אֱוִיל מְרֹדַךְ 2 Kings 25, 27; Jer. 52, 31; and in the names of Babylonian kings *Mesese-Mordak, Sisi-Mordak, Mardok Empad* &c. that appear nowhere except in Greek and Latin writers.

As to the etymology of the name מְ׳, it is to be explained, according to *Bohlen*, by the Sanskrit *martâk* or *martâdaka* i. e. *man-consumer* (viz. מְרֹד mrod or בְּרֹאד brôd, Greek βροτ-ός mortal, Pers. merd = Sanskrit marta, *a mortal, man*, and ־ַךְ *consumer* = Sanskrit *aç* to consume). Others interpret it by the Pers. مرد (merd) *man*, and كو (hero) or كَوْ (ruler), translating *hero of men.* But it may also be derived, agreeably to the language of Babylonia, from מְרַד (*to be bold, valiant, warlike*, like ܡܪܕ Barhebr. 407. 565), whence the noun מְרֹד was formed with the rare adjective-termination ־ַךְ (see גַּנְזַךְ), which suits the war-god Mars very well; it may therefore be identical with נִמְרֹד, the violent hunter, founder and extender of the Assyrian kingdom.

מְרֹאדַךְ בַּלְאֲדָן see בְּרֹאדַךְ בַּלְאֲדָן.

מַרְאָה (*plur.* מַרְאוֹת, from רָאָה) *f.* 1. *sight, vision* Num. 12, 6, with a genitive אֱלֹהִים following Ez. 1, 1; 8, 3; 40, 2; partly same as חָזוֹן *revelation*, partly ideal vision, of which one had still the consciousness afterward;

appearance 1 Sam. 3, 15, perception of the eye Dan. 10, 7 8, which can terrify 10, 16. — 2. *a mirror* Ex. 38, 8, Ar. مِرْآة. — 3. see מָרָא I.

מַרְאֶה (*constr.* מַרְאֵה, with *suff.* מַרְאֵהוּ, מַרְאֶהָ; *pl. c.* מַרְאֵי, with *suff.* מַרְאֵינוּ, ־אַיִךְ, ־אֵיהֶם, ־הֶן, but frequently construed with the sing.) *m.* 1. (coupled with עֵינַיִם, to supplement the word) *the seeing, the sight* (of a thing) Lev. 13, 12, *looking at, beholding* Deut. 28, 34, Ezek. 23, 16, hence fig. מַרְאֵה עֵינַיִם Eccles. 6, 9 *what one sees with his eyes*, i. e. what one has; *the view* Is. 11, 3. — 2. *the appearance, the outward form*, the human Gen. 12, 11; 24, 16, parallel with תֹּאַר; *a handsome form, comeliness* Is. 53, 2; *the aspect of the form* Dan. 1, 13; of other things Lev. 13, 3 32; Gen. 2, 9; like דְּמוּת, with which it is often identical Ez. 1, 26. — 3. same as מַרְאָה *a sight, a vision* Ex. 3, 3; Ez. 8, 4; 11, 24; Dan. 8, 16.

מְרָאָה (from a masc. form מֹרֶא; from מָרָא III.) *f. the crop*, of birds Lev. 1, 16, Ar. مَرِيٌّ, so called from its purse-shape.

מְרָאוֹן (= מִרְאוֹן, from מָרֵא *to be fruitful; a fat, fertile place*) *n. p.* of a Phenician locality in the north of Palestine, a small Canaanite kingdom united with שִׁמְרוֹן at an early period, like חָצוֹר, אַכְשָׁף and מָדוֹן (which see), afterwards belonging to Zebulun Josh. 19, 15; 12, 20. At a late period it was termed מֵרֹנוֹת (contracted from מִרְאֹנוֹת), which the LXX read incorrectly מְרָתוֹן, and Josephus (Jewish Wars 2, 20) מְרוֹת; hence the *Gent. m.* מֵרֹנֹתִי Neh. 3, 7; 1 Chr. 27, 30. At a still later time it was called מְרוֹן (contracted from מִרְאוֹן) or בֵּית־מְרוֹן, situated on a height (Rosh ha-Shana 15[a]), or מֵירוֹן or בֵּית מֵרוֹן (Rabba on Ex. 5, 5; on Song of Sol. 8, 1). It was reckoned to (upper) Galilee (גָּלִיל), to the district of Tiberias (טְבַרְיָה); and as situated in the vicinity of *Giscala* (גּוּשׁ חָלָב) it is said to have been furnished with rich olive plantations (J. Shehiit 9, 2 and Midr. l. c.). In the book of Sohar (Shemini and at the end of ha-Asinû) it is named בֵּי מְרוֹנְיָא, where it is alleged that the authors of Sohar (Simeon ben Jochai and his son Eleasar) are buried (Midrash on Eccles. 11, 2). *Gent. pl.* מְרוֹנָאֵי (Midr. Eccles. l. c.). At the time of Benjamin of Tudela it was still standing; and it is said to exist at present under the name مارون *Mârûn* (see the journey of the Sheikh el-Khiyari &c. Programm of *Tuch*, Leipzig 1850, 4). In the present mountain hamlet *Mârûn*, two hours west of Zaphet, are found the graves of Hillel and Shammai, a very old synagoge and an uncovered Beth ha-Midrash. Here every year on the 18th Iyyar is held a great Jewish festival at the grave of Simon ben Jochai, to which thousands of Jewish pilgrims repair from Damascus, Aleppo, Bagdad, Cahira and Constantinople.

מַרְאָשָׁה see מָרֵאשָׁה.

מַרְאֵשָׁה see מָרֵאשָׁה.

מַרְאַשָּׁה see מָרֵאשָׁה.

מָרֵאשָׁה (*possession*, from רָאַשׁ = יָרַשׁ, as there is an actual verbal allusion to יָרַשׁ in Mic. 1, 15) *n. p.* of a city fortified by Rehoboam, in the plain (שְׁפֵלָה) of Judah, into whose neighbourhood ran a valley צְפָתָה 2 Chr. 14, 9 (not connected with צְפָת Judges 1, 17; see *Robinson*, Palest. II. p. 422), Josh. 15, 44; put along with עֲדֻלָּם and אַכְזִיב (Mic. 1, 14 15), which lay also in the low parts of Judah 15, 35 44 (comp. 2 Macc. 12, 35 38); 2 Chr. 11, 8; 14, 8 9. In Mic. 1, 15 מָרֵשָׁה stands for it; 2 Macc. 12, 35 *Μαρασά* (מַרְאָשָׁה), *Jos.* Antt. 8, 10, 1 and 12, 6, 6 *Μαρησά* (מַרְאֵשָׁה) and *Μαρασσά* (מַרְאַשָּׁה). It lay $1^1/_2$ Roman miles south of Eleutheropolis (*Robins.* II. p. 422). It stands for מַרְאֵשָׁה, מַרְאָשָׁה = מַרְאֶשֶׁת; and the name of the city מוֹרֶשֶׁת, מֹרֶשֶׁת, as also מֹרֶשֶׁת גַּת (which see) is identical with it, though the ancients (*Jerome* in his Comment. on Micah) looked upon them as different.

מַרְאֶשֶׁת (after the form מַרְחֶשֶׁת, only

in *pl.* with *suff.* מַרְאֲשׁוֹתֵיכֶם; from רֹאשׁ) *f. pl. what is on the head, a head-dress, a crown*, Jer. 13, 18; comp. מְרֵאשֶׁת.

מְרֵאשֶׁת (only *pl.* with *suff.* מְרַאֲשֹׁתָיו, מְרַאֲשֹׁתָו, from רֹאשׁ) *f. pl. place of the head, side of the head*, Gen. 28, 11 *at his head-place*, at the place where one puts the head in lying down; 1 Sam. 19, 13 16; 26, 7 11 16; 1 Kings 19, 6. On the contrary the constr. state of plur. מֵרַאֲשֹׁתֵי 1 Sam. 26, 12 is to be referred to רֵאשֶׁת.

מֵרַב (from רָבַב after the form מֵסַב; *increase, growth*) *n. p. f.* 1 Sam. 14, 49; 18, 17 19.

מַרְבַד (only *pl.* מַרְבַדִּים, where Dagesh lene is wanting in Beth on account of Resh; from רָבַד) *m. coverlet, covering, bolster* Prov. 7, 16; 31, 22.

מַרְבֶּה (from רָבָה; *constr.* מַרְבֵּה) *m. greatness*, Is. 9, 6 *to the greatness* (לְמַרְבֵּה) *of dominion*, where others read improperly לָם רַבָּה (*to them is great*); *multitude* 33, 23, which does not stand in the constr. state to פִּסְחִים.

מִרְבָּה (a rare form, from רָבָה) *fem. amplitude*, Ez. 23, 32 *to contain abundance*, i. e. ample; it is better perhaps, to read מַרְבָּה (part. fem.) and to refer it to the deep and broad cup.

מַרְבִּית (from רָבָה; with *suff.* מַרְבִּיתָם) *fem. multitude, fulness*, 2 Chr. 9, 6 (explaining the הַחֵצִי of 1 Kings 10, 7); *the greater number* 2 Chr. 12, 29; 30, 18; *increase* (*soboles*) 1 Sam. 2, 33, if we should not translate *multitude*, referring to posterity and relationship; figur. *interest, usury*, prop. increase of capital Lev. 23, 37, comp. Greek τόκος from τίκτω (to bear), Latin fenus from feo; moderm Hebrew רִבִּית, Syr. ܪܒܝܬܐ, Arab. ربا.

מְרֻבֶּכֶת (from רָבַךְ) *f. something dipped in, mingled* (by moistening), applied to bread Lev. 6, 14; 7, 12; 1 Chr. 23, 29.

מַרְבַּע *m.* cod. Sam. Num. 23, 10 = רֹבַע.

מְרֻבָּע *m. a square* Ez. 45, 2.

מַרְבַּעַת *f.* cod. Sam. Num. 23, 10.

מַרְבֵּץ (after the form מַלְבֵּן, *constr.* מִרְבַּץ, from רָבַץ) *masc. a resting-place, lair*, for animals, herds &c. Zeph. 2, 15; Ez. 25, 5.

מַרְבֵּק (from רָבַק) *m. mast, fattening*, (Targ., *Rashi, Kimchi*) 1 Sam. 28, 24; Jer. 46, 21; Am. 6, 4; Mal. 3, 20.

מָרַג (not used) *tr.* 1. *to bruise into pieces, to rub in pieces, to break in pieces*, of the threshing-roller, *to crush*, connected with מָרַח, פָּרַךְ, פָּרַק; the Arab. مَرَجَ (to rub into one another, to mix with one another) may have the fundamental signification of the organic root in אָ־רַג, and would not therefore belong here. The stem נָרַג is identical, meaning to crush, Ar. نَوْرَج, a threshing-roller, and then, as in the case of גָּדַף, metaphorically *to calumniate, to slander* (see נָרַג). — 2. *to murder, to pierce, to thrust through, to stab*, connected with the organic root in הָ־רַג; comp. Targ. נְרַג to cut in pieces, whence נֶרְגָּא an axe; Ar. مرج, whence مريج, Zab. ܢܪܓ Mars; see הָרַג. Deriv. מוֹרַג, מוֹרֵג.

מַרְגּוֹעַ (from רָגֵעַ) *m. rest, refreshment* Jer. 6, 16, or *resting-place*.

מַרְגֶּלֶת (after the form מַרְאֶשֶׁת, developed farther from רֶגֶל; only in *plur.* מַרְגְּלוֹת, *constr.* מַרְגְּלוֹת, with *a suffix* מַרְגְּלֹתָיו) *plur. fem.* prop. foot-region, place of the feet, hence *adv. at the feet* Ruth 3, 4 7 8 14; in later language *the feet* Dan. 10, 6.

מַרְגֵּמָה (from רָגַם I.) *f. a machine for throwing stones, a sling* (LXX), hence a proverbial expression for *preposterousness*, Prov. 26, 8 *as the binding of the stone to the sling*, by which the throwing of it is prevented. According *to Kimchi: like a parcel of gems thrown upon a heap of stones* (מַרְ'); according to *Jos. Kimchi: like the binding of a stone in a piece of purple* (מַרְ'); but the explanation of the LXX is preferable.

מַרְגֵּעָה (from רָגֵעַ) *f.* same as מַרְגּוֹעַ Is. 28, 12.

מָרַד (*part. pass.* מָרוּד, *inf. constr.* מְרֹד, *fut.* יִמְרֹד) 1. *trans.* prop. same as מָרָה I. *to stick into*, *to cut into* one, hence *to strive against*, *to injure*, an expression of resistance against one, with accus. of the person Gen. 14, 4; Josh. 22, 19; hence מֹרְדֵי־אוֹר Job 24, 13 *the strivers against the light* = לֹא־יָדְעוּ אוֹר 24, 16; comp. Sanskrit mṛid, Latin mord-ere (to prick, to bite at one); *to push away*, *to expel*, *to drive away*, hence *part. pass. pl.* מְרוּדִים, coupled with עֲנִיִּים Is. 58, 7 *the thrust out poor.* Deriv. מָרוּד. — 2. (more general) *intr. to be rebellious*, *perverse*, *obstinate*, *disobedient*, with בְּ of the person 2 Kings 18, 20, Is. 36, 5, Dan. 9, 9; later with עַל Neh. 2, 19; 2 Chr. 13, 6; *to be violent*, *hard*, *saucy*, *valiant*, *bold*, in derivatives. Deriv. מֶרֶד, מְרֹד, מַרְדּוּת, the proper names מְרֹדַךְ, מְרֹאדַךְ, נִמְרֹד, מָרְדְּכַי.

The stem מָ׳, whose fundamental signification is clear from the Arab. مَرَدَ, مَرُدَ, Syr. ܡܪܕ (to debar), has מָ־רַד for its organic root; and the latter is also found in טָ־רַד and elsewhere.

מָרַד (prop. part. for מָרֵד) *Aram. adj. m.*, מָרְדָא (*def.* מָרַדְתָּא) *fem. rebellious*, Ezr. 4, 12 15. See מְרַד.

מֶרֶד *m.* 1. *obstinacy*, coupled with מַעַל Josh. 22, 22. — 2. (after the form מֶלֶךְ; *a bold one*, *a hero*) *n. p. m.* 1 Chr. 4, 17 18.

מְרַד (not used) *Aram.* same as Hebr. מָרַד, whence the noun מְרַד, adj. מָרַד.

מְרַד *Aram. m. rebellion*, *contumacy*, Ezr. 4, 19, coupled with אֶשְׁתַּדּוּר (which see).

מְרֹד (*constr.* מָרְדְּ־) *m.* prop. *boldness*, *valour*, concrete *a valiant* or *bold* one, *a hero*, a designation of *Mars;* only in the proper name מְרֹדַךְ, and farther developed in the form מָרְדְּ־ in מָרְדְּכַי. For מְרֹד there also occurs מְרֹאד.

מִרְדָּה (from רָדָה; *constr.* מִרְדַּת) *fem. subjection*, Is. 14, 6, where מִרְדַּת should be read for מֻרְדָּף, according to the Targ. and parallelism; the state constr. stands also elsewhere before the relative which is to be supplied (Is. 29, 1; Job 18, 21; 29, 2).

מַרְדּוּת (from מָרַד) *f. refractoriness*, *contumacy* 1 Sam. 20, 30.

מְרֹדַךְ see מְרֹאדַךְ.

מָרְדְּכַי (from מָרְדְּ־ from מְרֹד *Mars*, and the termination כַי = the Aryan *ka*, elsewhere *ak*, ־ַךְ, see ־ַךְ; *dedicated to Mars*) 1. *n. p.* of a man, whose history is narrated in the book of Esther Esth. 2, 5 seq. — 2. of a man who returned with Zerubbabel Esr. 2, 2; Neh. 7, 7.

מֻרְדָּף (= מִרְדָּף) *m. persecution*, *destruction*, Is. 14, 6, where, however, it is better to read מִרְדַּת (see מִרְדָּה).

מָרָה I. (*part.* מוֹרֶה, *pl.* מֹרִים; *inf. absol.* מָרוֹ) *intr.* (according to the usual assumption) *to murmur*, *to be fretful* (*Fürst*, Concord. s. v.), identical in its organic root מָר־ָה with מַר (to be fretful, irritated, peevish) in הִתְמַרְמַר (which see), and with the Latin mur in murmur; which passed over into *to be rebellious*, *to be refractory*, *to rebel*, *to hurt.* Better, however, = מַר *to be violent*, *harsh*, 2 Kings 14, 26 *the misery of Israel was violent* (harsh); comp. the noun מְרִי (Job 23, 2) = מְרִיר, as vice versa מָרַר Ex. 23, 21 stands in the sense of מָרָה; then *to strive violently with one*, as in Arabic, hence מְרִי = מְרִיב in a proper name; *to be excited*, hence מֹרֶה adj. and subst. The fundamental signification would be accordingly *to cut into*, *to pierce*, hence (as in מָרַד, and in Syr. also the same as מָרַד to be violent, bold, harsh) *to thrust against a thing*, *to oppose*, *to be excited against a thing*, commonly *to murmur*, *to be refractory*, with accus. *to despise* or *reject* a thing Jer. 4, 17, Ps. 105, 28, and frequently in the formula מָרָה אֶת־פִּי פְ׳ *to resist one's command* Num. 20, 24; 1 Sam. 12, 15; Lament. 1, 18; seldom with בְּ Hos. 14, 1, Ps. 5, 11; or absol. Deut. 21, 18

20, coupled with מָאֵן Is. 1, 20; as the Arab. مرى also signifies to deny, to refuse. מוֹרְאָה Zeph. 3, 1 can either be referred to מָרָא I. = מָרָה I., or considered as = מוֹרְיָה. Deriv. מְרִי, מֹרֶה.

Hif. הִמְרָה (*part. m. pl.* מַמְרִים; *inf.* הַמְרוֹת, with לְ abridged לַמְרוֹת; *fut.* יַמְרֶה, *apoc.* יֶמֶר) with accus. *to offend* Ps. 78, 17; 106, 33; *to injure* 78, 40; 107, 11; *to provoke*, הִמְ׳ עֵינֵי פְ׳ *to provoke the eyes of one* Is. 3, 8; *to act with obstinacy, against one* with עִם Deut. 9, 7, with the accus. Josh. 1, 18, 1 Sam. 12, 14, Ez. 5, 6, or בְּ 20, 13 21; Neh. 9, 26; Ps. 106, 43; *to quarrel, to dispute*, Job 17, 2 (where the Dagesh in מְ is dirimens) *on their disputation rests my look*, i. e. I see continually their quarrelling with me.

מָרָה II. (not used) *tr.* same as בָּרָה *to cut off, to shave off.* Deriv. מוֹרָה 2.

מָרָה III. (not used) *intr.* same as מָרֵא (which see) *to be thick, fat, strong*, metaph. *to be strong, powerful, vigorous; to rule, to have power.* Deriv. מוֹרֶה, and the proper names מִרְיָם, מְרָת (מְרָתַיִם), מָרוֹת.

מָרָה IV. (not used) *tr. to prophesy, to announce*, conseq. = אָ־מַר in this sense; comp. Ethiop. מרי to prophesy. Deriv. the proper names יַמְרִי (יַמְרִיָּה), יִמְרָה, מְרָיָה, מְרָיוֹת.

מָרָה (from מָרַר; *bitter fountain*) *n. p.* of a bitter fountain in the peninsula of Sinai Ex. 15, 23; Num. 33, 8. (*Burckh.* Travels &c. in Syria p. 472.)

מָרָה (from the masc. מֹר; from מָרַר) *f. bitterness, sorrow* Prov. 14, 10.

מֹרֶה (from מָרָה I.) *adj. m.*, מֹרָה *f. ill-humoured, out of tune, obstinate, disagreeable;* the fem. as a subst. Gen. 26, 35 *ill temper.*

מַרְהֵבָה see מַדְהֵבָה.

מָרוּד (*plur.* מְרוּדִים, from מָרַד after the form גָּמוּל) *m. expulsion, persecution, misery* Lament. 1, 7 (LXX); 3, 19, coupled with עֹנִי.

מֵרוֹז *n. p.* of a locality in אֶרֶץ הַגָּלִיל (1 Kings 9, 11) in a territory inhabited by Canaanites mixed with Israelites, not far from קֶדֶשׁ נַפְתָּלִי; conseq. in the neighbourhood of the lake מֵרוֹם Judges 5, 23. Hence it is possible, that it is the locality מֵרוֹם (*high place*), which first gave the lake its name. The Jewish inhabitants of this place refused to support the Israelites in their struggle with Sisera, and afforded shelter to the conquered Canaanites. The explanation which follows the Arab. مارز *refuge*, is not supported by the Hebrew usage of אָרַז.

מָרוֹחַ (*constr.* מְרוֹחַ, from מָרַח) *adj. m. bruised, crushed*, of the testicles Lev. 21, 20; a sort of castration.

מָרוֹם (from רוּם after the form מָקוֹם, *constr.* מְרוֹם; *pl.* מְרוֹמִים, *constr.* מְרוֹמֵי, with *suff.* מְרוֹמָיו) *m.* 1. *a high place, a high point*, hence מְרוֹמֵי שָׂדֶה Judges 5, 18 *the mountainous regions*, מְרֹמֵי קֶרֶת Prov. 9, 3 14 *the heights of the city*, 8, 2 *on the top of high places by the way;* then *the munitions of rocks* Is. 33, 16; מְ׳ הָרִים 37, 24 *the highest mountain-summits* = מְ׳ קֵץ ibid. *the extreme height;* מְ׳ עֹז *high fortifications* Jer. 51, 53; הַר מְ׳ יִשְׂרָאֵל Ez. 17, 23 *mountain of the height of Israel*, i. e. the prominent mountain, Zion; also = הַר Jer. 31, 12, hence coupled with צִיּוֹן. Metaphor. a) *heaven*, as a height 1 Sam. 22, 17, Is. 24, 18, Jer. 25, 30, = מַעַל Job 31, 2; God is therefore named אֱלֹהֵי מָ׳ Mic. 6, 6, and the stars (conceived of as animate) צְבָא הַמָּ׳ Is. 24, 21; *the heavenly host, angels* Job 25, 2; Is. 57, 15 *a height* (i. e. the unreachable heaven) *and a sanctuary* (קָדוֹשׁ as a subst. like 58, 13) *I inhabit.* b) *excellency*, of Babylon Is. 26, 5, concr. *an excellent one* 24, 4. c) *a position of honour, a dignity, high office* Eccles. 10, 6. — 2. *adv.* (prop. accus. of the noun) *in the height* Is. 22, 16 (i. e. on Zion), *highly;* מָ׳ מִן *higher than* Jer. 17, 12; *on high* Is. 37, 23; 40, 26; *far, distant* Ps. 10, 5; *proudly, elately* 56, 3.

מֵרוֹם (from רוּם after the form מִשּׁוֹט, *high place*) *n. p.* of a locality probably a high-lying one in the north of Palestine, identical with מֵרוֹן and מֵרוֹז (which see); hence מֵי־מֵרוֹם (*the waters of Merom*) *n. p.* of a lake there, north of the כִּנֶּרֶת near the Jordan-springs Josh. 11, 5-7; worshipped as the deity *Μημροῦμος* by the Phenicians (Sanch. p. 16); subsequently it was called מֵי סַמְקָא (Samochonitis) or יַמָּה שֶׁל סִבְכַּי (Bechoroth 51[a]).

מֵרוֹן see מְרָאוֹן.

מְרוֹן see מְרָאוֹן.

מֵרוֹץ (from רוּץ after the form מֵרוֹז, מֵרוֹם) *m. a race, running*, Eccles. 9, 11 *the race does not profit the swift-footed.*

מְרוּצָה (*constr.* מְרוּצַת, with *suff.* מְרוּצָתָם; *pl.* מְרוּצוֹת) *f.* 1. (from רוּץ) *a race, running* 2 Sam. 18, 27, *progression, course* Jer. 23, 10, comp. *δρόμος* (Acts 20, 24) and רוּץ (Prov. 1, 16), and so Jer. 8, 6 K'ri *all turn to their course again*, i. e. proceed on their course, where the K'tib has מְרוּצוֹת. — 2. same as מְרֻצָּה (from רָצַץ) *crushing, oppression*, Jer. 22, 17.

מְרוּקִים (with *suff.* מְרוּקֵיהֶן) *m. pl.* same as תַּמְרוּקִים prop. *rubbings in* (from מָרַח = מָרַק), *anointings*, with salve and scented oil, to make the body pliant and beautiful Esth. 2, 12.

מָרוֹר see מְרֹרִים.

מָרוֹת (*dominion, power;* from מָרָה III.) *n. p.* of a city in Judah Mic. 1, 12.

מַרְזֵחַ (*constr.* מַרְזַח; from רָזַח) *m. a shout, a cry of joy* or *sorrow* Jer. 16, 5; Am. 6, 7; comp. Arab. رزج call, cry, مرزبخ noise, sound.

מָרַח (*fut.* יִמְרַח) *tr. to rub, to bruise*, e. g. a fig-cake, that it may serve, when pressed, as an emollient laid on sores Is. 38, 21; *to crush*, the testicles, a sort of castration, deriv. מָרוֹחַ; *to rub in, to besmear* (like מָרַק) with oil, fat and ointment; Ar. مرغ, مرخ to rub in.

מֶרְחָב (*pl. constr.* מֶרְחֲבֵי; from רָחַב) *m.* 1. *a wide place, a broad space*, Hab. 1, 6 (of the wide places of the earth), conseq. the opposite of a fold, i. e. *the open, wide country; a place to wander in*, Hos. 4, 16, i. e. the open field. — 2. fig. *enlargement, liberty*, Ps. 31, 9; 118, 5; opposite of צַר (straitness).

מֶרְחָק (from רָחַק after the form אֶשְׁנָב, מֶרְכָּב; *plur.* מֶרְחַקִּים and מַרְ־, *constr.* מֶרְחַקֵּי) *m.* 1. *remoteness, a remote country*, e. g. Assyria Is. 10, 3, Scythia Jer. 5, 15; fully אֶרֶץ מ׳ Media Is. 13, 5; 46, 11; distant lands generally 8, 9; on the contrary אֶרֶץ מַרְחַקִּים 33, 17 is *a land stretching far and wide*, i. e. which is not confined; מִמֶּ׳ 17, 13 *from afar, in the distance*, Jer. 31, 10. — 2. in the proper name בֵּית הַמֶּרְחָק (*place of remoteness*) the name of a hamlet in the neighbourhood of Jerusalem at the Cedron 2 Sam. 15, 17.

מַרְחֶשֶׁת (from רָחַשׁ *to boil up*) *f. a kettle*, i. e. a vessel for boiling Lev. 2, 7; 7, 9.

מָרַט (*part. act. m. pl.* מֹרְטִים, *pass. f.* מְרוּטָה; *inf. constr.* מָרְטָה; *fut.* אֶמְרַט, אֶמְרְטָה) *tr.* 1. *to tear out, to pluck out*, the hair of the beard, a disgraceful act of ill-treatment; with accus. of the person Neh. 13, 25, and of the member Is. 50, 6, or מִן Ezr. 9, 3; Ar. مرط, Syr. ܡܪܛ the same. — 2. *to whet, to sharpen, to draw*, a sword, prop. *to rub off*, the rust, like מָרַק (which see), Ez. 21, 14 16, coupled with חָדַד and פָּתַח; מְרוּטָה לְהָכִיל 21, 33 *polished for the devouring* (הָאֲכִיל = הָכִיל, conseq. = לָטֶבַח). — 3. *to rub off, to strip off*, the shoulders, by heavy burdens Ez. 29, 18.

The fundamental signification of the stem is prop. to make smooth, bare; comp. Syr. ܡܪܛ (intr.), conseq. identical with מָלַט I., except that the latter is intrans Signif. 2 and 3 are metaphor.

Nif. נִמְרַט (*fut.* יִמָּרֵט) *to be plucked, pulled out*, of the hair of the head, i. e. to become bald Lev. 13, 40 41.

Puh. מֹרַט (*part.* מְמֹרָט) *to be polished*,

to be bright, of נְחֹשֶׁת 1 Kings 7, 45, for which מָרַק stands in the parallel passage of Chronicles; *to be sharpened* Ez. 21, 15 16, where the Dagesh in מֻרְטָה is Dagesh euphonic, as in נָתְנוּ 27, 19. מוֹרָט Is. 18, 2 7 is an epithet ornans to מְמֻשָּׁךְ and stands either for מְמֹרָט meaning *shining* (prop. polished) i. e. *beautiful* (comp. שָׁפַר to polish and to be beautiful), which serves to designate the Ethiopians; or it should be derived from יָרַט. See מוֹרָט.

מָרַט (*part. pass.* מָרִיט and this then in the 3. *p. pl.* מָרִיטוּ) *Aram. tr.* = Hebr. מָרַט Dan. 7, 4; in the Talmud of threadbare garments.

מְרִי (*pause* מֶרִי, with *suff.* מִרְיָךְ, מִרְיָם; from מָרָה I.) *m.* 1. *perverseness*, *rebelliousness*, against God's instructions Is. 30, 9, Deut. 31, 27, Neh. 9, 17, whence Israel is termed בֵּית מְ׳ Ez. 2, 5 8; 12, 2 3 9; 17, 12, בְּנֵי מְ׳ Num. 17, 25, or מְרִי (*apostasy*) alone Ez. 2, 7; 44, 6; *rebellion*, against the king Prov. 17, 11; 1 Sam. 15, 23 *for the sin of witchcraft is refractoriness*, i. e. is like it. — 2. *disputation*, *strife*, same as מְרִיב, only in the proper name מְרִי בַעַל (*strife of Baal*, i. e. Baal is disputer, but which is also explained as strife against Baal) 1 Chr. 9, 40, for which we have elsewhere מְרִיב בַּעַל. There stands for it also מְפִיבֹשֶׁת, and for that מְפִיבֹשֶׁת, without being a mistake in orthography on that account. — 3. *harshness*, *violence* Job 23, 2, Targ. מְרִיר.

מְרִיא (*pl.* ־אִים, *constr.* ־אֵי, with *suff.* מְרִיאֵיכֶם, from מָרָא) *m.* the name of a certain kind of heifer, slaughtered along with שׁוֹר 2 Sam. 6, 13 and בָּקָר 1 Kings 1, 9 for sacrifices and banquets Is. 1, 11, Am. 5, 22, indigenous in the rocky district of Bashan Ez. 39, 18, and being tame opposed to כְּפִיר Is. 11, 6, as בָּקָר is to אֲרִיָּה 11, 7. By מְ׳ we are to understand, according to *Saadia* and *Ibn Bal'am*, a sort of buffalo or bison, bubalus, so called from its strength (*Ibn Ezra*, Targ., Syr.). Most interpreters understand *a fatted calf* (*Haja*), which does not suit the context.

מָרִיב (*constr.* מְרִיב, from רוּב) *masc.* *quarrel*, *opposition*, only in the proper name מְרִיב בַּעַל 1 Chr. 9, 40, for which מְרִי בַעַל also stands there.

מְרִיבָה (*constr.* ־בַת, *pl.* ־בוֹת, from רוּב) *f.* 1. *quarrel*, *strife*, *dispute*, Gen. 13, 8, *rebelliousness* Num. 27, 14. — 2. *n. p.* of a rock-fountain in the desert, not far from Sinai Ex. 17, 7; Ps. 95, 8 (with an announcement of the reason of the name); fully מֵי מְרִיבָה Num. 20, 13 24; Deut. 33, 8; Ps. 81, 8; 106, 32; more exactly designated מֵי מְרִיבַת קָדֵשׁ *the waters of strife at Kadesh* (Barnea) in the wilderness of Sin Num. 27, 14, Deut. 32, 51; for which the pl. מְרִיבוֹת is used in Ez. 47, 19 and 48, 28. This Meribah-water should be connected with *Ain el-Weibeh* (*Robinson*, Pal. II. p. 581). For מְרִבְבַת קָדֵשׁ Deut. 33, 2 we should read perhaps מִמְּרִיבַת קָדֵשׁ, which gives a better sense.

מְרִי בַעַל see מְרִי 2.

מְרִיָּה (from מָרָה IV.; *revelation of Jah*) *n. p. m.* Neh. 12, 12; comp. יְמֻרָה.

מֹרִיָּה (once מוֹרִיָּה 2 Chr. 3, 1) *n. p.* of a hill in Jerusalem, on which Solomon's temple was built; fully הַר הַמֹּ׳ 2 Chr. 3, 1; as *Josephus* (Ant. 1, 13, 1) calls it *τὸ Μώριον ὄρος*; identical, therefore, with the *temple-mountain* הַר בֵּית יי Is. 2, 2, afterwards called הַר הַבַּיִת. At a later period it may have passed into the expression צִיּוֹן (which see), because it became united with the upper city, especially as it was not very much used. The part or district about this hill, i. e. Jerusalem, is termed by the Jehovistic narrator in Gen. 22, 2 אֶרֶץ הַמֹּרִיָּה *land of Moriah*, and *Moriah* itself is called l. c. אַחַד הֶהָרִים *one of the mountains*, and in 22, 14 הַר יי; hence the Jer. Targ. has טוּר מוֹרִיָּה at 22, 2. About this mountain which was early dedicated even under Abraham, and which was perhaps designed for a place of worship, an old proverb was current: בְּהַר יי יֵרָאֶה 22, 14 *on the mount of God* (a revelation) *is seen;* which the author re-explains

by making Abraham give it the name יְיָ יִרְאֶה (*God sees*, i. e. takes care of). Supported by this proverb and name, as well as by 22, 8 and by 2 Chr. 3, 1 compared with 1 Chr. 21, 18 22, many have interpreted מ׳ as if it originated from מֹרֶאֶה־יְהּ (*shewn by Jah*, pointed out by him). But though we are not to think of its identification with מוֹרֶה at Shechem (Gen. 12, 6), as some think (after the LXX, and after *Michaelis*, *Beck*); yet this derivation appears to be unsatisfactory, because the name is merely a remnant belonging to the old heathen time. We believe, therefore, that it arose out of מוֹרֶה יְהּ, and is to be explained agreeably to the n. p. מוֹרֶה.

מְרָיוֹת (from מָרָה IV.; *revelations*) *n. p. m.* Neh. 12, 15, elsewhere מְרֵמוֹת (perhaps a reduplication = מְרֵמְרוֹת from מָרָה IV.) 1 Chr. 5, 32; 9, 11.

מְרִים (*the thick, fat, strong one;* from מָרָה III. with the formative syllable ־ִם; hence Arab. *Kultum*) *n. p. f.* Ex. 15, 20; the name does not reappear till late 1 Chr. 4, 17.

מְרִירוּת (from מָרַר) *f. sorrow, grief* Ez. 21, 11.

מְרִירִי *adj. m. bitter, harsh, sharp,* metaphor. *poisonous, dangerous,* of קֶטֶב Deut. 32, 24; see מְרִירִים 2. and נִמְרָה.

מְרִירִים (*constr.* מְרִירֵי) *m. pl.* 1. Job 3, 5 (see כְּמָרִיר) *bitternesses.* — 2. *bitter herbs,* same as מְרֹרִים, only in cod. Sam. Deut. 32, 24, where קֶטֶב מְרִירִים is a designation of hunger (comp. Job 30, 4).

מָרַךְ (not used) *tr.* same as מָרַח *to rub in pieces, to dissolve,* assumed for מָלַךְ, the מ appearing as radical in modern Hebrew.

מֹרֶךְ (from מָרַךְ) *m.* prop. a dissolving, a melting; fig. *timidity, fear* Lev. 26, 36; but the stem may also be רָכַךְ.

מֶרְכָּב (from רָכַב *to sit upon*, with ־ָ for ־ַ, like מִרְמָס, מִסְפָּא; with *suff.* מֶרְכָּבוֹ) *m.* 1. *a seat,* belonging to a chair Song of Sol. 3, 10; Lev. 15, 9. — 2. = מֶרְכָּבָה (in Chronicles) *a chariot* 1 Kings 5, 6.

מֶרְכָּבָה (with *suff.* מֶרְכַּבְתּוֹ; *plur.* מַרְכָּבוֹת, *c.* מַרְכְּבוֹת, with *suff.* מַרְכְּבֹתָיו, מַרְכִּבֹתֵיהֶם; from רָכַב) *f. a state-chariot,* on which one went about to receive homage Gen. 41, 43 or to appear in splendour 46, 29; 2 Sam. 15, 1; Is. 22, 18 coupled with פָּרָשׁ; *a military chariot,* with or without a team 1 Kings 10, 29, 2 Chr. 1, 17, Judges 4, 15, often of ornamental work 1 Chr. 7, 33; spoken of *the chariot* of God, on which he rides along 1 Chr. 28, 18, and then fig. Hab. 3, 8; of *the chariot* (with horses) dedicated to the sun, the emblem of sun-worship 2 Kings 23, 11 (comp. *Herod.* 1, 189; *Zendavesta* II, 264; *Curt.* III, 3). From the very old worship of the sun a Phenician city was termed בֵּית הַמַּרְכָּבוֹת (which see) Josh. 19, 5; 1 Chr. 4, 31; the names חֲצַר סוּסָה, חֲצַר סוּסִים, בֵּית, חֲצַר סוּסִים, עִיר שֶׁמֶשׁ being also taken from such worship.

מַרְכֹּלֶת (with a *suffix* מַרְכֻּלְתֵּךְ; from רָכַל) *fem. a mart, market-place,* where the Tyrians purchased the kinds of yarn חֲבָשִׁים, אַרְזִים &c. Ez. 27, 24; but one may read the word more appropriately בָּם רָכְלָתֵךְ (*about them was thy traffic*), like דְּרָכְלָה 28, 5 16 18, especially as בַּ does not occur elsewhere, and כ is in many mss. without Dagesh.

מִרְמָה (*pl.* מִרְמוֹת; from רָמָה) *fem.* 1. same as רַמָּה, רְמִיָּה, תַּרְמִית, תַּרְמוּת, properly what causes a fall, makes to stumble, hence *fraud, falsehood* Is. 53, 9; Jer. 9, 7; *cunning* Gen. 27, 35, *deceit* 34, 13, *treachery* 2 Kings 9, 23, *the being deceived* Prov. 14, 8; *weights* or *stones of deceit* Prov. 20, 23, Mic. 6, 11, i. e. deceitful; *treason* Jer. 9, 5; *unrighteous possession* 5, 27; sometimes the plur. is *extortion* Psalm 10, 7, *deceits* 38, 13. — 2. (from רָמָה II. = רָמַם; *height*) *n. p. m.* 1 Chr. 8, 10.

מְרֵמוֹת (from רָמָה II. = אָרַם *to be strong, firm*) *n. p. m.* Ezr. 8, 33. מְרָיוֹת is also used for it Ezr. 10, 36. But see מְרָיוֹת.

מִרְמָס, as also מִרְמַס (*c.* only מִרְמַס; from רָמַס) *m. an object of treading down*

Is. 5, 5, Mic. 7, 10, *a treading down* Is. 28, 18, *place of treading* 7, 25; *destruction* Dan. 8, 13.

מְרֹנָתָי see מְרוֹן, מְרָאוֹן.

מֶרֶס (old Persian; *worthy*, Zend. meresh, Sanskrit mârsha) *n. p.* of a Persian nobleman Esth. 1, 14.

מַרְסְנָא (= מֶרֶס with the addition of nâ) *n. p.* of (another) Persian nobleman Esth. 1, 14.

מֵרַע (from רָעַע after the form מֵצַר, מַסָּב, *in pause* מֶרַע) *m. wickedness, badness, disunion*, Dan. 11, 27 *their heart belongs to disunion*, i. e. is disunited; Prov. 17, 4 *wickedness hears* &c.; on the contrary מֵרַע Is. 9, 16 is part. Hif. of רָעַע (hence put with תַּנָּה), whose pl. מְרֵעִים is of frequent occurrence.

מֵרֵעַ (abridged from מְרֵעָה *friendship, acquaintanceship*, from רָעָה II., retaining Tsere in the preformative and after Resh, perhaps to distinguish it from מְרֵעִים belonging to רָעַע, the Tsere continuing in רֵעַ also; with *suff.* מֵרֵעֵהוּ [for which others, e. g. *Kimchi*, *Norzi*, read מְרֵעֶהוּ], מֵרֵעֵךְ; *plur.* מֵרֵעִים) *masc.* prop. *friendship, acquaintanceship*, 2 Sam. 3, 8, Prov. 19, 7, united with the pl. as a collective; commonly concrete, *a friend, companion*, Gen. 26, 26; Judges 14, 20; hence the *pl.* 14, 11. In מֵרֵעֵהוּ Job 6, 14 מֵ should be considered the prepositive מִן.

מִרְעֶה (from רָעָה I.; *constr.* מִרְעֵה, with *suff.* מִרְעֵהוּ, once written fully מִרְעֵיכֶם without being a plur.) *masc. place of pasture*, as also *pasture* Gen. 47, 4, for צֹאן 1 Chr. 4, 39 41, or figur. what is compared with pasture Ez. 34, 14 18, *a haunt* for cattle, i. e. the wilderness Is. 32, 14; hence = מְעוֹן the lair of the lion Nah. 2, 12.

מִרְעִית (from רָעָה I.; with *suff.* -תִּי, -תָּם, -תּוֹ) *f. pasturing* (fig.) Jer. 23, 1; Ez. 34, 31; metaphor. *a flock* Jer. 10, 21.

מַרְעֲלָה (from רָעַל; *declivity*) *n. p.* of a locality in Zebulun Josh. 19, 11; Ar. رَعْل cape.

מַרְפֵּא (also מַרְפֵּה) *m.* 1. (from רָפָא I.) *the healing, cure*, of the body Prov. 4, 22; *refreshment* 16, 24, for which 3, 8 has רִפְאוּת; לְאֵין מַ׳ *without healing* 2 Chr. 21, 18; 36, 16; *deliverance* Prov. 6, 15; fig. אַרְכַת וּמַ׳ Jer. 33, 6 *a binding up and healing*, i. e. *a healing bandage* = welfare. — 2. (from רָפָא II.) *placidity* Prov. 13, 17; *softness, gentleness*, of לֵב 14, 30, opposite קִנְאָה (zeal, passion); *mildness* 15, 4; *calmness, peace*, = שָׁלוֹם Jer. 8, 15; 14, 19, opposite בְּעָתָה; *quietness* = *wisdom* Eccles. 10, 4.

מַרְפֵּה see מַרְפֵּא.

מִרְפָּשׂ (*c.* מִרְפַּשׁ-, from רָפַשׂ) *m. muddied water* Ez. 34, 19.

מָרַץ I. (Kal not used) *intr.* same as פָּרַץ *to press in, to break with violence*, into a thing (*Kimchi*), Ar. (transp.) عصر.

Nif. נִמְרַץ (only *part. m.* נִמְרָץ, *fem.* נִמְרֶצֶת) *to be pressing, violent*, of קְלָלָה 1 Kings 2, 8 (Targ., Syr., Vulg.); *to be formidable*, of חֻבָּל (destruction) Mic. 2, 10.

Hif. הִמְרִיץ (*fut.* יַמְרִיץ) *to cut into, to press into, to excite violently* Job 16, 3. The Ar. مَرِضَ, Aram. מְרַע *to be sick, weak*, prop. to be rubbed in pieces, to be dissolved, is connected with the Hebrew מָרַד, מָרַח, מָרַג.

מָרַץ II. (Kal not used) *intr.* same as מָלַץ (which see) *to be eloquent, lovely, pleasant.*

Nif. נִמְרַץ (3 *pl.* נִמְרְצוּ) *to be lovely, pleasant* Job 6, 25. Ps. 119, 103 נִמְלְצוּ.

מִרְצָה see מְרוּצָה.

מַרְצֶה see מְרוּצָה.

מַרְצֵעַ (from רָצַע) *m. an awl* Ex. 21, 6.

מִרְצֶפֶת (from רָצַף I.) *f. a pavement*, of stones joined together (LXX) 2 Kings 16, 17; comp. רִצְפָּה (a stone-wainscot).

מָרַק (*part. pass.* מָרוּק, *imp. pl.* מִרְקוּ) *tr.* 1. *to rub in pieces, to dissolve*, pieces of flesh by moistening and soaking, identical with פָּרַק (comp. מָלַט and פָּלַט, מָרַץ and פָּרַץ); deriv. the noun מָרָק. — 2. *to rub*, i. e. *to make soft, pliant*,

the skin, by besmearing it with oil and ointment; deriv. מְרוּקִים and תַּמְרוּק. — 3. *to rub in*, *to press into*, the flesh, i. e. to press into the skin piercing and cutting it, of חַבֻּרוֹת פֶּצַע, whence תַּמְרִיק; *to rub fine*, *to polish*, brass, 2 Chr. 4, 16, for which מָרַט stands in 1 Kings 7, 45; *to sharpen*, lances (רְמָחִים) Jer. 46, 4. The Targ. מְרַק, Syr. ܡܪܩ have proceded from the same fundamental signification, as well as the Ar. مرغ.

Pu. מֹרַק *to be scoured*, *to be rinsed*, by water Lev. 6, 21 [28].

מָרַק or מָרָק (*c.* מְרַק Is. 65, 4 K'ri, from מָרַק 1. which see) *m. broth*, jusculum Judges 6, 19 20; Is. 65, 4 K'ri, for which the K'tib has פָּרָק; Ar. مَرَق the same, prop. pieces of flesh cleansed and soaked in water. But it is possible that רַק II. should be adopted as the stem; comp. the modern Hebrew רַקְרֶקֶת soup.

מֶרְקָח (*pl.* מֶרְקָחִים; from רָקַח) *m.* an aromatic herb, *spicy shrub* Song of Sol. 5, 13, where the LXX read מְגַדְּלוֹת for מִגְדָּלוֹת (border-beds in a garden).

מֶרְקָחָה (from רָקַח) *f.* 1. *a brewing*, substances united by cooking and brewing Ez. 24, 10. — 2. *a vessel*, *a kettle*, for brewing Job 41, 23.

מִרְקַחַת (from רָקַח) *f. ointment* 1 Chr. 9, 30; *unguent-mixture* 2 Chr. 16, 14.

מָרַר I. (not used) *intr. to flow*, *to run*, of water; *to flow out*, *to exude*, of resin; hence מֹר (מוֹר), מַר (the noun). Comp. the Ar. (redupl.) مَرْمَرَ to make flow, مَرْمَرَة continuous rain, مَمَرّ water-channel. Identical with the organic root מַר is the verb מָהַר (to flow forth, to flood) Ar. مَارَ (to flood, to flow), metaphor. to hasten or run forward; the same metaphorical transition being found in אָ־זַל I. (comp. נָ־זַל), יָבַל, הָלַךְ, רָהַט (which see); as also in the Arab. مَرَّ (to set out, to hasten forward); still farther נָ־מַר, Ar. نَمِرَ to be flowing (of water, opposite to stagnating). Derivat. the proper names נִמְרָה, נִמְרֶה. Besides the Semitic languages we have to compare the Sanskr. *mari*, Latin *mare*, Gothic *marei*, German *Meer*, Greek μύρ-ειν (to flow) and its deriv. μυρμύρειν.

מָרַר II. (3 *pers.* מַר, מָרָה; *fut.* יֵמַר after the form יֵחַת, יֵחַם) *intr.* prop. to be cutting, piercing, same as מָר־ה I. in its original signification; hence *stinging*, *biting*, spoken of the taste, *harsh*, of bitter herbs (see מְרֹרִים), *to be bitter*, of gall, water (see מְרֵרָה, and the proper name מָרָה). Fig. of intoxicating drink Is. 24, 9, i. e. it does not determine to joy; *to be hurtful*, *poisonous* (see מְרֹרָה, מְרִירִי), of misfortune, misery (see מַמְרֹר); *to be violently* or *strongly excited*, *to be wounded*, in the spirit (נֶפֶשׁ), i. e. *to feel grief* 1 Sam. 30, 6; 2 Kings 4, 27; *to feel pain*, *woe*, *to suffer* (see the noun מַר); *to be troubled*, *grieved* (see מַר, מֶמֶר, מְרִירוּת, מָרָה); *to do violently*, *strongly*, of בְּכִי, מִסְפֵּד (see תַּמְרוּרִים); *to act violently*, *boldly* (see the proper name מְרָרִי). Deriv. מַר (adj. with לְ of the pers.), מָרָה, מְרִירִי, מֶמֶר, מְרֹרִים, מְרֵרָה, מְרֹרָה, מָרָה, מְרִירִים, מְרִירוּת, מַמְרֹר, תַּמְרוּר, and the proper names מָרָה, מְרָרִי.

Nif. נָמַר Jer. 48, 11 see under מוּר and נָמַר.

Pih. מֵרֵר (*fut.* יְמָרֵר, *pl.* יְמָרֲרוּ) *to make bitter*, *to embitter*, the life Ex. 1, 14; *to act violently*, בַּבְּכִי (in weeping) Is. 22, 4, i. e. *to weep violently;* fig. *to irritate*, *to provoke*, *to attack like an enemy* Gen. 49, 23. See Hithp.

Hif. הֵמַר (*inf. c.* הָמֵר, *fut.* יַמֵּר after the Aramaean manner for יָמֵר) *to embitter* or *vex*, with accus. Job 27, 2; *to prepare sorrow*, with לְ Judges 1, 20; *to act bitterly* or *violently*, בַּבְּכִי (in weeping), i. e. *to weep* or *mourn violently*, with עַל of the person Zech. 12, 10, but where בַּבְּכִי is omitted; *to oppose violently*, = מָרָה I. and construed with בְּ like מָרָה (Hos. 14, 1, Ps. 5, 11) and הִמְרָה (Ez. 20, 13 21, Ps. 106, 43) Ex. 23, 21, the Targ., LXX, Vulg. and

Saadia already taking it = מָרָה, and the cod. Sam. even reading תמרי. See Kal.

Hithp. redupl. הִתְמַרְמֵר (*fut.* יִתְמַרְמַר) *to be embittered, exasperated, to strive violently*, with אֶל of the person Dan. 8, 7, or absol. 11, 11; Ar. مَرْمَرَ to be wroth, Syr. ܡܪܡܪ to embitter.

מָרֹר see מְרֹרִים.

מְרֵרָה (מְרֵרָתִי, from מָרַר II.) *f. gall*, the evacuation of which was supposed to be a consequence of wounding the liver Job 16, 13 (modern Hebrew מָרָה); in 20, 25 מְרֹרָה stands for it. Arab. مَرَارَة, مِرَّة, Syr. ܡܪܪܐ, ܡܪܬܐ.

מְרֹרָה (*constr.* מְרֹרַת, with *suff.* ־רָתוֹ; *pl.* ־רוֹת; from מָרַר II.) *f.* 1. *gall*, = מְרֵרָה Job 20, 25. — 2. *poison*, of פְּתָנִים, prop. the sharp or stinging 20, 14, comp. מְרִירִי. — 3. *harshness*, of unripe grapes Deut. 32, 32. — 4. *anything bitter, harsh*, of hard punishment; hence כָּתַב מְרֹרוֹת עַל *to inflict fearful punishment upon one* Job 13, 26.

מְרָרִי (*a violent, powerful one;* from מָרַר II.) *n. p. m.* Gen. 46, 11; Ex. 6, 16; *patr.* the same Num. 26, 57.

מְרֹרִים (from מָרַר II.) *m. pl. bitter herbs* Ex. 12, 6, Lament. 3, 15, LXX *πικρίδες*, Vulg. *lactucae agrestes*, parall. לַעֲנָה. See מְרִירִי.

מֹרָשׁ see מוֹרָשׁ.

מָרֵשָׁה see מָרֵאשָׁה.

מִרְשַׁעַת (from רָשַׁע) *f. godlessness, wickedness;* concrete fem. *a wicked woman* 2 Chr. 24, 7, like scelus for scelesta.

מֹרֶשֶׁת see מוֹרֶשֶׁת.

מֹרֶשֶׁת גַּת see מוֹרֶשֶׁת.

מְרָת (only *du.* מְרָתַיִם; from מָרָה III.) *f.* (the *dual* is perhaps for strengthening the idea) *great domination, violent rule*, a prophetic name for the Chaldean kingdom Jer. 50, 21, originally perhaps only *kingdom, world-kingdom*, like מַמְלְכוֹת אֶרֶץ (34, 1), orbis terrarum, and only intensified by the prophet. The derivation from מָרָה I. with the meaning of מְרִי (which see), of which most interpreters have thought, is the less suitable to Babylon as מָרָה is only applied to Israel.

מַשׁ 1. *n. p.* of a son of Aram, and like חוּל, עוּץ and גֶּתֶר the name of an Aramaean race in north-eastern Mesopotamia Gen. 10, 23, where a mountain separating Armenia from Mesopotamia, named הַר מַשׁ, *ὄρος Μάσιον* (*Strabo* 16 p. 747; Ptol. 5, 18, 2; Arab. جودى), at the foot of which Nisibis lies, and a river ܢܗܪ ܡܫܐ (whence هرماس), נְהַר מַשׁ, flowing past Nisibis (*Assemani*, Bibl. Or. II. p. 110; III, 1 p. 498), are called after them. The *Arabian Mashaeans* (Pliny H. N. 34) are identical with them. A part of this tribe *Mash* migrated at an early time to Babylonia, founding the territory *Μεσήνη* with the cities Apamea, Spasinu, Choran, Teredon and Apollonia (see respecting this Pliny l. c. 6, 31), whither Syr. and Arab. writers transfer *Maishan* (מֵישָׁן, ܡܝܫܢ, ميسان). Later authors (Chronicles, LXX, Joseph.) called this offshoot of the Mashaeans מֶשֶׁךְ (formed from מַשׁ) 1 Chr. 1, 17, in the LXX *Μοσόχ*, elsewhere mentioned with קֵדָר, who went as nomads as far as Babylon Ps. 120, 5. The מֶשֶׁךְ in question are therefore not to be identified with מֶשֶׁךְ (= מֹשֶׁךְ) in Gen. 10, 2; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1.

מַשָּׁא (from נָשָׁא I. to give up, to set free; to lend, to lend out) *m. a loan of money* or *grain*, given for a pledge of persons or things; hence עָזַב אֶת־הַמַּשָּׁא Neh. 5, 10 *to remit a loan*, = to remit debt, by giving back the pledge. נָשָׁא מַשָּׁא 5, 7 *to loan a loan*, i. e. to lend upon pawn; then also *a loan* without a pledge. מַשָּׁא כָל־יָד (not מַשָּׂא, as mss. have incorrectly) 10, 32 *the loan of every hand*, i. e. every loan; or better (comp. סְחֹרַת יָד Ez. 27, 15 hand-exchange, i. e. immediate, direct exchange; סֹחֵר יָד 27, 21 one who negotiates wares) *a hand-loan*, i. e. what is lent out of the hand without taking or requiring a pledge for it,

conseq. = מַשַּׁה יָד Deut. 15, 2; comp. תְּשׂוּמֶת יָד Lev. 5, 21.

מַשָּׂא (with *suff.* מַשָּׂאִי, מַשָּׂאָם, מַשָּׂאוֹ, מַשָּׂאָכֶם, *pl. c.* מַשָּׂאוֹת; from נָשָׂא) *m.* 1. prop. infin. *a lifting up, carrying*, a burden Num. 4, 24, where לְמַ׳ is coupled with לַעֲבֹד; subst. *the act of bearing* or *carrying burdens*, 2 Chr. 20, 25 *that they could not be carried*, i. e. which could not be carried away; applied to the bearing of the tabernacle, sometimes different from עֲבֹדָה Num. 4, 19, sometimes called even עֲבֹדָה 4, 47. — 2. concrete, what one lifts and carries away, *a burden*, as a mass, with the contents given 2 Kings 5, 17; 8, 9; *a quantity*, כֶּסֶף מַ׳ 2 Chr. 17, 11 *a great quantity of silver; a burden*, carried בְּכֹתֶף 2 Chron. 35, 3, or on the back of an animal Is. 46, 1; fig. *what is burdensome, heavy, a load*, in a mental sense Num. 11, 11; in mockery of the Babylonian gods that were carried about Is. 46, 1 2. — 3. *an utterance*, mostly of the utterances of God in prophetic discourse, e. g. in the inscriptions of Isaiah 13, 1; 14, 28; 15, 1; 17, 1; 19, 1; 21, 1 11 13; 22, 1; 23, 1; also in Nah. 1, 1; with a genitive of the object following (*respecting*), as נְשֹׂא also teaches us (Ex. 20, 7; Ps. 15, 3). This expression, which came first into use at and after the time of Isaiah, meaning *revelation, oracle, divine declaration*, incorrectly put in Is. 30, 6, became a subject of sport in Jeremiah's time because of the two significations *oracle* and *burden*, so that it was forbidden to use מַ׳ for *revelation:* Jer. 23, 33 *what kind of a burden of Jehovah? Say to them: "what burden of Jehovah?" I will unburden myself of you;* 23, 34 36 38. At a later time, therefore, the expression מַשָּׂא דְּבַר יי was used Zech. 9, 1; 12, 1; Mal. 1, 1. Once the pl. is used of the utterances of false prophets Lament. 2, 14; see also נְשִׂיא. More rarely applied to moral sayings, proverbs, Prov. 30, 1; 31, 1. — 4. *desire, longing*, of נֶפֶשׁ Ez. 24, 25, comp. נָשָׂא נֶפֶשׁ (which see). — 5. *a tax, tribute* Hos. 8, 10; according to some 2 Chr. 24, 27 (with relation to 2 Kings 12, 19). — 6. *elevation*, of the voice, *song*, as הַמַּשָּׂא הַמְשֹׁרֵר *the master of the song* 1 Chr. 15, 22 27 (LXX ἄρχων τῶν ᾠδῶν), which, however, may be also understood of the *temple-service.* — 7. *n. p.* of an Ishmaelite people and a district of the same name in the neighbourhood of דּוּמָה (which is on the west slope of the high land of Arabia), in the vicinity of mount שֵׂעִיר Gen. 25, 14; 1 Chr. 1, 30. Late interpreters wish to find this proper name also in Prov. 30, 1 and 31, 1, which is doubtful.

מַשָּׂא (J. Targ. I. and Syr. מֵישָׂא, ܡܝܫܐ, in Gen. Rabba מֵישָׁה, Arab. and Pers. ميشا) *n. p.* of a noted border-place in the north of the Joktan-territory, i. e. of south-eastern Arabia or Yemen; סְפָר (which see) being such in the south Gen. 10, 30. It is best to understand by it (*Knobel*) the place and valley called *Beisha* or *Bisha* (= *Meisha*) in the north of Yemen, where it coincides with Hegaz and Negd, because the locality מענז in south-eastern Arabia (which *Bochart, Niebuhr* and *Ritter* identify with it) suits neither the form of the word nor the situation; and its identification with *Mesene*, i. e. מַיְשָׁ, adopted by *Michaelis, Rosenmüller* and *Gesenius* after the example of the cod. Sam., is still less adapted to the description of a Joktanite-district.

מַשָּׂא (prop. infin. of נָשָׂא) *m. respect*, of a person (פָּנִים), prop. high esteem, exaltation, hence *partiality* 2 Chr. 19, 7; comp. נָשָׂא פָּנִים.

מַשְׁאָב (only *pl.* מַשְׁאֲבִים, from שָׁאַב) *masc. a draw-well, place for drawing water*, a gathering-place of shepherds, of maidens drawing water, where too rural rejoicings, celebrations of victories &c. may have taken place, Judges 5, 11.

מִשְׁאָה (from נָשָׁא I.; *constr.* מַשְׁאַת instead of מַשְׂאַת, מַשְׂאַת; *pl.* מַשָּׁאוֹת) *f.* same as מַשָּׂא; hence נָשָׁה מַ׳ *to give a loan*, with בְּ of the person Deut. 24, 10; מַשְׁאַת מְאוּמָה ibid. *any loan;* עָרַב מַ׳ Prov. 22, 26 *to be surety for a loan* or

debt. Neh. 5, 11 מַשָּׁאת should be read for מְאַת.

מַשָּׂאָה (from נָשָׂא) *fem. the rising, ascending*, of a fearful storm Is. 30, 27, where many, after *Ibn Esra*, translate without necessity *smoke* or *column of fire*, since a storm rising from afar is spoken of in the passage. The readings מַשָּׁאָה (*Rashi*, *Kimchi*) or מַשְׂאַת שְׂפָתָיו (LXX) are incorrect.

מַשֻּׁאָה (*plur.* מַשֻּׁאוֹת and מַשּׁוּאוֹא; formed from שׁוּא II. i. e. שָׁא = נָ־שָׁא II., the prefix מ being firmly attached to verbs ע״ו also, comp. מִשּׁוֹט, מַבּוּל, מַפֻּחַ, מַסַּע, which are best referred to verbs ע״ו) *f.* prop. *disappointment*, *insecurity*, in the plur. *insecure places*, parallel חֲלָקוֹת (slippery i. e. dangerous places); hence of persons Ps. 73, 18 *thou precipitatest them into unsafe places*, i. e. thou exposest them to disappointment, insecurity; parallel הָיוּ לְשַׁמָּה. הִפִּיל with לְ of the object should be explained as in Kal נָפַל לְ Ex. 21, 18, where לְ is to be taken of place. Here belongs also Ps. 74, 3 מַשֻּׁאוֹת נֶצַח *places wholly unsafe*, i. e. the waste and desolated place of the sanctuary. הֵרִים פְּעָמִים לְ ibid. *to lift up the steps to them*, i. e. to approach them, of God, in order to see and hold judgment upon the destroyers; parallel כָּל (־אֲשֶׁר) הֵרַע אוֹיֵב *to all that the enemy has destroyed* (לְ supplied from the first hemistich). The LXX have read מַשֻּׂאוֹת incorrectly.

מַשֻּׂאָה (from נָשָׂא) *f.* Ps. 74, 3, but see מַשֻּׁאָה.

מְשֹׁאָה, once מְשׁוֹאָה (from שׁוּא III.) *f. place of desolation*, *desolation*, same as שׁוֹאָה 2, Job 30, 3 *gloominess of desolation and wasteness*, i. e. a horrible waste (אֶמֶשׁ is darkness, gloominess, from אָמַשׁ = Aram. אֲמַט *to be dark*); 38, 27, parallel אֶרֶץ לֹא־אִישׁ; metaphor. of a day of misfortune Zeph. 1, 15.

מַשָּׁאוֹן (from the Hif. of נָשָׁא II. to lead astray, to disappoint) *masc. deceit* Prov. 26, 26.

מַשֻּׁאוֹת see מַשֻּׁאָה.

מַשְׁאָל see מִשְׁאָל.

מִשְׁאָל (from שָׁאַל = שָׁעַל *to make a hole through*, *to dig through*, or *to be hollow*, *deep*, *sunk; a hollow way*, comp. מִשְׁעֹל) *n. p.* of a Levitical city in Asher Josh. 19, 26; 21, 30; for which 1 Chr. 6, 59 has מָשָׁל, contracted from מַשְׁאָל.

מִשְׁאֶלֶת (only *constr. plur.* מִשְׁאֲלֹת, with *suff.* מִשְׁאֲלוֹתֶיךָ, from שָׁאַל) *fem. request*, *wish*, Ps. 20, 6; 37, 4.

מִשְׁאֶרֶת (with *suff.* מִשְׁאַרְתֶּךָ, *plur.* with *suff.* מִשְׁאֲרֹתָם, מִשְׁאֲרוֹתֶיךָ, from שָׁאַר = שָׂאַר) *f.* a vessel for leavened dough, *a kneading-trough* Ex. 7, 28, coupled with תַּנּוּר; 12, 34; Deut. 28, 5 17. See שָׁאַר.

מַשְׂאֵת (contracted from מַשֶּׂאֶת, hence *constr.* omitting Dagesh מַשְׂאֵת; *plur.* מַשְׂאוֹת for מַשָּׂאוֹת, *constr.* מַשְׂאוֹת, with *suff.* מַשְׂאוֹתֵיכֶם; from נָשָׂא) *fem.* 1. *the lifting up*, of the כַּפַּיִם, i. e. prayer Ps. 141, 2. — 2. prop. *a taking up*, then *an honorary gift* or *present*, different from אֲרֻחָה and חֹק Jer. 40, 5; Esth. 2, 18; *a gift* Am. 5, 11 (comp. 1 Sam. 2, 36); *a gift* before or at table, *a portion* or *mess* of food by way of honour Gen. 43, 34; *impost*, *tribute*, 2 Chr. 24, 6 9, ordained by Moses (Ex. 30, 12-16; 38, 25); hence = מַתָּנָה Ez. 20, 40 of gifts presented to God. — 3. *a burden*, Zeph. 3, 18 *the burden of reproach upon it*, i. e. reproach is a burden upon it. — 4. same as מַשָּׂא *oracle*, Lament. 2, 14 *lying oracles*. — 5. (from נָשָׂא II. = נָסַס, Ar. نَصَّ) *a fire-signal*, *pillar of fire* Judges 20, 40; Jer. 6, 1; also of *the pillar of smoke* Judges 20, 38; comp. מַשָּׂאָה, modern Hebr. מַשּׂוּאָה of fire-signals on the tops of mountains, to announce the appearance of the new moon (*de Sacy*, Chr. Arab. I. p. 90). — מַשְּׂאוֹת Ez. 17, 9 is the infin. constr. of נָשָׂא meaning *to draw to a height*, *to help up* (a tree), conseq. equivalent in sense to the Arab. نَشَأَ *to grow up*.

מְשֻׁבָה see מְשׁוּבָה.

מִשְׁבֶּצֶת (*pl. constr.* מִשְׁבְּצוֹת, so also

twice in the absol. state; from שָׁבַץ = Aram. שְׁבַשׁ) *fem. texture, brocade*, with genit. (זָהָב) of what is worked in, Ps. 45, 44; metaphor. *a setting* of gems Ex. 28, 11 and 39, 13, on account of its resemblance to textures.

מַשְׁבֵּר (*constr.* מַשְׁבַּר; from שָׁבַר) *m.* prop. place of breaking forth, hence *the mouth of the womb*, matrix, Is. 37, 3 *the children are come to the mouth of the womb, and there is no strength to bring forth*, a proverbial expression for want of power to overcome the last stadium; Hos. 13, 13; 2 Kings 19, 3. Targ. מַתְבַּר, Ar. مَثْبِر place of bearing.

מִשְׁבָּר (*pl. constr.* מִשְׁבְּרֵי, with *suff.* מִשְׁבָּרֶיךָ; from שָׁבַר) *m. a wave which breaks* Ps. 42, 8, Jon. 2, 4, coupled with גַּל; *a breaker, surge*, Ps. 88, 8 *all thy waves hast thou bidden* (צִוִּיתָ for עִנִּיתָ); 93, 4; figur. מִשְׁבְּרֵי־מָוֶת 2 Sam. 22, 5 *waves of death*, i. e. death-bringing, parallel with נַחֲלֵי, conseq. more correct than חֶבְלֵי in Ps. 18, 5.

מִשְׁבָּת (only *pl.* מִשְׁבַּתִּים, with *suff.* מִשְׁבַּתָּהּ; from שָׁבַת) *m. ceasing, resting from labour, cessation*, Lament. 1, 7 *they mocked at her ceasing*, i. e. that all which was lamented had ceased (Targ.).

מִשְׂגָּב (*constr.* מִשְׂגַּב, with *suff.* מִשְׂגַּבִּי; from שָׂגַב) *m.* 1. *a high place, a place erected on high, a fortress*, Is. 25, 12 *the high* (-projecting) *fortress of thy walls*, i. e. the height of the walls; *a tower* 33, 16; metaph. *the high land* (of Moab), and fem. in this sense Jer. 48, 1; conseq. not a proper name. — 2. Fig. a place of security, of refuge, of protection, hence generally *safety, protection, refuge* Ps. 9, 10; 18, 3; 46, 8; 48, 4; 59, 10.

מַשְׁגֶּה (prop. part. Hif. of שָׁגָה II.) *m. one leading astray, a deceiver* Job 12, 16.

מִשְׁגֶּה (from שָׁגָה II.) *m. an error, tresspass*, Gen. 43, 12.

מַשֶּׂגֶת see *Hif.* of נָשַׂג.

מָשָׁה I. (not used) an assumed stem for אֶמֶשׁ, but see אָמַשׁ and מְשׁוֹאָה.

מָשָׁה II. (1 *pers.* with *suff.* מְשִׁיתִהוּ) *trans. to draw out*, with מִן of the place Ex. 2, 10, prop. to raise out of; hence the Aram. מְשָׁא = נְטַל, comp. מְשָׁא, ܡܫܐ, Arab. مَسَى to draw out. Deriv. according to some מֶשִׁי, the proper names מֹשֶׁה, נִמְשִׁי. Whether the stem be connected with מָשַׁךְ and מָשַׁח, is questionable.

Hif. הִמְשָׁה (*fut.* יַמְשֶׁה) the same; metaphor. *to rescue* 2 Sam. 22, 17; Ps. 18, 17.

מַשֶּׁה (*constr.* מַשֵּׁה, from נָשָׁה I. = נָשָׁא I.) *masc.* same as מַשָּׁא and מַשָּׁאָה Deut. 15, 2 *a loan.*

מֹשֶׁה (prop. part. Kal of מָשָׁה II.; *drawer out, deliverer*) *n. p.* of the great Jewish law-giver and leader, who freed Israel from Egyptian bondage Ex. 2, 10 seq.; called עֶבֶד יי, אִישׁ הָאֱלֹהִים &c. Deut. 34, 5, Josh. 1, 1, Dan. 9, 11, Ps. 90, 1 as a wise and pious man, and as a law-giver מְחֹקֵק (which see). Hence the law is termed תּוֹרַת מֹשֶׁה Ezr. 3, 2, 2 Chr. 23, 18, סֵפֶר תּוֹרַת מ׳ Josh. 23, 6, סֵפֶר מ׳ Neh. 13, 1, Aram. סְפַר מ׳ Ezr. 6, 18; the decalogue לוּחוֹת מ׳ 1 Kings 8, 9. יְמֵי מֹשֶׁה *the Mosaic time* Is. 63, 11.

As to the etymology of this name, that given in Ex. 2, 10 is certainly not to be taken seriously, because מָשׁוּי would be necessary; and even that which is given here, though right in point of language and matter, may be rejected, since it may be presupposed historically, that the king's daughter gave him an Egyptian appellation. Hence an Egyptian derivation was early sought for. *Josephus* derives it from μω *water*, and ⲟⲩⲁⲓ or ⲟⲩⲁⲉⲓ *delivered* (Ant. 2, 9, 6), or from μωⲟⲩ and ϭⲓ *taken out of the water* (contra Apion. 2, 31; Philo II. p. 83 &c.). More probably it is from μωⲥ *son*, and ⲉϭⲉ *Isis*, i. e. *son of Isis;* comp. the proper name Thutmosis, i. e. son of Thut or Mercury.

מְשׁוֹאָה see מְשׁאָה.

מַשּׁוּאָה see מַשְׁאָה.

מְשׁוּאָה (*pl.* מְשׁוּאוֹת) *f.* Ps. 73, 18 and 74, 3 according to some; more correctly מַשְׁאָה.

מְשׁוֹבָב (*the returned*, from exile, *the delivered*) *n. p. m.* 1 Chr. 4, 34.

מְשׁוּבָה (*constr.* מְשׁוּבַת, with *suff.* מְשׁוּבָתִי, מְשׁוּבָתָם; *pl.* מְשׁוּבוֹת, with *suff.* מְשׁוּבָתֵינוּ, מְשׁוּבָתֵיכֶם, מְשׁוּבָתֶיךָ; from שׁוּב) *f.* prop. a turning, hence *a turning away* or *aside*, from God, *apostasy*, appended to Israel Jer. 3, 6 8 11 12, as if it were a part of the proper name; *the sin of apostasy*, pl. 2, 19; 3, 22; 5, 6, and sing. coll. Hos. 11, 7; 14, 5. Israel is called for her many מְשׁוּבוֹת: בָּנִים שׁוֹבָבִים Jer. 3, 14 22. Generally *perverseness*, 8, 5 *persevering perversity; defection*, from wisdom, *opposition* Prov. 1, 32.

מְשׁוּבָה (with *suff.* ־תִי, from שָׁגַג = שָׁגָה, if it be not rather = מִשְׁגֶּה־תִי) *fem. error, mistake, trespass*, Job 19, 4.

מְשׁוֹט (from שׁוּט II.) *m. a rudder;* מְ׳ תֹּפֵשׂ *a helmsman* Ez. 27, 29.

מִשְׁוֹט (only *pl.* with *suff.* מִשּׁוֹטֶיךָ) *m.* same as מְשׁוֹט Ez. 27, 6.

מְשׂוּכָה and מְשֻׂכָּה (enlarged from מְשׂוּכָּה; מְשׂוּכָּה also occurring in Is. 5, 5; from שָׂכַךְ = שָׂכַךְ II.; *constr.* מְשׂוּכַת, with *suff.* מְשׂוּכָתוֹ; once מְסוּכָּה Mic. 7, 4) *f. a hedge, a living fence* Is. 5, 5; מְ׳ חָדֵק *a thorn-hedge* Prov. 15, 19; as a worthless thing Mic. 7, 4 *the honestest* (of them) *is worse than a thorn-hedge.*

מְשׂוּכָּה see מְשׂוּכָה.

מְשׂוּסָּה (enlarged from מְשִׁסָּה, from שָׁסַס = שָׁסָה *to plunder*) *f. a plundering* Is. 42, 24 K'tib, for which the K'ri has the usual מְשִׁסָּה, resolved into מְשִׁי סָּה.

מַשּׂוֹר (from נָשַׂר = מָשַׂר, Aram. נְסַר, which see) *m. a saw* Is. 10, 15, Arab. منشار.

מִשּׂוֹרָה (from מָשַׂר which see) *f. a measure*, for liquids Ez. 4, 11 16, coupled with מִדָּה and מִשְׁקָל Lev. 19, 35.

מְשׂוֹשׂ (*constr.* מְשׂוֹשׁ, with *suff.* מְשׂוֹשִׂי, מְשׂוֹשָׂהּ; from שׂוּשׂ) *m. joy* Is. 62, 5; שׂוּשׂ מְ׳ *to rejoice greatly* 66, 10; מְשׂוֹשׂ אֶת־ 8, 6 *rejoicing with*, comp. Syr. ܫܘܫ ܥܡ; *delight, rapture* 60, 15; *mirth, noise* 24, 8; *joyous song* 24, 11; *pleasure*, 32, 13 *houses of pleasure, pleasure-houses;* then also *a place of jubilation* 65, 18, *of pleasure, a rendezvous* 32, 14.

מָשַׁח I. (*inf. absol.* מָשׂוֹחַ, *constr.* מְשֹׁחַ, מְשׂוֹחַ, with *suff.* מְשָׁחוֹ, and מְשַׁחֲךָ from the form מָשַׁח; *imp.* מְשַׁח; *fut.* יִמְשַׁח) 1. *tr. to stroke over a thing, to besmear*, e. g. a shield with fat or oil, to make it bright Is. 21, 5; hence *part. pass.* מָשִׁיחַ (= מָשׂוּחַ) 2 Sam. 1, 21; *to paint*, with בְּ of the material Jer. 22, 14; with בְּ of oil, *to anoint, to dedicate*, Ps. 89, 21 (for which מִ׳ alone is usually put), as king לַמֶּלֶךְ 2 Sam. 2, 7; 5, 17; Judges 9, 15, as prince לַנָּגִיד 1 Sam. 9, 16, as priest Ex. 28, 41; 30, 30; Num. 3, 3; with עַל *to set over* 2 Sam. 19, 11, hence מָשׂוּחַ *appointed* 3, 39 (LXX, without reading מוּקָם); *to dedicate* or *call* as a prophet 1 Kings 19, 16; Is. 61, 1; *to devote, to consecrate*, of things, which often took place by besmearing them with holy oil Gen. 31, 13; Exod. 30, 26; 40, 9 10 11; Dan. 9, 24 *and to consecrate the most holy*, i. e. the altar of burnt-offering (comp. 1 Macc. 4, 34 56 59), which is also called the *most holy* in Ex. 29, 37 and 30, 29, and was dedicated sometimes with the anointing of oil Lev. 8, 11, sometimes with the blood of sacrifices Ez. 43, 20 26; with a double accus. like verbs of filling Ps. 45, 8 of anointing with the oil of joy, a figure for *to bestow* or *give joy*. — 2. reciproc. *to anoint oneself*, with accusat. of the material Am. 6, 6, as a sign of joyousness (Eccles. 9, 8). Derivat. מִשְׁחָה, מִשְׁחָה, מִשְׁיחַ, מַשְׁחִית 2, מִמְשָׁח. For this stem comp. the Arab. مسح; and for the organic root see סָךְ.

מָשַׁח II. (not used) *tr.* same as מָשַׁךְ *to extend, to stretch out, to expand*, metaphor. *to measure*, like the Aram. מְשַׁח,

מחשׁ, Arab. مسح, comp. מָדַד. Deriv. מִמְשָׁחָה (according to some), מִשְׁחָה 2. (according to some).

מְשַׁח *Aram. tr.* same as Hebr. מָשַׁח. Deriv. the noun מְשָׁחָא.

מְשָׁח *Aram. m. oil*, Ezr. 6, 9; 7, 22; comp. Hebr. מַשְׁקִית 2. (oil).

מִשְׁחָה (*c.* מִשְׁחַת) *f.* 1. *an anointing, unction*, a supplement to שֶׁמֶן *anointing oil* Ex. 25, 6; Lev. 8, 2; Num. 4, 16; which is sometimes defined still farther by קֹדֶשׁ Ex. 30, 25, יי Lev. 10, 7 or אֱלֹהִים 21, 12. — 2. *dedication, dedicatory gift* Lev. 7, 35; according to others *a portion, a part.*

מָשְׁחָה (prop. *inf.* of מָשַׁח; with *suff.* מָשְׁחָתָם; different from מִשְׁחָה from the stem שָׁחַת) *fem. an anointing, dedication*, Ex. 29, 29; 40, 15; *a holy gift, an honorary gift* Num. 18, 8 (*Rashi* גְּדֻלָּה).

מַשְׁחִית 1. (from שָׁחַת) *m. corruption, destruction*, of רוּחַ Jer. 51, 1; הַר הַמַּ׳ Jer. 51, 25 *mount of destruction*, of a fire-vomiting mountain desolating countries, which breaks down and shatters, becomes a volcano, and throws out stones of no use for building, — a symbol of Babylon; prop. *part. m. Hif. destruction-maker;* of חֲרָשִׁים Ez. 21, 36 *workmen of destruction*, i. e. they who consider the working of destruction as their employment; of the destroying angel Ex. 12, 13; concrete, what brings destruction in a gin, i. e. what causes it to fall and close Jer. 5, 26. — 2. (from מָשַׁח) *f. oil* (see Aram. מְשָׁח), hence הַר הַמַּשְׁחִית 2 Kings 23, 13 *mount of oil*, at the south side of the mount of Olives (Rashi); the double expression being selected on account of the idolatry practised there. Elsewhere מַעֲלֵה הַזֵּיתִים is used for it 2 Sam. 15, 30.

מִשְׂחָק (from שָׂחַק) *m. an object of laughter, mocking* Hab. 1, 10.

מִשְׁחָר (from שָׁחַר) *m.* commonly *the dawn* = שַׁחַר, Ps. 110, 3 *from the womb of the dawn.* But the expression is peculiar.

מִשְׁחֵת (with *suff.* -תּוֹ-, from שָׁחַת) *m. destruction* Ez. 9, 1 = מַשְׁחִית 1.

מִשְׁחַת (from שָׁחַת) *masc. defacement, disfigurement*, of מַרְאֶה (the face) Is. 52, 14, with which it should be combined.

מָשְׁחָת (from שָׁחַת) *m.* same as מִשְׁחָת, of an imperfection Lev. 22, 25.

מָשְׁחַת (contracted from מָשְׁחָתַת, from שָׁחַת) *f. a corrupt thing*, Mal. 1, 14; comp. מָשְׁרַת 1 Kings 1, 15, מַחֲבַת Ez. 4, 3, where -ַת arose out of -ָתַת.

מִשְׁטוֹחַ (from שָׁטַח) *masc.* same as מִשְׁטָח Ez. 47, 10 *a spreading-place.*

מִשְׁטָח (*constr.* -טַח, from שָׁטַח) *place for stretching* or *spreading out*, of nets Ez. 26, 5 14.

מַשְׁטֵמָה (from שָׂטַם = שָׂטָן which see) *fem. enmity*, living to the injury of one Hos. 9, 7; *opposition*, concrete *opponent* 9, 8, conseq. = שָׂטָן, parallel פֶּה.

מִשְׁטָר (with *suff.* -טָרוֹ-, from שָׁטַר) *m.* prop. arrangement, oversight, hence *dominion, rule*, Job 38, 33 *dost thou determine his dominion over the earth?*

מָשִׁי (in and out of pause, conseq. not מְשִׁי) *m. silk, silk thread*, then, as in the case of שֵׁשׁ, *a mantle woven out of silk thread* (*Ibn Ganâch, Kimchi*) Ez. 16, 10 13, which the LXX translate τρίχαπτον, on account of the thin hair-like threads (*Jerome*); probably with allusion to its derivation from מָשָׁה (to draw, to extend), so that מָשִׁי properly means *a thread*, transferred to the threads drawn out of the body of the silk-worm (see *Pollux* II, 3; *Hesychius* s. v.; *Fürst*, Conc. s. v.). But this explanation must be rejected *a priori*, because *silk* was a Chinese production. Theodotion too prefers to keep the Hebrew word. As *shi* means silk in Chinese (see *Pott*), which lies also in se-ricus, ση-ρικόν, I have assumed שִׁי to be a stem (Conc. s. v.), and regarded מ as a preformative denoting a garment of this stuff. מָשִׁי has also been compared with the Ar. وَشْي, which means figured silk; but that

does not suit either the form or the context.

מֻשִׁי see מוּשִׁי.

מְשֵׁיזַבְאֵל (*El is deliverer*, from שְׁזֵב) *n. p. m.* Neh. 3, 4; 10, 22.

מָשִׁיחַ (after the form פָּקִיד, נָסִיךְ, נָגִיד, נָשִׂיא, by which dignity is commonly denoted; *constr.* מְשִׁיחַ, with *suff.* מְשִׁיחִי, ־חוֹ, *plur.* with *suff.* מְשִׁיחַי) *m.* 1. prop. (part. pass.) *anointed, dedicated*, a) of a Jewish king appointed by Jehovah, who is therefore called מְשִׁיחַ יי 1 Sam. 24, 7 11, 2 Sam. 19, 22, or poetically מְ׳ אֱלֹהֵי יַעֲקֹב 23, 1, e. g. Zedekiah Lament. 4, 20; it is even applied to king *Cyrus* ordained by God Is. 45, 1, because he was concerned as an instrument in delivering the Israelites. In Dan. 9, 25 מָשִׁיחַ נָגִיד, to distinguish him from a priestly מָ׳. b) *the chosen, consecrated people* Hab. 3, 13; Ps. 84, 10, and perhaps 28, 8. c) *the progenitors of races*, or *patriarchs* Ps. 105, 15, who were also called נְבִיאִים; *a priest* Lev. 4, 3 5 16; 6, 15, where, however, it merely stands in apposition to הַכֹּהֵן; of the high-priest Onias III. (2 Macc. 3, 1 31 seq.; 4, 1 2) Dan. 9, 26; subsequently referred to Jesus, the χριστός by way of eminence, and retained also in ὁ Μεσσίας (John 1, 42; 4, 25). — 2. *adj. m. besmeared, polished*, of a shield 2 Sam. 1, 21 (see מָשַׁח).

מְשִׁיסָה see מְשִׁסָּה.

מָשַׁךְ I. (*part.* מֹשֵׁךְ, *inf. constr.* מְשֹׁךְ, *imp. pl.* מִשְׁכוּ and מָשְׁכוּ, *fut.* יִמְשֹׁךְ, but also אֶמְשַׁךְ) 1. *tr. to extend, to draw, to stretch at length*, conseq. a farther development of מָשָׁה and מָשַׁח II. (which see); hence מָשַׁךְ בְּ *to draw in a thing* Deut. 21, 3, with accus. of the object *to draw* with Is. 5, 18, where בְּ should be supplied in the second hemistich; Hos. 11, 4 *with human bands I drew them* (to me); Job 40, 25 *canst thou draw the crocodile?* on the contrary מָ׳ בְּרֶשֶׁת Ps. 10, 9 *to draw into a net*, if it be not here מָשַׁךְ II.; מָ׳ אַחַר *to draw after* Song of Sol. 1, 4; מָ׳ אֶל *to draw to, to lead to* Judges 4, 7; מָ׳ מִן *to draw out of* Gen. 37, 28; Jer. 38, 13. — 2. *intr. to draw forth, to draw out* (in extended marches), with בְּ of the place (*towards*) Judges 4, 6; absolutely 20, 37; מָ׳ אַחַר *to draw after, to go after* (comp. Talmudic מָשַׁךְ אַחַר תַּעֲנוּגִים) Job 21, 33; with the meaning of הָלַךְ Ex. 12, 21 *go and take.* LXX: πορεύεσθαι or ἀπελθεῖν, conseq. intrans. — Here belong the phrases מָ׳ קֶשֶׁת *to draw the bow*, i. e. *to stretch it* Is. 66, 19, מָ׳ בַּקֶּשֶׁת *on the bow*, i. e. *to draw* the string 1 Kings 22, 34; 2 Chr. 18, 33; מָ׳ הַזֶּרַע Am. 9, 13 prop *to scatter seed in long-drawn furrows*, comp. מֶשֶׁךְ; מָ׳ בְּקֶרֶן הַיּוֹבֵל Josh. 6, 5, shorter מָ׳ הַיּוֹבֵל Ex. 19, 13 *to blow the trumpet in sounds long-drawn out* (i. e. continuously), comp. Ar. جلب *to draw*, and *to cry out continuously, to blow;* מָ׳ יָד אֶת Hos. 7, 5 *to be associated with one* = יַד פְּ׳ עִם פְּ׳ 1 Sam. 22, 17, הִשִּׁית יָד עִם Ex. 23, 1, prop. to have hands joined with one; מָ׳ חֶסֶד *to prolong favour, to make it last* Ps. 36, 11; 109, 12; Syr. ܢܓܰܪ the same, whence ܢܘܓܪܳܐ continuance; מָ׳ אַף *to continue anger* 85, 6; מָ׳ שָׁנִים רַבּוֹת עַל Neh. 9, 30 *to allow many years to pass over one;* מָ׳ פְּ׳ *to cause one to remain* or *endure long*, Jer. 31, 3 *therefore have I graciously preserved thee long* (חֶסֶד an adverb); מָ׳ אֶת־בָּשָׂר בַּיַּיִן Eccles. 2, 3 *to treat the body*, i. e. *to cherish it continuously with wine*, if מָשַׁךְ be not there = מָשַׁח. In all these formulae the verb-idea *to draw* is sometimes applied to *enduring, continuing, progression* in time, sometimes to the extending or stretching of agency, and sometimes to space; the Syr. ܢܓܰܪ, Ar. جَرَّ being similarly employed. The meaning *to go, to advance, to march on* lies also in נָגַד, אִתְנַגֵּד. For the organic root comp. מָתָה, مَتَا, מָתַח. Deriv. מֶשֶׁךְ 1.

Nif. נִמְשַׁךְ (*fut.* יִמָּשֵׁךְ) *to be protracted, extended*, of יָמִים, hence to be still distant; *to be delayed* Is. 13, 22; דְּבָרִים (oracles) Ez. 12, 25 28.

Puh. מֻשַּׁךְ (*part. m.* מְמֻשָּׁךְ, *f.* מְמֻשָּׁכָה).

to be long protracted, of תּוֹחֶלֶת, i. e. to be unfulfilled Prov. 13, 12; *to be extended*, of growth, i. e. *to be tall* Is. 18, 2 7; comp. Arab. مَتَعَ (to be extended, long), مسك X. to be firm, robust.

מָשַׁךְ II. (*part. m.* מֹשֵׁךְ, *fut.* יִמְשֹׁךְ) *tr.* (a collateral form of מָשַׁק) 1. *to take, to hold, to lay hold of* Ez. 32, 20; *to hold fast*, cogn. in sense with אָחַז, hence *to preserve* Job 24, 22; *to hold*, i. e. *to lead*, like אָחַז construed with בְּ (Arab. مسك with ب) Judges 5, 14, and in this sense perhaps Ps. 10, 9; Job 40, 25; *to possess*, Ar. *to take into possession*, by change; Samar. *to take as pledge*, Ar. the same. Deriv. מֶשֶׁךְ 2. — 2. (not used) *to make fast, to fetter, to bind*, Arab. the same; comp. מָתַג. Deriv. מוֹשֶׁכֶת.

מֶשֶׁךְ *m.* 1. (from מָשַׁךְ I.) *a drawing out*, of seed, i. e. what is sown along the furrows Ps. 126, 6, comp. Am. 9, 13. — 2. (from מָשַׁךְ II.) *possession*, of פְּנִינִים and חָכְמָה Job 28, 18; comp. מֶשֶׁק Gen. 15, 2. — 3. *n. p.* of a son of Japhet, then of a Japhetic race, mentioned with תּוּבַל, תֻּבַל Gen. 10, 2; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1. In Herodotus (3, 94; 7, 78) too the *Μόσχοι* are united with the *Τιβαρηνοί*; and if תּוּבַל (which see) be decidedly the tribe of the Tibareni, מֶ׳ can only be the Moschi or Mosochi, a fact confirmed by the orthography of the cod. Samar. (מוֹשֶׁךְ, מוֹשִׁיךְ), & of the LXX and Vulg. (*Μοσόχ*, Mosoch); the Hebrew form first appearing in the writings of the Byzantines (Procopius, Cedrenus, Const. Porphyrog., Zonaras). The Mosochi delivered slaves and vessels of brass to the Phenicians Ez. 27, 13, served in the army of Gog, and were a terror in the land of the living (32, 26; 38, 2 3; 39, 1) during the march of the Scythians in the 7th century B. C., which affected Palestine also. By them are meant the old people *Thuschi* south of the Caucasus, whom the Lesghians call *Mossok*. — 4. *n. p.* of a branch of the Massaeans (מַשׁ), mentioned along with קֵדָר Ps. 120, 5 (see מַשׁ).

מִשְׁכָּב (from שָׁכַב; with *suff.* מִשְׁכְּבִי, ־בֵּהּ, ־בֶךָ) *Aram. m. a couch, a bed*, Dan. 2, 28 29; 4, 2 7 10; 7, 1.

מִשְׁכָּב (*constr.* ־כַּב, with *suff.* ־כָּבִי, ־בֵּךְ, ־כָּבוֹ, ־בָם, מִשְׁכַּבְכֶם; 1 *pl.* מִשְׁכָּבוֹת, *constr.* ־כְּבוֹת, with *suff.* ־בוֹתָם; 2 *pl.* מִשְׁכָּבִים, *constr.* מִשְׁכְּבֵי; from שָׁכַב) *m.* 1. *a couch*, i. e. a place where, or a *bed* whereon one lies; hence *couch of the noon* 2 Sam. 4, 5, i. e. couch for a siesta, also מ׳ alone 11, 2; for resting in by night Song of Sol. 3, 1; Job 33, 15; *a marriage-couch, marriage-bed*, used in the pl. Gen. 49, 4; *couch of whoredom*, Is. 57, 7 8; *couch of the dead, grave* Ez. 32, 25; *grave-chamber* 2 Chr. 16, 14; also *a couch-bolster* 2 Sam. 17, 28 coupled with סַפּוֹת (coverlets); Prov. 7, 17; 22, 27; generally anything on which one lies Lev. 15, 4 23; חֶדֶר מ׳ *sleeping-chamber*, the most retired 2 Kings 6, 12; Ex. 7, 28. — 2. *a lying, a lying with*, with זָכָר *of male concubitus* Num. 31, 17; Judges 21, 12; מ׳ אִשָּׁה *of female concubitus* Lev. 18, 22.

מְשֻׂכָה see מְשׂוּכָה.

מְשֻׂכָּה see מְשׂוּכָה.

מַשְׂכָּה = מַסְכָּה and מַשְׂכִּית see מְסֻכָּה.

מַשְׂכִּיל (from שָׂכַל) *m.* 1. (prop. part. Hif.) *a discerning one*, i. e. he who has discernment in the דַּעַת יי׳, hence *a pious* Ps. 14, 2, Job 22, 2, *prudent* Prov. 10, 5 19, or *wise one* 15, 24; *a teacher, a priest*, i. e. *an instructor* Dan. 11, 33 35; 12, 3 10; *a skilful, able player*, in the temple 2 Chr. 30, 22; metaph. *a prosperous one* 1 Sam. 18, 14. — 2. The name of a kind of poem Ps. 32, 1; 42, 1; 44, 1; 45, 1; 52, 1; 53, 1; 54, 1; 55, 1; 74, 1; 78, 1; 88, 1; 89, 1; 142, 1, and in the text 47, 8; which is translated *a didactic poem; a melodious, fine poem*, in allusion to the stem שָׂכַל, but arbitrarily.

מַשְׂכִּיל see שָׂכַל *Hif.*

מַשְׂכִּים only Jer. 5, 8, commonly taken for an abridgment of מַשְׁכִּימִים; but this is inadmissible by the form of the word, and yields no sense besides. Aquila, Theod. and Jerome read מְשֻׁכִּים,

and try to bring out more or less the idea of an excessive lecherousness, required by the context. It is better to read מְשֻׁכִּים instead of מְאֻשָּׁכִים (from אֶשֶׁךְ *testicles*), and to translate: *fat*, *strong-testicled horses*, i. e. very lustful.

מַשְׂכִּית and כִּת־ (with *suff.* מַשְׂכִּיתוֹ, ־תָּם, *pl.* מַשְׂכִּיּוֹת; see שָׂכָה II.) *f.* 1. *an image*, *imagery*, *a figure*, for idolatrous worship Num. 33, 52, אֶבֶן מַ׳ Lev. 26, 1 *a stone formed into an idol*; חֶדֶר מַ׳ *a sleeping-room adorned with idolatrous images* Ez. 8, 12, where the LXX read מִשְׁכָּב; metaphor. *a vessel with image-work* (in silver), as a precious vessel Prov. 25, 11, comp. שְׂכִיָּה Is. 2, 16, perhaps poet. = כְּלִי; *a state-chamber*, *a splendid chamber* = חֶדֶר מַ׳, Prov. 18, 11 *and he is as if* (behind) *a high wall in his splendid chamber*. It is therefore unnecessary to read with the Targ. and Vulg. בְּמִשְׁכָּבוֹ. — 2. *formation*, i. e. imagination, idea, plan = מְזִמָּה Ps. 73, 7, comp. שָׂכִיר and עֲשָׂת.

מִשְׁכֶּלֶת (from שָׁכַל) *f. miscarriage*, *abortion*, 2 Kings 2, 21.

מִשְׁכָּן (*constr.* ־כַּן, with *suff.* מִשְׁכָּנִי, ־נוֹ; 1 *pl.* מִשְׁכָּנֵנוּ, *constr.* מִשְׁכָּנֵי, with *suff.* ־נֵיהֶם; 2 *pl.* מִשְׁכָּנוֹת, *constr.* ־כְּנוֹת, with *suff.* ־כְּנוֹתָיו; from שָׁכַן) *m.* prop. a place where one rests, dwells, lies, *a habitation*, *dwelling*, Job 18, 21; 21, 28 = אֹהֶל, to which it stands in apposition; *dwelling-place* 39, 6; Is. 32, 18; *hut*, of shepherds Song of Sol. 1, 8; Ez. 25, 4; *possession* Hab. 1, 6, chiefly of the tabernacle in the wilderness Ex. 25, 9; 26, 1; 40, 9, fully מִ׳ דְּעֵדֶת 38, 21, מִ׳ אֹהֶל מוֹעֵד 40, 29, מִ׳ יי Num. 16, 9; generally *the temple* Ps. 26, 8; 74, 7; in the pl. on account of its different buildings 43, 3; 46, 5; 84, 2. Seldom does the pl. stand for a part of the structure 132, 5. Metaphor. *the grave* Is. 22, 16; *a lair* Job 39, 6.

מִשְׁכָּן (from שְׁכַן) *Aram. m.* same as Hebrew מִשְׁכָּן Ezr. 7, 15; Targ. מַשְׁכַּן.

מַשְׂכֻּרֶת (with *suff.* מַשְׂכֻּרְתִּי, ־תֵּךְ, ־תֵּךְ, from שָׂכַר) *f. wages*, *reward* Gen. 31, 7 41; Ruth 2, 12; formed from מַשְׂכּוּרָה.

מָשַׁל I. (*part.* מֹשֵׁל, *pl.* מְשָׁלִים; *inf. abs.* מָשׁוֹל, *constr.* מְשֹׁל, ־מְשָׁל; *fut.* יִמְשֹׁל) 1. *intr. to be hard*, *powerful*, *strong*, *mighty*, identical in its fundamental idea with בָּזַל (which see), Ar. بَسَلَ (comp. בָּשָׁן); an explanation which passed from *Fürst's* Conc. s. v. into *Gesenius'* Thesaurus s. v. On the contrary, the Ar. مَسَلَ *to flow*, does not appear to belong to מָשַׁל I. Metaphor. *to rule*, *reign*, *govern*, absol. Prov. 12, 24; 29, 2; *to command*, *have power* Dan. 11, 3-5; מָ׳ עוֹלָם Ps. 66, 7 *to reign for ever*; with עַל of the throne on which one sits Zech. 6, 13, or with מִן ... וְעַד to denote extent of space Josh. 12, 2; or with the dat. commodi Is. 40, 10 *his arm* (i. e. his power) *rules for him*. — 2. *trans.* with the addition of the object, a) with בְּ, *to rule over*, a people Deut. 15, 6, Judges 8, 22, a territory Josh. 12, 5, 1 Kings 5, 1, a wife Gen. 3, 16; of God Ps. 103, 19; *to manage* Gen. 24, 2; 45, 8 26; figuratively of things 4, 7; Prov. 16, 32; b) with עַל 28, 15; c) followed by the infin. with לְ Ex. 21, 8; but b and c are rare. מֹשֵׁל *a ruler*, i. e. *a prince*, *a king* Prov. 6, 7; also *a tyrant* Is. 14, 5; 49, 7; 52, 5, oppos. to נָגִיד; comp. Sanskrit *kû*, *to be strong*, *powerful*, whence kavi (in the Vedas) king. Deriv. מֶשֶׁל, מִמְשָׁל, מֶמְשָׁלָה, מֶמְשֶׁלֶת.

Hif. הִמְשִׁיל (*fut.* יַמְשִׁיל) *to give power to* Dan. 11, 39; *to cause to rule* Ps. 8, 7. Deriv. הַמְשֵׁל.

מָשַׁל II. (Kal not used) *tr. to compare*, *to put together* or *beside one another for comparison*, two things, from the fundamental signification *to bind*, *to unite*, *to weave* or *twist together*; organic root מְ־שַׁל, which also exists in אְ־שַׁל, עְ־צַל, אְ־צַל. From the same fundamental signification the stem denotes in Ethiopic *to suppose*, *to judge*, *to think*; also חָשַׁב, זָמַם, עָשָׂת proceeding from a similar view. Deriv. מָשָׁל 2, מְשֹׁל. The Kal forms that appear elsewhere are denominatives from מָשָׁל.

Nif. נִמְשַׁל, *to be like*, *to be similar*,

with אֶל Is. 14, 10, עִם Psalm 28, 1, בְּ 49, 13.

Hif. הִמְשִׁיל (*fut.* יַמְשִׁיל), *to compare* Is. 46, 5.

Hithp. הִתְמַשֵּׁל (*fut.* יִתְמַשֵּׁל) *to become like, to be like*, with כְּ *to become as* Job 30, 19.

מָשָׁל (*constr.* מְשַׁל, with *suff.* מְשָׁלוֹ; *pl.* מְשָׁלִים, *c.* מְשָׁלֵי; from מָשַׁל II.) *m.* 1. prop. *comparison, likeness*, of two things, hence *similitude* Eccles. 12, 9; *symbolical discourse* Ez. 17, 2; 24, 3, called also חִידָה; *a didactic saying, a maxim* Prov. 1, 1 6; 10, 1; *a precept* Job 13, 12, parallel זִכְרֹנִים (apothegms); *a proverb* 1 Sam. 10, 12; Ez. 18, 2 3; *a parable* 12, 22; also a philosophic dialogue richly interwoven with choice sentences Job 27, 1; *a sententious poem* Ps. 49, 5, *thoughtful doctrine* 78, 2, interchanged with חִידָה; *threatening, satirical, deriding discourse* Is. 14, 4, Mic. 2, 4, Hab. 2, 6, also called חִידָה; *a by-word* Deut. 28, 37; 1 Kings 9, 7; Jer. 24, 9; הָיָה לְמָשָׁל *to become a by-word to one* Ps. 69, 12, שׂוּם פְּ' מ' *to make one a by-word* 44, 15. Arab. مَثَلٌ, Aram. מַתְלָא, ܡܬܠܐ the same; Phenic. מָשָׁל an image. — 2. *n. p.* of a place 1 Chr. 6, 59, contracted from מַשְׂאֵל. From מָשָׁל 1. comes the denomin.

מָשַׁל (*part. m.* מֹשֵׁל, *imp.* מְשֹׁל, *fut.* יִמְשֹׁל) *to propose* or *use a* מָשָׁל, in all the various meanings of the noun Ez. 12, 25; 17, 2; 18, 2 3; 24, 3; Jo. 2, 17; *part. pl.* מֹשְׁלִים *gnomic poets* Num. 21, 27.

Pih. מִשֵּׁל *to speak in* מְשָׁלִים Ez. 21, 5.

מֹשֶׁל (with *suff.* מָשְׁלוֹ) *m.* 1. (from מָשַׁל I.) *dominion, the manifestation of power* Zech. 9, 10. — 2. (from מָשַׁל II.) *likeness, similitude* Job 41, 25 (LXX), but better in signific. 1. with the Targ., which suits the second member.

מֹשֶׁל (from מָשַׁל II.) *m.* same as מָשָׁל *a by-word* Job 17, 6.

מִשְׁלֹחַ see מִשְׁלַחַ.

מִשְׁלַח (*c.* מִשְׁלַח; from שָׁלַח) *m.* 1. *a place to which a thing is sent* Is. 7, 25. — 2. a thing to which the hand is put or stretched out, with יָד or יָדַיִם, hence *business* Deut. 15, 10; 23, 21; 28, 8 20. See מִשְׁלֹחַ.

מִשְׁלֹחַ and מִשְׁלוֹחַ (from שָׁלַח) *m.* 1. *a sending*, of מָנוֹת (presents) Esth. 9, 19 22. — 2. with יָד, *object of stretching forth the hand* (in order to use it after one's own will) i. e. *a possession* Is. 11, 14.

מִשְׁלַחַת (from שָׁלַח) *f.* 1. *a discharge, sending away, furlough*, of warriors Eccles. 8, 8. — 2. *a sending*, i. e. *a whole troop*, of מַלְאֲכֵי רָעִים (רָעָה subst. = רָעִים) *angels of evil* Ps. 78, 49.

מִשְׁלֶכֶת see שָׁלַךְ.

מְשֻׁלָּם (*an associate, a friend*, viz. Jah is) *n. p. m.* Ezr. 8, 16; Neh. 3, 4. — The Jewish people are called by this name, with the meaning *pious* Is. 42, 19.

מְשֶׁלֶמְיָה (compounded of מְשֻׁלָּם יָהּ, *Jah is a Rewarder*) *n. p. m.* 1 Chr. 9, 21; 26, 1; for which 26, 14 has שֶׁלֶמְיָהוּ (*Jah is requital*).

מְשֻׁלֶּמֶת (= נְשֻׁלֶּמֶת, *requital* viz. is with Jah) *n. p. m.* 2 Chr. 28, 12; Neh. 11, 13; for which is

מְשֶׁלֶמִית (the same) *n. p. m.* 1 Chr. 9, 12.

מְשֶׁלֶמֶת (*a pious one*) *n. p. f.* 2 Kings 21, 19.

מִשְׁלֹשׁ (from שָׁלֹשׁ) *m. triad*, for *three* Gen. 38, 24.

מְשַׁמָּה (*pl.* מְשַׁמּוֹת, from שָׁמַם) *f.* same as שַׁמָּה, and also pl., *desolation, wasting*, Is. 15, 6; Ez. 6, 14; *astonishment, horror* 35, 3.

מִשְׁמָן (*c.* מִשְׁמַן; *pl.* מְשָׁמְנִים, *c.* מְשַׁמְּנֵי, with *suff.* מְשַׁמְּנֵיהֶם, מְשַׁמְּנֵיהֶן; from שָׁמַן) *m. fatness*, of body Is. 17, 4; in the *pl. the strong ones*, i. e. *warriors* 10, 16, comp. Greek λιπαρός; *vigorous youth* Ps. 78, 31; *a productive, fruitful soil* Gen. 27, 28 39; *tracts rich in booty* Dan. 11, 24.

מִשְׁמַנָּה (*strength, vigour*) *n. p. m.* 1 Chr. 12, 10.

מַשְׁמַנִּים (from שָׁמַן) *m. pl. fat foods* Neh. 8, 10.

מִשְׁמַע (*c.* מִשְׁמַע, from שָׁמַע) *m.* 1. *a hearing*, of the אָזְנַיִם, i. e. what one per-

ceives Is. 11, 3 = שֶׁמַע אֹזֶן. — 2. (*fame* viz. El is; see שָׁמַע) *n. p. m.* of a son of Ishmael and of an Ishmaelite tribe GEN. 25, 14, perhaps the *Μασαιμανεῖς* of Ptolemy (6, 7, 21), who inhabited a district at some distance to the north-east of Medina. — 3. (*a renowned*) *n. p. m.* 1 CHR. 4, 25.

מִשְׁמַעַת (with *suff.* מִשְׁמַעְתֶּךָ, -תּוֹ, -תָּם, -תָּהּ, -תָּן, from שָׁמַע) *f.* 1. *obedience*, hence *subjection*, an expression belonging to the service of a court, *body-guard* 1 SAM. 22, 14, where the Targ., Syr. and LXX read and understood וְשַׂר עַל־מִשְׁמַרְתֶּךָ (*and the prince of the body-guard service*). The LXX and Josephus also understood it so in 2 SAM. 23, 23. Concrete and coll. *subjects* Is. 11, 14 (comp. MIC. 4, 6); *faithful ones* 1 CHR. 11, 25; 2 SAM. 23, 23.

מִשְׁמֶרֶת (*c.* מִשְׁמֶר, with *suff.* מִשְׁמַרְתְּכֶם, -תָּם; *pl.* with *suff.* מִשְׁמָרָיו; from שָׁמַר) *m.* after the manifold meanings of the verb: 1. *a watch-station, a post*, of place 1 CHR. 26, 16, NEH. 7, 3, or of persons 4, 3 16; שִׂים מִ עַל־פִּי JOB 7, 12 *to set a watch about one*; then *guard, watch*, of a camp JER. 51, 12. — 2. *ward, prison* GEN. 40, 3; 42, 17. — 3. *object of keeping, what is kept* PROV. 4, 23, not to be compared with מִ NEH. 4, 3. — 4. *usage*, i. e. what is observed NEH. 13, 14. — 5. *a spare thing, a reserve, what is kept ready* EZ. 38, 7; comp. מִשְׁמֶרֶת 1 SAM. 22, 23 and שָׁמוּר 2 SAM. 22, 44.

מִשְׁמֶרֶת (with *suff.* מִשְׁמַרְתִּי, -תּוֹ, -תָּם, -תָּהּ, -תָּן; *pl.* מִשְׁמָרוֹת, *c.* -רוֹת, with *suff.* מִשְׁמָרוֹתָם, -תֵיהֶם) *f.* 1. the place where a watch is kept, *a watch-post* Is. 21, 8; HAB. 2, 1; *a service-post* 2 CHR. 7, 6; 8, 14; 35, 2; of persons NEH. 7, 3; *watch*, as an act 2 KINGS 11, 5 6; *service* LEV. 8, 35; NUM. 1, 53; 3, 28; 4, 27 31. — 2. *a keeping* EX. 12, 6; 16, 23 32; NUM. 17, 25; concr. an object of preservation, *what is protected* 1 SAM. 22, 23; what one keeps, observes, i. e. *a law, a command, an usage* GEN. 26, 5; LEV. 18, 30; 22, 9. — 3. *the keeping* to one, *fidelity, faithful service* NUM. 3, 38; 1 CHR. 12, 29; 23, 32; 2 CHR. 23, 6.

מַסְמֶרֶת see מַסְמֵרֶת.

מְשֹׂנֵא *a hater*, see שָׂנֵא.

מִשְׁנֶה (*c.* מִשְׁנֵה, with *suff.* -נֵהוּ, *pl.* מִשְׁנִים, from שָׁנָה) *m.* 1. *repetition*, of the תּוֹרָה DEUT. 17, 18, or of the תּוֹרַת מֹשֶׁה JOSH. 8, 32 i. e. Deuteronomy (LXX, Vulg.), if it be not better taken in the sense of *copy*, apographum, the next to the original (Targ., Syr., Ar.). For the sake of emphasis either as an apposition to the following noun, GEN. 43, 15 *and the repetition of money*, i. e. second money, comp. כֶּסֶף אַחַר 43, 22; Is. 17, 18 *and a repetition of destruction*; or מִ follows the noun in the genitive GEN. 43, 12; EX. 16, 22; seldom does מִ precede, in the construct state DEUT. 15, 18. Hence *double, twofold* EX. 16, 5; Is. 61, 7 *for your shame* (ye shall receive) *double*; JER. 16, 18 *the double of their guilt*; לְמִ JOB 42, 10 *to the double*. — 2. *second*, with relation to order, rank, dignity and gradation, consequently inferior. So with the genitive following מִשְׁנֵה הַמֶּלֶךְ 1 CHR. 28, 7, or with לְ following in מִשְׁנֶה לַמֶּלֶךְ ESTH. 10, 3 *the second after the king*. מִ may also come after, as כֹּהֵן הַמִּ JER. 52, 24 *the second priest* (after the כֹּהֵן הָרֹאשׁ); מֶרְכָּבַת הַמִּ GEN. 41, 43 *the second chariot* (after the royal one); הָעִיר מִ NEH. 11, 9 *the second city*, i. e. a new part of the city, called also הַמִּשְׁנֶה alone 2 KINGS 22, 14; ZEPH. 1, 10; אֲחִידוּ מִ 2 CHR. 31, 12 *his second brother*, for which מִ אֲחִיו NEH. 11, 17 or מִ alone 1 SAM. 8, 2 are put, where הַבְּכוֹר or in 1 CHR. 5, 12 הָרֹאשׁ precedes. *Plural* מִשְׁנִים *the second*, i. e. *the younger* 15, 18, also of animals *those later born* 1 SAM. 15, 9, which were valued higher; so that it is not necessary to read with the Targ., Syr., Ar. מַשְׁמַנִּים, or with the LXX הַמְּטֻעָמִים. Also, *of a second* i. e. *less costly kind* EZR. 1, 10.

מִשְׁסֶה (*pl.* -סוֹת, from שָׁסַס) *f. plunder, booty* 2 KINGS 21, 14; Is. 42, 24; for which מְשִׁיסָה and מְשׁוֹסָה (which see) are also put. שָׂם is interchanged with שָׁסָה, שָׁסַס.

מָשַׁע (not used) *tr. to strip off, to clean*,

to cleanse; Ar. مَسَحَ, sharing its meaning with مَشَّ, مَشَّ, also signifying to do *clean*, i. e. wholly. This stem has been adopted by *Ibn G'anâch* and *Tanchum* for מְשָׁעִי. It is better, however, to refer the word to שָׁעַע II. = שָׁעַע.

מִשְׁעוֹל (from שָׁעַל) *m. a place that sinks, a hollow way, a hollow pass* Num. 22, 24.

מְשָׁעִי (after the Aramaean mode for מְשִׁעִית, from שָׁעָה II.) *f. smoothness, cleansing, purity*, Ez. 16, 4 *thou wast not washed smooth* (to smoothness), i. e. not clean; Targ. לְאִתְנַקָּאָה, *Rashi* צַחְצוּחַ. The ancients generally thought of the stems שָׁעַע, שָׁע &c.

מִשְׁעָם (*impetuous haste*, from שָׁעַם) *n. p. m.* 1 Chr. 8, 12; but perhaps = מִשְׁמָע.

מִשְׁעָן (*c.* ־עַן, from שָׁעַן) *m. support* 2 Sam. 22, 19, Ps. 18, 19, what keeps upright, i. e. God; metaphor. applied to bread and water, which are called *supports*, because they strengthen and maintain the vital power Is. 3, 1; comp. סָעָד.

מַשְׁעֵן (from שָׁעַן) *m.* the same Is. 3, 1.

מִשְׁעָנָה *f.* the same, fig. *the head*, of the state, רֹאשׁ, פְּאַת, שֵׁת being also applied to him; Is. 3, 1 *stay and support*, i. e. every support; the combination of masc. and fem. always serving to make the idea general. In Arabic and Syriac, the same.

מִשְׁעֶנֶת (with *suff.* מִשְׁעַנְתִּי, ־תְּךָ, ־תּוֹ, *pl.* with *suff.* מִשְׁעֲנֹתָם) *f.* prop. *support*, then *a staff*, on which one leans Ex. 21, 19; Judges 6, 21; of the staves of מְחֹקְקִים Num. 21, 18; מִ קָּנֶה Is. 36, 6 *a support of weak reed*, i. e. an easily broken one.

מִשְׁפָּח (from שָׁפַח which see) *m. bloodshed, a bloody deed, murder*, with an alliteration to מִשְׁפָּט, Is. 5, 7 *he looked for judgment, and behold slaughter.*

מִשְׁפָּחָה (*constr.* מִשְׁפַּחַת, with *suff.* מִשְׁפַּחְתִּי, ־תְּךָ, ־תּוֹ, ־תָּם; *pl.* ־פָּחוֹת, *c.* ־פְּחוֹת, with *suff.* ־חֹתָם, ־תָיו; from שָׁפַח) *f.* prop. *union, clanship* (see Concordance), hence 1. *a family, a clan*, several of which make a tribe (שֵׁבֶט, מַטֶּה, which see), consisting of several בֵּית אָבוֹת (which see) Ex. 6, 14; 12, 21; 1 Chr. 6, 39; Num. 1, 20; 36, 6; Deut. 29, 7; Josh. 13, 15; especially 1 Sam. 9, 21. Such families had a common sacrificial feast every year 1 Sam. 20, 6 29. — 2. *a tribe*, coinciding with מַטֶּה and שֵׁבֶט Josh. 7, 17; Judges 13, 2; 18, 2 11; Zech. 12, 13; where מ' does not stand for שֵׁבֶט and מַטֶּה, but is interchanged with them; Jer. 2, 4; 31, 1. — 3. a union of several tribes in one people. Hence the kingdoms of Judah and Israel are called שְׁתֵּי הַמִּשְׁפָּחוֹת Jer. 33, 24, being also named שְׁנֵי בָתִּים Is. 8, 14. — 4. *fellowship, association*, e. g. of the סְפָרִים 1 Chr. 2, 55, who were divided into classes; generally *kind, genus* of animals Gen. 8, 19; comp. עַם, Greek ἔθνος, δῆμος; of things, *species, class* Jer. 15, 3. — 5. *a people, race* Gen. 10, 5, of which the גּוֹיִם or עַמִּים have many Ps. 22, 28; 96, 7; it is therefore applied to peoples generally Gen. 12, 3, Ez. 20, 32, Zech. 14, 17, or to a single people 14, 18.

מִשְׁפָּט (*constr.* מִשְׁפַּט, with *suffixes* מִשְׁפָּטִי, מִשְׁפָּטְךָ, מִשְׁפָּטוֹ; *pl.* מִשְׁפָּטִים, *constr.* מִשְׁפְּטֵי, with *suff.* מִשְׁפָּטֶיךָ, מִשְׁפָּטָיו; from שָׁפַט) *masc.* 1. *judgment, judicial utterance, sentence, right*, as an act Lev. 19, 15; Deut. 1, 17; hence עָשָׂה מ' *to execute judgment*, i. e. to judge Ps. 9, 17; יָשַׁב עַל־הַמ' Is. 28, 6 *to judge*, prop. *to sit* in the judicial chair (כִּסֵּא מ'); אֲשֶׁר לוֹ הַמ' Ez. 21, 32 *to whom judgment belongs*, as a vocation and official duty. Here belongs also חֹשֶׁן הַמ' Ex. 28, 29 (see חֹשֶׁן). — 2. *place of judgment* Job 9, 32; 22, 4; Is. 3, 14; Ps. 143, 2; for which מְקוֹם הַמִּשְׁפָּט Eccl. 3, 16 also stands. — 3. *a cause, suit*, causa forensis, whether it be general Num. 27, 5, or a defence, e. g. in עָרַךְ מ' Job 13, 18; 23, 4; in which case 33, 5 even מ' is omitted by ellipsis; *a judicial cause*, the carrying on of which is denoted by עָשָׂה Ps. 9, 5, שָׁפַט Jer. 5, 28, Lament. 3, 59, cogn. in sense with דִּין, רִיב; *the treatment of a cause*, hence דִּבֶּר מ' אֵת פְּ *to treat*

a cause, i. e. to contend with an opponent in it Jer. 12, 1; בַּעַל מ׳ Is. 50, 8 *the possessor of a suit*, i. e. *an accuser*, to whom is opposed a מַצְדִּיק (*defendant*). — 4. *a sentence* or *decision of a judge*, 1 Kings 3, 28; Ps. 17, 2; 19, 10; and therefore *a legal precept*, *a rule*, by which judgments are to be passed 72, 1. In this sense מִשְׁפָּט is sometimes used for *absolution*, *liberation* Is. 59, 9 14; sometimes for *condemnation* 53, 8. — 5. *guilt*, *crime*, determined by the following noun, as דָּמִים Ezek. 7, 23, מָוֶת Deut. 19, 6, Jer. 26, 11, i. e. a judicial cause originating in דָּמִים or deserving מָוֶת. — 6. *the right*, of a judge, so far as it agrees with the laws; hence also *what is right*, *legal*, coupled with צְדָקָה 2 Sam. 8, 15, *the just*, of מְאֹזְנַיִם Prov. 16, 11, דֶּרֶךְ Deut. 32, 4; עָשָׂה מ׳ *to do right* Gen. 18, 19, הִטָּה מ׳ Ex. 23, 6 or עִוֵּת מ׳ Job 8, 3 *to pervert* or *wrest right*; then *law*, *rule*, *precept*, לְמ׳ *according to rule* Jer. 30, 11; בְּלֹא מ׳ Prov. 13, 23 *without right*, *unrighteously*; כְּמ׳ Ezr. 3, 4 or כַּמ׳ Lev. 5, 10 *according to precept*; מִשְׁפְּטֵי יי *the laws of God* 18, 4, hence תּוֹרָה = מ׳ Is. 51, 4; 52, 1; Jer. 8, 7; but it is also applied to the *heathen religion* 1 Kings 17, 26. — 7. *what accrues* or *belongs* to one, what he looks upon as his right, *wages*, *reward*, Is. 49, 4; Job 27, 2; גָּזַל מ׳ פ׳ Is. 10, 2 *to rob one of his right*; metaphor. *exclusive right*, *privilege*, as מ׳ הַבְּאֻרָּה *the right of redemption* Jer. 32, 7, and so מ׳ הַבְּכֹרָה Deut. 21, 17; מ׳ הַמַּלְכָה 1 Sam. 8, 9; מ׳ הַמְּלוּכָה 10, 25; *usage*, *prescriptive right* 2 Kings 11, 14; *manner*, *sort* Gen. 40, 17; 2 Kings 1, 7; *condition* Judges 13, 12.

מִשְׁפָּת (only *dual* מִשְׁפָּתַיִם) *fem. a fold*, i. e. an open summer-stall (from שָׁפַת to set, to place, comp. Latin stabula from stare) Gen. 49, 24, Judges 5, 16, same as שְׁפָתַיִם. The dual is put here, as it is there, because of the double divisions of the folds, which ran in a parallel direction, and troughs were between the two folds; comp. גְּדֵרֹתַיִם. יָשַׁב בֵּין הַמ׳ or רָבַץ ibid. is a proverbial expression denoting the comfortable repose of the shepherd and peasant.

מָשַׁךְ (not used) *tr.* probably same as מָשַׁךְ II., Ar. مَسَكَ, *to possess*, prop. *to hold together*, *to comprehend*. Deriv. מֶמְשָׁק and מִמְשָׁק.

מֶמְשָׁק *m. possession*, hence בֶּן־מ׳ Gen. 15, 2 *son of possession*, i. e. *possessor*, used for מָשָׁךְ for the sake of assonance with דַּמֶּשֶׂק, as vice versa the latter is employed for דַּמְּשָׂקִי on account of מֶמְשָׁק. יוֹרֵשׁ = בֶּן־מ׳ 15, 3, like מִמְשָׁק Zeph. 2, 9 = מוֹרָשׁ.

מַמְשָׁק (*constr.* מַמְשַׁק, from שָׁקַק) *m. a running*, *quick crowding*, of locusts Is. 33, 4.

מַמְשָׁקָה (*constr.* מַמְשֶׁקֶת, with a *suffix* מַמְשָׁקְתּוֹ; *pl.* מַמְשָׁקִים, with a *suff.* מַמְשָׁקָיו; from שָׁקָה) *m.* 1. (prop. part. Hif. of שָׁקָה) *a cupbearer*, *butler*, Gen. 40, 1 5 13. — 2. *place of pouring out wine*, *side-board* Gen. 40, 21; 2 Chr. 9, 20; *institution of cupbearers* 1 Kings 10, 5, in which sense perhaps the plur. מַמְשָׁקִים Gen. ch. 40 and 41 is to be taken, if it be not a plur. of signif. 1. — 3. *a well-watered region*, regio rigua Gen. 13, 10, *a watered pasture* Ez. 45, 15. — 4. *drink*, Lev. 11, 34; Is. 32, 6. It is a partic. in Ps. 104, 13; Hab. 2, 15.

מִשְׁקוֹל (from שָׁקַל) *masc. weight* Ez. 4, 10.

מַשְׁקוֹף (from שָׁקַף) *masc. the upper lintel*, *the upper beam of a door*, *the top of a doorway*, Ex. 12, 7, Ar. سَاكِف.

מִשְׁקָל (*constr.* מִשְׁקַל, with *suffixes* מִשְׁקָלוֹ, מִשְׁקָלָהּ, מִשְׁקָלָם; from שָׁקַל) *m. weight* = מִשְׁקוֹל, sometimes a fixed weight, sometimes heaviness generally Lev. 19, 35; 26, 26; and so in the phrase אֵין מ׳ *there was no weight*, i. e. it could not be weighed 2 Kings 25, 16; 1 Chr. 22, 3 14.

מִשְׁקֶלֶת *f. a plummet*, according to which a building is erected and carried out Is. 28, 17; from נִשְׁקָלָת.

מִשְׁקֹלֶת *f.* the same 2 Kings 21, 13.

מִשְׁקָע (*constr.* מִשְׁקַע, from שָׁקַע) *m.*

the settling, *defecation*, of water, i. e. *pure* water (Vulg., *Rashi*) Ez. 34, 18; perhaps we should read מִשְׁקַה מַיִם and translate *a well-watered place*, *fulness of water*.

מָשַׁר (not used) *tr. to divide*, *to cut*, *to cut asunder*, identical with נָשַׂר, Aram. נְסַר, Arab. نشر; metaphor. (like other verbs expressing the same idea, comp. מָנָה, סָפַר, כָּסַס) *to divide*, *to separate*, *to measure off*, Arab. مشر II. (to divide), comp. נָסַר I. Deriv. מְשׁוּרָה and perhaps מַנְשֹׁר = מַנְשׂוֹר.

מִשְׁרָה (from שָׂרָה) *f. dominion* Is. 9, 5 6.

מִשְׁרָה (*constr.* מִשְׁרַת, from שָׁרָה) *f. what is dissolved* into a drinkable fluid, *maceration*, Num. 6, 3 *a drink of grapes* (*Saadia*, *Ibn Esra* and *Rashi*).

מַשְׁרוֹקִי (*c.* מַשְׁרוֹקִית, *def.* מַשְׁרוֹקִיתָא, from שָׁרַק *to pipe*) *Aram. fem. a pipe*, *a reed*, Dan. 3, 5 7. The Greek σύριγξ seems to have been derived from the Semitic שׁוּרַק.

מִשְׁרַע (from שָׁרַע) *m. extension*, *tract*, *n. p.* of a place otherwise unknown, whence the *Gent. m.* מִשְׁרָעִי 1 Chr. 2, 53, then the name of a race dwelling there. But comp. the Aram. מַשְׁרוֹעַ.

מִשְׁרְפֹת (*pl.* מִשְׂרְפוֹת, *constr.* מִשְׂרְפוֹת, from שָׂרַף I.) *f.* 1. *an object of burning*, with the accus. *to what* Is. 33, 12, but לַשִּׂיד (to lime) stands with the verb Am. 2, 1; *the burning*, of corpses, or of spices at funerals Jer. 34, 5; comp. 2 Chr. 16, 14. — 2. only in מִשְׂרְפוֹת מַיִם (according to *Kimchi* and the Targ. *the burning* i. e. the boiling *of water*, especially for salt, conseq. *salt-works* [*Rashi*]; according to others *glass-smelting work*) *n. p.* of a place near Sidon Josh. 11, 8; 13, 6; comp. צָרְפַת.

מַשְׁרֵקָה (*place of vines*, see שֹׂרֵק) *n. p.* of an Edomite locality, perhaps between Petra and Shobek Gen. 36, 36; 1 Chr. 1, 47.

מִשְׂרֵת (from שָׂרַת *to deepen out*; comp. שָׂרַט, שָׂרַד) *m. a pan* 2 Sam. 13, 9, Aram. מַסְרַת, מַסְרִית; see above מַסֶּרֶת under מָסַר. The ת is radical; and the assumption of a root שָׂרָה = the Ar. شرى (to shine) must be rejected.

מְשָׁרֶת (abridged from מְשָׁרֶתֶת) *f. a female attendant* or *minister* 1 Kings 1, 15. See שָׁרַת Pihel.

מָשַׁשׁ (*fut.* יָמֻשׁ, with *suff.* יְמֻשֵׁהוּ, יְמֻשֵׁנִי) *tr. to touch*, *to feel*, with accus. of the object Gen. 27, 12 21 22 (see מוּשׁ); Arab. مسّ the same.

Pih. מִשֵּׁשׁ (*part.* מְמַשֵּׁשׁ, *fut.* יְמַשֵּׁשׁ) *to grope*, *to explore*, with accus. of the object Gen. 31, 34 37, מְ חֹשֶׁךְ Job 12, 25 *to grope about in the dark*; with בְּ of time Deut. 28, 29; Job 5, 14; absol. Deut. 28, 29.

Hif. הֵמֵשׁ (*fut.* יָמֵשׁ, but *pl.* יְמִישׁוּן, *imper.* with *suff.* הֵימִשֵּׁנִי K'tib and הַמִּישֵׁנִי K'ri, as if from יָמֵשׁ and מוּשׁ = מָשׁ) *to touch*, *to feel*, *to have the feeling of touch* Ps. 115, 7; with accusat. of the object Judges 16, 26; הֵמֵשׁ חֹשֶׁךְ Ex. 10, 21 *to grope about in the dark*.

מִשְׁתֶּה (*constr.* מִשְׁתֵּה, with *suffixes* מִשְׁתִּי, מִשְׁתֵּיהֶם, מִשְׁתֵּיכֶם, without being a plural; from שָׁתָה I.) *m. drink*, coupled with מַאֲכָל (*food*) Dan. 1, 10; יֵין מִ׳ *wine of drinking*, i. e. which serves for drink 1, 5 8, also יֵין מִ׳ 1, 16 *wine as drink*; *a potion* Is. 5, 12; metaphor. *a drinking-bout*, with the addition of הַיַּיִן Esth. 5, 6; 7, 8; *a feast* generally, Gen. 19, 3; 21, 8; as an image of joy Prov. 15, 15; Eccles. 7, 2; coupled with שִׂמְחָה Esth. 9, 19.

מִשְׁתַּחֲוִיתֶם Ez. 8, 16 see שָׁחָה Hithp.

מִשְׁתֵּי (from שְׁתָא, שְׁתָה; *def.* מִשְׁתְּיָא) *Aram. m.* same as Hebr. מִשְׁתֶּה Dan. 5, 10; Syr. ܡܫܬܝܐ.

מִשְׁתֵּי Jon. 4, 11 see שְׁתַּיִם.

מִשְׁתֵּי Judges 16, 28 see שְׁתַּיִם.

מַשְׁתִּין see שִׁין II.

מַת (from מָתַח to stretch, to extend, after the form שַׁד, זַן from שָׁדַד, זָנָה; *constr.* in proper names מְתוּ־, like שְׁמוּ־ from שֵׁם, רְעוּ־ from רֵעַ, also from לֹה;

pl. מְתִים, מְתִם, *constr.* מְתֵי, with *suff.* מְתָיו, מְתֵיךְ) *m.* prop. a long-stretched one, giant, hence *a man;* in the plur. *people*, same as אֲנָשִׁים Job 11, 3 11; *warriors* Is. 3, 25, parall. גְּבוּרָה for גִּבֹּרִים; comp. Coptic ⲙⲁⲧⲓ, a soldier; מְתֵי מִסְפָּר Gen. 34, 30 and Deut. 4, 27 *people of number*, i. e. which one can number, a few, = מְתֵי מְעָט 26, 5 and 28, 62, with the additional idea of disunion Is. 41, 14; elsewhere in combination as מְתֵי שָׁוְא Ps. 26, 4, מְתֵי סוֹד Job 19, 19, מְתֵי אָוֶן 22, 15, מְתֵי אֹהֶל 31, 31 for אַנְשֵׁי, as in enumerations מְתִם for אֲנָשִׁים Deut. 3, 6; once same as רְשָׁעִים Ps. 17, 14. In מְתֵי רָעָב Is. 5, 13 it is = מְזֵה (which see); and in Job 24, 12 versions and mss. read מְתִים as מֵתִים, parall. חֲלָלִים. Comp. מָתַי, מְתוּ and מְתֹם 2. In Phenic. מַת the same; hence the proper name מַתְבַּעַל (Mathbal, Mathal, *Μαθώς*) Polyb. 1, 69; מַתְגַּן, *Μάτγηνος* (man of the sanctuary; גַּן = אֲגַן see גָּנַן) n. p. of a Tyrian king.

מֵת see מוּת.

מַתְבֵּן (collect., and denom. from תֶּבֶן) *m. heap of straw, straw* Is. 25, 10.

מָתַג (not used) *tr.* commonly *to draw* = מָתַח; Ar. متع to be extended; better = מָשַׁךְ II., מָשַׁק *to bind, to knot, to hold together*, identical in its organic root מָ־תַג with זַח II.; as מֵזַח Is. 23, 10 is = מֶתֶג. Derivative

מֶתֶג (with *suff.* מִתְגִּי) *masc. a bit, a curb*, of animals Prov. 26, 3, Ps. 32, 9, in order to restrain them; cognate in sense רֶסֶן (from רָסַן to fetter); sometimes a bridle was also put on captive enemies 2 Kings 19, 28; Is. 37, 29; as is still to be seen on the Khorsabad figures; metaphor. *dominion* 2 Sam. 8, 1 (see אַמָּה).

מָתָה (not used) *intr. to stretch, to extend*, of time, i. e. *to continue; to be tall*, of stature; comp. Arab. مَتُعَ to be long, مَتَّ, متأ, مَتَى *tr. to stretch out*, a cord. With the organic root מָת־ה that in מַד (which see), מָד־ה I., מָד II. &c. is identical; comp. besides מֵת (מוּת), like *θανεῖν* and *τείνειν*. Derivat. מַת, מְתֹם 2, מְתוּ, מָתַי.

מְתוּ *constr. state* of מַת *man*, only in proper names like בְּתוּ, שְׁמוּ, אֲבוּ from בַּת, שֵׁם, אָב.

מָתוֹק (*pl.* מְתוּקִים) *adj. m.*, מְתוּקָה *f.* 1. *sweet*, of דְּבַשׁ Judges 14, 18, נֹפֶת Prov. 24, 13, פְּרִי Song of Sol. 2, 3; oppos. מַר Is. 5, 20; metaph. *lovely, pleasant*, Prov. 16, 24; Eccles. 5, 11; *rejoicing, grateful* 11, 7. — 2. *subst. something sweet* Judges 14, 14, *sweetness* Ez. 3, 3.

מְתוּשָׁאֵל (*a man* i. e. *Hero, El is;* שָׁ being as in מִישָׁאֵל a mark of the genitive, and מְתוּ the construct state of מַת) *n. p.* of an antediluvian patriarch Gen. 4, 18, perhaps another name for מְתוּשֶׁלַח of the Elohistic document. In Phenic. we find מְתוּ (*Methy, Methu, Matu, Muthu*) as the constr. state of מַת in proper names, as מְתוּמַתָּן (*Methy-mathnus, -tnus*) n. p. of the son of Masinissa (Plin. 7, 14, 12); מְתוּמַן (Methymannus), as mss. read for מְתוּמַתָּן; מְתוּבַעַל (*Mutumbal*) n. p. of a suffete; מְתוּעַשְׁתֶּרֶת (Metuastartus), another name for Abdastartus. See בְּתוּאֵל, Phenic. בְּתוּיָה *Βεθύας*, where בַּת = מַת.

מְתוּשֶׁלַח (*man of military arms*) *n. p. m.* Gen. 5, 21; see מְתוּשָׁאֵל.

מָתַח (*fut.* יִמְתַּח) *trans. to extend, to stretch out*, Is. 40, 22; comp. לָ־תַח. Derivat. אַמְתַּחַת.

מָתַי (from מָתָה after the form שָׁמַי, שָׁדַי) *m. extension, continuance of time*, hence a) as an adverb of duration, *when*, quando, i. e. during the time, without an interrogation Ps. 101, 2; Prov. 23, 35; Syr. ܐܡܬܝ ?; in Aram. a particle is prefixed to express the interrogative meaning, אֵימָתַי, ܐܡܬܝ. Hence the derivation from מָתָה is already clear from the fact that a similar adv. also comes from ܡܬܝ, viz. ܡܬܝܐ *whilst*. Thus it is not derived from מָה and

תַּי = זַי (זֶה). — b) usually interrogative, referring to time, *when?* quando? Gen. 30,30; Neh. 2,6; Ps. 41,6; Ar. مَتَى the same. — Combined with particles preceding it has for the most part an interrogative sense, as עַד־מָתַי *until when? how long?* 1 Sam. 16, 1, 1 Kings 18, 21, *till how long?* Ps. 6, 4; Is. 6, 11; אַחֲרֵי מָתַי Jer. 13, 27 *after how long a time?* לְמָתַי without a question *at what time* Ex. 8, 5.

מְתִיקָה see מִתְקָה.

מַתְכֹּנֶת (with *suff.* ־כֻּנְתּוֹ, ־תָּהּ, from תָּכַן = תָּקַן) *f. measure*, pensum Ex. 5, 8, Ez. 45, 11, for which Ex. 5, 18 has תֹּכֶן. Metaphor. *proportion*, *relation*, Ex. 30, 32; 2 Chr. 24, 13.

מַתְּלָאָה Mal. 1, 13 from מָה and תְּלָאָה *what a weariness!*

מְתַלְּעָה (only *pl. constr.* מְתַלְּעוֹת) *f.* transposed from מַלְתָּעָה (which see) Job 29, 17; Jo. 1, 6.

מִתֹּם 1. *m.* (from תָּמַם) *anything whole*, *uninjured*, *unhurt*, Is. 1, 6, *sound* Ps. 38, 4 8. — 2. *adv.* (from מַת with the termination ־ֹם) *each and every one*, Judges 20, 48 *they smote them with the edge of the sword* (beginning) *with the city — each and every one down to the beast — even to every one that was met with* (outside the city). To read מְתֹם with some mss. and the Peshito, or to unite עִיר מְתֹם, is unadvisable.

מָתַן (not used) *trans. to stretch*, *to extend; intr. to be stretched*, *extended*, opposite to relaxed; *to be strong*, *firm*, *powerful;* comp. Ar. مَتَنَ to stretch out, to extend, مَتُنَ to be strong, enduring, firm; identical in its organic root מָ־תַן with that in אָ־תַן (belonging to אָתוֹן see יָתַן), יָ־תַן, תַּן &c. Deriv. מֹתֶן (*dual* מָתְנַיִם), n. p. מֶתֶן, Gent. מִתְנִי.

מֶתֶן (*strength*, *fortress*, from מָתַן) *n. p.* of a place otherwise unknown; hence the *Gentile m.* מִתְנִי 1 Chr. 11, 43.

מֹתֶן (only *dual* מָתְנַיִם) *m. the loins*, including the rump, ὀσφύς; so called as the seat of strength and power 1 Kings 12, 10; Job 40, 16; מֵי מָ׳ Ez. 47, 4 *water reaching to the loins.* The loins are spoken of as the seat of bodily strength Deut. 33, 11, Ez. 21, 11, as the place about which the girdle is worn Is. 45, 1, 2 Kings 4, 29, where armour is put 1 Kings 18, 46, which a mourning garment covers Gen. 37, 34, on which burdens are sustained Ps. 66, 11, and where the seat of the pains of travail is Is. 21, 3; Nah. 2, 11; comp. Lat. lumbus, elumbis, delumbare. Ar. مَتْن, Syr. ܡܬܢܐ; Phenic. מֹתֶן, מְתֹן the same, hence the proper name מְתֻנְבַּעַל Muthumbaal, Muthumball (Plaut. Poen. 2, 35; Num. 7, 1), Mutines, i. e. Mutinas = מְתֻנְבַּעַל.

מְתַן (not used) *Aram. intr.* same as Hebr. מָתַן. Derivat. מְתָן = Hebr. מֹתֶן, whence the *adj. masc.* אֶמְתָּן, *f.* אֶמְתָּנִי (which see).

מַתָּן (with *suff.* מַתָּנָם, from נָתַן) *m.* 1. *a present*, *gift*, = מֹהַר Gen. 34, 12, or same as שֹׁחַד Prov. 18, 16; 21, 14; אִישׁ מַ׳ *one who gives presents* 19, 6. — 2. *n. p. m.* 2 Kings 11, 18, 2 Chr. 23, 17 abridged from מַתַּנְיָה, in Jer. 38, 1 from מַתַּנְיָה; comp. Phenic. מַתָּן, *Μάττην* (*Herod.* 7, 98) the proper name of a Tyrian king, מַתַּנְהַבַּעַל, Mastanabal, *Μαστανάβας* (App. Pun. 106) n. p. of Masinissa's son. On the other hand, the forms Metenus, *Μέττην*, *Μέτινος*, *Μέτηνος*, as names of a Tyrian king, are only modes of orthography for *Μάτγηνος* (*Jos.* contra Ap. 1, 18); as there are also the forms *Μύτγονος*, *-γυνος* (מֻגָּן = מֻגַּנְבַּעַל, to which belong too the names Miggin, Migganes).

מַתְּנָא (with *suff.* ־נָתָךְ, *pl.* מַתְּנָן, from נְתַן) *Aram. fem.* same as Hebr. מַתָּנָה *a present*, *gift* Dan. 2, 6; 5, 17.

מַתָּנָה (*constr.* מַתְּנַת; *pl.* מַתָּנוֹת, *constr.* מַתְּנוֹת, with *suff.* מַתְּנוֹתֵיכֶם, ־תָם; from נָתַן) *f.* 1. *a gift* Gen. 25, 6; Prov. 15, 27; *a heave-offering*, for the sanctuary or priests, *a sacrificial gift* Ex. 28, 38; Lev. 23, 38; Ez. 20, 31; *a gift to get clear of all demands* 46, 16; *a bribe* Eccles. 7, 7. — 2. (*erection* viz. of El)

n. p. of a place between the desert and the territory of Moab Num. 21, 18 19.

מַתְּנַי (= מַתַּנְיָה *gift of Jah;* comp. Theodorus) *n. p. m.* Neh. 12, 19; Ezr. 10, 33 37.

מִתְנִי see מֶתֶן.

מַתַּנְיָה (see מַתְּנַי) *n. p. m.* 2 Kings 24, 17; 1 Chr. 9, 15; 2 Chr. 20, 14.

מַתַּנְיָהוּ (the same) *n. p. m.* 1 Chr. 25, 4 16; 2 Chr. 29, 13.

מָתְנַיִם see מֹתֶן.

מִתְנַשֵּׂא (prop. *Aram. inf.* of נָשָׂא) *m. exaltation, the being exalted* 1 Chr. 29, 11.

מְתָעֵב *masc. an object of aversion* Is. 49, 7, prop. part. Pihel; comp. מַסְתֵּר ib. 53, 3 as a noun.

מַתְעֶה (from תָּעָה I.) *m. erring, destruction,* i. e. what leads to it Is. 30, 28.

מָתַק (*fut.* יִמְתַּק) *trans. to taste, to enjoy with satisfaction;* prop. *to suck in,* like the Syr. ܡܬܩ (to suck), and like מַץ, מָצָה; then *intr. to be pleasant, comfortable,* Job 21, 33 *the clods of the valley are pleasant to him;* of שֵׁנָה Eccles. 5, 11. Metaphor. *to be sweet, delightful,* of taste Ex. 15, 25; Ps. 19, 11, opposite מַר; *to be dainty,* of meats (see מַמְתָּק); comp. Ar. مطع to make mild, soft, and مطقة sweetness, as also مَتَحَ to suck in, to suck. Deriv. מָתָק (a noun), מֶתֶק, מֹתֶק, מָתוֹק, מַמְתָּק, the proper name מִתְקָה (מְתִיקָה).

Hif. הִמְתִּיק (*fut.* יַמְתִּיק) *to manifest pleasantness, sweetness,* i. e. to be sweet, Job 20, 12 *corruption* (or vice) *is savoury in his mouth;* figur. הִמְתִּיק סוֹד *to make counsel pleasant,* i. e. *to hold familiar discourse* Ps. 55, 15.

מָתָק (after the form דָּבָר; with *suff.* מְתָקוֹ) *masc.* same as מַמְתָּק *dainty food,* Job 24, 20 *the worm is his food.* מְתָקוֹ cannot be taken as a verb because of the masc. gender, which does not suit רִמָּה.

מָתֹק see מָתוֹק.

מֶתֶק *m. sweetness,* metaphor. of the שְׂפָתַיִם Prov. 16, 21 *pleasant discourse;* without שְׂפָתַיִם 27, 9.

מֹתֶק (with *suff.* מָתְקִי) *m. sweetness, juice,* of fruit Judges 9, 11 = תְּנוּבָה.

מִתְקָה (*sweet fountain;* comp. מָרָה) *n. p.* of a station of the Israelites in Arabia the rocky Num. 33, 28; cod. Sam. מְתִיקָה.

מִתְרָא see מִתְרְדָת.

מִתְרְדָת (*given by Mithra,* Μιτραδάτης, Μιθρ., Mithridates of the classics, *from* מִתְרָא, Zend. *Mithra,* Mihira in Pazend, mod. Persian Mihr, Sanskrit mitra, mihira, prop. *the sun,* denoting the highest Ized, who was worshipped by the Iranian peoples even to India and Greece; *and* דָּת from the stem dû, Pers. دادن, see דָּת) *n. p.* of a treasurer under Cyrus Ezr. 1, 8, and of an officer in Samaria under Artaxerxes 4, 7. Comp. the numerous proper names compounded with Mithra, as Μιτραβάτης, Σιρομίθρης, Ἀρμαμίθρης, Ἀρμίτρης &c. (see *Pott,* Etym. Forsch. I. LII seq.).

מַתָּת (from מַתֶּנֶת, *constr.* מַתַּת; from נָתַן) *f. gift, present,* 1 Kings 13, 7; Ez. 46, 5 11; Prov. 25, 14; Eccles. 3, 13; 5, 18. Also like מַתָּן the first part of proper names.

מַתַּתָּה (contracted from מַתַּתְיָה) *n. p. masc.* Ezr. 10, 33, comp. Ματτάθα Luke 3, 31. Sometimes מַתַּת (from מַתַּתְיָה), Ματθάτ, was used by itself, as a proper name; see Luke 3, 24.

מַתִּתְיָה (same as מַתַּנְיָה) *n. p. m.* Ezr. 10, 43; Neh. 8, 4; 1 Chr. 9, 31. Besides this form, מַתַּתְיָה, Ματταθίας 1 Macc. 2, 1, Luke 3, 25 was also used at a later time. So too was the still shorter מַתִּיָּה Ματθίας Acts 1, 23, or מַתַּי Ματθαῖος.

מַתִּתְיָהוּ (the same) *n. p. m.* 1 Chr. 15, 18 21.

נ

נ, named נוּן, *Nûn*, signifies as a letter of the alphabet *something stretched, extended, a fish*, if the origin of the characters be looked for in images, and the names be considered as appellatives of outward objects (see נוּן, Ar. نُون, Aram. נוּנָא, נוּנְיָא the same). It is supposed that the form of the letter in old Hebrew (, ,), Samaritan (, ?), old Aramaean (), Phenician (, ,), and hence in old Greek (Ν, *N*) represents a fish in shape. But the name is more probably derived from the initial sound, as is the case with the other letters. The Greek name *νῦ* is abridged from *νῦν* (νῶν). In Ethiopic Nahas (ንሐስ) stands for it, which would amount to something similar. In the square character derived from old Semitic, *Nûn*, with four other letters, alters its shape, when final, so that the lower stroke otherwise bent runs down in a straight line. The only exception to this is in Job 38, 1. As a numeral, *Nûn* being the fifth letter in the series of ten, means 50; it is pronounced *Nû*, and as an abbreviated word in Phenician it denotes נָצַב i. e. *a tomb-stone*.

As to the power of the letter, it is 1. the softest and most flexible nasal sound, which a) sometimes dies away at the end, sometimes in dual and plural endings after an accented, strong vowel, as יְדֵי Ez. 13, 18, עַמִּי 2 Sam. 22, 44, רְמוֹנֵי Song of Sol. 8, 2 instead of יְדַיִן, רְמוֹנַיִן, עַמַּיִן (where the Aramaeising form *alone* suits); sometimes in the 3 pl. perf. (where וּ- has arisen from וּן-) which as יוּן- still occurs in Deuteronomy (Deut. 8, 3 16); and sometimes in the termination וֹן-, whence וֹ- and הֹ- have originated. b) If the following consonant be vowelless, it assimilates itself to it, e. g. יִתֵּן, יִגַּשׁ, יִצֹּר, נָתַתְּ, or it is completely absorbed, e. g. in תֵּת (from תֶּתֶן), בַּת (בֶּנֶת), אֵמֶת from אֱמֶנֶת, אֵת from אֶתָּה, אִישׁ from אֲנָשׁ (=אֱנֶשׁ), in some cases in the vocable מִן and in שִׁתִּים (from שְׁנָתַיִם). c) At the beginning of words also the vowelless Nûn is sometimes omitted in pronunciation and orthography, e. g. in יְהִי, יְהִי = עְשׁ, נְשָׂא = שָׂא, נְשָׂא = שָׂא, נְעָשׁ (doubtful); certainly in the imperf. of verbs פּן. d) The letter doubled by Dagesh forte is lessened or weakened by the insertion of a soft *Nûn*, in Semitic idioms, e. g. Aram. שִׁבְּלֶת from אַבֻּהּ, מַנְדָּע from מַדָּע, Ar. سُنْبُلَة, קַפּוֹד Ar. قُنْفُذ, and the Hebr. קִנְצִי from קִצִּי Job 18, 2 (doubtful); it is seldom put after the letter to be doubled, as מֵעֲנְזִיהָ Is. 23, 11 instead of מֵעֲזִיהָ. — The extra-Semitic languages present numerous analogies to all these peculiarities of the *n*-sound. — 2. *n* being a weak, liquid sound sometimes arose out of *y* or vice versa; so that these two sounds are interchanged in Hebrew itself or Hebrew compared with the dialects. Comp. יָאָה and נָאָה II.; יָאַר and נָהַר; יָבַב I. Ar. نَبَّ; יָזַע Ar. نَذَعَ, נָזַח; יָכַח and נָכַח Ar. نَقَعَ; יָחַשׁ and נָחַשׁ; יַחַת n. p. m. = נַחַת; יָמוּאֵל II. and נָמוּאֵל; יָסַד and נָסַד; יָעַז I. and נָעַז; יָצַן and נָגַן; יָפַח and נָפַח; יָצָא and נָצָא; יָצַב and נָצַב; יָצַק I. and נָצַק; יָקַע I. and נָקַע; יָקַע II. and נָקַע &c. This explains also the fact that in Syr. the designation of the 3 person fut. by י- becomes *n*, which is sometimes found in the Targ. also. — 3. נ is sometimes interchanged with the somewhat harder ל, as לָבָא,

לוּם n. p. and נָקַק and לוּן I. from לוּל; נָחַשׁ and I.; נָצַר and נָקַט Aram. לָשַׁךְ and II.; נָתַע and נָתַק &c. See ל. — 4. It is interchanged with the still stronger ר, as זָרַח Aram. דָּנַח; גָּהַר Syr. ; בֵּן Aram. בַּר; שְׁנַיִם Aram. תְּרֵין; בָּחַן and בָּחַר; טָמַן Aram. עָשַׁן and עָכַר and עָכַן; כָּבַע and כָּבַר; רָתַק and רָתַח in Ecclesiastes &c. — 5. with the strongest nasal sound *Mêm*, as שָׁטַם and שָׁטַן; נוּט and מוּט; מָגַר and נָגַר &c. See מ. Much rarer 6. is the orthographical interchange of נ and כ, e. g. כֶּסֶ Ex. 17, 16 for נֵס; כּוּב Ez. 30, 5 for נוּב; נִבְשָׁן Josh. 15, 62 for כִּבְשָׁן; מְכוֹנוֹת 2 Chr. 2, 9 for מְנוֹת; כַּנְלָתְהָ Is. 33, 1 for כְּכ׳.

Nûn appears in many ways, and those worthy of note, in the formation of nouns and verbs, especially in its prefixing and postfixing, seldom in its insertion; examples of which may be put here in order. 1. In noun-building *Nûn* is used as formative and prosthetic only in proper names, as in נִבְחַז, נִבְלַט, נִבְחָלָם, נִמְרָד, נִסְרָךְ (doubtful), נַפְתָּלִי, נַפְתֻּחַי, perhaps a mere ramification of the form with *Yod* prefixed (יִפְתָּח, יִצְחָק &c.); for נִסְמָן Is. 28, 25 is part. Nif., and נַפְתּוּחִים Gen. 30, 8 is applied there merely to explain the proper name. In Aramaean this formative *Nûn* is obviously used for *Mem*, e. g. נַתְשַׁל, Syr. ; נְדַבָּךְ Ezr. 6, 4, together with מִדְבָּךְ (Sukka ch. 2 beginning); and נִמְבְּזֵהּ 1 Sam. 15, 9 has arisen from the fluctuation between מִבְּזֵהּ and נִבְזֵהּ. — 2. *Nûn* appears very often as a postfix or termination, to form adjectives, concretes and abstracts: a) the ending *-ān*, as אַלְמָן, נְחֻשְׁתָן, לְוִיָתָן, שֶׁלְחָן, קִנְנָן, עִנְיָן, נְצָן &c. b) the ending *-ôn*, as אַחֲרוֹן, קַדְמוֹן, תִּירוֹן, תֵּימָן, זְקָרוֹן, מַשָּׂאוֹן, שַׁבָּתוֹן, זְדוֹן, יְדָעוֹן &c. Here the *n* is sometimes lost, as אֲבַלָּה Prov. 27, 20 K'tib; and frequently in proper names as שְׁלֹה, שְׁלוֹ, יְרֻחוֹ, עַכּוֹ &c. c) the ending *-en*, smoothed off from *-an*, e. g. גַּרְזֶן, אַפֶּדֶן, כִּשֶּׁן, צְפִּרֶן; which may extend, perhaps, to a great number of segolates, as לְחֶן, חְשֶׁן, חְצֶן, אְפֶן and many others. d) more rare is the ending יִן־, as קְצִין, פָּנִין, סַכִּין, תּוּפִין. e) the ending וּן־, as זָנוּן. To the termination וֹן־, ון- also belongs the function of diminishing, as צְרָרוֹן, זֵרְעוֹן, אִישׁוֹן and יְשֻׁרוּן, שַׁלְוֹן, יְרוּחוּן, זְבָלוּן.

With respect to the building of stems out of organic roots, the liquid Nûn is used: 1. to enlarge the root at the beginning. Comp. e. g. נַ־אַר and אַר; נָ־בַע and בְּלַ־ה; נָ־בַל and בְּכַ־ה; נָ־בַד and נָ־גַהּ (נְגַהּ); נָ־גַהּ Aram. נְגַהּ (נְהַר); נָ־זַל and דְּמַ־ה; נָ־דַח and דַּ־חַף; נָ־זַל and זָ; נָ־זַל and זָם; נָ־זַם and אָ־זַל; נָ־טַל and רָ־חַשׁ; נָ־חַל and חַל; נָ־חַל and טָל; נָ־מַר and מַר; נָ־סַג and זַח; נָ־סַךְ and סָךְ; נָ־פַח and פַּח and many others. — 2. to enlarge it at the end; comp. אָבַן, אָבֵן II. and אַף (אָפַף) to circle, to turn about; עָצַן and עָצָה; אָשֵׁן I. and ; אַשׁ; גָּבַן and גַּב; גָּחַן and ; גָּפַן and דָּגַן and דָּגָה; גַּתּ &c. — 3. in the middle, by which means naked simple roots become stems; comp. אָנַק Ar. ; אָנַשׁ and גָּנַב and גַּב; אָ־כַר, עָ־בַט and בָּנַט; אָשׁ and גָּנַז; גַּז and זָנַח and זַח; זָק I. Ar. ; חָנַךְ and חָךְ &c. — Besides, there is still 4. the interchange of verbs פ״א and פ״נ, as נָבַב (נָבַב) and אָב (אָבַב Aram.) = אָב (אִוב), by which the significations of many stems are recognised.

נָא (a pronominal stem, originally denoting local direction *whither*, then a striving and willing, arising probably from *-anna*) a particle of incitement and entreaty: 1. put after the imperative and the future if the latter be voluntative, as a separate word, Greek δή (LXX), something like the German *doch!* and the Latin *-dum* with the imperat., or *quaeso*, *age*. It is appended to the simple (Gen. 22, 2; Ex. 11, 2; Job 1, 11) or strengthened imperat. (Judges 19, 11) as well as to both forms of the voluntative (Jer. 5, 24; 17, 15; Gen. 18,

21; Ex. 3, 3; 2 Sam. 14, 15), and expresses incitement Job 2, 5, gentle command Gen. 24, 2, express command 22, 2, admonition and threatening Num. 16, 26, urgent request 20, 17, derision Is. 47, 12 &c. Once Gen. 40, 14 it is attached to the perfect in like manner, as a particle of entreaty. Quite exceptionally does it stand in the poetical combination נַפְשָׁה־נָּא Ps. 116, 14 *oh let me before ...*, where a verb should be supplied from the context. — 2. Appended to particles. Thus a) to the negative conjunction אַל in אַל־נָא, where the imperfect follows Gen. 13, 8; 18, 3; Job 32, 21; seldom absol. (see אַל). b) to the conditional particle אִם in אִם־נָא Gen. 18, 3, which may be separated, however, by a verb 24, 42. c) to an interrogative adverb, e. g. אַיֵּה־נָא *where now?* Ps. 115, 2. d) to interjections הִנֵּה Gen. 12, 11; 16, 2; אוֹי Jer. 4, 31; 45, 3. In this close joining the *Nûn* is often doubled, even when the last preceding syllable ending in *a* or *e* is accented, e. g. לְךְ־נָּא Num. 23, 13; 22, 17; Gen. 24, 42; הִנֵּה־נָּא 19, 2. There appears to be an irregularity in אֶל נָא רְפָא נָא לָהּ Num. 12, 13; but we should read there אֶל נָא for אֶל נָא, and the preceding verse should be supplied with it. In אָנָּא (which see), contracted from אָהּ־נָא, נָא is more firmly attached, for which אָנָּה, אָנָא (which see) are also used. It is appended enclitically in אַל תִּשָּׂא־נָא (*do not seize, I pray thee*) Ob. 13; which case, however, occurs but seldom. With this particle comp. the Syr. נָא *I pray*, Ethiop. ነዕ (noe) *go to*.

נָא (from נוּא II. *to be hard, tough, raw*) *adj. m. raw, uncooked* or *half-cooked*, prop. *hard, not roasted*, opposite to צָלִי Ex. 12, 9; Ar. نِيٌّ (already compared by *Saadia, Ibn Esra, Rashi* and *Kimchi*) from ناء (med. Ye) and نَهَأَ *to be raw, hard*.

נָא (Egyptian) *n. p.* of the very ancient and extensive (Iliad 9, 383) metropolis of upper Egypt, i. e. Thebes Jer. 46, 25; Ez. 30, 14 16. As the principal seat of the worship of the Egyptian deity אָמוֹן (which see) who had there a famous temple (*Herod.* 1, 182. 2, 42), and whom the Greeks compared with Zeus, was there, it was called in full נָא אָמוֹן Nah. 3, 8, Greek *Διόσπολις*, by which the Targ. and Jerome incorrectly understand *Alexandria*. In allusion to the great multitude of people in it Ezekiel 30, 15 writes הֲמוֹן נָא. It lay on the two banks of the Nile and was surrounded by canals from the river Nah. 3, 8; *Strabo* 17 p. 816; *Herod.* 2, 15.

As to the derivation of the word, the LXX (on Nahum) thought of the Egyptian noc or nouc = Hebrew חֹבֶל, which might be taken in the sense of חֶבְלָה or חֶלֶק to mean *possession*, conseq. נָא אָמוֹן is *Amôn's possession*, *μετοὶς Ἀμμών*. As to sense, the derivation from na-amun would give *Amon's city*, like na-hci the city of Isis; ma-amun *the place of Amon* (see מָקוֹם) would be the same, especially as it denotes *house* in hieroglyphics.

נָאַד (not used) *intr. to be hollow, hollowed, bellied*, in order to receive something into it, cogn. in sense with אוּב (= נוּב II.), whence נוֹד; אוֹב III., Targ. נוּד the same. Deriv. נַאד. In Arabic this stem is نَكَدَ to enclose, to conceal, to withhold, like חָמָה I. to enclose, חֵמָת.

נַאד (from נָאַד, Judges 4, 19 in K'tib נְאוֹד, with *suff.* נַאדָהּ, *pl.* נַאדוֹת) *m. a leather-bottle*, so called from its hollow and bellied shape (comp. אוֹב bottle, from אוּב to be hollow; Ar. جَوْف bag, bottle, from جَافَ to be hollow; Targ. רוּקַב a bottle, from נָקַב = רָקַב to be hollow; Hebrew חֵמָת a bottle, from חָמָה I. to enclose, to conceal), for milk Judges 4, 19, wine 1 Sam. 16, 20; Josh. 9, 4; figur. in which tears were collected Ps. 56, 9, with allusion to נוֹד (wanderings). The bags, when empty, were suspended in the smoke to dry; hence it is used for a figure of external decay of body Ps. 119, 83.

נַאדְרִי Ex. 15, 6, perhaps for נַאדָּרִית. See אַדַּר.

נָאָה I. (not used) *intr. to rest, to settle down comfortably, to encamp*, in its organic root נָא-ה = נָח. Hence *to dwell, to abide*, opposite to move about unsteadily. A collateral form is נָוָה I., where this verb-idea is expressed still more plainly. אָוָה 1. 2. is also identical. Deriv. the noun נָאָה. See אִי.

נָאָה II. (Kal not used) *intr. to be beautiful, lovely, pleasant*, prop. *to fit, to agree, to become;* identical with יָאָה (which see), and in another direction with נָוָה II.; modern Hebrew נָאָה.

Pih. נָאוָה (arising out of נַאֲוָה, which even appears in Ps. 93, 5, by repeating the last radical, 3 *pl.* נָאוּוּ; comp. Hithp. הִשְׁתַּחֲוָה from שָׁחָה, טַחֲוָה, רַעֲנַן, שַׁאֲנַן) *to be beautiful, lovely*, of natural charms Song of Sol. 1, 10; *to be delightful, pleasant*, of messengers of victory Is. 52, 7; *to become* Ps. 93, 5. Deriv. adj. נָאוֶה, נָאוָה.

נָאָה (after the form שָׁנָה, only *pl. c.* נְאוֹת; from נָאָה I.) *f. a dwelling, habitation*, e. g. where חָמָס is practised Ps. 74, 20, where אֱלֹהִים abides, i. e. the holy place 83, 13; *an unprotected open city* Lament. 2, 2, opposite to a fortress; metaph. *a lodging*, of herdsmen Am. 1, 2 (like נָוֶה Is. 33, 20 coupled with אֹהֶל), including pasture, hence pasture itself Ps. 65, 13, Jer. 9, 9, where the shepherd rests in peace 25, 37; נְ׳ דֶּשֶׁא Ps. 23, 2 *grassy pastures*, parallel מֵי מְנוּחוֹת.

נָאוֶה (instead of נַאֲוֶה from נָאָה II.) *adj. m.*, נָאוָה *f. comely, lovely*, of מַרְאֶה Song of Sol. 1, 5; 2, 14, מִדְבָּר 4, 3; *beautiful*, of a city 6, 4; with לְ of the person *becoming, suitable* Prov. 17, 7, *seemly* 26, 1; Ps. 33, 1; without לְ 147, 1.

נָאַם (3 *fut. pl.* יִנְאֲמוּ) *intr.* prop. *to murmur, to whisper, to speak softly*, of the ghost-like speech of oracle-givers; Ar. نَأَمَ, نَغَمَ to speak in a low voice, μύω, susurrare; comp. Hebrew נָהַם, לָהַם, Ar. لهم; hence *to utter*, i. e. to whisper, an oracle; *to prophesy* Jer. 23, 31. The Arab. نَمَّ has also this meaning; hence نميمة whispering. Deriv. נְאֻם, נֶאֱמָן.

נְאֻם (after the form גְּבוּל, from נָאַם) *m. declaration, oracle, prophecy*, divine, with the genit. יי׳ Gen. 22, 16; Num. 14, 28; 1 Sam. 2, 30; Is. 22, 25; of other persons 2 Sam. 23, 1; Num. 24, 3 15. נְ׳ פֶּשַׁע Ps. 36, 2 *the sinner has an oracle of wickedness within his heart*, i. e. wicked thoughts rise up in his heart.

נֶאֱמָן (*plur.* נֶאֱמָנִים, from נָאַם) *m. a speaker* Job 12, 20.

נָאַף (*part.* נֹאֵף, *inf. abs.* נָאוֹף, *fut.* יִנְאַף) 1. *intr.* prop. *to go astray, to turn aside, to be faithless*, in married life, therefore *to commit adultery*, of man and woman Ex. 20, 14, Deut. 5, 17, Hos. 4, 2, comp. שָׂטָה of the woman; more restricted in idea than זָנָה, yet also like it *to go astray, to depart*, from God, *to apostatise, to be rebellious* Jer. 5, 7; the relation of Israel to God being conceived of as conjugal. — 2. *tr. to lie with adulterously*, with accus. Lev. 20, 10; Prov. 6, 32; figur. with accus. *to worship rebelliously* Jer. 3, 9.

Pih. I. נִאֵף (*part. m.* מְנָאֵף, *f.* מְנָאֶפֶת; *fut.* יְנָאֵף and יְנַאֵף) frequent. and with accus. *to lie with in adultery* Is. 29, 23, *to commit adultery* Prov. 30, 20, metaphor. applied to idolatry Jer. 3, 8. Derivat. נִאֻף.

Pih. II. נַאֲפֵף (not used, with reduplication of the last consonant) *to be idolatrous, to practise idolatry*. Deriv. נַאֲפוּף.

For the fundamental signification *to go astray, to deviate from, to commit adultery*, comp. Ar. نَأَفَ abhorruit ab aliq., نَكَفَ declinavit a re, recusavit, translated in Aram. נְפַק בָּר. The organic root is also found in גָּ־נַב and in the Aram. גְּ־נַף.

נִאֻף (only *pl.* נִאֻפִים) *m. adultery* Jer. 13, 27; Ez. 23, 43; to be explained in the pl. like אֲהָבִים.

נַאֲפוּף (only *pl.* ־פִים) *m. adulterous objects, little adulterous images*, worn בֵּין שָׁדַיִם Hos. 2, 4. It is possible that the

שָׂדַיִם are thought of as the seat of adultery, and then the passage should be taken figuratively.

נָאַץ I. (*fut.* יִנְאַץ) 1. *trans. to pierce, to sting, to stick into*, same as נָעַץ (which see), נָצַ֫ה I., hence *to revile, to deride, to scorn*, with accus. JER. 33, 24, *to despise, to disdain*, Ps. 107, 11; PROV. 1, 30; 5, 12; *to reject* LAMENT. 2, 6, כִּסֵּא כָּבוֹד JER. 14, 21; comp. גָּדַף. Derivat. נְאָצָה and נְאָצָה. *Pih.* נִאֵץ (*part. m.* מְנָאֵץ, *pl.* with *suff.* מְנַאֲצַי; *inf. absol.* נַאֵץ for נִאֵץ for the sake of assonance with what follows; *fut.* יְנָאֵץ) 1. *to despise, contemn*, i. e. not to regard, God Is. 1, 4; 5, 24; Ps. 10, 3 (perhaps a stronger expression than בֵּרֵךְ), men Is. 60, 14, absolut. Ps. 74, 10. — 2. *causat. to cause contempt* 2 SAM. 12, 14. *Hithpo.* הִתְנַאֵץ (contracted הִנַּאֵץ, therefore the *part.* מִנָּאָץ) *to be despised, contemned* Is. 52, 5.

נָאַץ II. (Kal not used) *intr.* same as נָץ *to bloom*, florere; ע״א interchanged with ע״ע.

Hif. הִנְאִיץ (*fut.* יַנְאִיץ, *ap.* יַנֵּאץ, contracted יָנֵץ) *to put forth blossoms*, of the almond-tree (שָׁקֵד), ECCLES. 12, 5 *and the almond puts forth blossoms*, a figure of old age with its white hairs, since the almond blooms in the middle of winter (Plin. H. N. 16, 42) and its blossom is white at the last. As the imagery of the impotency of old age in generation is taken from vegetable life in the case of חָגָב and אֶבְיוֹנָה (which see), הִסְתַּבֵּל and הֵפֵר (l. c.), so here also. שָׁקֵד is *the glans*, glans virilis, which is meant to represent conscious pleasure in the act of generation; so that וְיִנְאַץ הַשָּׁקֵד may be also translated: *and the* (male) *glans disdains* (offered pleasure). Hence the peculiar way of writing in order to denote *at once* both type and antitype.

נְאָצָה (from נָאַץ I.) *f. reviling* 2 KINGS 19, 3.

נַאֲצָה (from נָאַץ I., *plur.* נְאָצוֹת and נְאָצוֹת) *f.* the same Ez. 35, 12.

נָאַק (*fut.* יִנְאַק) *intr. to cry out*, of persons dying or hungering Ez. 30, 24; JOB 24, 12; a weaker form of נָהַק, נָהַג II. (which see), whose organic root also appears in אֶ־נַח, אֶ־נַק. Ar. نَقَّ to cry out. Derivative

נְאָקָה (*constr.* נַאֲקַת, *pl. constr.* נַאֲקוֹת) *f. a complaining, an outcry*, of the heavy-labouring and oppressed EXOD. 2, 24; JUDGES 2, 18; of the dying Ez. 30, 24.

נָאַר (Kal not used) *tr. to push down, to cast down, to abhor*, identical in its organic root נָ־אַר with אָרַר (see אָרַר); with the fundamental signification *to reject, to repudiate*. The Ar. نَكَرَ, &c. are connected with נָאַר.

Pih. נִאֵר and נֵאַר (frequentat.) *to cast down entirely, to repudiate, to reject wholly*, parallel זָנַח LAMENT. 2, 7; with accus. בְּרִית Ps. 89, 40.

נֹב (from נוּב II. after the form קֹל; with *a* of motion נֹבָה for נֹבָה; *a hill, a high place*) *n. p.* of a later priestly city in Benjamin, on the way between גִּבְעָה and גַּת, and repeopled after the exile 1 SAM. 21, 2; 22, 9 11 19; NEH. 11, 22.

נָבָא (Kal not used) *intr. to spring forth, to stream forth, to be poured out, to bubble up*, of inspired human discourse, like the Greek ῥέω; hence *to discourse, to speak, to propound, to announce*, like Arab. نبأ I. II.; Ethiop. the same; conseq. a collateral form of נָבַע in this peculiar use. This derivation is confirmed by the Syr. ܢܒܥ (the springing forth). Comp. besides נָבַג (to announce, to make known) prop. to pour out, Latin effundere sermonem, and נָטַף. Deriv. נְבִיאָה, נְבִיאָה, נְבוּאָה.

Nif. נִבָּא (2 *p. perf.* נִבֵּאתָ and נִבֵּיתָ; *part. m.* נִבָּא, *pl.* נִבְּאִים and נְבִיאִים; *inf. constr.* הִנָּבֵא; *fut.* אִנָּבֵא) 1. *to manifest oneself as an* (inspired) *speaker*, hence *to prophesy, to announce* (a communication from God) AM. 3, 8; with accus. of the object JER. 20, 1; 28, 6; when what is

announced has not been communicated by God 23, 21 the prophecy is a שֶׁקֶר 14,14; 27,10 16; with לְ of the person, to whom one announces 14,16; 20, 6; 23,16; with עַל respecting a person or thing, whether it be threatening 25,13; 26, 20, or consoling Ez. 37, 4; so too with אֶל, misfortune 6, 2; 13, 2, or prosperity 26, 1, but also = לְ 37, 9; with בְּ of the means by which the inspiration takes place, as בְּשֵׁם יי׳ Jer. 11, 21; 14, 15, בַּבַּעַל 2, 8, בַּשֶּׁקֶר 5, 31. Sometimes the object is introduced by לֵאמֹר 32, 3 or וְאָמַר Ez. 21, 33, with לְ of the aim Jer. 28, 9; Ez. 12, 27. — 2. *to sing inspired hymns, to speak poems, proverbs* (as a consequence of inspiration) 1 Sam. 10, 11; 19, 20; 1 Kings 22, 12; 1 Chr. 25, 2 3. The Nifal-form is used in transactions which are carried out with impassioned excitement or inspiration, because in them activity and passivity are united; comp. the Greek *μαίνομαι*, Latin vociferor, vaticinor.

Hithp. הִתְנַבֵּא and הִנַּבֵּא (*part.* מִתְנַבֵּא, *inf. c.* הִתְנַבְּאוֹת, *fut.* יִתְנַבֵּא; *perf.* also הִתְנַבֵּיתָ as if from נָבָה, the infin. itself pointing to ל״ה) same as Nif. 1. *to prophesy*, absol. Num. 11, 25-27, or with the accus. of the object and עַל of the person 1 Kings 22, 8, 2 Chr. 18, 17; with בְּ of the means Jer. 23, 13; once with מִן Ez. 13, 17. — 2. *to sing, to recite*, 1 Sam. 10, 6; *to utter impassioned cries* 1 Kings 18, 29. — 3. *to shew oneself animated, excited*, hence *frenzied* Jer. 29, 26, where מִתְנַבֵּא is coupled with מְשֻׁגָּע. The transition to this meaning is 1 Sam. 18,10; 2 Kings 9,11; comp. Greek *μάντις* from *μαίνομαι* to rave, Latin *furor* madness and inspiration.

נְבָא (Peal unused) *Aram. intr.* the same. Deriv. נְבִיא, נְבִיָּא, נְבוּאָה.

Ithpa. הִתְנַבִּי (as if from ל״ה) *to prophesy* Ezr. 5, 1.

נְבֹא see נְבוֹ 1.

נְבָאוֹת see נְבָת.

נָבַב (only *part. pass.* נָבוּב, *c.* נְבוּב) *tr. to hollow, to bore, to bore through, part. pass. m. hollow*, of a pillar Jer. 52, 21, opposed to massive; of an altar: נְבוּב לֻחוֹת Ex. 27, 8 and 38, 7 (made) *hollow out of boards;* fig. *hollow-headed, empty* Song of Sol. 11, 12, having an assonance with נִלְבַּב. — The stem נַב is in Arab. نَفَّ, whence a reduplicated form is نَفْنَف a hollow way; نَبَّ the same, hence انبوب a pipe. Aram. נַב, نُبّ the same; and as a connection prevails elsewhere between verbs פ״א and פ״נ, the Aram. אַב i. e. אֲבַב, whence אַבּוּב, and the Hebrew אָב (אוּב), whence אוֹב, are identical with it. In the Aram. בִּיב a pit, ditch, ܒܝܒܐ, ܒܘܒܝܐ an aqueduct, Ar. بيب a canal, the *Nûn* at the beginning has obviously fallen away.

נָבָה I. (not used) *intrans. to be prominent, to project, to extend upward in the form of an arch*, of a high-lying city; identical in its organic root נָב־ה with that in נָב (נוּב) II., נָף (נוּף) III., נָפָ־ה, אָ־נַף I. (which see), and in fundamental signification; comp. Arab. نبا eminuit, elatus est; ناف elata fuit res, نَوْف summa pars gibbi (see אָנַף I.). Deriv. the proper names נְבוֹ, and נָבוֹת perhaps.

נָבָה II. (not used). Only *fut. Hif.* וַיַּבּוּ בָהּ 2 Kings 3, 24 K'tib, which the LXX, Syr. and Vulg. read וַיָּבוֹ = וַיָּבֹא, Targ. וַיַּכּוּ; but neither the one nor the other suits, since only a stronger expression than הִכָּה is expected.

נָבָה III. same as נָבָא; see Hithp. there.

נֹבֶה see נֹב.

נְבוֹ 1. (abridged from נְבוֹת = נְבוּת after the form שְׁבוּת, שְׁחוּת from נָבָה I., like רִבּוֹ = רִבּוֹת; *a high point, a hill*) *n. p. f.* of a well-known Moabite mountain on the other side of Jordan, over against יְרֵחוֹ, belonging to the mountain-ridge עֲבָרִים, with a top called פִּסְגָּה, where Moses died Deut. 32, 49; 34, 1; according to Eusebius (Onom.) six miles west of חֶשְׁבּוֹן; written נְבֹא in the cod. Samar.

— 2. *n. p.* of a city in the vicinity of this mountain, which the tribe of Reuben took possession of Num. 32, 3 38; 33, 47; 1 Chr. 5, 8. At a later period it belonged to Moab again Is. 15, 2; Jer. 48, 1 22. It lay on a height, hence עַל Is. l. c. During their possession of it, the Reubenites had changed the name, which was that of a heathen deity also Num. 32, 38. — 3. *n. p.* of a city in Judah Ezr. 2, 29; 10, 43, called by way of distinction נְבוֹ אַחֵר Neh. 7, 33. Perhaps it was a colony from the Moabite territory. It may be that traces of it should be sought in the modern *Beith Nube* (בֵּית נֻבּוֹ) near Lydda (לוּד). — 4. (Chaldee) *n. p. m.* of the supreme deity of the Chaldeans, mentioned along with בֵּל, both which the Persians, who were averse to image-worship, cast down from their pillars and dragged along, Is. 46, 1. The Zabians, who adopted much of the worship of the Chaldeans, represent נְבוֹ, נסה, as the greatest of the gods, veiled in fire, knowing all things and learned, like the Persian Ormuzd (Adam's book ed. Norberg), consequently not like Hermes (Mercury) alone. With allusion to *Anubis* (Hermes) of the Egyptians one might perhaps understand for the most part the Hermes of the Semites, by the present word. Hence it does not come from נָבִיא = נָבְוּא, which would be incorrect of itself. *Nabha* (compounded of *na* and *bha*) means according to the Sanskrit *the invisible, the non-appearing*, which suits a name of the supreme god. In cuneiform inscriptions it is *Nabu*, among the Armenians *Nabog*, among the Arabians *Nabuk*. In Chaldee proper names (נְבוּכַדְנֶאצַּר, נְבוּזַרְאֲדָן, נְבוּשַׁזְבָּן, נְבוּכַדְרֶאצַּוֹר, נְבוּ (סַמְגַּר נְבוֹ) נְבוֹ appears for נְבוֹ. With this name of a god among the old Semites which came to them from the Aryan peoples, many proper names are compounded, and mentioned by classical writers. Thus e. g. Naboned, Nabonassar, Naburnan, Nabonabus &c.

נְבוֹ see נְבוֹ.

נְבוֹא see נְבוֹ 4.

נְבוּאָה (*constr.* נְבוּאַת) *fem. prediction, prophecy*, delivered orally Neh. 6, 12, 2 Chr. 15, 8, or written down 9, 29.

נְבִיאָה *Aram. f.* the same Ezr. 6, 14.

נְבוּזַרְאֲדָן (Chaldee) *n. p.* of the distinguished general of Nebuchadnezzar, who destroyed completely the city of Jerusalem, usually bearing the surname רַב טַבָּחִים (head of the Pretorians, of the palace-guard) 2 Kings 25, 8 11 20; Jer. 39, 9 10 11 13; 40, 1; 41, 10; 43, 6; 52, 12 15 16 30, called also רַב טַבָּחִים alone 2 Kings 25, 10 12 15 &c., so that ר' ט' appears to be a translation of נְבוּזַרְאֲדָן. Since נְבוֹ presents itself as non-Semitic in compound Babylonian names, and זַרְאֲדָן is also found in the name of the Assyrian king *Sardanapal* (זַרְאֲדָן־פָּל), we see a priori that it is not Semitic, but that an extra-Semitic etymology should be sought for, nearly corresponding to רַב טַבָּחִים, like תַּרְתָּן in the case of the Assyrian king (2 Kings 18, 17). There presents itself by way of explanation: זַר, Sanskrit çira (head, chief), Pers. سر (sar), Assyr. eser(a) (אֶסֶר, אֲסַר, comp. Greek *κάρα* head), which accords in sound with the Semitic שַׂר; and אֲדָן, Sanskrit dâna (from dô *to cut off*, with suff. ana; comp. *Danapâla-dêva* proper name of an Indian king) *cutter off*, conseq. = רַב טַבָּחִים, with נְבוֹ prefixed as a consecration of the name.

נְבוּכַדְנֶאצַּר (also נְבֻכַ־ and נֶבֻכַ־, an older form רֶאצַּר־ in 26 places, twice רֶאצַּוֹר־, this older form being the national one, since Berosus and Megasthenes have it; in K'tib and mss. sometimes divided נְבוּכַד נֶאצַּר, נְבוּכַד רֶאצַּר; in the LXX and other Greek writers *Ναβουχοδονόσορ, -σωρ, -νόσορος, Ναβο-, Ναβουκοδρόσορος*, Ar. Nubuchtunazzar) *n. p.* of the greatest king of the Chaldean empire, son of Nabopolassar (נְבוּפוֹלֶאסַּר), who put an end to the Jewish state, destroyed Jerusalem and the temple, and carried away the population into exile to Babylon 2 Kings 24, 1 10 11; 25, 1 8 22; 2 Chr. 36, 6 7 10; Jer. 21, 2 7; 22, 25;

24, 1; 25, 1 9; 27, 8 20; 28, 3 11 14; 29, 1 3; 34, 1; 39, 5; 49, 28; Ez. 26, 7; 29, 18; 30, 10; Esth. 2, 6; Ezr. 1, 7; 5, 12 14; Dan. 1, 18; 2, 1 28 46; 3, 1 &c. From these passages together with the accounts of Josephus, Berosus, Strabo and Eusebius we gather a picture of his relations to Asia.

Besides the Hebrew orthography נְבוּכַדְרֶאצַּר as the national and original one, the inscription of Behistun (see *Rawlinson*, the Persian Cuneiform Inscription at Behistun, Lond. 1846; *Benfey*, die pers. Keilinschriften, Lpz. 1847) has also the form *Nabukhădrachara* (which *Philox. Luzzatto* already compared), whence it is inferred that כ arose out of ר, and by which the etymology is to be determined. If we separate in the first place נְבוּ (Nabu), prefixed to many proper names as a designation of the supreme Chaldean god (see נְבוֹ), and again צַר, אֲצַר, אֱצַר, which is also recognised in שַׂרְאֶצֶר, בִּלְטְשַׁאצַר, בֵּלְטְשַׁאצַר, שְׁנְאצַר and מֶלְצַר as a part of names, there remains to be explained כַּדְרָ or בַּדְרָא, Kadr, Kadre (written *Qudra* = *Qadra* in the inscription just mentioned), whence כַּדְנֶּצַּר has arisen. According to *Luzzatto Qadra* signifies *self-ruler*, from the Zend. *qu* or *qa* = Sanskrit sva *self* (see *Burnouf*, Mémoire sur deux inscriptions cunéiformes p. 66. 173), and the Zend. *dra*, *dere*, = Sanskrit dhri (whence the name Darius also according to *Burnouf*) *ruler* (coërcitor), Persian dârâ ruler. אֲצַר (אֱצַר, צַר־) is either = Sanskrit *tshara* denoting as a substantive *leader*, *conductor*, *lord* (comp. Sanskrit Sham-tshâraka in this sense), or it is same as אֱסַר, אֲסַר (which see) in Assyr. proper names. The whole name, accordingly, would mean *self-ruling head by Nabû*.

נְבוּכַדְנֶאצַּר see נְבוּכַדְנֶצַּר.

נְבוּכַדְנֶאצַּר see נְבוּכַדְרֶאצַּר.

נְבוּכַדְרֶאצַּר see נְבוּכַדְנֶאצַּר.

נְבוּשַׁזְבָּן (Chaldee) *n. p. m.* of the chief eunuch at the court of Nebuchadnezzar Jer. 39, 13, who is called in verse 3 שַׂרְסְכִים [נְבוּ] (which see). [נְבוּ] שַׁזְבָּן comes from the verb שַׁז, Zend. shaz, Sanskrit sadsch *to hang upon*, *to attach oneself firmly to*, *to be devoted to*, and the suff. בָּן, Sanskrit -van, conseq. *the adherent*, *worshipper*, *of Nabû*; comp. the Persian چسبان.

נְבִּישַׁרְסְכִים see שַׂרְסְכִים.

נְבוּת (*prominence*, *distinction*, from נָבַהּ) *n. p. m.* 1 Kings 21, 2; 2 Kings 9, 21; the LXX have נָבוּתַי *Ναβουθαί*.

נְבוּתַי see נְבוּת.

נְבִזְבֶּה (*pl.* נְבִזְבֵּיהֶן, with *suff.* נְבִזְבֵּיתָךְ, as if from נְבִזְבַּי) *Aram. f. a gift*, *present* (Theod., Vulg., Syr. and others), coupled with מַתְּנָא Dan. 2, 6; 5, 17; a word which appears in the Targ. (Deut. 33, 24; Jer. 40, 5) with this meaning. Perhaps נְ is an old Persian word taken into Aramaean, since a derivation from בְּזַבֵּז (to spend) does not explain it either in form or essence. The stem בַּז (old Pers. badsch, *βαζ*, Sanskrit bag, in the Vedas, Armen. baj [j = the French j], hence Bajin, *a part*, modern Persian bâj *gift*, Zend. enlarged bakhsh) means *to give*, *to distribute*, *to impart*, hence Sanskrit bhâga, *a share*, mod. Persian bakshiden, *to bestow*, old Pers. bâgi, modern Pers. bag, *tribute*, and the proper names in *-βάζης*, as *Ἀρταβάζης*, *Μεγαβάζης*. With this stem are coupled the preposition ni, נְ, and the termination -va, ־בָה, so that נְבִזְבָה (for which נְבִזְבֶּה, נְבִזְבָּה also appear in mss.) reads in old Persian nibagvâ, *largess*. See *Haug* in Ewald's Jahrbücher 1853, p. 160.

נָבַח (*inf. c.* נְבַח) *intr. to bark*, *to howl*, of dogs Is. 56, 10; Ar. نبح, Syr. נבח the same; prop. to cry out, to bellow. If the organic root be נָ־בַח, we should compare the Sanskrit bukh (to bark), Greek *βυκ*, *βηκ*, Latin buc; but if it be נָבַ־ח, then the Ar. نبح, نبّ, نبأ should be compared. Deriv. the proper name נֹבַח.

נֹבַח (*a cry*, *a loud call*, better *prominency*, i. e. *a prominent one*, see נָבַהּ)

n. p. of a man belonging to the tribe of Manasseh Num. 32, 42, who gave his name to the city קְנָת on the other side of the Jordan, after it had been conquered ib. and Judges 8, 11; but the Aramaean peoples subsequently got possession of it 1 Chr. 2, 23; it was afterwards called קְנָת again, being situated in the territory of Trachonitis at Bostra (the district of אַרְגֹּב in בָּשָׁן), see Onomast. s. v. Canath. At the present day it is قنوات (Qanuat), distinguished by large and numerous Roman ruins (*Burckhardt*, German translation pp. 157. 504 &c.). In an old poem the city is called נֹפַח Num. 21, 30, and was situated to the east of the Moabite territory, if we may judge by the context. It is not necessary to assume two different cities of the same name.

נִבְחַז (also written in mss. נִבְחָז, נִבְחָן) *n. p.* of a deity of the Assyrian race עַוִּים (which see), adduced along with the god of the same people תַּרְתָּק 2 Kings 17, 31, called by the LXX *Ναιβάς* (נַחְבַּז), where is mentioned besides a third deity of the עַוִּים, viz. *Ἀβααζέρ*, written also *Ναβααζέρ* (נְבוֹאֶסֶר) or *Ἐβλαζέρ* (*αζερ* is אֶסֶר, אֵסַר in Assyrian names) i. e. אֶבֶלְאֶסֶר. According to an old tradition (see *Selden* II, 9. 10) all deities there mentioned (תַּרְתָּק, נִבְחַז, אֲשִׁימָא, נֵרְגַּל, סְכּוֹת בְּנוֹת) are said to have been worshipped in the form of animals, since the representation of gods in human form was repudiated by the Assyrian-Persian races (Beros. p. 69), whereas on the contrary an animal symbolism was liked. This נִ׳ is said to have had the shape of a dog; and in reality the image of a sucking bitch may be seen in the ruins discovered at Khorsabad. Among the Zabians ܢܒܙܐ was the name of a god of darkness (*Norberg*, Onom. p. 100). Yet it should be observed that the mythology of the Assyrian peoples is not yet investigated thoroughly; so that much remains to be discovered.

נָבַט (Kal not unused) *intr.* 1. *to see, to behold, to look at*, prop. like חָזָה *to divide* (with the eye), *to look piercingly into a thing*, with the fundamental signification to divide, to split, comp. cernere, videre and dividere. The organic root נָ־בַט exists also in بَتَّ (to divide, to separate), بَدَّ (the same), אָ־בַד, בַּד I., פָּד־ה, פָּד־ע, בַּת II. = גָּזַר &c.; and is also found in extra-Semitic languages with the same meaning (Sanskrit wid, budh, Greek *Fιδ*, *οιδ*, *Fιδᾱν*, Latin vid-ere, Gothic vit-an). Deriv. מַבָּט (מֶבָּט) and the n. p. נְבָט. — 2. Metaphor. *to till, to plough, to carry on husbandry*, like חָרַשׁ (1 Sam. 8, 12), Aram. פְּלַח, Arab. أَرَسَ, حَرَثَ, which proceed from a like fundamental signification. See נָבַת.

Pih. נִבַּט *to look upon, to behold* Is. 5, 30.

Hif. הִבִּיט (*part.* מַבִּיט; *inf. c.* הַבִּיט; *fut.* יַבִּיט, *ap.* יַבֵּט) *to direct the look to, to behold*, so that רָאָה is the effect 1 Sam. 17, 42; Lament. 5, 1; Ps. 22, 18; Is. 42, 18; sometimes it intensifies רָאָה Lament. 1, 11 or is interchanged with it Num. 23, 21; 1 Sam. 2, 32; *to look out, to look about* Is. 63, 5; Ps. 13, 4; *to behold, to look to*, with the accusat. following Job 35, 5; Gen. 15, 5; with אֶל Ex. 3, 6, לְ Ps. 104, 32, עַל of the place *whither* Hab. 2, 15, מִן of the place *whence* Ps. 33, 13, Job 36, 25, with both מִן ... אֶל Ps. 102, 20. הִבִּ׳ בְּ *to look upon with pleasure* Ps. 92, 12; הִבִּ׳ אַחֲרֵי *to look after* Ex. 33, 8, or absol. *to look back, to look behind* Gen. 19, 17, hence מֵאַחֲרָיו 19, 26 *from behind him*, i. e. going after him. Metaphor. *to have regard to, to have respect to*, with accus. Is. 64, 8; Am. 5, 22; Ps. 84, 10; with אֶל *to regard* 2 Kings 3, 14, Is. 66, 2, seldom with לְ Ps. 74, 20 or absol. 13, 4; *to look trustfully*, with אֶל of the person Is. 32, 11; 51, 1; or absol. Job 6, 13; *to look upon, to suffer*, with accus. or אֶל Hab. 1, 3 13; Ps. 10, 14; or absol. Is. 18, 4.

נְבָט (*the look* viz. of El, or from נָבַט = נָבַת *cultivation*) *n. p. m.* 1 Kings 11, 26.

נָבִיא (with *suff.* נְבִיאֶךָ, נְבִיאֲכֶם; *pl.* נְבִיאִים, *c.* ־אֵי, with *suff.* ־אַי, ־אֵינוּ &c.;

from נָבָא after the form נָגִיד, נָסִיךְ, פָּקִיד) *m.* 1. prop. *an announcer* of divine oracles, *a prophet*, of גָּד 1 Sam. 22, 5, נָתָן 2 Sam. 7, 2, אֲחִיָּה 1 Kings 11, 29, יֵהוּא 16, 7, אֵלִיָּהוּ 18, 36, אֱלִישָׁע 2 Kings 6, 12, יוֹנָה 14, 25, יְשַׁעְיָהוּ 19, 2, שְׁמַעְיָה 2 Chr. 12, 5 and others, from whom were requested חָזוֹן Ez. 7, 26, דָּבָר Jer. 18, 18; commonly applied to a true and divine prophet Deut. 34, 10, fully נָבִיא לַיי 1 Kings 22, 7; 2 Kings 3, 11 (Num. 12, 6 נְבִיא should be supplied before יי); in the pl. נְבִיאֵי יי 1 Kings 18, 4. Lying and idolatrous prophets were termed נְבִיאֵי הַבַּעַל 18, 19, נְבִיאֵי הָאֲשֵׁרָה ib.; mention is also made of the prophets of a people, a country, a city, the heathen, Israel Jer. 23, 15; 27, 9 16; 29, 8; Ez. 13, 2. There were also prophets for individuals 2 Kings 3, 13. Samuel had founded a sort of prophets' seminary at גִּבְעָה and נָיוֹת, combined in the first instance with the בָּמָה there. The disciples of this school were called נְבִיאִים 1 Sam. 10, 5 seq., 19, 20; afterwards בְּנֵי הַנְּבִיאִים 1 Kings 20, 35; 2 Kings 2, 3 seq.; 4, 1; 5, 22 seq. — 2. Metaphor. *a messenger*, sent by God with revelations Jer. 1, 5, *an interpreter, speaker*, Ex. 7, 1, comp. 4, 16, hence the Targ. מְתוּרְגְּמָן, Syr. ܡܬܪܓܡܢܐ, particularly as an organ of God Jer. 15, 19; *a skilful player*, in the worship of God 1 Chr. 25, 1 K'tib, comp. נִבָּא; *a man of God, a pious one, one belonging to God* Gen. 20, 7; applied, therefore, to the patriarchs Ps. 105, 15. At an earlier time the appellation applied to proper prophets was הָרֹאֶה 1 Sam. 9, 9. — 3. same as נְבוּאָה Dan. 9, 24, parall. חָזוֹן.

נְבִיא (*def.* נְבִיאָה or נְבִיָּה, whence נְבִיָּאה has arisen, *def. pl.* נְבִיאַיָּא) *Aram. m.* the same Ezr. 5, 1; 6, 14.

נְבִיאָה *f. a prophetess*, of Deborah Judges 4, 4, Huldah 2 Kings 22, 14; *a minstrel*, of Miriam Ex. 15, 20; *one performing prophetic work* (not a prophet's wife) Is. 8, 3.

נְבָיוֹת see נְבָת.

נָבַךְ (not used) *intr. to pour out, to spring, to gush forth*, same as נָבַע, Ar. نبج, Aram. נְבַג (LXX). The organic root נָ־בַךְ lies also in בָּכָ־ה, פָּכָ־ה. Deriv.

נֵבֶךְ (*pl. c.* נִבְכֵי) *a spring*, of the sea, i. e. where its fountains spring forth, *a depth* Job 38, 16, parallel חֵקֶר; many read נִבְלֵי for נִבְכֵי, comp. 38, 37.

נָבַל I. (נָבֵל Is. 40, 7 &c.; *part.* נֹבֵל, *f.* נֹבֶלֶת; *inf. abs.* נָבוֹל, *c.* נְבוֹל; *fut.* יִבּוֹל) *intr.* 1. *to wither, to fade, to decay*, of צִיץ (a flower) Is. 28, 1; 40, 8; עָלֶה (a leaf) Jer. 8, 13; יֶרֶק דֶּשֶׁא Ps. 37, 2; צִיצָה Is. 28, 4 (see נֹבֶלֶת); metaphor. *to go to ruin, to be desolate*, of אֶרֶץ, תֵּבֵל 24, 4; *to vanish, to dissolve*, of צְבָא הַשָּׁמַיִם 34, 4; *to break down*, of הָרִים; *to be weary, to be relaxed, to be worn out*, of man Ex. 18, 18; Ps. 18, 46. — 2. *to act foolishly* Prov. 30, 32. — The other meanings of the stem are: *to be perverse, to be irreligious*, i. e. morally *decaying, to be lax; to be despised, disgraced, dishonourable; to be fallen, prostrated*, of an animal. Deriv. נָבָל (according to some), נְבָלָה, נַבְלוּת (according to some), נְבֵלָה and נֹבֶלֶת. — For נָבְלָה Gen. 11, 7 see בָּלַל. וַנָּבֶל Is. 64, 5 is either fut. Hif. for וַנַּבֵּל, or it should be referred to בָּל = נָבַל I.

Pih. נִבֵּל (*part.* מְנַבֵּל, *fut.* יְנַבֵּל) *to disgrace, to make an object of aversion* Neh. 3, 6; *to esteem lightly*, כִּסֵּא כָבוֹד Jer. 14, 21, Deut. 32, 13, oppos. to כִּבֵּד and cogn. in sense with נֵאֵץ; *to call one a fool, to treat one as a fool, to dishonour* Mic. 7, 6.

נָבַל II. (not used) *intr. to be arched, belly-shaped*, of a vessel, a bag, a musical instrument, Ar. نَبَلَ *to be prominent, to project*, metaphor. to be distinguished. Agreeably to this signification of the stem, whose organic root נָ־בַל exists also in פָּל I., עָ־פַל, בָּעַל &c., and which is sufficiently confirmed by the Arab., there have been derived from it נַבְלוּת (the female pudenda), prop. arching, belly, and נָבָל (a supercilious)

arrogant one). Deriv. נָבֵל and נֵבֶל, נָבָל 3, and perhaps נַבְלוּת.

נָבָל (*pl.* נְבָלִים) *m.* 1. (from נָבַל I.) *a low, ignoble one* Prov. 17, 7, opposite נָדִיב Is. 32, 5; *a fool* Deut. 32, 6, opposite חָכָם; *a perverse, unbelieving, irreligious one* Ps. 14, 1; 74, 18; *a reckless one, a liar* Ez. 13, 3; *a shameful one* 2 Sam. 13, 13. — 2. *adj. m.*, נְבָלָה *f. foolish, mischievous* Job 2, 10; *godless, shameful* Deut. 32, 21; Ps. 74, 18. — 3. (from נָבַל II.; *a distinguished one*) *n. p. m.* 1 Sam. 25, 3 seq., with an allusion to the meaning of נָבָל I.

נֵבֶל and נֶבֶל (*pl.* נְבָלִים, *constr.* נִבְלֵי, with *suff.* נִבְלֵיהֶם, נִבְלֵיכֶם, from נָבַל II.) *m.* 1. *a vessel, a water-bottle*, of clay Is. 30, 14; Lament. 4, 2; *a wine-vessel;* so called from its hollowed out form, a figure of what is easily broken; once fully כְּלֵי נְבָלִים Is. 22, 24, opposite אַשְׁכּוֹת; *a skinbag*, for wine 1 Sam. 1, 24; 10, 3; 2 Sam. 16, 1; 25, 18; figur. and poet. נִבְלֵי שָׁמַיִם Job 38, 37 *the bottles of heaven*, i. e. the clouds. — 2. the name of a hollow musical instrument, perhaps *the harp;* usually coupled with כִּנּוֹר, and used at joyous feasts Is. 5, 12; 14, 11, especially in worship 2 Sam. 6, 5; 1 Kings 10, 12; fully כְּלֵי נֵבֶל Ps. 71, 22, *pl.* כְּלֵי נְבָלִים 1 Chr. 16, 5; hence the Greek *νάβλα* (נַבְלָא), Lat. *nablium.* נֵבֶל עָשׂוֹר is different from the common נֵבֶל Ps. 33, 2; 144, 9. On the character of this instrument see *Josephus, Athenaeus* &c.

נַבְלָא see נֵבֶל.

נְבָלָה (from נָבָל I.) *fem. wickedness, baseness*, what the נָבָל speaks Is. 32, 6; 1 Sam. 25, 25; hence *a shameful deed, a crime, lewdness* Gen. 34, 7, Deut. 22, 21, Judges 20, 10, coupled with זִמָּה 20, 6; metaphor. *vice, sin*, same as עָוֹן; and then like the latter *punishment* of crime Job 42, 8.

נְבֵלָה (*constr.* נִבְלַת, once with *suff.* נִבְלָתִי Is. 26, 19, elsewhere נִבְלָתוֹ &c., from נָבַל I.) *f.* prop. *the sunk, the fallen*, hence *a corpse*, human Deut. 21, 23; 1 Kings 13, 24; of animals Lev. 5, 2; Deut. 14, 21; comp. מַפֶּלֶת and cadaver; collect. Jer. 7, 33; 16, 4; 19, 7; metaph. *an idol-image*, similar to a living being yet inanimate Jer. 16, 16; comp. פֶּגֶר (Lev. 26, 30) and cadaver (Cic. ad fam. 4, 5, 4); seldom of skeletons Is. 26, 19, elsewhere מֵתִים.

נַבְלוּת *fem. the parts of shame*, of a woman, cogn. in sense with עֶרְוָה, בֹּשֶׁת Hos. 2, 12, like the Targumic תּוּרָף, נִבּוּל, Ar. سَوْءَة, prop. shame. See נָבַל II.

נָבְלָט (*hard, firm soil*) *n. p.* of a city in Benjamin Neh. 11, 34. *Nûn* seems to be formative, and בָּלַט *to be hard, firm*, applied to ground, is the stem; comp. בלט *to be hard*, of steel.

נֹבֶלֶת (from נָבַל I.) *fem.* properly *the withering*, collect. *withering leaves*, hence *the autumnal leaves* Is. 34, 4.

נָבַע (*part. m.* נֹבֵעַ) *intr.* same as נָבַק *to pour out, to bubble forth, to spring up*, Prov. 18, 4 *a bubbling brook;* for the organic root comp. בָּע, בָּע-ה, נָגַע, טָבַע &c. Deriv. מַבּוּעַ.

Hif. הִבְּיעַ (*fut.* יַבִּיעַ, 3 *f. pl.* תַּבַּעְנָה, where ַ has arisen from ָ because of the guttural) 1. *to gush out with, to pour forth, to cause to issue forth*, תְּהִלָּה Ps. 119, 171, i. e. to bring forth, to discourse, hence *to speak*, רָעוֹת Prov. 15, 28, coupled with דָּבַר Ps. 94, 4, absol. בְּפֶה 59, 8; *to make to stream forth*, the mind Prov. 1, 23, i. e. *to announce, to communicate*, instruction Ps. 19, 3; comp. נָבָא, נָטַף, Syr. ܢܛܦ (Af.), Ar. نبغ. — 2. *to bring into fluidity, to cause to ferment* (by the corrupting of a dead body) Eccles. 10, 1.

נָבֵק belonging to נְבֵקָה Is. 19, 3, see בָּקַק.

נָבַר (not used) *Aram. intr. to shine, to lighten, to glitter;* the organic root נ-ב-ר is identical with בָּהַר.

Pa. (quadriliteral) נַבְרֵשׁ (formed by adding a שׁ) *to kindle, to set fire to*, properly to make kindle; comp. Syr.

Pa. נַבְרֵשׁ the same, also נִבֵּשׁ, Ethpa. אִתְנַבְרֵשׁ. This quadriliteral may also have been in the Arab. (نَبْرَسَ), comp. the verb-forms جَرْفَسَ, عَرْمَسَ from جرف, عرم. Deriv. נִבְרַשָּׁא.

נַבְרֵשׁ see נְבַר.

נִבְרַשָּׁא (from a masc. נִבְרַשׁ out of נַבְרֵשׁ; *def.* נִבְרַשְׁתָּא; *def. plur.* נִבְרַשְׁתָּא Targ. Zeph. 1, 12) *f. a candlestick* Dan. 5, 5 (Aq., *Saadia*, *Ibn Esra*, *Rashi*), Talmudic נִבְרֵשׁת the same, Syr. ܢܒܪܫܐ (a flame, a candlestick), Arab. نِبْرَاس candlestick.

נָבַשׁ (not used) *intr. to glitter, lighten, burn;* cognate in sense כָּבַשׁ. Deriv.

נִבְשָׁן (same as כִּבְשָׁן *a furnace*) *n. p.* of a city in Judah Josh. 15, 62, identical with כּוּר־עָשָׁן 1 Sam. 30, 30, or עָשָׁן Josh. 15, 42. But the stem may also be נָבַשׁ similar in meaning to כָּבַשׁ; comp. Ar. نَبَصَ *to give light.*

נָבַת (not used) *tr. to cut through, to make furrows, to dig through* (the earth), Arab. نَبَثَ the same, نَبَتَ to break through; then (like חָרַשׁ, Aram. פְּלַח) *to cultivate the soil, to till the field.* The organic root נָ־בַת, also existing in פָּת־הַ, פַּת II., נָ־בַט, is explained under נָ־בַט. Derivative

נְבָת (from נָבַת, but after the form קְצָת, מְנָת, with ת־ as a termination, treated as if from נְבָה; hence the *pl.* נְבָיוֹת, Samar. נְבָאוֹת after the form מְנָיוֹת) prop. *m. husbandry*, then *pl.* נְבָיוֹת *proper name* of a son of Ishmael, i. e. of an Ishmaelite tribe named along with קֵדָר, who were mainly addicted to husbandry Gen. 25, 13; 28, 9; 36, 3; 1 Chr. 1, 29; Is. 60, 7. The race of the Nabatheans inhabited Arabia Petraea (Strabo, Diodorus Siculus, Pliny, H. N.), as is inferred from Gen. 21, 21; at a later period they spread also into Arabia Felix, south of Syria (Strabo, Pliny), extended inland (Diod.), lived in the neighbourhood of the Thamudeans (Steph. Byz. s. v. *Θαμουδά*), and were identical with the *Ναβαταῖοι* of Ptolemy (6, 7, 21) between Petra and Jatrippa (Medina). Because of their wide diffusion, they have been regarded as including even the Edomites, Ammonites (1 Macc. 5, 24; Strabo, Steph. Byz.) and all the Ishmaelites from the Red Sea to the Euphrates (Josephus, Antiqq. 1, 12, 4; Jerome on the passage). The Arabians are acquainted with a people نبط (Nabth) in Babylonia and Mesopotamia, with an Aramaean dialect. As to the form of the word, the Arabians have for it نَبَت and نَابِت; while they call the Aramaeised people نَبَط and نابط, changing the ת into ט. The reasons of *Chwolsohn* against the signification *Nabatheans* are not valid.

נָגַב (not used) *intr. to be dried up, to be withered*, of a country (*Kimchi*); Targumic נְגַב, Syr. ܢܓܰܒ the same; Talm. נָגַב to dry (the hands), whence the nouns נִגּוּב, נוּגָב, the adj. נָגִיב, נָגוּב; prop. *to glow, to burn, to lighten, to appear*, cogn. in sense with דָּרַם, *to be clear, to shine;* Ar. نَجَمَ the same. Derivative

נֶגֶב (with *a* of motion נֶגְבָּה) *m.* 1. *a dry, parched quarter* Ps. 126, 4. — 2. *the south, the southern quarter*, so called (like דָּרוֹם) from its dryness and heat (*Kimchi*) Ez. 27, 9; Ps. 126, 4; used as an adjective, following the noun in the genitive, e. g. גְּבוּל נֶ׳ *the southern border* Josh. 15, 4, שַׁעַר נֶ׳ *the southern gate* Ez. 46, 9, פְּאַת נֶ׳ *the south quarter* Num. 35, 5, coupled with תֵּימָן to strengthen it Ez. 47, 19; *the southern part* 1 Sam. 27, 10; 2 Sam. 24, 7. אֶרֶץ הַנֶּגֶב *south land*, i. e. the southern part (of Palestine) Josh. 15, 9, also called הַנֶּגֶב alone Gen. 13, 1, Num. 21, 1, or נֶגֶב 1 Sam. 30, 1; עָרֵי הַנֶּגֶב Jer. 32, 44 *the cities of the south* (of Palestine); and so נֶ׳ הַכְּרֵתִי 1 Sam. 30, 14, נֶ׳ הַקֶּרִי ibid., נֶ׳ כָּלֵב 27, 10 &c., all races in the south of Canaan; generally אֶרֶץ הַנֶּגֶב (accusat.) *into the land of the south* (i. e. into the land of Othniel) Judges 1, 15; *the district of*

Judah (because the expression נֶ׳ יְהוּדָה is used), hence יַעַר הַנֶּ׳ Ez. 21, 3, יַעַר הַשָּׂדֶה נֶ׳ 21, 2 *the forest of the south, the forest of the field in the south*, a periphrasis for the dense population of Judah (see יַעַר). Elsewhere נֶגֶב means: the land from southern Canaan to Arabia Petraea and Egypt, and therefore Is. 30, 6 (comp. Gen. 20, 1; Num. 13, 29) has בַּהֲמוֹת נֶ׳ which go thither; *Egypt* Dan. 11, 5 (Ptol. Lagi); סוּפוֹת בַּנֶּגֶב *storms in the south*, i. e. violent south-storms. Adv. נֶגֶב *in the south, south of*, Zech. 14, 10; Josh. 11, 2; נֶגְבָּה *southward* Gen. 13, 14; Dan. 8, 4; with לְ following *southward of* Josh. 17, 9, or מִן 18, 14; בַּנֶּגְבָּה *in the southern region* 15, 21; לַנֶּ׳ 1 Chr. 26, 17 the same.

נָגַד (Kal unused) *intr.* prop. *to rise*, of high land; *to swell out, to be prominent*, of the breast; *to be arched*, of a pillow, a bolster; metaphor. 1. *to be in front, to be before, to go before, to stand before; to be before* or *opposite to*. Deriv. נֶגֶד, נָגִיד. — 2. *to be manifest, visible, clear*. — Arab. نَجَدَ the same, whence نَجْد a) the swelling female breast, b) a high land; نِجَاد front- or breast-strap; نُجُود (pl.) pillows, bolsters; نَجِيد a leader; Syr. ܢܓܕ to lead; Phenic. נָגִדָא (*high city*) Nagidos, n. p. of a city in Cilicia. — The organic root נָ־גַד is also found in גָּד־ָה I., Ar. جَدَّ, whence جُدّ corpulency, height. A collateral form is מָגַד with the special meaning *to be distinguished, noble;* Ar. مَجُدَ = نَجُدَ.

Hif. הִגִּיד (*part. m.* מַגִּיד, *fem.* מַגֶּדֶת; *inf. abs.* הַגֵּד, הַגִּיד, *constr.* הַגִּיד, with לְ 2 Kings 9, 15 לַגִּיד) prop. *to bring to light*, a riddle, i. e. *to solve*, Judges 14, 12. 13 14 19, for which מָצָא is also used; *to explain* 1 Kings 10, 3; *to declare* Gen. 41, 24; *to make public* or *manifest* Ps. 9, 12; 19, 2, and with the omission of the accusat. 40, 6; 75, 10; *to shew* = הֶרְאָה with two accusatives Is. 3, 9, opposite כִּחֵד; Ez. 43, 10, strengthened by the addition of עַל־פְּנֵי פְ׳ *to the face of one* Job 21, 31; usually *to announce, to make known*, with a double accusat. Esth. 2, 10 20; Job 17, 5; 26, 4; with עַל 1 Sam. 27, 11, Job 36, 33, compare דִּבֶּר עַל; *to point out* = *to denounce*, with accus. of the person Jer. 20, 10; *to betray* Josh. 2, 14, omitting the accusat. Prov. 29, 24; *to say*, with לֵאמֹר following 1 Sam. 25, 14, 2 Sam. 15, 31, אֲשֶׁר Esth. 3, 4, כִּי Gen. 3, 11, הֲ׳ 24, 23; 43, 6, מָה Judges 16, 6, אֵיפֹה Gen. 37, 16, with the declaration deferred Job 38, 4; 42, 3, or it precedes Gen. 9, 22; 14, 13; 24, 49. It stands simply with the accusat. of the thing and לְ of the person Judges 13, 6, Is. 21, 10; seldomer with a double accus. like עָנָה, הֵשִׁיב, חִוָּה Job 31, 37, 2 Sam. 15, 31 (where וְדָוִד is the accus. of the person), Ez. 43, 10, prop. to instruct one respecting a thing; with בְּ of the place Jer. 5, 20; Mic. 1, 20; *to reveal*, the future Is. 41, 22; 42, 9; 45, 19; *to admit, to confess* Ps. 38, 19; *to celebrate, to praise* Ps. 75, 10.

Hof. הֻגַּד (*fut.* יֻגַּד, *inf.* הֻגֵּד) *pass. to be brought to light, to be announced*, with לְ of the person Gen. 22, 20; Is. 7, 2; 21, 2.

נֶגֶד *Aram. m.* same as Hebr. נֶגֶד *over against* Dan. 6, 11.

נֶגֶד (with *suff.* נֶגְדִּי, נֶגְדְּךָ, נֶגְדּוֹ, with *a* of motion נֶגְדָּה) *masc. the front, the visible*, pars antica, hence 1. same as פָּנִים (face) and in the accus. as a preposition like לִפְנֵי *before, before the eyes, in presence of*, Ex. 34, 10 *before all thy people;* Ps. 22, 26 *in presence of his worshippers;* 138, 1; נֶ׳ הַשֶּׁמֶשׁ Num. 25, 4 *before the sun*, i. e. in clear day, openly, = לִפְנֵי Ps. 72, 17; *straight on, directly forward* Josh. 6, 5; Am. 4, 3 *each one straight forward*, = לִפְנֵי Jer. 49, 5; נֶגְדִּי *before me*, i. e. continually before my soul Is. 49, 16, נֶגְדְּךָ *before thee* Ps. 38, 10, comp. לִפְנֵי 19, 15; Gen. 10, 9. — 2. *in front of* (prop. forehead, breast, a metaphorical application found elsewhere in Arab. and Hebr. too; comp. the English *fronting*, standing opposite to, Greek κατὰ στόμα) e regione, Ex. 19, 2 *over against the mountain;* נֶגְדּוֹ *over*

against him, Is. 40, 17. — Usually combined with the prepositions בְּ, לְ and מִן, to express different ideas of relation: a) כְּנֶגֶד *as the opposite*, i. e. like the counterpart, which serves for comparison; hence *as the like*, Gen. 2, 18 *as one like to him, his counterpart, corresponding to him* (LXX); Neh. 12, 9 לְנֶגְדָּם *as they*, i. e. like them. b) לְנֶגֶד either = נֶגֶד 1. *before, in presence of* 2 Kings 1, 13; Hab. 1, 3; Dan. 8, 15; 10, 16, or = נֶגֶד 2. *over against* Josh. 5, 13; metaph. in a hostile sense: *against* Dan. 10, 13, Prov. 21, 30, comp. מִנֶּגֶד (2 Sam. 18, 13); הִכְבִּיס לְנֶגֶד *to bring grievance against* Neh. 3, 37 [4, 5]; *like as*, 12, 9 *like them; for* (= before) 11, 22. c) מִנֶּגֶד, aa) *away from before*, i. e. away from נֶגֶד; hence after הִשְׁלִיךְ אָחוֹר Judges 9, 17, הֵסִיר Is. 1, 16, נִצְפַּן Jer. 16, 17, נִגְרַשׁ Jon. 2, 5, נִגְזַר Ps. 31, 23 &c.; מִנֶּגְדּוֹ 10, 5 *away from before him*, i. e. in order not to be before his eyes; *from straight before* Judges 20, 34, where נֶגֶד denotes the place and מִן motion from. bb) *from over against, from opposite to*, Deut. 32, 52, 2 Kings 2, 15, *over against* 3, 22, Neh. 3, 19, מִמַּעַל לְ Deut. 28, 66 *to be over against* one, i. e. before his sight. If this opposite is at a distance, מֵרָחוֹק is also added 2 Kings 2, 7, or a measure of distance Gen. 21, 16; yet we have also מִנֶּגֶד alone Num. 2, 2 *at some distance opposite and round about*, and parallel מֵרָחוֹק Ps. 38, 12; מִנֶּגֶד פְּנֵי יי *far from the face of Jehovah* 1 Sam. 26, 20; in a hostile sense 2 Sam. 18, 13; Ob. 11.

נָגַד (*part. m.* נָגֵד) *Aram. intrans. to flow, to run*, Dan. 7, 10; Ethiop. the same. The fundamental signification is *to march on, to move onwards*, Syr. ܢܓܕ *trans. to draw on, to continue*, ܢܓܕ *continuance*; conseq. = Hebrew מָשַׁךְ and Ar. جَرَّ.

נָגַהּ (*fut.* יִגַּהּ) *intr. to shine, to lighten*, Is. 9, 1; Job 18, 5; 22, 28; Syr. ܢܓܗ, Arab. نَجَا. The organic root is נ־ג־ה. Deriv. נֹגַהּ, נְגֹהָה.

Hif. הֵגִיהַּ (*fut.* יַגִּיהַּ) *to cause to shine*, אוֹר Is. 13, 10; *to illuminate*, חֶשֶׁךְ Ps. 18, 29.

נֹגַהּ (with *suff.* נָגְהָם) *f.* 1. *a shining, brightnsss*, of a flame Is. 4, 5; *light, clearness*, 50, 10, of the moon 60, 19; נ׳ זָרַח 60, 3 *splendour of rising*, i. e. ascending splendour, brightness of the morning sun 62, 1; Prov. 4, 18; of the stars Jo. 2, 10; of the glancing spear-point Hab. 3, 11; of the divine manifestation Ez. 10, 4 &c. — 2. (the name of *a light-god*) *n. p. m.* 1 Chr. 3, 7, which is omitted in 2 Sam. 5, 15. Later same as הֵילֶל the planet Venus (Ben-Sira 50, 6).

נְגַהּ (not used) *Aram. intr.* same as Hebrew נָגַהּ. Deriv. נוּגַהּ.

נְגֹהָה *f. brightness*, plur. Is. 59, 9.

נְגוֹ (and נְגוּא Dan. 3, 29) *n. p.* of a Babylonian god, in עֲבַד נְגוֹ Dan. 1, 7; either = נְבוֹ (*Saadia*) or = נְגֹהָה *Venus*. Perhaps, however, a name of the dragon who was worshipped as a god (Sanskrit *nâga* serpent), the dragon having been worshipped along with *Bel*, as is said. (Apocryphal story of Bel and the dragon).

נָגַח (*fut.* יִגַּח) *tr. to thrust*, of horned beasts Ex. 21, 28 31 32; figur. *to thrust down;* Targ. נְגַח, Ar. نَطَحَ; ident. with נָגַע, נָכָה.

Pih. נִגַּח (*part.* מְנַגֵּחַ, *fut.* יְנַגַּח) *to push strongly* Dan. 8, 4; *to press* Ez. 34, 21; *to tread down* Ps. 44, 6. Derivat. נַגָּח.

Hithp. הִתְנַגַּח prop. *to push one another, to strike one another* i. e. *to wage war* Dan. 11, 40 (Ex. 17, 16; Ez. 32, 2 Targ.).

נַגָּח *adj. m. wont to push* Ex. 21, 29.

נָגִיד (*c.* נְגִיד; *pl.* נְגִידִים, *c.* נְגִידֵי) *m. overseer*, of the temple 1 Chr. 9, 11, of the priests 12, 27, of the holy treasure 26, 24, of the royal palace 2 Chr. 28, 7, of the army 1 Chr. 13, 1; generally *a prince, a king* 1 Sam. 9, 16; 2 Sam. 5, 2; Job 31, 37; מָשִׁיחַ נ׳ Dan. 9, 25 *Cyrus*, who is called in Is. 45, 1 *the anointed;* נְגִיד בְּרִית *prince of the covenant* Dan. 11, 22, of Onias III.; *pl. princes, leaders* Job 29, 10; Ps. 76, 13. Metaph. *a noble, distinguished one*, hence pl. for the abstr. *nobility, distinction* Prov. 8, 6. Phenic.

נָגִד, Aram. נָגִיד, נָגוֹד, ܢܓܘܕܐ, Ar. نَجِيد the same.

נְגִינָה (with *suff.* נְגִינָתִי, נְגִינָתָם; *pl.* נְגִינוֹת) *f. the music of a stringed instrument*, to procure consolation and rest of spirit Ps. 77, 7; with the accompaniment of song for entertainment = מָשָׁל; also *a song of derision* Job 30, 9; Lament. 3, 14; plur. Ps. 69, 13; of joy Lament. 5, 14.

נְגִינוֹת (a plural form, from נָגַן) *n. p.* of a musical instrument, identical with the כִּנּוֹר, in the inscriptions of Psalms 4. 6. 54. 55. 67 and 76; hence a sort of stringed instrument.

נְגִינוֹתַי (־תַי instead of ־תַיִם) *dual*, a נְגִינוֹת-instrument consisting of two parts Is. 38, 20; Hab. 3, 19.

נְגִינַת (after the form זִמְרַת, נַחֲלַת, from נְגִינָה) *n. p.* of a musical choir in the temple, so called probably on account of their excellent playing on the harp Ps. 61, 1; therefore with עַל preceding, like יְדֻתוּן 62, 1, מוּת לַבֵּן 9, 1, הַגִּתִּית 8, 1, הַנְּחִילוֹת 5, 1.

נָגַל (not used) *tr. to mow, to cut off;* Ar. نَجَلَ to bore through, to cut through; identical in its organic root נָ־גַל with חַל. Deriv. מַגָּל.

נָגַם (not used) *intr. to appear, to rise, to go forth*, of light, = נָגַהּ, a stem assumed for מַגֶּמֶת Hab. 1, 9 (to be read for מְגַמַּת), which is = Ar. نَجْم *a star, a high point*, then = פָּנִים. See מְגַמָּה.

נָגַן (only *part. m. pl.* נֹגְנִים) *tr. to touch, to strike*, the strings of the כִּנּוֹר (see 1 Sam. 16, 23), as pulsavit fides is used; Ar. وَجَنَ (see נ) to tread, to stamp, to mill, with a similar fundamental signification; see יָוַן and יוּן. — נֹגְנִים Ps. 68, 26 *players on instruments*, coupled with שָׁרִים = מְשֹׁרְרִים. Deriv. נְגִינָה, נְגִינוֹת, נְגִינוֹתַי, מַנְגִּינָה, נְגִינַת.

Pih. נִגֵּן (*part.* מְנַגֵּן, *inf. constr.* ־גֵּן, *fut.* יְנַגֵּן) *to strike the strings, to play*, בְּיָד 1 Sam. 16, 16 23, בַּכִּנּוֹר 16, 16, as a means of inspiration 2 Kings 3, 15; accompanied with song Is. 23, 16; Ez. 33, 3; metaphor. *to sing, to praise* Is. 38, 20.

נָגַע (*part. m.* נֹגֵעַ, *fem.* נֹגַעַת, *pass.* נָגוּעַ; *inf. constr.* נְגֹעַ, גַּעַת; *imp.* גַּע; *fut.* יִגַּע) *tr.* prop. same as נָגַח, נָכָה *to strike, to beat*, hence 1. *to smite, to punish, to inflict plagues upon*, of God; נָגוּעַ Is. 53, 4 = מֻכֵּה אֱלֹהִים ibid.; Ps. 73, 14; comp. Pih., Hif., and נֶגַע; with בְּ *to smite upon a thing* Gen. 32, 26; of a tempest Job 1, 19; of power (יָד) 1 Sam. 6, 9; *to blast* Ez. 17, 10. — 2. with a weaker sense, *to touch*, e. g. an unclean thing Is. 52, 11, which accus. must be supplied from the preceding context in Job 6, 7; Lament. 4, 15; elsewhere it is also followed by אֶל *to approach a thing with a touch* Num. 4, 15; Hagg. 2, 12; עַל *to touch upon* Is. 6, 7; Dan. 10, 26; commonly בְּ Gen. 3, 3; Ex. 19, 12; נָ׳ עַד *to come to a thing* (and to touch it) Job 4, 5; *to touch* (in a hostile manner), with בְּ Gen. 26, 11; Josh. 9, 19; Zech. 2, 12; seldom אֶל Job 2, 5; נָ׳ בְּאִשָּׁה *to touch a woman* impurely Prov. 6, 29, also with אֶל Gen. 20, 6, comp. ἅπτεσθαι γυναικός (1 Cor. 7, 1), tangere mulierem (Hor. Serm. 1, 2, 54); *to move, to excite, to affect, to touch* 1 Sam. 10, 26. — 3. in a local sense, *to touch upon*, with בְּ Hos. 4, 2; *to reach to a thing* 1 Kings 6, 27; נָ׳ עַד *to reach even to* Mic. 1, 9; Jer. 4, 10; *to extend to*, with אֶל 51, 9, עַל Judges 20, 34. — 4. *to come to, to arrive*, with בְּ 2 Sam. 5, 8, אֶל Jon. 3, 6, or absol. Ezr. 3, 1. Deriv. נֶגַע.

Nif. נִגַּע (*fut.* יִנָּגֵעַ) *to be smitten* Josh. 8, 13.

Pih. נִגַּע (*fut.* יְנַגַּע) *to smite, to inflict plagues*, with accusat. Gen. 12, 17, of leprosy; comp. נָגַף and נָכָה.

Puh. נֻגַּע *to be smitten* Ps. 73, 3.

Hif. הִגִּיעַ (*fut.* יַגִּיעַ) *to cause to touch* or *to come into close contact with*, with accus. of the object and עַל Is. 6, 7 or בְּ 5, 8 *upon; to reach, to attain to, extend to*, with אֶל Ez. 13, 14, לְ Lament. 2, 2, עַד Is. 26, 5; *to cause to push against*

5, 8; *to come in contact with*, with לְ Ex. 4, 25, אֶל 12, 22, עַל Jer. 1, 9; *to reach to a thing*, with עַד Is. 8, 8, עַד לְ 2 Chr. 28, 9, לְ Job 20, 6, and accus. Gen. 28, 12; *to happen to*, with אֶל of the person Eccles. 8, 14; Esth. 9, 26; *to arrive at*, with עַד Ps. 107, 18, אֶל 1 Sam. 14, 9, לְ Ps. 88, 4, Dan. 12, 12, accus. Is. 30, 4; *to attain to*, with לְ Esth. 4, 14, = *to acquire* Lev. 5, 7; *to obtain* Esth. 9, 1; *to come*, of men Esth. 6, 14 and of times Ez. 7, 12.

נֶגַע (with *suff.* נִגְעוֹ, *pl.* נְגָעִים, *constr.* נִגְעֵי) *m. a blow, a stroke*, hence *chastisement, punishment* Prov. 6, 33, coupled with קָלוֹן; 2 Sam. 7, 14 with שֵׁבֶט; *suffering, injury*, inflicted upon one, along with רִיב Deut. 17, 8; 21, 5; especially *God's strokes*, i. e. *diseases inflicted*, as *leprosy, pestilence* &c. Gen. 12, 17; Ex. 11, 1; 1 Sam. 6, 9; 2 Kings 15, 5; Job 19, 21. Spec. *leprosy-spot*, because it was considered to be God's stroke, and was also in houses, clothes &c. It is explained, therefore, by נֶתֶק (scurf) Lev. 13, 31, or צָרַעַת (leprosy) 13, 3 9 20 25; which, however, are omitted in 13, 22 33.

נָגַף (*part.* נֹגֵף, *inf. absol.* נָגֹף, *constr.* נְגֹף, *fut.* יִגֹּף) *tr. to smite, to push*, אִשָּׁה הָרָה Ex. 21, 22, of a bull 21, 35 = נָגַח; *to hurt* Prov. 3, 23, with בְּ *against* Ps. 91, 12; particularly of God, *to smite with sickness*, with בְּ of the member 2 Chr. 13, 15; 14, 11; 21, 18; *to chastise* Is. 19, 22; *to destroy suddenly* 1 Sam. 26, 10; נָ מַגֵּפָה *to inflict a disease, to send a plague*, with אֶת Zech. 14, 12, בְּ 2 Chr. 21, 14. Deriv. מַגֵּפָה, נֶגֶף.

Nif. נִגַּף (*fut.* יִנָּגֵף) *to be smitten*, of an army Judges 20, 36, with לִפְנֵי of the person 20, 32; 2 Sam. 2, 17.

Hithp. הִתְנַגֵּף *to strike against*, of the feet Jer. 13, 16.

The organic root נ־גּ־ף (Aram. נְגַף) lies also in אָ־קַף, דָּ־חַף, נָ־קַף.

נֶגֶף *m. a striking*, i. e. the stumbling (of the foot); figurat. Is. 8, 14 *a stone of stumbling*, comp. *λίθος προσκόμματος* (Rom. 9, 33); *punishment, plague, death, misfortune* Ex. 12, 13; Num. 17, 11 12.

נָגַר (Kal unused) *intr. to flow to, to extend, to go to, to stretch* or *reach to*, identical in fundamental signification with מָגַר I. and then with מָגַן (which see); the ideas of flowing, pouring out passing elsewhere also (see נָזַל) into those of delivering over, giving up, reaching to; comp. Aram. נְגַר, נֵיגַר to go to, to flow.

Nif. נִגַּר (*part. m. pl.* נִגָּרִים, *fem. pl.* נִגָּרוֹת) *to be poured out, to flow*, of מַיִם 2 Sam. 14, 14, of עַיִן Lament. 3, 49; *to spread out, to stretch*, יָד (in prayer) Ps. 77, 3; *to melt, to flow away*, i. e. to vanish Job 20, 28 (*part. pl. fem.* as a noun).

Hif. הִגְיִר (*fut.* יַגִּיר, *apoc.* יַגֵּר) *to cause to overflow in abundance*, i. e. to pour out, Ps. 75, 9 *and he makes of it* (wine) *to flow over;* metaphor. *to pour down, to shake down*, אֲבָנִים, with לְ *whither* Mic. 1, 6; *to deliver up, to give over*, עַל־יְדֵי חֶרֶב *into the hands* (the power) *of the sword* Jer. 18, 21 (Targ., Syr.); Ez. 35, 5 (Targ., Syr., Symm., without having to read תַּסְגֵּר for תַּגֵּר); Ps. 63, 11; comp. הַשְׁרָה Is. 53, 12.

Hof. הָגַר (*part.* מֻגָּר) *to be poured out*, of מַיִם Mic. 1, 4.

The organic root נ־גּ־ר is also in the Arab. جَرَى (to flow); Phenic. נָגַר the same, whence אַגְּרָא and נַגְּרָא in names of places, e. g. נְהַר אַגְּרָא, Nar-Aggara, Nar-Angara (*river of the waterfall*) n. p. of a city in Africa proper; מֵי נַגְּרָא, Me-Neggere (*water of the cataract*) n. p. of a city in Byzacium.

נִגְרוֹת as a noun, see נָגַר Nif.

נָגַשׂ (*part.* נֹגֵשׂ, *fut.* יִגֹּשׂ and Is. 58, 3 יְנֹגְשׂ) *tr. to urge, to drive*, to work, or workmen Is. 58, 3; hence נֹגֵשׂ, *a taskmaster* Job 3, 18; *an overseer of labourers, a bailiff* Ex. 3, 7; 5, 6; *an ass-driver* Job 39, 7. Farther, *to maltreat*, with בְּ Is. 9, 3; *to exact, to dun for*, tribute; *to lay under contribution*, of Heliodorus Dan. 11, 20; generally Zech. 9, 8; *to press*, a debt, *to*

demand urgently, with a double accusative Deut. 15, 2 3; 2 Kings 23, 35; *to drive* or *keep together*, a herd, an army Zech. 10, 4; hence נֹגֵשׂ *a leader, a ruler, a king, a tyrant* Is. 3, 12; 14, 2; 60, 17, Ethiop. nĕgûs, a title of the old Ethiop. kings, like Tobba' (تُبَّع a title of kings in Arabia Felix) from תָּבַע, تبع to demand, to exact.

Nif. נִגַּשׂ recipr. *to harass one another* Is. 3, 5; pass. *to be pressed*, attacked 53, 7, *to be harrassed* 1 Sam. 13, 6 (LXX מֻדְהָגִּישׁוּ); *to be tired out, wearied*, of warriors 14, 24.

With relation to the stem comp. נָגַשׁ to drive or press together, נָגַס to press into a thing, to thrust, to pierce; but chiefly the Hebrew נָתַץ, נָתָץ, agreeing with it in use. The organic root is נ־גּ־שׂ.

נָגַשׁ (perf. not used; *inf. constr.* גֶּשֶׁת, with *suff.* גִּשְׁתּוֹ; *imp.* גַּשׁ, before Makkeph גַּשׁ, גְּשָׁה; *fut.* יִגַּשׁ) *intr.* 1. *to near, to approach, to join*, followed by אֶל Gen. 27, 22, Jer. 30, 21, בְּ Is. 65, 5, לְ Judges 20, 23, עַד Gen. 33, 3, עַל Ez. 44, 13, accusat. Num. 4, 19 in construction; absol. *to go near* Gen. 29, 10, with slight modifications of the idea; *to approach*, a woman (אֶל), i. e. *to have intercourse with* Ex. 19, 15, comp. קָרַב; *to draw near to God*, i. e. to perform priestly services 30, 20, to direct the mind to God Is. 29, 13; Jer. 30, 21; *to approach in a hostile manner*, i. e. to attack 1 Sam. 17, 40; 2 Sam. 10, 13; *to join*, with בְּ *upon* Job 41, 8 [17], comp. הִקְרִיב (Is. 5, 8); *to come near to*, i. e. to reach as far as Am. 9, 13. — 2. *to near away*, hence *to remove from others*, Is. 49, 20 *remain near thyself for me*, i. e. withdraw from me; Gen. 19, 9 *stand back* (from me); as also קָרַב 2 Kings 16, 14 and Is. 65, 5, and סוּר are to be taken, without any need for adopting an opposite meaning for the verb.

Nif. נִגַּשׁ (only *perf.* and *part.* נִגָּשׁ) *to near*, like Kal Gen. 33, 7; Is. 29, 13.

Hif. הִגְרִישׁ (*part.* מַגְרִישׁ, for which מַשְׁגִּיר stands in 1 Sam. 14, 26; *imp.* הַדְגִּישָׁה; *fut.* יַגְרִישׁ, *apoc.* יַגֵּשׁ, תַּגְרִישׁ, for which תַּשְׁגִּיר has been read without necessity in Am. 9, 10) *to bring near, to lead to*, with אֶל Gen. 48, 13, Ex. 21, 6, or לְ Gen. 27, 25; *to present, to offer*, 1 Kings 5, 1; omitting לְ, *to present* Job 40, 19, with עַל Mal. 1, 7; *to bring forth, produce* Is. 41, 21; *to step near* 41, 22; 45, 21; *to bring near*, with לִפְנֵי of the person 1 Sam. 28, 25; *to cause to come near* Am. 6, 3, opposite נָדַח I.; *to come near* Am. 9, 10, coupled with הִקְדִּים to come before. The intransitive senses are to be referred to the transitive.

Hof. הֻגַּשׁ (*part.* מֻגָּשׁ) *to be offered*, with לְ Mal. 1, 11 (of sacrifices); *to be brought near*, with לְ 2 Sam. 3, 34, where it is better to read הֻגְּשׁוּ (to be pressed into).

Hithpa. הִתְנַגֵּשׁ *to draw near to one another, to move together* Is. 45, 20.

The organic root of the stem נ־גּ־שׂ is not identical with that in נָגַשׁ, but with גֵּשׁ (which see). It appears in פ־גּ־שׂ also.

נֵד (from נוּד II.) *m.* 1. prop. a heaping up, an accumulation, hence *a mound, a wall*, also of the heaped up waves of the sea Ex. 15, 8, for which 14, 22 has חוֹמָה; Josh. 3, 13 16; Ps. 78, 13; נָצַב, עָמַד, קוּם being always applied to it; comp. the Ar. نَدّ a hill, a mound, from نَدَّ = Hebr. נוּד II. — 2. same as נֹד, נֹאד (which see) *a bag*, Ps. 33, 7 *he collects the waters of the sea as into a bag*. See נוּד I. But it may also be taken in signif. 1.; comp. Virgil Aen. 4, 316.

נָדָא (Kal not used) *intr. to flee, to go away, to go out, to give way* = נָדַח I.; Syr. ܢܕܐ.

Hif. הִדִּיא (*fut.* יַדִּיא, *ap.* יַדְּא) *to frighten away, to remove* 2 Kings 17, 21 K'tib, for which the K'ri has וַיַּדַּח (Hif. of נָדַח).

נָדַב (*fut.* יִדֹּב, with *suff.* יְדָבֵנִי) *tr. to impel, to incite*, to a thing, *to urge*, of לֵב, רוּחַ with accusat. of the person

Ex. 25, 2; 35, 21 29. With relation to the idea of an impulse coming from within, the meaning arises *to act willingly, freely, spontaneously, to be noble, willing, liberal,* which idea comes out in the derivatives. Derivat. נָדִיב, נְדָבָה, נְדִיבָה, the proper names נָדָב, נוֹדָב, נְדַבְיָה.

Hithp. הִתְנַדֵּב (*part.* מִתְנַ׳, *fut.* יִתְנַ׳) *to impel oneself,* to a thing; hence *to do freely, willingly,* followed by the infin. with לְ Neh. 11, 2, 1 Chr. 29, 5, or a finite verb 29, 6; *to give willingly, freely, to bestow,* 29, 6 .9 17, with לְ Ezr. 2, 68; *to volunteer,* for the military service Judges 5, 2 9; *to decide freely,* for the sacred service, with לְ 2 Chr. 17, 16; *inf.* הִתְנַדֵּב substantively *a free-will offering* Ezr. 1, 6; comp. הִתְנַדָּבוּת 7, 16.

The stem (dividing in its proper transitive and then intrans. sense into نَدَبَ and نَدُبَ in Ar.) is sufficiently clear in signification, according to its organic root נָ־דַב; the same being also found in דָּפ־ָה, הָ־דַף &c.

נָדָב (*a noble one*) *n. p. m.* Ex. 6, 23; 1 Kings 14, 20; 1 Chr. 2, 28; 8, 30. Compounded with נָ׳ are the proper names אֲבִינָדָב, אֲחִינָדָב, עַמִּינָדָב and נְדַבְיָה.

נְדַב (Peal not used) *Aram. tr.* same as Hebrew נָדַב.

Ithpa. הִתְנַדַּב (= אֶת׳; *part.* מִתְנַדַּב) *to shew oneself ready, to be willing, liberal,* Ezr. 7, 13, followed by לְ 7, 15 16; the *infin.* הִתְנַדָּבוּת 7, 16 is a substantive, like הִתְנַדֵּב 1, 6.

נְדָבָה (*constr.* נִדְבַת; *pl.* נְדָבוֹת, *constr.* נִדְבוֹת, with *suff.* נִדְבֹתֵיכֶם) *f. willingness, voluntariness, spontaneousness,* opposite to obligation; hence בִּנְ׳ an *adv.* (prop. in willingness) *spontaneously,* without being obliged to do a thing Num. 15, 3, Ps. 54, 8, and in the same sense נְדָבָה accus. *willingly, voluntarily, with a willing disposition* Deut. 13, 24, Hos. 14, 5, or pl. נְדָבוֹת *willingly, readily,* for military service Ps. 110, 3; *a free-will gift,* of libations and sacrifices Ex. 35, 29; 36, 3; Ezr. 1, 4, oppos. to נֶדֶר (a vow), which is a duty; *pl.* נְדָבוֹת *free-will offerings,* without legal compulsion Amos 4, 5; 2 Chr. 31, 14; fig. Ps. 119, 108 *the free-will offerings of my mouth,* i. e. my spontaneous prayers (comp. 50, 14; 51, 19); גֶּשֶׁם נְדָבוֹת 68, 10 *rain of libations,* i. e. of plentiful gifts, of manna.

נְדַבְיָה (*Jah is the Noble;* נְדַב *constr.* of נָדָב) *n. p. m.* 1 Chr. 3, 18.

נִדְבָּךְ (from דְּבַק = דְּבַךְ) *Aram. masc. stones joined together in a wall,* prop. *a layer, a row* (Hebr. טוּר) Ezr. 6, 4 (LXX, Vulg.), Talmudic מִדְבָּךְ.

נָדַד (i. e. נַד, but the perf., part. and inf. in resolved forms; *fut.* יִדֹּד, יִדֹּדוּן in the Aramaean manner for יָנֹד, and יִדַּד for יֵנַד, conseq. פ״נ prevails) *intr.* 1. same as נָד, נָדָא *to move forward: to ramble forward, to flee,* absol. Jer. 4, 25; 9, 9, coupled with הָלַךְ; with מִן *away from* Hos. 7, 13; Ps. 31, 12; Nah. 3, 7; Is. 33, 3 *the peoples flee at the lifting up of thyself;* with מִפְּנֵי פְ׳ Is. 21, 15; absol. Ps. 68, 13; *to wander away,* with מִן of the place Prov. 27, 8; *to fly away, to disappear,* of שֵׁנָה Esth. 6, 1; *to wander abroad* Is. 10, 31; *to be scared,* of an עוֹף 16, 2; נֹדֵד *a fugitive* 16, 3; 21, 14, *a wanderer* Jer. 49, 5; Hos. 9, 17; *to wander about,* with לְ *to* Job 15, 23. — 2. same as נָט *to move up and down, to flap,* of כָּנָף Is. 10, 14. Derivat. נְדֹד, נְדוּד, according to some מִדַּד. — 3. *to separate, to remove, to reject, to abominate;* Syr. ܢܕ the same, prop. to divide, to separate, like Ar. نَدَّ, to thrust away. Cognate in sense with תָּעַב, conseq. like נָדָה I. Deriv. נִדָּה.

Po. נוֹדַד *to disappear, to fly away* Nah. 3, 17.

Hif. הֵנֵד (*fut.* יָנֵד, with *suff.* יְנִדֻּהוּ) *to scare away, to chase away,* with מִן Job 18, 18.

Hof. הֻנַּד (*part.* מֻנָּד, but *fut.* יֻדַּד) *to be scared away, to fly away,* Job 20, 8; metaphor. *to be thrust away* 2 Sam. 23, 6, e. g. קוֹצִים for the ploughed field; comp. Syr. ܢܕ. But the Hof. as well as the Hithp. may be also referred to נוּד I.

Hithp. הִתְנוֹדֵד (*fut.* יִתְנוֹדַד) *to move to*

and fro, of מְלוּנָה (the hammock of the field-watch) Is. 24, 20; *to shake the head*, Jer. 48, 27 *when thou speakest of him, thou shakest the head* (from mischievous joy); Ps. 64, 9 *all that look upon them shake* (the head). But the Hithp. may also be referred to נוּד I.

The stem נַד, like נָד I. and נָד־א, has the fundamental signification to flee, to escape, like نَدَّ; whereas on the other hand the idea of moving to and fro lies more in נַד.

נְדַד or נַד (3 *f.* נַדַּת) *Aram. intrans. to flee*, of sleep Dan. 6, 13.

נְדֹד (prop. inf.) *m. wandering about, flight* Ps. 55, 8. See נְדוּד.

נְדֻד see נְדוּד.

נָדָה I. (Kal unused) *intr.* same as נָד, נַד, נָד־א *to flee;* Syr. ܢܕܐ, Ar. نَدَأَ the same.

Pih. נִדָּה (*part.* מְנַדֶּה, *pl.* מְנַדִּים, with *suff.* ־דֵּיכֶם) *to thrust out* or *forth*, coupled with שָׂנֵא (to hate) Is. 66, 5; *to remove, to keep far off* Am. 6, 3, with לְ instead of the accus. like 8, 9; prop. to make give way; Talmudic to banish, hence נִדּוּי a ban. Deriv. (perhaps) נִדָּה.

נָדָה II. (not used) *trans. to extend*, tendere; *to stretch forth, to reach to, to attain to*, hence *to present, to give*. Derivat. נֵדֶה (נֶדֶה).

The organic root נָד־ה lies also in נָטָה (to stretch to, to extend to), Ar. نَطَّ, redupl. نطنط extendit, protendit rem.

נֵדֶה (also in mss. נֶדֶה) *m. a gift, a present, prostitution-wages* Ez. 16, 33; from נָדָה II.

נִדָּה (*constr.* נִדַּת, with *suff.* נִדָּתָהּ, from נָדַד or נָדָה I.) *fem.* prop. removal, separation, rejection, hence *abomination, aversion, degeneracy, loathing, a heathenish thing*, cogn. in sense with טֻמְאָה, תּוֹעֵבָה Ez. 7, 19 20, Ezr. 9, 11, Lament. 1, 17, and like שִׁקּוּצִים of idolatrous images 2 Chr. 29, 5; *uncleanness of sin, stain* Lament. 1, 8; *incest* Lev. 20, 21; *issue*, of a menstruating woman, who is דָּוָה Lev. 12, 2; 15, 33; טְמֵאַת הַנִּדָּה *unclean from her issue* Ez. 22, 10 and 36, 17, a figure of impurity generally; אִשָּׁה נִ׳ 18, 6 *a menstruating woman* is an apposition. מֵי נִ׳ *water for uncleanness*, i. e. to purify from it Num. 19, 9 13 20; 31, 23; Zech. 13, 1.

נְדוּד (*pl.* נְדֻדִים) *m. a tossing to and fro* Job 7, 4; according to the Targ. sleeplessness (comp. Gen. 31, 40). Perhaps נְדֻדִים is the pl. of נְדֹד.

נָדַח (*inf. constr.* נְדֹחַ, *fut.* יִדַּח) *tr. to impel, to strike into*, accusat. גַּרְזֶן (axe), with עַל of the tree into which it is driven Deut. 20, 19; comp. Hif. 2 Sam. 15, 14; *to thrust out*, a fugitive (נִדָּח), with מִן of the person 2 Sam. 14, 14. In its organic root נָ־דַח (Ar. ندح) it is closely connected with דָּח, دَاخَ, דָּח־ה, Aram. דְּחָא, ܕܚܐ, Arab. دَحَا, דַּח, دَحَّ; and the Arab. نَطَحَ (to push) has the same root. Deriv. מַדּוּחַ.

Nif. נִדַּח (*part. masc.* נִדָּח, with *suff.* נִדְּחוֹ, נִדַּחֲךָ, נִדַּחֲכֶם, *plur.* נִדָּחִים, *constr.* נִדְּחֵי, *fem.* נִדָּחָה, נִדַּחַת; *fut.* יִדַּח Jer. 23, 12 belongs to דַּח which see) *to be thrust out, expelled, frightened away*, with accus. *whither* and מִן *from* Jer. 40, 12; 43, 5; part. *a fugitive* 2 Sam. 14, 14, *a fleeing* or *wandering about* Deut. 30, 4, *an outcast* 2 Sam. 14, 13, *an exile* Is. 16, 4; 27, 13; Mic. 4, 6; Zeph. 3, 19. Farther, *to be scared away*, תּוּשִׁיָּה Job 6, 13; *to slide, to slip off*, Deut. 19, 5 *and his hand slips* (i. e. drops or slides) *with the axe*, i. e. in lifting it up; *to be impelled, misled, seduced* Deut. 4, 19; 30, 17.

Pu. נִדַּח (*part.* מְנֻדָּח) *to be thrust forth*, i. e. *to be delivered up*, with accusat. of the direction, אֲפֵלָה *into darkness* Is. 8, 23 (Rashi); elsewhere with בְּ Jer. 23, 12.

Hif. הִדִּיחַ (*inf. constr.* הַדִּיחַ, with *suff.* הַדִּחִי; *fut.* יַדִּיחַ, *ap.* יַדַּח) *to thrust out, to drive out*, with accus. of the person and of the place whither Deut. 30, 1; Jer. 16, 15; 23, 3; 29, 14; rarely אֶל of the place Jo. 2, 20; with בְּ among Ez. 4, 13; *to reject*, conceived of as destruc-

tion Ps. 5, 11; *to cast down* מִשְּׂאֵת (from a height) 62, 5; *to seduce*, *to mislead*, with accus. of the object 2 Chr. 13, 9, Prov. 7, 21, and מִן Deut. 13, 6; מֵעַל 13, 11; *to cause to fall*, with עַל of the person 2 Sam. 15, 14.

Hof. הֻדַּח (*part.* מֻדָּח) *to be driven away*, *to hasten away*, Is. 13, 14.

נָדִיב (after the form נָסִיךְ, נָגִיד; *constr.* נְדִיב; *pl.* נְדִיבִים) 1. *subst. m. a noble*, *a generous* or *distinguished one*, opposite to נָבָל Is. 32, 5; בַּת־נָ׳ *a noble female*, *of noble descent* Song of Sol. 7, 2; *a prince*, *a grandee* Prov. 19, 6; 17, 7; 25, 7; *a well-disposed one*, *pious*, opposite to רָשָׁע Job 21, 28; seldom in a bad sense, *a tyrant*, properly a ruler Is. 13, 2, comp. מֹשֵׁל 14, 5. — 2. *adj. m.*, נְדִיבָה *f. willing*, *spontaneous*, *good*, of לֵב Ex. 35, 5, רוּחַ Ps. 51, 14. See נָדַב.

נְדִיבָה (*pl.* ־בוֹת) *f. honour*, *reputation*, which one enjoys Job 30, 15; *pl. noble things*, Is. 32, 8 *and the noble thinks of noble things and perseveres in the noble.*

נָדַן I. (not used) *intrans.* prop. *to be hollow*, *to be deepened out*, for containing a thing in it, hence *to be bellied*, *arched*, *bent;* these two ideas coinciding elsewhere (comp. גָּוָה I. and II.; גַּב and גָּב II). Deriv. נָדָן 1.

The organic root נָ־דַן (Aram. נְ־דַן, לְ־דַן) lies also in דָּנָ־ה (to be deepened out, low), Ar. دنا, בָּ־טַן Ar. بدن, tr. טָעַן I.&c.; the signification being confirmed by comparison. Comp. the Talmudic דָּנָא *a cask*, Pers. دان a vessel (*Fürst*, Conc. s. v.).

נָדַן II. (not used) *trans. to reach*, *to hand over*, *to give*, *to present*, ident. with נָתַן. Deriv. נָדָן 2.

נְדַן *Aram.* same as נָדַן I. Deriv. נִדְנֶה.

נָדָן (with *suff.* נְדָנָהּ, *plur.* with *suff.* נְדָנַיִךְ) *m.* 1. (from נָדַן I.) *a sheath*, of a sword 1 Chr. 21, 27, prop. the holding, containing, called so from its being hollow; like גֵּוָה Job 20, 25 from גָּוָה II. to hollow out, to deepen out; comp. too אַשְׁפָּה 1. — 2. (from נָדַן II.) *a gift*, *a present*, Ez. 16, 33, ident. with נֵדֶה. One ms. also reads נְדָיִךְ.

נִדְנֶה (from נָדַן) *Aram. m. a sheath*, like Hebrew נָדָן 1; metaphor. *body*, the sheath, as it were, of the soul (*Plin.* H. N. 7, 52, 53) Dan. 7, 15; comp. גֵּוָה 1, גּוּף and בֶּטֶן; Targ. נְדַן, לְדַן the same.

נָדַף (*fut.* יִדֹּף, once יִנְדֹּף Ps. 68, 3) *tr. to drive away*, *to disperse*, עָשָׁן Ps. 68, 3, מֹץ 1, 4; *to expel*, *to put to flight* Job 32, 13. The organic root נָ־דַף (comp. Ar. نَدَفَ) lies also in הָ־דַף, רָ־דַף.

Nif. נִדַּף (*part.* נִדָּף; *inf. constr.* הִנְדֹּף in כְּהִנְדֹּף Ps. 68, 3, arising from the combination of כִּנְדֹּף and כְּהִנָּדֵף) *to be driven about*, *to be scattered*, of עָלֶה Lev. 26, 36, קַשׁ Is. 41, 2; *fleeting*, of הֶבֶל (a breath) Prov. 21, 6; *to disappear*, of מִזְרָע Is. 19, 7, *to evaporate*, of עָשָׁן Ps. 68, 3.

נָדַר (*part.* נֹדֵר, *inf. constr.* נְדֹר, *fut.* יִדֹּר and יִדַּר) *tr. to vow*, to give or do a thing, opposite to אָסַר (to bind oneself not to do a thing); *to consecrate*, with accus. of the thing Num. 6, 21, and לְ of the person Gen. 31, 13; Num. 21, 2; Deut. 23, 24; Judges 11, 30. Sometimes the object of the vow follows, introduced by לֵאמֹר Gen. 28, 20, וַיֹּאמֶר Num. 21, 2. Deriv. נֵדֶר, נֶדֶר.

The stem (Targ. נְדַר, Syr. ܢܕܪ, ܢܕܪ, Ar. نَذَرَ the same) has obviously נָ־דַר for its organic root; and three views have been entertained about its fundamental signification: a) according to *Fürst* (Schulwörterb. p. 349) the organic root is said to be identical with דַּר, Ar. درّ (to pour out), except that it should be *trans.: to pour out a libation*, spondere; then: *to fix a thing with the confirmation of a holy libation*, i. e. *to appoint it as sacred*, and so to vow; comp. despondere *to promise*, sponsus *betrothed*, sponsio *a vow;* thus נָדַר is = נָדַב. But נֵדֶר is opposed to נְדָבָה Lev. 7, 16, Num. 29, 39, and the idea of *promising surely*, *confidently*, lies in all cases

at its basis. b) It is a collateral form of נָ־דַר *to separate, divide from*, the two verbs coinciding in Arabic. But this does not exhaust the meaning of נָדַר. c) It is therefore better to take the view of *Fürst* in Concord. s. v. *to make fast, to appoint, to make certain and obligatory;* and so it is connected with דָּר (firmum facere), דָּהַר, כָּ־דַר II., יָ־תַר, קָ־טַר II.

נֵדֶר (5 times) *m. a vow* Lev. 22, 23; Num. 30, 10 14; 2 Sam. 15, 8; Is. 19, 21.

נֶדֶר (with *suff.* נִדְרִי, ־רוֹ, ־רָהּ; *plur.* נְדָרִים) *m. a vow*, to do a thing Gen. 28, 20, *an obligatory sacrifice, a sacrifice vowed*, oppos. to נְדָבָה Lev. 7, 16; 22, 21, שְׁלָמִים Num. 15, 8; *a firm purpose* 1 Sam. 1, 21; *a thank-offering*, vowed by one Prov. 7, 14; בַּר־נֶדֶר *a son asked for by a vow* 31, 2; *a wish* Ps. 61, 6; עָשָׂה נֶ׳ Judges 11, 39 *to pay a vow*. Phenic. נֶדֶר the same (Mel. 1).

נֹהַּ (from נוּהַּ, i. e. נָהּ, after the form קֹל) *m. meeting of people, tumult of the people*, i. e. common life Ezek. 7, 11, ident. with הֵם (הֶם־), הָמוֹן ib., conseq. נָהּ = נָהָה II. (see 1 Sam. 7, 2) *to rush, to be tumultuous, to assemble*. The meaning *lamentation*, from נוּהַּ = נָהָה, or that of being eminent like the Arab. نَاهَ, must be decidedly rejected.

נָהַג I. (Kal not used) *intr. to sigh, to lament, to groan*, prop. *to utter dull sounds*, like the cooing of doves (Virg. Ecl. 1, 59), Ar. نَهَجَ and نَهِجَ to pant, Syr. ܢܗܓ the same; identical in its organic root נָ־הַג with that in הָג־ה I. (Is. 59, 11), הַג, נָ־אַק, נָ־הַק.

Pih. נִהֵג (*part. f. pl.* מְנַהֲגוֹת) *to sigh, to lament, to coo* Nah. 2, 8 (Syr.).

נָהַג II. (*part.* נֹהֵג, *imp.* נְהַג, *fut.* יִנְהַג) *tr. to drive forward, to impel, to lead*, מִקְנֶה Gen. 31, 18, 1 Sam. 23, 5, צֹאן Ex. 3, 1; *to lead forth*, חַיִל 1 Chr. 20, 1, *to lead away*, captives Is. 20, 4, נְהוּגִים *led as captives* 60, 11; *to drive* 2 Kings 9, 20; *to drive forward*, עֲגָלָה 2 Sam. 6, 3, *to lead* Lament. 3, 2, *to drive off* Job 24, 3, *to guide* Eccles. 2, 3; sometimes with בְּ instead of the accus. Is. 11, 6; 1 Chr. 13, 7. Deriv. מִנְהָג.

Pih. נִהֵג (*fut.* יְנַהֵג) *to make go, to drive*, a chariot Ex. 14, 25; *to conduct* or *lead*, a people Is. 49, 10; men Ps. 48, 15, with the accus. of a place Deut. 4, 27; *to bring upon*, רוּחַ קָדִים Ex. 10, 13; *to lead off* Gen. 31, 26.

The organic root of the stem נָ־הַג (Arab. نهج, Aram. נְהַג) means prop. *to drive, to lead, to lead forward, to drive on*, i. e. *to do, to act;* and it is partly connected with the organic root in הָג־ה II., partly with the Sanskrit ag, aj, Pers. ag-iten, Greek ἄγ-ω, ἡγέομαι, Latin ag-o.

נָהַד a stem incorrectly adopted for הוּד, הוֹד and the proper names הוֹדַוְיָה, יְהֻדִיָּה, הוֹדִיָּה, הוֹדִיָּה, הוֹדַוְיָהוּ.

נָהָה I. (*imp.* נְהֵה) *intr. to lament, to mourn*, with עַל of the person Ez. 32, 18, which is also omitted; sometimes the accusative נְהִי is added Mic. 2, 4; Syr. ܢܗܐ, Ar. نَاحَ (planxit, gemuit), Ethiopic נהי. Identical, perhaps, in its organic root נָה־ה with that in אָ־נָה I., Arab. أَنَّ, אָ־נַח. Deriv. נְהִי and perhaps נִי, הִי, נִהְיָה (according to some).

נָהָה II. (Kal unused) *intr.* same as נָהּ (נוּהַּ) *to collect, to come close together. to join a noisy multitude*, Targ. אִתְנְהִי (Jer. 3, 17; 30, 21) for נִקְוָה or נִגַּשׁ אֶל; Ar. نَحَا to press upon a thing, نَهَى to be added to.

Nif. נִהָה (instead of נִנְהָה; *fut.* יִנָּהֶה) *to come together, to assemble*, אַחֲרֵי יי׳ 1 Sam. 7, 2 (Targ.), as הָלַךְ, מִלֵּא are also construed.

נְהוֹר (*def.* נְהוֹרָא, from נְהַר) *Aram. m. a light* Dan. 2, 22 K'ri, where the K'tib has נְהִירָא.

נְהִי (*in pause* נֶהִי, from נָהָה I.) *m. a lament*, coupled with בְּכִי Jer. 9, 9; 31, 15; *a lament for the dead* 9, 17 19; Am. 5, 16; נָשָׂא נְ׳ *to take up a wail for the dead* Jer. 9, 9.

נְהִיָּה (after the form לִוְיָה, from נָהָה I.) *f.* commonly same as נְהִי *lamentation* Mic. 2, 4 (Targ., *Kimchi*). But as this fem. of נְהִי does not appear elsewhere and נְהִיָּה is written, it is better to take it, with *Rashi* and *Ibn Esra*, as the Nif. of הָיָה, therefore *it has happened, it is fulfilled*, paraphrased by the following "we are utterly destroyed".

נְהִיר see נְהוֹר.

נַהִירוּ (from נְהַר) *f. illumination, wisdom* Dan. 5, 11 14.

נָהַל (Kal not used) *intrans. to pass, to flow, to run*, of water, ident. with נָהַר I., hence like אָזַל, נָזַל, יָבַל *to wander, to go;* Ar. نَالَ, نَحَلَ *to be abundant*, prop. to pour out, نَجَلَ *tr. to empty, to give up*, = הִגִּיר from נָגַר. The organic root נָ־הַל is perhaps ident. with that in אָ־זַל, נָ־זַל, the liquid interchanging with the guttural.

Pih. I. נִהֵל (*part.* מְנַהֵל, *fut.* יְנַהֵל) *to conduct, to lead*, cogn. in sense with הוֹבִיל (from יָבֵל I. to flow), with the accus. of the person Ps. 31, 4; Is. 40, 10, coupled with הִנְחָה; with אֶל of the place *to which* Ex. 15, 13, with עַל *to* or *by a thing* Is. 49, 10; Ps. 23, 2; נ׳ בַּחֲמוֹרִים *to conduct upon asses* 2 Chr. 28, 15; figur. *to adopt, to provide for, to take care for* Gen. 47, 17; Is. 51, 18; *to be careful about a thing*, hence with מִסָּבִיב 2 Chr. 32, 22, if we should not read here with the LXX and Vulg. וַיָּנַח לָהֶם.

Pih. II. נִהֲלֵל (not used) *to drive*, a herd; cognate in sense דָּבַר II. Deriv. נַהֲלֹל, the proper names נַהֲלָל and ־לֹל.

Hithp. הִתְנַהֵל (*fut.* יִתְנַהֵל) *to lead on, to go on*, Gen. 33, 14.

נַהֲלָל (*pasture*) *n. p.* of a city in Zebulon Josh. 19, 15, which became a Levitical one 21, 35.

נַהֲלֹל 1. *m. pasture* Is. 7, 19, from נָהַל Pih. II., like מִדְבָּר from דָּבַר II., coupled with נַעֲצוּץ (a thorn-hedge) a place where bees and flies settle. The ancients incorrectly took it sometimes (from הָלַל = חָלַל) for *a cave* (LXX, Vulg.); sometimes for a sort of bush (*Ibn G'anâch, Saadia*). — 2. *n. p.* = נַהֲלָל Judges 1, 30, for which the LXX put either (cod. Alex.) ἐκ Ἀμμάν i. e. יָקְנְעָם, or (cod. Vat.) Δωμανά i. e. דִּמְנָה, therefore neighbouring cities.

נָהַם (*fut.* יִנְהֹם) *intrans. to growl*, of young lions Prov. 28, 15, different from שָׁאַג; *to roar, rage*, of the sea Is. 5, 30; *to groan*, of the sick Ez. 24, 23; *to lament* Prov. 5, 11. Deriv. נַהַם, נְהָמָה.

The stem נָ׳, Ar. نهم, Syr. ܢܗܡ, has for its organic root נָ־הַם, which is also found in הָם III. (הוּם), הָמָ־ה, Ar. همهم.

נַהַם *m. the growling*, of a young lion Prov. 19, 12; 20, 2.

נְהָמָה (*c.* נַהֲמַת) *f. the roaring*, of the sea Is. 5, 30; *the groaning*, of לֵב Ps. 38, 9, if we should not read לָבִי(א) for לִבִּי.

נָהַק (*fut.* יִנְהַק) *intr. to bray*, of an ass Job 6, 5; *to utter wild cries*, of famished persons 30, 7; comp. Targ. נְהַק, نَهَقَ and نَهِقَ; and see נָאַק, אָנַק, אָנַח.

נָהַר (*fut.* יִנְהַר) *intr.* prop. same as יָאַר (see under Yod and Nun) *to sparkle, to glitter*, metaphor. *to move rapidly to and fro*, hence 1. *to lighten, to shine, to glitter*, metaphor. *to rejoice, to be cheerful* Is. 60, 5 (comp. אוּר, צָהַל); Ps. 34, 6. — 2. *to flow, to run, to ramble;* hence *to flock, to crowd to*, with אֶל Jer. 31, 12; 51, 44; Is. 2, 2, or עַל of the place Mic. 4, 1. Deriv. נָהָר, נְהָרָה, מִנְהָרָה, and the proper name נַהַר (dual נַהֲרַיִם).

The twofold signification of the stem is also perceptible from the Arab. نهر, which sometimes means *to lighten, to shine*, hence نَهَار day, of which نَارَ is a collateral form; sometimes *to flow, to stream*, whence the nouns نَهَر, نَهْر, مِنْهَر, ־رَة; and the coincidence of both significations in *to move quickly* is proved by the active meaning of نَهَرَ *to move quickly, to drive, to press on.*

נְהַר (not used) *Aram. intr.* same as Hebrew נָהַר 1. and 2. Derivat. נְהוֹר, נְהִיר, נְהִירוּ, נְהַר.

נָהָר (*constr.* נְהַר, 1 *pl.* נְהָרִים, *constr.* נַהֲרֵי, 2 *pl.* נְהָרוֹת, *constr.* נַהֲרוֹת, with *suff.* נַהֲרוֹתָם, נַהֲרוֹתַיִךְ) *m.* 1. *streaming, current*, in the sea Jon. 2, 4, *running water* Ps. 24, 2. — 2. *a river, stream*, with genitive of the country, מִצְרַיִם Gen. 15, 18, of *Wady el-Arish* = נַחַל מִצְרַיִם; גּוֹזָן 2 Kings 17, 6 (of Kisel-Osen); נַהֲרֵי כוּשׁ Is. 18, 1 (of Atbara, Astapos &c.); נַהֲרוֹת בָּבֶל Ps. 137, 1 (of the Euphrates and its canals); נַ׳ דַּמֶּשֶׂק 2 Kings 5, 12; or with the genitive of the name of the river, instead of the usual apposition, as נְהַר פְּרָת Gen. 15, 18, נְ׳ כְּבָר Ez. 1, 1, which is still doubtful in נְהַר אַהֲוָא Ezr. 8, 31. הַנָּהָר *the Euphrates* Gen. 31, 21, poet. without the article Is. 7, 20, fully הַנָּ׳ נְהַר פְּרָת 1 Chr. 5, 9, הַנָּ׳ נְהַר פְּרָת Deut. 11, 24, or הַנָּ׳ הַגָּדוֹל נְ׳ פְּ׳ 1, 7; also the *Nile* (without the article) Is. 19, 5, interchanged with יָם there; of שִׁלֹחַ *Siloah* Ps. 46, 5. נָהָר is also applied to small brooks and streams 2 Kings 5, 12, Job 28, 11, or as an image of abundance and prosperity Is. 48, 18; 66, 12.

נַהַר (only dual נַהֲרַיִם) *m.* same as נָהָר, but only *dual* two rivers, i. e. Euphrates and Tigris; hence אֲרַם נַהֲרַיִם *Aram of the two rivers*, i. e. Mesopotamia, *Μεσοποταμία* (Acts 2, 9), lying between the two rivers Gen. 24, 10; Deut. 23, 5; Judges 3, 8; elsewhere פַּדַּן אֲרָם Gen. 25, 20; 28, 2, פַּדָּן 48, 7, שְׂדֵה אֲרָם Hos. 12, 13, Syr. ܒܝܬ ܢܗܪܝܢ.

נְהַר (*def.* נַהֲרָא, נַהֲרָה) *Aram. m. a stream, a river*, Dan. 7, 10 *a stream of fire issues;* especially *the Euphrates*, hence עֲבַר נַהֲרָה Ezr. 4, 10 16 17 20 *the district on both sides of the Euphrates.*

נְהָרָה *fem. light, clearness*, hence *day* Job 3, 4, Arab. نَهَار.

נוּא I. (in Kal only *fut.* 2 *pl.* תְּנוּאוּן Num. 32, 7 K'tib) *tr.* 1. *to keep off, to debar, to hinder*, with accus. of the object, and מִן *from which* Num. 32, 7 K'tib. Identical in its organic root נָא with the Arab. ناء or نَاهَ or عن; comp. نَهَا and the redupl. نَهْنَهَ *to bar, to hinder.* — 2. (not used) *to refuse, to deny, to hold off, to withhold*, probably proceeding in the first instance from an intrans. meaning, *to recede from a thing, to retract, to turn away from with reluctance.* Derivat. תְּנוּאָה.

Hif. הֵנִיא (*fut.* יָנִיא) *to hinder, to prohibit*, with accus. of the person Num. 30, 6 9 12; *to avert*, with מִן Num. 32, 7 K'ri, or with an apodosis following which begins with לְבִלְתִּי 32, 9; *to reject, to render vain*, Ps. 33, 10, parallel הֵפִיר. To this head has also been referred יָנִי Ps. 141, 5, which 36 mss. write יָנִיא, signifying *to refuse;* translated, *my head shall not refuse the oil.*

The organic root נָא is closely connected with the roots לָא (לוּא) and מָא (which see); the ideas of *refusing, withholding, keeping back, standing off from* &c. being decidedly expressed in them. From לָא (לוּא) have been formed the vocables לוֹא, לֹא, לוֹ, לָא &c.; from מָא the farther developed מָאֵן, מָאֵם, מַהּ, Arab. مه &c. With נָא should be also compared the Arab. نا, نه, نع (see too מָ־נַע) in نَهْنَهَ, نَعْنَعَ, نَأْنَأَ.

נוּא II. (not used) *intr. to be hard, tough, raw* (*Kimchi*), Arab. ناء (med. Ye) and نَهَا (to be raw, hard). Derivat. נָא.

נוּב I. (*fut.* יָנוּב) *intr. to sprout, to grow*, of plants; hence נִיב, תְּנוּבָה, prop. like נָבָא *to press forth, to break forth*, then metaphor. *to burst forth, to pour out.* Figur. *to be juicy, marrowy*, i. e. *in full vital energy* Ps. 92, 15; *to bubble up, to speak* Prov. 10, 31, like נָטַף and נָבָא. Derivat. נוֹב and נִיב, the proper name נִיבַי.

Pih. נוֹבֵב (*fut.* יְנוֹבֵב) *to cause to sprout, to produce*, metaphor. *to make eloquent* Zech. 9, 17.

נוּב II. (*fut.* יָנוּב) *intr.* same as נָבָה I. *to project*, *to be prominent*, *to arch out*, comp. Phenic. נֵב, whence נֹב = βουμός (Sid. 7, 14; 21, 5); metaph. *to heap up*, *to grow to fulness*, חַיִל Ps. 62, 11; Ar. نَبَا, نَافَ the same, نَبَّ magnifice semet extulit. Deriv. the proper name נֹב.

נוֹב or נוּב *m. fruit*, *produce*, of the lips, i. e. *discourse* Is. 57, 19 K'tib, here *praise*, elsewhere נִיב; comp. καρπὸς χειλέων (Hebr. 13, 15); Targ. נוֹב for פְּרִי and צֶמַח.

נוּב *n. p.* of a people and country, that shared the fate of Egypt, *Nubia*, Ez. 30, 5, as the Arab. translator reads; in our text is כּוּב, for which one ms. has כְּנוּב. לוּב (which see) is another race and province.

נוּגַהּ (only *def.* נָגְהָא) *Aram. masc. the early light*, *the dawn* Dan. 6, 20; Syr. ܢܘܓܗܐ, ܢܘܓܗܐ.

נוּד I. (once *perf.* נֵד Is. 17, 11; *part.* נָד; *inf. constr.* נוּד; *fut.* יָנוּד) 1. *intrans.* same as נַד (נָדַד), נָדָא *to move on* or *forward*, *to rove about*, *to flee*, *to drive about* Jer. 4, 1; 49, 30; 50, 3 8, coupled with הָלַךְ, נוּס; נָד *fugitive* Gen. 4, 12, with נוּעַ; with the accus. *whither*, Ps. 11, 1 *flee to the mountain as* (for הַרְכֶם the old versions have הַר כְּמוֹ) *a bird*. נֵד קָצִיר Is. 17, 11 *the harvest flees*, i. e. disappears (LXX, Aq., Symm., Vulg.). But as נוּד is never used figur. in the sense of אָבַד, and besides נֵד does not appear as a noun-form, it is better to take it as a noun from נוּד II. meaning *a heap*, and קָצִיר as denoting *cut off*, *copse*, *branches*, and so translate: (it is) *a heap of brushwood* &c. — 2. *to move to and fro*, *to shake*, of a reed 1 Kings 14, 15; usually *trans. to move up and down*, *to nod*, the רֹאשׁ (see Ps. 44, 15; Job 16, 4), coinciding with נָט, נַד 2; hence omitting רֹאשׁ as a gesture of mourning, and therefore *to lament*, *to pity*, with לְ of the person Job 2, 11; 42, 11; Is. 51, 19; Jer. 16, 5 coupled with נַחַם; seldom *to deplore*, *to bemoan*, מֵת Jer. 22, 10; comp. Syr. ܢܕܐ sorrow. Deriv. נוֹד, נִיד, מָנוֹד, according to the Targ. נִידָה (Lament. 1, 8), n. p. נוֹד.

Hif. הֵנִיד (*inf. constr.* הָנִיד, *fut.* יָנִיד) *to cause to wander* or *hasten away*, רֶגֶל 2 Kings 21, 8; *to scare away* Ps. 36, 12; *to shake*, בְּרֹאשׁ *the head*, as a sign of compassion Jer. 18, 16; comp. הֵנִיעַ רֹאשׁ.

Hof. הֻנַד (only *part.* מֻנָד) see נָדַד.

Hithp. הִתְנוֹדֵד see נָדַד.

The organic root נָד is also in נַד, נָט, נָד־א, Arab. نَادَ, Syr. ܢܕ, Sanskrit nud, whose meanings may all be referred to that now given.

נוּד II. (not used) *tr. to heap up*, *to accumulate*, a bank, a hill; Ar. نَدَّ the same, whence نَدّ a hill. Deriv. נֵד 1.

נוּד III. (not used) *intr.* same as נָאַד *to be belly-shaped*, whence נֵד 2.

נוּד *Aram. intr.* same as Hebr. נוּד I. Dan. 4, 11.

נוֹד (with *suff.* נֹדִי) *m.* 1. (from נוּד I.) *a wandering*, *a restless wandering about* Ps. 56, 9, like נִידָה Lament. 1, 8 after the Targ. (טִלְטוּל), LXX, Vulg., *Rashi* (גּוֹלָה). — 2. *n. p.* of a land (אֶרֶץ) in the east of Asia, Gen. 4, 16. By *Nôd* has been understood China; but perhaps the name is meant to denote simply *a wandering*, i. e. *a foreign land*, something like Ἀλήϊον πεδίον in Homer. According to others it is = לוֹד *Lydia* in Asia Minor, where the city חֲנוֹךְ is said to be *Iconium*.

נוֹדָב (*Noble* viz. is Jah) *n. p. m.* 1 Chr. 5, 19.

נוּהַּ (not used) *intr.* same as נָהָה II. (which see) *to collect*, *to gather together*. Deriv. נֹהַּ which see.

נָוָה I. (*fut.* יִנְוֶה) *intr.* same as נָאָה I. (interchanging א and ו) prop. *to rest*, *to lie down comfortably*, hence *to dwell*, *to abide*, in tranquillity; לֹא יִנְוֶה Hab. 2, 5 *he abides not*, i. e. he finds no rest or peace (see אִי IV.). Deriv. נָוֶה, נָוָה, the proper names נְוָת (*plur.* נְוָיֹת), נָיָה (*pl.* נָיוֹת).

נָוָה II. (Kal not used) *intr.* same as נָאָה II. *to be beautiful, lovely, pleasant, cheerful*, ident. with יָאָה, interchanging נ and י. Deriv. *adj.* נָוֶה, *fem.* נָוָה.

Hif. הִנְוָה (*fut.* יַנְוֶה) prop. *to make beautiful, to dress;* metaph. *to celebrate, to exalt, to praise* Ex. 15, 2 (LXX δοξάσω, Vulg. *glorificabo*).

נָוֶה (*constr.* נְוֵה, *pl. constr.* נְוֹת, from נוּה I.) *f.* 1. *a dwelling, a home*, Job 8, 6; metaphor. *pasture, a mead* Zeph. 2, 6, coupled with כָּרוֹת. — 2. coll. *dwellers*, in a house Ps. 68, 13 (Symm.).

נָוֶה (*constr.* נְוֵה, with *suff.* נָוֵהוּ, נָוֵהּ, נָוֵהֶם; *plur.* נָוִים, with *suff.* נְוֵיהֶן) *masc.* 1. (from נָוֶה I.) *a dwelling, dwelling-place*, of Jerusalem Is. 27, 10; 33, 20; *habitation*, of the animals of the desert 34, 13; 35, 7; of the city of Babylon Jer. 50, 45; *home*, of right, holiness, referring to Zion 31, 23; 50, 7; Ex. 15, 13; to David's holy tent 2 Sam. 15, 25; to the temple Jer. 10, 25; Ps. 79, 7; generally Is. 32, 18; like בַּיִת Prov. 3, 33; 21, 20; 24, 15; Job 5, 3 24. נְוֵי אֵיתָן Jer. 49, 19 *habitation of the rock-fortress*, 49, 16 חַגְוֵי הַסֶּלַע. Also *pasture, couch of flocks* 2 Sam. 7, 8; Ez. 35, 5; 34, 14; Is. 65, 10, cogn. in sense רֶבֶץ, plur. Jer. 23, 3; of shepherds 33, 12, of wild beasts 25, 30. — 2. (from נָוָה II.) *adj. m.*, but only in *fem.* נָוָה *comely, beautiful, lovely* Jer. 6, 2, coupled with מְעֻנָּגָה, where the LXX incorrectly read נַהֲרָה.

נוּחַ (*inf. constr.* נֻחַ, נָחַ; *fut.* יָנוּחַ, *apoc.* יָנַח) *to settle down comfortably, to rest*, hence 1. *intrans. to keep at rest* or *still* Josh. 3, 13, *to encamp*, of men Is. 7, 2; *to lie down*, of animals Ex. 10, 14, 2 Sam. 21, 10, of inanimate things Gen. 8, 4, absol. Num. 10, 36, with בְּ Is. 7, 19 or עַל of a place Gen. 8, 4; *to descend, to settle down upon*, of the spirit, with עַל Num. 11, 25; *to inhabit*, with עַל of the surface inhabited Is. 7, 2, comp. יָשַׁב עַל (Jer. 23, 8), הוֹשִׁיב עַל (Hos. 11, 11); *to dwell*, with בְּ of the surrounding space Esth. 9, 22; Is. 7, 19; *to abide* Prov. 21, 16; Eccles. 7, 9; *to enjoy rest* Is. 14, 7; Job 3, 26, coupled with שָׁקַט; *to keep holiday*, i. e. not to work Ex. 23, 12; Deut. 5, 14; *to rest*, in the grave Job 3, 13; Is. 57, 2; *to have rest*, from enemies, with לְ Hab. 3, 16 (comp. הֶחֱרִישׁ לְ), seldom with מִן Esth. 9, 22; *to wait quietly* Dan. 12, 13. — 2. *trans. to procure rest*, with לְ of the person Josh. 21, 42; 2 Chr. 14, 6; 15, 15; 20, 30; but וַיְנִיחַ is better taken as a Hif. Deriv. נוֹחַ, מָנוֹחַ, מְנוּחָה, נַחַת, and the proper names נֹחַ, נָחוֹר, נוֹחָה, מַנַּחַת.

Pih. נוֹחֵחַ (not used) *to be agreeable, pleasant;* prop. *to be contented, at rest;* comp. Latin acquiescere. Deriv. נִיחוֹחַ.

Hif. I. הֵנִיחַ (1 *p.* הֲנִיחֹתִי, *part.* מֵנִיחַ, *inf. constr.* הָנִיחַ, *fut.* יָנִיחַ, *ap.* וַיַּנַּח) *to set down*, with accus. of the person and בְּ or אֶל = עַל of the place Ez. 37, 1; 40, 2; *to let down, to let sink*, יָד Ez. 17, 11, opposite הֵרִים; *to draw down*, with אֶל or בְּ of the person, so בְּרָכָה Ez. 44, 30, חֲמָה 5, 13; *to bring down on a thing*, a blow Is. 30, 32; *to lead to rest* 63, 14, *to procure rest* Josh. 1, 15, commonly with dative of the person 1 Kings 5, 18, and מִן *from* Deut. 12, 10 or with מִסָּבִיב 2 Chr. 14, 6; *to give rest* Is. 28, 12; metaphor. *to quiet, to comfort* Prov. 29, 17; in the New Test. καταπαύω. Derivat. הַנָּחָה.

Hif. II. הִנְיַח (after the form of הִפְיַח, הִזְיַל, which may be referred to עו"י; *part.* מַנְיַח, *inf. constr.* הַנְיַח, *imp.* הַנְיַח; *fut.* יַנְיַח, *ap.* וַיַּנַּח) 1. *to set down, to lay down*, with בְּ Num. 17, 19, אֶל of the place Judges 6, 20; *to put down*, with לִפְנֵי Deut. 26, 4, אֵצֶל Gen. 39, 16, שָׁם 1 Kings 8, 9; *to keep* Ex. 16, 24; הִנִּיחַ תַּחְתָּיו *to put in its place*, a statue Is. 46, 7; *to set*, a table 2 Chr. 4, 8; *to restore*, with עַל of the place Is. 14, 1; Ez. 37, 14; *to get a place for*, with בְּ of the place 2 Chr. 1, 14, for which 1 Kings 10, 26 has הִנְחָה בְּ; *to give up*, into (בְּ) Num. 15, 34 or stronger 19, 9; *to cast down*, לָאָרֶץ to the earth Is. 28, 2, fig. Am. 5, 7, i. e. to tread with the feet; *to cast into*, the furnace Ez. 22, 20. — 2. *to leave in quiet*, with accus. Judges 16, 26 or dative of the person 2 Kings

23, 18; *to let, suffer, endure* Esth. 3, 8; *to permit* 2 Sam. 16, 11; followed by an infin. with לְ Eccles. 5, 11; *to leave* or *give over to* Ps. 119, 121; *to leave remaining* Ex. 16, 23; Lev. 7, 15; *to leave behind* Eccles. 2, 18; Is. 65, 15 *you shall leave your names behind for a curse to the pious;* with מִן *to withdraw from* Eccles. 7, 18; *to forsake* 10, 4; *to leave* generally.

Hof. הֻנִּיחַ (after the form הֻקִּים Dan. 7, 4, with ֻ as in הֻכַּבֵּס) and הֻנַּח (*part.* מֻנָּח) *to be set down, placed* Zech. 5, 11; *part.* מֻנָּח as a subst. *something left behind, left vacant, an open space, a clear place* Ezek. 41, 9 11, if we should not rather read מִרְוָח there.

The organic root נָח (Ar. نَاخَ to set oneself down, to bow down, in order to rest, whence مُنَاخ a couch; نَخَّ, نَحَا to bend, to bow down) has the fundamental signification given, without being identical with רָח; comp. Sanskrit *naj*, Latin nic-tare, German neig-en. The Ar. نَاحَ planxit is connected with the organic root in אָ־נַח.

נוּחַ *Aram. intr.* same as Hebrew נוּחַ.

נוּחַ (with *suff.* נוּחֶךָ) *m. resting-place* 2 Chr. 6, 41 = מְנוּחָה Ps. 132, 8 seq.

נוֹחַ *m. rest, peace, quiet, release* Esth. 9, 16-18. For the proper name נוֹחַ see נֹחַ.

נוֹחָה (*rest, recreation*) *n. p. m.* 1 Chr. 8, 2.

נוּט (*fut.* יָנוּט) *intr.* same as מוּט I., מוּד I., נוּד, מָעַד *to be moved, to quake,* Ps. 99, 1, of the earth; Arab. نَاتَ the same, Sanskrit naṭ.

נְוָיֹת see נְוָת.

נוּךְ I. (not used) *tr. to point,* assumed for תָּנוּךְ, if we not should adopt תָּנַךְ for the stem; comp. אָנַךְ.

נוּךְ II. (only *part. m.* נֵךְ, *pl.* נֵכִים) *intr. to jest, to play the fool; to be senseless, foolish;* hence נֵכִים *fools,* Ps. 35, 15 *fools* i. e. the godless (Targ.) *assemble against me*; comp. Arab. نَاكَ (Hariri p. 548). The ancient interpreters derive it from נָכָה. Others read נָכְרִים. But the explanation given is agreeable to the usus loquendi.

נְוַל (not used) *Aram. intr. to fall off, to wither,* of leaves; metaphor. *to be decaying, flabby, disfigured, despised,* like the Hebrew נָבַל I.; but the comparison of its organic root נְ־וַל with זְ־בַל *to heap together,* from which latter comes זֵבֶל (Talmudic) dung, suits the context better, in which stands the noun derived from נְוַל, conseq. it is = Hebrew דְּ־בַל. Deriv. נְוָלִי, נְוָלוּ.

נְוָלוּ *Aram. f. a dunghill* Ezr. 6, 11 (Syr. *Saadia*), *dung;* comp. 2 Kings 10, 27.

נְוָלִי *Aram. fem.* the same Dan. 2, 5; 3, 29.

נוּם (*fut.* יָנוּם) *intrans. to slumber, to fall asleep,* a stronger expression of which is יָשֵׁן, of keepers and watchmen Nah. 3, 18; Ps. 121, 3 4; *neither to slumber nor sleep,* i. e. to be vigorous Is. 5, 27; אָהַב לָנוּם 56, 10 *to like to slumber,* i. e. to love inactivity. Ar. نَامَ is to sleep, and وَسَنَ to slumber, so that the relation is one opposite to the Hebrew. For נָמוּ Ps. 76, 6 see נָמָה. Deriv. נוּמָה, תְּנוּמָה; on the contrary, the proper name יָנוּם belongs to נוּן.

נוּמָה *f. slumber, sleepiness,* concrete *a sleepy one* Prov. 23, 21; Phenic. נֻם the same.

נוּן (in Kal only *fut.* יָנוּן Ps. 72, 17 K'ri) *intrans.* 1. *to sprout* or *grow after, to grow afresh;* hence *to increase, to extend, to spread,* of men and animals; cognate in sense דָּגָה (comp. דָּגַן), as well as נָכַד. — 2. Figuratively *to endure, to continue,* of a name Ps. 72, 17 K'ri *as long as the sun exists* (see verse 5), *his name will endure.* Targ., LXX and Vulg. have paraphrased, not reading יִכּוֹן. Deriv. נִין, נוּן, and the proper names נוּן 2, נוֹן, יָנוּם; see also נִינְוֵה.

Hif. הֵנִין (*fut.* יָנִין) *to spread, to extend, to increase,* שֵׁם Ps. 72, 17 K'tib.

The orthography יְנוֹן appears undoubtedly incorrect.

The stem נוּן originated like all monosyllabic ones with similar consonants (comp. the stems בּוּב, גּוּג, דּוּד, זוּז, חוּח, טוּט, לוּל, מוּם and many others) in a reduplication of the simple organic root נָא or נָר na, naw, *to be new, fresh, to become new, to arise;* comp. Sanskrit *nav*, Greek *νέ-ον*, Latin nov-um &c., connected with נָב *to sprout, to grow*, Ar. نَاف.

נוּן *m.* 1. (not used) *a fish*, like the Aram. and Arab., properly anything stretched, extended, hence according to some the name of the letter נ. — 2. (*posterity*) *n. p. m.* Ex. 33, 11, Num. 11, 28, which the LXX have incorrectly written *Ναυή, Ναβή, Ναβί* (proceeding from נָר). נוֹן 1 Chr. 7, 27 is the same.

נוֹן see נוּן.

נוּס (*part.* נָס, *inf. abs.* נוֹס, *constr.* נוּס; *fut.* יָנוּס, *ap.* יָנָס) *intr.* same as נוּץ *to flee, to fly, to move on quickly*, hence *to ride along*, עַל־סוּס Is. 30, 16, with an alliteration to סוּס; *to escape*, same as בָּרַח Judges 9, 21; or נִמְלַט follows 1 Sam. 19, 10; with the accus. of the place Gen. 39, 12 18; 2 Kings 14, 19; also with אֶל Deut. 19, 5; Is. 13, 14; לְ 2 Kings 8, 21; Jer. 15, 16; with מִפְּנֵי of the person or thing *from* Ex. 4, 3, Is. 30, 17, or מִן 24, 18, לִפְנֵי Deut. 28, 25, 1 Sam. 4, 17, and once לְ Num. 16, 34; with לְ as a dativ. commodi *to escape* Am. 9, 1; Is. 31, 8 (see לְ); *to disappear* Jer. 46, 6. Metaphor. *to vanish, to haste away*, of waves Ps. 104, 7, sorrow Is. 35, 10, shadows Song of Sol. 2, 17. Deriv. מָנוֹס, מָנוֹסָה, נֵס. The same stem was in Arabic; hence the reduplicated نسنس rapide volavit.

Pol. נוֹסֵס *to chase* or *drive away*, with בְּ, of the spirit of God Is. 59, 19.

Hif. הֵנִיס (*fut.* יָנִיס) *to put to flight* Deut. 32, 30, for safety, with אֶל of the place Ex. 9, 20, or מִפְּנֵי of the person Judges 6, 11.

Hithp. הִתְנוֹסֵס *to flee, to betake oneself to flight*, with מִפְּנֵי (like נוּס) Ps. 60, 6.

נוּעַ (*part.* נָע, *f. pl.* נָעוֹת; *inf. abs.* נוֹעַ, *constr.* נוֹעַ; *fut.* יָנוּעַ, *ap.* יָנַע) *intr. to totter, to move to and fro*, of the blind Lament. 4, 14; *to reel*, of the drunken Ps. 107, 27; *to tremble, to quake*, from fear Ex. 20, 18; Is. 19, 1; *to shake*, of the earth Is. 24, 20; of foliage, fig. of the heart 7, 2; *to totter*, of a building 6, 4; *to go along unsteadily*, of feeble persons Am. 4, 8; *to move*, of the lips 1 Sam. 1, 13; fig. *to be wavering, uncertain* Prov. 5, 6; *to sway to and fro*, of miners, when they are let down into the pits Job 28, 4; נוּעַ עַל *to rule over*, of trees Judges 9, 9 11 13, because waving expresses the visible activity of trees; but commonly like נוּד *to be driven about, to wander, to rove* Gen. 4, 12 14; Am. 8, 12; *to go about begging* Ps. 109, 10; *to shake* 2 Sam. 15, 20. Where the meaning of נוּעַ is transitive, it has been looked upon as Hif. Deriv. the proper name נֹעָה.

Nif. נָנוֹעַ (only *fut.* יִנּוֹעַ) *to be shaken to and fro, to be sifted*, of corn in a sieve Am. 9, 9; *to be shaken*, of a fig-tree Nah. 3, 12.

Pih. redupl. נַעְנֵעַ (not used) *to rush*, of the little iron sticks of a musical instrument. Deriv. מְנַעְנְעִים which see.

Hif. הֵנִיעַ (*fut.* יָנִיעַ) *to shake to and fro*, i. e. to drive about Am. 9, 9; *to move* 2 Sam. 15, 20 K'ri; *to shake*, the hand, as a gesture of rejection Zeph. 2, 15; הֵ֫ רֹאשׁ *to shake the head*, a gesture of scorn, of mischievous joy, and of compassion Jer. 37, 22; Ps. 22, 8; 109, 25 (comp. Matth. 27, 39); הֵ֫ בְּמוֹ רֹאשׁ Job 16, 4; *to rouse by shaking, to set in motion*, with עַל in order to stand or to be set upright, Dan. 10, 10 *and shook me up* (and helped me) *upon my knees and hands* (to set me upright); *to make wander, to drive abroad* Num. 32, 13; Ps. 59, 12. הֲנִיעַ is not to be derived from נוּעַ; see הֲנִיעַ.

The stem נָע, Ar. نَاعَ, Targ. נָא, is connected with Greek *νέ-ειν*, Lat. nu-ere, and is also found as an organic root in other stems.

נוֹעַדְיָה (same as מוֹעַדְיָה *Jah is As-*

sembler) *n. p. m.* Ezr. 8, 33; *fem.* Neh. 6, 14.

נוּף I. (Kal unused) *intrans. to move along, to rove*, Targ. נָף *trans. to sift*, Syr. intr. ܢܦ to move, of the hand; Ar. نَافَ (to move away, to betake oneself away); identical in its organic root with that in נָאַף (to roam away), סָ־נַף, זָ־נַב (to wag), גָּ־נַב (trans. to turn off, to bend), Aram. גָּ־נַף &c. Deriv. תְּנוּפָה.

Pol. נוֹפֵף (*fut.* יְנוֹפֵף) *to shake*, יָד, as a gesture of beckoning Is. 10, 32.

Hif. הֵנִיף (*part.* מֵנִיף, *inf. constr.* הָנִיף, Aramaeising הַנְפָה; *fut.* יָנִיף, *apoc.* יָנֵף) 1. to make move, hence *to shake*, יָד, to strike, with עַל *upon* Is. 11, 15; comp. 19, 16; metaph. *to act against one* Job 31, 21; without עַל, *to draw near* Is. 13, 2; *to swing, to lift up*, 10, 15, an iron tool, a sickle, a sword Ex. 20, 25; Deut. 23, 26; Josh. 8, 31; with אֶל *to move* the hand *towards a thing*, i. e. to pass it over a thing 2 Kings 5, 11; *to shake in a sieve* Is. 30, 28, i. e. *to disperse and drive about.* — 2. Often in the sacrificial ritual, *to wave to and fro*, portions of the victims (Luther: *weben*), a gesture of presenting them Lev. 7, 30; thence applied to consecrated gifts and men, *to dedicate* Ex. 35, 22, Lev. 23, 11, Num. 8, 11-20, often strengthened by the accus. תְּנוּפָה Lev. 14, 12, like הֲרִים תְּרוּמָה with which it is sometimes coupled. Deriv. הַנְפָה.

Hof. הוּנַף *to be waved to and fro* Ex. 29, 27.

נוּף II. (Kal unused, for נָפַתִּי is an abridged Hif.) *intr. to flow, to run* (*Kimchi*), Arab. نَفَى (trans.) to pour, to pour out. Deriv. נֹפֶת.

Hif. הֵנִיף (1 *pers.* נַפְתִּי instead of נִפְתִּי; *fut.* יָנִיף) *to cause to flow* (abundantly), גֶּשֶׁם נְדָבוֹת Ps. 68, 10; *to moisten, to water*, with flowing myrrh, *to sprinkle* Prov. 7, 17 (*Kimchi*).

נוּף III. (not used) *intr. to be elevated, arched, hill-shaped* (Ar. نَافَ to be prominent), whose organic root is also found in אָ־נַף I., גָּ־בַּ־ה I., גַּב II., גַּ־פָּ־ה, Ar. نَبَا, as well as in extra-Semitic tongues. Deriv. נוֹף, and perhaps גֶּפֶה and גֹּפֶת.

נוּף IV. (not used) *intr.* same as נוּב I. (which see) *to sprout, to grow;* comp. עַ־נַף. Phenic. גָּב the same, hence גַּבְרָא עַבְרָא (Nab-Aburum, *growth of corn*) n. p. of a city in Mauritania; נִבְא (Niba, *growth*) n. p. of a place in Numidia. Deriv. נוֹף (according to the LXX, Aq.), תְּנוּפָה 2.

נוּף V. (not used) *intr. to turn, wind; to be encircled, enclosed*, of a department; cognate in sense with גָּלַל, כִּכֵּר; ident. in its organic root with אָף, אָף, interchanging *n* with the gentle aspiration. Derivat. according to some נוֹף, נֹפֶת, גֶּפֶה.

נוֹף *m. elevation, height*, from נוּף III., hence יְפֵה נוֹף Ps. 48, 3 *of beautiful height*, parallel הַר (*Reland, Schultens*); comp. the Arab. نَوْف the high point of the back. According to the LXX, Aq. and others *branch*, from נוּף IV.; according to *Ibn Saruk a circle, district*, from נוּף V. (comp. כִּכֵּר, גָּלִיל); but these explanations are less appropriate.

נוּץ (3 *pl.* נָצוּ) *intr.* 1. same as נָץ (נָצַץ) *to glitter, to shine, to lighten*, Ar. نَاصَ; metaphor. *to bloom, to sprout*, as in נָץ, אָזַב, פָּרַח, זָ־וַ־ה, זָן, זָהַר; comp. Aram. נָץ. Deriv. נִיצוֹץ according to some. — 2. same as נָס, נָצַץ, נָצָ־א, *to move forward quickly, to fly* (see נוֹצָה), comp. צִיץ; *to flee away*, coupled with נוּעַ Lament. 4, 15, this meaning being elsewhere also connected with signif. 1. But as the accent is on the last syllable in נָצוּ, it is better to assume for it a stem נָצָה with similar sense. Derivat. נוֹצָה (נֹצָה).

Hif. הֵנִיץ (only 3 *pl.* הֵנֵצוּ for הֵנִיצוּ, Targ. אַנְיִץ; *fut.* יָנֵאץ Eccles. 12, 5 = יָנֵץ, יָנִיץ according to the LXX, Vulg., Syr.) *to put forth blossoms, to blossom*, Song of Sol. 6, 11; 7, 12; Eccles. 12, 5.

נוֹצָה (and נֹצָה) *f.* 1. only poetical (after the form קוֹמָה, from נוּץ 2) *a wing, a pinion* Job 39, 13, coupled with אֶבְרָה; *the plumage* Ez. 17, 3 7, coupled with כָּנָף and אֵבֶר; comp. Phenic. נֹצַת feathers (Mass. 11). — 2. contracted from נוֹצָאָה (part. Nif. of יָצָא), *filth*, in the crop Lev. 1, 16, prop. quod excernitur; comp. צֵאָה, צוֹאָה.

נוּק (Kal not used) *intr.* same as יָנַק (which see).

Hif. הֵנִיק (*fut.* יָנִיק, with *suff.* תְּנִיקֵהוּ) *to suckle*, Ex. 2, 9, where תֵּנִיקֵהוּ may also be read, with the cod. Samar.

נוּר I. (not used) *intrans. to shine, to lighten, to glitter*, same as נָהַר 1 (Phenic. the same, Kit. 22, 2), hence *to burn*, Ar. نَارَ (to shine, lighten); metaph. *to bloom* (see זָהַר); Aram. נַר, ܢܪ. Deriv. נֵר, נִיר, נִיר, מְנוֹרָה, תַּנּוּר, the proper names נֵר (also in אֲבִינֵר, אַבְנֵר), נֵרִיָּה.

נוּר II. (Kal not used) *tr. to plough, to cultivate the field;* Phenic. נוּר the same, hence נֻרְבַּעְלִי (Nur-ali = Nur-baali, *ploughed field of Baal*) n. p. of a place in Byzacium. Deriv. נִיר, מָנוֹר.

Hif. הֵנִיר (abridged נִיר) *to furrow a field, to make arable*, Jer. 4, 3; Hos. 10, 12; comp. Ben-Sira 7, 3.

The organic root נַר appears to be connected with אַר belonging to מְאוּרָה, and with עַר belonging to מְעָרָה, verbs פ״א (פ״ע) elsewhere running into those in פ״ן. In Ar. the stem is نَارَ and نَالَ, whence نِيرٌ, and مِنْوَل a weaver's beam, prop. jugum aratorium, Syr. ܢܳܠ and ܢܳܪ the same.

נוּר *Aram. intr.* same as Hebr. נוּר I. Derivative

נוּר (*def.* נוּרָא) *Aram. f. fire* Dan. 3, 6 11 15 17; 7, 9; comp. Ar. نَار (fire), نُور and نَيِّر (light).

נוּשׁ (*fut.* יָנוּשׁ) *intr. to be sick, to be ill*, figurat. *to suffer*, of the soul Ps. 69, 21. The organic root נָשׁ (comp. Syr. ܢܫ or ܢܫ) lies also in אָ־נַשׁ I., עָ־נַשׁ, נַס (נָסַס) Is. 10, 18, Syr. ܢܣ, Ar. نَشَّ.

נְוֹת (from נָוָה I. after the form מְנָת) *f. dwelling-place, hospice*, for a prophetic school 1 Sam. 19, 18 19 22 23; 20, 1. Such is the reading of the Vulg. and Arab.; but instead of it our text has the plur. נְוָיוֹת (LXX Ναυϊώθ) after the form מְנָיוֹת in the K'tib; in K'ri is נָיוֹת. This prophet-habitation was at רָמָה, and the plur. may have been used on account of the different cells in it.

נָזַד (not used) *intr.* same as זָד (which see) *to cook, to boil.* Deriv. נָזִיד.

נָזָה I. (*fut.* יִזֶּה, *apoc.* יֵז, יִז) *tr. to moisten, to sprinkle*, e. g. blood, with אֶל 2 Kings 9, 33 or עַל Lev. 6, 20 [27] *upon; to sprinkle the juice of the grape*, with עַל *upon* Is. 63, 3.

The organic root of this stem נָז־ה is also found (according to *Fürst*, Concordance s. v.) in נָצַ־ח (*to be wet, fluid*), whence נֵצַח (*juice*); comp. Ar. نَدَأَ *to be wet, fluid*, نَدَى *to flow*, نَثَّ, نَثْنَثَ *to flow out, to exude*, نَزَّ *to be liquid, movable*, Greek νότ-ιος, Sanskrit nadi (river), German nat, nass &c.; on the contrary the Arab. نزا is not to be compared with it.

Hif. הִזָּה (*part.* מַזֶּה, *fut.* יַזֶּה, *apoc.* יַז) *to sprinkle*, with accus. of the place Num. 8, 7, but also with מִן of the object *whereof* Lev. 4, 6 and 14, 16, and with עַל of the person or thing Ex. 29, 21, Lev. 5, 9, with אֶל of the thing 14, 51, עַל־פְּנֵי 16, 14, לִפְנֵי 16, 15, אֶל־נֹכַח פְּנֵי Num. 19, 4, אֶת־פְּנֵי Lev. 4, 6, according to the way of sprinkling.

נָזָה II. (Kal not used) *intr.* same as יָזָה (which see) *to go together*, Arab. وَزَى the same. Deriv. the proper name יִזִּיָּה.

Hif. הִזָּה (*fut.* יַזֶּה) *to collect*, Is. 52, 14 15 *like as many were amazed at him* — and therefore fled from him — *will*

he now gather to himself many nations. The versions have thought sometimes of *expiating*, *purifying*, sometimes of *causing to exult* (after the Ar. نزا); but the explanation now given is the most suitable.

נָזִיד (*constr.* נְזִיד) *m.* prop. anything cooked, hence *a mess*, Gen. 25, 29; 2 Kings 4, 38. As to the form, it is usually taken as = נָזוֹד Nif. of זוּד; but it is better to assume the stem נָזַד.

נָזִיר (*constr.* נְזִיר; *pl.* נְזִירִים, with *suff.* נְזִירֶיךָ; from נָזַר I.) *m.* prop. one separated, then 1. *one consecrated*, especially by a vow, *a Nazarite*, Num. 6, 13, Am. 2, 12, fully נְזִיר אֱלֹהִים Judges 13, 5; 16, 17; נֶדֶר נָ׳ Num. 6, 2 *the vow of the Nazarite.* — 2. *a chosen*, *elect one*, of Joseph Gen. 49, 26; Deut. 33, 16; *a prince* Lament. 4, 7, with which has been identified נָזָר in מִנְּזָר Nah. 3, 17. — 3. *the consecrated*, *unpruned*, *untouched vine*, which was so left in the sabbatical and jubilee-years Lev. 25, 5 11, because the Nazarite left his hair unshorn. The unpruned sycomore is called in modern Hebrew בְּתוּלַת שִׁקְמָה. Hence

Hif. הִזִּיר (denom.) *to live like a Nazarite*, with מִן *to abstain from a thing* Num. 6, 3; *to consecrate as a Nazarite*, with לְ 6, 2 5 6.

נָזַל (*fut.* יִזַּל, *pl.* יִזְּלוּ) *intr.* 1. *to flow down*, *to run down*, *to stream down*, of water Num. 24, 7; Ps. 147, 18; *to overflow*, with accus. of the thing: of tears Jer. 9, 17, rain Job 36, 28, like verbs of flowing elsewhere; figur. of the flowing of language Deut. 32, 2, of the diffusion of fragrant odour Song of Sol. 4, 16. Part. plur. נֹזְלִים as a noun, *water* Prov. 5, 15, Ps. 78, 16, *floods* Ex. 15, 8, *brooks* Song of Sol. 4, 15, parall. with מַיִם and opposite to יַבָּשָׁה, rarely an adjective to מַיִם Jer. 18, 14. נָזְלוּ Judges 5, 5 belongs to זָלַל *to shake.* — 2. (not used) *to turn in*, *to descend* or *alight;* cognate in sense יָרַד; Arab. نَزَلَ the same. The passing of the one meaning into the other is as in הָלַךְ (see הֵלֶךְ). Deriv. מַזָּל. — The organic root נָ־זַל lies also in אָ־זַל I. which see.

Hif. הִזִּיל *to cause to flow* Is. 48, 21. הִזִּיל Lament. 1, 8 belongs to the stem זוּל.

נֹזְלִים see נָזַל.

נָזַם (not used) *trans. to enclose round about*, of a ring, comp. זַם, Aram. זַם, ܙܡ, Arab. زَمَّ. Derivative

נֶזֶם (with *suff.* נִזְמָהּ; *pl.* נְזָמִים, *constr.* נִזְמֵי) *m.* prop. *a ring*, an ornament for the nose and ear Gen. 24, 47; Is. 3, 25; Prov. 11, 22; Syr. ܙܡܡܐ a nose-ring, Arab. زمام a rope attached to a ring that is put through a camel's nose.

נָזַק (not used) *intr.* prop. to be lessened, therefore *to be injured*, *hurt*, cognate in sense with *tr.* אָסָה (which see), in its organic root נָ־זַק = Arab. زَكَّ (to be thin, lean), דַּק. Deriv. נֵזֶק.

נְזַק (*part.* נָזַק = נָזֵק) *Aram. intr. to suffer loss* Dan. 6, 3.

Af. הַנְזִק (*part.* מְהַנְזִק, *constr. fem.* מְהַנְזְקַת; *inf. constr.* הַנְזָקָא; *fut.* יְהַנְזִק) *to bring loss upon*, *to inflict loss*, *to damage*, Ezr. 4, 13 15 22.

נֵזֶק *m. loss*, *damage* Esth. 7, 4.

נָזַר I. (Kal unused) *tr. to separate*, *to select*, *to choose*, identical in its organic root נָ־זַר with that in זָר I.; metaphor. a) *to dedicate*, i. e. to select out of a mass; Phenic. נָדַר the same. b) *to abstain*, *to debar*, verbs with this idea at their basis being so used elsewhere. Arab. نَذَرَ to consecrate, and also = נָדַר to vow; Syr. ܢܕܪ to keep from, abstain from, food. Deriv. נָזִיר and according to some מִנְזָר.

Nif. נִזַּר (*inf. constr.* הִנָּזֵר, *fut.* יִנָּזֵר) *to keep back from*, *to abstain from*, e. g. food, hence *to fast*, absol. Zech. 7, 3 (where הִנָּזֵר is an adverbial infin.) *abstaining from food*, = צוּם 7, 5; followed by מִן *to refrain from* Lev. 22, 2; *to separate from*, *to fall away from*, מֵאַחֲרֵי יי׳

from following God Ez. 14, 7; *to devote oneself*, with לְ of the thing, Hos. 9, 10 *and they devoted themselves to idolatry.*

Hif. הִזִּיר (*inf. constr.* הַזִּיר, *fut.* יַזִּיר) *to refrain* or *detain from*, with accus. of the object and מִן *from* a thing Lev. 15, 31, where the LXX, Vulg. and Syr. with the cod. Sam. have taken הִזַּרְתֶּם as = הִזְהַרְתֶּם, after the Arab. نذر IV. to warn; *to admonish against*, after the Arab. نذر; *to consecrate*, with לְ of the person Num. 6, 12. See נָזִיר.

נָזַר II. (not used) *tr. to surround, to enclose, to encircle*, identical in its organic root נָ־זַר with that in זָר II., זָר־ה II., זַר II. Deriv. נֵזֶר and according to some מִנְזָר.

נָזַר III. (not used) *tr.* same as מָזַר II. (which see) *to bring together, to heap together*, deriv. מִנְזָר.

נֵזֶר (with *suff.* נִזְרֵךְ, נִזְרוֹ) *m.* 1. (from נָזַר I.) *consecration*, of a priest Lev. 21, 12; *the consecration of a Nazarite* Num. 6, 4 5; רֹאשׁ נֵ׳ verse 9. *the head of a Nazarite*, i. e. the (unshorn) consecrated head, for which נֵ׳ also stands alone 6, 19; metaphor. *fem. the unshorn hair* Jer. 7, 29. — 2. (from נָזַר II.) same as זֵר *a chaplet, crown*, e. g. of a king 2 Sam. 1, 10; prop. *a golden circle* 2 Kings 11, 12; *a diadem*, of the priest, fully נֵ׳ הַקֹּדֶשׁ Ex. 29, 6, of צִיץ; *ornament, decoration*, אַבְנֵי נֵ׳ Zech. 9, 16 *precious stones.*

נֹחַ (from נָח = נָחַם, conseq. *consolation* Gen. 5, 29; but we may read here with the LXX יְנִחֵינוּ for יְנַחֲמֵנוּ, and the sense would be *rest*) *n. p.* of the patriarch saved at the flood Gen. ch. 5-10; 1 Chr. 1, 4; 9, 2; an ideal model of uprightness Ez. 14, 14 20, after Gen. 6, 9; מֵי נֹחַ Is. 54, 9 *the flood.*

נָחַב (not used) *intr.* same as נָחַם prop. *to breathe out, to groan aloud, to snort*, Arab. نحب the same; transferred to the expression of strong sensuous feelings, as repentance, consolation. Derivative

נַחְבִּי (usually from חָבָה *protector*, but better from נָחַב contracted from נַחַבְיָהּ, *Jah is consolation*) *n. p. m.* Num. 13, 14.

נָחַג according to the Sam. cod. Ex. 14, 25 = נָהַג.

נָחָה (only *perf.* and *imper.*) *tr. to guide, to lead*, with accus. Ex. 32, 34, Is. 58, 11, with בְּ of the place *to* Gen. 24, 27, Ps. 27, 11, with עַד *as far as* 60, 11; cognate in sense נָהַל, נָהַג. The organic root is נָח־ה, Ar. نَكَّكَ, نَخَّ, فَجَّ to drive.

Hif. הִנְחָה (*infin. constr.* הַנְחוֹת, *fut.* אַנְחֶה) *to lead, to guide*, with accus. or בְּ of the place Ex. 13, 21, Gen. 24, 48, with מִן *whence* Num. 23, 7; of time Job 31, 18; with לִפְנֵי *to lead before one* Prov. 18, 16, with אֶת־פְּנֵי the same 1 Sam. 22, 4, with אֶל *to* Ps. 107, 30; *to bring to*, with בְּ 1 Kings 10, 26; *to lead away, to carry captive, to exile* 2 Kings 18, 11, Job 12, 23, with עַל *at, beside, with* 38, 32.

נַחוּם (after the form רַחוּם; *comforter*) *n. p.* Nah. 1, 1; Phenic. נַחֻם; comp. כְּפַר נַ׳ n. p.

נִחוּם (only *pl.* נִחוּמִים, in some mss. נִחֻמִּים) *m. consolation*, i. e. prosperity, compensation Is. 57, 18, *compassion* Hos. 11, 8.

נִחוּם (*comfort*) *n. p. m.* Neh. 7, 7; elsewhere רְחוּם stands instead, which see.

נָחוֹר (*piercer, slayer;* from נָחַר) 1. *n. p.* of a post-diluvian patriarch, son of שְׂרוּג and grandfather of Abraham Gen. 11, 22, then the name of a race, still preserved in the local name חוּרָא (ܚܘܪܐ) in the district *Sarûg* (Assem. B. O. II. p. 322. 338). — 2. *n. p.* of a brother of Abraham Gen. 11, 26 27, and of a race, which settled in the city חָרָן Gen. 27, 43; 29, 4. On this account the city was termed עִיר נָחוֹר 24, 10, where the Nahorite gods were worshipped Josh. 24, 2. As in the case of Ishmael and Jacob, twelve sons and as many tribes are assigned to him Gen. 22, 20 seq.,

which latter are to be looked for in the Euphrates-districts.

נְחוּשׁ (from נָחַשׁ II.) *adj. m.*, נְחוּשָׁה *f.* *brazen, made of copper*, of קֶשֶׁת 2 Sam. 22, 35; Job 20, 24; fig. of בְּשָׂר Job 6, 12. Elsewhere the fem. is used in the sense of נְחֹשֶׁת Is. 45, 2; 48, 4; Mic. 4, 13; Job 40, 18.

נְחוּשָׁה see נְחוּשׁ.

נְחִילֹות *f. pl.* name of a music-choir, having their principal seat in a city of the same or similar name, Ps. 5, 1; to be identified, perhaps, with חֵילָן 1 Chr. 6, 43, חֹלָן Josh. 21, 15. These inscriptions denote neither a sort of air, nor an instrument of music, but music-bands stationed in certain places.

נְחִיר (only *dual* נְחִירַיִם, from נָחַר) *m.* *a hole, nostril*, Syr. ܢܚܪܐ the nose, nostril; hence dual *nostrils* Job 41, 2.

נָחַל I. (*inf. constr.* נְחֹל, *fut.* יִנְחַל) *tr.* 1. *to take, to take into possession, to seize, to get*, as a possession, property, cogn. in sense with יָרַשׁ, אָחַז Ex. 23, 30, Zech. 2, 16, strengthened by the addition of נַחֲלָה Num. 18, 23 24; *to take possession of men*, i. e. to make slaves Zeph. 2, 9; *to have for one's own*, אֱוִלֶת Prov. 14, 18, רוּחַ 11, 29, טוֹב 28, 10, כָּבוֹד 3, 35, שֶׁקֶר Jer. 16, 19, *to take for one's own*, a people Ex. 34, 9, without the accusat. Josh. 16, 4, with בְּ of the place Num. 18, 20; Deut. 19, 14; Ps. 82, 8. — 2. *to inherit*, with בְּ of the place Judges 11, 2. — 3. with the sense of Pihel or Hif. *to give to be possessed* Num. 34, 17; Josh. 19, 49. Deriv. נַחֲלָה, נַחֲלִי אֵל, נַחַל in the proper name.

Pih. נִחֵל (*inf. constr.* נַחֵל) *to give into possession*, with two accusatives Num. 34, 29; Josh. 14, 1; or with לְ of the person 19, 51.

Hif. הִנְחִיל (*part.* מַנְחִיל, *inf. constr.* הַנְחִיל, הַנְחֵל; *fut.* יַנְחִיל) *to give to be possessed*, with a double accus. 1 Sam. 2, 8, Zech. 8, 12, particularly of the distribution of Canaan Deut. 1, 38; 3, 28; sometimes without an accusat. of the thing 32, 8 (on the contrary in Prov. 8, 21 יֵשׁ is = תּוֹשִׁיָּה), or simply with an accus. of the thing Is. 49, 8; *to cause to inherit*, with a double accusat. Prov. 8, 22, or with dative of the person 1 Chr. 28, 8; *to distribute an inheritance* Deut. 21, 16.

Hof. הָנְחַל *to come into possession* (by compulsion), *to have allotted*, with accus. of the thing and לְ of the person Job 7, 3.

Hithp. הִתְנַחֵל (*fut.* יִתְנַחֵל) *to possess oneself of, to receive as possession*, followed by an accus. Is. 14, 2, with dat. of the person *for* Lev. 25, 46.

To put the stem along with נָהַל and assume *to draw* as the fundamental signification must be rejected, because a) נָהַל itself has not this fundamental meaning, b) even in מָשַׁךְ these ideas are not united, and c) the one idea cannot well be derived from the other. It is true that the cod. Sam. (Gen. 33, 14; 47, 17; Ex. 15, 13) has interchanged the two; but it is better to suppose that the organic root is נ־חַל, meaning to lay firm hold of, to seize, proceeding from the idea of attaching, binding, as in חָזַק; the same root being in חַיִל (חוּל) also.

נָחַל II. (not used) *intr.* same as נָהַל *to walk along, to flow along, to pour forth;* deriv. נַחַל 1. Conseq. ident. in its organic root with נָהַר. Metaphor. *to be copious, to give copiously, to present*, Ar. نَحَلَ.

נָחַל III. (unused and doubtful) *tr.* same as חָלַל (חָלַל) *to break through, to split*, comp. Syr. ܢܚܠ *φάραγξ*. Derivat. נַחַל 2.

נַחַל (with *a* of motion נַחֲלָה, once poet. without the idea of motion Ps. 124, 4, once נַחֲלָה Ezek. 47, 19; *dual* נַחֲלַיִם Ez. 47, 9 for נְחָלִים; *pl.* נְחָלִים, *constr.* נַחֲלֵי, with *suff.* נְחָלֶיהָ) *m.* 1. (from נָחַל II.) generally *a river, a brook*, Eccles. 1, 7, of *a torrent*, which dries up in summer Job 6, 15, whose banks are shaded with willows 40, 22, which flows into the sea Ez. 47, 5, whose water is drunk 1 Kings 17, 5, and which promotes

fertility Deut. 8, 7; coupled with נִיצָן Ps. 74, 15 and יָם Lev. 11, 10. Hence the following are applied to it: אֵיתָן Am. 5, 24 (opposite אַכְזָב), נֹבַע Prov. 18, 4, שׁוֹטֵף Is. 30, 28; fig. it is associated with גְּפָרִית 30, 33, דֶּבֶשׁ Job 20, 17, שֶׁמֶן Mic. 6, 7, בָּלְיַעַל Ps. 18, 5. The rivers and brooks of Palestine were named נַחַל, as אַרְנֹן Deut. 2, 24, יַבֹּק 2, 37, קִישׁוֹן Judges 4, 13, בְּשׂוֹר 1 Sam. 30, 9, קְדֻרוֹן 1 Kings 2, 37, כְּרִית 1 Kings 17, 3. נַ׳ הָעֲרָבִים Is. 15, 7, or נַ׳ הָעֲרָבָה Am. 6, 14, i. e. *the brook of the deserts* or *desert*, flows between Kerek and Gebal (Moab and Edom), and falls into the Dead Sea, now called *Wady el-Achsa* (brook of the sandy plains); נַ׳ מִצְרַיִם (*brook of Egypt*) Num. 34, 5, also נַחַל alone Ez. 47, 19 (Gen. 15, 18 נְהַר מִצְרַיִם of the Nile), is *Wady el-Arish* or Rhinocorura (Ῥινοκόρουρα) forming the south boundary of Palestine, called elsewhere *Nekl* (נַחַל), see Epiph. Haeres. 66. — 2. (perhaps from נָחַל III.) prop. the deepened out, hence *a ravine* Is. 7, 19; *a deep gorge* 2 Kings 3, 16, where springs rise Ps. 104, 10, burying-places are made Job 21, 33, or Troglodytes dwell 30, 6; then applied to *valleys* like גְּרָר Gen. 26, 17, now *Gurf el-Gerar*, a deep and broad Wady (ואד), which coming from the south-east of Gerar receives *Wady el-Sheria*; זֶרֶד Num. 21, 12, Deut. 2, 13, שׂוֹרֵק Judges 16, 4, אֶשְׁכֹּל Num. 13, 23, שִׁטִּים Jo. 4, 18 of the Kedron-valley, עֲבָרִים Num. 33, 34; also *the shaft of a mine*, by which mountaineers go in and out Job 28, 4; the piercing of a shaft being called פָּרַץ. — 3. same as נַחֲלָה, only in נַחֲלִיאֵל.

נַחֲלִיאֵל see נַחֲלִיאֵל.

נַחֲלָה see נַחַל; with *a* for a final vowel see under נַחֲלָה 2.

נַחֲלָה (*constr.* נַחֲלַת, with *suff.* נַחֲלָתִי, *pl.* נְחָלוֹת) *f.* 1. (from נָחַל I.) *a possession, property*, of men Ps. 2, 8, and things Prov. 20, 21; particularly *a possession of land* Num. 16, 14, of the possession of the tribes Josh. 13, 23, of the whole people Deut. 4, 38, therefore *Palestine*, designated as Israel's possession 26, 1; Is. 58, 14; of the Jewish people as God's possession 1 Sam 26, 19; Is. 19, 25; *an inheritance*, received from ancestors Job 42, 15; Num. 27, 7; 1 Kings 21, 4. חֵלֶק נ׳ Prov. 17, 2 *to share the inheritance*, i. e. to have part in the inheritance. Also *the lot* communicated *for a possession, what is assigned* Job 20, 29; 27, 13, conseq. = חֵלֶק, with which it is also coupled Gen. 31, 14; *a portion* 1 Kings 12, 16. — 2. prop. נַחַל with *a* of motion Ez. 47, 19 = נַחֲלָה, *a brook*, where the LXX read נֶגְבָּה; 48, 28. — 3. (from חָלָה) *the sick, the reduced one*, of the Israelite people Ps. 68, 10 (see לָאָה); same as מַחֲלָה *sickness*, fig. *misfortune* Is. 17, 11 (*Saadia*).

נַחֲלִיאֵל (*possession of El*) *n. p.* of a station in the wilderness Num. 21, 19; cod. Sam. נַחֲלִאֵל.

נַחְלָם (*a strong one*, from חָלַם I.) *n. p. m.*, hence a family name or patronym. נַחְלָמִי Jer. 29, 24, alluding to נָחַל 29, 31 32; comp. חֶלֶם.

נַחֲלַת *f.* same as נַחֲלָה 1. *possession* Ps. 16, 6.

נָחַם (Kal not used) *intr.* 1. *to breathe forth, to groan, to sigh*, connected in its organic root נ־חם partly with that in נָחַם, הָמַם, הֵם III., partly = Arab. نَحَبَ VIII. vehementer anhelavit, نَحَفَ spiritum duxit, نَحَمَ and نَحِمَ to sigh deeply, to groan, to lament. — 2. *to feel strongly, warmly, to be excited by zeal, wrath* &c., ident. in its organic root with חָמַם III. Derivat. נַחַם, נֶחָמָה, תַּנְחוּמָה, תַּנְחוּמִים, and the proper names תַּנְחֻמֶת, נַחֲמָנִי, נְחֶמְיָה, נַחוּם, נָחוּם, נַחַם.

Nif. נִחַם (*in pause* נֹחַם, *part.* נִחָם, *inf. constr.* הִנָּחֵם, *fut.* יִנָּחֵם, *ap.* וַיִּנָּחֵם) *to be sorry, to have compassion*, Jer. 15, 6 *I am weary of pity* Ez. 32, 31; *to grieve*, i. e. to have sympathy, with עַל of the person Ps. 90, 13; *to turn compassionately*, with אֶל Judges 21, 6 or לְ of the person 21, 15, *to feel sympathy* Jer. 20, 16, with עַל of the person Exod. 32, 12, *to*

grieve for, with עַל of the thing Jer. 8, 6; Jo. 2, 13; *to repent*, with אֶל of the evil 2 Sam. 24, 16, with מִן of the thing *for, on account of* a thing Judges 2, 18; *to feel repentance* i. e. (comp. the English *to rue*) *to be vexed, to be heartily grieved* Job 42, 6, Ps. 110, 4, with כִּי in the apodosis Gen. 6, 6 7; 1 Sam. 15, 11; reflex. *to console oneself*, prop. respirare, to respire, to take breath again, with עַל *to be calmed, to become softer, to lay aside grief* 2 Sam. 13, 39; Is. 57, 6; Gen. 38, 12; Ps. 77, 3; נ׳ אַחֲרֵי *to comfort oneself for the loss of one, to be calmed about* Gen. 24, 67; *to procure comfort, pacification, appeasement*, hence *to avenge oneself, to take vengeance*, which is conceived of as a satisfying of the feeling of revenge, with מִן of or from one Is. 1, 24, comp. ulcisci ab aliquo, se vindicare. וַיִּנָּחֲמוּ Ezek. 31, 16 we should read וַיִּנְהֲמוּ, as in 24, 23.

Pih. נִחַם (*part.* מְנַחֵם, *inf. constr.* נַחֵם, *fut.* יְנַחֵם) *to console, to express condolence*, with accusat. of the person Ruth 2, 13; Is. 40, 1; Job 2, 11; with מִן Gen. 5, 29 and עַל of the thing or person *concerning* Is. 22, 4; 1 Chr. 19, 2; מְנַחֵם *a comforter* Eccles. 4, 1; *to manifest compassion, to have pity upon*, with accus. Is. 12, 1; 49, 13; hence *to interest oneself in, to assist* Jer. 31, 13.

Puh. נֻחַם (*part.* מְנֻ׳ = נֻחָמָה, like סֹעֲרָה in the same place from מְס׳; *fut.* יְנֻחַם) *to be comforted* Is. 54, 11; 66, 13.

Hithp. הִתְנַחֵם (once הִנַּחֵם Ez. 5, 13, 1 *p.* הִנֶּחָמְתִּי; *fut.* יִתְנֶחָם) *to be sorry for, to feel compassion for*, with עַל Deut. 32, 36; *to repent* Num. 23, 19; *to console oneself* Gen. 37, 35; *to breathe strongly*, for revenge, with לְ of the person Gen. 27, 42, like נָקַם לְ.

נַחַם (*consolation, satisfaction*) *n. p. m.* 1 Chr. 4, 19.

נֹחַם *m. repentance, compassion* Hos. 13, 14.

נֶחָמָה *f. consolation, appeasing* Job 6, 10; Ps. 119, 50.

נְחֶמְיָה (*Jah is Consolation*) *n. p. m.* Neh. 1, 1, surnamed תִּרְשָׁתָא 8, 9; elsewhere in Ezr. 2, 2; Neh. 3, 16.

נַחֲמָנִי (*one rich in comfort*) *n. p. m.* Neh. 7, 7.

נַחְנוּ (*in pause* נָחְנוּ; a pronominal stem) instead of אֲנַחְנוּ (which see) only in Gen. 42, 11; Ex. 16, 7 8; Num. 32, 32; 2 Sam. 17, 12; Lament. 3, 42; Ar. نَحْنُ.

נָחַס (not used) *intr.* same as נָחַשׁ I. (which see), *to give oracles*, whence נְחָס in the proper name פִּינְחָס.

נְחָס *m. an oracle*, see פִּינְחָס.

נָחַץ (*part. pass.* נָחוּץ) *tr.* same as לָחַץ *to press, to urge on;* נָחוּץ 1 Sam. 21, 9 *urged, pressed, hasty;* comp. Ar. نَحَضَ, نَحَزَ, نَحَسَ.

נָחַר I. (not used) *tr. to bore through, to push through, to pierce*, ident. with נָקַר; comp. Ar. نَخِرَ *to be bored, pierced, hollowed.* Deriv. נָחִיר, and the proper name נָחוֹר. The organic root נָ־חַר lies also in חָר II., עָר, כָּר, נָ־קַר, כָּר־ה.

נָחַר II. (not used) *intr. to snort*, of the horse, *to breathe hard through the nose*, Arab. نَخَرَ the same, Syr. ܢܚܪ to snort, to expel the breath strongly. The organic root נָ־חַר is connected with חָר־ה, חַר, as the Aram. נְחַר also shews. Deriv. נַחַר, נַחֲרָה, and the proper name נַחֲרַי, נַחְרַי.

נַחַר (from נָחַר II.) *m. a snorting*, of the horse Job 39, 20.

נַחֲרָה (*constr.* ־רַת, from נָחַר II.) *f.* the same Jer. 8, 16.

נַחְרַי and נַחֲרַי (*a snorer*, from נָחַר II.) *n. p. m.* 2 Sam. 23, 27; 1 Chr. 11, 37.

נָחַשׁ I. (Kal unused) *intr.* same as לָחַשׁ and נָחַס (which see) *to utter a low sound, to murmur, to whisper, to hiss*, of serpents, hence נָחָשׁ (see *Fürst*, Conc. s. v.). Metaphor. *to whisper, to mutter magical formulas, to practise enchantment, to utter oracles*, Syr. ܢܚܫ (to whisper, to mutter, to practise enchantment). There is the same metaphor. application

in לָחַשׁ, פָּשַׁח, אָשַׁף, חָרַשׁ II., הָגָה and צָפְצַף. Derivat. נַחַשׁ, and the proper name נַחְשׁוֹן.

Pih. נִחֵשׁ (*part.* מְנַחֵשׁ, *inf. constr.* נַחֵשׁ, *fut.* יְנַחֵשׁ) *to whisper*, hence *to divine, to give oracles*, by a cup Gen. 44, 5 15, coupled with עוֹנֵן Lev. 19, 26, קָסַם 2 Kings 17, 17, כִּשֵּׁף 2 Chr. 33, 6; *to look upon as a prognostic* 1 Kings 20, 33 (Vulg.), *to divine*, like divinare and augurari Gen. 30, 27, and בְּ *by* 44, 5.

The fundamental signification of the stem is sufficiently attested by the use of it in Pihel with the same latitude as קָסַם, כִּשֵּׁף, by its identity with לָחַשׁ and Syr. נשם, as well as by the connection of the organic root (נָ־חַשׁ) with that of חָשַׁ־ה; especially as in other instances *to give oracles* and *to practise enchantment* is explained by *murmuring* and *whispering* (Is. 8, 19; 29, 4). But it may be still doubted whether the noun נָחָשׁ (serpent) has been derived from it, though the Arab. لواحس (serpents) points to a connection with לָחַשׁ. The Arab. نحس, نهش, نهس *to pierce*, or its assimilation to the organic root in רָ־חַשׁ meaning *to move, to creep*, so that נָחָשׁ would be explained like שָׂרָף, זֹחֵל, עָפָר, Lat. serpens &c. is not at all unsuitable for the derivation of the noun.

נָחַשׁ II. (not used) *intr. to be hard, firm*, metaphor. of metals, Arab. نحس the same; ident. in its organic root נָ־חַשׁ with that in קָשָׁ־ה, קָשָׁ־א &c. Deriv. נְחוּשָׁה, נְחֹשֶׁת, נְחֻשְׁתַּיִם, and the proper names נְחֻשְׁתָּא, נָחָשׁ 3.

נָחַשׁ III. (not used) *intr. to be dirty, unclean, hateful*, of adultery, Arab. نحس or نجس the same. Deriv. according to some נְחֻשָּׁה 2. (which see).

נְחַשׁ *Aram. intr.* same as Hebr. נָחַשׁ II. Deriv. נְחָשׁ.

נַחַשׁ (*pl.* נְחָשִׁים, from נָחַשׁ I.) *m. an omen, incantation, augury*, parallel קֶסֶם Num. 23, 23; 24, 1; Syr. נשמא.

נָחָשׁ (*constr.* נְחַשׁ, *plur.* נְחָשִׁים, see נָחַשׁ I.) *m.* 1. *a serpent*, Gen. 3, 2 4 13, named perhaps from hissing Jer. 46, 22, the stem having an assonance with לָחַשׁ Eccles. 10, 11; coupled with שָׂרָף and צֶפַע Deut. 8, 15; Is. 14, 29. It is represented as wise and sly Gen. 3, 1; 49, 17; its bite Num. 21, 17 like its poison (חֵמָה) Ps. 58, 8 is deadly. Then *a sea-serpent*, to which בָּרִיחַ *swift* and עֲקַלָּתוֹן *rolled* are applied Is. 27, 1, i. e. *a water-monster*, such also symbolising great powers elsewhere (Dan. 7, 3; Apoc. 3, 1); *artificial serpents made of brass* Num. 21, 9. — 2. The constellation of *the northern dragon* Job 26, 13; called also לִוְיָתָן (which see) 3, 8, Ar. حَبَّة. — 3 (from נָחַשׁ II.; *brass-place*) *n. p.* of a city otherwise unknown 1 Chr. 4, 12. — 4. (*oracle-giver*; from נָחַשׁ I.) *n. p. m.* 1 Sam. 11, 1; 2 Sam. 17, 25 27.

נְחָשׁ (*def.* נְחָשָׁא) *Aram. masc. brass, copper* Dan. 2, 32; 7, 19; coupled with פַּרְזֶל 4, 20, אֶבֶן 5, 4 and חֲסַף 2, 45.

נַחְשׁוֹן (*oracle-giver*, from נָחַשׁ I.) *n. p. m.* Ex. 6, 24.

נְחֹשֶׁת (with *suff.* נְחָשְׁתִּי, נְחָשְׁתָּהּ, נְחָשְׁתֵּךְ, נְחָשְׁתָּם; *dual* נְחֻשְׁתַּיִם; from נָחַשׁ II.) *f.* (Ez. 1, 7 and Dan. 10, 6 קָלַל is not an adject. but a subst., conseq. נְ is fem. here also; on the contrary it appears as masc. along with נִמְרָט [which see] 1 Kings 7, 45, מְצֻהָב Ezr. 8, 27 &c.) 1. *brass*, χαλκός, *copper*, a metal used for vessels, parts of a building, arms &c. Ez. 26, 11; 27, 2; 36, 18, coupled with בַּרְזֶל Gen. 4, 22, זָהָב 2 Sam. 8, 10, בְּדִיל Ez. 22, 18, כֶּסֶף 22, 20 as a firm, hard metal Jer. 1, 18; 15, 20; Ps. 107, 16. Compared with gold and silver an ignoble metal, hence figur. *ignoble* Jer. 6, 28. Metaph. *a fetter* Lament. 3, 7, commonly *dual* Judges 16, 21; 2 Sam. 3, 34; 2 Kings 25, 7; Jer. 39, 7; 52, 11, prop. a double fetter, consisting of two halves. — 2. properly the firm, hence as in אֶבֶן (which see) *the basis, ground, support, lower part*, of the bottom of a kettle standing on the fire Ez. 24, 11; figurat. *the female pudenda*, conceived of as the

lower part, *the base;* comp. שֵׁת (from שׁוּת) pudenda, and שֶׁת basis, support; hence נִשְׁפַּךְ נְחֹשֶׁת 16, 36 *thy shame was poured out*, i. e. whoredom was much practised; ident. with נִשְׁפַּךְ תַּזְנוּת 16, 15; 23, 8. It is therefore unnecessary to read נַחְשָׁתֵךְ (thine impurity) from נָחַשׁ III. and after the Arabic, for נְחֻשְׁתֵּךְ.

נְחֻשְׁתָּא (*basis, ground, support;* see נְחֹשֶׁת 2) *n. p. f.* 2 Kings 24, 8.

נְחֻשְׁתָּן (formed from נְחֹשֶׁת 1, *brass-image*) *n. p.* of the brazen serpent made by Moses and afterwards superstitiously worshipped 2 Kings 18, 4.

נָחַת (*fut.* יִנְחַת, but also יֵחַת, תֵּחַת, *Nun* being first assimilated to *Cheth* and then ַ being lengthened into ֵ; once תֵּחַת Prov. 17, 10 according to the Masora, because the accent is on ֵ at the commencement; 3 *plur.* in pause יֵחַתּוּ from יֵחָתוּ Job 21, 13, derived, according to the punctuators, from חַת) *intr. to come down*, with accus. whither Job 21, 13, *to lie down* (see נָחֵת) prop. to bow oneself down; comp. Arab. نكس *to lie deep down*, as an ambuscade 2 Kings 6, 8 (תִּנְחָתוּ to be read for תַּחֲנֹתִי); *to sink down*, with עַל *upon* one, Ps. 38, 3 *and thy* (punishing) *hand sinks down upon me;* then *to come down upon with hostile intent* Jer. 21, 13, where יָרַד is sometimes used; figur. *to press upon, to make an impression*, with בְּ of the person Prov. 17, 10 (which is referred to חָתָה בְּ to seize, lay hold of) *a reproof enters into.* Deriv. נַחַת 1, נָחֵת.

Nif. נִחַת (3 *pl.* נִחֲתוּ) *to sink* or *press into a thing*, with בְּ Ps. 38, 3.

Pih. נִחַת (3 *fem.* נִחֲתָה, *imper.* נַחֵת) *to bend, to press down*, a bow, i. e. *to stretch it* 2 Sam. 22, 35, Ps. 18, 35, cognate in sense דָּרַךְ; *to water down* or *level*, גְּדוּדִים (*the ridges, beds*, from גַּד = גָּדָה I. which see) Ps. 65, 11.

Hif. הִנְחִית (*imper.* הַנְחַת) *to lead down, to cause to come down*, Jo. 4, 11; comp. הוֹרִיד 4, 2.

The trans. signification of the stem still lies in the Ar. نحت (to stretch, in fight; to make crouch down, a woman, in cohabitation), نكس (to bend down, to stretch down); the organic root נָ־חַת, in which the fundamental meaning lies, may also exist perhaps in שָׁ־חַת, תָּ־חַת.

נָחֵת (only *pl.* נְחִתִּים for נְחֵתִים, but without being on that account the *Nif.* of חָתַת; comp. אֵתִים interchanged with אִתִּים) *adj. masc. descending*, in order to conceal oneself or lie in ambush 2 Kings 6, 9.

נַחַת 1. (from נָחַת) *a descent*, Is. 30, 30 *the coming down of his arm*, i. e. his descending strokes; *a going down*, עַל־עָפָר *into the dust*, i. e. into the grave Job 17, 16; *a setting down*, i. e. what is set down (upon the table) 36, 16. — 2. (*lowness*) *n. p. m.* 1 Chr. 6, 11, for which 6, 19 תּוֹחַ and 1 Sam. 1, 1 תֹּחוּ of similar meaning are put. — 3. (from נוּחַ) *f. rest* Is. 30, 15; *ease, inactivity, repose* Eccles. 4, 6; 6, 5; Phenic. נַחַת *rest* (Kit. 2, 2).

נְחֵת (*part.* נָחֵת = נָחֵת) *Aram. intr.* same as Hebr. נָחַת *to come down* Dan. 4, 10 20; Syr. ܢܚܬ the same, *fut.* יֵחוּת, ܢܚܘܬ as if from ܚܬ, חָת.

Af. אַחֵת and אֲחֵת (*fut.* יַחֵת, *imper.* אֲחֵת, *part.* מְהַחֵת) *to bring down, to lead down* Ezr. 5, 15, *to deposit, lay up* 6, 1 5; Syr. ܐܚܬ the same.

Hof. (after the Hebrew manner) הָנְחַת *to be deposed* Dan. 5, 20.

נָטָה (3 *pl.* נָטוּ, and נָטָיוּ Ps. 73, 2 K'ri; *part.* נֹטֶה, נוֹטֶה, *part. pass. fem. plur.* נְטוּוֹת Is. 3, 16 K'ri; *inf. constr.* נְטוֹת; *fut.* יִטֶּה, *apoc.* יֵט, יֶט־) *tr.* prop. *to stretch, to extend, to spread, to bend*, cogn. in sense with מָ־תַח, לָ־תַח, מָ־תַג &c., hence 1. *to stretch out*, יָד with בְּ of what one has in the hand Josh. 8, 26, and sometimes without יָד 8, 18; with עַל *over* a thing Ex. 8, 2; of God to punish, or to attack and strike Is. 5, 25; 9, 11; 10, 4; 23, 11, for which הֵנִיף יָד (11, 15; 19, 16) and הֵשִׁיב יָד (1, 25) are also used;

with עַל *against* one Zeph. 1, 4; with אֶל *against* one, i. e. to oppose one Job 15, 25; נָטָה גָּרוֹן *to stretch out the neck*, i. e. as a sign of pride Is. 3, 16, נָטָה עַל *to stretch a measuring line*, i. e. to put it on a thing Is. 44, 13; Job 38, 5; Lament. 2, 8; *to elongate*, of צֵל Ps. 102, 12. — 2. *to spread out, to expand*, a tent Gen. 12, 8, the heavens Is. 40, 22, וַיְנַטֵּיהֵם (sing. like 22, 11) Is. 42, 5 *and he stretches them out;* figurat. נָטָה רָעָה עַל *to spread out evil against one*, i. e. to expand it like a net, *to devise* Ps. 21, 12; omitting the object 1 Chr. 21, 10; for which 2 Sam. 24, 12 has נָטַל, which in Lament. 3, 28 is likewise construed with עַל. — 3. *to bow down, to incline sidewise, to sink*, with accus. שְׁכֶם Gen. 49, 16, לֵב Ps. 119, 112, שָׁמַיִם 18, 10 (of God), קִיר (to fall in) 72, 4; רַגְלַיִם to fall 73, 2 (where נָטוּ should be read); omitting the accus.-object רַגְלַי 17, 11. Here belongs also the passage in Job 15, 29 *he does not bow their possession to the earth*, i. e. he does not enlarge it to superabundance (see מִנְטֶה). Still farther, *to turn to, to conduct* or *lead to*, i. e. to bestow, with accus. of the object Gen. 39, 21; Is. 66, 12. — 4. *intr. to decline*, of the day, i. e. to become late Judges 19, 8; *to stretch forwards*, of a shadow 2 Kings 20, 10; *to incline, to turn*, Num. 20, 17; 2 Sam. 2, 19; with אֶל *to turn to one* Gen. 38, 16; with עַד 38, 1; with מִן or מֵעִם *to turn away from one* Ps. 44, 19; Job 31, 7; with אַחֲרֵי prop. *to turn after one*, i. e. to attach oneself to his party, *to follow* Ex. 23, 2; Judges 9, 3; *to be devoted to* 1 Sam. 8, 3; *to go away, to depart* 14, 7. Deriv. נֵט, נְטָה, מַטֶּה.

Nif. נִטָּה (3 *pl.* נִטּוּ; *fut.* יִנָּטֶה) *to be stretched along*, of נְחָלִים Num. 24, 6, צְלָלִים Jer. 6, 4; *to be stretched forth, put along*, of קָו, with עַל Zech. 1, 16.

Hif. הִטָּה (*part.* מַטֶּה, *pl.* מַטִּים, *constr.* מַטֵּי; *inf. constr.* הַטּוֹת; *imp.* הַטֵּה, *apoc.* הַט; *fut.* יַטֶּה, *apoc.* יַט) 1. stronger than Kal, *to reach* or *stretch out*, the hand, to punish Is. 31, 3; *to spread out*, שַׁק 2 Sam. 21, 10, אֹהֶל 16, 22; *to bow down*, שָׁמַיִם Ps. 144, 5, *to reach*, כַּד Gen. 24, 14; *to incline*, אֹזֶן, i. e. to obey Jer. 7, 24, usually with לְ of the person Ps. 17, 6; Prov. 4, 20; *to bend sidewise, to turn aside, to lead aside*, 2 Sam. 3, 27; *to conduct, to lead* Num. 22, 23; *to turn away*, from the right path, hence *to mislead* Job 36, 18; *to turn away*, from a suppliant Ps. 27, 9; *to thrust away, to drive away, avert* Jer. 5, 25. Here belong also the expressions הִטָּה לֵב *to lead one's heart* (in a good sense) 2 Sam. 19, 15, with עַל Prov. 21, 1, אֶל Ps. 119, 37 or לְ to a thing 141, 4, with אַחֲרֵי *to lead the mind to follow* 1 Kings 11, 2; in a bad sense, *to lead* or *turn away*, from the right path Is. 44, 20; Prov. 7, 21; הִטָּה חֶסֶד עַל־פִּי *to turn favour to one* Ezr. 7, 28; הִטָּה מִשְׁפָּט *to bend the right* 1 Sam. 8, 3, for which is also used אֲרֻחוֹת מִשְׁפָּט Prov. 17, 23 or דֶּרֶךְ Am. 2, 7, and absol. Ex. 23, 2. הִטָּה נֶגֶף *to push away*, מִדִּין *from judgment* (right) Is. 10, 2; absol. Am. 5, 12, מִדֶּרֶךְ *from the* (usual) *way* Job 24, 4; *to push aside, drive away* Is. 29, 21. — 2. *intr. to turn aside, to swerve*, Job 23, 11, commonly with מִן of a thing Is. 30, 11; *to walk along*, Ps. 125, 5 *who walk along their crooked ways.*

Hof. (not used) הָטָה, only *part.* מָטֶה, מִטֶּה as nouns; *fut.* יִטֶּה only in the proper name יִטֶּה, יוֹטָה, if this be not from יִטְבָּה = יִטְבָּה.

As to the organic root נָט־ה, it is also in מָט I. (belonging to מוֹטָה = מִטָּה Ez. 9, 9 and מוֹטָה Is. 58, 9), מָד, מָד, Arab. مَاطَ, نَطَّ, نَطَا, نَطْنَطَ &c.

נָטִיל (*pl. constr.* נְטִילֵי, lengthened out of נְטָל; from נָטַל) *adj. masc.* prop. *bearing*, hence *laden*, with accus. כֶּסֶף Zeph. 1, 11.

נָטַע (only *pl.* נְטָעִים) *m.* prop. anything planted, hence *a plant* Ps. 144, 12.

נְטִיפָה (only *pl.* נְטִיפוֹת) *f.* prop. a little drop, hence *a pendant*, so called from its form Judges 8, 26; Is. 3, 19; comp. *σταλάγμιον* ear-drop, from *στα-*

λάζω to drop; Arab. نَطَفَة a pearl and ear-drop.

נְטִישָׁה (*pl.* נְטִישׁוֹת) *f. tendril, twig* Is. 18, 5; see נָטַשׁ I.

נָטַל (*part.* נוֹטֵל, *fut.* יִטּוֹל) *tr.* prop. *to raise, to lift up, to lift away, to heave away*, hence *to carry*, cogn. in sense with נָשָׂא, Is. 40, 16 *he carries the isles as a little dust*, i. e. easily (Targ.); with עַל *to lay upon* Lament. 3, 28 and 2 Sam. 24, 12. Metaphor. *to lay before* = נָתַן לִפְנֵי Jer. 21, 8, for which 1 Chr. 21, 10 has נָטָה עַל (which see). — 2. *intr. to be weighty, heavy*, = טוּל II., שָׁקַל, סָלָא, סָלָה, where is the same metaphor. application. The organic root נ־טל lies also in טָל II., whence perhaps מָטִיל, in the Aram. נְטַל, נְטֵל, ܢܛܠ for נָשָׂא, whence מַטּוּלָא, ܡܛܠܐ weight. Derivat. נָטִיל, נֵטֶל.

Pih. נִטֵּל (*fut.* יְנַטֵּל) *to take up, to bear*, coupled with נִשָּׂא Is. 63, 9.

נְטַל (1 *pers.* נִטְלֵת; *part. pass. fem.* 2 *pers.* נְטִילַת) *Aram. tr. to lift up, to bear* (Targ. for נָשָׂא) Dan. 4, 31; *pass. to be lifted up*, with מִן 7, 4.

נֵטֶל *m.* prop. *carriage*, hence *burden, load* Prov. 27, 3.

נָטַע (*part.* נוֹטֵעַ, נֹטֵעַ, *pl.* נֹטְעִים; *inf. constr.* נְטֹעַ and טַעַת Eccles. 3, 2; *imp.* נְטַע, *fut.* יִטַּע) *tr.* prop. to put in, hence *to strike in, to stick in*, a nail, a pin, Eccles. 12, 11 of fixing by scripture; *to fasten* or *make firm*, a tent Dan. 11, 45, of the tent of the heavens (לִנְטֹעַ) Is. 51, 16, where the LXX and Syr. read לִנְטֹת after 40, 22; *to set up*, a statue Deut. 16, 21, but commonly *to plant*, זַיִת 6, 11, עֵץ Eccles. 2, 4, כֶּרֶם ibid., Deut. 20, 6, גַּנּוֹת Jer. 29, 5; opposite נָתַשׁ 45, 4, עָקַר Eccles. 3, 2; with בְּ Jer. 32, 41, עַל Am. 9, 15, and the accus. of the place Ez. 36, 36, and with a double accusat. Is. 5, 2; Jer. 2, 21; figurat. a people, i. e. to give them a fixed abode 2 Sam. 7, 10, Am. 9, 15, opposite Jer. 45, 4; the ear, i. e. to create Ps. 94, 9. The organic root נ־טע is also found in תַּח, תָּךְ, תַּךְ; Arab. سنق with the same fundamental signification. Deriv. נֶטַע, נָטִיעַ, מַטָּע, the proper name נְטָעִים.

Nif. נִטַּע (3 *plur. in pause* נִטָּעוּ) *to be planted*, Is. 40, 24 *they are scarcely planted.*

נֶטַע (*in pause* נָטַע, *constr.* נְטַע Is. 5, 7, with *suff.* נִטְעִי, *plur. constr.* נִטְעֵי) *m. a plantation, a planted place* Is. 5, 7; 17, 11; *the planting* 17, 11; *a plant* Job 14, 9.

נְטָעִים (*plantations*) *n. p.* of a locality in Judah 1 Chr. 4, 22.

נְטִעִים see נָטִיעַ.

נָטַף (*fut.* יִטֹּף) *intr. to drop, to drip, to flow*, with accusat. of the thing (like נָזַל, הָלַךְ), of which some overflows Jo. 4, 18; Song of Sol. 5, 5 13; *to drop down*, מַיִם Judges 5, 4, absol. Ps. 68, 9; fig. of speech Song of Sol. 4, 11; Prov. 5, 3; with עַל of the person *to drop speech upon one*, i. e. to penetrate, quicken and animate them with its beneficent influence Job 29, 22; comp. הִטִּיף (Ezek. 21, 2). Deriv. נָטָף, נְטִיפָה, the proper name נְטֹפָה (on the contrary טָפַת belongs to טוּף).

Hif. הִטִּיף (*part.* מַטִּיף, *fut.* יַטִּיף) *to cause to drop, flow out* or *overflow*, with accusat. עָסִיס Am. 9, 13; *to make discourse flow*, i. e. *to speak, to prophesy*, with עַל *upon* a thing Am. 7, 16, with אֶל Ez. 21, 2 7; with לְ of a thing Mic. 2, 11, or absol. 2, 6.

The stem (Arab. نطف, Aram. נְטַף, ܢܛܦ, Ethiop. נטב) has נ־טף for its organic root, which lies also in שָׁ־טַף, as well as in זָב, צָף, זָף I., אָ־דַב I., דָּב, דָּאַב, דָּב־ָה, Ar. نصب (fluxit).

נָטָף (*pl. constr.* נִטְפֵי) *m. a drop*, of מַיִם Job 36, 27; metaphor. *an aromatic gum* or *resin* Ex. 30, 34, so called from its flowing out, distilling; LXX στακτή, from στάζω.

נְטָפָה see נְטֹפָה.

נְטֹפָה (*resin-trickling*, of the dropping of an aromatic resin; hence *balsam-* or *storax-place*) *n. p.* of a city and region,

in whose hamlets singers dwelt in Ezra's time Neh. 7, 26; 12, 28, in the neighbourhood of Jerusalem and Bethlehem Ezr. 2, 22, the mod. *Beith Netiph*, southwest of Jerusalem (*Robins.* II. 600). *Gentile* נְטֹפָתִי 2 Sam. 23, 28 29; 2 Kings 25, 23; 1 Chr. 2, 54; 9, 16; Jer. 40, 8. The apocryphal Esdras writes נְטָפָה.

נָטַר (*fut.* יִטּוֹר and יִנְטֹר) 1. *intr. to look attentively*, at a thing, *to look at*, *to observe*, Ar. نَظَرَ; derivat. מַטָּרָה 2. — 2. *to keep*, *to guard*, אַף, i. e. *to be angry*, which, however, is commonly omitted Nah. 1, 2, Ps. 103, 9, prop. to continue anger, with לְ Nah. l. c. or אֶת of the person Lev. 19, 18, like שָׁמַר Jer. 3, 5; *to keep*, *to watch* Song of Sol. 1, 6; 8, 11. Deriv. מַטָּרָה 1, נֹטֵרָה.

The organic root נָ־טַר is clear from the Ar. نطر and نظر, and its identical נָצַר (which see). טָר I. (which see), Aram. טָר (Pa. טַיֵּר, noun טַיָּר) are the same root.

נְטַר (1 *pers.* נִטְרֵת) *Aram. intr.* same as Hebr. נָטַר, then *trans. to keep*, *to preserve* Dan. 7, 28.

נֹטֵרָה (prop. *part. fem. Kal* of נָטַר) *f.* a female keeper, *a shepherdess*, Song of Sol. 1, 6.

נָטַשׁ I. (*part. pass.* נָטוּשׁ, *fut.* יִטֹּשׁ) 1. *intr. to stretch* or *extend*, *to spread*, *to widen*, of branches (see נְטִישָׁה); נָ׳ הַמִּלְחָמָה 1 Sam. 4, 2 *the battle spreads* (Vulg., Ar.); 30, 16 *lo they are scattered on the surface of the whole land.* — 2. *tr. to spread out*, *to scatter about*, with עַל of the place Num. 11, 31, with accus. of the person, and accus. of the place *to which* Ez. 29, 5, or בְּ *where* 32, 4, parallel הֵטִיל; *to sprinkle about*, דָּמִים Hos. 12, 14. The Targ. expresses the same idea by רְטַשׁ or רַטֵּשׁ, which is connected therewith by root; or it is paraphrased by רְמָא. — 3. Metaphor. *to scatter afar*, *to disperse abroad*, hence *to give up*, a people to foreign masters Is. 2, 6; *to eject*, *to reject*, *to give to* 2 Kings 21, 14; Judges 6, 13; 1 Sam. 12, 22; *to give up*, contention Prov. 17, 14; *to remit*, debt Neh. 10, 32; *to leave off*, *to discontinue*, the cultivation of the field Ex. 23, 11, coupled with שָׁמַט; *to suffer* Gen. 31, 28, like הִנִּיחַ and נָתַן elsewhere; hence it is interchanged with עָזַב, הִשְׁלִיךְ, הִרְחִיק; and the Targumic רַטֵּשׁ, רַחֵק, אַרְחֵק, טַלְטֵל are used for it. Deriv. נְטִישָׁה.

Nif. נִטַּשׁ (*fut.* יִנָּטֵשׁ) *to spread*, with בְּ of the place Judges 15, 9, 2 Sam. 5, 18 22, for which the Chronicles have פָּשַׁט; of branches and plantations Is. 16, 8; *to be loosened*, of a ship's tacklings, i. e. to hang slack Is. 33, 22 (Vulg.); *to be dispersed*, with עַל of the place Am. 5, 2 (Targ., LXX, Vulg.).

Puh. נֻטַּשׁ *to be forsaken* Is. 32, 14.

נָטַשׁ II. (*part. pass. f.* נְטוּשָׁה) *tr.* same as לָטַשׁ (which see) *to sharpen*, *to point*, *to whet*, of חֶרֶב Is. 21, 15 (*Saadia*); the Syr. uses ܠܛܫ for it.

נִי (with *suff.* נִיהֶם; from נָהָה I.) *m. a lamentation*, *wailing*, Ez. 27, 32, comp. v. 30 31, cognate in sense with קִינָה, and a stronger expression than בְּכִי v. 31. Thus נִי would be contracted from נְהִי (Masora), and there is no need to emend it into נִהְיָם. The LXX, Theod., Syr. and some mss. read unsuitably בְּנֵיהֶם; it would be better still to read בְּפִיהֶם, since נָשָׂא בְּפֶה קִינָה is agreeable to the usus loquendi.

נִיא belonging to הֵנִיא and יָנִי = יָנִיא see נוּא I.

נִיב (from נוּב I.) *m. fruit*, *produce*, hence *food* Mal. 1, 12; fig. *fruit* of the lips Is. 57, 19 K'ri, i. e. speech, praise, thanksgiving, prayer (see נוֹב), comp. καρπὸς χειλέων (Hebrews 13, 15); Phen. נִב (Niba, *fruit-place*) n. p. of a place in Numidia. The K'tib of Is. 57, 19 has נוֹב.

נֵיבַי (either from נוּב I. *the marrowy*, *having the vigour of life*, or from נוּב II. *projecting*) *n. p. m.* Neh. 10, 20.

נִיד (from נוּד I.) *m. movement*, שְׂפָתַיִם of the lips, to console or compassionate with empty speech Job 16, 5.

נִידָה *f. a going astray*, *a wandering*

away, of the homeless; *banishment* LAMENT. 1, 8 (LXX, Jerome), conseq. from נוּד I. or נָדָה I.; but more suitably = נִדָּה *abomination*, from נָדַד.

נָיוֹת see נָיָת.

נִיחֹחַ (after the form נִיצֹץ; with *suff.* נִיחֹחִי, נִיחֹחֲכֶם, *pl.* with *suff.* נִיחֹחֵיהֶם; from Pihel נוֹחֵחַ) *m.* prop. satisfaction, quieting, i. e. *pleasantness*, *agreeableness*, *delight*, only in the genit. to רֵיחַ and of sacrifices GEN. 8, 21; LEV. 2, 12; *sacrifice* generally 1, 9; 3, 5; 29, 2; NUM. 28, 2; נָתַן רֵיחַ נ׳ *to sacrifice* EZ. 6, 13. The derivation from נוּחַ is clear from the Syr. translation ܢܝܚܐ. Talm. נִיחָא לָךְ *do you like?* Noun-building of this form from ע״ו is not unusual in Arabic (see *De Sacy* Gramm. Ar. I. p. 561), and was also employed in Hebrew.

נִיחֹחַ (from נוּחַ; only *pl.* ־חִין) *Aram. masc. a sacrifice*, proceeding elliptically from רֵיחַ נ׳; hence נַסֵּךְ נ׳ *to dedicate a sacrifice* DAN. 2, 46; הַקְרֵב נ׳ *to offer a sacrifice* EZR. 6, 10.

נִין (with *suff.* נִינִי; from נוּן) *m.* 1. *a shoot*, *after-shoot*, *new shoot*, fig. *posterity* GEN. 21, 23, IS. 14, 22, JOB 18, 19, constantly coupled with נֶכֶד, *a sprig*, to denote offspring. The verb in Ps. 72, 17 is not a denomin. — 2. The name of a fish-shaped water-god, נִין being = נוּן and the Sanskrit mîna (a fish), *Ninus;* then the name of the founder of the Assyrian empire, ὁ *Νῖνος*, the statue of Ninus having been worshipped with that of Bel (Diod. 11, 8).

נִינְוֵה *n. p.* of a city founded by Nimrod, *Νῖνος* in Strabo and Ptolemy, which lay on a small tract above the confluence of the Zabatus or Lycus (the great Zab) with the Tigris GEN. 10, 11, conseq. the modern small place of ruins Nimrûd. The other three cities, which Nimrod founded in that district (כֶּלַח, רֶסֶן, רְחוֹבוֹת עִיר GEN. l. c.), were gradually united with Nineveh so as to become one large city, whose circumference was three days' journey JON. 3, 3, i. e. 480 stadia or 24 hours (*Ctesias* apud Diod. Sic. 2, 3); while the western side in length extended from Nimrûd (Nineveh) to Kuyyundshik (רֶסֶן), and the northern side in breadth from thence to Khorsabad (כֶּלַח) &c. In this large Nineveh which arose out of the union of four cities, the population was enormous NAH. 3, 15 seq. It had at a certain time 120,000 children JON. 4, 11, and could boast of being called *the unique* ZEPH. 2, 15, in short *the great city* JON. 1, 2; 3, 2; 4, 11; JUDITH 1, 1; greater than Babylon, *Strabo* 16 p. 737; *Amm. Marcell.* 18, 7, 1; the great Ninus *Diod. Sic.* 2, 23. In *Ammian* the name *Ninuos* (Nineveh) also appears; and *Niebuhr* found a village there called *Nunia.* — The derivation of the name from נִין נְוֵה (for נְוֵה נִין *dwelling-place of Ninus*) has an analogy in רְחוֹבוֹת עִיר for עִיר רְחוֹבוֹת; but the name seems more correctly to have been formed from נִין ὁ *Νῖνος*, and consequently like the latter, as also *Νινύας* (written also in Syncellus *Νῖνος*), נִינְוֵה, i. e. either son of Ninus, or a fem. termination of the royal name, may be the name of an Assyrian god. See נִין 2.

נִיס (from נוּס) *m. a fugitive* JER. 48, 44 K'tib.

נִיסָן *m.* name of the first month of the old Hebrew year, fully חֹדֶשׁ נ׳ ESTH. 3, 7, NEH. 2, 1, for which the Pentateuch has חֹדֶשׁ הָאָבִיב (which see), elsewhere הַחֹדֶשׁ הָרִאשׁוֹן or רֹאשׁ חֳדָשִׁים. As it is a historical tradition (Rosh ha-Shana 1, 2), that the names of the months came from Babylonia to the Hebrews at a later period, for which reason they have an Aramaean colouring (*Kimchi*), and as נ׳ in fact appears among these peoples (Targ. נִיסָן, Syr. ܢܝܣܢ, Palmyr. נִיסָן, and so the Arab. نيسن), the derivation of the word from the Hebrew (נִיסָן = נִיצָן), as *Anastasius* already gives it (apud Meursius, varia divina p. 27), must be rejected *a priori.* The names or surnames of old Asiatic gods are preserved in אֲדָר, אֱלוּל, תַּמּוּז, כִּסְלֵו (which see), and in אֵיתָן, אָבִיב, בּוּל, זִו, as we have shewn already; so that

the appellations must be looked upon as originating in a primitive worship. With this assumption, the explanation of נִ׳ from the Zend navâzan or navaçna (new day), as *Stern* (über die Monatsnamen &c. p.131 seq.) supposes, must be set aside, and the name or surname of a primitive Semitic god be adopted as the original. נִיסָן (for נִסָּן from נָסַס I.) seems to be the name of Adonis, as the year's sun and the spring-god; his name being also זַוָּן *Ζαυάνας*, because the month of May זִו (אִיָּר) was sacred to him.

נִיצוֹץ (from נוּץ = נָצַץ after the form נִיחֹחַ) *m. a spark*, Is. 1, 31; Targ. נֵץ, נִיצָא the same, Sam. fig. *pupil of the eye.*

נֵיר (from נוּר I.) *masc.* same as נֵר *a light* or *lamp* 2 Sam. 22, 29.

נִיר as a verb, see נוּר II.

נִיר *m.* 1. (from נוּר I.) same as נֵר *a light* or *lamp*, an essential part of a nomad-tent or a dwelling, hence figur. *an enduring dwelling, a family, posterity* 1 Kings 11, 36; 15, 4; 2 Kings 8, 19; 2 Chr. 21, 7. — 2. (from נוּר II.) *newly broken, novale*, i. e. a field recently broken up with the plough, which is therefore good, Prov. 13, 23; fig. Jer. 4, 3; Hos. 10, 12. For וַנִּירָם Num. 21, 30 see יָרָה.

נְיָת *pl.* נְיוֹת *f.* same as נְוָת which see.

נָכָא (Kal not used) *tr.* same as נָכָה *to smite, to strike away, to strike in pieces; to hurt, to wound, to injure, to lame;* Ar. نَكَى, نَكَعَ, Syr. ܢܟܐ the same. Figur. *to strike down, to disturb*, the mind; *to smite in pieces, to destroy*, plantations. Deriv. נְכָאִים, נָכֵא (נְכֵאָה).

Nif. נִכָּא (3 *pl.* נִכְּאוּ) *to be beaten, to be scourged*, with מִן of the place Job 30, 8 [5].

נָכֵא (from נָכָא) *adj. m.*, נְכֵאָה *f. dejected, afflicted*, of the רוּחַ Prov. 15, 13; 17, 22; 18, 14; cognate in sense עָצֵב. Comp. נָכֶה.

נְכָאִים (from נָכָא) *m. plur. a state of being beaten to pieces, desolation*, Is. 16 7 *ye mourn very much the desolation.* The pl. stands for the abstract.

נְכֹאת (properly an infin.-form of נָכָא after the manner of קְרֹאת, מְלֹאת, conseq. a singular) *f.* the name of an *aromatic gum*, perhaps the gum tragacanth, many kinds of which appear in Syria Gen. 37, 25; 43, 11; Targ. שַׁעַף = שְׁעִיף, Sam. קִטְפָא a sort of resin or gum; Ar. نَكَأَة, نكوه = نَكَعَة the same. It is uncertain how this signification is connected with the stem נָכָא; for the assumption that it means *to grind* to powder, is not yet certain. The derivation from a masc. נֶכֶא must be rejected. — On נָכוֹת see the word.

נָכַד I. (not used) *intr. to sprout, to grow, to put forth shoots*, transferred to human propagation; in Arab. this idea lies in نَهَدَ, in Ethiop. in נגד, hence nagad *a stem, a race;* the organic root נ־כַד is also in גָּד־ה II. Deriv. נֶכֶד 1.

נָכַד II. (not used) *intr. to be in straits* or *distress, to be unhappy, troubled*, Ar. نَكِدَ. Deriv. נֶכֶד 2.

נֶכֶד (with *suff.* נֶכְדִּי) *m.* 1. (from נָכַד I.) prop. *sprout*, hence *progeny* Gen. 21, 23, Is. 14, 22, Job 18, 19, coupled with נִין; Ethiop. nagad the same, cod. Sam. נֶגֶד Gen. l. c. for נֶכֶד. — 2. (from נָכַד II.) *misfortune, destruction*, Job 31, 3; where the best mss., however, read נֶכֶר. Ar. نَكْد vita misera.

נָכָה (Kal not used) *tr. to strike, to hurt, to injure*, hence *to destroy, to kill;* figurat. *to strike down, to vex.* Its organic root is נָכ־ה, which is also found in nec-o, noc-eo; and with *n* softened into *i* in ic-o, Ar. وَقَعَ, نَقَعَ, لَقَعَ, لَقَّ &c., Ethiop. נכי, modern Hebrew לָקָה. Deriv. נָכֶה, נָכוֹן.

Nif. נִכָּה *to be smitten* or *slain* 2 Sam. 11, 15.

Pih. נִכָּה (*inf. constr.* נַכֶּה) *to smite, to make war upon* Num. 22, 6, where, however, it is more correct to look upon נַכֶּה as the 1 pers. fut. Hif.

Puh. נֻכָּה (*fem.* נֻכְּתָה, 3 *plur.* נֻכּוּ) *to*

be smitten, to be beaten down Exod. 9, 31 32.

Hif. הִכָּה (*part.* מַכֶּה, *constr.* מַכֵּה; *inf. absol.* הַכֵּה, *constr.* הַכּוֹת; *imper.* הַכֵּה, *apoc.* הַךְ; *fut.* וַיַּךְ, *apoc.* וַךְ) *to strike*, with accus. of the person and בְּ of the instrument Ex. 21, 18, Num. 22, 23; without בְּ 1 Kings 20, 35; but also בְּ *to smite upon* a thing Ex. 17, 6, and without בְּ Ps. 78, 20; *to chastise, torment, punish*, Jer. 2, 30; Neh. 13, 25; הִ׳ לְחָיַיִם; *to give boxes on the cheeks* Job 16, 10, regarded as the highest insult Lament. 3, 30, hence *to treat shamefully* Ps. 3, 8; Mic. 4, 14; *to smite water* (with a prophet's mantle) 2 Kings 2, 8, i. e. to perform a miracle upon it; with מִן *to strike away* Ez. 39, 3; *to push* or *butt*, with the horn Dan. 8, 7, with בְּ *upon* 1 Sam. 2, 14; *to pierce*, with a spear 2 Sam. 2, 23; figur. of a worm Jon. 4, 7; of the sun, with עַל 4, 8, with accus. of the person Is. 49, 10; *to smite into* 2 Sam. 4, 6; *to hit with a blow that throws down*, with אֶל of the member 1 Sam. 17, 49, and accus. of the person 1 Kings 22, 34; *to beat in pieces* Ex. 9, 25; *to reduce to ruins* Am. 3, 15; *to strike in*, with a double accus. Ps. 3, 8; *to pierce into*, with בְּ of the instrument and בְּ *into* 1 Sam. 19, 10, also with the accus. of the person 26, 8; *to strike asunder*, a tent, i. e. to pull it down Judges 7, 13; *to precipitate, to hurl into*, with בְּ Zech. 9, 4; *to smite, to kill*, Gen. 4, 15, sometimes with the addition of בַּחֶרֶב Josh. 11, 10, or לְפִי חָרֶב 8, 24, or coupled with the intensive הַמְּתֵת 1 Kings 16, 10, 2 Kings 15, 10, or with the consequence מוּת 25, 25; with accusat. נֶפֶשׁ *the life* Gen. 37, 21; Lev. 24, 18. In this sense it is used of killing on the part of God 2 Sam. 6, 7, his angel 2 Kings 19, 35; of men, with accusat. and מִן Judges 14, 19, or בְּ partitive 1 Sam. 18, 27, or omitting the accus. of number 2 Sam. 23, 10; *to tear in pieces*, of animals of prey Jer. 5, 6; figur. *to calumniate* 18, 18; *to put to flight and smite*, 1 Sam. 13, 4; with the announcement of space 2 Sam. 5, 25, time 1 Sam. 30, 17, or number Judges 3, 31; hence coupled with רָדַף Gen. 14, 15; fully הִכָּה אֲחוֹר Ps. 78, 66. Phrases are: הִ׳ כַּף Ez. 22, 13, הִ׳ כָּף אֶל־כָּף 6, 11, הִ׳ בְּכַף 21, 19 *to strike the hands, to strike the hands together*, a gesture of exultation, of dislike and of lamentation; הִ׳ לֵב אֶת־פ׳ 1 Sam. 24, 6 *the heart smites one*, i. e. excites him; הִכָּה בְּ׳ *to smite with a thing*, viz. with a sickness or plague Gen. 19, 11; 2 Kings 6, 18; הִ׳ חֵרֶם *to smite with a curse*, with a second accus. of the object Mal. 3, 24; *to smite the Nile*, i. e. to change it into blood Ex. 7, 25; *to punish and change into a thing*, with לְ Is. 11, 15; הִ׳ שֹׁרֶשׁ *to strike roots* Hos. 14, 6, comp. שִׁלַּח שָׁרָשׁ Jer. 17, 8. Derivat. מַכֶּה.

Hof. הֻכָּה (Ps. 102, 5 הוּכָּה; *part.* מֻכֶּה, *constr.* מְכֻּה; *fut.* יֻכֶּה) *pass.* of Hif. *to be beaten* Ex. 5, 14, *to be chastised, punished, visited* 1 Sam. 5, 12; Ps. 102, 15; *to be killed* Num. 25, 14, *to be stormed, conquered* Ez. 33, 21.

נָכֶה (an old *part. pass.* for נָכִי; *constr.* נְכֵה) *adj. masc. smitten*, therefore with the genitive רַגְלַיִם *lame* 2 Sam. 4, 4, רוּחַ *dejected, afflicted* Is. 66, 2.

נְכֵה *pl.* נְכִים see נוּךְ.

נְכֹה and נְכוֹ *n. p.* of an Egyptian king, successor of Psammetichus, who fought against the Assyrian king Nabopolassar 2 Kings 23, 29 33. The same king is also mentioned in 2 Chr. 35, 20 and 36, 4. He is identical with *Νεχαὼ δεύτερος* of Manetho, the *Νεκώς* of Herodotus. A Necho was conquered at Carchemish Is. 46, 2. The Targ and Syr. derive the name incorrectly from נָכָה.

נְכוֹ see נְכֹה.

נְכוֹן (after the form חָזוֹן, from נָכָה) *m. a blow, stroke, death* 2 Sam. 6, 6, the old name of a threshing-floor, for which 1 Chr. 13, 9 has כִּידוֹן = כִּיד (destruction, death); *destruction*, Job 12, 5 *destruction to those, whose foot wavers;* on the contrary נָכוֹן 18, 12 &c. belongs to כּוּן.

נְכוֹת (prop. *part. m. Nif.* after the

form נָלוֹז, from כּוּת to conceal, to keep, with *suff.* נְכֹתֹה) *m. treasure* 2 Kings 20, 13; Is. 39, 2 (Targ., Syr., Saad.); it is not necessary to derive it, with *Lorsbach*, from the Persian nikahid (to keep); cognate in sense נֶכֶס (2 Chr. 1, 11).

נָכַח (not used) *intr.* prop. 1. *to be firm, strong, powerful*, cogn. in sense with אוּל I., prop. *to be firmly entwined with one another* (comp. نكع to bind together, to unite); the idea of firmness (see חָזַק, חוּל, קָשַׁר, קָוָה) proceeding generally from that of knotting, putting in a chain; identical in its organic root נָ־כַח with יָ־כַח, כָּח. Metaphor. *to be right, equitable, just*, a right thing being looked upon as firm. Deriv. נָכֹחַ, נְכֹחָה. — 2. *to be on, in front, before, over against*, cognate in sense with אוּל II., קָבַל II. Derivat. נֹכַח, נֵכַח.

נָכֹחַ (with *suff.* נְכֹחוֹ, *plur.* נְכֹחִים) 1. *adj. m. right, equitable, authentic* Prov. 8, 9, coupled with יָשָׁר; substantively *the right, the right conduct*, Is. 57, 2 *who walketh his right way.*

נֵכַח (with *suff.* נִכְחוֹ, from נָכַח 2) *m.* prop. same as נֶגֶד *the fore part*, pars antica, prob. in the first instance the name of the fore part of the body, *the belly*, like קֹבֶל, the noun אוּל (body and before); then a prepos. *before, in presence of*, יָצָא נִכְחוֹ Ez. 46, 9 *to go out before him*, comp. Am. 4, 3 נֶגֶד in this sense; חָנָה נִכְחוֹ Ex. 14, 2 *to encamp before him.* More commonly we have instead of it

נֹכַח *masc. the front;* hence *a prepos.* 1. *before*, נֹכַח יי׳ *before God*, i. e. known and agreeable to him Judges 18, 6; *before = manifest* Jer. 17, 16; שׂוּם נ׳ *to put before* Ez. 14, 7; sometimes with the addition of פָּנִים Lament. 2, 19 *before the face*, i. e. *before;* נ׳ עֵין פּ׳ Prov. 5, 21. — 2. *over against, opposite to* (comp. נֶגֶד) Ex. 26, 35; 40, 24. According to this twofold meaning of נֹכַח, which has arisen perhaps from the noun-idea of belly, body, other words expressing relation have originated by combination with the present one, as אֶל־נ׳ *towards before* Num. 19, 4; לְנֹכַח *straight forwards*, i. e. not backwards or sidewards Prov. 4, 25; *in front of = over against* Gen. 30, 38; *before = for*, i. e. having an eye to 25, 21; עַד־נ׳ *to the front of*, i. e. *close before* Judges 19, 10 = עִם (beside) 19, 11.

נְכֹחָה (*pl.* נְכֹחוֹת) *f. right, righteousness*, coupled with אֱמֶת Is. 59, 14; Am. 3, 10; *pl.* the same Is. 26, 10; 30, 10; opposite חֲלַקּוֹת.

נָכַל (only *part.* נוֹכֵל) *tr. to deceive, to deal fraudulently* Mal. 1, 14, Aram. נְכַל, ܢܟܠ the same; metaphor. *to act cunningly.* The fundamental signification is (according to *Fürst's* Concordance s. v.) *to conceal, to hide, to cover*, identical in its organic root נָ־כַל with כָּל (כּוּל), כָּל־א I., כָּל־ה I., Sankrit çal, Greek κλεί-ειν, κωλ-ύειν, κολ-ούειν, Latin cal-ere (clam = calam), cel-are, oc-cul-o, German hel-an, hehl-en, after the analogy of מָעַל, בָּגַד. But نكل to fetter, whence نِكْل fetter, refers to a fundamental signification = זָמַם.

Pih. נִכֵּל *to act cunningly*, with לְ of the person Num. 25, 18.

Hithp. הִתְנַכֵּל (*fut.* יִתַנְכֵּל) *to shew oneself cunning*, i. e. *to take cunning plans*, with accus. of the person Gen. 37, 18 or בְּ Ps. 105, 25.

נֵכֶל (only *pl.* with *suff.* נִכְלֵיהֶם) *masc. cunning, deceit*, Num. 25, 18; Aram. נִכְלָא, ܢܟܠܐ the same.

נָכַס (not used) *tr. to conceal, to keep*, treasures, cogn. in sense with צָפַן, טָמַן; identical in its organic root נָ־כַס with כָּס (כּוּס), כָּת, Syr. ܟܫ. Deriv. נֶכֶס.

נֶכֶס (only *plur.* נְכָסִים) *m. pl. riches, goods* (cogn. in sense נָכוֹת, צָפוּן, מַטְמוֹן, which proceed from the same fundamental signification) Josh. 22, 8; Eccles. 5, 18; put with עֹשֶׁר 2 Chr. 1, 11 12.

נְכַס (not used) *Aram. trans.* same as Hebrew נָכַס.

נָכֶס (only *plur.* נְכָסִין, *constr.* נִכְסֵי, from נְכַס) *Aram. m.* same as Hebrew עֹשֶׁר Ezr. 6, 8; 7, 26.

נָכַר I. (Kal not used) *intr.* prop. *to be marked, signed*, by indentation, hence metaphor. 1. *to be foreign*, i. e. departing from the usual and the known. — 2. *to be perceptible.* — The organic root נ־כ־ר lies also in זָכַר (to mark, to pierce, to impress), כָּרָה I., פָּרָה I., and also in נָקַר, דָּקַר, נָקַב &c.; comp. Arab. نَكِرَ (1. to perceive, observe, know, understand; 2. to find strange), نَكُرَ (to be distinguished, remarkable, wonderful). Deriv. נֵכָר, נֵכָר, נָכָר, נָכְרִי, נָכְרִי.

Nif. נִכַּר (*fut.* יִנָּכֵר) 1. *to make oneself unknown, to dissemble*, prop. *to present oneself as foreign* (נָכְרִי), and therefore probably a denominative from נָכְרִי Prov. 26, 24. — 2. *to be perceived, to be known* Lament. 4, 8; *to be recognised* Job 34, 19.

Pih. נִכֵּר (*fut.* יְנַכֵּר) *to find strange, to look upon as foreign*, i. e. to disdain, to despise Job 21, 29; *not to know* Deut. 32, 27; *to act in a strange, unknown way*, i. e. to mistake, *to despise* Jer. 19, 4. So also in Arabic.

Hif. הִכִּיר (*part.* מַכִּיר; *inf. constr.* הַכִּיר, before Makkeph הַכִּיר; *fut.* יַכִּיר) prop. to press strongly into a thing, i. e. to perceive it by finding out its distinguishing characteristics; hence *to recognise*, i. e. *take knowledge of* Gen. 31, 32; 37, 32; *to regard* Jer. 24, 5. Here belongs the phrase הַכִּיר פָּנִים (*to regard* or *look upon the person*) Deut. 1, 17, Prov. 24, 23, = נָשָׂא פָּ׳; *to observe one*, i. e. to care for him Ruth 2, 10, *to reverence* Dan. 11, 39; *to recognise*, what was strange Gen. 27, 23; Job 7, 10; *to acknowledge* Deut. 21, 17; *to conceive* 2 Sam. 3, 36; *to understand* Job 4, 16; 24, 13; Neh. 13, 24; *to be intimate with*, with accusat. Job 24, 17; *to distinguish* Ezr. 3, 13. Derivat. מַכָּר and perhaps הַכָּרָה.

Hithp. הִתְנַכֵּר (*part.* מִתְ־; *fut.* יִתְנַכֵּר) *to be recognised* Prov. 20, 11; *to represent oneself as strange* Gen. 42, 7; *to feign, to dissemble* 1 Kings 14, 5 6.

נָכַר II. (Kal not used) *tr.* same as מָכַר I., מָהַר 3, נָקַר I. *to deliver over, to give up*, interchanging מ and נ. Hence

Pih. נִכֵּר *to give up*, בְּיַד פְּ׳ 1 Sam. 23, 7; hence the LXX *πέπρακεν*.

נֵכַר (*c.* נֵכַר; from נָכַר I.) *m. anything strange* i. e. a strange land, opposite to home; hence בֶּן־נֵ׳ *son of a foreign land, a heathen, a non-Israelite* Gen. 17, 12, אֶל נֵ׳ אַדְמַת נֵ׳ *a heathen land* Ps. 137, 4; אֱלֹהֵי נֵ׳ Deut. 32, 12, אֱלֹהִים נֵ׳ Jer. 5, 19 *a heathen god;* בַּת אֵל נֵ׳ Mal. 2, 11 *a heathen woman;* figur. *heathenism, heathen worship*, Neh. 13, 30; 2 Chr. 14, 2.

נֵכֶר (from נָכַר I.) *m. a remarkable, extraordinary thing*, hence *calamity* (cognate in sense אֵיד) Job 31, 3, Ar. نُكْر the same.

נֵכֶר (with *suff.* נִכְרוֹ) *m.* 1. same as נֵכַר Ob. 1, 12, coupled with אֵיד, צָרָה, אֹבֵד, Ar. نُكْر the same. — 2. (a ground-form to נָכְרִי) *foreign land.*

נָכְרִי (formed from נֵכֶר 2; *pl.* נָכְרִים) *adj. m.*, נָכְרִיָּה (*pl.* נָכְרִיּוֹת) *f. strange, foreign*, i. e. outlandish, heathenish, and therefore coupled with בִּלְתִּי אִישׁ Zeph. 1, 8, עִם Ex. 21, 8, אִישׁ Deut. 17, 15, עִיר Judges 19, 12; commonly a subst. *a stranger* Prov. 5, 10; *one standing at a distance* 27, 2; like זָר in a bad sense Job 19, 15; *an estranged, alienated one* Ps. 69, 9; *a heathen* Is. 2, 6; *an enemy* Ob. 11. *Fem. strange* or *unheard of* Is. 28, 21, *degenerate* Jer. 2, 21; subst. *a strange woman, one not belonging to the house*, therefore *an improper one, an adulteress* Prov. 2, 16; 7, 5, coinciding with אִשָּׁה זָרָה, זוֹנָה.

נְכֹת see נְכוֹת.

נָלָה (Kal not used) *tr. to conduct to an end, to complete*, hence *to acquire;* Arab. نَالَ, to give, bestow. Derivat. מִנְלָה.

Hif. הִנְלָה (*inf. constr.* הַנְלוֹת, with בְּ and *suff.* בַּנְלָתָהּ) *to complete, to bring to*

an end, Is. 33, 1, parallel הֵתֵם; hence *Kimchi* has paraphrased it by הִשְׁלִים, *Ibn Sarûk* by כִּלָּה. It is, therefore, not necessary to read כְּכַלֹּתְךָ.

נְמִבְזָה *fem. the contemptible, the vile* 1 Sam. 15, 9; derived either from a compound of מִבְזָה and נִבְזָה, or from נִמְזָה and מִבְזָה in the popular dialect. See מִבְזָה.

נָמָה *intr. to reach to, to extend*, of sleep Ps. 76, 6; Aram. נָם, whence נִימָא a thread; Ar. نَمَّ tr. to spread, extend. Derivative

נְמוּאֵל (*El is Spreader*, perhaps same as יְמוּאֵל) *n. p. m.* Num. 26, 9; *patr.* נְמוּאֵלִי ibid. 26, 12.

נָמַךְ an assumed stem, see מָכַךְ.

נָמַל (not used) *intr. to join, to crowd together, to collect;* identical in its organic root נ־מַל with מָל־א (prop. מָל־א), in Hithp. הִתְמַלֵּא (Job 16, 10), Arab. مَلَأَ; comp. the organic root in גָּ־מַל (prop. to bring together, to collect), Ar. جَمَلَ (to gather), دَمَلَ to heap together; הָ־מַל (to הֲמֻלָּה a heap, a crowd). Deriv. נְמָלָה. For נְמַלְתֶּם and יִמַּל see מָלַל.

נְמָלָה (*pl.* נְמָלִים) *f. an ant*, Prov. 6, 6; 30, 25; from נָמַל, because ants crowd together in flocks; Ar. نَمْلَة the same.

נָמַר (*in pause* נָמָר) *intr. to spread, to diffuse itself*, of odour, Jer. 48, 11, opposite עָמַד; Ar. نَمِرَ the same, whose transitive is نَمَرَ.

נָמֵר I. (not used) *intr. to be liquid*, of water, opposite to stagnant; hence to be clear, fresh, of water; Ar. نَمِرَ the same. The organic root נָ־מֵר is also in מַר I. which see. Deriv. the proper names נִמְרָה, נִמְרִים (נֵמֶר).

נָמֵר II. (not used) *intr.* prop. *to be cut in, indented, notched*, therefore *to be striped*, cognate in sense with חָבַר II. (Ar. نَمِرَ the same); ident. in its organic root נָ־מֵר with that in מַר II.; as also the 2d signification in Arabic, to be violent, strongly excited (of the mind), is connected with מַר II. Deriv. נָמֵר.

נְמֵר *Aram. intr.* same as Hebr. נָמֵר II.

נָמֵר (*pl.* נְמֵרִים; from נָמֵר II.) *masc.* prop. *the spotted, striped*, hence *a panther, a leopard* (πάρδαλις) Jer. 13, 23, sometimes too perhaps (as in the Ethiop.) *the striped tiger*, who lurks in ambush and springs suddenly upon his prey 5, 6; Hos. 13, 7; Hab. 1, 8. הַרְרֵי נְמֵרִים Song of Sol. 4, 8 are parts of the Lebanon-mountains, where dens of wild beasts are.

נֵמֶר (*pl.* נִמְרִים; from נָמֵר I.) *masc.* prop. *a clear, wholesome river;* hence in pl. the name of a group of such rivers on the borders of Gad and Moab, fully מֵי נִמְרִים Is. 15, 6, Jer. 48, 34, where was also a city נִמְרִין, whose ruins still exist near רָמוֹת (es-Salt). See *Robinson* II. 279.

נְמַר (from נְמֵר) *Aram. m.* same as Hebr. נָמֵר Dan. 7, 6, a symbol of Persia.

נִמְרֹד *n. p. m.* of a hero belonging to the Ethiopic race, a hunter and ruler after the flood, who founded a kingdom in the land of Shinar, i. e. Babylonia, where were four great cities, and who from thence established the Assyrian kingdom, according to a tradition in the Jehovistic narrator Gen. 10, 8-12. If מָרַד (which see) be the stem, then נִמְרֹד can only mean *the hero* or *valiant one*, which the designation גִּבּוֹר appears to confirm, and to which all the Arabic traditions (Abulfeda; see too Herbelot) allude. But as the LXX write the name Νεβρώδ, and Josephus Νεβρώδης, *m* may have arisen perhaps out of *b*, and the word be connected with the Persian نَبَرْد, نَبَرْدَة a valiant, strong one, a hero. אֶרֶץ נִ׳ Mic. 5, 5 is Babylonia.

נִמְרָה (*flowing water*, from נָמֵר I.) *n. p.* of a city of the Gadites in Gilead Num. 32, 3, interchanged with בֵּית נִמְרָה 32, 36, Josh. 13, 27, bordering on Moab. The place may have lain among the

clear and flowing brooks in the neighbourhood of Wady Shaib. See נֵמֶר.

נִמְרִים see נֵמֶר.

נָמַשׁ (not used) *tr. to communicate, to reveal*, secrets, Arab. نَمَسَ the same. Deriv. the proper name

נִמְשִׁי (from נִמְשִׁיָּה; *Jah is Revealer*) *n. p. m.* 2 Kings 9, 2.

נֵס (with *suff.* נִסִּי; from נָסַס I.) *masc.* prop. same as תּוֹפָעָה, a sign set up on a height and visible afar off; hence *a banner, a standard*, round which warriors gather Is. 5, 26, erected on bare mountains 13, 2; 18, 3; figur. 11, 12; *a flag* 33, 23; Ez. 27, 7; *a high pole* Num. 21, 8; *a sign of warning* or *admonition* Num. 26, 10, subsequently used like אוֹת, מוֹפֵת (which see). יי׳ נֵס Ex. 17, 15 is the proper name of an altar. Syr. ܢܝܫܐ a flag, sign.

נְסִבָּה (prop. *part. Nif. f.* of סָבַב) *f. a turn, course* of things 2 Chr. 10, 15, for which 1 Kings 12, 15 has סִבָּה.

נָסְבָה Ez. 41, 7, if we should not rather read נָסְפָה, see סָבַב.

נָסַג (*inf. abs.* נָסוֹג, *fut.* יִסַּג) *intr. to give way, to retreat, to draw back*, hence מֵאַחַר אֱלֹהִים Is. 59, 13 *to draw back from following God*, i. e. to fall away from him; Mic. 2, 6 *reproach does not depart*, where כְּלִמּוֹת would be construed with the masc. sing.; better, however, to read יַסֵּג. The organic root נָ־סַג lies also in סַג I., נָ־סַח, זַח, נָ־סַע, and passes sometimes into an active sense.

Hif. הִסִּיג (*fut.* יַסִּיג, *ap.* יַסֵּג) *to put away, to drive away, to remove, to carry away*, goods, Mic. 6, 14 *thou mayest put thy goods aside, and wilt not save them for all that;* then *to remove* גְּבוּל i. e. *to displace* Deut. 19, 14, Hos. 5, 10, for which is הִשִּׂיג in Job 24, 2.

Hof. הֻסַּג *to be driven back, removed*, Is. 59, 14.

נְסָה Ps. 4, 7 see נָסָה I. and II.

נָסָה I. (Kal unused) *tr.* after the Arab. نَشَا *to try by the smell, to prove* (*Schultens*); after the analogy of בָּחַן and בָּחַר I. properly to glow, to burn, hence *to purify, to prove*, with which נַץ may be compared. More correctly, however, after its organic root נָס־ה to divide, to separate, to cleave, Arab. نَزَّ (intr.), hence *to penetrate into* a thing, *to examine, to search through, to try*, comp. Targ. בְּדַק. In another application, the organic root also exists in נַס II., עָ־נַשׁ, Aram. קָ־נַס, and in נָאַץ, נָעַץ; hence metaphor. *to reject, to despise, to disdain.* Deriv. מַסָּה.

Pih. נִסָּה (*part.* מְנַסֶּה, *inf. constr.* נַסּוֹת, *imp.* נַס, *fut.* יְנַסֶּה) *to try, to put to the proof* (to effect the authentication of it), with בְּ *by* a thing 1 Kings 10, 1; Judges 2, 22; *to make an attempt* Eccles. 2, 1, with accusat. of the person Dan. 1, 12 14; *to desire a proof* Judges 6, 39; *to try often*, i. e. *to be accustomed* 1 Sam. 17, 39; Deut. 28, 56; applied to God, who tries the virtues and the piety of men Deut. 13, 4, Ps. 26, 2, by sufferings Gen. 22, 1, generally same as עִנָּה *to afflict* Judges 3, 1 (see מַסָּה); vice versa, it is applied to men, who try God, i. e. doubt his help Ex. 17, 2, Num. 14, 22, by asking for proofs Is. 7, 12; hence coupled with מָרָה Ps. 78, 56. נִ׳ דָבָר אֶל *to try a word with one* Job 4, 2 (Aq., Symm.), if we should not take here נִסָּה = נִשָּׂא (comp. Ps. 4, 7) and translate *to lift up a word* i. e. *to speak* to one. Aram. נַסִּי, ܢܣܝ the same. — נְסָה in Ps. 4, 7 stands for נְשָׂא = שָׂא (*Ibn Esra*), the same phrase appearing in Num. 6, 26; but see נָסָה II.

נָסָה II. (only *imper.* נְסָה) *tr. to irradiate, to illuminate, to shine upon* Ps. 4, 7 (*Rashi*), conseq. the organic root נס־ה is = נַס, נַץ.

נָסַח (*fut.* יִסַּח) *tr. to tear away, to root out*, of a country Ps. 52, 7, i. e. to lead into exile; *to pull down*, a house Prov. 15, 25, comp. נָתַשׁ; *to remove, to displace*, a watch, i. e. to relieve guard. Deriv. מַסָּח.

Nif. נִסַּח (*fut.* יִסַּח) *to be torn away, to be driven out* Prov. 2, 22; Deut. 28, 63.

The organic root נָ־סָח is closely connected with that in נָ־זַח, זָח, נָ־סַע, נָ־פַח; for the extra-Semitic comparison see *Pott*, Etymolog. Forsch. I, p. 268.

נָסַח *Aram. tr.* same as Hebr. נָסַח.

Ithpe. אִתְנַסַח (*fut.* יִתְנַסַח) *to be torn away, to be driven away, to be plucked out*, Ezr. 6, 11.

נָסִיךְ (with *suff.* נְסִיכָם, *plur. constr.* נְסִיכֵי, with *suff.* נְסִיכֵיהֶם, from נָסַךְ I.) *m.* 1. *a molten image*, like פֶּסֶל Dan. 11, 8, as also פְּסִיל = פֶּסֶל; on the whole, therefore, = מַסֵּכָה. — 2. *what is poured out, a libation, a drink-offering* Deut. 32, 38, = נֶסֶךְ, נֵסֶךְ. — 3. prop. one dedicated or appointed under נֶסֶךְ, hence *a sovereign, ruler, prince*, cognate in sense with אַלּוּף Josh. 13, 21; Ez. 32, 30; Mic. 5, 4; Ps. 83, 12; conseq. = מְשִׁיחַ.

נָסַךְ I. (*fut.* יִסֹּךְ; *inf. constr.* נְסוֹךְ) *trans.* 1. *to pour out*, יַיִן, as a libation, with לְ of the person Hos. 9, 4, i. e. *to worship;* commonly נָסַךְ לְ Ex. 30, 9, for which Is. 57, 6 has שָׁפַךְ נֶסֶךְ לְ, conseq. like *σπένδειν*, libare; metaphor. *to dedicate, to appoint*, with the offering of a נֶסֶךְ Psalm 2, 6; *to pour out* רוּחַ תַּרְדֵּמָה Is. 29, 10. — 2. *to smelt, to cast*, molten images, of metal Is. 40, 19; 44, 10. Deriv. מַסֵּכָה, נָסִיךְ, נֶסֶךְ, נֵסֶךְ 1.

Nif. נִסַּךְ *to be appointed* Prov. 8, 23.

Pih. נִסֵּךְ (*fut.* יְנַסֵּךְ) *to pour out*, with לְ of the person 1 Chr. 11, 18; for which 2 Sam. 23, 16 has the Hif.

Hif. הִסִּיךְ, הַסֵּךְ; *fut.* יַסִּיךְ, *ap.* יַסֵּךְ) *to pour out as a libation*, to Jehovah 2 Sam. 23, 16, or to idols Jer. 44, 17; commonly הִ' נֶסֶךְ Num. 28, 7, but also דָּם Ps. 16, 4.

Hof. הֻסַּךְ (*fut.* יֻסַּךְ) *to be poured out* Ex. 25, 29; 37, 16.

נָסַךְ II. *to weave, to intertwine, to knot*, Ar. نسج, connected with שָׂג, סָךְ, סָךְ; hence 1. *to cover, to veil*, Is. 25, 7; 2. *to enter into an association, to make a covenant* 30, 1. Deriv. מַסֵּכָה 2. and 3., מַסֵּכֶת.

נֶסֶךְ and נֵסֶךְ (*in pause* נֶסֶךְ, with *suff.* נְסָכָיו; *pl.* נְסָכִים, with *suff.* נְסָכֶיהָ, נְסָכֶיהָם; from נָסַךְ I.) *masc.* 1. *a libation, a drink-offering* Gen. 35, 14, coupled with מִנְחָה Jer. 7, 18; Jo. 1, 9 13; 2, 14; hence שָׁפַךְ נֶסֶךְ לְ Is. 57, 6, נָסַךְ נֶסֶךְ לְ Ex. 30, 9, i. e. *to shew reverence for;* coupled with זֶבַח Lev. 23, 37, שְׁלָמִים Num. 29, 39. — 2. *a molten image*, same as מַסֵּכָה and נָסִיךְ (Dan. 11, 8) Is. 41, 29; coupled with פֶּסֶל 48, 5.

נָסַךְ (Peal unused) *Aram. tr.* same as Hebr. נָסַךְ I. *to pour out;* deriv. נִסַּךְ.

Pa. נַסֵּךְ (*inf. constr.* נַסָּכָה) *to sacrifice, to dedicate*, נִיחוֹחִין (sacrifices) Dan. 2, 46; Ar. نسك.

נִסְכָּא (*def.* נִסְכָּא, *pl.* נִסְכִּין, with *suff.* נִסְכֵּיהוֹן) *Aram. masc. a libation, drink-offering* Ezr. 7, 17.

נִסְמָן (prop. part. Nif. of סָמַן) *masc. what is marked off, designated*, i. e. *a marked off field* Is. 28, 25 (Targ.).

נָסַס I. (only *part. m.* נֹסֵס) *intr.* prop. *to be reduced to leanness, to be consumed*, hence *to be sick* or *ill*, נֹסֵס *a sick man* Is. 10, 18, with an assonance to מָסַס I., with which it is connected by root. The organic root נָס, Syr. ܢܣ, Ar. نَسَّ (to decrease, of water), lies in נָשַׁשׁ, אָ־נָשׁ also. Comp. Syr. ܢܣܣ sick, Ar. نَسْنَس to be weak or sick.

נָסַס II. (Kal not used) *intr. to glitter, to shine, to beam*, and like other verbs of this idea, also *to bloom* (see נָצַץ), *to be elevated, to be visible afar;* comp. Ar. نَصَّ (to be high); the organic root being also in יָשַׁשׁ־א. Deriv. נֵס. נוֹסָסָה Is. 59, 16 belongs to נוּס.

Hithp. הִתְנוֹסֵס (*part.* מִתְ־) *to lift self up, to appear, to shine forth*, Zech. 9, 16 *stones of ornament arise shining upon his land.* הִתְנוֹסֵס Psalm 60, 6 see נוּס.

נָסַע (*part.* נֹסֵעַ; *inf. abs.* נָסוֹעַ, *constr.* נָסְעַ, with *suff.* נָסְעָם; *imp.* סַע, סָעוּ; *fut.* יִסַּע) *trans.* prop. *to push away, to tear away, to pluck away*, ident. in its organic root נָ־סַע with that in נָסַח, זָח. Hence *to tear out*, יָתֵד (a tent-pin) Is.

33, 20, מְזוּזָה (a door-post) JUDGES 16, 3, יְתֵד הָאֹרֵג (a weaver's pin) 16, 14; commonly *to break up*, a nomadic tent, metaphor. *to move on*, of men GEN. 33, 17, NUM. 12, 16, warlike armies EX. 14, 10, 2 KINGS 19, 8, of the pillar of fire and the sacred tent NUM. 1, 51, of a tempest 11, 31, of the ark of the covenant 10, 35; *to migrate* GEN. 12, 9; NUM. 10, 33; *to break up* or *depart*, of shepherds with their flock JER. 31, 24, of the flock alone ZECH. 10, 2. In the derivatives also, *to break off*, *to loosen*, stones; *to draw*, *to bend*, a bow (Arab. نزع), *to rush on*, *to rush away*, Arab. commonly نسع. Deriv. מַסָּע, מַסָּע.

Nif. נִסַּע *to be torn away*, יִתֵּר = מִיתַר (a tent-rope) JOB 4, 21; דִּוֹר (dwelling) of the soul, i. e. the body IS. 38, 12.

Hif. הִסִּיעַ (*part.* מַסִּיעַ, *fut.* יַסִּיעַ, *ap.* יַסַּע) *to cause to break up*, *to make depart*, of men, flocks &c. EX. 15, 22; *to guide*, *to lead* PS. 78, 52; *to cause to rise*, a wind 78, 26; *to quarry*, stones (from their bed) ECCLES. 10, 9; 1 KINGS 5, 31; *to set aside*, *to remove*, a vessel 2 KINGS 4, 4; *to pluck up*, *tear up*, a tree JOB 19, 10; *to take away*, a גֶּפֶן; *to transplant* PS. 80, 9.

נָסַק (only *fut.* יִסַּק, out of the Aramaean) *intrans. to rise*, *to ascend*, with accus. whither PS. 139, 8; the Syr. ܢܣܩ the same, and imper. ܣܩ, infin. ܡܣܩ, Af. ܐܣܩ can only be referred to נָסַק, like the infin. Af. הַנְסָקָה. See סָלַק.

נָסַק (Peal not used) *Aram. intr.* the same.

Af. הַסִּיק (*inf.* הַנְסָקָה) *to take up*, *to cause to ascend*, DAN. 3, 22; 6, 24; the meaning *to heat*, *to kindle*, in the Targ., is as in הַעֲלָה.

Hof. הָסַק *pass.* DAN. 6, 24.

נָסַר a verb-stem to נִסְרֹךְ which see.

נִסְרֹךְ *n. p.* of an idol of the inhabitants of Nineveh, to whom a temple was dedicated there 2 KINGS 19, 37; IS. 37, 38. By Nisroch is understood that Assyr. deity, which was called after *the eagle* (*Zoëga*, Abhandl. p. 139) and was represented with the head of an eagle or hawk (*Philo* in Eus. praep. ev. I, 10); just as the Egyptian sun-god *Phra* had an eagle's head. Zoroaster depicts this hawk- or eagle-headed god (Philo l. c.) as the first, immortal, invisible, unborn, inseparable god, who is compared with himself, knows the laws of nature &c. In conformity with this view, and from the consideration that the eagle was sacred to Ormuzd and among the Arabians, Nisroch is looked upon as originating in Nisra-ach (a-ach = ôch as in אֲרָרָט); *nisra* meaning eagle, hawk (Ar. نِسْر, Hebr. נֶשֶׁר); the Coptic ⲛⲟⲩⲥⲉⲣ having the same signification.

נָסַת to הִסְּיחַ, see סוּת.

נָעָה (not used) 1. *trans.* to speak pleasantly, metaphor. *to flatter*, after the Ar. نغى. Deriv. n. p. נֹעָה. — 2. same as נָאָה I. *to settle down comfortably*. Deriv. נְעָה and נְעִית, abridged נְעִי in the proper name נְעִיאֵל.

נְעָה (from נָעָה 2, *settlement*; with the art.) *n. p.* of a place in Zebulon JOSH. 19, 13.

נֹעָה (from נָעָה 1; *the flattering*) *n. p. f.* NUM. 26, 33.

נְעוּרוֹת (developed from נַעַר) *f. pl.* (collat.) *youth*, *childhood*, figur. *the youth of a people* JER. 32, 30.

נְעוּרִים (formed from נַעַר) *m. plur. childhood*, *boyhood* GEN. 46, 34; *youth* PROV. 5, 18; figur. *the youth of a people* JER. 2, 2; EZ. 16, 22.

נָעַז see יָעַז I.

נְעִיאֵל (from נְעִית אֵל; *dwelling-place of El*) *n. p.* of a place in Naphtali JOSH. 19, 27; comp. נְעָה. Perhaps = יְעִיאֵל.

נָעִים *adj. masc.*, נְעִימָה *fem. lovely* JOB 1, 16, coupled with יָפֶה; *pleasant* PS. 133, 1; *sweet*, of כִּנּוֹר 81, 3; *glorious* 135, 3; coupled with יָקָר of הוֹן PROV. 24, 4; *kind* 23, 8. The *pl. m. joy*, *prosperity* JOB 36, 11, *prosperous land* PS. 16, 6; *pl. f. happiness* 16, 11.

נָעַל (*fut.* יִנְעַל) *trans. to bolt*, *to bar*,

דֶּלֶת 2 Sam. 13, 17 18; Judges 3, 24, גָּן Song of Sol. 4, 12, *to lock up*, גַּל ibid. Deriv. נַעַל, מִנְעָל, מַנְעוּל. In וָאֶנְעָלֵךְ (Ez. 16, 10) נָעַל is a denom. from נַעַל.

Hif. הִנְעִיל is denom. from נַעַל which see.

As to the fundamental signification, it seems to have been *to fetter*, *to bind*, *to attach*, as the Ar. نَكَلَ (to fetter) and نَعَلَ (in the derivatives) still denote; then *to veil*, *to cover;* and so נָעַל would be identical in its primitive idea with מָעַל (which see).

נַעַל (with *suff.* נַעֲלִי, *dual* נַעֲלַיִם, *pl.* נְעָלִים and נְעָלוֹת) *f.* prop. a covering, clothing of the foot, *a shoe*, which was fastened to the foot with thongs (שְׂרוֹךְ) Gen. 14, 23; 1 Kings 2, 5; חָלַץ נ׳ Deut. 25, 9, שָׁלַף נ׳ Ruth 4, 8 *to take off the shoe;* נָשַׁל נ׳ Josh. 5, 15 *to cast away the shoe;* שׂוּם נ׳ בְּרֶגֶל *to put on a shoe* Ez. 24, 17. *To throw a shoe upon a thing* Ps. 60, 10, i. e. to take possession of it. The taking off of the shoe and giving it to another was an old custom, to attest exchange or remission Ruth 4, 7 8. Shoes were also considered a thing of little value Am. 2, 6; 8, 6. See מִנְעָל. Derivative

נָעַל (*fut.* יִנְעַל) *denom. to shoe*, with the accus. Ez. 16, 10.

Hif. הִנְעִיל the same 2 Chr. 28, 15.

נָעֵם (*fut.* יִנְעַם) *intr.* prop. *to be tender*, *soft*, of plants and garments, *to be mild*, of speech, *to be melting*, of song; hence *to be gracious* Song of Sol. 7, 6, *pleasant*, of דַּעַת Prov. 2, 10; *to be mild*, of אֲמָרִים Ps. 141, 6; *to be fruitful*, *productive*, of a land Gen. 49, 15, *well-tasted* Prov. 9, 17; *to be well* 24, 25, *dear* 2 Sam. 1, 26; *to be valuable* Ez. 32, 19. Deriv. נָעִים, נֹעַם, נַעֲמָן, מַנְעַם, perhaps מִנִּים (=מִנְעִים); and the proper names נַעַם, נַעֲמָה, נַעֲמִי, נַעֲמָן, נֹעַם (in אֲבִי־, אֲחִינֹעַם).

The fundamental signification of this stem is clear from its numerous applications and derivatives; and the Arab. نَعُمَ, نَعِمَ, نَعَمَ is the same.

נֹעַם (*pleasantness*, *grace*) *n. p. m.* 1 Chr. 4, 15.

נֹעַם *masc. suitableness* Prov. 15, 26, *loveliness* 3, 17; *grace*, *favour*, Ps. 90, 17; Zech. 11, 7 = טוּב Ps. 27, 4. Elsewhere in the proper names אֲבִינֹעַם, אֲחִינֹעַם. Comp. Greek χάρις, Lat. gratia, German *Huld* from *hold*.

נַעֲמָה (*grace*) 1. *n. p. f.* Gen. 4, 22; 1 Kings 14, 21. — 2. *proper name* of cities in Judah Josh. 15, 41, and — 3. in Idumea; hence *the Gentile* נַעֲמָתִי Job 2, 11. Comp. Phenic. עַשְׁתֹּר־נַעֲמָא, Astronome, name of the mother of the gods, and the star Venus; the proper names גִּדְנַעֲמָא (see גָּד), נַעֲמָא חַנָּן, Nemanun and many others.

נַעֲמִי see נַעֲמָן.

נָעֳמִי (from נָעֳמִיָּה, *Jah is Grace*) *n. p. f.* Ruth 1, 2 seq.

נַעֲמָן (*plur.* ־נִים) *m.* 1. *pleasantness*, *joy*, of plants, in the pl. Is. 17, 10. — 2. (*a gracious one*) *n. p. m.* Gen. 46, 21; Num. 26, 40; 2 Kings 5, 1; *patronym.* נַעֲמִי for נַעֲמָנִי Num. 26, 40.

נַעֲמָתִי see נַעֲמָה.

נָעַץ (not used) *tr. to prick*, *to pierce*, of a thorn, coinciding with the Aram. נְעַץ, Arab. نَعَضَ and the Hebrew נָאַץ I., נָצָה in form and meaning. The organic root in אָ־נַס, עָ־נַשׁ (which see) is allied to it. Besides naz there was a root ʿaz with a like meaning, Targ. עֵץ, Syr. ܥܨ.

Pih. נַעֲצֵץ see נַעֲצוּץ.

נַעֲצוּץ (־צִים) *m. a thorn-hedge*, *a thorn-bush*, *a thicket of thorns*, Is. 7, 19; 55, 13. There may also have been in Hebrew a simple noun נַעַץ like the Ar. نَعَضَ (the prickly lotus).

נָעַר I. (3 *p. pl.* נָעֲרוּ) *intr. to roar*, *to growl*, of the lion Jer. 51, 38, perhaps a collateral form of נָחַר II., Arab. نَخَرَ (to snort), Syr. ܢܟܪ the same, in Talmudic applied to the braying of an ass likewise. Some have taken in this sense,

but incorrectly נְעוֹר Zech. 2, 17. We may also compare נָעַר *to hum*, of the fly, *to roar*, of a crowd of men, *to snort*, of sounds from the nose.

נָעָר II. (*part. pass.* נָעוּר) *trans. to move to and fro, to shake, to cast*, hence *to thrust away, to displace*, כַּפַּיִם Is. 33, 15, *to shake off*, leaves 33, 9, where the object is wanting; *to shake out*, חֹצֵן Neh. 5, 13; hence נָעוּר = רֵק ibid.; *to drive* or *chase away*. Deriv. נְעָרָה, נַעַר 2.

Nif. נִנְעַר (*fut.* יִנָּעֵר, *part.* נִנְעָר = נִנְעָר Zech. 11, 16, as is read for נֶעֱזָב) *to be driven away*, i. e. to be shaken to and fro, of locusts and men Ps. 109, 23; Job 38, 13 *and the wicked be driven out of it;* then *to shake oneself*, in order to *get rid of* fetters Judges 16, 20; נַעַר Zech. 11, 16 *the cast away, the wandering*. See נַעַר 2.

Pih. נִעֵר (*fut.* יְנַעֵר) *to drive about, to push about, to make restless* Nah. 5, 13; *to thrust out, to drive out*, בְּתוֹךְ הַיָּם Ex. 14, 27; Ps. 136, 15.

Hithp. הִתְנַעֵר *to shake oneself from*, מֵעָפָר Is. 52, 2 i. e. the dust from oneself.

The organic root נְ־עַר lies also in עֵר III. (עוּר), containing the idea of activity and moving about.

נָעָר III. (not used) a stem to נַעַר and its derivatives (נַעֲרָה, נְעָרִים, and the proper names נַעֲרָן, נַעֲרַי, נַעֲרִיָּה), respecting whose fundamental signification one is not clear. According to *Fürst's* Concord. s. v. the noun נַעַר is primitive, connected with the Sanskrit nṛi, nara man, narî woman, Zend. naere, pers. nar man, Greek ἀ-νήρ, Zab. νερ-ίνη, = ἀνδρία, νέρ-ων = ἀνδρεῖος, Alban. νιερί; according to others with נָעַר II. meaning to expel, *to bear*. Better same as נָצַר, נָעַר *to sprout, to grow*, whence נֵצֶר a root, נָעַר an embryo, a young one (of the sparrow, the ass &c.).

נַעַר (with *suff.* נַעֲרִי, נַעֲרֵךְ; *pl.* נְעָרִים, *constr.* נַעֲרֵי, with *suff.* נְעָרָיו; see נָעַר III.) 1. *a newly born one, a child* Ex. 2, 6, Judges 13, 5, not yet weaned ibid., hence also *a maiden* = (the later) נַעֲרָה, and combined with a femin. verb Gen. 24, 14 16 28 55 57; 34, 3 12 &c.; so too נְעָרִים *maidens* Ruth 2, 21, or *children* (boys and girls) Job 1, 19, comp. the Greek ἡ παῖς; *a boy*, who has not yet the capacity to distinguish Is. 7, 16, and is still inexperienced; with which, however, קָטֹן 1 Sam. 20, 35, 1 Kings 3, 7, or נַעַר 1 Sam. 1, 24, or רַךְ 1 Chr. 22, 5 are joined, in order to prevent the idea of a youth from being entertained (opposite זָקֵן Gen. 19, 4); *a youth*, who is fearful Judges 8, 20, and inexperienced Jer. 6, 6, who is 20 years of age Gen. 34, 19; 1 Kings 3, 7; *boy*, a designation of age 2 Kings 8, 4; *a youth, young prophet, servant, slave* 1 Sam. 30, 13; *a herdsman's boy* or *servant* Gen. 37, 2; *a priest's boy* or *servant* 1 Sam. 2, 13; *a young servant* Ruth 2, 5; generally *a servant* of any sort Ex. 33, 11; 2 Sam. 9, 9; 2 Kings 4, 12; *a shepherd* Gen. 14, 24; *a young warrior* 1 Kings 20, 15; *a young son* Job 29, 5; figurat. *people in their youth* Hos. 11, 1. — 2. (from נָעַר II.) *m. the driven about, wandering about*, of sheep Zech. 11, 16 (LXX, Vulg., Syr.).

נְעַר (a denom. from נַעַר as an abstract-formation, comp. אַבְלוֹן) *m. youth* Job 33, 25; 36, 14; Ps. 88, 16; elsewhere נְעוּרִים is used for it.

נַעֲרָה (*pl.* נְעָרוֹת) *f.* 1. *a maiden*, a playing child Job 40, 29, a grown-up maiden 1 Kings 1, 3, who is a בְּתוּלָה 1, 2; *a young wife* Ruth 2, 6; a married פִּלֶגֶשׁ Judges 19, 3; *a damsel* Am. 2, 7; *a maid, a servant* Gen. 24, 61; Prov. 9, 3; 31, 15; always with the idea of youth. See נַעַר 1. — 2. prop. *a waterfall* (from נָגַר = נָעַר which see) *n. p.* of a city on the borders of the Ephraim-territory Josh. 16, 7, for which 1 Chr. 7, 28 has נַעֲרָן. — 3. (*shoot, posterity;* comp. נֶפֶג) *n. p. f.* 1 Chr. 4, 5.

נְעוּרוֹת see נְעוּרוֹת.

נַעֲרַי see פַּעֲרַי.

נַעֲרִיָּה (*Jah is* נָעַר or נַעַר, i. e. *Driver away* of the wicked, from נָעַר II.) *n. p. m.* 1 Chr. 3, 22; 4, 42.

נְעֻרִים see נְעוּרִים.

נַעֲרָן see נַעֲרָה 2.

נֹעֶרֶת *f. what is shaken off from flax, tow, refuse* Is. 1, 31; Judges 16, 9.

נָעַשׁ an assumed stem for עָשׁ which see.

נֹף see מֹף.

נָפַג (not used) *intr. to grow, to sprout,* cognate in sense with נָב I., צָ־מַח, נָף IV., Aram. נְבַג; identical in its organic root נָ־פַג with the Sanskrit wah, bah (to grow). Comp. נְפַק, Ar. نفج to breathe. Derivative

נֶפֶג (*a sprout*) *n. p. m.* Ex. 6, 21; 2 Sam. 5, 15.

נָפָה (not used) *intrans. to be raised, arched, hill-shaped,* identical in its organic root נָפ־ָה with נָף III., Ar. نَافَ, אָ־נַף I., נָב־ָה I. and נָב II., Ar. نَبَأَ. Derivat. נָפָה 1, נֶפֶת.

נָפָה *f.* 1. (after the form שָׁנָה, from נָפָה, as a proper name in the sing. constr. נָפַת and pl. constr. נָפוֹת instead of נְפַת and נְפוֹת, retaining the ָ) *a height, a hill,* hence the *proper name* of a hilly district about דֹּר or דֹּאר (in Manasseh); fully נָפַת דֹּר Josh. 12, 23, נָפַת דֹּאר 1 Kings 4, 11, נָפוֹת דּוֹר 11, 2, i. e. *hill-district about Dôr.* — 2. *a sieve, fan,* Is. 30, 28, from נוּף I.

נְפוּסִים (*expansions,* see נָפַס) *n. p.* of a family Ezr. 2, 50, K'tib נְפִיסִים.

נָפַח (*fut.* יִפַּח, *inf. constr.* פַּחַת Ez. 22, 20) *tr. to blow, to blow up,* a fire, with or without בְּ Is. 54, 16; Ez. 22, 21; *to blow upon,* so as to scatter, with בְּ Hagg. 1, 9; *to breathe away* or *out,* נֶפֶשׁ Jer. 15, 9; *to blow in, breathe in,* נְשָׁמָה Gen. 2, 7; *to blow* or *breathe upon a thing* Ez. 37, 9; metaphor. *to breathe out,* a sweet smell; *to exhale* (see תַּפּוּחַ); *to cause to blow out* or *swell* (Ar. نفخ); *to make to cook* or *boil,* דּוּד, the contents swelling out Jer. 1, 9; Job 41, 12; Ar. فَاحَ bullivit olla. It is possible that the idea of *cooking* or *boiling* proceeds from that of *pressing, driving.* For the org. root comp. יָ־פַח, פַּח. Derivat. מַפֻּחַ, מַפָּח, תַּפּוּחַ; on the contrary the proper name נֹפַח is a collateral form of נֹבַח.

Puh. נֻפַּח *to be blown,* of a fire Job 20, 26.

Hif. הִפִּיחַ *to cause to breathe out,* the life, figur. *to torment to death, to squeeze to death* Job 31, 39; *to blow away,* i. e. *to despise, to esteem lightly* Mal. 1, 13.

נֹפַח (*hill*) *n. p.* of a city Num. 21, 30, elsewhere נֹבַח (which see); comp. תַּפּוּחַ.

נָפִיל (*pl.* נְפִילִים; from נָפַל I.) *masc.* prop. a tall, large, strong one, *a giant,* produced by the cohabitation of the בְּנֵי אֱלֹהִים with the daughters of men Gen. 6, 4; applied to the עֲנָקִים Num. 13, 33; Targ. נִפְלָא (pl. נִפְלִין or נִפְלֵי), of Orion, a heavenly giant. Hence the Messiah is called in later Jewish tradition בַּר כּוֹכָב = בַּר נִפְלֵי. See פִּיל.

נְפִיסִים (see נְפוּסִים) *n. p.* of a family Ezr. 2, 50 K'tib, coupled with נְפִישִׁים; from the fusion of the two arises נְפִישְׁסִים Neh. 7, 52.

נָפִישׁ (= נָפֵשׁ, after the Aramaean: *numerous, much*) *n. p.* of a son of Ishmael, and then of a race at the Euphrates Gen. 25, 15; 1 Chr. 5, 19.

נְפִישִׁים see נְפִיסִים.

נְפִישְׁסִים see נְפִיסִים.

נָפַךְ (not used) *intr.* prop. *to glow, to burn;* hence *to glitter, to shine,* of a bright red colour, whence נֹפֶךְ. — The organic root נָ־פַךְ lies also in פַּח (whence the noun פַּח, pl. פַּחִים), enlarged פָּח־ַם (which see), in יָ־פַע I. &c. &c.

נֹפֶךְ *m.* a glowing, red stone, hence *a carbuncle* (Jer. Targ. I. and II.) or *a ruby* Ex. 28, 18; 39, 11; Ezek. 27, 16 (where the LXX had נֹפֶת); 28, 13.

נָפַל I. (not used) *intr. to be large, tall, thick, strong, powerful,* of the body; ident. in its organic root נָ־פַל with that in פָּל II. (פּוּל) to פִּיל, פּוּל, פּוֹל, in בָּעַל, בָּל (בּוּל) to בּוּל, in עָ־פַל (to be high, swell-

ing, strong, firm), נ־בַ־ל II., in Ar. גَأَلَ, גَالَ (to be fat, thick), גَبَلَ (to overtop); comp. Sanskrit bal, whence bala, *strength*, Latin val-ere. Deriv. נְפִיל.

נָפַל II. (*inf. constr.* נְפֹל, with *suff.* נָפְלוֹ and נִפְלוֹ, *fut.* יִפֹּל) *intr. to fall* or *sink down*, on the earth; of men JUDGES 5, 27; Is. 8, 15; *to fall down*, from a seat, מֵעַל 1 SAM. 4, 18; נ׳ אָחוֹר GEN. 49, 17 *to fall backwards;* with ב׳ *to fall into* a thing Ps. 7, 16, also with אֶל Is. 24, 18 and עַל AM. 3, 5; *to fall*, of inanimate things, of buildings JUDGES 7, 13, of mountains JOB 14, 18, i. e. *to precipitate*, *to fall down in ruins; to foll down*, of lightning 1, 16, of dew 2 SAM. 17, 12, with accus. of the place *upon*, also with עַל LEV. 11, 32, תַּחַת Ps. 45, 6, if the idea is intended to be modified, and with מִן, מֵעַל *whence; to be prostrate*, *to lie* JUDGES 3, 25, ESTH. 7, 8, in a wrapt state NUM. 24, 4. Phrases and metaphors are as follows: *to fall*, in war JUDGES 20, 44, 1 SAM. 4, 10, with בַּחֶרֶב NUM. 14, 43; *to perish*, by hunger or pestilence Ez. 6, 11; *to fall into one's hand*, i. e. to perish by him JUDGES 15, 18; LAMENT. 1, 7; but we have also for the same נ׳ לִפְנֵי פ׳ 1 SAM. 14, 13; נ׳ לְמִשְׁכָּב EX. 21, 18 *to fall sick upon one's bed*, *to become sick*, comp. πίπτειν ἐπὶ τὴν κλίνην (JUDITH 8, 3); *to be born*, *to come into life* Is. 26, 18, comp. πίπτειν and cadere (see נֵפֶל); *to fall away*, of human limbs, which become emaciated NUM. 5, 21; *to sink*, פָּנִים, i. e. *to be gloomy*, *dispirited* GEN. 4, 5; *to sink*, *to fall*, *to fail*, of לֵב (the spirit), with עַל referring to the subject 1 SAM. 17, 32, i. e. to lose heart, comp. הִתְעַטֵּף נַפְשִׁי עַל JON. 2, 8, נָפַשׁ תְּשִׁתּוֹחַח עַל Ps. 42, 7, לֵב נֶהְפַּךְ עָלַי Hos. 11, 8; *to fall* into misfortune 2 SAM. 1, 10, but בְּרָעָה also stands occasionally with it PROV. 28, 14; *to come down* 2 KINGS 14, 10; *to be overthrown*, of a state Is. 21, 9; נ׳ גּוֹרָל *the lot falls*, *is cast*, with עַל of the person, upon one JON. 1, 7; Ez. 24, 6; on the other hand, with לְ of the person *to fall to one*, so that he receives it NUM. 34, 2; Ps. 16, 6; *to fall down*, from heaven, i. e. to be sent, דָּבָר (a threatening word) Is. 9, 7; in this sense נָפַל עַל פְּ׳ *to come upon one*, רוּחַ יי׳, i. e. to penetrate into one Ez. 11, 5; 8, 1; at a later period (DAN. 4, 28; the book of Adam 1, 66) *to reveal;* תַּרְדֵּמָה נָפַל עַל *to fall upon*, *to befal* one, GEN. 15, 12, אֵימָה ib., פַּחַד EX. 15, 16, Is. 47, 11, חֻרְפָּה Ps. 69, 10, i. e. to happen to; *to fall out*, *to take a turn*, of a thing RUTH 3, 18, comp. EZR. 7, 20; *to precipitate*, what stands upright, fig. not to stand, of a promise JOSH. 21, 43, fully נ׳ אַרְצָה 2 KINGS 10, 10; *to fall away*, *to fall out*, יָמִים NUM. 6, 12; *to fall* from plans (מִפְּעֻצוֹת), i. e. to fail in carrying them out Ps. 5, 11; נ׳ מִן *to be lower than* JOB 12, 3; 13, 2; or followed by לִפְנֵי ESTH. 6, 13; *to fall down*, *to prostrate oneself* 2 SAM. 1, 2; with the addition of עַל פָּנִים GEN. 17, 3, אַרְצָה 2 SAM. 14, 4, לָאַפַּיִם 1 SAM. 20, 41, לִפְנֵי פ׳ GEN. 44, 14, לִפְנֵי רַגְלֵי פ׳ ESTH. 8, 3; נ׳ עַל־צַוְּארֵי *to fall upon the neck* GEN. 33, 4; נ׳ עַל־חֶרֶב *to fall upon the sword* 1 SAM. 31, 4; נ׳ בְּעַד הַשִּׁלְחָ *from behind the armour do they fall forward* JO. 2, 8; *to fall upon*, *to press upon*, with accus. JOB 1, 15 or בְּ JOSH. 11, 7; *to let oneself down*, *to leap down from* GEN. 24, 64; 2 KINGS 5, 21; *to encamp*, of an army JUDGES 7, 12, GEN. 25, 18, = שָׁכַן 16, 12; *to be humble*, of תְּחִנָּה JER. 36, 7, but also *to settle down*, *to abide* 37, 20; *to relinquish* and *go over to*, with עַל JER. 21, 9, or אֶל 37, 13. Derivat. מַפָּל, מַפֵּלָה, מַפֶּלֶת.

Hif. הִפִּיל (*part.* מַפִּיל; *infin. constr.* הַפִּיל and הַנְפֵּל; *fut.* יַפִּיל, *ap.* יִפֶּל) causat. of Kal, *to make fall*, a stone NUM. 35, 23; *to cause to fall*, into a sleep GEN. 2, 21, *to precipitate*, upon the sword, i. e. to slay with it Is. 37, 7, omitting בַּחֶרֶב Ez. 6, 4; *to cause to fall into one's hand*, 1 SAM. 18, 25, i. e. to deliver up; *to make wither* NUM. 5, 22; *to cast in*, עַל אֵשׁ JER. 22, 7; *to throw down*, a wall 2 SAM. 20, 15; *to cut down* JER. 19, 7; *to fell* 2 KINGS 3, 19; *to bear*, fig. of the אֶרֶץ with accusat. רְפָאִים Is. 26, 19; *to*

cast, lots Prov. 1, 14, and without גּוֹרָל 1 Sam. 14, 42, with לְ of the person *to assign by lot* Josh. 13, 6; הִפִּיל פָּנִים *to make the countenance fall*, i. e. to make sorrowful Job 29, 24; also *to look gloomily, angrily* Jer. 3, 12; הִפִּ׳ תְּחִנָּה *to lay down a petition* 38, 26; *to let a promise fall*, i. e. not to fulfil it 1 Sam. 3, 19; generally *to let fall, to desist from* Judges 2, 19.

Hithp. הִתְנַפֵּל *to cast oneself down*, with לִפְנֵי פְ׳ Deut. 9, 18, and without it Ezr. 10, 1; הִתְנַ׳ עַל *to fall upon* one Gen. 43, 18.

Pil. נִפְלַל (an intensive form) *to precipitate, to fall* Ez. 28, 23, for which, however, the simple נָפַל occurs in 6, 7 and 30, 4.

The Aram. נְפַל, ܢܦܠ for βάλλεσθαι and πίπτειν is the same stem; and the Arabic for it is سقط, seldom وقع.

נְפַל (*fut.* יִפֵּל, in Targ. יִפֻּל) *Aram.* same as Hebr. נָפַל II., hence *to fall down, to come down from heaven to*, Dan. 4, 28, comp. Is. 9, 7; *to fall out* Ezr. 7, 20; *to fall prostrate* Dan. 2, 46, with עַל אַנְפּוֹהִי.

נֶפֶל *m. an untimely birth, an abortion*, Ps. 58, 9; Eccles. 6, 3; from נָפַל to bear, Ar. سِقْط abortus.

נִפְלָאוֹת see פָּלָא *Nif.*

נָפַס see נְפוּסִים, נְפִיסִים and נָפַשׁ.

נָפַץ (*part. pass.* נָפוּץ, *inf. abs.* נָפוֹץ; *imp.* and *fut.* from פּוּץ) 1. *intrans. to be dispersed, to be scattered about*, with מִן 1 Sam. 13, 11; *to be driven away from one another*, at (מִן) a thing Is. 33, 3; *to scatter* Gen. 9, 19; of exiles Is. 11, 12. — 2. *tr. to scatter, to disperse, to fling about, to throw about, to reduce to ruins*, עֶצֶב Jer. 22, 28, כַּדִּים Judges 7, 19. Deriv. נֶפֶץ.

Pih. נִפֵּץ (*fut.* יְנַפֵּץ) *to break* or *dash in pieces*, נְבָלִים Jer. 48, 12; כְּלֵי יוֹצֵר Ps. 2, 9 (fig.); *to shatter*, עוֹלְלִים 137, 9; נִ׳ אִישׁ אֶל־אָחִיו Jer. 13, 14 *to dash against one another;* also *to disperse* Jer. 51, 20 23. Deriv. נַפֵּץ.

Puh. נֻפַּץ (*part. fem. pl.* מְנֻפָּצוֹת) *to be scattered about, to be dispersed* Is. 27, 9.

Hif. הִפִּיץ only in the derivatives מַפֵּץ, מַפָּץ.

The organic root נָ־פַץ lies also in פָּץ, Arab. فَصَّ, and passes into other meanings.

נֶפֶץ *masc.* prop. scatterer, disperser, hence *a stormy wind* Is. 30, 30, Targ. בִּדּוּר. סוּפָה should be compared, not מְזָרִים.

נַפֵּץ *m. a dispersion*, Dan. 12, 7 *and when the scattering* (i. e. the exile) *of a handful* (יָד, i. e. a part) *of the holy people is brought to an end* (וּכְכַלּוֹת), i. e. when *Simon* and *Judas* shall have brought home to Judea their fellow-countrymen scattered in Galilee and Gilead; an event, which took place before whitsuntide 164 B. C. (1 Macc. 5, 23 45 53 54; 2 Macc. 12, 32).

נְפַק (3 *f.* נֶפְקַת, 3 *pl.* נְפַקוּ, נְפַקָא, *part.* נָפֵק, *plur.* נָפְקִין; *imp.* פּוּק; *fut.* in the Targ. יִפֻּק) *Aram. intr. to go out, to proceed forth*, Dan. 2, 14; *to issue*, of an edict, i. e. it is published 2, 13, comp. Luke 2, 1 ἐξῆλθε δόγμα; like the Hebr. יָצָא generally Dan. 5, 5; 7, 10; also *to give out* or *spend*. Deriv. נִפְקָא.

Af. הַנְפֵּק, הַנְפִּק (3 *pl.* הַנְפִּיקוּ) *to bring out* or *forth*, = הוֹצִיא Dan. 5, 3; Ezr. 5, 14; 6, 5.

נִפְקָא (*def.* נִפְקְתָא) *Aram. f. expenses* Ezr. 6, 4 8; mod. Hebrew הוֹצָאָה.

נָפַשׁ (not used) *intrans. to extend, to spread*, of a multitude, and then locally also; hence *to be numerous, abundant, strong*. Deriv. the proper names נָפִישׁ, נְפִישִׁים.

The organic root נָ־פַשׁ, connected with that in נָ־פַס, נָ־פַץ, פָּשׁ, is frequently used in this sense in Aramaean.

נָפַשׁ (Kal unused) *intr. to breathe, to respire*, fig. *to take breath* as a sign of life, hence *to live; to smell*, which is expiration and inspiration; Ar. نَفَسَ, Aram. נְפַשׁ, ܢܦܫ the same. The organic

root נָ־פַשׁ is connected perhaps with that in נָ־פַת. Deriv. נֶפֶשׁ.

Nif. נִפַּשׁ (*fut.* יִנָּפֵשׁ) *to take breath, to draw breath*, hence *to be refreshed* Ex. 23, 12; 31, 17; 2 Sam. 16, 14. Ar. Conj. II. to refresh.

נֶפֶשׁ (with *suff.* נַפְשִׁי, נַפְשְׁךָ; *plur.* נְפָשׁוֹת, *constr.* נַפְשׁוֹת, with *suff.* נַפְשָׁם; Ez. 13, 20 נְפָשִׁים, where, however, it is better to read with the LXX (נַפְשֹׁתֵיהֶם) *f.* (*masc.* in the meaning of *a being* only in Gen. 2, 19; 46, 25 27; Num. 31, 28, but where the Sam. cod. has likewise construed it as a fem.) prop. *a breath, respiration*, hence 1. *breath of life, vital power, life*, the animal life, conceived of as consisting in the breath, like רוּחַ, anima, ἄνεμος, therefore נָפַח נֶ׳ *to breathe out the breath of life*, i. e. to die Jer. 15, 9, הִפְקִיחַ נֶ׳ *to kill* Job 31, 39; *life* generally, not the condition of life (חַיִּים) or the age (יָמִים), but the inner life existing in every breathing Ex. 21, 23, to which are applied יָצָא Gen. 35, 18, הֵשִׁיב 1 Kings 17, 21, בִּקֵּשׁ 1 Sam. 20, 1, לָקַח Prov. 1, 19 &c.; *the centre of life*, so that the endangering of the נֶפֶשׁ brings death Ps. 69, 2; Jer. 4, 10; הִכָּה נֶפֶשׁ *to smite the life*, i. e. to kill Num. 35, 11; of animals Lev. 24, 18; רָצַח נֶ׳ *to murder* Deut. 22, 26. Peculiar expressions are: אֶל־נֶפֶשׁ *with regard to the life*, i. e. *for the sake of one's life* 1 Kings 19, 3 (Targ.), Greek κρέχειν περὶ ψυχῆς, or *against the life* Jer. 44, 7; בְּנֶ׳ *with danger of life*, at the risk of life 2 Sam. 23, 7, Prov. 7, 23 (comp. בְּרֹאשׁ 1 Chr. 12, 19), *for the sake of life taken away* 2 Sam. 14, 7, Jon. 1, 14, as נֶפֶשׁ alone also means *a life to be taken* i. e. murder Ps. 56, 7; לְנֶ׳ *belonging to* [the support of] *life* Gen. 9, 5. — 2. concrete *the soul* or *spirit*, as that which gives life, and has all needs and sensuous feelings. In this respect it is said of נֶ׳: to be frightened Ps. 6, 4, to be quieted 116, 7, to desire Is. 26, 8, to hope Job 10, 1; to express itself in speech Ps. 34, 3; Song of Sol. 3, 2 4; to hold fast or to loose Psalm 103, 2; 119, 129; to hunger Prov. 10, 3, to be strengthened 11, 25, to thirst 25, 25, and fast Ps. 69, 11 &c.; also חַיָּה Gen. 12, 13 and מָוֶת Judges 16, 30 are said of it. It even denotes *means of life* Is. 58, 10. It is also used like לֵב to denote the seat of the affections, as love Is. 42, 1, joy Ps. 86, 4, fear Is. 15, 4, piety Psalm 86, 4, courage Judges 5, 21 &c. Coupled with אֹרֶךְ or קָצַר it expresses *length* or *shortness of spirit* Job 6, 11; Num. 21, 4, i. e. *patient* and *impatient;* as רוּחַ also sometimes stands for the same idea. Moreover as the seat of lamentation Job 30, 16, of moaning cries 24, 12, of the shedding of tears Ps. 119, 28, of blessing Gen. 27, 4, of pride Prov. 28, 25 (compare רְחַב לֵב 21, 4), of determination Gen. 23, 8, of willingness 1 Chr. 28, 9, of insight and knowledge Ps. 139, 14, Prov. 19, 2, of thinking Deut. 4, 9, of remembrance and forgetfulness Lament. 3, 20. — 3. *the breathing one*, i. e. *a creature* Josh. 10, 28, fully נֶ׳ חַיָּה Gen. 1, 24 or נֶ׳ הַחַיָּה 1, 21 (a living being); often used collect. of animals Gen. 1, 21 24; 9, 10; but seldom including men 9, 16; for *man* Deut. 24, 7; Ez. 22, 25; *an individual* Lev. 5, 1, *a person* Ex. 1, 5; and נֶ׳ אָדָם Num. 31, 46, where it is opposed to the cattle; also *a slave, a prisoner of war* Gen. 12, 5; 14, 21, opposite רְכוּשׁ; נֶ׳ מֵת; *a dead person, a corpse* Num. 6, 6, and accordingly נֶ׳ alone Lev. 22, 4; Num. 5, 2. To this meaning belongs: *self*, ipse Jer. 46, 2, Hos. 9, 4, especially with a suffix, in order to express the reflexive; comp. Sanskrit âtman *soul* and *self*, German *Selb* and *Seele*. — 4. *smell* Is. 3, 20. Ar. نَفْس, Syr. ܢܶܦܫܳܐ the same.

נָפַת (not used) *intrans. to smell, to breathe*, ident. with נָפַשׁ and the Aram. נְפַט (whence נַפְטָא). Derivat. נֹפֶת; on the contrary, נָפָה can only be derived from נוּף III. or from נָפַח. Others derive the noun נֹפֶת from נוּף II. (which see), = Ar. نَفَى, which is possible.

נֶפֶת (from נָפָה after the form דֶּלֶת from דָּלָה) *fem. a height, a hill*, hence שִׁלְשֹׁת הַנֶּפֶת Josh. 17, 11 a general de-

signation of the three districts עֵין־דֹּר, תַּעְנָךְ and מְגִדּוֹ, prop. *three hills*, comp. Tricollis, Trilophus; just as in later times an association of 10 cities together bore the name of *Decapolis*.

נֹפֶת (from נָפַת or נוּף II. = נָפָה) *f.* prop. the sweet-smelling, the fragrant thing which flows out, hence *mucilage*, *juice*, of the cane (סוּף = צוּף), i. e. *sugar*, Ps. 19, 11, with the omission of צוּפִים Song of Sol. 4, 11. מָתוֹק Prov. 24, 13 is apposition to it.

נַפְתּוּל (*plur.* ־לִים) *masc. wrestling*, *struggling* Gen. 30, 8, from the Nif. of the stem פָּתַל.

נַפְתֹּחַ *n. p.* of middle Egypt with its metropolis Memphis, where the deity *Ptah* or *Phtach* was worshipped, as Memphis itself meant "habitation of *Ptach*". *Ptach* (פְּתֹחַ) symbolised the productive, generating world-power, so that the root may be connected with פָּתַח (which see). *Naphtoach* may be a Coptic formation Na-phthah i. e. that belonging to Phtha, so that it would be people and land together. *Gent. plur.* נַפְתֻּחִים the people of central Egypt Gen. 10, 13, 1 Chr. 1, 11, as פַּתְרֻסִים are those of upper Egypt.

נַפְתָּלִי (according to the LXX abridged from נַפְתָּלִים, *wrestlings;* more correctly according to Gen. 30, 8 from נַפְתֻּלִיָּה = נַפְתָּלִיָּה *wrestling of Jah*) *n. p. m.* Gen. 30, 8, and then the name of a tribe 49, 21, Num. 1, 42, Deut. 33, 23, and of the district belonging to it Is. 8, 23. In connexion with Zebulon it represented Galilee at a later period Ps. 68, 28, comp. Matth. 4, 13 seq.

נֵץ (with *suff.* נִצָּהּ; from נָצַץ) *masc.* 1. *a flower*, *a blossom*, Gen. 40, 10, but where נִצָּהּ stands for נִצָּתָהּ; hence fem. — 2. *a hawk* (LXX), so called from its rapid flight Job 39, 26; of which there are several kinds Lev. 11, 16; Deut. 14, 15; Targ. נִצָּא, נְצָצָא, Syr. ܢܨܐ.

נָצָא (only *inf. absol.* נָצֹא) *intr.* same as יָצָא *to go out*, נָצֹא תֵצֵא Jer. 48, 9 *it will go out* (into the wilderness), comp. 38, 17. The form is put in order to get an assonance with צִיץ (fowl), i. e. נֵץ; and there is no necessity for taking it as = נֵץ to flee, like נָצָה Lament. 4, 15 = נוּעַ.

נָצַב (Kal unused) *intr.* same as יָצַב *to be firm in a place; to stand, to sit, to lie; to be established, set up, erected* &c.; from which intr. fundamental signific. יָצַב and Ar. نصب also proceed. The organic root נָ־צַב, connected with that in יָ־שַׁב, becomes clear from نَصَبَ (to stand, to stand fast, to be enduring); Phenic. נָצַב trans. Deriv. נְצִיב, מַצֵּבָה, מַצֶּבֶת, מַצָּבָה, מִצָּבָה, מַצָּב, the proper names צִיבָא, צוֹבָה.

Nif. נִצַּב (only *perf.* and *part.*) *to stand*, of persons Gen. 18, 2; 24, 13; *to stand upright*, of things 37, 7; Ex. 15, 8 כְּמוֹ נֵד; *to be stationed*, of watchmen *on* (עַל) a look out Is. 21, 8, elsewhere with עַל *to stand with*, *by*, *before* a person or thing, i. e. *to be present* Gen. 45, 1; 1 Sam. 22, 7; *to present oneself*, with לְ to or for one Ex. 34, 2; *to set oneself*, i. e. to appear Is. 3, 13; Ps. 82, 1; *to station oneself*, i. e. to take one's stand Ex. 7, 15; 17, 9; *to be set over*, with עַל Ruth 2, 5 6; 1 Sam. 22, 9; *to be firm*, *secure*, *standing firmly*, Ps. 119, 89; *part.* נִצָּב as an adjective to אָדָם *firm*, *healthy* 39, 6; fem. נִצָּבָה, Zech. 11, 16 *he will not keep the healthy* (in that state). The interpretation "the exhausted" after the Arab. نصب (to be wearied out) is less suitable. Derivat. נִצָּב, נִצָּבָה.

Hif. הִצִּיב (*part.* מַצִּיב, *inf. constr.* הַצִּיב, *fut.* יַצִּיב, *apoc.* יַצֵּב) *to set*, *to hang in*, gates 1 Kings 16, 34; *to place* Gen. 21, 28; *to set up*, a memorial stone 35, 14; 1 Sam. 15, 12; *to erect*, *to build* Gen. 33, 20; *to raise* 2 Sam. 18, 18; *to lay upon* 18, 17; *to set* Lament. 3, 13; *to appoint*, *to determine*, Psalm 74, 17; *to set*, דָּרְבָן Sam. 13, 21; *to place*, מַשְׁחִית (a bar of wood), in a bird-trap Jer. 5, 26.

Hof. הָצַב (*part.* מָצָב) *pass. to be placed* Gen. 28, 12; Judges 9, 6. — הָצַב Nah. 2, 8 see הָצַב.

נֵצָב (prop. part. Nif.) *m.* 1. *a shaft, handle, haft* (Kimchi) Judges 3, 22, from נָצַב to be stiff, upright; Arab. نِصَاب a handle. — 2. *a prefect*, prop. one set over 1 Kings 4, 5 7; 5, 7 30; 9, 23; נ׳ מֶלֶךְ *a prefect as king* 22, 48.

נָצַב (not used) *Aram. intr.* same as יָצַב (which see) and Hebr. נָצַב; hence *to be firm, strong*, of iron; Ar. the same. Deriv. נִצְבָּא.

נִצְבָּא (*def.* נִצְבָּתָא, with *suff.* נִצְבָּתְהוֹן; from נָצַב) *Aram. f. firmness* Dan. 2, 41. According to Theod. from נָצַב to plant, and therefore נִצְבָּא means *roots*, metaphor. *nature, natural condition.*

נָצָג a stem incorrectly adopted for הִנָּצֵב and הִתְנַצֵּב, see נָצַג.

נָצָה I. (only *fut.* תִּצֶּינָה) *intr. to be destroyed, wasted, made desolate*, of עָרִים Jer. 4, 7; prop. to be torn asunder, to be rent asunder; identical in its organic root נְצַ־ה with that in נָאַץ I., נָצַץ; hence it is only applied to a state of wasting by destruction, like the *trans.* דָּרַס and בָּקַע.

Nif. נִצָּה (only *part. pl.* נִצִּים and *fut.* יִנָּצֶה) 1. same as Kal *to be destroyed, reduced to ruins*, גַּלִּים נִצִּים *waste heaps of ruins* 2 Kings 19, 25; Is. 37, 26. — 2. *to strive, to quarrel, to dispute*, prop. *to reproach one another, to calumniate, revile one another* Ex. 21, 22; Lev. 24, 10; 2 Sam. 14, 6; נִצִּים *disputing ones* Ex. 2, 13; comp. גָּרַם, גָּרַף, חָרַף, where this idea is developed out of a similar fundamental signification.

Hif. הִצָּה (*inf. constr.* הַצּוֹת) *to strive, to contend*, with עַל *against* Num. 26, 9; *to wage war*, with accus. of the object Ps. 60, 2. Deriv. מַצָּה and מַצּוֹת.

The connexion between *to be desolated* and *to contend* is also in the Ar. حرب.

נָצָה II. (3 *pl.* נָצוּ) *intrans.* same as נָץ (which see), according to some = נָצָא, נָץ (which see), *to move quickly forward, to fly, to flee*, Lament. 4, 15, coupled with נוּעַ. The noun נוֹצָה 1. may be from נוּץ.

נֵצָה (from נָצַץ) *fem. flower, blossom*, Is. 18, 5; Job 15, 33; Phenician נְצָא (*nesso*) the same.

נֹצָה see נוֹצָה.

נָצוֹר *adj. m.*, נְצוֹרָה (on the contrary *constr.* נְצוּרַת) *f. watching for, aiming*, after something, Prov. 7, 10 *watching for the hearts* (of youths).

נְצוֹרָה *fem. watch*, עִיר נְ׳ *a tower of watch* Is. 1, 8.

נְצוּרוֹת (only *pl.*) *fem.* prop. *a thing sprouting*, hence *that has arisen, new* Is. 48, 6 = חֲדָשׁוֹת ibid. See נָצַר.

נְצִירִים (only *pl.*) *m.* 1. *watch-houses, watch-towers*, Is. 65, 4, see נָצַר. — 2. *the preserved, the delivered* 49, 6 K'ri, where the K'tib has נְצִירִים.

נָצַח I. (Kal not used) *intr. to shine, to glitter, to lighten*, identical in its organic root נָ־צַח with that in צָח, מָ־צַח, צְחַ־ה; metaph. *to be bright, pure, white, neat*, like the Ar. نصح, نصع, Syr. ܢܨܚ (to shine, figur. to be prominent), figur. a) *to be pure, true, faithful* (comp. טָהֵר), proceeding from the idea of shining; b) *to be shining, glorious, splendid, distinguished, noble*, comp. הָדַר. Derivat. נֶצַח 1. and the proper name נְצִיחַ.

Pih. נִצַּח (*part.* מְנַצֵּחַ, *inf. constr.* נַצֵּחַ) *to have the oversight of, to superintend, to stand at the head of, to be chief*, with עַל 2 Chr. 2, 1 17; 34, 13, for which the parallels have נִצַּב; *to lead*, music or playing 1 Chr. 15, 21. This meaning is prop. a stronger form of the Kal-idea *to shine forth, to be bright, to appear*, the same thing existing in the case of נָגַד belonging to נָגִיד; and the Arab. meanings *to admonish, instruct* (see הִזְהִיר), *to lead*, should also be referred thereto. The expression מְנַצֵּחַ in 53 psalm-inscriptions and Hab. 3, 19 means *president, overseer* (of the singers and musicians).

נָצַח II. (not used) *intrans. to be wet, liquid, to flow, to flow out* (*Fürst*, Concordance s. v.), *to exude*, conseq. a collateral form of נָזָה I. (which see); or identical in its organic root נָ־צַח with זַק III. (which see); Ar. نضح and نضخ trans. to spout, to sprinkle, Ethiop. נזח nasĕha the same, Coptic ⲛⲟⲩϥ and ⲛⲟⲩϫϥ the same. Deriv. נֵצַח 2.

נָצַח III. (not used) *tr.* prop. *to bind, to attach*, as in the case of חָ־זַק, קָוָה, יָחַל metaphor. *to be powerful, strong; to endure, to hope, to trust; to be constant, true, faithful; to overpower, to conquer;* these ideas being developed in the verbs mentioned. Deriv. נֵצַח 3.

נֵצַח (with *suff.* נִצְחָם, נִצְחִי) *masc.* 1. (from נָצַח I.) *splendour, fame, majesty*, 1 Chr. 29, 11, coupled with תִּפְאֶרֶת and גְּדֻלָּה. — 2. (from נָצַח II.) *juice* or *liquor of the grape*, metaph. *blood* Is. 63, 3 6. — 3. (from נָצַח III.) *power, omnipotence* 1 Sam. 15, 29 = אֵל Num. 23, 19; but others take it to mean *glory, excellency, splendour*, from נָצַח I.; then *duration, eternity* Is. 34, 10, עַד נֵצַח *till eternity* Ps. 49, 20; *hope, trust, confidence* Lament. 3, 18 (*Ibn Gánâch*), parallel תּוֹחֶלֶת.

נֶצַח (also in pause; *pl.* נְצָחִים; from נָצַח III.) *m.* 1. *continuance, duration; constancy, uninterruptedness*, Ps. 74, 3 *lift up thy steps* (i. e. come to) *to the uninterrupted desolations*, if נֶ׳ be not there an adverb; hence *adv.* (as an accus.) *continually, constantly, always, ever on, for ever*, Jer. 15, 18, Am. 1, 11, Ps. 16, 11, Targ. לְעָלְמִין, לְעָלְמָא *wholly, entirely*, Ps. 13, 1; עַד־נֶ׳, *perpetually* Job 34, 36, like לָנֶצַח in 23, 7. Here belongs the common adverb לָנֶצַח *ever, for ever* Job 4, 20; 14, 20; 20, 7; *entirely* Ps. 9, 19; or by way of strengthening the idea with the pl. נְצָחִים added Is. 34, 10. — 2. Metaphor. *truth, fidelity*, Hab. 1, 4, = לָאֱמֶת Is. 42, 3.

נִצֵּחַ (from נָצַח III.) *adj. m.*, נִצַּחַת *fem. enduring, perpetual* Jer. 8, 5.

נְצַח (Peal unused) *Aram tr.* same as נָצַח III. *to overcome, to excel*, Syr. ܢܨܚ.

Ithpe. אִתְנְצַח *to signalise oneself, to appear as a conqueror* Dan. 6, 4.

נְצִיב (*pl.* נְצִיבִים) *m.* 1. *one set over, a prefect*, 1 Kings 4, 19; 2 Chr. 8, 10 K'tib; abstract *a military post, a garrison*, 1 Sam. 10, 5, in the first case = נִצָּב, in the other = מַצָּב, מֻצָּב. — 2. *a thing set up*, i. e. *a pillar*, Gen. 19, 26, = מַצֵּבָה, Arab. an idol; Phenic. נְצִב a tomb-stone (Steph. Byz.). — 3. (*plantation, foundation*) *n. p.* of a city in Judah Josh. 15, 43, now *Beith Nasib*.

נְצִיחַ (from נָצַח I.; *a famous, distinguished one*) *n. p. m.* Ezr. 2, 54.

נְצִירִים see נְצוּרִים.

נָצַל (Kal not used) *tr. to tear off, away* or *out; to draw off, away* or *out; to snatch from, to separate, to divide;* identical in its organic root נָ־צַל with that in נָ־שַׁל, גָּ־זַל, פָּ־צַל, בָּ־צַל, אָ־צַל, חָ־סַל, שַׁל; Arab. نصل, نضل, Aram. נְצַל. Figurat. *to pluck*, out of danger, hence *to deliver*.

Nif. נִצַּל (*inf. constr.* הִנָּצֵל, *fut.* יִנָּצֵל) 1. *reflex. to free oneself* Prov. 6, 3 5 (where the LXX, Syr., Targ. read מִפַּח for מִיַּד). — 2. *to be delivered, saved* Jer. 7, 10, or *to become so*, followed by מִפְּנֵי Is. 20, 6, מִכַּף Hab. 2, 9, מִן Ps. 69, 15; on the contrary with אֶל *to be delivered by fleeing to one* Deut. 23, 16.

Pih. נִצֵּל (*fut.* יְנַצֵּל) *to rob, to rake up together*, 2 Chr. 20, 25 *and they raked together for themselves, without being able to carry it away;* then *to plunder* Ex. 3, 22; 12, 36; seldom like *Hif. to deliver* Ez. 14, 14, in the LXX Nif.

Hif. הִצִּיל (*part.* מַצִּיל; *inf. absol.* הַצֵּל, *constr.* הַצִּיל; *fut.* יַצִּיל, *apoc.* יַצֵּל) *caus. to tear apart, to pull apart* 2 Sam. 14, 6; *to take away*, i. e. to withhold Hos. 2, 11; *to snatch from*, with מִן of the person Gen. 31, 16; *to withdraw* Ps. 119, 43; *to keep off, to keep at a distance from* Prov. 2, 12 16; הִ׳ עֵינַיִם *to withdraw the sight* 2 Sam. 20, 6, where one has to supply נַפְשׁוֹ; *to draw out from, to free,*

from danger Ex. 12, 27, Is. 19, 20, constantly followed by an accusat. 1 Sam. 30, 18, seldom by a dat. Jon. 4, 6; מַצִּיל *a deliverer*, *rescuer* Ps. 7, 3; הִ׳ נֶפֶשׁ *to save the life* Ez. 3, 19, with מִן of the person Ps. 18, 49, or of the thing 69, 15. Deriv. הַצָּלָה.

Hof. הֻצַּל (*part.* מֻצָּל) *to be plucked out*, *snatched out of*, Am. 4, 11; Zech. 3, 2.

Hithp. הִתְנַצֵּל (*fut.* יִתְנַצֵּל) *to strip oneself of*, ornament or dress Ex. 33, 6.

נְצַל (Peal not used) *Aram. trans.* = Hebrew נָצַל.

Af. הַצֵּל (*inf.* הַצָּלָה and הַצָּלוּ) *to deliver*, *to free* Dan. 3, 29; 6, 15 28.

נִצָּן (only *pl.* ־נִים; from נָצַץ) *masc. flower*, *blossom* Song of Sol. 2, 12.

נָצַץ (*part.* נֹצֵץ) *intr. to shine*, *glitter*, *to sparkle*, Ezek. 1, 7; deriv. perhaps נִיצוֹץ. Metaph. a) *to blossom* (see זָהַר, זָהָה), whence נֵץ 1, נִצָּה, נִצָּן. b) *to flee*, *to fly* (comp. פָּרַח); deriv. נֵץ 2. For explanation of the organic root comp. נָאַץ II., נָס, נָץ, נָצ־ה II. The Arab. نَصَّ is to be compared with נָעַץ.

נָצַק see יָצַק.

נָצַר (*part.* נֹצֵר, *imper.* נְצֹר, with *a* of motion נִצְרָה, with *suff.* נִצְרֶהָ; *fut.* יִצֹּר and יִנְצֹר) 1. *intrans. to appear*, *to shine*, *to lighten*, metaphor. *to bloom*, *to be green*, *to sprout* (= צָמַח Is. 42, 9; 43, 19; יָצָא 51, 5); figurat. *to unfold*, *to arise*, *to be*, hence נְצוּרוֹת Is. 48, 6 = חֲדָשׁוֹת (ibid.); identical in its organic root נָ־צַר with that in חָ־צַר, צָהַר, זָהַר, which meaning the Ar. نضر (to shine, to blossom, to be green), نشر (to sprout) also have. Deriv. נֵצֶר. — 2. *to behold*, *to see*, *to look*, proceeding from signification 1; comp. שָׁזַף (to shine upon, to singe, and to descry, to spy), Greek φάος δέδορκε, German *blicken* and *blitzen*, as well as the cognate radical בָּצַר II. to glitter, to shine, whence בֶּצֶר (plur. בְּצָרִים), בְּצָר, מִבְצָר (gold), to burn, to be arid, whence בִּצָּרָה and בַּצֹּרֶת (drought), and to see, to look, to spy, whence בִּצָּרוֹן, מִבְצָר, the proper names בֶּצֶר, בְּצָרָה, מִבְצָר (like מִצְפָּה) and نصر to see, to look; as "to lighten" and "to see" coincide in צָפָה. Accordingly *tr.* a) *to behold*, *to look upon*, *to inspect*, *to watch*, כֶּרֶם Is. 27, 3; *to spy*, *to guard*, hence נֹצְרִים Jer. 31, 6 applied to watchmen who had to look to the fire-signals for determining the new moon; מִגְדַּל נֹצְרִים 2 Kings 17, 9 &c. *watch-tower*, to protect flocks; נֹצֵר *a field-watcher* Job 27, 18; נְצוּרִים *watch-houses*, *watch-towers*, which stand in the fields solitary and apart, and where idolatry was practised Is. 65, 4; instead of it is also used עִיר נְצוּרָה 1, 8, *place* or *tower of watch*, which were set solitary on the tops of mountains; farther, *to keep a look* out upon one, to spy after him, whence נָצוֹר adj. masc., נְצוֹרָה (constr. נְצוּרַת) fem. (which see); *to keep*, *to watch over* Prov. 27, 18; *to preserve*, *maintain* 20, 28; *to watch*, with עַל Ps. 141, 3, with מִן *from* 34, 14; נְצוּרִים *the kept*, i. e. the preserved Is. 49, 6; or *to give heed to*, פֶּה Prov. 13, 3, דֶּרֶךְ 16, 17; *to guard*, *to protect*, אִישׁ דַּעַת 22, 12, with מִן *from* one Ps. 32, 7; 140, 2; in a hostile sense, *to watch closely*, *to besiege*, of enemies, hence נֹצְרִים *besiegers* Jer. 4, 16, identical with field-watchers 4, 17, comp. שָׁמַר אֶל 2 Sam. 11, 16 in this sense; figur. Job 7, 20, where God is called a נֹצֵר of man in a hostile sense; *to observe*, *to keep*, a covenant Deut. 33, 9, a law Prov. 28, 7, commands Ps. 78, 7; נָ׳ לְ *to keep for one* Ex. 34, 7; with accusat. שָׁלוֹם and לְ Is. 26, 3.

נֵצֶר *m. a shoot*, *sprout*, *branch*, of a plant Is. 14, 19; 60, 21; figur. *a descendant*, *offshoot*, of the Davidic 11, 1 or Ptolemy-dynasty Dan. 11, 7.

נֹצְרִים see נָצַר.

נָצַת (Kal not used) *intrans.* same as יָצַת (which see), *to burn*, *to blaze*, *to kindle;* as יָצַב also coincides with נָצַב. The organic root נָ־צַת, יָ־צַת is also in נָ־שַׁת, שַׁת, Ar. (transposed).

Nif. נִצַּת (*perf.*) *to blaze up*, *to be consumed*, בָּאֵשׁ (in the fire) Neh. 1, 3, *to fire up* in anger, with בְּ of the person 2 Kings 22, 13 or of the object 22, 17; *to be dried up*, *withered*, of ploughed land, plantations, pastures Jer. 9, 9 11; therefore *to be desert*, *waste*, 46, 19, without being identical with נָצָה.

Hif. הִצִּית may be referred to יָצַת (which see), especially as the forms הוֹצִית and הֵצִית appear also.

נְקָא (*part. pass.* נְקִיא = נְקָא) *Aram. intr. to be pure*, i. e. white, of wool, like the Hebrew נָקָה I., properly *to be bare*, *naked*, metaphor. *to be rubbed*, *polished*, *free* from dirt.

נְקָא see נְקָא.

נָקָא I. (*part. pass.* נָקוּא, *pl.* נְקוּאִים in the Sam. cod. Gen. 44, 10; Num. 32, 22) *intrans.* same as נָקָה I., only in the deriv. נָקִיא.

Hif. הִנְקִיא only in cod. Sam. Gen. 24, 41.

נָקָא II. (not used) only in cod. Sam. Ex. 2, 24 and 6, 5 for נָאַק.

נָקַב (*part.* נֹקֵב, *pass.* נָקוּב, *plur. constr.* נְקֻבֵי; *inf. abs.* קֹב for נָקֹב, *constr.* נְקֹב; *fut.* יִקֹּב and יִנְקֹב) *tr.* 1. *to make a hole in*, *to hollow out*, Hag. 1, 6 *a purse with holes; to bore*, חֹר, with בְּ into a thing 2 Kings 12, 10; *to cut through*, *to cut asunder*, of splinters 18, 21; *to pierce*, אַף Job 40, 24, לְחִי 40, 26, with a spear Hab. 3, 14. — 2. Metaphor. *to separate*, *to distinguish*, *to name distinctly* Is. 62, 2; *to specify* Gen. 30, 28, comp. פָּרַשׁ, קָצַב, Targ. קְצַב, פְּרַשׁ, Ar. خَدَّ with حَدَّ, where the same metaphor occurs, لَقُبَ to name, with *l* for *n*; *to separate*, *to pick out*, *to select*, hence נָקוּב, *a selected*, *distinguished one*, Am. 6, 1 *the select* or *noble of the best of the peoples;* comp. Ar. نَقِيب, a distinguished one, a prince, a select one. — 3. *to curse*, *to revile*, *to blaspheme*, the name of God, prop. to cut into one, to pierce one, Lev. 24, 11 16 (LXX, Targ. and Rashi *to pronounce accurately*, this being looked upon before God as a reviling of him); Prov. 11, 26; 24, 24; Job 3, 8; 5, 5; comp. חָרַף, גָּדַף, Ar. سَبَّ. Deriv. נֶקֶב, נְקֵבָה, מַקֶּבֶת, מַקֶּבָה, קֹבָה, קֵבָה, and the proper name נֶקֶב.

Nif. נִקַּב *to be called by name* Num. 1, 17; 1 Chr. 12, 31; 16, 41; opposite of *being numbered.*

נֶקֶב *m.* 1. *a bezel*, for precious stones, prop. a cavity Ez. 28, 13 (Jerome); but one must read there תֹּךְ *impression* for תֹּף. — 2. (*a hollow;* with the article) *n. p.* of a town in Naphtali Josh. 19, 33.

נְקֵבָה *f. a female* (from נָקַב, like זָכָר referring to the sexual act or the figure of the female pudenda), of men Gen. 1, 27, Lev. 12, 5; of beasts Gen. 6, 19; Lev. 3, 1.

נָקַד I. (not used) *tr. to stick into* a thing, *to indent*, *to cut in;* Arab. نَقَدَ to pierce or sting (of the serpent); modern Hebrew נָקַד to make punctures, to mark with points, Arab. نَقَطَ *to cut in*, *to indent;* then *to make stripes*, *spots*, *to speckle*, sheep and goats in order to distinguish them; cognate in sense with נָמַר II.; identical in its organic root נָ־קַד with חַט, Ar. حَطَّ, Syr. ܚܛ (to mark, to inscribe), גַּד I. (to cut into), جَدَّ, קַד, גָּד I. and many others. Deriv. נָקֹד, נְקֻדָּה, נִקּוּד (from Pihel).

נָקַד II. (not used) *tr.* prop. *to keep*, *to guard*, *to keep together*, *to watch*, a flock; connected in its organic root נָ־קַד with that in שָׁ־קַד; comp. Sanskrit kaṭ, kaḍ. Derivat. נֹקֵד, the proper names מַקֵּדָה, נְקוֹדָא.

נָקֹד (*plur.* נְקֻדִּים) *adj. m.*, נְקֻדָּה (*pl.* נְקֻדּוֹת) *f. spotted*, *speckled*, of sheep and goats, coupled with טָלוּא and בָּרוֹד Gen. 30, 32 33 39; 31, 8 10 12; Targ. נְמַר.

נְקֻדָּה (*pl.* ־דּוֹת) *fem. an engraving*, *a stud* of silver, as an ornament, Song of Sol. 1, 11.

נִקֻּד (*pl.* נִקֻּדִּים) *masc.* 1. *a crumb of bread*, mica Josh. 9, 5 12, which is יָבֵשׁ

(Aq., Symm., Vulg.), so called from its resemblance to a point. The meaning *furnished with mould-points* (LXX, Theod., Kimchi) is less suitable in a linguistic view. — 2. A sort of pointed (i. e. finely sprinkled) or otherwise small cake, which cannot be ascertained exactly, carried by the common people on journeys 1 Kings 14, 3; perhaps from נָקַד = רָקַד *to dry*, a kind of dried cake (Targ., Rashi and LXX; see *Fürst*, Conc. s. v.).

נֹקֵד (from נָקַד II.; *pl.* נֹקְדִים) *masc. a shepherd* Am. 1, 1; 2 Kings 3, 4.

נָקָה I. (only *infin. abs.* נָקֹה) *intrans.* prop. *to be naked, bare*, Arab. tr. نَقِيَ *to make bare* or *naked*. Hence metaphor. *to be empty*, of a city, without inhabitants; *to stand bare, solitary*, by exclusion from association; figur. *to be bare, free*, from guilt, i. e. innocent; from punishment, i. e. *to be exempt from punishment, pure; to be free*, from a thing; Ar. نَقِيَ (to be empty). Deriv. נָקִי, נְקִי.

The stem is connected with the tr. נָצָה I. (to be empty, wasted), as נָצָה II. (to spirt out, to speckle) is the corresponding root to נָקָה II.; Ar. نَضَّ (to flow out), نَزَّ, نضح; — an interchange of צ and ק.

Nif. נִקָּה (1 *p.* נִקֵּיתִי, *imp.* הִנָּקֶה, *fut.* יִנָּקֶה) *to be empty, solitary, forsaken* from inhabitants Is. 3, 26; *to be made solitary, bare*, i. e. to be driven out of communion Zech. 5, 3 (LXX, Vulg., Targ. נִכְרָה for נִקָּה); *to be free, exempt from punishment* Ex. 21, 19; Prov. 6, 29; with מִן of the person or thing *to be free from* a person or thing, *to be untouched*, i. e. without punishment or guilt Num. 5, 19 31; Judges 15, 3; *to be declared innocent* Ex. 34, 7 and Num. 14, 18 cod. Sam.

Pih. נִקָּה (*fut.* יְנַקֶּה) *to pronounce free, innocent*, Job 9, 28, with מִן of the punishment 10, 14, with accus. of the object Ex. 20, 7; *to let go unpunished*, Jer. 30, 11 *I will chastise thee in moderation* (לַמִּשְׁפָּט 10, 24 בְּמִשְׁפָּט), *but I will not let thee go altogether unpunished;* hence *to drive out, to separate, to drive away*, i. e. *to punish, to destroy*, Ex. 34, 7 *and he will not punish wholly* (cod. Sam. וְנַקֵּה לוֹ יְנַקֶּה and the pious will be counted by him exempt from punishment); Num. 14, 18; Nah. 1, 3. In this sense Jo. 4, 21 is also to be taken: *and I will put away their blood-guiltiness* (cleanse by punishment) *which I had not propitiated;* comp. καθαρίζειν Mark 7, 19. Hence the LXX and Syr. do not read נָקָם. Derivat. נְקָדִים.

נָקָה II. (unused) *tr. to pour out, to sprinkle*, cognate in sense with נָסַךְ; Ar. نَقَى the same; hence to prepare a drink-offering, to dedicate by a libation. Derivat. מְנַקִּיּוֹת. See נָקָה I. and עֵרָה, הֶעֱרָה.

נָקֶה (from נָקָה I.) *adj. m.* same as נָקִי *guiltless, pure*, cod. Sam. Ex. 34, 7; Num. 14, 18; Phenic. נָקֵה the same (Malt. 2, 2).

נָקוֹא (only *pl.* נְקוּאִים, from נָקָא I.) *adj. masc.* only in cod. Sam. Gen. 44, 10, Num. 32, 22, as also in the Samar. version Gen. 24, 41; Deut. 19, 10 13; 21, 9; 27, 25; = נָקִי.

נְקוֹדָא (*shepherd*) *n. p. m.* Ezr. 2, 48; Neh. 7, 50.

נָקַח see לָקַח.

נָקַט (only 3. *p. fem.* נָקְטָה) *intr. to feel loathing, to have disgust*, with בְּ *at, of, from*, Job 10, 1; identical in its organic root נָ־קַט with קָט (קוּט), comp. Aram. נְקַט and Hebr. נָקַע in all forms; and it is not necessary to refer נָקְטָה to קוּט.

נָקִי (*constr.* נְקִי, *plur.* נְקִיִּים) *adj. m. pure, unblameable*, with כַּפַּיִם *incorruptible* Ps. 24, 4; *innocent, upright* Ex. 23, 7; Job 4, 7; דָּם נָ *innocent blood* Deut. 19, 10; on the contrary דַּם נָ *blood of an innocent one;* אֵי־נָקִי *the not guiltless* Job 22, 30, i. e. the guilty; with מִן *free from* a thing i. e. guiltless of it 2 Sam. 3, 28, with יְיָ מֵעִם; *exempt from punishment* Gen. 44, 10; *free* from military service Deut. 24, 5; *not answerable, not bound* Gen. 24, 41, Josh. 2, 17, followed by מִן; Sam. נָקוּא, pl. נָקוּאִים, and נָקֵה.

נָקִיא *adj. m.* same as נָקִי Jo. 4, 19; Jon. 1, 14 K'tib.

נְקִיּוֹן (*constr.* נְקִיּוֹן) *m. cleanness*, of hands, i. e. innocency; *incorruptibleness* Gen. 20, 5; Ps. 26, 6; 73, 13; without כַּפַּיִם Hos. 8, 5; *cleanness, bareness*, of teeth, i. e. hunger Am. 4, 6 (Targ. נְקָהֲיוֹן *bluntness*).

נָקִיק (*constr.* נְקִיק, *pl. constr.* נְקִיקֵי, from נָקַק) *masc. a division, rent, crevice, cleft*, of a rock (הַסֶּלַע) Is. 7, 19; Jer. 13, 4; 16, 16; cognate in sense with נְקָרָה. Aram. נְקִיק.

נָקַם (*part.* נֹקֵם; *inf. abs.* נָקוֹם, *constr.* נָקֹם; *fut.* יִקֹּם) prop. *intr. to pant, to be violently zealous, to be excited, to be angry*, ident. with נָהַם, נָהַם (which see) in its original meaning. Metaphor. *to scold, to punish, to curse*, like the Arab. نَقَمَ, hence coupled with קָצַף Nah. 1, 2; נָקַם ibid. = בִּעֵר חֵמָה; in general *to avenge*, with accus. of the thing, דָּם Deut. 32, 43, or of the person 1 Sam. 24, 13, and מִן *upon one; to take vengeance*, absol. Lev. 19, 18; *to punish*, with עַל Ps. 99, 8, or the accus. Josh. 10, 13; *to revenge upon*, with מִן 1 Sam. 24, 13, מֵאֵת Num. 31, 2 and לְ Ez. 25, 12, according to the conception of the relation. In a strong form are also used the expressions נָקַם לְ Ezek. 25, 12, נְקָמָה לְ Num. 31, 2. Deriv. נָקָם, נְקָמָה.

Nif. נִנְקַם (*inf. constr.* הִנָּקֵם, *fut.* יִנָּקֵם) *to be punished* Ex. 21, 20; *to be avenged, to take revenge*, with מִן of the person *from* Is. 1, 24, Jer. 46, 10, with בְּ of the person *upon* Judges 15, 7; Jer. 50, 16; *to procure vengeance for oneself*, with מִן *from* a person and לְ *for* one 15, 15, with מִן of the thing *for which;* Judges 16, 28 *and I will get revenge to myself for* (מִן) *one of my two eyes from* (מִן) *the Philistines.*

Pih. נִקֵּם *to avenge*, with accus. of the object, and מִן at the hand of one 2 Kings 9, 7; Jer. 51, 36.

Puh. נֻקַּם (*fut.* יְנֻקַּם) *to be punished, avenged* Gen. 4, 15 24; Ex. 21, 21.

Hithp. הִתְנַקֵּם (*part.* מִתְ־, *fut.* יִתְ־) *to avenge oneself* Jer. 5, 9; *to shew oneself revengeful* Ps. 8, 3; 44, 17.

נֶקֶם (*constr.* נֶקֶם) *masc. punishment*, coupled with שִׁלֻּם (requital) Deut. 32, 35; *retaliation* Is. 35, 4, coupled with גְּמוּל; *revenge*, with genit. *for* Lev. 26, 25, Judges 16, 28, נָקַם לְ *to take vengeance* Ez. 24, 8; יוֹם לְ *the day of revenge, retribution, punishment*, Is. 34, 8; 61, 2; 63, 4; הֵשִׁיב לְ לְ *to requite vengeance to one* Deut. 32, 41; לָקַח לְ Is. 47, 3 and עָשָׂה לְ אֶת Mic. 5, 14 *to take vengeance.*

נְקָמָה (*constr.* נִקְמַת, with *suff.* נִקְמָתִי; *pl.* נְקָמוֹת) *fem.* same as נֶקֶם *vengeance, retribution, punishment;* hence עֵת לְ Jer. 51, 6, יוֹם לְ 46, 10, with the genit. by whom 50, 15 or for what vengeance is taken 51, 11; *desire of vengeance, vindictiveness* Lament. 3, 60. Phrases: עָשָׂה נְקָמָה לְ בְּ *to take vengeance upon* Ez. 25, 17; Ps. 149, 7; נָתַן נְקָמָה לְ בְּ the same, Num. 31, 3; נָתַן לְ לְ or עָשָׂה Judges 11, 36, Ps. 18, 48, *to do vengeance for one*, with מִן *upon* one; עָשָׂה בְנֵי *to act with revenge* Ez. 25, 15.

נָקַע (only *perf.*, while the *fut.* is formed from יָקַע I.) *intr. to stand off*, from a thing, *to turn away*, followed by מֵעַל Ez. 23, 18 or מִן 23, 22 28, as יָקַע is also so construed Jer. 6, 8; Ez. 23, 17. Comp. Arab. نَكَعَ (to stand off from, to turn away from a thing, hence to remove). The trans. prop. means to push or drive away, to strike away; Hebrew נָקַט (which see), Ar. نقص (to loosen, to break off, to put away). The organic root נ־ק־ע exists also in קַע and קוּץ I.

נָקַף I. (Kal not used) *tr. to strike off*, olives, i. e. to reap; *to break, to destroy*, the skin with leprosy; *to wound, to injure*, the body; *to tear in pieces, to tatter*, garments; *to cut away, to shave off*, the corners of the hair, i. e. the outer locks; *to cut, to strike down, to fell*, bushes and trees; all which senses are visible from Pih. and Hif. and the

derivatives; Aram. נְקַף to strike down, to prostrate, an ox; to throw down, a man; to knock, to beat, of the heart; Ar. نقف to smash, to crush, the head; to break, an egg; to strain, wine. Hence we see that נָקַף is intimately connected with נָגַף (which see). Deriv. נִקָּף, נַקְפָּה (according to some).

Pih. נִקֵּף (3 *p. pl.* נִקְּפוּ) *to cut down, to fell*, trees, Is. 10, 34; *to shatter*, עוֹר Job 19, 26.

Hif. הִקִּיף (*fut.* יַקִּיף) *to cut away, to clip off*, the corners of the hair on the head Lev. 19, 27, coupled with הִשְׁחִית. The LXX, Vulg., Symm. and after them all the old interpreters have understood it according to the usual acceptation of הִקִּיף belonging to נָקַף II., *to make round, to make tonsure-like;* but this is not so suitable.

נָקַף II. (only *fut.* יִנָּקֵף) *intr.* same as נָקַף, קָף (where a farther comparison is given) *to be bent, round, circular;* hence *to circle*, in time or space; Aram. *to join, to associate with, to be entwined with one*, Ar. وقف to enclose around, of an armlet. Hence *to circle, to make a circular course*, of festivals Is. 29, 1. Deriv. according to some נַקְפָּה.

Hif. הִקִּיף (*fut.* יַקִּיף) for Josh. 6, 3, 1 Kings 7, 21, 2 Kings 6, 14, Ps. 17, 9 and 88, 18, and Job 19, 6, see Hif. of נָקַף and of נָקַף I.

לֶקֶט (from נָקַף I.) *m. the shaking off* of the זֵיתִים, Is. 17, 6 and 24, 13, i. e. harvest; Aram. נְקוּף.

נַקְפָּה *fem. a rope* (according to the LXX and Vulg.) Is. 3, 24, from נָקַף II.; but it may be also derived from נָקַף I. and be translated *a thing torn, a tatter.*

נָקַק (not used) *trans. to split, to tear asunder, to pierce, to bore through*, connected with the Aram. נְקַע. Derivat. נְקִיק.

נָקַר (*inf. constr.* נָקוֹר; *fut.* יִקֹּר, 3 *pl.* יִקְּרוּ) *tr. to bore, to bore out, to pierce, to pierce out*, עַיִן 1 Sam. 11, 2, and without עַיִן Prov. 30, 17; *to hollow out, to dig out*, a pit, a well; *to cut into*, a rock; *to gnaw* bones through, of a disease; comp. Aram. נְקַר the same, whence נְקִירָא a hollow, נַוָּקוֹר a borer, Arab. نَقَرَ, to hollow, to bore, Ethiop. *nakhara*, having an eye pierced out; the organic root נ־ק־ר lying also in ח־ק־ר, ב־ק־ר, ע־ק־ר, ד־ק־ר &c. Deriv. נְקָרָה.

Pih. נִקֵּר (*fut.* יְנַקֵּר) *to bore through, to pierce*, (figur.) the bones, i. e. to make them soft Job 30, 17, where מֵעָלַי is to be referred to יְעַצְּמַי; *to put out*, עֵינַיִם Judges 16, 21; figur. Num. 16, 14.

Puh. נֻקַּר *to be digged, to be quarried*, out of quarries and pits; figurat. of the female parts of generation Is. 51, 1.

נְקָרָה (*constr.* נִקְרַת, *plur. constr.* נִקְרוֹת) *fem. a hole, a hollow*, of a rock Ex. 33, 22; Is. 2, 21.

נָקַשׁ (Kal only in *part.* נוֹקֵשׁ) *trans. to knot, to ensnare, to bind, to entwine, to wind together*, whose organic root נ־ק־שׁ is identical with that in נָקַשׁ, רָקַשׁ (קוּשׁ), רָכַס &c.; hence Ps. 9, 17 *he snares* (נוֹקֵשׁ) *the wicked.* But it is better to translate with the LXX and Vulg. as = נוֹקָשׁ (Nif. of יָקַשׁ) *is snared.* In Arab. this stem is لَقَصَ, لَقَطَ to take, to lay hold of, agreeably to a metaphor like that in אָחַז; while نقش (to press) should be compared with נָגַשׂ.

Nif. נִקָּשׁ (*fut.* יִנָּקֵשׁ) *to be snared, to be led astray*, with אַחֲרֵי *by following* Deut. 12, 30.

Pih. נִקֵּשׁ (*fut.* יְנַקֵּשׁ) *to lay a snare, a gin*, with לְ of the person; *to take, to seize upon*, of a creditor, i. e. *to distrain* Ps. 109, 11.

Hithp. הִתְנַקֵּשׁ *to lay cunning snares, to make plans* (see זָמַם), with בְּ of the person 1 Sam. 28, 9.

נְקֻשִׁים (*part. f. pl.* נְקֻשָׁן) *Aram. tr. to knock, to strike*, hence דָּא לְדָא *one against another* Dan. 5, 6, Targ. חַד לְחַד (on Ez. 3, 13); comp. Hebrew נָגַשׂ, Ar. نقش.

נֵר (with *suff.* נֵרוֹ, *plur.* נֵרוֹת, from נוּר I.; once נִיר 2 Sam. 22, 29, and once

נֵר Prov. 21, 4) *m.* prop. 1. *a light-giving, splendour-giving thing*, hence *a light, a lamp* Zeph. 1, 12, אוֹר נֵר *light of the lamp* Prov. 31, 18; of the lamps of the sacred candelabrum Ex. 25, 37; 30, 8; then for מְנוֹרָה 1 Sam. 3, 3; in all cases different from אוֹר. — 2. Figur. *prosperity* Prov. 13, 9; 20, 20; *welfare* Ps. 18, 29, like אוֹר (which see); *glory* 2 Sam. 21, 17; *instruction*, as the light of man Prov. 6, 23; 20, 27. — 3. (*splendour, fame*) *n. p. m.* 1 Sam. 14, 50; 1 Chr. 8, 33; also a part of the proper names נֵרִיָּה, אַבְנֵר.

נָר see נֵר.

נָרַג I. (not used) *intr.* to chatter, to prattle; *to sound forth, to scream out;* Arab. نَرَجَ to be calumniated; and like דָּבַב *to talk ill of, to backbite, to calumniate.* Deriv. נִרְגָּן.

The organic root נָ־רָ־גַ is also in עָ־רַ־גַ, רָ־הַ־גַ, צָ־רַ־חַ, Sanskrit râç, Greek ῥοζ-, ῥειζ-, ῥογ-, Latin rug-ire &c.

נָרַג II. (not used) *trans. to crush, to murder, to bore through, to thrust through,* Targ. נְרַג to cut in pieces, whence נַרְגָּא an axe, Ar. نرج the same, whence نورج a threshing-roller; accordingly it is connected in its organic root נָ־רָ־גַ with that in מָ־רַ־גַ, הָ־רַ־גַ, Ar. هَرَجَ, حَرَكَ. Deriv. the proper name נֵרַגַל.

נֵרַגַל (נֵרַג and the termination לַ־, from נָרַג II.) *n. p.* of a god of the Cuthites in the Assyrian empire 2 Kings 17, 30. It is rightly assumed that it means the war-god corresponding to Mars, especially as the Zabian נירא denotes the planet Mars, as also the god of war (cod. Nas.); and the Arab. مِرِّيخ (Mirrich) the planet Mars. Pers. *Nirah* is a name of one of the seven Dews of heaven.

נֵרַגַל שַׂרְאֶצֶר *n. p.* of a high cupbearer lord (סַמְגַּר) Jer. 39, 3, and of a chief magus at the Babylonian court 39, 13. Elsewhere there appears in the list of Babylonian kings one נֵרִגְלַאסַר Neriglisar, Neriglasar, Niriglesar, Nireglesar. See שַׂרְאֶצֶר.

נִרְגָּן (from נָרַג I.) *masc. a tattler, a slanderer* Prov. 16, 28; 18, 8; 26, 20 22.

נֵרְדְּ *m. nard* Song of Sol. 1, 12 and 4, 13, an Indian plant with an ear-like blossom, from which a precious oil (Sanskrit *nardîn*) is prepared; Pers. نَرْد, Greek *νάρδος*. There is no etymology for it in Semitic.

נְרִיָּה (*Jah is light* or *prosperity*) *n. p. m.* Jer. 32, 12.

נָשָׂא I. (3 *pers. pl. perf.* once נָשְׂאוּ Ps. 139, 20, arising from נָשָׂאוּ, נָשׂוּ; *part. pass.* once נְשׂוּי Ps. 32, 1, as if from לֹה; *inf. absol.* נָשׂוֹא, *constr.* נְשֹׂא Is. 1, 14, with *suff.* נָשְׂאִי Ps. 28, 2, then also שְׂאֹת 89, 10, more frequently שְׂאֵת and שֵׂאת; *imper.* נְשָׂא, שָׂא Gen. 27, 3, Num. 3, 40, once נְסֵה Ps. 4, 7; *fut.* יִשָּׂא) *tr.* prop. to stretch up, to raise up, to make ascend, as the intr. signification in the Arab. نَشَأَ to extend upward, to rise high, to grow, to be high, نَسَعَ to be projecting, prominent, stretched out at length, to shoot forth, نَشَّأَ to be elevated, prominent, and to which נָשִׂיא, בַּשָּׂאֵת, בַּשְּׂאֵת still points with clearness. Hence 1. *to raise*, the feet, for walking Gen. 29, 1; יָד (כַּף) נָ׳ *to lift up the hand*, in swearing; *to swear* Deut. 32, 40 = הֶרִים יָד Gen. 14, 22, נָ׳ יָד לְ *to swear to one* Ez. 20, 6; Neh. 9, 15; elsewhere נָ׳ יָד means also *to entreat* Ps. 28, 2; *to pray to* 63, 5, *to wave* Is. 13, 2, i. e. to raise the hand for the purpose of giving a sign, to swing it aloft; נָ׳ רֹאשׁ *to lift up the head*, i. e. to go along with cheerful spirit Job 10, 15, or to rise in repute, riches, and dignity Judges 8, 28; Ps. 83, 3; נָ׳ פָּנִים *to lift up the countenance*, i. e. to walk along with the face raised aloft Job 11, 15, comp. Gen. 4, 7 (opposite הַפִּיל פָּנִים Gen. 4, 5 6); נָ׳ עֵינַיִם *to lift up the eyes* (a sign of a good conscience), i. e. *to look at, to behold* Gen.

13, 10; 18, 2; with אֶל or לְ *to look upon one with pleasure* or *longing* 39, 7; Ps. 121, 1; *to direct the looks towards one with confidence* 123, 1; נָ׳ נֵס *to set up a banner* Jer. 4, 6; נָ׳ קוֹל *to lift up the voice*, in order to weep Gen. 27, 38, to cry Judges 9, 7, to exult Is. 24, 14, without קוֹל Is. 3, 7; hence *to cry aloud* = צָעַק 42, 2, *to rejoice aloud* Job 21, 12, *to pronounce aloud*, a poem Num. 23, 7, *to pray aloud* Is. 37, 4, *to weep aloud* Jer. 9, 9, *to utter aloud*, with עַל of the person Ps. 15, 3, and accus. of the object Ex. 20, 7; 23, 1, and without שֵׁם Ps. 139, 20 *who utter* (thy name) *aloud in lying* (but where שְׁמֶיךָ may be read for עָרֶיךָ which suits the context); נָ׳ נֶפֶשׁ אֶל *to lift up the soul to* a person or thing, i. e. to direct it with longing or hope Deut. 24, 15; Ps. 25, 1; *to strive*, with לְ *whither* 24, 4; נָ׳ לֵב אֶל the same Lament. 3, 14; on the contrary if לֵב be the subject and an object follows in the accus. it means *to make proud*, *haughty* 2 Chr. 25, 19; 2 Kings 14, 10; farther *to stir up*, *to raise up*, *to occasion* Ex. 35, 21; 36, 2; נָ׳ עַל *to lay* or *load upon*, with accusat. of the object Gen. 31, 17, and figur. Lev. 22, 9, seldom נָ׳ בְּ 2 Chr. 6, 22. Job 6, 2 belongs to signification 3. — 2. Figurat. and *intrans*. *to be high*, *eminent*, *prominent*, with בְּ *among* Hos. 13, 1; *to arise*, מָדוֹן Hab. 1, 3; *to quake*, *to tremble* Nah. 1, 5. — 3. *trans*. *to take away*, *to lift up*, *lift away*, *to carry away*, *to lead* or *carry off*, *to take off*, with accus. of the object 1 Sam. 17, 34, Eccles. 5, 14, and in the case of a garment with מֵעַל of the person Song of Sol. 5, 7; hence the phrases נָ׳ נֶפֶשׁ פְּ׳ *to take away the life of one* 2 Sam. 14, 14, נָ׳ רֹאשׁ with מֵעַל of the person Gen. 40, 19 *to take off one's head*, i. e. to behead him; with an assonance to נָ׳ רֹאשׁ פְּ׳ *to take up one's person* (from humiliation, the depth of a prison), i. e. to redeem, to free him 40, 13 20; 2 Kings 25, 27; *to take away*, *to carry away*, by רוּחַ יי׳ 2 Kings 2, 16, comp. 1 Kings 18, 12, i. e. to transport speedily into another place; in a bad sense, *to cause to disappear* Job 27, 21. Figur. נָ׳ פֶּשַׁע *to carry off* or *to take away sin*, i. e. to forgive it Gen. 50, 17; נָ׳ עָוֹן *to expiate an offence* Lev. 10, 17; Ex. 34, 7; נְשֻׂא עָוֹן *whose iniquity is taken away*, i. e. forgiven Is. 33, 24, comp. Ps. 32, 1; also with לְ for the accus. 23, 21; Josh. 24, 19; with לְ of the person *to procure forgiveness for one*, where the object is omitted Gen. 18, 24; Hos. 1, 6. — 4. *to take*, proceeding from the idea of *raising* like נָטַל, therefore simply like לָקַח Gen. 45, 19; Is. 38, 21; Am. 6, 10; *to receive*, *obtain*, בְּרָכָה Ps. 24, 5; *to carry away*, חֶלְקוֹ *his portion* Eccles. 5, 18; נָ׳ חֵן, חֶסֶד *to receive* or *obtain*, *to possess*, *to have favour*, *grace* Esth. 2, 9 17; נָ׳ לְ *to accept for one* 1 Chr. 21, 24, opposite to reject; נָ׳ אִשָּׁה *to lead home a wife*, *to marry* Judges 21, 23, Ruth 1, 4, and in this sense with לְ of the person, *to take for one*, i. e. select, conseq. same as *to give* 2 Chr. 24, 3, נָשִׁים being often omitted Ezr. 9, 2; comp. Talm. נָשׂוּא *one married*, נְשׂוּאָה femin., הִשִּׂיא *to marry*. Figur. a) נָ׳ פָּנִים *to accept the person*, i. e. to have a friendly regard for him, to admit and not to turn away from one Gen. 32, 21; Mal. 1, 8; *to be gracious*, *kind* Gen. 19, 21; 1 Sam. 25, 33; *to have regard to* 2 Kings 3, 14; coupled with רָצָה, oppos. to הֵשִׁיב פָּנִים; comp. נְסַב אַפָּא, Syr. ܢܣܒ ܒܐܦܐ, Greek λαμβάνειν πρόςωπον. But this signification may also be referred to 1. and the rendering be *to esteem highly*, the opposite being הִפִּיל פְּנֵי פְּ׳ (Job 29, 24), hence *to have respect to* Job 42, 8; Lament. 4, 16 coupled with חָנַן; *to give heed to* Prov. 6, 35; *to show reverence*, with לְ of the person Deut. 28, 50; same as הָדַר *to render prominent*, *to favour*, Lev. 19, 15; *to take the side of one with partiality* Prov. 18, 5; Job 13, 10; 32, 21; with בְּ *in* Mal. 2, 9. b) נָ׳ רֹאשׁ *to take the sum of*, Ex. 30, 12; נָ׳ מִסְפָּר *to take the number of*, i. e. *to count* Num. 3, 40; 1 Chr. 27, 23. — 5. *to bear* (arising out of the idea of *lifting*), a burden Ex. 12, 34, on the back Gen. 45, 23; garments 1 Sam. 2, 28; a shield 2 Chr.

14, 7; figur. fruits Ez. 17, 8; Jo. 2, 22; *to conduct* Is. 30, 6; *to bring, to carry, to take and bring* 1 Sam. 4, 4; Ex. 10, 13; 1 Kings 10, 11; 1 Chr. 16, 29; שָׁלוֹם Ps. 72, 2; *to bear,* מַבְּאֵב Is. 53, 4, חֶרְפָּה Ps. 69, 8, without an accusat. Is. 1, 14, where נְשֹׂא is for נְשֹׂא אוֹתוֹ; *to endure,* with accusat. Mic. 7, 9, or מִפְּנֵי *because of* Jer. 44, 22; בְּ נָשָׂא *to bear with,* Job 7, 13 *my couch shall bear a part of my complaint,* i. e. lighten my complaint; so too אֶת נָשָׂא Num. 11, 17; *to endure, to suffer* Job 21, 3; Gen. 13, 6; *to care for* Num. 11, 14; Deut. 1, 9; לְ חֶטְאָה or עֲוֹן פְּ *to bear one's sin,* i. e. to take its punishment upon oneself Is. 53, 12; Ez. 4, 5; hence *to atone for* generally Lev. 5, 1; Num. 5, 31; לְ זִמָּה פְּ *to suffer punishment for one's whoredom* Ez. 23, 35. Deriv. נְשִׂיאָה, נְשִׂיא, מַשָּׂאָה, מַשָּׂא.

Nif. נִשָּׂא (*fut.* יִנָּשֵׂא) *to be elevated, lifted up,* גֵּיא, i. e. *to be filled out,* Is. 40, 4; *to stand in great repute, in great honour* 52, 13, comp. 2 Chr. 32, 23; *to be high,* of mountains Is. 2, 2, of a throne 6, 1, generally the same as רוּם; *to be exalted* or *great,* of God Is. 57, 15; reflexive *to lift up oneself,* to do a thing Ps. 7, 7; 94, 2; of גַּעֲגַעִים, *to look proudly around* Prov. 30, 13; *to be borne, carried* Ex. 25, 28; *to be carried away* 2 Kings 20, 17. Deriv. נִשָּׂאת.

Pih. נִשֵּׂא (2 Sam. 5, 12) and נְשֵׂא (1 Kings 9, 11; *fut.* יְנַשֵּׂא) *to set on high, to make renowned* 2 Sam. 5, 12, in the parallel place נְשֵׂאת לְמַעְלָה (1 Chr. 14, 2); *to heighten,* in reputation and dignity Esth. 3, 1, coupled with גָּדַל, with עַל *to set over others* 5, 11; נְ נֶפֶשׁ לְ *to carry the soul to a thing,* i. e. to long for a thing Jer. 22, 27; *to have a high regard for* Esth. 9, 3; *to support* Ezr. 8, 36; *to preserve* Ps. 28, 9, with בְּ *to help with* 1 Kings 9, 11; *to bring* or *offer,* נְשִׂיאֹת *gifts* 2 Sam. 19, 43; *to carry up* Am. 4, 2.

Hif. הִשְׂיא *to cause to bear,* sin; *to cause to atone for* Lev. 22, 16; *to put on, to apply to,* with אֶל of the person 2 Sam. 17, 13.

Hithp. הִתְנַשֵּׂא and הִנָּשֵׂא (*fut.* יִתְנַשֵּׂא) *to be elevated, exalted,* with לְ of the thing over which 1 Chr. 29, 11; reflex. *to lift up oneself,* i. e. to shew oneself powerful Num. 23, 24; Dan. 11, 14; *to be haughty, proud, to exalt oneself* Ez. 17, 14, Prov. 30, 32, with עַל of the person *above* one Num. 16, 3; Ez. 29, 15.

נָשָׂא II. (not used) *intr.* same as נָסַם, נָסַךְ *to lighten,* then *to burn, to blaze,* Ar. نَصَّ. Deriv. מַשָּׂאת 4. (without Dagesh), *constr.* מַשַּׂאת; but this noun may also be referred to נָשָׂא I.

נְשָׂא (*imp.* שָׂא) *Aram. trans.* same as Hebr. נָשָׂא I. *to take* or *carry away,* of רוּחַ Dan. 2, 35; *to take* Ezr. 5, 15, elsewhere נְסַב.

Ithpa. אִתְנַשָּׂא (*part.* מִתְ) *to lift oneself up,* above (עַל) Ezr. 4, 19.

נָשָׂא I. (only *part.* נֹשֵׂא, for which נֹשֵׂא Is. 24, 2 and 1 Sam. 22, 2, if not for נֹשֶׁה, *pl.* נֹשְׁאִים) *trans.* same as נָשָׁה I. prop. *to press violently, to squeeze, to urge closely, to torment, to bite,* conseq. = נָשַׁךְ *to loan on usury,* foenerari, and with בְּ of the person *to loan to one* Is. 24, 2 (like נָגַשׂ בְּ), fully נָשָׂא מַשָּׂא בְּ *to lend out a loan to one* Neh. 5, 7, for or without a pledge; נֹשֵׂא *a creditor* 1 Sam. 22, 2. 1 Kings 8, 31 the mss. have נָשָׂא incorrectly. Deriv. מַשָּׂא, מַשָּׂאָה, מַשָּׂאת (= מַשָּׂאת).

Hif. הִשִּׂיא (*fut.* יַשִּׂיא) with בְּ of the person *to press upon* one, *to vex one,* of enemies Ps. 89, 23.

The fundamental signification of נָ now given, by which its distinction from לָוָה becomes clear, lies in נָשַׁ-א, נָשַׁ-ה, which exists also as an organic root in אָ-נַס (prop. *to sting, to pierce,* hence to press, to compel), עָ-נַשׁ (prop. to chastise), נָצַץ, נָאַץ (to cut into a thing, to pierce). The connection of it with נָ-שַׁךְ is only apparent, since in the latter the organic root is נָ-שַׁךְ. Another explanation of the stem may be seen under מַשָּׂא, which is unnecessarily derived from the signif. of נָשָׂא II.

נָשָׂא II. (Kal not used) *tr. to lead*

astray, to deceive; intr. to be astray, insecure, to waver to and fro. Comp. the Syr. ܢܫܐ, hence Af. ܐܫܐ to cause to err, to mislead, subst. ܢܘܫܝܐ error; Ar. نَسَأَ (VIII.) to roam, to wander about. Deriv. מַשָּׁאָה, מַשָּׁאוֹן. מַשָּׂאָה (pl. constr. מַשְׂאוֹת) LAMENT. 2,14 may perhaps stand for מַשָּׁאָה = מַדּוּחַ ib.

Nif. נִשָּׁא (3 *pl.* נִשְּׁאוּ) *to be deceived, to be in error, to belie oneself* Is. 19, 13.

Hif. הִשִּׁיא (*fut.* יַשִּׁיא) *to seduce, to lead astray,* GEN. 3, 13; JER. 49, 16; *to mislead, to deceive, to impose upon,* with לְ 2 KINGS 18, 29, JER. 29, 8, or accus. of the person 2 KINGS 19, 10; JER. 37, 9.

נָשָׁא III. (*inf. abs.* נָשֹׁא) *tr.* 1. *to let go, to leave behind,* what one has had, hence *to forget,* like נָשָׁה II. and Arab. نَسِيَ, prop. to let go out of the memory, proceeding from the fundamental signification to separate, to divide, to remove, like the Arab. نزّ, نزه, نزع. — 2. *to cast forth, to remove* JER. 23, 39, coupled with נָטַשׁ, where *only* נָשֹׁא is right (LXX, Vulg., Syr.).

נָשָׁא IV. (Kal unused) *tr.* same as נָשָׁה III. *to extend, to stretch out, to widen.* Hence

Hif. הִשִּׁיא (*fut.* יַשִּׁי = יַשִּׁיא Ps. 55, 16 K'ri) *to spread out, to stretch out,* figur. מָוֶת, with עַל of the person Ps. 55, 16 K'ri, if we should not rather read with the K'tib יְשִׁימוֹת, after the analogy of שׁוֹאָה 35, 8.

נָשֵׁא see נָשֶׁה.

נִשֹּׂאת (prop. *part. Nif. f.*) *f. a gift* 2 SAM. 19, 43, prop. what is offered.

נָשַׁב *intr.* prop. to breathe, hence *to blow,* with בְּ *to blow upon* Is. 40, 7; נָשַׁבְתָּ Ex. 15, 10 cod. Sam. for נָשַׁפְתָּ; Syr. ܢܫܒ, Targ. נְשַׁב the same; Arab. نسب IV. to blow violently. The organic root נָ־שַׁב is ident. with that in נָ־שַׁם, שָׁאַף, נָ־שַׁף.

Hif. הִשִּׁיב (*fut.* יַשִּׁיב, *ap.* יַשֵּׁב) *to blow away, to drive away* GEN. 15, 11; *to cause to blow* Ps. 147, 18

נָשַׂג (Kal unused) *tr. to lay hold of, to seize,* not connected in its organic root נָ־שַׂג with that in נָ־סַג (= זַח I., נָ־סַח, פָּ־סַח), but with that in חָ־זַק, זַח II., סָךְ, נָ־סַךְ II. Hence

Hif. הִשִּׂיג (*fut.* יַשִּׂיג) *to overtake,* one fleeing GEN. 31, 25; *to reach,* of the sword JER. 42, 16, of the swelling waves JOB 27, 20; *to fall upon,* of a blessing or curse DEUT. 28, 2 15 45, of punishment Ps. 40, 13; with accusat. of the object, and accus. of the instrument JOB 41, 18; of God's anger Ps. 69, 25, of threatenings ZECH. 1, 6, or of salvation Is. 59, 9; *to attain to,* i. e. *to come as far as,* a time of life GEN. 47, 9; *to come fully in contact with, to meet* LEV. 26, 5, *to obtain* Is. 51, 11, *to have in possession* PROV. 2, 19; metaphor. *to get, to acquire, to have enough* LEV. 14, 21; 25, 26; *to possess* EZ. 46, 7, usually with יַד; *to put to,* with אֶל 1 SAM. 14, 26. הִשִּׂיג JOB 24, 2 stands for הִסִּיג.

נָשָׁה I. (*part.* commonly נֹשֶׁה, *plur.* נֹשִׁים, interchanging with לא״: נֹשֶׁא 1 SAM. 22, 2; Is. 24, 2) *intrans.* same as נָשָׁא I. (which see) prop. *to bite,* hence *to loan on usury,* foenerari, as כֶּסֶף, דָּגָן NEH. 5, 10, מַשַּׁאת מְאוּמָה DEUT. 24, 10, with בְּ of the person *to whom* DEUT. 24, 10 11; NEH. l. c.; for interest JER. 15, 10, or also for a pledge DEUT. l. c.; sometimes without the accusat. of object 24, 14; without בְּ of the person JER. 15, 10. The interest, which was commonly מֵאָה i. e. one per cent monthly (see מֵאָה), stands in the accus. NEH. 5, 11, if we should not there read מַשַּׁאת (which see) for מְאַת. נֹשֶׁה prop. *a usurer,* hence figur. *an oppressor, a hard-hearted one,* Ex. 22, 24; 2 KINGS 4, 1; Is. 50, 1; Ps. 109, 11. Deriv. נְשִׁי, מַשֶּׁה (= מַשָּׁא and מַשָּׁאָה).

Hif. הִשָּׁה (*fut.* יַשֶּׁה) same as Kal DEUT. 15, 2; 24, 10.

נָשָׁה II. (1 *pers.* נָשִׁיתִי; 2 *pers. fut.* תֶּשִׁי instead of תִּנְשִׁי) *tr.* same as נָשָׁא III. (see the etymology and comparison there) *to leave behind, to forget,* טוֹבָה LAMENT.

3, 17, hence metaph. *to thrust away, to remove*, Jer. 23, 39, coupled with נָטַשׁ and with נָשָׂא III.; Ar. نَسِيَ to leave out of consideration.

Nif. נִשָּׁה (*fut.* יִנָּשֶׁה) *to be forgotten*, with accus. instead of לְ of the person, Is. 44, 21 *thou shalt not be forgotten of me.*

Pih. נִשָּׁה *to cause to forget*, with accusat. of the person and of the thing Gen. 41, 51. Derivat. the proper name מְנַשֶּׁה.

Hif. הִשָּׁה (*fut.* יַשֶּׁה) *to cause to forget, to bring into forgetfulness*, עָוֹן, i. e. *to remit, to forgive*, Job 11, 6 *that God will bring into forgetfulness to thee a part* (מִן) *of thy guilt;* also *to make bare, void*, with accus. of the person and accus. of the thing, 39, 17 *that God made her wisdom void*, i. e. made her forget it, as it were.

נָשָׁה III. (not used) *intr. to extend, to stretch out, to be prolonged*, of a tendon; Ar. نَشَأَ the same, and so too نَسَأَ to lengthen, life; *to extend*, a business; *to hold out* = to delay, comp. נָשַׁע, whence נָשִׁיעַ long, נְשׁוּעָה length. Deriv. נְשֶׁה.

נָשָׁה IV. (Kal not in use) *intr.* same as שָׁאָה III., שָׁאָה II. *to be waste.*

Hif. הִשָּׁה (*fut.* יַשֶּׁה) *to lay waste*, hence וַנַּשֵּׁם = וַנַּשִּׁים *and we have laid them waste* Num. 21, 30.

נָשֶׁה (from נָשָׁה III.; cod. Sam. נָשָׂא, in 3 mss. נָשִׂיא) *m. a tendon*, comp. tendo, nervus, spec. *the long sinew*, nervus ischiaticus, which reaches from the spinal marrow to the bend of the knee and runs into the sole of the foot. גִּיד הַנָּשֶׁה Gen. 32, 26 32 is the nerve leading to this large hip-sinew, by a stroke on which the motion of the lower limbs is impeded; Ar. عرق النسا (foot-vein) which is used for bleedings.

נְשׂוֹאָה *fem.* prop. what is borne, *a burden*, fig. *an idol* Is. 46, 1.

נֶשִׁי (from נָשָׁה II.) *masc. debt*, prop. *what is borrowed* 2 Kings 4, 7.

נָשִׂיא (after the form נָגִיד, נָסִיךְ, פָּקִיד; *constr.* נְשִׂיא, *pl.* נְשִׂיאִים, *constr.* נְשִׂיאֵי, from נָשָׂא I.) *m.* 1. prop. *an exalted, distinguished one*, hence *a prince*, applied to kings 1 Kings 11, 34; Ez. 30, 13; 38, 2; 45, 7; but especially *to the heads* or *princes of tribes* Num. 4, 34; 7, 10; 34, 18, whether of Israelites 1, 44, or other nations Gen. 17, 20; 34, 2; Josh. 13, 21; to the heads of families Num. 3, 24; 1 Kings 8, 1; *generals* 1 Chr. 7, 40, who are under a רֹאשׁ; with אֱלֹהִים in the genit. *one appointed by God* Gen. 23, 6. As the tribe of Levi was reckoned the principal one, its prince was called נְשִׂיא נְשִׂיאִים Num. 3, 32. — 2. (lengthened out of נְשָׂא) *one bearing, a bearer*, of a מַשָּׂא Ez. 12, 10. — 3. (only *pl.*) *ascending vapour* Jer. 10, 13; 51, 16, coupled with עָלָה; *a cloud* Ps. 135, 7; Prov. 25, 14; Ar. نَشَأَ the same.

נָשִׂיא see נָשָׂא.

נְשִׁיָּה (from נָשָׁה I.) *f. forgetfulness* Ps. 88, 23.

נְשִׁים see אִשָּׁה.

נְשִׁיקָה (from נָשַׁק) *fem. a kiss*, Song of Sol. 1, 2; Prov. 27, 6.

נְשִׁישׁ only in Ez. 21, 15, according to *Arnheim adj. m.* from נָשַׁשׁ = נָסַס *shining, sparkling*, and אוֹ in the same place = אוֹר; according to *Hävernick, high-spirited, supercilious* (from נָשָׂא = נָסַס); but both meanings are unsuitable. See שׁוּשׁ II.

נָשַׁךְ I. (*fut.* יִשֹּׁךְ and יִשֹּׁךְ) *trans. to pierce, to cut into*, a thing, *to cut off*, hence *to bite*, of the serpent Gen. 49, 17; Prov. 23, 32; Eccles. 10, 11; metaphor. *to inflict injury, to oppress* Mic. 3, 5, *to lend on usury, to oppress with usury* Deut. 23, 20. Deriv. נֶשֶׁךְ.

Pih. נִשֵּׁךְ (*fut.* יְנַשֵּׁךְ) an intensive of Kal, *to bite*, of the serpent Num. 21, 6; Jer. 8, 17.

Hif. הִשִׁיךְ (*part.* מַשִׁיךְ, *fut.* יַשִׁיךְ) *to lend on usury*, with dative of the person, or *to give tribute* Deut. 23, 20 21.

The organic root נ־שׁ־ךְ (Aram. נ־כ־ת, Ass.) lies also in חָ־שַׁ־ךְ, שָׂ־כַ־ה, בָּ־סַ־ח, לָ־חַ־ךְ, לָ־תַ־ע, לָ־שַׁ־ע, Ar. لسع, from which

the fundamental signification is clear; comp. Ar. نَخَّ to knock, to strike.

נָשַׁךְ II. (not used) *intrans.* same as נָשַׁךְ *to settle, to rest, to dwell*, whence נִשְׁפָּה.

נֶשֶׁךְ (from נָשַׁךְ I.) *m. interest, usury*, PROV. 28, 8; נָתַן בְּנֶשֶׁךְ *to give on interest* LEV. 25, 37; שָׂם נֶשֶׁךְ עַל *to impose usury upon one* Ex. 22, 24; חִשַּׁךְ נֶשֶׁךְ לְ the same DEUT. 23, 30; לָקַח נֶשֶׁךְ מֵן *to take usury from one* Ez. 18, 17; Aram. נִכְתָּא usury, from נְכַת, נכס to bite, comp. Ar. قَرْض to gnaw, and to take usury.

נִשְׁכָּה (from נָשַׁךְ II., with *suff.* נִשְׁכָּתוֹ, *pl.* נִשְׁכוֹת) see לִשְׁכָּה.

נָשַׁל (*fut.* יִשֹּׁל in an intrans. signif., *imp.* שֹׁל) 1. *tr. to draw off, to pull off*, a shoe Ex. 3, 5; JOSH. 5, 15, מֵעַל רֶגֶל; *to send away, to drive away, to cast out*, גּוֹיִם DEUT. 7, 22, coupled with מִפָּנֶיךָ. — 2. *intr. to fall off*, of berries 28, 40; *to slip out*, the iron from the handle 19, 5.

Pih. נִשֵּׁל (*fut.* יְנַשֵּׁל) *to drive out*, 2 KINGS 16, 6.

The organic root נָ־שַׁל (comp. נשל, נטל, נסל) lies also in נָ־צַל (which see), שָׁל &c. The intr. meaning "to fall out, to fall off" lies in the Arab. نسل, Aram. נְשַׁר, נסר to fall off, of leaves or fruits, نسر *deciduum*.

נָשַׁם (*fut.* אֶשֹׁם) *intr.* same as נָשַׁף (which see) *to gasp for breath, to draw in air; to breathe, to blow, to pant*, of one burning with anger, and eager for fight Is. 42, 14, coupled with שָׁאַף; also in Ez. 36, 3 שַׁמּוֹת וְשָׁאַף אֶתְכֶם (*they pant and gape after you*) שָׁם has this meaning, like נָ־שַׁם, but the reverse does not hold good. Derivat. נְשָׁמָה, תְּנִשָּׁמֶת (which see). Comp. Arab. نسم to blow and to breathe, Syr. ܢܫܡ.

נָשָׁם *Aram.* same as Hebr. נָשַׁם. Derivative

נִשְׁמָא *Aram. f. breath of life, spirit of life* DAN. 5, 23.

נְשָׁמָה (*consitr.* נִשְׁמַת, with *suff.* נִשְׁמָתִי) *f. breath, wind*, making cold water freeze JOB 37, 10, comp. ψῦχος; *the panting* or *breathing of anger* 4, 9 = רוּחַ אַף; *the spiritual inspiration of God in man*, giving spiritual power 32, 8 as well as physical life 33, 4, fully נִשְׁמַת שַׁדַּי = רוּחַ רוּ; the animating power or animal spirit is also נְשָׁמָה 27, 3, Is. 2, 22, or נִשְׁמַת חַיִּים GEN. 2, 7, or נְ רוּחַ חַיִּים 7, 22; so it is also applied to the life-spirit of beasts. Metaphor. a) *the soul*, the source and seat of intelligence PROV. 20, 27. b) what is animated by נְ, *a being* DEUT. 20, 16; JOSH. 10, 40; 1 KINGS 15, 29; PS. 150, 6; comp. נֶפֶשׁ.

נָשַׁף *intrans.* same as נָשַׁם, נָשָׁם *to breathe, to blow*, of the blowing of the cooling breeze in the evening, with בְּ *through* a thing Ex. 15, 10; also בְּ (to breathe) *upon*, with a hot east wind Is. 40, 24. The organic root נָ־שַׁף is also in שָׁאַף. Deriv. נֶשֶׁף, יַנְשׁוּף and רִנָּשׁוּף.

נֶשֶׁף (*in pause* נְ, with *suff.* נִשְׁפּוֹ) *m.* prop. *the blowing*, of the cooling air, which takes place in the east toward evening or in the twilight (comp. רוּחַ הַיּוֹם), hence metaphor. *twilight* JOB 24, 15; PROV. 7, 9; 1 SAM. 30, 17; כּוֹכְבֵי נֶשֶׁף JOB 3, 9 *the stars rising at twilight*; poet. *night* 7, 4; 24, 15; Is. 21, 4; never *darkness* or *dawn of morning*.

נָשַׁק (*part.* נוֹשֵׁק; *inf.* נְשָׁק, before Makkeph נְשָׁק; *imp.* שָׁק, with *ah* optative שָׁקָה; fut. יִשַּׁק, but twice שַׁק, hence אֶשָּׁקָה) *tr.* prop. *to hang upon, to be attached to, to cleave to, to put to, to bring near*; ident. in its organic root נָ־שַׁק with that in חָ־שַׁק, חָ־זַק, זָק I., Targ. חֲ־שַׁק, Arab. عسق (to hang upon), عشق (to love), حزق (to bind) &c. From this the Arab. stem نسق means specific. to be inserted or fitted in one another, proceeding from the same fundamental idea. Hence metaphor. 1. to fasten the mouth to a thing, *to kiss*, with לְ GEN. 27, 27; 29, 11; 48, 10; 50, 1, seldomer with accus. of the person

1 Sam. 20, 41, Song of Sol. 8, 1, whether it takes place from esteem, friendship or love &c. If פֶּה is used with it, נָשַׁק is construed with עַל, Gen. 41, 40 *upon thy mouth shall they kiss*, i. e. render homage and obedience, after an old custom (1 Sam. 10, 1; Ps. 2, 12); יַד תִּשַּׁק לָפֶה Job 31, 27 *the hand kisses the mouth*, i. e. to shew respect to one by kissing the hands (comp. 1 Kings 19, 18; Plin. 28, 2, 5). Deriv. נְשִׁיקָה. — 2. *to put on armour* or *a shield*, i. e. *to equip oneself*. When the accus. מָגֵן &c. is omitted for brevity, or transposed, a zeugma arises 2 Chr. 17, 17, Ps. 78, 9, without our having to take נָשַׁק otherwise. Deriv. נֶשֶׁק and נָשֵׁק. — 3. *to unite*, *to join* Ps. 85, 11, comp. Ar. to string, to join to.

Pih. נִשֵּׁק (*fut.* יְנַשֵּׁק) a stronger form of Kal *to kiss*, with לְ of the person Gen. 31, 28; 45, 15; or the accus. Ps. 2, 12.

Hif. הִשִּׁיק (*part. fem. pl.* מַשִּׁקוֹת) *to touch*, which is the act of kissing, *to fit to one another* Ez. 3, 13. In 1, 21 some suppose too that נִשְׁקוֹת should be read for יִשָּׂרוֹת.

נָשַׁק (Kal not used) *intr. to glow*, *to burn*, Targ. נְסַק; ident. in its organic root נ־שׁ־ק with that in זַק, בְּ־זַק II., צַח &c.

Nif. נִשַּׁק *to kindle* Ps. 78, 21.

Hif. הִשִּׁיק (*fut.* יַשִּׁיק) *to burn*, *to kindle*, *to cause to burn*, *to heat* Is. 44, 15; *to set on fire* Ez. 39, 9, coupled with בָּעַר; Aram. אַסֵּק.

נֶשֶׁק (1 Kings 10, 25; Is. 22, 8; Job 20, 24; Neh. 3, 19) *m. equipment* 1 Kings 10, 25, concrete *one equipped* Job 20, 24, a figure of threatening danger; *armour* Is. 22, 8 (see רֶצַח), comp. arma, *ἅρμενα* from *ἄρω*; metaphor. *an armoury*, *an arsenal*, Neh. 3, 19 *over against the ascent to the armoury*.

נָשֵׁק (in pause נֵ־) *m.* the same, *arms*, of all kinds 2 Kings 10, 2, concr. for אִישׁ נָ *an enemy* Job 39, 21, or = מִלְחָמָה in יוֹם נָ *the day of arms* or *of slaughter* Ps. 140, 8.

נָשַׁר (not used) *tr. to tear away*, *to tear off*, *to tear in pieces*, of birds of prey, *to divide* or *cut in pieces*, like the Arab. نسر, and probably connected with נָשַׂר, Aram. נְסַר, نشر; comp. נָסַר to נְסָרַךְ and the Ar. نثر. For the organic root נ־שׁ־ר comp. also סָר (to סִיר) *to pierce*, *to scratch*, שׁ to scratch, redupl. שׁרשׁ to bite, to pierce, of the serpent, צָרַע and צָר. Deriv. נֶשֶׁר.

נָשַׂר (not used) *tr. to saw in pieces*, *to cut* or *tear in pieces*, Aram. נְסַר, نشر, Ar. نشر, with which وشر and اشر are to be compared; on the etymology see מַשּׂוֹר and נָשַׂר. Deriv. מַשּׂוֹר.

נֶשֶׁר (in pause נָ; *pl.* נְשָׁרִים, *c.* נִשְׁרֵי) *m.* prop. a tearing in pieces, hence a bird of prey, *an eagle*, that flies high and swift Prov. 23, 5, Job 39, 27, Jer. 4, 13 and 48, 40, darts down rapidly on its prey Hab. 1, 8, Job 9, 26, receives new feathers every year Is. 40, 31, is a figure of a renovation of youth Ps. 103, 5, makes its nest on the highest crags of the rocks Ob. 4; Job 39, 27; *the carrion-kite* (vultur percnopterus), which has a bald forehead Mic. 1, 16, comp. نَسْر eagle and kite, Coptic ⲛⲟⲩϣⲉⲣ kite. נָ symbolised an affectionate care for young Deut. 32, 11, a long life Ez. 1, 10, as well as a king going forth to fight like עַיִט (Is. 46, 11) Ez. 17, 3; hence Nebuchadnezzar is compared to such a bird Jer. 48, 40; 49, 22; and *the great eagle* means great king in Ez. 17, 37.

נְשַׁר a verb *Aram.* same as נָשַׂר.

נִשְׁרִין (*pl.* נְשָׁרִין) *Aram. m.* same as Hebr. נֶשֶׁר Dan. 4, 30; 7, 4.

נָשַׁת (3 *p. fem.* נָשְׁתָה, in pause נָשַׁתָּה, for which נָשְׁתָּה, with euphonic Dagesh) *intr. to be parched*, *dried up*, of the tongue (with thirst) Is. 41, 17; *to dry up*, of water; fig. *to fail*, of גְּבוּרָה Jer. 51, 30; prop. *to burn*, ident. in its organic root נ־שׁ־ת with זד, שׁד, סד. Ethiop. نشت *nasata*, to waste, to destroy, like the Hebrew חָרַב. Syr. ܢܫܬܐ a drying up.

Nif. נִשַּׁת (3 *p. pl.* נִשַּׁתּוּ) *to be dried up*, of מַיִם Is. 19, 5, for which the transposed form נָתַשׁ stands in Jer. 18,14 with the same meaning.

נִשְׁתָּוָן (altered and transposed from נִיְשְׁתָּוָן, from נָוַשׁ, old Pers. nuwisch, nwisch *to write*, new Pers. نبشتن nubishten) *m. an epistle, letter*, which is dispatched Ezr. 4, 7; 7, 11; ־וָן seems to be a noun-ending.

נִשְׁתְּוָן (*def.* ־תְּוָנָא) *Aram. m.* the same Ezr. 4, 18 23; 5, 5.

נָתַב (not used) *tr. to tread down, to stamp down, to dam*, conseq. like דָּרַךְ to דָּרַךְ, Aram. דּוּךְ to דּוּכְתָּא, from the organic root נ־תַב, with which compare the Sanskrit *stabh*, *stubh*, Greek στειβ, Latin stip, expressing the same idea in their fundamental meaning. The organic root is נָ־תַב, prop. terere, τρίβειν, and then *to trample*, with which the Arab. تَبَّ, تَبَّ are to be compared. Deriv. יְתִיבָה, נָתִיב.

נָתוּן (*pl.* נְתוּנִים) *m.* same as נָתִין Ezr. 8, 17 K'tib.

נָתַח (Kal not used) *tr. to cut in pieces, to divide* or *tear asunder*, ident. with נָתַק, נָתַע in fundamental signification. Deriv. נֶתַח.

Pih. נִתַּח (*fut.* יְנַתֵּחַ) *to cut in pieces*, animals sacrificed Lev. 8, 20, 1 Kings 18, 33; or a dead body Judges 19, 29; 20, 6.

נֶתַח (*pl.* נְתָחִים) *m. a piece*, of a sacrificial animal Lev. 1, 8; 8, 20; 9, 13; *a piece of flesh for boiling* Ez. 24, 4 6, as it is better in 24, 5 to read נְתָחֶיהָ for רְתָחֶיהָ.

נָתִיב (*c.* נְתִיב, with *suff.* נְתִיבָה for ־בָּהּ Prov. 12, 28, from נָתַב) *m. a trodden way, a path* Job 18, 10; *a footpath, a way* 28, 7; *direction of the way* 41, 24; fig. like דֶּרֶךְ Ps. 119, 35; Prov. 12, 28.

נְתִיבָה (with *suff.* נְתִיבָתִי; *pl.* נְתִיבוֹת) *f.* same as נָתִיב Job 30, 13, Prov. 3, 17, and in the same metaphor. use 1,15; נְתִיבוֹת בַּיִת Job 38, 20 *the paths to his dwelling.*

נָתִין (only *pl.* נְתִינִים) *m.* prop. *a presented, dedicated one*, to the temple-service (comp. Num. 8,19); *a servant of the temple*, mentioned along with the Levites Ezr. 2, 43; Neh. 3, 26 31; 7, 46; 10, 29; 1 Chr. 9, 2. Once נְתוּנִים stands for it Ezr. 8, 17 in K'tib. *Josephus* calls them ἱερόδουλοι. They lived in Jerusalem Neh. 11, 21, or in the Levitical cities Ezr. 2, 70. Already did David as well as his successors dedicate them to the sanctuary Ezr. 8, 20; and as Solomon's servants are mentioned along with them 2, 58, Neh. 7, 60, they may have consisted of captives of war, slaves, Canaanites, and formed a peculiar class, like the Gibeonites (Jos. 9, 21 seq.).

נְתִין (*pl.* נְתִינִין, *def.* ־נַיָּא) *Aram. m.* the same Ezr. 7, 24.

נָתַךְ (*fut.* יִתֹּךְ) prop. same as נָסַךְ, but only *intr. to be poured out*, of water Job 3, 24, metaphor. of wrath, with בְּ 2 Chr. 12, 7 or עַל of the person Jer. 42, 18; of a curse, with עַל 9, 11, of divine punishment 9, 27.

Nif. נִתַּךְ (*part. f.* נִתָּכֶת) *to be melted together* Ez. 22, 21; *to be dissolved* 24, 11; *to pour out*, of rain Ex. 9, 33 and of anger 2 Chr. 34, 21.

Hif. הִתִּיךְ (*inf. c.* הַתִּיךְ; *fut.* יַתִּיךְ) *to melt*, metal Ez. 22, 20, *to purify* (fig.); *to pour out, to empty*, a money-box 2 Kings 22, 9; *to pour forth*, seed, i. e. to beget Job 10, 10. Deriv. הַתּוּךְ.

Hof. הָתַךְ (*fut.* יָתַךְ) *to be melted* Ez. 22, 22.

נָתַל (not used) *intr. to be weighty, heavy*, a collateral form of נָטַל. Deriv. the proper names תּוֹלוֹן, תִּילוֹן.

נָתַן (1 and 2 *pers.* נָתַתִּי, נָתַתָּ, 1 *pers. pl.* נָתַנּוּ, 2 *p. pl.* נְתַתֶּם; *inf. abs.* נָתוֹן, *c.* נְתֹן־, נְתַן־ only in Num. 20, 21; Gen. 38, 9; *fut.* יִתֵּן־, יִתֶּן־, 1 *pers. pl.* before Makkeph with ā for ē נִתֵּן Judges 16, 5, so that the first radical Nûn is sometimes assimilated, and sometimes the

second; but there occurs once תִּתָּהּ 2 Sam. 22, 41 for נָתַתָּה Ps. 18, 41; for נָתַן, תֵּת is usual, with *suff.* תִּתִּי, תִּתּוֹ, and for it is also found תִּתֵּן 1 Kings 6, 19 and 17, 14 in K'tib, probably arising from a reduplication of תֵּן; *imp.* תֵּן, before Makkeph תֶּן־, with *ah* optative תְּנָה Ps. 8, 2) *tr.* prop. *to stretch out, to reach forth, to reach to* (see נָדָה II., נָטָה) same as נָתַן II. (which see), and ident. in its organic root נ־תַ־ן with that in תֵּן, יָ־תֵ־ן. Hence 1. *to give, to hand over*, with accus. of the thing and לְ (Gen. 24, 35; 29, 28) or אֶל of the person Gen. 18, 7; 21, 14; rarely with accus. of the person Jos. 15, 19; *to deal out*, honour, praise Ps. 68, 35, Jer. 13, 16, love Song of Sol. 7, 13; *to perform*, a vow Ps. 21, 3; Job 6, 8; *to effect, to cause* Prov. 10, 10; *to give forth*, קוֹל or בְּקוֹל, i. e. to raise the voice (see קוֹל); *to bring forth*, words Gen. 49, 21, i. e. to speak; odour Song of Sol. 1, 12, i. e. to smell; a miracle, i. e. *to do a miracle* Ex. 7, 9, comp. Matth. 24, 24; *to give away*, i. e. *to sell* Prov. 31, 24, opposite לָקַח; *to communicate*, instruction, i. e. to teach 9, 9 (oppos. לָקַח *to learn*); *to permit, to allow*, followed by the infin. with לְ Gen. 20, 6; 31, 7, or without לְ Job 9, 18, or with לְ of the person 2 Chr. 20, 10; Ps. 55, 13; comp. *δίδωμι*, dare, largiri, Ar. وهب in this sense. With עִם (עִמָּד) of the person *to join to, to give a companion* Gen. 3, 12; with בְּ of the price, *to give for a thing* Jo. 4, 3; Ez. 18, 13; metaphor. absol. *to give abundantly, to bestow copiously* Prov. 21, 26; Ps. 37, 22. Syr. ܢܬܰܠ the same, elsewhere יָהַב. Phrases agreeable to this leading sense are: נ׳ בְּיַד פ׳ *to deliver into one's power* Ex. 23, 31, Deut. 1, 27, seldom *to give into the hand, to reach out into the hand* Gen. 40, 13, *to gather into the hand*, in order to have it entirely Ps. 10, 14; נ׳ לִפְנֵי פ׳ *to give up to one*, i. e. without hindrance, with accus. of the thing Judges 11, 9; 1 Kings 8, 46; נ׳ with לְ of the thing *to give up, devote*, to the sword Mic. 6, 14, to slaughter Jer. 34, 2, to destruction Mic. 6, 16; נ׳ עַל יַד פ׳ *to give up to one's care* (see יָד); נ׳ עַל *to deliver up*, the dominion Dan. 11, 21; נ׳ פְּרִי *to bear* or *bring fruit* Ps. 1, 3; Ez. 34, 27; נ׳ עֹרֶף *to shew the back of the neck*, to an enemy, i. e. *to flee*, oppos. to נ׳ פָּנִים (see פָּנִים and עֹרֶף); נ׳ פָּנִים אֶל *to turn the face of one towards* Gen. 30, 40; נ׳ חֵן *to give favour* Ps. 84, 12, also with לְ of the person Prov. 3, 34; נ׳ חֵן לִפְנֵי פ׳ *to procure favour with one* Ex. 3, 21; נ׳ צְדָקָה *to adduce justification* Job 36, 3; נ׳ תֹּף *to strike the timbrel* Ps. 81, 3; נ׳ יָד *to stretch forth the hand* Gen. 38, 28; יִתֵּן impersonally *there is*, i. e. *there arises* Prov. 13, 10; Job 37, 10. Here belongs also the formula of wishing מִי יִתֵּן, which may be determined more exactly according to the different meanings of מִי: a) *who will give?* i. e. *oh that*, utinam, followed by a finite verb Deut. 5, 26; Job 19, 23 connected by וְ. b) *would that it might be* or *come*, with לִי *might I but have*, followed by a noun in the accus. Deut. 28, 67, Judges 9, 29, to which Job 29, 2 also belongs. — 2. *to set, to place, to lay, to erect*, proceeding from the idea of *giving:* with בְּ *in, to fix* or *establish in* Gen. 1, 17; *to cause to appear in* a thing 9, 13; *to place*, with אֶל *at* 2 Sam. 11, 16 or merely the accus. of the thing Ex. 26, 35; Dan. 11, 31; with אֶל for עַל *to set upon* 1 Sam. 6, 8; *to erect*, a fortification, with עַל Ez. 26, 8, coupled with הֵקִים; fig. without עַל Gen. 9, 12; נ׳ לִפְנֵי פ׳ *to lay before one*, בְּוכְשֹׁל Ez. 3, 20; נ׳ לְ the same Ps. 119, 110; נ׳ בְּ *to lay up in* a thing, אֹכֶל Gen. 41, 48; *to put into, to pour* or *scatter in* Ex. 30, 18 36, and with עַל *to put upon, to pour upon* Lev. 2, 15, *to sprinkle upon* Ex. 12, 7; נ׳ בְּ *to stick into, to fit into* Ez. 29, 4; Deut. 15, 17; נ׳ אֶל *to put into* Ex. 28, 30; Num. 4, 10; Deut. 23, 25; נ׳ עַל *to lay, set, place upon a thing* Lev. 1, 7; Ex. 29, 6; 2 Chr. 10, 9; and fig. Is. 42, 1. Metaphor. *to plant* Ez. 17, 22; *to settle*, of men 37, 26; *to yield* Prov. 12, 12; with עַל *to set over*, i. e. to appoint as supreme Gen. 41, 41; *to*

lay upon, to impute guilt or punishment Jon. 1, 14; Ez. 7, 3; with לִפְנֵי *to lay before* 1 Kings 9, 6; Ez. 23, 24; נָ׳ לֵב לְ *to apply the mind to a thing* Eccles. 7, 21; נָ׳ אֶל־לֵב *to put a thing into the heart, to inspire* Neh. 2, 12; Eccles. 7, 2; comp *ἐν φρεσὶ θεῖναι.* — 3. Quite like שָׂוֹם שָׂוּם *to make* Lev. 19, 28; *to do* Ex. 7, 9, with accus. *to make into a thing* Gen. 17, 5, or לְ to 17, 20; נָ׳ דָּבָר בְּ *to make a thing like another* Is. 41, 2; 1 Kings 10, 27; *to treat as, to hold for* Gen. 42, 30, with לִפְנֵי for one; *to count one as a* 1 Sam. 1, 16, comp. *τίθεσθαι* for *νομίζειν.* Deriv. מַתָּה, מַתָּת, מַתָּנָה, נָתָן, נָתוּן, and the proper names נָתָן, יְדוּתוּן, מַתַּנְיָה, יְדוּתוּן־אֵל, יְדוּתוּן־מֶלֶךְ, נְתַנְיָה, מַתַּתָּה, מַתִּתְיָה, מַתַּתָּה, מַתִּתְיָהוּ.

Nif. נִתַּן (*part.* נִתָּן, *inf. abs.* הִנָּתֹן, *c.* הִנָּתֵן, *fut.* יִנָּתֵן) *to be given, given over,* with לְ of the person Is. 9, 5, *to be delivered* בְּיַד פְּ Jer. 32, 24, *to be given out, published* Esth. 3, 14, *to be set* Eccles. 10, 6; *to take place, to become* Is. 51, 12; Lev. 24, 20.

Hof. הֻתַּן (*fut.* יֻתַּן) *pass. to be given* Num. 26, 54; 2 Kings 5, 17; *to be put, poured* Lev. 11, 38; fig. *to be placed between heaven and earth,* i. e. *to be suspended* 2 Sam. 18, 9.

נָתָן (*constr.* נְתַן, prop. *a bestower, giver,* viz. El is) *n. p.* of a prophet 2 Sam. 7, 2, and of a son of David, who formed one line of the Davidic dynasty (בֵּית נָתָן) Zech. 12, 12. Elsewhere a common *n. p. m.* 2 Sam. 23, 36; 1 Kings 4, 5; Ezr. 8, 16; 10, 39; 1 Chr. 2, 36. Comp. Luke 3, 31; Ben-Sira 47, 1.

נָתַן (only *fut.* יִתֵּן, before Makkeph יִתֵּן־; *inf.* מִנְתַּן) *Aram.* same as Hebr. נָתַן Dan. 2, 16; Ezr. 4, 13; 7, 20. Elsewhere יְהַב is used for it. Deriv. מַתְּנָא.

נְתַנְאֵל (*El is Giver*) *n. p. m.* Num. 1, 8; 1 Chr. 2, 14; Greek *Ναθαναήλ*; comp. אֶלְנָתָן.

נְתַנְיָה (*Jah is Giver*) *n. p. m.* 1 Chr. 25, 2; Jer. 40, 14; comp. יְהוֹנָתָן.

נְתַנְיָהוּ (the same) *n. p. m.* 1 Chr. 25, 12; Jer. 40, 8 &c.

נְתַן־מֶלֶךְ (*Melech is giver*) *n. p. m.* 2 Kings 23, 11. מֶלֶךְ like אֵל and יָהּ is used as a designation of deity, both of the Jewish God and a heathen one (see page 819 b). Hence according to the principle of name-giving, both מֶלֶךְ alone and its compounds appear as proper names; such as עֶבֶד מֶלֶךְ Jer. 38, 7, רֶגֶם מֶלֶךְ Zech. 7, 2, מַלְכִּי־צֶדֶק, אֱלִי־מֶלֶךְ, מַלְכִּי־שׁוּעַ, מַלְכִּירָם, מַלְכִּי־אֵל, מַלְכִּיאֵל, אֲחִי־מֶלֶךְ, אֲבִי־מֶלֶךְ &c.

נָתַם *tr.* prop. same as נָתַץ, שָׁתַת I. *to strike in pieces, to reduce to ruin, to tread down,* hence *to destroy,* נָתִרְדָה Job 30, 13; נָתְצוּ is the reading of 6 mss.

נָתַע (Kal not used) *tr.* same as נָסַע *to tear out, to tear away,* teeth, i. e. *to break them out, to tear them out;* comp. נָתַץ Ps. 58, 7; also the same as לָתַע, נָתַק (which see).

Nif. נִתַּע (3 *p. pl.* נִתָּעוּ) *to be torn out, broken out,* of teeth Job 4, 10, which need not be referred to לָתַע.

נָתַץ (*fut.* יִתֹּץ) *trans. to destroy, to reduce to ruins, to tear down,* a house Lev. 14, 45, a wall Jer. 39, 8, a city Judges 9, 45, a monumental or other pillar 2 Kings 10, 27, an altar Deut. 7, 5, בָּמָה 2 Kings 23, 15; metaphor. *to knock out,* the teeth Ps. 58, 7, *to crush, to destroy,* persons Job 19, 10. The organic root is נָ־תַץ, found also in נָ־תַשׁ I., תָּז, רָ־טַשׁ, נָ־טַשׁ, תָּשׁ, כָּ־תַשׁ, נָ־תַס.

Nif. נִתַּץ *pass.*, of עָרִים Jer. 4, 26, רָמוֹת Ez. 16, 39; *to be thrown down,* of rocks Nah. 1, 6.

Pih. נִתֵּץ (*fut.* יְנַתֵּץ) a stronger expression of the idea in Kal Deut. 12, 3; 2 Chr. 31, 1.

Puh. נֻתַּץ (only *perf.*) *pass.* Judges 6, 28.

Hof. הֻתַּץ (only *fut.*) *pass.* Lev. 11, 33.

נָתַק I. (3 *pers. plur. perf.* with *suff.* נְתָקוּדוּ, with euphonic Dagesh in ק; *fut.* יִתַּק, אֶתֹּק, with *suff.* אֶתְּקֶנּוּ in pause, compounded of אֶתֹּק and אֶתְּקֵהוּ, without pause אֶתְּקֵהוּ; *part. pass.* נָתוּק) *tr. to*

pull away, to push off, to tear off, hence *to draw away*, a troop from (מִן) a place JUDGES 20, 32; *to pull off*, a ring JER. 22, 24; *to bruise*, the testicles, נָתוּק *one castrated* LEV. 22, 24; Ar. نَتَقَ (to tear off, to draw off, the hide), نَتَفَ (to tear out, the hair), نَخَعَ (to break out, a tooth). The organic root נָ־תָק lies also in אָ־תַק, עָ־תַק (which see), בָּ־תַק, תָּדַד.

Nif. נִתַּק (*fut.* יִנָּתֵק) *pass. to be torn off*, of a פְּתִיל JUDGES 16, 9, חוּט ECCLES. 4, 12, מֵיתָר JER. 10, 20, חֶבֶל Is. 33, 20; *to be broken off*, figur. JOB 17, 11; *to be torn out* i. e. to be violently taken away, with מִן of the place 18, 14; neutr. *to melt*, dross (רְעָיִם) JER. 6, 29; *to move forward* JOSH. 4, 18; 8, 16.

Pih. נִתֵּק (*fut.* יְנַתֵּק) *to tear asunder*, מוֹסְרוֹת JER. 2, 20; NAH. 1, 13; *to tear up*, שָׁרֵשׁ EZ. 17, 9; *to tear open*, שָׁדַיִם 23, 34; *to tear off* JUDGES 16, 12; *to loose*, מוֹטָה Is. 58, 6.

Hif. הַתִּיק (*inf. constr.* הַתִּיק) *to push away, to drive away*, with מִן of the place JOSH. 8, 6; with לְ *to* JER. 12, 3.

Hof. הָתַק *to be driven away*, מִן *out of, away from* JUDGES 20, 31.

נָתַק II. (not used) *tr. to cover, to cover over, to overlay* (*Fürst*, Concord. s. v.), identical in its organic root נָ־תַק with that in טָח־ה II. (which see), Aram. דְּחָא (which see). Derivative

נֶתֶק (in pause נֵתֶק, from נָתַק II.) *m. a scurf, a scab*, in the head or beard LEV. ch. 13 and 14; for אִישׁ נֶ֫ *one affected with the mange* LEV. 13, 33.

נָתַר I. (*fut.* יִתַּר) *intr. to quake, to tremble, to palpitate*, of the heart, JOB 37, 1 *and it* (the heart) *trembles from its place;* Targ. טְפַד. Pih. and Hif. are to be explained according to this meaning. Cognate in sense חָרַד, חָרַג. On the organic root and its comparison see *Fürst*, Concordance s. v. Arab. نَتَرَ *to suck.* But whether the organic root be also in *τρέω, τρέμω*, tremo, is questionable.

Pih. נִתֵּר (*inf. constr.* נַתֵּר) *to spring, to leap*, of the locust LEV. 11, 21.

Hif. הִתִּיר (*fut. apoc.* יַתֵּר) *to make tremble* HAB. 3, 6.

נָתַר II. (Kal not used) *tr. to break off, to loosen, to separate, to divide*, what is bound, chained together; connected in the first instance with נָזַר, and in its organic root נָ־תַר with שָׁר־ה, שָׁרָא; opposite אָסַר. Deriv. נֶ֫תֶר.

Hif. הִתִּיר (*fut.* יַתִּיר) *to loose*, a yoke Is. 48, 6, *to untie*, fetters, hence *to set free* Ps. 105, 20; 146, 7; poet. יָד הִתִּיר *to loose the hand*, i. e. to stretch it out freely, = שִׁלַּח, in order to be able to do a thing without hindrance JOB 6, 9; Arab. نَثَرَ IV.

נָתַר (Peal not used) *intr. Aram. to get loose, to fall off*, of leaves; *to fall out*, of teeth; identical with the Hebr. נָתַר II., Syr. ܢܬܪ.

Af. אַתִּיר *to strip off, to cause to loosen* or *fall off*, foliage DAN. 4, 11.

נֶ֫תֶר *masc.* a sort of alkaline salt, a powerful instrument of purification, coupled with בֹּרִית JER. 2, 22, which begins to froth by the infusion of an acid, has a bad smell, and loses its strength PROV. 25, 20. It is supposed to mean the mineral *νίτρον, λίτρον* or kali, which is got in Egypt (Plin. H. N. 31, 10, 46) and has the properties mentioned (*Hasselquist*, Itiner. p. 548). It is also used for washing. The word is Semitic from נָתַר II. meaning prop. solution, refuse, separation, inasmuch as it is gathered out of rocks and mounds of earth (at the natron lakes of the Nile-valley). The word came to the Greeks from the Semites.

נָתַשׁ I. (*inf. constr.* נָתוֹשׁ, *fut.* יִתּשׁ) *tr.* prop. same as נָתַץ, then *to tear out, to grub out, to root out*, plantations (oppos. נָטַע, see Hof.); metaphor. applied to populations JER. 24, 6, with מֵעַל *to tear away from, to expel* DEUT. 29, 27, coupled with נָתַץ JER. 1, 10; 18, 7; *to destroy*, cities Ps. 9, 7, idols MIC. 5, 13; Arab.

נחש, Syr. ܢܚܫ; on the fundamental signification and organic root, see under נָחַשׁ.

Nif. נִחַשׁ (*fut.* יִנָּחֵשׁ) *pass. to be destroyed, overthrown*, of a kingdom DAN. 11, 4, of a province JER. 31, 40; *to be rooted out, banished*, of a people AM. 9, 15.

Hof. הָחְשַׁשׁ (*fut.* יָחְשַׁשׁ) *pass.* the same Ez. 19, 12.

נָחַשׁ II. (Kal not used) same as נָשַׁת which see (Nif.).

Nif. נִחַשׁ (*fut.* יִנָּחֵשׁ) *to be dried up* JER. 18, 14, comp. Is. 19, 5.

ס

ס, called סָמֶךְ, *Samek*, signifies as a letter of the alphabet *the support* of a building or man, if it be thought that the origin of Semitic writing is found in images of which the letters are appellations. It is believed, accordingly, that the figure of this letter in the Samaritan ( ), Aramaean ( ), Palmyrene ( ), Phenician ( ) &c. represents such external support. But it is probable that the name was selected solely because of the initial sound. As the Greek Σ arose from the Phenician, so the name *Σίγμα* came from סָמֶךְ. As a numeral it denotes 60, being the sixth letter in the series of tens; as a letter in the old alphabet it was pronounced *Sa*.

As to the sound of *Samek* it is 1. principally a dull, simple sibilant, corresponding to *s*, and is distinguished from the clear and soft ז, *z*, from the strong and sharp ץ, *ss*, from the broader, hissing שׁ, *sh* (Germ. *sch*); though the same fundamental tone exists in all. Hence in stem-building there is an accurate distinction between אָזַר, אָסַר, אָצַר, אָשַׁר; בָּזַר, בָּסַר, בָּצַר &c. Sometimes, however, a mutual exchange of sibilants arises: a) of ס with ז, as עָלַס with עָלַז; סוּר with זוּר; סָלַל with זָלַל; סָנַת with זָנַב; כָּנַס with גָּנַז; סָהַר with זָהַר; נָסַע Arab. نزع; חָסַם Arab. حزم &c. &c. b) with צ, as נָתַס with נָתַץ; סָפַן with צָפַן; נָסַס with נָצַץ; סָנַר with צָנַר; סָעַד with צָעַד &c. &c. c) with שׁ, as סִרְיוֹן and שִׁרְיוֹן; Aram. אֶסְכְּלָא; כְּנַס Aram. כְּנַשׁ; סָפַח and שָׁפַח, סָפַד and שָׁפַד and many others. — 2. There is a peculiarity in the relation of ס to שׁ which did not originate till a later time and was distinguished from ס in orthography, but may not have been perhaps in sound. The softening of שׁ called forth שׁ, as שָׁאַר (in מִשְׁאֶרֶת) and שָׂאַר (to שְׂאֹר), שָׂעַר (in שַׂעֲרוּר) and שָׁעַר, so that many stems were only written with שׁ, as שָׁמַח, שׁוּם; but at a later period שׁ was changed into ס, as סָכַר EZR. 4, 5 for שָׂכַר, הִסְכִּיל JOB 24, 2 for הִשְׂכִּיל; or both were interchanged, as כָּעַס and כָּעַשׁ, סַכְלוּת and שִׂכְלוּת, סוּג and שׁוּג, פָּרַס and פָּרַשׁ, רָפַס and רָפַשׁ. At an early time every softening of שׁ was written as ס, as סִבֹּלֶת instead of שִׁבֹּלֶת JUDGES 12, 6. See שׁ. The comparison of the two orthographies is important in the explanation of stems, as is seen from סָעַר, שָׂעַר; סָדַר, שָׂדַר; סָהַר, שָׂהַר; סָדַד, שָׂדַד; סָעַד, שָׂעַד; שֵׂם, שָׂם; אֶסְתָּם, שְׁתוּם &c. — 3. ס is so near the sound of ת, as צ is to that of ט, and ז to ד, that they are interchanged in the building of stems, as סָלַל and תָּלַל. Hence the phonetic transposition, when ת should come before ס in position, e. g. הִסְתּוֹפְפָה. This interchange of the sibilant- and ת-sounds appears more frequently in the case of שׁ (which see). — 4. So far as Yod was pronounced ǵ (dsh) ס is interchanged with it, as סָבַל Aram. יְבַל; סָחַת and יָחַת; סָחַשׁ and יָחַשׁ; סָעַד and יָעַד I.; Yod interchanging with other *s*-sounds too, as זָגַר and יָגַר; יוּב and שׁוּב; יָפַת and שָׁפַט; יָצָא and שָׁצָא. — 5. There is a connection between the sibilant and guttural sounds, as סָלַךְ and הָלַךְ; סַם and אַת &c.; like שַׁלְהֶבֶת and צַלְהֶבֶת, שָׁלַד and הָלַד, צָלַל and הָלַל and הַלְהֵב and צַלְהֵב &c.; comp. ἕξ and sex, *ἑπτά* and septem, *ἕρπω* and serpo &c. &c.

In relation to the Arabic, س commonly stands for ס, as אָסַר Arab. اسر to bind, בֹּסֶר Arab. بُسْرَةٌ sour grape; though ش usually stands for שׂ. But there are occasional exceptions to this rule.

סָאָה (not used) *trans. to split, to divide*, Ar. سأ (to tear asunder), identical in its org. root with תָּאָה, Aram. שְׁעָא the same; hence the noun denotes a part of time, an hour. Metaph. *to measure*, proceeding from the fundamental signification *to separate, to divide*. Comp. מְשׂוּרָה from מָשַׂר, مشر to divide, כָּסַס, מָנָה, סָפַר &c. Derivative

סְאָה (a collateral form of סָאָה, which *Kimchi* found in 2 Kings 7, 18, after the form שָׁנָה; *pl.* סְאִים, *dual* סָאתַיִם instead of סְאָתַיִם; from סָאָה) *fem. a measure*, especially for grain or meal Gen. 18, 6; 1 Sam. 25, 18. What is measured with it stands in the accus. 2 Kings 7, 1 16; the announcement of the price is denoted by בְּ 7, 18; בֵּית סָאתַיִם 1 Kings 18, 32 *soil for two seahs* (of seed). It is said to have contained the third part of an ephah; according to Jerome a modius and half. Targ. סְאָה, *defin.* סָאתָה, ܣܐܬܐ, out of which arose the Greek σάτον (Hesych., Suidas).

סְאוֹן (from סָאַן) *m. equipment, armour*, looked upon as a thing prepared, as ornament Is. 9, 4; where the Targ. incorrectly takes it as = שָׁאוֹן. Deriv.

סָאַן (*part.* סֹאֵן) denom. *to equip oneself, to equip* Is. 9, 4. The words סֵינָא, מְסָנָא, ܡܣܢܐ (shoeing) in Aram. are derived from our סָאַן; and also סִין, ܣܐܘܢܐ.

סָאַן (not used, since the part. סֹאֵן is a denom. from סְאוֹן) *tr.* same as אָזַן II. prop. *to make, to prepare*, a vessel, an implement; *to arrange*, a dress, a garment, which one puts on; comp. זָן III to ornament, to adorn, Ar. زان the same. Deriv. סְאוֹן and the denom. סָאַן.

סְאסֵא see סוּא.

סַאסְאָה (in mss. also סָאסְאָה, סַאְסְאָה, סַאֲסָאָה, סַאסְאָה) *f. moderately, in measure*, compounded of סְאָה סְאָה (Aq., Symm., Theod., Targ., Syr., Saad. &c.) Is. 27, 8, as בְּמִשְׁפָּט or לַמִּשְׁפָּט (Jer. 10, 24; 30, 11; 46, 28) stand in similar phrases. But there is an attempt in *Fürst's* Concordance s. v. to regard it as a redupl. infin. constr. of סוּא. See סוּא.

סָבָא (*part.* סֹבֵא, *pl.* סֹבְאִים, *constr.* סֹבְאֵי; *part. pass.* סָבוּא; *fut.* אֶסְבָּא) *tr.* prop. *to swallow, to suck up*, to drink in large draughts, *to quaff*, even to intoxication, coupled with זוֹלֵל Deut. 21, 20; Prov. 23, 21; or יַיִן 23, 20, שֵׁכָר Is. 56, 12 stand with it; and probably סָבָא סֹבֵא was also used. Figur. *to be soaked, to be moist*, prop. *to be drunk, to carouse immoderately*, Nah. 1, 10 *and though they be wet like their moisture* — they shall be consumed like dry stubble (by the fire). סְבוּאִים is meant to have an assonance with סְבוּכִים. Derivat. סֹבֶא. The stem ס׳ in its fundamental signification *to suck up* is connected with סָף (סוּף) to suck in, to swallow, שָׂבַע (which see), צָבַע I. (which see), شف to drink out; Arab. the same, hence سِبَاءٌ wine. It is also possible that the Arab. سَبَأَ (to draw) belongs to the same root.

סָבָא (only *pl.* סָבָאִים K'ri) *n. p.* of a people Ez. 23, 42, inhabitants of Meroe. The K'tib has סוּבָאִים, originating in מוּבָאִים there; and therefore not expressed by the LXX, which is correct. See סְבָא.

סֹבֶא (with *suff.* סָבְאָם, סָבְאֵךְ, from סָבָא) *m.* generally *drink*, hence *wine* Is. 1, 22; *a drinking-bout, a carouse* Hos. 4, 18; also *moisture* Nah. 1, 10.

סְבָא *n. p.* of the first-born of Cush Gen. 10, 7, i. e. of a race belonging chiefly to the Cushite family, mentioned along with כּוּשׁ and מִצְרַיִם Is. 43, 3 and 45, 14, without being identical with the latter. Since the so-called Meroe had the name סְבָא, Ζαβά, at a very early

period (*Jos.* Ant. 2, 10, 2), and the metropolis was also styled so, it has been usual to understand by the word the northern half of Ethiopia including Meroe and its inhabitants. Hence the LXX Is. 43, 3 render it Σουήνη (the name of an Egyptian-Ethiop. border-city). Like the Ethiopians, the inhabitants of Meroe were large and strong Is. 45, 14. They were styled סְבָאִים Ez. 23, 42 K'ri (which see).

סָבַב (*perf.* סָבַב, סָבְבוּ and סַבּוֹתִי, סַבּוּ; *part. masc.* סוֹבֵב, סוֹבֵיב, *pl.* סֹבְבִים; *inf. constr.* סֹב and סְבֹב; *imp.* סֹב; *fut.* יָסֹב, *ap.* יָסָב, with *suff.* יְסֻבֵּנִי, יְסֻבֶּנּוּ, 1 *p. pl.* נָסֹב, *ap.* נָסָב, 3 *p.* יָסֹבּוּ, תְּסֻבֶּינָה) 1. *tr. to surround, to encircle*, with accus. of the thing Josh. 6, 15; seldom with אֶל of the object 2 Kings 8, 21; Ez. 42, 19; *to whiz around*, of shots, with עַל Job 16, 13, coupled with הִקִּיף Ps. 48, 13; *to encamp about* Eccles. 9, 14; *to go round*, a thing, so as not to touch it Deut. 2, 3; *to encompass* Gen. 2, 11 13, the adv. סָבִיב sometimes accompanying 1 Kings 7, 24, 2 Chr. 4, 3; once with לְ for the accus. 33, 14; *to go about*, in a city, i. e. to wander through it Is. 23, 16; 1 Sam. 7, 16; 2 Kings 3, 9 *and they went about a way of seven days;* fig. in a hostile sense *to encompass, to surround* &c. Ps. 18, 6; 22, 13 17. — 2. *intr. to go about*, with בְּ of the place Song of Sol. 3, 3; 5, 7; *to whirl about, to go in a circle*, also coupled with הָלַךְ Eccles. 1, 6; *to circle, to turn round*, with אֶל of the place Eccl. ibid., 2 Kings 9, 18; metaphor. *to turn, to bustle*, i. e. *to carry out* or *do a thing in a moment*, hence coupled with other verbs 1 Sam. 22, 18; 2 Sam. 18, 30; Song of Sol. 2, 17; generally *to intend to do a thing* Eccles. 2, 20; 7, 25; while שׁוּב and פָּנָה only express a turning about to see; *to put oneself into a circle* (on the cushions set round about the walls), i. e. at table, לֹא נָסֹב 1 Sam. 16, 11 *we will not sit down at table.* But the Nif. is better used in this sense. — 3. *tr. to be the cause of, to occasion, to bring about*, proceeding from the idea of *doing;* with בְּ *to be chargeable with*, 1 Sam. 22, 22 *I am the cause of all the deaths*, so that we should not read חַבְתִּי; Arab. سَبَّبَ the same. Derivat. סִבָּה, סָבִיב, סְבִיבָה, מֵסַב, מְסִבָּה.

Nif. נָסַב (3 *p. fem.* once נָסֵבָּה Ez. 26, 2 for נָסַבָּה [*Kimchi*], if it be not better to take it with the punctuators as the 1 pers. imperf. pl. Hif.; once נָסְבָה Ez. 41, 7, if it be not more correct there to read נֹסְפָה; elsewhere regularly נָסַבּוּ; *fut.* יִסֹּב, *pl.* יִסַּבּוּ) *to turn* or *direct oneself*, with accusat. of the object *whither* Jer. 31, 39 (see גֹּעָה); with עַל Hab. 2, 16 according to the LXX *to be reaching forth*, with מִן *whence* Num. 34, 4 5, of a boundary; seldom with לְ of the place Josh. 18, 14; *to place oneself in a circle about a thing*, hence *to encamp about*, with accusat. Judges 19, 22 or עַל Gen. 19, 4; *to turn, to* (לְ), i. e. *to be led, brought to* Jer. 6, 12, with accus. 1 Sam. 5, 8; *to turn oneself = to go*, with אֶל 2 Sam. 14, 24, but also determining the following verbs 1 Sam. 15, 12 27, 2 Sam. 18, 30, to denote the commencement of action 1 Chr. 16, 43, for which וַיָּשָׁב stands in 2 Sam. 6, 20; נ׳ לְאָחוֹר *to turn back, to go back* Ps. 114, 5; *to turn* Prov. 26, 14; *to turn about* Ez. 1, 9; when defining another verb more exactly it expresses *again* Ps. 71, 21 like שׁוּב; *to be turned into* i. e. *to become* Zech. 14, 10. Deriv. נְסִבָּה.

Pih. I. סִבֵּב (*inf. constr.* סַבֵּב) *to give a turn to, to change, to alter*, אֶת־פְּנֵי דָבָר *the appearance of a matter* 2 Sam. 14, 20.

Pih. II. סוֹבֵב (*fut.* יְסוֹבֵב) *to surround, to go round*, in procession Ps. 26, 6, reverentially 7, 8, protecting Deut. 32, 10; *to enclose*, 32, 10, in a hostile sense Ps. 59, 7; *intr. to go about*, with בְּ of the place Song of Sol. 3, 2, with עַל Ps. 55, 11; *to look for*, i. e. to solicit, with accus. Jer. 31, 22; comp. ambire.

Hif. הֵסֵב (הֲסִבֹּתָ, הֵסַבּוּ; *part.* מֵסַב; *inf. c.* הָסֵב; *fut.* יָסֵב, נָסֵב, with *ah optat.* נָסֵבָּה, also יַסֵּב, with *suff.* יְסִבֵּנִי, 3 *p. pl.* יַסֵּבּוּ) *causat.* of Kal: *to turn a thing to*, with accus. of the object and לְ of the person, i. e. *to transfer* 1 Chr. 10, 14;

12, 23, *to bring*, with אֶל of place 1 Sam. 5, 10, or also with accus. of place 2 Sam. 20, 12; *to cause to turn*, i. e. *to make go*, *to make wander*, with a double accusat. Ex. 13, 18; *to direct*, the face 1 Kings 8, 14; with מִן *to turn away* Song of Sol. 6, 5; *to conduct*, *to lead*, לֵב, with עַל of the person or thing Ezr. 6, 22; omitting לֵב and having אֶל of the person 2 Sam. 3, 12; *to lead about*, a man Ez. 47, 2; *to build around*, a wall 2 Chr. 14, 6; *to change*, a name, with the accusat. *into* 2 Kings 23, 34. Only in appearance is הֵ׳ intrans. 2 Sam. 5, 23, the accus. אֲנָשֶׁיךָ having to be supplied here to הָסֵב; Josh. 6, 11, which should be translated *to make a circuit;* and in Ps. 140, 10 מְסִבִּים is a noun *those surrounding in a hostile sense*, i. e. enemies. Derivat. perhaps מֵסַב, מְסִבָּה (perhaps also נְסִבָּה).

Hof. הוּסַב (*part.* מוּסַב, *fut.* יוּסַב) *to be turned*, of a cart, i. e. *to be drawn about*, with עַל over a thing, at the threshing of grain Is. 28, 27; *to be turning*, of a door, i. e. to allow of being turned about on its hinges Ez. 41, 24 (but see the noun מוּסַבָּה); *to be surrounded*, *to be set in* Ex. 28, 11; *to be changed*, of a name Num. 32, 38. Deriv. מוּסַב and מוּסַבָּה.

The stem סַב (Ar. سَبَّ) is ident. with אַף (אָפַף), Ar. أَفَّ, Phenic. אַף, according to the laws of root-building, since the initial ס is often interchanged with א; more remotely שָׁב (שׁוּב), Arab. أَابَ (אָב), and probably στέφω also belong to this organic root. From the idea of *winding*, *turning* comes the Ar. سَبَبٌ a rope, سبيب a lock of hair.

סִבָּה (after the form חִתָּה, מִלָּה) *f. a turn*, *course*, from God 1 Kings 12, 15, for which 2 Chr. 10, 15 has נְסִבָּה, Talm. *cause*, *circumstance*.

סָבִיב (*constr.* סְבִיב, *pl.* סְבִיבִים, *constr.* סְבִיבֵי, with *suff.* סְבִיבֶיךָ, ־בָיו) *m.* 1. *a circuit*, *a surrounding country*, *neighbourhood*, referring to place Jer. 21, 14; 33, 13; Ps. 76, 12; rarely spoken of persons, *neighbourhood*, Jer. 48, 17; with *suff. that which is about one* Jer. 46, 14; Lament 1, 17. — 2. in the accusat. as an *adv. round about*, circum, κύκλῳ Gen. 23, 17; Job 10, 8, and so frequently; stronger סָבִיב סָבִיב Ez. 40, 5; מִסָּ׳ *in a circuit*, *on all sides round*, *from a circuit* = the adv. סָבִיב Ez. 37, 21; Ps. 31, 14; after verbs of motion סָבִיב means *toward all sides*, Is. 49, 18; 60, 4. — 3. with לְ following Ez. 40, 33 or עַל Jer. 12, 9 סָבִיב is *a prepos. about*. The stat. constr. סְבִיב is rare in this sense Am. 3, 11, like סְבִיבוֹת Ps. 50, 3.

סְבִיבָה (only *pl.* סְבִיבוֹת, with *suff.* סְבִיבוֹתַי, ־תָיו, ־תָם) *f. a circuit*, *circle*, Eccles. 1, 6 *and the wind turns back* (anew) *to its circuits; the environs*, *circumjacent district*, of a town Neh. 12, 28; *neighbourhood*, of persons Num. 22, 4; also *a prepos. about*, circum, circa, where it has frequently a suffix Num. 11, 24; Ez. 5, 12; Ps. 18, 12; Job 29, 5.

סָבַךְ (*part. pass.* סָבֻךְ) *to bind*, *to interweave*, *to interlace*, branches; סִירִים סְבֻכִים Nah. 1, 10 *thorns folded together*, which it is difficult to disentangle, hence a figure of enemies hard to be overcome. סְבֻכִים in the passage causes סְבֻאִים. Deriv. סְבָךְ, סֹבֶךְ, סֵבֶךְ, סְבֹךְ.

Pih. סִבֵּךְ (not used) the same. Deriv. the proper name סִבְּכַי.

Puh. סֻבַּךְ (*fut.* יְסֻבַּךְ) *to be interwoven*, *interlaced*, of twining plants Job 8, 17. Deriv. according to some סֻבָּךְ (=מְסֻ׳).

The stem סָבַךְ (comp. שָׂבַךְ, Ar. شبك of a grating, a net &c., Maltese shebbek to weave, Zab. סְבַךְ) is identical in its organic root סָ־בַךְ with that in בָּךְ, Ar. باك, אָ־בַךְ (according to some), נָ־בַךְ, הָ־פַךְ, אָ־בַק II., חָ־בַק &c.

סְבָךְ (for which *Ben-Asher* and some mss. read סְבַךְ) *m.* prop. *interweaving*, *interlacing*, hence *a thicket*, *shrubbery* Gen. 22, 13; סְבָךְ־עֵץ Ps. 74, 5 *thicket of trees;* but the absol. form here may be סֹבֶךְ = סְבֹךְ.

סֵבֶךְ (only *constr. pl.* סִבְכֵי or סִבְּכֵי) *masc.* the same Is. 9, 17; 10, 34. The

readiugs סִבְּכֵי and סִבְּכֵי presuppose the ground-form סִבֵּךְ (as in סִבְּכֵי).

סִבֵּךְ (from *Pih.*) *m.* the same Is. 9, 17 and 10, 34 according to some mss.

סֹבֶךְ (only with *suff.* סֻבְּכוֹ or סֻבֲּכוֹ) *m.* the same Jer. 4, 7, if it would not be better there to assume a noun סֻבָּךְ (=מְסֻ׳). The same word is also written שׂוֹבֶךְ.

סֻבָּךְ see סֹבֶךְ.

סְבַךְ *masc.* = סְבָךְ Ps. 74, 5, according to *Ben-Asher* and some mss.; on the contrary סֵבֶךְ must be assumed in Is. 9, 17 and 10, 34.

סֹבֶךְ see סֹבֶךְ and סְבָךְ.

סַבְּכָא (from סְבַךְ = Hebr. סָבַךְ) *Aram. f.* prop. the net-like, hence the name of a harp-like instrument Dan. 3, 5, written שַׂבְּכָא also. From the Aramaean, since a Syrian invented it (Athen. IV. p. 175 e), it passed into Greek σαμβύκη, σάμβυξ &c. (sambuca); Strabo (X. p. 471 Casaub.) already looking upon it as foreign. Ar. شبكة a net.

סִבְּכַי (from סִבֵּךְ יָהּ *Jah is an interweaver* of things) *n. p. m.* 2 Sam. 21, 18; 1 Chr. 11, 29.

סָבַל (*inf. constr.* סְבֹל, *fut.* יִסְבֹּל) *tr. to lift*, a burden; *to carry*, what is heavy Gen. 49, 15; Is. 46, 7; fig. *to bear protectingly* 46, 4, *to endure, to suffer*, מַכְאֹב 53, 4, *to take upon self*, עָוֹן Lament. 5, 7; in the other forms too *to carry* = *to be pregnant*, of kine, a metaphor like that in the Ar. حمل, ثقل, Syr. ܛܥܢ; then *to molest, to trouble, to vex; to raise, to erect, to set up*, like נָשָׂא. Deriv. סֵבֶל, סֹבֶל, סֻבֹּל, סְבָלָה. The organic root סָ־בַל is connected with that in the Aram. יְבַל, whence מוּבְלָא a burden; elsewhere there is also סְבַל; Sanskrit val, vall the same.

Pih. סִבֵּל (not used) a stronger form of expressing Kal; deriv. סַבָּל.

Puh. סֻבַּל (*part.* מְסֻבָּל) *to be pregnant*, Ps. 144, 14, of kine. But as אַלּוּפִים does not appear in this sense, and moreover the part. stands in the masc., we may rather translate with *v. Lengerke: our princes are set up*, like סוֹבַל Ezr. 6, 3. Deriv. perhaps סֻבֹּל.

Hithp. הִסְתַּבֵּל (*fut.* יִסְתַּ׳) *to be laden*, i. e. *to bear*, of a tree; *to be burdensome*, of the male member Eccles. 12, 5; see חָגָב.

סֵבֶל *m. a heavy burden* Neh. 4, 11; *a hard employment* 1 Kings 11, 28; *trouble, burdensomeness* Ps. 81, 7.

סֹבֶל (only with *suff.* סֻבָּלוֹ, but which may be also derived from סְבֹל or סֻבֹּל) *m.* the same, Is. 9, 3; 10, 27; 24, 25.

סַבָּל (from Pihel) *m. a burden-bearer, porter* 2 Chr. 2, 1 17; 34, 13; Neh. 4, 4. In 1 Kings 5, 29, coupled with נֹשֵׂא, it appears to be used for סֵבֶל, as the LXX and Vulg. actually read.

סֻבֹּל see סֹבֶל.

סְבַל (Peal not used) *Aram. tr.* same as Hebrew סָבַל, but commonly in the sense of נָשָׂא *to raise, to set up, to erect.*

Poal סוֹבַל (*part. plur.* מְסוֹבְלִין) *to be erected*, of אֶשַׁיָּא Ezr. 6, 3.

סְבֹל see סֹבֶל.

סְבָלָה (only *pl. constr.* סִבְלוֹת) *fem. labour, oppressive work, villainage* Ex. 1, 11; 2, 11.

סִבֹּלֶת Judges 12, 6, an Ephraimite pronunciation of שִׁבֹּלֶת (which see).

סָבַר (not used) *tr.* same as צָבַר *to heap up, to accumulate.* Deriv. the proper name סִבְרַיִם.

סְבַר (*fut.* יִסְבַּר) *Aram. intr. to consider, to think, to suppose, to judge*, Dan. 7, 25 (Theod., Alex., Vulg.), cognate in sense with the Hebr. חָשַׁב, prop. to direct the eye or mind steadily toward a thing, to penetrate into a thing, hence to examine, Ar. سَبَرَ the same. From this fundamental signification arose that of *to hold a thing fast, to hang firmly by a thing, to support oneself upon a thing*, i. e. *to hope, to trust;* cogn. in sense with קִוָּה, בָּטַח, hence also *to hold fast*,

to maintain, all which meanings appear in Aramaean. The organic root is סְ־בַר.

סִבְרַיִם (= צִבְ׳ *double hill*) *n. p.* of a Syrian town between Damascus and Hamath Ez. 47, 16.

סַבְתָּא s. סַבְתָּה (שַׂבְתָּה).

סַבְתָּה *n. p.* of the third son of כּוּשׁ, and therefore the name of a Cushite race Gen. 10, 7, סַבְתָּא 1 Chron. 1, 9, that lived in the middle of southern Arabia, where a city *Σαβάτ* (*Σαβά*, *Σαβαί*), *Sabata*, *Sabbata*, *Sabota*, north of the sea-port *Kane* (Periplus), got the name of the race. In the territory of *Sabta* lived the tribe of the *Sembritae* (Strabo XVI. p. 786), which the Jerus. Targ. calls סַמְרָאֵי.

סַבְתְּכָא (cod. Sam. ־כָה) *n. p.* of a son of Cush, and of a Cushite people, as well as of a region inhabited by them Gen. 10, 7; 1 Chr. 1, 9. By the word is meant the dark-coloured (Cushite) race on the eastern side of the Persian gulf in Carmania, where the name of a town and river *Σαμυδάκη* = סַבְתְּכָא, a people the *Sabae*, the name of a river and town *Sabis*, were anciently found. The Jerus. Targ. has דַּנְגָּאֵי, זַנְגָּאֵי, i. e. الزنج Nigritia or Zingis.

סָג *m.* = סִיג see סוּג I.

סֵג to the pl. סִגִּים see סִיג.

סָגַד (*fut.* יִסְגֹּד, *apoc.* יִסְגַּד־) *intr. to bow down*, *to prostrate oneself*, to pray, only used with reference to idolatry, coupled with הִשְׁתַּחֲוָה, with לְ *before* one Is. 44, 15 17 19; *to practise idolatry* 46, 6; Aram. ܣܓܕ, Ar. سجد the same; also of the actual worship of God (see כָּשַׁף); comp. besides the Ar. مَسْجِد a mosque. The organic root סְ־גַד lies also in קַד (which see), Sanskrit çad, Lat. cad-o, Greek *χάζεσθαι*, and in נָ־חַת &c. &c.

סְגִד (*part. m. pl.* סָגְדִין; *fut.* יִסְגֻּד) *Aram. intr. to bow down to*, in order to shew honour Dan. 2, 46 or to pray to (idols); constantly with לְ of the person 3, 5 7.

סְגוֹר and סְגֹר *m.* 1. (from סָגַר I.) *a shutting up*, *enclosure*, of the heart, i. e. the breast enclosing the heart, in which the דֹּב שַׁכּוּל inserts its claws Hos. 13, 8. — 2. *what is closed together*, *firm*, i. e. *unporous*, *pure gold* Job 28, 15 = זָהָב סָגוּר 1 Kings 6, 20 (Targ., LXX, Vulg.). — 3. The alleged name of a spear coupled with חֲנִית, which was drawn Ps. 35, 3 (*Kimchi*), with which the Ar. سجار hasta lignea, Greek *σάγαρις*, battle-axe (a Scythian weapon), Sanskrit çakra *discus* are incorrectly compared. Hence we must put סָ־גַר III. with גַּר II. for the word. According to the Targ. it is עֲגִיל *a shield* from סָגַר = סָחַר, conseq. = in its organic root to גַּר I. It is more correct, perhaps, to take it with the LXX and others as a usual imperative, translating: *and close* (דֶּרֶךְ) *before my pursuers* (see also *Kimchi*).

סָגַל (not used) *tr.* prop. *to enclose*, *to close about*, ident. in its organic root סָ־גַל with that in כָּל־א, as the stem may be also connected with סָגַר; hence *to get*, *to acquire*. Aram. סְגוּלָא possession, property, סַגֵּל to acquire.

סְגֻלָּה (with *suff.* סְגֻלָּתוֹ) *f. property*, *possession*, i. e. that which one embraces, encloses (Arab. شَقَل to hold fast by a thing), *a treasure* Eccles. 2, 8; 1 Chr. 29, 3; figurat. of Israel, who are called God's סְ׳ Ex. 19, 5, Deut. 7, 6, Ps. 135, 4, like נַחֲלָה.

סָגַן (not used) *tr.* usually *to manage*, *to administer*, *to do*, ident. with סָכַן I., properly *to make use of*, *to execute*, hence *to preside over*, *to take care of a thing*, Ar. سجن to carry on a thing, to do, whence the noun *employment* (Hamasa p. 187); conseq. סָגָן is = סֹכֵן, Ar. عامل. But as סָגָן, Aram. סְגַן, appears in the writings of the Persian period only, and سجنه means a satrap, شحّن to institute as satrap, سجنبه the office of a satrap, the present word being still preserved as Persian in *ζωγάνης* (Athen.

14. p. 639 c.), it may be regarded perhaps as foreign; though it may have been originally developed out of סָכַן.

סָגָן (only *pl.* סְגָנִים) *m. a prefect, ruler*, of a province, coupled with פַּחַת, and yet different from it Jer. 51, 23 28 57; Ez. 23, 6 12 23; *a noble, a magnate*, along with שָׂרִים חֹרִים Ezr. 9, 2; Neh. 2, 16; 4, 8 13; 5, 7 17; 7, 5; 12, 40; 13, 11; in the Targ. *vicar* of the high priest, or for נָגִיד, פָּקִיד of the temple; always proceeding from the fundamental signification mentioned.

סִגֵּן (only *pl.* סִגְנִין, *def.* סִגְנַיָּא) *Aram. m.* the same, applied both to a governor Dan. 3, 2 27; 6, 8; and to the head of the magi 2, 48.

סָגַר I. (*inf. constr.* סְגוֹר, *fut.* יִסְגֹּר) *tr.* 1. *to surround, to enclose*, of the scales of the crocodile, which surround the body as חוֹתָם צֵר Job 41, 7; elsewhere סָ׳ בְּעַד, Judges 3, 22 *and the fat closed up the blade; to shut* or *close*, a door Gen. 19, 10, a gate Josh. 2, 7, fig. the womb 1 Sam. 1, 5, i. e. to make barren; *to close up*, a breach, פֶּרֶץ 1 Kings 11, 27; fig. Ps. 17, 10 *they close their insensible heart*, comp. 1 John 3, 17. סָגַר is commonly construed with בְּעַד to express complete inclosure, though it is often to be translated *behind him, it* &c. 2 Kings 4, 33, Is. 26, 21, omitting דֶּלֶת Judges 9, 51; with אַחֲרָיו Gen. 19, 6; סָ׳ תַּחַת *to close in its place* 2, 21; סָ׳ עַל *to shut in* Ex. 14, 3, prop. to close over one, same as to make one a captive, to be explained by the nature of the prisons among the Hebrews, which were holes and cisterns Job 12, 14; סָ׳ דֶּרֶךְ *to close up the way*, against (לְקַרְאת) Ps. 35, 3, where דֶּרֶךְ is omitted (see סְגֹר); in like manner should be taken סֻגֶּרֶת Josh. 6, 1 meaning *to shut out*, and translated: *and Jericho shut out* (the surrounding parts), *and was fortified round about;* סָ׳ וּפָתַח *to shut and open*, i. e. to administer and perform, to have the duties of the master of a house Is. 22, 22. — 2. *to close firmly together*, gold, i. e. to make it unporous; hence זָהָב סָגוּר 1 Kings 6, 20 21 and 7, 49 a designation of good, purified gold. Deriv. סְגוֹר, מִסְגֶּרֶת, סוּגָר.

Nif. נִסְגַּר (*fut.* יִסָּגֵר) *to be shut*, of gates, doors Is. 45, 1; Neh. 13, 19; *to be shut up* Num. 12, 14; 1 Sam. 23, 7; *reflex. to shut oneself in* Ez. 3, 24.

Puh. סֻגַּר (*part. f.* מְסֻגֶּרֶת) *to be shut up*, בַּיִת Is. 24, 10, דֶּלֶת Eccles. 12, 4; *to be barricaded*, of a city Josh. 6, 1, see סֻגֶּרֶת under Kal.

Hif. הִסְגִּיר (*fut.* יַסְגִּיר) *to shut up*, בַּיִת Lev. 14, 38, *to shut in*, a person 13, 5 11 54, נֶגַע 13, 4, נָתָק 13, 33 (for אִישׁ נ׳). Deriv. מַסְגֵּר.

The stem סָגַר is clearly connected with סָחַר I., סָהַר; and the organic root סְ־גַ־רְ is also in גָּרַר III. and כָּרַר II.

סָגַר II. (Kal not used) *intr.* 1. *to flow along, to run along, to flow out, to pour forth*, of rain, Ar. سجر the same; deriv. סַגְרִיר. — 2. *to extend to, to draw to, to stretch to*, the same metaphor. application found in נָזַל to הֵזִיל Lament. 1, 8 (if it be not better derived from זוּל), נָגַר, מָגַר I., and in עָרַהּ. See Pih. and Hif.

Pih. סִגֵּר (*fut.* יְסַגֵּר) *to deliver, to give up, to deliver over*, with accus. of the object 2 Sam. 18, 28, with בְּיַד פְּ׳ 1 Sam. 17, 46; 24, 19.

Hif. הִסְגִּיר (*inf. c.* הַסְגִּיר, *fut.* יַסְגִּיר, *apoc.* יַסְגֵּר) *to deliver up* or *over*, with accus. of the object 1 Sam. 23, 11, לְצָרָה Josh. 20, 5; *to give up to*, with לְ of the person or thing Ps. 78, 48 62; Am. 1, 6; or with אֶל Job 16, 11; Deut. 23, 16; or lastly as in Pihel joined to בְּיַד פְּ׳ Lament. 2, 7; Ps. 31, 9; metaphor. *to give up, to reject, to abandon* Deut. 32, 30, Am. 6, 8, also with the accus. of the thing to which 1, 9. Here belongs also the passage Job 11, 10 *if he changes* (i. e. puts something else in the place of a thing; חָלַף is here trans.), *abandons or brings together, who will appear against him?*

The fundamental signification of the stem is not connected with סָגַר I.; and all attempts to unite the meaning of סָגַר II. with סָגַר I. must be regarded

as failures. The organic root is also here סָ־גַר.

סָגַר III. see סְגוֹר 3.

סְגַר *Aram. tr.* same as Hebr. סָגַר I. *to shut* Dan. 6, 23; Syr. ܣܓܪ.

סֹגֹר see סְגוֹר.

סַגְרִיר (after the form שַׁפְרִיר, from סָגַר II.) *m. rain, a rain-gush* Prov. 27, 15 (LXX), Targ. סַגְרִירָא, Syr. ܣܓܪܐ, Sam. אַסְגָּר.

סַד (from סָדַד) *m. stocks*, in which the feet of a prisoner were shut up Job 13,27; 33,11; elsewhere מַהְפֶּכֶת is used for it Jer. 20, 2; for ξύλον (Acts 16, 24) stands the Syr. ܣܕܐ; in Targ. is found סַדְיָא.

סָדַד (not used) *tr. to shut up, to fetter;* Ar. سَدَّ the same; Aram. also סְדָא. In its organic root = צָד. Deriv. סַד.

סָדָה see סָדַם.

סָדִין (*pl.* סְדִינִים; from סָדַן) *m.* prop. *a thing woven, worked*, then *a fine, thin covering*, of linen (*Kimchi*), for summer as an under-garment or shirt (Menachoth 41[a]) Judges 14, 12 13; Is. 3, 23; Prov. 31, 24; as אֵטוּן (Phenic. אֲטָנִי) denotes the fine yarn for it. Comparison of it with the Coptic ϣⲉⲛⲧⲱ (fine linen), Sanskrit sindhu, Greek σίνδων is probably incorrect, because *n* is essential there, and it agrees with سَنَد (a thin texture); but the stem here is סָדַן.

סָדַם (not used) a stem adopted for the proper name סְדֹם. Sometimes the meaning of שָׁדַף *to burn* has been assigned to it, sometimes that of שָׁדַם (which see) belonging to שְׁדֵמָה; but we must in that case assume an interchange of שׁ and ס, which is not usual. It is therefore better to regard (with *Fürst*, Conc. p. 1285) סָדָה as the stem of סְדֹם, with a meaning similar to that of שָׂד belonging to שִׂיד, as also the proper name שִׂדִּים of a valley there may have stood for שִׂידִים; or סָדַם should be compared with the Arab. سَدَمَ *to enclose, surround* (a place).

סְדֹם (from סָדָה or סָדַם which see; *lime-place* or *enclosed place, fort*) *n. p.* of a Canaanite royal city in the vale of שִׂדִּים, which is said to have been destroyed with others in the time of the patriarch Abraham by fire from heaven, and to have been submerged in the Dead Sea Gen. 13,13; 18, 10; 19, 1 seq. This fearful divine punishment, as also the great vices of its inhabitants became a proverb in holy Scripture Deut. 29, 23; Is. 1, 9 10; 3, 9; 13, 19; Jer. 23, 14; 49, 18; 50, 40; Lament. 4, 6; Ez. 16, 46 seq. Wicked princes, bad vines are compared to those of Sodom Is. 1, 10; Deut. 32, 32; comp. besides Am. 4, 11; Zeph. 2, 9; in the New Testament Matth. 10, 15; 2 Peter 2, 6. The district was rich in bitumen Gen. 14, 10, conseq. volcanic; and so Sodom (with the other cities) perished by volcanic eruptions and earth-quakes, as *Strabo* heard the tradition in this sense (16. p. 764). Accordingly הָפַךְ. Likewise the volcanic Edom south of Siddim, is threatened with being turned into a burning lake of bitumen Is. 34, 9. At the present day, a mountain with fossil salt at the Dead Sea is called *Haǵr Usdûm;* and *Galen* also knew of a Sodom-mountain.

סָדַן (not used) *tr. to work together, to weave together*, Ar. شَتَنَ (texuit) and so too سَدَنَ, hence سَدَان a covering; a cognate form is سَدَل, whence سَدِيل a linen garment. The org. root סָ־דַן lies also in אָ־טַן, תַּן &c.; the Sanskr. tan-ta, *a weaver*, comes from tan. Deriv. סָדִין.

סָדַר (not used) *tr. to arrange, to set in a row*, persons or things, cognate in sense with עָרַךְ; Aram. סְדַר, ܣܕܪ. Ident. in its org. root סָ־דַר with דָּר III., תָּר, טָר &c. Ar. (transposed) سَرَدَ the same, hence سَرْد = סֵדֶר. Deriv. סֵדֶר, שְׂדֵרָה (= סְדֵ׳) and מִסְדְּרוֹן.

סֵדֶר (only *pl.* סְדָרִים) *m. order*, לֹא־סְדָרִים Job 10, 22 *not orders*, i. e. disorder, of the horrible and dark שְׁאוֹל (*Kimchi*); Targ. סְדַר, סִדְרָא, ܣܕܪܐ the same, at a later period a book (strung together).

סָהַר (not used) *intr. to be circular, round*, of a round basin, tower &c.; completely ident. in fundamental signification with סָחַר I. (comp. מָהֵר and מָחַר), as may be seen from a comparison of the noun סֹהַר; the *tr.* סָגַר I. *to enclose round about* is also to be compared. Deriv. סֹהַר and סַהַר.

סַהַר *m. roundness*, of a basin Song of Sol. 7, 3; on the other hand the signification *moon* is in ܣܗܪܐ, Ar. شَهَر from סָהַר = צָהַר. See שַׂהֲרֹן.

סֹהַר *m. an inclosed space, a tower, a prison*, fully בֵּית הַסֹּהַר Gen. 39, 20-23, cod. Sam. סֹחַר, according to the Aram. ܣܗܪܐ.

סוּא (not used) *intr. to move hither and thither, to quake, to totter, to shake;* in its organic root סָא = זָע I. (which see), and ident. with that in נָ־סַע.

Pih. redupl. סִאסֵּא (*inf. constr.* with *suff.* סַאסְּאָהּ) *to disturb, to vex, to banish*, Is. 27, 8 *by leading him away, by sending him away thou punishest him*, comp. זִעְזַע Hab. 2, 7. But the word may also be reduplicated from סְאָה which see.

סוֹא (contracted from סְוֵא) *n. p.* of an Egyptian king of Ethiopian descent, who sat on the throne about 728 B. C., conseq. *Sevechus* (in Manetho), the second king of the 25th dynasty, 2 Kings 17, 4, who had reigned 14 years and was the predecessor of תִּרְהָקָה. The LXX write *Σωά, Σουά. Σοβά, Σωβά, Σουβά*, Vulg. *Sua*, which presupposes a form סוֹא that must have been identical with סְוֵא or סֵוֵא, whence arose *sabech, sevech*, in hieroglyphic writing SBK. סֵוֵא, *Seve, Sevech* means in old Egyptian "dedicated to Kronus" (see *Champollion*, Panth. N. 21 22).

סוּג I. (*part. pass.* סוּג, *fut.* יָסוֹג) *intr.* prop. to seclude, to separate oneself from, hence *to give way, to draw back*, with מִן of the person Ps. 80, 19; seldom absol. 53, 4, if with *Rashi* we should not take סָג = סִיג *dross.* סוּג לֵב *one drawn back in heart* (from God), i. e. a backslider Prov. 14, 14 (*Levi de Bañoles*), with reference to Ps. 44, 19; but סוּג may also be here = סִיג, which suits badness very well. Deriv. סִיג, סוּג, סָג.

Nif. נָסוֹג (*part. pl.* נְסוֹגִים; *fut.* יִסֹּג) *to give way*, with אָחוֹר *to draw back, to retreat* Ps. 44, 19; Is. 42, 17; 50, 5; Jer. 38, 22; yet this is also omitted Ps. 78, 57; coupled with בָּגַד; נָ׳ מֵאַחֲרֵי *to draw back from following* Zeph. 1, 6.

Hif. הִסִּיג see נָסַג.

Hof. הֻסַּג see נָסַג.

סוּג II. (*part. pass. f.* סוּגָה) *tr. to hedge in, to shut in, to enclose*, Song of Sol. 7, 3; Aram. סָג, ܣܓ, Pa. סַיֵּג, Hebr. שׂוּךְ.

סוּג *m.* = סִיג Prov. 14, 14 see סוּג I., elsewhere in K'tib Ez. 22, 18.

סוּגַר (from סָגַר I.) *m. an enclosure, prison, cage* Ezek. 19, 9 (LXX, Vulg.); more correctly *fetter, chain*, hence נָתַן בְּ, and coupled with חַח.

סוּד (not used) *intrans.* prop. *to sit* (like יָסַד *trans.* to set), hence *to sit down*, for consultation; ident. in its organic root סָד with that in יָ־סַד (which see), שָׁת (which see), Arab. وَصَدَ (to be firm in a place), وَسَدَ to establish, to ground; and the Sanskrit sad, Greek ἵσδ-ειν (Doric), Lat. sed-ere &c. are the same root. Derivat. סוֹד, perhaps מַסַּד; the proper name סוֹדִי.

סוֹד (after the form קוֹל, with *suff.* סוֹדִי, סֹדָם, from סוּד) *m.* 1. prop. *a sitting*, for conversation or consultation, hence *a circle, an assembly*, as that of בַּחוּרִים Jer. 6, 11, מְשַׂחֲקִים 15, 17, קְדֹשִׁים Ps. 89, 8, יְשָׁרִים 111, 1, מְרֵעִים 64, 3. — 2. Metaphor. *mutual consultation* Prov. 15, 22, *a common plan* Ps. 83, 4; *counsel*, taken together and confidential 55, 15, to which belongs also סוֹד יי׳ Jer. 23, 18, Ps. 25, 14, and סוֹד אֱלֹהַּ Job 15, 8, or סוֹד alone Gen. 49, 6, Ez. 13, 9, Jer. 13, 22, i. e. the confidential converse of God with his prophets; בְּאֵין סוֹד Prov. 15, 22 *without deliberation*, opposite בְּרֹב יוֹעֲצִים Ps. 83, 4; מְתֵי ס׳ Job 19, 19 *my confidants.* — 3. *a determination taken in a confiden-*

tial circle Am. 3, 7; Prov. 11, 13; 20, 19. The (Samar.) meaning *heart* proceeds from that of *basis*, *kernel*. — 4. *a secret*, Prov. 11, 13; Am. 3, 7.

סוֹדִי (from סוֹדְיָה *Jah is Determiner*) *n. p. m.* Num. 21, 10.

סָוָה (not used) *trans. to veil*, *to bind about*, *to tie; to cover*, with an upper garment or veil, Ar. زوى; from the organic root סוּ־ה (see *Fürst*, Conc. s. v.), which is also found in חָ־צַב II., חָ־שַׁב, כָּ־זַב, Talm. צָב (whence צִיב a bundle), Arab. خصف, خشب, اشب &c. in the original meaning; the Sanskrit su, *siv*, Lat. su-ere &c. appearing to be the same root. Deriv. מַסְוֶה, סוּת (= סְוָוֹת).

סוּחַ I. (not used) *intrans.* same as שׂוּחַ I. *to sprout forth*. *to grow up*, metaphor. *to be great*, *rich*, *distinguished*, *strong*, *bold;* connected in its organic root סָח (שָׂח) with that in שָׂג־ה, Ar. شاح. Deriv. the proper names סִיחוֹן, סוּחַ.

סוּחַ II. (not used) *tr. to push forth*, *to cast forth*, *to pour out*, whose organic root סָח lies also in סָח־ה, Ar. سحّ, سحا; deriv. סוּחָה.

סוּחַ (from סוּחַ I.; *riches*, *distinction*) *n. p. m.* 1 Chr. 7, 36.

סוּחָה (from סוּחַ II.) *fem. sweepings*, *filth*, *dung-heap*, Is. 5, 25 (Targ., LXX, Vulg.), = סְחִי, Targ. def. סָחִיתָא. But see כַּסּוּחָה (from כָּסַח).

סוּט (not used) *intr. to turn away from*, a person or thing, hence *to fall away from*, *to be faithless*, whose organic root סָט exists also in סָט־ה, שָׂט־ה. Deriv. סֵט (perhaps סֵטֶה from סָטָה) and

סוֹטַי (from סוֹט יָהּ *the turning away of Jah*, i. e. *the withdrawal of his care*) *n. p. m.* Ezr. 2, 54; Neh. 7, 57.

סוּךְ I. (not used) *intr. to be woven into another*, of a thorn-hedge, same as שׂוּךְ I.; figur. of a thick multitude, generally of a complex thing. Derivat. סָךְ, מְסוּכָה.

סוּךְ II. (1 *pers.* סַכְתִּי, 2 *pers. f.* סַכְתְּ; *inf. abs.* סוֹךְ; *fut.* יָסוּךְ, on the other hand יִיסַךְ belongs to יָסַךְ) 1. *intr. to sprinkle*, *to cover with*, *to strew over*, with accus. of the material, as שֶׁמֶן *with oil*, Deut. 28, 40, hence *to anoint oneself* 2 Sam. 14, 2, Mic. 6, 15, without any addition Dan. 10, 3, as a sign of joy and hilarity 2 Chr. 28, 15, and coupled with רָחַץ Ruth 3, 3. This *anointing* consisted in pouring oil upon the crown of the head (Ps. 133, 2), or upon the body Ez. 16, 9; therefore the idea of pouring out must be a derivative one. The org. root סָךְ is ident. with that in יָסַךְ, נָסַךְ I. — 2. *tr. to anoint*, with accusat. of the person 2 Chr. 28, 15. For the organic root comp. מָ־שַׁח. Deriv. אָסוּךְ.

Hif. הֵסִיךְ (*fut. apoc.* יָסֶךְ) *to anoint*, omitting the accus. נַפְשׁוֹ 2 Sam. 12, 20, if we should not here read וַיָּסָךְ; on the contrary מֵסִיךְ Judges 3, 24 = מֵסֵךְ belongs to סָכַךְ.

סוּם (not used) *tr. to mark out*, *to draw*, an image, ident. in its organic root סָס with the root in שָׁמ־ה belonging to שֵׁם, and in סָמ־ן. Deriv. סֵמֶל.

סוּמְפֹּנְיָה (once K'tib סִיפֹנְיָה with מ elided) *Aram. fem. a double pipe*, *a bag-pipe* (Saadia) Dan. 3, 5 10 15, Ital. *sampogna*, old French *chifonie*, and so in the book שִׁלְטֵי הַגִּבֹּרִים of *Porta-Leone*. If it be traced back to the Greek συμφωνία, it can only be called so because of the accord of the two pipes stuck into the bag. But as the Greeks themselves did not name the instrument so, it may perhaps be Semitic and come from סִפֹּן *a bag*, whence the *adject.* סִפֹּנִי, סִיפֹנִי, *def.* ־נְיָא *bag-like*, utricularis, comp. Ar. صَفَن, صَفَن a sack, صُفُن a bag, Talm. סִמְפֹּן a reed (with מ inserted), so that the stem would be סָפַן, סְפַן (which see). Or it may come also from סוּף *reed*, whence סִיפֹן after the form of חִיצֹן.

סוּן I. (not used) *intr.* same as טוּן (which see) *to be soft*, *kneadable*, *clammy*, of loam, clay; Aram. סָן and טָן the same,

טִין, טְיָן, ܛܝܢܐ, ܛܝܢܐ loam, clay; Arab. swamp, loam &c. Derivat. the proper name סִין 1.

סוּן II. (not used) *intr.* same as סָנָה *to be jagged, pointed*, of rocks; hence *to be abundant in cliffs*, of a territory. Derivat. the proper names סִין 2. and סִינַי.

סְוֵנֵה *n. p.* of an Egyptian city in the extreme south, as מִגְדֹּל (which see) is in the north, Ez. 29, 10 *from Migdol to Syene and as far as the border of Cush* (LXX), i. e. even to where Cush commences, which is from Syene onwards 30, 6; Greek *Συήνη*, Ar. *Aswân*, أَسْوَان, Syr. *Aswon*. The name is old Egyptian, and seems to have been that of a god (*Champoll.* Gr. I. p. 125).

סוּס (not used) *intr.* according to the Rabbins same as שׂוּשׂ *to leap, to frolic*, hence *to gallop*, of a horse, like סוּס in Zabian; which fundamental signification to סוּס 1, סוּסָה, n. p. סוּסִי would have an analogy in the Ar. حرجلة equites from حرجل to leap, to gallop, خيل equi, from خال to move along by leaps, and in the use of שׂוּשׂ Job 39, 21. The etymology may be farther confirmed by the meaning *to be moveable, quick, swift, nimble*, hence the Ar. شَوْشَاء *moveable, quick* (of the walk of a camel), سايس equiso, Sanskrit çaç *to leap;* and as all such reduplicated stems are referrible to a simple organic root, we may compare here סָא (סוּא) belonging to סִאסֵּא, שָׁא in שִׁשֵּׁא. See סוּס 1 and 2, and סִיס.

סוּס (*plur.* סוּסִים, סֻסִים, *constr.* סוּסֵי, with *suff.* סוּסָיו) *m.* 1. *a horse*, coupled with גָּמָל and חֲמֹר Ex. 9, 3; 1 Kings 5, 8; particularly *a war-horse*, whose shaking main, galloping, snorting and eagerness for battle are described in Job 39, 19-25; סְ׳ הוֹד Zech. 10, 3 *a splendid horse*, i. e. a swift and spirited one; metonym. *cavalry* Ex. 14, 9, in which the Phenicians Josh. 11, 4, Assyrians and Chaldeans Jer. 6, 23 and 51, 21 excelled. War-horses were fetched from Egypt Deut. 17, 16, Is. 2, 7, 1 Kings 10, 28, as well as the chariots of war ib., because the Egyptians had a distinguished cavalry Is. 31, 1; 36, 9; Jer. 4, 13. The disappearance of the horse and his replacement by the patient ass was a sign of peace Zech. 9, 9. Figur. of a horse (and chariot) dedicated to the worship of the sun 2 Kings 23, 11, hence also in the names of places בֵּית, חֲצַר סוּסָה, חֲצַר סוּסִים, הַמֶּרְכָּבוֹת, and the Phenician proper names עֲבַד־סֻסִם, כְּפַר־סֻס &c. Deriv. סוּסָה and the proper name סוּסִי. — 2. *a swallow*, hirundo Is. 38, 14, to which belongs the adj. עָגוּר *lamentably chattering; Ovid* calling her querula (Trist. 5, 1, 60), and *Horace* flebiliter gemens (Od. 4, 12, 5). In וְסוּס וְעָגוּר Jer. 8, 7 K'tib, we should either omit the copula, with the LXX, or take it in the peculiar way in which the adj. is joined by וְ.

As to the derivation of סוּס (Targ. סוּסָא, Syr. ܣܘܣܝܐ, hence ܡܣܘܣܝܐ stabularius, Ar. سايس equiso, old Egyptian *sus*), the fundamental signification *the swift, quick, nimble* has been given to it; as the Sanskrit açva, Lat. equus have the same meaning; and so סוּס 2, for which is also סִיס, would be named from its swift flight; comp. Il. 2, 462 *ἀπὸ τοῦ ἀγάλλεσθαι πτερύγεσσιν*. But in ancient times horses got their names for the most part from the countries from which they were introduced: so in India *Parasika*, the Persian, a Persian horse, *Bahlika*, a horse from Balkh. As Polybius (X, 24) relates that almost all Asia was provided with horses from Media and Persia (see *Malcolm*, hist. of Persia), and as it is said of Tyre that it got its horses from *Togarma* (Ez. 27, 14), the noun סוּס may perhaps in very ancient times have been derived from *Susa*, like Fars, פָּרָשׁ from פָּרַס. Thus the assumption that it is derived from a verb would be confined to the 2d signification only.

סוּסָה *f. a mare*, Song of Sol. 1, 9, with which Solomon furnished his chariot 1 Kings 10, 26 (LXX).

סוּסִי (from סוּסִיָּה *Jah is a swift one*) *n. p. m.* Num. 13, 11.

סוּעַ I. (not used) *intr. to unite, to come together, to assemble*, of a troop; ident. in its organic root סָע with the Aram. ܣܥ, סָע, as a verb and in numerous derivatives. Deriv. the proper names סִיעָא, סִיעֲהָא.

סוּעַ II. (not used) *tr. to send on, to drive onwards*, of a shot; ident. with the organic root in נָ־סַע, זָע, סָא. Derivat. מַסָּע 2. סֹעָה see under סָעָה.

סוּף I. (not used) *intr. to be violently moved, to be excited, to storm*, of a tempest, *to drive, to drive on, to hurry away;* in its organic root סָף same as זָעַף I. (Targ. זְעַף = סָעַר); deriv. סוּפָה.

סוּף II. (not used) *intrans. to draw* (water), *to swallow*, haurire, of sedges and plants in lakes, the same conception lying in גֹּמֶא, אַגְמוֹן; ident. in its organic root סָף with شف (to draw out, to drink out), שָׂפָ־ה &c. To compare and combine it with סוּף I. must be rejected as far-fetched. Deriv. סוּף.

סוּף III. (*fut.* יָסוּף) *intr.* prop. *to be cut off*, cognate in sense with (tr.) קַץ, whence קֵץ; therefore *to be at end, to cease, to vanish*, זֵכֶר Esth. 9, 28, *to perish* Is. 66, 17, *to be swept away* Ps. 73, 19, *to be destroyed*, of בָּתִּים Am. 3, 15. Derivat. סוֹף.

Hif. הֵסִיף (*fut.* יָסִיף and יָסֵף) *to cut off, to destroy, to sweep away*, men or animals Zeph. 1, 2 3; Jer. 8, 13. The infin. absol. is taken from אָסַף in Kal.

The organic root סָף, and sometimes אָ־סַף, has for its fundamental meaning *to split off, to divide*, and is found also in חָ־סַף, קָ־צַב, חָ־צַב I. &c.

סוּף (3 *fem.* סָפַת) *intr. Aram.* same as סוּף III. *to be at an end;* hence of a divine utterance (מִלָּא), *to be fulfilled* Dan. 4, 30. Deriv. סוֹף.

Af. אֲסֵף (*fut.* יָסֵף) *to destroy, to annihilate*, Dan. 2, 44, in the Targ. for כִּלָּה.

סוּף (from סוּף II.) *masc.* 1. *sea-weed, sedge, reed, river-grass, rushes* Jon. 2, 6, so called from swallowing, sucking in, imbibing, like גֹּמֶא, צַפְצָפָה (which see), אַגְמוֹן and others. Spec. of the thick and strong rushes on the banks of the Nile (arundo donax) Ex. 2, 3 5, Is. 19, 6 (comp. Plin. H. N. 13, 23, 45), and of the sedges of the Red Sea or Arabian gulf; hence יַם סוּף a name of the latter Ex. 10, 19, Ps. 106, 7, called also in Egyptian ϥιοⲙ ⲛϣⲁⲣⲓ *sea of weeds.* The name cannot have come out of Egyptian (Coptic) into Hebrew, because ⲁϫⲓ, ⲁϫⲉ, ϣⲁⲣⲓ usually stands for it there; but on the contrary, it passed from Semitic (Aram. סוּף, ܣܘܦ) into Egyptian ⲥⲏϥⲉ, ⲥⲏⲃⲉ. — 2. *n. p.* of a (reedy, sedgy) place out of Palestine Deut. 1, 1. The name of a town *Arsuf* 6 miles from Joppa on the coast, in the neighbourhood of the reedy brook between Ephraim and Manasseh (Josh. 16, 8) is also to be referred to this head.

סוֹף (from סוּף III.) *m.* same as קֵץ *the end* Eccles. 7, 2, *close* 12, 13 (opposite רֹאשׁ 3, 11); *the last, the rear* Jo. 2, 20; Arab. سيف *shore, bank.*

סוֹף (*def.* סוֹפָא) *Aram. m.* same as Hebr. סוֹף Dan. 4, 8 19; 6, 27; 7, 26.

סוּפָה (with *a* of motion סוּפָתָה, from סוּף I.) *f.* prop. a thing sweeping away, driving forward, moving along violently, hence *a hurricane*, Num. 21, 14; Job 21, 18; Is. 17, 13; *pl.* 21, 1, a figure of swiftness 5, 28. The Arab. سَيْف, Aram. סֵיף, Talm. סַיִף *sword*, Greek ξίφος, Coptic *sefe*, mean properly what hurries away, like חֶרֶב.

סוּר I. (בְּשׂוּרִי Hos. 9, 12 does not belong here; 3 *p. fem.* סָרָה; *part.* סָר; *inf. absol.* סוֹר, *constr.* סוּר; *fut.* יָסוּר, יָסֻר, *apoc.* יָסַר for יָסֻר, but like the fut. apoc. Hif.) *intr. to turn off, to turn away, to go aside, to go away*, a) with מִן of the person or place Ex. 8, 25, Is. 59, 15, and in consequence of that also with מֵעַל Num. 12, 10, מֵאַחֲרֵי 1 Sam. 12, 20, מִתּוֹךְ 15, 6, מֵעִם 16, 14, מִשָּׁם Is. 52, 11, ac-

cording as the construction appears elsewhere with עַל, תּוֹךְ, אַחֲרֵי, עִם. In this usage סָר is translated by *to abandon* Judges 16, 20, *to depart from* 1 Kings 15, 5, *to go from* 2 Kings 10, 31, *to avoid* Job 1, 1; *to leave off* 2 Chr. 35, 15, *to escape* Prov. 13, 14, *to separate from* Is. 7, 17 &c.; and also in a mental sense, translated *to apostatise from* Deut. 17, 20. — b) *absol.* without מִן, *to turn*, with accus. *whither* 1 Sam. 6, 12; *to fall away* (from God) Deut. 11, 16; Jer. 5, 23; Ps. 14, 3; Dan. 9, 11; *to depart*, עָוֹן Is. 6, 7, in the sense of *to be taken away* 1 Kings 15, 14 = הוּסַר *to disappear*, Job 15, 30 *he disappears by the angry breath of his mouth.* On סָר 1 Sam. 15, 32, Hos. 4, 18, Am. 6, 7, Ps. 14, 3 see סוּר II. — c) *to turn to, to apply to*, a person or thing, hence with אֶל of a person or thing *to turn into* Gen. 19, 2 3, Judges 19, 12, or with ־ה as שָׁטָה *to turn thither* 18, 15, הֵנָּה Prov. 9, 4, or merely the accus. שָׁם Judges 18, 3; with עַל *to turn against one* 1 Kings 22, 32, for which the Chronicles and the LXX have וַיְסֻבּוּ; *absol. to approach* Ex. 3, 3; Judges 14, 8; 1 Kings 20, 39; Jer. 15, 5. On סָר 1 Sam. 22, 14 see מְשֻׁמָּעַת. Deriv. סוּר (adj.), סוֹר (a noun), יָסוּר, סָרָה, the proper names סוּר (יָסוּר, for which is יָסוֹד) and perhaps סָרָה.

Pih. סוֹרֵר *to turn off, to turn aside*, דֶּרֶךְ, to cause not to find the right way Lament. 3, 11 (= עִוְּתָה נְתִיבָתִי 3, 9) *he has turned aside my ways*, so that I fell into error, into an ambuscade. On the contrary סוֹרֵר (*fem.* סוֹרֶרֶת, סוֹרְרֶת, *plur.* סוֹרְרִים) as also סָר Jer. 6, 28, belongs to סוּר III. = סָרַר.

Hif. הֵסִיר (*part.* מֵסִיר; *inf. absol.* הָסֵר, *constr.* הָסִיר; *fut.* יָסִיר, יָסֵר, *apoc.* יָסַר) 1. *to make depart, disappear, turn away*, hence *to drive away* Gen. 30, 32, *to lead away* 2 Kings 17, 18, *to put away* Gen. 8, 13, *to put aside* 2 Kings 18, 4, *to put off* Zech. 3, 4, *to take away* 1 Sam. 17, 26, *to expel* 28, 3, *to depose*, with מִן 2 Chr. 15, 16, *to remove* Is. 10, 13, and so in the greatest variety of meanings including figurative ones. Elsewhere הֵסִיר is construed with מֵעַל of a place Gen. 48, 17, with מֵאַחֲרֵי Deut. 7, 4 &c. — 2. *to cause to turn to*, with אֶל of the person 2 Sam. 6, 10.

Hof. הוּסַר (*part.* מוּסָר, *fut.* יוּסַר) *to be taken away* Lev. 4, 31 35; *to be carried away* Dan. 12, 11; *to be removed*, Is. 17, 1 *behold, the inhabitant of Damascus is removed from the city*, i. e. is exiled.

The organic root סָר, which lies also in זוּר I., נָ־זַר I., and in many other stems, expresses the fundamental signification in such a way that its identification with סוּר II. and III. is impossible. Comp. also the Ar. سَرَّ to remove, to send away.

סוּר II. (only 3 *pers.* סָר) *intr. to be bad, bad-smelling, stinking, corrupt*, foetere, cognate in sense with בָּאַשׁ, אָלַח; identical in its organic root with the Aram. סְרַ־א, Hebr. סָרַ־ח II., בָּ־סַר &c. Hence *to be degenerate*, of סְבָא (drinking-bout) Hos. 4, 18; *to be disturbed*, of מְרֵעָה (a cry of joy) Am. 6, 7, where סָר has an assonance with סְרוּחִים and vice versa; *to be sad, fearful, terrible*, of the bitterness of death 1 Sam. 15, 32; figur. *to be corrupt* Ps. 14, 3, coupled with נָאֱלַח, and = סָג (dross) 53, 4; comp. רַע = סָר of the disturbance of the look, Arab. شرّ to be bad, corrupt.

סוּר III. (used only in signification 3) *trans.* 1. *to sting, to prick, to pierce*, of thorns. Deriv. סוּר 3. — 2. *to cut in, to cut out, to pierce, to deepen*, a vessel, prop. to make a cleft. (The connection of these two meanings is also perceptible in חוּחַ to חוּחַ and חָרַח, כְּלוּב a cage, a basket, and in other cases.) Deriv. סִיר 1 and 2. The organic root סָר with this sense lies also in סָר, as well as in צָרַ־ע, צָר &c. — 3. Metaphor. *to strive against, to be obstinate*, derived from the sting of thorns, comp. סָרַב. Hence סָרִים *obstinate, rebellious ones* Jer. 6, 28 = סָרְרִים.

סוּר 1. (from סוּר I.) *adj. m.*, סוּרָה *f.*

separated, *removed*, *forsaken*, *solitary*, of a person driven from his home Is. 49, 21, coupled with גּוֹלָה. — 2. (from סוּר I.) *subst. masc. one departing* (from God), *a rebellious one*, only in the rare plur. סוּרִי for סוּרִים Jer. 17, 13 K'ri (which is incorrectly pointed סוּרַי), for which the K'tib has יְסוּרִי from יָסוּר with a similar meaning (which see); parallel עֹזְבֵי יי׳. — 3. (from סוּר III.) *a branch*, *twig*, of a vine Jer. 2, 21, prop. a thing pointed, like סִיר, comp. שֹׂךְ a thorn, Syr. a twig. — 4. *n. p.* of a gate (שַׁעַר) of the palaceyard 2 Kings 11, 6, identical, as it appears, with שַׁעַר הָרָצִים 11, 19 (Syr., Arab.). In 2 Chr. 23, 5 we have for it שַׁ׳ הַיְּסוֹד which may be translated *door of the post*, and would agree with the door of the body-guards, if we should not read here יָסוּר = סוּר. With regard to סוּר I. the noun would have the signification, a turning, yielding, hence *side* or *entrance*.

סוּת (Kal unused) *trans. to stick*, *to pierce*, *to goad on*, *to cut into*, hence *to incite*, *to stimulate*, stimulavit, instigavit. The organic root סת lies also in שָׁת to שַׁיִת, in חָ־סַד II., Aram. חֲ־צַד, Arab. حـصد, اـسد, حـسد, Hebr. עָ־צַד, in all which the organic root expresses the fundamental signification *to cut in*, which suits *to reproach*, *to calumniate*, as well as *to goad on*, *to incite*.

Hif. I. הֵסִית (*fut.* יָסִית, *apoc.* יָסֶת) *to incite*, *to goad on*, therefore *to persuade*, *to mislead*, *to seduce*, with accus. of the object 1 Chr. 21, 1, followed by an infin. with לְ 2 Chr. 18, 2, Josh. 15, 18, & with בְּ of the person *against* one 1 Sam. 26, 19; 2 Sam. 24, 1; with מִן of the person *to entice away from one*, i. e. to lead him to forsake one 2 Chr. 18, 31; on the contrary *Ibn Esra* has already taken הֵסִית מִן Job 36, 16 = הֵסִיר, comp. Zech. 9, 7, which must be read instead of it. Job 36, 18 *that he may not seduce you with abundance;* comp. Prov. 2, 10.

Hif. II. הִסִּית (*part.* מַסִּית, *fut.* יַסִּית, after the Aramaean manner) the same, 2 Kings 18, 32; Jer. 43, 3.

סוּת (with *suff.* סוּתֹה, from סָוָה for סְוָוֹת) *f. a garment*, *clothing* Gen. 49, 11, parallel לְבֻשׁ.

סָחַב (*fut.* יִסְחַב, *inf. absol.* סָחוֹב, *constr.* סְחֹב) *tr. to drag about*, *to trail along*, a corpse Jer. 15, 3, coupled with הִשְׁלִיךְ (to throw about) 22, 19; *to drag along*, *to trail along*, 49, 20 *they* (the enemy) *will drag along the least of the herd* (i. e. the unwarlike multitude), after the אַדִּירֵי הַצֹּאן have escaped vs. 19; *to drag to*, with עַד 2 Sam. 17, 13, Ar. سحب *to pull*, *to drag*. Derivative

סְחָבָה (only *pl.* סְחָבוֹת) *fem. what is dragged*, *pulled* or *thrown about*, i. e. old clothes; what is fallen in pieces or rent in shreds being called בְּלוֹי Jer. 38, 11 12, and this alone is = מָלָח shreds, tatters.

סָחָה (Kal not used) *tr. to tear away*, *to sweep away*, *to wipe off*, *to brush*, *scratch away*, earth, soil; ident. in its organic root סָח־ה with נָ־סַח (which see); Arab. سحا (to thrust away), Aram. סְחָא (to expel, drive away, wash off) the same. Deriv. סְחִי and perhaps סוּחָה.

סִחִי (from סָחָה) *m. what one sweeps off*, *offscouring*, *dirt*, coupled with מָאוֹס Lament. 3, 45; Aram. סְחִיתָא offscouring, dirt, ܣܚܘܬܐ a besom. In Jer. 29, 18 זַעֲוָה stands for it.

סָחִישׁ (from סָחַשׁ = שָׁחַס) *m. after-growth* out of the roots of stocks (*Ibn Ganâch*), in the second year after sowing Is. 37, 30; 2 Kings 19, 29; Aq., Theod. αὐτοφυή. See שָׁחִיס.

סָחַף (*part.* סֹחֵף) *tr. to drive away*, *to carry away by violence;* of rain *to sweep away*, *to wash away* Prov. 28, 3, Arab. سحف to drive (of clouds); to float away, of rain; on the contrary the Aram. ܣܚܦ is to be compared with the Hebrew סָחַב. Figur. *to hurl down*, *to dash to pieces*, *to prostrate*, *to destroy* &c. The organic root is closely connected with that in חַף II., יָ־חַף, שָׁ־חַף.

Nif. נִסְחַף *to be driven away*, *swept*

away, of אַבִּיר (Apis) Jer. 46, 15 (LXX, comp. Theodoret); coupled with הָדַף and לֹא עָמַד.

סָחַר I. (*part.* סֹחֵר, *fut.* יִסְחַר) *intr.* 1. *to go about, to roam about*, cognate in sense with סָבַב (for which the Targ. has סְחַר); hence with the accus. of a country, *to go through* Gen. 34, 10, with אֶל *to migrate to* Jer. 14, 14. Figurat. *to go about* as a trader, i. e. *to trade*, like תּוּר and רָכַל from a like fundamental signification; with accus. of the land Gen. 42, 34, comp. ἐμπορεύομαι; סֹחֵר *a goer about, a trader, merchant*, Gen. 23, 16; 37, 28; סֹחֵר יָד Ez. 27, 21 *one who supplies goods directly*, comp. סְחֹרַת יָד 27, 15 *hand-traffic*, i. e. direct; then *to trade by sea* or *exchange wares by sea* Ez. 38, 13, Prov. 31, 14, coupled with עָבַר יָם Is. 23, 2; *to buy* or *sell, to negotiate, part. f.* סֹחֶרֶת *a female customer* or *purchaser* Ez. 27, 12; generally *to have intercourse* with one Is. 47, 15. Deriv. מִסְחָר, סֹחֵר, סַחַר, סְחֹרָה, סֹחֶרֶת 1, סֹחֵרָה 1, סֹחֵר. — 2. (not used) *trans. to surround, to enclose*, of a shield; deriv. סֹחֵרָה 2.

The stem סָחַר is closely connected with סָחַר, סָגַר I., as well as with the Aram. תְּגַר, Arab. تجر; and the organic root סָ־חַר lies also in גַּר III., גַּר I., כַּר II. (whence כַּרָה, כִּרְכַּר); Targ. סְחַר to sit round in a social circle.

סָחַר II. (not used) *intr. to glow, to burn*, of the fever-heat of the heart; a farther development of חַר (חָרַר), only in

Pih. סְחַרְחַר (redupl.) *to glow, to burn*, of the heart Ps. 38, 11; therefore the Targumic צְמַרְמַר (from צְמַר to glow, comp. צְמִרְתָּא fever-heat).

סָחַר III. (not used) *intr. to be red-coloured*, of a sort of marble, Ar. شقر the same (of a red earth- or clay-colour, of the foxy colour of horses or camels &c.), and also سقر, whence سَقِرَة cinnabar, أَشْقَر red (see transp. שָׂרַק), Aram. סְקַר the same, whence סִקְרָא rubrica. Deriv. סֹחֶרֶת 2. The stem here set forth as סָחַר III. may be referred very well to סָחַר II., since in other cases also the ideas *to glow, to burn*, may be traced back to *to be red-coloured.*

סָחָר (only *constr.* סְחַר) *m. gain*, by traffic, Is. 23, 3 *and is a gain of the nations*, inasmuch as they import Phenician grain; 45, 14; Prov. 3, 14; hence parallel to תְּבוּאָה and יָגִיעַ.

סַחַר (with *suff.* סַחְרָהּ) *m. gain* or *profit by traffic*, Is. 23, 18; Prov. 3, 14; 31, 18; coupled with אֶתְנָן (what is acquired by traffic — זָנָה).

סֹחֵרָה (after the form תֹּעֵבָה) *fem.* 1. *traffic, place of trade*, Ez. 27, 15, into which סְחֹרָה is altered here; but the reading סְחֹרָה may also remain (see יָד). — 2. (from סָחַר I, 2) *a shield*, coupled with צִנָּה Ps. 91, 4.

סְחֹרָה *fem.* same as סָחָר *trade, gain*, Ez. 17, 15; see סֹחֵרָה 1.

סֹחֶרֶת (with *suff.* סֹחַרְתֵּךְ) *fem.* (from סָחַר I.) 1. *commercial goods, commercial customership*, of the Tyrian colony of Tartessus, who paid for Tyrian products with the produce of its mines (בְּדִיל, עוֹפֶרֶת, כֶּסֶף, בַּרְזֶל) Ez. 27, 12; so also of Edom (אֱדֹם for אֲרָם) 27, 16, of Damascus 27, 18. — 2. (from סָחַר III.) a sort of precious red marble for laying out pavements Esth. 1, 8; as the Syr. ܩܣܘܪܬܐ black marble.

סָחַשׁ (not used) *intr. to be sapless, dry*, of stubble and straw, particularly of the dry after-growth; conseq. identical in its organic root סָ־חַשׁ with חַשׁ, קַשׁ (*Fürst*, Concordance s. v.). It is better, however, (after *Fürst*, see above page 565) to assume for its organic root סָ־חַשׁ, שָׁ־חַס, which lies also in יָ־חַשׁ, Targ. יְ־חַס, Arab. نَحَسَ, نحز *to sprout after, to grow after, to shoot forth after* (out of the root-stock), though the peculiarity of סָחִישׁ is not specified by that. Deriv. סָחִישׁ.

סָטָה see שָׂטָה.

סֵטֶה (after the form קֵצֶה, from סָטָה = שָׂטָה, *pl.* סֵטִים) *m.* Ps. 101, 3 see שֵׂטִים.

סִיג (*pl.* סִיגִים, for which mss. have sometimes סִגִּים, with *suff.* סִגַּיִךְ, from סוּג I.) *m.* prop. what is separated from, removed, the off-going of metal, hence *dross*, of silver, which goes off in smelting it Prov. 25, 4; סִ׳ כֶּסֶף Ez. 22, 18 *silver-dross*, i. e. the dross in silver, where סִ׳ is an apposition; on the other hand כֶּסֶף סִיגִים Prov. 26, 23 dross-silver, i. e. unpurified; *base metal*, which is separated from the pure by melting Ez. 22, 19; Is. 1, 22. For the same thing we have also סָג, סֵג (*pl.* סִגִּים) and סוּג (a noun).

סִיוָן *n. p.* of the third month of the Hebrew year, from the new moon of June till that of July. The word did not come to the Jews till the late Persian period Esth. 8, 9. Hence it is in the Targum, Midrash and Talmud. As אֱלוּל, תַּמּוּז, אֵיתָן, בּוּל, אֲדָר, כִּסְלֵו, טֵבֵת are demonstrably from the old worship, the same may be predicated of סִיוָן; for which purpose the Zend. *çpenta*, Pehl. *sapand*, Pers. *sefend*, denoting an Iranian deity (comp. *Benfey*, Monatsnamen p. 13. 41. 122) presents itself.

סִיחוֹן (*great one*, *bold one*, from סוּחַ I.) *n. p.* of an Amorite king in חֶשְׁבּוֹן which was called the city of Sihon on that account Num. 21, 21 23 28; Ps. 135, 11.

סִין 1. (from סוּן I.) *n. p.* of the most easterly border-city of Egypt situated at the marshes, usually called *Pelusium* (*marsh-town*, Strabo XVII. p. 802) Ez. 30, 15 16. The Arabic name of this city طينة (marsh) or فرمة (Farama, which denotes *marshy place* after the Coptic ϕερομϲ), also refers to this derivation. — 2. (*cliff-place*, from סוּן II.) *n. p.* of a wilderness not far from mount Sinai Ex. 16, 1; 17, 1; Num. 33, 12. — 3. *n. p.* of a very distant eastern land, by which is understood *Sina*, *China*, called by the Semites ܨܝܢ, صين, צִין, Is. 49, 12. Deriv. the Gentile סִינִי.

סִינַי (*anything full of rock-fissures* or *cliffs*, *jagged*, from סוּן II., see *Fürst*, Conc. p. 1285) *n. p.* of the granite mountain in the Arabia peninsula, which has been made famous by the Mosaic legislation Ex. 16, 1, Num. 33, 16; fully הַר סִינַי Ex. 19, 11 &c. It consists of three large tops, of which the north-eastern is called חֹרֵב (which see), the south-western that of St. Catherine. מִדְבַּר סִינַי is the wilderness about Sinai Ex. 19, 1 2, Lev. 7, 38, and particularly the plain Sebayeh, south of G'ibl Mûsa. LXX Σινά, Ar. سينا. Perhaps from סִין *moon* among the Zabians, i. e. *dedicated to the moon.*

סִינִי (from a ground-form סִין) 1. *n. p. m.* of a son of Canaan, and then of a Phenician race in the north of Lebanon Gen. 10, 17; 1 Chr. 1, 15. This race was spread over the north of Phenicia till late times, and their memory is preserved in the names of places. *Jerome* (quaest. in Gen. 10, 17) was still acquainted in his day with a civitas Sini; the "Reyssbuch des heil. Landes" (itinerary of the holy land) p. 66 mentions a place *Syn* 1/2 a mile north of Archas; *Strabo* (16. p. 755) speaks of a mountain-fortress Σιννᾶ on Lebanon; an Arabian geographer speaks of a beautiful city سين in the Pashalik of Aleppo (*Rosenmüller*, Analecta Ar. III. p. 25), in the neighbourhood of which it is supposed the נְהַר סִין Nahr el-Sin of the moderns is, between Laodicea and Aradus (*Buckingham's* travels II. p. 438). Modern travellers (Niebuhr, Robinson) mention a district ضنية in the Pashalik of Tripolis; and Jewish tradition (Onkelos, J. Targum, Gen. rabba, Targ. on Chronicles, Saadia, Abr. Sakkuto in Juchasin) understands either Tripolis, or Orthosia between Tripolis and Arca. — 2. סִינִי, *plur.* סִינִים, *n. Gent. masc.* one of the land of סִין Is. 49, 12, by which country is rightly understood usually *Sina* or *China*. But Jewish tradition (Targ., Jerome, Saadia) supposes it to be the south land of Egypt, Pelusium, which is less agreeable to the context.

סִיס (from סוּס) *m. a swallow* Jer. 8, 7 K'ri, the K'tib having סוּס. See סוּס 2.

סִיסְרָא (arising from סִרְסְרָא, comp. קִיקָלוֹן from קִלְ׳; *mediation*, from סִרְסֵר after the Aramaean *to mediate*, to appear as a mediator; comp. סִרְסוּר, סַ׳ mediator) *n. p. m.* Judges 4, 2 seq.; Ezr. 2, 53. According to others we should compare the Syr. ܣܝܣܪܐ, τάξις, array.

סִיעָא (*congregation*, from סוּעַ I.) *n. p. m.* Neh. 7, 47, for which is

סִיעֲהָא (the same) *n. p. m.* Ezr. 2, 44; in Aram. the same.

סִיפֹנְיָה K'tib see סוּמְפֹּנְיָה.

סִיר as a verb, see סוּר.

סִיר (in signif. 1. the *pl.* is סִירוֹת, in signif. 2. it is סִירִים and סִירוֹת; the stem is סוּר III.) *m.* 1. (*fem.* only in 2 Kings 4, 38; Ez. 24, 6) prop. a thing hollowed out, a kettle, a pot, a bowl, and so *a kettle*, in which flesh is boiled Ex. 16, 3; סִ׳ נָפוּחַ *a seething, steaming kettle* Jer. 1, 13 (see נָפוּחַ); 2 Kings 4, 38-41; Ez. 11, 3 7; 24, 6, and symbol. 24, 3; *a kettle* for boiling the flesh of sacrifices Zech. 14, 20 21; *pl.* סִירוֹת *vessels*, belonging to the altar-service 1 Kings 7, 45, *pans* Ex. 27, 3. Here belongs also Ps. 58, 10 *before your kettles feel the* (kindled) *thorns*, i. e. before the kettle begins to boil, *the storm drives away both thorn and thistle* (see חַי). — 2. (*pl.* סִירִים and סִירוֹת) *thorns*, *briars*, as fuel Eccl. 7, 6 comp. Ps. 58, 10; of thorns folded together Nah. 1, 10, growing upon ruins in wild luxuriance Is. 34, 13, stopping up the ways Hos. 2, 6; metaph. *a fish-hook*, *a hook*, so called from piercing Am. 4, 2, Copt. ⲥⲟⲩⲣⲓ spina.

סָךְ (either from סָכַךְ I., so that it is = סֹךְ, or from סוּךְ I. = סָכַךְ) *m. a troop*, *a thick mass*, *a multitude* Ps. 42, 5; comp. יַעַר in this sense Is. 10, 18; Talm. סַךְ a sum, Ar. شَكِيكَة a troop, a multitude.

סֹךְ (with *suff.* סֻכּוֹ, סוּכּוֹ, סֻכֹּה, once שֻׂכּוֹ, from סַךְ I. to protect) *m.* 1. prop. the covering, protecting, screening thing (not a thing woven together out of branches); hence *a covering*, *hut*, *tent* Ps. 76, 3, coupled with אֹהֶל 27, 5, where it is better to read סֻכָּה; of the temple Lament. 2, 6; *a covert*, *lair* of wild beasts Ps. 10, 9; Jer. 25, 38. — 2. *n. p.* of a mountainous territory on the west coast of the Arabian gulf, where Pliny 6, 34 mentions a Troglodyte city *Suche;* the present *Suakin* in Nubia may also belong to this region. Deriv. the *Gent. m.* סֻכִּי (which see).

סָכָה I. (not used) *tr.* same as שָׂכָה I. (belonging to שַׂכִּין) *to cut away*, *to cut off*, *to castrate*, cognate in sense with סָרַס; comp. Ar. خصى, whence the noun means a castrated one. With the organic root סָכ־ה or שָׂכ־ה comp. that in כָּ־סַח, חָ־שַׂךְ &c. Deriv. סָכִי (*pl.* סָכִים).

סָכָה II. (not used) *intr. to see*, *to look*, *to behold*, same as שָׂכָה II. (which see); Aram. סְכָא the same. Deriv. מַסְכָּה (= מַשְׂכִּית which see), as is to be read for מְשֻׂכָּה, and the proper name יִסְכָּה. The connexion of these two stems is clear from נָבַט, חָזָה.

סֻכָּה (*pl.* סֻכּוֹת, from סָכַךְ I.) *f.* same as סֹךְ *a booth*, *hut*, especially of foliage, for men and cattle Gen. 33, 17; Jon. 4, 5; for watchmen Is. 1, 8; nomads, hence of the booths of the Israelites in the wilderness Lev. 23, 34, Neh. 8, 15; and חַג הַסֻּכּוֹת the festival in memory of them Deut. 16, 13; 2 Chr. 8, 13; Zech. 14, 16; *a tent*, of warriors 2 Sam. 11, 11; *a house*, especially a little one Am. 9, 12; fig. of the tabernacle Ps. 18, 12; *a covert* Job 38, 40. On סֻכּוֹת בְּנוֹת see next page.

סֻכּוֹת (*huts*, *shepherds' abodes*, from סָכַךְ I.) 1. *n. p.* of a locality east of the Jordan Job 8, 4 seq., in the territory of that river, belonging to Gad Josh. 13, 27; 1 Kings 7, 46. According to Jerome (on Gen. 33, 17) the name still existed in his time on the other side of the Jordan in the district of Scythopolis. The narrator in Gen. 33, 17 already explains the name *shepherd's tent;* and according to Josephus (Antt. 1, 21, 1) the place is said to have been

called *Σκηναί* in his time. Another סֻכּוֹת, Ar. سُقَّط, lay in the West-jordan land, south of בֵּית־שְׁאָן (*Burckhardt*, Syria p. 595). עֵמֶק סֻ׳ Ps. 60, 8 is the great valley about Succoth, denoting, along with the Shechemite territory on this side of Jordan, the entire Jordan-district, where none but foreign settlers lived in the time of the Maccabees. — 2. *n. p.* of the first station of the Israelites, when they left Egypt, the next to רַעַמְסֵס Ex. 12, 37; 13, 20; Num. 33, 5. According to Josephus (Antt. 2, 15, 1) *Letopolis*, the later *Babylon*.

סִכּוּת *n. p.* of a heathen deity, whose image the Israelites carried about with them in their wanderings through the desert, as they did those of כִּיּוּן and כּוֹכָב (which see) Am. 5, 26. In apposition to סִכּוּת stands מֶלֶךְ (ruler), as צְלָמִים does to כִּיּוּן (which see), and אֱלֹהִים to כּוֹכָב ib., whence one sees that a heathen deity only can be spoken of. But what god is meant, whether *Sichaeus*, husband of the Carthaginian Coelestis and a god worshipped in many ways together with Astarte, or *Dionysus* also termed *Σικύτης*, can hardly be determined. As the knowledge of a deity of this name was already lost at an early period, the LXX, Symm., Hieron., Pesch., contrary to the context, thought of סֻכּוֹת and understood *holy shrines*; the Carthaginians carrying about a *σκηνὴν ἱεράν* (Diod. 20, 68). Theodot. renders it by *ὅρασις*, thinking of סָכָה II.

סֻכּוֹת בְּנוֹת *n. p.* of a deity of the Babylonians, mentioned along with נֵרְגַל, עֲנַמֶּלֶךְ, אַדְרַמֶּלֶךְ, תַּרְתַּק, נִבְחַז, אֲשִׁימָא 2 Kings 17, 30, for which the LXX read סֻכּוֹת בְּנִית. As סִכּוּת (which see) was already the name of a god, בְּנוֹת or בְּנִית seems to be only a modification of it, without either the one or the other having to be explained by tracing them back to a Hebrew origin.

סָכִי (prop. *part. pass.* of סָכָה I., but only *plur.* סָכִים, for which סְכִים) *m. one castrated*, a periphrasis of סָרִיס; hence the Hebr. שַׂר־סְכִים explains the Aram. רַב סָרִים Jer. 39, 3. See also שַׂרְסְכִים.

סֻכִּי (from סֹךְ 2) *n. Gent. m. an inhabitant of* סֹךְ, hence the סֻכִּיִּים the people there, mentioned as being in the pay of שִׁישַׁק in Egypt; together with the לוּבִים (which see) and כּוּשִׁים 2 Chr. 12, 3. LXX and Vulg. understood *Troglodytes*, i. e. the Ethiopian ones, who dwelt in the district of סֹךְ (*Strabo* p. 819).

סָכַךְ I. (2 *pers.* סַכּוֹתָה, סַכֹּתָה, סַכֹּתָ; 1 *pers.* שַׂכֹּתִי; *part.* סֹכֵךְ, *pl.* סֹכְכִים; *fut.* יָסֹךְ, with *suff.* יְסֻכּ־, *pl.* יָסֹכּוּ) *tr.* 1. *to cover, to spread in covering*, either with accus. of the cover, as פָּרֹכֶת Ex. 40, 3, כַּף 33, 22, or with בְּ (*with*), as בֶּעָנָן Lament. 3, 44 *thou coverest thyself with a cloud*, i. e. round about thee, to make thee invisible, בְּכַנְפֵיהֶם Ex. 25, 20; 37, 9; fig. בָּאַף Lament. 3, 43; the person or thing to be covered is put with עַל Ex. 33, 22; 40, 3, which is also the case after the object-accus. has been dropped 40, 3; 1 Chr. 28, 18; 1 Kings 8, 7; seldom with לְ Ps. 140, 8; Lament. 3, 44. — 2. Figur. *to protect, to shelter* (comp. Is. 51, 16, and חָס in connection with כָּסָה), Ps. 139, 13 *in the body of my mother hast thou sheltered me* (not woven), Job 10, 11 being also understood similarly. With this meaning the *part.* סֹכֵךְ is in Ez. 28, 14 *the cherub of consecration, the sheltering*, 28, 16 *the sheltering cherub* (see מִמְשַׁח). סֹכֵךְ Nah. 2, 6 is a noun (which see). The passage in Job 40, 22 is altogether irregular: *the shady bushes shelter him with their protection* (צֵל), where צִלְלוֹ stands for צִלְלָם. — 3. (not used) *to enclose, to embrace, to cover about*, a thing; *to contain;* proceeding from the fundamental signif. *to cover*. See Hif. — 4. (unused) *to be thick, pressed together, to be interwoven*, of a thick forest, of a close multitude of people, of a mass held together, the same meaning in the case of כָּסָה (which see) proceeding from the idea of covering. Deriv. סַךְ, סֹךְ, סֹכֵךְ, שֹׂךְ (=סֹךְ), מָסָךְ, סֻכָּה, doubtfully מְסֻכָּה (which see),

and the proper names סִכּוּת, סֻכּוֹת (doubtful), סְכָכָה.

Pih. I. שׂוֹכֵךְ (= סוֹכֵךְ, *fut.* יְשׂוֹכֵךְ) *to protect* (the bodily structure with an apparatus of bones) Job 10, 11.

Pih. II. (redupl.) סִכְסֵךְ see סָכַךְ II.

Hif. הֵסֵךְ (*part.* מֵסִיךְ an extension of מֵסֵךְ; *inf. c.* הָסֵךְ; *fut.* יָסֵךְ, *ap.* יָסֶךְ) *to cover.* רַגְלַיִם Judges 3, 24, 1 Sam. 24, 4 euphemistically for *to ease oneself* (Targ., LXX, Vulg., Aq.); with בְּעַד *to surround entirely, to embrace, to enclose straitly* (with misfortune) Job 3, 23, comp. גָּדַר אֹרַח 19, 8; שָׂךְ בְּעַד 1, 10 is prop. the same, but with another application; *to enclose*, the sea, with double banks (דְּלָתַיִם) 38, 8; with עַל *to spread out and cover* Ex. 40, 21, *to spread out and protect* Ps. 5, 12; *to afford protection*, with לְ of the person Ps. 91, 4. Deriv. מֵיסַךְ = מֵסַךְ K'tib.

Hof. הוּסַךְ *to be covered*, Ex. 25, 29; 37, 16. Deriv. מוּסַךְ.

The fundamental signification of the stem, even in signification 4, lies also at the basis of the Ar. شَكَّ (to embrace, to cover, to be dense, pressed together) and its numerous derivatives, as is perceptible from סָךְ (which see). The organic root סַךְ is also found in סָג II., ܣܓ, שָׂךְ; on the contrary only in part in נָ־סַךְ II., so far as the idea of *covering* predominates. In other respects we have to compare with the organic root the Greek σ-τέγ-ω, Latin teg-ere, German *decken*, *Dach*, Sanskrit sku; comp. *Pott*, etymologische Forschungen page 243. The meaning *to weave, to intertwine, to interlace, to entwine*, which lies in נָ־סַךְ II., שָׂכַךְ, Aram. סְכַךְ &c., and which has been adopted in Hebrew also, is not expressed in the passages in question.

סָכַךְ II. (Kal unused) *tr.* same as שְׂכַךְ (to שֵׂךְ, שֻׂכָּה) *to stick, to pierce, to cut into a thing, to sting*, Aram. ܣܟ fixit; identical in its organic root סַךְ with תַּךְ (which see), Arab. سَكَّ (to stick into), whence سِكَّة (a stamp, an impression), Hebr. תֹּךְ (so in Ez. 28, 13 to be read for תֹּךְ), with סָכָ־ה I., שָׂכָ־ה I., כָּ־סַח, חָ־שַׂךְ.

Pih. (redupl.) סִכְסֵךְ (*fut.* יְסַכְסֵךְ) *to instigate, incite*, figur. *to stir up*, to arms, Is. 19, 2 (Aq., Syr., Targ., Vulg.) *and I incite Egypt against Egypt*, i. e. I stir up a civil war; 9, 10 *and he will arouse his enemies.*

סֹכֵךְ (from סָכַךְ I.) *m.* Nah. 2, 6 according to *Kimchi: a shed, a protecting cover, a storming cover*, vinea, testudo, an instrument of war used by besiegers in storming cities; but as the passage in question speaks of defenders, we can only understand by it a thing protecting the breaches in walls, covering the bareness of the fortifications, or *the men who protect.*

סְכָכָה (*enclosure, hedging about*) *n. p.* of a city in the steppe of the Jndah-territory Josh. 15, 61.

סָכַל (Kal not used) *intr.* transposed from כָּסַל (which see) prop. *to be thick, fleshy, fat*, hence figurat. as in the case of that verb, *to be stupid, dull, foolish;* cognate in sense טָפַשׁ, שָׁמֵן; Aram. סְכַל, ܣܟܠ the same. Its distinction from שָׂכַל (Aram. סְכַל) *to be intelligent* readily appears in this, that שָׂכַל is a farther development of שָׂכָה; while סָכַל is transposed from כָּסַל. Comparison with the Arab. سقه, ثكثك &c., which mean *to be senseless, foolish*, should be rejected, because these agree with שָׁגָה, שָׁגַע. Deriv. סָכָל, סֶכֶל, סִכְלוּת (שִׂכְלוּת).

Nif. נִסְכַּל *to shew oneself foolish, to act foolishly*, with עַל 2 Chr. 16, 9; *to do wickedly*, 2 Sam. 24, 10; *to sin* 1 Sam. 13, 13.

Pih. סִכֵּל (*fut.* יְסַכֵּל) same as הוֹלֵל *to make foolish, to change into silliness*, עֵצָה 2 Sam. 15, 31, דַּעַת Is. 44, 25.

Hif. הִסְכִּיל *to commit folly, to act foolishly* Gen. 31, 28 with the addition of עֲשׂוֹ; 1 Sam. 26, 21; Aram. אַסְכֵּל, ܐܣܟܠ.

סָכָל *m.* same as כְּסִיל *a fool*, oppos. to חָכָם Eccles. 2, 19; *one devoid of under-*

standing 10, 3, *one irrational*, *senseless* Jer. 4, 22, an appos. to בָּנִים; *subst. folly* 5, 21; Aram. סָכֵל, סַכְלָא, ܣܟܠܐ the same.

סֶכֶל *m. folly*, *unreasonableness*, hence *lowness*, concrete *low ones*, Eccles. 10, 6, parallel עֲשִׁירִים.

סִכְלוּת *f. folly* Eccles. 2, 3; 7, 25; once שִׂכְלוּת 1, 17; Aram. the same.

סָכַן I. (*part. m.* סֹכֵן, *fem.* סֹכֶנֶת; *fut.* יִסְכּוֹן, before Makkeph יִסְכָּן־) *tr.* 1. *to carry on*, an employment, *to do*, *to execute*, *to perform*, the office of a courtier; hence סֹכֵן Is. 22, 15 *a house-steward*, *administrator*, *manager* (Targ.), more exactly determined by אֲשֶׁר עַל־הַבַּיִת; conseq. *the master of a house*, who is set over the royal palace and guides the collective affairs of the court, perhaps with the rank and authority of the French major-domos; סֹכֶנֶת 1 Kings 1, 2 4 *a female administrator*, *manager*, *stewardess of a house*, with the accessory idea of *an attendant*, *keeper*. Hence סָכַן with עַל *to have the charge* or *administration of a thing*, i. e. to manage, to carry it on as סֹכֵן, Job 22, 2 *therefore the intelligent carefully watches over them* (עָלֵימוֹ i. e. עַל־דְּרָכָיו). — 2. Figurat. *to perform* = *to bring advantage*, *gain*, *profit*, as the result of management, with לְ of the person Job 22, 2 *does a man act for God?* i. e. does he bring חֵפֶץ or בֶּצַע to him 22, 3; on the contrary the construction with עַל belongs there to the first meaning; *absol.* לֹא יִסְכּוֹן 15, 3 *what is not of use*, parallel לֹא־יוֹעִיל; 34, 9 *man gets no gain.* יִסְכָּן־ 35, 3 belongs to סָכַן III. In מִסְכֶּנֶת, סָכַן = כָּנַס.

Hif. הִסְכִּין (*inf. constr.* הַסְכֵּן) like Kal, *to perform*, *to manage*, absol. Num. 22, 30 *have I then ever managed in such a way to thee?* i. e. have I acted in such a way? With accus. of the object Ps. 139, 3 *and thou hast controlled and inspected all my ways.* With עִם פְּ׳ *to have to do with one* (in a common affair), i. e. to have intercourse with him Job 22, 21.

The stem is closely connected with סָגַן, and the Arab. شَجَنَ *to carry on*, *to execute* can alone be identical with it, not سكن = שָׁכֵן. Such a meaning as *to dwell*, *to be stopped*, *to be wont*, *to be familiar* &c. appears in no passage. The organic root is סָ־כַן, existing also in כָּן, כַּן with the meaning *to prepare*, *to perform*, *to execute*, as is also in קָנָ־ה II.

סָכַן II. (Kal not used) *to be bowed*, *to be low*, *to be poor;* identical in its organic root סָ־כַן with that in כָּנַ־ע, Aram. גְּנָ־א, ܓܢܐ, Hebr. חָנָ־ה I., עָנָ־ה III., חָן, חַן; Arab. سَكُنَ to be poor, needy, reduced. Deriv. מִסְכֵּן, מִסְכֵּנוּת.

Puh. סֻכַּן (*part.* מְסֻכָּן) *to be impoverished*, *reduced*, hence the *part. one impoverished* or *poor* Is. 40, 20, if it be not a denomin. from מִסְכֵּן (which see).

סָכַן III. (*fut.* יִסְכֹּן) *tr. to cut into*, *to pierce*, into a thing, hence *to endanger* Job 35, 3; identical in its organic root סָ־כַן with that in חָנָ־ה II. (to חֲנִית), קָן (to קָנִין), Aram. קָן, ܩܢ (to bore through), Ar. قَانَ (to pierce through), Sanskrit khan fodere, Pers. kenden &c.

Nif. נִסְכַּן (*fut.* יִסָּכֵן) *to cut oneself*, *to be wounded*, *endangered*, with בְּ *with* a thing Eccles. 10, 9 (LXX, Vulg.). This meaning is frequent in Aramaean.

סָכַר I. (Kal not used) *tr.* same as סָגַר *to close*, the mouth, *to stop up*, a spring, Arab. سكر to dam, Aram. סַכֵּר for the Hebr. אָטַם, Syr. ܣܟܪ, to reduce to a strait, whence the modern Hebrew אַסְכָּרָא angina; Maltese sakkar the same; sakkara a bolt.

Nif. נִסְכַּר (*fut.* יִסָּכֵר) *to be shut* Gen. 8, 2; Ps. 63, 12.

Pih. סִכַּר same as סִגַּר *to deliver* or *give up*, בְּיַד פְּ׳ Is. 19, 4. But this signification proceeds from another fundamental idea than סִגַּר.

סָכַר II. same as שָׂכַר (which see) Ezr. 4, 5.

סָכַת (Kal not used) *intr. to be calm, to be still, to be silent* = שָׁקַט, Ar. سَكَتَ to be dumb. From this the Rabbins have incorrectly derived סִכּוּת Am. 5, 26, the name of an idol, prop. *dumbness.*

Hif. הִסְכִּית (*imper.* הַסְכֵּת) *to observe silently* Deut. 27, 9; hence in modern Hebrew = הֶאֱזִין, הִקְשִׁיב.

סַל (*pl.* סַלִּים, *constr.* סַלֵּי, from סָלַל II.) *m. a basket, a wicker-basket*, i. e. made of rods, for bread or flesh Gen. 40, 17; Ex. 29, 3 32; Judges 6, 19; Aram. סִלָּא, סִלְּתָא, ܣܠܐ, Arab. سَلَّة, Zab. ܣܠܬܐ.

סֵל (from סָלָה II. after the form שֵׁם, עֵץ, יֵשׁ, רֵעַ, אֵל from שָׁמָה, עָצָה, יָשָׁה, רָעָה, אָלָה, which have arisen from longer forms, as e. g. קֵצֶה; constantly with *a* of motion סֶלָה, where ֵ is shortened into ֶ like ָ into ַ in this case, and ַ even passes into ֶ in הֶרָה) *m.* prop. *section, end, pause* (of the song), with *a* of motion סֶלָה prop. *to the end* i. e. *ended*, like סִלּוּק pause, end, in the system of accents. This technical expression occurring 71 times in the Psalms and thrice besides (Hab. 3, 3 9 13) stands at the end of a verse or poem, or at the close of a strophe, to denote the pause or end Ps. 7, 6; 20, 4; 21, 3, or entirely at the end Ps. 3. 9. 24. It occurs but 4 times in the middle of a verse Ps. 55, 20; 57, 4; Hab. 3, 3 9, where its displacement from the close of the verse is still perceptible. The expression may refer mainly to the musical accompaniment.

סָלָא (Kal not used) *intrans.* same as דָּלָה I. and סָלָה I. *to move to and fro, to waver*, hence *to rock*, metaphor. *to hang, to hang down.* This does not connect with the idea of *heaving, drawing up on high, elevating.* Figur. like דָּלָה, דָּלַל *to be slack, wavering, tottering, decaying, miserable, unfortunate.* Deriv. the proper name סָלוּא.

Pih. סִלָּא (not used) *to weigh, to weigh off*, cognate in sense with שָׁקַל. Deriv. the proper name סַלּוּא or סַלָּא.

Puh. סֻלָּא (*part.* מְסֻלָּא) *to be weighed*, with בְּ *with* Lament. 4, 2.

סִלָּא (= סִלָּה, from סָלַל) *f.* same as מְסִלָּה *a highway* in Jerusalem 2 Kings 12, 21. By it is meant the way going from the Jaffa gate with steep descent leading crosswise through the city, and then ascending to a bank at Haram-Area (הַמְסִלָּה הָעוֹלָה 1 Chr. 26, 16); it is the present *David-street.*

סַלָּא see סַלּוּא.

סָלַד (Kal not used) *intrans.* prop. *to glow, to burn*, as in modern Hebrew and Talmudic, which are already compared by Saadia, Ibn G'anâch and Kimchi; hence *to be violently moved* or *excited* (a usual metaphor, comp. also בָּעָה), modern Hebrew *to beg strongly* (Jozeroth 105, 3) and סֶלֶד the most urgent begging (ibid. 110, 2); metaph. *to exult, to leap up with joy*, in mod. Hebrew the same, therefore סֶלֶד exultation; comp. Ar. صَلَدَ to leap up joyfully, to exult, prop. to be strongly moved; hence زلط to go about quickly, زَلِزَ to move violently. Deriv. the proper name סֶלֶד.

Pih. סִלֵּד (*fut.* יְסַלֵּד) *to exult, to rejoice with strong excitement*, Job 6, 10 (Targ., LXX) *and I might exult in the pain, which he* (God) *does not spare.*

סֶלֶד (*exultation*) *n. p. m.* 1 Chron. 2, 30.

סָלָה I. (Kal not used) *intr.* same as סָלָא, זַל, דַּל I., דָּלָה I., *to wave to and fro, to shake*, of branches, twigs, old men; hence *to rock to and fro*, of what is weighed (see Puh.); figur. *to be tottering, slack, miserable.*

Puh. סֻלָּה (*fut.* יְסֻלֶּה) same as סֻלָּא *to be weighed*, Job 28, 16 19.

סָלָה II. (2 *pers.* סָלִיתָ) *tr.* same as סָלַל III. (which see) *to stick, to cut, to tear*, into a thing, cognate in sense with נָאַץ, נָעַץ; figur. (like נָאַץ) *to contemn, to despise, to reject* Ps. 119, 118; then like other verbs with the same fundamental idea, *to cut off, to conclude, to*

end; comp. Aram. סְלִי, סְלָא, ܣܠܐ the same, whence סִלְוָא *a thorn, splinter,* ܣܠܝܬܐ a point; deriv. סֵל (with *a* of motion סֶלָה) which see.

Pih. סִלָּה *to reject, to disdain, to thrust away,* Lament. 1, 15, comp. זַל in this sense. Derivat. the proper names סַלַּי, סַלּוּ.

The organic root of the stem סָל־ה is also in חָ־סַל, גָ־זַל, אָ־צַל, נָ־צַל, Ar. خَصَلَ.

סֶלָה see סֵל.

סַלּוּ (*contempt, rejection;* from סָלָה II.) *n. p. m.* Neh. 12, 7; instead of which is סַלַּי elsewhere.

סָלוּא (from סָלָא; *a miserable, unfortunate one*) Num. 25, 24.

סַלּוּא (from סָלָא in Pih. *a weighed, dear one*) *n. p. m.* 1 Chr. 9, 7; סַלָּא Neh. 11, 7.

סַלּוֹן (*plur.* סַלּוֹנִים, from סָלַל) *m. a thorn, prickle,* Ez. 2, 6, coupled with סָרָב, like שָׁמִיר with שַׁיִת, דַּרְדַּר with קוֹץ; comp. Aram. סִלְוָא (thorn, thorn-bush), סִלְתָא (palm-thorn), Arab. سلال the same. See סָלָה II.

סִלּוֹן *m.* the same Ez. 28, 24, of which מַמְאִיר (pricking) is said.

סָלַח (*fut.* יִסְלַח, once אֶסְלוֹחַ Jer. 5, 7 K'tib, where perhaps לִסְלוֹחַ was originally written; *inf. constr.* סְלֹחַ; *part.* סֹלֵחַ) *tr.* prop. *to separate, to divide, to loosen,* figur. *to untie sin,* i. e. *to do it away* or *forgive it,* with dative of the person Num. 30, 13, Deut. 29, 19, and לְ of the object Ex. 34, 9, Num. 14, 19; sometimes *absol.* 14, 20. Deriv. סְלִיחָה.

Nif. נִסְלַח *to be forgiven, pardoned,* with לְ of the person Lev. 4, 20; 5, 13; Num. 15, 25.

Pih. סִלַּח (not used) *to forgive often* or *constantly.* Deriv. סַלָּח.

The objective fundamental signification of the stem סָלַח (Aram. סְלַח) is *to divide, to split off,* as in the Arab. سَلَعَ (to split), Aram. תְּלַח, ܨܠܚ, Hebrew צָלַח. The organic root סָ־לַח lies also in לָח, פָּ־לַח, פָּ־לַג, מָ־לַק, חָ־לַק, בָּ־לַק (לוּחַ) II. &c.

סַלָּח *m. forgiver* Ps. 86, 5.

סַלַּי (after the form זַכַּי from סָלָה II.; *a rejecter* viz. *Jah is*) *n. p. m.* Neh. 12, 20.

סְלִיחָה (*pl.* סְלִיחוֹת) *f. forgiveness, pardon* Dan. 9, 9; Neh. 9, 17.

סָלַךְ (not used) *intr.* same as הָלַךְ (which see); Arab. سلك the same. Derivative

סַלְכָה (*wandering*) *n. p.* of a locality in the extreme eastern boundary of Bashan Deut. 3, 10, Josh. 13, 11, which was assigned to Gad 12, 5; 1 Chr. 5, 11. The place still exists by the name of *Zalchat* (صلخت or صرخد) seven hours east of Bostra (*Burckhardt* p. 180), and appears in Arabic writers also.

סָלַל I. (only *part. f.* סְלוּלָה, סְלֻלָה; *imp. pl.* סֹלּוּ, with *suff.* סָלּוּהָ; *fut.* יָסֹל, *pl.* יָסֹלּוּ) prop. same as תָּלַל *to heighten, to heap up, to tower up, to pile up, to pile,* hence 1. *tr. to cast up, to prepare,* a way, a street, דֶּרֶךְ Jer. 18, 15, אֹרַח Prov. 15, 19, מְסִלָּה Is. 62, 10; absol. 57, 14. Here belongs also Ps. 68, 5 *cast up, cast up the way* (מְסִלָּה) *for him who rides along through the deserts,* i. e. a suitable way for the divine march, as is done for worldly rulers (Mos. *Chiquitilla*); it is not necessary here to assume a meaning *to praise, to exalt* (Ibn Esra). Farther *to cast up,* a dam, χῶμα (דֶּרֶךְ, אֹרַח = סֹלְלָה). Fig. with עַל of the person Job 19, 12; 30, 12, comp. also רוּם Is. 49, 11; *to heap* or *pile up* (sheaves, corpses) Jer. 50, 26 (Jos. Kimchi). Derivat. סֹלְלָה, מְסִלָּה, מַסְלוּל, סִלָּא = סִלָּה. — 2. (not used) *intr. to mount up, to rise up,* cognate in sense with עָלָה; derivat. סֻלָּם.

Pih. (redupl.) סִלְסֵל (*imp.* with *suff.* סַלְסְלֶהָ) *to heighten greatly,* i. e. *to exalt, to esteem highly,* wisdom Prov. 4, 8 (Ibn Esra, Kimchi), hence coupled with רוֹמֵם. According to the LXX: *to surround with a wall* (סֹלְלָה), = the following חִבֵּק; ac-

cording to *Rashi: to twine round, to embrace*, from סָלַל II.; explanations which have much in their favour.

Hithp. הִסְתּוֹלֵל see סָלַל III.

סָלַל II. (not used) *intr. to interweave, to interlace*, rods, twigs, tendrils (for a basket); cognate in sense with טָנָא (to טֶנֶא); ident. in its organic root סַל with אָ־זַל (to מְאוּזָּל Ez. 27, 19, which *Rashi* translates *a web, a thing spun*), Targ. and Talm. אֲ־זַל *to weave, to spin*, whence אַזְלוֹי, אַזְלָא *a weaver*, אַזְלָא *a web*, אוּזְלָא *a net*, אֱזוּלְתָּא *a bundle, a binding*, עֲ־זַל in the Targ. for טָוָה, Syr. ܥܙܠ, Arab. غَزَلَ. Deriv. סַל.

Pih. (redupl.) סִלְסֵל properly *to weave strongly into one another*, metaphor. *to twist around, to embrace*, or *to treat of a thing often* Prov. 4, 8 (Rashi). Deriv. סַלְסִלָּה (LXX, Vulg.).

סָלַל III. (not used) *trans.* same as סָלָה II. *to cut into, to stick into*, a thing, metaphor. *to pierce against a thing, to resist, to strive against*, comp. מָרַד and מָרָה I.; deriv. סִלּוֹן, סַלּוֹן.

סָלַל IV. (not used) *intrans.* same as סָלָא, סָלָה I. *to wave to and fro*, of branches, shoots; comp. זַל, דַּל I. Deriv. סַלְסִלָּה.

סֹלְלָה (*pl.* סֹלְלוֹת, from סָלַל I.) *f. a wall* heaped up Jer. 32, 24; 33, 4; hence שָׁפַךְ ס׳ with עַל 2 Kings 19, 32, Jer. 6, 6, or אֶל 2 Sam. 20, 15.

סָלַם (not used) see סֻלָּם.

סֻלָּם (from סָלַל I.) *masc. a stair-case, ladder, steps*, Gen. 28, 12, for which is מְסִלָּה in 2 Chr. 9, 11 (LXX, Vulg.); Ar. the same. In the other Semitic languages this word is likewise to be derived from סַל and not from סָלַם.

סַלְסִלָּה (only *pl.* ־לּוֹת, from סָלַל IV.) *f.* = זַלְזַל *a tendril, a twig*, of the vine, Jer. 6, 9 *turn thy hand as a grape-gatherer upon the tendrils.* The explanation = סַלִּים from סָלַל II. (LXX, Vulg.) is unsuitable.

סָלַע I. (not used) *intr. to be heavy, weighty* (*Fürst*, Conc. s. v.), cognate in sense with שָׁקַל, סָקַל, proceeding from the idea of *weighing*, conseq. being = in its organic root to סָלָא, סָלָה, סַל IV.; hence the Targ. סְלַע for the Hebr. שֶׁקֶל. But as the heaviness and weight of a סֶלַע (Is. 32, 2) are specially noticed, and the characteristic of the derivative noun is on the whole hardness (Jer. 5, 3; Neh. 9, 15) and firmness, against which something is dashed in pieces (Ps. 137, 9); as the expression is also applied to a stony, hard soil (Am. 6, 12): it can only have meant at first *to be hard, firm;* and may be connected in its organic root סַל־ע with that in בָּ־זַל (which see). Derivat. סֶלַע.

סָלַע II. (not used) *intr. to swallow, to gulp*, Targ. for בָּלַע; *to consume, to eat away;* ident. in its organic root סָ־לַע with בָּ־לַע, לָע. In Targumic there is also formed from this stem the Pael סַלְעֵם. Arab. سَلَعَ, سَلْعَفَ. Derivative סָלְעָם.

סֶלַע (in pause סָלַע, with *suff.* סַלְעִי, *pl.* סְלָעִים; from סָלַע I.) *masc.* 1. *a rock* (from its hardness), which a hammer dashes in pieces Jer. 23, 29, on which enemies knock children to pieces Ps. 137, 9; applied to a stony, hard soil Am. 6, 12. Fig. the hard, defiant face of the bold is compared with it Jer. 5, 3. To סֶ׳ are applied סָעִיף (cleft, rent) Judges 15, 8, צָחִיחַ (nakedness, baldness) Ez. 24, 7, חֲגָו (ravine, hollow) Ob. 3, נָקִיק (fissure) Jer. 13, 4; and it is used as the image of a volcanic mountain 51, 25. Certain rocks lying on mountains had peculiar designations Judges 15, 11; 20, 47; 1 Sam. 23, 28; and there safety was sought. Hence it denotes also *protection, security*, applied to God 2 Sam. 22, 2, Ps. 42, 10, or to men Is. 31, 9. — 2. a designation of Edom, which abounds in rocky hollows Is. 42, 11; Ob. 3; Jer. 49, 16; Num. 24, 21; specially a *proper name* of its metropolis Is. 16, 1, commonly הַסֶּלַע (with the article) Judges 1, 36, 2 Kings 14, 7, Greek *Πέτρα*,

αἱ Πέτραι, in the middle ages the *vallis Mosis*, now وادى موسى. *Petra* lay between the southern point of the Dead Sea and the extremity of the Elanitic gulf, in a valley shut in by lofty rocks (*Robinson*, Palestine II. p. 514. 573).

סָלְעָם (from סָלַע II. with the termination ־ָם) *masc.* the name of an edible locust Lev. 11, 22, so called from consuming, like יֶלֶק.

סָלַף (Kal unused) *tr.* 1. prop. same as שָׁלַב (to join or fit into one another, Aram. שְׁלַב, hence Pael to bind, to attach), therefore *to turn*, *weave*, *fold* or *wind together*, cognate in sense with עָבַת, עָוַת, עָבַט, לָ־פַת, לָ־בַט &c., and connected in its organic root סָ־לַף with חָ־לַף II., כָּ־לַב I. (which see); Aram. סְלַף to be twisted, crooked, Ar. سلف (to turn, to turn up, a field); and for the organic root comp. the Aram. לַף, ܠܦ to knot to, to bind, to entwine. — 2. Figur. *to make twisted*, *entangled*, *perverse*, *crooked*, or *to act* so; cognate in sense עָקַל. Deriv. סֶלֶף.

Pih. סִלֵּף (*fut.* יְסַלֵּף) *to pervert*, *to wrest*, דְּבָרִים Ex. 23, 8; Prov. 22, 12; *to corrupt*, דֶּרֶךְ 19, 3; *to overthrow*, אֵיתָנִים Job 12, 19; *to precipitate*, with לְ *into* a thing Prov. 21, 12, *to cause to fall* 13, 6, where חַטָּאת is for אַנְשֵׁי ח׳. Comp. in this sense עִוָּה Lament. 3, 9, הֶעֱוָה Job 33, 27, הָפַךְ Prov. 12, 7.

סֶלֶף *masc. perverseness*, *viciousness*, Prov. 11, 3, opposite תֻּמָּה.

סְלִק (3 *plur.* סְלִקוּ) *Aram. to go up*, Dan. 2, 29; 7, 3; Esth. 4, 12; see נְסַק, of which the Af. is הַסִּיק, הַנְסָקָה, the Hof. הֻסַּק.

סָלַת (not used) *intr.* properly *to be rubbed to pieces*, *crushed*, *ground*, of grain, hence *to be fine*, cognate in sense with דַּק, a similar verb-idea lying at the basis of אָבַק, קֶמַח, עָפָר; Ar. سلت *to rub*, *bruise* or *divide* generally; Talm. סְלַת *to cut in pieces*, wood, whence סִלְתִּין pieces of wood. Derivative

סֹלֶת (with *suff.* סָלְתָהּ, from סָלַת) *f.* (Ex. 29, 40 *masc.*) *fine* (pure) *meal*, i. e. what is best ground Lev. 2, 5; 7, 12; Num. 7, 13; ס׳ חִטִּים Ex. 29, 2 *fine flour of wheat;* in קֶמַח סֹלֶת Gen. 18, 6 ס׳ is in apposition. A derivation from סָלַל IV. is not linguistically justified; and no comparison with *πάλη* (fine meal) from *πάλλω* should therefore be regarded.

סַם (only *pl.* סַמִּים from סָמַם) *masc. an aromatic*, of plants and mixtures (*φάρμακον*) Ex. 25, 6; 30, 7; Lev. 4, 7; Aram. סַם, ܣܡܐ the same, and also poison.

סַמְגַּר נְבוּ *n. p.* of a distinguished Chaldean at the court of Babylon (*Kimchi*) Jer. 39, 3. But as נְבוּ stands at the end of the proper name contrary to all analogy, and in the 13th verse ס׳ ought to be an official name, it is better to join נְבוּ with what follows, taking סַמְגַּר as a name of office. סַמְגַּר is thought to have arisen from סַם, Pers. جام (a cup), and גַּר, Pers. گر; conseq. *cupbearer* = רַבְשָׁקֵה; but see שַׁמְגַּר.

סָמַד (unused) *intr. to be knotted in one another*, *to be hard*, *firm*, Ar. سمد to twist together; comp Hebrew צָמַת, Ar. صمت. Hence

סְמָדַר (after the form צְלָצַל; *pause* ־דָר, *c.* סִמְדַּר, *pl.* סִמְדָּרִים, from סָמַד with the termination ־ַר) *m. the first bud* or *fruit*, *the bulb*, of the vine Song of Sol. 2, 13 15; 7, 13; so called from its hardness; different from בֹּסֶר and נִצָּה. More frequent in the Mishna, where it means the incipient fruit; in the Zabian also the buds of blossoms.

סָמָה (not used) *tr. to mark*, *to draw* = סָם (סוּם) where the comparison is also given. From the reduplicated form of this stem comes the proper name סִסְמַי.

סָמַךְ (*fut.* יִסְמֹךְ) *tr.* same as תָּמַךְ *to support*, *to lean*, with accus. of the object and עַל *upon* Lev. 1, 4; 3, 2 8; סָ׳ יָד עַל־הַקִּיר Am. 5, 19 *to lean* (to support or press) *the hand upon the wall;* hence omitting the object-accus. like an

intr. סָמְכָה חֵמָה עַל Ps. 88, 8 *the wrath lies upon*, i. e. lies hard upon. The fundamental signification *to press upon a thing*, i. e. *to lay firm hold of a thing*, is still perceptible in סָ׳ אֶל Ez. 24, 2, where it means *to cast oneself in a hostile manner upon a thing*. Fig. (with or without יָד Ps. 37, 24) *to strengthen*, Is. 63, 5, with accus. of the person *to lend strength* 59, 16; *to invest*, with a double accus. Gen. 27, 37; סוֹמֵךְ of God, Ps. 37, 17 and 145, 14 *a firm, unshaken one*, יֵצֶר (in mind) Is. 26, 3, hence = נָכוֹן Ps. 112, 8; סָ׳ נֶפֶשׁ *to strengthen the person* 54, 6; סְמוּכִים לָעַד *established for ever* 111, 8; סֹמְכִים Ez. 30, 6 *auxiliary troops*, properly the supporting. Deriv. סֶמֶךְ in the proper name סְמַכְיָהוּ, יִסְמָךְ in the proper name יִסְמַכְיָהוּ, סָמָךְ in אֲחִיסָמָךְ.

Nif. נִסְמַךְ (*fut.* יִסָּמֵךְ) *to be supported, upheld*, or reflex. *to support oneself*, with עַל Judges 16, 29; Is. 36, 6; fig. *to trust*, with עַל Is. 48, 2; Ps. 71, 6; 2 Chr. 32, 8.

Pih. סִמֵּךְ (*imp. pl.* with *suff.* סַמְּכוּנִי) prop. *to stay*, hence *to refresh* Song of Sol. 2, 5 = סָעַד.

The stem סָמַךְ, which also exists in תָּמַךְ (which see), Aram. סְמַךְ, ܣܡܟ (to support, to put on, to lean, hence סַמְכָא threshold, ܣܡܟܐ for אֶדֶן), is quite synonymous with סָעַד; the org. root סָ־מַךְ, תָּ־מַךְ lies also in the Aram. דְּ־מֹךְ, ܕܡܟ (to sleep) prop. = שָׁכַב. In the Talmud *to lean upon a thing, to be near*, אַסְמַכְתָּא a leaning upon.

סָמָךְ see אֲחִיסָמָךְ.

סֶמֶךְ see סְמַכְיָהוּ.

סְמַכְיָהוּ (from סֶמֶךְ and יָהוּ: *Jah is a support*) *n. p. m.* 1 Chr. 26, 7. סֶמֶךְ is also the name of the letter ס, changed into סָמֶךְ on account of its old appellation (*sa*).

סָמַל (not used) a stem adopted for סֵמֶל and סֶמֶל; according to some transposed from צָלַם (which see), מָשַׁל II. with the meaning *to make like, to copy;* but it is better with *Fürst* (Conc. s. v.) to assume סָם (סוּם) as the stem. Derivative

סֶמֶל (in pause סָ׳, from סָם with the termination ־ֶל, see סוּם) *m. a likeness, image*, of a thing, *an idol*, Deut. 4, 6, 2 Chr. 33, 7 15, especially of Aschera; פֶּסֶל הַסֶּ׳ *an idol hewed out of stone* 33, 7.

סֵמֶל *m.* Ez. 8, 3 5 same as סֶמֶל.

סָמַם (not used) *intr.* 1. *to smell, to be fragrant*, Arab. شمّ prop. to breathe forth, of plants; ident. in its organic root with that in נָ־שַׁם, בָּ־שַׁם, Aram. בְּ־סַם, ܒ־ܣܡ, Ar. بَ־شَمَ. Deriv. סַם. — 2. (not used) to give out a sharp, penetrating smell, spoken of poisonous plants or poisonous mixtures; Aram. סַם, ܣܡ the same, for which the Ar. سمّ, Hebr. שַׂם.

סָמַן (not used) *tr. to mark, to designate, to determine*, Coptic ⲥⲙⲏ; probably an elongated form of סָם belonging to סֶמֶל, and identical in its organic root with שָׁמ־ה belonging to שֵׁם, and with סָמָה, Greek σημαίνω; comp. Aram. סְמַן and the noun סִמָּן; on the contrary the organic root of זָמַן is זָ־מַן.

Nif. נִסְמַן *to be determined, marked off*, of a field. Deriv. the noun נִסְמָן.

סָמַר *intr.* 1. *to stand erect*, of the hair, bristles, סָ׳ בָּשָׂר Ps. 119, 120 out of סָ׳ שַׂעֲרַת בָּשָׂר (comp. Job 4, 15) *the hair of the body stands on end*, from fear; horrere, φρίσσειν. For the organic root סָ־מַר we have to compare that in אָ־מַר (to stand erect, to be prominent, projecting), תָּ־מַר eminere, יָ־מַר II. (to stretch forth). Derivat. סָמָר. — 2. *to stand forth, to project with a point*, of a peg, nail, tack, to hang a thing on. Deriv. מַסְמֵר, מִסְמֵר, מַסְמֶרֶת, מִסְמֶרֶת.

Pih. סִמַּר (*fut.* יְסַמֵּר) *to stand strongly erect*, שַׂעֲרַת בָּשָׂר Job 4, 15.

סָמָר *adj. m. bristling, rough*, ὀρθόθριξ, of יֶלֶק, i. e. of the locust after its third skin, when the wings are still covered with the rough, horny hide Jer. 51, 27 which it strips off Jo. 2, 16.

סָנָא (not used) *intr.* same as סָנָה *to be prickly, pointed;* figur. *to be injured*,

hated, comp. שָׂנֵא, Aram. סְנָא, ܣܢܐ; ident. in its organic root with סָן (see סוּן). Deriv. the proper names סְנוּאָה and

סְנָאָה (from סָנָא; *thorn-hedge*) *n. p.* of a city in Judah Ezr. 2, 35; with the article Neh. 3, 3.

סַנְבַלַּט (Aryan) *n. p.* of a Persian satrap of Samaria at the time of Nehemiah under Artaxerxes Longimanus Neh. 2, 10; 4, 1; 6, 1 seq.; 13, 28; whose actions and fortune are put by Josephus into another time (Antt. 11, 7, 2; 8, 1 seq.). The syllable סַנ־, which appears also in סַנְחֵרִיב and in σανα-, is the Sanskrit prepos. *sam*, Greek συν, *with*, and בַּלַּ־ט is agreeably to the Sanskr. strength, power, heroic courage; i. e. together, a strong one, hero.

סָנָה (not used) *tr. to pierce, to sting*, or *intr. to be pointed, sharp*, of thorns, crags; ident. in its organic root with סָנָ־א, שָׂנֵ־א, שָׁן, זָן II., אָ־זַן, צַן &c.; Ar. سَنَّ. Deriv. סְנֶה and the proper name סֶנֶה.

סְנֶה (*pl.* modern Hebrew סְנָאִים) *m. thorn-bush, thorn-briars* Ex. 3, 2 seq.; hence God is called שֹׁכְנִי סְנֶה Deut. 33, 16 with reference to the narrative in Exodus. Syr. ܣܢܝܐ the same, Arab. سَنَا senna.

סֶנֶה (*pointed rock*) *n. p.* of a rock over against Michmas 1 Sam. 14, 4, connected with סְנֶה and with סִינַי, סְנָאָה.

סַנָּה (from סָנַן Pih. I.) *f. instruction, precept*, or *writing* (which proceeds in other cases also from the fundamental signification *to pierce into*), Arab. سُنَّة the same; only in the name קִרְיַת סַנָּה Josh. 15, 49, i. e. town where the sacred books were written or from which priestly instructions and precepts issued, = קִרְיַת סֵפֶר 15, 15 16 and דְּבִיר Judges 1, 11; also ident. with the proper name סַנְסַנָּה Josh. 15, 31. See דְּבִיר 2 and סֵפֶר.

סְנוּאָה (from סָנָא; *the violated*) *n. p. f.* Neh. 11, 9 (with the article).

סַנְוֵר (only *pl.* ־ֵרִים, from סָוַר or סָנַר; see under סָנַר) *m. blindness* Gen. 19, 11, 2 Kings 6, 18, prop. a veiling, covering, or hollowness; הִכָּה בְסַ׳ *to smite with blindness* ibid.

סַנְחֵרִיב *n. p.* of an Assyrian king 714-696 B. C., who was slain by his two sons in the temple of Nisroch 2 Kings 18, 13-20; 19, 16-26. Of his ill-fated expedition against Judah and Egypt Isaiah ch. 36 and 37 speaks. The orthographies Σενναχηρίμ, -χηρείμ Σεναχήριβος, Σαναχάριβος in the LXX, Josephus, Berosus, Herodotus lead to the derivation from san i. e. *with* (συν), hari *the lion*, and bha (part. of bhâ) i. e. *appearing*, so that san-hari-bha means *appearing like a lion, a lion-like man*. See *Ph. Luzzatto*, le Sanscritisme &c. (Padua 1849. 8) p. 32. On Sennacherib comp. Berosus apud Euseb. Armen. I. p. 42. 43.

סָנַן (not used) *tr.* same as סָנָה I. (to סְנֶה and סֶנֶה), סָן II. and שָׁן (which see), *to pierce, to cut in*, hence *to make pointed* or *sharp*.

Pih. I. סִנֵּן (not used) *to pierce*, figur. *to inculcate, to impress*, doctrines, precepts, like שִׁנֵּן Deut. 6, 7, then *to teach* generally. Deriv. the proper name סַנָּה.

Pih. II. סִנְסֵן (redupl., not used) 1. *to be very sharp* or *pointed*, of the branches of the palm consisting of points, the Ar. سِنّ meaning tooth and twig. Deriv. סַנְסַן. — 2. same as Pi. I. *to inculcate, to instruct*. Derivat. the proper name סַנְסַנָּה.

סַנְסַן (from סָנַן Pih. II., only *pl.* סַנְסִנִּים) *m. a pointed twig of the palm* Song of Sol. 7, 9, if it be not a mere collateral form of זַלְזַל (which see); Syr. ܣܢܣܢܐ for ܣܢܣܢܐ twig, basket, Ar. سنّ twig from سَنَّ to be sharp or pointed.

סַנְסַנָּה (from סָנַן Pih. II.) *f.* same as סַנָּה, and *n. p.* of the same city in Judah Josh. 15, 31.

סָנַף (not used) *tr.* same as זָנַב (which

see) *to waddle*, *to move to and fro*, *to wave* (*Fürst*, Conc. s. v.); deriv. סְנַפִּיר.

סְנַפִּיר (from סָנָף, *constr.* סְנַף, with the noun-ending ־ִיר, see ר) *m. a fin.* Lev. 11, 9, Deut. 14, 9, so called from its waving motion; comp. Arab. شَنْفَار agilis, celer, شِنْفَارَة alacritas.

סָנַר (not used) *tr.* (according to *Fürst*, Conc. s. v.) *to bore*, *to hollow* (connected with צָנַר, which see), from which a Pihel-form סִנְוֵר may have been developed with the insertion of a Vau, like שַׁחֲוָה, טַחֲוָה from שָׁחָה, טָחָה. The Syr. ܣܢܘܪܐ *a helmet* is so called from its being hollowed out. But it is better to take for the noun סַנְוֵרִים a stem סָוַר with the fundamental signification *to cover*, *to veil*, which was in Pihel סִנְוֵר with *Nun* inserted. On סָוַר comp. צָמַר to cover or veil around, Ar. صفر (prop. *to cover* or *veil*, then to hide; comp. ظُفْر a covering, صافِر a thief).

סָס *m. a moth*, *a wood-louse* Is. 51, 8, called from סוּס *to corrupt*, *to extinguish*, *to overthrow;* comp. Aram. סָסָא, ܣܣܐ, Ar. سُوس, Malthese sûs, Greek σής.

The stem of it is סָס (סוּס) *to rub in pieces*, *to destroy*, comp. Arab. شَاص defricuit dentes, to rub off; besides شَاسَ with a similar meaning; so also probably سَاسَ, whence سُوس a moth, and in point of fact rubbing in pieces or destroying is described as the peculiarity of the סָס.

סִסְמַי (contracted from the redupl. form סִמְסְמַי from סָמָה = סָם; *a distinguished one* viz. is Jah) *n. p. m.* 1 Chr. 2, 20.

סָעַד I. (*fut.* יִסְעַד) *tr. to make firm*, *to support*, *to make strong*, coupled with הֵכִין Is. 9, 6; *to support the throne* Prov. 20, 28; *to help*, *support*, *assist*, with accusat. of the object Ps. 18, 36; 20, 3; 41, 4; metaph. *to refresh* (i. e. strengthen), לֵב Gen. 18, 5, Ps. 104, 15, with food and drink; sometimes with the accusat. of the material besides, *wherewith* Judges 19, 5; comp. Aram. סְעַד to eat, to take food (Targ. Ps. 14, 4; 20, 30), סְעוּדָא convivium, Hebr. מַטֶּה, רָפַד, מַשְׁעֵנָה, and Ar. قوام (support and food).

The stem סָעַד, Ar. سعد, Aram. סְעַד, has סָ־עַד for its organic root, the same fundamental signif. lying in עָד and יָ־עַד.

סָעַד II. (not used) *intr.* same as צָעַד *to ascend*, *to go up*. Deriv. מִסְעָד (which see).

סְעַד (Pe. not used) *Aram. tr.* same as Hebrew סָעַד I.

Pa. סָעֵד (*part. pl.* מְסָעֲדִין) *to support*, *to strengthen*, *to help*, with לְ of the object Ezr. 5, 2.

סָעָה (only *part. f.* סֹעָה) *intr. to rush along*, *to chase along*, *to tear along*, hence רוּחַ סֹעָה Ps. 55, 9 *a rushing*, *violent wind*, i. e. a storm, = סַעַר; Ar. سَعَى *to go in haste*, *to run;* perhaps ident. in its organic root סָע־ה with the tr. נָ־סַע, נָ־סַח, סָח־ה &c.

סָעִיף (only *c.* סְעִיף, *pl. c.* סְעִפֵּי) *m.* 1. (from סָעַף I.) *a cleft*, *fissure*, of a rock, hence coupled with סֶלַע Judges 15, 8 11; Is. 2, 21; 57, 5. — 2. (from סָעַף II.; *pl.* סְעִפִּים) *a branch*, *sprout* Is. 17, 6; 27, 10; same as סְעַפָּה. Comp. Arab. شعْبة for both senses, سَعَف a palm-branch. Deriv. the denom.

Pih. סֵעֵף (*part.* מְסָעֵף) *to disbranch*, *to lop off the boughs* (פֻּארָה) Is. 10, 33.

סָעַף I. (not used) *trans. to divide*, *to split*, *to distribute*, *to share*, *to tear asunder*, Ar. شعب (to cut in pieces, to scatter), سَعَف (to be full of fissures), ident. in its organic root with that in שָׁ־סַף, שֹׁב (Arab. سبّ), קָ־צַב, עָ־צַב, חָ־צַב &c. Deriv. סָעִיף 1, סְעִפָּה.

Pih. סֵעֵף (not used) *to be of a wavering*, *divided mind*, *to doubt*. Deriv. סֵעֵף.

סָעַף II. (not used) *intr.* 1. *to be green*, *to bloom*, *to sprout*, of young shoots, branches &c.; ident. in its organic root סָ־עַף with that in עָפָ־ה, Aram. עֲפָ־א, אַב, Aram. אַר, ܗܒ, Arab. اَبّ. Deriv.

סָעָף (a noun), סְעַפָּה (from סָעַף). — 2. *to think*, *to meditate*, proceeding from the idea of sprouting; comp. נוּב, שׂוּחַ &c.

Pih. סִרְעֵף (with Resh inserted for Dagesh; not used) 1. *to sprout*, *to grow*, Syr. ܣܥܦ the same. Deriv. סַרְעַפָּה. — 2. *to meditate*, *to think*, metaphor. as in Kal. Deriv. שַׂרְעָף (= סַר׳ (which see).

סָעָף see סְעַפָּה.

סָעָף see שָׂעָף (*pl.* שְׂעָפִים).

סָעַף (from the Pihel of סָעַף I. after the form מֵאֵן Jer. 13, 10, עִקֵּשׁ, פִּקֵּחַ) *m. one wavering*, *a doubter*, *a dissembler* Ps. 119, 113.

סְעַפָּה (prop. from the masc. סָעָף after the form קְטַנָּה from קָטָן; *pl.* סְעַפּוֹת; from סָעַף II.) *f. a twig*, *a shoot* Ez. 31, 6 8, for which סַרְעַפָּה occurs in 31, 5; Ar. سَعَف the same.

סִעְפָּה (from the masc. סָעָף to סָעַף I.; *pl.* סִעְפִּים) *f. a divided opinion*, *a party* (Vulg.), from סָעַף I. (which see); hence the expression *to halt between two sides* 1 Kings 18, 21, i. e. to be sometimes devoted to Baal, and sometimes to Jehovah. But it is better, with the LXX, to understand *the bend of the knee* by סְעִפָּה, inasmuch as one or other knee bends in when the gait is tottering.

סָעַר (*part. m.* סֹעֵר; *fut.* יִסְעַר) *intr.* same as שָׂעַר II., שָׁעַר II., *to storm*, *to rage*, *to be moved*, of the sea Jon. 1, 11 13; *to be blown away*, of chaff; *to rush on*, of enemies Hab. 3, 14. For סְעָרָה see Puh. Deriv. סַעַר, סְעָרָה. The organic root סְ־עַ־רְ with the fundamental signification to be stirring, moveable, lies also in עֵר III.; Ar. سعر the same, whence سُعْر rage.

Nif. נִסְעַר (*fut.* יִסָּעֵר) *to be moved* or *restless*, of לֵב, with עַל *respecting* 2 Kings 6, 11.

Pih. סִעֵר (*fut.* יְסַעֵר, but 1 person אֲסַעֵר for אֲסָעֵר) *to toss about*, *to scatter*, a people, with עַל Zech. 7, 14.

Puh. סֹעַר (*part. f.* סְעָרָה for מְסֹעָרָה Is. 54, 11; *fut.* יְסֹעַר) *to be disquieted*, by an enemy Is. 54, 11; *to be tossed about*, *scattered* Hos. 13, 3.

סַעַר (with *suff.* סַעֲרָךְ) *m.* thrust, hence *a storm*, procella Jer. 23, 19; Ps. 83, 16.

סְעָרָה (*c.* סַעֲרַת, *pl.* סְעָרוֹת, *c.* סַעֲרוֹת) *f. a storm*, *tempest* Is. 29, 6; Zech. 9, 14; in the pl. and coupled with רוּחַ in the same sense Ez. 1, 4; 13, 11.

סַף (in pause סָף, with *suff.* סְפִּי, סְפָּם, *pl.* סִפִּים as if from a sing. סִף; from סָפַף I. which see) *m.* prop. a thing holding, receiving, containing, comp. the noun יָכִיל (= מַדָּה); hence 1. *a basin*, *dish*, *bowl*, סַף רַעַל Zech. 12, 2 *a bowl of intoxication*, i. e. containing a drink whose effect is intoxication (comp. Is. 51, 17); *a sacrificial bowl*, for the reception of blood Ex. 12, 22; Jer. 52, 19 (where the LXX read סִפּוֹת). — 2. Metaphor. *entrance-space*, i. e. the space between the posts, where are the שְׁמָרִים 2 Kings 12, 10; 22, 4; 25, 18; Jer. 35, 4, and where one enters 1 Kings 14, 17; which is waste and desolate for the want of persons going in Zeph. 2, 14; whose אַמּוֹת quake Is. 6, 4; as *the entrance-space* the LXX render it Ez. ch. 40 by אִילָם (hall-like entrance- and exit-space), in no case is it = מִפְתָּן or מַשְׁקוֹף; in Ez. 41, 16 the LXX read סְפָנִים for הַסִּפִּים. Metaphor. the moulding or knop put at the entrance above or below Am. 9, 1, Judges 19, 27, particularly in the plural. Comp. שִׁפּוֹן vestibule, to which one comes first. — 3. (*a preserver*, viz. Jah is) *n. p. m.* 2 Sam. 21, 18, for which 1 Chr. 20, 4 has סִפַּי = סִפָּיהּ. From signification 2 of the noun סַף

Hithp. הִסְתּוֹסֵף *denom. to stand* or *remain in the entrance between the door-posts.* Infin. לְהִסְתּוֹסְפָהּ for הִסָּס Ps. 84, 11, = דּוּר in signification, and with בְּ of the place *where.*

סֶפֶל see סַפַּל.

סָפָא (not used) *tr.* commonly *to mix*, fodder for cattle, cognate in sense with בָּלַל to בָּלִיל; hence ident. in its organic root סְ־פָ־אְ with עָרַב = אָ־סָ־פְ. But this

derivation is still questionable even in the case of בָּלִיל. *Ibn G'anâch* takes מִסְפֹּא (Gen. 42, 27; 44, 1) = אֹכֶל, conseq. from סָפָא = סָף II. meaning *to consume*, cognate in sense with אָכַל. Deriv. מִסְפֹּא.

סָפַד (*fut.* יִסְפֹּד) prop. *intr. to be piercing*, *pointed*, *sharp*, of prickly plants, of pointed instruments, of the sharp taste of certain vegetables; metaph. applied to the sharp, piercing, and penetrating sound of the death-wail; the idea *to sound sharply*, *to cry piercingly* proceeding in other cases too from the objective idea of *piercing* (comp. شكّ to pierce, and شكا to complain). Generally 1. *to lament aloud* Mic. 1, 8; Jer. 22, 18; 34, 5, with לְ Gen. 23, 2, עַל 2 Sam. 11, 26 and לִפְנֵי of the person 3, 31, seldom absol. Jer. 4, 8; 16, 5; Eccles. 12, 5; the wail-cry being also occasionally appended 1 Kings 13, 30; Jer. 22, 16; 34, 5. — 2. *tr. to thrust*, *to strike*, upon a thing, with עַל, Is. 32, 12 *they smite on the breasts*, a thing done in mourning (LXX, Vulg., comp. תּוֹפֵף Nah. 2, 8), so that this meaning also came out of the fundamental signification. סֹפְדִים stands for the feminine here, like חִרְדוּ 32, 11. Deriv. מִסְפֵּד.

Nif. נִסְפַּד (*fut.* יִסָּפֵד) *to be lamented for aloud* Jer. 16, 4; 25, 33.

Pih. סִרְפֵּד (with ר inserted, from סָפַד) *to pierce*. Deriv. סִרְפָּד.

The stem סָ׳ is sufficiently attested in the above meanings by the Aram. ܣܦܰܕ, ܫܦܰܕ, שְׁפַד, Ar. شَفَدَ according to derivatives from them; comp. Syr. ܣܶܦܕܳܐ (white, sharp) mustard, ܣܦܺܝܕܳܐ a cunning one, a speaker, שְׁפוֹד, ܫܦܳܕܳܐ, سُفُود spear, שְׁפִיד pointed, ܫܦܺܝܕܬܳܐ prickly. The organic root is סָ־פַד.

סָפָה (*infin. constr.* סְפוֹת, *fut.* יִסְפֶּה) *tr.* 1. *to add*, *to add to*, *to make follow*, שָׁנָה, חַטָּאת, with עַל to a thing Is. 29, 1; 30, 1; *to put to*, עֹלוֹת, to (עַל) זְבָחִים Jer. 7, 21; without accus. of the object and with עַל Num. 32, 14; *to augment*, with accus. Deut. 29, 18. In this sense the organic root סָפָ־ה is identical with that in יָ־סַף, אָ־סַף. — 2. same as סָף (סוּף) III. (*tr.*) *to cut off*, זָקָן Is. 7, 20, *to destroy* נֶפֶשׁ Ps. 40, 15, *to hurry off* Gen. 18, 23; abs. and intr. *to be hurried off* 23, 24; comp. יָסַף and אָסַף, which pass over into this meaning. Ar. سَفَا to hurry away, to carry away; but the organic root seems to have another fundamental idea. — 3. *intrans. to perish*, *to cease* Am. 3, 15; *to disappear* Jer. 12, 4.

Nif. נִסְפָּה (*part.* נִסְפֶּה, *fut.* יִסָּפֶה) 1. *to be added*, *collected*, *enclosed*, Is. 13, 15 (LXX), along with נִמְצָא. — 2. *to perish*, 1 Sam. 12, 25, *to be carried off* Gen. 19, 15 17; Num. 16, 26; by war 1 Sam. 26, 10; Prov. 13, 23. On the contrary נִסְפֶּה מִפְּנֵי 1 Chr. 21, 12 seems to have arisen from נָסִים לִפְנֵי (comp. 2 Sam. 24, 13).

Hif. הִסְפָּה (*fut.* יַסְפֶּה) *to heap together*, *to collect*, *to add together*, with עַל of the person and accus. of the object Deut. 32, 23 (LXX συνάξω, Vulg., Saad.).

סַפָּה (only *pl.* סַפּוֹת from סָפַף II.) *f. a carpet*, 2 Sam. 17, 28 (LXX, Vulg., Syr., Ar.), coupled with מִשְׁכָּב (a bolster).

סִפָּה (only *pl.* סִפּוֹת, from סָפַף I.) *f.* same as סַף 1 Kings 7, 50; 2 Kings 12, 14.

סָפוּן see סְפֻנִים.

סִפּוּן see סִפֻּן.

סָפַח I. (only *imp.* with *suff.* סְפָחֵנִי) *tr.* same as סָפָה *to join*, *to add to*, *to attach to*, with accusative of the object and אֶל of the person or thing, 1 Sam. 2, 36 *associate me with some one of the priestly offices*. This signification is undoubtedly visible from the Targ., LXX, *Kimchi* &c., as well as from the Nif., Puh. and Hithp.; and it is inadmissible to take סָפַח here in the sense of ܣܦܰܚ *to anoint* (see סָפַח III.). Derivat. perhaps מִסְפַּחַת.

Nif. נִסְפַּח *to join oneself to*, with עַל Is. 14, 1 (LXX, Vulg., Targ.); parallel נִלְוָה.

Pih. סִפַּח (*part.* מְסַפֵּחַ) see סָפַח III. Deriv. perhaps סַפַּחַת.

Puh. סֻפַּח (*fut.* יְסֻפַּח) *to be crowded together, joined together, collected;* hence *to dwell* Job 30, 7 (Targ., LXX).

Hithp. הִסְתַּפֵּחַ *to join oneself*, to (בְּ) 1 Sam. 26, 19.

סָפַח II. (Kal not used) *tr. to spread out*, whose organic root סָ־פַח is identical with that in טָ־פַח, צָ־פַח and פַּח II. Deriv. מִסְפַּחַת 2.

סָפַח III. (Kal not used) *tr.* same as שָׁפַח, שָׁפַךְ *to pour out, to pour*, Ar. سفح, Phenic. שָׁפַח the same, whence שֶׁפַח (Mass. 15) = נֶסֶךְ; *to overflow, to inundate*, of water; metaphor. *to spread freely*, of the aftergrowth of the grain which falls out of the ears. Derivat. מִשְׂפָּח, סָפִיחַ (= מִסְפָּח) and מִסְפַּחַת.

Pih. סִפַּח (*part.* מְסַפֵּחַ) *to pour* or *pour in abundantly, copiously*, Hab. 2, 15 *pouring in thy bottle* (חֵמֶת) *full*, with an assonance to שָׁפַךְ חֵמָה; metaphor. *to empty, to make bald*, like עָרָה II., hence Is. 3, 17 *the Lord makes bald the crown of the daughters of Zion*, i. e. their hair will be cut off by the enemy by way of disgrace (comp. 1 Cor. 11, 6; Tac. Germ. 19).

סַפַּחַת *f. scurf, scab* Lev. 13, 2; 14, 56, as also מִסְפַּחַת 13, 6-8, either from סָפַח I. (to stick or adhere to), conseq. a close adherence of dry scab or tetter, which adheres to the skin, like יַלֶּפֶת (which see); or from סָפַח III. meaning to rise, conseq. tetter, leprous scurf.

סִפֵּי see סַף 3.

סָפִיחַ (*plur.* with *suff.* סְפִיחֶיהָ, from סָפַח III.) *m.* 1. *a flood, inundation*, Job 14, 19, where תִּשְׁטֹף is a fem. sing. for the pl. masc., as 20, 11; 27, 20; 30, 15. — 2. prop. *the poured out*, stratum, or *what is spread* (of itself), i. e. what grows from the corns that have fallen out Lev. 25, 5 11, 2 Kings 19, 29, Is. 37, 30, coupled with סָחִישׁ. To spread in a mass is also expressed by שָׁפַךְ and ἐκχέω.

סְפִינָה (from סָפַן) *f. a ship*, Jon. 1, 5, Syr. and Arab. the same; prop. what is roofed, covered, protected around on all sides.

סַפִּיר (*pl.* סַפִּירִים, from סָפַר II. Pih.) *m.* prop. the shining, light-giving, then *sapphire* Ex. 28, 18; 39, 11, with which a shining thing is compared Ez. 1, 26; 10, 1; comp. besides 28, 13; Is. 54, 11; Song of Sol. 5, 14; Aram. סַפִּיר, אֶסְפּוֹר (from Peal), סַמְפִּיר (with *m* inserted), ܦܦܝܠܐ (*r* passing into *l*) the same. From the Phenician סַפִּר, סַפֵּר has come the Greek σάπφειρος, σάπφιρος, Latin sapphirus.

סָפַל (not used) a stem assumed for סֵפֶל, which see.

סֵפֶל (a farther development of סֵף = סַף by the termination ־ֶל) *m. a cup, a little bowl* Judges 5, 25; 6, 38; Ar. السفل the same (Ibn Koreish); Aram. and Talm. the same. Incorrectly derived by others from סָפַל.

סָפַן I. (*part. pass.* סָפוּן, סָפֻן; *fut.* יִסְפֹּן) *tr.* 1. *to cover, to cover over, to roof over, to overspread*, בַּיִת and with the accus. *wherewith* 1 Kings 6, 9, *to overlay, to cover with boards*, with בְּ of the material Jer. 22, 14, *to ceil* 1 Kings 7, 3, *to wainscot* 7, 7, where מֵהַקַּרְקַע עַד־הַקּוֹרוֹת (Vulg., Syr.) should be read; *to roof, to wainscot*, בָּתִּים Hag. 1, 4. The idea of rounding and being arched does not appear here; hence סָפַן has no connection with the stems גָּבַן, כָּפַן, גָּפַן, or with אָבַן, הָבַן. Derivat. סְפִינָה, סִפֻּן. — 2. (not used) figur. *to cover over, to conceal, to hide*, treasures; hence the noun שְׂפֻנִים (= סְפֻנִים).

סָפַן II. (only *part. pass.* סָפוּן) *tr. to esteem highly, to honour;* hence סָפוּן *one highly esteemed, honoured*, i. e. a distinguished one, Deut. 33, 21 *he saw that there the burial-place* (for חֶלְקָה comp. Gen. 33, 19) *of the law-giver, of the highly honoured one, was preserved* (Onk., Mendelssohn, *Fürst*, see Conc. s. v.); Aram. סְפַן (Targ. on Esth. 1, 12; 7, 10), Talm. סָפַן the same.

סִפֻּן (from סָפַן I.) *m. a ceiling*, 1 Kings 6, 15 עַד־קִירוֹת הַסִּפֻּן *even to the beams* (קִירוֹת = קוֹרוֹת LXX) *of the ceiling.*

סְפֻנִים (from סָפַן I.) *m. pl. treasures* Deut. 33, 7, where שְׂפֻנֵי occurs; prop. the covered, concealed, secured; ident. with צָפוּן, מַצְפֹּן, מַטְמֹן, טְמֻנִים.

סָפַף I. (not used) *intrans. to contain* (in itself), *to hold*, *to receive into itself*, of a vessel, of an entrance-space, which receives those turning into it; cognate in sense with יָ־כַל (to מִיכָל conservatory), הָ־כַל (to הֵיכָל prop. a building, containing in itself a number of inhabitants), יָ־כֹל, כָּל (כּוּל, whence יָכִיל), כִּלְכֵּל &c. &c. In its organic root סַף it may be ident. with that in שָׂפ־ָה I., whence אַשְׁפָּה (prop. the holding, receiving) quiver, שָׂפ־ָה (to hold, to contain), whence the noun שָׂפָה the organ that takes in, the mouth, lip. Derivat. סַף 1 and 2, סֵף in סֵפֶל, סִפָּה.

Hithp. הִסְתּוֹפֵף (probably a denomin. from סַף 2) see above, page 989, סַף 2.

סָפַף II. (not used) *trans. to spread out*, as in Ethiopic; ident. in its organic root with the Talmudic צָף, צָפָא, Hebr. צָפ־ָה II., but not with צָפ־ַח, טָפ־ַח; deriv. סַפָּה.

סָפַק I. (also שָׂפַק in the noun, in Hif. and in 31 mss. Job 27, 23; *fut.* יִסְפֹּק) *tr.* prop. *to thrust*, *to strike*, whose organic root סָ־פַק is = that in דָּ־פַק; hence 1. *to punish*, *chastise*, Job 34, 26 *in the place of evildoers he punishes them* (תַּחַת is a noun and accusat. of the object). Commonly only in the phrases: סָ׳ (אֶל) עַל יָרֵךְ *to smite on the hip* Jer. 31, 19, Ez. 21, 17, an expression of pain and displeasure; סָ׳ אֶת־כַּפַּיִם *to clap the hands*, a gesture of indignation Num. 24, 10, and of scorn, with עַל of the person Job 27, 23; Lament. 2, 15; and with the omission of כַּפַּיִם Job 34, 37. To this stem the Arab. سفق, ضفق, سفع, صفح, in Aramaean טְפַח and סְפַק correspond. — 2. *to strike the hands together*, in buying or selling; hence *to bind oneself*, *to enter into a covenant*, like the Arab. سفق, if the latter be not connected with סָפַח I.

Hif. הִשְׂפִּיק (*fut.* יַשְׂפִּיק = יַסְפִּיק) *to enter into a* (commercial) *union*, with בְּ, Is. 2, 6 *and they have associations* (of marine commerce) *with the sons of strangers* i. e. heathen peoples; which was the case under Uzziah and Jotham (2 Kings 14, 22; 16, 6).

סָפַק II. (*fut.* יִשְׂפֹּק = יִסְ׳) *intr.* 1. *to flow*, *to overflow*, *to pour forth copiously*, *to flow over*, connected with שָׂפַךְ, סָפַח, שָׂפַח, שָׂפַע, Arab. سفح &c.; hence — 2. metaphor. *to be sufficient*, *abundant*, לְ for a thing 1 Kings 20, 10; Aram. סְפַק, ܣܦܩ the same; ident. in its organic root סָ־פַק with that in אָ־פַק II., פָּכ־ָה. Deriv. סֵפֶק, שֵׂפֶק.

סָפַק III. (only *perf.*) *intr. to reel*, *to totter*, *to move to and fro*, of the drunken, Jer. 48, 26 *and Moab totters to and fro in her debauch* (Kimchi); comp. נִתְעָה Is. 19, 14. In its organic root סָ־פַק is connected with that in פָּק; and the Aram. סְפַק (to doubt) is the same verb.

סֵפֶק (with *suff.* סִפְקוֹ, from סָפַק II.) *m. superfluity*, *fulness*, *abundance*, Job 20, 22 *when his abundance is gone* (see מָלֵא I.), *there shall be little to him;* Targ. סֻפְקָנָא = Hebrew דַּי.

סֶפֶק (prop. שֶׂפֶק) *masc.* same as סֵפֶק, *superfluity*, *fulness*, Job 36, 18 *for an unjust possession* (for חֵמָה we should read חָמָס after Am. 3, 10) *should not mislead thee by superabundance;* comp. Prov. 2, 10.

סָפַר I. (*part. masc.* סֹפֵר, *inf. constr.* סְפֹר, *fut.* יִסְפֹּר) *tr.* prop. *to cut into*, *to pierce*, *to grave*, *to scratch in*, *to mark*, hence metaphor. 1. *to write* (to scratch into a tablet, to grave in it), cognate in sense with כָּתַב (ident. in fundamental signification with חָטַב, חָצַב I., קָצַב), γράφειν (= to grave), Ps. 87, 6 *God will write* (יִסְפֹּר) *when he numbers* (בִּכְתֹב) *the peoples.* Most frequently in the part. סֹפֵר as a noun (which see), in the nouns סֵפֶר, סִפְרָה, and the proper names

מִסְפָּר 4, מִסְפֶּרֶת, סֹפֶרֶת. — 2. prop. to make incisions, marks; hence *to number* (a splitting, dividing of parts), cogn. in sense with מָנָה (prop. to divide, separate), כָּסַס (prop. to divide), and so Gen. 15, 5; 41, 49; Lev. 15, 13; Deut. 16, 9; Is. 33, 18; figur. *to observe very exactly, to have an oversight of, to watch* Job 14, 16; 31, 4; *to look closely at* Ps. 48, 13; comp. the Ethiopic, where it means *to measure*, proceeding from the same fundamental signification. Derivatives סֵפֶר, מִסְפָּר, מִסְפֹּר 1., 2. and 3. — 3. *to fix the limits of, to set bounds* or *limits to*, prop. = קָצַץ, whence קֵץ, and so *to appoint, determine* Ps. 56, 9. Deriv. סְפִירָה and perhaps מִסְפָּר 3. — 4. (not used) *to relate*, properly in marked, distinct sounds, i. e. to say in words; but this meaning appears only in Pih. and Puh. Deriv. מְסַפֵּר 1.

Nif. נִסְפַּר (*fut.* יִסָּפֵר) *pass.* of signif. 2: *to be numbered*, coupled with רָמַד Hos. 2, 1; with לֹא *to be innumerable* Jer. 33, 22; 1 Kings 8, 5.

Pih. סִפֵּר (*part.* מְסַפֵּר, *inf. constr.* סַפֵּר, *fut.* יְסַפֵּר, *ap.* סַפֵּר) 1. *to count*, the bones, in a state of leanness Ps. 22, 18. — 2. *to recount* Judges 6, 13; with accus. of the object and לְ 7, 13, 2 Kings 8, 5, or אֶל of the person Gen. 37, 10, seldom with בְּאָזְנֵי פְּ׳ Ex. 10, 2. ס׳ עַל *to relate of a thing* Jo. 1, 3; with אֶל of a thing *of* (i. e. in respect of), Ps. 2, 7 *I will relate of the decree* (see אֶל 2 b); 69, 27 *and they talk of the suffering of thy smitten ones*, if we should not read here with the LXX יְסַפְּרוּ for יְסַפֵּרוּ; metaphor. *to announce, to celebrate* Ex. 9, 16; Ps. 19, 2; 73, 28; *to make known* Job 28, 27; *to adduce* (a proof) *orally* Jer. 43, 26; *to concert*, followed by an infin. Ps. 64, 6; *to declare*, 73, 15 *I will declare like them* (i. e. like the godless); כְּמוֹ = כְּמוֹ אֵלֶּה (Job 12, 3).

Puh. סֻפַּר (*fut.* יְסֻפַּר) *to be recounted*, construed in all the ways of Pih. Hab. 1, 5, with לְ of the pers. Is. 52, 15, Job 37, 20; and also with לְ of the thing Ps. 22, 31.

The stem סָפַר is connected in the first instance with צָפַר I. (to point, to pierce, hence צִפֹּרֶן), שָׁפַר I. (to deepen out, to hollow, hence שׁוֹפָר), with the Aram. טָפַר, Ar. طَفَرَ, Himyar. ظَفَرَ to write (whence ظِفْرٌ a book); and with the meaning *to write*, כָּתַב, שָׁטַר should be compared with it. To the fundamental signification is allied 1. the meaning to cut off, to scratch away, to shave or scrape off, radere, tondere, Aram. סְפַר (סַפֵּר) for גָּזַז, גָּלַח, Syr. ܣܦܰܪ, Ar. سَفَرَ, hence سَفْر lima, also سَفَر, hence سَفُّور culter magnus; derivat. in Aram. and mod. Hebrew מִסְפָּרַיִם, מִסְפָּרַיִם, מַסְפֵּרֶת, תִּסְפֹּרֶת, סְפִירָא; 2. to cut in, Aram. סְפַר, whence מִסְפַּר = מִסְמַר. The organic root is סָ־פָ, also found in אָ־פַר I., עָ־פַר I., בָּ־רָ־ה I., בָּר־א, בְּאֵר, פְּאֵר, בָּר I., פֹּר, דְּ־בַר (perhaps to דְּבֹרָה and דָּבָר), הָ־בַר, חָ־בַר II., פֹּר, קָ־בַר, חָ־פַר, חָ־בַר II. &c.

סָפַר II. (not used) *intr. to shine, to glitter, to lighten*, connected with שָׁפַר II., Aram. סְפַר; and the organic root סָ־פַר is also in פָּאַר II., כָּ־פַר II. &c. &c. Deriv. סַפִּיר.

סַפַּר (*def.* סַפְּרָא from סְפַר = סָפַר I.) *Aram. m.* same as Hebrew סֹפֵר *a royal scribe* Ezr. 4, 8 9 17 23, סַ׳ דָּתָא *a scribe of the law* 7, 12 21.

סֵפֶר (with *suff.* סִפְרִי, *plur.* סְפָרִים, *constr.* סִפְרֵי) *m. a writing, a letter*, prophetic Is. 29, 11 12; יוֹדֵעַ סֵפֶר *one who understands writing* or *letters* ibid. (not the art of writing, scriptura, but what is written); *the learning* Dan. 1, 4 17; סֵפֶר הַמִּקְנָה Jer. 32, 12 *a writing* or *bill of sale*; סֵ׳ הַגְּלוּי 32, 14 *an open letter, a protocol*, in which witnesses testified their assent to the contents of a סֵ׳ חֲתוּם (ibid.); סֵ׳ כְּרִיתֻת *a bill of divorce* Deut. 24, 1; generally *a letter* 2 Sam. 11, 14; 2 Kings 5, 5; 10, 1 6; but sometimes the plural is put for a single letter 2 Kings 19, 14; Is. 37, 14; 39, 1, like literae, Syr. ܣܦܪܐ; *a bill of accusation* (according to the context) Job 31, 35, and perhaps also *a letter of defence*. Commonly *a book*, followed by a genitive for more exact description, as סֵ׳ תּוֹרַת יי׳ Josh. 1, 8, סֵ׳ הַתּוֹרָה 2 Chr.

34, 14, סֵ֣פֶר הַבְּרִית Ex. 24, 7, סִפְרֵי הַמְּלָכִים 2 Chr. 16, 11, סִפְרֵי הַיְמִים 1 Kings 14, 19, סִפְרֵי דִבְרֵי שְׁלֹמֹה 11, 41, or with a title following, as סֵ֣פֶר הַיָּשָׁר Josh. 10, 13; an expression of contempt for making many books is in עֲשׂוֹת סְפָרִים Eccl. 12, 12; farther *a list* Gen. 5, 1; Josh. 18, 9; *the list of the living* Ps. 69, 29, Ex. 32, 32, i. e. in which they are written; on the other hand, *the book of life* Dan. 12, 1 is that in which the citizens of the Messianic kingdom are written; comp. Is. 4, 3. הַסְּפָרִים Dan. 9, 2 = τὰ βιβλία, i. e. הַכְּתָבִים αἱ γραφαί, the well-known sacred books. Arab. سِفْر the same. See מְגִלָּה.

סֵ֣פֶר (*pl.* סְפָרִים, *constr.* סִפְרֵי, prob. formed in the first instance from the noun סֶ֫פֶר, like שֹׁעֵר from שָׁעַר, בֹּקֵר from בָּקָר, hence not the participle of Kal) *masc. a scribe*, to whom is applied מָהִיר (ready, quick, sure) Ezr. 7, 6, whose materials are specified as עֵט Ps. 45, 2, קֶ֫סֶת Ez. 9, 2, תַּעַר Jer. 36, 23; with the article הַסֵּ֣פֶר *the royal scribe*, who composed the king's commands and edicts, therefore also *a high officer*, *a great dignitary*, *a state notary*, who held the first position in times of peace 2 Kings 18, 18; 19, 2; fully סֹ֣פֵר הַמֶּ֫לֶךְ 12, 11 or הַסֹּ֣פֵר לַמֶּ֫לֶךְ 2 Chr. 15, 18, seldom סֹ֣פֵר 2 Sam. 8, 17; comp. Phen. סֹפֵר Carth. 3, 4. Metaphor. 1. *a scribe of the commander in chief*, who wrote out the muster-roll of troops, *muster-master*, more specifically denoted by שֹׁטֵר הַצָּבָא 2 Kings 25, 19; Jer. 52, 25; 2 Chr. 26, 11; *a leader*, *an arranger of the troops*, who has the שֵׁבֶט in his hand Judges 5, 14; *a receiver of tribute*, *a notary* Is. 33, 18. — 2. *one skilled in the sacred books*, *a sacred scribe*, coupled with מֵבִין 1 Chr. 27, 32; Jer. 8, 8; hence of *Ezra* סֵ֣פֶר מָהִיר בְּתוֹרַת מֹשֶׁה Ezr. 7, 6 or הַסֵּ֣פֶר Neh. 8, 1; comp. Ezr. 7, 11; so too كَاتِب.

סָפַר (not used) *Aram. trans.* same as Hebr. סָ֫פַר I. *to inscribe*, *to write*. Deriv. סֵ֣פֶר, סֹ֣פֶר.

סֵ֣פֶר (*plur.* סְפָרִין, *def.* סִפְרַיָּא; from סֵ֣פֶר) *Aram. m. a book*, Dan. 7, 10; Ezr. 4, 15.

סֹ֣פֶר (in the proper name with *a* of motion, סְפָרָה; from סָ֫פַר I.) *m.* 1. same as מִסְפָּר *a numbering* or *census* 2 Chr. 2, 16. — 2. *n. p.* of a city in the south-west corner of Arabia, in the south of Yemen, called by the ancients Saphar, Sapphara Gen. 10, 30; comp. Pliny (H. N. 6, 26) and Ptol. (6, 7, 25 41), who were acquainted with a regia Saphar, a metropolis Sapphara and a people the Sapphareans. Others understand by it Thafor in eastern Hadramaut at the sea. As the seat of a Himyaritic king it was called by the people of the land اصفار, اسفار, and in ancient times ظفار. See סְפָרַיִם.

סְפָרַד *n. p.* of a distant land, to which exiles were carried from Jerusalem, who were again to take possession of the עָרֵי הַנֶּגֶב in their native place, according to the promise Ob. 20. Agreeably to a very old Jewish tradition adduced already by Jerome (on the passage), סְ is said to mean the (Cimmerian) *Bosphorus*, where ancient Iberia was the main land, and the old Iberians the leading people. As the same race peopled Spain too (hence called the Iberian peninsula), the Targ., Pesh., Ibn Ganâch, Kimchi &c. have rendered סְ Spain. In the Persian cuneiform inscriptions (Niebuhr, Inschriften I, 12; Reisebeschreib. II, plate 31), in the monument of Darius at Nakshi Rustan line 28, and in the inscription of Bisutun, line 15, a land is mentioned Saparad or Çparad as occupied by Persians, as well as Cappadocia and Ionia; which may be our סְ (de Sacy), i. e. ancient *Iberia*, whither the גָּלוּת of Jerusalem may have been transported by Antigonus, since he carried away many in point of fact (Josephus Ant. II, 4; Diod. Sic. 19, 58 59). According to *Lassen* (Keilinschriften p. 50. 51) סְ means *Sardes*, whose indigenous name is said to have been *Çvarda* (Svarad). Comp. *Oppert* in the Journal Asiat. IX. 1851. p. 279.

סִפְרָה (with *suff.* סִפְרָתֶךָ, from סָפַר I.) *f.* commonly same as סֵפֶר or סֵ׳ זִכָּרוֹן (Mal. 3, 16) *a book, a memorial-book* Ps. 56, 9 (Ibn *Sarûk*); according to *Rashi* and Ibn *Esra* = סְפָר 1. *list, enumeration,* translated, *are they not in the list?* i. e. dost thou not count the tears? But סֵ׳ may be also = נֹאד on account of its verb-meaning, to paraphrase the latter and to have an assonance with סָפַרְתָּה.

סְפֹרָה (only *pl.* סְפֹרוֹת; from סָפַר I.) *f. a measure, limit,* Ps. 71, 15 (*Fürst,* Concordance).

סְפַרְוַיִם *n. p.* of a city in southern Mesopotamia, *Sipphara,* in Procopius *Sifris,* and the name of the whole district, coupled with the eleven territories of Mesopotamia and Assyria אַרְפָּד, כַּרְכְּמִישׁ, גּוֹזָן, (עֲוָא) עִוָּה, הֵנַע, חֲמָת, חָרָן, רֶצֶף, תְּלַשָּׁר, בָּבֶל and כּוּתָא, which Assyria had already conquered, and from which the Assyrian king brought colonists to Samaria 2 Kings 17, 24; 18, 34; Is. 36, 19. The city was the centre of the small territory, had its own king 2 Kings 19, 13; Is. 37, 13; and its chief god was אַדְרַמֶּלֶךְ 2 Kings 17, 31. Altogether different appears to be סְפָר, also a territory conquered by Assyria, with the *Gentile m. pl.* סְפָרִים 2 Kings 17, 31 K'tih, where the god עֲנַמֶּלֶךְ was worshipped; but the K'ri has סְפַרְוִים in this place. *Gent. m.* סְפַרְוִי, *pl.* סְפַרְוִים.

סֹפֶרֶת (*scholarship, learning*) *n. p. m.* Ezr. 2, 55; Neh. 7, 57. (As an appellat. with the article).

סָקַל (not used) *intrans. to be heavy, weighty* (*Fürst,* Concordance s. v.), proceeding from the idea of *raising, lifting up,* like נָשָׂא, נָטַל (to נָטִיל, נֵטֶל), טוּל II. (perhaps to מָטִיל), and identical with שָׁקַל; Ar. تَقُلَ the same. Derivative

סֶקֶל (unnsed) *masc. a stone,* prop. *a weight, a burden,* conseq. = שֶׁקֶל; whence the denominative

סָקַל (*inf. absol.* סָקוֹל, with *suff.* סָקְלוֹ; *fut.* יִסְקֹל) *tr. to stone,* a capital punishment for criminals, with accusat. of the person Ex. 8, 22; 17, 4; *to cover with stones* 1 Sam. 30, 6, 1 Kings 21, 10, often with the addition בָּאֲבָנִים Deut. 13, 11; 17, 5 &c.; cognate in sense רָגַם.

Nif. נִסְקַל (*fut.* יִסָּקֵל) *to be stoned* Ex. 19, 13; 21, 28.

Pih. סִקֵּל (*fut.* יְסַקֵּל) 1. *to pelt with stones,* with accus. of the person 2 Sam. 16, 6; with לְעֻמַּת פְּ׳ *over against one* 16, 13. — 2. *to unstone* i. e. *to free from stones,* with accus. of the object Is. 5, 2; with the addition מֵאֶבֶן 62, 10.

Puh. סֻקַּל *to be stoned* 1 Kings 21, 14.

סָר *adj. masc.* 1. (from סוּר II., prop. part., perhaps the 3 pers. perf.) *degenerated,* of סֹבֶא Hos. 4, 18; *disturbed,* of מַרְזֵחַ Am. 6, 7; *fearful, terrible,* of מַר הַמָּוֶת 1 Sam. 15, 32; *degenerate, corrupt* Ps. 14, 3 = סָג. On סָר 1 Sam. 22, 14 see מִשְׁמַעַת. — 2. (from סוּר III.) *rebellious, refractory,* סָרֵי סֹרְרִים Jer. 6, 28 *the most rebellious.*

סַר (from סָרַר II.) *adj. m.,* סָרָה *fem. ill-humoured, peevish, sad* 1 Kings 20, 43 (with זָעֵף); 21, 4 5; cognate in sense רַע Gen. 40, 7. — On the foreign סַר = אֶסֶר or אֵסַר see סַרְגּוֹן.

סָרַב (not used) *intr. to burn,* connected with צָרַב, שָׂרַף, צָרַף in its organic root and original signification; cognate in sense with חָרַר; metaph. 1. *to pierce,* of thorns, like חָרַר belonging to חָרֹל and חָרוּל (a prickly thorn), and חָרָה (to burn, to sting) to חָרוֹן (Ps. 58, 10 pointed brushwood, comp. Aram. חָרִית, ܚܪܘܬܐ), Aram. ܨܪܒ (to burn, to sting, comp. Arab. صرم), whence ܨܪܘܒܐ (thistle), Arab. ضرب to sting and hurn (see *Fürst,* Concordance s. v.). — 2. *to resist, to rebel, to struggle against,* proceeding from the idea of piercing; comp. מָרָה, מָרַד I. (which see), סוּר III. (hence סָרִים the rebellious, and סִיר a thorn).

Pih. סֵרֵב (not used) *to burn,* metaph. *to prick* and *to strive against a thing,* a stronger expression of the meaning of

Kal, comp. Aram. סְרַב; Arab. سَرَبَ the same. Derivative

סָרָב (from סָרַב from the Pihel סִרֵּב; *pl.* סְרָבִים) *m. thorn*, *thistle* (Ibn *Labrath*), prop. a sting, coupled with סִלּוֹנִים, Ez. 2, 6 *though thorns and thistles are about thee* (אִתָּךְ for אֹתָךְ) *and thou dwellest among prickly plants* (see עַקְרָב).

סַרְבָּל (*pl.* סַרְבָּלִין, with *suff.* סַרְבָּלֵיהוֹן) *Aram. m.* commonly *an upper garment*, *a mantle* (Ibn *Esra*, *Arûch*, Ibn *Jachja*, *Luther*) Dan. 3, 21 27, a derivative of סָרַבַּל (which see), and like the Talmudic סָרְבָּל for אַדֶּרֶת (mantle), טַלִּית (covering) &c., Arab. سِرْبَال *garment*, *dress*, Syr. ܣܪܒܠܐ mantle. But inasmuch as לְבוּשׁ *an upper garment* = מְעִיל (comp. 2 Kings 10, 22; Job 24, 7), כַּרְבְּלָא (which see) *turban* or *tiara* = מִצְנֶפֶת, and פְּטִישׁ or פַּטִּישׁ (which see) *a thin covering* (of a fine web) follow there, so that the enumeration proceeds from the inner to the outer clothing; inasmuch too as Symm. renders it ἀναξυρίδες which is especially used of the *hosen* of the Persians (*Herod.* 5, 49; 7, 61); because such actually belonged to the dress (*Xen.* Cyrop. 8, 3. §. 28) and the writer obviously intended to represent that they were thrown into the fire with their upper and under clothes; farther since the Vulgate and Jerome have this explanation, while Aquila and Theodotion even translate the Persian *shalvar* (شَلْوَار, Ar. سِرْوَال in Saadia on Lev. 6, 3 and 16, 4 for מִכְנָסַיִם) by σαράβαρα (saraballa): the word seems to be of old Persian origin. The Zend. çâravârô (Vendid. 14, 14 18), consisting of the Sanskrit sara *vital part*, and vṛ *to cover*, i. e. = מִכְנָסַיִם, may have meant *hosen;* and thus it is explained how it became in Arab. سِرْوَال, Pers. شَلْوَار, Greek σαράβαρα, σαράβαλλα, Latin sarabaras, saraballa; in the middle ages serabara, saravara, saraballa, sarabella, sarabola, sarabula; Polish szarwari; Kurd. sharwal; Hungar. schalwary.

סַרְבֵּל (*Pael*) *Aram.* (not used) *tr. to cover over*, *to draw over*, *to cover about*, with garments (*Saadia*, *Rashi*, Targ. at Nah. 2, 3); figur. with fat &c., hence *to be thick*, *fleshy* (Targ. Ez. 16, 26), comp. Talmudic סַרְבֵּל (*def.* סַרְבְּלָא) for אַדֶּרֶת (Sanh. 44ª), טַלִּית (Sabb. 58ª), Arab. سَرْبَلَ to cover, سِرْبَال a covering, Syr. ܣܪܒܠ a mantle. The organic root סָבַל, Ar. سَبَلَ, Syr. ܣܒܠ seems to be connected in origin with שָׂמַל, Arab. شَمَلَ to cover, to draw over. In no case, however, does the noun סַרְבַּל (pl. סַרְבָּלִין) appear to come from this verb; though the Agada (see the Aruch), Ibn *Esra*, Jos. Ibn *Jachja* have so understood it.

סַרְגּוֹן (Assyrian) *n. p.* of an Assyrian king, from 718-715 B. C., who preceded סַנְחֵרִיב (as he followed שַׁלְמַנְאֶסֶר reigning until 718 B. C.), and whose general was תַּרְתָּן; the same having filled that office under his successor also (2 Kings 18, 17) Is. 20, 1. For the etymology have been compared סַר = אֲסַר or אַסַר (Sanskrit çira, Zend. çara, modern Persian ser, Armenian sôr peak of a mountain) *supreme head*, and גּוֹן Sanskrit guna valour, conseq. *prince of valour;* for סַר comp. the Phenician proper names סַרְגַּד, סַרְאֹסַר. Derivat. the name of a place *Zurghun*.

סָרַד (not used) *intr. to go away*, *to flee*, *to escape*, identical with שָׂרַד II., Ar. شرد. The Syr. ܣܪܕ prop. to retreat timidly, hence to be afraid, is connected with it. Derivative

סָרֵד (from סָרַד; *escape*, *deliverance*) *n. p. m.* Gen. 46, 14; *Patron.* סַרְדִי Num. 26, 26.

סָרָה (not used) *tr.* same as שָׂרָה II. *to knot together*, *to fit together*, *to attach firmly to one another*, identical with זָרָה II., זָר II., צָר and צַר, זְרַר &c. Deriv. סְרָיוֹן.

סָרָה *fem.* 1. (from סוּר I.) *a turning away*, *a departure*, from the law Deut. 19, 16, Is. 59, 13, i. e. apostasy Is. 1, 5; 31, 6; metaphor. *remission*, *cessation*

Is. 14, 6. — 2. (from סוּר II. or III.) *what is bad*, *blasphemous* Deut. 13, 6; Jer. 28, 16; 29, 32.

סִרָה (*entrance*, *turning in*, from סוּר I.) *n. p.* of a cistern 2 Sam. 3, 26, perhaps because a caravansera was in the neighbourhood.

סָרוּחַ (*pl.* סְרוּחִים, from סָרַח I.) *m. the* (overhanging) *tiara* or *turban*, a head-dress of the Babylonians Ez. 23, 15; while טָבוּל denotes the part which winds about the head.

סָרַח I. (*part. f.* סֹרַחַת, *fut.* יִסְרַח) *intr. to spread out*, *to extend*, of a luxuriant vine Ez. 17, 6; *to overhang*, of a tiara, turban, whence the noun סָרוּחַ; *to be stretched out*, on a couch Am. 6, 4; *to hang over*, of a curtain Ex. 26, 12 13, deriv. סֶרַח. The stem סָ׳, whose organic root lies also in אָ־רַח, אָ־רַךְ and שָׂרַע, is in Ar. سرح (to spread, of a tree; to pour out, of water; to stretch), Aram. סְרַח, ܣܪܚ to overhang, of branches.

Nif. נִסְרַח see סָרַח II.

סָרַח II. (*part. pass. pl.* סְרוּחִים) *intr.* same as סָר II. (סוּר) *to be bad*, *ill-smelling*, *stinking*, foetere, cognate in sense with בָּאַשׁ, אָלַח. Metaphor. *to be degenerate*, *bad*, *corrupt*, Am. 6, 7 *and the rejoicing noise of the degenerate is disturbed.* The organic root סָר־ַח, Aram. סְרָא and סְרַח, Ar. شَرّ, Hebr. סָר II. is also in סַר II. (סָרַר); Aram. בְּ־סַר, ܒ־ܣܪ (to be peevish, sour, sullen) = רַע.

Nif. נִסְרַח *to be corrupt*, *stinking*, *degenerate;* metaphor. of חָכְמָה Jer. 49, 7, like בָּלַע Is. 19, 3, בָּקַק Jer. 19, 7.

סֶרַח (from סָרַח I.) *m. the overhanging*, *overtopping*, *extending beyond*, *superfluous part* Ezr. 26, 12.

סִרְיוֹן (with *suff.* סִרְיֹנוֹ, *pl.* סִרְיֹנוֹת; from סָרָה) *m.* same as שִׁרְיוֹן *coat of mail* Jer. 46, 4; 51, 3, prop. something fitted or joined together.

סָרִיס (*c.* סְרִיס; *pl.* סָרִיסִים, *c.* סָרִיסֵי and סְרִיסֵי, with *suff.* סָרִיסָיו, סָרִיסֶיהָ) *m.* 1. *one castrated* or *cut*, *a eunuch*, a keeper and guard of the harem Esth. 2, 3 14; 4, 4 5; Jer. 38, 7, who has no posterity Is. 56, 3 4, and who was not allowed by the law to come into the congregation of God (Deut. 23, 2); hence perhaps כּוּשִׁי Jer. l. c., or *a foreigner* generally Dan. 1, 7. The chief eunuch had to educate noble youths for the service of court Dan. 1, 3 7. But he was sometimes married Gen. 37, 36; 39, 1; profane writers also speaking of such a fact (*Ter.* Eun. 4, 3, 24; *Juv.* 6, 366). — 2. Metaphor. *a minister of court* 2 Kings 20, 18, *a chief butler* and *chief baker* Gen. 40, 2 7, *a courtier* generally Jer. 20, 7; 41, 16, explained by שָׂרִים 29, 2, and coupled with עֲבָדִים 1 Sam. 8, 15; 2 Kings 24, 12; *a supreme military officer* 25, 19. These and similar meanings proceeded perhaps from the idea of eunuch, such persons being used at an early period for court-servants; comp. Ar. خادم *eunuch* and *servant;* Talm. סַרְסְיָא servant.

סָרֵךְ (only *pl.* סָרְכִין, *constr.* סָרְכֵי, *def.* סָרְכַיָּא) *m. a prefect*, *minister*, *prince*, set over 40 satrapies Dan. 6, 3 4 5 7 8, but where it is also used in a wider sense; in the Targ. for שׁוֹטֵר or for the second after the king. If it has passed out of old Persian into Aramaean, סַר is compared (comp. אֵסַר, אֶסֶר) with the old Aryan termination ־ַךְ (which see) = *ka*, meaning *supreme head*, *leader*, comp. çara head. But a Semitic stem סְרַךְ (which see) may be also adopted, so that the participle סָרֵךְ would mean prop. *a confidential one*, *a friend* (of the king).

סְרַךְ (not used) *Aram. intr. to attach oneself to*, *to be intimate*, conseq. in its fundamental signification same as שָׂרַךְ, comp. Ar. شَرِكَ socius, consors fuit.

סָרַן (not used) *intr.* same as אָרַן, תָּרַן (which see) *to be hard*, *firm*, of beams, poles, masts; fig. of the heroic spirit or power of men, of the strength of God &c.; comp. for cognate stems תֹּרֶן a mast, אֹרֶן prop. a beam, pole, hence a firm and

especially of related and friendly union. Comp. Ar. صرب to be united, collected, سِرْبٌ and زرف the same, whence سِرْبٌ, سَرْبٌ, زَرَافَةٌ a united crowd, a stem, people, race, kindred; Aram. חזף the same. Here belongs also the Talm. and modern Hebrew צָרַר to contract, to bind together.

Pih. סֵרֵר (*part.* מְסָרֵר) *to be nearly related* or *connected*, דּוֹד = מְסָרֵר AM. 6, 10 *a relative, an uncle* (Ibn *Koreish*, *Kimchi*); but others have understood it as = מְשָׂרֵף (Jerome, Targ.) *burners of the dead*, which is not so suitable to tradition.

סִרְפָּד (out of סָרְפָּד from סָפַד) *m. a prickly thorn, a prickly plant* Is. 55, 13, Vulg. *urtica.*

סָרַר I. (*part.* סוֹרֵר) *intr.* same as סָר I. (סוּר) *to turn off from, to turn away from*, hence *to apostatise*, from God, *to turn away* (from him), i. e. to sin Is. 65, 2; *to be rebellious* 1, 23; Hos. 9, 15; Ps. 66, 7; 68, 7 19. On the contrary סוֹרֵר LAMENT. 3, 11 see סוּר I. Deriv. perhaps סָר (*fem.* סָרָה) for סָר.

סָרַר II. (not used) *intr.* same as סָר II. (סוּר) *to be bad, ill-smelling, degenerate, disturbed;* Arab. شَرَّ the same. Deriv. סָר adj.

סָרַר III. (*perf.* סָרַר, *part. m.* סוֹרֵר, *f.* סוֹרֶרֶת) *tr.* same as סָר (סוּר) III. *to pierce*, metaph. *to withstand, to be refractory*, coupled with מֹרֶה DEUT. 21, 18 20, JER. 5, 23, and also in other places (Hos. 4, 16) used of an untamed heifer, which does not patiently bear the yoke on her neck (JER. 2, 20); hence the phrase נָתַן כָּתֵף סוֹרֶרֶת ZECH. 7, 11 *to turn a refractory neck.*

סָתָה (not used) *intr. to pour out*, of brooks exceeding their banks, *to flow down, to stream* or *flow over*, of rain, which happens in the rainy season; cognate in sense with חָרַף II. (= עָרַף) to חָרַף; ident. in its organic root סָת־ה with שָׁת־ה, שָׁד־ה, שָׁד־א, לָ־שַׁד, אָ־שַׁד, Aram. אֲ־שַׁד, שְׁדָא (to pour), ـشـ, ـهـ, Ar.

hard tree; in proper names strength, power, as אֹרֶן (power, strength), אֹרְנָה, אֹרְנָן (hero) in אַרְוָנָה, אַרְוָנָן, אַרְנָן. The organic root סָ־רָן is also found in the Ar. رَسَنَ *to be enduring, firm*, رَانَ to make firm, رُونٌ hardness. Deriv. סֶרֶן 1 and 2.

סֶרֶן (*pl.* סְרָנִים, *canstr.* סַרְנֵי) *m.* prop. a beam, pole, hence 1. *an axle* 1 KINGS 7, 30, i. e. *a pin*, comp. Talm. סַרְנָא roller, pin, axle, Syr. ܣܪܢܐ. — 2. Fig. (comp. אֹרֶן, אָרֹן &c.) prop. a strong, powerful one, a hero; hence *a lord, prince*, especially used of Philistine princes JOSH. 13, 3; JUDGES 3, 3; 16, 5; 1 SAM. 5, 8; 1 CHR. 12, 19; comp. Ar. قُطْبٌ (قُطْب) axle and prince. The derivation from the Sanskrit çarana, whose meaning *protector* is not yet by any means proved, must be rejected, because the word appears in 1 KINGS l. c. also; and a Semitic derivation is sufficiently attested.

סָרַס (not used) *tr. to cut out, to pierce out, to cut*, the organs of generation. Like all stems with similar initial and final sounds (see מָאַם, Aram. טָאַם besides the Hebr. טָאֵא, מָס, טָזִז, לָוִל, טָוִט &c.) סָרַס can only have arisen from the redupl. סְרָסַר according to the laws of the language; and *sar* is = סָר III., as the stem also exists in סָר III., צָר, צָ־רַ־ע &c.; comp. too the org. root in נָ־שַׁר, נָ־סַר, נָ־שַׁר, Aram. נְשַׁר, נָ־סַר, Ar. شَرْشَرَ to cut in pieces = سَرْسَرَ, out of which proceed also the contractions سَرَسَ (to be castrated, metaphor. to be weakened), شَرَزَ to cut out, شَرَصَ to injure, Aram. שְׁרַשׁ the same. No connexion, however remote, exists between it and שָׁרַשׁ, since שָׁרַשׁ has another basis. Deriv. סָרִיס.

סַרְעַפָּה (from סָרְעָף 1. out of סָעַף II.) *f. a branch, sprout* Ez. 31, 5, comp. סְעַפָּה.

סָרַף (Kal not used) *tr. to bind, to knot together, to join, to unite*, cogn. in sense with דּוּד (out of דַּוְדַּוּ, from דַּוּ = צַוּ &c.),

ثَدَى (to moisten), Himyar. شصى = שָׁתָה. Derivative

סְתָו (from סָתָה after the form חֹרֶף, יָגֹן, קָצָה from נָדָה, חָגָה, נָדַד, קָצַר) *m. the rainy season*, the winter of the orientals, cognate in sense with חֹרֶף; סְתָו עָבַר SONG OF SOL. 2, 11 defined by גֶּשֶׁם חָלַף; elsewhere עֶת גְּשָׁמִים (EZR. 9, 13); Aram. סְתָוָא, ܣܬܘ, Sam. אֲצָתְב, Ar. شتا the same; the verb شتو, Syr. ܫܬܐ, to be winter, is a denominative.

סְתוּם *m. a secret* Ez. 28, 3, prop. a hidden, shut up thing.

סְתוּר (viz. יָהּ, *Jah is the covered* or *invisible One*) *n. p. m.* NUM. 13, 13.

סָתַם (*fut.* יִסְתֹּם) *tr. to stop up*, *to close up*, springs 2 KINGS 3, 19 25, fig. *to keep secret*, a revelation DAN. 8, 26; 12, 4 9, where חָתַם is a stronger expression of the same idea; *to stop*, *to hinder* LAMENT. 3, 8 (שָׂתַם).

Nif. נִסְתַּם *to be stopped*, *repaired*, of the breach in a wall NEH. 4, 1 [7].

Pih. סִתֵּם *to stop up*, a fountain GEN. 26, 15 18.

The stem סְ is in Ar. سطم, Aram. סְתַם. The organic root סְ־תַם is also in אְ־טַם (which see), חְ־תַם, חָ־טַם &c.; Coptic ϣⲟⲁⲙ, ⲟⲱⲙ the same.

סָתַר (Kal not used; see *Nif.*) *tr. to cover*, *to veil*, of a veil; *to close up*, *hide*, *conceal*, of men and things; *to keep secret*, *to keep in ignorance*, of the conduct; *to protect* or *cover about*, of a shield; and so used in various ways. Deriv. סֵתֶר, סִתְרָה, מִסְתָּר, מִסְתּוֹר, and the proper names סִתְרִי and סְתוּר.

Nif. נִסְתַּר (*fut.* יִסָּתֵר) 1. *to be concealed*, i. e. *to be unknown*, *covered*, of דֶּרֶךְ JOB 3, 23, with מִן of the person, who knows nothing 28, 21, or is not concerned Is. 40, 27; with a negative, *to be known* PSALM 38, 10; נ' אִישׁ מֵרֵעֵהוּ GEN. 31, 49 *one is hidden from the other*, i. e. separated from him, and withdrawn from his sight; נ' מֵעֵינַי פ' Is. 65, 16 *to be concealed from the eyes of one*, i. e. to come no more before one (into his mind); seldom with מִנֶּגֶד עֵינַי פ' AM. 9, 3 in the sense of נ' מִפָּנַי פ'; מִפָּנַי DEUT. 7, 20 or נ' מִלִּפְנֵי פ' JER. 16, 17 *to be hidden from one*, i. e. escape; with a verb following, defining the idea, e. g. נִסְתְּרָה וְנִטְמְאָה NUM. 5, 13 *to be secretly defiled*. — 2. *reflex. to cover*, *protect*, *secure oneself*, with בְּ of the place or שָׁם Is. 28, 15; *to hide oneself* JER. 36, 19, ZEPH. 2, 3, JOB 34, 22, and with מִן or מִפָּנַי of the person PS. 55, 13; JOB 13, 20; *to withdraw*, of God, i. e. to renounce Ps. 89, 47 = הַסְתִּיר פָּנִים. In PROV. 22, 3 the K'tib has יִסָּתֵר and the K'ri נִסְתָּר (as 27, 12) *to hide oneself*. The *part. pl. f.* נִסְתָּרוֹת occurs often as a noun, sometimes *something mysterious*, *unknown* DEUT. 29, 28, again *unknown errors* Ps. 19, 13, like עֲלָמִים 90, 8 = שְׁגִיאוֹת.

Pih. סִתֵּר (*imp. fem.* סַתְּרִי) a stronger form of the Kal idea, *to hide*, *conceal*, fugitives Is. 16, 3.

Pu. סֻתַּר (*part. f.* מְסֻתֶּרֶת) *to be secret*, *hidden*, of אַהֲבָה PROV. 27, 5.

Hif. הִסְתִּיר (*inf. abs.* הַסְתֵּר, *c.* הַסְתִּר, *fut.* יַסְתִּיר) *to conceal*, *to cover*, i. e. to withdraw from the eyes of spies, with accus. of the object JER. 36, 26, 2 CHR. 22, 11, with מִן of the person JOB 3, 10, i. e. *to keep at a distance*; with מִפָּנַי of the person 2 KINGS 11, 2; *to hide*, with מִן 1 SAM. 20, 2; *to protect*, *to keep*, with מִן Ps. 64, 3; JOB 14, 13; *to cover*, with בְּ of the place Ps. 17, 8; 27, 5; 31, 21; *to make solitary*, i. e. alone, without help, PROV. 25, 2; *to carry on in secret*, עֵצָה Is. 29, 15; *to save*, with בְּ of a place 49, 2. The expression הִסְ' פָּנִים used of God is a frequent one, *to hide the face*, i. e. *to withdraw regard for* Ps. 10, 11, with מִן of the person; *to be angry*, *displeased* DEUT. 32, 20; Ps. 13, 2; *to turn away in anger from* JOB 13, 24; *to withdraw regard for* 34, 29, also omitting פָּנִים Is. 57, 17 (a general antithesis to it is הֵאִיר פָּנִים, נָשָׂא פְּנֵי פ'); once, *to cause to hide* Is. 59, 2; הַסְתִּיר פָּנִים מֵחַטָּאִים, i. e. *to forgive* Ps. 51, 11. Deriv. מַסְתֵּר.

Hithp. הִסְתַּתֵּר (*part.* מִסְ', *fut.* יִסְ') *to*

hide oneself, with עִם (*with*) of a person 1 Sam. 23, 19, or בְּ of a place 26, 1; *to keep oneself hidden*, i. e. apart, of God who executes his plans alone, without any one knowing them Is. 45, 15; *to be imperceptible* 29, 14.

The stem סָ׳ is in Aram. סְתַר (rare), ܣܬܰܪ (to veil, to keep secret, to protect); Ar. سَتَرَ (to cover, conceal, veil, protect, enclose), Malt. satar. The organic root סָ־תַר is also in עָ־טַר, כָּ־תַר, אָ־טַר, טָר I., דָּר, תָּר, גָּ־דַר, חָ־דַר &c.

סֵתֶר (with *suff.* סִתְרִי, *pl.* סְתָרִים) *m. a veil*, *a covering* Job 22, 14; סֵ׳ רַעַם Ps. 81, 8 *the veil of the thunder-cloud;* סֵ׳ פָּנִים Job 24, 15 *veil* or *covering of the face;* metaphor. *what is secret*, דְּבַר סֵ׳ *a secret* Judges 3, 19, in the *pl. secrecies* Prov. 9, 17, i. e. what one has not acquired openly; בַּסֵּ׳ *adv. in secret*, *secretly* Job 13, 10; Prov. 21, 14; hence *a concealed place*, of the mother's womb Ps. 139, 15; *a hiding-place* 1 Sam. 19, 2; 25, 20; *protection*, *shelter* Ps. 32, 7; 91, 1.

סְתַר I. (Pe. not used) *Aram. tr.* same as Hebr. סָתַר *to hide*, *to cover*, *to keep secret.*

Pa. סַתֵּר *to cover* or *conceal strongly*, what is secret; hence *part. pl. def.* מְסַתְּרָתָא *things which one strongly conceals*, *secrets* Dan. 2, 22, coupled with עֲמִיקָתָא.

סְתַר II. (with *suff.* סַתְרֵהּ) *Aram. tr. to cast asunder*, *to destroy*, *to reduce to ruins*, disjicere, destruere, a house Ezr. 5, 12; metaphor. (modern Hebrew) *to refute*, hence סְתִירָה refutation. In the Targ. and Syr. the verb appears in other conjugation-forms also; hence ܣܬܳܪܳܐ destruction. The stem סְתַר, ܣܬܰܪ, is Arab. شَتَرَ dissecuit, disgregavit; and the organic root סְ־תַר exists also in בְּ־תַר (to put into pieces, to divide in parts), בְּ־דַר (to scatter about), דָּר II. (to cut asunder), דָּר־א, עָ־דַר, חָ־תַר (= פָּרַץ, בָּקַע), נָ־תַר II., נְ־תַר &c., as Ar. ثَرَّ = شَتَرَ.

סִתְרָה *fem. screen*, *protection* Deut. 32, 38.

סִתְרִי (from סִתְרְ־יָה *Jah is protection*) *n. p. m.* Ex. 6, 22.

ע

ע, called עַיִן, *ʿAyin*, as a letter of the alphabet denotes *eye*, if the origin of our alphabetic writing be looked upon as originating in images, and the names be taken from outward objects. It is believed that the figure of an eye is represented by the shape of the letter in Phenician (*O*, 𐤏, Θ, ب), old Hebrew (◇), Samaritan (ᐅ, ܥ), and Aramaean (ט, ب, ע, ע). The Greek *O*, which was formerly Θ (see *Boeckh* T. I. p. 31), corresponds to the Semitic *ʿAyin;* and as the simple sound only appears as a name here, so also in Semitic the name may have been selected merely because of the initial sound. *ʿAyin* being the seventh letter in the series of ten, signifies as a numeral 70; in the old alphabet it was pronounced *ʿAi* and probably too *ʿOi*. In Phenician it appears as an abbreviation for עֹלָם, עַבְדְּךָ, עֶבֶד, עֶלְיוֹנִם &c.

As to the pronunciation of *ʿAyin*, it represented 1. in the most ancient times the vowel *o*, of which remnants are still preserved in Hebrew, as בול *bôl*, *bûl*, from בעל = בַּעַל (see בּוּל I.), מעכה (pronounce *Mocha*, see מַעֲכָה), בער (בַּעַר which see) = Aram. בּוֹר; comp. in Palmyrene עַגְלִבּוֹל, זְבַדְבּוֹל, -βολος, where בּוֹל is out of בעל *bôl* = בַּעַל; in Phenic. בּוֹלָא = בַּעֲלָא i. e. *Bôla*, מֹשִׂיבעל = מַעֲשִׂיבעל, עשתרת (עַשְׁתֹּרֶת) *ostor-*, נערא (נַעֲרָה) *nora*, בעלתי (בַּעֲלָתִי) *Βωλατής*, עלים (עָלִים, leaves), *Olim*, עשתר נעמא (עַשְׁתֹּר נַעֲמָא), *Ostronome* (Astronome), where the *ʿAyin* was always pronounced *o*. The LXX may have known of this pronunciation, when they translate מַעֲכָה

by *Μωχά*, *Μοχά*, נַעֲמָה by *Νοεμά*, *Νωμάν* &c.; and Jerome too reckons *'Ayin* among the vowels. — 2. As a slender and weak guttural it is stronger than א and ה, and weaker than ח; but it was uttered in such a peculiar way, that it has been represented in Greek like *Alef*, i. e. sometimes by a spiritus lenis, sometimes not at all, as *Ἐφρών* (עֶפְרוֹן), *Ἀνά* (עֲנָה), *Ἀμβράμ* (עַמְרָם), *Ὤγ* (עוֹג). Even this was lost in the middle of a word, as *Βηθασμώθ* (בֵּית עַזְמָוֶת), *Ἰωαδά* (יְהוֹיָדָע), *Γεδεών* (גִּדְעוֹן). Seldom has it been rendered = ה by a spiritus asper, as *Ἡσαῦ*, עֵילָם *Ἠλάμ*. Agreeably to this pronunciation *'Ayin* is interchanged a) with א, as בָּעַל and בָּאַל 2; זָעַם and זָאַם; צָעַק and שָׁאַג; תָּעַב and תָּאַב; אָזַר and עָזַר; אָגַר and עָקַד; אָטַר and עָטַר; אָבַץ and עָבַץ; אָגַם and עָגַם; אָהַב and עָגַב; אָזַל Aram. עֲזַל; בְּאֵשׁ Samar. בְּעֵשׁ &c. So too פְּתְאֹם is to be explained from פֶּתַע. b) with ה, as נָעַל Arab. جَهَلَ (to reject); נָעַר Arab. جَهَرَ; נָעַשׁ Arab. جَهَشَ; זָהַב and זָעַף II. &c. c) In this respect it was sometimes uttered as *e*, as is still the case in Jewish writing; hence in the LXX הוֹשֵׁעַ *Σηειρ*, שְׂעִירַתָה *Σεειρωθά*, עֹשֵׁעַ *Ὡσηέ*, בַּעַל מְעוֹן *Βεελμεών*, גֶּבַע *Γαβεέ*, שָׁבַע *Σαβεέ*, עֶבְרִי *Ἐχράν*, עֵבֶר *Ἑβραῖος*, עִיר *εἰρ*, פַּרְעֹשׁ *Φαρές* &c.; א and ה representing the vowels *a* and *e* in old writing. — 3. It had already, at an ancient period, the power of a harder and stronger guttural, which the Arabians marked by a diacritic point, as غ (different from ع), which was expressed sometimes as *gh*, sometimes with the admixture of an *r*; yet it always came near the *k*-sound. Thus the LXX pronounced: עַזָּה *Γάζα* (غَزَّة), עָמֹר *γομόρ* (غُمَر), עֲמֹרָה *Γόμορρα*, רְעוּ *Ῥαγαῦ*, רֵעַמָּה *Ῥέγμα* (from the stem רָעַם Ar. رَغَمَ), צֹעַר *Σόγορα* (زُغَر), עַי *Γαί*, עִיבָל *Γεβάλ*, רְעוּאֵל *Ῥαγουήλ*; sometimes they even render it by *k*, as אַרְבַּע *Ἀρβάκ*, רַבַּע *Ῥοβάκ*. From this we can explain: a) its interchange in stem-building, with ג, as גָּמַם and עָמַל; גָּמַם and עָמַם; עָנַן and גָּנַן &c. b) with ח, as עָגַב and חָגַב II.; חָוִג and עָוַג; עָגַל and חָגַל; צָרַח Phenic. צָרַע (= שָׁבַח); עָזַר (to עֲזָרָה) and חָצַר &c. c) with כ, as עָזַב II. and כָּזַב; עָטַר and כָּתַר; עָלַם and כָּלַם &c. d) with י inclining to the *k*-sound, as עָצַר and יָצַר I.; עָבַשׁ and יָבֵשׁ &c. e) with ק, as עוּר and קוּר; עָצַב and קָצַב; עָשָׁה and קָשָׁה; Aram. אַרְעָא and אַרְקָא; שָׁמַע and שָׁמַק; פָּשַׁע Arab. فسق &c. — 4. As an aspirate letter *'Ayin* had already at an early period a connexion with the sibilants, which we see in the case of *h* in Semitic and extra-Semitic languages (comp. סָלַל and הָלַל; שָׁדַד and הָדַד; סַם and אַף; סָלַל and צָלַל; סָבַךְ and אָבַךְ; שַׁלְהֶבֶת and הַלְהֵב; ἕξ and sex; *ἑπτά* and septem; *ἕρπω* and serpo); hence a) its interchange with ס, as עָדַר II. and סָדַר; עוּד and סוּב &c. b) with שׁ or שׂ, as עָזַב Aram. שְׂזַב; עָטַן and שָׂטַן &c. c) with צ, as עוּק and צוּק; עָתַע and נָתַץ; רָעָה and רָצָה; רָעַע and רָצַץ, particularly in relation to Aramaean, as אֶרֶץ Aram. אַרְעָא, עֲמֵר Aram. עַמְרָא; רָצָה Aram. רְעָא; צָאן Aram. עָאן &c. In Ar. this Tsade is a ض (dh), but not always. — 5. Another peculiarity of the Ayin sound is its connexion with the *r*-sound; several Arab. grammarians expressing ع by *r* connected with a guttural. This explains the comparison of מָעַט II., مغط, with מָרַט; בָּצַע with בָּצַר; בָּקַע with בָּקַר; טָבַע (to טַבְּעַת 3) with טָבַר (צָפַר); קָצַע with קָצַר; צָר with צָע, and perhaps קָרְקַע with קַרְקַר. This phenomenon is illustrated by the fact, either that nothing but the *r* of the guttural has remained; or that the syllable *ar* (for it is only in this that the interchange takes place) was contracted, like *al*, into *ô*, so that ע in this case was prop. *ô*, comp. the Phenician בעמלקר *Bomilcar*, out of בַּרְמִלְקַר; therefore ו i. e. *ô* frequently originated from *ar*, as חֲצוֹצְרָה from חֲצַרְצָר; דּוּדִים from דַּרְדָּרִים (which see); Aram. חַמְטַר from

חֲטַרְטַר; שׁוֹפָר from שְׁפוֹפָר and this from שְׁפַרְפָּר &c.

With relation to stem-building *ʿAyin* appears 1. already developed out of the fundamental sound *a*, and has thus furnished occasion for the elongation of stems, as מָד I. and מָעַד; מָט II. and מָעַט; מָךְ and מָעַךְ; דָּךְ and דָּעַךְ; בָּעַר and Targumic בָּר. — 2. ע has sometimes a tendency to become a first radical sound from being a second, e. g. עֹטְיָה Song of Sol. 1, 7 = טֹעְיָה, טֹעָה; עָרַף II. out of רָעַף; הֶעֱמִיד Ez. 29, 7 out of הִמְעִיד; עָטַף out of טָעַף = צָעַף; עָבַשׁ out of בָּעַשׁ = בָּאַשׁ; עָגַר out of גָּעַר. This appears especially when we compare the Arabic. — 3. *ʿAyin* forms a commencement in making stems from organic roots, as עָגַל = גַּל; עָגַן = גַּן; עָדַף Aram. טְפָא; עָטַשׁ and טָשׁ; עָכַב cognate with קָו־ה; עָכַר Aram. כְּרָא; עָלַט and לָט; עָלַק and לַק.

In nouns or proper names, more rarely in verbs, ע is elided: a) when a vowelless consonant precedes, so that its vowel is given to the preceding consonant, or the elision is indicated by Dagesh, as בֵּל out of בְּעֵל; בַּל (in בַּלְאֲדָן) out of בְּעַל; בִּי out of בְּעִי (according to some); מוֹנָה Ez. 19, 7 (where אֶל־מֹנוֹתָיו is read for אַלְמְנוֹתָיו) out of מְעֹנָה; בַּעַל מֹן (Numid. 9. 11. 13. 25) out of בַּעַל מְעוֹן, comp. מֹן for מְעֹן in the cod. Samar. Num. 32, 38; מֹנְנִם (ibid. 14) out of מְעֹנְנִם; נִשְׁקָה Am. 8, 8 out of נִשְׁקְעָה; רוּת proper name fem. out of רְעוּת; שַׁמַּי proper name masc. out of שַׁמְעַי; שַׁמָּה proper name masc. out of שַׁמְעָה = שִׁמְעָה; זֶרֶת out of זְעֶרֶת; מִנִּים perhaps out of מִנְעִים; סוּפָה perhaps out of סְעוּפָה; מוּם out of מְעוּם; b) when ע itself is vowelless, as שְׁמוּאֵל out of שְׁמוּעַ אֵל; זְרֻבָּבֶל (which see) out of זְרֻעַ בָּבֶל; בָּכוֹ Mic. 1, 10 out of בַּעֲכוֹ (עַכּוֹ = עֲכוֹ); בָּלָה Josh. 19, 3 out of בַּעֲלָה; c) at the beginning, especially of proper names, as בָּרָה (in the proper name בֵּית בָּרָה) out of עֲבָרָה, comp. Βηθαβαρά John 1, 28; בְּדָן out of עַבְדָּן; בִּדְקַר out of עֲבַדְקַר; בֵּדְיָה out of עֹבֵדְיָה; Phenic. בֶּדְאֶשְׁמֹן, בֶּדְמֶלְקַרְתְּ, בֶּדְעַשְׁתֹּרֶת out of עֶבֶד אֶשְׁמֹן, עֶבֶד מֶלְקַרְתְּ, עֶבֶד עַשְׁתֹּרֶת. In Neh. 5, 1 we should read עֹרְבִים for רַבִּים, since ע has obviously fallen away. — But examples are found where *ʿAyin* as well as *ʿAlef* is prefixed to nouns, e. g. in עֲטַלֵּף.

עָב (*pl.* עָבִים, *constr.* עָבֵי, with *suff.* עָבָיו; from עוּב) *common*, prop. (a particip. form) *the veiling*, *covering;* hence 1. *darkness of clouds*, *darkness*, with the genit. עָנָן Ex. 19, 9 or שְׁחָקִים Ps. 18, 12; *a thick cloud*, which brings טַל Is. 18, 4, or מַלְקוֹשׁ Prov. 16, 15; also collect. Job 20, 6 and 36, 29 as a figure of swift flight and of swiftness generally Is. 60, 8, as well as of speedy evanescence 44, 22; Job 30, 15. Ideas of veiling or covering are often transferred to darkness, obscurity, cloud; comp. אָפַל Ar. عفل to be veiled, أَفِلَ to be concealed, whence אֹפֶל, אֲפֵלָה; עָלַט = לָאַט, לָט, whence עֲלָטָה; חָשַׁךְ prop. to cover or veil around; עָנַן to cover, veil, whence עָנָן &c. — 2. *a forest*, *thicket* Jer. 4, 29, like the Targ. עוּב, Syr. ܥܒܐ, Arab. غابة, from the idea of *darkness*, *obscurity*. — 3. (from עָב II. = עָבָה *to be thick*) *a threshold-like projection*, *step before a door* 1 Kings 7, 6, Targ. סְקוֹפָתָא; Ez. 41, 25; so too עוּב, עֻב (*pl.* עֻבִּים = עוּבִים).

עֹב see עוּב as a noun.

עֻב see עוּב as a noun.

עָבַב a stem incorrectly adopted for עֻבִּים; see the noun עוּב (עֹב).

עָבַד (*part.* עֹבֵד, *inf. constr.* עֲבֹד, עֲבָד־, with *suff.* עָבְדִי; *fut.* יַעֲבֹד) *trans.* prop. *to cut*, *to split*, a field, hence *to furrow*, *to plough* = פָּלַח, Aram. פְּלַח, Ar. عبد, whence مِعْبَدَة *an axe*, *a mattock*. From this objective sense has been developed: 1. *to plough*, *to till*, אֲדָמָה Prov. 12, 11; אִכָּר = עֹבֵד אֲדָמָה Gen. 4, 2; Zech. 13, 5; *plur.* Is. 30, 24, as in Nif., of שָׂדֶה Eccles. 5, 8, and אֶרֶץ Ez. 36, 34; omitting the accusative and

with בְּ wherewith Deut. 15, 19; seldomer of כֶּרֶם 28, 39, גַּן Gen. 2, 15; *to cultivate* generally, עִיר by inhabiting or building Ezek. 48, 19, like colere locum; *to work* a material of cloth, as פִּשְׁתִּים (*linen*) Is. 19, 9. — 2. *to perform heavy work*, as a slave or servant, hence *to serve* (in this sense), with accus. of the person Gen. 15, 13; 29, 15; Job 39, 9, and also with accus. of the thing Gen. 30, 29; מַס עֹבֵד Gen. 49, 15 *socage of the labourer*, i. e. one who does service in socage, עָבַד בְּ *for* a thing Ezek. 29, 20, *for* one or a thing Gen. 29, 20, *to serve in* a thing Num. 4, 37; also *to work by one*, i. e. to cause him to perform service Jer. 22, 13; 34, 9; *to impose service* Ex. 1, 14; Lev. 25, 39; with the accus. *to serve*, *to take care of with service* Num. 8, 15; עָ׳ עִם *to serve with one* Gen. 29, 25; *to do service before* (especially before the great) with לְ and לִפְנֵי 2 Sam. 16, 19. Metaphorically of subdued and subject peoples, of vassals &c. Judges 9, 28; 1 Sam. 11, 1; Jer. 27, 7; Gen. 14, 4; *to be at the service of*, *to be willing*, 1 Kings 12, 7. It is not a denom. from עֶבֶד like servire from servus, *δουλεύειν* from *δοῦλος*, but comes from the fundamental signification *to work*. — 3. Fig. *to worship*, *to serve*, with the accus. God Ex. 3, 12; Josh. 24, 15; Ps. 22, 31; but in this meaning the accus. is sometimes omitted Job 36, 11, or עָ׳ is construed with לְ Judges 2, 13; Jer. 44, 3; of idols Deut. 4, 19; Judges 10, 10. Proceeding from the idea of *worshipping* it means: *to offer* or *present* a זֶבַח, מִנְחָה Is. 19, 21, also omitting the object Ex. 3, 12, or with two accusatives 10, 26. Deriv. עֶבֶד, עֲבֹדָה, עַבְדָּה, עֲבָדוּת, עַבָּד, עֶבֶד מֶלֶךְ, מַעֲבָד, the proper names עֶבֶד, עֹבֵד אֱדֹם, עֹבֵד, עֹבַדְיָה, עֹבַדְיָהוּ, עֹבַדְאֵל, עַבְדִּיאֵל, עֲבִידָא, עֲבִידָן, עַבְדִּי.

Nif. נֶעֱבַד (once נֵעָבֵד, *fut.* יֵעָבֵד) *to be cultivated*, of a field, Ez. 36, 9 34; Eccles. 5, 8 *a king for a cultivated field*, i. e. for an inhabited land; *to apply*, prop. to labour i. e. to use Deut. 21, 4.

Puh. עֻבַּד *to be worked*, with בְּ Deut. 21, 3; *to impose service* (עֲבוֹדָה), with בְּ of the person Is. 14, 3.

Hif. הֶעֱבִיד (*inf. constr.* הַעֲבִיד, *fut.* יַעֲבִיד) *to cause to work* Ex. 1, 13; 6, 5; *to weary with labour*, *to fatigue*, parallel הוֹגִיעַ; hence *to oppress*, *to weary* Is. 43, 23 24; *to reduce to servitude* Jer. 17, 4; *to impose service*, *labour* Ez. 29, 18; *to compel to labour* 2 Chr. 34, 33.

Hof. הָעֳבַד *to be made to serve* Ex. 23, 24, with the accus. Deut. 5, 9; 13, 3.

The fundamental signification of the stem is sufficiently attested by a comparison with פָּלַח, Aram. פְּלַח, Arab. مِعْبَدٌ; and the organic root עָ־בַ־ד is also found in אָ־בַ־ד (to be separated, divided), בָּד I. (to separate, divide), בָּעַד, פָּד־עָ, פָּד־ה &c. &c.

עָבַד (עָבְדוּ, עָבְדָה, עָבְדָתְ; *part. masc.* עָבֵד, *pl.* עָבְדִין, *fem.* עָבְדָא; *inf. constr.* מֶעְבַּד; *fut.* יֶעְבַּד) *Aram.* prop. *tr.* same as Hebrew עָבַד (but commonly like the Hebrew עָשָׂה) *to make*, צְלֵם Dan. 3, 1, *to set on foot*, אֶשְׁתַּדּוֹר Ezr. 4, 15, *to carry on*, קְרֵב Dan. 7, 21, *to make ready* 5, 1, *to perform*, אָתִין 6, 28, *to commit* 6, 23, *to do*, *to carry on* 4, 32; *to do*, with בְּ (*with*) 4, 32, Ezr. 7, 18, with עִם the same 6, 8; *to worship*, God; *to do* or *keep*, the law Ezr. 7, 26. Deriv. עֲבֵד, מַעְבַּד, עַבִּירָא.

Ithp. אִתְעֲבַד *to be made* Ezr. 4, 19; with the accus. *to be made into* Dan. 3, 29; *to be done* Ezr. 5, 8.

עֶבֶד (in pause עָבֶד, with *suff.* עַבְדִּי, *pl.* עֲבָדִים) *m.* 1. *a servant*, *a slave*, Gen. 12, 16, Ex. 12, 30, whether he has become so by captivity in war or by debt or purchase (מִקְנַת כֶּסֶף) Gen. 17, 12 27, or whether he has been born in the house (יְלִיד בַּיִת) 14, 14; hence עַבְדָה עָ׳ *servile work* Lev. 25, 39; עָ׳ עוֹלָם *an everlasting* (life-long) *slave* Deut. 15, 17; עָ׳ עֲבָדִים, i. e. *a servant of servants*, i. e. the lowest servant Gen. 9, 25; בֵּית עֲבָדִים *house of servants*, *of labour* Ex. 13, 3, of Egypt. Sometimes with לְ of the person to whom one is a servant Gen. 41, 12; 1 Sam. 17, 8; hence הָיָה עָ׳ לְ *to serve*

one as a slave, i. e. to serve as not free GEN. 47, 25, *to become one's servant* 9, 25; הָיָה לְעֶ׳ *to become a slave*, with לְ of the person 1 SAM. 8, 17, like לָקַח לְעֶ׳ 2 KINGS 4, 1; יָצַר לְעֶ׳ לְ Is. 44, 21; metaphor. *a willing dependent* DEUT. 6, 21, *one obedient, compliant* 1 KINGS 12, 7; *a willing instrument* 1 SAM. 17, 8; *a court-servant* GEN. 40, 20; 1 SAM. 16, 17; 1 KINGS 1, 47; *military head* 1 SAM. 29, 3; *military servant* 2 SAM. 2, 12; *a subject* GEN. 9, 26; *a bondman, dependent*, even of אַדְמָה 47, 19 (see Judith 3, 4); *doing service*, of an animal JOB 40, 28; very often עֶ׳ is used in conversations with distinguished persons by the speaker, in the 3d person, as a sign of devotion, the one addressed being called אָדוֹן GEN. 19, 2; 44, 18; DAN. 2, 4; and so too in speaking to God 1 SAM. 3, 9, in prayers 23, 10, even when one speaks of a third person to another GEN. 32, 5; 44, 27. — 2. When coupled with a deity, *a servant, worshipper, devotee* NEH. 1, 10; hence it is applied to Abraham Ps. 105, 6, Joshua JOSH. 24, 29, Eliakim Is. 22, 20, Zerubbabel HAG. 2, 24, Job JOB 1, 8, David Ps. 18, 1; *pl.* in DEUT. 32, 36 and metaphor. of *messengers* or *ambassadors* of God, who execute his purposes, applied to the theocratic nucleus of the people in exile Is. 49, 6, to Nebuchadnezzar JER. 25, 9, to Messiah the branch ZECH. 3, 8; *one beloved, chosen*, hence applied to angels JOB 4, 18, prophets AM. 3, 7, Moses DEUT. 34, 5, Isaiah Is. 20, 3 &c. — 3. (abridged from עֲבַדְיָהוּ *adherent of Jah*) *n. p. m.* JUDGES 9, 26; EZRA 8, 6; comp. the proper names in Phenician עבדא = עַבְדְּ־אֵל Kit. 29, 2; עבדרת = עַבְדְּ־יָהּ ib. 15, 2; עַבְדְּאֹסֶר ib. 2, 1; עַבְדְּאֶשְׁמֻן ib. 12, 1; עַבְדְּזַבַּר num. Kilik. 1; עַבְדְּמֶלְקַרְ Kit. 2, 3; עַבְדְּמֶלֶךְ ib. 1, 2; עַבְדְּמַן ibid. 12, 2; עַבְדְּנַעַר ibid. 13, 1; עַבְדְּסָסְם ib. 2, 1; עַבְדְּשֶׁמֶשׁ Athen. 1, 2; עַבְדְּתָנִת ib. 1, 1; עַבְדִּי from עֲבַדְיָהוּ Joseph. contra Ap. 1, 21; עַבְדְּעַלְנִם Abdalonim Just. 10, 10; עַבְדַּעַשְׁתֹּרֶת Abdastartus Joseph. contra Ap. 1, 18; עַבְדְּאֵלִם Abdelem ib. 1, 21; עַבְדְּאַמֹן Abdemon ib. 1, 18 &c. &c.; in Arabic Abd-Alla, Abd-el-Rachman; in Ethiop. Gebra-Christos (adherent of Christ); in Greek Ἐρμόδουλος, in German Gott-Schalk &c.

עֶבֶד מֶלֶךְ (worshipper of מֶלֶךְ = מֹלֶךְ) *n. p. m.* JER. 38, 7; comp. Ar. Abd-el-malich, Phenic. Abadmelech.

עֲבַד *Aram. m.* same as Hebrew עֶבֶד *a servant, minister* EZR. 4, 11; *a worshipper* DAN. 6, 21.

עֲבַד נְגוֹ (נְגוֹ is according to *Saadia* = נְבוֹ, *worshipper of Nebo*) *n. p. m.* in Babylon DAN. 1, 7; 2, 49; for which 3, 29 has עֲבֵד נְגוֹא. (It is possible that נְגוֹ, נְגוֹא = לְגַהּ, *Venus*).

עֲבַד (*pl.* with *suff.* עֲבָדֵיהֶם) *m. work, deed*, ECCLES. 9, 1, prop. Aram. = עֲבִיד.

עֹבֵד (*worshipper*, viz. of Jah) *n. p. m.* RUTH 4, 17; 1 CHR. 11, 47; 2, 17; 26, 7; 2 CHR. 23, 1.

עֹבֵד אֱדֹם (*worshipper of Edom*, i. e. of Mars) *n. p. m.* 2 SAM. 6, 10. אֱדֹם (Talm. מְאַדִּים) i. e. *the red*, was a designation of Mars, like עֵשָׂו among the Phenicians, to whom the ass was sacred (חֲמוֹר *the red*). See Strabo 15, 2.

עֲבַדְיָא (probably abridged from עֲבַדְיָאֵל) *n. p. m.* 1 KINGS 4, 6; NEH. 11, 17; for which 1 CHR. 9, 16 has עֹבַדְיָה.

עֲבַדִיאֵל (*worshipper of El*) *n. p. m.* JER. 36, 26.

עֲבֹדָה (*constr.* עֲבֹדַת) *fem. work*, of a husbandman Psalm 104, 23; *husbandry* NEH. 10, 38, fully עֲבֹדַת הָאֲדָמָה 1 CHR. 27, 26; *heavy, servile labour* LEV. 25, 39, or defining מְלָאכָה 23, 7; *external, mechanical work* EXOD. 39, 32, defining מְלָאכָה 35, 24; *service, ministry* GEN. 30, 26; EX. 1, 14; *military service* EZ. 29, 18, עָבַד עַ׳ GEN. 30, 26 *to do service; subjection* 1 CHR. 26, 30; 2 CHR. 12, 8; *use, profit* Ps. 104, 14; *implements* NUM. 3, 31; *employment, performance* NUM. 4, 47, = מַעֲשֶׂה Is. 28, 21; *fruit, use, result* 32, 17; *service of God, of the temple* 1 CHR. 25, 1; *holy, divine service* NUM. 8, 11; *the doing of service* 8, 25. In Targ. עוּבָדָא, עֲבִידָא.

עֲבֻדָּה (after the form כְּהֻנָּה) *f. service*, prop. *hand-service*, concrete collect. *servants* Gen. 26, 14; Job 1, 3.

עַבְדּוֹן (*worshipper*, *devotee*, viz. of Jah) 1. *n. p. m.* Judges 12, 13, for which 1 Sam. 12, 11 has בְּדָן (out of עַבְדָּן = עַבְדֹּן); 1 Chr. 8, 23 30; 2 Chr. 34, 20. See בְּדָן. — 2. *n. p.* of a city in Asher, inhabited by Levites Josh. 21, 30, 1 Chr. 6, 59, prop. arising out of עֶבְרֹן (*ford*, *passage*) Josh. 19, 28, with which it is identical.

עַבְדוּת *f. servitude*, *bondage* Ezr. 9, 8; Neh. 9, 17; Aram. ܥܒܕܘܬܐ.

עַבְדִּי (instead of עַבְדִּיָּה *worshipper of Jah*) *n. p. m.* Ezr. 10, 26; 1 Chr. 6, 29; 2 Chr. 29, 12.

עַבְדִּיאֵל (same as עַבְדְּאֵל) *n. p. m.* 1 Chr. 5, 15.

עֹבַדְיָה (*worshipper of Jah;* עֹבַד instead of עֹבֵד in compounds) *n. p. m.* 1 Chr. 3, 21; 7, 3; 8, 38 &c.; the LXX have sometimes read עַבְדִּיָּה Ἀβδία or עָבְדִּיָּה Ὀβδία.

עָבְדִּיָּה see עֹבַדְיָה.

עַבְדִּיָּה see עֹבַדְיָה.

עֹבַדְיָהוּ (=עֹבַדְיָה) *n. p. m.* 1 Kings 18, 3.

עָבָה (only Kal) *intr. to be fat*, *thick*, *well-fed*, of men Deut. 32, 15, coupled with שָׁמַן, כָּשָׂה; comp. Ethiop. עבי *abeye to be large*, *grown up*, Ar. وَغِبَ *to be large*, *thick*, Aram. *to be fat*, *obdurate*, of the heart; *to swell up*, then *to be strong* 1 Kings 12, 10; *to be closely* or *straitly bound*, of shield-bosses; *to be firmly trodden*, of earth, to serve as a mould for casting in; *to be thick*, *strong*, of things &c. Metaphor. *to be veiled*, *covered*, *concealed*, for which the Ar. is غَبَى (to be covered, concealed); comp. כָּשָׂה with כָּסָה. Deriv. עָבֶה, עֲבִי, עֳבִי, מַעֲבֶה.

The organic root עָב־ה is also in עָב (עוּב II.), Aram. עָב, ܥܒ, Ar. غَابَ, and the Arab. وَغِبَ, غَبَى, عَبَنَ have the same organic root. The roots גַּו I., גָּוָה I., גַּב I., חָב־א I., חַב I. &c. &c. may be remotely connected with it.

עָבָה (only *plur.* עָבוֹת; formed from עָב, i. e. עוּב I.) *f.* same as עָב *darkness of clouds*, 2 Sam. 23, 4 לֹא עָבוֹת *without clouds*.

עָבֶה (*plur. constr.* עֲבֵי, as is read) prop. an *adj. thick*, *firm*, of earth, *subst. thickness*, 2 Chr. 4, 17 *in the thickness of the earth*, i. e. in firm ground prepared for a mould to cast in. 1 Kings 7, 46 has מַעֲבֶה instead.

עֲבוֹט (from עָבַט, after the form עֲבוֹת, with *suff.* עֲבוֹטוֹ) *m. a pledge* Deut. 24, 10-13; comp. חֲבֹל.

עָבוּר (*constr.* עֲבוּר, from עָבַר II.) *m.* prop. what is produced, brought forth, hence 1. *produce*, *fruit*, of the earth, proventus, i. e. grain Josh. 5, 11 12 (Jeh. *Carpentrasi*), in the Targ. and Peshito for דָּגָן (from דָּגַן to grow, to bear fruit) and יְבוּל (from יָבַל to sprout, to grow); comp. Aram. עוֹבְרָא foetus, surculus, Syr. ܥܒܘܪܐ corn. — 2. only in the construct state עֲבוּר and coupled with בְּ (likewise from עָבַר II.) prop. *in fruit*, *in consequence*, and therefore different from לְמַעַן *for the purpose of*, *in order that* (from מַעַן out of עָנָה); hence a) *a preposition* בַּעֲבוּר (prop. followed by a genitive, an infin. or imperfect, with *suff.* בַּעֲבוּרִי, ־רֵךְ, ־רָהּ, ־רָם &c.) *for*, *on account of*, α) followed by an infin. Ex. 20, 20 *in order to prove;* 2 Sam. 14, 20 *in order to alter*, *turn*, prop. for the sake of proving, turning; β) followed by a noun Gen. 8, 21 *on account of man;* Ex. 9, 16 בַּ׳ זֹאת, 13, 8 בַּ׳ זֶה, where זֶה and זֹאת are to be regarded as nouns; and this signif. should also be adopted in Am. 2, 6 and 8, 2, where the translation is, not *for*, but *on account of* shoes, i. e. because of a little thing or trifle. In the same sense בַּ׳ is to be taken with a suff. 1 Sam. 23, 10 *for my sake*, Gen. 3, 17 *for thy sake*, 12, 16 *for her sake* &c. — b) *a conjunction*, *because*, with the perf. Mic. 2, 10, *so that*,

in order that, ut, with the imperf. Gen. 27, 4; Ex. 9, 14; on the contrary, in 2 Sam. 12, 21 we should read for it בְּעֹד *as long as* (according to the Targ., Syr., Ar.); sometimes לְ is added 2 Sam. 17, 14, without altering the sense much.

With respect to signif. 1. the Aramaean עוּבָרָא foetus, Syr. ܥܒܘܪܐ, עִבּוּר corn, have been compared, and therefore עָבוּר has been derived from עָבַר II. (which see). On the other hand, for signif. 2. עָבַר I. has been usually compared, and for the subst. the meaning *passing over*, *going away* has been adopted; though the translation *fruit* and therefore *consequence* is more suitable.

עָבַט (*inf. constr.* עֲבֹט, *fut.* יַעֲבֹט) *tr.* same as עָבַת, עָוַת *to knot together*, *to interlace*, *to interweave*, *to mix* (see Pih.); hence metaphor. *to change*, *to exchange* (comp. עָרַב), *to borrow*, upon a pledge given Deut. 15, 6, *to pledge*, for a debt 24, 10; *to lend*, upon a pledge; comp. חָבַל. Deriv. עֲבוֹט, עַבְטִיט.

Pih. עִבֵּט (*fut.* יְעַבֵּט) *to change*, *to exchange*, אֹרַח Jo. 2, 7, i. e. to turn aside, to come upon the way of another (LXX, Vulg.).

Hif. הֶעֱבִיט (*inf. constr.* הַעֲבֵט, *fut.* יַעֲבִיט) *to lend*, upon a pledge, with accus. of the person Deut. 15, 6, and accus. of the thing 15, 8.

As to the organic root עָ־בַט, the same lies also in אָ־פַד, עָ־בַת, עָ־וַת, לָ־בַט, לָ־פַת, רָ־פַד, בַּד, כָּ־פַת, פַּת, צָ־פַד, which contain together the fundamental signification complicare, connectere; comp. also עָרַב, חָבַל, לָוָה, proceeding from cognate ideas, and Syr. ܥܒܛ to interweave, whence ܥܒܛ interlaced, Ar. عبيط a saddle.

עַבְטִיט (after the form שַׁפְרִיר, סַגְרִיר, תַּבְלִיל) *m.* prop. *obligatoriness*, hence *a pledging* Hab. 2, 6, Targ. תְּקוֹף חוֹבִין. According to the Syr., Jerome, Jos. Kimchi, Ibn Esra and others it is said to be = עַב טִיט *thick dung*, which yields no suitable sense, and is also linguistically incorrect.

עֲבִי *masc. denseness*, *compactness* Job 15, 26.

עֳבִי (with *suff.* עָבְיוֹ) *m. thickness*, of a thing 1 Kings 7, 26; Jer. 52, 21.

עֲבִידָא (*def.* עֲבִידְתָא, *constr.* עֲבִידַת) *Aram. f.* same as Hebr. עֲבֹדָה *work*, *labour*, *service* Ezr. 4, 24; 5, 8; *an employment*, *an office* Dan. 2, 49; 3, 12, like מְלָאכָה.

עָבַל (not used) 1. *trans. to strip off*, leaves; *to bare*, *to make naked*, trees; 2. *intrans. to be bare*, of a mountain, a rock; Arab. عَبَلَ. Yet עָבַל might be transposed from עָלַב = גָּלַב, meaning *to be bare*, *waste*, as belonging to גִּלְבֹּעַ. Deriv. the proper names עוֹבָל, עֵיבָל.

עָבַץ (not used) *intr.* same as אָבַץ *to shine*, *to glitter*. Metaphor. a) *to be distinguished*, *noble;* b) *to be high*, *to shine afar;* deriv. the proper name יַעְבֵּץ; comp. אֶבֶץ, תֵּבֵץ.

עָבַר I. (*part.* עֹבֵר, *inf. absol.* עָבֹר, *constr.* עֲבֹר, עֲבָר־, with *suff.* עָבְרִי, *fut.* יַעֲבֹר) *intr.* prop. to go over a standing place or resting point, to step beyond, to rove beyond, to go beyond. Hence *to pass over*, with the accusat. נָהָר, *to cross*, יָם Is. 23, 2; *to go through*, אָרְחוֹת יַמִּים, of fishes Ps. 8, 9, more rarely with בְּ Is. 43, 2 Zech. 10, 11, or בְּתוֹךְ Num. 33, 8; *to go over a thing*, מַעֲבָר Gen. 32, 23, נַחַל Deut. 2, 13; *to pass over*, absol. 2 Kings 2, 9; over rivers and waters, i.e. *to emigrate*, with accus. of the place *to which* Is. 23, 6 12, Am. 6, 2, אִיִּים Jer. 2, 10, seldom with אֶל Num. 32, 7; *to step over*, אֹרַח Job 19, 8; גְּבוּל Ps. 104, 9; *to tread over*, e. g. captives, in token of their humiliation Is. 51, 23. Fig. *to transgress*, פִּי יי׳ Num. 22, 18, בְּרִית Deut. 17, 2, תּוֹרֹת Is. 24, 5, מִצְוָה Esth. 3, 3, comp. Aram. עֲבַר, ܥܒܪ to sin, עֲבֵרָא, Talm. עֲבֵרָה transgression. — עָ׳ אֶל *to pass over to* a person or thing 1 Sam. 14, 1; *to pass over*, of the wind, with בְּ Ps. 103, 16, with עַל of תַּעַר, Num. 6, 5; *to pass through*, *to go through*, with ac-

cusat. 20,17, JUDGES 11, 29, מַעְבְּרֵה *the pass* Is. 10, 29; fig. *to penetrate*, תְּפִלָּה LAMENT. 3, 44, yet בְּ is also put GEN. 12, 6; 1 KINGS 22, 36; PS. 42, 5; of inanimate things, PS. 18, 13 *hail and fiery coals passed through his clouds;* also with בְּתוֹךְ JOB 15, 19, Ez. 9, 4, בְּקֶרֶב AM. 5, 17; *to pass between* two things is expressed by עָ׳ בֵּין GEN. 15, 17; absol. 2 KINGS 4, 8; of כֶּסֶף (*money*), *to pass*, from one to another, *to be current* GEN. 23, 16; 2 KINGS 12, 5 (Targ., LXX, Vulg.). Farther *to go beyond*, past (accus.) a thing JUDGES 3, 26; *to outrun*, with accusat. 2 SAM. 18, 23; עָ׳ סָכָל *to hasten on beyond the rocky height* Is. 31, 9; *to pass by*, with עַל of the person GEN. 18, 5, or מֵעַל 18, 3, עַל פְּנֵי EX. 34, 6, לִפְנֵי 2 KINGS 4, 31, with some modifications of the meaning; elsewhere עָ׳ לִפְנֵי means *to go before* JOSH. 3, 11; עָ׳ תַּחַת *to pass along under*, LEV. 27, 32 of sheep, which pass under the crook that they may be numbered. Also *to go*, *to travel*, abs. GEN. 37, 28, עֹבְרִים *passers by* PS. 129, 8, fully עֹבְרֵי דָרֶךְ PS. 80, 13 = הֹלְכֵי דָרֶךְ; *to pass away*, *to disappear*, of times, days, dispositions JER. 8, 20; JOB 17, 11; 30, 15; PS. 90, 4; *to pass away swiftly*, of קַשׁ, מֹץ Is. 29, 5, JER. 13, 24, עָנָן JOB 30, 15, צֵל PS. 144, 4, יָמִים JOB 6, 15, a figure of transiteriness; *to perish*, *to vanish away*, of men JOB 34, 20 or things, followed by מִתּוֹךְ ESTH. 9, 28. — עָבַר עַל *to go over*, *to pass over* a thing, hence with פֶּשַׁע *to forgive* MIC. 7, 18, or without פֶּשַׁע with the dative of the person AM. 7, 8; *to go farther*, *to pass on*, *to go forward* GEN. 18, 5, coupled with חָמַק (= סָבַב) SONG OF SOLOM. 5, 6; *to come through*, *to pass under*, of an animal ridden NEHEM. 2, 14; *to go off*, of an animal 2 SAM. 18, 9; *to pass on*, 16, 9; עָבַר וָשָׁב prop. *to go forward and return*, i. e. *to go hither and thither*, of a wanderer Ex. 32, 27, Ez. 35, 7, ZECH. 7, 14, with עַל or בְּ of the way PROV. 4, 15; 2 KINGS 6, 26; *to pass on to*, with accus. of the place *where* 2 KINGS 6, 9, AM. 5, 5, or *as far as* NUM. 34, 4; with אֶל of a person *to go to one* 1 KINGS 19, 19; *to pass in*, *to go through*, with בְּ of the place LEV. 26, 6, JUDGES 9, 26, seldom the accusat. MIC. 2, 13. Expressions belonging here: עָבַר בִּבְרִית *to enter into a covenant* DEUT. 29, 11, comp. בָּא בְּ׳ אָלָה; עָ׳ בַּשֶּׁלַח JOB 33, 18 *to run into the dart* (into danger of death); עָ׳ בַּשַּׁחַת *into the pit* 33, 28. Still farther עָ׳ לִפְנֵי *to pass on before* GEN. 33, 3, *to go first* 33, 14; עָ׳ אַחֲרֵי *to follow* 2 SAM. 20, 13; followed by מִן or מֵאֵת *to go away*, *depart from* RUTH 2, 8, 1 KINGS 22, 24, hence עָ׳ מִמִּצְוָה *to depart from the commandment*, i. e. not to observe it DEUT. 26, 13; עָ׳ מִשְׁפָּט מִן *right has departed from him*, i. e. he has not regarded the righteous cause Is. 40, 27; עָ׳ עַל *to pass over to* a person or thing Is. 45, 14, Ez. 48, 14, *to come to one* LAMENT. 4, 21; *to lay upon one as a burden* DEUT. 24, 5; *to come upon one*, irruit in aliquem, invasit JOB 9, 11; 13, 13; *to mount and press upon a thing*, i. e. *to ride* HOS. 10, 11 = הִרְכִּיב; *to assail* NAH. 3, 19; *to fall upon* JUDGES 11, 29; *to advance*, of floods, coupled with שָׁטַף Is. 8, 8; *to overflow*, of שָׁטַף NAH. 1, 8; *to drive along*, of זֶרֶם מַיִם HAB. 3, 10; *to pour forth abundantly*, of יְאֹר Is. 23, 10; with עַל *to pour out over* a thing, *to cause to flood*, as מֵי נֹחַ Is. 54, 9, גַּשִּׁים and מְשִׁבָּרִים PS. 42, 8, נַחֲלָה 124, 4; coupled with שָׁטַף and like the latter applied to troops, *to inundate*, *to overwhelm* DAN. 11, 10, even when שׁוֹט שׁוֹטֵף Is. 28, 18 or בְּלִיַּעַל NAH. 2, 1 [1, 15] mean so. Metaphor. a) *to overpower*, *to overcome*, of יָדַיִם, with accus. of the object JER. 23, 9; *to overwhelm*, of a multitude of sins PS. 38, 5, of wrath 88, 17; *to transgress*, *to exceed*, of מַעֲשֵׂיהוֹת = מַזְעִפּוֹת 73, 7; b) *to flow out*, *to drop in tears*, for which the Ar. is عبر, hence מֹר עֹבֵר SONG OF SOL. 5, 5 13 *exuding*, *distilling myrrh*, = מֹר דְּרוֹר, σταχτή. — From the fundamental signification *to exceed* (the position taken, the original measure), whence all the meanings present themselves as modifications, has arisen the sense not used in Kal, *to swell out*, *to bubble forth*;

metaphor. *to be agitated*, of a stream; *to be puffed up, haughty, overbearing, provoked, irritated.* Deriv. עֶבְרָה 1, מֶעְבָּר, מַעְבָּרָה 1 and 3, עֶבְרָה, מַעְבֶּרֶת, according to some עָבוּר 2, and the proper names עִבְרוֹן, עַבְרוֹנָה.

Nif. נֶעְבַּר (*fut.* יֵעָבֵר) *to be passed through*, of a river Ez. 47, 5.

Pih. עִבֵּר (*fut.* יְעַבֵּר) *to make go through*, i. e. *to bolt, to close*, with בְּ of the thing 1 Kings 6, 21, where אֶת־הַפָּלֵךְ (according to Chron. and Jos.) should be supplied; comp. Aram. עַבְרָא a bolt, אַעְבַּר to bolt, Targ. בְּרִיחַ = עִבּוּר.

Hif. הֶעֱבִיר (*part.* מַעֲבִיר, *inf. c.* הַעֲבִיר, *fut.* יַעֲבִיר) *causat.* of Kal in all its modifications; hence *to lead over, to transport across*, with accus. of the object and an accus. Gen. 32, 24 or בְּ of the river Ps. 136, 14; *to conduct across* 2 Sam. 19, 16; *to remove*, with לְ *whither* Gen. 47, 21, as in Kal עָבַר מִן ... לְ (2 Chr. 30, 10); *to convey*, an inheritance, with לְ to one Num. 27, 7; *to make transgress*, a law 1 Sam. 2, 24, if we should not read מַעֲבִידִים; *to pass* a thing *over*, e. g. the hair of the head, i. e. to cut it off Ez. 5, 1; *to cause* or *let pass through*, with בְּ of the place Deut. 2, 30; Ez. 14, 15; הֶעֱבִיר קוֹל *to make to be known* Ex. 36, 6; הֶעֱבִיר שׁוֹפָר *to cause the trumpet to sound through* Lev. 25, 9; *to let pass* or *disappear*, חַטָּאָה 2 Sam. 12, 13, i. e. *to forgive; to bring before*, with לַיי Ex. 13, 12, i. e. *to dedicate*, = הַקְרִיב; *to cause to pass by, to shoot* 1 Sam. 20, 36; *to carry away, to lead away* 2 Chr. 36, 23, i. e. *to remove; to cast off, to put off*, בֶּגֶד, with מֵעַל of the person Jon. 3, 6; *to take off*, with מִן, of טַבַּעַת Esth. 8, 2; *to put away* or *destroy* 2 Chr. 15, 8; *to turn away* Ps. 119, 37; הֶעֱבִיר בָּאֵשׁ *to lead through the fire*, i. e. *to cause to be burned, to purify* Num. 31, 23, but commonly *to burn* Deut. 18, 10, which was done to children in honour of מֹלֶךְ, hence הֶעֱבִיר ... לְ, הֶעֱבִיר ... לַמֹּלֶךְ Ez. 16, 21 (on לְ comp. לַיי Ex. 13, 12) Lev. 18, 21; Jer. 32, 35; Ez. 16, 21; 23, 37, sometimes with בָּאֵשׁ 2 Kings 23, 10, and interchanged with שָׂרַף בָּאֵשׁ Jer. 7, 31. Here belongs also הֶעֱבִיר ... בַּמִּלְבֵּן 2 Sam. 12, 31 *to lead through the long four-cornered projection* (see מִלְבֵּן) at the entrance of a palace, i. e. to burn; or we should read with K'tib מִלְכֵּם = מַלְכָּם and לְ for בְּ.

Hithp. הִתְעַבֵּר (*part.* מִתְעַבֵּר, *fut.* יִתְעַבֵּר) *to be provoked, irritated, to fall into a passion, to get wroth*, by exceeding one's previous state, Ps. 78, 21, and with בְּ Dt. 3, 26, עִם Ps. 89, 39 and עַל of a person Prov. 26, 17; seldom with accus. of the person 20, 2; *to be haughty* 14, 16; comp. עֶבְרָה.

עָבַר II. (Kal not used) *tr.* prop. *to veil, to cover, to enwrap*, identical in its organic root with that in אָ־בַר II., אָ־פַר &c. Hence metaphorically as in לָבַשׁ (see לָבַשׁ 4) 1. *to copulate, to impregnate*, intrans. *to be fructified*, of cornfruit; *to be pregnant*, of a woman (different from הָרָה *to be big with young*, of animals), Targ. עָבַר (Targ. J. I. and II. on Gen. 16, 5; Num. 11, 12 &c.); comp. also עָנָק belonging to Ps. 65, 14, לָבוּשׁ Mal. 2, 16. Fig. *to yield as fruit* or *produce*. Derivat. עָבוּר 1 and 2. — 2. as in כָּנַף (which see), צָלַע (which see), אָצַל (to אָצַל) the idea of *covering around* is transferred to that of *encompassing, enclosing, hedging about*, out of which arise the noun-conceptions: fence, side, wing, edge, bank, hedge &c., as has been copiously developed under כָּנָף (p. 674) by comparing the Aram. and Arab. Deriv. עֵבֶר (Aram. עִבַּר), עֶבְרָה 2, מַעְבָּרָה 2, the proper names עֵבֶר (according to some), עַבְרִים, עַבְרוֹנָה.

Pih. עִבֵּר *to fructify, to impregnate, to cover*, Job 21, 10 *his ox covers and does not reject* (seed); Targ. אַבְטֵן.

In Aram. עִבַּר to be pregnant, fruitful, as also the Syr. ܥܒܰܪ, and the Targ. like the Syr. in all conjugation-forms and derivatives. Hence fig. in modern Hebr. עִבּוּר *fruitfulness*, of the year, i. e. intercalary year, עִבּוּרָא שֶׁל עִיר fruitfulness of a city, i. e. the part belonging to it, which the Talmud limits to $70^2/_3$ ells around the city; פַּרְשַׁת הָעִבּוּר cross-ways, going out of the boundary of the city.

עֵבֶר (with *suff.* עִבְרוֹ, *pl.* עֲבָרִים, *c.* עִבְרֵי, with *suff.* עֲבָרָיו, עִבְרֵיהֶם; from עָבַר II.) *m.* 1. *a bank*, *a margin*, like עֵבֶר, עִבֶּר, עֵבֶר (ora, ripa, latus fluvii); *bank-land*, *river-land*, i. e. which lies on a נָהָר, followed by לְ of the genit. Is. 18, 1, of Meroe, on the streams of Cush; so too Num. 32, 19; perhaps 1 Sam. 14, 1. עִבְרֵי נָהָר *Assyria and Egypt* Is. 7, 20, because that lies on the Euphrates, this on the Nile; hence עֲבָרִים *coast-lands*, *river-lands*, of different countries 1 Kings 5, 4, Jer. 49, 32, comp. מַעְבְּרָה 2; *bank-district*, of the Euphrates 2 Sam. 10, 16 (not the other side), as far as which the kingdom of Zobah stretched; מֵעֵבֶר לַנָּהָר 1 Kings 14, 15 *far from the coast-lands of the Euphrates*, i. e. beyond; מֵעֵבֶר לַיָּם 2 Chr. 20, 2 *from the* (south-eastern) *bank-districts of the* (Dead) *Sea.* — 2. like כָּנֶף *a side*, *flank*, in which case the thing specially meant is announced 1 Sam. 14, 1 4 40; Jer. 49, 32; 1 Kings 5, 4; or is easily perceptible from the context 1 Sam. 26, 13. Hence is to be explained the common phrase עֵבֶר הַיַּרְדֵּן, which is used for both sides of the Jordan: for the other side Gen. 50, 10 11, Deut. 3, 25, 1 Sam. 31, 7, for this one Josh. 1, 14; Judges 5, 17; and in both cases מֵעֵבֶר לַיַּרְדֵּן בְּעֵבֶר הַיַּרְדֵּן Judges 10, 8, or 7, 25 is employed; for greater clearness there is also added מִזֶּרַח Josh. 18, 7, מִזְרָחָה שֶׁמֶשׁ Deut. 4, 41, לְמִזְרַח שֶׁמֶשׁ 1 Chr. 6, 63, מִמַּעֲרָבָה Josh. 5, 1, מִמַּעֲרַב 1 Chr. 26, 30, מִבּוֹא שֶׁמֶשׁ Deut. 11, 30. — 3. *A preposition: on this side* (Jordan) Is. 8, 23, i. e. the eastern land of Jordan; *on the other side*, אֶל־עֵבֶר *to the other side* (of the sea), i. e. *over* or *beyond* Deut. 30, 13, *by the side of* Josh. 22, 11, *towards the side* Ex. 28, 26, אֶל־עֵ֫בֶר פָּנִים *towards the fore side*, i. e. *forwards* Ez. 1, 9, for which we have also עַל־עֵ֫בֶר Ex. 25, 37. לְעִבְרוֹ Is. 47, 15 *to his side*, i. e. directly to his home, Babylon being conceived of as an island; מֵעֵבֶר *from beyond* Job 1, 19. — 4. *n. p.* of a grandson of אַרְפַּכְשַׁד, and consequently an offshoot of a Chaldean Semitic race Gen. 10, 24 25, as well as the progenitor of a Hebrew stem 11, 14 15; hence בְּנֵי עֵ֫בֶר 10, 21 all the peoples descended from *Heber* (10, 25 seq.; 11, 10 seq.; 25, 1 seq.), but especially the Abrahamites of the line of Isaac and Jacob, who are named עִבְרִים, sometimes in the mouth of non-Israelites Gen. 39, 14 17; 41, 12; Ex. 1, 16; 2, 6; 1 Sam. 4, 6 9; 14, 11; 29, 3; sometimes in that of Israelites, when they are speaking to non-Israelites Gen. 40, 15; Ex. 1, 19; 2, 7; 3, 18; 5, 3; 7, 16; 9, 1 13; 10, 3; Jon. 1, 9; and sometimes when Israelites are contrasted with non-Israelites or distinguished from them Gen. 14, 13; 43, 32; Ex. 1, 15; 2, 11 13; 21, 2; Deut. 15, 12; 1 Sam. 13, 3 7 19; 14, 21; Jer. 34, 9 14. Accordingly עֵבֶר is also a *proper name* of different persons Neh. 12, 20; 1 Chr. 5, 13; 8, 12 22. See עִבְרִי. — Like שֶׁלַח, father of the first עֵבֶר, עֵ֫ must also afford explanation for a personal name, for which there is an analogy in עָבִיר, i. e. *production*, *shoot*, like שֶׁלַח.

עֵבֶר I. *Aram.* same as Hebr. עֵבֶר I.

עֵבֶר II. *Aram.* same as Hebr. עֵבֶר II. Deriv. עִבְרִי.

עֵבֶר (from עָבַר II.) *Aram. m.* same as Hebr. עֵבֶר *bank-district*, *coast-district*; hence עֵ֫בֶר נַהֲרָא *the* (western) *bank-district of the Euphrates* Ezr. 4, 10; 5, 3 &c. (comp. 1 Kings 5, 4; Neh. 2, 7).

עֲבָרָה (*pl.* עֲבָרוֹת, *c.* עִבְרוֹת K'tib) *f.* 1. (from עֵבֶר I.) *a ferry-boat* 2 Sam. 19, 19, to which עֲבָרָה refers, and therefore the LXX and Josephus have *διάβασις*. — 2. (from עָבַר II.) *border*, *margin*; hence בְּעִבְרוֹת הַמִּדְבָּר *in the outermost sides of the steppe* 15, 28 K'tib, for which the K'ri has עַרְבוֹת.

עֶבְרָה (*c.* עִבְרַת, with *suff.* עִבְרָתוֹ; *pl.* עֲבָרוֹת, *c.* עִבְרוֹת and עֶבְרוֹת; from עָבַר I.) *f.* prop. *an overflowing* (of wrath), *overpouring*, *outbreak*, *outpouring*; hence 1. *wrath*, *fury*, of God punishing; coupled with זַעַם Ps. 78, 49, חָרוֹן Is. 13, 9, and to which are applied אָסַף (to take away) Ps. 85, 4, שָׁפַךְ (to pour out)

Hos. 5, 10; elsewhere עֶבְרַת יי occurs of the punitive wrath of God Is. 9, 18; 13, 13, and יוֹם יי is the great divine judgment-day of the heathen and Israel Zeph. 1, 15 18; Ez. 7, 19; then *the time of judicial sentence* Job 21, 30; with אַף 40, 11; also *punishment*, *suffering* Ps. 90, 9 11. — 2. *haughtiness* 7, 7; Is. 16, 6; בְּעֶבְרָה *with haughtiness* 14, 16, שֵׁבֶט עֶבְרָה *rod of haughtiness* Prov. 22, 8.

עֶבְרֹן see עֶבְרֹן.

עַבְרוֹנָה (*coast-place*, *bank-place*) *n. p.* of a station of the Israelites not far from עֶצְיוֹן גֶּבֶר on the coast of the Red Sea Num. 33, 34.

עַבְרוֹת see עֲבָרָה.

עִבְרִי (from עֵבֶר, *pl.* commonly עִבְרִים, but also עִבְרִיִּים Ex. 3, 18) *Gent. m.*, עִבְרִיָּה (*pl.* עִבְרִיּוֹת) *f. a Hebrew*, male and female, a simple and suitable name for the Hebrew people Ex. 1, 15; 2, 13; 3, 18; 1 Sam. 13, 7; 14, 11, referred to an ancestor עֵבֶר Gen. 10, 21 24 25. The appellation is commonly used in Scripture only where strangers are introduced as speaking Gen. 39, 14 17; 41, 12; Ex. 1, 16; 2, 6, or where Israelites speak of themselves to strangers Gen. 40, 15; Ex. 1, 19; Jon. 1, 9, or where they are contrasted with other peoples Gen. 43, 32; Ex. 1, 15. Greek and Roman writers use this appellation also (Pausanias, Tacitus, Plutarch, Appian &c.). As to the meaning of the name, its derivation from an ancestor *Heber*, as well as other similar derivations, is to be rejected; as such progenitors were assumed only after the land or people; and moreover, Joktanites, Ishmaelites, Edomites &c. are also derived from *Heber*. Agreeably to an old tradition Josh. 24, 3 the appellation appears to have been applied by the Phenicians chiefly to Abraham and his horde, who immigrated מֵעֵבֶר הַנָּהָר. The LXX, Aquila and Jerome already translate עִבְרִי by *περάτης*, *περαίτης*, transitor. To this should be added, that עֵבֶר was also understood of Mesopotamia in particular Num. 24, 24. Artemis that came *πέραθεν* i. e. out of Mesopotamia had the surname *Περασία* (Strabo 12. p. 537); and the Mesopotamian Nisibis was described more exactly by *ἐν τῇ Περασίᾳ τῇ πρὸς τῷ Τίγρητι ποταμῷ* (Steph. Byz. s. v. *Νίσιβις*). That עִבְרִי was used of the Israelites alone, not of other peoples coming from Mesopotamia, is accounted for by the fact that עֵבֶר הַנָּהָר gradually passed into עֵבֶר הַיַּרְדֵּן and became fixed; as the east Jordan-land was called *τὸ πέραν* (Matth. 8, 18) or *Περαία* (Joseph. Antt. 13, 2, 3); and its inhabitants *Περαῖται* (Jos. Jewish Wars 2, 20, 4). Other derivations, as from עֵבֶר = חֶבֶר, Ar. عِبْر, عَبْر, عِبْرَة *a union*, *a mass of men*, *a people*, *nation*, *clan*, חֶבֶר (Num. 26, 45) being such a name; or from עָבַר = عبر *to denote*, *to explain*, *interpret*, *to speak plainly*, are too general and want sufficient basis, having no points of attachment to tradition.

עַבְרִים (*sides*, *edges*; from עָבַר II.) *n. p.* of a mountain on the other side of Jordan Jer. 22, 20 (not meaning opposite mountains); fully הַר־הָעֲבָרִים Num. 27, 12, Deut. 32, 49, or הָרֵי הָעֲבָרִים Num. 33, 47 48. To it belonged נְבוֹ (which see). עִיֵּי הָעֲבָרִים (hills of the Abarim) *n. p.* of a city or district at the Abarim-mountain Num. 21, 11; 33, 44; for which עִיִּים also stands by itself 33, 45. See עִי.

עִבְרֹן (*ferry*, *ford*) *n. p.* of a city in Asher Josh. 19, 28, for which עַבְדּוֹן (which see) is oftener used.

עָבַשׁ *intr. to die*, of seed which is withered up by heat in the dry ground, Jo. 1, 17 = הוֹבִישׁ of יָבֵשׁ, Ar. عَبِسَ (to be dried up and shrunk); probably ident. with the Aram. עֲפַשׁ (Ibn *Ganâch*, *Kimchi*); comp. aestu vanescere (Plin. H. N. 14, 24) and *πύθεσθαι* (Hesiod).

עָבַת (Kal unused) *trans. to twist*, a rope, interlaced work; *to interlace*, *intertwine*, *interweave*, *intermix*, of branches, fetters &c.; ident. with עָבַט and עָנַת (which see); Ar. عبث commiscere. Derivat. עָבֹת (*fem.* עֲבֹתָה) and עֲבֹת.

Pih. עִבֵּת (*fut.* יְעַבֵּת) *to twist together, interweave* Mic. 7, 3.

עָבֹת *adj. m.*, עֲבֻתָּה *f. interwoven, interlaced*, of trees Lev. 23, 40; hence *thick-leaved* Neh. 8, 15; Ez. 6, 13; 20, 28; Syr. ܥܒܝܬܐ the same.

עֲבֹת (with *suff.* עֲבֹתוֹ, *pl.* עֲבֹתִים and עֲבֹתוֹת) *m.* (*fem.* only Judges 15, 14) 1. prop. what is interwoven, hence *a rope* Judges 15, 13 14; 16, 11 12; *a cord, a string* Is. 5, 18; *a band* Job 39, 10; *braided work* Ex. 28, 24, fully מַעֲשֵׂה עֲבֹת *wreathed work* 28, 14; *fetters* Ps. 129, 4, hence נָתַן עֲ׳ עַל *to fetter* Ez. 3, 25 and 4, 8, i. e. fig. *to hinder, to hold back.* — 2. same as עָבוֹת *clouds* Ez. 19, 11; 31, 3 10 14 (LXX), prop. nothing but a different form, and not from עָבַת.

עָגַב (*part.* עֹגֵב, *fut.* יַעְגַּב instead of יִעְגַּב) *intr.* 1. *to dote on, to love*, especially impurely and lustfully, hence *to lust after, to be inflamed*, with אֶל Ez. 23, 12, עַל 23, 5 9 16 20 and בְּ *whereafter* 23, 7, also *to burn for;* עֹגְבִים *lovers* Jer. 4, 30. Derivat. עֶגֶב (*plur.* עֲגָבִים), עֲגָבָה. — 2. (not used) *to be lovely, pleasant*, of sounds. Deriv. עוּגב (עֻגָב, עֻגָּב).

With respect to the fundamental signification of the stem, we have to compare for the organic root עָ־גַב that in חַב II., אָ־הַב, יָ־אַב, תָּ־אַב, אָב־ה, אָו־ה, Arab. حَبَّ, Syr. ܚܒ (to love), and عجب with its manifold senses in the Echkili-dialect. In other respects the Aram. and Ar. have also the meaning "to be fleshy, thick, sensuous", borrowed from sensuous love; comp. عُجْب the hinder parts, Talm. עַגְבוּת nates &c.

עֶגֶב (only *plur.* עֲגָבִים) *masc. what is lovely, well-arranged*, in speech Ez. 33, 31, where the LXX and Syr. omit הֵמָּה עֹשִׂים; שִׁיר עֲגָבִים *a lovely song* 33, 32 for *a lovely singer*, hence associated with מֵטִיב נַגֵּן. שִׁיר is there same as שָׁר, מְשׁוֹרֵר, comp. 2 Chr. 29, 28, and it is unnecessary to read מְשׁוֹרֵר=שַׁיָּר (Ewald). Comp. עָגַב 2.

עֻגָב see עוּגָב.

עֻגָּב see עוּגָב.

עֲגָבָה (with *suff.* עַגְבָתָהּ) *f. impure* or *unchaste love* Ez. 23, 11 (*Kimchi*).

עֻגָה and עֻגָּה (*pl.* עֻגוֹת or עֻגּוֹת, from עוּג) *f. a round cake*, Gen. 18, 6, Ex. 12, 39, baked on hot stones 1 Kings 19, 6, which is turned Hos. 7, 8, Arab. عَجَّة; comp. מָעוֹג.

עָגוּר (lengthened out of עָגוֹר, from עָגַר = גָּעַר) *masc.* the name of a bird of passage, coupled with תּוֹר and סוּס, which knows the time of its departure and coming Jer. 8, 7; according to the Targ., Syr., Saadia *the crane* (כּוּרְכְיָא, ܟܘܪܟܝܐ, كُرْكِي); according to *Ibn Ganâch the swallow.* The LXX retained Ἀγούρ, which was mutilated into ἀγροῦ; comp. grus, γέρανος, from gruo, γεράω, German cran = to cry. In Is. 38, 14 the copulative Vau is wanting before עָגוּר.

עָגִיל (*plur.* עֲגִילִים, from עָגַל) *m. an ear-ring, a ring*, Num. 31, 50, Ez. 16, 12, cod. Samar. Ex. 35, 22; probably from its round shape.

עָגַל (not used) *intr.* 1. same as גַּל *to circle, to turn* or *wind about, to be round*, of a thing; Syr. ܥܓܠ tr. to roll, to wind in a circle, Ar. عجل the same (in derivatives). Deriv. עָגֹל (fem. עֲגֻלָּה), עָגִיל, מַעְגָּל, מַעֲגָלָה, proper names עֶגְלוֹן, עֶגְלַת, עֶגְלַיִם, עֶגְלָה. — 2. like גַּל *to hasten forward, to drive forward, to run, to go along quickly;* Syr. and Arab. the same. Deriv. עֲגָלָה. — 3. *tr. to roll together, to twist together*, into a lump; cognate in sense with גָּלַם, hence applied to a foetus. See עֵגֶל, עֶגְלָה.

עָגֹל *adj. m.*, עֲגֻלָּה (*pl.* ־לוֹת) *f. round, rounded*, 1 Kings 7, 23 31 35; opposite מְרֻבָּע.

עֵגֶל (with *suff.* עֶגְלֵךְ, *pl.* עֲגָלִים, *constr.* עֶגְלֵי) *m.* 1. *a calf*, named בֶּן־בָּקָר Lev. 9, 2; hence coupled with כֶּבֶשׂ Lev. 9, 3 and with בֶּן־שָׁנָה *of a year old* Mic. 6, 6, but this is usually absent Is. 11,

6; 27, 10; *a fatted calf* 1 Sam. 28, 24; Am. 6, 4. To עֵגֶל are applied leaping and bounding Ps. 29, 6, and the being untamed Jer. 31, 18 (comp. 2, 20; Hos. 4, 16; Acts 26, 14); and therefore it is a figure of wild mercenary troops of all kinds of peoples Ps. 68, 31, so that one is easily led to take the stem עָגַל in the sense of, *to run, to go along quickly, to hasten, to leap*, like the Aram. עֲגַל, ﻋﺠﻞ, Arab. عَجَلَ (and transposed غَلَجَ). See *Fürst*, Conc. s. v. — 2. *a calf-image*, i. e. the figure of a calf or ox cast in metal that it may be worshipped as a symbol of the deity; fully עֵ׳ מַסֵּכָה Ex. 32, 4 8, Deut. 9, 16, Neh. 9, 18, or with the genitive of the material 1 Kings 12, 28, 2 Chr. 13, 8; but also עֵ׳ alone Hos. 8, 6; 13, 2.

As to the original signification of עֵ׳, the following may be adopted in addition to that which is here given: a) properly what is rolled or folded together, a mass, a lump, same as גֹּלֶם embryo, foetus, which is usual in Ethiopic; hence the young of a lion, stag, ass, and even of man. b) from עָגַל to break through, hence a young thing; comp. عَجَلَ to bear an untimely offspring, عَجَل a young camel. But the meaning above given is the most probable.

עֶגְלָה (*constr.* עֶגְלַת, with *suff.* עֶגְלָתִי; *pl.* עֶגְלוֹת) *f.* 1. *a calf*, hence עֶגְלַת בָּקָר Deut. 21, 3; 1 Sam. 16, 2; especially a cast-metal calf symbolising Apis Hos. 10, 5, several of which stood at Bethel; commonly *a young cow* or *heifer* not yet put to work Is. 7, 21; Deut. 21, 4 6; but she is also called דָּשָׁא *threshing* Jer. 50, 11 (where the LXX read דֶּשֶׁא), מְלֻמָּדָה *trained to work* Hos. 10, 11, *ploughing* Judges 14, 18, and *three years' old* Gen. 15, 9. — 2. (*young cow*) *n. p. f.* 2 Sam. 3, 5; comp. the Latin proper names Damalis (= juvenca), Bos, Juvencus, Vitulus, Taurus, Taurinus, Taurillus, Tauriscus &c. See עֶגְלַת.

עֲגָלָה (with *suff.* עֲגָלָתוֹ; *plur.* עֲגָלוֹת, *constr.* עֲגָלוֹת) *fem.* a rolling thing, *a car* Gen. 45, 19; Num. 7, 3; specially *a threshing-dray* Is. 28, 27, *a war-chariot* Ps. 46, 10.

עֶגְלוֹן (Vitulus) 1. *n. p. m.* Judges 3, 12. — 2. (*circle, district;* comp. מַעְגָּל, Phenic. מַעְגָּל name of the new city Carthage) *n. p.* of a city in the plains of Judah Josh. 10, 3; 12, 12.

עֶגְלַיִם (either same as אֶגְלַיִם *double fountain*, which appears also as the name of a place, or *two calves* so called from an unknown tradition) only in the *n. p.* עֵין עֶ׳ a locality at the northern point of the Dead Sea Ez. 47, 10, in the neighbourhood of עֵין גֶּדִי; in Jerome עֵין גַּלִּים.

עֶגְלַת (*ring*) *n. p.* of a place on the border of Moab, towards Edom, with the epithet שְׁלִשִׁיָּה in Is. 15, 5 and Jer. 48, 34, to distinguish it from two other עֶ׳; in the LXX Ἀγγελία Σαλασία; in Josephus Ἀγαλλά.

עָגַם (3 *fem.* עָגְמָה) *intr.* same as אָגַם *to be bowed, bent, melancholy, grieved*, Job 30, 25 *my soul was grieved for the distressed*, i. e. felt compassion; Aram. עֲגַם the same. For the organic root עַ־גַ־ם, אַ־גַ־ם comp. Ar. غَمَّ moeror, وَكَمَ contristavit; while عكم means to press together.

עָגַן (Kal not used) *tr. to hedge about, to enclose, to bar round about*, conseq. perhaps same as דָּגַן (which see), Ar. عجم IV. to shut up, Aram. עֲגַן to debar, to shut out, whence Targ. בֵּית עֲגָנָא = Hebr. מִסְגָּר. The organic root is עַ־גַ־ן, being also in גַּן.

Nif. נֶעְגַּן (2 *fem. pl. fut.* תֵּעָגֵנָה instead of תֵּאָגֵנָה in pause like תֵּאָמַנָּה Is. 60, 4) *to shut oneself up, to keep oneself debarred from*, i. e. so as not to marry, Ruth 1, 13. In the Talmud עָגַן is often used in the meaning of our Nifal; hence עֲגוּנָה a woman who is shut out from men, or who has been forsaken by her husband.

עָגַר (not used) *intr. to cry*, of birds; *to twitter, to utter a piping sound*, cogn. in sense with צָפְצַף, connected with גָּעַר,

קָרָא, Greek γηρύω, γαρύω, Latin garrio, in its fundamental meaning; Ethiopic the same; on the contrary, the Ar. عجر is either connected with عجز or with عجل (עָגַל), and should not be compared here. Deriv. עָגוּר (a noun).

עַד (from עָדָה after the form of שַׁד from שָׁדָה, זַן from זָנָה, דַּם Ez. 19, 10 from דָּמָה, שַׁל from שָׁלָה abridged from עָדָה or עֲדָה, after Vau עֵד, hence וָעֵד, in the constr. state of the sing. עֲדֵי like עֲלֵי, אֱלֵי, which have ־ֵי not from the pl. but from ל״ה; with *suff.* עָדַי, עָדֶיךָ, עָדָיו, עֲדֵיכֶם Job 32, 12 for עֲדֵי־; עַד־הֵם 2 Kings 9, 18 for עֲדֵיהֶם) *m.* (from עָדָה I.) *progress, advance* (in space), *duration*, perpetuitas, of time, inasmuch as it expresses progress, continuance; hence 1. *eternity, perpetuity*, שֹׁכֵן עַד Is. 57, 15 *inhabitant of eternity*, i. e. everlasting; הַרְרֵי עַד *the everlasting hills* Hab. 3, 6, for which Deut. 33, 15 has הַרְרֵי קֶדֶם; הוֹרֵי עַד Gen. 49, 26 = הוֹרֵי עַד with a like meaning to הַרְרֵי עַד (LXX), parallel with גִּבְעַת עוֹלָם; מִנִּי עַד *from eternity*, i. e. *continually* Job 20, 4 = מֵעוֹלָם; לָעַד = לְעוֹלָם Ps. 9, 19, עֲדֵי עַד = עַד עוֹלָם Ps. 83, 18; a stronger expression עוֹלְמֵי עַד appears in Is. 45, 17 *eternities of eternity*, i. e. all eternity, or עוֹלָם וָעֶד *for ever and ever* Psalm 9, 6; 10, 16; Mic. 4, 5. The meaning in אֲבִי עַד Is. 9, 5 is doubtful. The Targ. and ancients look upon it as an epithet of God, translating *father of eternity;* while others take it to mean *booty*, which, however, is not necessary. — 2. *A preposition: unto*, usque ad, prop. continuance a) of an action, *during, as long as*, before nouns 2 Kings 9, 22, עֲדֵי רֶגַע Job 20, 5 *as long as a moment lasts;* before the infin. Judges 3, 26 *as long as their tarrying lasted;* seldom followed by שֶׁ and before a finite verb Song of Sol. 1, 12. Hence also same as עוֹד with which it is interchanged Job 1, 18; 8, 21; 1 Sam. 14, 19; without being a conjunction on that account or expressing degree. Here belongs also עַד־כֹּה . . וְעַד־כֹּה 1 Kings 18, 45 *during here . . . and during there*, i. e. *as long as.* b) continued movement towards an object or the highest point, whether it be a movement in space, time or circumstance. This use of עַד is most frequent: aa) of space, as עַד־הַנָּהָר Deut. 1, 7, עַד־קְצֵה הָאָרֶץ Ps. 46, 10; so עַד־הֲלֹם 2 Sam. 7, 18 *hitherto*, and so also עַד־הֵנָּה Num. 14, 19, which may be taken in a local sense. Hence verbs denoting progress in space and arrival at an object are construed with עַד, as נָגַע Job 4, 5, מָצָא 11, 7, נָגַשׁ Judges 9, 52, בָּא 2 Sam. 16, 5 and 23, 19 *to reach as far as;* also subjectively, as הִתְבּוֹנֵן עַד Job 32, 12, הֶאֱזִין עַד Num. 23, 18. In order to express the point of setting out, there is used מִן . . . עַד, מִן . . . וְעַד Gen. 6, 7, Lev. 13, 12, Judges 15, 5; seldom is מִן absent 1 Sam. 17, 52; Is. 31, 40. bb) of time, as עַד הַיּוֹם הַזֶּה Gen. 26, 33, עַד־הַבֹּקֶר Judges 6, 31, עַד־הָעֶרֶב Lev. 15, 5; poetically עֲדֵי־עֶרֶב Ps. 104, 23. Before particles, as עַד־אָנָה *till when? how long?* Ex. 16, 28; עַד־הֵנָּה *till now* Gen. 15, 16, עַד־כֹּה *until now* (now expletive) Gen. 22, 5, עַד־מָתַי *till how long?* 1 Sam. 16, 1; עַד־מָה *till when?* Psalm 74, 9, *until* Num. 24, 22 &c. &c. cc) referring to circumstances, followed by an infin. and suff., as עַד גִּשְׁתּוֹ Gen. 33, 3, עַד שׁוּבֶךָ Judges 6, 18, עַד הַשְׁמִידוֹ 2 Kings 10, 17; עַד בֹּאֲךָ Gen. 19, 22; at a later period we have עַד לְ instead, as עַד לְבֹא Judges 3, 3, עַד לְהָשִׁיב Ezr. 10, 14. — c) an expression to give strength to an idea, either before nouns, as עַד יָרֵךְ *even the shaft* Num. 8, 4, i. e. even till the shaft; עַד פֶּרַח ibid.; לֹא עַד־אֶחָד Judges 4, 16 *not as far as one*, i. e. not one, none; עַד־הַגֶּפֶן *even the vine*, Hagg. 2, 19; or before particles, as עַד־מְאֹד *exceedingly* Gen. 27, 33, for which עַד־לִמְאֹד 2 Chr. 16, 14 also occurs; עַד־מְהֵרָה *very soon* Ps. 147, 15; עַד לְמַעְלָה *even to a high degree, exceedingly;* and so before the negatives עַד־אֵין Ps. 40, 13, עַד־לְאֵין 2 Chr. 36, 16, עַד־אֶפֶס Is. 5, 8, עַד בִּלְתִּי Ps. 72, 7. Also to denote the highest limit, as עַד־כַּמֶּה פְעָמִים *till*

how many times, i. e. very many times 1 Kings 22, 16. — d) עַד is used in comparisons to express the advance of one to the same degree as another, as 1 Chr. 4, 27 *nor did all their territory increase like* (עַד) that of *the children of Judah*, i. e. it did not reach to that of the children of Judah; Nah. 1, 10 *like* (עַד) *thorns are they interwoven;* hence a parallel is כְּ. — e) From expressing the idea more strongly arises the meaning *even*, 1 Sam. 2, 5 *even the unfruitful;* Job 25, 5 *even the moon.* — 3. *A conjunction:* a) *while*, *while yet*, dum, before a perfect 1 Sam. 14, 19, a partic. Neh. 7, 3 and a future Job 8, 21; at a subsequent period עַד שֶׁ· Song of Sol. 1, 12; as for עַד לֹא Prov. 8, 26, עַד אֲשֶׁר לֹא Eccles. 12, 1 was used at a subsequent time. b) *until* (of time), donec, followed by a perfect Josh. 2, 22, 1 Sam. 20, 41, or a future Gen. 38, 11, Hos. 10, 12; fully עַד אֲשֶׁר Deut. 2, 14, Hos. 5, 15, עַד שֶׁ· Song of Sol. 3, 4, Judges 5, 7, עַד כִּי Gen. 26, 13; 49, 10, עַד אִם Gen. 24, 19, עַד אֲשֶׁר אִם 28, 15. c) *till that*, *so that*, i. e. to the degree that, usque ad, adeo ut, ita ut, Is. 47, 7 *so that thou didst not lay such things to heart;* 1 Sam. 20, 41; Job 14, 6; fully עַד אֲשֶׁר Josh. 17, 14. — 4. (from עָדָה II.) *booty* Gen. 49, 27, parall. to שָׁלָל, and therefore put together to intensify the idea Is. 33, 23; comp. Aram. עֲדִי, defin. עֲדִיתָא, עֲדָא, defin. עֲדָאָה the same; cod. Samar. עֲדִי Gen. 49, 27 for עַד. — 5. (from עָדָה III.) *dress*, *ornament*, only in the proper names עֲדִיאֵל, עֲדָיָה, עֲדָיָהוּ. — 6. A collateral form of עֵד (if indeed this should not be read instead) *witness*, *testimony*, of God, Zeph. 3, 8 *on the day that I rise up for a witness* (LXX, Targ., Syr.), i. e. to punish (comp. Lament. 2, 13), God attesting crime by punishment. To take it with Jerome as = לָעַד (Is. 30, 8), or in signification 4, is unsuitable to the context.

עַד *Aram.* same as Hebr. עַד 2: 1. as *a prepos. during* Dan. 6, 8, *until*, עַד־אָחֳרֵן *till at the last* Dan. 4, 5, עַד דִּבְרַת דִּי *to the intent that* 4, 14 = עַל־דִּ׳ 2, 30; עַד־כְּעַן *till now* Ezr. 5, 16. — 2. *A conjunction: whilst that*, followed by דִּי Dan. 6, 25; *till that* 4, 31; 7, 22.

עֵד (for significations 1-3 with *suff.* עֵדִי; *pl.* עֵדִים, *constr.* עֵדֵי and עֵידֵי, with *suff.* עֵדֶיךָ, עֵדֵיהֶם; from עוּד) *m.* 1. *a witness*, i. e. an attestor, who strengthens a saying Ex. 22, 12, Lev. 5, 1, and is therefore described by the genitives שֶׁקֶר Ex. 20, 16, חָמָס 23, 1, שָׁוְא Deut. 5, 18, אֱמוּנִים Prov. 14, 5, אֱמֶת 14, 25, שְׁקָרִים 19, 5, בְּלִיַּעַל 19, 28, כְּזָבִים ibid.; עֵד חִנָּם *a witness without cause*, i. e. *a thoughtless witness* 24, 28 (see חִנָּם); וְעֵד בְּשַׁחַק Ps. 89, 38 of the moon or the rainbow, if the reading here should not be different; עֵד מְמַהֵר *a swift witness* (after long delay) Mal. 3, 5; נָתַן עֵדִים *to set forth witnesses* Is. 43, 9; a people is witness for their God, i. e. attests his godhead Is. 44, 8 9. — 2. abstract for concrete, *witness*, *proof*, Gen. 31, 48 50 52; Josh. 22, 27 34; *a piece of testimony* Deut. 31, 21; הָיָה לְעֵד *to be for a witness* Job 16, 8, i. e. to serve for proof of guilt; חִדֵּשׁ עֵדִים נֶגֶד פְּ׳ Job 10, 17 *to bring forth new witnesses* (plagues) *against one.* — 3. *confirmation*, *assurance*, *covenant*, *security* Is. 55, 4. — 4. (from עָדַד; only in *pl.* עִדִּים) prop. *a section of time*, *a definite time*, especially *the time of the monthly purification of women;* hence metaphor. *menstruation*, *issue of blood;* בֶּגֶד עִדִּים Is. 64, 5 *cloth of menstruations*, i. e. soiled, blood-stained; Arab. عِدَّة the same, and عَدَّ (VIII.) to menstruate; Talm. עֵד patches or tatters of menstruation.

עֹד (12 times according to the Masora) see עוֹד.

עֲדָא see עֲדָה.

עִדֹּא (= עִדּוֹ which see) *n. p. m.* 1 Kings 4, 14; written elsewhere עִדּוֹא Zech. 1, 7; Ezr. 5, 1; 6, 14; Neh. 12, 4 16.

עָדַד (Kal not used) *trans.* prop. *to separate from one another*, *to divide*, identical in its organic root עַד with גַּד, חַד, קַד, جَدَّ. Metaphor. (as in יָ־עַד I.)

to number (comp. Arab. عَدَّ to number), *to limit*, *determine*, *establish* (comp. כַּס, סָפַר, מָנָה; cognate in sense גָּזַר), a time, a festival-season (see יָעַד to מוֹעֵד), Aram. ܥܕ, redupl. ܥܕܥܕܐ a festival-time, in Arab. also = Hebrew הֵכִין to prepare. Derivat. עֵד 4 (*plur.* עִדִּים) or עֵדָה, the proper names עִדּוֹ, עִדּוֹא (comp. the proper names יֶעְדָּו, יֶעְדַּי). In the meaning *to continue*, *to be firm* the Ar. عدّ coincides with the Hebrew עָדָה I., Ar. عَدَا.

Po. עוֹדֵד see עוּד.

Pih. redupl. עִדְעֵד, see the proper name עַדְעָדָה.

Hithp. הִתְעוֹדֵד see עוּד.

עֲדַד *Aram. trans.* same as Hebr. עָדַד. Deriv. עִדָּן.

עָדָה I. (only perf.) *intrans. to pass over*, *to pass by*, *to march along*, with עַל of the place Job 28, 8 = עָבַר עַל; *to go forward*, *to advance*, *to roll on*, of time, hence *to continue*, *to be constant*, of time (= אֵיתָן), of advancement in space, in an action, in ascending. Derivat. עַד 1-3.

Hif. הֶעֱדָה (*part. m.* מַעֲדֶה) prop. to cause to hasten forward, hence *to put off*, בֶּגֶד, Prov. 25, 20 *he that puts off a garment on a cold day*, (pours) *vinegar on natron*, *and he that sings songs to a sick heart*, all three are preposterous; comp. הֶעֱבִיר Jon. 3, 6.

In Ar. عَدَا for عدو agrees with this; on the contrary عَدْوٌ belongs to عَدَا II., Hebrew עָדָה II.

עָדָה II. (not used) *trans. to take*, *to seize upon*, identical in its organic root with הָדָה I. and יָדָה III. (which see), cogn. in sense with לָקַח; metaph. *to take booty*, like לָקַח to מַלְקוֹחַ. Deriv. עַד 4, עֲדִי cod. Samar.

עָדָה III. (*perf.* 2 *fem.* עָדִית, *imper.* עֲדֵה, *fut.* יַעְדֶּה, *apoc.* יַעַד) *tr. to veil*, *to cover around*, *to cover;* hence like לָבַשׁ *to put on*, כֵּלִים Is. 61, 10, נֶזֶם Hos. 2, 15, עֲדִי Ez. 16, 11, or giving the material, עֲדִי 16, 13; *to adorn oneself*, with accus. תֻּפִּים Jer. 31, 4; figurat. *to shew oneself*, in a thing, e. g. גָּאוֹן וָגֹבַהּ Job 40, 10; comp. Ps. 104, 1. Deriv. עֲדִי, מַעֲדֶה (doubtful), מַעַד in the proper names מַעֲדַי, מַעַדְיָה; עַד 5. in the proper names עֲדִיאֵל, עֲדָיָה, עֲדָיָהוּ; besides the proper names עֲדִיתַיִם, עָדָה.

Hif. הֶעֱדָה see on עָדָה I. — Ez. 16, 11 is not Hif. but Kal.

The fundamental signification of the stem lies in the organic root עָד־ה, which is also in בָּ־גַד, עָט־ה.

עָדָה (from עָדָה III. after the form שָׁנָה, same as עֲדִי *ornament*, *beauty*) *n. p. f.* Gen. 4, 19; 36, 2 4; comp. 26, 24.

עֵדָה *fem.* 1. (from יָעַד II. for יְעֵדָה after the form שֵׁנָה, *constr.* עֲדַת, with *suff.* עֲדָתִי, עֲדָתְךָ, עֲדָתוֹ, עֲדָתָם, without a plur.) *an assembly*, *association*, *congregation*, comp. מוֹעֵד, מוֹעֵד 3 and 4, מוּעָדָה; a) specially of Israel Num. 16, 2, commonly הָעֵדָה, construed with a femin. sing. Lev. 8, 4, or with a plur. masc. Lev. 9, 5; 24, 14 16; Judges 21, 10; but also generally *an assembly of people*, coupled with קָהָל Prov. 5, 14. Of Israel there is in full עֲדַת יִשְׂרָאֵל Ex. 12, 3; or it stands as an apposition to קְהַל 12, 6; also עֲדַת בְּנֵי־יִשְׂרָאֵל 16, 1, seldom עֲדַת יי׳ Num. 27, 17; 31, 16, which God led Ps. 74, 2; while עֲדַת אֵל 82, 1 is the assembly of judges, summoned by God; comp. Syr. ܥܕܬܐ synagogue, church, properly congregation, and so too ܥܕܐ or ܥܕܐ = ܥܕܐ to which the verb ܥܕ to collect, to bind (see *Wiseman*, Horae Syriacae. See יָעַד II.) also belongs. b) *an assembly of people* Prov. 5, 14; Hos. 7, 12. c) *a congregation* in a narrower sense, *an association*, *a union* Ps. 1, 5 = קָהָל 149, 1; *an assembly*, of לְאֻמִּים 7, 8. d) *a household*, *family*, that is, all that belongs to a house in the widest sense of it Job 15, 34; 16, 7; in which passages is not necessary with the LXX and Syr. to read עֵדָתִי. e) *a troop*, *a gang* (in a bad sense) Num. 16, 5; Ps. 22, 17; Jer. 6, 18. f) *a herd*, of ani-

mals Ps. 68, 31; *a swarm*, of bees Judges 14, 8. — 2) (from עוּד) a) *f.* of עֵד *a female witness* Gen. 31, 52, if it should not be taken as an abstract like b) the abstract *testimony*, same as עֵדוּת Gen. 21, 30; Josh. 24, 27. c) (only *pl.* עֵדוֹת, with *suff.* עֵדֹתַי, עֵדֹתָיו) same as תְּעוּדָה *attestation*, *announcement*, *prescription*, *law*, *determination*, hence coupled with חֹק Deut. 4, 45; 6, 20, פִּקּוּדִים Ps. 119, 168, בְּרִית 25, 10; comp. עֵדוּת, where the plural עֵדְוֹת is interchanged with עֵדוֹת.

עַדָּה (see עָדָה I. Hif.) *fem. unveiling*, only in יְהוֹעַדָּה, which see.

עִדָּה (*pl.* עִדִּים) after the Arab. عِدَّة see עֵד 4.

עֲדָה and עֲדָא (3 *fem.* עֲדָת, *fut.* יֶעְדֵּה, יֶעְדֵּא) *Aram. intr.* same as Hebr. עָבַר *to come upon* (בְּ) *a thing* Dan. 3, 27; with מִן *to go from*, *to depart*, *to disappear*, from a person 4, 28 [31]; *to be taken away from*, of a law 6, 9; *to be removed*, a dominion 7, 14; comp. Syr. ܥܕܐ.

Af. הַעְדֵּי (3 *pl.* הֶעְדִּיו, *part.* מְהַעְדֵּה, *fut.* יְהַעְדּוּן) same as Hebrew הֶעֱבִיר *to take away*, *to destroy*, with מִן of the person and accus. of the object Dan. 5, 30; *to depose*, מַלְכִין 2, 21.

עִדּוֹ (= עִדּוֹן from עָדַד, *one born on a feast-day;* comp. שַׁבְּתַי and Paschalis) *n. p. m.* Zech. 1, 1; 1 Chr. 6, 6; but it is also interchanged with עֲדָיָה (which see). See עִדֹּא.

עִדּוֹא see עִדֹּא.

עֵדוּת (from עוּד, *plur.* עֵדוֹת together with the Aramaean form עֵדְוֹת, to distinguish it from the *plur.* of עֵדָה) *fem.* 1. prop. what is appointed, determined, prescribed; hence *the* (divine) *law*, coupled with תּוֹרָה Ps. 19, 8, חֹק, מִשְׁפָּט, מִצְוָה 1 Kings 2, 3; Jer. 44, 23; *a precept* Ps. 78, 5; 81, 6; עֵדוּת לְ *precepts for* 122, 4. Meaning *law* it is put in the genitive with אָרוֹן Ex. 25, 22, לֻחוֹת 26, 33, מִשְׁכָּן 38, 21, אֹהֶל Num. 9, 15. Here also belongs עֵ׳ 2 Kings 11, 12, 2 Chr. 23, 11, coupled with נֵזֶר, which does not mean *ornament* (*Kimchi*), but *law*, put on the head of the king symbolically as a roll. — 2. only in the psalm-inscriptions: שׁוּשַׁן עֵדוּת Ps. 60, 1, שׁוֹשַׁנִּים עֵדוּת 80, 1, perhaps like שׁוֹשַׁנִּים 45, 1 the name of a musical choir whose president was called שׁוּשָׁן or שׁוֹשָׁן = שֵׁשָׁן, and who was stationed in עֲדִיתַיִם (Josh. 15, 36) in Judah, without anything more definite being known about the point.

עֲדִי (in pause עֶדִי, with *suff.* עֶדְיְךָ, עֶדְיֵךְ, עֶדְיוֹ, *pl.* עֲדָיִים; from עָדָה III.) *m.* 1. *ornament*, which one puts on Jer. 2, 32, 2 Sam. 1, 24, עֲדִי עֲדָיִים Ez. 16, 7 *most beautiful ornaments;* but see 3. — 2. *the noblest*, *best*, same as כָּבוֹד; hence *the heart*, *the soul* Ps. 103, 5, the same applying to נֶפֶשׁ 107, 9; Is. 58, 11. The meaning *age* (Targ.) is a mere conjecture. — 3. *the cheek*, so called from its beauty Ps. 103, 5 (*Ibn Esra*, *Kimchi*); 32, 9 (LXX). To this has been referred also עֲדִי עֲדָיִים Ez. 16, 7 *ornament of the cheeks*, which suits the context very well. But there is no support for such meaning in the verb-idea.

עֲדִיאֵל (*El is ornament*, *decoration*) *n. p. m.* 1 Chr. 4, 36; 9, 12; 27, 25.

עֲדָיָה (the same) *n. p. m.* 2 Kings 22, 1; 1 Chr. 8, 21; 9, 12; Ezr. 10, 29; 10, 39.

עֲדָיָהוּ (the same) *n. p. m.* 2 Chron. 23, 1.

עָדִין 1. *adj. m.*, עֲדִינָה *f. luxurious*, *soft*, *comfortable*, of Babylon Is. 47, 8; proceeding from the fundamental signification "to be flexible, pliant, wavering, soft". — 2. עָדִין (*a lururious*, *soft*, *voluptuous one*) *n. p. m.* Ezr. 2, 15; Neh. 7, 20; see עַדָּן and עַדִּין.

עַדִּין (from עָדַן I. after the form שַׁלִּיט; *preparer of sexual pleasure*, *pleasure-giver*, *rejoicer*) *masc.* only in the proper name יְהוֹעַדִּין 2 Kings 14, 2 K'ri, for which the K'tib has יְהוֹעַדָּן.

עֲדִינָא (*a luxurious*, *effeminate one*) *n. p.* of one of David's heroes, designated as בֶּן־שִׁיזָא and belonging to the tribe of

Reuben; who had with himself 30 other heroes 1 Chron. 11, 42; comp. עָדִין 2, עֲדִינוֹ.

עֲדִינוֹ (abridged from עֲדִינוֹן, hence in the LXX Ἀδινών, conseq. identical in its appellative signification with עָדִין 2, and עֲדִינָא) *n. p.* of one of the heroes in the union of the שְׁלוֹשִׁים or שְׁלוֹשָׁה or שָׁלִישִׁים (which see), the body-guard and field-officers of David; described in 2 Sam. 23, 8 after his family-name as הָעֶצְנִי (K'ri), or according to the LXX as הָעֲצֹנִי (ὁ Ἀσωναῖος) i. e. of the family of עֵצֶן or עָצוֹן. The passage may have been originally in its complete form: וְאַחֲרָיו עֲדִינוֹ הָעֶצְנִי (הָעֲצֹנִי) הוּא עוֹרֵר אֶת־חֲנִיתוֹ עַל־שְׁמֹנֶה מֵאוֹת חָלָל בְּפַעַם אֶחָת; the first-mentioned hero being specified as head of the Sheloshim or Shalishim: יֹשֵׁב בַּשֶּׁבֶת (יָשָׁבְעָם) בֶּן־תַּחְכְּמֹנִי (חַכְמֹנִי) רֹאשׁ הַשָּׁלִשִׁי הוּא־עוֹרֵר אֶת־חֲנִיתוֹ עַל־שְׁלֹשׁ־מֵאוֹת חָלָל בְּפַעַם אֶחָת so that in 2 Sam. l. c. compared with 1 Chr. 11, 11 the accounts of *two* heroes are moulded together.

עֲדִיתַיִם (if from עָדָה I. same as עֲבָרָה, עַבְרוֹנָה) *n. p.* of a city in Judah Josh. 15, 36. According to Jerome there was an עֲדִיָּה at עַזָּה, and an עֲדִית at Diospolis; but our Adithaim agrees with neither of the two.

עָדַל (not used) *intr.* same as חָדַל *to disappear, to vanish, to be inactive, weary, indolent, to repose.* The Ar. عَدَلَ "to be just, equitable" has been compared. Deriv. the proper names עַדְלַי, עֲדֻלָּם.

עַדְלַי (*a weary, lax one*) *n. p. m.* 1 Chr. 27, 29; comp. the proper name חַדְלַי.

עֲדֻלָּם (from עָדֹל with the formative syllable ־ָם; *resting-place, station*) *n. p.* of a city in the south of Judah, formerly the capital of a small Phenic. state Josh. 12, 15; 15, 35; known by the neighbouring cave not far from Bethlehem 1 Sam. 22, 1; 2 Sam. 23, 13; comp. 2 Macc. 12, 35 38. *Gent. m.* עֲדֻלָּמִי Gen. 38, 1 20. LXX Ὀδολλάμ.

עָדַן I. (Kal not used) *intr. to be soft, tender, luxurious, voluptuous*, cognate in sense עָנַג and פָּנַק; *to be lovely, pleasureable, agreeable, satisfying, delightful; to go leisurely, to be weary*, cognate in sense חָדַל, בָּטַל; *to be dainty*, of food; *to be distinguished*, of productions; *to be dear, valuable*, of children; metaphor. *to be pliant, flexible*, of a rod, i. e. to be tender. Deriv. עָדִין 1 (*fem.* עֲדִינָה), עֵדֶן (*pl.* עֲדָנִים), עֶדְנָה, מַעֲדָן (*pl.* מַעֲדָנִים), מַעֲדַן (*pl.* ־דַנִּים), and the proper names עֵדֶן 2, עֶדֶן, עַדְנָא, עַדְנָה, עֲדִינָא, עֲדִינוֹ, עָדִין 2.

Pih. עִדֵּן (not used) *to prepare luxury, pleasure, voluptuousness, to cause delight, to make voluptuous.* Deriv. the proper names עַדִּין and עַדָּן in יְהוֹעַדָּן.

Hithp. הִתְעַדֵּן *to give oneself up to pleasure, to live voluptuously* Neh. 9, 25.

The stem עָדַן is the Ar. غَدَنَ and غَدَلَ, Aram. עֲדַן, ܥܕܢ; and the organic root lies in עָ־דַן (to be juicy), which is perhaps also in זָן I.

עָדַן II. (not used) *tr.* transposed from עָנַד, which see. Deriv. מַעֲדַנָּה.

עֵדֶן (from עָדַן I.) *m.* 1. (only *pl.* עֲדָנִים) *delight, pleasure*, ἡδονή, Ps. 36, 9; *the dearest, most precious*, i. e. tender children Jer. 51, 34, if we should not read here מַעֲדָן; *costly things, distinguished garments* 2 Sam. 1, 24. — 2. (only *sing.*; *land of delight*) *n. p.* of a region in an eastward direction (מִקֶּדֶם), in whose garden (גַּן) our first parents lived; fully גַּן עֵדֶן Gen. 2, 15; 3, 23 24, but also עֵדֶן alone Gen. 4, 16 (the figure of a gloriously blooming land generally Is. 51, 3; Ez. 28, 13; 31, 7). Its situation cannot be pointed out now, though it is described in Gen. 2, 10-14. In any respect it is different from עֶדֶן. It was also the pleasure-land of Jehovah 2, 14. East of it was the land of *Nod* in which Cain settled 4, 16. — 3. only with בֵּית in בֵּית־עֵדֶן Am. 1, 5, which is either the modern *Bet el ǵanna* not far from Damascus, or Παράδεισος in the territory of Laodicea (Ptol. V, 15. §. 20).

עֶדֶן (*pleasure-place*) *n. p.* of a locality

or district on the south coast of Arabia, now *Aden* (Ar. عَدَن), the Arabia Felix of the ancients Ez. 27, 23, mentioned along with חָרָן on the Arabian gulf, 12 stations south of Mecca (Assemani B. O. III, 2. p. 563), כַּנֵּה on the south coast of Arabia, among the Greeks *Κάνη* (Ptol. 6, 7, 10), which were places of commercial intercourse between Saba and Tyre. — 2. only in בְּנֵי־עֶדֶן, arising from בֵּית־עֶ׳ = בֵּין־עֶ׳ (see בֵּית I.), *n. p.* of a district mentioned with גּוֹזָן, חָרָן and רֶצֶף, nothing but Mesopotamian territories 2 Kings 19, 12; Is. 37, 12; and described more exactly as lying in תְּלַשָּׁר, in order to distinguish it from בֵּית עֶדֶן. As this *Beth-* (Ben-, Bne-) *Eden* can only be in Mesopotamia or its neighbourhood by reason of its position in the verse, it may be the district ܡܕܢ (Assem. B. O. II, 242) in Mesopotamia; rendered in the Targ. הַדְיָב *Adiabene.*

עַדָּן see עַדִּין and יְהוֹעַדָּן.

עִדָּן (*def.* עִדָּנָא, *du.* or the nearest plural עִדָּנִין, *def.* עִדָּנַיָּא; from עֲדַד to reckon, to measure, to determine, to appoint, with the noun-ending ָן) *Aram. m. time*, present, זְבַן עִ׳ Dan. 2, 8 *to buy time*, i. e. to gain, to have the mastery of it, comp. Lat. emere tempus; אִשְׁתַּנֵּא עִ׳ 2, 9 *the time is changed;* בְּעִדָּנָא דִּי 3, 5 15 *at the time when;* coupled with זְמַן 2, 21; 7, 12; a fixed measure of time, *a year* 4, 13 20 22 29, i. e. 12 months 4, 26, like מוֹעֵד 12, 7 (LXX, *Rashi, Ibn Esra*), consequently not *a month* (*Saadia*). In this sense is to be taken עִדָּן וְעִדָּנִין וּפְלַג עִדָּן *one year and two years and half a year*, which is translated in 12, 7 מוֹעֵד מוֹעֲדִים וָחֵצִי and given in 12, 11 as the sum of 1290 days, prop. 1278. In the same manner John (Revelation 12, 14) resolves a time, two times and half a time into 1260 days (11, 3), and also into 42 months (11, 2; 13, 5).

עֲדֵן (contracted from עַד־הֵן) *adverb of time: till now* Eccles. 4, 3; comp. הֵן 2 in לָהֵן Ruth 1, 13, לָהֶן Job 30, 24; Talm. עֲדֵין the same.

עַדְנָא (*softness, tenderness*) *n. p. m.* Ezr. 10, 30.

עַדְנָה (the same) *n. p. m.* 1 Chr. 20, 20; 2 Chr. 17, 14; comp. עֲדִינָא, עֲדִינוֹ, עָדִין 2.

עֶדְנָה *f. sexual pleasure* Gen. 18, 12.

עֲדֵנָּה (contracted from עַד־הֵנָּה) *adv. of time*, same as עֲדֵן Eccles. 4, 2; comp. עַד־הֵנָּה Num. 14, 19.

עַדְעָדָה (*bordering*, out of עִדְעֵד from עָדַד) *n. p.* of a city in Judah Josh. 15, 22.

עָדַף (*part.* עֹדֵף, *pl.* עֹדְפִים, *fem.* עֹדֶפֶת) *tr. to overspread, to cover over, to overhang*, i. e. out over a thing, of a curtain Ex. 26, 12 13; metaphor. *to remain over*, of food 16, 23, *to be more than enough*, of money Lev. 25, 27; *to be a surplus*, of persons, followed by עַל Num. 3, 46, or בְּ 3, 48 49; comp. Arab. قَذَفَ to press forward, to strive before, to run before, غدف to be or give in superfluity, to overhang &c.; Aram. עֲדַף to be better, more distinguished. The organic root is עָ־דַף, which lies also in the Aram. טְפָא.

Hif. הֶעְדִּיף *to have an overplus, to have more* or *some remaining* Ex. 16, 18.

עָדַר I. (Kal not used) 1. *intr. to separate*, of a person or thing; *to withdraw, to remain behind*, Ar. غَدَرَ and غَدِرَ the same; therefore like the cognates in sense חָסֵר, גָּרַע, *to be wanting, to be deficient, to be lessened, missed.* Inasmuch as all these meanings proceed from the objective conception "to be cut off, abridged, lessened" (see חָסֵר, גָּרַע, בָּצַר), and as it may be paraphrased in reality by חָסֵר, the fundamental signification should be determined accordingly. See Nif. and Pih. — 2. *tr. to cut into, to tear into, to hew into, to dig into, to plough*, vineyard-land; hence the Aram. ܥܕܪ to plough. Deriv. מַעְדֵּר.

The two meanings of the verb may be very well referred to one fundamental signification = חָסֵר; and accordingly גָּזַר

and קָצַר may be compared with it in the first instance. The organic root עָ־דַר exists also in דָּר II. and דָּר־א.

Nif. נֶעְדַּר (*part. fem.* נֶעְדֶּרֶת; *fut.* יֵעָדֵר) 1. *to be wanting*, *lacking*, *missed* 1 Sam. 30, 19, 2 Sam. 17, 22, *to remain behind* Is. 34, 16, *to be left behind*, *forsaken* 59, 15, Ar. غدر (to take from, to lessen, to betray), comp. in philosophical language הֶעְדֵּר negatio, privatio, opposite to הֲוָיָה. — 2. *to be digged*, *ploughed*, הַר Is. 5, 6; 7, 25.

Pih. עִדֵּר (*fut.* יְעַדֵּר) *to let lack* or *be wanting* 1 Kings 5, 7, cognate in sense חִסֵּר.

עָדַר II. (*part.* עֹדֵר, *inf. c.* עֲדֹר) *tr. to arrange*, *to put together in a row*, *to heap together*, *to set in order* 1 Chr. 12, 38, paraphrased in 3 mss. by עֹרְכֵי with allusion to 12, 33 35 36; omitting the object מַעֲרָכָה 12, 33, without the verb being intrans. on that account, or without there being any necessity to take it with the LXX and Vulg. as = עָזַר, or to read לַעֲזֹר with 9 mss. The stem is connected with סָדַר, and the organic root עָ־דַר with that in דָּר III., סָ־דַר, תָּר &c. Deriv. עֵדֶר and the proper names עֵדֶר, עֵדֶר, עַדְרִיאֵל.

עֵדֶר (with *suff.* עֶדְרוֹ, *pl.* עֲדָרִים, *c.* עֶדְרֵי, with *suff.* עֶדְרֵיהֶם; from עָדַר II.) *m.* 1. prop. a putting together, a heaping together; hence a troop, a multitude, commonly *a herd*, with genit. of the kind, as עִזִּים Song of Sol. 4, 1, רְחֵלִים 6, 6, צֹאן Gen. 29, 2, בָּקָר Jo. 1, 18; also without any thing more specific *a flock of sheep* Job 24, 2, in the fold Mic. 2, 12 (according to some), in pasture Ps. 78, 52; which is under a רֹעֶה Is. 40, 11; Jer. 31, 10; fig. of Israel, as the flock of God 13, 17 20; Zech. 10, 3. — 2. (perhaps = מִגְדַּל עֵדֶר) *n. p.* of a city in the south of Judah Josh. 15, 21. — 3. (perhaps = עַדְרִיאֵל) *n. p. m.* 1 Chr. 23, 33. For מִגְדַּל עֵדֶר see מִגְדָּל.

עֶדֶר (*order* viz. El is, from עָדַר II.) *n. p. m.* 1 Chr. 8, 15.

עַדְרִיאֵל (*El is Order*) *n. p. m.* 1 Sam. 18, 19; 2 Sam. 21, 6.

עָדַשׁ (not used) *intr. to be firm*, *hard*, Arab. حَدَسَ, of hard grain, or in its organic root עָ־דַשׁ = דָּשׁ *to pound* or *bruise in pieces*, like רִיפוֹת from רוּף, גֶּרֶשׂ from גָּרַשׂ = גָּרַס, or *to separate*, *to divide*, conseq. = גַּרְגַּר, פְּרֻדָּה. Derivative

עֲדָשָׁה (only *pl.* עֲדָשִׁים) *f. lentiles* Gen. 25, 34, Ez. 4, 9, sometimes miswritten שְׂעֹרִים 2 Sam. 23, 11 comp. with 1 Chr. 11, 13; Ar. عَدَس the same. The verb عَدَسَ is a denominat. there. That the sing. is not עָדָשׁ or עֶדֶשׁ is seen from the Mishna.

עֲוָא (not used) *Aram. tr.* same as Hebr. עָוָה *to bow*, *to bend*. Deriv. עֲוַיָּא (= עַוְיָא).

עַוָּא (*region*, see עַוָּה) *n. p.* of a province conquered by the Assyrians, like אַרְפָּד, הֵנַע, סְפַרְוַיִם, חֲמָת, כּוּתָה, בָּבֶל, רֶצֶף &c. 2 Kings 17, 24; ident. with עִוָּה 18, 34; 19, 13; Is. 37, 13, and in any case situated in the vicinity of Babylon.

עוּב (Kal unused) *intr.* same as עָבָה *to be thick*, of a threshold, a projection; *to be dense*, of a wood, forest; *to be veiled*, *dark*, *obscure*, of a thick cloud. Deriv. עָב 1-3 (*pl.* עָבִים), עָבָה, עֹב or עוּב.

Hif. הֵעִיב (*fut.* יָעִיב) *to enwrap in clouds*, *to cover around*, with cloudy darkness Lament. 2, 1; hence the LXX have ἐγνόφωσεν, Syr. ܐܥܝܒ.

In the stem עָב are united the ideas of thickness, compass, density, to which are annexed those of veiling, covering (comp. כָּשָׂה and כָּסָה), of being enwrapped in clouds, of gloominess, darkness, of cloudy obscurity (comp. אָפַל, עָלַט, חָשַׁךְ, עָנַן under עָב), whence it is clear that the stems עָב־ה, وَغِبَ, غَبَى, Syr. ܥܒܐ (to veil around, to enwrap in clouds), Hebr. עַם I. (עוּם), עָף II. and יָ־עֵף, חָב I., חָף I., חָב־ה &c. hang together. Comp. also Zab. and Syr. ܥܒܐ cloud.

עוּב (only *pl.* עֻבִּים; Dagesh instead

of the lengthened utterance) *m.* same as עָב 3 (1 Kings 7, 6) *a threshold-like projection*, *an offset* Ez. 41, 26, Targ. סְקוּפָא.

עוֹבֵד (*one serving*, *worshipping*, viz. Jah) *n. p. m.* Ruth 4, 17; 1 Chr. 2, 37; 11, 47; 26, 7; 2 Chr. 23, 1; see עֹבֵד, עֹבֵד, עֹבַדְיָה, אֱדֹם.

עוֹבָל (from עָבַל; *bare district*) *n. p.* of a region of the Joktanite races, then of a tribe dwelling there, coupled with שְׁבָא and אוּזָל Gen. 10, 28; for which עֵיבָל stands in 1 Chr. 1, 22, which might also be pronounced *Ghebal*, coinciding perhaps with the *Gebanites* (south of שְׁבָא) of the classical writers.

עוּג (not used) *tr.* same as חוּג *to encircle*, *to enclose*, *to enchase round*, *to form round*, a cake, bread; Arab. عَاجَ to bend or crooken. Metaphorically *to crooken*, *to twist*, of slanderers. Deriv. עֻגָּה, עֻגָה, עוּגָה, and the denom. עוּג, מָעוֹג.

עוֹג (i. e. *ʿOg* = *Ong* out of עֹנֶג = עֹנֶק and this = עֲנָק or עָנוֹק *long-necked*, *giant*) *n. p.* of a giant-king of Bashan Deut. 3, 11, Josh. 13, 12, whose possessions were taken by the Israelites under Moses, and assigned to the tribe of Manasseh Num. 21, 33; Deut. 3, 3; 1 Kings 4, 19. See עָנַג II.

עוּגָב (once עֻגָב Ps. 150, 4, in several mss. עֻגָּב; from עָגַב *to make a lovely sound*) *m. a flute*, *a reed* Gen. 4, 21; Job 21, 12; 30, 31; Ps. 150, 4, consequently a wind-instrument; either an אַבּוּבָא tibia (Targ.), organum (Jerome), or סוּמְפֹּנְיָה.

עוּגָה (from עוּג) *f.* the original orthography of עֻגָּה, עֻגָה (which see) *a rounded cake*, = מָעוֹג (which see); deriv.

עוּג (*fut.* תָּעוּג, with *suff. fem.* תְּעֻגֶנָּה) denom. *to bake an* עוּגָה, with בְּ *on* Ez. 4, 12.

עוֹד (12 times עֹד; with *suff.* עוֹדֶנּוּ, עוֹדֶנִּי, עוֹדֶךָ, עוֹדֶךָּ, עוֹדֶנָּה, עוֹדֶינָה [referred as a pl. with suff. to עֵינַיִם Lament. 4, 17, for which the K'ri has עוֹדֵינוּ as referring to men], עוֹדָם, for which is once עוֹד הֵם Is. 65, 24; from עוּד after the form קוֹל) *m.* prop. *continuance*, *duration*, *repetition* (from עוּד), iteratio (and therefore with noun-suffixes); but used only as an *adverb:* a) a repetition of an action: *again*, *once more* (Ar. عاد, Maltese *ʿâd*), e. g. יָדַע עוֹד Gen. 4, 25 *to know again*, רוּץ עוֹד 24, 20, הָרָה עוֹד 29, 33, חָלַם עוֹד 37, 9, and even after verbs of repetition for the purpose of strengthening the idea, as יָסַף עוֹד 18, 29, שׁוּב עוֹד Jer. 3, 1, and with negatives Gen. 8, 21; Job 7, 10. לֹא עוֹד *not again* Gen. 9, 11. — b) to express the continuance of an action: *continuedly*, *continually*, *uninterruptedly*, e. g. בָּכָה עוֹד Gen. 46, 29, Ruth 1, 14, הִלֵּל עוֹד Ps. 84, 5, where it may be sometimes translated *largely*, *much* &c. — c) the repetition of a like period of time Gen. 7, 4; 8, 10; 29, 27, or a farther, wider, advanced state or operation, e. g. יָסַף עוֹד (*to do*) *more*, *longer*, *further* Gen. 37, 5; Is. 23, 12; חָכַם עוֹד Prov. 9, 9 *to become more wise*, i. e. *wiser;* as an addition to what exists, e. g. עוֹד אָח Gen. 43, 6 *another brother still* (besides the well-known ones); 19, 12 *whom hast thou here also* (עוֹד), besides thy household; הֻכָּה עוֹד *to be smitten still farther* (in another place) Is. 1, 5. — d) a continuance of time or action: *till now*, i. e. till the beginning of a new transaction, e. g. עוֹד חַי *does he live till now?* Gen. 45, 3; *still ever*, *still continued* 29, 7; 31, 14; עוֹד מְעַט Is. 10, 25 *still a little;* עוֹד מְדַבְּרִים 65, 24 *still are they speaking*, i. e. while they yet speak; עוֹד coinciding in this head with עַד (which see). In this sense עוֹד appears with the suffixes (like אַיִן, יֵשׁ), as עוֹדֶנִּי Josh. 14, 11, עוֹדְךָ Gen. 46, 30, עוֹדֶךָּ 1 Kings 1, 14, עוֹדֶנּוּ Gen. 18, 22, עוֹדֶנָּה 1 Kings 1, 22, עוֹדָם Ex. 4, 18, for which עוֹד הֵם is in Is. 65, 24. — Compounded with בְּ it appears a) in בְּעוֹד meaning *while yet* Job 29, 5, *while still* Jer. 15, 9, 2 Sam. 12, 22, oppos. to בְּטֶרֶם, and then as a preposition *during* (a time) Gen. 40, 13 *during three days*, בְּעוֹדִי *during me* Ps. 104, 33, i. e. as long as I am, without its having the signification of

a noun on this account. b) with מִן in מֵעוֹד *since*, hence with suff. מֵעוֹדִי *since I am* Gen. 48, 15, מֵעוֹדְךָ *since thou art* Num. 22, 30.

עוֹד *Aram.* the same Dan. 4, 28.

עוּד (Kal only the *fut.* אָעוּד Lament. 2, 13 K'tib) 1. *intr.* same as אוּד (which see) *to circle*, *to wind* or *turn in a circle*, cogn. in sense with גּוּל, אוּל I., חוּל; hence *to repeat*, *to continue*, of time or action; *to increase*, Ar. عَادَ the same. Deriv. עוֹד. — 2. *tr. to surround*, *to enwrap* (in Ethiopic), *to collect about*, this enlargement of the fundamental signification existing in אוּד and חוּל also. — 3. In its organic root עָד same as יָ־עַד I. and עַד (עָדַד) *to appoint*, *to establish*, a statute, law, command; *to promise*, *to determine beforehand*, an occurrence; *to strengthen*, an expression, hence — 4. *to attest*, i. e. to prove as being certain Lament. 2, 13 K'tib (LXX τί μαρτυρήσω σοι), but for which the Hifil usually stands; deriv. עַד 6 (= עד) in Zeph. 3, 8, עֵד, עֵדוּת, עֵדָה, תְּעוּדָה. — 5. *to set up*, *to raise up*, one sinking; *to give stability*, to one falling (see Pih. II. and Hithp.). — The 2. and 3. leading senses of the stem belong together, and proceed from 1, as is easily seen from the analogy of אוּד, יָעַד, עָדַד, קָוָה, חָזַק, שָׁרַר, חוּל; and therefore 1-5 belong together.

Pih. I. עִוֵּד (= עִיֵּד) *to surround*, *to encompass*, *to ensnare* Ps. 119, 61 (LXX, Vulg.), for which is elsewhere 18, 5 אָפַף. It is to be explained by signif. 1 of Kal.

Pih. II. עוֹדֵד (*fut.* יְעוֹדֵד) *to give a firm position to*, *to make firm*, *to set upright* Ps. 146, 9; 147, 6; opposite הִשְׁפִּיל. Deriv. the proper name עוֹדֵד.

Hif. הֵעִיד (*part.* מֵעִיד, *inf. abs.* הָעֵד, *fut.* יָעִיד, *ap.* יָעֵד and יָעַד) properly *to strengthen*, a saying, *to attest*, בֵּין ... וּבֵין Mal. 2, 14 *to be a witness between two*; הֵעִיד בְּ׳ *to give testimony before* one Am. 3, 13, *against* one Deut. 31, 28; *to protest to* Gen. 43, 3; *to chastise*, *to punish*, as a testimony of guilt Neh. 3, 15; *to give a command*, *admonition*, *promise*, to one 2 Kings 17, 15; Neh. 9, 34; *to adjure* Ps. 50, 7; with the accus. of a person *to give an honourable testimony*, *to strengthen by proof* Lament. 2, 13 K'ri; but also with עַל of the person Jer. 6, 10; absol. *to take as witness* Is. 8, 2. יֹעִדֵנִי Jer. 49, 19 and 50, 44 belongs to יָעַד I.

Hof. הוּעַד *to be definitely announced*, with בְּ of the person Ex. 21, 29.

Hithp. הִתְעוֹדֵד *to hold oneself firm* i. e. *upright*, *to stand upright* Ps. 20, 9 (LXX).

The fundamental signification of the organic root עָד, which is also in יָ־עַד I. and II., is probably *to bind together*, *to interlace*, *to wind together*, like the verbs identical with it גַּד II., גָּד II., אָ־גַד, יָ־חַד, אָ־כַד, עָ־קַד; from which the meanings *to surround*, *to encircle*, *to wind about*, *to put together*, *to unite*, *to collect*, *to make firm*, *to determine*, have proceeded, as may be seen from קָוָה, חָזַק, חוּל. Comp. also the Ethiop. עויד *awid* to surround, to go round, Ar. عود continuing, old.

עוּד *Aram. intr.* same as Hebr. עוּד. Deriv. עוֹד.

עוֹדֵד (= מְעוֹ׳ *one setting up*, *strengthening*, viz. Jah is) *n. p. m.* 2 Chr. 15, 1; 28, 9.

עָוָה (3 *fem.* עָוְתָה, 1 *pl.* עָוִינוּ) *trans.* 1. *to bend*, *to curve* (the way, the walk); hence *to act crookedly*, *perversely*, coupled with חָטָא, הִרְשִׁיעַ Dan. 9, 5, with עַל of the person Esth. 1, 16. Deriv. עָוֹן, עָווֹן and perhaps also עוֹן Zech. 5, 6, עוֹנָה Hos. 10, 10 K'ri and עַיִן Ps. 73, 7, if it be not better to assume a stem עוּן = אוּן for all these. — 2. *to subvert*, *to overturn*, *to destroy*, places, cities, like the Pih. Is. 24, 1; cognate in sense הָפַךְ. — 3. *to twist together*, *to pour together*, in a heap. Deriv. עִי, מְעִי. — 4. *to move in a circle*, about a thing, applied to circular tents, villages of huts, conseq. = חָוָה III. Deriv. the proper name עֲוִית, עַי out of עֲוַי, and perhaps also עִי out of עֲוִי.

Nif. נַעֲוָה (1 *p.* נַעֲוֵיתִי, *part.* נַעֲוֶה) *to be bent*, *to writhe*, with pain; *to be bent with grief*, with מִן *because of*, Is.

21, 3; fig. *to be disturbed*, of the mind Ps. 38, 7; *to be perverse*, *sinful*, of the heart Prov. 12, 8; *to be perverse = bold*, of a woman 1 Sam. 20, 30, if we should not with the LXX read נֶעֱרֶת for נֶעֱוָרֶת (see בֵּן p. 213[b]).

Pih. I. עִוָּה 1. *to subvert*, *to overturn*, champaigns, i. e. to turn them into empty wastes Is. 24, 1, comp. הָפַךְ 1 Chr. 19, 3; *to turn upside down*, נָתִיבָה Lament. 3, 9, i. e. to destroy, to make impassable, subvertere (Vulg.); deriv. עַוָּה. — 2. same as *Pih.* II. עִיָּה; deriv. the proper names עַוָּה, עַוִּים, עַוָּא.

Pih. II. עִיָּה (= עִוָּה) either *to put* or *make into a circle*, *to round*, or from עָוָה meaning like חָוָה III. and קָוָה *to put together*, *to bring together*, *to collect* &c.; deriv. the proper names עַיִט, עַיִת, עַיָּא, עַיִּים, עַיְּים, עַיּוֹן.

Pih. III. עִרְעֵר (contracted from עִוְעֵר; not used) *to disperse*. Deriv. עַרְעָה.

Hif. הֶעֱוָה (*inf. abs.* הַעֲוֵה, with *suff.* הַעֲוֹתוֹ) *to make crooked*, *to bend*, הָרַךְ, i. e. *to act perversely* Jer. 3, 21, יָשַׁר (the straight, the right) Job 33, 27; *to sin*, coupled with רָשַׁע 1 Kings 8, 47; נִלְאָה הַעֲנֵה *to endeavour to sin* Jer. 9, 4.

For the explanation of the Hebrew stem compare Ar. عَوِيَ to wind, to turn, to act perversely, غَوِيَ to act crookedly, to err, عَفَا to destroy, to reduce to ruins, i. e. to pour or heap into one another confusedly; and אָוָה III. (to wind or turn), גָּבָה II., קָוָה, גָּבַב, גָּפַף may be put along with it: it is also connected with חָוָה III. (which see) meaning to make a thing in a circular form.

עַוָּה *f. destruction*, *overturning*, Ez. 21, 32 [27] *I will make it an overthrow*, *a waste*, *and ruins* (namely the priesthood and kingdom, symbolised by מִצְנֶפֶת and עֲטָרָה).

עַוָּה see עִוָּה and עַוִּים.

עַוָּה (same as חַוָּה 1, חַוָּה in an appellative sense) *n. p.* of a district conquered by Assyria, named along with חֲמָת, אַרְפָּד, סְפַרְוַיִם and הֵנַע 2 Kings 18, 34, or with גּוֹזָן, חָרָן, רֶצֶף, בְּנֵי־עֵדֶן and לָעִיר 19, 12 13, Is. 37, 12 13; perhaps identical with עַוָּא; coupled with כּוּתָה and בָּבֶל 2 Kings 17, 24. In addition to these forms עַוָּה and עַוָּא there appears to have existed a third form עַוָּה, out of which comes the *Gent. pl.* עַוִּים (see עַוִּים 3) 2 Kings 17, 31, the inhabitants of ʿAva, ʿIvah, ʿAveh, *the Avites*, who worshipped the gods נִבְחַז, נִבְחָן, (נַחְבַּז), תַּרְתָּק (which see), נִבְחַאסַר (see נִבְחַז). The situation of this territory can hardly be discovered now; but it cannot have lain far from Cutha and Babylon, since the other territories point to Mesopotamia.

עָוֹן see עָוֹן.

עָוֹז see עֹז.

עוּז (in Kal only the *inf. c.* לָעוּז = לָעֻזּוּז Is. 30, 2) *intr. to flee*, *to hasten away*, *to hasten*, with בְּ *to*, Is. 30, 2 *to flee* (to betake themselves) *to Pharaoh's protection* (parallel חָסָה), selected to have an assonance with מָעֹז (from עֻזּ). For the stem comp. חוּשׁ, גּוּז, Ar. عَاذَ (which is also construed with بِ); perhaps also עוּשׁ I.

Hif. הֵעִיז (*imp.* הָעֵז) 1. *to transport in haste*, goods Is. 10, 31, like הֵנִיס (Judges 6, 11; Jer. 4, 2); *to save by fleeing*, *to bring into safety*, with accusat. of the object Ex. 9, 19. — 2. *to go away quickly*, *to flee in haste* Jer. 4, 6; 6, 1.

עוּט I. (*fut. ap.* יַעַט after the form יָקַם) *tr.* 1. same as אוּת I. *to pierce into*, *to engrave*, *to cut in*, *to hew into*, of a stylus, as אֵת (אָתַת); *to rush upon a thing*, *to push into a thing*, *to storm*, *to press*, of a bird of prey, a beast of prey; deriv. עֵט, עַיִט, the proper name עִיטָם. — 2. Metaphor. *to rush*, *to fall upon* or *over* prey, with אֶל 1 Sam. 14, 32 K'ri; 15, 19.

עוּט II. (Kal not used) *intr.* in its organic root עֵט equivalent to קָץ, קָטַט, נָקַט *to feel loathing*, *to have a disgust at*; comp. Syr. ܥܛ in Ethpa. to feel

loathing for one, ܥܰܝܳܛܳܐ disgust, loathing, Ar. غَاظَ the same; hence

Hif. הֵעִיט (*fut. ap.* יָעַט) *to treat contemptuously*, with בְּ of the person 1 Sam. 25,14 (Targ. וְקָץ בְּ, LXX, Vulg., Syr.), construed with בְּ like קָץ, נָקַט.

עַוִּי see עַוִּים.

עֲוַיָּא (= עַוְיָא, from עֲוָא Aram. = Hebr. עָוָה; with *suff.* עֲוַיָּתָךְ = עַוְיָתָךְ) *Aram. f. perverseness, sin* Dan. 4, 24.

עָוִיל (only *plur.* עֲוִילִים, with *suff.* ־לֵיהֶם; from עָוַל II. = עוּל) *m. a child* Job 19, 18; 21, 11, parallel יְלָדִים; Theod., Vulg. and 1 ms. of Kennicott have אֱוִילִים incorrectly.

עֲוִיל (from עָוַל I.) *m.* same as אֱוִיל *a perverse, unrighteous person* Job 16, 11, coupled with רָשָׁע, and = עַוָּל, בֶּן־עַוְלָה.

עַוִּים 1. *n. p. Gent. pl.* of the primitive inhabitants in the hamlets as far as עַזָּה the most southerly border-point of the Canaanites, whom those who had immigrated out of כַּפְתֹּר are said to have destroyed Deut. 2, 23; a thing that took place perhaps but partially, since they are enumerated at a subsequent time as a special tribe along with the five Philistine circles Josh. 13, 3, and a Benjamite city was even termed עַוִּים in addition to others, probably because the remains of this tribe dwelt there 18, 23 (see עַוִּים 2). There was, therefore, a territory עַוֶּה (circle, district) in Palestine, in addition to כְּנַעַן, whose inhabitants were called עַוִּים. — 2. *n. p.* of a city in Benjamin Josh. 18, 23, perhaps abridged from עִיר הָעַוִּים, because remains of the Avites lived there; if עַוִּים be not equivalent here to the proper names עִיּוֹן, עַיּוּת, עֲוִית, עִיִּים. — 3. *Gent. pl.* of עַוֶּה = עִוָּה; עַוָּא 2 Kings 17, 31. See עִוָּה.

עֲוִית (from עָוָה = חָוָה III.; *hut-village*) *n. p.* of an Edomite city in the east of Moab Gen. 36, 35, 1 Chr. 1, 46, where the K'tib עִיּוּת = עִיִּים, עִיּוֹן. The series of hills غُوَيْتَة (Ghuweita) in the east of Moab (*Burckhardt*, Syr. 638) or *Αὔαθα* a locality between Petra and Elath (Steph. Byz.) may be the same.

עָוַל I. (Kal not used) *trans. to turn away, to entangle, to distort*, the straight; *to make perverse, to act perversely*, cognate in sense עִקֵּשׁ, עִוֵּת, עִקֵּל; metaphor. *to sin, to commit wrong*, cognate in sense רָשַׁע. Accordingly the stem is = חָבַל I. 3, whence חֲבֹל 2, Syr. ܥܰܠ, Ar. عَالَ intr. to turn away, to depart or deviate from the right way, عَبَلَ to twist or knot, a rope; and probably the same organic root is in אָוַל (to אֱוִיל, אִוֶּלֶת), אוּל I., חוּל, יָ־בַל, יָאַל I. = וָאַל, with the fundamental signification *to twist, to knot, to wind together*, so that one need not assume for אָוַל, as is usually done, the idea of *to be slack*. Deriv. עָוֶל, עַלָּה, עוֹלָה (עֹלָה), עַלְוָה, עֲוִיל.

Pih. עִוֵּל (*fut.* יְעַוֵּל) *to act perversely, to commit wrong*, Is. 26, 10 *in the land of uprightness* (in the holy land) *he acts wickedly;* מְעַוֵּל Ps. 71, 4 coupled with חוֹמֵץ (חוֹמֵס), and = רָשָׁע; Syr. ܐܰܥܰܠ the same. Deriv. עַוָּל.

עָוַל II. (not used) *intr.* same as עוּל, which see. Deriv. עָוִיל = עוּל.

עַוָּל (from עָוַל I.) *masc. one perverse, wicked, a sinner*, coupled with רָשָׁע Job 18, 21; 27, 7; 29, 17, of judges who pervert justice; = פֹּעֵל אָוֶן 31, 3; Zeph. 3, 5.

עָוֶל (*constr.* עֶוֶל Ez. 28, 18, with *suff.* עַוְלוֹ; from עָוַל I.) *m. perverseness, wickedness, dishonesty;* hence פָּעַל עָ׳ Job 34, 32, עָשָׂה עָ׳ Ez. 3, 20, הִתְעִיב עָ׳ Ps. 53, 2 *to act badly* (in a moral view), i. e. *unrighteously*, of judges Lev. 19, 15, *dishonestly*, of merchants Ez. 28, 18; concrete, *dishonestly acquired gain* Ps. 7, 4.

עוּל (only *part. fem. pl.* עָלוֹת) *intr.* 1. *to be wet, to draw in moisture, to suck, to swallow, to drink*, of calves, lambs or children; hence *to be young, fresh, juicy, tender*, of young sheep (see עָלוֹת) Gen. 33, 13; of children (see לוּל); comp. Ar. غَالَ to swallow, to suck in, hence غِيْل a reed-bank (comp. גָּמָא = Aram. גְּמַע to

גֹּמֶא), غَيْل a valley of springs; comp. also عَلَّ to suck or drink repeatedly. Deriv. עוּל, עָוִיל, עָלוֹת. — 2. Metaph. *to be well fed, thick, fat*, of milk, flesh &c.; Ar. غَالَ to be thick, pregnant, عَالَ to nourish. — 3. *trans. to suckle*, פָּרוֹת עָלוֹת *milch kine* 1 Sam. 6, 7 10.

Pih. I. עוֹלֵל (not used) *to be very young, tender*, of children; deriv. עוֹלֵל, מְעוֹלֵל, עוֹלָל, תַּעֲלוּל (which see), מַעֲלָל 2, without any necessity for assuming a stem עָלַל different in the least from עָל.

Pih. II. עִלַּע (arising out of the reduplicated עִלְעֵל, *fut.* יְעַלַּע) *to swallow, to drink greatly* Job 39, 30; conseq. not from לִעְלַע.

עוּל (with *suff.* עוּלָהּ; from עוּל) *m. a child*, Is. 49, 15, coupled with בֶּן־בֶּטֶן; *a youngster*, in עוּל יָמִים *a youngster in days*, i. e. in the days of life, opposite זָקֵן 65, 20; comp. עָוִיל. Arab. عايل, Aram. ܥܘܠܐ and ܥܝܠܐ, עוּל and עִיל the same.

עוֹל see עֹל.

עַוְלָה (*fem.* of עָוֶל, poetically lengthened by an accentless *a* עַוְלָתָה Ez. 28, 15; Hos. 10, 3; Ps. 125, 3; comp. אֵימָתָה, עֶזְרָתָה, יְשׁוּעָתָה, זֹאתָה) *f.* same as עָוֶל Job 6, 29; Prov. 22, 28; Is. 59, 3; hence בֶּן־עַ׳ Ps. 89, 23, *pl.* בְּנֵי עַ׳ 2 Sam. 3, 34, *a perverse, bad, dishonest man.*

עוֹלָה (poet. עֹלָתָה Job 5, 16; *plur.* עוֹלֹת) *fem.* 1. same as עַוְלָה Is. 61, 8; Job 5, 16; Ps. 58, 3; 64, 7; comp. עַלְוָה. The stem is therefore עָוַל. — 2. (from עָלָה, *plur.* with *suff.* עֹלוֹתָיו) same as מַעֲלָה *a step, staircase, stairs* Ez. 40, 42; plur. 40, 26. — 3. (from עָלָה) meaning *sacrifice, whole burnt-offering*, see עֹלָה.

עוֹלֶה (from עָלָה) *m.* same as מַעֲלֶה *a step, stairs* Ez. 40, 40 (LXX, Jerome), like עֹלוֹת 40, 26 and עוֹלָה 40, 42.

עוֹלָל (after the form חוֹתָם, עוֹלָם; *pl.* עוֹלָלִים, with *suff.* עוֹלָלַיִךְ; from עוּל) *m.* same as עוֹלֵל Jer. 6, 11; Lament. 4, 4; Nah. 3, 10.

עוֹלֵל (prop. abridged from מְעוֹלֵל [which see] *part. Pih.* of עוּל, like עֹרֵר, אֹרֵר Job 3, 8, עֹנְנָה Is. 57, 3 out of מְעֹרֵר, מְאֹרֵר, מְעֹנְנָה; *pl.* עוֹלְלִים, *constr.* עֹלְלֵי, with *suff.* עוֹלְלֵיהֶם, עֹלְלֵיהֶם; see *Fürst*, Concordance s. v.) *m.* same as עוּל, עָוִיל *a child*, both one very tender 2 Kings 8, 12, Is. 13, 16, Hos. 14, 1, carried on the arm Lament. 2, 20, and *the boy* that plays on the street Jer. 6, 11, goes into captivity Lament. 1, 5, and asks for bread 4, 4; hence coupled with יוֹנֵק Ps. 8, 3, Jo. 2, 16, Jer. 44, 7, but regarded as different and older 1 Sam. 15, 3; 22, 19; the plur. = בָּנִים Ps. 17, 14.

עוֹלֵלוֹת see עֹלֵלוֹת.

עוֹלָם (sometimes עֹלָם, from עָלַם I. after the form אוֹצָר, with *suff.* עֹלָמוֹ, *pl.* עוֹלָמִים, *constr.* עוֹלְמֵי) *m.* prop. the veiled, concealed, dark, distant; of unlimited time, whether past or future, and therefore 1. *time past*, Ps. 139, 24 *in the way of the past*, i. e. in which ancestors walked; Jer. 6, 16; 18, 15; אֹרַח ע׳ Job 22, 15 *path of the past*, i. e. in which sinners went before; יְמֵי ע׳ Am. 9, 11, יְמוֹת ע׳ Deut. 32, 7 *days of old*, hence a genitive to גְּבוּל Prov. 22, 28, פִּתְחֵי Ps. 24, 7, מְתֵי 143, 3, עַם Ez. 26, 20, where it may be rendered *old, very old, former* &c.; מֵעוֹלָם *of old, from ancient times* Is. 42, 14 and 57, 11 with a retrospect at the close of the exile to the beginning, like חָרְבוֹת עוֹלָם 58, 12 and 61, 4 *the ruins since the fall of Judah.* — 2. time future, hence *eternity, everlasting times, perpetual duration*, as בְּרִית עוֹלָם Gen. 17, 7 *covenant of eternity*, i. e. standing for all future, and therefore a genitive to אֲחֻזָּה 17, 8, חֹק Ex. 12, 14; שְׁנַת עוֹלָם Jer. 51, 39 *sleep of eternity*, i. e. for all future, viz. death; בֵּית עוֹלָם Eccles. 12, 5 *the grave;* חַיֵּי עוֹלָם Dan. 12, 2 *life after the resurrection.* Hence adverbially לְעוֹלָם Ps. 104, 5, Eccles. 1, 4, or merely עוֹלָם Gen. 49, 26, Ez.

36, 2 *for ever*, to denote continuance, in a stronger form עַד־עוֹלָם 1 Sam. 2, 30; 2 Sam. 7, 16; 1 Chr. 17, 12; Ps. 18, 51. It is duration without end in Gen. 3, 22; Job 7, 16. Eternity of both past and future is expressed by מֵעוֹלָם וְעַד עוֹלָם Ps. 90, 2. — 3. a time future conditioned by the context or by the nature of the subject: a) *duration of life*, *lifetime*, from the present point of time onward, as עֶבֶד ע׳ Deut. 15, 17; of families, races, peoples 1 Sam. 2, 30; 13, 13; 2 Sam. 7, 16; also of animals Job 40, 28. Here belongs also עַד־עוֹלָם 1 Sam. 1, 22; 2 Sam. 3, 28. b) *continuance*, *duration* Ps. 5, 12; 31, 2; 73, 12; שִׂמְחַת ע׳ *continual joy* Is. 35, 10. c) *a definite duration of time*, *a long time*, whose termination is sometimes specified Is. 32, 14 15. — 4. *eternity*, i. e. without beginning and end, applied to God alone Gen. 21, 33, Is. 40, 28, Dan. 12, 7, and always to be rendered *everlasting*. — 5. A rhetorical or poetical hyperbole, in wishing for long life or in saluting kings 1 Kings 1, 31; Ps. 45, 7; 61, 8; Neh. 2, 3. Other formulas of a similar kind stand elsewhere Ps. 72, 5 17; 89, 37. — The plur. עוֹלָמִים is also used in almost all the preceding meanings: *earlier* (old) *times* i. e. *time of old* Is. 51, 9; Dan. 9, 24; Eccles. 1, 10; *later times*, *remote future* Ps. 77, 6; *continuance* Is. 26, 4, — 6. *the world*, like חֶלֶד (which see), Greek *αἰών*, only in Eccles. 3, 11 (Vulg.), i. e. worldliness, like *κόσμος* 1 John 2, 15, Ephes. 2, 2, Talm. עוֹלָם הַזֶּה, Ar. دُنْيَا (world, worldly-mindedness; but this gives no suitable sense (see therefore עֹלָם).

עוּם I. (not used) *trans. to cover*, *to veil round*, *to enwrap*, connected with עוּב, עוּף II. or rather identical with them, Syr. ܥܡ to veil, enwrap in clouds, to envelop in darkness; hence *to darken round*, e. g. what is shining; Arab. غَمَّ to cover, to enclose, to darken, to make gloomy. Yet עָמַם II. is rather used instead; the Aram. עֲמַם, Arab. غَمَّ also existing, without being different from it.

Hof. הוּעַם (*fut.* יוּעַם) Lament. 4, 1 see עָמַם.

עוּם II. (not used) *intr. to glow*, *to burn*, of the east wind; Ar. غَامَ to gape, to thirst. Identical in its organic root עָם with חָם, חַם, Aram. אֲ־כַם. Deriv. עֲיָם.

עוּן I. (not used) *intr.* same as אוּן I. *to breathe*, *to blow*, therefore figur. 1. *to be empty*, *transient*, *null*, cognate in sense הָבַל; 2. *to be sinful*, *wicked*, *false*; 3. *to be idolatrous*, *heathenish*. All three meanings are closely connected, as may be seen under אוּן I. and הָבַל; and for the organic root עָן a Semitic and extra-Semitic comparison is found in the identical אָן I. (אוּן), אָנָ־ה I., אַן, הַן, הָן (הוּן) I. &c. Deriv. עוֹן, עוֹנָה 2., עַיִן = עוֹן and probably also עָוֹן.

עוּן II. (not used) *intr.* 1. prop. *to bend*, *to settle*; hence *to dwell*, *to abide*, of men and of God; *to have a lair*, of animals; metaphor. *to find protection*, *refuge*. In its organic root עָן the stem is identical with חָנָ־ה I. (which see). Deriv. מָעוֹן, מְעוֹנָה and מוֹנָה, מַעְיָן 2, the proper names מָעוֹן, מְעוֹן, מָעוּן, מָעִין, מְעוֹנֹתַי. — 2. *to cohabit*, *to consummate marriage*, which may lie very well in עָן = עָנָה II., כָּנַע. Farther חָנַן I., אָנָ־ה II. &c. may be also compared. Generally comp. שָׁכַב עִם and כָּרַע עַל. Deriv. עוֹנָה 1.

עוּן III. (not used) *intr. to run*, *to flow*, *to spring*, of water, Arab. عَانَ, metaph. *to weep*. The identification of this with עוּן II. in the fundamental signification "to bend, to bend in, to sink in" of the form of the eye and a spring, is sufficiently refuted by the clear meaning of the Arab. عَانَ, as well as by other linguistic analogies. Deriv. עַיִן 1-3. and the denomin. עָיַן; מַעְיָן, עֵינָה, מָעוֹן 3; the proper name עַיִן, and this in עֵין גְּדִי, עֵין, עֵין חַדָּה, עֵין־דּוֹר, עֵין־דֹּאר, עֵין־גַּנִּים

עֵין עֶגְלַיִם, עֵין מִשְׁפָּט, עֵין חָצוֹר, חֲרוֹד עֵין תַּנִּים, עֵין שֶׁמֶשׁ, עֵין רִמּוֹן, עֵין רֹגֶל and עֵירָה, עִירָן, עִירָם, עַיְרִים; עֵין־תַּפּוּחַ (Samar. version); עָנָם, עָבְרִים.

עָוֹן (seldom עָוֹן 2 Kings 7, 9, Ps. 51, 7, *constr.* עֲוֹן, seldom עֲוֹן 1 Chr. 21, 8, with *suff.* עֲוֹנִי, עֲוֹנְכוּ, עֲוֹנָם; 1 *plur.* עֲוֹנִים, only with *suff.* עֲוֹנֵינוּ, עֲוֹנֵיכֶם; 2 *pl.* (עֲוֹנֹתֵיכֶם, עֲוֹנֹתַי, עֲוֹנוֹת, עֲוֹנֹת, with *suff.* עֲוֹנֹתָיו) *m.* 1. *perverseness* (comp. Aram. עַוְיָא), hence metaphor. *sin*, *guilt*, *crime*, of a people or race Gen. 15, 16. Is. 27, 9, Hos. 7, 1, of an order Lament. 4, 13; coupled with פֶּשַׁע Ex. 34, 7 and חַטָּאת Deut. 19, 15; increased in force עֲוֹן חַטָּאת Ps. 32, 5. The forgiving or expiating of sin is expressed by נָשָׂא Ex. 28, 43, כִּפֶּר Ps. 78, 38, הֶעֱבִיר 2 Sam. 24, 10, סָלַח Num. 14, 19, לֹא חָשַׁב לְ Ps. 32, 2, לֹא זָכַר Is. 64, 8, לֹא מָצָא לְ Hos. 12, 9, רָצָה Lev. 26, 41, כִּפָּה עַל Neh. 3, 37, טִהֵר מִן Jer. 33, 8, נִקָּה מִן Num. 5, 31, פָּדָה מִן Ps. 130, 8; and vice versa *to punish sin* or *to punish one on account of sin* is called יִסַּר אִישׁ עַל עָ׳ Ps. 39, 12, הִזְכִּיר עָ׳ Ez. 29, 16, פָּקַד עָ׳ Num. 14, 18, שִׁלֵּם Jer. 32, 18, פָּגַע בְּ Is. 53, 6. The supplementing genitive denotes either him who commits sin Ex. 20, 5, or the object respecting which one sins Num. 18, 1, Josh. 22, 17, or the consequence brought about by it, as קֶצֶף Ez. 21, 30, חֶרֶב Job 19, 29, פְּלִילִים (the punishment of judges, condemnation) 31, 11 (comp. 1 John 5, 16 *ἁμαρτία πρὸς θάνατον*), effected by a thing Is. 57, 17; Ez. 7, 19 *a stumbling-block of sin*. — 2. *the oppression*, *suffering*, *misfortune*, arising from crime, עֲוֹן עָקֵב Ps. 49, 6 *the suffering by a supplanter* or *enemy*; *pain* 31, 11, by which strength is weakened; *misfortune*, *destruction*, *punishment*, as the consequence of sin Gen. 19, 15; Is. 5, 18; עֲרָלָה Hos. 10, 13 and חַטָּאת Zech. 14, 19, Prov. 21, 4 being so used also. — With regard to the derivation עָוָה has been commonly looked upon as the stem, and the fundamental signification twisting, perverseness has been given to it; but though the idea of sin, guilt &c. may very well come from this verb-idea, yet the occurrence of עָוֹן Zech. 5, 6 (LXX, Syr.), עוֹנָה Hos. 10, 10 K'ri, and עַיִן Ps. 73, 7 in a like sense, and the fact that עָוֹן generally agrees with אָוֶן (which see) almost completely, favour our adoption of the stem עִוֵּן I. = אִוֵּן I.

עָוֹן (part. עֹוֵן 1 Sam. 18, 9 K'tib) for עָיִן, denomin. from עַיִן; see עָיִן.

עָוֹן (with *suff.* עֹונָם) *masc. sin*, *guilt*, symbolically filling the אֵיפָה Zech. 5, 6 (LXX, Syr.), for which, however, עַיִן is commonly read.

עוֹנָה (with *suff.* עוֹנָתָהּ, *pl.* with *suff.* עוֹנוֹתָם) *fem.* 1. (from עוּן II.) *cohabitation*, *lying with*, concubitus Ex. 21, 10, comp. זָבָל and זְבוּל; Arab. عون nupta. — 2. same as עָוֹן, עָוָן *sin*, *crime*, metaph. *an idol* Hos. 10, 10 K'ri, either a mere collateral form of עָוֹן, or from עִוֵּן I. = אִוֵּן.

עִוְעָה (contracted from עִוְּעָה, and this a reduplication of עָוָה; only *plur.* עִוְעִים) *masc. perverseness*, *confusion*, of spirit, *thoughtlessness* Is. 19, 14.

עוף I. (*part. f.* עָפָה, *pl.* עָפוֹת; *inf. constr.* עוּף, *fut.* יָעוּף, *apoc.* יָעָף, in pause יָעֹף) *intr. to fly*, of the eagle Hab. 1, 8, Prov. 23, 5, of יָלֶק after the last skin Nah. 3, 16, cogn. in sense with דָּאָה (Deut. 28, 49); figur. of an enemy, *to rush rapidly*, with בְּ *to* a thing Is. 11, 14; *to come flying to*, of שְׁחָקָה 6, 6; metaph. *to fly*, of the eyes to a thing, i. e. *to look at directly* Prov. 23, 5 K'tib (where the K'ri has Hif.); of a book Zech. 5, 1, i. e. *to spread out*; הִגְבִּירַהּ עוּף Job 5, 7 *to fly high*, of בְּנֵי רֶשֶׁף (which see); *to float*, *to fly covering*, of female birds protecting their young Is. 31, 5, coupled with גָּנַן עַל, where עַל is also to be supplied to עָפוֹת (cognate in sense רָחַף); of the flight of clouds and doves 60, 8; of God's being borne upon Cherubim 2 Sam. 22, 11; *to hasten away*, of a dream Job 20, 8, of an arrow Ps. 91, 5; *to fly away*, of life. Deriv. עוֹף.

Pih. I. עוֹפֵף (*part.* מְעוֹפֵף, *infin.* with

suff. עוֹפְפִי, *fut.* יְעוֹפֵף) 1. *to fly repeatedly*, as a usual thing Gen. 1, 20; Is. 6, 2; of שָׂרָף 14, 21; 30, 6. — 2. with עַל *to swing above* or *before*, *to brandish*, e. g. חֶרֶב Ez. 32, 10.

Pih. II. עִפְעֵף (not used) *to flutter*, *to move to and fro*, of the eye-lashes, i. e. to open and close them repeatedly. Derivat. עַפְעַף.

Hif. הֵעִיף (*fut.* יָעִיף) *to make fly away*, עֵינַיִם, with בְּ *to* Prov. 23, 5 K'ri.

Hithp. הִתְעוֹפֵף (*fut.* יִתְ־) *to fly away*, *to vanish*, *disappear*, כָּבוֹד Hos. 9, 11.

The stem עָף also lies in the Ar. عَافَ (to float in the air), Aram. עָף, ܥܦ, whence עוֹפָא, ܥܘܦܐ; and the fundamental signification seems to be, *to be moveable*, *lively*, *rapidly moving*, metaphor. *to glitter*, *glimmer*, *burn*, after the analogy of פָּרַח, נָץ, נָץ, נָצַ־ה II. &c., so that the organic root is also found in יָ־עַף (see הוּעַף Dan. 9, 21 and the noun תּוֹעֶפֶת) and חָוָ־ה I. (where the comparison is given at length).

עוּף II. (only 2 *p. fut. sing.* תָּעֻפָה = תָּעוּף according to Kimchi) *intr.* 1. *to be covered*, by obscurity, darkness Job 11, 17, Syr. ܥܦ trans.; but it is better to read here with the Targ. and Pesh. תְּעֻפָה = תְּעוּפָה with the sense of מָעוּף, מוּעָף, עֵיפָה, so that it is a noun. — 2. (not used) *tr. to cover about*, *to wrap*, like עָב which is ident. with it; metaphor. *to be gloomy*, *dark*, עָב (a noun), אָפַל (see עָב), עָלַט, חָשַׁךְ proceeding from a like fundamental signification. Deriv. עֵיפָה I., מָעוּף, מוּעָף, תְּעֻפָה. — 3. (*fut. apoc.* יָעַף, to distinguish it from יָעַף of עוּף I.) *to be weary*, *weak*, *pining*, *perishing* 1 Sam. 14, 28 31; Judges 4, 21; ident. in its organic root with יָ־עַף, עָיֵף, and proceeding from the idea of veiling, covering, enwrapping, as in עָטָה, עָטַף, עָלַף. Syr. ܥܦ the same, Ethpa. to pine away.

עוֹף (from עוּף I.) *m.* what flies, floats, therefore *a bird*, collect. *fowl*, *birds*, volucres, construed with the pl. Jer. 4, 25, Ez. 31, 6, or the sing. Gen. 1, 20, Job 12, 7; contrasted with רֶמֶשׂ Gen. 7, 23, חַיָּה Lev. 17, 13, בְּהֵמָה 11, 46 (oppos.); the inhabitants of the air or sky, hence עוֹף הַשָּׁמַיִם Gen. 1, 30, 2 Sam. 21, 10, Ps. 104, 12, Eccles. 10, 20, while the more exact description by עוֹף כָּנָף *winged fowl*, alites, appears in Gen. 1, 21 and Ps. 78, 27, as צִפּוֹר כָּנָף is also used Deut. 4, 17; Ps. 148, 10; conseq. ע׳ alone is not to be translated *the winged*, alites. ע׳ הָרִים *the birds building their eyries on high mountains* Ps. 50, 11; also applied to birds of prey 2 Sam. 21, 10, for which עַיִט usually occurs.

עוֹף (*def.* עוֹפָא) *Aram. m.* the same Dan. 2, 38; 7, 6.

עוֹפַי *n. p. m.* Jer. 40, 8 K'tib; see עֵיפַי.

עוּץ I. (only *imp. pl.* עֻצוּ) *tr.* same as יָעַץ (which see) prop. *to fasten*, *to make firm*, *to support;* therefore figur. *to determine firmly*, *to decide*, *to recommend*, עֵצָה Judges 19, 30; Is. 8, 10; Ar. عَاظَ the same. Deriv. the proper name יְעוּץ.

Hif. הֵעִיץ (*fut.* יָעִיץ) *to advise*, *to give advice*, with accus. of the person Ex. 18, 19 (אָעִיצְךָ) cod. Samar. and Num. 24, 14 cod. Sam.

עוּץ II. (not used) a stem assumed for the proper name עוּץ, where the Ar. غَاطَ *to be sandy*, *soft*, of the ground, or عَاصَ *to be thick*, of the growth of a tree, is compared.

עוּץ (from עוּץ II.) 1. *n. p.* of a son of Aram Gen. 10, 23, said like Aram to be a descendant of Shem 1 Chr. 1, 17; then the name of an Aramaean tribe and region belonging to the Lebanon-parts. This עוּץ may be still preserved in the district *el-Ghutha* (غوطة) near Damascus. — 2. *n. p.* of a son of נָחוֹר Abraham's brother Gen. 22, 21, and conseq. of a Chaldean tribe and territory in the Euphrates-parts, afterwards incorporated with the Syrian Aramaeans. — 3. *n. p.* of a son of שֵׂעִיר, ancestor of the חֹרִים Gen. 36, 28, 1 Chr.

1 42, and conseq. of an Edomite tribe and district. — All three tribes (the Horites, Edomites and Uzzites) gradually intermingled, as they proceeded from one mother-stem. Edom itself is poetically named אֶרֶץ עוּץ LAMENT. 4, 21, or עוּץ is adduced as Edomite along with Edom JER. 25, 20; and as the inhabitants of *Uz* are reckoned among the בְּנֵי קֶדֶם i. e. those of Arabia Deserta JOB 1, 3, Uz seems to have been the east of the great Arabian desert that runs into the land of the Chaldeans, and in the south of Edom. The LXX writes *Αὐσῖτις*, *Αὐσῖται*; and Ptol. (V, 19) places *Αὐσῖται* in the Syrian desert not far from the Euphrates.

עוק (Kal not used) *tr. to press about, to enclose, to encircle*, metaphor. *to oppress*, comp. צוק; ident. in its organic root עק with that in עקד. Deriv. עֲקֵדָה, מְעִיקָה.

Hif. הֵעִיק (*part.* מֵעִיק, *fut.* יָעִיק) *to wind about, to go round*, of a threshing machine (עֲגָלָה), which was drawn about on the threshing-floor (עַל־גֹּרֶן) full of sheaves (הַמְמֻלֵּאָה לָהּ עָמִיר) AM. 2, 13, where עַל־גֹּרֶן has either fallen out after הָעֲגָלָה, or is included in the sentence; comp. Is. 28, 27, where סָבַב stands instead; *to embrace, to press about, to enclose*, תַּחְתִּיכֶם *your standing-place* AM. 2, 13, comp. סָגַר תַּחַת (GEN. 2, 21) to close up in the place of. We should not therefore read מֵפִיק and תָּפִיק.

עור (Kal not used) *intr.* prop. *to be wrapped up, covered, veiled*, of the eyes; hence *to be closed, to be blind*, oppos. to פָּקַח to have (the eyes) open, i. e. *to see*. It should be put with עָבַר II., אָבַר II. (which see), אָפַר II., עָפַר II., in organic root and fundamental signification.

Pih. עִוֵּר (*fut.* יְעַוֵּר) 1. (not used) *to be firmly closed*, of the eyes; mentally, *to be closed up, obstinate;* deriv. עִוֵּר (adj.), עִוָּרוֹן, עִוֶּרֶת. — 2. *to make blind, to blind* 2 KINGS 25, 7; JER. 39, 7; 52, 11; figur. *to bribe*, i. e. to close up the eyes of a judge with a bribe Ez. 23, 8; DEUT. 16, 19; Aram. עְוַר, כְּעִוַּר the same.

For the fundamental signification of the stem comp. عَمِيَ (to be veiled, obscure, blind, II. and IV. to blind), كَمِهَ (to be dark, blind), where the idea of blindness has proceeded from that of covering, closing. The Ar. عَوِرَ, عَوَرَ means prop. to be blind, and then to be one-eyed.

עִוֵּר (*pl.* עִוְרִים) *adj. m.*, עִוֶּרֶת (*pl.* עִוְרוֹת) *f.* 1. *blind*, i. e. having the eyes closed or covered, then a noun LAMENT. 4, 14; a bodily defect like פִּסֵּחַ LEV. 21, 18; JER. 31, 8. The עִוְרִים and פִּסְחִים were forbidden to come into the temple (ACTS 3, 2; JOHN 9, 1); which prohibition is referred to David 2 SAM. 5, 6 8. Opposite פִּקֵּחַ (having open eyes, seeing) Ex. 4, 11; therefore פִּקֵּחַ to become seeing again Is. 35, 5; 42, 7; PS. 146, 8. — 2. Figur. *senseless, obstinate* Is. 29, 18; 42, 19; *helpless, not seeing one's way* 42, 16; *spiritually blind* 43, 8; Aram. עְוַר, עִוַּר, כְּעִוַּר.

עור I. (not used) *tr. to hollow out, to deepen, to dig out*, a place for hiding, burying in &c.; ident. in the organic root with כָּר I. (כּוּר), כָּרַר I., אָכַר, עָכַר I., דָּקַר, נָקַר &c.; Arab. غَارَ the same, and to be deep, whence غَارٌ a hole. Deriv. מְעָרָה.

עור II. (not used) *tr.* 1. *to surround, to encircle, to enclose*, a district; ident. in its organic root עֵר with כָּר II. (כָּרַר), קָרַר (to קָרִיר), or perhaps with כָּר I. (כָּרַר), קָר II. (קוּר). Deriv. עִיר 1, עֵר 1, עִיר 2, the proper names עֵר, עוּר in cod. Sam., עִירַם; on the contrary, the proper names יָעִיר, יָעוּר belong to יָעַר from יָעַר (which see). — 2. *to draw about, to cover, to clothe*, of the skin, proceeding from the fundamental signification *to enclose*, and therefore connected with עָרַר remotely. Derivat. עוֹר I. (עֹר). —

3. Like צוּר I. *to close in straitly, to enclose;* deriv. עִיר 3, עָר 2.

עוּר III. (only *part.* עֵר, *imp.* עוּרָה, עוּרִי; *fut.* יָעוּר K'ri Job 41, 2 with the meaning of יָעִיר K'tib) 1. *intr. to be awake, astir, to wake,* oppos. יָשֵׁן (*to be lax, weary, to sleep*) Song of Sol. 5, 2; *to awake,* of God, i. e. to awake to action Ps. 44, 24 (comp. 78, 65); *to be impelled,* to a thing, *to be aroused,* imper. as an exclamation, *Up!* age! Judges 5, 12; Is. 51, 9; *to be encouraged,* to action, of men 57, 9; *to assist actively,* with אֶל of the person 7, 7, *to meet actively* 59, 5; with עַל *to move against one in a hostile manner* Zech. 13, 7, comp. הֵעִיר עַל Is. 13, 17. — 2. *tr. to stir up, to excite,* with accus. Job 41, 2 K'ri, for which, however, the K'tib has more exactly יְעִירֶנּוּ (Hif.). — 3. *to call upon,* arising from the idea of being excited and moved, or being restless; hence עֵר וְעֹנֶה Mal. 2, 12 *an invoker and answerer,* a proverbial expression for every living thing, like the Arab. الداع والعجيب a caller and answerer (see vit. Tim. 1, 108); comp. Pih. III. עוֹעֵר and also Hifil. But in this sense עָר may be = גָּעַר. Deriv. the proper names עֵר, עֵרִי, עֵרִן, עִיר, עִירָא, עִירִי, עִירוּ.

Nif. נֵעוֹר (after the form נִקּוֹם for נָקוֹם, like נִמּוֹל for נָמוֹל; *fut.* יֵעוֹר) *to be raised up, to arise,* with מִן of the place *whence* Zech. 2, 17 [13]; *to be awaked,* with מִן, *to awake* Job 14, 12; *to be aroused, stirred up,* to an undertaking Jo. 4, 12; Jer. 6, 22; *to rise,* of a storm 25, 32. תֵּעוֹר Hab. 3, 9 see עוּר IV.

Pih. I. עוֹרֵר (*imper.* with accentless *a* עוֹרְרָה, *fut.* יְעוֹרֵר, יְעוֹ־) *to excite, to put into motion,* לִוְיָתָן (= נָחָשׁ בָּרִחַ) Job 3, 8, with לְ *whither* Is. 14, 9; *to bring into rebellion,* with עַל *against one* Zech. 9, 13; *to excite, to stir up,* love Song of Sol. 2, 7; 8, 4; *to put into a state of restlessness* or *confusion,* אַרְמָנוֹת Is. 23, 13; *to awake,* out of sleep Song of Sol. 8, 5; metaphor. *to brandish,* חֲנִית 2 Sam. 23, 18, שׁוֹט, with עַל *against* one Is. 10, 26.

Pih. II. עִרְעֵר (*inf. abs.* עַרְעֵר) *to jolt* or *push against one another,* of a wall; hence *to scatter,* Jer. 51, 58 *the broad walls of Babylon shall be laid in utter ruin.* Deriv. the proper names עַרְעָר, עַרְעוֹר, עֲרוֹעֵר; but see עָרַר I.

Pih. III. עוֹעֵר, עֹעֵר (contracted from עִרְעֵר; *fut.* יְעֹעֵר) *to cry,* זַעֲקַת שֶׁבֶר (*a cry of destruction*) Is. 15, 5. The meaning is to be explained according to Kal 3.

Hif. הֵעִיר, *part.* מֵעִיר, *inf.* הָעִיר, with בְּ *a preposition* בָּעִיר Ps. 73, 20, *fut.* יָעִיר, *ap.* יָעַר) 1. *to awake,* out of a sleep-like state Zech. 4, 1, *to excite, to entice forth,* אַהֲבָה Song of Sol. 2, 7, קִנְאָה Is. 42, 13, coupled with עוֹרֵר; *to rouse up* Is. 41, 2; Jo. 4, 9; *to excite* Is. 41, 25; 45, 13, commonly אֶת־רוּחַ פְּ׳ *the spirit of one* (to a thing) 2 Chr. 36, 22; Ezr. 1, 5; Hag. 1, 14; *to waken,* the ear Is. 50, 4, i. e. *to make attentive,* to cause to observe; *to summon up,* i. e. to make one appear, with accus. *whither* Dan. 11, 2, commonly with עַל of the person *against,* and the accus. of the object Jer. 50, 9; Is. 13, 17; Dan. 11, 25 *and he will summon up his might and his spirit against the king of the south;* הֵעִיר מִן *to order from* Jo. 4, 7; seldom הֵעִיר עַל *to keep watch over* Job 8, 6 = שָׁקַד עַל (Jer. 31, 28); *to guard,* with accus. Deut. 32, 11; *to raise* Hos. 7, 4. — 2. *intr. to awake* Ps. 35, 23, with לְ *to;* בָּעִיר by syncope from בְּהָעִיר *in awaking,* in order to judge Ps. 73, 20, and so according to some הֵעִ׳ שַׁחַר *to waken with the dawn* 57, 9, which, however, is better rendered "*to awake the dawn*" (*Rashi*).

Hithp. I. הִתְעוֹרֵר (*part.* מִתְעוֹרֵר, *fut.* יִתְעוֹרֵר) *to stir up oneself, to rouse oneself* Is. 51, 17; *to be zealous* (to come forth from torpidity) 64, 6; with עַל *to rebel against* Job 17, 8; *to be excited,* with joy, *to exult* 31, 29.

Hithp. II. הִתְעַרְעֵר *to be jostled* or *dashed together* Jer. 51, 58.

עוּר IV. (in Kal only an infin.-noun with an appended accentless ־ָה, עֹרָה Is. 32, 11, as פְּשֹׁטָה, רְגָזָה, חֲגֹרָה are poetical nouns) *intr. to be naked, bare,*

of the pudenda; *to be taken off*, of skin, leather, hide, dress, coupled with פָּשַׁט Is. 32, 11; *to be empty*, *open*, of space; *to be taken off*, *peeled*, of chaff. Identical in its organic root עָר, Arab. عَارَ (hence عَارٌ nuditas), with עָרַר־ה, Arab. عَرِيَ, עָרַר (see עָרַר), remotely with גָּרַר־ע (which see). Deriv. עוֹר (עֹר, according to some), מָעוֹר, Aram. עְוִר.

Nif. נָעוֹר (after the form נָקוֹם, *fut.* תֵּעוֹר) *to be bared*, of a bow, by its being taken out of its case Hab. 3, 9 (see עֶרְיָה).

Pih. I. עוֹרֵר in Is. 23, 13 see עוּר III.

Pih. II. עִרְעֵר in Jer. 51, 58 see עוּר III.

Hithp. הִתְעָרְעֵר in Jer. ib. see עוּר III.

עָוַר V. (not used) *intr.* to be moist, to draw in moisture; hence *to suck*, of young animals; ident. in its organic root with גָּוַר V. Deriv. עוֹר 2 and עִיר I. (= גּוֹר); but see עוּר VI.

עָוַר VI. (not used) *intr. to glow*, *to be heated*, *to be hot*, *seething*, *boiling*, *bubbling up*, Arab. غَارَ and وَغَرَ the same; ident. in its organic root with גָּר IV. and with those in חָר־ה, חָר, בָּ־עַר, בָּ־חַר I. in its fundamental signification. Metaphor. *to run in a heat*, *quickly*, Ar. غار the same, comp. דָּלַק; *to assail one with fury* or *heat*, *to attack as an enemy; to be warm*, *angry; to be in distress;* غار and وغر in their derivatives being metaphorically applied in a similar way. Deriv. עִיר 2 and according to some עֵיר 1. But the assumption of such a verb in Hebrew is problematical, since the other stems with their meanings are sufficient.

Hif. הֵעִיר (only *part.* מֵעִיר) *to heat*, calefacere Hos. 7, 4; but see עוּר III.

עוֹר as a noun, see עָר.

עוֹר (*def.* עוּרָא) *Aram. m. chaff*, of corn Dan. 2, 35, prop. husk, connected with עוּר IV. and denoting what is peeled off, separated; Syr. ܥܘܪܐ, Arab. عُوَار, عَايِر the same. Comp. ψαχάς, ψῶχος, from peeling off, rubbing off.

עוֹר and עֹר (with *suff.* עוֹרִי, עוֹרוֹ, עוֹרֵנוּ, עוֹרָם; *pl.* עוֹרוֹת, עֹרֹת, with *suff.* עֹרֹתָם) *masc.* 1. *the skin*, of a man Job 10, 11, of animals 40, 31, *leather*, corium Gen. 3, 21, Lev. 4, 11, either with the genitive of the animal, as תְּחָשׁ Num. 4, 8, אֵילִם Ex. 26, 14, גְּדִי Gen 27, 16; or the genitive of the material, as כְּתֹנֶת Gen. 3, 21, כְּלִי Num. 31, 20, מְלֹאכֶת Lev. 13, 48, אֵזוֹר 2 Kings 1, 8 &c. To עוֹר are applied covering (הַלְבִּישׁ) Job 10, 11, overlaying (קָרַם) Ezek. 37, 6 of the flesh; hence עוֹר בָּשָׂר is often used Lev. 13, 2 3 4 11 28 39, or a sticking (צָפַד) to the bones Lament. 4, 8, a drawing off (הִפְשִׁיט, גָּזַל) from the body as a figure of complete plundering Mic. 3, 2 3; it being also applied to the gums of the teeth Job 19, 20, and the skin of the face Ex. 34, 29. The fundamental signification is *coating*, *covering*, from עוּר II., though it may also be referred to עוּר IV. (which see). Poetically = בָּשָׂר, i. e. *body* Job 18, 13 and 19, 20, in which sense occurs the old proverb עוֹר בְּעַד עוֹר *skin for skin*. Phenic. עֹרַת the same. — 2. Only pl. עֲוָרִים Is. 30, 6 K'tib, same as עֲיָרִים I. (which see), therefore from עוּר V. — 3. Perhaps a ground-element in the pl. עֲרָרִים and = עִיר 1.

עִוָּרוֹן *masc. blindness*, Deut. 28, 28; metaphorically Zech. 12, 4.

עֲוָרִים Is. 30, 6 K'tib see עֵיר.

עִוֶּרֶת *fem.* same as עִוָּרוֹן Lev. 22, 22, Syr. ܥܘܪܬܐ.

עוּשׁ I. (only *imper. plur.* עוּשׁוּ) *intr. to hasten*, *hurry up* Jo. 4, 11 (*Ibn Sarûk*, *Rashi*), to be identified with עוּשׁ, חוּשׁ, Ar. غَشَّ.

עוּשׁ II. (not used) *intr. to put together*, *to collect*, a meaning adopted by the Targ., LXX, Ibn *Esra*, *Kimchi* for Jo. 4, 11 also; cognate in sense נָקַבְּצָה; Arab. حَاشَ and حَازَ to collect. Deriv. עֵשׁ, עֵשׁ (according to *Kimchi*), and the proper names יְעוּשׁ, יִעְשׁ, יוֹעֵשׁ.

עוּת (only *inf. constr.* with לְ, לָעוּת) *intr.* prop. same as עוּשׁ I. and חוּשׁ (Deut. 32, 35; Ps. 71, 12) *to hasten up to*, *to succour*, succurrere; hence *to help*, *to support*, with a double accusative Is. 50, 4 *so that I know to support the weary with words* (of comfort). So Aquila, Vulgate. As לְ is necessary here in the character of a preposition, and לָעֵדָה as a verb is unsuitable, לָעוּת cannot be derived from לָעֵדָה (Hitzig). As little can עוּת be equivalent to עָתַת as a denomin. from עֵת (*Ibn G'anâch*), since no regular meaning is educed in that way. Ar. غَاثَ (to hasten to, to help), whence غَوِيث quick race, غِيَاث help. Deriv. proper name עוּתַי.

עָוַת (Kal not used) *tr.* commonly *to knot together*, *to interlace*, *interweave*, like עָבַת, עָבַט, with which it is also identical. But it may be also reckoned an enlargement of עָוָה (which see), meaning *to curve*, *to bend;* or its organic root עָ־וָ־תַ is identical with that in עָ־בָ־טַ, לָ־פַ־תַ.

Pih. עִוֵּת (*inf. constr.* עַוֵּת, *fut.* יְעַוֵּת) *to bend*, *to make crooked*, מְעַוְּתֵם Job 8, 3, צֶדֶק ibid.; *to falsify*, מְאֹזְנֵי, with accus. whereto Am. 8, 5; with accus. of the person, prop. *to pervert the right of one* or *to bend it aside*, generally *to subvert* Lament. 3, 36, *to do injustice* Job 19, 6; *to corrupt*, *to endanger*, Eccles. 7, 13 *for who can make good that which he* (God) *has endangered*, opposite תְּקַן; *to injure* Ps. 119, 78; *to subvert*, דֶּרֶךְ פִּי, i. e. *to lead into destruction* Ps. 146, 9. Deriv. עַוָּתָה.

Puh. עִוַּת (*part.* מְעֻוָּת) *pass. to be crooked*, *curved*, *part.* as a noun *a thing crooked*, i. e. what is unjust or defective (in the order of the world) Eccles. 1, 15.

Hithp. הִתְעַוֵּת *to bend oneself*, *to sink together*, of the legs bearing the body (אַנְשֵׁי חַיִל) Eccles. 12, 3; comp. 2 Macc. 4, 5.

עַוָּתָה (from עוּת after the form כַּפָּרָה, with *suff.* עַוָּתָתִי) *f. injustice*, *oppression*, prop. a bending of right Lament. 3, 59, comp. 3, 36; Syr. ܥܘܬܐ dolus, fraus.

עוֹתַי (from עוּתָה *Jah is help;* from עוּת) *n. p. m.* Ezr. 8, 14; 1 Chr. 9, 4.

עֵז (from עָזַז, *in pause* עָז; *pl.* עַזִּים, *constr.* עִזֵּי) 1. *adj. m.*, עַזָּה (*pl.* עַזּוֹת) *f. strong*, of a lion Judges 14, 18, לְאַ־עַז *weak* Prov. 30, 25; *powerful*, of עַם Is. 25, 3, *strict*, of מֶלֶךְ 19, 4, coupled with קָשֶׁה, עָרִיץ; *violent*, of חֲמָה Prov. 21, 14, *vehement*, *impetuous*, *irrepressible*, of אַהֲבָה Song of Sol. 8, 6, *rushing violently*, of מַיִם Is. 43, 16; Neh. 9, 11; *strong*, of גְּבוּל Num. 21, 24, where it is more correct, however, with the LXX to read יַעְזֵר for עַז; *overpowering*, of אַף Gen. 49, 7, i. e. exceeding all measure; *hard*, *bold*, *shameless*, with פָּנִים Dan. 8, 23; sometimes merely strengthening the idea, as עַז נֶפֶשׁ *strong in greediness*, *greedy*, *insatiable* Is. 56, 11. — 2. A *subst.* same as עֹז *strength*, *power*, *might*, Gen. 49, 3, concrete *fortress* Am. 5, 9, *the strong* Judges 14, 14; עַזִּים *violent*, *haughty* Ps. 59, 4; on the contrary, in Ez. 7, 24 for עַזִּים should be read with the LXX עַזָּם. Here also belongs עַזּוֹת *harsh words* Prov. 18, 23. — As a word expressing state Ps. 18, 18 *from mine enemy*, *because he is too powerful an one* (see עָזַז).

עֵז (*pl.* עִזִּים, with *suff.* עִזֶּיךָ) *fem. a goat*, *she-goat*, or one that has already got some strength and is not exactly young; mentioned along with כֶּשֶׂב Lev. 7, 23; 17, 3, רָחֵל Gen. 31, 38, and as belonging to small cattle 30, 32 33; עֵז 15, 9 *a goat of three years'*, מְשֻׁלֶּשֶׁת בַּת שָׁנָה Num. 15, 27 *of one year*, גְּדִי עִזִּים Judges 6, 19; 13, 15, *pl.* גְּדָיֵי עִזִּים Gen. 27, 9 *little kids of the goats*, young goats, for which גְּדִי is also put alone (Ex. 23, 19); שְׂעִיר עִזִּים Deut. 14, 4 *a young one of the goats;* שְׂעִיר עִזִּים Lev. 4, 23 *a buck of the goats*, for which is also שְׂעִירַת עִזִּים 4, 28 (see שְׂעִירָה, שָׂעִיר); also צְפִיר עִזִּים Dan. 8, 5 8; חֲשַׁפֵּי עִזִּים *divisions* or *herds of goats* 1 Kings 20, 27. Metaphor. *goats' hair* Ex. 35, 26,

out of which were made כְּבִיר (which see) 1 Sam. 19, 16, בְּגָדִים Judges 15, 1, or any thing else Num. 31, 20. — As to the derivation, it may come from עָזַז (which see); אַיִל, אַיָּל, כֶּבֶשׂ pointing to a like origin. It appears to denote the animal when it has already become somewhat strong; as vice versa גְּדִי, טְלֶה, שֶׂה denote the tender and young. In the Arab. عَنْز *n* has merely arisen by resolving the double ز (*Kimchi*). In Phenic. עֹז (*ʿOz*) Mass. 7, pl. עָזִּים (*ʿOzzim*, *ʿOzim*) is the same; hence the name of a goat's-herb among the Carthaginians (Diosc. 4, 50) אֲחוּ־עָזִּים *Ἀχοιοσίμ*, *τράγιον*, of which according to Steph. of Byzantium (s. v. *Ἄζωτος*) the feminine form is עָזָּא (*ʿOzza*, *ʿAzza*, *Ἄζα*). Whether the Sanskr. aǵa *he-goat*, agâ *goat*, Greek *αἴξ*, *αἰγ-ός*, Gothic gaitsa, German Geis be connected with it, is questionable.

עֵז (*pl.* עִזִּין) *Aram. f.* the same Ezr. 6, 17.

עָז see עֹז.

עֹז (עוֹז only in Prov. 24, 5 and 31, 17, before Makkeph עָז־, with *suff.* עֻזִּי and עֻזִּי, עוּזֵּנוּ, עֻזְּךָ and עָזְּךָ, עֻזְּכֶם, עֻזּוֹ and עֻזֹּה, עֻזָּהּ, עֻזָּם; from עָזַז) *m.* 1. *might*, *strength*, of God Job 12, 16, of men Prov. 31, 17, of animals Job 41, 14; also *reckless boldness*, with the genitive פָּנִים *defiance* Eccles. 8, 1 (comp. הֵעֵז פָּנִים Deut. 28, 50; Prov. 7, 13), in a stronger form גָּאוֹן עֹז *pride of defiance* Lev. 26, 19; Ez. 30, 18; *violence*, of rain Job 37, 6; *power*, of thunder (קוֹל) Ps. 68, 34, of anger 90, 11; *courage*, הִרְחִיב עֹז בְּ *to make one very courageous* Ps. 138, 3; *firmness*, of מִגְדָּל Judges 9, 51, עִיר Is. 26, 1, קִרְיָה Prov. 18, 19. — 2. *protecting power*, הֶעֱמִיד עֹז לְ *to lend strength to one* Ps. 30, 8; *protection* 28, 8; *refuge* 62, 8, along with מָנוֹס and מָעֹז *defence*, *shelter*, *deliverance*, *covering* &c. Jer. 16, 19, Is. 49, 5, used especially of God in relation to men; hence in the genitive to זְרוֹעַ Ps. 89, 11, מַטֶּה 110, 2 of God's power, sometimes *Deity* generally; מַצְּבוֹת עֹז *the pillars of Deity*, of the חַמָּנִים Ez. 26, 11; *energy*, לָבַשׁ עֹז Is. 51, 9 *to arm oneself with energy; splendour*, *fame*, *majesty*, *victory*, *praise*, as the concomitants of power; hence coupled with תִּפְאֶרֶת Ps. 96, 6, כָּבוֹד 29, 1, הָדָר Prov. 31, 25, צְדָקוֹת Is. 45, 24, and therefore applied to יי׳, מֶלֶךְ 1 Sam. 2, 10, אֱלֹהִים Ps. 62, 12, מִקְדָּשׁ 96, 6, אָרוֹן 132, 8, like the Arab. عِزّ; כְּלֵי עֹז *instruments of praise*, i. e. with which one praises God 2 Chr. 30, 21. — 3. *adv. courageously*, *powerfully* Judges 5, 21, elsewhere בָּעֹז Prov. 24, 5.

עֻזָּא (*strength*, *might*, viz. Jah is) *n. p. m.* 2 Sam. 6, 3, for which 6, 6 and 7 have עֻזָּה; Ezr. 2, 49; 1 Chr. 8, 7.

עֲזָאזֵל *m.* only in Lev. 16, 8 10 26 in describing the ritual of the day of atonement, in which two goats were set apart by lot for a sin-offering, the one for Jehovah, the other לַעֲזָאזֵל, whither or to whom it was sent into the wilderness (הַמִּדְבָּרָה 16, 10 21 or אֶל־אֶרֶץ גְּזֵרָה 16, 22). As an antithesis to לַיי׳ it can only be the name of an evil demon dwelling in the wilderness (originally a deity), to whom they sent a goat as an expiation (*Ibn Esra*); Azazel being also found in the book of Enoch (8, 1; 10, 12; 13, 1 seq.; 15, 9), in Pirke R. Elieser (ch. 46), in the Nazarean book (1, 240), among the Gnostics (*Epiph.* Haer. 34) and in Jewish, Christian, and Mohammedan tradition, as the name of a demon. Since one ms. apud Kennicott, writes עֲזָאזֵאל, the Peshito ܥܙܙܐܝܠ, the Zabian ܥܙܙܐܠ, the Arabs عزازيل, it can only have come from עֲזָז־אֵל (comp. גַּבְרִיאֵל), i. e. *power* or *might of God;* or in a later sense, *defiance to God. Mars* in Edessa was called עֲזָז or עֲזָז *the strong one* (Julian. orat. p. 150), and the corresponding female deity עֲזִזָא *Ἀζησία* (Suid. s. v.); which name עֲזָז for Mars still exists in the proper name masc. בֵּל־עֲזָז Bel-esys, in רֹאשׁ־עֲזָז Rus-Aziz, the name of a

promontory; so that עֲזָז here is obviously to be identified with him and with Typhon who had his home in the desert. The conception is of a destruction-bringing intermediate being; the same mode of expiation appearing in the case of Typhon in Egypt (Plut. de Iside ch. 73; Macrob. Sat. III, 7). The explanations *a goat to be sent*, hircus emissarius (Symm., Aq., Vulg.), = שָׂעִיר הַמִּשְׁתַּלֵּחַ (*Mishna*) from עֵז אָזֵל, or the name of a mighty and high pointed mountain (*Rashi*, *Saadia*, Jer. Targ., Arabs Erp.) out of עֲזָאז, Ar. عزاز locus durus, asper, and אֵל, or from עָזַל, Ar. عزل *to avert*, averruncare, after the form חֲצוֹצֵר for עֲזַלְזֵל, i. e. *averter*, deus averruncus (*Josephus*), Ἀποπομπαῖος, Ἀποτροπαῖος (LXX), have little to favour them, corresponding neither to etymology, nor to the connexion of the subject itself. The question relative to this idolatrous custom must be interpreted by the fact that Mosaism retained many things of the Egyptian worship, though with certain modifications.

עָזַב I. (*part. pass.* עָזוּב, *inf. absol.* עָזֹב, *fut.* יַעֲזֹב) *tr.* 1. *to loosen*, bands, fetters, *to release*, an animal bound, Ex. 23, 5 עָזֹב תַּעֲזֹב עִמּוֹ *thou shalt loosen* (the ass) *with him*, i. e. thou shalt help thine enemy to loosen the girth of the ass, by which the burden is bound to him (*Saadia*); in Deut. 22, 4 paraphrased by הָקֵם תָּקִים עִמּוֹ, as the LXX, Targ., Vulg. and Pesh. render the less usual expression here also, but which is as little necessary as it is to read עָזֹר תַּעֲזֹר; Ar. عزب the same; then *to pour out freely*, *without restraint*, שִׂיחַ, with עַל of the person Job 10, 1 (עַל used as it is after הִשְׁתַּפֵּךְ 30, 16, הָמָה Ps. 42, 6). עָ׳ פָּנִים *to loosen* or *relax the* (dark) *countenance*, i. e. to cheer up Job 9, 27, opposite to contract it; Arab. بسط (to set free) the same; hence same as שִׁלַּח *to let go*, *to set free*, opposite מָנַע 20, 13; לֹא־עָזַב *not to let go*, i. e. *to hold fast* Ez. 20, 8. To this belongs the phrase עָצוּר וְעָזוּב (Deut. 32, 36; 1 Kings 14, 10; 21, 21; 2 Kings 9, 8; 14, 26) *the shut up and the let free*, i. e. *the bond and the free*, an alliteration, same as *all*. — 2. *to let*, *to omit*, תַּזְנוּת Ezek. 23, 8; *to intermit*, עָ׳ חֶסֶד מֵעִם־פְּ׳ *to intermit favour to one* Gen. 24, 27; with accusat. of the person עָ׳ חֶסֶד אֶת־ *to withdraw favour from one* Judges 2, 20; *to let go*, *to grant*, *permit* 2, 8; with לְ of the person *to allow* Neh. 3, 34 [4, 2]; *to leave*, a) a place, סֹךְ Jer. 25, 38, אֶרֶץ Ez. 8, 12, figur. דֶּרֶךְ Is. 55, 7, אָרְחוֹת יֹשֶׁר Prov. 2, 23; hence עֲזוּבָה of a city, *the forsaken one*, deprived of its inhabitants, Is. 6, 12 *and numerous be the depopulated ones*, in Jer. 4, 29 more definitely described by אֵין יוֹשֵׁב בָּהּ, comp. נֶעֱזָב Is. 7, 16 of אֶרֶץ; עֲזֻבוֹת עָרֵי עֲרֹעֵר 17, 2 *the cities of Aroer* (i. e. the whole territory east of Jordan) *are depopulated* (see the noun עֲזוּבָה Is. 17, 9), comp. عزب to be desolated, depopulated. b) *to leave*, men, with accusat. of the person Gen. 2, 24; Deut. 12, 19; *to leave behind* Judges 2, 21; with accus. of place in addition 2 Sam. 5, 21; 2 Chr. 28, 14; of God, *to leave helpless* Ps. 27, 9, *to withdraw concern for* 9, 11; עֲזוּבָה *forsaken* (by a man), oppos. to the married, hence figur. Is. 62, 4. c) *to forsake God*, *to turn aside from him* Deut. 31, 16; Judges 2, 12; Jer. 5, 19. d) *to leave* things, בֵּיצִים Is. 10, 14 i. e. to leave eggs in a nest; *to leave behind*, i. e. to entrust to, כָּבוֹד 10, 3, with בְּיַד פְּ׳ and accusat. of the object Gen. 39, 6 12; metaphor. *to give up to* 2 Chr. 12, 5, *to surrender*, to one's disposal, with accus. of the object and לְ of the thing Ps. 16, 10, Job 39, 14, seldom with אֶל 39, 11; with עַל of the person and without accus. *to commit to one* Ps. 10, 14. Figur. מִשְׁפַּט אֱלֹהִים Is. 58, 2, עֵצָה 1 Kings 12, 8, חָכְמָה Prov. 4, 6, בְּרִית קֹדֶשׁ Dan. 11, 30. Deriv. עֲזוּבָה and the proper name עֲזוּבָה.

Nif. נֶעֱזַב (*part.* נֶעֱזָב, *fut.* יֵעָזֵב) *to be forsaken*, of צַדִּיק Ps. 37, 25; *to be desolated*, *depopulated*, of אֶרֶץ Lev. 26, 43, אֲדָמָה Is. 7, 16, עִיר Ez. 36, 4; Is.

27, 10; *to be withdrawn from the care of God* 62, 12, *to be abandoned* 18, 6.

Puh. עֻזַּב *to be made to cease* Is. 32, 14; *to be forsaken* Jer. 49, 25 (according to some).

עָזַב II. (*fut.* יַעֲזֹב) *tr.* 1. *to knot, to bind, to intertwine, to intermix;* ident. in its organic root עָ־זַב with that in חָ־שַׁב, כָּ־זַב. Fig. *to fit together, to fasten together*, rents, Neh. 3, 8 *and they repaired Jerusalem even to the walls;* comp. חוּט, רָפָא. — 2. like עָרַב *to exchange, to turn over in traffic, to interchange;* comp. Pih.

Pih. עִזֵּב (not used) *to exchange, to interchange;* deriv. עִזָּבוֹן.

Puh. עֻזַּב *to be erected, strengthened, built up* Jer. 49, 25 (according to some).

עִזָּבוֹן (only in *plural* עִזְבוֹנִים, with *suff.* עִזְבוֹנַיִךְ; from עָזַב II.) *masc. traffic, commerce*, like מַעֲרָב from עָרַב; hence *wares* (exchanged), נָתַן עִ׳ בְּ *to reckon wares with* Ez. 27, 16 19, like נָתַן מַעֲרָב בְּ 27, 13 17, with which it is interchanged; 27, 33 *while thy wares come forth from the sea*, i. e. the sea carried them to the nations; נָתַן עִזְבוֹנִים *to pay wares* 27, 12 14 22; *goods* = הוֹן Ez. 27, 27.

עַזְבּוּק (from זָבַק = שָׁבַק *to unloose, to unbind, to set free*, with ע prefixed, as in עַזְגָּד, עֲטַלֵּף; *freedom, emancipation*) *n. p. m.* Neh. 3, 16; comp. the proper names שׁוֹבֵק and יִשְׁבָּק. But as עֹז (עֻז־, עָז־) appears in compound names, עַז here may be also the same; and בּוּק (as is explicable from בֻּקִּי, בַּקְבּוּק 2, בַּקְבֻּקְיָה and בּוּק III.) may have been a very old name of a deity giving forth a revelation.

עַזְגָּד (from זָגַד = סָגַד *to worship, to pray to*, with ע prefixed; *worship, supplication*) *n. p. m.* Ezr. 2, 12; Neh. 7, 17. But it may be also compounded of עַז and גָּד (which see).

עָזָה (not used) *tr.* same as קָצָה *to decide, to judge, to determine*, hence *to rule.* Derivat. מַעַז in מַעַזְיָה, מַעַזְיָהוּ; doubtful in יַעֲזִיאֵל, abridged עֲזִיאֵל, and יַעֲזִיָּה, which may be derived from יָעַז II. According to others from עָזָה = عزى *to console.*

עַזָּה (*fortress*, from עָזַז, in Steph. Byzant. *fem.* of עֵז *goat*, according to an old tradition) *n. p.* of one of the five leading cities of the Philistines at the southern boundary of Palestine Gen. 10, 19; Deut. 2, 23; Josh. 11, 22; Judges 16, 1 21; 1 Sam. 6, 17; 2 Kings 18, 8, sometimes with its own king and independent Zech. 9, 5, sometimes mentioned along with Ashdod or Ascalon Jer. 25, 20; Am. 1, 6 7; Zeph. 2, 4. It was assigned to the tribe of Judah Josh. 15, 47, and also conquered by that tribe Judges 1, 18; but it was afterwards recovered by the Philistines, and was occupied by various conquerors Jer. 47, 1; comp. Curt. 4, 6; Jos. Antt. 13, 13, 3. The LXX have it Γάζα. *Gent. m.* עַזָּתִי Josh. 13, 3; Judges 16, 2.

עֻזָּה see עֻזָּא.

עֲזוּבָה *f.* 1. (from עָזַב I.) *desolation, depopulation* Is. 6, 12; *abandonment* 17, 9; see חֹרֶשׁ. — 2. (*a free one;* see עָזַב I.) *n. p. f.* 1 Kings 22, 42; 1 Chr. 2, 18 19.

עִזּוּז (after the form שִׁקּוּץ, פִּקּוּד, from עָזַז) *m. a strong one, a hero* Ps. 24, 8; *an abstract, military power*, coupled with חַיִל Is. 43, 17.

עֱזוּז (from the Kal of עָזַז) *m. might, strength*, of war Is. 42, 25 or of God Ps. 78, 4, coupled with נִפְלָאוֹת.

עַזּוּר see עַזֻּר.

עַזּוֹת *f. pl.* see עַז.

עָזַז (*inf. constr.* עֲזוֹז and according to some also עוֹז Is. 30, 2, which belongs, however, to עוּז; *fut.* יָעֹז and יָעוֹז) *intr. to become firm, strong*, עֵינוֹת תְּהוֹם *the fountains of the abyss*, i. e. the great water-masses of the deep Prov. 8, 28; *to be strong, to shew oneself strong* Ps. 68, 29; *to exert power* 9, 20; *to be firm, stubborn, to trust perseveringly*, with בְּ 52, 9 (see הַוָּה); with יָד (*power*) *to be mighty, energetic* 89, 14, with עַל of the person, *to be strong over one* Judges 3, 10 and 6, 2, i. e. *to prevail over him;* without עַל *to conquer* Dan. 11, 12; *to be a*

power, Eccles. 7, 19 *wisdom is a power to the wise*. Ar. עֻזٌّ, Syr. ܥܙܐ the same. Derivat. עַז (fem. עַזָּה) adj., עָז, עֵז, עֹז, מָעוֹז (מָעֻז), עֲזוּז, and the proper names עַזָּה, עַזְגָּד, עַזְּדָה, עַזָּה, עַזּוּז, עַזִּי, עַזְיָה, עַזִּיאֵל, עַזִּיאֵלִי, עַזִּיהוּ, עַזִּיזָא, עַזִּיזָה, עַזִּיזָהוּ, עַזִּיל, עַזָּל, עַזְרִיאֵל, עַזְרִיהוּ, עַזְרִיקָם, עַזְרִקָם, עַזְרִקָן, עַזְרִקָנִי, עַזְרִקָנִים, עַזְרִקָנִין, עַזְרִקָנִין, עַזְרִקָנִין

a mattock), Maltese ázak the same; metaphor. *to engrave*, in a signet-ring; cognate in sense טָבַע I., Talm. עָזַק the same; cognate in its organic root with כָּ־סַח. Deriv. the proper name עֲזֵקָה.

Pih. עִזֵּק (*fut.* יְעַזֵּק) *to dig up*, כֶּרֶם; *to make arable*, a field Is. 5, 2.

עָזַק (not used) *Aram.* the same. Derivat. עִזְקָא.

עִזְקָא (*constr.* עִזְקַת, with *suff.* עִזְקָתֵהּ; from עָזַק) *Aram. f. a signet-ring* Dan. 6, 18; comp. טַבַּעַת. Syr. ܥܙܩܐ.

עֲזֵקָה (*new-breach*) *n. p.* of a city in the plain of Judah Josh. 10, 10; Jer. 34, 7; in Eusebius's time *Ezeka.*

עָזַר I. (*part.* עֹזֵר, *pass.* עָזוּר; *inf. constr.* עָזֹר, עֲזֹר, with *suff.* עָזְרוֹ; *fut.* יַעְזֹר, יַעְזְרוּ, יַעְזְרֵ־) *tr.* 1. *to strengthen, to invigorate*, לֹא־כֹחַ (*weakness*) Job 26, 2, a people Is. 41, 10, coupled with אמץ; 41, 13 coupled with הֶחֱזִיק יָמִין פ׳; seldom *intr. to exert power, might*, Zech. 1, 15 *and they have exerted their power to destruction;* with עַל of a person *to hold* or *side with one* 1 Chr. 12, 21, like הֶחֱזִיק עַל. Here also may belong עֹזְרִים = גִּבֹּרִים Ez. 30, 8; 32, 21, and עֹזְרֵי הַמִּלְחָמָה = גִּבֹּרֵי הַמִּ׳ 1 Chr. 12, 1, like the Arab. عزّ II., and also as עֶזְרִיָּה (which see) is interchanged with עֻזִּיָּה. — 2. *to succour, to help, to support*, in war 1 Chr. 12, 1, or otherwise Job 26, 2; 29, 12; absol. Is. 30, 7; with accus. 41, 10; 49, 8, or לְ of a person 50, 7 9, seldom with עִם 1 Chr. 12, 21, בְּ 2 Chr. 20, 23; עַל אַחֲרֵי פ׳ *to follow one with help* 1 Kings 1, 7; עָזוּר *one protected* Is. 31, 3; a meaning that has arisen from that of strengthening. Syr. ܥܙܪ the same. Deriv. עֵזֶר, עֶזְרָה, עֶזְרַת, and the proper names עֵזֶר, עֶזְרָא, עֶזְרָה, עֶזְרִי, the stat. constr. עֶזְרַת from עֶזְרָה in עֶזְרַת־אַל, עֶזְרִיָּה, עֶזְרִי־קָם, עֶזְרִיאֵל in עֶזְרִיאֵל; אֲבִי־עֶזֶר, עֶזְרִי־קָם, עֶזְרִיאֵל in עֶזְרִיאֵל; עֶזֶר in עֶזְרִי; חֲדַד־עֶזֶר, אֶלִי־, יוֹ־, אִי־, אֲחִי־ in אֶלְעָזָר.

Nif. נֶעְזַר (*inf. constr.* הֵעָזֵר, *fut.* יֵעָזֵר) *to be helped*, by God Ps. 28, 7, with עַל *against* one, i. e. to get the victory over one 1 Chr. 5, 20; הִפָּלְיָא לְהֵעָזֵר 2 Chr. 26, 15 *he was marvellously helped;* בְּ עֵזֶר *to obtain help* Dan. 11, 34.

Pih. עִזֵּר (not used) *to help, assist;* deriv. the proper name עֵזֶר and עֲזִיר.

Hif. הֶעְזִיר (*part. plur.* מַעְזִרִים, *infin. constr.* with Lamed לַעְזִיר K'tib) *to help, support*, absol. 2 Sam. 18, 3 K'tib; or with the accus. like Kal 2 Chr. 28, 23.

עָזַר II. (not used) *tr. to enclose, to embrace*, a space, cingere, circumdare, *to strengthen round about, to hedge about*, a place; ident. in its organic root עָ־זַר with that in אָ־זַר, Ar. أَزَرَ (to enwrap), חָ־דַר, חָ־שַׂר (חָצַר to) &c.; and it may be also connected with עָזַר I., as one can easily see from אָזַר, חָשַׂר. Derivat. עֲזָרָה and the proper name יַעְזַר.

עֵזֶר (*constr.* עֶזֶר) *m. a helper*, absol. state only in the proper name אֶלְעָזָר; on the contrary the constr. in the proper names עֶזְרִי, עֶזְרָה, עֶזְרִיאֵל.

עֵזֶר (with *suff.* עֶזְרִי, עֶזְרָהּ, עֶזְרֵנוּ &c.; from עָזַר I.) *m.* 1. *help, assistance*, Ps. 121, 1, coupled with מָגֵן 33, 20; 115, 9; *a succour*, along with הוֹעִיל *profit* Is. 30, 5; הָיָה עֵ׳ מִן *to have help from* Deut. 33, 7, שָׁוָה עֵ׳ עַל *to lay help upon* Ps. 89, 20, if we should not read בַּגִּבּוֹר; concrete = עֹזֵר Ps. 70, 6, coupled with מְפַלְּטִי; *a helper* Gen. 2, 18; Ez. 12, 14. — 2. (*help = helper*) *n. p. m.* Neh. 3, 19; 1 Chr. 4, 4, for which עֶזְרָה is in 4, 17; 12, 9.

עֵזֶר (= עֵזֵר) *n. p. m.* Neh. 12, 42; 1 Chr. 7, 21; more frequently in the compound names אֲבִיעֶזֶר, אֲחִי־, אִי־, דַּדִּי־, יוֹ־, אֶלִיעֶזֶר; the construct state עֶזְרִי־ is found in עֶזְרִי־קָם, עֶזְרִיאֵל.

עֲזַר and עֲזוּר (*helper*) *n. p. m.* Jer. 28, 1; Ez. 11, 1; Neh. 10, 18.

עֶזְרָא (*help*) *n. p. m.* Ezr. 7, 1 seq.; Neh. 12, 1 33.

עֶזְרִיאֵל (*El is Helper*) *n. p. m.* Ezr. 10, 41; Neh. 11, 13; 1 Chr. 12, 6; 25, 18; 27, 22; see עֶזְרַת־אֵל.

עֶזְרָה (poet. lengthened by an accentless ־ָה, עֶזְרָתָה Ps. 44, 27) *f.* 1. same as עֵזֶר *help*, Ps. 46, 2; with genit. יי׳ for עַם יי׳ Judges 5, 23; *the finding of help, the seeking of help, the receiving of help*, according to the context Is. 10, 3; 31, 1; Lament. 4, 17, as the genitive also may be taken variously; concrete *helper* Ps. 27, 9, and also for the pl. Nah. 3, 9. — 2. *n. p. m.* 1 Chr. 4, 17 for עֵזֶר 4, 4.

עֲזָרָה (from עָזַר II.) *f.* prop. *an enclosed space*, hence for the older חָצֵר (*court*), the great court 2 Chr. 4, 9, which is called the lower court in Ez. 43, 14, in which a scaffold stood 2 Chr. 6, 13; metaphor. *a ledge* or *border*, of the altar Ez. 43, 14 17 20. In the Targ. עֲזָרָא is frequently used for חָצֵר, and the Arab. عَرْصَة (court) is often transposed from عَصْرَة, taken from the Aramaean.

עֶזְרִי (out of עֶזְרִיָּה) *n. p. m.* 1 Chr. 27, 26.

עַזְרִיאֵל (*El is help*) *n. p. m.* Jer. 36, 26; 1 Chr. 5, 24; 27, 19.

עֲזַרְיָה (*Jah is helper, supporter*, from עָזַר, *c.* עֲזַר, from עזר I.) *n. p. m.* 2 Chr. 22, 6, for which 21, 17 has יְהוֹאָחָז; elsewhere אֲחַזְיָה or ־יָהוּ is used; 1 Chr. 6, 21, for which עֻזִּיָּה stands in 6, 9; 2 Kings 14, 21 (15, 1 7 17), for which עֻזִּיָּה (which see) or ־יָהוּ stands. Elsewhere as a name Jer. 43, 2; Dan. 1, 6; Ezr. 7, 1 3; Neh. 3, 23 and often besides.

עֲזַרְיָהוּ (the same) *n. p. m.* 1 Kings 4, 2 &c. &c.

עַזְרִיקָם (*God is Helper*; קָם, *assistant*, is a periphrasis of יָהּ, in proper names, as in אֲחִיָּה = אֲחִיקָם, אֲדֹנִיָּה = אֲדֹנִיקָם) *n. p. m.* 1 Chr. 3, 23; 8, 38; 9, 44; 2 Chr. 28, 7.

עֶזְרָת *f.* same as עֶזְרָה Ps. 60, 13; 108, 13.

עַזָּתִי see עַזָּה.

עֵט (from עוּט I.) *m.* prop. *that which engraves, an* (iron) *stylus*, stilus Job 19, 24, Jer. 17, 1, to inscribe (כָּתַב) in stone or metal; *a writing-tool*, of the סֹפֵר Ps. 45, 2; when intended for deception termed עֵט שֶׁקֶר Jer. 8, 8.

עֵטָא (from יְעַט = Hebr יָעַץ which see) *Aram. f. counsel, remonstrance*, cogn. in sense טְעֵם (Hebr. טַעַם); hence הֲתִיב עֵ׳ Dan. 2, 14 = הֵשִׁיב טַעַם Prov. 26, 16.

עָטָה I. (only *part. fem.* עֹטְיָה) *intr.* same as עָדָה I. *to march past, to march along, to go along*, cognate in sense עָבַר; hence like עָדָה and עָבַר with עַל of the place Song of Sol. 1, 7 *for why should I be as one wandering about by the flocks of thy companions* (Vulg.); and it is unnecessary to take it (with the Peshito) as = טֹעֲיָה (from טָעָה = תָּעָה), or as = שֹׁטְיָה.

עָטָה II. (*part.* עֹטֶה, *inf. abs.* עָטֹה, *fut.* יַעֲטֶה) *tr.* same as עָדָה II. (= הָדָה I. and יָדָה III.) *to seize, to lay hold of*, Is. 22, 17 *he lays hold of thee violently*, in order to hurl thee away, which others refer to עָטָה III.; *to seize*, a land, i. e. *to plunder, make a prey of it*, Jer. 43, 12 *and he will seize the land of Egypt* (make a prey of it), *as a shepherd takes his garment* (an animal's skin) *for himself* (LXX).

עָטָה III. (*part.* עֹטֶה, with *suff.* עֹטְךָ; *inf. abs.* עָטֹה; *fut.* יַעֲטֶה, *ap.* יַעַט) *tr. to cover, to wrap*, with עַל (like כָּסָה) of tke object, prop. to cover a thing, Mic. 3, 7 *and they will cover* (עַל) *the beard*, i. e. be unwilling to speak from shame and vexation; hence a token of mourning Lev. 13, 45; Ez. 24, 17 22; *to put about, to put on*, a garment Jer. 43, 12, מְעִיל 1 Sam. 28, 14, fig. כְּלִמָּה, חֶרְפָּה Ps. 71, 13, בְּרָכוֹת 84, 7 (see מוֹרָה), אוֹר 104, 2, בֹּשֶׁת 109, 29, קִנְאָה Is. 59, 17; *to fold up, to crumple up*, a person, i. e. to hurl him away afar Is. 22, 17 = צָנַף 22, 18 (*Saadia*); *to turn upside down, to change*, a land Jer. 43, 12 = הָפַךְ (which see), hence the LXX φθειριεῖ; but in the last passages the word is better referred to עָטָה II.

Pu. עֻטָּה, *part.* מְעֻטָּה, see מָעַט II. and מָעֹט.

Hif. הֶעֱטָה *to cover*, fig. and with עַל

Ps. 89, 46, on the contrary 84, 7 belongs to Kal. Deriv. מַעֲטֶה. — נִיעָט, וַתַּעַט see עוּט.

The fundamental signification of the stem lies in the organic root עָטַ־ה, which is also in עָדַ־ה III. and farther in בָּ־גַ־ד; Ar. غطا to veil, to be dark, Aram. עֲטָא, כְּטָא for *καλύπτειν*.

עֲטִין (only *pl.* עֲטִינִים) *m. a sinew, vein*, Job 21, 24 *his veins are full of juice* (*Ben-Seeb*), parall. עֶצֶם (full of marrow), conseq. from עָטָן = אָטַן (which see), like גִּיד from גּוּד (see *Fürst*, Concord. s. v.). But *Ibn G'anâch* translates *resting-place of herds* (after the Ar. عَطَن), though against the parallelism; the LXX, Vulg., Syr., unsuitably, *side*, *entrails*, from عطن to bend, incline.

עֲטִישָׁה *f. a sneezing*, prop. a pushing forth, a radiation Job 41, 10; Arab. عُطَاسٌ, Syr. ܥܛܫܬܐ, Malt. âtîs, the same.

עָטַל (not used) an assumed stem for עֲטַלֶּפֶת (which see).

עֲטַלֵּף (*pl.* עֲטַלֵּפִים) *m.* the name of a bird that lives in the holes of old buildings and is mentioned along with חֲפַרְפֶּרֶת Lev. 11, 19, Is. 2, 20; according to the LXX and *Ibn Esra*, *the bat*; Phen. עֲטַלְפַת: Ὀθολαβάθ (Diosc. 2, 214) the same. It is commonly derived (after *Schultens*) from עָטַל, Ar. غطل, *to be dark, gloomy*, and עַף *flying*, or from עָטַל farther developed by ן or ف (comp. حَرْجَف a cold wind from حرج), or from עָטַל, Ar. غطل *to be naked, bare*, on account of the bareness of the under part of the body and the feet. The stem appears rather to be טָלַל = טָלַם to be wrapped, covered, hence to be dark, Ar. ظَلِفَ, ظَلِمَ the same; ע would be prefixed, and the fundamental signification be *night-bird*.

עָטַן (not used) *tr.* same as אָטַן *to bind, to knot*; cognate in sense גּוּד and יָתַר. Deriv. עֲטִין, like גִּיד and מֵיתָר applied to sinews, nerves.

עָטַף (*part. pass.* עָטוּף, *inf. c.* עָטְפָה, *fut.* יַעְטֹף) 1. *tr. to cover, to clothe*, with accus. of the thing wherewith (שִׁית, חָמַס) and לְ of the person, Ps. 73, 6 *they clothe them* (לָ) as *with a garment, with violence*, compare לְ כָּסָה (Is. 11, 9); for שִׁית see Prov. 7, 10. — 2. *intr. to put on, to be covered, concealed*, Job 23, 9 *he puts on* (hides himself) *in the south, and I see not*; fig. a) *to languish* Lament. 2, 19, *to be exhausted, faint* Ps. 61, 3; 102, 1, proceeding from the idea of being covered or veiled about, through the medium of the idea "to be darkened, to be put in gloom," as in עָלַף, עוּף II., עָטָה, where comparisons may be found. Here too belongs Is. 57, 16 *for the spirit is weak before me*, i. e. succumbs before me. b) *to be weak, feeble*, of late-born cattle Gen. 30, 42, Targ. כְּלַשׁ; hence עָטוּף = ضعيف *weak*. c) *to copulate*, fig. with the accus. Ps. 65, 14, like לָבַשׁ (which see) the same. Deriv. מַעֲטֶפֶת.

Nif. נֶעְטַף (*inf. constr.* with בְּ, בֵּעָטֵף instead of בְּהֵעָטֵף) *to languish, faint, to be exhausted* Lament. 2, 11.

Hif. הֶעֱטִיף (*inf. c.* הַעֲטִיף) *to bear what is weak* or *feeble*, of young cattle, i. e. to bear late Gen. 30, 42.

Hithp. הִתְעַטֵּף (*fut.* יִתְעַטֵּף) *to cover* or *darken oneself*, of the רוּחַ or נֶפֶשׁ, i. e. *to be feeble, insensible*, from exhaustion, sorrow or pain Ps. 77, 4; 107, 5; *to languish* Lament. 2, 12; *to be disheartened*, with עַל Ps. 142, 4; Jon. 2, 8.

For the stem comp. the Arab. عطف to fold together, to wrap up, to put on, to clothe; Ar. غضف to be black, dark, obscure, غسف the same; Syr. ܥܛܦ to be clothed. The organic root עָ־טַ־ף is also in טָף (to bind about, to cover), redupl. טִפְטֵף and טוֹטָף, Arab. طَافَ, דָּר־ה II. (perhaps also connected with דָּר־ה I.), and perhaps in טָנַף (which see) Song of Sol. 5, 3 (parallel לָבַשׁ) with Nûn inserted.

עָטַר (*part.* עֹטֵר, *fut.* יַעְטֹר) *tr.* same as כָּ־תַר (אָ־טַר) *to surround, to encircle*,

of a chaplet, *to protect*, with a double accus. Ps. 5, 13 (it is unnecessary to read תַּעֲטָרֶנּוּ Hif.); *to encompass*, *to surround*, in a hostile manner, with עַל = אֶל (Targ. LXX) 1 Sam. 23, 26. Deriv. עֲטָרָה (*c.* עֲטֶרֶת), the proper names עֲטָרָה, עֲטָרוֹת and עַטְרוֹת־אַדָּר, עַטְרוֹת, בֵּית־יוֹאָב, עַטְרוֹת שׁוֹפָן. The organic root עָ־טַר lies also in גָּ־דַר, חָ־דַר and טָר II.

Pih. עִטֵּר (*part.* מְעַטֵּר, *fut.* יְעַטֵּר) *to encircle with a crown*, *to crown*, with two accus. Ps. 8, 6 and 103, 4, i. e. to surround entirely; fig. = *to distinguish*, 65, 12 *thou hast distinguished the year of thy goodness*, i. e. afforded the most abundant produce; *to adorn with a chaplet*, with לְ of the person Song of Sol. 3, 11.

Hif. הֶעֱטִיר (*part. f.* מַעֲטִירָה) *to give crowns*, *to distribute crowns*, of Tyre Is. 23, 8, since Tyre gave rulers to the colonies and other Phenician cities (Strabo 16. p. 754).

עֲטָרָה (*c.* עֲטֶרֶת, *pl.* עֲטָרוֹת, from עָטַר) *f.* 1. *a crown*, of persons drinking Is. 28, 1, of the newly-married Song of Sol. 3, 11, of a ruler Ps. 21, 4, Esth. 8, 15, the highest token of dignity for a king and high-priest Zech. 6, 11 14; figur. *a crown of honour*, *an distinguished ornament* Job 19, 9; 31, 36; with a genit. תִּפְאֶרֶת Prov. 4, 9; 16, 31; *the worthiest*, *best*, *noblest* 12, 4; 14, 24; 17, 6, with the genit. צְבִי Is. 28, 5, hence applied to Zion with its splendid palaces, adorning Jerusalem like a diadem Is. 62, 3, Ez. 21, 31; and to Samaria, which lies high and is encircled with heights Is. 28, 1. — 2. (*ornament*) *n. p. f.* 1 Chr. 2, 26.

עֲטָרוֹת (*crowns*) *n. p.* of a city in Gad, coupled with יַעֲזֵר and דִּיבֹן Num. 32, 3 34. But there were several cities of this name, which were distinguished by adjuncts, as 1. עַטְרוֹת שׁוֹפָן *n. p.* of a city in Gad Num. 32, 35. — 2. עַטְרוֹת אַדָּר *n. p.* of a city in Ephraim Josh. 16, 5; 18, 13, for which עֲטָרוֹת also stands alone Josh. 16, 7. — 3. עַטְרוֹת בֵּית־יוֹאָב *n. p.* of a city in Judah 1 Chr. 2, 54. Comp. *Atâra* and *Ἀρχιαταρώθ* in *Robins.* III. 297.

עֲטֶרֶת see עֲטָרָה.

עָטַשׁ (not used) *trans.* prop. *to expel; to radiate*, hence figur. *to sneeze;* Ar. عطس, Maltese ʿátas, Aram. עֲטַשׁ, ܥܛܫ the same. The organic root עָ־טַשׁ lies also in טָשׁ, נָ־טַשׁ, רָ־טַשׁ. Deriv. עֲטִישָׁה.

עִי (perhaps contracted from עֲוִי, like חִי 1 Sam. 18, 18 from חֲוִי, conseq. from the stem עָוָה ident. with חָוָה III., either *a circle of huts* or *tents*, or *union*, *heap*, comp. חַוָּה) *n. p.* of a Canaanitish chief city, east of Bethel, and at the northern boundary of Benjamin Jer. 49, 3; commonly with the article Gen. 12, 8 (in the Samar. version עִינָה out of עֲוִינָה, *Joseph.* Antt. 5, 1, 12 *Ἀΐνα*); Gen. 13, 3; Josh. 7, 2. Feminine forms are עַיָּא, עַוָּה and עַיָּת which see.

עִי (contracted from עֲוִי; *pl.* עִיִּים and עִיִּין) *m.* 1. *a heap*, *a waste mass thrown together;* hence *a heap of stones*, עִי הַשָּׂדֶה Mic. 1, 6 = גַּלִּים עַל־תַּלְמֵי שָׂדָי Hos. 12, 12, also עִיִּין Mic. 3, 12 or עִיִּים alone Ps. 79, 1; incorrectly read עִיר by the LXX in Mic. 1, 6; 3, 12; Ps. 79, 1. Fig. *the destroyed body* Job 30, 24 (according to some). Phenic. עִי a heap. — 2. only *pl.* עִיִּים (*circles*, *districts*) *n. p.* of a city in Judah Josh. 15, 29, and also of one on the monntains of עֲבָרִים; fully עִיֵּי הָעֲבָרִים Num. 21, 11 and 33, 44; for which עִיִּים alone is put in 33, 45. Phenic. עִי the same; hence עִיבַעַל n. p. of a city in Cilicia.

עַיָּא (same as עַי) *n. p.* of a city in Benjamin, mentioned along with גֶּבַע, מִכְמָשׁ and בֵּית־אֵל Neh. 11, 31; not ident. with עַיָּה 1 Chr. 7, 28, but with עַיָּת (which see) and עַי.

עֵיבָל (*bare mountain*, from עָבַל which see) *n. p.* of the bare, barren, northern top of the Ephraim-mountains; גְּרִזִּים being the southern one Deut. 11, 29; Josh. 8, 30. Connected in its appellative signification with עוֹבָל (which see), for which it is put in 1 Chr. 8, 22. LXX *Γαιβάλ*.

עַיָּה (same as עַי) *n. p.* of a city north of שְׁכֶם in Ephraim 1 Chr. 7, 28, where עַוָּה is incorrect (according to *Norzi*), though it is the reading of the LXX, Vulg. and Targ. According to Josh. 16, 6 and 17, 7 it seems to have lain near מִכְמְתָת.

עִיּוֹן (same as עִי) *n. p.* of a fortified city in Naphtali, mentioned along with קֶדֶשׁ, חָצוֹר, כִּנְּרוֹת, אָבֵל בֵּית־מַעֲכָה, דָּן, &c. 1 Kings 15, 20; 2 Chr. 16, 4. It is conjectured that it lay in the present beautiful plain *Merǵ ʿAjûn*, which is connected with the plain of Hûleb towards the south by means of a narrow entrance (*Robins.* III. p. 611. 887; Later Bibl. Res. p. 492; *v. d. Velde* I. 88).

עַיּוּת 1 Chr. 1, 46 K'tib see עֲוִית.

עִיט (not used) assumed for וַיָּעַט, וַיַּעַט, וַתַּעַט, עַיִט, see עוּט I. and II.

עַיִט (from עוּט I. after the form בַּיִת, *c.* עֵיט) *m.* prop. one rushing upon a pers. or thing; hence *a ravenous bird*, as the kite, eagle Is. 46, 11, Job 28, 7, figure of a warrior that rushes on in haste Is. l. c.; collect. *birds of prey*, of hawks 18, 6, Gen. 15, 11, a symbol of the Egyptians (Horapollo 1, 6); עֵיט צִפּוֹר *birds of prey among* צִפֳּרִים Ez. 39, 4, where עֵיט, however, may be taken in apposition to צִפּוֹר; עַיִט צָבוּעַ *a coloured ravenous bird* (see צָבַע I.) Jer. 12, 9 (Targ., Jerome, *Rashi*), which is attacked by others (Plin. H. N. 10, 19).

עֵיט see עַיִט.

עֵיטָם (*a lair of wild beasts*) *n. p.* of a city in Judah, not far from בֵּית־לֶחֶם and תְּקוֹעַ, in the mountains of Judah, where there were rocks and fissures Judges 15, 8 11; 1 Chr. 4, 3 32; 2 Chr. 11, 6. *Robins.* II. 167. 390; Later Bibl. Res. p. 358.

עִיִּים see עִי.

עִיִּין see עִי.

עֵילוֹם *m.* same as עוֹלָם *eternity* 2 Chr. 33, 7, expressed in the Phenician and vulgar form, where עֻלֹם existed along with עֵלֹם, as חֵרֹם, חִירוֹם were found together with חִירָם, חוּרָם (which see). The Phenician Saturn, the symbol of time without a beginning, was termed עֻלֹם Οὐλωμός (Damascius, de principiis in *Wolf's* Anecd. graec. III. p. 259-60).

עִילַי (= עִלַּי, developed out of the Pih. of עָלָה I.; *the most high, elevated*, viz. El is) *n. p. m.* 1 Chr. 11, 29, for which 2 Sam. 23, 28 has צַלְמוֹן (corrupted perhaps from עֶלְיוֹן).

עֵילָם 1. *n. p.* of the eldest son of Shem and of an old Semitic race dwelling perhaps east of the Tigris, where Semites mixed with Iranians Gen. 10, 22. As ancestors of the Persians (Jos. Antt. 1, 6, 4) עֵילָם stands for פָּרַס along with מָדַי Is. 21, 2 and 22, 6, or coupled with בָּבֶל which lay opposite on the west side of the lower Tigris Gen. 14, 1. The name of the territory accordingly is *Elymaïs*, עֵילָם הַמְּדִינָה, where the fortress (בִּירָה) and royal city *Susa* (שׁוּשַׁן) were situated at the river אוּלַי, i. e. *Euläus*, surrounding Susa (Plin. H. N. 6, 31; Arr. exp. Alex. 7, 7) Dan. 8, 2; so that *Elam* means decidedly *Persia*, or specially *Susiana* between Babylonia and Persis. Hence *Saadia* translates it *Chuzistan* (Gen. 10, 22; 14, 1; Is. 11, 11), *Chuz* (Is. 21, 2; 22, 6) and *Ahwaz*, which are names for Susiana; as in Pehlevi Chuzistan is mentioned with *Airyama*, which is ident. with עֵילָם. As the name of a people עֵ׳ is sometimes masc. Is. 22, 6, sometimes fem. 21, 2. — 2. *n. p. m.* Ezr. 2, 7, 1 Chr. 8, 24, and by way of distinction from this עֵילָם אַחֵר Ezr. 2, 31, if it should not be taken for the name of a place like נְבוֹ.

עֲיָם (from עוּם after the form אֱיָל from אוּל, where *Yod* is developed out of the vowel-sound) *m. heat, glow*, עֲיָם רוּחוֹ *his hot wind*, i. e. his hot, violent east-wind Is. 11, 15; Ar. غَيْمٌ glow, heat, hence Saad. سخون; comp. Ex. 14, 21; Hos. 13, 15; Jon. 4, 8. — The LXX, Vulg., *Rashi*, *Kimchi*, *Ibn Ezra* either read עֹצֶם, or adopted the same meaning.

עִין see עָוַן.

עַיִן (in pause עָיִן, with *a* of motion עַיְנָה, *constr.* עֵין, with *suff.* עֵינִי עֵינְךָ &c.; *dual* עֵינַיִם, *constr.* עֵינֵי, with *suff.* עֵינַי, עֵינֶיךָ, עֵינֵיכֶם &c.; *pl.* עֵינוֹת, *constr.* עֵינוֹת) *f.* (masc. Song of Sol. 4, 9 K'tib, where it is better to read אַחַת with the K'ri; Job 21, 20; Zech. 3, 9) 1. *the eye*, oculus, a) as the organ of sight Is. 64, 3; Job 10, 18; רֹאֶה Prov. 20, 12, like שֹׁמֵעַ of אֹזֶן. Its seeing is expressed by הַבִּיט Ps. 91, 8, רָאָה Job 13, 1, שׁוּר 24, 15, שָׁזַף 20, 9; and *to direct the eye to a person* or *thing* (to fasten the look upon) is denoted by נָתַן עַיִן עַל 32, 8, שׂוּם עַיִן עַל Jer. 24, 6 or אֶל Ps. 33, 18 or בְּ Deut. 11, 12, commonly in a good sense, but also in a bad one Am. 9, 4 coupled with לְטוֹבָה, as elsewhere with לְרָעָה Jer. 24, 6. חוּס עַיִן עַל *to direct the eye protectingly towards*, i. e. to look with compassion Ez. 16, 5; 20, 17. לוּן עַיִן *the eye dwells*, i. e. looks calmly Job 17, 2. Of rare occurrence is עֵינַיִם בְּ *the eyes are directed to* Job 7, 8, or לְ עַיִן *an eye is to* one, i. e. he looks at Zech. 9, 1. Not seeing, arising from weakness of the eyes &c. is expressed by כָּבְדָה Zech. 11, 17, עָשְׁשׁ Ps. 31, 10, דָּאַב 88, 10, קוּם 1 Kings 14, 4. b) Parts are ascribed to it as the organ of vision, such as בָּבָה (entrance, door, gate, apple) Zech. 2, 12, abridged בַּת (= בָּבַת) in the constr. state Lam. 2, 18, אִישׁוֹן Deut. 32, 10; or imperfections, as תִּבַּלֶּל Lev. 21, 20; good and bad qualities, as חַכְלִלוּת Prov. 23, 29, מָאוֹר 15, 30, מַרְאֶה Eccles. 6, 9, רַכָּה Gen. 29, 17; פָּקַח Gen. 3, 7, גָּלָה Num. 22, 31, עִוֵּר Deut. 16, 19, שָׁעָה Is. 32, 3, נָקַר Num. 16, 14, שָׁקַר Is. 3, 16 being also applied to it. c) Phrases: עַיִן בְּעַיִן *eye to eye*, i. e. directly Num. 14, 14; Is. 52, 18; but also *an eye for an eye*, i. e. one for another Deut. 19, 21, for which עַיִן תַּחַת עַיִן usually occurs Ex. 21, 24. — טוֹב עַ' Prov. 22, 9 *looking friendly*, i. e. *liberal*, oppos. to רַע עַ' 23, 6 *looking askance*, i. e. envious; רָעָה עַ' בְּ *to be envious against* Deut. 15, 9; שַׁח עֵינַיִם *low of eyes*, i. e. humble Job 22, 29 = שָׁפַל; רוּם עֵינַיִם *proud elevation of the eyes*, i. e. a joyous, careless look Prov. 6, 17; 21, 4. בֵּין־עֵינַיִם *between the eyes*, i. e. *the middle of the forehead* Ex. 13, 9; Dan. 8, 5; *the forehead* Deut. 14, 1. But the formulas מֵעֵינֵי, לְעֵינֵי, בְּעֵינֵי פ' are to be specially observed: aa) בְּעֵינֵי פ' *in the eyes of one*, i. e. *in the opinion, sight of one, according to his view, before one*, therefore after מָצָא חֵן Gen. 6, 8, צָחַק 19, 14, רַע 21, 11, חָדְרָה 31, 35, טוֹב Lev. 10, 19, יָשַׁר Num. 23, 27, עָשָׂה הָרַע 32, 13, הַיָּשָׁר Deut. 19, 13, גָּהַל Josh. 3, 7, נִכְבָּד 2 Sam. 13, 2, נִפְלָא Is. 49, 5 &c. Rarely does it stand in the meaning *open, visible to* Prov. 1, 17. bb) לְעֵינֵי פ' *before the eyes of one*, i. e. *in his presence*, in conspectu alic., *before one*, after נָתַן Gen. 23, 11, עָשָׂה Ex. 4, 30, יָרַד 19, 11 &c. cc) מֵעֵינֵי פ' *away from the eyes of one*, i. e. without his knowledge, *behind one's back*, especially after verbs of hiding, as נֶעְלָם Lev. 4, 13, Job 28, 21, נִסְתָּר Is. 65, 16, נִדְחָה שָׁנָה Gen 31, 40. — 2. The eye as a fountain of tears, as מְקוֹר דִּמְעָה Jer. 8, 23, to which are applied יֶרֶד מַיִם Lament. 3, 49, נִגְרָה 1, 16, יָרְדָה דִּמְעָה Jer. 13, 17, דָּלְפָה Job 16, 20, תִּפְּקָחְנָה Zech. 14, 12; like the Greek *πηγή* and the Persian چشمه, چشم uniting the two ideas of fountain and eye. — 3. *a look*, לָטַשׁ עַיִן בְּ *to sharpen the look upon one*, i. e. to look piercingly at him Job 16, 9, Song of Sol. 4, 9, where we should read with the K'ri בְּאַחַת; comp. רַע עַיִן Prov. 23, 6, מָעוֹן 1 Sam. 2, 32 in צַר מָעוֹן *an anxious look*, מַעְיָן 2. (which see). — 4. what presents itself to the sight: *a phenomenon, appearance, sight, prospect* Num. 11, 7; Lev. 13, 5; hence כְּעֵין with a genitive following, *like the appearance, like the aspect*, = כְּמַרְאֵה, כִּדְמוּת Ez. 1, 4; 8, 2; 10, 9; Dan. 10, 6, and therefore same as פָּנִים of things, as עֵין הָאָרֶץ Ex. 10, 5 and Num. 22, 5, i. e. *the visible surface*. Here belongs also עַיִן as a designation of the outward appearance of man, and so for *self*, עֵינִי *I myself*

Job 19, 27, מִנֶּגֶד עֵינַי *before me* Is. 1, 16. — 5. *the eye*, *bead* or *pearl*, of wine Prov. 23, 31. — 6. (*constr.* עֵין, with *a* of motion עֵינָה, *pl.* עֵינוֹת, *constr.* עֵינוֹת) *a fountain*, Gen. 16, 7; 24, 29; 2 Chr. 32, 3; Ex. 15, 27, connected with the meaning *eye*, like the Greek *πηγή*, Persian چشم; comp. מַעְיָן. In this sense עַיִן is to be taken in the following names of places compounded with it; to which belong also עֵינַיִם, עֵינָם and עֵינָן, עֵינוֹן, עֵינָם and עֲנָיִם. Closely connected with this is — 7. עַיִן as the *proper name* a) of a city of Simeon, which lay within Judah and was also a Levitical city Josh. 15, 32; 19, 7; 21, 16 (perhaps we should read עָשָׁן); 1 Chr. 4, 32, where the writer did not at all wish to read עֵין רִמּוֹן, since he specifies Rimmon, and not till Neh. 11, 29 עֵין רִמּוֹן was made out of it. b) name of a locality in the north-east of Palestine Num. 34, 11, according to *Robinson* N. Bibl. Res. p. 696 the source of the Orontes south-east of Riblah. In all these seven meanings the stem is עוּן III. — 8. (with *suff.* עֵינָם Zech. 5, 6, עֵינֵימוֹ = עֵינָיו Ps. 73, 7, 2 *pl.* with *suff.* עֵינוֹתָם Hos. 10, 10 K'tib; from עוּן I. = (אִוֶּן) same as אָוֶן *nothingness*, *vanity* (= הֶבֶל), *sin*, *a lie*, and therefore like that word (Is. 66, 3) concrete *an image*, שְׁתֵּי עֵינוֹתָם Hos. 10, 10 K'tib *the two idols*, i. e. the two golden calves (1 Kings 12, 28); זְאֵת עֵינָם Zech. 5, 6 *that is their guilt* (LXX, Syr.), which is something heavy (Is. 1, 4), which has been made full like a sum or a measure (Gen. 15, 16; Matth. 23, 32); Ps. 73, 7 *their sin proceeds from an insensible heart* (חֶלְבָּ). But see עוֹן, עוֹנָה. — From עַיִן 1. comes

עָנַן (*part.* עוֹנֵן) *denom. to look at*, only in the secondary signification *to look askance*, *to look envious* 1 Sam. 18, 9 K'ri, for which the K'tib has עוֹנֵן from עָנַן; Ar. the same.

עֵין־גֶּדִי see גֶּדִי I.

עֵין־גַּדָּה see גֶּדִי I.

עֵין־גַּדִּי or עֵין־גְּדִי see גֶּדִי I.

עֵין גַּלִּים see עֶגְלַיִם.

עֵין־גַּנִּים (*fountain of gardens*) *n. p.* 1. of a city in the plain of Judah Josh. 15, 34; in *Josephus Γυναία*, now G'enin (*Rob.* III. 386). — 2. A levitical city in Issachar 19, 21 and 21, 29, for which 1 Chr. 6, 58 has עָנֵם (which see), as also עֵינָם = עָנִים.

עֵין דֹּאר (see דּוֹר 4) *n. p.* of a city and district in Manasseh Ps. 83, 11 compared with Judges 4, 6 7 14 15, called Ἔνδωρον in *Josephus* (Antt. 6, 14, 2) and four miles south of mount Tabor (*Eus.*), whose ruins still exist (*Burckh.* II, 590); now *Endûr* (*Robinson*, Later Bibl. Res. p. 446).

עֵין דּוֹר in Josh. 17, 11 and 1 Sam. 28, 7 is same as עֵין דֹּאר.

עֵין חַדָּה see חַדָּה.

עֵין חָצוֹר (*fountain at Chazor*) *n. p.* of a city in Naphtali Josh. 19, 37, different from חָצוֹר in the same territory; comp. 1 Macc. 11, 67.

עֵין חֲרוֹד see חֲרוֹד.

עֵין מִשְׁפָּט (*fountain of judgment*) *n. p.* of a locality in the wilderness פָּארָן between שׁוּר and אֶלֹם, at the south border of the Hebrew land; distant 10 or 11 days' journey from Sinai and ident. with קָדֵשׁ Gen. 14, 7. Both מִשְׁפָּט and קָדֵשׁ (which see) appear to point to a religious significance of this place, which it may have had before Moses.

עֵין עֶגְלַיִם see עֶגְלַיִם.

עֵין רֹגֵל (*fountain of the fuller*) *n. p.* of a fountain on the border between Judah and Benjamin, not far from Jerusalem, and at the south-east side of it Josh. 15, 7; 18, 16; 2 Sam. 17, 17; 1 Kings 1, 9 (comp. *Josephus*, Antt. 7, 14, 4). The fuller's field lay in the neighbourhood (2 Kings 18, 17; Is. 7, 3; 36, 2). Comp. also the proper name רֹגְלִים.

עֵין רִמּוֹן (*fountain dedicated to Rimmon*) Neh. 11, 29, see רִמּוֹן and עַיִן 7, a.

עֵין שֶׁמֶשׁ (*fountain dedicated to the sun*) *n. p.* of a locality and fountain on

the border of Judah and Benjamin Josh. 15, 7, not far from *En-rogel*. But an *En-shemesh* may have also been situated at the south-eastern border of Dan (*Robins.* Pal. III, 224 seq.).

עֵין תַּנִּין (with the article; *snake-fountain*) *n. p.* of a fountain near Jerusalem Neh. 2, 13.

עֵין תַּפּוּחַ (*fountain at Tappuah*) *n. p.* of a locality in the district תַּפּוּחַ, which belonged to Manasseh Josh. 17, 7 8; comp. בֵּית תַּפּוּחַ.

עִינָה (out of עִוִּינָה, from עָוָה) *n. p.* of a city Gen. 12, 8, in the Samar. version for עַי of our text.

עֵינָה (only *plur.* עֵינוֹת) Hos. 10, 10 see עָוֹן 8.

עֵינוֹן, see חֲצַר עֵינוֹן under חָצֵר.

עֵינַיִם (*double fountain*) *n. p.* of a place in the plain of Judah on the road to Timnah Gen. 38, 21, identical with עֵינָם Josh. 15, 34, the dual-ending יִם־ being contracted in other cases also into ם־.

עֵינָם see עֵינַיִם.

עֵינָן (*a Fountain-distributer*, viz. El is) 1. *n. p. m.* Num. 1, 15; 2, 29; comp. בְּאֵרִי. — 2. only in חֲצַר עֵינָן Num. 34, 9 10; Ez. 48, 1 (see under חָצֵר), for which Ez. 47, 17 has חֲצַר עֵינוֹן.

עָיַף (3 *f.* עָיְפָה) *intr.* same as עוּף II. *to be veiled, covered*, figur. *to languish; to be weary, tired; to be gloomy, dark* (see עָלַם). Derivat. עָיֵף (*fem.* עֲיֵפָה); on the contrary עֵיפָה and עֵיפָי are derived from עוּף.

עָיֵף (*plur.* עֲיֵפִים) *adj. m.*, עֲיֵפָה *fem. languid*, coupled with רָעֵב צָמֵא 2 Sam. 17, 29; *gaping, thirsting* Ps. 63, 3; Job 22, 7; *weary, faint*, Gen. 25, 29, coupled with יָגֵעַ Deut. 25, 18; נֶפֶשׁ עֲיֵפָה *a thirsty soul*, i. e. one exhausted Prov. 25, 25; עֲיֵפָה substantively *a beast of burden* Is. 46, 1, properly abridged from בְּהֵמָה עֲיֵפָה.

עֵיפָה (with a poetical accentless ־ָה עֵיפָתָה; from עוּף II.) *f.* 1. prop. a veiling or covering, hence *darkness, obscurity* Job 10, 22; opposite שַׁחַר, Am. 4, 13 *turner of the morning into darkness;* comp. מַעוּף, תְּעֻפָּה, מוּעָף. — 2. *n. p.* of an Arab-tribe beside Midian, who dwelt on the east side of the Red Sea as far as Moab, and were a commercial medium of exchange in gold and frankincense from Saba; then also the name of their abode Gen. 25, 4; Is. 60, 6; 1 Chr. 1, 33. A place at Pelusium was also termed עֵיפָא (*Kamus* p. 1211). — 3. *n. p. m.* 1 Chr. 2, 47. — 4. *n. p. f.* ib. 2, 46.

עֵיפִי (*protecting one*) *n. p. m.* Jer. 40, 8 K'ri, for which K'tib has עוֹפַי.

עִיר (with *suff.* עִירָהּ, *pl.* עֲיָרִים) *m.* 1. (from עוּר V.) prop. the sucking one; hence *a young thing*, like גּוּר from גָּוַר = עוּר, but only the young of an ass, asellus Gen. 32, 16, Zech. 9, 9, = בֶּן־אָתוֹן Gen. 49, 11; rarely of פֶּרֶא Job 11, 12; metaphor. *an ass*, for riding Judges 10, 4; 12, 14, for bearing burdens Is. 30, 6 K'ri, or for husbandry 30, 24 coupled with אֲבֹלָה; Arab. عَيْر a wild or tame ass. — 2. (from עוּר II., only pl. עֲיָרִים) *a city* Judges 10, 4, selected for alliteration to עֲיָרִים *young asses*, especially as עִיר may have sprung from עֲיָר, like עֲיָרִים from עוֹר. For *a young ass* there is also עוֹר, *pl.* עֲיָרִים Is. 30, 6 K'tib.

עִיר as a verb, see עוּר I-VI.

עִיר (perhaps instead of עֲיָר from עוּר II. like אִין 1 Sam. 21, 9 instead of אַיִן, אַיִן, hence the pl. once עֲיָרִים Judges 10, 4 to have an assonance with עֲיָר 1; the common plural is עָרִים from a singul. עוֹר, as from יוֹם the plur. is יָמִים, the *ô* passing into *â;* but the sing. may also have been עָר, since this form likewise appears) *fem.* (masc. only in Num. 35, 2 3; Judges 19, 12) 1. *an enclosed, fenced place*, proceeding from the verb-idea "to fence round, encircle, enclose";

hence a) *a tower, a castle*, Is. 1, 8 *like a tower of watch* (see נְצוּרָה) = מִגְדָּל לְצָרִים, which is also called עִיר 2 Kings 17, 9; *a place of encampment* Num. 13, 19, designated more exactly by מַחֲנִים. b) *a city* generally = קִרְיָה Is. 22, 2; but also *a village, a hamlet, a nomad village* or *encampment* Gen. 4, 17; Josh. ch. 15; *a fortification, a fortified city* Neh. 9, 25; 2 Chr. 11, 5; Hos. 8, 14; but for the latter meaning stand the fuller forms עִיר מָצוֹר Psalm 31, 22; 60, 11; 2 Chr. 8, 5, עִיר מִבְצָר 2 Kings 3, 19; 17, 9; Jer. 1, 18, or with specific mention עִיר חוֹמָה Lev. 25, 29; עִיר מִבְצָרוֹת of Sidon Dan. 11, 15; עִיר הַהֶרֶס Is. 19, 18 see הֶרֶס. The particular name of a city is sometimes paraphrased, as עִיר הַקֹּדֶשׁ Neh. 11, 1, עִיר אֱלֹהִים Ps. 46, 5 of Jerusalem, and also עִיר דַּמִּים Ez. 22, 2, עִיר שֹׁפֶכֶת דָּם 22, 3, הָעִיר 7, 23 or עִיר alone Is. 60, 6; also applied to Nineveh Is. 32, 19; עִיר תְּהוֹמָה Jer. 49, 25 of Damascus, and so in the most various applications, as may be seen from the context. In the genitive case to בַּת (constr. plur. בְּנוֹת) עִיר is considered as a mother to whom belong villages and hamlets like daughters Num. 21, 25; Josh. 15, 45; Judges 11, 26. *To know how to go into the city* Eccles. 10, 15 is an expression used instead of, to know how to help oneself, to know how to find. c) of a part of a city, as עִיר דָּוִד of that part of Jerusalem on Zion 2 Sam. 5, 7; 6, 10; הָעִיר חַתִּיכוֹנָה of the middle part of Jerusalem 2 Kings 20, 4; עִיר הַמַּיִם the lower city of רַבָּה, situated on a river 2 Sam. 12, 27; עִיר בֵּית הַבַּעַל *the department of Baal's temple*, and therefore nothing but a part of the city of Samaria 2 Kings 10, 25. d) Metaphor. *the inhabitants of a city* 1 Sam. 4, 13; Is. 14, 31; elsewhere עִיר appears in contrast with the inhabitants Judges 1, 8; on עִיר מָתֹם see מָת. In this leading sense names of places are compounded with עִיר, as עִיר, עִיר נָחָשׁ, עִיר שֶׁמֶשׁ, עִיר הַמֶּלַח, עִיר הַתְּמָרִים, which follow below, in order. — 2. (from עוּר VI.) *heat, anger, wrath*, Hos. 11, 9 (*Rashi*); but עִיר may be taken in the usual meaning there, *I will not come* (threatening and destroying) *into the city*, because the men sink under his fearful presence (1 Sam. 5, 9-12; Jer. 49, 38). In Ps. 73, 20 בָּעִיר is contracted from בְּהָעִיר, and מֵעִיר Hos. 7, 4 is the part. Hif. of עוּר III. — 3. (from עוּר II, 3) = צִיר *anguish, pain* Jer. 15, 8 (LXX, Pesh.), like עָר 2. same as צָר (enemy); hence coupled with בֶּהָלָה. — 4. (*a Watcher*, viz. El is, from עוּר III.) *n. p. m.* 1 Chr. 7, 12, for which 7, 7 has עִירִי (which see). — 5. on עִירָה see עִיר.

עִיר הַמֶּלַח (*salt-city*, i. e. near יָם הַמֶּלַח) *n. p.* of a city in the desert of Judah, near the *Salt-Sea* Josh. 15, 62.

עִיר־נָחָשׁ (*brass-city*, perhaps *oracle-* or *magic-city*, see נָחָשׁ) *n. p.* of a city otherwise unknown 1 Chr. 4, 12.

עִיר שֶׁמֶשׁ (*city of the sun*) *n. p.* of a city in Dan Is. 19, 41, so called from the worship of the sun; see עֵין שֶׁמֶשׁ, בֵּית שֶׁמֶשׁ.

עִיר הַתְּמָרִים (*city of palms*) *n. p.* for various places, 1. a name for יְרֵחוֹ Judges 3, 13, 2 Chr. 28, 15, Deut. 34, 3, so called from the palm-groves there (Plin. H. N. 5, 14; Tacit. hist. 5, 6). — 2. name of a place in the peninsula of Sinai, *Phoenikon* (Diod. Sic. III, 42; Strabo p. 776) in Arabia Judges 1, 16.

עִיר (from עוּר III.; pl. עִירִין) *Aram. m. a watcher*, of archangels Dan. 4, 10 14 20; identical with קַדִּישׁ, and parall. with it; hence Aq. and Symm. *ἐγρήγορος* and the LXX *ἄγγελος* generally. In the book of Enoch both good angels (12, 2 4; 92, 16) and fallen ones (10, 13; 12, 5) are called *watchers*, and there are *watchers of heaven* (13, 11), *holy watchers* (15, 8), *watching angels* (20, 1). *Amshaspand* proceeds from the same meaning.

עִירָא (*a Watcher*, viz. Jah is) *n. p. m.* 2 Sam. 20, 26; 23, 26 38; comp. as proper names עִיר 4, עִירִי, עִירוּ.

עִירָד (from עָרַד = יָרַד) *n. p.* of an

antediluvian patriarch Gen. 4, 18, ident. with יֶרֶד 5, 18 in the other narrator; originally perhaps (comp. יַרְדֵּן river) god of the water or the valley, somewhat similar to the Indian Varuna.

עִירוּ (*watch*, see Aram. עִיר) *n. p. m.* 1 Chr. 4, 15.

עִירִי (from עִירִיָּה *Jah is Watcher*) *n. p. m.* 1 Chr. 7, 7, for which the abridged עִיר stands in 7, 12.

עִירָם (*city-district*, from עִיר with the formative syllable ־ָם) *n. p.* of a locality in the territory of Edom with its own אַלּוּף Gen. 36, 43; תִּמְנָע, קְנַז, פִּינֹן, אֵלָה, אָהֳלִיבָמָה, יְתֵת, עַלְוָה, תֵּימָן, מִבְצָר and מַגְדִּיאֵל being there names of places. Perhaps *Iram* in *Jakut* (Mosht. p. 20), the name of a mountain west of Aila, may be compared with it.

עֵירֹם (only in Ez. 16, 7; 18, 7 16; 23, 29 עֵרֹם after the form עֵילוֹם, זֵרֹעַ, a collateral form after קִיטוֹר, כִּישׁוֹר, consequently made from Pih.; *pl.* עֵירֻמִּים; from עָרַם I.) *adj. m.* same as עָרֹם (*pl.* עֲרֻמִּים), prop. *taken off*, *stripped off*, clothes; generally *bare*, *naked* Gen. 3, 7 10 11, a figure of modesty; concrete *one naked*, *uncovered* Ez. 18, 7 16, who is to be clothed (כִּסָּה בֶגֶד); abstract *nakedness*, *bareness* 16, 7 22 39, coupled with עֶרְיָה; *nakedness*, specified as a misfortune, like רָעָב, צָמָא Deut. 28, 48.

עַיִשׁ (as well as עָשׁ, which see; consequently, as to its form, from עוּשׁ II., according to *Kimchi*, Ibn *Esra*, *Rashi*) *femin.* Job 38, 32, properly *a group* (of stars), *a crowd* (of stars), congregatio stellarum, either *the tail of the Pleiades* (Rashi), or *the seven stars* (Ibn *Esra*), *the great bear* (דֹּב, עֲגָלָה, שִׁבְעָה כוֹכָבִים), or some other constellation; Targ. זַגְתָא (Pleiades), conseq. etymolog. like כִּימָה. Both forms, however, עָשׁ as well as עַיִשׁ, might be connected with עֵז, and the name be that of the Capella (in the constellation of the Wain), so that the בָּנִים mean *the young of the goat*, i. e. the 3 stars called by the Arabians العِنَاز (the goats), as the Capella is termed العَنْز (goat); Syr. ܥܰܢܳܙܳܐ (the goat) Pesh., which appears in addition to ܥܰܙܳܐ. The derivation from נָעַשׁ, Arab. نَعَشَ, *to lift up*, *to bear*, is to be rejected, in consideration of the form which the nouns have. See עָשׁ.

עַיָּת (out of the Pihel of עָיָה = עָוָה) *n. p.* of a city of Benjamin Is. 10, 28, inhabited by Benjamites after the exile, under the name of עַיָּא Neh. 11, 31. It is the old עַי.

עָכַב I. (not used) *tr. to intertwine*, *interlace*, *interweave;* identical in fundamental signification with עָקַב I. The organic root ע־כַב lies also in חָב (חוּב) which see; Arab. the same, whence the quadriliteral عكبش to bind or knot firmly. The same fundamental meaning is borne by עָקַב I. (which see), except that its modifications are developed otherwise. The Aramaean and modern Hebrew sense of עָכַב, עֲכַב to stop, to tarry, to withhold, proceeds from the same fundamental signification (see חָבַשׁ, אָסַר, עָצַר), as is shewn under עָקַב I. Deriv. עַכָּבִישׁ.

עָכַב II. (not used) *tr. to nibble off*, *to gnaw*, *to bite in pieces*, of gnawing animals, rodentia; identical in its organic root ע־כַב with that in חַף II., נָ־קַף, שָׁ־חַף, סָ־חַף, יָ־חַף I.; comp. the Arab. quadriliterum كَعْبَر (transposed from عَكْبَر) to gnaw off, to strike off, to cut off. Deriv. עַכְבָּר and

עַכְבּוֹר (= עַכְבָּר *a mouse;* comp. *Μῦς*, Mus, Musculus &c., proper names among other nations) *n. p. m.* Gen. 36, 38; 2 Kings 22, 12; also called עַבְדּוֹן in another place 2 Chron. 34, 20; Phenic. עַכְבֹּר a proper name. The general usage of naming persons and places from animals explains the appellation. Examples of such usage are רָחֵל, יָעֵל, חֲמוֹר, דְּבוֹרָה, שְׂעִירָה, יְמִימָה, סוּס, שֹׁרֶף, שָׁפָן, עֲרָד, נָחָשׁ, חָגָב, אֲרָן, צְבֹעִים, עֶגְלוֹן, עֶגְלָה, עֵגֶל, יַעֲלָה, בֶּכֶר, פָּרָה

עֲפָרָה, חֲמַטָּה, חֲלַזָּה, חָגְלָה, (עֹפֶר =) עֶפֶר, לְבָאוֹת, לְבִי, יוֹנָה, לַוִּישׁ, זְאֵב, שַׁחַץ, עָתָן, אַיָּה, צְבִיָּה &c.

עַכְבִישׁ (out of עַכָּב from עָכַב I. with the very old noun-ending יִשׁ־, see חַלָּמִישׁ) *m.* one weaving, spinning; hence *a spider*, בֵּית ע׳ *a spider's house*, *a spider's web*, Job 8, 14, a figure of fragility (comp. Coran, Sur. 29, 41); קוּרֵי ע׳ *threads of the spider* Is. 59, 5, a figure for intrigues; Targ. עַבּוּבְיָא, def. עַבּוּבְיתָא the same, proceeding from עַבּוּב, Ar. عَنْكَب (with *n* inserted) and in the collective form عكاب the same, and in the Coran عَنْكَبُوت after an Aramaean pattern; Maltese *ánkabût*. It is obvious, therefore, that עָכַב alone, Aram. עַכָּב, Ar. عَكَب, may be the stem. In favour of the fundamental explanation now given is the Arab. عَكْبَشَ *to bind*, *to weave*, *to put together*, Greek ἀράχνη, Latin *ara*-nea (= *arac*-nea) a spider, from אָרַג (which see), and the German *Spinne*. On the other hand, the Arab. عُكَّاش (a spider) may have come first from عُكْبَاش, and out of that the denomin. عَكَشَ *to spin*, *to weave*, of the spider.

עַכְבָּר (*pl. constr.* עַכְבְּרֵי, with *suff.* עַכְבְּרֵיכֶם; from עָכַב II. with the noun-ending סְמַדָּר־, as in סְמַדָּר) *masc.* prop. a gnawing animal; hence *a mouse* (along with חֹלֶד) Lev. 11, 29, Ar. عَكْبَر a field-mouse; comp. Ar. كعبر transposed from عكبر to gnaw off, to draw off, to cut off; Syr. ܟܥܒܪܐ, Samar. in Lev. l. c. עַגְבָּרָה. The field-mouse was dedicated and sacrificed to certain dark deities, and its flesh consumed at sacrificial feasts (comp. Varro 3, 15) Is. 66, 17. To propitiate such deities in case of a pestilence &c. (see טָחוֹר), with which the plague of field-mice was united, golden mice of this form were presented 1 Sam. 6, 4 5 11 18. Mice were regarded by magicians as demoniacal animals (Plut. Symp. 4, 5, 2).

עָכָה (not used) see עַכּוֹ.

עַכָּה see עַכּוֹ.

עַכּוֹ (abridged from עַכּוֹן) *n. p.* of a city situated on a gulf 250 feet north of where the river Belus flows into the Mediterranean Sea Judges 1, 31; assigned to the tribe of Asher, but in Shalmanezer's time still dependent on Tyre (*Joseph.* Antt. 9, 14, 2), and usually reckoned by the Greeks (*Strabo* and others) as belonging to the Phenicians. According to Mic. 1, 10 it appears to have been looked upon merely as a Philistine town, and perhaps it never belonged to Israel. In addition to the form עַכּוֹ, in the time of the Crusades *Accon* (עַכּוֹן), there was another עַכָּה, Ar. عَكَّة, عَكَّا, Greek Ἄκη instead of Ἄγκη; and also an old one, עָכוֹ Mic. l. c., Phenic. עך (on coins); so that either עָכַךְ or עָכָה may be adopted as the stem. עָכַךְ i. e. עָךְ, or עָכָה, has been wrongly compared by *Simonis* with the Ar. عَكَّ (see עָכַךְ) and עַכּוֹ translated arena fervens solis aestu, which does not at all suit ʿAkko on a gulf in whose vicinity are swamps, and which was abundantly supplied with water. To put it by the side of עָק, עָק־ה is better suited to the topographical situation of the place. See עָכָן.

עַכּוֹ see עַכּוֹ and see א p. 1002 a.

עַכּוֹן see עַכּוֹ.

עֵמֶק עָכוֹר (*sorrow-valley*) *n. p.* of a valley near Jericho, to the east, like שָׁרוֹן in the west Josh. 15, 7 compared with 7, 25 26; Is. 65, 10; also mentioned on account of its meaning in Hos. 2, 17, like עֵמֶק הַבָּכָא Ps. 84, 7.

עָכַךְ (not used) or עָכָה *tr.* same as עָק (עוּק), עָק־ה, *to enclose*, *to encircle*, a place, to make it habitable. Deriv. the proper name עַכּוֹ (עַכּוֹן, עַכָּה, עָכוֹ).

A comparison with the Arab. عَكَّ to be hot, sultry, of day, or to be burnt up, of the ground, is unsuitable to the n. p.

עָכַן (not used) *intr.* commonly said to be the same as עָכַר, an etymological mythus identifying both Josh. 7, 1 seq., 1 Chr. 2, 7, and I have explained the proper name יַעְכָּן (which see) accordingly. But it may also mean *to wind, to twist* (of a serpent) like the Talm. עָכַן. Deriv. the proper names עָכָן, יַעְכָּן.

עָכָן (*snake-charmer*, from עָכַן; comp. אָכִישׁ, נָחָשׁ, נַחְשׁוֹן) *n. p. m.* Josh. 7, 1; 22, 20; but in 1 Chr. 2, 7 for עָכָר.

עָכַס (not used) 1. *intr. to wind, to be rolled* or *twisted together*, of a serpent; ident. with עָכַשׁ, אָכַשׁ (which see); Ar. عكس the same, whence عكس a serpent. Deriv. the proper name עַכְסָה. — 2. *tr. to wind together, to knot together, to twist together, to fetter.* Deriv. עֶכֶס, whence the denom. Pih. עִכֵּס.

עֶכֶס (*pl.* עֲכָסִים) *m. a fetter, an ankle-band*, made of silver, gold or ivory, a sort of bracelet, fastened about the ankles as a female ornament Is. 3, 18; generally *a fetter*, Ar. عِكَاس (ankle-band), Prov. 7, 22 *the fool is led to instruction as if in fetters* (i. e. slowly). But the Targ., LXX, Vulg. and the ancients generally depart from one another in the explanation of this passage, and even the most superficial examination may be allowed to conjecture a defect in the verse. Deriv. the denom.

Pih. עִכֵּס *to tinkle with anklets* Is. 3, 16, a sign of coquetry.

עַכְסָה (*serpent*) *n. p. f.* Josh. 15, 16.

עָכַר (*part.* עֹכֵר, *fut.* יַעְכֹּר) *tr. to trouble, to bring into trouble, to disturb, to grieve*, with accus. of the object בַּיִת Prov. 11, 29, שְׁאֵר 11, 17, אֶרֶץ 1 Sam. 14, 29; *to precipitate into trouble* Josh. 7, 25; *to afflict* Judges 11, 35; Ar. intr. عَكِرَ to be troubled. The organic root עָ־כַר lies also in כָּאַר I. (Talm. כָּעַר), Aram. כְּרָא, כְּרִי, meaning to be turbid, of water, to be disturbed, of the mind, to be sorrowful, of the spirit. Deriv. the proper names עָכוֹר, עָכָר, עָכְרָן.

Nif. נֶעְכַּר (*part. m.* נֶעְכָּר, *f.* נֶעְכֶּרֶת) *to be disturbed, grieved* Ps. 39, 3; but נֶעְכֶּרֶת Prov. 15, 6 is probably a noun meaning *trouble, disturbance*, = מְהוּמָה 15, 16.

עָכָר (*troubler*) *n. p. m.* 1 Chr. 2, 7, for עָכָן Josh. 7, 20.

עָכְרָן (the same) *n. p. m.* Num. 1, 13.

עָכַשׁ (not used) *intr. to be rolled together, to be folded* or *wound*, of a serpent; hence *to join, to bind, to unite, to attach;* Ar. tr. عَكَسَ to bend together. The stem is ident. with אָכַשׁ and עָכַס (which see); and the organic root עָ־כַשׁ, עָ־כַס, אָ־כַשׁ also lies, according to its fundamental signification, in יָ־קַשׁ, קָשׁ (קוּשׁ), נָ־קַשׁ, עָ־קַשׁ, רָ־כַס. Deriv.

עַכְשׁוּב (from עֶכֶשׁ with the rare derivative syllable ־וּב, from עָכַשׁ, like שַׁעֲלַב from שַׁעַל = שׁוּעָל; see ב) *m. an adder, serpent, viper*, prob. *an asp*, ἄσπις, Ps. 140, 4, for which נָחָשׁ stands elsewhere. The derivation from כָּשַׁב to sting, to pierce, after the Arab. كَثَبَ, كَشَبَ, قَشَبَ is the less necessary, inasmuch as there is also عَكَسَ and عَكَشَ (to intertwine); and ἄσπις is so called from the round form in which the adder lies.

עָל (out of עָלֶה from עָלָה I., together with עַל Hos. 11, 7 after the form עַד, זַן) *m.* 1. *most high*, same as עֶלְיוֹן, hence *God*, Hos. 11, 7 *they* (the prophets) *call to God;* hence לֹא־אֱלֹהִים = לֹא עָל *no-god, an idol*, Hos. 7, 16 *they turn themselves* (יָשׁוּבוּ) *to idols;* שׁוּב (to turn oneself) is also construed with the accus. in Is. 52, 8. It is applied to men in הֻקַּם עָל 2 Sam. 23, 1 *to be raised up on high, exalted, famous;* עֶלְיוֹן being so used likewise. The LXX read incorrecty הֵקִים (אֲשֶׁר) עַל; Phenic. עָלוֹן the same. — 2. same as מַעַל 2 *the upper part, the height;* hence מֵעָל same as מִמַּעַל *from above*, oppos. to מִתַּחַת Gen. 27, 39; 49, 25; *above*, i. e. in the height Ps. 50, 4.

עַל (abridged from עָלָה, עָלִי, from עָלָה I., like עָדָה from עַד I.; *constr.* עֲלֵי out of alaï, without being a pl., as אֲלֵי, עֲדֵי are not plurals; with *suff.* עָלַי, עָלֶיךָ, עָלַי, עָלֶיהָ, עָלֵינוּ, עֲלֵיהֶם, עֲלֵיהֶן, poet. עָלֵימוֹ) *m.* 1. *highest*, same as עֶלְיוֹן, עֶלְיוֹן Hos. 11, 7; see עָלַי. — 2. *A preposition: upon, over, above, ἐπί, ὑπέρ*, super, in the widest sense, partly expressing protecting, covering, pressing, resting above upon, answering to the question *where?* partly motion toward the upper surface of a thing, answering to the question *whither?* whether the point of procedure be higher (*down upon*), or lower (*up on*); partly the overtopping of other and lower objects, answering to the question *where* or *whither?* partly mere local motion and direction to, particularly a more distant agency approaching or joining another; objectively or subjectively, and therefore sometimes interchanged with אֶל. Accordingly its numerous uses may be reduced to the following classes: a) applied to the being above upon an object, conseq. *upon*, super, *ἐπί*, e. g. עַל־כִּפֵּא 1 Kings 2, 12, עַל הַשֻּׁלְחָן Lev. 24, 6, עַל־הַחוֹמָה Is. 36, 12, עַל־גְּדִישׁ Job 21, 32 (*on the heap of sheaves*), עַל־רַגְלֵיהֶם (*upon the feet*) 1 Chr. 28, 2, Zech. 14, 12, עַל הַמִּטָּה 2 Sam. 4, 7. Hence after verbs of protecting, sparing, as after חוּס Deut. 7, 16, חָמַל Jo. 2, 18, Job 20, 13, רִחַם Ps. 103, 13, of burdening and oppressing, כָּבֵד 2 Sam. 13, 25, הִכְבִּיד Hab. 2, 6, עָז יָד Judges 3, 10, הָיָה לַמַּשָּׂא 2 Sam. 15, 33, הָיָה לָעֹטֵרֶת Is. 1, 14; רַבָּה עַל *it is heavy upon* Eccles. 6, 1; 8, 6; after verbs of covering, veiling, כִּסָּה Lev. 4, 8, כִּפֶּר 4, 20, of resting, abiding, as after נוּחַ Gen. 8, 4, יָשַׁב Jer. 23, 8, therefore after הוֹשִׁיב Hos. 11, 11, of sheltering, גָּנַן Is. 31, 5, סָכַךְ Ex. 40, 21 &c. Here belongs also רָגַל עַל־לָשׁוֹן *to bear slander upon the tongue*, i. e. *to slander* Ps. 15, 3; נָשָׂא עַל ib.; and as the mouth or lips are looked upon as the seat of speech, the expressions: הִזְהִיר = נִשְׁמַע עַל־פֶּה Ex. 23, 13, נָשָׂא עַל־פֶּה *to speak* Ps. 50, 16, בָּהַל עַל־פֶּה Eccles. 5, 1 *to be hasty with speech*; עַל־בָּזִית *above upon*, whether upon the extreme surface Is. 32, 13, or on an elevated place 38, 20. Still farther: *in* or *upon*, answering to the question *where?* So in עַל־אֲדָמָה Am. 7, 17, עֲלֵי אֲדָמוֹת Ps. 49, 12, עַל אֶרֶץ 110, 6, עַל־מַמְלָכֹת Is. 9, 6, עַל אֲפָרִים 7, 2; of clothing, of gold or silver coverings, e. g. הָיָה עַל *to have on*, *to wear* Gen. 37, 23; Deut. 7, 25; 1 Chr. 15, 27; 2 Sam. 13, 18; and so should be explained Job 24, 9 עַל עָנִי *what the poor has upon him*, i. e. his clothes (*de Bañolas*). To this is easily attached the expression of abiding *at* a thing, to be translated *with*, *at*, as עֲלֵי אִמּוֹ Ps. 131, 2 *with his mother*, עֲלֵי נָתִיב Job 18, 10 *at the way*, this *at* or *with* being at the same time a local *upon*. Connected with the latter is its figurat. use as dat. commodi and incommodi, lying like a burden or duty upon one: so הָיָה עָלַי 2 Sam. 15, 33; רַע עָלַי Eccles. 2, 17 and 6, 1; Gen. 48, 7; 2 Sam. 18, 11; Prov. 7, 14; and some verbs are construed with עַל instead of the dat., as שִׁיר עַל־לֵב Prov. 25, 20 *to sing to the heart*, דִּבֶּר עַל־לֵב Is. 40, 2 *to speak to the heart*. — b) it expresses motion to the upper part or surface of an object, answering to the question *whither?* to be translated by *upon*, *down* or *up on*, *up to;* in Greek sometimes *ἐπί*, sometimes *κατά*, Lat. deorsum in, in, ad, and sometimes interchanging with אֶל. עַל stands in this meaning after הִשְׁלִיךְ Ps. 60, 10, הִמְטִיר Job 38, 26, הוֹלִיךְ Lev. 1, 7, הָלַךְ 2 Sam. 15, 20, נָתַן 2 Kings 25, 20, בּוֹא 2 Sam. 15, 4, נִקְרָה Ex. 3, 18, עָלָה Gen. 38, 12, אָרַב Judges 9, 34, פָּנָה Gen. 24, 49, הִשְׁעִיב = הוֹשִׁיב Hos. 11, 11 compared with 1 Kings 20, 43 &c. It is interchanged with אֶל after שָׁלַח Is. 36, 12, נָפַל Am. 3, 5, Is. 24, 18, הִגִּיד Ex. 34, 1, נָתַן Is. 29, 11 12, כָּתַב Job 21, 31 &c. Here belongs also סָעַר עַל Zech. 7, 14 *to drive over to*, הִשְׁתַּחֲוָה עַל *to bow down to* Lev. 26, 1, עָגַב עַל Ez. 23, 5 *to turn to adulterously;* as well as אָסַף עַל־בּוֹר *to be gathered down into the pit* Is. 24, 22, סָגַר עַל־מַסְגֵּר ib., because

בּוֹר and מַסְגֵּר were below ground and the prisoners were thrown down from above. — c) It denotes the overtopping of other lower or flat objects, answering to the question *where* or *whither?* and should be translated by *upon*, *at*, *over* &c. So עַל־הָעַיִן Gen. 16, 7 *at a fountain*, עַל־מַיִם Num. 24, 6, עַל־הַיָּם Ex. 14, 2, עַל־הַגְּמַלִּים (*near the* lying *camels*) Gen. 24, 30; עַל אֵבוּס *over the crib* Job 39, 9. So too עַל־הַיַּיִן Prov. 23, 30 *at the wine*, עַל־הַלֶּחֶם 1 Sam. 20, 24 *at the meal*, like ἐπὶ τῷ δείπνῳ, super coenam, ἐπ' ἔργῳ, where the food, wine &c. are conceived of as beneath. Hence after verbs of administration and ruling, oversight &c., as after מָלַךְ Gen. 37, 8, 2 Kings 11, 3, מָשַׁל Prov. 28, 15, נוּעַ Judges 9, 9 (an obvious expression of dominion over the trees), פָּקַד 2 Chr. 36, 23, הִפְקִיד Gen. 39, 5, פָּקַח עַיִן Job 14, 3, שׂוּם עַיִן &c., so that even עַל alone is sometimes sufficient without a verb 1 Kings 4, 6; 16, 9; Is. 22, 15. Figur. it denotes a mental overtopping and superiority to a lower thing, as in the relation of the protector to the protected, of the propitiating to the propitiated, of the intercessor, the fighter for &c., to be rendered by aa) *for*, *pro*, hence הָיָה עַל 1 Sam. 25, 16, נִלְחַם עַל Judges 9, 17, עָמַד עַל Dan. 12, 1, כִּפֶּר עַל Lev. 19, 22, הִתְפַּלֵּל עַל Job 42, 8, גָּדַר עַל Ez. 13, 1; bb) expressing a depressing, ruling over, it is super, *above*, *over*, hence כָּבֵד עַל Job 23, 2, נוֹרָא עַל Ps. 89, 8; generally it is put with verbs of coming upon one, of overpowering Gen. 34, 25; Judges 18, 27; Is. 10, 28; and mentally, *over one* = *of one* e. g. דִּבֶּר עַל Judges 9, 3, 1 Kings 5, 13, שָׁמַע עַל פּ׳ Gen. 41, 15 *to hear of one*, נִשְׁבַּע עַל Lev. 5, 22 [6, 3] *to swear to*, הוֹדָה עַל Ps. 32, 5 *to make confession to*, חָזָה עַל Is. 1, 1, הִתְנַבֵּא עַל 1 Kings 22, 8 *to prophesy over one*, רִיב עַל Gen. 26, 21 *to strive over a thing*, יָדַע עַל *to have the knowledge of a thing;* also *besides*, praeter (i. e. *over* or *beyond*) Gen. 48, 22; of time, *older* Lev. 15, 26; cc) expressing an addition to a person or thing, that person or thing superadded being looked upon as overtopping the other and lower, translated by *upon*, *to*, as יָסַף עַל Lev. 5, 16 *to add to* a thing, נֶחְשַׁב עַל 2 Sam. 4, 2 *to be reckoned to;* also without a verb, as Jer. 4, 20 *breach upon breach*, Jer. 32, 10 *days upon* or *above a year;* עַל־נָשָׁיו Gen. 28, 9 *in addition to his* (already married) *wives*. dd) The idea of overtopping &c. may be perceptible only from the context or from a turn in the signification of the verb, though the translation may be *by*, *about*. So נִצַּב עַל פּ׳ 1 Sam. 4, 20, עָמַד עַל פּ׳ 2 Sam. 1, 9 *to stand by one* who lies or sits; hence הִתְיַצֵּב עַל־יי׳ Job 1, 6 *to place themselves before the* (sitting) *ruler* (God) and receive his commands, as עָמַד עַל־יי׳ 1 Kings 22, 19, elsewhere מִמַּעַל לְ Is. 6, 2; but also generally in the sense of *by*, *around* Gen. 45, 1, 1 Sam. 22, 19; *upon*, Gen. 45, 14 *upon his neck* (without צַוָּאר 45, 15); עַל־כַּפּוֹת רַגְלַיִךְ Is. 60, 14 *at the soles of thy feet*, i. e. lying in the dust before thee; עֲלֵי־שִׂיחַ *at the bush*. In this sense of עַל are formed the prepositions עַל־יַד *at*, *by*, prop. at the side 2 Sam. 15, 2, *pl.* עַל־יְדֵי *at* Num. 34, 3; עַל־יַד *at the place* Num. 2, 17 (see יַד); עַל־יָמִין *at the right* Gen. 24, 49; עַל־אַחֲרֶיהָ *at the rear of it* Ez. 41, 15. So too adverbs, as עַל־יֶתֶר Ps. 31, 24 *plentifully*, עַל־שֶׁקֶר Lev. 5, 22 *falsely*, עַל־רָצוֹן Is. 60, 7 *pleasantly*, *willingly*, elsewhere לְרָצוֹן; עַל־נְקַלָּה Jer. 6, 14 *slightly*, *triflingly*. ee) meaning *about*, as סָגַר עַל Ex. 14, 3 = סָגַר בְּעַד 1 Sam. 1, 6, *with* Am. 3, 15 &c. — d) Different other applications of עַל, derived in substance from the fundamental significations mentioned above, are aa) *suitably to*, *according to*, juxta, secundum, because a thing which covers another is looked upon as corresponding to it and regulated by it, as עַל־שֵׁם *after the name* Gen. 48, 6, עַל־צִבְאֹתָם Ex. 12, 51 *according to their posts*, and thus too עַל־דִּבְרַת *after the manner*, *in the way of* Ps. 110, 4; bb) *although*, quanquam, as עַל־דַּעְתְּךָ Job 10,

7 *though thou knowest*, prop. over thy knowledge; עַל מִשְׁפָּטִי 34, 6 *though I am right;* עַל לֹא־חָמָס 16, 17 *though there be no violence* (i. e. uprightness) *in my hands.* This should always be considered a preposition, and resolved by *by, over.* In Is. 53, 9 עַל with this meaning is a conjunction. cc) עַל for לְ Job 22, 2; 33, 23 &c. dd) before the names of a music choir in the Psalms 8, 1; 45, 1 &c., showing that one should not take those words for the names of instruments. ee) *on account of, for the sake of*, hence עַל־דְּבַר Ps. 44, 23 *for thy sake*, עַל־תְּשׁוּבוֹת *on account of answers* Job 34, 36, especially with the infin. constr. and a suff. Jer. 2, 35; Job 32, 2; and in this sense are to be explained the particles עַל־זֶה, עַל־מָה, עַל־דָּבָר, עַל־אוֹדוֹת, עַל־כֵּן; see מָה, דָּבָר, כֵּן and זֶה. After the verbs חָרָה אַף, כָּבֵד, שָׂחַק, סָפַד, תִּתְעַנֵּג, שָׂמַח, רִחַם, נָחַם, סָפַק כַּפַּיִם, שָׂרַק &c. עַל is used in this sense. ff) *against*, adversus, contra; *upon a thing*, Judges 16, 12; Ez. 5, 8; Job 16, 4; therefore after קוּם, חָנָה, סָבַב, חָשַׁב &c. gg) *towards*, in a friendly sense 1 Sam. 20, 8. hh) in the meaning of עַד Ps. 19, 7, where 18 mss. have עַד. — On עַל אֲשֶׁר, עַל כִּי, עַל בִּלְי, see כִּי, בִּלְי, אֲשֶׁר. — Closer compounds are: 1. כְּעַל *according as*, sicut, secundum, Is. 63, 7 *according to all that Jehovah has shewed us*, i. e. corresponding to it; its place supplied in the last member by a simple כְּ 2 Chr. 32, 19 *as against the gods;* כְּעַל ... כְּעַל *according to ... so*, 59, 18 *according to their evil deeds* (which the Babylonians did to the Israelites) *will he repay.* — 2. מֵעַל a) *from upon, from above*, according to the different meanings of עַל. So e. g. נָפַל מֵעַל Gen. 24, 64 and 1 Sam. 4, 18 *to fall down from*, because עַל הַכִּסֵּא, עַל הַגָּמָל is said by antithesis; and so after יָרַד 2 Sam. 11, 20, נָשָׂא Ez. 1, 19, הֵסִיר Gen. 48, 17, נָשָׂא 40, 19, נִגְלָה Am. 7, 11 &c. Hence after verbs meaning to give way, to go away, to pull down, to put off, to remove (what is hard), to flee, Judges 16, 19 20; Gen. 13, 11; 38, 14; 41, 42; Is. 20, 2; Deut. 8, 4; where עַל always stands in antithesis. Especially note-worthy are the phrases דָּרַשׁ מֵעַל סֵפֶר *to search out of a book* Is. 34, 16; קָרָא מֵעַל סֵפֶר Jer. 36, 11 *to read from a book;* מֵעָלַי *away from me*, i. e. being upon me no more, of the skin Job 30, 17 30. b) *from at, from near*, de ... juxta; *away from the side of* Gen. 17, 22; 18, 3; 35, 13; Num. 16, 26. c) *above, upon*, super, supra, opposite to מִתַּחַת לְ, as עַל means sometimes by itself. So מֵעַל לְ *above the* Gen. 1, 7, *above over*, Jon. 4, 6. *above at*, 2 Chr. 26, 19, without לְ *above* Neh. 3, 28. Here belongs also Eccles. 5, 7 *for a high one watches above the high*, i. e. stands over him.

עַל (from עָלָא I.; with *suff.* עֲלוֹהִי, עֲלַיהוֹן, עֲלַיִךְ, עֲלַיְנָא) *Aram.* the same: *upon* Dan. 2, 10; 3, 12, *over* 5, 23, *on account of* Ezr. 4, 15, or same as אֶל *to, unto* Dan. 7, 16, *against* 3, 29, or dative 4, 24; עַל־דְּנָה see דְּנָה; עַל־דִּי see דִּי.

עֵל (*def.* עֵלָּא, from עֲלַל III. = עָלָא I.) *Aram. m.* same as Hebr. מַעַל *the height, the upper;* but commonly as *a prepos.* only with מִן following *above, over*, Dan. 6, 3; comp. עִלַּי.

עֹל (and עוֹל Num. 19, 2; Deut. 21, 3; Jer. 5, 5; with *suff.* עֻלּוֹ, עֻלְּכֶם; from עָלַל I.) *masc.* prop. a round, roller-like thing, specially *a yoke*, i. e. the round, bent cross-wood put on the neck of animals and fastened to the pole, so that the yoke is drawn and carried at the same time; hence מָשַׁךְ בְּעוֹל *to draw the yoke* Deut. 21, 3, עָלָה עֹל עַל פִּי *to put the yoke upon, to yoke* Num. 19, 2; 1 Sam. 6, 7; along with חֶבֶל rope, halter Hos. 11, 4; figur. *servitude, dependence, oppression*, in which sense are used עֹל כָּבֵד Deut. 28, 48, עֹל בַּרְזֶל 1 Kings 12, 11, עֹל סֹבֶל Is. 9, 3. Putting it on, and burdening with it, are called עָלָה עֹל Num. 19, 2, הֶעֱמִיס עֹל 2 Chr. 10, 11, נָתַן עֹל Jer. 28, 14, הִכְבִּיד עֹל 1 Kings 12, 10, הִקְשָׁה עֹל 12, 4; breaking and casting it away are חִבֵּל Is. 10, 27, שִׁבֵּר Jer. 5, 5, פָּרַק מֵעַל Gen. 27, 40. Other metaphorical applications are: *severe*

chastisement, heavy fate LAMENT. 3, 27; *a burden*, of מוֹטוֹת עֹל 1, 14. LEV. 26, 13 *the staves of the yoke*, i. e. the crooked wood, for which עֹל or מוֹטָה alone stands elsewhere (JER. 28, 10). Arab. غُلٌّ the same.

עָלָא see עָלָה.

עֲלָא see עַל.

עָלָא (עֹל with Aram. definit.; *a burden*) *n. p. m.* 1 CHR. 7, 39.

עֲלָא I. (not used) *Aram. intr.* same as Hebr. עָלָה I. Deriv. עִלָּיוֹן, doubtful עִלַּי, עִלַּיִת, עַל, which may be from עֲלַל III. = עֲלָא I.

עֲלָא II. (not used) *Aram. intr.* same as Hebr. עָלָה II. Deriv. עֲלוּ, *pl.* עֲלָוִן.

עָלַב (not used) *intr. to be ashamed*, prop. *to become white, to turn pale*, from shame, proceeding from the fundamental signification "to shine, to lighten", conseq. transposed from לָעַב, Targ. לְעֵב, Syr. ܠܥܶܒ, Arab. لَعِبَ; and identical with the organic root in חָ־לַב II., לָבַן, Greek *αλφ*, Lat. alb, alp &c.; comp. כָּסַף, חָוַר, בּוּשׁ. The Ar. غَلَبَ to be strong, belongs to another group. Deriv. עַלְבוֹן.

עַלְבוֹן (not used; from עָלַב) *m. brightness, clearness*, an epithet of God, only in the proper name אֲבִי־עַ (*Ab is splendour, clearness*, i. e. majesty) 2 SAM. 23, 31, for which 1 CHR. 11, 32 has אֲבִיאֵל, interchanged elsewhere with גֵּר (which see) 8, 33 and 1 SAM. 9, 1. One may also look upon עַלְבוֹן as arising from עֲלָוִן, but not (Ar. غَلَبَ *to be strong*) meaning *strength* = אֵל.

עָלַג (not used) *intr.* transposed from לָעַג (which see) like עָלַב out of לָעַב, *to stammer, stutter, to speak unintelligibly, foolishly, thoughtlessly;* the special development of the idea being given under לָעַג. Arab. علج to speak in a foreign tongue, عِلْجٌ one that speaks in a strange tongue. Derivative

עִלֵּג (out of *Pihel*) *adj. m. stuttering, stammering, speaking foolishly*, then a substant. Is. 32, 4; opposite עַז.

עָלָה I. (*part.* עֹלֶה, עוֹלֶה, *pl.* -לִים, *fem.* עֹלָה, *plur.* עֹלוֹת; *infin. absol.* עָלֹה, *constr.* עֲלוֹת, עֲלֹת; *imper.* עֲלֵה; *fut.* יַעֲלֶה, *apoc.* יַעַל) *intrans.* 1. *to be high, above, aloft, to be elevated, raised high*, as the nouns עַל, עֲלִי, עֲלִיָּה, מַעֲלֶה, מַעַל, מַעֲלָה, מַעֲלֵה &c. shew; hence PROV. 26, 9 *is raised in the hand;* then *to lie high, above*, of גֹּרֶן JOB 5, 26, i. e. a threshing-floor which was always on a height; *to be* or *lie over a thing*, as אֲרֻכָה over a wound JER. 8, 22; *to be over*, e. g. בֶּשֶׂר over גְּדִים and עֲצָמוֹת EZ. 37, 8; *to be above, over a thing*, of a garment; *to be covered*, with עַל of the person LEV. 19, 19; comp. Arab. علا altus, elatus fuit. — 2. *to go to a height, to ascend, to go up*, opposite יָרַד; hence *to shoot up, to shoot forth*, of plants, *to sprout, to grow* GEN. 40, 10; 41, 22; DEUT. 29, 22; AM. 7, 1; *to shoot out*, of a horn DAN. 8, 3; *to mount up, advance*, of a thunder-storm, of God in thunder JOB 36, 33 comp. HAB. 3, 16; *to spring up*, of the wind Hos. 13, 15; *to rise*, of flame JUDGES 13, 20; *to ascend, to mount up*, of smoke GEN. 19, 28; *to rise*, of vapour 2, 6. — 3. *to go* or *come up*, ascendere, with מִן of the place *whence* JOSH. 4, 17, SONG OF SOL. 4, 2, and with עַל Is. 14, 14, אֶל EX. 24, 13, לְ Is. 22, 1, בְּ of the place *whither* Ps. 24, 3; seldom absol. GEN. 44, 17; with אֶל of the person *to* whom EX. 19, 3. In particular it is applied to going from a low to a higher region, as from Egypt to Canaan GEN. 13, 1, EX. 1, 10; from Assyria 2 KINGS 17, 3, Is. 36, 1, Babylonia 2 KINGS 24, 1, NEH. 7, 6, or from other countries to Palestine Hos. 1, 11; ZECH. 14, 16; the reverse being denoted by יָרַד (which see); only in Hos. 8, 9 does עָלָה stand for going to Assyria (comp. הֶעֱלָה 1 KINGS 17, 4). Of going into a desert (which is always higher) JOSH. 16, 1; JOB 6, 18; of pilgrimages or processions to holy places (usually higher) DEUT. 17, 8;

Judges 20, 3; 1 Sam. 1, 3; of going up to a place of judgment Num. 16, 12, Judges 4, 5, Ruth 4, 1, or to a king Gen. 46, 31, or generally to a higher one 46, 29; *to ascend*, with accusat. מִשְׁכָּב Gen. 49, 4; superare, *to overcome* Prov. 21, 22, hence עָלָה עַל *to go up against one* or *something in a military way*, in order to subdue Nah. 2, 2; Jo. 1, 6; 1 Kings 15, 17; 20, 22; with accus. of the place Is. 7, 1 or בְּ 7, 6; with לִפְנֵי *to go before*, in order to fight Mic. 2, 13; *to overtop*, with עַל Deut. 28, 43; Prov. 31, 29. Figur. *to ascend*, of God Gen. 35, 13, *to overflow*, of a river Is. 8, 7, *to rise*, of a storm Hos. 13, 15, of the dawn Gen. 19, 15, *to spread upwards*, of a stench Jo. 2, 20, *to lead up*, of a way Judges 20, 31, of a border Josh. 15, 15, *to come forth from*, of a lot Lev. 16, 9, *to mount up* Ps. 18, 9, *to increase* 1 Kings 22, 35, *to prance* Jer. 46, 4; *to mount*, *to spring upon*, of the gendering of animals Gen. 31, 10; *to cry out* Jer. 14, 2; *to reach*, רָעָה Jon. 1, 2; עָ׳ עַל־לֵב *to come up to mind* Is. 65, 17; Jer. 3, 16; *to graze upon the surface*, of a razor Judges 16, 17; *to reach*, of a number, i. e. to result 1 Chr. 27, 24, hence in Talm. *to amount to*. — These numerous senses of עָ׳ have a point of support in the Ar. علا *to be high, elevated, to ascend;* غلا *to shoot forth, to grow up, to rise in value, to be priceworthy;* Syr. in Pa. *to celebrate, to praise, to offer;* Coptic ⲁⲗⲉ *to ascend*, *tr.* ⲉⲗ *to lead up;* as well as in numerous analogies. But a closer examination shews, that an עָלָה II. and an עָלָה III. in themselves and as stems to certain nouns must proceed from entirely different fundamental elements; and therefore they are separately adduced. Deriv. עָל, עַל (a noun), מַעַל, מֵעַל, מֵעֲלֵה, מִמַּעַל, מִמַּעֲלֵה, prepos. עַל; the proper names עֵלִי, עֵלָה, עֵלָי, עֵלָם, עֵלָן, עֵלָד, עֵלִיָּה, עֵלְיוֹן, עֲלִיָּה, 2 עוֹלָה, עוֹלָה; doubtful עֲלָה, עֲלָי, עֲלָה.

Nif. נֶעֱלָה (*inf. constr.* הֵעָלוֹת, *fut.* יֵעָלֶה) 1. *to be high, exalted*, of God Ps. 47, 10; with עַל *above* others 97, 9. — 2. *to lift up oneself, to rise up, to go away*, of a cloud Num. 9, 17, of an army Jer. 37, 5; with מִן of the place, *to go away from* Num. 16, 24. On the other hand וַתֵּעֶלוּ Ez. 36, 3 belongs to עָלָה III. = עָלַל I. *to go into*.

Hif. הֶעֱלָה (once הֶעֱלָה Hab. 1, 15, 3 *fem.* הֶעֱלְתָה and הַעֲלָתָה 1 Sam. 2, 19; 2 *pers.* הֶעֱלִיתָ, הֶעֱלִית, הַעֲלִיתָ, הַעֲלִית &c.; *part.* מַעֲלֶה, *plur.* מַעֲלִים; *inf. absol.* הַעֲלֵה, *constr.* הַעֲלוֹת; *fut.* יַעֲלֶה, *apoc.* יַעַל, to be distinguished from Kal by the context) *caus. to make go up* or *come up*, i. e. *to lead* or *bring up*, with accusat. Josh. 2, 6, אֶל 1 Kings 17, 19, עַל 20, 33 *whither*, with מִן of the place *whence* Ps. 30, 4; Ez. 29, 4; hence causat. of Kal, *to bring*, *to lead*, e. g. out of Egypt into the desert or to Palestine Gen. 50, 24; Judges 6, 8; out of other lands to Palestine Jer. 27, 22; 39, 2; 2 Chr. 36, 17; metaph. *to lead on* or *up*, an enemy, with עַל *against* Jer. 50, 9; 51, 27; a troop Ez. 16, 40; 26, 3; *to bring forth* 19, 13 (comp. on Kal Gen. 49, 9); *to make rise*, a flood Ez. 26, 3; *to draw up*, fishes with a hook Hab. 1, 15; with גֵּרָה, *to ruminate* Lev. 11, 4, prop. *to bring up what is chewed; to bring*, tribute 2 Kings 17, 4 (on Kal see Hos. 8, 9), the giver being conceived of as lower than the receiver; מִנְחָה Is. 57, 6; *to put up*, lights, i. e. *to kindle them* Ex. 25, 37; 40, 4, but see עָלָה II. Hif.; *to impose*, מַס 1 Kings 5, 27; *to apply*, אֲרֻכָה Jer. 30, 17, i. e. to heal (comp. Kal ibid. 8, 22); *to put on*, *lay on*, שָׂם, with עַל of the member Am. 8, 10; בָּשָׂר Ez. 37, 6; *to bring upon* one Deut. 28, 61; *to cause no remainder to be left*, of a sum, i. e. *to be sufficient, to be enough, to amount to*, with עַל 1 Kings 10, 17; *to put upon*, with עַל 2 Chr. 3, 5 14; *to reduce*, with לְ *to* 1 Kings 9, 21; 2 Chr. 8, 8; *to bring up*, עַל־לֵב *into the mind* Ez. 14, 3; comp. in Jer. 7, 31 and 19, 5 the noun-expression for it מַעֲלַת רוּחַ Ez. 11, 5, and עָלָה עַל־רוּחַ 20, 32 &c., as a causative of Kal. Still farther: *to make a prancing movement*, i. e. *to prance*, of פָּרַשׁ Nah. 3, 3, like Kal Jer. 46, 4. Of frequent

occurrence is the formula הֶעֱלָה עֹלָה *to offer a burnt-offering* Lev. 14, 20, with עַל Ex. 40, 29 or בְּ of the place *where* Gen. 8, 20, or with the accus. of that which one brings as a holocaust; עֹלָה 1 Sam. 7, 9 or לְעֹלָה Gen. 22, 2 being put with it. Here הֶעֱלָה is usually rendered offerre, *to offer*, after the analogy of הֶעֱלָה מִנְחָה; but as הֶעֱלָה only means *to sacrifice*, *to burn a whole offering* Judges 13, 19, 2 Sam. 6, 17, it is better to reckon it to עָלָה II. הֶעֱלָה Ps. 102, 25 belongs like עָלָה Job 5, 26 and נַעֲלָה Ez. 36, 3 to עָלָה III.

Hof. הֹעֲלָה (for הֻעֲלָה) *to be offered*, as a holocaust, with עַל of the place Judges 6, 28.

Hithp. הִתְעַלָּה (*fut. apoc.* יִתְעַל) *to lift up oneself*, *to be elated*, with בְּ with a thing Jer. 51, 3. Others derive it from תָּעַל = تَلَعَ to stretch, to be extended on high; see תָּעַל.

עָלָה II. (*fut.* יַעֲלֶה) *intr.* 1. same as קָלָה *to glow*, *burn*, of sacrifices; *to blaze*, of לַהַב Judges 13, 20; figur. of אַף Ps. 78, 21 31, חֵמָה 2 Sam. 11, 20; identical in its organic root עָל־ה with קַל (to קָלַל), עַל II. (to עָלִיל), כַּל II. (to כָּלִיל 2), which see. As verbs having this primitive idea frequently pass into the meaning *to lighten*, *to glitter*, *to shine*, *to blossom*, *to sprout*, *to grow*, so significations 2. *to sprout*, *to grow*, of נִצָּה Gen. 40, 10, שִׁבֳּלִים 41, 22, עֵשֶׂב Deut. 29, 22, בְּרוֹשׁ, הֲדָס Is. 55, 13, לֶקֶשׁ Am. 7, 1, שָׁמוּר וָשַׁיִת Is. 5, 6, סִירִים 34, 13, קִמְשֹׁנִים Prov. 24, 31, metaphor. קֶרֶן Dan. 8, 3, and 3. *to lighten*, *to shine*, of שַׁחַר Gen. 19, 15, may belong here, and not to עָלָה I. Deriv. עָלֶה, עֹלָה.

Hif. הֶעֱלָה and הַעֲלָה (*fut.* יַעֲלֶה) *caus. to make burn;* hence *to kindle*, *set fire to*, נֵרוֹת Ex. 25, 37; 40, 4; Num. 8, 3; *to consume*, עֹלָה i. e. *to offer a whole burnt-offering* Lev. 14, 20; *to sacrifice*, without עֹלָה, with לְ of the person 13, 19, or with לִפְנֵי יי 2 Sam. 6, 17. But the extending of this meaning to Hif. and Hof. is still questionable.

עָלָה III. (*inf. constr.* עֲלוֹת) *tr.* prop. *to turn*, *to wind*, *to make to move in a circle;* hence 1. *to handle*, *to practise*, *to do often*, *to carry on*, *to treat*, comp. כָּל־ה II., עַל I. (עָלַל), חָל (חוּל) 3. — 2. *to drive away*, *to roll away*, *to move onwards*, like גַּל (גָּלַל); hence לַעֲלוֹת עַמִּים תַּחְתָּם Job 36, 20 *to drive away peoples immediately* (prop. in their place, i. e. on the spot, comp. 40, 12). — 3. *to bring home*, *to bring into the barn*, *to gather in*, גָּדִישׁ Job 5, 26. — 4. *to make round* or *circular;* deriv. עֱלִי, עֲלָה (*pl.* עֲלוֹת).

The idea of *rolling*, *turning*, *moving in a circle*, *making circular*, passes into *driving*, *rolling forward* or *away*, *moving forward*, *gathering in;* as may be seen from גַּל (גָּלַל), כָּלָה II. &c., and as has been copiously treated under עַל (עָלַל) I.

Nif. נַעֲלָה (*fut.* יֵעָלֶה, 2 *pl. m.* תֵּעָלוּ = תֵּעָלוּ) 1. *to move forward*, of an army, with מֵעַל of place Jer. 37, 5 11 *and they marched away from Jerusalem.* — 2. with עַל *to enter into a thing*, *to come into*, Ez. 36, 3 *and ye enter into the speech of the tongue and into the prattle of the people*, i. e. ye come into their talk. שָׂפָה there is = דִּבָּה and לָשׁוֹן = בַּעַל לְ׳. The derivation from עָלָה I. is less suitable.

Hif. הֶעֱלָה *to drive away*, *to bring away;* hence *to destroy*, *to snatch away* Psalm 102, 25.

עָלֶה (*constr.* עֲלֵה, with *suff.* עָלֵהוּ; *pl.* עָלִים, *constr.* עֲלֵי; from עָלָה II. which see) *m.* prop. *a sprout*, usually *a leaf* of גֶּפֶן Is. 34, 4, תְּאֵנָה Gen. 3, 7, זַיִת 8, 11, עֵץ־שֶׁמֶן Neh. 8, 15, הֲדָס and תָּמָר ibid.; comp. נֵצֶר, נִצָּה, פֶּרַח of like meaning. As *a thing sprouting* פָּרַח Prov. 11, 28, נָבַל Jer. 8, 13, רַעֲנַן 17, 8 are applied to it. עָ׳ נִדָּף *a leaf driven about* Job 13, 25. The forms עָלֶיהָ Is. 27, 3 and Jer. 11, 16, עָלָיו Ez. 17, 7, וּמֵעָלָיו Prov. 14, 14 are incorrectly referred to this head.

עָלֵה and עָלֵא (not used) *adj. masc.* same as עֶלְיוֹן *one elevated*, *high*, only in the proper name אֶלְעָלֵה, ־לֵא, which see.

עִלָּה (from עֲלַל I. Aram. to roll, to turn, to wind) *Aram. f.* prop. *a turning*, same as Hebr. גָּלָל, סִבָּה; hence *a circumstance, concern, occasion, pretext, cause*, Dan. 6, 5 6; Syr. ܥܠܬܐ, Arab. عِلَّة = Hebr. אוֹדוֹת.

עֹלָה and עוֹלָה (*constr.* עֹלַת, with *suff.* עֹלָתְךָ, עֹלָתוֹ; *plur.* עֹלוֹת, עֹלֹת) *fem.* 1. (from עָלָה II.) *a whole burnt-offering*, i. e. a sacrifice to be entirely consumed, ὁλόκαυστον (Philo, Vulg.), as Jerome (on Ez. ch. 45) explains it "quod totum sacro igne consumitur"; described in Lev. 1, 3-17; 6, 9-13. To bring an עֹלָה is called הֶעֱלָה or עָשָׂה ע׳ Lev. 5, 10; Judges 13, 16; Ez. 45, 23. It is put with זֶבַח Ex. 18, 12, Num. 15, 3, חַטָּאָה Ps. 40, 7, שֶׁלֶם Ez. 46, 12 as a peculiar kind of sacrifice. — 2. (a contracted form from עַוְלָה which is from עָוַל) *perversity, wickedness*, Is. 61, 8; Ps. 58, 3; 64, 7; Job 5, 16; see עוֹלָה 1. — 3. (from עָלָה I.) *a step, an ascent* Ezek. 40, 26 42, see עוֹלָה 2.

עֲלָה (a rare formation, from עָלָה III., only in *pl.* עֲלוֹת) *fem.* prop. something rounded, round-shaped; hence *a vessel*, for sacrificial use, coupled with כַּפּוֹת 2 Chr. 24, 14. See עֶלִי.

עָלוּ (from עֲלָא II., only in *pl.* עֲלָוָן) *Aram. f.* same as Hebr. עֹלָה 1. *a whole burnt-offering* Ezr. 6, 9, in the Targ. also עֲלָא, def. עַלְתָּא.

עַלְוָה *fem.* 1. transposed from עַוְלָה (from עָוַל) *perversity, unrighteousness*, Hos. 10, 9. — 2. (*Majesty, Sublimity*, viz. of El; from עָלָה I.) *n. p.* of an Edomite tribe and an Edomite locality Gen. 36, 40; 1 Chr. 1, 51 K'ri, where the K'tib has עַלְיָה.

עֲלוּמִים (from עֶלֶם after the form בְּתוּלִים, זְקֻנִים, with *suff.* עֲלוּמַיִךְ, -מָיו) *m. pl. youth, youthful time, youthful age*, of the Israelite people Is. 54, 4, spoken of the time in Egypt; of an individual, fully יְמֵי ע׳ Psalm 89, 46; Job 33, 25; *youthful vigour, youthful strength* 20, 11 (Targ., LXX, Pesh.); Targumic עֻלֵּמִין, Ar. غَلُومَة, but perhaps cognate here with אָלַם *to be strong*. On Ps. 90, 8 see עֲלֻמִים.

עַלְוָן (*a High, Sublime one*, of El, conseq. = עֶלְיוֹן) *n. p. m.* of an Idumean Gen. 36, 23, for which 1 Chron. 1, 40 has עַלְיָן.

עֲלוּקָה (from עָלַק after the form גְּבוּרָה) *fem.* prop. abstract *a sucking, a swallowing, a greedy sort of drinking*, especially of blood, concr. *a blood-sucking monster*, a figure of insatiableness and greediness, like the vampire Prov. 30, 15 (comp. Targ. on Ps. 12, 9); perhaps *a leech*, as the LXX, Vulg., *Kimchi* take it, the Aram. עַלְקָא, עֲלוּקָא, ܥܠܩܐ, ܥܠܘܩܐ, Ar. عَلَقَة having the same meaning. Also a female demon or ghostly being inhabiting deserts, which sucks out human blood, belonging to the old Semitic mythology like the Ar. عَلُوق عَوْلَق; conseq. a kind of *ghoul*. The Sanskrit *ǵalukâ* has an accidental alliteration with it.

עֲלוֹת see עֲלָה.

עָלַז (*inf. constr.* עֲלוֹז; *imp.* עָלְזִי and עִלְזוּ in 2 different forms; *fut.* יַעְלֹז and יַעֲלֹז) *intr.* same as עָלַס, עָלַץ prop. *to be in lively, restless motion;* hence *to leap up, to leap about, to hop about*, and like exsultare *to exult, to rejoice*, absol. 2 Sam. 1, 20; *to give up oneself to exciting pleasure* Is. 23, 12; in a good sense Ps. 68, 5; with בְּ of the person or thing in which one rejoices Hab. 3, 18; Ps. 60, 8; a stronger form of expressing the idea in שָׂמַח Jer. 50, 11 *yea, rejoice now, yea, exult;* then *to make a noise*, of the drunken 51, 39, of the merry 15, 17; *to be petulant, wanton* Ps. 94, 3. From this application there results for the fundamental signification *to be moved in a lively manner*, Arab. عَلِزَ to be excited, restless, قَلَصَ to spring, قَلِصَ to be disquieted; conseq. not applied to a joyful shout, = ἀλαλάζω (Gesen.), and not = שָׂמַח to lighten, to shine (Conc. s. v.),

but like גּוּל. The organic root עָ־לֵז, עָ־לֵץ, עָ־לֵס lies also in לָץ I. (which see). Deriv. עָלֵז.

Pih. עִלֵּז (not used) *to make a noise carelessly, to be seized with a joyous restlessness*, of the noise of a city; *to rejoice petulantly*, of the drunken; *to be wanton*, of those eager for fight. Deriv. עַלִּיז.

עָלֵז *m. one rejoicing noisily* Is. 5, 14.

עָלַט (not used) *intrans. to be veiled, wrapped, covered;* metaphor. a) *to conceal, to cover, to keep secret;* b) *to be obscure, dark;* the verbs אָפַל (Ar. عفل to be covered), افل to be concealed, עָב, חָשַׁךְ &c. proceeding from the same fundamental signification. Ar. غلط to be dense; transp. غطل to be obscure. The organic root עָ־לַט lies also in לָט I., לָהַט II., לָאַט, لَاطَ, חָ־לַד I., קָ־לַט I. Deriv.

עֲלָטָה *f. darkness*, Gen. 15, 17; Ez. 12, 7 12.

עֵלִי (out of עֵלִיָּה and this from עֵלֶה־יָהּ, *Jah is Highness*) *n. p. m.* 1 Sam. 1, 3, LXX Ἡλί.

עֱלִי (after the form פְּרִי, from עָלָה III.) *m.* prop. a round, round-rolled thing; hence *a pestle* Prov. 27, 22; comp. עֲלָה (*pl.* עֲלוֹת).

עִלַּי (out of the Pa. of עֲלָא I. = Hebr. עִלִּי, or from עֲלָא = עֲלַל; *def.* עִלָּאָה, in K'tib constantly after the Syriac manner עִלָּיָא, in Targ. pl. עִלָּאִין, *fem.* עִלָּאָה, *def.* עִלֵּיתָא) *Aram. adj. m. high, highest, uppermost, elevated;* hence אֱלָהּ עִלַּי, *def.* אֱלָהָא עִלָּאָה K'ri Dan. 3, 26 32; 5, 18 21 = Hebr. אֵל עֶלְיוֹן, for which אֶלְעָלֵה (which see) was used in the Moabitish dialect; *subst. Highest = God* 4, 21 22 29 31; 7, 25.

עִלִּי (out of *Pih.* of עָלָה I., or from עָלַל = עָלָה I.) *adj. m.*, עִלִּית (*pl.* עִלִּיּוֹת) *f. upper, above*, of a cistern Josh. 15, 19; Judges 1, 15; opposite תַּחְתִּי.

עַלְיָה see עַלְוָה.

עֲלִיָּה (*constr.* עֲלִיַּת, with *suff.* עֲלִיָּתוֹ, *pl.* עֲלִיּוֹת, with *suff.* עֲלִיּוֹתָיו; from עָלָה I.) *fem.* 1. *an upper room, loft*, over a gate 2 Sam. 19, 1, on the flat roof of a house or palace 2 Kings 23, 12, sometimes with windows and walls 2 Kings 1, 2; 4, 10 11, built for luxurious ease Jer. 22, 13 14, or for cooling Judges 3, 20; to which one got by a מִסְדְּרוֹן ib. 3, 23; of the upper chambers of the temple between the upper covering of the דְּבִיר and the roof 1 Chr. 28, 11; 2 Chr. 3, 9; fig. the upper chambers or rooms of God, i. e. *a couch of clouds* Ps. 104, 3 13, for which Am. 9, 6 has מַעֲלָה; as vice versa עֲלִיָּה in signif. 2. stands for מַעֲלָה. — 2. *ascent, stairs, way up* 2 Chr. 9, 4, for which 1 Kings 10, 5 has עֹלָה. Arab. عِلِيَّة, عُلِيَّة the same.

עֶלְיוֹן (from עָלָה I.) *adj. m.*, עֶלְיוֹנָה (*pl.* ־נוֹת) *f.* 1. of place: *uppermost*, of סַל Gen. 40, 17, *upper*, of שַׁעַר 2 Kings 15, 35, Jer. 20, 2, Ez. 9, 2, חָצֵר Jer. 36, 10, בְּרֵכָה 2 Kings 18, 17, of Beth-horon Josh. 16, 5, לִשְׁכָּה Ez. 42, 5; opposite to תַּחְתּוֹן and תִּיכוֹן; metaphor. of dignity and rank: *elevated, renowned*, of the temple 1 Kings 9, 8, *eminent*, of persons, with עַל Deut. 26, 19; 28, 1; an *adverb: loudly*, after זִמֵּר Ps. 7, 18; 9, 3; 92, 2; *high, great, dignified*, after כּוֹנֵן 87, 5. — 2. *a subst. the Highest, the High, the Exalted*, an apposition to אֵל Gen. 14, 18, יי Ps. 7, 18, אֱלֹהִים 57, 3, and still oftener עֶלְיוֹן alone for *God* Num. 24, 16, Deut. 32, 8, especially in the Psalms 9, 3; 18, 14 &c. Phenician עֶלְיוֹן Ἐλιοῦν (Sanch. p. 24) and עָלֹן, plur. עֲלֹנִם and fem. plur. עֲלֹנֹת (Plaut. Poen.), besides עֲלֹנִי (Gesen. Monum.) the same, of male and female gods, whence many proper names with the one form or other, e. g. מָגֹ־עֶלְיוֹן, Megalius (Augustin), גֵּו־עֶלְיוֹן, Givalius (Acta Sanct.), גַּם־עֶלְיוֹן (*Morcell.* Africa christ.), גַּד־עֶלְיוֹן, Gadalius (*Harduin*, Acta conc.), עַבְדְ־עֲלֹנִם, Abd-Alonymus (Justin) &c. &c.

עֶלְיוֹן (only *pl.* עֶלְיוֹנִין; from עֲלָא I.) *Aram. pl.* same as Hebr. עֶלְיוֹן of God, *the most High*, Dan. 7, 18 22 25 27 *the saints of the most High*, i. e. the Israelites

(comp. Ex. 19, 6). The pl. is used like קְדֹשִׁים &c.

עַלִּיז (*plur.* ־זִים, *constr.* ־זֵי) *adj. m.*, עַלִּיזָה *f. noisy, stirring*, of cities Is. 22, 2; Zeph. 2, 15, along with הוֹמִיָּה; of the drunken Is. 24, 8; עַ׳ גְּאוֹנִים 13, 3 *a haughty petulant one.* See עָלַז Pih.

עֲלִיל (*constr.* עֲלִיל, from עָלַל II.) *m. a crucible*, of a worker in metal, Ps. 12, 7 *silver purified in a crucible of earth*, i. e. which is in the earth; in Targ. translated by כּוּר, from כָּר II. to glow, to burn (which see), and cognate in sense with כִּבְשָׁן, from כָּבַשׁ to glow, to burn. A comparison of it with עֵלִי (Joseph., *Kimchi*), with כְּלִי (de Wette), or as = Talmudic בַּעֲלִיל manifesto (*Rashi*), or a workshop (*Rosenmüller*), or lastly as = בְּהַעֲלִיל (Conc. s. v.) is opposed to the context and to etymology.

עֲלִילָה (*pl.* עֲלִילוֹת, with *suff.* ־לוֹתָם, from עָלַל I.) *fem.* prop. busy working; hence 1. *deed, doing, work*, especially of the wonderful and gracious deeds of God Ps. 9, 12; 103, 7; Is. 12, 4; נוֹרָא עֲ׳ Ps. 66, 5 *astonishing in wonderful deeds*, with עַל *over*, i. e. wonderfully acting upon or over, = מַעֲשֶׂה in a similar connexion 66, 3. — 2. in a bad sense: *an evil, sinful deed*, of men; defined by הַשְׁחִית Zeph. 3, 7, הַתְעִיב Psalm 14, 1 (therefore 53, 2 has עָוֶל instead), or in some other way by the context Zeph. 3, 11; Ps. 141, 4; Ez. 24, 14 &c. &c. Similarly מַעֲשֶׂה and מְזִמָּה. On 1 Sam. 2, 3 see תָּכַן. Comp. מַעֲלָל 1, מַעֲלִיל. — 3. same as Aram. עִלָּה *pretext, motive*, like סִבָּה; *cause, occasion*, עֲלִילוֹת דְּבָרִים *occasions for speech* Deut. 22, 14 17, = שֵׁם רָע; conseq. from עָלַל I.

עֲלִילִי *adj. m.*, עֲלִילִיָּה *f.* see עֲלִילִיָּה.

עֲלִילִיָּה (from עֲלִילִי) *fem. deed*, Jer. 32, 19 *and mighty in deed.*

עֲלִילִים (from עָלַל I.) *m. pl.* same as עֲלִילָה 2. *an evil, sinful deed* Zech. 1, 4 K'tib, which should be read מֵעֲלִילֵיכֶם.

עַלְיָן see עַלְיוֹן.

עֲלִיצוּת (from עָלַץ) *f. joy, exultation* Hab. 3, 14.

עֲלִיָּת (*fem.* of the *masc.* עֶלִי, from עֲלָא I. or from עָלַל = עֲלָא I.) *Aram. f.* same as Hebr. עֲלִיָּה *an upper room, loft*, Dan. 6, 11.

עָלַל I. (Kal not used) *tr.* prop. same as גָּלַל *to roll, to turn, to move in a circle, to make circular* or *round;* hence 1. *to wrap round about*, the head (see *Pih.*), *to encircle, to enclose, to surround*, an enemy, cognate in sense with סָבַב, הִקִּיף; *to make round, roller-shaped* (see עֹל). — 2. Metaphor. *to act, do, carry on, to perform*, not applied to working off, forming or doing a thing at once (עָשָׂה), but to constant, repeated turning and moving about in work or action; the same metaphor happening in כָּלָה II., כָּלַל I. See Pih., Puh. and Hithp. I. Deriv. עֲלִילָה 1 and 2, עֲלִילִי, עֲלִילִיָּה, מַעֲלָל 1, עֲלִילִים, מַעֲלִיל. — 3. Fig. a) *to do repeatedly, constantly, continuously, to exercise often*, proceeding from the fundamental signification *to turn, to roll*, this idea being still farther developed and strengthened in the case of כָּלַל I. and כָּלָה II.; used of the gleaning in a vineyard, of the after struggle succeeding a first slaughter. Derivat. עוֹלָלוֹת. b) Like סָבַב *to effect, to occasion*, proceeding from the idea of turning. Deriv. עֲלִילָה 3, comp. Aram. עִלָּה. — 4. *to gather in, to bring into the barn;* or *intr. enter*, comp. אָגַל, Aram. עֲגַל I. and = עָלָה III. (which see). The fundamental signification *to turn in, go in, enter*, or *tr. to gather* or *bring in*, is connected with that of *turning, moving forward*, as may be still seen from פָּנָה, סָבַב &c.

Pih. עוֹלֵל (*fut.* יְעוֹלֵל) 1. *to roll, to roll about*, Job 16, 15 *and I rolled my horn* (i. e. my head, קַרְנִי for רֹאשִׁי Ps. 75, 5 11) *in the dust; to encircle, enclose, surround, to beset in a hostile manner*, with accus. of the object and בְּ of the place Judges 20, 45, to which the idea of *destroying* is to be supplied from מַשְׁחִיתִים 20, 42. — 2. *to do, to accom-*

plish, *to act often and repeatedly*, especially in evil, with לְ of the person LAMENT. 1, 22; 2, 20; hence 3, 51 *mine eye does evil to me* (לִי = לְנַפְשִׁי), i. e. vexes me, pains me, viz. from weeping. — 3. *to glean*, a vineyard, with accus., as כֶּרֶם LEV. 19, 10, גֶּפֶן JER. 6, 9; also absol. DEUT. 24, 21; *to overpower the remnant*, *to destroy what is behind* JER. 6, 9.

Pu. עוֹלַל *to be done*, *practised* LAMENT. 1, 12.

Hif. הֶעֱלִיל (only *inf. c.* בְּהַעֲ׳ = בַּעֲלִיל Ps. 12, 7) *to inflict punishment*, *to do evil*, with לְ (Conc. s. v.); but see עָלִיל.

Hithp. I. הִתְעַלֵּל (*fut.* יִתְעַלֵּל) 1. *to practise repeatedly*, *to do fully*, *to carry out*, with בְּ of the person *upon* whom Ex. 10, 2. — 2. *to work about upon one*, *to execute* i. e. *to maltreat him; to cool one's spirit upon one* JUDGES 19, 25; 1 SAM. 31, 4; JER. 38, 19. Both meanings proceed from the fundamental signification *to do repeatedly*, *continously*.

Hithp. II. הִתְעוֹלֵל *to employ oneself repeatedly*, i. e. *to do*, עֲלִילָה Ps. 141, 4.

The verb עַל (עָלַל) I. is closely connected in its organic root with גַּל (גָּלַל), גָּל־ה II., جلى, جلا, חָל, גָּל, جَالَ, حَالَ, חָל II., כָּל־ה II., כַּל I. &c.; and the development of the numerous senses from the fundamental conception is sufficiently clear by their comparison from one another. The Arab. عَلَّ to glean a vineyard, to drink repeatedly, to effect, to occasion &c. admits of the same development of the original conception.

עָלַל II. (not used) *intr.* same as כָּלַל II. *to glow*, *to burn*, comp. קָלַל to the noun קָלָל, קָל־ה, and עָל־ה II. to עֹלָה &c. Deriv. עָלִיל.

עָלַל III. (not used) *intr.* same as עָלָה I. Deriv. (perhaps) עִלִּי.

עָלַל IV. (not used) *intr.* same as עָל (עוּל) which see. Deriv. מַעֲלָל 2, מְעוֹלֵל, עוֹלֵל, עוֹלָל (perhaps), תַּעֲלוּל.

עֲלַל I. (3 *p. perf.* עַל, *fem.* עַלַּת, K'tib עַלְלַת, *part. pl.* עַלִּין, K'tib עָלְלִין) *Aram. tr.* prop. same as Hebr. עָלַל (which see), *to roll*, *to turn*, *to turn in a circle;* but in use 1. *to accomplish*, *occasion*, like the Hebr. סָבַב, גָּלַל, deriv. עִלָּה (which see). — 2. *to enter*, *to go into*, a royal hall DAN. 2, 16 24; 4, 4; 5, 8 10; of the sun, *to go down*, = בּוֹא; Arab. غَلَّ the same. Deriv. מֵעָל.

Af. הַנְעֵל (with *n* inserted instead of a reduplication, *imp.* הָעֵל, *inf.* הֶעָלָה DAN. 5, 7 and הַנְעָלָה 4, 3) *caus. to bring in*, with accus. DAN. 2, 24, or לְ of the person 2, 25. הַעֵלְנִי 2, 24 is irregular, retaining no trace of reduplication.

Hof. הֻעַל (after the Hebrew manner) *to be introduced* DAN. 5, 13 15.

עֲלַל II. (not used) *Aram. intr.* same as עֲלָא I. Deriv. עֵל, עִלִּית.

עֹלֵלוֹת (*c.* עֹלְלוֹת, from עָלַל I.) *f. pl. gleanings*, in corn Is. 17, 6 or vines 24, 13, what follows בָּצִיר JUDGES 8, 2; a figure of a scanty remnant generally JER. 49, 9; OB. 5; metaphor. *gleaning-time*, MIC. 7, 1 *as gleaning-time in the harvest.* ־וֹת seems to have originated from ־וּת as in הוֹלֵלוֹת, חָכְמוֹת.

עָלַם I. (Kal not used) *tr. to enwrap*, *veil*, metaphor. *to hide*, *conceal*, *to remove to an obscure* or *remote time;* ident. with גָּלַם II., עָלַף &c. in fundamental signification. Deriv. עֲלֻמִים, עוֹלָם, עֵילוֹם, תַּעֲלֻמָה, the proper names עַלְמוֹן, עָלֶמֶת, uncertain עַלְמוּת, עֲלָמוֹת. יַעְלָם belongs to יָעַל.

Nif. נֶעְלַם (*part. m.* נֶעְלָם, *pl.* נַעֲלָמִים as a noun, *fem.* נַעֲלָמָה) *to be concealed*, *veiled*, *covered*, *unknown*, with מִן of a person LEV. 5, 2, or followed by מֵעֵינֵי פְ׳ 4, 13, *part.* נֶעְלָם ECCL. 12, 14 *subst. something hidden*, *a concealed action*, where עַל stands for לְ; *to be concealed* = *to hide oneself* NAH. 3, 11 i. e. to consign oneself to non-observation, comp. Is. 47, 5. נַעֲלָמִים Ps. 26, 4 *hidden men*, i. e. cunning ones.

Pih. עִלֵּם (not used) *to hide much.* Deriv. the proper name עַלֶּמֶת.

Hif. הֶעְלִים (more rarely הֶעֱלִים, *fut.* יַעְלִים, *part.* מַעְלִים) *to hide*, with מִן of the person 2 Kings 4, 27; הֶעְלִים עֵינַיִם *to turn away the eyes*, with מִן of the thing Ez. 22, 26 or of the person Is. 1, 15, Lev. 20, 4, i. e. not to observe; seldom without מִן Prov. 28, 27, or without עֵינַיִם Ps. 10, 1; הֶעְלִים אֹזֶן *to turn away the ear*, i. e. not to hear Lament. 3, 56; הֶעְלִים עֵצָה Job 42, 3 *to mistake the* (divine) *counsel*, comp. הֶחְשִׁיךְ עֵצָה 38, 2 and עֵצָה = חָכְמָה 28, 12. The passage 1 Sam. 12, 3 וְאַעְלִים עֵינַי בּוֹ is difficult, since the construction with בְּ is not natural; the LXX, therefore, read וְאֶעְלַם מִי לָקַחְתִּי כֹפֶר (i. e. וּמִיַּד מִי לָקַחְתִּי כֹּפֶר); comp. Am. 2, 6; 8, 6.

Hithp. הִתְעַלֵּם (*fut.* יִתְ־, *ap.* וַיִּתְ־) *to hide* or *conceal oneself*, *to turn away*, with מִן of the person or thing Deut. 22, 1 3 4; Is. 58, 7; Ps. 55, 2. The construction with עַל Job 6, 16 is peculiar, where the translation is not altogether appropriate: *coming down upon them* (the snow) *hides itself in them* (the streams). It might be better to read עָלֵימוֹ יִתַּלֶּם־שֶׁלֶג (Hithp. from תָּלַם, whence יִתְעַלֵּם־) *the snow rises like a hill upon them.*

עָלַם II. (not used) *intr.* same as עָל (עוּל) *to be moistened*, *to suck*, *to swallow*, metaphor. *to be young*, *juicy*, conseq. as the derivatives of עָל, viz. עֻלַּי, עֻלִּיל, עִוֶּרֶל, מְעוֹלָל, עוֹלָל which denote youth; so we have here עֶלֶם, עַלְמָה, עֲלוּמִים. Thus the stem עָלַם would be an enlargment of עָל. But we might also adopt for the fundamental signification *to be stout*, *firm*, *strong*, = חָלַם, אָלַם I., Targ. אֲלַם, עֲלַם, Ar. حلم, so that youth would be named from invigoration or strenghtening, in favour of which is also the use of עֲלוּמִים Job 20, 11, rendered by the Targ. חֵילָא (vigour). Ar. غَلَمَ the same. On the other hand, the meaning "to feel the sexual desire, to be hot," is nothing but secondary. Comp. the Syr. ܥܠܡ to become marriageable.

עָלַם III. (not used) *tr. to divide*, *separate*, metaphor. as in בִּין, חָכַם, חָקַר, *to be judicious*, *acute*, *intelligent;* Ar. علم the same; hence *to know*, *to understand;* ident. in its organic root and fundamental signification with כָּלַם (to divide, separate &c.). Deriv. עֶלֶם.

עֶלֶם (*def.* הָעֶלֶם, *pl.* עֲלָמִים, *def.* הָעֲלָמִים, from עָלַם) *Aram. m.* same as Hebr. עוֹלָם *the distant future*, *later time*, of מַלְכוּ Dan. 3, 33, שְׁלְטָן 4, 31; *time past* Ezr. 4, 15; generally = *αἰών*, מִן־עָלְמָא וְעַד־עָלְמָא Dan. 2, 20 = Hebrew מֵעוֹלָם וְעַד־עוֹלָם; לָעָלְמִין 2, 4 = Hebrew לְעוֹלָם, so also לְעָלְמַיָּא 2, 44.

עֶלֶם (from עָלַם III.) *m. understanding*, *knowledge*, *apprehension* (of the divine operations); hence נָתַן עֶלֶם בְּלֵב פְּ׳ Eccles. 3, 11 *to put understanding into the heart*, like נָתַן חָכְמָה בְּלֵב פְּ׳ Ex. 36, 2, and so it is unnecessary to read עֶלֶם = Ar. علم. In Ben-Sira 6, 22 *σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς* &c. it is conjectured that wisdom was expressed in the Hebrew text by עֶלֶם; which word might be put by the side of עָלַם to cover, to conceal (*Eichhorn*).

עֶלֶם (in pause עָלֶם, from עָלַם II.) *m. a youth* 1 Sam. 20, 22, for which in 20, 21 נַעַר, in 20, 35 נַעַר קָטֹן stand, prop. a strong one; Ar. غُلَام, غَيْلَم, Maltese hlym, Syr. ܟܠܡܐ the same, whence denom. ܐܬܟܠܡ, Targ. עֲלַם for Hebrew נַעַר.

עֵילָם *Aram. n. p.* same as Hebr. עֵילָם; hence the *Gentile pl.* עֵילָמָיֵא *Elamites* Ezr. 4, 9.

עַלְמָה (*pl.* עֲלָמוֹת, from עָלַם II.) *f. a marriageable*, *ripe maiden* (Aq., Symm., Theod.), either unmarried Gen. 24, 43, Ex. 2, 8, Song of Sol. 6, 8, striking the timbrels on solemn processions Ps. 68, 26, (elsewhere נָשִׁים Ex. 15, 20; 2 Sam. 11, 5), or in sexual intercourse with a man Prov. 30, 19, comp. 30, 20; hence applied to a pregnant and bearing mother, Isaiah's wife (*Kimchi*) Is. 7, 14 (comp. נְבִיאָה 8, 3), conseq. different from בְּתוּלָה

(*Ibn Ganâch*); Phenic. עַלְמָא a maiden (Jerome), Arab. غُلَامٌ, Targ. עֶלְמְתָא. It should not, therefore, be translated *παρθένος* with the LXX (on Is. 7, 4).

עַלְמוֹן (from עָלַם I.; *hiding-place, hidden corner*) *n. p.* 1. of a city in Benjamin Josh. 21, 18, for which 1 Chr. 6, 45 has עַלֶּמֶת, now *ʿAlmuth* near *ʿAnâta* (*Robins.*, New Bibl. Res. p. 376). — 2. of a station of the Israelites in the Sinaitic desert, more exactly defined by דִּבְלָתָיְמָה Num. 33, 46, perhaps in the vicinity of Beth-Diblathaim in the plain of Moab (Jer. 48, 22).

עַלְמוֹת *n. p.* of a musical choir, dwelling perhaps in עַלֶּמֶת, over whom was placed a מְנַצֵּחַ (director) Psalm 46, 1. נִצָּחַ (1 Chr. 15, 21) and מְנַצֵּחַ are always construed with עַל of the corps. See גִּתִּית, נְחִילוֹת, מַחֲלַת, יְדוּתוּן, בֵּן, שְׁמִינִית. The expression לִבְנֵי קֹרַח there is connected with the following שִׁיר, and was a peculiar inscription, as in Ps. 48. In the same manner בִּנְבָלִים עַל־עַלְמוֹת (לְנַצֵּחַ) 1 Chr. 15, 20 is to be understood *with harps over the corps ʿAlamoth (to direct it;* לְנַצֵּחַ to be supplied, as it stands in 15, 21).

עֶלְמוּת (from עָלַם I.) *f. eternity*, and as an *adv. to eternity, for ever and ever* Ps. 48, 15, as עַד עוֹלְמֵי עַד, עוֹלָמִים עַד Is. 26, 4; 45, 17; hence the LXX *εἰς τοὺς αἰῶνας*, Vulg. *in secula*, which suits the context. One ms. reads עוֹלָמוֹת. But the Masora reads עַל־מָוֶת = עַל־מוּת and understands "*beyond death*", an interpretation proceeding from a mere doctrinal view. — In עַל־מוּת לַבֵּן Ps. 9, 1 מוּת לַבֵּן are connected, being the name of a musical choir (see בֵּן 8).

עֲלֻמִים (from עָלַם I., with *suff.* עֲלֻמֵנוּ) *m. a secret thing*, referring to the preceding עֲוֹנוֹת, *secret sins* Ps. 90, 8, like נִסְתָּרוֹת 19, 13 referring to שְׁגִיאוֹת.

עֶלֶם (from עָלַם II.; *youthfulness, vigour*) *n. p. m.* 1 Chr. 7, 8; 8, 36.

עַלְמוֹן see עַלְמוֹן.

עָלַם (*fut.* יַעְלֹם) *intr.* same as עָלַז, עָלַץ, prop. to hop or leap about; hence *to exult, to rejoice, to be joyful*, absol. Job 20, 18. Deriv. עֲלָיִם in בַּעֲלָיִם.

Nif. נֶעֱלָם (*fem.* in pause נֶעֱלָמָה) *to carry oneself joyfully, to wave joyfully*, of the ostrich Job 39, 13, referring to כָּנָף.

Hithp. הִתְעַלֵּם (*fut.* יִתְעַ) *to rejoice*, with בְּ *at* Prov. 7, 18.

עָלַע (Kal unused) *intr. to suck up, to sip up*, arising from לָעַע, according to some; but see עוּל Pih.

Pih. עִלַּע (*fut.* יְעַלַּע) arising from the reduplicated עִלְעֵל. See עוּל Pih. II.

עֶלַע (*pl.* עֶלְעִין) *Aram. f.* same as Hebr. צֵלָע *a rib*. The LXX render both by *πλευρόν*. Dan. 7, 5 *and it* (the slain beast) *had three ribs in its mouth*, symbolising the three cities Nineveh, Mispila and Larissa, which were destroyed by the Medes (*Xenoph.* Exp. Cyr. 3, 4, 7 8 10; *Herod.* 1, 106). See צ.

עָלַף (Kal not used) *tr. to wrap up, to veil, to cover;* metaphor. a) *to conceal, to hide;* b) *to pine, to be exhausted*, like עוּף, עָטָה, עָטַף &c. which are metaphor. applied in a similar way; Ar. غَلَفَ (to hide) the same, whence غِلَاف theca.

Pu. עֻלַּף *to be covered over*, Song of Sol. 5, 14 *covered with sapphires*, i. e. with sapphire- or Dutch-blue; *to be faint* Is. 51, 20. Here too is referred עֻלָּפָה Ez. 31, 15, either as = עֻלָּפָה, so that the pl. is construed with a fem. sing. (comp. Ez. 32, 13; 35, 12; Deut. 21, 7), or as a farther development of עֻלַּף, so that ־ָה would correspond to the Aram. ־ֵי as a peculiar Pael-form (comp. נִכֵּר to estrange, פִּלֵּט to reveal); or lastly עֻלְפִּי should be read, with עַל *about* one. Yet עֻלָּפָה may also be a noun (which see).

Hithp. הִתְעַלֵּף (*fut.* יִתְעַלָּף) *to veil wrap* or *cover oneself* Gen. 38, 14; metaphor. *to faint*, from heat Jon. 4, 8, or from thirst Am. 8, 13.

עֻלָּפָה (formed from the simple form

עֹלֶף, like פִּשְׁתֶּה, אֶפְעֶה, לִבְנֶה from פֶּשֶׁת, אֶפַע, לֶבֶן; ־ֶ is shortened from ־ֹ) *m. a wrapping, veiling;* hence fig. *mourning*, as עָטָה (which see); עֲ׳ עַל־פְּ׳ Ez. 31, 15 *the mourning for one.*

עָלֵץ (*infin. constr.* עֲלֹץ, *fut.* יַעֲלֹץ) *intr.* same as עָלֵז (which see) *to leap, to spring, to exult, to rejoice;* absol. Prov. 11, 10; 28, 12; usually with בְּ of the person Ps. 5, 12; 9, 3, in addition to שָׂמַח; with לִפְנֵי פְ׳ *to shew joy before* one 68, 4; also of mischievous joy 25, 2, where לִי beside אוֹיְבַי (*my enemies*) stands pleonastically as in 27, 2, and עָלֵץ is not construed with לְ. Deriv. עֲלִיצוּת.

עָלַק (not used) *intrans. to suck, to swallow, to gulp*, of blood-sucking animals; cognate in its organic root עָ־לַק with לַק, לַךְ. Deriv. עֲלוּקָה. Another עָלַק, which does not appear in old Hebrew, signifies *to adhere*, like the Ar. علق and غلق; and some have incorrectly derived עֲלוּקָה from that.

עָם (with the article הָעָם, *constr.* עַם, which is also put with conjunctive accents; with *suff.* עַמִּי, עַמּוֹ &c.; *pl.* עַמִּים, poetically abridged עַמִּי Ps. 144, 2, 2 Sam. 22, 44, for which in Ps. 18, 44 the collective עָם stands, and עַמִּים is read by the LXX and many mss.; *constr.* עַמֵּי; besides the Aramaeising resolved form עֲמָמִים Neh. 9, 22, comp. צְלָלִים, תְּכָכִים from תֹּךְ, חֲקָקִים Judges 5, 15 from חֹק; *constr.* עַמְמֵי Neh. 9, 24, with *suff.* עֲמָמֶיךָ Judges 5, 14; from עָמַם I.) *m.* (*fem.* Ex. 5, 16; Judges 18, 7; *masc.* and *fem.* at the same time Jer. 8, 5) prop. *union, association, community, congregation, company;* hence 1. *a people*, constituting a union by common language and descent Esth. 1, 22; 3, 12; Neh. 13, 24, or by relationship Gen. 34, 16; as a collective construed with the *plur.* Ex. 5, 5; Judges 2, 4; Is. 9, 1; (אֵלֶּה) 1 Sam. 2, 23. So of the Israelite people as a whole עַם יִשְׂרָאֵל 2 Sam. 18, 7, עַם יי׳ Ex. 15, 16, עַם הָאֱלֹהִים Judges 20, 2, עַם נַחֲלַת יי Deut. 4, 20, עַם הַקֹּדֶשׁ Is. 62, 12; or עָם alone 42, 6, i. e. the genuine, pious and good people; לֹא־עָם Deut. 32, 21 being = גּוֹי נָבָל; of the Canaanites Deut. 1, 28, the Egyptians Gen. 42, 6, Moabites Jer. 48, 16 &c. The plur. עַמִּים commonly denotes different peoples, separated by boundaries Gen. 17, 16; Is. 2, 3; 10, 13; but also *one* people merely, consisting of species, stems and families Gen. 17, 14. Metaphor. a) *the human family, the inhabitants of the earth, mankind*, considered as *one community* Is. 40, 7; 42, 5 = כָּל־בָּשָׂר; b) *persons*, i. e. the noblest part of the people Job 12, 2, like the Arab. عميم, عشيرة, hence עֲשִׁירֵי עָם *the richest people* Ps. 45, 13; c) *many men*, like the Arab. قَوْم, English *people* Num. 21, 6, or persons of a definite class Judges 3, 18, 1 Sam. 9, 24, generally a multiplicity of individuals Ps. 18, 28, like גּוֹי Gen. 20, 4; d) *the population, inhabitants*, of a city Gen. 19, 4; 47, 21; 2 Chr. 32, 16; Lament. 1, 1; or of a country 2 Kings 11, 18-20; e) *country-men, those of the same district* Gen. 23, 11; Lament. 2, 11 (see בַּת and אֶרֶץ); f) *a troop*, of animals, i. e. a number of animals of one kind living together Prov. 30, 25 26, like גּוֹי; hence Ps. 74, 14 עַם לְצִיִּים *the troop of the beasts of the desert* (לְ is here a sign of the genitive), where it is not necessary to read עַיִט for עַם; g) *the mass of the people*, oppos. to פְּרָעוֹת (*leaders*) Judges 5, 2, חוֹקְקִים 5, 9, אַדִּירִים 5, 13; Arab. عَامَّة populace; h) *a warlike people, an host* 5, 18; i) in contrast with the rich and noble Mic. 6, 12, therefore also by itself, *the populace, the lower people* Ez. 7, 27; comp. Talm. עַם הָאָרֶץ used of an individual who is uncultivated or ignorant; k) *a tribe*, plur. עַמִּים the Israelite tribes Lev. 21, 1; Hos. 10, 14; Gen. 49, 10; l) *a kindred, family-stock* 2 Kings 4, 13; hence the phrases אֶל־ = נֶאֱסַף אֶל־עַמָּיו נִכְרַת מֵעַמָּיו Gen. 17, 24 *to be rooted out of his kindred*, called elsewhere מוֹת יוּמַת Lev. 17, 4; Arab. عَمّ uncle, relation. — 2. The use

of עָם (in united words עַמִּי־, עַם־) is peculiar in personal names (see אֱלִיעָם above), where according to the most appropriate acceptation of the nature of Hebr. proper names, it can only be a name or surname of God, an epithet of him; and may perhaps have properly signified *uniter*, *gatherer*, *binder together*, *family-founder*, interchanging with אֵל, אָב, יוֹ, אָח &c.; as it appears to be also identical with אָם (which see). So in אֱלִיעָם, אֲנִיעָם, יִתְרְעָם, רְחַבְעָם, יְשָׁבְעָם, יְרָבְעָם, יְקָמְעָם, עַמִּיאֵל, עַמִּישַׁדַּי, יְקָדְעָם, יְקָמְעָם, עַמִּיחוּד, עַמִּיהוּד, עַמִּיזָבָד, עַמִּינָדָב; doubtful in עַמְרָם, עַמְעָד.

עַם (*def.* עַמָּה, עַמָּא, *def. pl.* עַמְמַיָּא, in Targ. *pl.* עַמְמִין, *constr.* עַמְמֵי, Syr. *pl.* ܥܡܡܐ; from עָמַם I.) *Aram. m.* same as Hebr. עָם *people*, along with אֻמָּא and לִשָּׁן Dan. 3, 29; 7, 14; of the mass of the people, the community Ezr. 7, 16; of the heathen 7, 25; of Israel 5, 12.

עִם (a shorter form for עֵם from עָמַם I., with *suff.* עִמִּי, עִמְּךָ, עִמָּךְ, עִמּוֹ, עִמָּנוּ, עִמָּכֶם, עִמָּם together with עִמָּהֶם; for עִמִּי occurs also עִמָּדִי, see עִמָּד) *masc. communion*, *union*, *conjunction*, then a particle, *with*, cum, σύν, *beside*, *by*, expressing independent accompaniment or attachment to, and different from בְּ (see p. 173 seq.) and אֵת II. (אֶת־ which see); or *and*, as a sign of coordination. It is applied, therefore, 1. as *a prepos.*, with verbs, e. g. עָזַר עִם *to assist*, *to help in common with* 1 Chr. 12, 21, הִתְחַזֵּק עִם *to shew oneself courageous with one*, i. e. to prove oneself a helper to one; then עָשָׂה טוֹב עִם Gen. 26, 29, עָשָׂה רָע עִם 31, 29, עָשָׂה חֶסֶד עִם 24, 12, הֵיטִיב עִם 32, 10, רָצָה עִם Ps. 50, 18, where עִם is also interchanged with לְ, prop. *to deal well*, *ill*, *graciously*, *beneficently*, *kindly with*, i. e. towards one. Here belongs עִם with תָּמִים Ps. 18, 24, נָכוֹן 78, 37, שָׁלֵם 1 Kings 15, 14. In like manner with verbs of fighting and striving with, as נִלְחַם 2 Kings 13, 12, נֶאֱבַק Gen. 32, 26, רָב Judges 11, 25, or where a verb of that sort is to be supplied Ps. 55, 19; 94, 16, or with expressions of participation and communion, as חָלַק (*to divide with one*) Prov. 29, 24, כָּרַת בְּרִית Deut. 5, 2, דִּבֶּר Num. 11, 17, שָׁכַב עִם Gen. 19, 32 &c., to which דָּבָר עִם Job 15, 11 also belongs. Here also is to be put the use of עִם with הָיָה, or where the latter can be easily supplied Gen. 13, 1; 21, 22; or with הָלַךְ 18, 16, אָכַל 1 Sam. 9, 24, יָרַשׁ 21, 10. — 2. *a conjunction* and *preposition*, forming the bond of connexion between two adjectives 1 Sam. 16, 12; 17, 42, or substantives Nah. 3, 12, Song of Sol. 4, 13 14, where it may be translated by *and* or *also*, and is actually interchangeable with וְ. Also, *together with* Gen. 18, 23 25, *comparable with* Job 3, 14 15; *as* (comparison) 21, 8; *equally with* Ps. 73, 5; 120, 4; *in like manner as* Eccles. 2, 16; *just as* 7, 11, עִמָּךְ *as well as thee* Job 40, 15, עִם־אֳנִיּוֹת *as well as ships* 9, 26. As a particle of time עִם־שֶׁמֶשׁ *as long as the sun* (shines) Ps. 72, 5, comp. Dan. 3, 33 and Ovid amor. 1, 15, 16 cum sole et luna semper Aratus erit; hence with נִמְשַׁל Ps. 143, 7, נֶחְשַׁב 88, 5. Expressing nearness, conseq. *at*, apud, prope, ad Gen. 25, 11; 35, 4; Judges 9, 6, עִמָּנוּ Gen. 24, 25 *with us*, i. e. in our house; fully עִם־בֵּית פ׳ 1 Chr. 13, 14; Job 27, 11 אֲשֶׁר עִם־שַׁדַּי *what is with the Almighty*, i. e. his doings, his mode of action; עִמָּךְ 10, 13 (determined) *with thee; beside*, as עִם־אֵל *in the view of God* 9, 2; Hos. 12, 1; referring to place, *near to*, as עִם־אֶפְרַיִם 2 Sam. 13, 23 *near to* (the city of) *Ephraim* (see אֶפְרַיִם 2), identical with חָצוֹר in Judah (Josh. 15, 23); *before*, *in presence of*, Job 1, 12 *before the face; in*, Job 6, 4 *for the arrows of the Almighty are in me* (LXX ἐν τῷ σώματί μού ἐστιν), for which Ps. 38, 3 has נִחֲתוּ בִי; *in* or *with* (referring to the mind), Job 9, 35 *for not so am I in myself*, i. e. not so disposed in mind; *in the consciousness of*, *in the mind of*, as עִמָּדִי Ps. 50, 11 *present to me*, i. e. in my consciousness, parallel יָדַעְתִּי, Ar. عندى according to my mind, for which later Hebrew has עִם לִבִּי or עִם לְבָבִי

Deut. 8, 5; Ps. 77, 7; Eccles. 1, 16; *among*, *between*, inter, in medio, apud, μετά (comp. German *mit* from *Mitte*), as עִם יֹשְׁבֵי חֵבֶל Is. 38, 11 *among the inhabitants of the world;* עִם־אָהֳלֵי קֵדָר Ps. 120, 5 *among* or *in the midst of the tents of Kedar; notwithstanding*, arising out of *with* (see עַל, בְּ), as עִם־זֹאת *notwithstanding this* Neh. 5, 18. — Connected with מִן in מֵעִם, removal and departure from a condition are denoted by עִם; hence after verbs of going away, separating from Gen. 13, 14; 26, 16, of dismissing Deut. 15, 12; hence, *away from*, with nouns, as מֵעִם הַמִּזְבֵּחַ Ex. 21, 14 *away from the altar; from near* Ex. 8, 8; *out of the possession of, out of the power of* &c., after verbs of receiving 2 Sam. 3, 15, taking Gen. 31, 31, demanding Ex. 22, 13, buying 2 Sam. 24, 21; *from*, as מֵעִם־יי *from God* 1 Kings 2, 33; Ps. 121, 2 &c.; *away from the mind of*, 1 Sam. 16, 14; *according to the mind*, מֵעִמְּךָ *in a way proceeding from thy mind* Job 34, 33, *in the mind of* being expressed by עִם 27, 11; *away from between*, Gen. 48, 12 *from between his knees; away from the midst of* Ruth 4, 10.

The acceptation of עִם in the first instance as a noun derived from עָמַם I., then as a preposition and conjunction is unquestioned. The Syr. ܥܡ, Arab. transp. مَعَ, مَعْ are the same word; but the Arab. عِنْدَ, like עֻמָּד (which see), is not of this stem, as many have asserted. The use of مَعَ meaning "notwithstanding, for all that", and particularly that of عند agrees with the various applications of עִם. But if עִם be originally a noun, it can only be the constr. state of a form עֵם.

עִם (from עָמַם) *Aram. a preposition, together with* Dan. 2, 18, *with* 2, 43; 6, 22; *with the clouds of heaven* 7, 13, i. e. *riding on a cloud* (like God), ἐπὶ τῶν νεφελῶν (Matth. 24, 30; 26, 64); of time, *so long as, as long as, like*, as עִם־דָּר וְדָר 3, 33 and 4, 31 *as long as the generations of men*, i. e. for ever; *by*, as עִם־כְּלִילְיָא 7, 2 *by night.*

עָמַד I. (*inf. absol.* עָמוֹד, *constr.* עֲמֹד, *fut.* יַעֲמֹד) *intrans.* properly *to be extended, to be set up*, of a pillar; hence 1. *to stand upright* (opposite to lie, sit, to be leaning), applied to men Gen. 24, 30, to animals 41, 3, to things Deut. 31, 15; with בְּ Ps. 1, 1, or more frequently עַל *upon* Hab. 2, 1, Jer. 6, 16, עָ׳ עַל־רַגְלָיִם generally *to stand* Ezek. 2, 1; *to place* or *set oneself*, with אֶל 1 Sam. 17, 51, לְ 1 Kings 20, 38, the accusat. Hab. 3, 11 or בְּ Ez. 22, 30 of a person or thing *whither*, and אֶל of place *where* 1 Kings 20, 38, including the secondary idea of *assisting, protecting, defending, giving help;* with עַל 2 Sam. 1, 9 and Esth. 8, 11 (see עַל) it is used like קוּם עַל Job 19, 25 *to appear* or *stand up for*, elsewhere with עַל *to be set over* Num. 7, 2, or *to stand upon, confide in* Ez. 33, 26, for which אֶל stands in 31, 14 and = נִסְמַךְ עַל (Is. 48, 2); followed by לִפְנֵי יְ׳ Gen. 18, 22 or אֶת־פְּנֵי יְ׳ 1 Kings 12, 6 *to stand before one*, in a respectful, submissive, ministering position before the great, hence *to serve, to wait upon* Deut. 1, 38, Dan. 1, 5, for which עֻמַּד alone with בְּ of place stands in 1, 4. — 2. Figurat. *to stand*, absol. Dan. 11, 25; *to hold good* Esth. 3, 4; *to have steadiness*, i. e. not to be subject to change Ps. 102, 27, Eccles. 1, 4, to transitoriness Ps. 33, 11, to wearing ont Ex. 18, 23 (opposite 18, 18); of warriors, *to stand firm, to endure* Jer. 32, 14; Am. 2, 15; metaphor. *to continue to live* Ex. 21, 21; with לִפְנֵי יְ׳ of a person *to stand before one* Nah. 1, 6, Dan. 8, 7, seldomer נֶגֶד יְ׳ Eccles. 4, 12, or מִפְּנֵי יְ׳ Josh. 21, 42; 23, 9; with בְּ of a thing *to persist* or *persevere in* Eccles. 8, 3, opposite נִבְהַל, הָלַךְ (elsewhere עָמַד Josh. 10, 13; 1 Sam. 20, 38); on the contrary in 2 Kings 23, 3 we should read וַיַּעֲמֵד for וַיַּעֲמֹד and translate, *and he made the whole people enter into a covenant*, as in 2 Chr. 34, 31, and as לְהַעֲמִיד stands for לַעֲמֹד בָּהּ or for לַעֲמִידָהּ (LXX) in

Ez. 17, 14. — 3. *to stand still, to stop*, of the sun Josh. 10, 13, *to endure, to continue* Ps. 102, 27; Jer. 48, 11; *to abide* Eccles. 2, 9; *to be calm*, of the sea Jon. 1, 15; *to stay*, absol. Ex. 9, 28, or with בְּ of place 2 Kings 15, 20, or with אֶת־, עַל of the person *with* whom one stays Gen. 45, 1; 2 Sam. 20, 11; *to remain like oneself*, בְּעֵינַיִם *in appearance*, of נֶגַע Lev. 13, 5; hence with מִן *to stop from, to desist, to cease* Gen. 29, 35; 2 Kings 4, 6; 13, 18; Gen. 30, 9; *to remain behind*, Dan. 11, 31 *and arms shall remain behind him* (at his command); figuratively *to die*, Dan. 11, 4 וּכְעָמְדוֹ תִּשָּׁבֵר מַלְכוּתוֹ *and at his departure his kingdom will be reduced to ruins.* — 4. *to stand up, to raise oneself*, to speak 2 Chr. 20, 5, to help Is. 47, 13; *to appear*, of a new ruler Dan. 8, 23; *to rise*, of the dead 12, 1; *to appear*, with לְ of a person *for* one, Ezr. 10, 14 *let our rulers appear for the whole congregation* &c.; with עַל *against* a person or thing 1 Chr. 21, 1, 2 Chr. 20, 23, Ezr. 10, 15, עָ׳ עַל־דַּם פְּ׳ Lev. 19, 16 *against the blood* (life) *of one; to place oneself*, with לִפְנֵי of a woman, to give oneself up to unnatural impurity Lev. 18, 23; figur. *to arise, to come*, רֶוַח, הַצָּלָה Esth. 4, 14; מִלְחָמָה 1 Chr. 20, 4. Here too belongs עָ *to arise*, of the creation Ps. 33, 9. Deriv. עֹמֶד, עֶמְדָּה, מַעֲמָד.

Pih. עִמֵּד (not used) *to be strongly extended*, of a pillar, Arab. عمد the same; *to be set up*, of a gallery. Deriv. עַמּוּד.

Hif. הֶעֱמִיד and הַעֲמִיד (*part.* מַעֲמִיד, *fut.* יַעֲמִיד) *caus.* 1. *to set up, to erect*, pillars, 2 Chr. 33, 19, a house 24, 13; *to place*, with בְּ 19, 8, עַל of a place Ezr. 2, 68, and לִפְנֵי of a person Gen. 47, 7; *to set* Ez. 24, 11; *to make firm*, doors Neh. 6, 1; *to appoint, to constitute*, in an office 1 Kings 12, 32; 1 Chr. 6, 16; *to appoint, to establish*, with accus. of the object and dative of the person 2 Chr. 30, 5; 33, 8; *to impart* Ps. 30, 8; *to set forth*, לְחֹק *for a law*, with לְ of the person Ps. 105, 10, also with עַל of the person Neh. 10, 33; *to make stand, to preserve*, a city 1 Kings 15, 4, a dynasty 2 Chr. 9, 8, a man Ex. 9, 16; *to establish*, אֶרֶץ Prov. 29, 4; *to confirm* = קִיֵּם 1 Chr. 35, 2; *to fulfil*, חָזוֹן, namely the event Dan. 11, 14; *to settle, compose*, פָּנִים 2 Kings 8, 11; *to cause to appear* or *arise, to stir up, raise up* Dan. 11, 11; Neh. 6, 7; Ps. 107, 25. In 2 Kings 23, 3 the reading should be וַיַּעֲמֵד (see Kal 2); and in Ez. 17, 14 we should read לַעֲמִידָהּ (inf. Hif.). — 2. A stronger mode of expressing the Kal sense: *to stand continuously, to keep oneself upright* 2 Chr. 18, 34, for which the Hof. is used in 1 Kings 22, 35.

Hof. הָעֳמַד (*part.* מָעֳמָד, *fut.* יָעֳמַד) *to be placed* Lev. 16, 10; *to continue to stand upright* 1 Kings 22, 35. Deriv. מָעֳמָד.

The organic root ע־מד lies also in מַד (מוּד) II., מָד־ה, מַד (מָדַד), מַת (מוּת), מָת־ה &c., where comparisons may be found; Ar. عَمَدَ, and Syr. the same.

עָמַד II. (Kal not used) *intr. to waver*, transposed from מָעַד (which see); hence

Hif. הֶעֱמִיד same as הִמְעִיד *to make waver, to cause to shake*, מָתְנַיִם Ez. 29, 7; comp. Ps. 69, 24. It can be better referred to עָמַד I. and translated *to make rigid, to lame.*

עָמַד III. (not used) *intrans. to be inclined*, to a thing, *to lean*, to a thing, *to turn*, to one side; cogn. in sense צָלַע. From this has arisen the noun-idea *side*, as also the prepositional *at, with.* Identical with the stem is אָנַת (which see), whence has come אֶנֶת, contracted אֵת (אֶת־), prop. *side*, then *with;* Ar. عَنَدَ to incline, to bend, whence عُنْد, عَنْد side, عند *with;* comp. also أَنَتَ to be flexible, غَنَزَ to bend. Deriv.

עִמָּד (from עָמַד III.) *m. side*, then as a preposition *with* (see אֵצֶל, אֶת־), only with the *suff.* ־ִי in עִמָּדִי as another form for עִמִּי with its great variety of meanings: *with me* Gen. 21, 23; 31, 5; Ps. 23, 4; *at my house* Gen. 29, 19 27; Lev. 25, 23; Deut. 5, 28 &c.; *against me* Gen.

20, 9; Job 6, 4; *to me* Gen. 3, 12; 19 19 &c.; Ar. عندى.

עֹמֶד (only with *suff.* עָמְדִי) *m.* a later word for מָקוֹם *a stand, a place*, Dan. 8, 17; Neh. 8, 7; *a platform* 2 Chr. 30, 16.

עֶמְדָּה *f. a domicile*, Mic. 1, 11.

עָמָה (not used) *intr. to unite, to bind together, to join*, ident. in its organic root עָמ־ה with עַם (עָמַם) I. Deriv. עָמִית.

עֻמָּה (*constr.* עֻמַּת, with *suff.* עֻמָּתִי, עֻמָּתָם, *pl.* עֻמּוֹת; from עָמַם I.) *f.* 1. prop. *society, union, neighbourship, companionship, nearness, side;* אֵצֶל (which see), and the modern Hebrew קֹטֶר proceeding from a like fundamental signification. Constr. עֻמַּת as a particle of comparison *like as, similarly to*, prop. in common with, ... כָּל־עֻמַּת שֶׁ Eccles. 5, 15 *altogether as.* But לְ is commonly prefixed, and stands before nouns in various senses, as Ezek. 40, 18 *parallel to the length;* 48, 13 *reaching along with the border; compared with* 42, 7; *along with* 1 Chr. 24, 31; 26, 12; Neh. 12, 24; זֶה לְעֻמַּת־זֶה Eccles. 7, 14 *the one like the other;* לְעֻמָּתָם *like as they*, i. e. at the same time Ez. 1, 21; *beside* 2 Sam. 16, 13; מִלְּעֻמַּת *near to* 1 Kings 7, 20. — 2. (*union, kindred*) *n. p.* of a locality in Asher Josh. 19, 30.

עַמּוּד (from עָמַד I. Pih., *pl.* עַמּוּדִים) *m.* prop. what is extended, set up; hence 1. *a pillar* Ex. 26, 32, Judges 16, 25, of בַּרְזֶל Jer. 1, 18, as a figure of strength; of the seven pillars of Wisdom's house Prov. 9, 1, of those of heaven and earth Job 9, 6; 26, 11; metaphor. of the pillar of cloud and fire Ex. 13, 22; 33, 9. — 2. *an elevated platform* 2 Kings 11, 14; 23, 3 (*Rashi*), for which 2 Chr. 34, 31 has עֹמֶד; perhaps *a scaffold;* mod. Hebrew a column.

עַמּוֹן (*belonging to the people, a countryman* = בֶּן־עַמִּי Gen. 19, 38, out of which it is said to have arisen; perhaps like עָם 4. the epithet of an associate deity) *n. p.* of a son of Lot's Gen. 19, 30-38, born in incestuous intercourse, and the ancestor of the Ammonites 1 Sam. 11, 11, who are commonly called בְּנֵי עַמּוֹן Judges 10, 9 &c.; also standing for the land of the Ammonites Ez. 25, 2-5. The race dwelt east of the trans-jordanic יִזְרְעֶאל, north-east of Moab between the rivers יַבֹּק and אַרְנוֹן Deut. 3, 16; Josh. 12, 2; Judges 11, 13. They lived in enmity with Israel, oppressing at one time the Gileadites, at another all Israel Judges 10, 9; 11, 12 seq. down to the latest times 1 Sam. ch. 11; 2 Sam. ch. 10-12; 2 Chr. ch. 20 and 27; 2 Kings 24, 2; Zeph. 2, 8; Jer. 27, 3; 40, 14; Ez. 25, 1 seq.; Neh. 4, 1 seq.; and the prophets predicted misfortune to them Am. 1, 13; Jer. 49, 1-6; Zeph. 2, 8; Ez. 25, 1 &c. When they perished the Arabs (Saracens) took possession of their land Ez. l. c. See רַבָּה. *Gent. m.* עַמּוֹנִי Deut. 23, 4, *pl.* עַמּוֹנִים = בְּנֵי עַמּוֹן 2, 20, *fem.* עַמּוֹנִית 1 Kings 14, 21, *pl.* עַמּוֹנִיּוֹת 11, 1 and once K'ri עַמֳּנִיּוֹת Neh. 13, 23.

עָמוֹס (*Bearer, Taker upon himself*, viz. Jah is) *n. p. m.* Am. 1, 1; 7, 8 seq.; 8, 2. A derivation from the Coptic (Rosell. 1, 194) must be rejected because of the proper name עֲמַסְיָה.

עָמוֹק (*the Unfathomable, Incomprehensible* viz. Jah is) *n. p. m.* Neh. 12, 7 20.

עַמִּיאֵל (עַמִּי־ the stat. constr. of עָם; *El is an Uniter*) *n. p. m.* Num. 13, 12; 2 Sam. 9, 4; 1 Chron. 3, 5, for which 2 Sam. 11, 3 has אֱלִיעָם; 26, 5. עָם in such compound names is usually taken like the Greek λαός or δῆμος, which are likewise put either as first or last member of the name (Simonis); but the nature of old Hebrew proper names, according to which they form nothing but consecration-exclamations and eulogies, according to the very ancient Semitic view taken of God, leads us to assume, that עָם should be taken simply as an epithet of God = יָה, אֵל (see עָם 4).

עַמִּיהוּד (not *splendid people*, but as in אֲבִיהוּד, אֲחִיהוּד, הוֹדְיָה *God* — as uniter — *is Renown*) *n. p. m.* Num. 1, 10; 34, 20 28; 2 Sam. 13, 37 K'ri; 1 Chr. 9, 4.

עַמִּיזָבָד (*God is Giver;* see אֶלְזָבָד,

זַבְדִּיאֵל, יְהוֹזָבָד &c.) *n. p. m.* 1 Chron. 27, 6.

עַמִּיחוּר (*God is Nobility*) *n. p. m.* 2 Sam. 13, 37 K'tib; see חוּר.

עַמִּינָדָב (*God is the Noble one*) *n. p. m.* Exod. 6, 23; 1 Chr. 6, 7; 15, 10; comp. אֲחִינָדָב, אֲבִינָדָב &c.

עֲמִיקָא (*def. pl.* עֲמִיקָתָא) *Aram. fem. something deep, unfathomable* Dan. 2, 22.

עָמִיר (from עָמַר I.) *m.* same as עֹמֶר, *a bundle, heap* of fallen grain, *swath*, Jer. 9, 22 *like heaps behind the harvest-man;* also *a sheaf* Am. 2, 13; Zech. 12, 6.

עַמִּישַׁדַּי (*God is the Almighty one*) *n. p. m.* Num. 1, 12; comp. צוּרִישַׁדַּי; Latin Salvator, German Heiland, Herr-Gott, *Διοκράτης*.

עָמִית (with *suff.* עֲמִיתוֹ, ־תְךָ, from עָמָה) *fem.* 1. *abstract: fellowship*, Zech. 13, 7 *man of my fellowship*, as a king is called by God, He being also king of Israel; parallel רֵעַ (to be read for רֹעִי). — 2. *concrete: neighbour, fellow-man* Lev. 5, 21; 19, 15.

עָמַל (*fut.* יַעֲמֹל) *intr.* prop. to work, to bear a burden, to lift up heavily; hence *to toil, to labour*, abs. Eccles. 5, 15; once עָ׳ עָמָל to strengthen the idea 1, 3; with בְּ of a thing *to labour upon a thing* 2, 21, *to toil about a thing* Jon. 4, 10; Ps. 127, 1; followed by the inf. constr. and לְ *to endeavour*, Eccles. 8, 17 *for this reason that* (בְּשֶׁל אֲשֶׁר = Aram. בְּדִיל דְּ) *he endeavours to search it out;* with בְּ of the person *to toil for one* Prov. 16, 26. Deriv. עָמֵל, עָמָל.

The Arab. عَمِلَ "to labour, to do, to strive, to toil" is to be compared with עָמַל, and as the former means also *to be vigorous, to be alert*, the fundamental signification can only relate to laborious, enduring work; and therefore עָ׳ cannot be put with אָ־מֵל, קָ־מֵל. Aram. עֲמַל, ܥܡܠ the same.

עָמֵל *adj. m. toiling, labouring*, forming with a personal pronoun the present tense Eccles. 2, 22; 4, 8; 9, 9; *subst. a labourer, workman* Judges 5, 26; Prov. 16, 26 *the eagerness of the labourer is exerted for him;* metaphor. *one sorrowful, wretched* Job 3, 20; 20, 22 *all the hands of the wretched* (עָ׳ collect. and = דַּלִּים 20, 10) *come upon him*, in order to revenge upon him the wrong they have suffered.

עָמָל (*constr.* עֲמַל, with *suff.* עֲמָלִי, עֲמָלוֹ, frequent in Eccles.) *masc.* (*fem.* Eccl. 10, 15) 1. *the act of labouring, toiling, working* Eccles. 1, 3, *work* 2, 10, *deed* 2, 11. — 2. *what is gained by labour* 2, 18 19, *the object of work* 2, 21; Ps. 105, 44. — 3. Metaph. *anything wretched, sorrowful;* hence *toil* Gen. 41, 52; *life-toil, life-sorrow* Job 3, 10; *suffering*, Is. 53, 11 *far from his sufferings*, i. e. free from them; *restlessness, disquiet* Num. 23, 21; *wickedness* Is. 10, 1 = אָוֶן; *misfortune* Ps. 73, 16, *misery* Deut. 26, 7; Job 5, 6 7; Ps. 25, 18, together with לַחַץ, עֳנִי; *sorrow* Jer. 20, 18 coupled with יָגוֹן; *mischief* Job 4, 8; 7, 3; and generally associated with אָוֶן Ps. 10, 7, שָׁוְא Job 15, 35, כַּעַס Ps. 10, 14; hence מְנַחֲמֵי עָמָל Job 16, 2 *sorrow-bringing comforters*, not = הֶבֶל. — 4. (*one Bearing*, viz. El is) *n. p. m.* 1 Chr. 7, 35.

עֲמָלֵק *n. p.* of a primitive Arabian people, called רֵאשִׁית גּוֹיִם Num. 24, 20, in the ethnographical table of Gen. 10, 22 probably contained in לוּד; since many Arabian writers look upon ʿAmlak or ʿAmlik as a primitive people coming through the medium of Laud, which agrees neither with Ishmael nor with Kachtan. As an ancient Semitic people they dwelt, according to the Hebrew accounts, from שׁוּר before Egypt to חֲוִילָה 1 Sam. 15, 7, i. e. in Arabia Petraea and *Heǵas* in the Sinaitic peninsula, united themselves with the Moabites, Ammonites, Midianites and the sons of the East Judges 3, 13; 6, 3 33; 7, 12; and also settled with the Horites on mount שֵׂעִיר 1 Chr. 4, 43; from which mixture with the Horites Amalek is called a grandson of Esau Gen. 36, 12 16; 1 Chr. 1, 36. The Kenites and perhaps also the Kenisites belonged to them

Gen. 15, 19; 1 Sam. 15, 6. Besides, it is observable from many places that the Amalekites dwelt in Palestine also at an early period. In the territory of Ephraim a district and mountain were called עֲמָלֵק Judges 5, 14; 12, 15; and the LXX name the otherwise Aramaean מַעֲכָה east of Jordan 2 Sam. 10, 6 8 Amalek. Their history from Abraham's time till that of Hezekiah is found in separate parts of Scripture Gen. 14, 7; Ex. 17, 8-16; Judges 3, 13; 1 Sam. ch. 15; 27, 8. *The Gentile m.* עֲמָלֵקִי Gen. 14, 7, Judges 12, 15, is a collective.

As to the derivation, the Ar. عَمْلَق, arising from عمق, עָמַק, may be compared with it in the first instance; and it might signify perhaps *inhabitant of the valley*. Thus out of עַמֵּק would arise עַמְלֵק and then עֲמָלֵק. But the stem may also be מָלַק, and ע a letter prefixed; in which case it would be translated *warrior*.

עָמַם I. (not used) *tr.* same as אָמַם *to unite, to bind together, to associate together, to join in one, to collect; intr. to come together, to form into a community;* Ar. عَمَّ the same (= أَمَّ). The stems אָמַ־ה, עָמַ־ה, גַּם I. (גָּמַם) Ar. جَمَّ, אָ־גַם Ar. جمع, חָמַ־ה II. (to חָם, חָמוֹת, חֵמָה 2 and 3, חֲמוּ־ and חֲמִי־ in proper names), חָמַ־א (to חֵמָא, חֶמְאָה, מַחֲמָאָה), כָּם (כּוּם), Ar. كام have the same organic root, and are to be viewed in relation to an extra-Semitic comparison. Deriv. עָם and עַם, עָם, עֻמָּה, the proper name עַמּוֹן, and עָם in proper names.

עָמַם II. (Kal only in resolved forms עֲמָמוּךָ, עֲמָמֻהוּ) *tr.* prop. *to enwrap, to enclose, to embrace, περιέχειν*, like the Ar. غَمَّ, comp. חָמַ־ה I. to embrace, enclose, Ar. حَمَا to protect round about, to debar. Metaphor. 1. *to be superior to, to overtop, to surpass*, Ez. 31, 8 *the cedars do not overtop him*, i. e. are not higher than he; 28, 3 *all secrets have not surpassed thee*, i. e. nothing was too high for thee. Hence a variation in *Holmes's* Sept. expresses it by ὑπεραίρω; and Ben-Sira's (48, 13) πᾶς λόγος οὐχ ὑπερῆρεν αὐτόν may have run thus in Hebrew כָּל־מַדָּע לֹא־עֲמָמֻהוּ. This metaphorical application proceeds from *to embrace*, as περιέχειν Thuc. 8, 105 has the same meaning; comp. عِمَامَة a covering for the head, properly what overtops a thing. — 2. (not used) *to enwrap, to darken*, Aram. עַמְעֵם (redupl.), Ithpe. עִתְעַמַּם the same.

Hof. הוּעַם (*fut.* יוּעַם) *to be darkened, obscured*, of the lustre of gold Lament. 4, 1.

עֲמָמִים *pl.* from עָם which see.

עַמְמִין see Aram. עַם.

עִמָּנוּאֵל (*God with us*) *n. p.* of a son of the prophet Isaiah, so called by his mother symbolically Is. 7, 15; 8, 8; Greek Ἐμμανουήλ (Matth. 1, 23).

עָמַס (once עָמַשׂ Neh. 4, 11; *part.* עֹמֵס, *part. pass.* עָמוּס; *fut.* יַעֲמֹס) *tr. to lift up*, a heavy stone, fig. instead of overcoming obstacles; *to bear*, a burden, hence עֲמוּסוֹת Is. 46, 1 *a load*, of idols; and עֲמֻסִים 46, 3 *those borne* by God (Hos. 11, 3), of Israel; עָמַס עַל without an object *to lift* a load Gen. 44, 13; Is. 46, 1; in a good sense with לְ of the person *to lay upon, to give to, to bestow*, Ps. 68, 20 *God imparts salvation to us*. Deriv. מַעֲמָסָה, the proper names עָמוֹס, עֲמַסְיָה, with שׂ for ס in עֲמָשָׂא, עֲמָשַׂי.

Hif. הֶעֱמִיס *to lift upon, to load*, עֹל כָּבֵד, with עַל of the person 1 Kings 12, 11.

As to the organic root of this stem, עָ־מַס is identical with that in נָשׂ־א (*m* interchanged with *n*). In the Arab. stems connected with it the fig. meaning *difficult* lies; hence عَمِسَ to be difficult, intricate, uncertain, غَمَصَ to be difficult of comprehension.

עמַסְיָה (from עָמַס, *c.* עֲמַס, and יָהּ; *Jah is Bearer*) *n. p. m.* 2 Chr. 17, 16; comp. עָמוֹס.

עַמְעָד (perhaps from עָמוּד with repetition of the first radical, as in יַרְזִיחַ from זָרַח, גַּרְגֵּשׁ from גָּרַשׁ; *a station, a post*) *n. p.* of a city in Asher Josh. 19, 26.

עָמַק (Kal rarely) *intr. to be sunk, low, bent in, deep*, of the ground; metaphor. *to sink*, of movement to a distance, into the depth as it were of the circle of vision, = *to be wide;* fig. *to be unsearchable, unintelligible*, of language; *to be unfathomable, mysterious, concealed*, of ideas Ps. 92, 6. Deriv. עָמֹק, עֲמֻקִּים (fem. עֲמֻקָּה), עֵמֶק, עָמֵק, מַעֲמַקִּים, the proper name עָמוֹק.

Hif. הֶעְמִיק (*part.* מַעֲמִיק, *imp. sing.* הַעֲמֵק) *to make deep*, serving merely to define more precisely the following verb or noun, הַעֲמֵק שְׁאָלָה Is. 7, 11 *make deep, ask*, i. e. ask for a sign from beneath the earth, oppos. to הַגְבִּיהַּ; הֶעְמִיק לָשֶׁבֶת Jer. 49, 8 30 *to sit deep*, i. e. stooped and concealed, so as not to be seen by the enemy; fig. הֶעְמִיק לַסְתִּיר Is. 29, 15 *to hide deep*, i. e. to keep very secret; הֶעֱ׳ הִרְחִיב 30, 33 *to make deep, broad*, i. e. stretched out very wide; הֶעֱ׳ סָרָה 31, 6 *to make the revolt deep*, i. e. wide-stretching.

The organic root עָ־מַק lies also in מַק, מָק, only in another application of it. Arab. عَمُقَ to be deep, wide, transp. معق; Aram. כמס the same.

עָמֹק (*pl. c.* עֲמֻקֵי) *adj. m. unintelligible, unsearchable*, of שְׂפָה Is. 33, 19, = כְּבַד לָשׁוֹן Ez. 3, 5 6, figuratively.

עָמֹק (*pl.* עֲמֻקִּים) *adj. m.*, עֲמֻקָּה (*pl.* עֲמֻקוֹת) *f. deep*, of a pit Prov. 22, 14; 23, 27; of waters 18, 4, a figure of what is difficult to be exhausted (see Eccles. 7, 24); *low, sunk*, of נֶגַע Lev. 13, 3; fig. *mysterious* Job 12, 22 (as a noun); *unsearchable* 11, 8; Ps. 64, 7.

עֵמֶק (with *suff.* עִמְקֶךָ, עִמְקָם, *plur.* עֲמָקִים, with *suff.* עֲמָקֶיהָ) *m. a sunk deep plain* or *wide space, a valley*, into which one descends (יָרַד) Judges 1, 34 and assembles 2 Chr. 20, 26, adapted for plantations of trees, for flowers and for sowing on, or better *a furrowed deep place*, oppos. to גַּל Song of Sol. 2, 1. Job 39, 10, parall. כַּר Ps. 65, 14; adapted also for drawing up an army in battle Job 39, 21; Num. 14, 25; fig. perhaps *an army drawn out in a valley* 1 Chr. 12, 15, if we should not read הָעֲנָקִים for הָעֲמָקִים, as is perceptible from 8, 13 (7, 21), and as one might also read עֲנָקִים with the LXX for עֲמָקִם in Jer. 47, 5, since there is an allusion to גַּת, the home of the giant race (1 Sam. 17, 4, 2 Sam. 21, 22), and the expression appears adapted to Josh. 13, 12 and 2 Sam. 21, 2. — הָעֵמֶק *the plain* Jer. 21, 13 is a poetical periphrasis for Jerusalem, as *the rock of the plain* is applied to Zion, which is also termed *a mountain in the field* 17, 3. Certain valleys or plains denoted by עֵמֶק, were called after localities in their vicinity, or after known persons who acted there, or after natural objects or historical things worthy of notice. Such are: עֵ׳ אַיָּלוֹן Josh. 10, 12, so called from the Levitical city in Dan. עֵ׳ הָאֵלָה (*oak-* or *terebinth-valley*) 1 Sam. 17, 2 19; 21, 10, the name of a place in the neighbourhood of Bethlehem, called so perhaps from a sacred oak. עֵ׳ הַבָּכָא (*valley of the balsam-shrub*) Ps. 84, 7, name of a valley not far from Jerusalem, through which the pilgrims had to pass (Jos. Antt. 7, 4). עֵ׳ בְּרָכָה (*plain of the pond;* בְּרֵכָה = בְּרָכָה, see בְּרָכָה 5 and יְהוֹשָׁפָט 2), name of a place not far from תְּקוֹעַ, now *Bereikût* (Robins. Pal. II. 416) 2 Chr. 20, 26. עֵ׳ בִּגְבִיעוֹן (*valley of Gibeon*) Is. 28, 21, the name of a valley a mile to the north of Jerusalem and the valley of Rephaim, by no means to be identified with that of Ajalon (Josh. 10, 12). עֵ׳ הַמֶּלֶךְ (*king's dale*) Gen. 14, 17, 2 Sam. 18, 18, also termed עֵ׳ שָׁוֵה, where childless Absalom set up a monument to himself. It was situated in the neighbourhood of Jerusalem (*Joseph.*), towards the Dead Sea (Gen. l. c.), and may have been part of a valley through which the Kedron

flows into the Dead Sea; identical with עֵ׳ יְהוֹשָׁפָט. עֵ׳ חֶבְרוֹן (*valley near Hebron*) Gen. 37, 14, on which see *Robinson*, Pal. II. p. 370. III. p. 194. יִזְרְעֶאל (*plain of Jezreel*) see יִזְרְעֶאל. עֵ׳ קְצִיץ (*plain of the border*) Josh. 18, 21 is the name of a city in Benjamin. עֵ׳ סֻכּוֹת (*plain at Succoth*) Ps. 60, 8, name of a valley in Gad beyond the Jordan, where foreign settlers came in after the exile. עֵ׳ רְפָאִים (*valley of the giants*) Josh. 15, 8; 18, 16; 2 Sam. 5, 18 22, the name of a vale in a north-western direction from Jerusalem, see רְפָאִים. עֵ׳ הַשִּׂדִּים see שִׂדִּים. עֵ׳ יְהוֹשָׁפָט see יְהוֹשָׁפָט 2. עֵ׳ שָׁוֵה see שָׁוֵה and יְהוֹשָׁפָט. עֵ׳ הֶחָרוּץ see חָרוּץ and יְהוֹשָׁפָט.

עֹמֶק *m. depth*, oppos. רוּם Prov. 25, 3.

עָמַר I. (Kal not used) *tr.* 1. *to knot, to bind, to string together*, sheaves; metaphor. *to join, to collect, to heap together;* identical in its organic root עָ־מַר with that in כָּ־מַר, חָ־מַר III., Targ. קְ־מַר (hence קַמְרָא, קוּמְרָא, קְמוֹר); Ar. غَمَرَ prop. the same, whence the noun غَمْر, غَمِير a heap of waters, abyss, and also a mass of men, an army, a heap of grain. Deriv. עֹמֶר 1 and עָמִיר. — 2. *to exchange, to negotiate, to traffic*, as in the case of עָזַב (to עִזָּבוֹן) and עָרַב (to מַעֲרַב 1) proceeding from the fundamental signification *to bind*, by which signification the *Hithp.* in Deut. 21, 14 and 24, 7 is explained by Onkelos, Peshito and Samar. — 3. (not used) *to attach oneself to, to devote oneself to*, a religious worship; hence *to worship*. Ar. عمر the same. Derivat. (perhaps) the proper name עָמְרִי.

Pih. עִמֵּר (*part.* מְעַמֵּר) *to bind*, sheaves, Ps. 129, 7 *and the sheaf-binder* (fills) *his bosom.*

עָמַר II. (Kal not used) *tr.* according to tradition and the old interpreters (*Talmud, Mose ha-Darshan, Saadia, Rashi, Kimchi* and others) of the same meaning as עָבַד, Aram. פְּלַח, *to labour, to do service*, so that the Hithp. is explained by הִשְׁתַּעְבֵּד, הִשְׁתַּמֵּשׁ. Better, *to oppress, to maltreat violently, to crush down*, as the Samar. עֲמַר stands for the Hebrew כָּבַשׁ; Ar. intr. عَمِرَ to be hard, rough, and عَمُرَ to be hateful, hostile; identical in its organic root with that in מָאַר intr. to be violent, excited, angry, transit. to provoke, to stir up, מָר־ה I., מַר (מָרַר) II., where the fundamental signific. passes over into *to injure, to treat with harshness* or *violence, to maltreat.* Deriv. perhaps the proper name עַמְרָם.

Hithp. הִתְעַמֵּר (*fut.* יִתְעַמֵּר) *to shew oneself harsh* or *rough*, with בְּ of the person *against* one Deut. 21, 14; 24, 7 (LXX).

עָמַר III. (not used) *tr. to cut into*, metaphor. *to measure out to, to distribute to;* deriv. עֹמֶר 2, and the proper names עָמְרִי, עֲמֹרָה.

עֶמֶר a ground-form to the proper name עַמְרָם which see.

עֹמֶר (*pl.* עֳמָרִים) *m.* 1. (from עָמַר I.) *a bundle of ears of corn, a sheaf* Deut. 24, 19; Ruth 2, 7 15; נָשָׂא ע׳ *to carry sheaves*, in the service of the possessors Job 24, 10; and here belongs ע׳ Lev. 23, 10-15, which was presented as a heave-offering; Targ. עוּמַר, Ar. غَمْر, أَغْمَار the same (in the Arabic version Ps. 129, 7; Hos. 8, 7), and the same is עָמִיר (which see). Deriv. perhaps עִמֵּר (to עָמַר I.) as a denom. — 2. the name of a measure of dry goods, the tenth part of an אֵפָה Ex. 16, 36, e. g. for grain 16, 16 22 32 33; elsewhere עִשָּׂרוֹן (LXX γομόρ). This meaning may either be derived from עָמַר I. *to join, to collect, to heap together*, so that עֹמֶר would be = חֹמֶר (from חָמַר III.) in its fundamental signification; or from עָמַר *to measure* or *distribute to*, whose organic root עָ־מַר is ident. with that in μείρειν, μερ-ίζειν, Latin mer-ere &c. (*Fürst*, Conc. s. v.). Better from עָמַר III. *to deepen* or *hollow out*, בַּת, כֹּר, קַב having proceeded from similar fundamental senses; and the organic root would be

עָ־מַר, whence Ar. غُمَر a cup. — 3. For the proper name עָמְרִי, see the word itself.

עֲמַר (*def.* Targ. עַמְרָא) *Aram. m.* = Hebr. צֶמֶר *wool* Dan. 7, 9; comp. אִמַּר.

עֲמֹרָה (*rent, fissure, incision in the earth*, from עָמַר III.) *n. p.* of one of the four cities in the vale of Siddim, which was submerged, the Dead Sea rising over it Gen. 10, 19; 14, 2 8; Deut. 29, 22; usually mentioned with סְדֹם Gen. 13, 10; 14, 10; 18, 20. The downfall of both Is. 1, 9 as well as their moral corruption Jer. 23, 14 stand forth as examples. LXX Γόμοῤῥα.

עָמְרִי (abridged from עָמְרִיָּה *Jah is Apportionment*, i. e. *Apportioner;* עֹמֶר probably from עָמַר III.; comp. חֶלְקִי from חִלְקִיָּה with a like meaning; according to others from עָמַר I., so that it denotes *worship of Jah*) *n. p. m.* 1 Kings 16, 16 (Mic. 6, 16), LXX Ἄμβρι; 1 Chr. 7, 8; 9, 4; 27, 18.

עַמְרָם (either from עָם 4 and רָם, conseq. appell. *God* [עָם] *is the Elevated*, similar to אֲדֹרָם, אֲדֹנִירָם, אַבְרָם, אֲבִירָם, אֲחִירָם, מַלְכִּירָם, יוֹרָם, יהוֹרָם see page 12; or from עָמַר II. with the formative syllable ־ָם *Ruler, Compeller*) *n. p. m.* Ex. 6, 18; *patr.* עַמְרָמִי Num. 3, 27; Ezr. 10, 34.

עָמֵשׁ (not used) *intr. to be firm, strong, powerful, vigorous, prepared to strike, valiant;* ident. with חָמֵשׁ, Arab. حَمِسَ. Deriv. עָמָשׁ (*c.* עֲמַשׁ).

עָמַשׁ (not used) *intr.* same as עָמַס (which see), which occurs for it once Neh. 4, 11. But the meaning *to speak in a way hard to be understood, to speak intricately, obscurely*, like the Ar. غَمَصَ, may have already existed in the old Hebrew, since tradition explains the proper name עָמוֹס in that manner (*Carpzov.* introd. in V. T. III. p. 314). Deriv. עֲמָשָׂא, עֲמָשַׂי.

עָמָשׁ (*c.* עֲמַשׁ) *m. one valiant, equipped, a warrior, a hero;* only in the proper name עֲמַשְׁסִי which see.

עֲמָשָׂא (same as עָמוֹס) *n. p. m.* 2 Sam. 17, 25; 2 Chr. 28, 12.

עֲמָשַׂי (same as עָמוֹס) *n. p. m.* 1 Chr. 6, 10; 15, 24; 2 Chr. 29, 12.

עֲמַשְׁסַי (moulded together out of עֲמַשׁ שְׁסַי, so that עֲמַשׁ is a stat. constr. of עָמָשׁ and שְׁסַי abstr. from שָׁסָה, conseq. *hero of the acquisition of booty*, i. e. booty-making hero) *n. p. m.* Neh. 11, 13.

עָנַב (not used) *intr. to be thick, round, hill-shaped, arched*, Ar. عَنَبَ the same, hence عِنَاب rotundus; ident. in its organic root עָ־נַב with that in נָף III., Ar. نَاب, אָ־נַף I., נָב־ָה I., נָב II., נָפ־ָה. In like manner the Arab. عبب, حب berry, appears to proceed from the verb حَبَّ, عَبَّ with a similar fundamental signification. Deriv. עֵנָב, עֵנֶב, the proper names עֲנָב, עָנוּב and

עֲנָב (*hill*) *n. p.* of a city in the mountains of Judah Jos. 11, 21, for which 15, 50 has עֲנָב; Ar. at the present day عَنَاب (*Robins.* II. 194. 195).

עֵנָב (*pl.* עֲנָבִים, *c.* עִנְּבִי with Dagesh dirimens, with *suff.* עֲנָבֵמוֹ) *m. a ripe grape*, Is. 5, 4, prop. a round berry Num. 13, 20; which was eaten dried or fresh Num. 6, 3, and out of which wine was pressed Am. 9, 13, Neh. 13, 15 (called also דַּם עֲנָבִים Gen. 49, 11); or a prepared liquor Num. 6, 3; or a sort of cake baked Hos. 3, 1; עֲנָבִים בַּמִּדְבָּר 9, 10 *wild grapes;* עִנְּבֵי נְזִירִים Lev. 25, 5 *uncut, untouched grapes*, of a vinestock. Targ. עֲנַב, also Talm. עֲנָבָה berries generally; Arab. عِنَاب the same. See אֶשְׁכֹּל.

עֵנֶב (only with *suff.* עַנְבְּכֶם) *m.* same as עֵנָב; see עֶנֶף.

עָנַג (Kal not used) *intr.* prop. *to be soft, flexible, pliant;* metaphor. *to be tender, weakly, languishing, pleasure-loving;* Ar. غَنِجَ to coquet, transp. خَنَعَ to be voluptuous; ident. in its organic root עָ־נַג with that in דָּ־נַג, פָּ־נַק. Derivat. עָנֹג, עֹנֶג, תַּעֲנוּג.

Puh. עֻנַּג (*part.* מְעֻנָּג) *to be delicate, tender, luxurious* Jer. 6, 2.

Hithp. הִתְעַנֵּג (*fut.* יִתְעַנַּג) *to delight oneself* (in copious enjoyment), *to enjoy in luxury*, with בְּ *wherein* Is. 55, 2; *to be delicate* Deut. 28, 56; *to rejoice in* (עַל), for example שַׁדַּי Job 22, 26, יי Is. 58, 14, רֹב שָׁלוֹם Ps. 37, 11; *to make merry over*, with עַל Is. 57, 4; *to be nourished abundantly with*, with מִן 66, 11.

עָנֹג *adj. m.*, עֲנֻגָּה *f. delicate, effeminate*, cognate in sense with רַךְ Deut. 28, 54; Is. 47, 1.

עֹנֶג *masc. delight, pleasure, enjoyment, satisfaction* Is. 13, 22; *joy* 58, 13.

עָנַד (*imper.* with *suff.* עָנְדֵם, *fut.* יֶעֱנֹד) *tr. to bind, to lace*, with accusat. of the object Job 31, 36, and עַל of the place Prov. 6, 21; Talm. עָנַד the same, whence the noun עִנּוּד, comp. עָמַד belonging to עִמָּד, Ar. عَنَدَ to the prepos. عِنْدَ (with). The organic root עָ־נַד is also perhaps in בָּ־נַט, גָּ־נַז 3.

עָנָה I. (*fut.* יַעֲנֶה) *tr.* prop. to turn; hence 1. *to reply, answer*, a question (= הֵשִׁיב), with accusat. of the thing 1 Kings 18, 21; Prov. 18, 23; Jer. 23, 35; Mic. 6, 5; but also with the accus. of the person, whom one answers Song of Sol. 5, 6, Jer. 23, 37, especially if the speaking to or calling upon be expressed by דִּבֶּר Prov. l. c., קָרָא Song of Sol. 5, 6, שִׁוַּע אֶל Job 30, 20, צָעַק אֶל Is. 46, 7, שָׁאַל בְּ 1 Sam. 28, 6. Elsewhere it is made fuller by אָמַר Deut. 21, 7, דִּבֶּר 1 Kings 12, 7. With עוּר III, 3 (which see) in עֵר וְעֹנֶה Mal. 2, 12 *the caller and answerer*, i. e. all living. Farther: *to answer*, with the accusat. Job 40, 2; of God, *to hear* 2 Sam. 22, 42, Ps. 118, 21, once *to hear and deliver*, without an object Hos. 14, 9; *to reply to a summons* (to judgment), i. e. *to appear, to present oneself* (opposite קָרָא in jus vocare) Job 9, 16; *to announce, to reveal*, by prophetic utterances Jer. 23, 35; Mic. 6, 3; *to declare* (as an answer), of God Gen. 41, 16; 1 Sam. 9, 17; *to make a sentence*, of a judge Ex. 23, 2. Fig. *to procure* Eccles. 10, 19, *to accomplish* (a hope), i. e. to hear Hos. 2, 23, *to comply with* ib. (comp. Arab. جاب), of the earth by its springing forth. Accordingly metaphor. *to sing an alternate song* or *in alternate choir* 1 Sam. 18, 7, Ezr. 3, 11, *to sing to*, in alternate choir, with לְ of the person 1 Sam. 21, 12; 29, 5; Ps. 147, 7, but always *to sing in reply*, not *to sing* merely; though the Arab. غنى, Syr. ܥܢܝ, Targ. עֲנִי is used of singing generally, and the Latin *can*-ere, old high German *han* &c. may be easily compared. — 2. *to begin to cry, to shout* Is. 13, 22; עָ׳ עַל *to raise a cry over one* Jer. 51, 14, absol. Num. 21, 17; *to begin to speak*, with אָמַר following as a supplement Deut. 21, 7; 26, 5; Job 3, 2; *to announce* Is. 21, 9; Zech. 1, 11. Comp. on this meaning generally עֲנָא in Daniel, and ἀποκρίνομαι in the New Testament. In Ethiopic also one verb is used for answering and beginning (to speak). — 3. in judicial style, *to testify, to attest, bear witness*, with בְּ of a person *for* one (doubtful) Gen. 30, 20, 1 Sam. 12, 3, or more frequently *against* one 2 Sam. 1, 16; Num. 35, 30; Deut. 19, 18; fully עָנָה עֵד בְּ Ex. 20, 16 and generally the same as הֵעִיד בְּ; עָ׳ בִּפְנֵי פְ׳ Job 16, 8 and אֶל־פָּנִים are stronger, as בֵּרֵךְ 2, 5 is stronger than בֵּרֵךְ בְּ; with accus. of the object Deut. 19, 16 18. The fundamental idea of this sense is clear from Ex. 23, 2, where עָנָה עַל־רִיב means *to testify in a cause*, prop. to answer the judge. — 4. (not used) like סָבַב *to effect, to aim at, to intend, to occasion, to cause*, proceeding from the fundamental signification *to turn*. — 5. (not used) *to transact, to do, to carry on*, proceeding from the idea of turning, as in עָלַל. Deriv. יַעַן (if not from יָעַן 2), עִנְיָן, מַעַן, מַעֲנֶה, עֲנוֹת, the proper names יַעֲנַי, עֲנָיָה, עֲנָת, יַעַן, and perhaps also the stem יָעַן with its derivatives יָעֵן, יַעֲנָה.

Nif. נַעֲנָה (*part.* נַעֲנֶה, *fut.* יֵעָנֶה) *to be answered, replied to*, with accusat. of the person Job 11, 2; *to be heard* 19, 7; Prov. 21, 13; *to answer*, coinciding with Kal, with לְ of the person Ez. 14, 4 7

(LXX, Vulg.), analogous to נִמְצָא, נִדְרַשׁ, נֶעְתַּר; *to agree to* Is. 53, 7.

Pih. עִנָּה (*imp.* עַנֵּה, *pl.* עַנּוּ) *to strike up*, a singing match Ex. 32, 18, *to sing alternately* Is. 27, 2. Deriv. perhaps עַנּוֹת.

Hif. הֶעֱנָה (only *part.* מַעֲנֶה, *fut.* יַעֲנֶה) *to grant*, with בְּ Eccles. 5, 19 *since God grants him the joy of his heart;* but better (like עָנָה בְּ׳) *since God witnesses to the joy of his heart.* יַעֲנֶה Eccles. 10, 19 is Kal (which see). See also מַעֲנֶה.

The fundamental signification of the stem is *to turn*, *to wind*, *to turn to*, *to turn back*, which is applied 1. *to answering* or *replying*, like פְּנָא, ܦܢܐ (comp. פָּנָה) and הֵשִׁיב. Another development of the fundament. signif. is — 2. *to repeat*, *to alternate*, *to respond*; and the meanings *to sing responsively* or *alternately*, *to attest*, *to call in reply* &c. attach themselves closely in the first instance to, *to reply;* as in the Arab. جَابَ the meanings *to hear*, *grant*, *correspond to*, *to pledge*, are developed out of *to answer*. Then belongs to this head — 3. *to aim at*, *intend*, as in סָבַב, פָּנָה, שׁוּב, גָּלַל, אוּד the fundamental signification *to turn* is unfolded in the same direction. Lastly — 4. the conception *to act*, *carry on*, *do*, proceeds from *turning*, as in עָלַל and כָּלָה. In Arabic the corresponding stem is عَنَى (to aim at, to declare &c.), but for the meaning to sing &c. غنى stands; so that one might be easily induced to assume here an עָנָה III. (see יָעַן).

עָנָה II. (*inf. constr.* עֲנוֹת, *fut.* יַעֲנֶה) *intr.* 1. *to be low*, *sunk*, of the ground, as is apparent from מַעֲנָה and מַעֲנִית. — 2. Transferred to persons: *to be bowed down*, *oppressed;* hence *to be* or *become suppressed*, of a triumphal song (זְמִיר) Is. 25, 5; *to be faint-hearted*, *dispirited*, with מִן *on account of* one 31, 4, parall. to חָתַת; *to be bowed*, *unfortunate*, *miserable* Ps. 116, 10; 119, 67; יַעֲנוּ Zech. 10, 2 *they will lead a miserable life*, as slaves, comp. עָנִי (Is. 48, 10); *to be vexed*, *to be in toil*, *to carry on toilsomely* Eccles. 1, 13, with an assonance to עִנְיָן (from עָנָה I.). Also in derivatives: *to grieve*, *to fast;* figur. in derivatives: *to be humble*, *piously-patient*, *meek*, *mild;* *to be miserable*, *suffering*, *unfortunate*, *helpless* &c.; Ar. عَنَى to be troubled about a thing, to trouble oneself, to be troublesome; عَنَا to be bowed down, oppressed. Derivat. עָנִי, עֲנוּת, עֲנָוָה, עַנְוָה, עָנָו (fem. עֲנִיָּה), עֳנִי, מַעֲנָה, מַעֲנִית, תַּעֲנִית, perhaps the proper names עֲנָתוֹת, עֲנוֹת, עֲנָת.

Nif. נַעֲנָה (*part. m.* נַעֲנֶה, *f.* נַעֲנָה, *inf. constr.* הֵעָנוֹת, but with לְ לֵעָנוֹת) *to be tormented*, *oppressed* Is. 53, 7, נֶפֶשׁ נַעֲנָה 58, 10 *the bowed soul; to be afflicted* Ps. 119, 107; reflexive *to humble oneself* Ex. 10, 3.

Pih. עִנָּה (*part.* מְעַנֶּה, *inf. abs.* עַנֵּה, *constr.* עַנּוֹת, *fut.* יְעַנֶּה) *to oppress*, by imposing heavy labour, *to treat hardly* Gen. 15, 13, along with עָבַד; with בִּסְבָלָה Ex. 1, 11, or coupled with נָתַן עֲבוֹדָה קָשָׁה עַל Deut. 26, 6; generally *to oppress*, *to tread down*, of enemies Is. 60, 14; Zeph. 3, 19; *to weaken*, *to make faint*, כֹּחַ Ps. 102, 24; *to maltreat* Lament. 3, 33, to which what is related in 24-36 belongs; metaphor. a) עִ׳ אִשָּׁה *to humble*, *to have intercourse with by force*, a woman Gen. 34, 2; Ez. 22, 10 11; Lament. 5, 11; especially applied to whoredom. b) עִ׳ נֶפֶשׁ, *to afflict the soul*, i. e. *to chastise* or *punish oneself*, hence *to fast* Lev. 16, 29, Is. 58, 3, fully עִ׳ נֶפֶשׁ בַּצּוֹם Ps. 35, 13, as also in Ben-Sira 2, 17, Judith 4, 9. On the contrary עִנִּיתָ Ps. 88, 8 does not belong here, but stands rather in the sense of צִוִּיתָ, or we should read the latter instead (see מִשְׁבָּר). For לֹא־יְעַנֶּה Job 37, 23 we should probably read with the LXX, Vulg. and mss. לֹא־יַעֲנֶה (*he does not respond*, give account).

Puh. עֻנָּה (*part.* מְעֻנֶּה, *inf. constr.* עֻנּוֹת, *fut.* יְעֻנֶּה) *to be tormented*, *maltreated* Is. 53, 4, *to be humbled* (by suffering) Ps. 119, 71; *inf. constr.* עֻנּוֹת *the being afflicted*, *labour*, *toil* 132, 1; *to fast* Lev. 23, 29.

Hif. הֶעֱנָה (*fut.* יַעֲנֶה) *to humble* 1 Kings 8, 35 (LXX, Vulg.); 2 Chr. 6, 26; *to op-*

press, enemies Ps. 55, 20; on the contrary מְעַנֶּה Eccles. 5, 19 belongs to עָנָה I.

Hithp. הִתְעַנֶּה (*inf.* הִתְעַנּוֹת, *fut.* יִתְעַנֶּה) *to be afflicted, to suffer, endure*, 1 Kings 2, 26, with מִן *on account of* a thing Ps. 107, 17; *to bow* or *submit oneself*, with לִפְנֵי יי Dan. 10, 12 or פִּי תַּחַת יָד Gen. 16, 9.

The stem is connected with אָנָה II., חָנָה I. and פָּנָע, חָן, where the same fundamental signification appears.

עָנָה or עָנָא I. (3 *fem.* עָנַת, 3 *plur.* עָנוֹ, *part.* עָנֵה, *pl.* עָנִין) *Aram. intr.* and same as Hebrew עָנָה I. *to answer* Dan. 2, 7 10, *to reply to*, supplemented by אֲמַר 5, 10, with ל of the person 3, 9; Syr. ܥܢܐ.

עָנָה or עָנָא II. (*part. pass. m.* עָנֵי, *pl.* עָנִין, in the Targ. עַנְיִין) *Aram. tr. to bow, to oppress; part. pass. pl.* Dan. 4, 24 *afflicted ones*, same as עֲנִיִּים; Syr. ܥܢܐ the same.

עֲנָה (*the hearing, granting*, viz. is with El; from עָנָה I.) 1. *n. p. m.* of a son of שֵׂעִיר, and hence of an Edomite race Gen. 36, 20 29. — 2. *n. p. m.* of a grandson of שֵׂעִיר, whose father was צִבְעוֹן and his daughter אָהֳלִיבָמָה, who is also called בַּת־צִבְעוֹן 36, 2 14, thus named after father and grand-father (the LXX and Samar. read בֶּן for בַּת, to make the verse plainer); then also the *proper name* of a tribe 36, 24.

עָנִי (once K'ri עַנְיוּ, like דַּבְּיוּ from דָּבָה; *pl.* עֲנִיִּים, *constr.* עַנְיֵי; prop. *part. pass.* of עָנָה II. developed out of עָנוּי = עָנְיִי; עָנְיִי and עָנִי sometimes interchanging) *m. an oppressed, suffering, wretched one* Psalm 9, 13; 10, 12; Prov. 3, 34; 14, 21 (in 16, 19 K'tib עֲנִיִּים stands for it; the reverse is the case in Is. 32, 7, Ps. 9, 19, so that both forms properly speaking interchange); *a pious, patient one* Ps. 22, 27; 76, 10; *a humble one* Num. 12, 3; in short in all the various significations of the verb. Aram. עַנְיָן, עַנְוְתָן, ܥܢܝܢ the same.

עָנוֹב (*a strong one*; see עָנָב) *n. p. m.* 1 Chr. 4, 8.

עַנְוָה *fem.* 1. (from עָנָה II.) *humility, modesty*, Prov. 15, 33; 18, 12, coupled with יִרְאַת יי 22, 4 and = עֲנָק Zeph. 2, 3. — 2. (from עָנָה I.) *hearing, granting, help* Ps. 18, 36, perhaps *mildness, clemency;* in 2 Sam. 22, 36 עֲלֻתֶךָ stands for עֲנוּתֶךָ; see עֲנוּת 2.

עֲנָוָה *f.* the same Ps. 45, 5, where ו copulative before עֲנָק has probably been omitted.

עֲנוֹק *m.* same as עֲנָק *a giant*, Josh. 21, 11. The progenitor of the giant-race may have been called אֲרִבַּע = אַרְבַּע.

עֲנוּת (prop. inf. constr. Kal of עָנָה I.) *f.* 1. *a cry, alternate song, rejoicing*, more exactly described by חֲלוּשָׁה, גְּבוּרָה Ex. 32, 18. — 2. *a hearing, granting*, 2 Sam. 22, 36, if we should not read עֲנְוָתֶךָ. — 3. (perhaps from עָנָה II.; *low country*) coupled only with בֵּית, as a proper name Josh. 15, 59. See בֵּית.

עַנּוֹת (*infin. Pih.* of עָנָה I.) *f. shouting* Ex. 32, 18. לְעַנּוֹת in the superscription of Ps. 88, 1 is difficult. The LXX and Vulg. translate *for answer* (perhaps *mutual singing*); more correctly *an alternate song* (comp. לְתוֹדָה Ps. 100, 1 *a song of praise*).

עֲנוּת (after the form גְּלוּת, *constr.* עֲנוּת, from עָנָה II.) *f. solicitude, sorrow, affliction*, of the עָנִי Ps. 22, 25; not *cry* (LXX, Vulg.).

עֲנוּת (prop. *inf. Puh.* of עָנָה II.) *f. trouble, sorrow* Ps. 132, 1.

עָנַג (not used) a stem adopted for עָנַז, Phenic. עז (pl. עזים), fem. עזא, but which should be derived from עָזַז (which see).

עָנִי (*pl.* עֲנִיִּים, sometimes interchanged with עֲנָיִים, *constr.* עַנְיֵי, with *suff.* עֲנִיֶּיךָ) *adj. m.*, עֲנִיָּה (according to some) *fem.* properly *bowed, oppressed*, thence *poor, helpless*, as an *adject.* to אִישׁ Deut. 24, 12, עַם 2 Sam. 22, 28, but commonly a *subst. a poor, needy, forsaken, suffering one* Job 24, 9, coupled with אֶבְיוֹן Ps.

37, 14, רָשׁ 82, 3, דַּל Zeph. 3, 12, גֵּר Lev. 19, 10, כֹּאֵב Ps. 69, 30, יָחִיד (solitary) 25, 16; *a peaceful, meek, patient one* = עָנָו Zech. 9, 9, *an oppressed one* Is. 3, 14, *a banished one* 58, 7, *a disquieted one* 14, 32, *a pious, innocent one* Ps. 22, 25, along with נְכֵה רוּחַ Is. 66, 2; עֲנִיֵּי הָעָם Ps. 72, 4, עֲנִיֵּי יי׳ 74, 19 spoken of Israel; used generally in all the various meanings of the verb. — As to עֲנִיָּה Is. 10, 30, we may either take it as a fem. of עָנִי (Vulg.); or rather translate it with the Syr. *to call in response, to re-echo*, which suits the parallelism צָהַל קוֹל, הִקְשִׁיב; accordingly it should be written עֹנִיָּה, as a participle feminine.

עֳנִי (in pause עֹנִי, with *suff.* עָנְיִי, עָנְיוֹ) *m. oppression, affliction, misery*, Ex. 3, 7 17; *servitude, bondage* Gen. 16, 11; 31, 42; *suffering, misfortune* Job 10, 15; 30, 16; לֶחֶם עֳנִי Deut. 16, 3 *bread of poverty*, i. e. poor bread, of מַצּוֹת; בְּנֵי עֳנִי Prov. 31, 5 = עֲנִיִּים *the wretched.*

עֻנִּי (out of עֻנִּיָּה *hearing is with Jah*) *n. p. m.* 1 Chr. 15, 18 20.

עֲנָיָה (*Jah is Hearer*) *n. p. m.* Neh. 8, 4.

עָנָיו Num. 12, 3 K'ri for עָנָו which see.

עָנִים (from עוּן III.; *springs*) *n. p.* of a city in Judah Josh. 15, 50; comp. עָנֵם and עֵינַיִם whence this עָנִים has arisen.

עִנְיָן (from עָנָה I., *constr.* עִנְיַן, with *suff.* עִנְיָנוֹ; only in Ecclesiastes) *masc. business, employment, work*, Eccles. 1, 13 *a business of fruitlesness* or *nothingness* (רַע, afterwards explained by רְעוּת רוּחַ); *travail* 2, 26; *activity* 3, 10; רֹב עִנְיָן 5, 2 *a multitude of business*, i. e. *much ado*, consisting of inconsiderate, hasty speaking, parall. רֹב דְּבָרִים; *doing, subject of doing*, i. e. *a thing*, = מַעֲשֶׂה in the widest sense 5, 13; כַּעַס עִנְיָנוֹ 2, 23 *vexation is his employment*, i. e. he has nothing to do but to vex himself, comp. Ps. 42, 4. In modern Hebrew the applications of עִנְיָן are very numerous, *object, contents, signification, statement* &c.

עָנַךְ (not used) *intrans.* same as אָנַךְ (which see) *to be pointed, battlement-like*, of a locality; according to others like the Arab. عنك to be high, difficult of access. Deriv. the proper name תַּעְנָךְ, תַּעֲנָךְ and תַּעֲנַךְ; perhaps עָנֵךְ.

עָנֵךְ see עָנֵר.

עָנֵם (not used) *intr. to be hard, firm*, like חָנֵם, צָנֵם (which see), Arab. صَنِمَ, קָנֵם (to קִנָּמוֹן) &c.; comp. the farther explanation under חָנֵם. Deriv. עָנֵם in the proper name עֲנַמֶּלֶךְ, and perhaps too עָנָם in עֲנָמִים.

עָנֵם 1. (contracted from עָנַיִם out of עוּן III.; *double fountain;* comp. עֵינַיִם, עָנִים) *n. p.* of a city in Issachar 1 Chr. 6, 58; for which Josh. 19, 21 and 21, 29 has עֵין־גַּנִּים. — 2. (*constr.* עֲנַם, in the compound proper name עֲנַמֶּלֶךְ) *m. rock, safe retreat*, like חָנֵם belonging to חֲנַמְאֵל and חֲנָמַל; comp. עֲנַמֶּלֶךְ and perhaps עֲנָמִים.

עֲנַמְאֶסֶר see עֲנַמֶּלֶךְ.

עֲנָמִים (from the Aram. sing. עָנֵם, or from עָנָם; the cod. Samar. has עֵינָמִים; the LXX read עֲנֶמֶתַיִם or עֵינֶמֶתַיִם, or they have explained it so) *n. p.* of an Egyptian district, and also of a tribe dwelling there Gen. 10, 13; 1 Chr. 1, 11. As a territory it has been understood of northern Egypt, in Egyptian *tsa-* or *sanemhet*, said to mean *north country.* This coincides pretty much with the orthography of it in the LXX.

עֲנַמֶּלֶךְ (contracted from עָנֵם, *constr.* עֲנַם, and מֶלֶךְ; מֶלֶךְ in proper names is a name of the supreme deity [see מָלַךְ], and עָנֵם means *rock, safe retreat*, like חָנֵם; so that עֲנַמֶּלֶךְ should be taken like חֲנַמְאֵל, אֶבֶן יִשְׂרָאֵל or צוּר יי׳) *n. p.* of one of the highest deities of the Sepharites (סְפָרִים) 2 Kings 17, 31, like אַדְרַמֶּלֶךְ of the Sepharvites. The first part of the name is also found in the proper name עֲנַמְאֶסֶר Ἐνεμεσσάρ Tob. 1, 2 13 15 16, where אֶסֶר is a special name of deity.

עָנַן (Kal not used) *trans.* 1. *to cover about, to veil around*, of a thick cloud, as עָנָב belonging to the noun עָב proceeds from the idea of covering; Arab. عما a cloud from عَمَى to cover or wrap about, غَفَارٌ a cloud from غَفَرَ to cover. Accordingly the stem is connected with גָּנַן, Arab. جَنَّ, كَنَّ to hedge about, to protect or cover round about, גָּן (belonging to the proper name גּוֹיְנִי) to veil about. Deriv. עָנָן, עֲנָנָה, denom. עִנֵּן. — 2. Figur. *to screen* or *protect round about*, as in the case of גָּנַן. Deriv. the proper names עֲנַנְיָה, עֲנַנְיָהוּ. — 3. *to practise enchantment*, prop. *to act secretly, covertly, stealthily* (comp. לָהַט II.), or *to speak covertly, secretly*, of soothsayers and conjurers; without any reason for comparing עָנַן with the Arab. غَنَّ (to hum). Deriv. עֲנָנָה.

Pih. I. עִנֵּן see עָנַן, of which it is a denominative.

Pih. II. עוֹנֵן (*part.* מְעוֹנֵן and without Mem עוֹנֵן, *pl.* מְעֹנְנִים and עוֹנְנִים; *fut.* יְעוֹנֵן) generally *to practise magic, to divine*, along with נִחֵשׁ Lev. 19, 26, כִּשֵּׁף and קָסַם Deut. 18, 10; a peculiar sort of soothsaying, which was reputed to be heathenish, together with נְבִיאֵי שֶׁקֶר and חַלֹּמוֹת Jer. 27, 9, and was indigenous among the Philistines. In the Talmud it is put along with the modern Hebrew עוֹנָה *time*, and translated the selecting of *time* or days; according to *Ibn Esra*, *to view the clouds*, a denom. from עָנָן; according to the Targ. and Vulg. from עַיִן either *to look, see, spy*, for signs, like augurari, or to look with evil eye, Ar. عَانَ; or lastly *to deceive the eyes* (Targ.), i. e. to confuse the mind; according to the LXX connected with עָנָה I. or rather with the Ar. غَنَّ (to hum, to whisper, to utter sounds), therefore *to practise soothsaying* by voice, tone and speech, or *to give oracles*. But it is better to set out with the fundamental signification *to cover, to wrap up* (see Kal). Deriv. מְעֹנְנִים and the proper name אֵלוֹן מְעֹנְנִים (see אֵלוֹן).

עָנָן (*constr.* עֲנַן, with *suff.* עֲנָנָהּ, עֲנָנוֹ, *pl.* עֲנָנִים) *m.* 1. *a cloud*, so called from veiling, covering, and therefore כִּסֶּה is applied to it Ex. 24, 15; 40, 34; Num. 9, 15; 17, 7; a figure of darkness and obscurity, coupled with חֹשֶׁךְ Deut. 4, 11, עֲרָפֶל Jo. 2, 2, or a figure of quick disappearance Job 7, 9; hence עֲנַן בֹּקֶר Hos. 6, 4 *the morning-cloud* as a figure of instability; of the might of an army covering all Ez. 30, 18; 38, 9. God appears in a cloud Job 38, 9, Ex. 16, 10, Lev. 16, 2, or rides upon clouds (Is. 19, 1; Psalm 104, 3); also to be inaccessible Lament. 3, 44. As a sign of the divine protection עַמּוּד עָנָן, *a pillar of cloud*, accompanied Israel in the wilderness, Ex. 14, 19; 33, 9 10. עֲנַן אוֹר *a cloud pregnant with lightning* Job 37, 11. Ar. عنانة the same. — 2. (*a Protector, Defender*, viz. Jah is) *n. p. m.* Neh. 10, 27.

Pih. עַנֵּן (*infin.* with *suff.* עַנְנִי instead of עַנֵּנִי) a denomin. *to gather clouds, to form clouds* Gen. 9, 14.

עֲנַן *Aram.* same as Hebrew עָנָן. Derivative

עֲנַן (*constr. plur.* עֲנָנֵי) *Aram. m. a cloud* Dan. 7, 13, on which the son of man moves along; comp. ἐπὶ τῶν νεφελῶν Matth. 24, 30; 26, 64.

עֲנָנָה (*fem.* of עָנָן and collect. = עֲנָנִים) *fem. a cloud* Job 3, 5, συννεφία (Theod.) along with חֹשֶׁךְ.

עֹנָה (derived from Pih. II. עוֹנֵן) *f. soothsaying, sorcery;* hence *superstition, heathenism*, Is. 57, 3 *sons of heathenism*, i. e. devoted to heathenism.

עַנְנִי (from עַנַן־יָהּ *Jah is Protector*) *n. p. m.* 1 Chr. 3, 24.

עֲנַנְיָה (the same) 1. *n. p. m.* Neh. 3, 23; the Greek Ἀνανίας is also חֲנַנְיָה. — 2. *n. p.* of a city in Benjamin Neh. 11, 32.

עָנַח (not used) *intrans. to sprout, to grow*, prop. to break forth, to push forth,

identical in its organic root עָ־נַף with that in נָף IV. and נָב I. (which see); Aram. עֲנַף, ܥܢܦ the same. Deriv. עֶנֶף, עָנֵף and

עָנָף (*constr.* עֲנַף, *pl. constr.* עַנְפֵי Lev. 23, 40 cod. Samar., with *suff.* עֲנָפֶיהָ) *m. a branch* Ez. 31, 3, עָשָׂה עָ׳ *to put forth branches* 17, 8, or נָשָׂא עָ׳ 17, 23 (עָשָׂה and נָשָׂא ibid. being similarly used, in the case of פְּרִי); collat. 31, 3 with שֹׁרֶשׁ as the constituent parts of a tree Mal. 3, 19. עֲנָפֶיהָ אַרְזֵי־אֵל Ps. 80, 11 *its branches are* (like) *cedars of God*, i. e. large and splendid.

עָנֵף *adj. m.*, עֲנֵפָה *fem. abounding in branches* or *boughs*, of גֶּפֶן Ez. 19, 10.

עֶנֶף (only with *suff.* עַנְפְּכֶם) *m.* the same; hence נָתַן עֶ׳ *to put forth branches* Ez. 36, 8; where the LXX read עַנְבְּכֶם (your grapes), from עֵנֶב = עֵנָב.

עֲנַף (*def.* עַנְפָּא, *pl.* with *suff.* עַנְפּוֹהִי) *Aram. m. a branch*, Dan. 4, 9 11 18.

עָנַק (not used) *trans. to nod, incline*, the neck, head; connected in its organic root עָ־נַק with the Latin nic-o, nic-to, Greek *νεύειν*, German nick-en, neig-en &c. Hence the fundamental signification may have proceeded in the derivatives from the idea of being bent or bowed. It is better, however, to assume for the fundamental signification, *to overtop a thing, to stand forth above it; to be stretched, long; to be stretched out;* which suits the derivatives (see עֲנָק), and for which linguistic analogies testify. See אַקּוֹ. Derivat. עֲנָק, denomin. עָנַק, עָנָק, עָנוֹק.

עֲנָק *m.* 1. (not used) *the neck*, so called from its being stretched out and long, as طُلَّة neck, from طَلَّ to stretch out, to stand forth; شراع the neck of a camel, from شرع to be extended, stretched out; Aram. עוּנַק (עוּנְקָא), Ar. عُنْق the same; comp. مُعْنِق a country rising high and rough. — 2. Probably same as עַנָּק (comp. אִסָּר together with אֱסָר) one who is stretched, long, i. e. *a giant;* only *n. p.* of an ancestor of the giant-race, son of אַרְבַּע (which see) Josh. 15, 13, for which עֲנוֹק is used in 21, 11. The race of giants is termed בְּנֵי עֲנָק Num. 13, 33, בְּנֵי הָעֲנָק Josh. 15, 14, יְלִידֵי הָעֲנָק Num. 13, 22, or lastly עֲנָקִים Deut. 2, 10 or בְּנֵי עֲנָקִים 9, 2; comp. Arah. عنق long-neckedness, أَعْنَق long-necked, عُنْجُوج the same. — 3. same as עָנָק *a neck-ornament*, see עָנָק.

עָנַק *trans.* denomin. *to straighten up the neck, to stretch out the neck*, from pride, Ps. 73, 6 *pride stretches out the neck and surrounds it.*

Hif. הֶעֱנִיק (*fut.* יַעֲנִיק) *to lay upon the neck, to load* (with gifts) Deut. 15, 14. Or according to the fundamental signification, *to stretch forth, to reach to, to hand over to*, with לְ of the person; so that neither Hif. nor Kal need be denomin.

עָנָק and עֲנָק (*pl.* עֲנָקִים and עֲנָקוֹת) *m. a neck-ornament, a neck-lace*, Song of Sol. 4, 9; Judges 8, 26; Prov. 1, 9.

עָנַר (not used) *tr.* 1. *to push, to precipitate, to drive*, same as נָעַר II., from which it may be transposed. Derivat. עָנֵר the name of a place. — 2. *intrans.* same as נָעַר III. *to sprout, to grow;* deriv. עָנֵר the name of a person.

עָנֵר (from עָנַר) 1. (*sprout, descendant*) *n. p. m.* Gen. 14, 13; comp. נַעֲרָה. — 2. (*water-fall*) *n. p.* of a Levitical city in Manasseh 1 Chron. 6, 55, elsewhere תַּעֲנָךְ, if we should not read עָנֵךְ (from עָנַךְ) = תַּעֲנָךְ.

עָנַשׁ (*inf. absol.* עָנוֹשׁ, *constr.* עֲנוֹשׁ) *trans.* prop. *to pierce, to sting, to injure*, identical in its organic root עָ־נַשׁ with that in אָ־נַס, Aram. אֲ־נַס, أَنْسَ; hence metaph. *to punish, to impose punishment*, with accusat. of the object and accusat. *wherewith* Deut. 22, 19; in money 2 Chr. 36, 3, but also with לְ of the person Prov. 17, 26; *to chastise*, absol. 21, 11. The wine procured by the effect of punishment is called יֵין עֲנוּשִׁים Am. 2,

8, which the judges drank. Derivat. עֹנֶשׁ.

Nif. נֶעֱנַשׁ (*fut.* יֵעָנֵשׁ) *to be punished, to suffer punishment*, Ex. 21, 22; *to pay for, suffer* Prov. 22, 3; 27, 12.

The stem עָנַשׁ, identical with the Aram. קְנַס, has been already compared with אָנַס; an intrans. signification of the stem appears to lie in אָ־נַשׁ I., נָשׁ and נַס I., where are also farther comparisons. The signification *to incline, to bend* in the Ar. عنس, عنز, عند is in the Hebrew אָנַת.

עֲנַשׁ (not used) *Aram. trans.* same as Hebrew עָנַשׁ. Deriv. עֲנָשׁ.

עֹנֶשׁ *m. punishment, atonement, a fine;* hence נָתַן ע׳ עַל 2 Kings 23, 33 *to inflict punishment upon;* נָשָׂא ע׳ *to suffer punishment* Prov. 19, 19.

עֲנָשׁ *Aram. m.* same as Hebrew עֹנֶשׁ Ezr. 7, 26.

עֲנָת 1. (from עָנָה I. after the form מְנָת *granting, hearing*, viz. by Jah) *n. p. m.* Judges 3, 31, comp. עֲנָתוֹת. — 2. (from עָנָה II.; *low ground*) only in union with בֵּית as a proper name Josh. 19, 38; see בֵּית עֲנָת.

עֶנֶת in כְּעֶנֶת see כְּעֶנֶת (from כְּעֵן) and כְּעֵת.

עֲנָתוֹת (prop. a plur. of עֲנָת, where the feminine termination ת has remained, as in דְּלָתוֹת, כְּסָתוֹת, שְׁחִיתוֹת) 1. (*hearing*) *n. p.* of a Benjamite race Neh. 10, 20, 1 Chr. 7, 8, perhaps because they dwelt in the Benjamite city Anathoth. — 2. (perhaps from עָנָה II.) *n. p.* of a priestly city in Benjamin Josh. 21, 18, 1 Kings 2, 26, Ezr. 2, 23, Neh. 11, 32, 1 Chr. 6, 45, the birth-place of Jeremiah Jer. 1, 1, twenty stadia north of Jerusalem (Josephus, Jerome); now a small village, an hour and half north-north-east of Jerusalem, called *ʿAnâtha* (Robinson); *Gentile m.* עַנְתֹתִי 2 Sam. 23, 27; Jer. 29, 27.

עַנְתֹתִיָּה (*hearings of Jah*) *n. p. m.* 1 Chron. 8, 24; compare עֲנָתוֹת and עֲנָת.

עָסִיס (*constr.* עֲסִיס, from עָסַס) *m. the pressed-out juice* of רִמּוֹן Song of Sol. 8, 2 or of grapes Jo. 1, 5; fig. 4, 18 *the mountains shall drop with mead*, i. e. a luxurious fruitfulness will prevail; cognate in sense תִּירוֹשׁ.

עָסַס (2 *pers. pl.* עַסּוֹתֶם) *tr.* prop. to press, to squeeze, then *to tread, to stamp upon*, רְשָׁעִים Mal. 3, 21; *to press out*, grapes. Deriv. עָסִיס. The stem עַס is connected with עָשׂ־ה (= מָעַךְ), Aram. עֲסָא, *Pa.* עַסֵּי, modern Hebr. עָסָה, whence עִסָּה, and with the Ar. عَضَّ, غَصَّ.

עָעַר (to עֹעֵר) see עוּר III. Pih. III.

עֲפָא (not used) *Aram. intr.* same as Hebrew עָפָה (which see). Deriv. עֳפִי.

עָפָה (not used) *intr. to be green, to sprout, to bloom*, Aram. עֲפָא, ܥܦܐ (Af. to send out shoots), Ar. عفا the same; in its organic root עָפ־ה it its connected with that in אַב (אָבַב), Targ. אַבֵּב, Syr. ܗܒ (Pa. ܗܒܒ), סָ־עַף II.; conseq. it does not proceed from the fundamental signification *to cover, to be dense*. Deriv. עֲפִי.

עֵפָה see עֵיפָה.

עֳפִי (*pl.* עֳפָאִים; from עָפָה) *m. twig, branch, shoot* Ps. 104, 12, where the LXX read כֵּפָאִים (rocks) incorrectly.

עֳפִי (from עֲפָא; *def.* עָפְיָא, with *suff.* עָפְיֵהּ) *Aram. m.* the same Dan. 4, 9 11 18; Syr. ܥܘܦܐ bough, ܥܘܦܝܐ bush.

עָפַל (Kal not used) *intr. to swell, to become tumid*, turgescere, of a boil; *to rise up, to be prominent*, of a hill; fig. *to be puffed up, to be high-minded;* the opposite of all the meanings is יָשַׁר. Ar. عَفِلَ the same, as well as عفن (to mount up). Deriv. עֹפֶל.

One may perhaps assume as the fundamental signification *to be thick, dense, large, capacious*, so that it is possibly connected with the Ar. جبل (the same), as also with גָּבַן. The organic root עָ־פַל is also in פָּל (to be hill-shaped)

belonging to פּוֹל, נָ־פַל I. (to be stretched high) belonging to נָפִיל, Arab. فَالَ (to be fat, thick, gross), נָ־בַל II. (to be arched), Ar. نَبُلَ (to be prominent, to overtop) &c.

Pu. עֻפַּל *to be inflated*, of the soul, *to be lifted up* Hab. 2, 4, along with לֹא יָשַׁר.

Hif. הֶעְפִּיל (*fut.* יַעְפִּיל) *to act proudly, presumptuously* Num. 14, 44, for which Deut. 1, 43 has הֵזִיד.

עֹפֶל (*plur.* only in signific. 2 עֳפָלִים) *masc.* 1. *a hill, a tower*, a) upon Zion, where was also a watch-tower Is. 32, 14, Mic. 4, 8, identical with the earlier מִלּוֹא (2 Sam. 5, 9), which became a mountain-fort 2 Chr. 27, 3; 33, 14; called in Josephus (Jewish Wars 6, 6, 3) Ὀφλᾶ (עָפְלָה); b) a fortified hill at Samaria 2 Kings 5, 24, where the LXX and Vulg. read אֹפֶל incorrectly. — 2. (only pl. and in K'tib, while the K'ri has טְחֹרִים) *a hill-shaped rise;* hence *a boil* Deut. 28, 27, 1 Sam. 5, 6 sq., which was understood by many interpreters as used euphemistically for *the hinder parts* (clunes), and to which has been referred אָחוֹר Ps. 78, 66 on account of the following חֶרְפָּה, and so the K'ri has been explained. But the first explanation appears to be more correct; comp. Ar. عَفَل, عِفْلَة.

עָפְלָה see עֹפֶל 1

עָפַן (not used) *intr.* either same as גָּפַן, גָּבַן *to be hill-shaped, uneven;* or the stem is ident. with עָפַל. Deriv. the proper name עֹפֶן, Gentile עָפְנִי.

עֹפֶן (*hill;* comp. גֶּבַע, גִּבְעָה) *n. p.* of a locality in Benjamin, *Gofen* or *Gofna* in later writers, according to Eusebius 5 Roman miles from גֶּבַע, and also not far from גִּבְעַת שָׁאוּל (*Jos.* Jewish Wars 5, 2, 1). This עֹפֶן is expressed in Aramaean עֻפְנָא, עָפְנָא, גֻּפְנָא, in Josephus and Euseb. Γοφνά, Talm. גּוּפְנִית, גּוּפְנָא or בֵּית־גּוּפְנִין; deriv.

עָפְנִי *Gent. m.* from עֹפֶן, *the Ophnite*, i. e. born in *Ophen* or *Gofna*. A colony of these Ophnites in the neighbourhood of עֹפֶן founded the place כְּפַר הָעָפְנִי (*hamlet of the Ophnites*) Josh. 18, 24, where כְּפַר is omitted, as being easily supplied from the preceding context.

עַפְעַף (only *du.* עַפְעַפַּיִם, *c.* עַפְעַפֵּי, with *suff.* ־פֵּינוּ, ־פֶּיךָ &c.; formed from the Pihel עִפְעֵף of עוּף I.) *m. dual, eye-lashes*, prop. the fluttering ones, then taken for *the eyes*, which weep Jer. 9, 17, look straight forward Prov. 4, 25 or high 30, 13, and close in sleep Ps. 132, 4; Prov. 6, 4; fig. in עַפְעַפֵּי שַׁחַר Job 3, 9 and 41, 10 *the eye-lashes of the dawn*, i. e. the first rays of the sun, like ἡμέρας βλέφαρον (Soph. Antig. 103). The same figure is frequent in Arabic.

עָפַר I. (not used) *intr. to be rubbed fine, to be broken in small pieces*, of dust, of dry bruised earth, of rubbish &c., ident. with אָפַר I., כָּ־פַר I. in its fundamental signification. The organic root is here as there עָ־פַר, אָ־פַר, lying also in פַּר I. Ar. عفر the same, hence عُفَر dust. Deriv. עָפָר, עֲפָרָה.

Pih. עִפֵּר see עָפָר, whose denom. it is.

עָפַר II. (not used) *tr.* 1. *to string together, to bind, to join*, connected with כָּפַר II., חָבַר I. (belonging to the proper name חֶבְרוֹן prop. hamlet), אָפַר II. (to אֵפֶר). Deriv. the proper names עָפְרָה, עֶפְרוֹן, עֶפְרַיִן, עַפְרָה, the names כְּפִירָה, חֶבְרוֹן proceding from a similar signification. — 2. Metaphor. *to be strong, vigorous, spirited*, a metaphor. application which is especially prominent in אָבַר, גָּבַר prop. to be dense, stout; and in קָשַׁר, חָזַק, גָּבַר the idea of strength also proceeds from that of being pressed together. Deriv. עֹפֶר and the proper names עֵפֶר, עָפְרָה 3, עֶפְרוֹן.

עָפַר III. (not used) *intr. to grow white, gray*, identical with חָוַר, Targ. חֲוַר, Syr. ܚܘܪ, as also with Aram. אֲבַר (to אַבְרָא lead), Ar. حَفَرَ (to make white), عَفِرَ (to be whitish). Deriv. עֹפֶרֶת.

עָפָר (*c.* עֲפַר, with *suff.* עֲפָרֹו, עֲפָרֵךְ, עֲפָרָם; from עָפַר I.) *m.* prop. a thing bruised, crushed; hence 1. *dust*, a dry, crushed part of earth, out of which the body of the first man is said to have been formed Gen. 2, 7; 3, 19 (hence man himself is called עָפָר 18, 27; Ps. 103, 14), to which the body turns again after death Job 10, 9; 34, 15; Ps. 146, 4; which the wind = אָבָק blows away Ps. 18, 43; *dry earth*, for filling up Gen. 26, 15, as clay Lev. 14, 42, cast upon the head as a sign of mourning Job 2, 12; Lament. 2, 10. This explains the expression עָפָר מִן־הָאֲדָמָה Gen. 2, 7, עֲפַר אֶרֶץ Gen. 13, 16 &c. To עָ׳ are applied צָבַר Hab. 1, 10, שָׁפַךְ Lev. 14, 41, סָחָה Ez. 26, 4 &c.; and it is looked upon as capable of being scattered Deut. 9, 21, 2 Kings 23, 6 15, Ps. 18, 43, like אָבָק Deut. 28, 24 and אֵפֶר Num. 19, 17. אָכַל עָ׳ Gen. 3, 14 *to eat* or *lick dust*, of the serpent (according to an old opinion dust was its food Is. 65, 25; Mic. 7, 17). *To creep in the dust* Mic. 7, 17 is a sign of lowness or humiliation Lament. 3, 29. עָפָר is also used for *sand* Job 39, 14, hence it is a figure of multitude Num. 23, 10; *earth* generally Job 19, 25; 41, 25; *the grave* 20, 11 and 21, 26, for which אַדְמַת עָפָר Dan. 12, 2, עֲפַר מָוֶת Ps. 22, 16 are also used; *something earthly*, *transitory*, of a corpse Ps. 30, 10; Eccles. 12, 8; Ar. عَفَر the same.

עֵפֶר (same as עֹפֶר) *n. p. m.* Gen. 25, 6; 1 Chr. 4, 17; 5, 24; Ar. غِفْر = עֹפֶר.

עֹפֶר (from עָפַר II.; *plur.* עֳפָרִים) *m.* prop. a young, vigorous animal, e. g. of אַיָּל Song of Sol. 2, 9, *a young deer*, *a young roe* 4, 5; 7, 4; comp. אַיָּל, אַיִל, כְּפִיר, כֶּבֶשׂ, which are called so from strength; Arab. غَفِر, غُفْر, غِفْر (calf, young goat &c.).

עָפְרָה 1. (from עָפַר II.; *hamlet*) *n. p.* of a city in Benjamin, not far from the Philistine border Josh. 18, 23; 1 Sam. 13, 17; called in Mic. 1, 10 בֵּית לְעַפְרָה (לְ sign of the genitive), to represent it as an עָפָר and therefore written עַפְרָה. — 2. (with *a* of motion עָפְרָתָה, *c.* עָפְרַת) *n. p.* of a city in Manasseh. To distinguish it from *'Ofra* of the Benjamites it is named עָ׳ אֲשֶׁר לְיוֹאָשׁ Judges 6, 11, עָפְרַת אֲבִי הָעֶזְרִי 6, 24; or described as עִיר גִּדְעוֹן 8, 27. — 3. (from עָפַר II.; *strength*, *power*) *n. p. m.* 1 Chr. 4, 14.

עַפְרָה see עָפְרָה.

עֲפָרָה (only *pl. c.* עַפְרוֹת) *f.* 1. *a little particle of dust*, Job 28, 6 *and little particles of gold-dust are to it* (sapphire), i. e. the lapis lazuli has golden (iron-pyrites') points. — 2. *a heap*, *hill*, *wall*, Prov. 8, 26 *the mass of the hills* (walls) *of the globe*, perhaps from עָפַר II.

עֶפְרוֹן (same as עָפְרָה) 1. *n. p.* of a south-western border-city of Benjamin 2 Chr. 13, 19 K'tib (so LXX, Vulg.); also the name of a mountain there Josh. 15, 9. The K'ri has עֶפְרַיִן which see. — 2. (*a powerful*, *strong one*) *n. p. m.* of a Hittite Gen. 23, 8.

עֶפְרַיִן (*hamlet*) *n. p.* of a Benjamite city 2 Chr. 13, 19 K'ri, for which the K'tib has עֶפְרוֹן, 2 Sam. 13, 23 אֶפְרַיִם, Ἐφραΐμ or Ἐφρέμ John 11, 54. It lies near the wilderness of Judah, 8 miles from Jerusalem (*Eus.*) and near Bethel (*Joseph.*). But see אֶפְרַיִם.

עֹפֶרֶת (from עָפַר III.) *f. lead* Ex. 15, 10; Num. 31, 22; Jer. 6, 29; Job 19, 24; a figure of heaviness Zech. 5, 7 8; so called from its grayish-white colour; Aram. אֲבַר, ܐܒܪܐ; Ar. غفرة gray, earth-colour.

עֵץ (after the form שֵׁם, יֵשׁ from עָצָה I., with *suff.* עֵצוֹ, עֵצָהּ; *pl.* עֵצִים, with *suff.* עֵצָיו, עֵצֵינוּ retaining Tsere; on the other hand the stat. constr. is עֲצֵי) *m. a stick*, so called from its stiffness and firmness, and therefore coupled with מַקֵּל Hos. 4, 12 (of divination by rods); *shaft* 2 Sam. 21, 19, 1 Chr. 20, 5, for which in 1 Sam. 17, 7 the K'tib is חֵץ; *a stake*, palus, for fastening criminals to Gen. 40, 19; Deut. 21, 22; *a block*, *a log*, as an idol Hab. 2, 19; Jer. 2, 27; לֹא־עֵץ Is. 10, 15 *a non-wooden-block*, i. e. a man; *wood*, as a material, along with אֶבֶן Ex. 15, 25, Is. 40, 20, hence as a genitive to denote

the stuff a thing is made of Lev. 11, 32. Metaphor. *a tree*, with the adjectives רַעֲנָן Deut. 12, 2, יָבֵשׁ Is. 56, 3, לַח Ez. 17, 24, with לְאֹ־יִקָּב Is. 40, 20; or with the genitives פְּרִי Gen. 1, 11, הַגֶּן 2, 16, הַשָּׂדֶה Ex. 9, 25, מַאֲכָל Lev. 19, 23 &c.; *pl.* עֲצִים also *sticks of wood* Gen. 22, 3. Arab. عَصًا stick, staff.

עָצַב (Kal in signific. 1. not used) *tr.* prop. to cut, to divide, to carve, ident. with חָצַב I., קָצַב, חָטַב; hence 1. *to form, work, fashion*, which the verbs just mentioned also signify in part; comp. besides בָּרָא, בָּצַר, יָצַר, גָּזַר, צוּר II., which also transfer the fundamental signification "to divide or cut" to that of forming, fashioning. The Aram. כְּצַב, Ar. عصب in the sense of *to bind* belongs to חָצַב II., חָשַׁב, and has nothing in common with this stem. Deriv. עֶצֶב, עֹצֶב 1, עָצֹב 1. — 2. (3 *pers.* with *suff.* עֲצָבוֹ, *part. f.* עֲצוּבָה, עֲצוּבַת, *inf.* with *suff.* עָצְבִּי) metaphor. *to pain, to afflict, to grieve*, with accus. of the object 1 Kings 1, 6; 1 Chr. 4, 10 לְבִלְתִּי עָצְבִּי *and that thou dost not grieve me*, where the apodosis is omitted, and must be supplied (after Gen. 28, 20-22; Num. 21, 2); עֲצוּבַת רוּחַ Is. 54, 6 *of afflicted*, troubled *spirit*, where עֲצוּבָה is intended to have an assonance with עֲזוּבָה; in derivatives *to bring sorrow, trouble, misfortune* &c. Signific. 2 has come from signific. 1, a similar metaphor being in מָאַר = כָּאַב. Deriv. עֶצֶב 2, עֹצֶב 2.

Nif. נֶעֱצַב (*fut.* יֵעָצֵב) *to hurt oneself*, with בְּ of the instrument Eccles. 10, 9; hence *to grieve oneself, to be afflicted* Gen. 45, 5, *to be sorrowful* Neh. 8, 10, with אֶל 1 Sam. 20, 34 or עַל of the person 2 Sam. 19, 3.

Pih. עִצֵּב (*fut.* יְעַצֵּב) 1. *to make, form* or *fashion carefully*, coupled with עָשָׂה Job 10, 8 (LXX, Vulg.); deriv. עִצֻּבֶת 1. — 2. *to pain, to grieve*, רוּחַ קָדְשׁ Is. 63, 10; *to injure*, with accus. דְּבָרַי Ps. 56, 6 *my cause*. Deriv. עַצֶּבֶת 2, עִצָּבוֹן.

Hif. הֶעְצִיב (*inf. c.* הַעְצִיב, *fut.* יַעְצִיב) 1. *to form, fashion, make*, with accus., Jer. 44, 19 *have we then without the approval of our men made cakes to her* (to the מְלֶכֶת הַשָּׁמַיִם), *in order to fashion her* (the goddess') *image* (*Kimchi*)? The כַּוָּנִים like the *σελῆναι* of the Greeks had the form of the goddess. — 2. *to grieve, to offend* Ps. 78, 40. Deriv. מַעְצֵבָה.

Hithp. הִתְעַצֵּב (*fut.* יִתְ־) *to grieve oneself*, אֶל־לֵב *to be grieved at heart* Gen. 6, 6, *to feel mortified* 34, 7.

עֶצֶב (after the form קֶטֶן, *pl.* עֲצַבִּים, *constr.* עֲצַבֵּי) *m. an image, representation*; hence *an idol*, of gold and silver Ps. 135, 15, coupled with אֲשֵׁרִים 2 Chr. 24, 18; חֲבוּר עֲ׳ Hos. 4, 17 *leagued with idols*; בֵּית עֲ׳ *an idol-temple* 1 Sam. 31, 9.

עֹצֶב (*pl.* עֲצָבִים, with *suff.* עֲצָבֶיךָ) *m.* 1. *a thing formed*, of an earthen vessel which may be dashed in pieces, Jer. 22, 28 fig. of Coniah. — 2. *labour, pain, travail*, of a woman bearing Gen. 3, 16; *exertion*, hence *the possession* gained by this Prov. 10, 22; כָּל־עֲ׳ 14, 23 *every effort*; דִּבְרֵי עֲ׳ 15, 1 *a vexing* (cutting) *word*, Vulg. *sermo durus*, Aquila *σκληρός*; *pl. toil, severe labour* Ps. 127, 2, *what is gained by toil* Prov. 5, 10, proceeding from signific. 2 of the verb.

עָצָב (only *constr. pl.* with *suff.* עַצְבֵּיהֶם with Dagesh dirimens, because the ֵ is shortened from ֵי, as in עִנְבֵי Deut. 32, 32, עִקְבוֹת Ps. 77, 20 from עֵקֶב, עָקֵב) *m. a bondman, a labourer*, Is. 58, 3 *and all your bondmen press you* (to work). But the form may also be עָצָב, like חַלְקֵי (Is. 57, 6) from חֵלֶק, or עָצָב (עֵצֶב), like עֲשָׁתוֹת, כְּסָתוֹת, קַשָּׁתוֹת from עֲשֵׁת, כֶּסֶת, קֶשֶׁת, and the signification *labour, exertion*.

עִצָּב (with *suff.* עָצְבְּךָ, עָצְבִּי) *masc.* 1. *image, idol*, Is. 48, 5, parallel פֶּסֶל, נֶסֶךְ. — 2. *compulsory service*, toilsome hard work 14, 3; *labour, pain* 1 Chr. 4, 9; *affliction, injury*, which one causes Ps. 139, 24, according to the LXX = אָוֶן, hence *ἀνομίας*.

עָצֵב (*part. pass.* עָצִיב), *Aram. tr.* same as Hebr. עָצַב, only in the meaning *to injure, to afflict, to trouble* Dan. 6, 21.

עִצָּבוֹן (*constr.* עִצְּבוֹן, with *suff.* עִצְּבוֹנֵךְ) *m. sorrow, anxiety, distress,* Gen. 3, 17; *severe work* 5, 29; *pain, travail* 3, 16, like עֹצֶב.

עַצֶּבֶת (*constr.* עַצְּבַת, *plur. constr.* עַצְּבוֹת, with *suff.* עַצְּבֹתַי) *fem.* 1. same as עָצָב, עֶצֶב *an idol* Ps. 16, 4 (Targ.), which suits the connexion best (see אַחֵר and מָהַר). — 2. *affliction,* Prov. 10, 10 *causes affliction; sorrow* 15, 13 = נְכֵה רוּחַ. — 3. *an incision, wound* Psalm 147, 3.

עָצַד (not used) *tr. to split off, to cut off;* identical with חָסַד II., Aram. חֲצַד, ܚܨܕ, חֲשַׁד, Arab. حَصَدَ, أَسَدَ; عَصَدَ also has the same meaning. Derivat. מַעֲצָד.

עָצָה I. (not used) *intr.* 1. *to be hard, firm,* of wood, bones; *to be stiff,* of the spine; comp. עָץ I. trans. to make firm, יָ־עַץ the same, עַז, יָ־עַז I., Arab. عصى to be hard, firm, figur. to be refractory, stubborn, عَصَّ to be hard, firm. Deriv. עֵץ, עֵצָה I., עָצֶה and עֶצְיוֹן in the proper name. — 2. *tr.* (not used) *to determine firmly,* transferred from the fundamental signification as in עָץ I. and יָעַץ, if עָצָה be not here = קָצָה; hence *to judge, to rule;* comp. עָזָה (to מַעַז). Deriv. the proper name מַעַץ and אֲחִימַעַץ.

עָצָה II. (*part.* עֹצֶה) *tr. to shut, to draw together, to close,* עֵינַיִם Prov. 16, 30, a gesture of cunning calculation, elsewhere עָצַם (Is. 29, 10; 33, 15), so that the organic root עָצ־ה is obviously synonymous with that in עָ־צַם. The connexion of עָצ־ה II. with חָז to enclose, חָט, חָץ, Arab. حَاصَ, حَازَ (see חוּז), חָז־ה II. (to חֹזֶה 3, חָזוּת 2) is clear from the fundamental signification.

עֵצָה *fem.* 1. (*fem.* of עֵץ, *constr.* עֲצַת) *collect.* same as עֵצִים *wood* Jer. 6, 6 (LXX, Vulg., Syr.), after Deut. 20, 19, without any necessity for reading עֵצָה there on that account, or for translating it by *wood-work* (Targ.); מֵעֲצַת נֶפֶשׁ Prov. 27, 9 (the sweet discourse of friendship) *more than fragrant wood;* parallel שֶׁמֶן וּקְטֹרֶת (*Gesenius*). — 2. (from יָעַץ, *constr.* עֲצַת, with *suff.* עֲצָתִי, עֲצָתוֹ, and once עֲצָתֵיךְ for עֲצוֹתֵיךְ or more correctly for עֲצָתֵךְ) *purpose, determination, plan, expedient,* a) which one takes Is. 19, 3, Jer. 18, 23, עֲצַת יי׳ *the plan of God* Is. 5, 19, also עֵצָה alone Job 38, 2; 42, 3, like הַחָכְמָה 28, 12 = חָכְמַת יי׳. *To conceive a plan* is called יָעַץ עֵ׳ Is. 14, 26; *to execute* one עָשָׂה עֵ׳ 30, 1. אִישׁ עֵ׳ 46, 11 is *a man who executes a purpose.* שִׁית עֵצוֹת *to project, to make plans* carefully Ps. 13, 3; hence the parallel is יָגוֹן. b) counsel which one communicates 2 Sam. 16, 20. The communication is expressed by יָעַץ עֵ׳ 2 Sam. 16, 23, יָהַב עֵ׳ 16, 20, הֵבִיא עֵ׳ Is. 16, 3; and in this sense אִישׁ עֵ׳ Ps. 119, 24 is *a counsellor.* — 3. Metaphor. *wisdom, prudence* Is. 11, 2, Prov. 8, 14, prop. *the knowing how to advise oneself* Job 12, 13; Prov. 21, 30; *intelligence* Jer. 32, 19, which is supplemented by action proportioned to it; בְּעֵצָה *by deliberation* Prov. 20, 18, *advisedly* 1 Chr. 12, 19.

עָצֶה (from עָצָה I.) *m. the spine,* with its joints and points Lev. 3, 9; hence Targ. שְׁזַרְתָּא, Arab. السزرة, according to *Saadia* the lowest joint of the backbone, Arab. عُصْعُص; in any case עָ׳ seems to denote originally *bones,* comp. عَصَا the bone of the leg, in the pl. the bones of a bird's wing.

עָצוּם (*pl.* עֲצוּמִים) *adj. m. strong, powerful,* of גּוֹי Deut. 26, 5, לֹא־עָ׳ *weak* Prov. 30, 26, of waters Is. 8, 7; *mighty, extraordinary* Am. 5, 12; *numerous* Num. 32, 1.

עֲצוּמִים (only with *suff.* עֲצוּמָיו) *dual fem. the claws,* prop. the strong ones Ps. 10, 10 (Ibn *Esra*); according to others it is a plur. abstract, *strength.*

עָצוֹן (*fortress*) *n. p.* of a locality 2 Sam. 23, 8, according to the LXX same as עֵצֶן. See עֲדִינוֹ.

עֶצְיוֹן גֶּבֶר (*back-bone* i. e. *point of*

the giant, so called from the head of a mountain that runs out into a point) *n. p.* of a sea-port at the north-east end of the Elanitic gulf of the Arabian Sea, not far from אֵילַת (afterwards Berenice) Num. 33, 35, Deut. 2, 8, in whose harbour Solomon built his Ophirships 1 Kings 9, 26, 2 Chr. 8, 17, and where Jehoshaphat's fleet suffered shipwreck 1 Kings 22, 49, 2 Chr. 20, 36. The name عقبة (ʿAkaba), combined with *Elath*, denotes *back;* and this seems to have differed from *Ezion-geber* only dialectically; according to which view *Elath* and *Ezion-geber* lay near one another. There is in Arabic also the name عصين, a place situated at the coast of *Wady el-merakh* (see *Rüppel*, Reisen in Nubien, 1859. p. 252 seq.).

עָצַל (Kal not used) *intrans.* prop. *to incline*, *to lean*, a manifestation of desire for rest; hence *to be languid*, *idle*, generally *to be lazy*. Deriv. עָצֵל, עַצְלָה, עַצְלוּת, עֲצָלָה or עֲצֶלֶת.

Nif. נֶעֱצַל (*fut.* יֵעָצֵל) *to yield oneself up to sloth*, i. e. *to be idle*, with an infin. following Judges 18, 9.

The stem and fundamental signification lies also in אָצֵל (which see); and it is connected with חָדַל, Ar. هَدَل, only in the object to which the idea points. In other respects the Arab. عطل means to be at leisure, عصل to incline. The fundamental conception is not the want of activity, but slothful abandonment to rest.

עָצֵל (only in Prov.) *m. a slothful one*, *a sluggard* (opposite a worker) Prov. 6, 6; described in 6, 9; 13, 4; 15, 19; 22, 13.

עַצְלָה *fem. sloth* Prov. 19, 15.

עֲצָלָה (or עֲצֶלֶת) *femin.* only *dual* עֲצַלְתַּיִם *the* (two) *lazy hands* Eccles. 10, 18 (*Ibn Esra*), more exactly defined by שִׁפְלוּת יָדַיִם (opposite יָד רָמָה) = רִפְיוֹן (Jer. 47, 3) and חִבּוּק יָדַיִם.

עַצְלוּת *fem. sloth* Prov. 31, 27.

עֲצֶלֶת see עֲצָלָה.

עֲצַלְתַּיִם see עֲצָלָה.

עָצַם (3 *pl.* in pause עָצֵמוּ; *inf.* with *suff.* עָצְמוֹ, *fut.* יֶעְצַם) *trans.* prop. *to fit firmly to one another*, *to lace*, *knot*, *bind*, *enclose firmly to one another*, Arab. عصم to tie up; hence 1. *to press together*, the eyes Is. 33, 15. — 2. *intr.* (like other verbs of closing and binding, comp. גָּדַל, גָּבַר, חָזַק, קָשַׁר) *to be strong*, *powerful*, of a ruler Dan. 8, 8, coupled with גָּדַל; of enemies Ps. 38, 20; *to get the upper hand* Dan. 11, 23; *to have influence* Gen. 26, 16. In this sense occurs once עָצַם כֹּחוֹ Dan. 8, 24 *his strength was mighty*, selected because of the apodosis וְלֹא־בְכֹחוֹ. Metaphor. *to be numerous* Ps. 38, 20, Is. 31, 1, just like רַב Jer. 15, 8; comp. Arab. عصم to tie up, a skin-bottle, عَظُمَ to be large. Derivat. עֶצֶם with the denom. עִצֵּם, עָצוּם, עֲצוּמִים, עֹצֶם, עָצְמָה, תַּעֲצֻמוֹת, and the proper names עֶצֶם, עַצְמוֹן.

Pih. עִצֵּם (*fut.* יְעַצֵּם) 1. *to close*, the eyes Is. 29, 10. — 2. (not used) *to make strong*, *to strengthen;* deriv. עַצֻּמוֹת. Another עִצֵּם Jer. 50, 17 is a denom. from עֶצֶם.

Hif. הֶעֱצִים (*fut.* יַעֲצִים) *to make strong* Ps. 105, 4.

The organic root of the stem is manifestly עָ־צַם, and may be identical with that in אָ־דַם, הָ־דַם, أَدَمَ (to put together), אָ־טַם, חָ־טַם, סָ־תַם, זַם, צַם etc. in the primary conception.

עֶצֶם (with *suff.* עַצְמִי; 1 *pl.* עֲצָמִים, with *suff.* עֲצָמַי; 2 *pl.* עֲצָמוֹת, *constr.* עַצְמוֹת) *masc.* prop. the hard, the firm; hence 1. same as עֵץ and *pl.* עֲצָמִים = עֵצִים Ez. 24, 5 *a pile of wood* (see דּוּר); — commonly 2. *a bone*, coupled with בָּשָׂר Gen. 2, 23, to which are applied the words שָׁבַר Ex. 12, 46, רָחַף (to quake) Jer. 23, 9, נִתַּר Ps. 102, 4, הִתְפָּרֵד 22, 15, יָבֵשׁ Ez. 37, 11, גֵּרֵם Num. 24, 8, זֵרָה Ez. 6, 5 &c.; specially the bone of a dead person Ez. 39, 15; in the plur. עֲצָמִים Am. 6, 10 or עֲצָמוֹת Ex. 13, 19; Josh. 24, 32. *The bones cleave to the flesh* Job 19, 20 i. e. are much emaciated,

like Ps. 102, 6; *the bones are on fire* Job 30, 30 i. e. elephantiasis has already attacked the bones. — 3. Generally *the body, the bodily form*, Lament. 4, 7; in the plur. Job 7, 15 *so that my soul gives the preferencc* (בָּחַר מָוֶת) *to death over my living body;* opposed to the soul Prov. 15, 30; 16, 24; Job 33, 19 *and the restlessness of his body is continuous.* As the seat of strength and vigour; hence *strength*, like גֶּרֶם. United with בָּשָׂר *consanguinity* 2 Sam. 5, 1; Judges 9, 2; Is. 58, 11; then, *a firm piece*, of נְתָחִים Ez. 24, 4. For the meaning *body*, comp. Eccles. 11, 5 *how a body* (עֲצָמִים) i. e. the fruit of the body, foetus, *is in the womb of the pregnant.* Also *a dead body, a corpse*, Ez. 32, 27 *their clothing* or *coverings* (עֲוֹנֹתָם to be read for עֲצֻמֹתָם) *upon their bodies.* — 4. *self*, prop. *essence, body of a thing*, res ipsa, entirely like לֵב, גֶּרֶם and נֶפֶשׁ, and therefore followed by a genitive. So in the phrase עֶצֶם הַיּוֹם הַזֶּה *the self-same day* Gen. 7, 13; 17, 23; Ex. 12, 17; בְּעֶצֶם תְּמוֹ Job 21, 23 *in his bodily health*, i. e. in health itself; כְּעֶצֶם הַשָּׁמַיִם Ex. 24, 10 *as the heaven itself*, i. e. like the very heaven. Here perhaps עַצְמִי may also be taken in this sense (*I myself*) Job 30, 30, עַצְמוֹ (*he himself*) 2, 5 = בְּשָׂרוֹ; בְּעַצְמִי *in me* Ps. 38, 4; עַצְמֵינוּ *we ourselves* 141, 7. עַצְמוֹתַי 22, 18 see עֶצְמָה. In Ar. عين (eye) stands for it, but yet there is a distinction. — 5. (*fortress*) *n. p.* of a city in Simeon Josh. 15, 29; 19, 3; 1 Chr. 4, 29.

Pih. עִצֵּם denomin. *to break the bones*, like גֵּרַם Jer. 50, 17.

עֹצֶם (with *suff.* עָצְמִי) *m. strength, might*, with יָד same as כֹּחַ Deut. 8, 17; Job 30, 21; metaph. Ps. 139, 15 = עֶצֶם *body*, in the sense of גֶּלֶם.

עַצְמָה (only *pl.* with *suff.* עַצְמוֹתַי) *fem. act of overpowering, act of overcoming, violence*, Ps. 22, 18 *I relate all the deeds of violence practised toward me.*

עָצְמָה (from עֹצֶם) *f. strength, might*, Is. 40, 29; but also as an infin. *the being strong, the being numerous* = *multitude* 47, 9, therefore like הַרְבֵּה Nah. 3, 9, parallel אֵין־מֵצֶה, and we should not read with the versions עַצְמָה.

עַצְמוֹן (*fort*) *n. p.* of a city on the south border of Palestine Num. 34, 4; Josh. 15, 4.

עַצְמוּת (from Pih.) *fem. plur. a bulwark, strong defence*, like عِصَمَة, figur. *a strengthening, a confirmation*, in causes; *a corroboration, a proof*, Is. 41, 21; comp. Job 13, 12 (*Rashi*).

עָצַן (not used) *tr. to cut, to pierce*, of a pointed weapon; *to divide, separate*, (Ar. عصن originally the same, metaphor. to keep off); identical in its organic root עָ־צַן with that in אָ־זַן (to אָזֵן), זָן II., צַן, שַׁן, if not with that in אָ־שַׁן I., חָ־סַן, Ar. اسن, اشن, حَصُنَ, حَشَنَ, Targ. עַ־שַׁן (to be hard; firm). Deriv. the proper names עָצוֹן and

עֵצֶן (with *suff.* עָצְנוֹ, after another reading) *masc. a weapon for cutting* or *piercing, a sword* (LXX) or *a spear* = חֲנִית 2 Sam. 23, 8, where some wish to read עוֹרֵר אֶת־עָצְנוֹ. It is better to take עֵצֶן (*fortress*) as the name of a place, like עָצוֹן, and so הָעֶצְנִי would be a *Gent. m. the Eznite*, a family name of one of David's heroes 2 Sam. 23, 8 (LXX הָעֲצַנִי). See עֲדִינוֹ.

עָצַר (*infin. constr.* עָצֹר; *fut.* יַעֲצֹר, *apoc.* יַעְצָר־, also יַעְצֹר) *trans.* prop. to enclose, to hind about, to join, to bring together, to heap together; identical with חָצַר, אָצַר, אָסַר, אָזַר (to חָגַר), חָדַר, עָזַר II. Hence 1. *to close*, with בְּעַד Gen. 20, 18, with the accus. 16, 2, Deut. 11, 17, or absol. Is. 66, 9; *to enclose, to shut up in, to incarcerate* Jer. 33, 1; 36, 5. And so according to some the alliteration עָצוּר וְעָזוּב Deut. 32, 36; 1 Kings 14, 10 26; 21, 21 (see עָזוּב under עָזַב I.); but as בְּיִשְׂרָאֵל is added, it might be better to explain with relation to the whole: *the man who is hindered and he who is his own master*, i. e. he to whom participation in public life is denied, and he to whom it is

granted, i. e. the small and great. — 2. Metaphor. *to hold back*, *to hinder*, Ar. عصر; with מִפְּנֵי of the person 1 Chr. 12, 1; *to hold together*, כֹּחַ, i. e. *to have strength*, *courage*, Dan. 10, 8 16; *to manifest strength*, followed by the infin. with לְ 2 Chr. 2, 5; 13, 20; 22, 9, and without כֹּחַ 20, 37; with עִם of a person *to have power against* one, i. e. to be able to accomplish a thing 14, 10; *to keep back*, *to withhold*, בְּמִלִּים (in discourse) Job 4, 2; 29, 9; בַּמַּיִם 12, 15 (in a flood); *to detain*, with accusat. of the person Judges 13, 15 16, i. e. *to hold captive* 2 Kings 17, 4, seldom with לְ 4, 24; *to refuse*, 1 Sam. 21, 6 *a woman has been refused us*, where the LXX read מֵאִשָּׁה עָצַרְנוּ; *to hold back* 1 Kings 18, 44; עָ׳ הַשָּׁמַיִם Deut. 11, 17 and 2 Chr. 7, 13 *to withhold rain from heaven*. — 3. Figur. *to rule*, *prevail*, prop. *to tame*, *to keep in with a bridle*, coërcere imperio, dominare (not from עָצַר כֹּחַ), therefore with בְּ 1 Sam. 9, 17, or absol. 2 Chr. 22, 9. In derivatives also, *to be without*, *to suffer the want of*, *to be needy; to put up in a string*, *to confine*, hence *to oppress*, Ar. عَصَرَ; compare also the Aram. עֲצַר to press, to press out, whence מַעֲצַרְתָּא, ܡܥܨܪܬܐ (a wine-press). Deriv. עֶצֶר, עֹצֶר, מַעְצוֹר, מַעְצָר, עֲצֶרֶת, עֲצָרָה.

Nif. נֶעְצַר (*part.* נֶעְצָר, *inf. constr.* הֵעָצֵר, *fut.* יֵעָצֵר) *pass. to be shut up* 1 Kings 8, 35, *to be restrained* Num. 17, 13, metaphor. *to stay*, *to remain behind*, with לִפְנֵי of the person 1 Sam. 21, 8, i. e. to be present on account of a festival.

עֶצֶר *m. a keeping off*, *debarring*, *hindering*, *deprivation*, *need*, cognate in sense מַחְסוֹר; hence יוֹרֵשׁ עֶ׳ (viz. אֵין, to be supplied from the preceding clause) Judges 18, 7 *no one* (had) *need*, i. e. none suffered want, conseq. connected with אֵין מַחְסוֹר כָּל־ and אֵין מַכְלִי מִדָּבָר דָּבָר; comp. Ar. عَنْصَرَة indigence.

עֹצֶר *m.* 1. *a shutting up*, of the רֶחֶם, i. e. barrenness Prov. 30, 16. — 2. *constraint*, *oppression*, *suffering* Is. 53, 8; Ps 107, 39; cognate in sense מְצוּקָה.

עֲצָרָה (only stat. absol., commonly עֲצֶרֶת) *f.* 2 Kings 10, 20, Is. 1, 13, Jo. 1, 14, commonly *assembly*, *festive assembly;* Targ. כְּנִישָׁא or סִיעָא, Pesh. ܟܢܘܫܬܐ, Vulg. *coetus*, *collectio*, LXX σύνοδος, πανηγυρίς, *Rashi* אֲסִיפָה, *Kimchi* קָהָל, conseq. from עָצַר meaning *to join*, *to collect*, = אָצַר. But as it means in Jo. l. c. only *an appointed day of fasting and repentance*, and in 2 Kings and Is. ll. cc. *a festival* generally, it is better explained as = מוֹעֵד *an appointed*, *definite time*. The assembling is then the consequence of *the fast-* or *feast-day*. It should therefore be derived from עָצַר *to establish*, *to appoint*.

עֲצֶרֶת (*pl.* with *suff.* עַצְרֹתֵיכֶם) *fem.* 1. *a feast-day*, of the *eighth day* of the סֻכּוֹת feast Lev. 23, 36; Num. 29, 35; Neh. 8, 18; 2 Chr. 7, 9; or of the *seventh* of the passover Deut. 16, 8 (where the cod. Samar. has instead חַג). As in both cases it is just the *closing feast*, the word ἐξόδιον (closing feast) of the LXX is explained, without having recourse to עָצַר *to determine*. Afterwards it was called עֲצַרְתָּא (Ἀσαρθά) the feast of pentecost (Joseph. Antt. 3, 10, 6), Ar. عِنْصَرَة. — 2. *a festival-sacrifice*, metaphor. like חַג and מוֹעֵד, Am. 5, 21. — 3. *covenant*, *league*, *statute*, *confederacy* (metaphor. like מוֹעֵד), so עֲ׳ בֹּגְדִים Jer. 9, 1.

עָקַב I. (*inf.* עָקוֹב, *fut.* יַעֲקֹב, or according to mss. יַעְקֹב, with *suff.* יַעְקְבֵנִי) *tr.* same as עָכַב I. *to interlace*, *to intertwine*, *to bind together;* hence 1. *to devise*, *to weave cunning*, *to lay wait*, *to deceive* Hos. 12, 3, with an assonance to יַעֲקֹב; *to cogitate plans*, *to forge devices* Jer. 9, 3, *to deceive*, *to mislead* Gen. 27, 36; comp. אָרַב I., זָמַם, כָּזַב, יָקֹשׁ. Derivat. עָקְבָה, עָקֵב 3. — 2. (not used) *to stop*, *to withhold*, *to interdict*, *to tarry*, proceeding from the idea of *binding*, as is clear from חָבַשׁ (Job 28, 11), אָסַר, עָצַר, Ar. حجر, עָכַב I. having the same meaning; comp. Ar. عَقَبَ to remain behind, to tarry. Deriv. Pih. עִקֵּב. — 3. (not used)

to bind about, to enfold, to enclose, therefore in Ethiop. to keep, to watch, to guard; metaphor. *to make inaccessible, unfathomable, to close up, to conceal*, לֵב. Derivat. עָקֹב adj. — 4. (not used) *intr.* either locally *to be behind, at the back, last;* or referring to time, *to be later, to be behind;* in both cases connected chiefly with *to tarry, to stay*, as in אָחַר (which in its organic root אָ־חַר is related to that in חָרָ־ה II. *to bind about*). Deriv. עֵקֶב, עָקֵב 1. and 2.

Pih. עִקֵּב (*fut.* יְעַקֵּב) 1. *to keep back*, Job 37, 4 *and he does not hold them* (the lightnings) *back when his voice resounds* (the *suff.* ־ֵם should have an assonance to יַרְעֵם, though referred to אוֹרוֹ it is grammatically irregular). The Targ. has for it עַכֵּב, and many mss. read יְעַכְּבֵם. — 2. (not used) *to go behind, to follow after*, in a good sense, protectingly, from עָקַב 4. (which see). Deriv. the proper name עַקּוּב.

עָקַב II. (not used) *intr. to be high, hill-shaped;* ident. in its organic root עָ־קַב with that in כָּב־ַע, גָּב־ַה, גַּב, גָּב־ַע, קָב־ַע &c.; Ar. عقب. Deriv. עָקֹב 2. and עֲקֻבָּה.

עָקֵב (*constr.* עֲקֵב; with *suff.* עֲקֵבוֹ, *pl.* עֲקֵבִים, *c.* עִקְבֵי and עִקְּבֵי with Dagesh dirimens, with *suff.* עֲקֵבַי, עֲקֵבַיִךְ) *m.* 1. *the heel*, prop. the hinder part of the foot Gen. 3, 15; 25, 26; 49, 17; *the foot* generally, which is caught in a snare Job 18, 9; שָׁמַר עָ׳ Ps. 56, 7 *to watch the feet*, in order to entangle them with a net; יָצָא בְעִקְבֵי פְ׳ Song of Sol. 1, 8 *to follow at the heel* (foot) *of one*, i. e. close behind, like בְּרַגְלֵי פְ׳ Judges 4, 10, and Jer. 13, 22 *thy feet are disgraced*, by lifting up the train; *the hoof*, of a horse Judges 5, 22. — 2. *the rear*, Gen. 49, 19 *and he will wound the rear*, i. e. cause a complete defeat, comp. זָנָב; *the rear of an army*, Josh. 8, 13, comp. Ar. عَجْب. This may come from עָקַב I. with the signif. 4; but also from עָקַב II. meaning *hill-shaped, hunched;* so that the other senses have proceeded from *heel.* — 3. (from עָקַב I.) *a persecutor* or *lier-in-wait*, Ps. 41, 10 *the persecutor prevails over me* (הִגְדִּיל עַל), but see גָּדַל Hif.; עֲוֹן עָ׳ 49, 6 *the iniquity of liers-in-wait.*

עָקֹב 1. (after the form קָדוֹשׁ, גָּדוֹל, from עָקַב I.) *adj. masc. inscrutable, unfathomable*, of the heart Jer. 17, 9 (LXX), without having to read עָמֹק; comp. לֵב עָמֹק Ps. 64, 7, אֵין־חֵקֶר Prov. 25, 3. — 2. (from עָקַב II.) *subst. a hill* Is. 40, 4, opposite מִישׁוֹר, comp. Arab. عَقَبَة a mountain ridge, also عُقَاب, Maltese ákba.

עֵקֶב (from עָקַב I.) *m.* prop. the later, later-following; hence *the end, the last*, as adv. *even to the end*, i. e. *always* Ps. 119, 33 112; *consequence*, adv. עַל־עֵקֶב Ps. 40, 16 or עֵקֶב Is. 5, 23 *on account of, because;* also עֵ׳ אֲשֶׁר Gen. 22, 18, עֵ׳ כִּי 2 Sam. 12, 10; and עֵ׳ alone Num. 14, 24 as a conjunction meaning "propterea quod"; *reward*, as a consequence of doing Ps. 19, 12; comp. Arab. عِقَاب, عَقُوبَة reward, عقب end, Greek λοισθήϊα reward, from λοῖσθος last.

עֲקֻבָּה (from עָקֹב 2) *f. a mountain, a hill*, Hos. 6, 8 *a hill of blood*, of the city of Gilead, which lay on a mountain (Gen. 31, 47 54).

עָקְבָה *fem. cunning, deceit* 2 Kings 10, 19.

עֲקֵבָה (only *pl. constr.* עִקְּבוֹת) *fem. footstep, track*, Ps. 77, 20; 89, 52.

עָקַד I. (*fut.* יַעֲקֹד) *tr. to bind, to lay hold of, to knot together*, of the binding of a sacrifice Gen. 22, 9, Aram. כְּפַת (which see); metaphor. *to unite, to collect.* Deriv. עֵקֶד (a proper name).

The stem עָקַד (Aram. עֲקַד, ܥܩܰܕ, Ar. عَقَدَ, Maltese ákad) is ident. in this meaning with אָגַד, אָכַד, אָחַד, and in its organic root עָ־קַד with that in גַּד II., Ar. قَادَ, كَادَ.

עָקַד II. (not used) *tr. to notch, to cut into*, metaphor. *to stripe, to variegate*, like חָבַר II. to חֲבַרְבַּר and נָקַד I. to נָקֹד

of similar fundamental signification; the organic root עָ־קַד is also in נָ־קַד, Ar. نقد, نقط, حَطّ, חָט, גָּד I., קד. Derivative

עָקֹד (*pl.* עֲקֻדִּים, from עָקַד II.) *adj. m. striped*, *banded*, of sheep, properly notched GEN. 30, 35 39 40; 31, 8. According to the Targ. and Saad. from עָקַד I., like أَعْصَم (striped in the feet) from عَصَم to bind; but Hebrew analogy points to עָקַד II.

עֵקֶד *m.* either *the binding* of sheep, in order to shear them; or *union*, *assembly;* only in the proper name בֵּית הָעֵקֶד (which see) or בֵּית עֵ֫קֶד הָרֹעִים (which see).

עָקָה (not used) *tr. to contain*, *to enclose*, ident. with עָק (עוּק), צָק (צוּק); Ar. عاق the same. Deriv. מַעֲקֶה.

עָקָה (from עוּק) *f. constraint*, *oppression* Ps. 55, 4, elsewhere מְעוּקָה.

עֲקוּב (*a Protecting one*, viz. Jah is; comp. عَقُوب successor) *n. p. m.* EZR. 2, 42 45; 1 CHR. 3, 24.

עָקַל (Kal not used) *tr. to turn*, *to twist*, *to wind*, *to meander;* connected with עָגַל, and ident. in its organic root עָ־קַל with that in גָּ־לַל, חָ־לַל, חָל II., כָּל I., גָּל, עָל I.; metaphor. *to pervert*, *to make perverse*, the conduct; comp. Aram. עֲקַל the same, whence עִקּוּל whirlpool; Syr. ܥܩܠ the same; Ar. عقل to bind, fetter, to entangle, fig. to be discreet, prudent. Deriv. עֲקַלָּה and עֲקַלְתּוֹן.

Pih. (redupl.) not used, deriv. עִקְעֵק.

Puh. עֻקַּל (*part.* מְעֻקָּל) *to be perverted*, *twisted*, of right HAB. 1, 4.

עֲקַלָּה a ground-form to עֲקַלְתּוֹן which see.

עִקְעֵק (redupl. from עָקַל) *adj. m.*, עֲקַלְקַלָּה (*pl.* -לּוֹת) *f. crooked*, *sloping*, of ways JUDGES 5, 6, opposite יָשָׁר; *subst. a crooked path*, *apostasy*, *departure*, from the true worship Ps. 125, 5; Syr. the same.

עֲקַלְתּוֹן (from עֲקַלָּה) *adj. m. crooked*, *winding*, *tortuous*, of the serpent; together with בָּרִיחַ Is. 27, 1, a figure of Babylon.

עָקַן (unused) *intr. to wind*, *to twist*, of the serpent, or *tr. to turn*, *to wind*, and ident. either with עָקַל, Aram. עֲקַם, عصف, or also with עָכַן (which see); metaphor. like عَقَلَ *to be acute*, *intellectual.* Deriv. עֲקַן, יַעֲקָן.

עֲקַן (= עָקָן, *a Sharp-sighted*, *Intelligent one*, viz. Jah is) *n. p. m.* GEN. 36, 27; also of an Edomite race, perhaps the race Ἀχχηνός (Steph. Byz.), for which יַעֲקָן stands elsewhere; but comp. עָכָן. According to Eupolemus (*Euseb.* Pr. Ev. 9, 30) there was also an Arabian place Ἄχαια (עֲקָן).

עָקַר (unused) *intr.* 1. *to be bound*, *related*, *entangled*, of plants or roots, as שָׁרַשׁ to שָׁרַשׁ also (comp. Aram. זְרַז, Hebr. זָרַר) proceeds from a like fundamental signification. Metaphor. of the winding of the sinews of the foot, of the uterus of a woman, and the testicles of a man. Comp. Ethiop. ዐቀረ to wind about; Arab. عقر to bind, to fetter. — 2. *to be rooted*, *naturalised.* Deriv. עֵקֶר (comp. Aram. עִקָּר), denom. עָקַר (also Nif. and Pih.), and thence עָקָר (with עֲקָרָה, עֲקָרֶת); the proper names עֶקְרוֹן, עֵמֶק.

For the organic root עָ־קַר are to be compared אָ־גַר (to put together, to bear together, to heap together), Aram. אַ־גַר, אגר (to bargain for, properly to bind), שָׂ־כַר (which see), גָּר I., דָּ־גַר; as well as the Arab. عقر to bind, to fetter, to hold fast, to attach to, Ethiop. to bind about, to enclose.

עֲקַר (unused) *Aram.* the same; deriv. עֲקַר (out of Pael) and denom. עֲקַר.

עֵקֶר *masc.* prop. root, root-windings, like the Aram. עִקָּר; hence metaphor. 1. *rooting in*, *naturalising* (in a land), עֵ֫קֶר מְשֻׁפְּחַת גֵּר LEV. 25, 47 *one implanted from a foreign family*, different from אֶזְרָח. Derivat. the denominat. עָקַר. —

2. (unused) *the foot-sinews* of animals; deriv. Pih. denom. — 3. (*naturalisation*) *n. p. m.* 1 Chr. 2, 27.

עָקַר (*inf. constr.* עֲקוֹר) *denom. to pluck up the roots* (עֵקֶר), *to root up*, fully עָקַר נָטוּעַ Eccles. 3, 2.

Nif. נֶעֱקַר (*fut.* יֵעָקֵר) *to be destroyed from the ground*, of a city Zeph. 2, 4; having an assonance to 'Ekron, as Ashdod has to שׁוֹדֵד, Ashkalon to שְׁכוֹל, and עַזָּה to עֲזוּבָה.

Pih. עִקֵּר (*fut.* יְעַקֵּר) 1. *to cut the foot-sinews*, of animals; hence *to lame*, *to hough*, of סוּס Josh. 11, 6 9 or שׁוֹר Gen. 49, 6. — 2. *to destroy*, רֶכֶב (war-) *chariots* 2 Sam. 8, 4; 1 Chr. 18, 4 (LXX, Aq.); Arab. عَقَرَ the same.

עָקָר *adj. m.*, עֲקָרָה (*constr.* עֲקֶרֶת) *f.* prop. injured in the roots, i. e. in the testicles or uterus; hence *barren* Gen. 11, 30; Deut. 7, 11; coupled with מְשַׁכֵּלָה Ex. 23, 26; Targ. the same.

עִקָּר (*constr.* עִקַּר, from עֲקַר) *Aram. masc. that which binds together*, of שֹׁרֶשׁ Dan. 4, 12 20 *and the bond of his roots*, i. e. their stock (elsewhere עִקָּר alone); Syr. ܥܩܪܐ.

עֲקַר (Peal not used) *Aram. denom. to root up;* hence *to destroy.*

Ithpe. אִתְעֲקַר *to be destroyed* Dan. 7, 8.

עַקְרָב (*constr.* עַקְרַב, *pl.* עַקְרַבִּים) *m.* 1. *a scorpion*, σκορπίος Deut. 8, 15, with נָחָשׁ and שָׂרָף (from קָרַב II. with the meaning *to seize*, *to catch*, *to pierce*); metaphor. *a scorpion-like*, *hooked*, *and bent locality*, hence מַעֲלֵה עַקְרַבִּים Judges 1, 36 *the scorpion-ascent*, of the curved cliffs stretching from the south end of the Dead Sea with a bend towards the east (*Robins.* III, p. 45 seq.); comp. Ar. مُعَقْرَب curvus, inflexus. Ἀκραβαττινή 1 Macc. 5, 2 is the same name. — 2. The name of a thorn with prickly branches; in botany *Onkoba* (comp. Forsk. p. 103) Ez. 2, 6, mentioned with סָרָב and סַלּוֹן, where אֶל stands for עַל. — 3. *an instrument of torture in the form of a scourge furnished with points*, *a knotted pointed scourge* 1 Kings 12, 11 14, prob. a thong with sharp hooks; Ar. the same.

עֶקְרוֹן (*naturalisation*) *n. p.* of a Philistine tribe naturalised in Palestine; then of a Philistine territory in the north of Philistia with metropolis of the same name Josh. 13, 3; assigned first to the tribe of Judah 15, 45, next to that of Dan 19, 43, though never occupied by them 13, 3; Judges 1, 18; Zeph. 2, 4; Zech. 9, 5. *Gent. m.* עֶקְרֹנִי Josh. 13, 3; 1 Sam. 5, 10.

עָקַשׁ (*fut.* יַעְקֹשׁ; Kal not used) *tr.* prop. *to knot*, *to twist*, *to wind*, *to interlace;* metaphor. *to twist into each other*, *to twist*, *to make crooked*, opposite יָשַׁר; *to pervert*, *to entangle; to be sly*, *cunning;* ident. in its organic root עָ־קַשׁ with that in נָ־קַשׁ, יָ־קַשׁ, רָ־כַס, קָשׁ. The Ar. عَكَظَ, عَكَصَ belong here, in their secondary meaning to stop, to hold back, to be refractory, proceeding from the idea of binding; whereas to make crooked, to turn is عقش, عقص. Job 9, 20 belongs to Hif. Deriv. מַעֲקָשׁ.

Nif. נֶעְקַשׁ *to be perverted*, *perverse*, with דְּרָכִים Prov. 28, 18 *to be perverted in two ways* (i. e. *of hesitating way*).

Pih. עִקֵּשׁ (*fut.* יְעַקֵּשׁ) *to crook*, *to pervert*, נְתִיבָה Is. 59, 8, דֶּרֶךְ Prov. 10, 9; יְשָׁרָה Mic. 3, 9; *to act perversely*, *cunningly*, *craftily*; deriv. עִקֵּשׁ and עִקְּשׁוּת.

Hif. הֶעְקִישׁ (only *fut.* with *suff.* יַעְקְשֵׁנִי for יַעְקִישֵׁנִי) *to regard as an* עִקֵּשׁ Job 9 20, parallel יַרְשִׁיעֵנִי from הִרְשִׁיעַ.

עִקֵּשׁ (before Makkeph עִקֶּשׁ־, *plur.* עִקְּשִׁים, *constr.* עִקְּשֵׁי) 1. *adj. m. perverse*, *perverted*, with accus. אֹרַח Prov. 2, 15, דֶּרֶךְ 28, 6 in walk; or with דּוֹר Deut. 32, 5, לֵבָב Ps. 101, 4, i. e. *corrupt; subst. one perverse*, with the genitive לֵב Prov. 11, 20 and 17, 20, or שְׂפָתַיִם 19, 4, i. e. with reference to the heart, speech; along with נִפְתָּל. — 2. (*a prudent one*) *n. p. m.* 2 Sam. 23, 26.

עִקְּשׁוּת *fem. perverseness*, *perversion*, with שְׂפָתַיִם Prov. 4, 24; 6, 12, i. e. lying speech, coupled with לָזוּת.

עָר (from עוּר II., with *suff.* עָרֶךָ; according to some *plur.* עָרִים, with *suff.* עָרֶיךָ, which, however, may be the *pl.* of עוֹר after the form יוֹם) 1. same as עִיר *a city.* Only as a *proper name* of the metropolis of the Moabite territory on the south bank of the *Arnôn* Num. 21, 15 (cod. Samar. עוֹר); Deut. 2, 9; fully עָר מוֹאָב Num. 21, 28; Is. 15, 1; also called elsewhere עִיר מוֹאָב Num. 22, 36, from which the appellative meaning clearly appears. It is named in Greek Ἀρεόπολις; Aquila and Symmachus translate πόλις Μωάβ. At the present day the ruins, called *Rabba*, i. e. רַבַּת מוֹאָב, after the analogy of רַבַּת עַמּוֹן (*Burckh.* II, 640; *Robins.* Pal. III, 123), are considered the same; but they are not at the Arnôn. The Targ. renders it לְחִיַּת or לְחִיָּא מוֹאָב, with reference to the nature of the place; see רַבָּה and לְחִיָּה. Three hours to the south-east of it was situated קִיר מוֹאָב or קִיר חֶרֶס, קִיר חֲרֶשֶׁת, which see. — 2. (from עוּר III., but doubtful), *an enemy*, = צָר 1 Sam. 28, 16, but where לְרֵעֶךָ may be read; pl. עָרִים Is. 14, 21, where some would read as a suitable antithesis עִיִּים, but better רָעִים (of the Chaldeans), since they are called רִשְׁעֵי אֶרֶץ 13, 9. For עָרֶיךָ Ps. 139, 20 it is more appropriate to read שְׁמֶךָ and to translate: *they have uttered thy name lyingly* or *falsely.*

עָר *Aram. m. an enemy* Dan. 4, 16; comp. Hebrew עָר 2.

עֵר (from עוּר III.) *m.* 1. *a caller* (proceeding from the idea of *to be astir*), only in the formula עֵר וְעֹנֶה Mal. 2, 12 *caller and answerer* (see page 1029). — 2. (*a Watcher*, viz. Jah is) *n. p. m.* Gen. 38, 3; 1 Chr. 4, 21; comp. the proper names עִיר, עִירָא, עִירוּ, עִירֵי.

עֹר see עוֹר.

עֲרָא (unused) *Aram.* see עַרְוָה (עַרְוָא).

עָרַב I. (*part.* עֹרֵב, *fut.* יַעֲרֹב) 1. *tr.* (unused) *to interweave, to knot, to twist together*, of the weft of a web; *to mix, to intermingle; intr. to flow together*, of men, *to be in confusion;* Aram. עֲרַב, ܥܪܒ (hence עֵרוּב mixture and union, quadrilit. עַרְבֵּב to mix), Ar. عرب (to mix, to mingle; metaph. to speak confusedly, impurely), Egyptian ophi to bind. Derivat. עֵרֶב 1 and 2, עֶרֶב 3, עֲרַבְרַב, Hithp. הִתְעָרֵב. — 2. *to exchange, to have intercourse, to carry on traffic*, proceeding from the fundamental signification of mutual union Ez. 27, 9 27, as also עָזַב I. (to עִזָּבוֹן 27, 16); comp. עָבַט. Deriv. מַעֲרָב 1. — 3. *to pledge*, prop. to make obligatory, with accus. of the object, Neh. 5, 3 *we pledge our fields, our vineyards, and our houses.* Hence we should read אֲנַחְנוּ עֹרְבִים for אֲ׳ רַבִּים in 5, 2. Fig. עָ׳ אֶת־לֵב Jer. 30, 21 *to pledge the heart* (spirit), i. e. to stake, conseq. *to risk*, Arab. عرب II. and IV. the same, عَرِبَ to venture; *to be surety for*, a person or thing, i. e. to answer for them, with accusat. of that for which one is security Gen. 43, 9; with מֵעִם (*from with*) of the person, to whom the security is given 44, 32. עָרַב זָר Prov. 11, 15 *to give security for a stranger;* עָ׳ עֲרֻבָּה לִפְנֵי פ׳ 17, 18 *to undertake security* before i. e. *with one*, for which לְ of the person is also put 6, 1, here = תָּקַע כַּף לְ; עָרְבֵנִי Job 17, 3 *be surety for me;* Ps. 119, 122; generally, *take me under protection* Is. 38, 14. This meaning also proceeds, as עָבַט and חָבַל I. shew, from the fundamental signification *to bind;* Aram. עֲרַב, ܥܪܒ, whence עָרוֹב (a bailsman), עֲרָבוּ (security), Arab. عرب the same. Derivat. עֲרֻבָּה, תַּעֲרֻבָה (according to some).

Pih. עֵרֵב (unused) *to pledge* (see Kal 3). Deriv. עֵרָבוֹן.

Hithp. הִתְעָרֵב (*fut.* יִתְעָרֵב) *to intermingle*, with בְּ *among* Psalm 106, 35; Prov. 14, 10; *to associate with*, with לְ of a person Prov. 20, 19; *to have intercourse with*, with עִם of a person Prov. 24, 21.

The stem עָ׳ is connected with אָרַף (which see), Ar. أَرَفَ to knot, عرف the same, whence عَرْفَة hair-braid, a cord,

אֹרֶב the same, whence ארב a knot, אֶרֶב I., Aram. אוֹסְכָא (to bind), whence אוּסְכָּא juncus. The organic root עֲ־רָ־בְ is also in רָפָא I.

עָרַב II. (*inf. constr.* עֲרֹב) *intr.* 1. *to be obscure, to become* or *be dark*, of night setting in; JUDGES 19, 9 *the day* (already) *is obscure* (רָפָה) *in order to be dark*, i. e. it is night; so that עָ is not a denom. from עֶרֶב, and does not, besides, mean *to turn*. Figur. Is. 24, 11 *all joy is dark*, i. e. is obscured; *to rejoice* being symbolised by *to lighten* (see נָהַר, אוֹר, צָהַל). Deriv. עֵרֶב 1, מְעָרָב 2, מַעֲרָבָה, עַרְבָה 1. — 2. (not used) *to be black, dark-coloured*, of the raven; cognate in sense חָשַׁךְ; Ar. غرب med. E the same. Derivat. עֹרֵב 1 (according to some). — 3. Fig. *to be unknown, strange*, i. e. to be low, common; חָשַׁךְ (to חָשָׁךְ) being so used also; Arab. غَرُبَ I. II. IV. to wander into the dark distance, to go abroad; غَرِيب a stranger. Deriv. according to some, עֵרֶב 2, perhaps עֵרֶב 3.

Hif. הֶעֱרִיב (*inf. abs.* הַעֲרֵב) prop. *to make at evening*, or *to do at evening* 1 SAM. 17, 16, without being a denom. from עֶרֶב.

The stem עָרַב in this sense is connected with עָרַף (to עָרַפְל, עָרִיף), and in its organic root עֲ־רָ־בְ with רָפָה II. (belonging to רָפָה pl. רְפָאִים 1).

עָרַב III. (not used) *tr.* same as קָרַב, גָּרַב *to cut in, to lay hold of*, hence fig. *to consume*, Ar. غرب = لكل (Kamôs p. 125). Deriv. עֵרֶב.

עָרַב I. (*fut.* יֶעֱרַב) *intr. to be pleasant, sweet*, with לְ of the person, of שֵׁנָה JER. 31, 26; PROV. 13, 19 *a wish fulfilled is sweet to the soul;* next, *to be well-pleasing*, of זֶבַח Hos. 9, 4, מִנְחָה MAL. 3, 4; seldom with עַל of the person Ps. 104, 34; Ez. 16, 37. As in חָשַׁק I. and רָצָה the fundamental signification proceeds from *to hang upon, to be closely attached to, to incline to;* and is therefore but the intrans. form of עָרַב I Arab. the same, whence غَرُوب united, a consort. Deriv. עֵרֶב.

עָרַב II. (not used) *intr. to be withered, dry*, therefore *to be waste, desert*, of countries, steppes &c.; connected with חָרַב (which see), Arab. خَرِبَ. Deriv. עֲרָבָה, עַרְבָה 2, עֲרָבָה 2, עֵרֶב 2, עַרְבָה, עֲרָבָה, עֲרָבָה, עֲרָבָה, the proper name עֲרָבָה, עֲרָבָה, Gent. עֲרָבִי, עַרְבִי.

עָרַב III. (unused) *intr.* prop. *to drop, to flow, to be wet*, like עָרַף, רָעַף; hence *to suck in moisture, to love moisture*, of plants growing on water; comp. the Ar. عَرْب pure water, عَارِب a deep river, غَرْب flow of tears or wine, غَرْب efflux and pasture; Aram. אוּרְבְּנָא, אוּסְכָּא reeds, where the same fundament. signif. should be adopted. The organic root עֲ־רָ־בְ is also in רָבַב to רְבִיבִים. Deriv. עֲרָבָה 3 and 4, עֵרֶב 1.

עָרַב (Peal unused) *Aram. tr.* same as Hebr. עָרַב I. *to mingle, to mix.*

Pa. עָרַב (only *part. pass.* מְעָרָב) *to mix*, DAN. 2, 43 *mixed.*

Ithpa. אִתְעָרַב *to be mixed* DAN. 2, 43; comp. Targ. on Is. 1, 22; PROV. 14, 10.

עֵרֶב (*pl.* עֲרָבִים, *constr.* עַרְבֵי) *masc.* 1. (from עָרַב III.) *the willow*, salix, a tree that likes the water and grows by water-brooks (עַל־יִבְלֵי מָיִם) Is. 44, 4; Ps. 137, 2; hence fully עַרְבֵי נָחַל LEV. 23, 40; JOB 40, 22; Arab. غَرْب; Talm. עֲרָבָה, Syr. ʿArabto. — 2. (from עָרַב II.) *a wilderness;* hence Is. 15, 7 *a brook of the deserts*, viz. the *Wady* which falls into the Dead Sea between Moab (Kerek) and Edom (G'ebal), and is still called *Wady-el-Achsa* (i. e. brook of the sandy plain); *Robinson* II, pp. 488. 555. In AM. 6, 14 נַחַל הָעֲרָבָה stands for it.

עֲרָב (from עָרַב I.) *adj. masc. lovely, pleasant*, PROV. 20, 17; *sweet*, of the voice SONG OF SOL. 2, 14.

עֵרֶב (from עָרַב I.) *m.* 1. prop. insertion, intermixing; hence *the weft of a web*, LEV. 13, 48-59. — 2. *a mixture, a mixed*

multitude, plebs promiscua, a mixture of all sorts of people Ex. 12, 38 (LXX, Vulg.), which is accordingly expressed in Num. 11, 4 by אֲסַפְסֻף; and even עֵרֶב רַב Ex. l. c. may be עֲרַבְרַב (comp. Targ. on Num. 11, 4; Song of Sol. 1, 12). By the word is understood the promiscuous multitude that joined the Israelites on their departure from Egypt in order to colonise Canaan. With them are compared the *Πάμφυλοι* of the Greek colonies, or the mixed people that recolonised Palestine after the Babylonian exile Neh. 13, 3. The very explanation *foreigners* (Targ. Onkelos) appears nothing but a periphrasis of a mixed or promiscuous mass. But the meaning *foreigners*, *common people* may be referred to עָרַב II.

עֶרֶב (in pause עָ׳, *dual* עַרְבַּיִם which see) *f.* (1 Sam. 20, 5) 1. (from עָרַב II.) prop. a darkening, hence *evening* Gen. 1, 5 8 (opposite בֹּקֶר); to denote the clear day: מִן־בֹּקֶר עַד־עָ׳ Ex. 18, 14, and a full day: מֵעָ׳ עַד־עֶרֶב Lev. 23, 32; different from לַיְלָה, which is opposed to יוֹם. Besides: *time of sunset* or still earlier, when the shadows begin to stretch Jer. 6, 4. מִנְחַת עָ׳ *the evening sacrifice* Dan. 9, 21; Ezr. 9, 4 5 (comp. Num. 28, 4), conseq. not about the ninth hour of the day (see עַרְבַּיִם and Acts 10, 3). Also, *twilight*, fully עֶרֶב יוֹם Prov. 7, 9, but what is farther advanced than and different from נֶשֶׁף, which Zech. 14, 7 expresses by לֹא־יוֹם וְלֹא־לַיְלָה. עֶרֶב בֹּקֶר Dan. 8, 14 is not a compound like *νυχθήμερον*, forming a single conception, but should be translated *evening and morning* and with reference to תָּמִיד; so that 2300 of them there make but 1150 days. לְעֵת עָ׳ Gen. 8, 11 *at even-tide;* לִפְנוֹת עָ׳ 24, 63 *at the turning of evening*, i. e. when evening approaches and one goes out (3, 8). As adverbs *at evening*, *in the evening*, vesperi, are used בָּעֶרֶב Gen. 19, 1, לָעֶרֶב 49, 27 or the accus. עֶרֶב Ex. 16, 6. See עַרְבַּיִם, Hif. to עָרַב II. and מַעֲרָב. — 2. (from עָרַב II.) *a wilderness*, *waste*, זְאֵבֵי עָ׳ Hab. 1, 8 and Zeph. 3, 3 *wolves of the wilderness*, which are very rapacious and fierce; for which Jer. 5, 6 has זְאֵב עֲרָבוֹת, where עֲרָבוֹת is parallel to מִיַּעַר. Hence עָ׳ cannot be translated there *evening;* though Zeph. l. c. may have thought of that, on account of בֹּקֶר. Hence the name of the districts of certain nomad Bedouin tribes, being natives of the Arabian desert (עֶרֶב), and whose sheikhs are termed מַלְכֵי הָעֶרֶב Jer. 25, 24. These Bedouins with their sheikhs are inhabitants of the desert (הַשֹּׁכְנִים בַּמִּדְבָּר) Jer. l. c.; where dwell also the tribes of the קְצוּצֵי פֵאָה 9, 25 and other Arab peoples 3, 2. By the word is understood in particular that part of Arabia Deserta which bordered on the Israelite territory 1 Kings 10, 15, and since it was Arabia also, it is rendered by עֲרָב in 2 Chr. 9, 14 (comp. Joseph., Vulg., Syr.). — 3. same as עֵרֶב 2. *foreigners*, *mob*, *mixed multitude*, a) among the Egyptian people Jer. 25, 20; 50, 37; Ez. 30, 5; referring to Ex. 12, 38, constituting a peculiar part of the Egyptian population, and therefore always put with מִצְרַיִם, and so with כּוּשׁ, פּוּט, לוּד, כּוּב; b) among the Chaldeans in Babylonia, who served as auxiliary troops Jer. 50, 37, where the same language is applied to them which is used of warriors in 51, 30.

עֹרֵב (*pl.* עֹרְבִים, *c.* עֹרְבֵי) *m.* 1. (from עָרַב II.) *a raven*, so called from its blackness Song of Sol. 5, 11; Arab. ابو الشوم. Its preservation was regarded as wonderful Job 38, 41 (Luke 12, 24, comp. Ps. 147, 9); and as a prophetic bird, among the ancients (*Aelian.* H. A. 1, 48; *Plutarch*, de Pyth. orac. 22) it is adduced in the tradition about the flood Gen. 8, 7, and appears in connexion with the prophet Elijah 1 Kings 17, 4 6, on which compare Jerome (Acta Pauli Eremitae). Because of its abiding in solitary valleys, the expression עֹרְבֵי נַחַל is employed Prov. 30, 17. Ar. غُرَاب, Aram. עוּרַב, ܥܘܪܒܐ, Malt. *hrâb*, *hrib* the same; on the other hand the assonant extra-Semitic names (Sanskr. kârawa,

Lat. cor-vus, old high Germ. krab-an, rab-an, Rab-e) proceed from to croak, to cry, or from the sound the bird is supposed to make. — 2. (from עָרֵב II.) *a bird of the desert*, concrete *a bustard* Is. 34, 11, for which חֹרָב stands in Zeph. 2, 14 (= Ar. خَرِب). — 3. *n. p.* of a Midianite (i. e. Arabian) prince, who was smitten at צוּר עֹרֵב in a famous battle, and killed Judges 7, 25; 8, 3; Ps. 83, 12; a victory which is praised as the work of God Is. 10, 26. Phenic. עַרְבָּן n. p. m. — The place צוּר־ע׳, so called from him Judges 7, 25, may have lain not far from Jordan. The עֹרְבִים mentioned in 1 Kings 17, 4 6 have been also referred to this head.

עֵרֶב and עֲרַב (prop. *a steppe*, from עָרֵב II.) 1. *n. p. f. Arabia*, the land of the Dedanites (in the neighbourhood of the Edomites), Kedarenes &c. Is. 21, 13; Jer. 25, 24. In Ez. 27, 21 and 2 Chr. 9, 14 it stands for עֲרָב 2 (which see); but in Is. l. c. for בָּעֲרָב we should perhaps read בְּעֲרָב (with the Targ. and LXX). Ar. عَرَب the same. Deriv. *Gent. m.* עַרְבִי Is. 13, 20, Jer. 3, 2, or עֲרָבִי Neh. 2, 19 and 6, 1 *an Arabian; pl.* עַרְבִים 2 Chr. 21, 16; 22, 1; Neh. 4, 1, or עֲרַבִים 2 Chr. 26, 7 K'tib, or finally עַרְבִיאִים 2 Chr. 17, 11, of the nomadic Arabians extending as far as Babylon (comp. Strabo 16 p. 748), the robber Bedouins (comp. Diod. Sic. 2, 48) &c. But it is also applied to single parts of Arabia the great, and the Gentile to single Arab tribes, as appears from Jer. 25, 24; Ez. 27, 21. In the New Test. also (Gal. 1, 17; 4, 25) single regions in northern Arabia bear the name. At a later period there was a locality עֲרָב in Galilee (J. Sabbath 122), which agrees perhaps with the Biblical עַרְבָּה 2 Sam. 23, 31 (1 Chr. 11, 32), and which might be compared in its appellative signification with יְשִׁימוֹת. — As to the explanation of this name, עָרַב 1 has sometimes been thought of, and so it is explained Odorifera (Plin. 5, ch. 2), Ἀρωματοφόρος (Strabo). Sometimes it is derived from עָרַב I. and explained *a mixed people*. Or it is traced to עָרַב II. and so interpreted *land of the evening* (Huetius). But the explanation given above is preferable.

עָרֹב see עָרוֹב.

עַרְבָּה (with *suff.* עַרְבָּתָהּ) *fem.* 1. *a wilderness*, *a waste*, of the destroyed environs of Jerusalem Is. 51, 3. — 2. (*steppe-place*) *n. p.* of a locality otherwise unknown, ident. perhaps with the later עֲרָב in Galilee (see עֲרָב). Hence *Gent. m.* עַרְבָתִי 2 Sam. 23, 31; 1 Chr. 11, 32.

עֲרָבָה (with *a* of motion עֲרָבָתָה Josh. 18, 18; *pl.* עֲרָבוֹת, *c.* עַרְבוֹת) *f.* 1. (from עָרַב II.) *a thick*, *dark cloud*, on which God moves along Ps. 68, 5, as he is generally represented as riding on clouds (עָב, שַׁחַק) or the heavens (שָׁמַיִם), Deut. 33, 26; Is. 19, 1; Ps. 68, 34; etymologically and in meaning identical with עֲרָפִים. The LXX have derived עַרְבוֹת from עֵרֶב 1, as many interpreters have understood עַרְבוֹת in Jer. 5, 6, explaining it *the setting of the sun*, which gives no proper sense. — 2. (from עָרַב II.) *a wilderness*, of that between Babylon and Palestine Is. 35, 1, of the Arabian wilderness Jer. 2, 6, of the destroyed Babylon 50, 12; 51, 43; or *a steppe* generally Job 24, 5; 39, 6. Specially applied to the waste neighbourhood of the Dead Sea Ez. 47, 8, which is called יָם הָעֲרָבָה Deut. 4, 49; Josh. 3, 16; 2 Kings 14, 25; also to the waste places between Jericho and Jordan 2 Kings 25, 5; Jer. 39, 5; 52, 8, for which עַרְבוֹת הַיִּרְדֵּן stands in the K'ri 2 Sam. 15, 28 and 17, 16, while the K'tib has עַבְרוֹת; to the wilderness (*Sin*) about קָדֵשׁ (in the south-east of Palestine not far from the Edomite border), fully עַרְבוֹת קָדֵשׁ Deut. 33, 2, as is to be read for רִבְבוֹת קֹדֶשׁ, and for which מִדְבַּר קָדֵשׁ stands in Ps. 29, 8; lastly to the waste plains and tracts between Moab and Edom, called in full עַרְבוֹת מוֹאָב Num. 22, 1; 26, 3; Deut. 34, 8. The plain is more exactly de-

scribed by נַחַל הָעֲרָבָה Am. 6, 14 = נַחַל הָעֲרָבִים Is. 15, 7 (see עֲרָבִים). — 3. *a richly watered meadow*, particularly of *the Jordan-mead*, the luxuriant Jordan-vale 2 Sam. 2, 29; 4, 7; 15, 28; 17, 16 (comp. *Robins.* III, 159); Josh. 4, 13; 12, 3; 18, 18; 2 Kings 25, 5; Jer. 39, 5; Zech. 14, 10; called elsewhere כִּכַּר הַיַּרְדֵּן (Gen. 13, 11), and more exactly described by כִּכָּרָה מַשָּׁקֶה. It means the two plains on both sides of the Jordan from the sea of Cinnereth to the Dead Sea, now called *el-Ghur* (الغور), i. e. *the plain*. — 4. same as עֲרָב *pasture*, in נַחַל הָעֲרָבָה Am. 6, 14, the feminine form occurring in Talmudic. But see עֲרָב. — 5. Fully בֵּית הָעֲרָבָה which see.

עֲרֻבָּה (with *suff.* עֲרֻבָּתָם, from עָרַב I.) *f. security*, עָרַב עַ׳ *to give security*, with לְפָנֵי פְּ׳ Prov. 17, 18, coupled with תָּקַע כַּף, comp. 6, 1. With this meaning is also classed (*Ibn Parchon*, *Kimchi* in express quotations) וְאֶת־עֲרֻבָּתָם תִּקָּח 1 Sam. 17, 18 *and thou shalt take a pledge in return from them*, i. e. a token of their happiness, which gives besides a tolerable sense. But the Vulg. has read and interpreted וְאֶת־עֲרֻבָּתָם תְּחַקֵּר (cum quibus ordinati sunt, disce); the LXX וְאֶת־עֲרֻבָּתָם תְּחַקֵּר (*inquire after their wish*, from עָרַב to please). To neither of these does the context compel us to have recourse.

עֵרָבוֹן (from the Pihel of עָרַב I.) *m. a pledge, earnest*, Gen. 38, 17-20; Phenic. a pledge to make a bargain secure. From the Phenicians the word came to the Greeks, Romans (ἀῤῥαβών, arrhabo) and Egyptians (Coptic ⲁⲣⲏⲃ); Ar. عَرَبُون, عَرَبُون the same; comp. תַּעֲרֻבָה.

עַרְבִי see עֲרָב.

עַרְבִי see עֲרָב.

עַרְבִיאִים see עֲרָב.

עַרְבַּיִם (*dual* of עֶרֶב 1, only in the formula בֵּין הָעַ׳) prop. *the two evenings*, i. e. either the time between sunset and complete darkness (Samaritans and Karaites), in the Talm. שְׁתֵּי שׁוּת; or the time when the sun declines to his setting (*Joseph.* Jewish Wars 6, 9, 3); Ar. مَسَى the little evening or when it declines to evening till the evening proper (Greek *δείλη ὀψία*, Ar. مسى full evening) as the Pharisees have understood it, so that בֵּין הָעַ׳ the time between these two points was that appointed for slaying and eating the passover-lamb Ex. 12, 6, Lev. 23, 5, Num. 9, 3, and for offering the daily sacrifice Ex. 29, 39 41; Num. 28, 4. But according to Deut. 16, 6 the first explanation is the more probable one.

עֲרַבְרַב (from עָרַב I.) *m. a mixture, a rabble*, only in Ex. 12, 38, as one may read according to the Targ. for עֵרֶב רַב, and for which אֲסַפְסֻפְתָּם stands in Num. 11, 4.

עַרְבָתַי see עַרְבָּה.

עָרַג I. (*fut.* יַעֲרֹג) *intr. to desire, wish for, long for*, a thing, with אֶל Jo. 1, 20 or עַל Ps. 42, 2 for אֶל, espec. like אָוָה *to have violent, eager desire for* (LXX, Vulg., Targ.); ident. in its organic root עָ־רַ־גּ with the Targ. רָגַג (רָגַג) for the Hebr. כָּסַף, חָמַד and אִוָּה, Pa. רַגֵּג and רַגְּגָה &c. with its numerous derivatt., and ident. with the Syr. ܪܓܓ &c. (comp. *Fürst*, Conc. s. v.). According to the Arabic version ap. Pococke (on Jo. l. c.), as also the Peshito and *Kimchi*, *to call, to cry*, radically related to rug-ire, ὀ-ρύγ-ειν, ἐ-ρυγ-εῖν &c., and ident. in its organic root עָ־רַ־גּ with that in רָהַג, Ar. رهج. But this explanation is not so suitable.

עָרַג II. (not used) *intr. to rise, to ascend*, of steps, garden-beds, Ar. عَرَجَ the same, therefore مَعْرَج ascent, Ethiop. the same; ident. in its organic root עָ־רַ־גּ with that in דָּ־רַ־גּ, according to *Kimchi* also with עָ־רַ־דְּ. Deriv. עֲרוּגָה.

עָרַד (not used) *intr. to retreat timidly, to separate oneself*, of the wild ass; *to flee*; Ar. عَرَدَ, عَرَدَ the same; originally ident. in its organic root עָ־רַ־דּ with that

in חָרַד, כ-ע, פָּרַד, פָּרַט, conseq. proceeding from the same point of view as the root of פָּרָא, פֶּרֶד; deriv. עָרוֹד and

עֲרָד 1. (prop. בֵּית עֲ׳ *place of fugitives;* comp. אַרְוָד) *n. p.* of a Canaanite royal city in southern Palestine Num. 21, 1; 33, 40; Josh. 12, 14; to the south of which is the wilderness of Judah Judges 1,16. According to the Onomasticon (*Eus.* s. v. Ἀσαδα, see *Jerome*, *Reland* p. 481) עֲ׳ lies four geographical miles south of Hebron; and there is also a mountain תל عرد (Tel ʿArad), תֵּל עֲרָד (*Robins.* III. p. 12). — 2. (*a fugitive*) *n. p. m.* 1 Chr. 8, 15.

עֲרָד (*pl. def.* עֲרָדַיָּא) *Aram. m.* same as Hebr. עָרוֹד Dan. 5, 21.

עָרָה I. (Kal not used) *intr. to be naked, bare, bald* (of the body, of a plain, of an empty open space), whence the trans. meaning would be *to put off, to undress, to make bare;* Ar. عرى the same. Deriv. מַעֲרֶה, מַעֲרֶה (*pl.* מַעֲרוֹת), עֲרִיָּה, עֶרְוָה and the proper name מַעֲרֶת.

Nif. נֶעֱרָה (*fut.* יֵעָרֶה) see עָרָה II.

Pih. עֵרָה (*fut.* יְעָרֶה, *ap.* יְעַר, *inf. abs.* עָרוֹת instead of עֲרוֹת; *imp. pl.* עֲרוּ instead of עֲרוּ) *to uncover*, the pudenda (פֹּת), i. e. *to deflower* Is. 3, 17 (comp. 13, 16), as גִּלָּה עֶרְוָה (Lev. 20, 11) expresses; *to make bare a shield* (מָגֵן), i. e. to take off the leather coverings and so hold oneself in readiness for an attack 22, 6 (comp. Caes. Bell. Gall. 2, 21; Cic. Nat. Deor. 2, 14); fig. *to lay bare the ground* (יְסוֹד), i. e. to destroy to the ground, absol. Zeph. 2, 14 *for he has destroyed* (הֲרָסָהּ = אֲרָזָהּ from רָזָה), *he has laid bare* (see another explanation under אֲרָזָה); with acc. יְסוֹד Hab. 3, 13, for which Mic. 1, 6 has גַּלּוֹת, comp. Ez. 13, 14; once with עַד הַיְסוֹד Ps. 137, 7.

Hif. הֶעֱרָה *to uncover, to make naked*, מָקוֹם Lev. 20, 18, שְׁאֵר 20, 19; comp. גִּלָּה עֶרְוָה.

Hithp. הִתְעָרָה (*fut.* יִתְעָרֶה) *to make oneself naked* or *to uncover oneself*, of the drunken Lament. 4, 21; comp. Gen. 9, 21.

The organic root עַר-ה is also in עֵר IV.

עָרָה II. (Kal unused) *intr. to flow, to run*, ident. in its organic root עַר-ה with that in נָגַר (Phenic. נ־גר, Aram. מְגַר, נְגַר I., Arab. جرى.

Nif. נֶעֱרָה (*fut.* יֵעָרֶה) *to pour oneself out*, of the spirit Is. 32, 15; comp. שָׁפַךְ.

Pih. עֵרָה (*fut.* יְעָרֶה, *ap.* יְעַר) prop. *to cause to flow* or *to run;* hence fig. עֲ׳ נֶפֶשׁ *to give up, to expose*, the life Ps. 141, 8, like הֶהְגִּיר Jer. 18, 21 (and perhaps חָרַם viz. Nif. and Pih. 3 are to be referred to חָרַם II.); *to let down*, כַּד, with אֶל *whither* Gen. 24, 20; *to empty*, אָרְנֹן (the chest) 2 Chr. 24, 11.

Hif. הֶעֱרָה *to pour out*, נֶפֶשׁ, like Pihel Is. 53, 12, i. e. *to deliver up*, for which הֶהְגִּיר, הִשְׁלִיךְ, חָרַם stand elsewhere.

Hithp. הִתְעָרָה at Ps. 37, 35 *to spread out*, of a tree; *to pour out, to vomit*, of the drunken Lament. 4, 21; but this belongs to עָרָה I.; the former to עָרָה III.

עָרָה III. (not used) *intr. to sprout thickly, to grow, to be green*, same as יָעַר to יָעַר, יַעֲרָה, יְעָרָה K'tib, and the proper names יַעְרִי, יָעִיר, יָעוּר, Arab. عرى and وعر, Aram. עְרָא the same. Deriv. עֲרוֹת, מַעֲרֶה and perhaps the proper name מַעֲרֶת.

Hithp. הִתְעָרָה (*part. m.* מִתְ־) *to sprout, to grow* Ps. 37, 35 (*Kimchi*).

עָרוֹב *m.* an animal mentioned in the plagues of Egypt, by which we must understand one scorpion-like and stinging Ex. 8, 17; Ps. 78, 45; 105, 31; conseq. from עָרַב III. = קָרַב II., גָּרַב, חָרַב, and ident. with *κάραβος* (see קָרַב II. and עֲקָרַב); Ar. غرب *edge*, with *n* inserted قرنبى a beetle, scarabaeus; and if the LXX understand by it *dog-fly* (*κυνόμυια*), they may have thought of this derivation. In another relation the ancient expositors thought of עָרַב I., understanding *a heap, a swarm* (Aquila, Graeco-Venet., Jerome) of flies, or *game* (Saadia, Ibn Esra, Rashi), but which is not so suitable.

עֲרוּגָה (*constr.* עֲרוּגַת, *pl.* עֲרוּגוֹת, from

עָרַג II.) *fem. a garden-bed, border-bed,* so named from the earth being raised; to which cheeks are compared, Song of Sol. 5, 13; 6, 2; Ez. 17, 7 10; Vulg. *areola.*

עָרוֹד *m.* prop. *a fleet one, a swift-runner,* hence *a wild ass* Job 39, 5, parallel פֶּרֶא (comp. Xenoph. An. 1, 5, 2); Aram. עָרוֹד, עָרוֹדָא, ܥܪܕܐ, Arab. عَرَد.

עֶרְוָה (*constr.* עֶרְוַת, with *suff.* עֶרְוָתוֹ, from עָרָה I.) *fem. nakedness,* which one covers Ex. 16, 8; *bareness* Hos. 2, 11; generally *the shame,* the pudenda, of a man Gen. 9, 22 or of a woman Lev. 18, 17, for which בְּשַׂר עֶ׳ Ez. 28, 42 is also used. Hence the expression גִּלָּה עֶרְוַת פְּ׳ Lev. ch. 18 *to uncover the parts of shame,* i. e. *to have carnal intercourse with,* in an impure, forbidden way, and said of both sexes Ez. 16, 36; 22, 10; stronger in 23, 29; metaph. *to uncover the nakedness* Is. 47, 3, i. e. to give up to disgrace, ignominy, to the violation of all feeling of shame, and = חֶרְפָּה; *to expose to mockery* Ez. 16, 37. Figur. *the nakedness of the land* Gen. 42, 9 12, i. e. the unoccupied, accessible and undefended places of the land, like γυμνοῦσθαι (Il. 12, 399) and nudari (*Caes.* Bell. Gall. 7, 20), Arab. عَرْوَة (Kor. 33, 13); *the shame* Is. 20, 4; *a hateful thing, filthiness,* with relation to the sexual act Deut. 23, 15; 24, 1. בֹּשֶׁת עֶרְוָה 1 Sam. 20, 30 seems to be a strengthened form, like the reversed עֶרְיָה־בֹּשֶׁת Mic. 1, 11, properly *disgracefulness = uncovering,* i. e. *disgraceful uncovering, disgrace and shame.*

עַרְוָה (from עֲרָא = עָרָה I.) *fem. a baring,* figur. *a complete emptying out, a consumption* (of money) Ez. 4, 14.

עָרוֹם together with עָרֹם (*pl.* עֲרֻמִּים and עֲרוּמִּים, from עָרַם I.) *adj. masc.,* עֲרֻמָּה *fem.* prop. *drawn off, undressed, bared,* i. e. with the upper garment cast off 1 Sam. 19, 24; *badly dressed* Job 24, 7, comp. *Seneca,* de benef. 5, 13 and Arab. مسلوخ; hence *naked, bare,* Job 1, 21; 24, 10, along with יָחֵף, of captives Is. 20, 2-4; metaphor. *needy, poor* Job 22, 6, as γυμνός; *open, uncovered,* i. e. *well known to,* 26, 6.

עָרוּם (*pl.* עֲרוּמִים; from עָרַם II.) *adj. m. cunning, crafty,* of the serpent Gen. 3, 1 (comp. 49, 17; in the New Test. Matth. 10, 16); *subtle,* of men Job 5, 12, where the LXX read עָצוּם (δυνάστης); 15, 5; in a good sense, *shrewd, prudent* Prov. 12, 16 23; 13, 16; subst. *a wise one,* opposite to אֱוִיל 12, 16, כְּסִיל 12, 23, and פְּתִי 22, 3; comp. עֹרֶם, עָרְמָה.

עֵרוֹם see עֵירֹם, עֵרֹם.

עֲרוֹעֵר see עֲרֹעֵר.

עָרוּץ (*constr.* עֲרוּץ; from עָרַץ II.) *m. a fissure, a gap,* Job 30, 6, = חָרוּץ; some mss. read עֲרוֹץ, which is of like meaning.

עֲרוֹץ (after the form חֲלֹם, מְלֹא) *m.* see עָרוּץ.

עָרוֹת (a sing. noun from עָרָה III. after the form חָזוֹת, רַבּוֹת) *fem. a green meadow,* of the grass- and bushy-meadows on the banks of the Nile Is. 19, 7 (Ibn *Sarûk, Kimchi, Saadia*); hence the LXX χλωρός.

עֵרִי (from עֵרִיָּה *Jah is Watcher*) *n. p. m.* Gen. 46, 16; comp. עֵר.

עֶרְיָה (from עָרָה I.) *fem. nakedness,* of a bow, prop. an infin. (on the contrary תֵּעוֹר is from עוּר IV. = עָרָה I.) Hab. 3, 9; עֶרְיָה־בֹשֶׁת Mic. 1, 11 *nakedness* (and) *shame,* i. e. *shameful nakedness,* of a military captivity (the combination is as in עַנְוָה־צֶדֶק Ps. 45, 5); *bareness,* used adjectively with עֵרֹם, עֵירֹם (nakedness) Ezek. 16, 7 22 39; 23, 29.

עֲרִיסָה (*pl.* עֲרִיסוֹת, from עָרַס) *fem.* prop. *dough, mixed dough* (perhaps *bread* from it) Num. 15, 20 21; Neh. 10, 38; Ez. 44, 30. The first of it was given to the priest; it being a usual bread or mess (comp. Arab. هريسة a mess made of cooked or boiled wheat &c.). All the ancient versions and interpreters have this explanation, which is more pro-

bable than *groats*, *a coarse meal*, according to a comparison with גָּרַשׂ, גָּרַס (therefore = גֶּרֶשׂ), Aram. גְּרוּסְיָא, גְּרִיס, גְּרִיצָא, of which linguistic tradition knows nothing.

עָרִיף (only *pl.* עֲרִיפִים, from עָרַף II.) *m. obscurity*, *darkness*, *gloominess* (Vulg.); hence *the darkness of clouds*, *the dark heavens* Is. 5, 30 (Syr., Jerome), the figure of a night of misfortune (comp. 8, 22; Zeph. 1, 15; Am. 5, 18); conseq. = עֲרָפֶל.

עָרִיץ (instead of עַרִיץ, *pl.* עָרִיצִים, *constr.* עָרִיצֵי, from עָרַץ I. Pih.) *adj. m.* prop. terrifying, spreading fear; hence *violent*, *tyrannical*, and substantively *a powerful one*, of God or nations Is. 25, 3; Jer. 20, 11; *a violent man*, *a furious person* (stronger than רָשָׁע) Job 15, 20; Ps. 37, 35; *a tyrant* Is. 13, 11; רוּחַ עָ׳ 25, 4 *the snorting of the tyrant;* זְמִיר עָ׳ *the triumphing of the tyrant;* with זָרִים 29, 5.

עֲרִירִי (*pl.* עֲרִירִים, from עָרַר I.) *adj. m.* prop. *naked*, *bare*, metaphor. *solitary*, *forsaken*, *childless* Gen. 15, 2; 20, 20 21; *without a successor* Jer. 22, 30.

עָרַךְ (*imp.* עֲרֹךְ, lengthened עֶרְכָה; *fut.* יַעֲרֹךְ) *tr. to place in a row*, *to set in order*, *to put in order*, with accus. of the object and with עַל *upon* a thing, as עֹלָה Lev. 6, 5, עֵרֶךְ לֶחֶם Ex. 40, 23, עֵצִים Gen. 22, 9; or with לִפְנֵי פְ׳ Lev. 24, 8, of the shew-bread (see מַעֲרֶכֶת). עָ׳ שֻׁלְחָן *to prepare a table*, i. e. to make ready banquets, feasts, Prov. 9, 2, Is. 21, 5; of the lectisternia and meals, with which the god גָּד was worshipped in Babylon 65, 11 and figurat. Ps. 78, 19; עָ׳ מִלְחָמָה *to prepare war*, i. e. *to draw up an army* Judges 20, 22, 1 Sam. 17, 8, with אֶת־ Gen. 14, 8, לִקְרַאת (and without מִלְחָמָה) 2 Sam. 10, 10, אֶל Judges 20, 30 or לְ Jer. 50, 9 *against* a person or thing; עָרַךְ רֹמַח, מָגֵן, צִנָּה 1 Chr. 12, 8, Jer. 46, 3, i. e. *to put them in order*, *to use them dexterously;* in judicial style עָ׳ לְ *to set forth to one* (a thing), i. e. to present it to him, to bring it before him Is. 44, 7; עָ׳ מִשְׁפָּט *to set a cause* (self-defence) *in order* Job 13, 18; 23, 4; עָ׳ מִלִּין אֶל־ *to prepare words against one*, i. e. to come forth strongly with words 32, 14; omitting מִלִּין and with לִפְנֵי of a person 33, 5; *to set over against*, with לְ Is. 40, 18 or an accus. Job 28, 17 19, i. e. *to compare with* a thing or person Ps. 40, 6; *to set an equal value upon*, hence Job 36, 19 *will* (injustice) *equal thy riches* (שׁוּעַ = שׁוֹעַ Job 34, 19, elsewhere חַיִל 15, 29), i. e. outweigh them; *to order* = *to establish*, 2 Sam. 23, 5 *established for all time* (LXX) *and sure;* then *to dress*, a sacrifice Lev. 1, 12; *to direct*, תְּפִלָּה, which is omitted, however, in Ps. 5, 4. Deriv. עֵרֶךְ, מַעֲרָךְ, מַעֲרָכָה and מַעֲרֶכֶת.

Hif. הֶעֱרִיךְ (*fut.* יַעֲרִיךְ) *to value*, *to estimate* Lev. 27, 8 12 14, i. e. to compare the value of a thing with its price.

The stem עָ׳, which denotes not merely *to set in order*, *to place in a row*, but also *to set straight up*, *to set up*, is identical in its organic root עָ־רַךְ with that in אָ־רַח, אָ־רַךְ, אָ־רַךְ (perhaps), עָ־רַג; and may be also connected by root with *reg*-o (to regula, rectus), *rig*-eo (to rigor), German *Reige* (= Reihe), *Riege*, *recken*. Arab. عَرَكَ to prepare, and also to rub off = חָרַק.

עֵרֶךְ (with *suff.* עֶרְכּוֹ, עֶרְכְּךָ) *m.* 1. *a row*, *series*, *pile*, of לֶחֶם Ex. 40, 23; *equipment*, of בְּגָדִים Judges 17, 10, LXX Vat. στολὴ ἱματίων, i. e. complete clothing, consequently not זוּג (Targ.), ζεῦγος (LXX Al.); metaphor. Job 41, 4 *frame* of the body, τάξις (Aquila, Symm.). — 2. commonly *value*, *price* Job 28, 13; *estimation* 2 Kings 23, 35; hence כְּעֶרְכִּי Ps. 55, 14 *equally valued with me; estimate*, 2 Kings 12, 5 *the silver of the* (individual) *souls of his estimate*, i. e. as each person is valued, at the redemption of the first-born Num. 18, 16; of what is vowed Lev. 27, 2 12, where the *suff.* refers to the person valued.

עָרַל (Kal unused) *intrans.* 1. *to be bare*, *naked*, *bared*. It is a farther de-

velopment of עָרָה I. or עָר IV., other verb-stems being enlarged by the addition of liquids; hence equivalent to פָּשַׁט *to be stript*, of clothing. The Aram. עַרְטִילַי *naked*, *bare*, does not come, however, from עָרַל, but in the first instance from עַרְטֵל, where the simple stem is עֲטַל, Arab. عَطَلَ *to be naked*, *bare*. — 2. Metaph. (as in עָרָה) *to be odious*, *stained*, *disgraceful*, *shameful*, *full of impurity*, *to be unclean*, of ears, heart, of the fruit of trees, of the lips (language), and espec. of the foreskin (בְּשַׂר הָעָרְלָה). Deriv. עָרֵל, עֶרְלָה, עָרְלָה, denom. עָרַל, and the proper name עַרְלוֹת.

Nif. נֶעְרַל (*imp.* הֵעָרַל) *to uncover oneself*, *to bare oneself*, of the drunken (Gen. 9, 21). Hab. 2, 16 *drink thou and shew thy foreskin;* hence Targ. אִתְעַרְעַל; comp. 2, 15. The explanation of it as a denom. from עָרֵל (*Rashi*) or as transposed from רָעַל (LXX, *Kimchi*) is not admissible.

עָרֵל (*constr.* עֲרַל; *pl.* עֲרֵלִים, *constr.* עֲרֵלֵי) *adj. m.*, עֲרֵלָה *f.* 1. *naked*, *stript*, *unclothed*, of those struck down in war, whom the conquerors stript naked (1 Sam. 31, 8) and allowed to lie unburied; hence מוֹתֵי עֲרֵלִים תָּמוּת Ez. 28, 10 *thou shalt die the death of naked* (defeated and slain) *enemies*, same as מְמוֹתֵי חָלָל 28, 8 (see מָוֶת), as in 32, 19 עֲרֵלִים = חַלְלֵי חָרֶב 32, 20 25 28 29 30 32 or מְחֻלָּלֵי חָרֶב 32, 26; comp. 32, 21 24 חֲלָלִים = עֲרֵלִים 32, 25 (in the text of the LXX חֲלָלִים stood often, instead of עֲרֵלִים). — 2. *unconsecrated*, of the ear, i. e. unfit to hear the truth Jer. 6, 10; *unsensible*, *obstinate*, of the heart Lev. 26, 41, Ez. 44, 9, opposite to עֲרֵלֵי בָשָׂר Ez. 44, 7; *forbidden as food*, *unclean*, of fruits Lev. 19, 23; *difficult*, *obscure*, of speech Ex. 6, 12, i. e. *stammering*. — 3. Commonly *uncircumcised*, i. e. still furnished with the foreskin (עָרְלָה), which was reckoned unclean (Is. 52, 3), and by the taking away of which one became consecrated and clean Gen. 17, 14. The right of the covenant was denied to the uncircumcised Ex. 12, 48; and the foreskin was regarded as the reproach of certain peoples 1 Sam. 17, 26 36; Judges 14, 3; comp. also חָתָן. Derivative

עָרַל (denom. from עָרֵל) *to look upon the foreskin* (עָרְלָה) *as profane and impure*, of fruit not to be eaten Lev. 19, 23.

עָרְלָה *m.* prop. *nakedness;* hence *undevotedness*, of לֵב Ez. 44, 9; concrete *the state of being uncircumcised* ibid.

עָרְלָה (*constr.* עָרְלַת, with *suff.* עָרְלָתוֹ; *pl. constr.* עָרְלוֹת) *fem.* 1. *uncleanness*, *undevotedness*, of hard hearts Deut. 10, 16, Jer. 4, 4, which is also translated *the foreskin of the heart*, περιτομὴ καρδίας (Rom. 2, 28). — 2. *the prepuce* 1 Sam. 18, 25; 2 Sam. 3, 14; fully בְּשַׂר הָעָרְלָה Gen. 17, 11; Lev. 12, 3; prop. the uncleanness, wherefore the LXX (on Lev. 19, 23) have ἀκαθαρσία. Ar. غُرْلَة, Syr. ܥܘܪܠܦܐ.

עַרְלוֹת (*nakedness*, *bareness*) *n. p.* of a hill (גִּבְעָה) near Gilgal Josh. 5, 3, but where the writer gives it a reference to עָרְלָה.

עָרַם I. (unused) *intrans. to be naked*, *bare*, of the body; *to be unclothed*, Ar. غَرِمَ the same, comp. خَرِمَ to put off, صَرِمَ (to cut off), Hebr. זָרַם II., חָרַם I. &c. Deriv. עָרוֹם, עָרֹם, עֵירֹם, עֵרֹם and מַעֲרֹם.

עָרַם II. (only *infin. abs.* עָרֹם) *trans.* 1. *to bind*, *to tie*, a sheaf; *to put together*, *to mix together*, into a heap, hence *to heap together*, grain. — 2. Metaphor. (as in זָמַם, חָשַׁב, פָּזַר) *to spin*, *to devise*, cunning, i. e. *to be cunning* 1 Sam. 23, 22, coupled with Hifil; *to connect ideas*, *to combine ideas*, hence *to be prudent*. Deriv. עַרְמָה, עָרוּם, עָרְמָה, עַרְמֹן, עָרֹם.

Nif. נֶעֱרַם *to be joined together*, *to be heaped*, *to be heaped up* Ex. 15, 8.

Hif. הֶעֱרִים (*fut.* יַעֲרִים) *to act craftily* 1 Sam. 23, 22; hence הֶעֱרִים סוֹד Ps. 83, 4 *to make a cunning* or *crafty plan*, i. e.

to devise cunning plans; in a good sense, *to act prudently*, *discreetly* Prov. 15, 5; 19, 25.

With the stem ע׳ is connected the Ar. أَرَمَ (to join together), عَرَمَ (to be contracted, to be cold, to unite, to heap together, to mix with one another), Aram. עֲרַם, ܥܪܡ; and the organic root ע־רם appears to be also in ח־רם II. (to bind, to tie, whence חֵרֶם 2. a net), ב־רם I. (which see).

עָרַם III. (unused) *intr. to be high*, *to project upward*, of trees; figurat. *to be strong*, *firm;* ident. in its org. root ע־רם with that in א־רם, רם, רָאַם I., ה־רם, ח־רם III. (to חֶרְמוֹן, חָרְמָה, חֵרֶם), Arab. ارم, ورم, هرم &c. Deriv. עַרְמוֹן.

עֵרֹם see עֵירֹם.

עָרֹם and עָרוֹם (*pl.* עֲרוּמִּים) *adj. m.*, עֲרֻמָּה *fem.*, see עֲרוֹם.

עָרֵם (only *plur.* עֲרֵמִים) *m.* same as עֲרֵמָה *heap of corn* Jer. 50, 26.

עֹרֶם (from עָרַם II., only with *suff.* עָרְמָם) *m. cunning*, *craftiness* Job 5, 13; but it is better to refer עָרְמָם to עָרְמָה; like מִדָּה Job 11, 9, גֻּלָּה Zech. 4, 2, פִּנָּה Prov. 7, 8, פֶּחָם Neh. 5, 14 to מִדָּה, גֻּלָּה, פֶּחָה, פִּנָּה.

עָרְמָה (from עָרַם II.) *f. cunning*, *craft* Ex. 21, 14; Josh. 9, 4; *prudence* Prov. 1, 4.

עֲרֵמָה (*constr.* ־מַת, *pl.* עֲרֵמוֹת, from עָרַם II.) *f. a heap*, *a heap of grain* Song of Sol. 7, 3, of sheaves Ruth 3, 7, of rubbish Neh. 3, 34; see עֵרֶם. Comp. Arab. عُرْم multitude, عَرَصَة heap, Syr. ܥܪܡܬܐ.

עַרְמוֹן (from עָרַם III.) *m. the plane-tree*, *maple*, so called from projecting upward Gen. 30, 37; Ez. 31, 8.

עֵרָן (from עֵר; *a Watcher*, viz. Jah is) *n. p. m.* Num. 26, 36; *patr.* עֵרָנִי.

עָרַס (not used) *intr. to be sticky*, *viscous*, *soft*, of dough; ident. in its org. root with ח־רס I., ח־רשׂ I. Deriv. עֲרִיסָה.

עַרְעוֹר (*an enclosed* or *hedged about place*, like עִיר 1, עָר and עַיִר 2, either from עוּר II. or from עַר II.) *n. p.* of a district-city, situated before *Rabbah* (עַל־פְּנֵי רַבָּה), i. e. in the Ammonite territory before Rabbath-Ammon Judges 11, 26, conseq. the same as עֲרֹעֵר (which see) Josh. 13, 25, in the midst of the valley of the Jabbok-river, which belonged to Gad 2 Sam. 24, 5 and was built by that tribe Num. 32, 34. Hence it is rightly distinguished from the cities at the side of the Arnon, to which an עֲרוֹעֵר belonged (Deut. 2, 36; Josh. 12, 2).

עַרְעָר *m.* 1. (from עָרַר I.) *the naked*, *the bare*, hence *the unfortunate*, *poor*, *helpless* Ps. 102, 18, according to which עַרְעָר Jer. 17, 6 and עֲרוֹעֵר 48, 6 have been explained, as a helpless, naked one in the wilderness (בַּמִּדְבָּר, בָּעֲרָבָה) is still more helpless. But the latter passages belong to signific. 2, according to the Targ., LXX, Vulg., Ibn *Ganâch*. — 2. (from עָרַר III.) the name of a tree or shrub which grows miserably in the wilderness Jer. 17, 6, and therefore it stands with בָּעֲרָבָה, for which 48, 6 has עֲרוֹעֵר (unnecessarily taken as an Arabicus plur. fractus by some) with בַּמִּדְבָּר. The LXX have ἡ ἀγριομυρίκη, Symm. ξύλον ἄκαρπον, Vulg. *myrice*, Targ. עַכּוֹבִיתָא, and these are followed by the old interpreters, with more or less speciality, though tree or shrub generally suits both passages very well. To the derivation from עוּר = Ar. غَارَ *to come into the heath*, so that ע׳ would be *one driven into the wilderness*, suits neither בְּ for אֶל, nor לְ, nor the etymologically baseless signification.

עֲרֹעֵר and עֲרוֹעֵר 1. (same as עַרְעוֹר) *n. p.* of a Moabite city on the north-side of the Arnon, first assigned to the Sihon-territory, then to Moab and the tribe of Reuben Deut. 2, 36; 3, 12; 4, 48; Josh. 12, 2; 13, 16 20; Jer. 48, 19; now called عرعاير ʿArāʿir (*Burckh.* Syria, p. 633). — 2. (the same) *n. p.* of an Ammonite district-city before Rab-

bath-Ammon in the valley of the Jabbok, belonging to Gad Num. 32, 34, Josh. 13, 25, Judges 11, 33, and called עַרְעוֹר in 11, 26. The Gadites are said to have founded it at first Num. l. c. Both cities together, being the most important of the east-Jordan cities, are called by Isaiah עָרֵי עֲרֹעֵר Is. 17, 2, which can only mean *the cities of Aroer.* — 3. same as עַרְעָר 2 *a tree, a shrub* Jer. 48, 6. — 4. *n. p.* of a city in Judah (Arab. عَرْعَرٌ juniper-tree) 1 Sam. 30, 28, *Gent. m.* עֲרֹעֵרִי 1 Chr. 11, 44. In the east of *Beersheba* we find at the present day a *Wady ʿArʿara* (عرعارة) *Robinson's* Palest. II. 618.

עָרַף I. (*fut.* יַעֲרֹף, *pl.* יַעַרְפוּ) *intr.* prop. *to flow, to run;* hence 1. *to pour out, to drop down,* of טַל Deut. 33, 28; figur. of instruction 32, 2, along with נָזַל. — 2. Metaphor. *to be juicy, fresh, vigorous, youthful.* רָעַף and רָוָה have the same meaning, so that the organic root is עָ־רַף. Deriv. the proper name עָרְפָּה.

עָרַף II. (not used) *intr.* same as עָרַב II. *to be* or *become dark, obscure,* ident. in its organic root עָ־רַף with that in עָ־רַב. Deriv. עָרִיף and עֲרָפֶל.

עָרַף III. (not used) *intr. to incline, to bend, to nod,* of the neck, the nape of the neck, of joints generally; hence עֹרֶף, like מַפְרֶקֶת prop. joint-work, limb-construction, vertebrated work, from פָּרַק of similar meaning, Aram. פְּרִיקָא, פְּרַק, פַּרְקוּ the neck, the back; so too קְדַל nape of the neck, connected in its etymolog. meaning with קַד (קָדַד) *to bend, to bow,* whence קָדְקֹד; Ar. غَرَقَ the same, therefore غَرِيق reed, sedge, so called from its waving. The organic root is עָ־רַף, existing also in רָף (רוּף), whence רוֹפֵף, modern Hebr. רִפְרֵף.

עֹרֶף (with *suff.* עָרְפִּי, עָרְפְּךָ; from עָרַף III.) *m.* prop. an inclining, nodding thing; hence *the neck, nape,* of animals Lev. 5, 8, and of men Job 16, 12. Phrases are: נָתַן עֹ׳ *to turn the back,* i. e. to despise 2 Chr. 29, 6 = פָּנָה עֹ׳ אֶל Jer. 2, 27, פָּנָה עֹ׳ Josh. 7, 12, הִפְנָה עֹ׳ Jer. 48, 39, חָפַךְ עֹ׳ Josh. 7, 8 *to turn the back,* i. e. *to flee;* נָתַן עֹ׳ אֶל Ex. 23, 27 *to flee before one.* Here also belongs Gen. 49, 8 *thy hand is upon the neck of thine enemies,* i. e. thou seizest the fleeing enemy. On קְשֵׁה עֹ׳ see קָשֶׁה. Ar. عُرْف the nape, the ridge of a mountain, a mane.

עָרַף (*fut.* יַעֲרֹף) *denom. tr.* prop. *to unneck, to break the neck* (of an animal), i. e. to kill it, כֶּלֶב Is. 66, 3 (as a heathen sacrifice) = זָבַח; עֶגְלָה Deut. 21, 4 6; fig. *to destroy, to break down,* מִזְבֵּחַ Hos. 10, 2, i. e. to break off the horns of an altar.

עָרְפָּה (*youthful vigour, youthful freshness,* from עָרַף I. = חָרַף II.; comp. the proper name חָרֵף) *n. p. f.* Ruth 1, 4 14.

עֲרָפֶל (from עָרַף with the old noun-termination in ־ֶל, from עָרַף II.) *masc.* prop. *darkness, obscurity;* hence *a dark cloud,* along with עָנָן Ps. 97, 2, Deut. 5, 19 and חֹשֶׁךְ 4, 11, *dark clouds,* behind which God hides himself Job 22, 13; 38, 9; 2 Sam. 22, 10, as עָנָן is used of a dense cloud of locusts Jo. 2, 2; also a figure of spiritual darkness Is. 60, 2, as well as of God's judgment, Jer. 13, 16 *he will make it darkness.* See עָרִיף. To look upon it as compounded of עָרַף and אָפַל (*Gesenius*) or formed from עָרַף to flow (*Gesenius*) or from עַפֵּל (*Meier*), contradicts the spirit of Hebraism; Syr. denom. ܥܪܦܠ to darken.

עָרַץ I. (*fut.* יַעֲרֹץ) 1. *to terrify, to make to tremble* or *quake,* with accus. of the object Job 13, 25, of God's terrifying judgment Ps. 10, 18; Is. 2, 19 21; *to fear,* with accus. of the object, as הָמוֹן רַבָּה Job 31, 34. — 2. *intr. to be afraid, to fear,* with חָתַת Josh. 1, 9 and יָרֵא Deut. 1, 29, with מִפְּנֵי of the person Deut. 7, 21; 20, 3; comp. the German *erschrecken,* both tr. and intr., English *to fear,* tr. and intr.

Nif. נֶעֱרַץ (only part. נַעֲרָץ) *to be feared, to be fearful,* of God; hence נַעֲרָץ *a terrible one* Ps. 89, 8, = נוֹרָא.

Pih. עֵרֵץ (not used) *to terrify, to make quake, to rage.* Deriv. עָרִיץ.

Hif. הֶעֱרִיץ (*part.* מַעֲרִיץ, *fut.* יַעֲרִיץ) *to manifest fear*, towards God, with accus. Is. 29, 23; *to fear, to reverence*, מוֹרָא (object of reverence) 8, 12; *to inspire fear, reverence*, of God 8, 13.

The fundamental signification of the stem is *tr. to move, to make to tremble* or *quake*, hence *to terrify, to scare;* intr. *to be movable, to shake, to quake, to move to and fro violently*, from fear, Ar. عَرِضَ the same. The organic root עָ־רָ־ץ lies also in קָ־רָ־ץ II., רָ־תָ, רָ־עָ־ד.

עָרַץ II. (not used) *tr.* 1. *to cut into, to pierce, to press into*, of a cutting instrument; deriv. עָרוּץ (incision, fissure) and מַעֲרָצָה (axe). — 2. Metaphor. *to violate, to enslave, to maltreat*, like other verbs of cutting; hence *to be strong, firm, bold.* Deriv. עָרִיץ.

This עָ is the Arab. عَرَضَ to divide, to cut in pieces, and is closely connected with חָ־רָ־ץ, גָּ־רָ־ץ, קָ־רָ־ץ, חָ־רַ־ץ I. (حَرَضَ), חָ־רַ־ץ II., חָ־תָ־ךְ, חָ־רַ־שׁ, כָּ־רַ־ת &c. The organic root עָ־רָ־ץ appears also in רָ־סָ, רָ־ץ.

עָרַק I. (*part.* עֹרֵק) *intr. to go away in haste, to go away, to flee*, with accus. *whither*, Job 30, 3 *who flee into the wilderness* (to prolong life there), selected for בָּרַח as an Aramaean and poetical word, numerous Aramaeisms being found in other parts of Job. LXX φεύγοντες, Targ. עָרְקִין (from עָרַק to flee, elsewhere in Targ. for נוּס and בְּרַח), and so *Saadia, Kimchi.* — The stem עָ is ident. with the Aram. עָרַק, כְּרַף (to flee), Arab. عَرَقَ, عَرِقَ (to flee, to go away); and the organic root עָ־רָ־ק is also in אָ־רַ־ח, בָּ־רַ־ח. The signification *to gnaw* in عَرَقَ is from خَرَقَ, عَرَكَ (see חָרַק).

עָרַק II. (not used) *tr. to tie, to bind*, cognate in sense וּוד II. (to גִּיד); Aram. עָרַק, כְּרַף the same, whence עַרְקָא, כְּרָפָא a thong, girdle, lace, band; Ar. عَرَقَ the same, therefore عرق lorum &c. The organic root עָ־רָ־ק is also in אָ־רַ־ג, שָׁ־רַ־ד, שָׁ־רַ־ג, חָ־רַ־ד, שָׁ־רַ־ג II. Deriv.

עֹרֶק (after the form שֹׁרֶק from עָרַק II., *pl.* with *suff.* עֲרָקָיו) *m. a vein, sinew*, cogn. in sense with גִּיד, מֵיתָר, Job 30, 17 *and my sinews rest not* (in the protasis עֲצָמַי are spoken of); LXX τὰ νευρά, and so *Ibn Esra, Kimchi* (who has compared the Ar. عُرُوق *veins*), *Rashi, de Bañolas.*

עֲרָק *n. p.* of a Phenician city, north of Tripolis in Syria, belonging to the Damascene kingdom at a later period; in Greek Ἄρκη and Ἄρκαι (*Joseph.* Antt. 1, 6, 2; 8, 2, 3; 9, 14, 2, Steph. Byz. s. v., Ptol. 5, 15), written also Ἄκη, Latin Arce (Plin. 5, 16) or *Caesarea Libani*, Syr. ܥܪܩܐ, Ar. عَرْقَا and عِرْقَا; at present in ruins called *Tel ʿArka.* Travellers (Itin. Anton. and others) know it under the name of *Archas* or *Arcas* (*Burckhardt*, travels in Syria, p. 162); and *Robinson* (Palest. III. App. p. 183) adduces *Arka* as situated in the region of *Akkar*, where is also an *ʿArkaja.* See also *Robinson*, Later Bibl. Res. p. 754 seq. Deriv. *the Gentile m.* עַרְקִי, a tribe dwelling about *Ark* Gen. 10, 17; 1 Chr. 1, 15.

עַרְקִי see עֲרָק.

עָרַר I. (in Kal only *imp.* with ־ָה appended עָרֳרָה, according to some) *intr.* 1. *to be bare, naked*, like עֵר IV. and עֶרְוָה I., Is. 32, 11 *strip you and make you bare* (i. e. put off your fine garments) and gird *your loins* (with the garments of mourning); the *imp. masc.* is used, though referring to the *pl. fem.*, as in רַגְזָה ib. But it is better to refer עָרֳרָה as an infin. to עוּר IV. (which see). — 2. *to be solitary, forsaken, childless, unfortunate.* Deriv. עֲרִירִי.

Pih. I. עוֹרֵר *to lay bare*, אַרְמְנוֹת, i. e. *to destroy to the ground* Is. 23, 13, which the other words שָׂמָה לְמַפֵּלָה suit. But see עוּר III.

Pih. II. עֵרְעֵר (*inf. abs.* עַרְעֵר) 1. *to bare*, the foundation of a wall, i. e. *to lay bare* Jer. 51, 58. But it may also come from

עוּר III. *to shake*, *toss*, *push together*, i. e. *to reduce to ruins*, a stronger form of the idea *to move*, where it is also adduced. — 2. (not used) *to be very solitary* or *forsaken*. Deriv. עֲרֵעֶר 1.

Hithp. הִתְעָרְעֵר *to be destroyed to the ground* JER. 51, 58.

עָרַר II. (not used) *tr.* same as עוּר II. *to surround*, *to encircle*, a place. From its reduplicated form are taken the proper names עֲרוֹעֵר, עַרְעָר (עֲרוֹעֵר).

עָרַר III. (not used) *intr. to sprout*, *to be green*, of trees, comp. יָעַר (to יַעַר, יַעְרָה, יָעוּר, עֲרָה (to עָרוֹת and perhaps מְעָרָה); Arab. وَعْر (whence وَعِر forest-place) and عرى (whence عرين thorn-bush).

Pih. (redupl.) עִרְעֵר the same; deriv. עֲרֵעֶר 2.

עָרַשׁ (not used) *intr.* same as ערס *to settle down*, *to abide*, *to dwell*.

Hif. הֶעֱרִישׁ (not used) *to cause to dwell*, *to make a home;* derivat. the noun יַעֲרִישׁ *giver of a home* or *dwelling-place*, only in the proper name יַעֲרֶשְׁיָהוּ.

עָרַשׁ (not used) *tr. to bind*, *to unite*, *to fit into one another*, of a structure, like קָשַׁר NEH. 3, 38; Arab. رَبَطَ a firm building, prop. ligatio, comp. אֲגֻדָּה; عَرَشَ to arch, proceeding from the idea of fitting into one another. The organic root עָ־רַשׁ is also in יָ־רַשׁ II., גָּ־רַשׁ II., אָ־רַשׁ. Still better as equivalent to בָּרַשׁ, בָּרַס *to be bellied*, therefore עֶרֶשׁ, Arab. عَرْش a heightened seat, a bolster, roof, covering. Hence

עֶרֶשׂ (with *suff.* עַרְשִׂי, עַרְשׂוֹ; *plur.* עַרְשׂוֹת) *m. an arched bed*, as a pleasure-couch AM. 3, 12; 6, 4; a bed of love, in the open air SONG OF SOL. 1, 16; a sick-bed PS. 6, 7; 41, 4; probably from עָרַשׂ *to be bellied*. Aram. עַרְסָא, עַרְסָא.

עָשׁ *m.* 1. only JOB 9, 9 same as עָשׁ which see. — 2. (from עָשַׁשׁ) *a moth*, prop. the gnawing, consuming, destroyer of clothes JOB 13, 28, a figure of destruction 4, 19 and of frailty 27, 18; PS. 39, 12; HOS. 5, 12; Ar. عُثّ the same, where the stem is عَثَّ, عَشَّ.

עָשַׂב (not used) *intr.* prop. *to shine*, *to glitter*, hence *to grow*, *to be green*, of plants (*Fürst*, Conc. s. v., and so *Gesen.* Thesaur.), as also אָזַב (to אָזוֹב), Ar. اسب the same. The organic root lies also in חָ־סַב, זָ־וָה, צָ־הַב, זָ־הַב, to the proper name אֲחַסְבַּי), Ar. وَ־سَبَ (hence وِ־سْبٌ plant, herb, vegetable), عَ־شَبَ (hence عُشْبٌ vegetable).

עֵשֶׂב (with *suff.* עִשְׂבָּם; *plur. constr.* עִשְׂבוֹת with Dagesh dirimens) *m.* prop. *vegetable*, *sprout*, hence *grass*, *herbage*, *larger seed-growth* GEN. 1, 11 12; 2, 5; 3, 18; EX. 10, 12; PS. 104, 14; with genit. הַשָּׂדֶה GEN. l. c., הָרִים PROV. 27, 25; as fodder for animals DEUT. 11, 15; PS. 106, 20; *vegetables* JER. 14, 6; a figure of transitoriness PS. 72, 16; 102, 5; IS. 37, 27; Ar. عُشْبٌ, Aram. עִסְבָּא, ܥܣܒܐ, Maltese *ushab* the same. See דֶּשֶׁא, יֶרֶק.

עִשְׂבָּ (*def.* עִשְׂבָּא) *Aram. m.* the same DAN. 4, 12 22 29 30; 5, 21.

עָשָׂה I. (*part. act. m.* עֹשֶׂה, *f.* עֹשָׂה, *pass.* עָשׂוּי, *f.* עֲשׂוּיָה; *inf. abs.* עָשֹׂה, עָשׂוֹ, *c.* עֲשֹׂה, עֲשׂוֹ and עֲשׂוֹת; *fut.* יַעֲשֶׂה, *apoc.* יַעַשׂ, yet the full form sometimes occurs with Vau consec.) *tr.* 1. *to feel*, *to touch* EZ. 23, 21; *to press*, like עָסַס; Aram. עֲסָא, Ar. عصّ (comp. *Pih.*), with which it is connected in the org. root. Hence 2. *to labour = to do*, without an object RUTH 2, 19, fully עָ מְלָאכָה EX. 20, 9 (opposite נוּחַ); עֹשֵׂי מְלָאכָה *labourers* NEH. 11, 12, seldom עָ בְּמְלָאכָה 4, 15; also with בְּ of the material *in which* EX. 31, 4 or *upon* 5, 9. Besides: *to work*, as a continual agency; of God, *to create* JOB 23, 9, LXX ποιεῖν; *to put into action*, עָצָה IS. 30, 1; *to accomplish*, תּוּשִׁיָּה JOB 5, 12; עָ נֶדֶר JUDGES 11, 39 *to keep a vow*, i. e. to execute it; עָ שְׁפָטִים EZ. 5, 8; עָ חָרוֹן *to execute wrath* 1 SAM. 28, 18; *to make*, *to form*, fabricari, with accus. of the

object, תֹּכֶן Gen. 6, 14, מִזְבֵּחַ 13, 4, לְבֵנִים Ex. 5, 16, חֻגֹּרוֹת Gen. 3, 7; *to establish*, גְּבוֹת Eccles. 2, 5, בְּרֵכוֹת מַיִם 2, 6; Neh. 3, 16; *to build up*, בַּיִת Gen. 33, 17, fig. *to maintain an abiding posterity* 2 Sam. 7, 11; *to set up*, עֵץ Esth. 5, 14; *to put*, גְּבוּלוֹת Prov. 22, 28; *to create*, as a single act Gen. 1, 7; 2, 2; Ps. 96, 5, עִ׳ עִם *to make besides one* Job 40, 15, עֹשֶׂה *creator* Is. 17, 7; Hos. 8, 14; Job 4, 17; *to construct* = יָצַר and בָּנָה, with accusat. of the object and accusat. of the material *out of* Ex. 30, 25; 38, 3; Is. 46, 6, to which קָנָה also belongs Gen. 6, 14, the accus. of the material as it were; seldom with לְ of the object 27, 3; Hos. 2, 10 *and out of gold they made Baal;* on the other hand constantly with לְ *to* Is. 44, 17. Next: *to acquire* = *to make by labour*, *to make*, with accus. חַיִל Deut. 8, 17, שָׂכָר Is. 19, 10, כָּבוֹד Gen. 31, 1, נֶפֶשׁ 12, 5; עִ׳ שֵׁם 11, 4 *to make a name*, i. e. to attain to fame; *to procure*, with לְ of the person 2 Sam. 15, 1, 1 Kings 1, 5, Eccles. 2, 8, comp. pecuniam facere, ποιεῖν βίον, Engl. make money; without an object *to acquire*, *to make gain* Prov. 31, 13; *to bring*, *to make*, i. e. *to be of use* Eccles. 2, 2. Farther: *to make ready*, *to prepare*, food, a feast Gen. 8, 7 8, Judges 13, 15; therefore *to sacrifice*, to prepare, as it were, the food of God, with the accus. בָּקָר Ps. 66, 15, כֶּבֶשׂ Ex. 36, 41; *to offer*, מִנְחָה Num. 15, 14; 2 Kings 17, 32 *and they offered for them*, comp. ἱερὰ ῥέζειν, Latin sacra facere; עִ׳ שָׂפָם 2 Sam. 19, 25 *to shorten the beard*, *to dress it;* עִ׳ רַגְלַיִם ib. *to bathe the feet.* Of the heart: *to devise*, *to resolve upon* Is. 22, 11; 32, 6; 37, 26, like פָּעַל. Also: *to constitute*, *to appoint*, constituere, to an office, כֹּהֲנִים 1 Kings 12, 31, אֶת־מֹשֶׁה 1 Sam. 12, 6, עִ׳ אֶת־פִּ׳ לְ 2 Kings 21, 6; *to make one something*, Gen. 12, 2 *I will make thee a great nation*, comp. Jer. 37, 15, and without an accus. of object עִ׳ לְמַלְאַכְתָּה 1 Sam. 8, 16 *to make for work*, i. e. to use them for that purpose; rarely with a double accusative 1 Sam. 17, 25; or לְ *for a person* or *thing*, Jer. 10, 13 *he makes lightnings for rain*, i. e. they become his heralds; *to carry on*, e. g. עִ׳ מִלְחָמָה Gen. 14, 2, Deut. 20, 12, with עִם or אֶת־ of the person; *to establish* or *make*, עִ׳ שָׁלוֹם *to make peace with one; to execute*, *accomplish*, of God and men, coupled with הִצְלִיחַ, without an object Dan. 8, 24; Is. 10, 13; Ps. 52, 11; *to exert* or *practise*, חַיִל Num. 24, 18, טוֹב Ps. 37, 3 or נִבְלָה Gen. 34, 7, often with בְּעֵינֵי פִּ׳ to the liking or dislike of a person 1 Kings 11, 38, Is. 38, 3, Ps. 51, 6, construed with עִם, לְ or אֶת־ of the person Judges 15, 3; Jer. 33, 9; Psalm 15, 3. — 3. Metaphor. *to keep*, *to celebrate*, שַׁבָּת Deut. 5, 15, פֶּסַח Ex. 12, 48, פּוּרִים Esth. 9, 27; *to live through* or *spend*, the time of life Eccl. 6, 12, comp. ποιεῖν χρόνον, hence עִ׳ טוֹב *to spend life prosperously* 3, 12; *to perform*, *to practise*, חֻקּוֹת Lev. 22, 22, מִצְוָה Deut. 15, 5; *to observe*, *to consider*, רָצוֹן, דָּבָר Ps. 103, 20 21, מִשְׁפָּט, צְדָקָה Jer. 22, 15, חַיִל Num. 24, 18, טוֹב Ps. 37, 3, as well as the reverse עִ׳ חָמָס, עָוֶל Is. 53, 9, Ez. 3, 20, נִבְלָה Gen. 34, 7. — 4. *to do*, generally without an object, good or evil Gen. 40, 15, good alone 30, 30, Ex. 13, 8; evil alone Gen. 19, 8; 27, 45; or generally Gen. 12, 18; 20, 9, construed with לְ Ex. 14, 31, עִם Ruth 2, 19, אֶת־ 2, 11, and the accusat. of the person Is. 42, 16; *to deal with*, with לְ of the person Num. 5, 30 *and he shall deal with her*, i. e. execute upon her, hence followed by an accus., *the whole law*, or with לְ of the person Lev. 4, 20; but also בְּ Is. 5, 4 and an accus. Lev. 16, 15; usually, however, with בְּ of the person, with the accessory idea of *proceeding arbitrarily* Jer. 18, 23; Dan. 8, 4; 11, 3 7 36; עִ׳ עֲשָׂה מֵרָעָה 1 Chr. 4, 10 *to do remote from evil*, i. e. graciously and kindly. — 5. Altogether generally *to act*, agere, *the how* or *the what* resulting from the context Gen. 3, 13 14; 6, 22; 8, 21; Is. 46, 4 (like ποιεῖν); or there is no reference at all to the special subject of action 2 Sam. 12, 12; with an adverb עִ׳ בְּרַעַת Prov. 13, 16 *to act considerately;* עִ׳ לַשֶּׁקֶר Jer. 8, 6 *to act falsely.*

United to other verbs עָ׳ appears merely as an auxiliary, as עָשָׂה וְגָנַב Gen. 31, 26; עָשָׂה וְשָׁפַט 41, 34; עָשָׂה וְהִפְקִיר 1 Kings 8, 32. The idea of *doing* is weakened in 1 Kings 20, 40 *and thy servant was doing* (busy) *here and there*, i. e. directing his attention hither and thither. — 6. *to bring forth out of oneself, to beget*, therefore often = *to have*, as עָ׳ חָלָב *to give milk*, *to have milk* Is. 7, 22, עָ׳ מִרְמָה Job 15, 27 *to make fat*, i. e. *to be fat*, comp. corpus facere (*Justin.* 11, 8); עָ׳ פְּרִי Gen. 1, 11 *to bear fruit*, comp. *ποιεῖν καρπόν, ποιεῖν σῦκα*; עָ׳ עֲנָף *to put forth shoots* Ez. 17, 8, and so עָ׳ קֶמַח of a stalk Hos. 8, 7, עָ׳ שְׁדֵמוֹת Hab. 3, 17, עָ׳ עֲנָבִים Is. 5, 2 &c. Deriv. מַעֲשֶׂה, the proper names עֲשָׂהאֵל, עֲשָׂהאֵל, עֲשָׂהאֵל, מַעֲשֵׂיָה, בַּעֲשָׁא, מַעֲשֵׂיָה, יַעֲשִׂיאֵל, יַעֲשִׂי, מַעֲשִׂירוֹ.

Nif. נַעֲשָׂה (*fem.* נַעֲשְׂתָה; *part.* נַעֲשֶׂה, *pl.* נַעֲשִׂים, *pl. f.* נַעֲשׂוֹת; *inf. c.* הֵעָשׂוֹת; *fut.* יֵעָשֶׂה, *ap.* יֵעָשׂ, once תֵּיעָשֶׂה) commonly the passive of Kal in the most varied applications: *to be made* 1 Kings 10, 20, *to be created* Ps. 33, 6, *to be prepared* Num. 6, 4, *to be sacrificed* Lev. 7, 9; *to be executed*, of a plan 2 Sam. 17, 23, punishment Dan. 11, 36; *to be committed*, a crime Deut. 13, 15; *to be celebrated*, a festival 2 Kings 23, 23; but also *to become* (*a thing*), *to happen*, *to be* Eccles. 1, 9; 4, 3; Is. 26, 18; hence with לְ of the person *to happen to one* Ex. 2, 4; Is. 3, 11.

Pih. עִשָּׂה *to press*, *to squeeze*, דַּדַּיִם, i. e. *to handle immodestly* Ez. 23, 8; but in 23, 3 we should perhaps read עֻשּׂוּ. The infin. Kal is used in the same sense 23, 21, and there is no need to read either עֲשׂוֹתָם or עֲשׂוֹתֵם. Comp. *ποιεῖν*, facere, per-, conficere.

Puh. עֻשָּׂה *to be made*, *created* Ps. 139, 15. See *Pihel.*

עֵשָׂה II. (unused) *intr. to be shaggy*, *rough*, *rough-haired*, of men; probably also of a rough, rugged forest-mountain; Ar. عثى the same. Deriv. עֵשָׂו.

עַשְׂהֵאל see עֲשָׂהאֵל.

עֲשָׂהאֵל (*El is Former*) *n. p. m.* 2 Sam. 2, 18; 2 Chr. 17, 8; Ezr. 10, 15. Written עַשְׂהֵאל also 1 Chr. 2, 16.

עֵשָׂו (after the form עֵגָב, שֵׂעָר; *the hairy*, *rough*, from עָשָׂה II.; comp. שֵׂעִיר) *n. p.* of a son of Isaac and Rebekah, so called from his hairiness Gen. 25, 25; ancestor and founder of the Edomite race 36, 1 which is poetically termed בֵּית עֵשָׂו Deut. 2, 4, בְּנֵי עֵשָׂו Ob. 18, or עֵשָׂו alone Jer. 49, 8; הַר עֵשָׂו Ob. 8 9 19 21 = שֵׂעִיר.

עָשׁוּק (after the form קָדוֹשׁ, from עָשַׁק) *m. an oppressor*, Jer. 22, 3, interchanging with עשק 21, 12, as בָּגוֹד 3, 7 does with בֹּגֵד.

עֲשׁוּקִים (from עָשַׁק) *m. pl. oppression*, of the poor Am. 3, 9, *violence* Eccles. 4, 1 (LXX, Targ.), Job 35, 9. Sometimes, however, it is merely a *part. pass. plur.* signifying *the oppressed*, oppressi Jer. 50, 33; Ps. 103, 6.

עָשׂוֹר (from עֶשֶׂר *ten*) *m.* 1. *the number ten*, *a decade*, decas, *δεκάς*, especially *ten days*, a stronger expression than יָמִים (some days) Gen. 24, 55; commonly the last day of the ten; but also = *δεκάς*, the tenth day of the month Ex. 12, 3, Lev. 16, 29, comp. שָׁבוּעַ hebdomas; Arab. عاشور or عشرى the same. — 2. *the number ten of cords*, *a decachord*, of נֵבֶל (*νάβλα*, which had twelve strings according to *Josephus*), and distinct from כִּנּוֹר Psalm 92, 4, fully נֵבֶל עָשׂוֹר *ten-stringed harp* 33, 2; 144, 9.

עֲשׂוּת (from עָשַׁת I.) *adj. m. prepared*, *wrought*, *strengthened*, of iron; hence בַּרְזֶל עָ׳ Ez. 27, 19 *steel*, *iron prepared* for sword-blades, *steel* (*Kimchi*), which was made excellently in אוּזָל (which see), an Indian emporium in Yemen.

עַשְׂרַת (from עָשַׁת I.; *a stout*, *firm*, *strong one*, arising from עֲשׂוּת; Ar. عَسْوَر strong, from عَسَرَ to twist together firmly) *n. p. m.* 1 Chr. 7, 33.

עַשְׂיאֵל (same as עֲשָׂהאֵל) *n. p. m.* 1 Chr. 4, 35.

עַשְׁתֹּרָה (*Jah is Creator*) *n. p. m.* 2 Kings 22, 12; 1 Chr. 4, 36; 6, 15; 9, 5.

עָשִׁיר (*pl.* עֲשִׁירִים, *constr.* עֲשִׁירֵי, with *suff.* עֲשִׁירֶיהָ; from עָשַׁר I.) *m.* 1. *a rich man* (opposite דַּל Ex. 10, 15; רֵאשׁ or רֹאשׁ Prov. 22, 2; 28, 6; אֶבְיוֹן Ps. 49, 3; הֶלֶךְ 2 Sam. 12, 4), who has עֹשֶׁר Jer. 9, 22, הוֹן Prov. 10, 15 and אֹהֲבִים 14, 20; therefore עֲשִׁירִים are *the distinguished, the noble* = רַבִּים Eccles. 10, 6, opposite סֹכְלִים = סֻכָּל; *the influential, mighty*, 10, 20 = שָׂרִים 10, 16. Hence one who rules over the poor Prov. 22, 7, who is sometimes hard 18, 23, and conceited 28, 11; also *a violent man* Mic. 6, 12; *a wicked man* Job 27, 19, Is. 53, 9, of the luxurious and proud Babylonians (where עָשִׁיר is not = עָשׁוּק, nor is the Ar. عثر *to stumble* to be compared), comp. Matth. 19, 23; a similar metaphor happening to אֶבְיוֹן and עָנִי, which are parallels to צַדִּיק and יָשָׁר (Am. 2, 6; Ps. 14, 6).

עֲשִׂירִי *Numeral ord. masc.*, עֲשִׂירִיָּה, עֲשִׂירִית *f.*, *the tenth*, Lev. 27, 32; Num. 7, 66; elliptically *the tenth month* Gen. 8, 5 (i. e. Tebet); *fem. a tenth part* Is. 6, 13; Ex. 16, 36.

עָשַׁן (*fut.* יֶעְשַׁן) *intrans. to smoke, to burn, to fume, to be vaporous*, Ex. 19, 18; figur. of wrath Deut. 29, 19; Ps. 74, 1; 80, 5. Deriv. עָשָׁן, עָשָׁן, and the proper name עָשָׁן כּוּר.

The stem עָ־שַׁן (Arab. عَثَنَ) has עָ־שַׁן for its organic root, which lies also in the Aram. תְּנַן (תָּנַן); but in the noun אַתּוּן the stem is אַת (אָתַת = אָשַׁשׁ to burn).

עָשָׁן (*pl.* עֲשָׁנִים) *adj. m. smoking* Ex. 20, 15; Is. 7, 4.

עָשָׁן (*constr.* עֲשַׁן, with *suff.* עֲשָׁנוֹ, עֲשָׁנָהּ) *m.* 1. *smoke, vapour*, תַּנּוּר עָ׳ Gen. 15, 17 *a vapour-* or *smoking furnace*, a symbol of the luminous essence of God, who appeared in a veil of clouds (Ex. 24, 15; Ps. 18, 9) and marched with Israel in a pillar of cloud and fire Is. 4, 5; 6, 4; caused also by a volcanic fire 34, 10; גְּאוּת עָ׳ 9, 18 *the lifting up of smoke*; תִּימְרוֹת עָ׳ Song of Solom. 3, 6 *pillars of smoke*, of places set on fire Is. 14, 31; a figure of transitoriness Is. 51, 6; Hos. 13, 3. — 2. Fig. *vapour* of a snorting animal Job 41, 12; spoken of violent anger Is. 65, 5; Ps. 18, 9; Arab. عُثَان smoke, a thick, cloud-like mass of dust. — 3. in כּוּר־עָשָׁן (*a smoking smelting furnace*, comp. צָרְפַת) *n. p.* of a locality 1 Sam. 30, 30, for which עָשָׁן alone occurs Josh. 15, 42; 19, 7; 1 Chr. 4, 32; 6, 44. But for 3 the stem may be אָשַׁן = עָשַׁן (to be firm, strong) = Aram. עֲשַׁן, Ar. اشن, אַשְׁנָה being also the name of a place.

עָשַׁק (*fut.* יַעֲשֹׁק) *trans. to press, to squeeze;* hence *to oppress*, comprimere, עָמִית Lev. 5, 21, גֵּר Ez. 22, 29, דַּל Prov. 14, 31, רֵעַ Lev. 19, 13; *to subjugate* Is. 52, 4; *to rob* Mal. 3, 5, along with גָּזַל Deut. 28, 29, רָצַץ 28, 33; *to burden* (the conscience), with blood-guiltiness Prov. 28, 17; עֲשׁוּקִים *the oppressed, the suffering* Eccles. 4, 1, Ps. 146, 7, but see also עֲשׁוּקִים particularly. Metaphor. *to do violence*, of a river, i. e. *to overflow and tear along in its course* Job 40, 18. Derivat. מַעֲשַׂקָּה, עֹשֶׁק, עֲשֻׁקָּה, עֲשׁוּקִים, עָשׁוּק, and the proper name עֹשֶׁק.

Puh. עֻשַּׁק (*part. fem.* מְעֻשָּׁקָה) *to be pressed down, subdued;* of a city, *to be conquered* Is. 23, 12.

The stem עָ׳ (Arab. عسق to press, to squeeze, to wound) has, like עָשָׂה, the fundamental signification to press, to urge; and the organic root עָ־שַׁק is also found in זַק *to compel, to force.*

עָשַׁק (Kal not used) *tr.* 1. *to pierce, to penetrate into, to cut into;* cognate in sense נָצָה I., חָרַת I. &c. The signification of the Aram. עֲסַק is prop. to press into a thing, to have to do with a thing strongly, and proceeds likewise from this fundamental signification. — 2. Metaphor. *to strive, to quarrel;* comp. נָצָה I., חָרַת, רוּב. — Syr. ܟܣܦ *to sting*, of prickly plants, ܟܣܦܐ *a thorn*, ܟܣܦܐ cleft ground; Arab. عَسَقَ the same, hence عَسَق a sort of thorn, roughness, عَسَجَ *to pierce*, whence عوسج christ-thorn. Deriv. the proper name עֹשֶׁק.

Hithp. הִתְעַשֵּׂק *to strive* or *quarrel with one another*, with עִם GEN. 24, 20.

עֹשֶׁק (*oppression*, *subjugation*) *n. p. m.* 1 CHR. 8, 39.

עֵשֶׂק (*quarrel*) *n. p.* of a well near גְּרָר GEN. 26, 20.

עֹשֶׁק *m. grievance*, *hostility* Is. 54, 14; 59, 13; *oppression* ECCLES. 5, 7; *property got by extortion*, like חָמָס ECCLES. 7, 7; PS. 62, 11; LEV. 5, 23; *what is vicious*, *injurious*, PS. 73, 8; *a wrong* Is. 30, 12, coupled with נָלוֹז; *terror* 54, 14, coupled with מְחִתָּה.

עָשְׁקָה (*fem.* of עֹשֶׁק) *fem.* properly *pressure*; hence *distress*, Is. 38, 14 *distress is upon me.*

עָשַׁר I. (*fut.* יֶעְשַׁר) *intr. to be large*, *to be heaped together*, *brought together in abundance*, of goods, property, and so *to be rich* HOS. 12, 9; JOB 15, 29. Comp. Ar. كَثُرَ *to be abundant*, עָתַר II. *to overflow*, *to be copious*, *heaped* (whence עֲתֶרֶת and עָתָר), יָתַר (of space) *to extend*, *to stretch afar*, which again is connected with אָתַר (which see), דָּרַר II. *to heap up*, *to accumulate*. The organic root, therefore, would be עָ־שַׁר, which is probably found in שׁוּר (to תְּשׁוּרָה) also; Aram. עֲתַר the same; Arab. غَثَلَ to be abundant, copious. Deriv. עֹשֶׁר, עָשִׁיר.

Pih. עִשֵּׁר *to make many*, אֳנִיּוֹת, i. e. to build many ships 1 KINGS 22, 49 K'tib; but it may be better to read, with the K'ri and 2 CHR. 20, 36, עֲשׂוֹת.

Hif. הַעֲשִׁיר (*part.* מַעֲשִׁיר, *fut.* יַעֲשִׁר, יְעַשֵּׁר, with *suff.* יְעַשְּׁרֶנּוּ, תַּעֲשִׁרֶנָּה) *to make rich*, with accusat. of the person GEN. 14, 23; EZ. 27, 33; with a double accus. 1 SAM. 17, 25; absol. 2, 7; PROV. 10, 4; *to gain* or *acquire riches* PS. 49, 17; ZECH. 11, 5; also with the accusat. עֹשֶׁר DAN. 11, 2.

עָשַׁר II. (not used) *intrans. to be united*, *joined*, in a sexual relation; *to be intimate*, *to be associated*, of friendship and alliance; completely identical with אָשַׁר (belonging to the proper names אַשְׁרִיאֵל, אֲשַׁרְאֵל), אָשַׁר II. (to אָסַר (which see); Ar. عَشَرَ the same, hence عَشِيرٌ a spouse, an associate. Perhaps עָשַׁר I. and II. are connected. Deriv. עַשְׁתֶּרֶת, עַשְׁתֹּרֶת, עִשְׁתְּרָה.

עָשַׁר (not used) 1. *tr.* same as עָשַׁר II. *to put together*, *to bind*, *to unite*, into a whole; *to associate*, *to join together*, of the married, companions, friends; Arab. عَشَرَ, whence عَشِيرٌ a spouse, مَعْشَرٌ coetus; it is connected accordingly with עָשַׁר I. Deriv. עֶשֶׂר, denom. עֶשְׂרָה, עָשָׂר, עֶשְׂרִים, עַשְׂרַת, עַשְׂרָה, עָשָׂר, מֵעֲשֵׂר, עִשָּׂרוֹן, עֲשִׂירִי, עָשׂוֹר. — 2. *intr. to be brought together*, *united*, *bound*, of a heap, connected with עָשַׁר I. Deriv. עֹשֶׁר, denom. עֲשַׁרְאֵל, עֲשַׁרְיָה, עֲשַׁרְיָהוּ, עֲשַׁרְיָהוּ, עֲשַׁרְיָה, עָשָׂר, עֲשִׂירִי, עָשׂוֹר, מֵעֲשֵׂר, עִשָּׂרוֹן, עֲשִׂירִי, עָשׂוֹר.

עֲשַׂר (not used) *Aram.* same as Hebr. עָשַׁר (which see). Deriv. עֲשַׂר, עַשְׂרָה, עֶשְׂרִין.

עֶשֶׂר (after the form נֶקֶם, אָשָׁם as a subst.) *m. ten*, only in the numbers 11 to 19 compounded with one to 9; and without *Vau* (like undecim, quindecim), as שְׁשֵׁי עָשָׂר EX. 26, 25 *sixteen*, אַרְבָּעָה עָשָׂר 12, 6 *fourteen*; in which the lesser numbers precede, sometimes in the absolute state as above, sometimes in the construct, as אַחַד עָשָׂר GEN. 32, 23 *eleven*; שְׁנֵי עָשָׂר NUM. 7, 3 *twelve*, חֲמִשָּׁה עָשָׂר JUDGES 8, 10 *fifteen*, שְׁמֹנָה עָשָׂר 20, 25 *eighteen*. Only in the case of שְׁנַיִם did the language fluctuate between the absol. שְׁנַיִם and the constr. state שְׁנֵי, so that it is often punctuated שְׁנֵים GEN. 17, 20; 25, 16; 42, 13. See עֶשְׂרֵה.

עֶשֶׂר (from עָשַׂר; without a constr. state) *fem.* prop. collect. *union*, *association*, hence *multitude*, *heap*, *multiplicity*; but only as *a card. number fem. ten* (comp. רִבּוֹ, מֵאָה), united to the *plur. fem.*, as עֶ֫שְׂרֵי נָשִׁים GEN. 45, 23, עֶ֫שְׂרֵי אַמּוֹת 2 SAM. 15, 16, עֶ֫שְׂרֵי אַמּוֹת EX. 26, 16; עֶ֫שְׂרֵי שָׁנִים GEN. 5, 14. Where the emphasis is not laid on the number but on the thing numbered, עֶשֶׂר stands after the noun, as עָרִים עֶ֫שְׂרֵי JOSH. 15, 57; when the measure follows, it stands in the singular

with בְּ, as עֲ׳ בָּאַמָּה 1 Kings 7, 24. — עֲ׳ פְּעָמִים is *ten times* Gen. 31, 7; in Job 19, 3 *many* as a round number. See עֲשָׂרָה, עֲשָׂרֶת, עֶשְׂרִים, עֶשֶׂר. Hence

עָשַׂר (*fut.* יַעְשֹׂר) *a denom. to tithe*, i. e. *to take the tenth part of a thing* (as a tax), with accus. of the object as זֶרַע, בָּקָר 1 Sam. 8, 15, צֹאן 8, 17 (the LXX have also read וְעָשֹׂר for וְעֶשֶׂר 8, 16).

Pih. עִשֵּׂר (*fut.* יְעַשֵּׂר) *to give the tenth part*, with accusat. of the object Deut. 14, 22 and לְ of the person Gen. 28, 22; absol. Neh. 10, 38.

Hif. הֶעְשִׁיר (*inf. constr.* with לְ or בְּ excluding the *He* לַעְשֵׂר and בַּעְשֵׂר) the same Deut. 26, 12; Neh. 10, 39.

עֹשֶׁר *m. riches* Gen. 31, 16; Eccles. 4, 8; strengthened עֹ׳ רַב Prov. 22, 1 or רַב עֹ׳ Ps. 52, 9; sometimes coupled with נְכָסִים Eccles. 5, 18, כָּבוֹד 2 Chr. 17, 5, חָכְמָה 9, 22, הוֹן Ps. 112, 3; opposite to רֹאשׁ Prov. 30, 8.

עֲשַׂר (from עָשַׂר) *Aram. m.* same as Hebr. עֶשֶׂר, united to a fem. Dan. 7, 7 20 24; תְּרֵי עֲשַׂר *twelve* 4, 26; Ezr. 6, 17; Syr. ܥܣܪ, Arab. عَشَر.

עֲשָׂרָה (formed in the first instance perhaps from עֶשֶׂר, like נְקֻמָה out of נָקָם, though it may also come from עֶשֶׂר, like צְדָקָה from צֶדֶק; *constr.* עֲשֶׂרֶת) *m.* same as עֶשֶׂר, *ten*, used only with masc. nouns in the plur. So e. g. in the absol. state עֲ׳ חֲמֹרִים Gen. 24, 10, עֲ׳ גְּמַלִּים 45, 23, עֲ׳ אֲנָשִׁים; and put after, when what is numbered is meant to be made prominent, as פָּרִים עֲ׳ Gen. 32, 16, כִּיּוֹרֹת עֲ׳ 1 Kings 7, 43, which also happens if the noun stands with a suffix Ex. 27, 12; 38, 12. Very often the constr. state עֲשֶׂרֶת is used, as עֲ׳ יָמִים Jer. 42, 7, עֲ׳ שְׁקָלִים Lev. 27, 5, עֲ׳ הַדְּבָרִים Ex. 34, 28. It occurs without a noun, and simply as a numeral, when it belongs to a larger number Ezr. 1, 10, or when it stands in relation to another number Neh. 11, 1, or where the noun is to be inferred from the context Gen. 18, 32, and Hagg. 2, 16 *and he gives us ten* (cor), כֹּר having also to be supplied before. עֲשָׂרָה עֲשָׂרָה *ten apiece* Num. 7, 86. עֲ׳ is joined to the sing. זָהָב Gen. 24, 22, and שֶׁקֶל Ez. 45, 12, when these nouns denote a weight; or with collectives, as לֶחֶם 1 Sam. 17, 17, רֶכֶב 2 Kings 13, 7. The pl. עֲשָׂרוֹת signifies a mass consisting of many tens, as in divisions of people Ex. 18, 21; Deut. 1, 15. Arab. عَشَرَات.

עֶשְׂרֵה (for עֶשֶׂרֶה, the femin. ending ־ה being sometimes weakened into ־ה, like the Arab. ־ة into ־ى, comp. זוּרֵה Is. 59, 5 out of זוּרָה part. pass. fem., יִרְאֵה Mic. 6, 9 out of יִרְאָה infin. of יָרֵא; hence it is formed from עֶשֶׂר, as is also עֶשְׂרִים) *fem.* same as עֶשֶׂר, and joined only to fem. numbers from 1 to 9, to make up 11 to 19, as אַחַת עֶ׳ 2 Kings 9, 29 *eleven*, שְׁתֵּי עֶ׳ Ez. 32, 1, שְׁלֹשׁ עֶ׳ Jer. 25, 3, אַרְבַּע עֶ׳ Ez. 40, 1. As in the case of עֶשֶׂר, שְׁתַּיִם stands fluctuating between שְׁתֵּי and שְׁתַּיִם Gen. 5, 8; 14, 4.

עַשְׂרָה *Aram. fem.* same as Hebrew עֲשָׂרָה and עֶשְׂרֵה, joined to the masc. Dan. 7, 24; Syr. ܥܣܪ, Arab. عَشَرَة.

עִשָּׂרוֹן (*pl.* עֶשְׂרֹנִים) *m. a tenth part*, a measure for grain or meal Ex. 29, 40; Lev. 14, 21; Num. 15, 6; the tenth part of an *Ephah* (LXX, Vulg.), conseq. the same as עֲשִׂירִית הָאֵיפָה Num. 5, 15.

עֲשָׂרוֹת see עֲשָׂרָה.

עֶשְׂרִים (*plur.* from עֶשְׂרֵה = עֶשֶׂרֶה, which is = עֲשָׂרָה, like פִּשְׁתִּים from פִּשְׁתָּה; in like manner all the other tens from 20 to 90 are formed out of the number in use for a femin.) *comm. g. twenty*, as עֲ׳ אֲנָשִׁים 2 Sam. 3, 20 *twenty men*, עֲ׳ שָׁנָה *twenty years* Gen. 31, 41; where emphasis is laid upon what is numbered, the number is put after Gen. 32, 15 16. Sometimes for the ordinal number, *the twentieth* Num. 10, 11; 1 Kings 15, 9; 16, 10. — As to the meaning of the plural form, one expects, according to the analogy of שָׁלֹשִׁים to תְּשָׁעִים, a multiplication of unity into

tens, so that it must denote 100. But as there was already a separate word for 100 in the language, the least multiplication of 10 is expressed by it, twice 10, without עֶשְׂרִים being used for that purpose.

עֶשְׂרִין *Aram. plur. common*, same as Hebrew עֶשְׂרִים *twenty* Dan. 6, 2.

עֲשֶׂרֶת see עֲשָׂרָה.

עָשֵׁשׁ (3 *fem.* עָשְׁשָׁה, 3 *pl.* in pause עָשֵׁשׁוּ) *intr.* 1. *to fall in pieces, to fall away, to grow old;* hence *to become dull, weak*, of the eyes Ps. 6, 8; 31, 10 (elsewhere כָּהָה, Job 17, 7); *to be dissolved, to decay*, of the bones 31, 11; generally with בָּלָה. Arab. عَشَّ to pine, عَسَا to grow old, to wither. — 2. *to gnaw in pieces, to eat away*, of a moth, Ar. عَثَّ. Deriv. עָשׁ 2.

עָשַׁת I. (Kal unused) *tr.* 1. *to tie, to weave, to lace together;* hence *to be firmly knotted* or *pressed together, to be strong*, derivat. the proper name עַשְׁוָת (which see); of iron, *to be wrought into steel*, whence עָשׁוֹת; figur. like חָשַׁב *to think, to purpose*, deriv. עַשְׁתּוּת and עֶשְׁתֹּנֶת, comp. זָמַם, Ar. عَسَدَ the same; ident. in its organic root עָ־שַׁת with that in שָׁתָ־ה II. — 2. *to make by art, to form*, like חָשַׁב. Deriv. עֶשֶׁת 1.

Hithp. הִתְעַשֵּׁת *to bethink oneself, to recollect*, with לְ of the person Jon. 1, 6; Targ. אִתְעַשֵּׁת *to excogitate, to think out.*

עָשַׁת II. see עֶשֶׁת 2.

עָשֵׁת (3 *pl.* עָשְׁתוּ) *intr. to shine*, of the skin Jer. 5, 28, read עָשְׁרוּ by the Targ. and LXX; modern Hebrew עָשַׁשׁ the same, whence עֲשָׁשִׁית light. Deriv. (according to some) עֶשֶׁת 1.

עֶשֶׁת (*pl. constr.* עַשְׁתֵּי) *fem.* (either ־ֶת a femin. termination or contracted from עֲשֶׁתֶת, like מְשָׁרֵת from מְשָׁרֶתֶת) 1. (from עָשַׁת) *a thing formed*, hence *artificial work* Song of Sol. 5, 14, Peshito ܥܒܕܐ. — 2. only *pl. constr.* עַשְׁתֵּי, followed by the masc. עָשָׂר or the fem. עֶשְׂרֵה archaically for אַחַד עָשָׂר and אַחַת עֶשְׂרֵה, *eleven*, whence the sing. or the plur. may follow Ex. 26, 7 8; 36, 14 15; Num. 7, 72; 29, 20; 2 Kings 25, 2; Jer. 1, 3; Ez. 40, 49; sometimes for the ordinal number, *the eleventh* Deut. 1, 3; Jer. 39, 2; Ez. 26, 1; 1 Chr. 12, 13; Zech. 1, 7. As to the derivation, Ibn *G'anâch* (see Zachot of Ibn *Esra* ed. Fürth 1827, 8. p. 41[b]) looks upon it as arising from עַל־שְׁתֵּי (not עַד־שְׁתֵּי, as *Gesenius* has it in his Thesaur. p. 1082); an opinion already rejected by Ibn *Esra*, because עַשְׁנֵי must also have appeared. According to Ibn *Esra* and *Kimchi* from עֲשָׁתִים *thoughts*, so that עַשְׁתֵּי עָ׳ denotes what is thought of as additional to ten. But perhaps from עָשַׁת II. (= חָסַד I.) to incline, to bend, to lean to, so that עֲשָׁתִים means *a turning to, attachment*, and עַשְׁתֵּי עָ׳ prop. *an attachment to ten.*

עֲשֵׁת (עֲשִׁית = עֲשֵׁת) *Aram.* same as Hebrew עָשַׁת I. *to think, to think upon a thing, to purpose*, Dan. 6, 4.

עַשְׁתּוּת (after the form עַבְדּוּת; not עַשְׁתּוֹת *Kimchi* and *Norzi*) *fem. a thought, opinion*, Job 12, 5 *according to the thought*, i. e. opinion, *of the prosperous one* (*Rashi, Ibn Esra*). *Saadia* less suitably, *obduracy*, from עָשַׁת *to be strong, fat.*

עֶשְׁתֹּנֶת (*plur.* עֶשְׁתֹּנוֹת) *fem. a thought, plan* Ps. 146, 4.

עַשְׁתְּרָה see עַשְׁתֹּרֶת 2.

עַשְׁתְּרָה same as עַשְׁתָּרוֹת *n. p.* of a city; deriv. *Gentile m.* עַשְׁתְּרָתִי 1 Chr. 11, 44 *of Ashterah.*

עַשְׁתֶּרֶת (formed from עַשֶּׁרֶת by inserting ת, from עָשַׁר *to be united, bound together*, of married people, friends; only in *plur.* עַשְׁתָּרוֹת, *constr.* עַשְׁתְּרוֹת, like the *plur.* צַנְתָּרוֹת, *constr.* צַנְתְּרוֹת Zech. 4, 12; for the sing. עַשְׁתֶּרֶת appears עַשְׁתֹּרֶת) *fem.* 1. prop. *one united, a married female companion, a wife*, comp. Arab. عَشِير conjux; hence *Astarte*, ἡ Ἀστάρτη, the name of the goddess of love and fruitfulness, the Venus of

hither Asia, corresponding in part to the Babylonian Mylitta (מוֹלִדְתָּא), whose husband, the god of the productive nature-power, was termed אָסֵר (*Osir*) in Phenician. This female divinity, called אֱלֹהֵי צִדֹנִים 1 Kings 11, 5 or שִׁקּוּץ צִדֹנִים 2 Kings 23, 13, had also found access to the Israelites through the Phenicians from the time of the judges ibid.; and the pl. עַשְׁתָּרוֹת was in use on account of the different forms and attributes under which the present nature-goddess was worshipped by the Philistines, Phenicians and other races; comp. בְּעָלִים and אֲשֵׁרוֹת (which see) Judges 2, 13; 10, 6; 1 Sam. 7, 3 4; 12, 10. She had a temple in *Sidon* (*Lucian*, de Syr. dea §. 4), Tyre (ibid.), Ascalon (*Herod.* 1, 105) and elsewhere; and came to Greece as Aphrodite. See particulars in *Movers*, Phönizien I, 601-27. In Phenician עַשְׁתֹּרֶת or עַשְׁתָּרֵת was the name of the goddess mentioned (Kit. 1, 3; Zid. 15, 2; 18, 10), to which a male principle עַשְׁתּוֹר, *Ostor*, plur. עַשְׁתָּרִים also belonged, whence the Phenician proper names אַבְדַּעַשְׁתֹּרֶת Kit. 2, 3, עֶבֶד(עֲ)שְׁתֹּרֶת Karth. 5, 2, גִּדְעַשְׁתֹּרֶת ibid. 5, 3, עַשְׁתָּרְחִיתֹן Kit. 30, עַבְדַּעַשְׁתָּרֶת Ἀββασταρτος *Jos.* c. Ap. 1, 18, מְתוּעַשְׁתָּרֶת Metuastartus, עַשְׁתָּרִם(עֶבֶד) *Syncell.* page 345, עַשְׁתַּרְתּוֹ *Joseph.* l. c., אַרְי־עַשְׁתּוֹר, Aristo, *Aristus* Liv. 34, 61, בַּדְעַשְׁתֹּרֶת Βαδ- or Βαλλασταρτος *Jos.* l. c. 1, 21, בַּדְעַשְׁתּוֹר, Βοδοστωρ, Οὐδοστορ, דְּלִי־עַשְׁתֹּרֶת, Ἐλελαιαστάρτος. A head of Astarte struck off was found not long ago in קֶנֶת (which see) *Porter*, III. p. 106. In cuneiform inscriptions she is called Iastara or Ishtar. — 2. (for בֵּית עַ׳ *place of Astarte*, so called from her worship there) *n. p.* of a leading city in Bashan (בָּשָׁן) Deut. 1, 4; once עַשְׁתָּרוֹת קַרְנַיִם (*the horned Astartes*) Gen. 14, 5, figured as a moon-goddess with horns (Καρναίν 1 Macc. 5, 43 is קַרְנַיִם). According to Euseb. and Jerome it lies 6 Roman miles from *Edrei*, and seems to be the modern *Tel Astereh* (*Robinson*, later Bibl. Res.). Once בְּעַשְׁתָּרָה Josh. 21, 27 stands instead of it, which is contracted from בֵּית־עַ׳. —

3. (from עָשַׁר I.) *multiplication*, *increase*, *begetting*, of צֹאן Deut. 7, 13; 28, 4 18 51, coupled with עֶגֶר (*Ganâch*, Vulg.).

עַשְׁתֹּרֶת see עַשְׁתָּרֶת.

עַת = עֵת to עָתָה, עַתָּ, and the proper name עַתַּי which see.

עֵת (before Makkeph עֶת־, with *suff.* עִתִּי, עִתְּךָ, עִתָּם, עִתְּךָ, עִתּוֹ, עִתָּהּ, *pl.* עִתִּים and עִתּוֹת, with *suff.* עִתֹּתַי; from עָתַת which see) *comm.* (masc. because the ת is radical; fem., many names of time being feminine, as שָׁנָה, שַׁבָּת, יוֹבֵל) prop. what is bounded, defined, established, of time (as in the derivatives of יָ־עַד I., סָפַר, מָנָה, כָּסַס), hence *time* generally, followed by a genitive, as עֵת עֶרֶב Josh. 8, 29 *the time of evening*, עֵת הַזָּמִיר Song of Sol. 2, 12 *the time of the song of spring*; עֵת רָעָה Ps. 37, 19 *time of misfortune*; עֵת נְקָמָה Jer. 51, 6 *time of revenge*; with an infin. following (regarded as a noun) Job 39, 1, or with a suff. Jer. 8, 7, more rarely followed by a finite verb as עֵת יָלְדָה *the time of her bringing forth* Mic. 5, 2, עֵת יִזְרְבוּ Job 6, 17, or with an infin. with לְ following Hag. 1, 2. מֵעֵת אֶל־עֵת 1 Chr. 9, 25 *from one time to another*, מֵעֵת עַד־עֵת Ez. 4, 10 *from time to time*, i. e. very often within a certain space of time. Used specially of definite times in the year, as of קָצִיר Jer. 50, 16, זְמִיר Song of Sol. 2, 12, גְּשָׁמִים Ezr. 10, 13 (where עֵת is to be supplied); rarely *a year*, as עֵת חַיָּה *the year becoming young again*, *reviving*, *new*, Gen. 18, 10 14; of human life, as *youth* Ez. 16, 8; *prosperous time* Ps. 81, 16; *suitable*, *right time* Deut. 11, 14; Ps. 1, 3; כִּי עֵת Hos. 13, 13 *for at the right time*; בְּלֹא עֵת Eccl. 7, 17 *at a time not right*, i. e. before the time; *at an improper time* 10, 17, = בְּלֹא־יוֹמוֹ Job 22, 16; *a time of punishment* Is. 13, 22, Jer. 27, 7, along with פֶּגַע Eccles. 9, 11; *a limited time* 3, 1 17, opposite עוֹלָם; *a final time*, *future time*, i. e. time of judgment 8, 6. Joined to prepositions: בְּעֵת Gen. 38, 27, בָּעֵת 21, 22 *at a time*, tempore; לָעֵת 8, 11 *at a time*, also pleonas-

tically 1 Chr. 12, 22, where לְעֵת יוֹם בְּיוֹם = יוֹם בְּיוֹם; כְּעֵת *about the time* Dan. 9, 21, on the contrary כָּעֵת *about this time, now*, i. e. in our time Num. 23, 23, Judges 13, 23, hence כָּעֵת בְּקָר Ex. 9, 18 *about this time to morrow*, כָּעֵת חַדָּשָׁה *about this time of the new year*; מֵעֵת *more than about the time when* ..... Ps. 4, 8, therefore once for עַתָּה *now* Ez. 27, 34 (LXX, Vulg.), like כְּמוֹ עֵת 16, 57 *as now, thus*, comp. עַתָּה 23, 43. הָעֵת 2 Kings 5, 26 *was it in season?* where the LXX read הַעַתָּה. *Plur.* עִתִּים *times = courses of time, occurrences of time, determinations of time*, of astronomers and time-calculators Esth. 1, 13, 1 Chr. 12, 32, in the expressions יֹדְעֵי בִינָה לָעִתִּים, יֹדֵעַ הָעִתִּים; *history* 1 Chr. 29, 30; *events* Dan. 9, 25; *relations of time*, Is. 33, 6 *safety of thy times; adverse times* Job 24, 1; עִתּוֹת *destiny, fate* Ps. 31, 16. Metaphor. *times*, עִתִּים רַבּוֹת *many times* Neh. 9, 28, like the Aram. זִמְנִין, וְמַן and אָסוֹן, English *times*. See עֵת, עַתָּה, עַתִּי, and the proper name עַתַּי. Another עֵת, contracted from עֲמֹת, may be seen under עֵת קָצִין.

As to the derivation, sometimes יָעַד I. has been looked upon as the stem, sometimes עָד (עָדַד), and עֵדֶת (= Ar. عِدَّة, عِدَّان, Aram. עִדָּן time) as the original form; sometimes עָנָה (so *Kimchi*) has been taken for the stem, and the noun supposed to be from עֵנָת (= עוֹנָה Ex. 21, 10 = עוֹנָה in the Mishna, *time*, comp. אָנָה III., Ar. أَنَى). But see עָתַת.

עֵת קָצִין (with *a* of motion עַתָּה קָ: *kindred of the border-territory;* probably עֵת is here contracted from עֲמֹת; Phenic. עֵת the same, together with עֲמֹת or עֲמַת) *n. p.* of a city in Zebulon Josh. 19, 13.

עַתַּי Ez. 23, 43; 27, 34; 2 Kings 5, 26, see עַתָּה.

עָתַד (Kal unused) *intr. to be strong, prepared, vigorous*, of animals, Ar. غَتَدَ the same. — 2. *to be set, placed; to be brought together, acquired*, of property. Deriv. עָתִיד, עֲתִידָה, עֲתוּדָה.

Pih. עִתֵּד (*imp.* עַתֵּד) 1. (not used) *to be very vigorous, firm, strong.* — 2. *to make ready, prepare* Prov. 24, 27. Deriv. עַתּוּד.

Hithp. הִתְעַתֵּד *to be destined*, with לְ for a thing Job 15, 28.

The stem עָ, Aram. עֲבַד, כְּבַד, appears to be identical in its organic root עָ־תַ־דְ with that in עָ־סַ־דְ, רָ־סַ־דְ, שָׁ I.; since this verb stands in Targ. for רָצַב, עָמַד, כּוּן, שְׁוִי.

עָתַד *Aram. intr.* same as Hebrew עָתַד. Deriv. עֲתִיד.

עָתָה (not used) *tr. to support, to help*, ident. in its organic root עָ־תַ־דְ with עָזַת (עוּת), غَاثَ. Deriv. the proper name עֲתָיָה (= עוּתַי).

עַתָּה (from עֵת = עֵת with ־ָה final and an exceptional accentuation of the final syllable, but in pause עָתָּה; seldom עַתַּי Ez. 23, 43, so read for עֵת 16, 57; 27, 34; 2 Kings 5, 26) *adverb: now*, prop. *at the time = at present*, like עַד־עַתָּה *till now, till the present* Gen. 32, 5, opposite of the past in אָז Josh. 14, 11, Is. 48, 7, Hos. 2, 10, and of the future in עוֹלָם Is. 9, 6; used also of the future in the case of a prophet looking into the future Mic. 4, 9 10 11 14. Elsewhere עַ stands like *vúv*, as a vocable of exhortation, coupled with the imper. or fut. meaning *age, obsecro, well!* Gen. 31, 13; 2 Chr. 6, 41; Is. 30, 8; or with תִּנָּה 2 Kings 18, 21; *behold now, now then* 1 Sam. 27, 1; 1 Kings 12, 26; *in a short time, then*, Is. 43, 19; Hos. 10, 3; *now certainly*, certo, omnino, profecto Is. 29, 22, Hos. 8, 8; *therefore, on that account* Gen. 19, 9, Ex. 18, 19, introducing the clause containing the consequence 2 Kings 4, 26; *already, now* Judges 8, 6, followed by the imperfect expressing the present Hos. 8, 10 13; Ps. 12, 6; Dan. 10, 20; *for*, nam, 2 Kings 18, 21; 2 Chr. 7, 15; *although* Neh. 5, 5; *if now*, i. e. in case Judges 13, 12; *but*, 2 Kings 18, 20; Jer. 14, 10; *however*, 1 Kings 1, 18; Hos. 4, 16; עַתָּה זֶה *just now* 2 Kings 5, 22; עַתָּה מֵהֵרָה Jer. 27,

16 *as soon as possible*, *right early*. It seldom stands for אַתָּה 2 Sam. 18, 3.

עָתוּד (*pl.* עֲתוּדִים K'tib) *adj. m. ready*, *prepared*, same as עָתִיד Esth. 8, 13.

עַתּוּד (*pl.* עַתּוּדִים, *constr.* ־דֵי; from Pih. עִתֵּד) *m.* prop. *a vigorous one*, hence *a he-goat* Gen. 31, 10 12, mentioned with כֶּבֶשׂ Is. 1, 11, אַיִל Jer. 51, 40, בָּקָר Ps. 66, 15, כַּר Is. 34, 6; *the leader-goat* Jer. 50, 8; figuratively of princes that go before their people (Ar. كبش the same), Zech. 10, 3; Is. 14, 9; Arab. عَتُود the same, عَتَد a vigorous horse.

עֲתוּדָה see עֲתִידָה.

עַתַּי (from עֵת = עֵת; *one born at an opportune time*) *n. p. m.* 1 Chr. 2, 35; 12, 11; 2 Chr. 11, 20; comp. עִדּוֹ.

עִתִּי (from עֵת) *adj. m. existing* or *appointed at a convenient time* Lev. 16, 21; ὡραῖος.

עָתִיד (*pl.* עֲתִידִים) *adj. masc. ready*, *equipped*, *prepared* Esth. 3, 14 and 8, 13 like עָתוּד; *practised*, *skilful*, *knowing* Job 3, 8.

עֲתִיד *Aram. adj. m. ready* Dan. 3, 15.

עֲתִידָה (once K'tib עֲתוּדָה Is. 10, 13; *pl.* ־דוֹת) *f.* 1. *the future* (mod. Hebrew עָתִיד), *future destiny*, plur. as a collect. construed with a sing. masc. Deut. 32, 35; prop. the impending. — 2. *what is acquired* i. e. prepared for a later time; hence *a treasure*, *riches*, *property*, Is. 10, 13 K'ri, for which עֲתוּ' in K'tib (*Ibn Koreish*); τὰ ὑπάρχοντα.

עֲתָיָה (*Jah is Helper*) *n. p. m.* Neh. 11, 4.

עָתִיק (from עָתַק II.) *adj. m. splendid*, *shining*, of מְכַסֶּה (clothing) Is. 22, 18 (Targ.); Ar. عَتِيق the same.

עַתִּיק (*pl.* עַתִּיקִים; from עָתַק I.) *adj. m. old*, of דְּבָרִים 1 Chron. 4, 22; *taken away* (of place), hence *taken off*, *weaned*, מִשָּׁדַיִם Is. 28, 9.

עַתִּיק (from עֲתַק) *Aram. adj. m. old*, *advanced*, יוֹמַיָּא, in days, i. e. ancient Dan. 7, 9 13, of God; comp. πεπαλαιωμένος ἡμερῶν (Sus. 52); Syr. ܥܬܝܩܐ, Ar. عَتِيق.

עָתַךְ (not used) *intr. to immigrate*, *to turn in*, *to lodge*, *to dwell* (as a stranger), *to settle*, *to encamp*, cogn. in sense with גּוּר I., conseq. like the Ar. عَتَكَ to turn in; ident. in its organic root עָ־תַךְ with תָּכ־ָה, Ar. ثَكَّ to lodge, תָּח &c. Phenic. עָתַךְ the same, in many local names. Derivative

עֲתָךְ (*lodging*, *inn*) *n. p.* of a city in Judah 1 Sam. 30, 30; comp. Phenic. מַעְתָּכָא, Motuca, the name of a Phenician place in southern Sicily, עָתֵכָא Utika &c. Perhaps written wrongly out of עֶתֶר (which see).

עָתַל (not used) *tr.* prop. *to knot together*, *to tie together*; metaphor. *to be condensed*, *vigorous*, *strong*, *able*. With this stem should be compared כָּתַל, גָּדַל, חָתַל. Derivative

עַתְלַי (instead of עֲתַלְיָה which see) *n. p. m.* Ezr. 10, 28.

עֲתַלְיָה (from עָתַל, *constr.* עֲתַל, and יָהּ; *Jah is the Strong one*) 1. *n. p. m.* 1 Chr. 8, 26; Ezr. 8, 7. — 2. *n. p. f.* 2 Kings 11, 1, for which 8, 26 has

עֲתַלְיָהוּ see עֲתַלְיָה.

עָתַם (Kal unused) *intr. to glow*, *to burn*, *to consume*, Arab. غَتَمَ the same; perhaps secondarily from עָם II., Arab. غَامَ, like שָׁתַן (which see) from שָׁן; larger stems and nouns being occasionally lengthened by the insertion of ת (see עַשְׁתֹּרֶת).

Nif. נֶעְתַּם *to be set on fire*, *consumed*, of אֶרֶץ Is. 9, 18 (LXX, Targ.). The meaning *to be darkened* (*Ibn ʿEzra*, *Kimchi*, after the Arab. عتم) or *to fall into confusion* (Syr. and Vulg., after the Ar. عطم) is unsuitable.

עָתַן (unused) *intr. to be strict*, *rough*, *hard*, *violent*, *forcible* (Ar. عتن the same = عتل); whose organic root עָ־תַן lies also in יָ־תַן, אָ־תַן (to אָתוֹן, as אֵיתָן

has the meaning of violence and force). Derivat. עֹתֶן in the proper names עָתְנִי and עָתְנִיאֵל.

עֹתֶן (unused) *masc. violent treatment, force*, whence the proper names עָתְנִי and עָתְנִיאֵל; Ar. عَتُون violence, عُتُون a lion.

עָתְנִי (out of עָתְנִיָּה, *Jah is Force*) *n. p. m.* 1 Chr. 26, 7.

עָתְנִיאֵל (*El is Force*) *n. p. m.* Josh. 15, 17; Greek *Γοθονιήλ* (Jud. 6, 15).

עָתַק I. (*fut.* יֶעְתַּק) *intr. to be torn away, to be removed*, צוּר מִמְּקוֹמוֹ (*a rock from its place*) by an earthquake Job 14, 18, a figure of the disarrangement of moral order in the world 18, 4; hence metaphor. (see Hif. and the derivatives) and figurat. *to be displaced*, of mountains; *to move on* or *go farther*, of nomads (by removing their tent); *to be taken off, removed*, the child from its mother's breast; *to be moved away*, of proverbs, i. e. transferred from one collection to another; *to be taken away*, of words, discourses, i. e. to be silenced; *to be advanced*, in years, i. e. *to be old*, Job 21, 7 *they advance* (in years), i. e. they become old and do not perish early; *to become old*, i. e. *dull, dim-sighted*, of the eyes Ps. 6, 8; *to be released, free*, i. e. bold, licentious. Deriv. עָתָק, עָתֵק.

Pih. עִתֵּק (unused) *to be entirely removed*, the child from the mother's breast; *to be old*, of narratives. Deriv. עַתִּיק.

Hif. הֶעְתִּיק (*part.* מַעְתִּיק, *fut. apoc.* יַעְתֵּק) *to take away, to displace*, mountains Job 9, 5; *to advance, to remove to another place*, prop. הֶעְ׳ אֹהֶל, but א׳ is omitted Gen. 12, 8; 26, 22; *to transfer*, from old collections, hence *to bring together* Prov. 25, 1 (Talm. *to transfer into another language, to copy*); הֶעְ׳ מִלִּים *to take away words*, with מִן of a person, i. e. *to reduce one to silence*, Job 32, 15 *they took speech from them.*

The organic root of עָ־תַק lies also in אָ־תַק (to אַתּוּק, אַתִּיק), נָ־תַק, Ar. عتق, and perhaps in בָּ־תַק, תָּךְ.

עָתַק II. (unused) *intr. to shine, glitter, lighten*, hence *to be splendid, stately*, of dress; ident. in its organic root עָ־תַק with that in זַק II., צַח. Deriv. עָתִיק.

עָתָק (from עָתַק I.) *m. wantonness, petulance, boldness* 1 Sam. 2, 3; Ps. 31, 19; 94, 4; צַוָּאר עָ׳ 75, 6 *neck of impudence*, i. e. impudently raised neck; Ar. عِتْق in a good sense, frankness.

עָתֵק *adj. m.* prop. *old*, metaphor. *solid, enduring*, of הוֹן Prov. 8, 18.

עָתַר I. (unused) *intr. to breathe, to steam, to smell*, of pleasant smells, hence of sacrifices, Ar. عطر, conseq. same as קָטַר I., Aram. עֲטַר, ܥܛܪ, יְטַר. Deriv. עָתָר 1.

עָתַר II. (*fut.* יֶעְתַּר) *intr.* prop. *to look attentively to one, to look out*, as one praying or asking; hence *to pray*, with לְ Gen. 25, 21 or אֶל Ex. 8, 26 *to one*; also *to supplicate.* To consider prayer as an offering of incense, and so to mix together עָתַר I. and עָתַר II. is destitute of analogy, since no similar figure is presented in בִּקֵּשׁ יי׳, דָּרַשׁ יי׳; שָׁאַל, הִתְחַנֵּן, הִתְפַּלֵּל, and הִבִּיט אֶל agree with עָתַר. Deriv. עָתָר 2.

Nif. נֶעְתַּר (*fut.* יֵעָתֵר; *inf. abs.* נַעְתּוֹר 1 Chr. 5, 20 after the form נַחְתּוֹם Esth. 8, 8, נַהֲפוֹךְ 9, 1) *to let oneself be entreated*, with לְ of the person, i. e. *to hear and answer* Gen. 25, 21; 2 Sam. 21, 14; 24, 25; Is. 19, 22.

Hif. הֶעְתִּיר (*fut.* יַעְתִּיר) *to address prayers* or *requests to one*, with אֶל Ex. 8, 25 or לְ 10, 17; הֶעְ׳ with בְּעַד *to pray for one* 8, 24.

The organic root עָ־תַר II. is also found in נָ־טַר (which see), טָר I.; Phenic. עָתַר the same.

עָתַר III. (Kal unused) *intr. to run over, to overflow, to exceed*, measure; *to extend;* ident. in its organic root with יָ־תַר I.; hence *to be abundant.* Deriv. עֶתֶר, עֲתֶרֶת.

Nif. נֶעְתַּר *to be abundant*, of deceitful kisses Prov. 27, 6.

Hif. הֶעְתִּיר *to make abundant*, דְּבָרִים Ez. 35, 13, Ar. كَثَّرَ, i. e. to boast.

עֶתֶר (*c.* עַתַר) *m.* 1. (from עָתַר I.) *sweet smell*, *scent* Ez. 8, 11, Arab. عِطْر the same, hence Targ. יְטָוּר. — 2. (*pl.* with *suff.* עֲתָרֵי, from עָתַר II.) *a suppliant*, *worshipper*, i. e. one who looks to God; hence עֲתָרַי = מְבַקְּשַׁי Zeph. 3, 10, of the dispersed Israelites (פּוּצַיִם). According to others from עָתַר I. *a sacrifice*, to be rendered "from beyond the rivers of Cush they shall bring my sacrifices," which is less suitable. Phenic. עָתַר the same; hence the n. p. עַתַרְבַּעַל, *Ἀτάρβας*.

עָתָר (*riches*, *fulness*, from עָתַר III.) *n. p.* of a locality in Simeon Josh. 15, 42; 19, 7; comp. עָתַר the name of a Phenician place in Sicily.

עַתֶּרֶת (from עָתַר III.) *f. fulness* Jer. 33, 6.

עָתַת (not used) *tr.* prop. same as עָדַד *to divide*, *to separate*, therefore metaphor. *to number*, *determine*, *appoint*, *establish*, a time, a feast, the same metaphor existing in כָּסַס, גָּזַר, מָנָה, סָפַר also, as עֵת comes from עָדַד. Deriv. עִתּ, עֵת, עַתָּה, עִתִּי, and the proper name עַתַּי.

פ

פ, called פֵּא (same as פֵּה), *Pê*, as a letter of the alphabet means *mouth*, if the origin of the Hebrew characters be derived from pictures and the names be therefore picture-representations. The Greek name *πῖ* (= פִּי) is interpreted in the same manner. But in old Hebrew coin-writing (ף), in Phenician (ף,), ב), in old Greek (*Γ*, *Π*), Samaritan (ב) &c. *Pê* has not the remotest similarity to the form of the mouth, and it should be assumed therefore, that the name was selected solely on account of the initial sound. As a numeral, it denotes 80, being the eighth letter in the series of tens; and it is pronounced in the old Semitic alphabet *Pê* or *Pi*. When it stands at the end of a word, the stroke bent at the right is drawn into a perpendicular direction ף, as in כ, נ, צ.

As to the vocal character of Pê, it has, like the בגדכת letters, an inclination to an aspirate utterance by which *p* passes gradually into *f*, Greek *φ*, and into *v* (in Arabic the softer pronunciation remained constant), so that the punctuators represented the cases in which the original and harder sound remained, by Dagesh lene. The grammars contain copius information on this head. At the time of the 72 interpreters there may have been considerable uncertainty in the pronunciation of the letter, because they uttered with a soft sound אַרְפַּכְשַׁד *Φαλέγ*, פְּלֶדֶשׁ *Φαλδές*, אַרְפַּכְשַׁד *Ἀρφαξάδ*, פְּלִשְׁתִּים *Φυλιστείμ*, פַּרְעֹה *Φαραώ*, פְּנוּאֵל *Φανουήλ*, פָּעוֹר *Φαγώρ*, פְּדָהצוּר *Φαδασσούρ*, while the punctuators direct it to be hardened in these cases; but the reverse seldom occurs, as צַלְפְּחָד *Σαλπαάδ*, כַּפְתֹרִים *Καππάδοκες*. In the time of Eusebius and Jerome (Comment. on Isaiah and on Dan. 11, 45) פ was pronounced only like *f*; the latter saying, *P* literam sermo hebraeus non habet, sed pro eo *φ* graeco utitur. The doubled *Pê* was pronounced *πφ* at the time of the LXX, as צְפוֹרָה *Σεπφώρα*, תַּפּוּחַ *Θαπφούς*, coupled with the *s*-sounds ψ, as חֻפְּצִי־בָהּ *Ἀψιβά*, which took place with בס, בצ, בש also, as רַבְשָׁקֵה *Ραψάκης*, נִבְצָר *Μυψάρ*, רַב־סָרִים *Ραψαρίς*, conseq. retaining the harder *p*-sound. By the twofold utterance of *Pê* we may perhaps explain why the letter is repeated at the conclusion of alphabetical poems (which have been defectively preserved, it is true) Ps. 25, 22; 34, 23; and the interchange of *Pê* with the weaker sounds ב and ו, is decidedly explicable by that circumstance, as of גַּב with גַּף; בָּזַר with פָּזַר; פָּצַע, פָּצַל,

אֹפֶן with בָּצַע, בָּצַל, אֹבֶן (see ב); לָוָה with לָפָה; גָּוַע with אָפַע; גָּוָה with גָּף; גַּו with גַּף (see ו); sometimes the Vau becomes a vowel entirely. As a labial in general *Pê* is interchanged with *Mêm*, as רָפָה with רָמָה (to רְמִיָּה), קָפַד with קָמַט, אָפַק with עָמַק. With the necessary reduplication of the *p*-sound, the first *p* accordingly is sometimes changed in pronunciation into *m*, the same being the case with *Bêth* also (see מ), as מֻפִּים *Μομφίμ*, מֹף *Μέμφις*, תֹּף *τύμπανον*, לַפִּיד *λαμπάς* &c. The following are peculiar, and hardly explicable by the character of the sound of Pê, 1. the interchange of פ and כ, as פֹּה and כֹּה, פּוּד and כּוּד (which see), but the Greek presents analogies to these. — 2. the interchange of aspirated פ with ث, as of חָנַף with حنث, فوم with ثوم, جدف with جدث, to which there is perhaps some analogy in Russian.

פֹּא *adv.* same as פֹּה, פּוֹ (which see), *here*, hic Job 38, 11.

פָּאָה (Kal not used) *intr. to breathe, to blow*, ident. in its organic root פָּא־ה with that in פָּע־ה, פָּה, אָ־פַע, Ar. فَاعَ, فَاهَ, Syr. ܦܥܐ; metaphor. *to speak*, efflavit verba; *to snort, to hiss, to pant* &c.; comp. Sanskrit *b'â, wa*, Latin *fa*-ri, Greek *φη-μί*, &c. Deriv. פֵּאָה.

Hif. הִפְאָה (*fut.* יַפְאֶה) *to blow away, to disperse, to scatter about* Deut. 32, 26 אַפְאֵיהֶם *I will scatter them*, LXX *διασπερῶ αὐτούς*. The Vulg. reads אֵפֹא הֵם ubinam sunt? the cod. Sam. אַפִּי הֵם; Onkelos understood פָּאָה to mean the same as قَاأَ (to pierce, to wound, to destroy), translating it שֵׁיצֵי; the ancients, as *Ibn Ganâch, Ibn Sarûk, Kimchi* have taken it as a denom. from פֵּאָה, and explained it as = חִלֵּק לְפֵאָה (Neh. 9, 22), like the Ar. قصى (to scatter on all sides) from قصى (a district); but our interpretation is more in harmony with the character of the language.

פֵּאָה (from פָּאָה after the form כֵּהָה, גֵּהָה, גֵּוָה, גֵּאָה; *constr.* פְּאַת; *du.* פְּאָתַיִם, *c.* פַּאֲתֵי; *pl.* פֵּאוֹת) *f.* prop. what blows, the wind; hence 1. as רוּחַ *the wind-quarter* or *district, the side*, as פְּ׳ יָם Ex. 27, 12, פְּ׳ צָפוֹן 26, 20, פְּ׳ נֶגֶב 27, 9, פְּ׳ קָדִים Ez. 48, 2, of quarters of the heavens; the announcement of the side frequently following with ־ָה of direction, as יָמָּה Ez. 48, 16, צָפוֹנָה Josh. 15, 5, נֶגְבָּה 18, 15, תֵּימָנָה Ex. 26, 18, קֵדְמָה Num. 35, 5, מִזְרָחָה Ex. 38, 13. לִפְאַת *at the side of the* ... Ex. 38, 9, מִפְּ׳ *from the side of the* ... Ez. 45, 7; פְּאַת פָּנִים Lev. 13, 41 *from the side of the face*, i. e. *before, the forehead.* — 2. *quarter, district*, like רוּחַ; hence חִלֵּק לְפֵאָה Neh. 9, 22 *to distribute into different quarters* (of the holy land). — 3. *a corner, border*, of a field Lev. 19, 9, of the sacred table Ex. 25, 26, of a bed Am. 3, 12, and especially פְּאַת רֹאשׁ Lev. 19, 27 *corner of the hair of the head*, פְּאַת הַזָּקָן 21, 5 *corner of the beard*, but the specific and exact meaning of these expressions is difficult. To cut off or to round the extremities of the hair of the head (הִקִּיף), and to shave off (הִשְׁחִית, גִּלַּח) the corners of the beard was strictly forbidden to the Israelites Lev. 19, 27 and 21, 5, in order to distinguish them by that means from *the corner-clipped* (קְצוּצֵי פֵאָה), the Arabs in the desert Jer. 9, 25; 25, 23; 49, 32, who shaved off the beard at the ears and temples (*Herod.* 3, 8; comp. *Niebuhr*, descr. de l'Ar. p. 59). Hence to cut off the extremities of the hair and beard was looked upon as a disgrace. פְּאַת מוֹאָב Jer. 48, 45 should be explained, by comparison with the original passage פַּאֲתֵי מוֹאָב Num. 24, 17 and with respect to קָדְקֹד, which the cod. Samar. has also in Num. l. c. for וְקַרְקַר: *the corner* or *the two corners of the face, where the beard on the cheeks grows*, Moab being here personified as not a קְצוּץ פֵּאָה (see Jer. 9, 25), but whose פְּאָתַיִם, of which she boasted (hence בְּנֵי שֵׁת = בְּנֵי שָׁאוֹן; שֵׁת = שֵׁאת from שָׁאָה), may have been cut off (מָחַץ selected perhaps on account of קָדְקֹד) by way of reproach. The explanation

"*parts*" (Symm.) or = פַּחַת, פַּחֲתֵי *princes* or *leaders* (LXX, Vulg., Targ., Saadia), cannot be justified by the context.

פָּאֵם (not used) *intr. to be thick, full, corpulent, fat;* Ar. فَئِمَ the same, coinciding with فَعُمَ, فَخُمَ; the transitive form is فَأَمَ = فَغَمَ *to fill up, to stuff full, to fatten.* For the organic root comp. בָּם (בּוּם) to be thick, capacious, to swell out, hence to be high, בָּהַם and בָּהַן to be thick, swollen, Arab. بهم, all of which proceed from the same fundamental signification; but whether the Sanskrit pina *fat*, Greek *πιμ-ελής, -ελή, opim-us* be connected with it, is questionable. See פּוּם. Deriv. perhaps פִּימָה.

פָּאַר I. (Kal unused) *tr. to hollow out,* a vessel; *to dig,* a pit; *to bore in,* the ground, *to dig through;* figur. *to search out, to explain;* ident. in its organic root with فَقَرَ to dig or bore through, فَأَرَ to bury, בָּאַר, בָּר, بَأَرَ, بَارَ. Deriv. the proper name פָּארָן; on the contrary פֵּרָה belongs to פּוּר.

Hithp. הִתְפָּאֵר *to explain oneself, to utter plainly* or *definitely,* with עַל of the person Ex. 8, 5; LXX *τάξαι πρός με,* and so the Vulg. Comp. בָּאֵר and נָקַב with עַל.

פָּאַר II. (Kal unused) *intr.* prop. *to shine, to glitter, to lighten,* ident. with בָּהַר (بهر, ܒܗܪ), and in its organic root with that in חָ־וַר, עָ־פַר III. (to עֹפֶרֶת), חָ־פַר, סָ־פַר II. (to סַפִּיר), שָׁ־פַר, כָּ־פַר II. (to כֹּפֶר). Hence metaphor. 1. *to glow, to burn,* as in אָדַר and הָדַר; deriv. פָּארוּר. — 2. *to be splendid, excellent, distinguished, renowned;* the same metaphor. application being in אָדַר and הָדַר also; especially, *to be beautiful, adorned, ornamented;* deriv. פְּאֵר, תִּפְאָרָה, תִּפְאֶרֶת. — 3. *to bloom, to grow, to be green,* which ideas proceed from shining and glittering in other cases also; comp. פָּרַח, יָרַק, זָהַר. Deriv. פֹּארָה, פָּארָה.

Pih. פֵּאֵר (*inf. c.* פָּאֵר, *fut.* יְפָאֵר) *to glorify, to impart splendour to,* מְקוֹם מִקְדָּשׁ Is. 60, 13, בֵּית יי׳ Ezr. 7, 27; a people Is. 55, 5; figur. עֲנָוִים Ps. 149, 4.

Hithp. הִתְפָּאֵר (*fut.* יִתְפָּ׳) 1. *to glorify himself, to shew himself glorious,* Is. 60, 21; 61, 3; in a thing or person with בְּ Is. 44, 23; 49, 3. — 2. *to boast, to glory,* with עַל of a person, *against one* Judges 7, 2; Is. 10, 15.

פְּאֵר (with *suff.* פְּאֵרְךָ; *pl.* פְּאֵרִים, *c.* פַּאֲרֵי, but with *suff.* פְּאֵרֵכֶם) *m.* prop. *ornament, dress,* specially *a tire,* as part of female dress Is. 3, 20, *a head-dress,* as a sign of joy 61, 3, the ornament of a bridegroom 61, 10, consisting of a sort of *crown* or *chaplet,* but not a turban itself (צְנִיף); hence applied to the turban-like crown of priests פְּ׳ מִגְבָּעָה Ex. 39, 28; Ez. 44, 18.

פֹּארָה (contracted from פְּאֹרָה, like שֵׁת, שֵׂת, שֵׁלָה from שְׁאֵת, שְׂאֵת, שְׁאֵלָה; *pl.* פֹּארוֹת, פֹּרֹאת, as the Masora already remarks, and in 2 mss. also פְּאוֹרוֹת, especially before a *suffix;* from פָּאַר II.) *fem. branches, a leafy sapling,* especially a green and tender one Ez. 17, 6; 31, 5 6 8 12 13; but not *the ornament of a tree* (*Kimchi*), and not from פָּרָה (Ibn *Chajjûǵ*), or from פָּאַר = פָּרָה.

פֻּארָה (from פְּאֻרָה, in 22 mss. contracted פּוּרָה) *fem.* the same Is. 10, 33.

פָּארוּר (contracted from פַּאֲרוּר, from פָּאַר II., repeating the last consonant) *m. the red, the flaming,* in the face, Jo. 2, 6 *every face draws in* (קִבֵּץ like אָסַף elsewhere) *redness of the cheeks,* i. e. the blood leaves their cheeks and they become pale (*Ibn Sarûk, Ibn Esra*), like אָסַף נֹגַהּ 2, 10; 4, 15. An incorrect appeal has been made in this phrase to פְּנֵי לְהָבִים Is. 13, 8, since the fiery, glowing face in that passage does not suit the chilled and despairing, but should rather be understood of the clear colour of the enemies' face. Nor should it be put by the side of פָּרוּר (LXX, Jerome, Syr.) *soot, blackness;* or derived from פָּאַר *to glow, to boil,* and be translated, *every face assumes an agitated glow* (from fear).

פָּארָן (cod. Sam. פָּרָאן; *region abounding in caverns*, from פָּאַר I.) *n. p.* of the great desert (מִדְבַּר) south of Palestine and west of Edom, which reached westward as far as שׁוּר, and southward to the Elanitic gulf Gen. 21, 21; Num. 10, 12; 13, 3 26; Deut. 1, 1. From it David sent messengers into southern Canaan 1 Sam. 25, 1; through it the way led from מָעוֹן to מִצְרַיִם 1 Kings 11, 18; and in it was found קָדֵשׁ Num. 13, 26. In the neighbourhood of Akrobatene and Edom a valley abounding in caverns was called *Pâran* specially (*Joseph.* Jewish wars 4, 9, 4). The *Φαραῖται* (Ptol. 5, 17, 3) inhabited the part near אֵילַת, where פָּארָן bordered upon Arabia (*Istachri*). הַר פָּ׳ Hab. 3, 3 or הָרֵי פָ׳ Deut. 33, 2 is a mountain, running through the entire south of this desert, and representing like תֵּימָן in Edom (Judges 5, 4; Deut. 33, 2) the entire southern horizon in describing the divine appearance and march. אֵיל פָּ׳ Gen. 14, 6, with the addition אֲשֶׁר־עַל־הַמִּדְבָּר, is the name of a place or tract between the Dead Sea and שֵׂעִיר, where the Horites lived, and which is identical with אֵילַת (terebinth-forest of Paran).

פַּאַת same as פֵּאָה Num. 24, 17, see פֵּאָה.

פָּגַג (i. e. פָּג; not used) *intrans. to be thickly drawn together; to be weighty, close, thick, hard*, of unripe fruits; metaphor. *to be cold, stiffened.* Deriv. פַּגָּה.

The stem פָּג is the Ar. فَجَّ *to be raw, unripe*, Syr. ܦܓ, as also بَجَّ *to be thick, compact*, whence the redupl. بُجَاجٌ crassus, pinguis; metaphor. *to be stiffened, cold*, as in יְ־קָר and קָר. The organic root פָּג is also perhaps in פָּקַע.

פַּגָּה (so is the sing. in modern Hebrew; *pl.* פַּגִּים) *fem. hard, unripe fig*, i. e. Greek ὄλυνθος, Latin grossus, not merely *winter* figs Song of Sol. 2, 13; Ar. فَجَاجَةٌ the same; also in the name of the place בֵּית פָּאגֵי (פָּאגֵי = פַּגֵּי is the Syr. pl.), *Βηθφαγή*, near the mount of Olives Matth. 21, 1.

פָּגַל (not used) *tr. to stain, to soil*, cognate in sense with שָׁקַץ, תָּעַב; *to make unclean, to render fetid;* metaphor. *to reject, to abhor, to execrate;* identical with the intrans. בָּחַל (which see), Arab. بَهَلَ, whence بَهْلَةٌ imprecation, بَعَلَ ب = בָּחַל בְּ, بَحَلَ *to make horrible, detestable*, food; but the organic root is פְּ־גַל, lying also in גָּעַל (גָּאַל), جهل. In modern Hebrew this verb is common.

Pih. פִּגֵּל *to make unclean, to reject, to abominate;* deriv. פִּגּוּל.

פִּגּוּל (*pl.* פִּגֻּלִים) *m. what is abominable, unclean, rejected, forbidden*, Lev. 7, 18; 19, 7; hence of unclean, disgusting animals Ez. 4, 14; of *idols* and *idol-sacrifices* Is. 65, 4, like שֶׁקֶץ.

פָּגַע (*fut.* יִפְגַּע) *tr.* prop. to push, to strike, upon a person or thing; hence 1. *to meet with, to light upon*, with בְּ of the place *where* Gen. 28, 11; *to border upon*, of places, with בְּ Josh. 16, 7; 17, 10, or אֶל 19, 11; *to stumble upon one, to meet* him, with בְּ Gen. 32, 2, Num. 35, 19 21, sometimes with the accusat. of the person Ex. 23, 4; 1 Sam. 10, 5; Am. 5, 19; so also Is. 64, 4 *thou meetest the joyful;* hence = קִדֵּם *to meet helpfully, to interest oneself in one*, of the avenger, i. e. to spare Is. 47, 3; *to urge one* Ruth 1, 16; *to go to entreatingly*, God, i. e. *to pray* Job 21, 15, Jer. 7, 16, and with לְ of the person for whom one intercedes = *to intercede for* Gen. 23, 8. — 2. *to light upon one*, with בְּ of the person, i. e. *to be hard upon* Ruth 1, 16, *to fall upon* Josh. 2, 16, *to let loose*, upon one, *to attack* him, hence *to kill, to slay*, Judges 8, 21; 15, 12; 2 Sam. 1, 15; once with accus. of the person and בְּ of the thing *wherewith* Ex. 5, 3. Deriv. פֶּגַע, מִפְגָּע.

Hif. הִפְגִּיעַ (*part.* מַפְגִּיעַ, *fut.* יַפְגִּיעַ) 1. with בְּ of the person *to lay upon one, to cause to fall upon one*, Is. 53, 6 *but Jehovah laid upon him the iniquity of us all; to make (the enemy) meet*, one Jer.

15, 11; מְפַגְּרֵעַ *an assailant, enemy* Job 36, 32. — 2. same as Kal *to press entreatingly, to intercede*, נִפְגַּרְתִּי *an intercessor, mediator*, Is. 59, 16; Jer. 36, 25; with לְ of the person *to intercede for one*, Is. 53, 12. Deriv. the noun מַפְגִּיעַ (which see).

The organic root of the stem פָּגַ־ע with the fundamental signification "to attack, to press upon" lies also in סָ־פַק I., דָ־פַק, Arab. فَجَأَ to stumble upon one, and perhaps in *πηγνύω*, German *pochen*.

פֶּגַע *m. incident, event*, Eccles. 9, 11; *fate* 1 Kings 5, 18.

פַּגְעִיאֵל (*El is Fortune*) *n. p. m.* Num. 1, 13; 2, 27.

פָּגַר (Kal unused) *intr.* prop. *to be weary, weak, decaying, spent;* hence *to be lazy*, and in this meaning וְהַפִּגְּרִים in 1 Sam. 30, 9 was read for וְהַתּוֹתָרִים; *to be fallen, lifeless*, of a body; Aram. פְּגַר, ܦܓܪ *to be idle, lazy*, of a lazy mass, whence ܦܓܪܐ a body; *to be unemployed*, Talm. פָּגַר *to rest from work.* The org. root is פָּ־גַר with the fundamental signification *to be weary, stretched out, to rest, to be at leisure*, cognate in sense with בָּ־טֵל (which see), and is also found in סָ־גַר, דָ־גַר, גָּר II. as well as in the meaning *to be restrained, lamed, hindered* (1 Sam. 30, 10 21 according to the Targ.) in חָ־גַר (which see. Deriv. פֶּגֶר.

Pih. פִּגֵּר *to be very slack, lazy*, with מָן 1 Sam. 30, 10 21 (Aquila, Theod.).

פֶּגֶר (*pl.* פְּגָרִים, *constr.* פִּגְרֵי) *m. a corpse*, prop. a thing fallen, stretched, cadaver (from cado), of men Is. 14, 19; Jer. 31, 40; 41, 9, and animals Gen. 15, 11, collect. 1 Sam. 17, 46; Am. 8, 3; *an inert mass*, hence *a body*, פֶּ֫גֶר מֵת 2 Kings 19, 35 and Is. 37, 36 *a dead body*, like the Syr.; figurat. *fallen idol-blocks*, פִּגְרֵי גִלּוּלִים Lev. 26, 30.

פָּגַשׁ (*fut.* יִפְגַּשׁ) *tr. to strike against*, a person or thing; hence 1. *to fall upon, to attack*, of bears, with accusat. of the object Hos. 13, 8; figur. of God, *to kill* Ex. 4, 24. — 2. Metaphor. *to light upon a thing, to meet*, with בְּ Prov. 17, 12, an accus. Gen. 32, 18; *to meet* or *come together* Is. 34, 14. The organic root פָּ־גַשׁ is also in נָ־גַשׁ.

Nif. נִפְגַּשׁ *to light upon one another*, i. e. to live together Prov. 22, 2; *to meet one another* Ps. 85, 11.

Pih. פִּגַּשׁ (*fut.* יְפַגֵּשׁ) *to strike against, to attack*, with accus. חָשָׁךְ, i. e. *to grope about in* Job 5, 14.

פָּדֶה see פָּדָן.

פָּדָה (*inf. absol.* פָּדֹה, *constr.* פְּדוֹת; *fut.* יִפְדֶּה) *trans.* properly *to sever, to separate, to divide*, referring to space (see פְּדוּת); *to release, to loose*, hence metaphor. *to redeem*, with accus. of the object Ex. 13, 13; Lev. 27, 27; with בְּ of the price *for which* Ex. 34, 20; generally *to free, to deliver, to let go free*, with accus. of the object and מִן *from*, as מִכָּל־צָרָה 2 Sam. 4, 9, מִמָּוֶת Job 5, 20; or with מִיַּד, מִכַּף *from violence* Jer. 15, 21; 31, 11; Job 6, 23, or מִן followed by an infin. 33, 28, seldom without מִן Ps. 34, 23; 71, 25. In Ps. 49, 8 one must supply יִפְדֶּה, if we should not read נִמְוֶה. It is to be taken like גָּאַל to denote the act of delivering from Egypt and Babylon 2 Sam. 7, 23; 1 Chr. 17, 21; Is. 35, 10. — Deriv. פְּדוּת, פְּדְיוֹם, פִּדְיוֹן, פְּדוּי, פְּדוּי, and the proper names פְּדַהְאֵל, יִפְדְּיָה, פְּדָהוּ, פְּדָיָה, פְּדֹן, פְּדַהְצוּר.

Nif. נִפְדָּה (*fut.* יִפָּדֶה) *to be redeemed*, Lev. 19, 20, *to be freed* Is. 1, 27.

Hif. הִפְדָּה *to cause to be redeemed* Ex. 21, 8.

Hof. הָפְדָּה (*inf. absol.* הָפְדֵּה) *pass.* of *Hif.* Lev. 19, 20.

The stem פְּ (Arab. فَدَى) is identical in its organic root פָּד־ה with בָּד, אָ־בַד, בָּ֫דַד, בָּ֫דַל, פָּד־ע, especially with גָּ֫דַד (to separate, to divide, to plough), whence גֶּ֫דֶל a bullock of the yoke.

פְּדַהְאֵל (*El is Deliverer*) *n. p. m.* Num. 34, 28.

פְּדָהצוּר (*God is Deliverer*) *n. p. m.* Num. 1, 10. See צוּר.

פְּדוּי (*pl.* פְּדוּיִים, *constr.* פְּדוּיֵי) *m.* (*part. pass.*) *the redeemed*, in *pl.* = גְּאוּלִים Is. 35, 10; 51, 11.

פְּדוּי (after the form כְּסוּי, לְחוּם, only in *pl.* פְּדוּיִים) *masc. ransom, redemption* Num. 3, 46; 18, 16.

פָּדוֹן (*deliverance, rescue*) *n. p. m.* Ezr. 2, 44.

פְּדוּת (from פָּדָה) *fem.* 1. *division, interval, space between*, Ex. 8, 19, LXX διαστολή, Ibn Esra הֶפְרֵשׁ. — 2. *deliverance, rescue, redemption*, Is. 50, 2; Ps. 111, 9.

פְּדָיָה (*Jah is Deliverer*) *n. p. m.* 2 Kings 23, 36; Neh. 3, 25; 8, 4; 11, 7; 1 Chr. 3, 18.

פְּדָיָהוּ (the same) *n. p. m.* 1 Chron. 27, 20.

פִּדְיוֹם (from פָּדָה) *masc. price of redemption* Num. 3, 49, λύτρον.

פִּדְיוֹן (and פִּדְיֹן) *masc.* same as פִּדְיוֹם Ex. 21, 30; Ps. 49, 9.

פָּדַן (not used) *intr. to stretch out, to extend*, of flat surfaces; Arab. فَدَنَ to stretch to a height, of a turret; of compass, i. e. to be thick, capacious; ident. in its organic root פָּ־דַן with that in יָ־תַן, מָ־תַן, פָּ־תַן, בָּ־טַן. On the contrary فَدَّان a plough, فَدَان a measure of land, Syr. ܦܕܢܐ the same, are to be derived from قَدَّ (to divide, cut, plough), as فُدْفُد shews.

Pih. פִּדֵּן (not used) stronger than Kal. Derivative

פַּדָּן (from פָּדַן in Pih.; *constr.* פַּדַּן, with *a* of motion פַּדֶּנָה) *m.* prop. extension; hence *a flat, a plain, an open field*, only in the compound פַּדַּן־אֲרָם, in order to denote the plain of Syria, including the desert west of the Euphrates, and in opposition to mountainous Syria Gen. 31, 18; 33, 18; 35, 9; 46, 15; for it Hos. 12, 13 has the similar שְׂדֵה אֲרָם, once dropping אֲרָם Gen. 48, 7. It denotes the Mesopotamian plains, campos Mesopotamiae (*Curt.* 3, 2, 3; 5, 1, 15); the LXX and Vulg. translating it Mesopotamia, ident. with אֲרַם נַהֲרַיִם.

פָּדַע (only *imper.* with *suff.* פְּדָעֵהוּ) *tr.* same as פָּדָה (comp. יָפַע = יָפָה) *to deliver, to rescue, to free*, Job 33, 24, in which sense פָּדָה stands in 33, 28. But as פָּדַע does not appear elsewhere, one may either read פְּדֵהוּ, or with 5 mss. פְּרָעֵהוּ (see פָּרַע); as vice versa for פְּרָעֵהוּ in Prov. 4, 15 פְּדָעֵהוּ stands in 3 mss.

פָּדַר (unused) *intr. to be* or *become thick, fat, well-fed*, Ar. فَدَنَ and بَدَنَ the same, whence بُدْن fat; it may therefore be connected with פָּדַן, בָּטַן &c. In no case does the Arab. فَدَرَ (to break in pieces, to dissolve) belong to it, but this Arab. stem has the meaning *to be fat*, whence فَدْرٌ *a fat youth.*

פֶּדֶר (with *suff.* פִּדְרוֹ) *m. fat, grease*, Lev. 1, 8 12; 8, 20 (Targ., LXX, Jerome).

פָּה (not used) *intrans. to breathe, to blow;* the organic root in פָּא־ה (which see), אָ־פַע, פָּע־ה having the same fundamental signification. Metaph. *to speak*, the same metaphor. application being in *fa-ri*, φημί. Derivative

פֶּה (prop. *part.* of פָּה, like שֶׂה from שָׂה which see; but the *constr. state* is פִּי, not פֵּה after the form שֵׂה, perhaps contracted from an old form פְּיִי from פָּיָה = פָּאָה = פָּה; with *suff.* פִּיךָ, פִּיךְ, פִּיו and פִּיהוּ, פִּיהָ, פִּינוּ, פִּיכֶם, פִּיהֶם, cod. Samar. פִּיֶּם, poet. פִּימוֹ; *plur.* meaning *edges* either פִּים out of פְּיִים or פִּיּוֹת from sing. פִּיָּה from פָּיָה) *m.* 1. *the mouth*, as a breathing organ, out of which the רוּחַ proceeds Ps. 33, 6; 135, 17; as an organ of breathing anger Job 15, 30; *the jaws*, of an animal Ps. 22, 22, figurat. of צָר Job 36, 16, of the *jaws* of the crocodile 41, 11; *the bill*, of birds Gen. 8, 11; Is. 10, 14. In like manner as an organ of consuming and devouring Gen. 25, 28, Is. 9, 11, of

kissing Song of Sol. 1, 2, of laughing Job 8, 21, and of speech Exod. 4, 11; Numb. 22, 28. Phrases are: פֶּה אֶל־פֶּה Num. 12, 8 *to one another directly*, and so פִּיו עִם־פִּיו Jer. 32, 4, דִּבֶּר בְּפֶה 1 Kings 8, 15; metaphor. *speech, discourse* Ps. 49, 14, concrete *a speaker* Ex. 4, 16, for which 7, 1 has נָבִיא; *tones, sound, song*, Am. 6, 5 *who chant to the tones of the harp* (Vulg., *Ibn Ganâch*, see פַּרְנַךְ); פֶּה אֶחָד 1 Kings 22, 13 *with one mouth;* next, *full voice* Job 19, 16, hence פִּי adv. *loud* Ps. 66, 17; שָׂם בְּפִי פִּי Ex. 4, 15, נָתַן בְּפִי פִּי Deut. 18, 18 *to put* (words) *in one's mouth*, i. e. to communicate to him what is to be spoken; מַה בְּפִיו 2 Sam. 17, 5 *what is in his mouth*, i. e. what he says thereto; נָפַל or נָתַן עַל־פִּי פִּי Nah. 3, 12, Mic. 3, 5 *to fall* or *give into one's mouth;* עַל־פִּי פִּי 2 Sam. 13, 32 *according to the expressions of one*, where the Targ. take it as = לֵב, Syr. = רַעְיוֹן, Aq., Symm. and the Vulg. read אָנָּא; שָׂם יָד עַל־פֶּה *to put the hand on the mouth*, i. e. *to be silent* Judges 18, 19, Job 21, 5, also יָד לְפֶה Prov. 30, 32; כָּתַב מִפִּי פִּי *to write from the oral communication of one* Jer. 36, 4. — 2. Metaphor. *a command, behest*, prop. utterance, especially in the formula עַל־פִּי פִּי *according to the command* or *prescription of a person* Ex. 17, 1, Lev. 24, 12, for which אֶל־פִּי פִּי seldom stands Josh. 15, 13, or כִּדְבַר פִּי 1 Chr. 12, 23 = כִּפִּי פִּי 11, 3, and so in the phrases שָׁמַר אֶת־ פִּי פִּי Eccles. 8, 2, עָבַר אֶת־פִּי יי מָרָה, &c.; *testimony*, hence עַל־פִּי Deut. 17, 6 or לְפִי Num. 35, 30 *according to the testimony*. — 3. (like פֻּם, στόμα) *aperture, orifice*, of a sack Gen. 42, 27, of a well 29, 2, of מְכוֹנָה 1 Kings 7, 31, of a cavern Josh. 10, 18, of שְׁאוֹל Is. 5, 14, Ps. 141, 7, of a garment or coat of mail Ex. 39, 23, i. e. *the upper seam, the border*, the opening at the neck Ps. 133, 2, Job 30, 18, but different from שָׂפָה (*border, edge*) Ex. 28, 32; פִּי הָרֹאשׁ *the uppermost opening* ib.; then *entrance* (to a city) or *exit* Prov. 8, 3. Here also belongs the formula פֶּה לָפֶה 2 Kings 10, 21 or מִפֶּה אֶל־פֶּה Ezr. 9, 11 *from entrance to exit*, i. e. *throughout*, prop. from opening to opening. — 4. *the edge, sharpness*, of a sword; hence followed by חָרֶב in the phrases הִכָּה לְפִי חָרֶב, דָּגַ, הַחֲרִים Gen. 34, 27; Josh. 6, 21; 8, 24, where לְ denotes *by*. Hence the pl. פִּים *edges* 1 Sam. 13, 21, for which פִּיּוֹת or פִּפְיוֹת is also used. — 5. *margin, bank, border*, of יָם Prov. 8, 29 = גְּבוּל Ps. 104, 9; of יְאוֹר Is. 19, 7. — 6. Prop. a mouthful, hence *a portion, part* (like יָד *handful* and *part*), פִּי שְׁנַיִם Deut. 21, 17 *the portion of two*, which the first-born was to get; accordingly in a spiritual sense 2 Kings 2, 9, i. e. *double*, in opposition to one; but in opposition to a third, *two thirds* Zech. 13, 8. — The stat. constr. פִּי united with prepositions forms the following particles, when the subst. meaning is not to be retained: a) כְּפִי *according to the command of* 1 Chr. 12, 23 = כִּדְבַר; *according to the measure*, pro ratione Ex. 16, 21; Lev. 25, 52; *as*, כְּפִרְחַ Job 33, 6 = כְּמוֹ, כִּפְמוֹךְ 30, 18 perhaps = כְּמוֹ; *according as*, hence כְּפִי אֲשֶׁר prout Mal. 2, 9 and *so that* Zech. 2, 4, where אֲשֶׁר is omitted. b) לְפִי *according to, as*, secundum, an Elohistic expression Gen. 47, 12; Ex. 12, 4; 16, 16 18; Lev. 25, 16 51; *in proportion to*, לְפִי חֶסֶד Hos. 10, 12 *in proportion to your love;* followed by the infin. *as soon as*, simulatque Jer. 29, 10; Num. 9, 17. c) עַל־פִּי = כְּפִי *according to*, secundum, pro ratione Lev. 27, 18; Num. 26, 56; hence עַל־פִּי אֲשֶׁר = כְּפִי אֲשֶׁר Lev. 27, 8. See also פִּיהָ, פִּיהֶם, פִּיכֶם. The Arabic forms are فَ, فِيهِ, فُو, فِيهِ, where the *He* in construct state falls away, and fâ, fî, fû remain.

פֹּה (a pronominal stem, either correlative to כֹּה, or ident. with it by the passing of *k* into *p*, like ποῖος = κοῖος, once פֹּא Job 38, 11, more frequently פּוֹ) an *adv.* of place: *here, in this place*, hic, hoc loco Gen. 19, 12; 22, 5; 40, 15; Josh. 18, 6; *hither*, huc 1 Sam. 16, 11; Ezr. 4, 2. Connected with אַי interrogative, אֵיפֹה, which is also put for אֵיכֹה, as אֵיכֹה for אֵיפֹה (which see);

and אֵפוֹ, אֵפוֹא (which see) is the same; מִפֹּה *from here*, for which also מִפּוֹ Ez. 40, 21 26 34 37. It is clear from כֹּה, that this particle is compounded of פָּ־הוּ.

פּוֹ see פֹּה.

פּוֹא see אֵיפוֹא.

פּוּא (i. e. פָּא = פָּה; not used) *intr. to breathe, to blow*, like פָּא־ה which see. Derivative

פּוּאָה (*utterance, speech*, viz. of El; comp. Ar. فُوهَة mouth) *n. p. m.* Judges 10, 1; 1 Chr. 7, 1; see פֻּוָּה.

פּוּג (*fut.* יָפוּג, *ap.* יָפַג) *intrans. to be cold, stiff, torpid*, of the heart Gen. 45, 26 (opposite 45, 27 וַתְּחִי רוּחוֹ); ident. in its organic root פַּג with that in פַּג (see פָּגַג); metaphorically *to be slack, to be weak, to cease*, Ps. 77, 3, תָּפוּג תּוֹרָה Hab. 1, 4 *the law is torpid*, i. e. is relaxed, is not put in force; Arab. فَاجَ, Talm. פּוּג the same. See פּוּן I. Deriv. הַפּוּגָה, פּוּגָה.

Nif. נָפוֹג *to be benumbed*, without vital force and warmth Ps. 38, 9.

פּוּגָה *fem.* = הֲפֻגָה prop. *a weakening*, hence *interruption, cessation*, Lament. 2, 18.

פּוּד (not used) *tr. to pierce into a thing, to cut, to split* or *cut in pieces;* metaphor. *to hurt, injure, corrupt*, ident. with כּוּד (which see); comp. כֹּה and פֹּה). The organic root פַּד is also according to its first meaning in סָ־פַד, Aram. שְׁ־פַד, Hebr. שָׁ־פַט, Sanskrit bhid, Lat. fid in *findere*, perhaps also in the Sanskrit pîd (contristare, affligere). The Ar. فَادَ, فَاتَ *to die* is connected with مَاتَ. Deriv. פִּיד.

פָּוָה (not used) *intr.* same as פָּאָה *to breathe, to blow;* derivat. formed from Puh., the proper name

פֻּוָּה (= פּוּאָה) *n. p. m.* Gen. 46, 13, for which 1 Chr. 7, 1 has פּוּאָה.

פּוּחַ (*fut.* יָפוּחַ) *intr. to breathe, to blow, to fan*, הַיּוֹם יָפוּחַ Song of Sol. 2, 17 and 4, 6 *the day fans*, i. e. causes a cooling, refreshing wind to blow (which takes place shortly before sunset); comp. Gen. 3, 8; Plin. H. N. II, ch. 47. Fig. (in derivatives) *to be fragrant*, i. e. to breathe out perfumes, Ar. فَاخَ; *to be in motion*, i. e. *lively*, of fire; *to breathe out* = to utter; *to drive, to press on* (intr.), i. e. *to hasten*, cognate in sense שָׁאַף; *to snort* or *pant* = to be angry, to rage; *to be scattered about*, of dust, ashes. Derivat. פִּיחַ, תַּפּוּחַ and perhaps מַפָּח, מַפֻּחַ. — The organic root פַּח is also in יָ־פַח, נָ־פַח.

Hif. הֵפִיחַ (*fut.* יָפִיחַ, *apoc.* יָפֵחַ) *to breathe through, to blow through*, Song of Sol. 4, 16; *to blow up, to fan*, the fire of anger, with עַל of a person Ez. 21, 36; *to put in motion, to excite*, with accusat. Prov. 29, 8; *to breathe out, to speak*, כְּזָבִים Prov. 6, 19, אֱמוּנָה 12, 17 = הִגִּיד; *to press* or *drive on*, with לְ Hab. 2, 3 (but see יָפֵחַ); *to puff at*, with בְּ Ps. 10, 5 or לְ 12, 6. הָפֵחַ Is. 42, 22 from פָּחַח.

פּוּט (not used) *intrans.* according to the Syr. ܦܛ *to push away, to despise*, conseq. = בָּעַט (which see); Talm. redupl. פִּטְפֵּט (another פִּטְפֵּט is connected with בָּטָא), with בְּ = בָּעַט בְּ. According to the Ar. فَاظَ *to be dissolved, to die.* But both derivations do not suit the noun פּוּט in the proper name פּוּטִיאֵל. Better therefore *to shine, to glitter, to lighten*, ident. in its organic root פַּט with that in בָּהַט, Arab. بَحُتَ, לָ־פַד. Deriv. פּוּט 2. in the proper name פּוּטִיאֵל (which see).

פּוּט *n. p.* of a son of Ham, and so like כּוּשׁ and מִצְרַיִם the name of a Hamite people of antiquity Gen. 10, 6; 1 Chr. 1, 8. Along with כּוּשׁ and לוּדִים Jer. 46, 9, or with כּוּשׁ, לוּד, עֶרֶב, כּוּב and בְּנֵי אֶרֶץ הַבְּרִית (i. e. כְּנַעַן comp. Dan. 11, 28, Ps. 74, 20) Ez. 30, 5 the Putians are distinguished as warlike (גִּבֹּרִים), bow-bearing (תֹּפְשֵׂי קֶשֶׁת) auxiliary troops of Egypt; and along with

לוּד and פָּרַס (which see) as African mercenaries in the army of the Tyrians 27, 10. They appear also, with פָּרַס and כּוּשׁ, in the fearful army of the Scythian leader Gog 38, 5. Not merely the race however, but also the region inhabited by them forming a part of Libya, was called פּוּט, since the name of Libya in Coptic is ⲫⲁⲩⲉ; and classical writers are acquainted with a river *Φούτ* in western Mauritania. It is usually derived from the Coptic ⲡⲩⲧ or ⲫⲩⲧ a bow; so that Put would mean the people of the bow. — 2. (from פּוּט) *light, splendour*, only in the proper name

פּוּטִיאֵל (*El is Light*, from פּוּט) *n. p. m.* Ex. 6, 25.

פּוֹטִיפַר (abridged from פּוֹטִי פֶרַע, in the LXX *Πετεφρῆς, Πετεφρῆς, Πεντεφρῆς*, which is in Coptic ⲡⲉⲧⲉ-ⲫⲣⲏ, i. e. *belonging to the sun*, like ⲡⲉⲧⲁⲙⲟⲩⲛ belonging to Amûn &c.) *n. p.* of the head of the body-guard at the court of Pharaoh Gen. 37, 36; 39, 1. See *Champollion*, Grammaire égypt. p. 310.

פּוֹטִי פֶרַע (the same) *n. p.* of a superior priest in Egypt, father-in-law to Joseph Gen. 41, 45; 46, 20.

פּוֹצֵר (from פָּצַר after the form שׁוֹרֵר) *m. a breaking out*, of water Prov. 17, 14, parallel רֵאשִׁית.

פּוּךְ (not used) *intr.* prop. *to glow, to burn*, of burning coals; ident. in its organic root פֵּךְ with that in נֶ־פֶךְ; hence 1. *to shine, to glitter*, of a clear, red colour (see נֶפֶךְ), of ruby or carbuncle, of shining black (comp. כָּחַל, חָכַל with גָּחַל), of a clear-shining coal, of lead-ore (stibium, antimonium). — 2. *to be painted*, of the eye-brows and eye-lids. The Aram. פֵּךְ *to paint, to colour*, and conseq. the Sanskrit pig &c., does not belong to it. Deriv.

פּוּךְ (from פּוּךְ) *m.* 1. the name of a bright-shining precious stone, serving for the setting of other stones in order to heighten their beauty; mentioned with סַפִּיר, כַּדְכֹּד, אַבְנֵי אַחְלָמָה, אַבְנֵי חֵפֶץ, אַבְנֵי טוּךְ Is. 54, 11, comp. נֶפֶךְ; fully אֶבֶן פּוּךְ 1 Chr. 29, 2, along with אֶבֶן רְקָמָה, אֶבֶן שֹׁהַם, אֶבֶן יְקָרָה, אֶבֶן שַׁיִשׁ. Whether a bright red or black stone is to be understood by it must remain undecided, though by the analogy of נֶפֶךְ perhaps a kind of ruby is meant. — 2. *lead-ore* (stibium, antimonium), which was used for the purpose of giving to the eyes a black shining border to heighten their beauty (see גָּחַל = חָכַל = כָּחַל). Hence the expression שָׂם בַּפּוּךְ עֵינַיִם 2 Kings 9, 30 *to set the eyes in stibium*, i. e. to paint or colour them with it; קָרַע בַּפּוּךְ עֵינַיִם Jer. 4, 30 *to part the eyes with stibium* (to make them wider), i. e. so to besmear the upper part of the eyelids with stibium, that a black edge forms about them and they appear larger; comp. *ὑπογράφειν ὀφθαλμούς* (*Josephus*, Jewish Wars 4, 9, 10). — 3. only in קֶרֶן הַפּוּךְ (*horn* or *box for eye-paint*) *n. p. f.* Job 42, 14.

פּוֹל (from פּוּל I.) *masc. a bean, pea*, collect. 2 Sam. 17, 28, along with עֲדָשִׁים, קָלִי; *bean-meal*, with חִטִּין, שְׂעֹרִים, עֲדָשִׁים and כַּסְּמִים Ez. 4, 9 (comp. Plin. H. N. 18, 12); Targ. פּוֹלָא, Ar. فُول (pea-like grains).

פּוּל I. (i. e. פֵּל; not used) *intr.* 1. *to be swelling, capacious, hill-shaped, round and thick*, of beans; ident. in its organic root פֵּל with that in עָ־פַל (to be hill-shaped), Arab. غَالَ (to be fleshy, thick, round, fat), فَالَ (the same), נָ־בַל II. (to be arched, bellied), בָּעַל (which see), נָ־פַל I. (to be large, high-stretched, thick, strong, to נָפִיל), בָּל II. (see בּוּל). It is possible, however, that only the idea of thickness or of tuberosity, lies in פּוּל I., as in the Latin *bull-a*, Dutch *hol, peul, balle;* and on the contrary that of strength and vigour may be looked for in פּוּל III. Deriv. פּוּל and perhaps מַפָּל 2. (dew-lap). — 2. Metaphor. *to be strong, vigorous;* ideas of thickness, largeness, capaciousness being so applied metaphor. in other cases. Deriv. the proper name פּוּל.

פּוּל II. (i. e. פָּל; not used) *intr.* perhaps same as נָפַל I. (which see), which may be assumed for מַפָּל 1. &c.

פּוּל III. (unused) *intr. to be strong, vigorous;* ident. in its organic root פָּל with that in נָ־פַל I., בָּעַל, בָּל II.; comp. Sanskrit pîl arcere, Latin val-ere &c. Derivat. the proper names פּוּל, פִּיל, פֵּל in פִּלְאֶסֶר, פִּלְנֶאסֶר, and פֵּל under זַרְאֲדָן.

פּוּל 1. (from פּוּל III.; *a strong, vigorous one, hero*, comp. בַּעַל lord, נָפִיל giant, Sanskrit pîlu, an elephant, prop. the strong, Persian پيل; Sanskrit pâla, lord, Pers. balâ) *n. p.* of an Assyrian ruler, predecessor of תִּגְלַת פִּלְאֶסֶר, who first conquered Palestine (771 B. C.) 2 Kings 15, 19, 1 Chr. 5, 26, and carried away a number of Gileadites, to which Is. 8, 23 refers. LXX *Φούλ, Φούδ, Φουά, Φαλώς*, mis-written more or less. See פִּיל. — 2. *n. p.* of an African people, mentioned with לוּד Is. 66, 19, written by the LXX *Φούδ, Φούθ*, for which פּוּט (Jer. 46, 9, Ez. 27, 10) appears elsewhere (see פּוּט). If the word be not a collateral form of פּוּט, but an independent Hamite stem, we may compare the district ϐολο or πολο in Africa (see *Champollion*, Gr. égypt. p. 159).

פּוּם (not used) *intr. to be thick, full, corpulent, fat, puffed up*, Arab. in the three forms فَعُمَ, فَخُمَ, فَئِمَ the same; the Ethiop. תפאם (tafaëma) to fill the mouth, and tr. فَأَمَ = فَعَمَ to make full, to fill, and בָּם (which see) may also be compared with it; ident. in its organic root פָּם with that in the Sanskrit pina fat, Greek *πιμελής, πιμελή*, Latin opimus. As the simple root here is pa, so there it is pi, whence the Sanskrit pjaj (to increase), Greek *πῖαρ, πῖον*, Persian *pî* fat &c.; comp. פָּאֵם. Deriv. פִּימָה.

פּוּם (not used) *Aram. tr. to fill, to fill in, to feed*, by filling the mouth. Derivative

פּוּם see פֻּם.

פּוּן I. (*fut.* יָפוּן, with *He* optative אָפוּנָה) *intr. to be cold, numb, wearied* hence אָפוּנָה Ps. 88, 16 *I am torpid* (Pesh.), if it be not better to read אָפוּגָה for this *ἅπαξ λεγ.* The organic root פָּן may be like that in אָ־בַן I. to be hard, stiff, numb. Its derivation from פֶּן (*Ibn Esra, Kimchi*), or a comparison with פָּנָה (to turn) or with Ar. افن = אָפַל (to obscure) present no suitable meaning, but compared with פָּנָ־ה and אָ־פַן it may signify *to writhe* (with pain).

פּוּן II. (not used) *tr.* 1. *to split, to divide, to separate*, same as בּוּן (in its fundamental signification); hence metaphor. *to be intelligent, to mark, to distinguish;* deriv. the proper name פּוּנִי. — 2. Fig. *to break* (in mining language), the same figure existing in the case of בָּצַר; deriv. the proper names פּוּנֹן, פִּינֹן (פִּינָה in the ancients).

פּוֹנֶה (*corner* = פִּנָּה, which is once used for it) only in שַׁעַר הַפּוֹנֶה *corner-gate* 2 Chr. 25, 23, for which 2 Kings 14, 13 has שַׁעַר הַפִּנָּה, which latter the LXX, Vulg. and Targ. have also in 2 Chr.

פּוּנִי (out of פּוּנִיָּה *Jah is Intelligence*, from פּוּן II.) *n. p. m.* whose *patr.* פּוּנִי is out of פּוּנִיִּי Num. 26, 23, but where the simple proper name is פֻּוָּה.

פּוּנֹן (*ore-pit*, from פּוּן II.) *n. p.* of a city on the east side of Edom, between סֶלַע and צֹעַר Num. 33, 42 43, where the cod. Sam., LXX and Peshito read פִּינוֹן. The church-fathers who call it *Φινῶν, Φαινῶν*, knew it still as a mining-place (*Jerome* de locis; *Epiphan.* adv. haer. II, 719; *Athanas.* ep. ad Solit. etc.); and a ruined place *Phanon* in Edom is known in modern times (*Zach*, monatl. Correspond. 1808 p. 137). Another way of writing it is פִּינָה, *Φέννη*.

פּוּעַ (not used) *intr.* same as יָ־פַע, יָ־פָה *to shine, to glitter*, hence *to be beautiful, pleasing.* Deriv.

פּוּעָה (*gracefulness*) *n. p. f.* Ex. 1, 15.

פּוּץ (*imp.* פֻּץ, *part. pass. m. pl.* with *suff.* פּוּצַי, *fut.* יָפוּץ) 1. *intr.* same as נָפַץ

to be reduced to dust, *to be scattered about*, of nations Gen. 11, 4, enemies Ps. 68, 2; *to disperse themselves* 1 Sam. 11, 11; with מִן of a place 2 Sam. 20, 22; hence *to be driven away from* Ez. 46, 18; fig. *to overflow* Zech. 1, 17; with בְּ *to disperse themselves among* 1 Sam. 14, 34; *to pour forth* Prov. 5, 16; *to spread.* פּוּצֵי Zeph. 3, 10 see פּוּץ as a noun = נַפֵּץ. Deriv. פּוּץ, תְּפוּצָה. — 2. (not used) *tr. to break in pieces*, *to strike asunder*, *to reduce to ruins*, *to cast asunder* &c.

Nif. נָפוּץ (*part. m.* נָפוּץ, *pl.* נְפֻצִים, *fem. sing.* נְפֻצָה 2 Sam. 18, 8 K'ri) interchanged with Kal, *to be dispersed*, of an army 2 Kings 25, 3, of a people Ez. 11, 17; *to be scattered*, with בְּ *among* 28, 25; *to disperse themselves* 34, 6, with מֵעַל *away from* Jer. 52, 8; *to extend*, of מִלְחָמָה 2 Sam. 18, 8.

Pih. I. פּוֹצֵץ (*fut.* יְפֹ׳) *to break* or *dash in pieces*, סֶלַע Jer. 23, 9.

Pih. II. (redupl.) פִּצְפֵּץ *to dash to pieces*, a man Job 16, 12.

Hif. הֵפִיץ (*part.* מֵפִיץ; *inf. c.* הָפִיץ, with *suff.* הַפִּיצֵנִי; *fut.* יָפִיץ, *ap.* יָפֵץ) *to scatter*, *to disperse*, עֲנַן אוֹר Job 37, 11; *to lead away*, *send into exile*, the inhabitants of a place Is. 24, 1; *to put to flight*, *to rout*, an army Hab. 3, 14; *to cause the dispersion* (of a flock) Jer. 23, 1 2; *to hurl*, *to throw forwards*, חִצִּים (lightnings) Ps. 18, 15 (according to the Masora and 2 Sam. 22, 15); 144, 6; with acc. of the place *whither* Deut. 30, 3, Jer. 30, 11, or with בְּ *among* Deut. 4, 27, Jer. 9, 15, מִן *whence*, *from out* Gen. 11, 9; *to break* or *dash in pieces*, hence *part. m.* מֵפִיץ Nah. 2, 2 *a hammer*, like Prov. 25, 18, but which may also mean *one driving away* or *leading into exile; to drive away*, *put to flight* Job 18, 11; without an object, *to scatter*, *to pour out*, *to pour forth*, *to spread*, of the air 38, 24, of people who disperse themselves Ex. 5, 12. As to תְּפוּצוֹתֵיכֶם Jer. 25, 34 (as the Masora reads), it is said by the Masora to stand as = תְּפִיצוֹתֵיכֶם for הַ־, an act being required, and ת occurring elsewhere for ת Hif.; but it is better to read with the LXX, Vulg., *Rashi*, *Kimchi* תְּפוּצוֹתֵיכֶם from תְּפוּצָה = נְפֻצָה (Is. 11, 4). Deriv. מֵפִיץ.

Hithp. הִתְפּוֹצֵץ (*fut.* יִתְפֹּ׳) *to be scattered as dust*, *to be broken in pieces*, of mountains Hab. 3, 5.

The organic root פּץ lies also in נָ־פַץ, Ar. فَاضَ (to overflow), فَهَضَ (to break asunder), فَضَّ (to turn to dust), נָ־פַת, נָ־פַס, פַּת &c.

פּוּץ *m. dispersion*, *exile*, like נַפֵּץ (which see), or *separate return*, Zeph. 3, 10 *the whole* (בַּת) *of my dispersed ones*, i. e. either exiles or = פְּלֵטִים Is. 66, 19.

פּוֹק I. (3 *pl.* פָּקוּ) *intr. to waver*, *to totter*, of the drunken, Is. 28, 7 *they waver in* (בְּ should be repeated) *pronouncing judgment*, viz. as the drunken, parallel with שָׁגָה; *to totter*, from exhaustion; *to be tormented*, by an evil conscience. Derivatives פִּיק, פּוּקָה. — The organic root פָּק lies also in סָ־פַק III. (Is. 48, 26), as well as in the Aram. סָ־פַק (to doubt), Arab. فَكَّ (to be exhausted, to waver); and the Sanskr. vah, Latin veh-o, Gothic vig-an, Latin vac-illo, Sanskr. viǵ appear to be the same root.

Hif. הֵפִיק (*fut.* יָפִיק) *to make a motion*, i. e. *to waver* (opposite, to stand firmly) Jer. 10, 4.

פּוֹק II. (Kal unused) *intr. to flow*, *to pour out abundantly*, ident. in its organic root פָּק with that in סָ־פַח III., שָׁ־פַךְ, נָזַל, אָ־פַק II., פָּכַ־ה; cognate in sense נָגַר, מָגַר I.

Hif. הֵפִיק (*fut.* יָפִיק, *ap.* יָפֵק) either *to give out*, *to supply*, with לְ of the person Is. 58, 10; or *to cause to go forth*, *to aim at*, *to get from*, i. e. *to obtain*, *to get*, תְּבוּנָה Prov. 3, 13, רָצוֹן 8, 35; *to let succeed* or *get the desired aim*, Ps. 140, 9; *to deliver* 144, 13; a similar metaphor being also found in נָגַר, מָגַר and נָגַל.

פּוּקָה (from פּוֹק I.) *f. a stumbling-block*, which makes one stagger; *conscientious anxiety*, along with מְכֻשָּׁלוֹל 1 Sam. 25, 31, Targ. יְצָפָא sollicitudo.

פּוּר I. (only *inf. abs.* פּוֹר) *intr. to be reduced to ruins, to be fallen in pieces,* of the earth; fig. *to perish,* of the Babylonian empire Is. 24, 19.

Pih. פּוֹרֵר *to divide, to break,* יָם Ps. 74, 13, elsewhere בָּקַע.

Hif. הֵפִיר *to break up, to destroy,* בְּרִית Ez. 17, 19; *to reject,* עֵצָה Ps. 33, 10.

Hithp. הִתְפּוֹרֵר *to be reduced to ruins,* אֶרֶץ Is. 24, 19.

The org. root פַּר is in the first instance = פַּר (פָּרַר), and one might even refer Kal, Pih., Hif. and Hithp. to the latter, so that פּוּר I. would fall away entirely; it exists also in עָ־פַר I., אָ־פַר I. Arab. فَرَى, فَرَّ tr. the same.

פּוּר II. (not used) *tr. to pierce* or *dig through, to hollow out,* a tub, a hole; ident. in its organic root פַּר with that in חָ־פַר, שָׁ־פַר II., חָ־בַר II., קָ־בַר, פָּאַר, בָּאַר, בַּר, talm. פַּר I. (whence פִּירָא a pit), Arab. حَبَرَ, حَفَرَ, فَأَرَ &c. Deriv. פּוּרָה, פֵּרָה.

פּוּר (*pl.* פּוּרִים) *m.* the name of a Jewish festival celebrating the deliverance from Haman's murderous designs, on the 14 and 15 Adar Esth. 9, 28 31 32. It is a Persian word and is explained by גּוֹרָל (lot) 3, 7; 9, 24. It is the Persian پاره pâre, باره bâra, بهره behre, بَهْر bahr, بهره bahre, which denotes *part, lot, fate,* and which has also passed into the Ar. بَهْر and Syr. ܒܗܪܟܐ (lot). But the festival may have been originally a spring-feast which was borrowed from Persia, to which also the time points, and which is rendered probable by comparison with פֶּסַח (which see); so that we should have to compare the Pers. بَهَار *spring,* Sanskr. vihâra *spring.* Later Persians called their spring-feast, celebrated about the same time, Neurûz (نوروز), new day, i. e. first day of the new year.

פּוֹרָא see פּוֹרָתָא.

פּוּרָה (from פּוּר II.) *f. a vat,* a measure for liquids Hag. 2, 16; according to the LXX = בַּת; *a wine-press* Is. 63, 3.

פּוֹרָתָא (old Persian) *n. p. m.* Esth. 9, 8, one of Haman's sons. As in other Persian names ־תָא stands for ־דָתָא (see אֲבַגְתָא, בִּגְתָא, תִּרְשָׁתָא, אַסְפָּתָא, אַדְמָתָא, פַּרְמַשְׁתָּא, וַיְזָתָא), the last syllable of this proper name should probably be considered = *dâta* or as an abridgment of ־דָתָא; the last syllable being written -δαθᾶ in the LXX. The first part פּוֹרָא is either the old Persian pôuru, Sanskr. puru (*rich*), or it should be compared, according to the φαρα-, βαρ-, φαρ- of the LXX, with bahr, ber (fate), and so translated *one favoured by fate.*

פּוּשׁ (3 *pl.* פָּשׁוּ, 2 *pl.* פִּשְׁתֶּם = פַּשְׁתֶּם, *fut.* יָפוּשׁ) *intr. to be spread, extended,* in space; hence *to overflow* (see פִּישׁוֹן); *to hasten* or *leap forwards,* of פָּרָשִׁים Hab. 1, 8, with which it is meant to have assonance; *to leap about proudly, wantonly,* of עֶגְלֵי מַרְבֵּק Mal. 3, 20, עֶגְלָה דָּשָׁה Jer. 50, 11 (read in the LXX עֶגְלַת דֶּשֶׁא); metaphor. *to be proud;* also perhaps *to be many, numerous.* Deriv. פַּשׁ (= פֶּשׁ) and the proper name פִּישׁוֹן.

Nif. נָפוֹשׁ (3 *pl.* נָפְשׁוּ) *to be scattered about,* of sheep in pastures without the oversight of a shepherd Nah. 3, 18.

The organic root פַּשׁ is also in נָ־פַשׁ, נָ־פַס, נָ־פַץ, פַּץ, Ar. فَاتَ (to step or spring forward), فَاشَ (to leap along).

פּוֹת see פֹּת.

פּוּת (not used) *intr. to be open, to be wide apart,* of the female pudenda, of a door-pan, Arab. فَاتَ to be open, to stand apart from each other, hence فَوْت the interval between two fingers; metaph. in general *to be wide, open,* of the mind, i. e. *to be harmless; to be manifest.* Deriv. פֹּת (פּוֹת), פֹּתָה, and the proper names פּוּתִי, פִּיתוֹן.

The organic root פַּת is also in פָּת־ה, פָּת־ע, פָּת־ח; likewise in the Latin patere, Greek πετ-άννυμι.

פּוּתִי (from פּוּתִיָּה *Jah is Revelation*)

n. p. m. and so the *patron. m.* 1 Chr. 2, 53.

פָּז (commonly in pause and for פַּז, as in the proper name אֱלִיפַז; from פָּזַז I.) 1. *adj. m. pure, broken* (in grains), describing כֶּתֶם (perhaps from כָּתַם = כָּמַת) Song of Sol. 5, 11. — 2. *subst. m. fine gold*, broken in the mine or purified in the furnace Job 28, 17; Ps. 21, 4; Song of Sol. 5, 15; along with זָהָב Ps. 19, 11 and חָרוּץ Prov. 8, 19. — 3. (unused) fig. *riches;* only in אֱלִיפַז which see.

פָּזַז (not used) *tr.* 1. *to divide, to separate*, metals, i. e. *to purify them* from base mixtures, especially gold; the Ar. فَصَّ to divide, whence فِصّ silver, and like בְּדִיל (which see) and the Ethiopic ברר bărâr silver, proceeding from a similar fundamental signification. — 2. in mining language, *to break*, brass, especially gold, which being found in grains or pieces yields the most precious metal; comp. בָּצַר (to בֶּצֶר, בְּצָר, מִבְצָר, בְּצוּר), רָצַץ (to רַץ Ps. 68, 31), Talm. פְּרַךְ (in דַּהֲבָא פְּרִיכָא Kethub 67), Ar. تَبَرَ = שָׁבַר (to تِبْر gold), so that פַּז coincides in its organic root with פַּת. Derivat. פָּז and the proper name אֱלִיפַז.

Hof. הוּפַז (only *part. m.* מוּפָז) *to be purified, purged from dross, refined*, hence זָהָב מוּפָז 1 Kings 10, 18 *purified*, i. e. *fine gold*, for which 2 Chr. 9, 17 has זָהָב טָהוֹר. The reading of the Arab. and Syr. מֵאוֹפִיר originated in conjecture. See אוּפָז and מוּפָז.

פָּזַז II. (*fut.* יָפֹז) *intr. to be flexible, pliant* Gen. 49, 24, hence *Saadia* اهتزّت (become supple); generally *to move to and fro, to leap, to spring*, Ar. فَزَّ, Talm. אָפַז; identical accordingly in its organic root פַּז with that in חָ־פַז Ar. حَفَزَ, חָ־פַץ Job 40, 17, חָ־פַשׁ Ar. حفش, קָ־פַץ, in ܐܦܪ, ܘܦܪ, ܢܦܪ. The explanation *to be hard, strong* (*Ibn Ganâch, Kimchi*) after the Syr. ܦܙ is not necessary for the Hebrew.

Pih. פִּזֵּז (*part.* מְפַזֵּז) *to leap, to dance*, coupled with כִּרְכֵּר (LXX, Vulg.) 2 Sam. 6, 16 and for which 1 Chr. 15, 29 has רִקֵּד.

פָּזַר (*part. pass. fem.* פְּזוּרָה) *tr. to strew, to scatter about, to disperse, to lead astray*, Jer. 50, 17, elsewhere according to Pih. also *to lavish, to shiver to pieces, to do copiously.* The organic root פָּ־זַר is also in בָּ־זַר, זָר־ע I., דָּר־ע I., זָר־ה I., Aram. זְרָא, דְּרָא, בְּ־דַר, בְּ־זַר, ܦܙܪ, Arab. بذر, بزر.

Nif. נִפְזַר *to be scattered about*, of עֲצָמִים, the bones of the slain Ps. 141, 7.

Pih. פִּזֵּר (*fut.* יְפַזֵּר) *to scatter*, אֵפֶר, כְּפוֹר Ps. 147, 16, עֲצָמוֹת 53, 6; *to pursue* אֹיְבִים 89, 11; *to disperse, send into exile* Jo. 4, 2; *to distribute largely* Prov. 11, 24; *to dissipate*, דֶּרֶךְ (the worship of God) Jer. 3, 13.

Puh. פֻּזַּר (*part.* מְפֻזָּר) *to be* or *become dispersed* Esth. 3, 8.

פַּח (in pause פָּח; *plur.* פַּחִים) *masc.* 1. (from פַּח i. e. פָּחַח I.) *a snare, net, trap-net, gin*, for taking birds or wild animals Am. 3, 5, Prov. 7, 23, which the יָקוּשׁ, יָקוֹשׁ Hos. 9, 8, Ps. 91, 3, or יוֹקֵשׁ 124, 7 lays; usually to catch the feet, hence the expressions אָחַז בְּעָקֵב פַּח Job 18, 9, טָמַן פַּח לְרֶגֶל פ׳ Jer. 18, 22; the laying of nets or a snare being expressed by טָמַן פַּח לְ Ps. 140, 6, נָתַן פַּח לְ 119, 110, יָקֹשׁ פַּח לְ 141, 9. Figur. *danger, destruction* Josh. 23, 13, Is. 8, 14, *a falling* (cause of) Hos. 5, 1. In this figur. sense is Ps. 69, 23 *let what they shall eat become to them destruction.* Then what causes destruction, in order to express every sort of danger when coupled with פַּחַד and פַּחַת, Is. 24, 17; Jer. 51, 25; Ar. فَخّ, Syr. ܦܚܐ the same. — 2. (from פָּחַח I., signif. 2) prop. what is bent, bowed, hence *a bow*, Ps. 124, 7, to which נִשְׁבַּר belongs; comp. Ar. فَخَّة a bow. — 3. (from פַּח i. e. פָּחַח II.) prop. hammered out broad, hence *a plate* Ex. 39, 3; Num. 17, 3. On פֶּחָם Neh. 5, 14 see פֶּחָה; פַּחִים Ps. 11, 6 see under פַּחִים (from פָּחַם).

פֶּחָא see פֶּחָה.

פָּחַד I. (*fut.* יִפְחַד) *intr.* prop. *to be beaten, reduced to ruins, to be bruised, to be terrified;* hence *to be afraid, to tremble, to quake* Is. 44, 8, with יָרֵהּ; *to despair* 19, 16 with חָרַד, opposite to בָּטַח 12, 2; *to throb* with joy 60, 5, along with רָחַב לֵב; commonly *to be uneasy, to be afraid,* Deut. 28, 66, Prov. 3, 24, with יָרֵהּ Is. 44, 8, בּוֹשׁ 44, 11, רָגַז Jer. 33, 9; with מִן of the person or thing of whom one is afraid Ps. 27, 1, Job 23, 15, Mic. 7, 17, or מִפְּנֵי Is. 19, 16; in a stronger form פָּ׳ פַּחַד *to have terror of, to quake with fear,* Ps. 14, 5; 53, 6; Job 3, 25 (like חָלַם חֲלוֹם Gen. 40, 5); פָּ׳ אֶל־פְּ׳ *fear comes upon one,* i. e. seizes him Is. 19, 17; *to hasten to one with joyful throbbing* Hos. 3, 5; פָּ׳ אִישׁ אֶל־רֵעֵהוּ Jer. 36, 16 *to manifest fear to one another.* Deriv. פַּחַד I., פַּחְדָּה.

Pih. פִּחֵד (*part.* מְפַחֵד, *fut.* יְפַחֵד) *to fear continually* Is. 51, 13; *to be always timid and cautious* Prov. 28, 14, opposite בָּטַח 14, 16.

Hif. הִפְחִיד *to make shudder* or *fear, to make tremble,* Job 4, 14.

The stem פָּחַד may be connected perhaps with the Arab. فَخَذَ (to beat in pieces, to reduce to ruins), بَخَتَ (the same), فَخَتَ (the same), فَحَضَ (to break in pieces), بَهِتَ (to be shocked, terrified); in any case its organic root פָּ־חַד is found also in חַת (חָתַת), כַּת I. (= שָׁבַר), Arab. كَدَّ, هَدَّ.

פָּחַד II. (not used) *tr.* 1. *to tie, to bind;* identical in its organic root פָּ־חַד with that in אָ־חַד, אָ־כַד, עָ־קַד I., אָ־גַד. — 2. Metaphor. *to be firm, thick, strong* (comp. קָשַׁר, אָזַר and أَزَرَ, وَزَرَ, חָזַק), Ar. فَخَذَ, whence فَخِذ femur. Derivat. פַּחַד 2.

פַּחַד (with *suff.* פַּחְדְּךָ, פַּחְדּוֹ, פַּחְדָּם; *pl.* פְּחָדִים) *m.* 1. (from פָּחַד I.) *terror, fear,* objectively to denote danger Is. 24, 17, Jer. 48, 43, Lament. 3, 47, with פַּחַת and פַּח; also pl. Job 15, 21; subjectively *the state of being frightened* Job 4, 14, Song of Sol. 3, 8; *a terror-exciting thing,* Ps. 91, 5; *shuddering* Prov. 3, 25; *anguish* Deut. 28, 67; *fear, dislike* Job 21, 9; 39, 16, opposite to בֶּטַח; *the terror* which one inspires, with a genitive, as פַּחַד יי׳ 1 Sam. 11, 7, Is. 2, 10, פַּחְדּוֹ Job 13, 11, 1 Chr. 14, 17, but the genitive may also be translated *because of,* as פַּ׳ אֱלֹהִים Ps. 36, 2, פַּ׳ אֹיֵב 64, 2, פַּ׳ הַיְּהוּדִים Esth. 8, 17; *object of fear, a terrifying thing,* Ps. 31, 12; but also *an object of holy fear,* i. e. God (comp. מוֹרָא, מַעֲרִיץ Is. 8, 13), hence פַּ׳ יִצְחָק *the God of Isaac* Gen. 31, 42 53; comp. Aram. ܕܚܠܬܐ and *Statius* in Thebais 3, 661 primus in orbe deos fecit timor. — 2. (only *pl.* with *suff.* פַּחֲדָו; from פָּחַד II.) *the testicles, the binding of the testicles,* Job 40, 17 [12] (Targ., Pesh., Vulg., *Ibn Esra, Rashi*), after the Aram. פַּחֲדִין, ܦܚܕܝܢ, whence the word may have been taken; the Targ. and Peshito have also retained the word. Better after the Arabic فَخِذ *loins, thighs,* so called from their thickness and firmness, which suits the preceding verse.

פַּחְדָּה *fem.* same as פַּחַד I., Jer. 2, 19 *the fear of me,* comp. יִרְאָה.

פֶּחָה (from פַּחָה pachcha, *constr.* פַּחַת, once פַּחַת, with *suff.* פֶּחָתֶךָ, פֶּחָם = פֶּחָתָם; *pl.* פַּחוֹת, *constr.* פַּחֲוָוֹת after the Aramaean manner, with *suff.* פַּחוֹתֶיהָ) *m. a governor, a stadtholder, the military* and *civil head of a province,* distinct from אֲחַשְׁדַּרְפַּן Esth. 8, 9; 9, 3, סְגָן Jer. 51, 28 57, מֶלֶךְ 2 Chr. 9, 14. First used of Assyrian subordinate stadtholders and generals, 2 Kings 18, 24; Is. 36, 9; afterwards transferred to the governors and prefects of the Babylonian Jer. 51, 57, Ez. 23, 6 23, Median Jer. 51, 28 and Persian empires Esth. 8, 9; 9, 3; applied especially to the Persian governors on this side of the Euphrates and in Judea Neh. 2, 7 9; 3, 7; Ezr. 8, 36; Hagg. 1, 1 14; Nehemiah Neh. 5, 14 18 and 12, 26, and Zerubbabel Hagg. l. c.

being such. The word was transplanted into Hebrew by early Assyrian influence, and stands in the late-written 1 Kings 10, 15 (2 Chr. 9, 14) for נְצָב (1 Kings 4, 7-19). It is even used of Syrian prefects 20, 24, or of any *governor* Mal. 1, 8.

As to the derivation, the word may be compounded of *pê* (پی) *the hinder, lower* (from *pâ*, پا = پای pâi *foot*), and گاه gâh *kingly office*, conseq. *pégâh under-governor*, i. e. he who rules next to the king; to which the modern Persian پایگاه paigâh (the name of a dignity) presents an analogy. It is also possible that the Assyrian *Pakha* (from the Sanskrit paksha, Prak. pakkha, Zend. pakhsha or pasha) prop. *signifies friend, companion* (of the king), *adjutant*, then *stadtholder* (*Stern*, Monatsnamen p. 196), whence also *Pascha*, پَاشَا. In any case, derivations from the Persian بکیت *magnate* (von Bohlen), Persian پختن pukhten *to cook, to prepare*, (Ewald), Persian پیك paik *satellite, attendant* (Gesenius), Turkish بك, بیك *general* (Fränn), and every derivation from the Semitic should be rejected.

פֶּחָה (פַּחְוָא, *constr.* פַּחַת, *def. plur.* הַפֶּחָוָתָא) *Aram. m.* the same Ezr. 5, 3 14; 6, 7; coupled with סָגָן Dan. 3, 2 and הַדָּבָר 6, 8.

פַּחֲוֹת (only *constr. pl.* פַּחֲוֹת, after the form עֲרוֹת) *m.* same as פֶּחָה Ezr. 8, 36; Neh. 2, 7 9.

פָּחַז (*part. m. pl.* פֹּחֲזִים) *intr.* 1. same as פָּחַד *to move to and fro*, perhaps transposed from חָ־פַּז *to drive to and fro*, hence *to waver, to be insecure, uncertain*, of a characterless rabble Judges 9, 4, LXX δειλός (i. e. meticulosi, nebulones); of unsafe prophets Zeph. 3, 4. — 2. (not used) *to hasten, to run, to roam, to exceed;* figur. *to be unbridled, proud, boastful.* Deriv. פַּחַז, פַּחֲזוּת.

Compare for the stem فحز *to be proud, to exceed bounds*, فحس *to be haughty*, Talm. פָּחַז *to overmatch;* the fundamental signification lies, however, in חָ־פַז (which see), חָ־פַץ II.

פַּחַז *m. a bubbling up, boiling over*, of water; hence fig. *wantonness, excess*, and so Gen. 49, 4 *wantonness* (abstr. for concrete) i. e. wanton *like water, thou shalt not excel.* The LXX, Symm. and Vulg. have paraphrased it, without reading פַּחֲזָתָ as the Sam. cod. has it.

פַּחֲזוּת *fem. insecurity, uncertainty*, coupled with שֶׁקֶר Jer. 23, 32.

פָּחַח I. (Kal unused) *tr.* 1. *to tie, to bind, to intertwine*, a net, a snare (comp. יָרַשׁ I. to רָשַׁת); Ar. فَخَّ intr. *to be bound* or *fettered*, hence figur. *to be lame* (comp. אִלֵּם, אִטֵּר), *to sleep* (a state in which the senses are bound), Syr. ܦܚ the same. The organic root פַּח is also in אָ־בַךְ, סָ־בַךְ, הָ־פַךְ, הָךְ, נָ־כַךְ. Derivat. פַּח 1. — 2. *to bend, to bow*, like קוּשׁ to קָשַׁת, which is connected with יָקַשׁ. Deriv. פַּח 2.

Hif. הִפֵּחַ (*inf. constr.* הָפֵחַ) *to lay snares, to keep bound, to fetter*, Is. 42, 22 *one keeps them all fettered in prison-houses* (in holes). So *Kimchi.* The LXX, Vulg. and Pesh. incorrectly read הַפַּח.

פָּחַח II. (not used) *tr. to spread, to spread out, to extend, to beat out*, a plate; identical in its organic root פַּח with that in סָ־פַח II., עָ־פַח, צָ־פַח. Deriv. פַּח 3.

פַּחִים (after the form פַּעֲמִים, from פָּחַם) *m. a flame, lightning*, parallel with אֵשׁ, רוּחַ זְלָעָפוֹת, נָפְרִית, and therefore = פֶּחָם Ps. 11, 6 (*Rashi, Ibn Esra*); lightnings being called גַּחֲלֵי אֵשׁ elsewhere (Ps. 18, 13); Ar. فَحِيم (burning coal) the same. Also by tradition Prov. 22, 5, where צִנִּים is referred to צָנַן.

פָּחַם (not used) *intrans. to glow, to burn*, of burning coals; metaphor. *to be heated, burned, blackened;* identical in its organic root פָּ־חַם with that in חַם, יָ־חַם, חָם, Aram. אַ־כַם; Ar. فَحُمَ, Syr. ܦܚܡ the same. Deriv. פֶּחָם, פַּחִים.

פֶּחָם (formed from פַּחָם, from a Pihel of פָּחַם; *pl.* modern Hebrew פֶּחָמִים) *m. a coal-fire*, by which the smith works Is. 44, 12, called also אֵשׁ פֶּ׳ 54, 16; *the burning*, *the kindling*, of גֶּחָלִים Prov. 26, 21, figur.; Arab. فَحْم the same.

פָּחַר (not used) *Aram. tr. to fashion, form, make*, of a potter; cognate in sense the Hebr. יָצַר to יֹצֵר (a potter) and יְצֻר (form of the limbs, structure of the body), Syr. ܦܚܪ the same, whence ܐܬܦܚܪ finxit, to form in clay; Arab. فَخَرَ the same (in derivatives), but in the meaning to be proud فَخَرَ is = فخز. I have assumed for the organic root פח־ר (Concordance s. v.); fing-ere, fig-urare, fig-ulus, and the Talm. פַּח (to point) appearing to be connected with it. It is more correct, however, to take פְּ־חַר as the root.

פֶּחָר (out of פַּחָר, which comes from the Pa. of פִּחֵר) *Aram. m. a potter* Dan. 2, 41, Syr. ܦܚܪܐ, Ar. فَخَّار the same.

פָּחַת (not used) *tr.* 1. *to deepen*, *to dig out*, a pit; *to dig through*, *to pierce*, with a spear. — 2. Metaphor. *to take away*, *to lessen*, as חָסַר, בָּצַר; Arab. فَخَتَ prop. to dig through, hence (comp. חָקַר) to examine, to search thoroughly; Aram. פְּחַת to lessen, ܦܚܬ to bore through. The organic root is פָּ־חַת, found also in נָ־חַת, שָׁ־חַת, תָּ־חַת. Deriv. פְּחֶתֶת and

פַּחַת (*pl.* פְּחָתִים) *m.* (*fem.* only in 2 Sam. 17, 9, where ־ַת is looked upon as a fem. termination) *a pit*, *a fissure*, of rocks 2 Sam. 17, 9; 18, 17; a figure of destruction, with an assonance to פַּח, פַּחַד Is. 24, 17; Jer. 48, 43; Lament. 3, 47; Aram. ܦܚܬܐ the same.

פַּחַת מוֹאָב (*prefect of Moab*) *n. p. m.*, whose family colonised Palestine under Zerubbabel Ezr. 2, 6; 8, 4; 10, 30; Neh. 3, 11; 7, 11; 10, 15. See פֶּחָה.

פְּחֶתֶת (from פָּחַת) *fem. a hollow*, made by the leprosy eating into garments Lev. 13, 55.

פָּטַד (not used) *intrans. to be pure, bright*, *to glitter*, of a precious stone; assumed as a stem for פִּטְדָה, and put with פָּז, בָּץ; but see פִּטְדָה.

פִּטְדָה (*constr.* פִּטְדַת) *fem.* the name of a topaz of great value brought from כּוּשׁ (Ethiopia) Job 28, 19. Pliny also (37, 8) mentions a topaz-island in the Red Sea. It is mentioned along with סַפִּיר, שֹׁהַם, כֶּתֶם טָהוֹר, כֶּתֶם אוֹפִיר, זְכוּכִית, רָאמוֹת, גָּבִישׁ and פְּנִינִים, and rendered *topaz*, τοπάζιον, by the old interpreters. It also stands with בָּרֶקֶת and אֹדֶם Ex. 28, 17 &c. It is a transparent yellow (Strabo 16, 770; Diod. Sic. 3, 39) or green (Plin. l. c.) gem, which was perhaps in Phenic. transposed טָפְדָא or טָפְזָא, whence the Greek τοπάζιον arose. Inasmuch as India is not specified as the native land of the topaz, it can scarcely come from the Sanskrit pita *yellow*, then *topaz* (*von Bohlen*); whereas it was rather a native of Ethiopia. Every other derivation is unsatisfactory.

פְּטוּר (*plur.* פְּטוּרִים, *constr.* פְּטוּרֵי; after the form גְּמוּל) *m.* prop. the loose, free, moveable (from פָּטַר 2); hence *a festoon*, *a garland*, of צִצִּים (flowers) 1 Kings 6, 18 29 32 35, Targ. אֱטוּן; 2 Chron. 3, 5 having for it שַׁרְשֶׁרֶת (a chain). *The bursting of flower-buds* is unsuitable.

פָּטוּר (*part. pass.* from פָּטַר) *adj. m. free*, *vacant*, *unbound*, of an employment 1 Chr. 9, 33 K'ri, for which the K'tib has פָּטִיר; in the Mishna opposed to חַיָּב.

פָּטִיר *m.* see פָּטוּר.

פַּטִּישׁ (from פָּטַשׁ) *m. a hammer*, with which one smooths and makes even Is. 41, 7, or beats rocks in pieces Jer. 23, 29; fig. of Babylon, *the hammer of the whole earth*, i. e. the desolator of all kingdoms 50, 23.

פְּטִישׁ (*pl.* with *suff.* פְּטִישֵׁיהוֹן K'tib, for which the K'ri has פַּטְשֵׁיהוֹן; from פְּטַשׁ) *Aram. masc. a fine upper garment* Dan. 3, 21, for which the Hebrew trans-

lator has כְּתָנוֹת; Syr. ܦܛܫܐ under-garment. Herod. (1, 195) κιθὼν ποδηνεκὴς λίνεος.

פָּטַר (*fut.* יִפְטַר) *intr.* 1. (not used) *to break forth, to burst through*, of buds, blossoms; Arab. فطر, figur. to cut teeth; *to burst out*, through the רֶחֶם, i. e. *to be born*, Ar. بَكَرَ to sprout, to bud; on the other hand פּוֹטֵר Prov. 17, 14 is a noun of the form שׁוֹרֵק. Deriv. פֶּטֶר, פִּטְרָה, פּוֹטֵר. — 2. Metaphor. *to be loose, free, unrestrained*, of a loose, not firm festoon (see פְּטוּר), prop. to be separated, to be broken loose; hence *to slip away, to depart, to separate oneself*, with מִפְּנֵי of a person 1 Sam. 19, 10 (*Ibn Ganâch*), Aram. פְּטַר, ܦܛܪ to depart, to get away, to die. — 3. *tr. to separate, to let go free, to dismiss*, with accus. of the object 2 Chr. 23, 8; *to set free*, from employments. Deriv. פָּטוּר and פָּטִיר.

Hif. הִפְטִיר (*fut.* יַפְטִיר) *to cause to break forth, to send forth*, reproaches, words, בְּשָׂפָה (*with the lip*) Ps. 22, 8, conseq. not = פָּעַר בְּפֶה עַל Job 16, 10 or הִרְחִיב פֶּה עַל Ps. 35, 21; mod. Hebrew *to release*, like the Targ. אַפְטַר, whence prob. הַפְטָרָה, and מַפְטִיר = מַשְׁלִים among the Sephardim.

The organic root פָּ־טַר is ident. with that in נָ־תַר II., שָׁר־ה, Aram. שְׁר־א.

פֶּטֶר *m. that which has broken forth*, i. e. *the first-born*, with רֶחֶם Ex. 13, 2; 34, 19; Num. 3, 12; Ez. 20, 26; seldom without רֶחֶם Ex. 13, 12; 34, 20.

פִּטְרָה *f.* the same Num. 8, 16.

פָּטַשׁ (not used) *tr. to beat, to pound, to reduce to pieces*, ident. in its organic root פָּ־טַשׁ with that in רָ־טַשׁ, חָשׁ; Ar. فَطَسَ the same, whence فِطِّيس a hammer; comp. Greek πατάσσω.

Pih. פִּטֵּשׁ *to beat greatly, to bruise.* Deriv. פַּטִּישׁ.

פְּטַשׁ (not used) *Aram. intr. to spread, to extend*, of an upper garment (comp. Hebr. טָפַח); ident. in its organic root פְּ־טַשׁ with that Hebr. in נָ־טַשׁ (which see), which stands also for פָּשַׁט; so that it is unnecessary to look upon it as transposed from פְּשַׁט, Ar. بسط. Perhaps it belongs to the Ar. فدس, whence فُدْس a cobweb, fine web, hence as a noun a thin upper garment. Derivat. פְּטִישׁ, פְּטַשׁ.

פְּטַשׁ *Aram. m.* same as פְּטִישׁ Dan. 3, 21 K'ri.

פִּי (formed from פָּיָה = פָּה, פָּאָה, and contracted from פְּיִי) *masc.* same as פֶּה; used only in *stat. constr.* with *suff.*, and in the *pl.* פִּים; see פֶּה. Another פִּי, the Egyptian article, see in

פִּי־בֶסֶת (written together פִּיבֶסֶת, i. e. dedicated *to the* goddess *Bast* or *Basht*) *n. p.* of the metropolis of lower Egypt, as also the name of a district; called among the Greeks and Romans Βουβαστός (LXX), Βουβαστίς (*Herod.*), *Bubastus*, Ez. 30, 17; Coptic ⲡⲟⲩⲃⲁⲥⲧ. בֶּסֶת, i. e. *Bast*, is obviously the Egyptian ⲡϣⲧ i. e. *Pasht*, name of a deity, whom the Greeks compared with Diana (*Herod.* 2, 137. 156; *Strabo* 17 p. 805; *Diod. Sic.* 16, 51; *Plin.* 5, 9), and described as having the form of a cat (*Steph. Byz.*). פִּי, Coptic ⲡⲓ, is the masc. article, standing here because the word had become the name of a city. See *Quatremère*, Mémoires sur l'Égypt I, 98.

פִּיד (not used) as a verb, see פּוּד.

פִּיד (from פּוּד) *m.* prop. *a hurt*, like כִּיד; hence *destruction, misfortune* Prov. 24, 22; Job 31, 29. 30, 24 *when one is in misfortune, is there not a cry for help on that account?* (לָהֶן = לָהֵן). לַפִּיד בּוּז Job 12, 5 *for misfortune is contempt.* See לַפִּיד.

פָּיָה (unused) *to breathe, to blow*, metaphor. *to speak*, conseq. a collateral form of פָּאָה and פָּה (which see). Deriv. פֵּיָה.

Pih. פִּיָּה (unused) stronger than Kal. Deriv. פִּיָּה and the redupl. פִּיפִיָּה.

פֵּיָה (after the form נֵכָר, חֵמָר, from פָּיָה; *pl.* פֵּיוֹת) *fem. edge*, Judges 3, 16, where the *plur. fem.* may be very well

coupled with the masc. שְׁנֵי, as the numbers from 3 to 10 being masc. are joined to fem. nouns. It is unnecessary, therefore, to read שְׁתֵּי with 27 mss. It is also possible that פֵּיוֹת should be referred to פֶּה, after the analogy of שֵׁיוֹ from שֶׁה.

פִּיָּה (from Pih. of פָּיָה; *pl.* פִּיּוֹת) *f. edge*, of חֶרֶב Prov. 5, 4, elsewhere פִּיפִיָּה.

פִּי־הַחִירוֹת *n. p.* of an Egyptian city on the northern border of the gulf of Heröopolis, east of בַּעַל צְפוֹן Ex. 14, 2 9; Num. 33, 7; without פִּי 33, 8. — פִּי is the article ⲡⲓ, and הַחִי רוֹת is the Coptic ⲁϫⲓ-ⲣⲱϯ, *place of meadows*, i. e. where sedge grows (Jablonski).

פִּיחַ (from פּוּחַ) *m. ashes, dust* Ex. 9, 8 10.

פִּיכֹל (after the form שִׁלֹחַ, from פָּכַל; *the great, the strong one*) *n. p.* of a Philistine general Gen. 21, 22 36. If the Philistine name be not Semitic, we may compare the name of the place *Φιχολά* (*Jos.* Antt. 12, 4, 2) and *Φιγαλία* in the land of the Pelasgians, and translate it by *tamarisk*, Sanskrit pitshula, so that it may be sometimes a personal name like אֵלָה, בְּרוֹשׁ (*Βήρωσος*), sometimes a local name like תַּפּוּחַ. But it may be Semitic and come from פָּכַל (which see).

פִּיל see פִּל, פּוּל.

פִּילֶגֶשׁ see פִּלֶּגֶשׁ.

פִּימָה (from פּוּם, i. e. פָּם = פָּאֵם) *f. fat, fatness* Job 15, 27.

פִּינְחָס (from נְחָס from נָחַס = נָחַשׁ I., and פִּי: *oracle-mouth, utterance;* but it may also have been moulded together from פִּנְחָ־נְחָס; see פָּנַח) *n. p. m.* Ex. 6, 25; 1 Sam. 1, 3.

פִּינֹן Gen. 36, 41 see פּוּנֹן.

פִּיפִיָּה (redupl. from פִּיָּה; *pl.* פִּיפִיּוֹת) *f. edge*, of the חֶרֶב, in the pl. *two edges* Ps. 149, 6, but also *many edges*, hence בַּעַל פִּיפִיּוֹת Is. 41, 15 *having many edges.*

פִּיק (from פּוּק) *m. a tottering*, Nah. 2, 11.

פִּישׁוֹן (from פּוּשׁ; *the freely-flowing, unshackled*, like Hyphasis, Sanskrit vipâsa, prop. the fetterless, see *Lassen's* Pentapotamia p. 9) *n. p.* of one of the four rivers of Paradise, which issued from Eden, flowed round the gold-land חֲוִילָה, where were the finest gold, the בְּדֹלַח or *βδέλλη ὄνυξ* and the stone שֹׁהַם Gen. 2, 11; and so Ben-Sira 24, 25. By the Pishon has been understood: 1. the *Phasis* of Xenophon, i. e. the *Araxes* (Karl v. Raumer); and by *Havilah* the island-shaped Ural, where the *Chvalissi* dwelt, and from whom the Caspian Sea is called in Russian Chwalinskoye More. 2. the *Besynga* (Irabatti) flowing through the kingdoms of Pegu and Ava (Buttmann). 3. the *Indus* (Schulthess), so that Havila should be combined with India, whose western part is surrounded by the Indus. The river district of the upper Indus is the richest gold-land (Herodotus, Megasthenes, Arrian, Strabo and Pliny). 4. the *Ganges* (Josephus, Eusebius, Jerome and others); and Havila would then be a name for the whole eastern part of the earth (Bertheau). 5. the *Hyphasis* (Haneberg). 6. the *Nile* (Midrash, Saadia, Rashi), for which, however, the Gihon is taken. 7. the *Goshap* (אסקוף), which surrounds Kaffa in a spiral course (Samar.) and flows into the Indian ocean towards the south-east (C. Ritter). But nothing can be decided on the point.

פִּיתוֹם see פִּתֹם.

פִּיתוֹן (from פּוּת; *a harmless one*) *n. p. m.* 1 Chr. 8, 35. — פִּיתוֹן in cod. Samar. for פִּתֹם which see.

פִּיתֹם see פִּתֹם.

פַּךְ (from פָּכַךְ which see) *m.* prop. anything hollowed out, deepened, hence *a cruet, a flask*, for oil 1 Sam. 10, 1; 2 Kings 9, 1 3; identical in root with בַּקְבֻּק, בַּקְבֻּק, Syr. ܒܓܒܘܓܐ. The LXX have retained it in *φάκ-ος* as בַּקְבֻּק in *βίκ-ος*. In any case not from פָּכָה.

פָּכָה (Kal unused) *intr. to flow, to burst out*, of water; ident. in its organic

root פָּכַ־ה with that in בָּכַ־א, בָּכַ־ה, נָ־בַךְ (to נֵבֶךְ) Aram. נָ־בַג, נָ־בַע, בַּע, בָּע־ה, בַּק or יָ־בַק (to יִבַּק), Ar. بَقَّ.

Pih. פִּכָּה (*part. pl. m.* מְפַכִּים) *to let flow out*, of מַיִם Ezek. 47, 2. In form מְפַכִּים may also come from פַּךְ, verbs ע״ע and ל״ה in other respects also interchanging their forms, as גִּלִּיתִי (*I roll*, comp. Ps. 22, 9; Prov. 16, 3) Jer. 11, 20 from גָּלַל, יְרַצּוּ Job 20, 10 from רָצַץ; Arab. فَكَّ like דַּר *to flow out freely*. פָּכָה is better.

פָּכַךְ (unused) *tr. to hollow out*, *to deepen*, of a cruise; ident. in its organic root פַּךְ with that in בַּק II. (to בַּקְבֻּק), אָ־פַק I. (to אָפִיק a channel, a pit), עָ־מַק (which see). Deriv. פַּךְ.

פָּכַל (unused) *intr. to be thick*, *capacious*, *large*, Ar. بَجُلَ; metaphor. *to be distinguished*, *honoured*, comp. בָּעַל. Deriv. the proper name פִּיכֹל.

פָּכַר (unused) *tr. to bind*, *to fetter*, *to couple together*, animals; metaphor. *to catch*, *to draw into*, Syr. ܦܟܪ the same for the Targumic כְּפַת; perhaps only a transposed form of כָּפַר II. (which see); it is better to adopt for the organic root פָּ־כַר compared with כַּר I. Derivative

פֹּכֶרֶת (*a binding*, *fettering*, *catching*, from פָּכַר, only united with הַצְּבָיִים *the gazelles*) *n. p. m.* Ezr. 2, 57; Neh. 7, 59.

פָּל see under זַרְאֲדָן.

פַּל (from פָּלַל I.) *m. a judge*, only in the proper name אֱלִיפַל = פְּלַלְיָה.

פֹּל (prop. פִּיל; see פּוּל) *m. a strong* or *powerful one*, *a hero*, only in the proper name פִּלְנֶאסֶר, פִּלְאֶסֶר.

פָּלָא (Kal unused) *tr. to split*, *divide*, *separate*, *part*, hence *to secern*, *to select;* metaphor. *to distinguish*, *to make extraordinary* or *wonderful;* ident. in its organic root פָּל־א with that in פַּל, פָּל־ה, חָ־בַל II., خبل, ܚܒܠ, חֲ־בַל; Aram. פְּלִי, ܦܠܐ, Arab. فَلَا, Sanskrit *phal* the same, partly in an extended form as it is here. Deriv. פֶּלֶא, פִּלְאִי, פָּלִיא, מִפְלָאָה, and פְּלָא in the proper names פְּלָאיָה, פְּלָיָה.

Nif. נִפְלָא (3 *f.* נִפְלָאת, 2 *p.* נִפְלָאתָה; *part. pl.* נִפְלָאִים, נִפְלָאוֹת; *fut.* יִפָּלֵא) *to be distinguished*, *to be singled out;* hence *to be great*, *extraordinary*, 2 Sam. 1, 26; with מִן *to be distinguished above*, i. e. *to be too great*, *too wonderful for* Gen. 18, 14; Jer. 32, 17 27; Prov. 30, 18; נִפְלָא בְעֵינֵי פ׳ *to be extraordinary in one's eyes*, i. e. *to be hard for one* Zech. 8, 6, *to appear wonderful* Neh. 6, 16, where וַיִּפְלוּ stands for וַיִּפָּלְאוּ. The use of the part. is that of a verb Deut. 30, 11, Ps. 139, 14, but in the *pl. fem.* נִפְלָאוֹת is a noun: *extraordinary*, *superhuman things*, *astonishing deeds*, *miracles* Mic. 7, 15, Ex. 34, 10, along with גְּדֹלוֹת Ps. 131, 1, and an adv. in Dan. 8, 24, Job 37, 5, comp. נוֹרָאוֹת Ps. 139, 14; with מִן פ׳ *too wonderful for* Job 42, 3; of the wonders of creation Ps. 9, 2; 26, 7; for the Jewish people Ex. 34, 10; *wondrous things*, *secrets* Ps. 119, 18; metaphor. *defiant things* Dan. 11, 36.

Pih. פִּלֵּא (*inf. constr.* פַּלֵּא) *to distinguish*, i. e. *to consecrate*, נֶדֶר (the offering vowed), i. e. to pay it by consecration Lev. 22, 21; Num. 15, 3. Derivat. the proper name פַּלּוּא.

Hif. הִפְלִיא (twice הִפְלָא Deut. 28, 59; Is. 28, 29; *inf. abs.* הַפְלֵא, *constr.* הַפְלִיא; *fut.* יַפְלִא) 1. *to make wonderful*, *extraordinary* or *to do wonderfully*, i. e. to punish in an unusual way Is. 29, 14; strengthened by הַפְלֵא (inf. abs.) ibid., or adverbially defining a verb following, as הִפְלִיא לְהֵעָזֵר *to be helped in a wonderful manner* 2 Chr. 26, 15; הִפְלִא לַעֲשׂוֹת Judges 13, 19 *he has done marvellously*, where it is unnecessary to take מַפְלִא as a noun (after the form מַשְׁחִית) or to point מִפְלָא; in a transposed form עָשָׂה לְהַפְלִיא עִם Jo. 2, 26; also followed by a noun, as עֵצָה Is. 28, 29, מַכָּה Deut. 28, 59, חֶסֶד Ps. 31, 22. — 2. Metaphor. *to consecrate*, *to sanctify*, נֶדֶר Lev. 27, 2, Num. 6, 2, like פִּלֵּא. But this meaning may here come, as in Pihel, from *to announce definitely* or *accurately*, *to explain*

clearly; the same metaphor. application taking place in פָּרַשׁ.

Hithp. הִתְפַּלָּא *to shew oneself great,* i. e. *mighty,* with בְּ *against* one Job 10, 16.

פְּלָא see פְּלָאיָה.

פֶּלֶא (with *suff.* פִּלְאֲךָ, *pl.* פְּלָאִים) *m. a wonder, a wonderful* or *extraordinary thing,* of God Ex. 15, 11; עָשָׂה פ׳ *to do a wonder* Ps. 77, 15; *mighty protection* Is. 25, 1; *a marvellous work,* of deliverance Ps. 77, 12; *a wonderful doing* 89, 6; pl. adverb. in יָרַד פְּלָאִים Lament. 1, 9 *to come down wonderfully;* concrete *an extraordinary* or *wonderful one* Is. 9, 5; Phenic. פֶּלֶא the same, hence פִּלְאֵי שָׂדֶה φυλλεσαδέ, the name of a plant (Diosc. 1, 127).

פְּלָאוֹת *pl. f. astonishing occurrences, judgments* Dan. 12, 6.

פִּלְאִי (from פֶּלֶא) *adj. m.,* פִּלְאִיָּה *f. wonderful* Judges 13, 18 K'tib, for which the K'ri has פֶּלִי from פְּלִי (which see). For the K'tib פִּלְאִיָּה Ps. 139, 6 the K'ri has פְּלִיאָה, formed from the masc. פָּלִיא, without distinction of meaning.

פַּלְאִי see פַּלּוּא.

פְּלָאיָה (*Jah is Distinction*) *n. p. m.* Neh. 8, 7. פְּלָא is a noun.

פִּלְאֶסֶר (compounded of פִּיל = פֵּל and אֶסֶר) *n. p. m.* of an Assyrian king, successor of פּוּל (which see), fully תִּגְלַת פִּלְאֶסֶר 2 Kings 15, 29; 16, 10, for which latter part are also written פֶּלֶסֶר 16, 7, פִּלְנְאֶסֶר 1 Chr. 5, 6 and פִּלְנֶסֶר 5, 26. As to the meaning, פֵּל is = פּוּל (which see) and אֶסֶר (also in שַׁלְמַנְאֶסֶר) is *head, commander,* and therefore together *mighty leader;* comp. נְבוּפִלְאֶסֶר *Nebopolasar* in Babylonian history. See also תִּגְלַת, תִּלְגַּת.

פָּלַג I. (Kal unused) *tr. to cleave, to divide, to separate;* ident. in its organic root פַּ־לַג with that in לַח II., חָ־לַק, בַּ־לַק, פַּ־לַח; Ar. فلج the same. Deriv. פְּלַגָּה 1, פְּלֻגָּה, מִפְלַגָּה, and the proper name פֶּלֶג.

Nif. נִפְלַג *to be divided* or *separated,* Gen. 10, 25, where אֶרֶץ stands for וֹשְׁבֵי אֶרֶץ.

Pih. פִּלַּג (*imp.* פַּלַּג) *to divide,* תְּעָלָה, i. e. *to point out, determine* Job 38, 25; fig. *to split,* לָשׁוֹן, i. e. *to make disunited, dissentient* Ps. 55, 10.

פָּלַג II. (not used) *intr.* 1. *to flow, to run, to flood,* ident. with מָלַח I., Arab. فلج. The organic root is said (according to *Fürst's* Concord. s. v.) to lie in פל, מל, Sanskrit plu, Latin flu-ere, fluc-tuare, fle-o, plu-o, Greek φλύ-ω, βλά-ω. It seems more correct to me now to place the centre in פַּ־לַג, a root also found in לַח, מָ־לַח. Deriv. פֶּלֶג 1 and פְּלַגָּה 2. — 2. (not used) *to pour out,* of seed, hence *to whore, to have illicit intercourse with;* זָנָה (which see), the Greek μοιχός, prop. mejens, λαικ-ᾶν, λαγ-νεύειν, λοχ-εύειν, German *laich*-en proceeding from the same idea. Derivat. פִּלֶגֶשׁ.

פֶּלֶג (*pl.* פְּלָגִים, *constr.* פַּלְגֵי, with *suff.* פְּלָגָיו) *m.* 1. (from פָּלַג II.) *a river, a brook,* commonly followed by the genitive מַיִם Ps. 1, 3, Is. 32, 2, along with יָבָל 30, 25, or as a genitive to נָהָר Ps. 46, 5; fig. of rich blessing 65, 10; of a stream of tears 119, 136; Lament. 3, 48; of שֶׁמֶן Job 29, 6; Arab. فَلَج the same; Ethiop. פלג *falag,* river. — 2. (*division, separation,* from פָּלַג I.) *n. p. m.* Gen. 10, 25; 11, 16-18. — 3. the name of a Mesopotamian race and district. The place Φάλγα (Steph. Byz. s. v.; Isidor. Charac. p. 248) in western Mesopotamia at the confluence of the Chaboras with the Euphrates has this name Gen. 10, 25.

פְּלַג (*part. pass. m.* פְּלִיג, *f.* פְּלִיגָה) *Aram. tr.* same as Hebrew פָּלַג I. *to divide* Dan. 2, 41. Deriv. פְּלַג, פְּלֻגָּא (־גָּה).

פְּלַג (*def.* פַּלְגָּא) *Aram. m. a half* Dan. 7, 25; from פָּלַג.

פְּלֻגָּא see Aram. פְּלֻגָּה.

פְּלַגָּה (*pl.* פְּלַגּוֹת) *f.* 1. (from פָּלַג I.) only *pl. a family-division, a kindred,* of a tribe Judges 5, 15 16 (LXX, Pesh.,

Targ.), conseq. = מִפְלַגָּה. — 2. (from פָּלַג II.) *a brook, water*, an image of fulness (parallel נָהָר) Job 20, 17.

פְּלֻגָּה (*pl.* ־גּוֹת, from פָּלַג I.) *f. a division, class* 2 Chr. 35, 5, for which מַחֲלֹקֶת or מִפְלַגָּה elsewhere.

פְּלֻגָּה and **פְּלֻגָּא** (*pl.* with *suff.* פְּלֻגָּתְהוֹן) *Aram. f. division* Ezr. 6, 18.

פִּלֶגֶשׁ (more frequently פִּילֶ׳, with *suff.* פִּילַגְשִׁי, ־שׁוֹ; *pl.* פִּלַגְשִׁים, פִּי־, *constr.* ־שֵׁי, with *suff.* ־שָׁיו, ־יהֶם; from פִּלֵּג, פִּילֵג from פָּלַג II, 2, with the termination ־ֶשׁ) *f.* 1. prop. *a prostitute, a whore*, hence *a concubine* Gen. 22, 24; 25, 6; 35, 22; Judges 8, 31; fully אִשָּׁה פִ׳ 19, 1, pl. נָשִׁים פִּילַגְשִׁים 2 Sam. 15, 16. — 2. *a female slave*, of the legitimate wife, *a woman of the court* 1 Kings 11, 3; Song of Sol. 6, 8 9. — 3. Metaph. *a male courtier, a court-officer* Ez. 23, 20, like סָרִיס (which see) elsewhere, conseq. not a puer mollis or eunuchus imbellis, though מְאַהֵב stands in the parallel passage 23, 5 9 16 and one might translate *fornicator, lover*. The Aram. (פִּילַקְתָּא, פְּלַקְתָּא out of פִּילֶקֶת, פְּלֶקֶת) and Greek forms (*πάλλαξ, παλλακίς, παλλακή*, Latin pellex, out of פַּלָּגָה, פַּלָּגֵשׁ, פַּלֶּגֶשׁ) originated through the medium of the Phenicians, since they are without an obvious etymology in those languages. The Phenicians may have carried on a trade in female slaves who were employed as concubines. The spirit of the language forbids us to regard the word as compounded of שֵׁגֶל and פְּלַג (*Hiller*), or of אִשָּׁה and פְּלַג (*El. Levita*), or as derived from פָּגַשׁ = Ar. محش (inivit puellam), معس (subegit puellam) with ל inserted.

פָּלַד (unused) *tr.* prop. *to divide, to cut, to cut* or *divide in pieces*, like the Arab. فَلَذَ, in part also like the Arab. بلط, بلد, conseq. originally identical in its organic root פָּ־לַד with that in חָ־לַד II.; therefore *to throw out sparks*, like بلد (whence تبلّد to be scattered, بَلَد a district, i. e. which lies apart); and so it would be ident. with the organic root in פָּ־לַט, מָ־לַט. According to others, *to be hard, firm*, of steel, Ar. فَلَزَ, فَلَذَ the same, whence فَالُوذ hard iron, steel. Better still = לָפַד or ident. in its organic root פָּ־לַד with that in לָהַט, לָהַד, לָד, meaning *to glow, to flash* (*Rashi, Kimchi*). Deriv. the proper name פִּלְדָּשׁ and

פְּלָדָה (only *pl.* פְּלָדוֹת) *f.* commonly *steel, hard iron*, metaphor. *weapons of steel*, proceeding from the idea of *cutting* or of *being firm, hard;* Syr. ܦܠܕܐ, Ar. فَالُوذ, فُولَاذ, Pers. پولاد (steel). Better *the act of flashing*, Nah. 2, 4 *the chariots in flashing fire*, i. e. quick (*Kimchi*), or (like לַהַט) *in the fire of flashing armour*.

פִּלְדָּשׁ (out of פֶּלֶד אֵשׁ *flame of fire*, אֵשׁ = אֵשׁ; comp. לַפִּידוֹת, Greek and Latin Lampis, Lampadion, Lychnos, Phanion as proper names) *n. p. m.* Gen. 22, 22.

פָּלָה (Kal unused) *tr. to separate, to distinguish, to divide off*, like פָּלָא (which see). Deriv. פָּלוֹן to פְּלֹנִי.

Nif. נִפְלָה *to be separated, distinguished* Ex. 33, 16, *to be preferred* Ps. 139, 14.

Hif. הִפְלָה (*imp.* הַפְלֵה, *fut.* יַפְלֶה) *to distinguish* Ex. 8, 18 [22], = *to favour*, of God Ps. 4, 4; 17, 7; *to separate, to divide*, with בֵּין 9, 4; 11, 7.

פַּלּוּא (*a Distinguished one*, viz. *El is;* from פָּלָא) *n. p. m.* Gen. 46, 9; *patronym.* פַּלֻּאִי Num. 26, 5.

פָּלוֹן (from פָּלָה) see פְּלֹנִי.

פָּלַח (*part.* פֹּלֵחַ) *tr.* same as פָּלַג I. *to divide, to cleave;* hence *to furrow* Ps. 141, 7, *to plow, to cultivate*, the ground; cognate in sense with עָבַד (which see); and then like the latter, *to serve, to worship;* Arab. فلح, Aram. פְּלַח, ܦܠܚ the same. Deriv. פֶּלַח, and the proper name פִּלְחָא.

Pih. פִּלַּח (*fut.* יְפַלַּח) *to cleave*, the reins Job 16, 13, the liver Prov. 7, 23; *to cut in pieces*, פַּקֻּעֹת, with אֶל *to slice into*

a thing 2 Kings 4, 39; fig. *to bring forth*, prop. to let break forth Job 39, 3, like יָבָקַע, if we should not here read יְפַלַּטְנָה for יְחַפַּלְחָנָה.

פֶּלַח *m. a part cut off, a piece*, of דְּבֵלָה 1 Sam. 30, 12; *the half*, of רִמּוֹן Song of Sol. 4, 3; *a part*, hence פֶּ֫לַח רֶכֶב *the upper mill-stone* Judges 9, 53, 2 Sam. 11, 21, for which is also רֶכֶב alone (Deut. 24, 6); פֶּ֫לַח תַּחְתִּית *the lower mill-stone* Job 41, 16; perhaps *what is cut and fitted to*. Arab. فَلْكٌ the same.

פָּלַח (*part.* פָּלַח, *pl.* פָּלְחִין, *c.* פָּלְחֵי; *fut.* יִפְלַח) *Aram. tr.* same as Hebrew עָבַד, only metaphor. *to serve, to worship* Dan. 3, 12 14 17 28; 6, 17 21; 7, 14 27; seldom *to labour* Ezr. 7, 24. Deriv. פֻּלְחָן.

פִּלְחָא (*worship*, viz. belongs to El) *n. p. m.* Neh. 10, 25.

פֻּלְחָן (from פָּלַח) *Aram. m. service of God, worship* Ezr. 7, 19; Targ. פּוּלְחָן for עֲבוֹדָה.

פָּלַט (3 *plur.* פָּלְטוּ) *intr.* prop. same as מָלַט *to glide away, to slip away, to go away in haste*, hence *to flee, to get off, to escape* Ez. 7, 16, Arab. فلت, Aram. פְּלַט, Syr. ܦܠܛ the same. Deriv. פָּ֫לֵט (פָּלִיט), פְּלֵטָה, פָּלִיט, פְּלֵיטָה (פְּלֵיטָה), מִפְלָט, and the proper names פֶּ֫לֶט, פַּלְטִי, פַּלְטִיאֵל, פַּלְטִיאֵלִי, פַּלְטִית, פַּלְטִי, פַּלְטִיאֵל, פַּלְטִיאֵלִי, פַּלְטִיתִי.

Pih. פִּלֵּט (*part.* מְפַלֵּט; *imp.* before Makkeph פַּלֵּט־, with ה־ פַּלְּטָה; *fut.* יְפַלֵּט) 1. *to let escape, to let disappear*, i. e. *to free, to deliver*, with accus. of the object Ps. 37, 40; 82, 4; 91, 14, and מִן of the person 17, 13, or with מִיַּד פְּ֝ 71, 4; also with מִן of the thing 18, 44; *to rescue* Mic. 6, 14; sometimes the accus. נֶפֶשׁ is omitted Job 23, 7, as in מְפַלֵּט 20, 20, without its being intrans. on that account. — 2. Fig. *to bring forth easily*, i. e. to let slip forth (the fruit of the body), of a miscarriage Job 21, 10, as מְפַלֵּט Is. 34, 15; Ar. فَلَطَ, Syr. ܦܠܛ to bear. — 3. Only the *imp.* פַּלֵּט Ps. 56, 8 with לְ of the person, but which may have arisen from פַּלֶּ֫גֶת, according to which the translation would be: *according to the measure of their iniquity recompense to them*. Deriv. פַּלֵּט.

Hif. הִפְלִיט (*fut.* יַפְלִיט, *ap.* וַיַּפְלֵט) *to bring into safety* Mic. 6, 14; booty Is. 5, 29. Deriv. the proper name יַפְלֵט.

As to the organic root פ־ל־ט = מ־ל־ט, the fundamental signification has been sought in *to penetrate*, and therefore it has been put along with that in ר־ל־ד, ח־ל־ד II., ל־ד; better to take the fundamental signification as *to withdraw, to escape*, so that the root belongs to that in מ־ל־ץ, ח־ל־ץ.

פָּ֫לֵט (*pl.* פְּלֵטִים) *m. a fugitive, one fleeing* Jer. 44, 14; 50, 28; 51, 50; see פָּלִיט and פְּלִיט.

פַּ֫לֵּט (prop. *inf. Pih.*) *m. deliverance, freedom*, Ps. 32, 7 *thou surroundest me with the joyous noise of deliverance* (*Rashi*). But the words רָנֵּי פַלֵּט are suspicious, both on account of their separation from תְּסוֹבְבֵנִי by Athnach, as well as on account of the strange constr. state of the plur. רָנֵּי, for which reason the LXX read רָנַי פְּלֵטַנִי (*thou, my rejoicing, deliver me!*). פַּלֵּט Ps. 56, 8 is = פַּלֶּ֫גֶת.

פְּלֵטִי see פְּלֵתִי.

פְּלֵטָה (*deliverance, freedom, refuge*, viz. is with El) 1. *n. p. m.* 1 Chr. 2, 47; 12, 3; also in אֱלִיפֶ֫לֶט, פַּלְטִיאֵל, פַּלְטִי. — 2. (only in בֵּית פֶּ֫לֶט, *place of deliverance*) *n. p.* of a city in the south of Judah Josh. 15, 27; comp. ܦܠܛ proper name of a Syrian city. *Gent. m.* הַפַּלְטִי 2 Sam. 23, 26.

פְּלֵיטָה (only three times, elsewhere פְּלִיטָה; *c.* פְּלֵיטַת־) *f. deliverance, preservation* Gen. 45, 7, *escape* 32, 6; hence the phrases הָיָה פְּ֝ לְ Jo. 2, 3, נִשְׁאַר פְּ֝ לְ 2 Chr. 30, 6, נָתַן פְּ֝ לְ Ezr. 9, 13, אֵין פְּ֝ לְ 2 Chr. 20, 24 or לְפְ֝ Gen. 32, 9; 45, 7; *remnant*, the part saved from punishment, of the Jewish people Is. 4, 2; 10, 20; 15, 9; 37, 3; *concrete* same as פְּלֵטִים *the dispersed, the fugitives* Ez. 14, 21; Jer. 50, 29.

פַּלְטִי (from פֶּלֶט) 1. (abridged from פַּלְטִיָּה *Jah is Deliverance*) *n. p. m.* Num. 13, 9, 1 Sam. 25, 44, for which 2 Sam. 3, 15 has פַּלְטִיאֵל. — 2. *Gent.* from בֵּית פֶּלֶט 2 Sam. 23, 26; see פֶּלֶט.

פִּלְטַי (abridged from פֶּלֶט and יָהּ, *Jah is Deliverance*) *n. p. m.* Neh. 12, 17.

פַּלְטִיאֵל (*El is deliverance*) *n. p. m.* 2 Sam. 3, 15, for which פַּלְטִי (which see) is elsewhere.

פְּלַטְיָה (the same) *n. p. m.* 1 Chr. 3, 21; 4, 42; comp. מְלַטְיָה.

פְּלַטְיָהוּ (the same) *n. p. m.* Ez. 11, 1 3.

פָּלִי an alleged K'ri Judges 13, 18 see פָּלִיא and

פְּלִי (from פָּלָה after the form כְּלִי, in pause פֶּלִי) *m. a wonder, a wonderful thing* Judges 13, 18 K'ri, not פָּלִי; the K'tib has פִּלְאִי.

פָּלִיא (from פָּלָא) *adj. m.*, פְּלִיאָה *f. wonderful* Judges 13, 18, but for which the K'tib has פִּלְאִי and the K'ri פֶּלִי; Ps. 139, 6 K'ri, for which the K'tib is פִּלְאִיָּה.

פְּלָיָה (contracted from פְּלָאיָה) *n. p. m.* 1 Chr. 3, 24; comp. Phenic. פֶּלֶא *Φέλες* name of a Tyrian king (*Joseph.* contra Ap. 1, 18), פִּלְאָן Philaen name of a Carthaginian (*Sall.* Jug. 79), פִּלְאֹן *Φιλάων* n. p. m., פֶּלֶא־בַעַל Fallaba name of a place in Mauritania, פִּלְאֵי־שָׂדֶה, *φυλλεσαδέ* n. p. of an herb (Diosc. 1, 127).

פָּלֵיט (only *pl.* פְּלֵיטִים) *m. a courier* Is. 66, 19; *a fugitive* Num. 21, 29; conseq. = פָּלֵט, from which פָּלִיט comes.

פָּלִיט (*plur. constr.* פְּלִיטֵי, with *suff.* פְּלִיטֵיכֶם, פְּלִיטָיו, פְּלִיטֵיהֶם) *m.* same as פָּלֵט, פָּלֵיט *a fugitive, one escaped*, from slaughter Am. 9, 1; *the escaped*, Gen. 14, 13, followed by a genitive *out of, from* Judges 12, 5; Jer. 44, 28; Ez. 6, 8; coupled with שָׂרִיד Jer. 42, 17

פְּלֵיטָה see פְּלֵטָה.

פָּלִיל (only *pl.* פְּלִילִים, from פָּלַל I.) *m. a judge, a decider*, Ex. 21, 22; Deut. 32, 31; hence Job 31, 11 עֲוֹן פְּלִילִים (עֲוֹן after many mss. and editions) *a crime before the judges*, i. e. for them to punish (עָוֹן has arisen from עָוֹן פְּלִילִי 31, 28).

פְּלִילָה (from פָּלַל I.) *fem. judgment* Is. 16, 3.

פְּלִילִי *adj. m.*, פְּלִילִיָּה *fem. judicial*, עָוֹן פְּ׳ *a sin to be punished before the judges* (comp. פָּלִיל) Job 31, 11. The femin. Is. 28, 7 is a noun, *judgment*, and בְּ to be supplied.

פָּלַךְ (not used) *trans. to separate, to cut off, to divide, to single out*, from a whole; hence of the dividing of a district, of a piece of tree, as a staff, stick, distaff; Ar. فلك the same, particularly of the breasts becoming prominent, of a hill rounded &c., فَلَقَ to distinguish; identical in its organic root with that in פָּ־לַג I., פָּ־לַח, לָח II., חָ־לַק I., מָ־לַק. Derivative

פֶּלֶךְ (with *suff.* פִּלְכּוֹ) *m.* 1. *a circuit, district*, divided off from a whole Neh. 3, 9-18; hence שַׂר פֶּ׳ *the ruler of a circuit* 3, 14; commonly שַׂר חֲצִי פֶּ׳ *the ruler of half a circuit* 3, 9 12 15; Aram. פְּלַךְ province, modern Hebrew פֶּלֶךְ (pl. פְּלָכִים) and Arab. فَلْك heavenly orb, فَلْكَة province. — 2. *a staff, crutch*, prop. a thing cut off 2 Sam. 3, 29 (LXX). — 3. *a distaff, a spindle* Prov. 31, 19; Aram. פְּלַךְ, Arab. فَلْكَة the same.

פָּלַל I. (Kal unused) *trans.* same as פָּלָה, פָּלָא prop. *to cleave, to divide, to separate;* hence *to judge, to decide*, between parties (see Hithp. and Pih.) like גָּזַר, חָתַךְ, שָׁפַט; hence *to think.* The organic root פַּל (Ar. فَلَّ to break asunder) is identical with that in פָּל־ה, פָּל־א, comp. Sanskrit phal findi; on the contrary the Syr. ܦܠ in ܦܠܦܠ to mix, to mingle, to roll about, to soil, is connected with בַּל I. Deriv. פָּלִיל, פְּלִילָה,

פְּלִילִי (femin. פְּלִילִיָּה), and the proper names פָּלָל, פְּלַלְיָה, אֶפְלָל, פֶּלֶל in אֱלִיפָל.

Pih. פִּלֵּל (*fut.* יְפַלֵּל) *to decide*, i. e. to punish Ps. 106, 30, but where it is better to render *to break through* with reference to Num. 25, 7; *to judge* 1 Sam. 2, 25, but which is better referred to פָּלַל II.; *to adjudge to*, with לְ of the person Ez. 16, 52 *therefore bear thine one shame, thou that hast adjudged to thy sisters*, i. e. thou hast surpassed them by thy heavier sin and so justified the lighter (parallel צִדֵּק); *to think, suppose* Gen. 48, 11.

פָּלַל II. (Kal not used) *intr.* prop. *to fall down, to sink down, to cast oneself down, to bow*, metaphor. *to pray*, to God; חָנַן, Aram. צְלָא also proceeding from the same fundamental signification. The organic root פָּל is identical with that in נָ־פַל.

Pih. פִּלֵּל (*fut.* יְפַלֵּל) *to pray*, absol. Ps. 106, 30, i. e. *to appease the wrath of God by prayer* (LXX, Vulg.), if it be not better referred to פָּלַל I.; with אֶל *to* the person and לְ *for* the person one prays 1 Sam. 2, 25, where we should read וּפִלְלוּ לוֹ אֶל־יי with the LXX, Vulg. and Syr., as in 14, 45 the LXX read וַיִּפְדּוּ אֶת־ for וַיְפַלֵּל עַל.

Hithp. הִתְפַּלֵּל (*part.* מִתְפַּלֵּל, *fut.* יִתְפַּלֵּל, before Makkeph יִתְפַּלֵּל) prop. *to bow, to cast oneself down;* hence *to pray* to God, coupled with הִתְחַנֵּן 1 Kings 8, 33, דִּבֶּר Dan. 9, 20, צָם Neh. 1, 4, בִּקֵּשׁ פְּנֵי יְ׳ Is. 44, 17, הִשְׁתַּחֲוָה 2 Chr. 7, 14, either absol. 1 Sam. 2, 1, 2 Chr. 7, 14, or with אֶל 1 Sam. 1, 26, לְ Dan. 9, 4, עַל 1 Sam. 1, 10 = אֶל (LXX); לִפְנֵי of the person 1 Kings 8, 28 to *whom*, with בְּעַד Gen. 20, 7, עַל Job 42, 8, לְ 1 Sam. 2, 25 of the person *for whom* one prays; seldom with אֶל of the place prayed for 1 Kings 8, 30; *to bow down reverentially*, with אֶל, before idols Is. 44, 17; 45, 20; before the priestly people of Israel 44, 14. Deriv. תְּפִלָּה.

פָּלָל (*a Judge*, viz. El is; from פָּלַל I.) *n. p. m.* Neh. 3, 28; see פְּלַלְיָה.

פְּלַלְיָה (*Jah is Judge;* פָּלָל constr. state of פָּלָל) *n. p. m.* Neh. 11, 12.

פָּלַם (unused) *trans.* 1. *to conceal, to shut up, to lock up;* metaphor. *to make solitary, to individualise;* identical in its organic root with that in פָּ־לַם II., עָ־לַם I.; Talmudic פָּלַם the same, hence אַבְנִים מְפֻלָּמוֹת covered (mysterious) stones; Arab. فَلَمَ to separate, to shut off, to debar. — 2. *intr. to be shut up, unknown, indefinite.* Derivative

פַּלְמֹנִי (an adjective formation from פָּלַם, like אַלְמֹנִי from אָלַם which see) *m.* prop. *enclosed, solitary*, therefore *indefinite, unknown*, and so *a certain one*, ὁ, ἡ δεῖνα Dan. 8, 13. It may have been originally pronounced together with אַלְמֹנִי for the sake of assonance, and have been thence abridged פְּלֹנִי.

פָּלֹן (not used) see פְּלֹנִי.

פְּלֹנִי (prop. an adject. from פָּלוֹן from פָּלָה *to distinguish*) *adj. m.* 1. *a certain one, one distinct*, i. e. not known by name, ὁ, ἡ δεῖνα, constantly joined with אַלְמֹנִי (which see), 1 Sam. 21, 3, 2 Kings 6, 8; also in an address Ruth 4, 1; Aram. פְּלֹן, Arab. فُلَان the same. — It is uncertain whether פָּלָה be the stem of it, and if it be not rather abridged from פַּלְמֹנִי; or whether we should not adopt a stem פָּלַן for it = פָּלַם, so that פְּ is prop. *the concealed, the indefinite one*, like פַּלְמֹנִי from פָּלַם. — 2. Only *Gent. m.* הַפְּלֹנִי 1 Chr. 11, 37, arising from הַפַּלְטִי in 2 Sam. 23, 26, and in 1 Chr. 11, 36 from הַגִּלֹנִי 2 Sam. 23, 34.

פָּלַם (Kal not used) *tr.* 1. *to tear* or *cut into, to tear asunder, to cut asunder*, e. g. of lightning which rends the clouds (see מְפַלֵּשׁ = מְפַלֵּחַ); *to cut through, to break through*, a path (see Pih.). — 2. Metaphor. *to determine firmly* (see גָּזַר, חָתַךְ), *to make firm*, a way; figurat. *to weigh*, as also אָזַן I. *to weigh* (prop. to determine, to establish, = זָנַן, ident. in fundamental signification with זָן II. to cut into, to tear into), סָפַר, כָּס and

מָנָה have the same transference of idea. Deriv. פֶּלֶס, מִפְלָשׂ.

Pih. פִּלֵּס (*part.* מְפַלֵּס, *future* יְפַלֵּס) 1. *to break through*, נָתִיב, with לְ of the thing *for* Ps. 78, 50; *to cause to press* or *break through*, חֲמַס יְדֵיכֶם 58, 3. — 2. *to make fast*, מַעְגַּל Prov. 4, 26, coupled with נָכוֹן; Is. 26, 7, oppos. to נָתַס (Job 30, 13); *to ground firmly*, אֹרַח חַיִּים 5, 6, oppos. to נוּעַ; *to determine*, מַעְגְּלָה 5, 21.

The stem is connected with פָּלַג, פָּלַשׁ, פָּלַץ (which see); and the organic root פ־ל־ס is identical with that in ח־ל־ץ II.

פֶּלֶס *m.* prop. *establishment*, *determination;* hence *a balance* Prov. 16, 11; Is. 40, 12; Arab. قِفْلِيس.

פָּלַץ (Kal unused) *intr. to be broken in pieces*, *to be reduced to fragments*, cognate in sense חָתַת; hence *to be amazed*, *terrified;* the same transition of idea existing in חָתַת, שָׁבַר (Job 41, 17), Ar. كسر, فرق; accordingly the stem may be united with פָּלַס. Ar. فلط the same, and فلص to save. Derivat. מִפְלָצַת, תִּפְלָצַת.

Pih. פִּלֵּץ (not used) *to quake greatly*, *to terrify*. Deriv. פַּלְצוּת.

Hithp. הִתְפַּלֵּץ (*fut.* יִתְפַּלֵּץ) *to burst*, *to crack* Job 9, 6; comp. נִבְקַע 1 Kings 1, 40; prop. rumpi.

פַּלְצוּת *fem. terror*, *horror*, Is. 21, 4; Ez. 18, 7.

פָּלַשׁ to מִפְלָשׂ see פָּלַס.

פָּלַשׁ (Kal unused) prop. *tr. to break through* (see פָּלַס), hence = עָבַר *to go through*, *to walk* or *penetrate through*, Syr. ܦܠܫ *to break* or *press into*, like the Hebrew בָּקַע, Talm. פָּלַשׁ *to break through*, *to open up*, a way; Ethiop. ፈለሰ falasa, *to pass on* = עָבַר, נָסַע, hence fallâsi, *a wanderer*, *stranger*.

Hithp. הִתְפַּלֵּשׁ (*fut.* יִתְפַּלֵּשׁ) *to go through*, *to press through*, בְּאֵפֶר Jer. 6, 26, Ezek. 27, 30, i. e. *to roll oneself*, identical in object with הִתְגּוֹלֵל (Gen. 43, 18; Job 30, 14), a custom in mourning; sometimes without בְּאֵפֶר Jer. 25, 34; or עָפָר stands in the accus. Mic. 1, 10, where the following עָבַר is caused by it. Derivative

פְּלֶשֶׁת (in pause פְּלָשֶׁת) *n. p.* of a coast district in the south-east of the holy land on the Mediterranean Sea, *Philistia* Ex. 15, 14; Is. 14, 29 31; Ps. 60, 10; 83, 8; 87, 4; 108, 10; in prose אֶרֶץ פְּלִשְׁתִּים (*land of the Philistines*) stands for it Gen. 21, 32 33; Ex. 13, 17; 1 Sam. 27, 1 7; 29, 11; 1 Kings 4, 21; 2 Kings 8, 2 3; in *Herodotus* (1, 105; 2, 104) and *Josephus* (Ant. 1, 6, 2; 2, 16, 2) Παλαιστίνη, *Palestine*, but it denotes all Palestinian Syria or the whole Jewish land (*Josephus* l. c. 8, 4), as also in the Talmud and in Arabic. Deriv. *n. Gent.* פְּלִשְׁתִּי (which see). — As to the derivation, the word has been regarded either as arising by transposition from שְׁפֵלָה (*Redslob*), since the Philistine lowland is called שְׁפֵלָה; or as coming from an older form פְּלַשֶּׁגֶת and as identical with Πελασγοί (*Hitzig* after *Fourmont*, reflexions critiques sur les histoires des anciens peuples II, 254 seq.). But the derivation from פָּלַשׁ (which see) is more correct, meaning *migration*, *emigration* (after the Ethiopic), and then concretely *the emigrants;* a designation that passed over to the land, comp. Ἐλευσίς.

פְּלִשְׁתִּי (*pl.* פְּלִשְׁתִּים, seldom פְּלִשְׁתִּימִים) *Gentile masc.* (from פְּלֶשֶׁת) *a Philistine*, Philistaeus Gen. 26, 1; Judges 10, 6; 1 Sam. 4, 1; 17, 4. The Philistines belonged to the Semitic race לוּד and are also mentioned with the Hamites (Gen. 10, 14). At an earlier period they dwelt in the district of the Egyptian Kasluchim, from which they emigrated into the holy land, as they did also from Crete under the appellation of כְּרֵתִים Am. 9, 7; Jer. 47, 4. Sometimes they are mentioned separately Ez. 25, 16; Zeph. 2, 5. After the Maccabean period they amalgamated with the other peoples of Palestine (Ben-Sira 50, 20) and perished accordingly as a distinct race. אֶרֶץ פְּלִשְׁתִּים see פְּלֶשֶׁת. — גַּם

פְּלִשְׁתִּים *the Philistine Sea*, i. e. the Mediterranean Ex. 23, 31; comp. פְּלֵתִי.

פְּלִשְׁתִּים see פְּלִשְׁתִּי.

פָּלַת (unused) *intrans. to flee, to flee away, to escape*, after فَلَتَ, Hebr. פָּלַט (which see). Derivative

פֶּלֶת (from פָּלַת; *haste, flight*) *n. p. m.* Num. 16, 1; 1 Chr. 2, 33. It is possible that פֶּלֶת is from פָּלָה, as דֶּלֶת from דָּלָה.

פְּלֵתִי (formed perhaps from פָּלֵת, after the form כְּרֵתִי from כָּרֵת, conseq. from the stem פָּלַת which see) *adj. m.* (and so the name of a state) *couriership*, belonging to the royal body-guard like the כְּרֵתִי 1 Kings 1, 44; 1 Chr. 18, 17; 2 Sam. 8, 18; 15, 18; 20, 7; coupled with כָּרִי (which see) 20, 23 K'tib; hence רָצִים along with כָּרִי is used for it at a later time to denote the whole of the body-guard 2 Kings 11, 4, supplying the place of the former כְּרֵתִי and פְּלֵתִי. But the explanation of פְּלֵתִי can only be regulated by that of כְּרֵתִי and כָּרִי. And as כְּרֵתִי (which see) obviously means *Cretans* (in 1 Sam. 30, 14 it has an ethnographical signification, and in Ez. 25, 16 and Zeph. 2, 5 כְּרֵתִים is a race) and כָּרִי (which see) denotes the valiant *Carian* mercenaries in the royal body-guard (in 2 Chr. 23, 20 אַדִּירִים stands for it), פְּ׳ can only be a race of people; and as the form is selected for the sake of assonance with כְּרֵתִי, it may have arisen from פְּלִשְׁתִּי.

פֻּם and פּוּם (with *suff.* פֻּמַּהּ) *Aram. m. the mouth* Dan. 4, 28; 6, 23; 7, 5; figur. *edge* 6, 18. It appears to be derived not from פְּאוּם, but from פֻּם = فَعَمَ *to fill.*

פֵּן (from פֵּנֶה from פָּנָה I., only constr. state פֶּן־) *m.* prop. *a removing*, only as a *conjunct. that not, lest*, ne, 1. introducing the apodosis, connected with the imperf., which apodosis expresses the thing that is to be avoided by a preceding action, Gen. 11, 4 *that we may not be scattered;* 19, 15 *lest thou perish.* In this sense פֶּן־ stands after the verbs יָרֵא Gen. 31, 31, הִשָּׁמֵר 31, 24, נִשְׁבַּע Judges 15, 12, expressing the wish to avoid a thing. — 2. At the beginning of a clause, like the Latin ne, denoting the fear of misfortune and wish to avoid it, *that not, lest*, expressing fear and prohibition Gen. 3, 22, dissuading Is. 36, 18, cautiously prohibiting Job 32, 13, fearing Gen. 44, 34, putting the verb in a clearer light, comp. Latin ne mittat. — 3. Followed by a perfect expressing fear of a fact perhaps already done, *that may not* 2 Sam. 20, 6; 2 Kings 2, 16. — 4. *that not*, to increase the power of לֹא, putting the necessary consequence as aim Prov. 5, 6, and not connected with אַל. — Another פֵּן assumed for פִּנָּה and פִּנִּים see under פִּנָּה.

פָּנַג (not used) *intr.* same as פָּנַק *to be soft, tender, savoury, sweet*, connected in its org. root פָּ־נַג with עָ־נַג. Deriv.

פַּנַּג (from פָּנַג) *m.* only Ez. 27, 17 prop. *something savoury, sweet* (see פָּנַג), hence the name of a cake sweet as honey (Ibn Parchôn), Targ. קוֹלְיָא i. e. κολία the same; according to the Vulg. *balsam.* But no trace of such an exported ware is found elsewhere. According to the LXX *cassia*, קְצִיעָה, from פָּנַג = فنخ to rub off, to shave off, like קְצִיעָה from קָצַע; 3 mss. have פָּגַג = פַּג. According to the Peshito *millet.* Modern interpreters have compared the Sanskrit pannaga, name of a fragrant wood which was used in therapeutics for cooling and strengthening. All these explanations have arisen either from the endeavour to get a suitable product for exportation without being able to give it an etymological foundation, or from an easy but inappropriate comparison with פָּנַק. It is better to take it, with *Ibn Melech*, like מִנִּית (whence the best wheat was brought), for the name of a place; identical perhaps with פִּגִּי (out of פִּנְגִּי) in the Mishna (Parah 8, 10), on the road from Damascus to Baalbeck.

פָּנָה I. (*part.* פּוֹנֶה, פֹּנֶה, *plur.* פֹּנִים,

pl. f. פְּנוֹת; *inf.* פָּנֹה, *constr.* פְּנוֹת; *fut.* יִפְנֶה, *ap.* פְּנֵה, on the contrary, in other persons פָּנָה, תִּפֶן, אֶפֶן, נִפֶן) 1. *intr. to turn*, i. e. to leave a position, direction, or situation; with the accus. *whither*, Job 24, 18 *he turneth not to the way of the vineyards;* then *to repair to* Prov. 17, 8; *to betake oneself* 1 Sam. 13, 18, with לְ Is. 53, 6; 56, 11, or אֶל *whither* Judges 24, 49, Is. 13, 14, seldom with עַל for אֶל Gen. 24, 49 or בְּ of the place 1 Sam. 14, 47; with אֶל of a person *to turn to one*, to God Is. 45, 22, to angels Job 5, 1, to idols Lev. 19, 4, to sooth-sayers 20, 6, with אֶל of a thing Job 36, 21. From this meaning comes that of *to direct the attention to, to look, to behold*, with accus. Ex. 2, 12, followed by לְרְאוֹת Eccles. 2, 12, or with אֶל Ex. 16, 10, בְּ Job 6, 28; פָּנָה לְמַעְלָה Is. 8, 21 *to turn upwards*, i. e. to direct the looks upwards; פָּנָה אַחֲרָיו *he looked behind him* Judges 20, 40; of God or a king, *to turn graciously to* 2 Sam. 9, 8; Ps. 25, 16; פָּנָה מִן *to turn away from* Gen. 18, 22, and מֵעִם פָּנָה the same Deut. 29, 17; also without מֵעִם or מִן פָּנָה, when it may be readily supplied 30, 17; פָּנָה אַחֲרֵי פָּנָה *to turn in order to follow*, i. e. *to follow* Ez. 29, 16. With verbs of motion, as הָלַךְ Gen. 18, 22, יָצָא Ex. 7, 23, בּוֹא 32, 15, נָסַע Deut. 1, 7, it gives them the signification of beginning to move by leaving the former state. Fig. פָּנָה דַיּוֹם Jer. 6, 4 and Ps. 90, 9 *the day turns*, i. e. declines; פָּנָה בֹּקֶר *the morning turns to* Judges 19, 26, פָּנָה עֶרֶב *the evening turns to* Gen. 24, 63, i. e. approaches; hence לִפְנוֹת followed by a genitive *towards* Ex. 14, 27; Deut. 23, 12 (but see פָּנָה II.); *to turn to, look to*, of inanimate things, spectare 1 Kings 7, 25; Ez. 8, 3; 2 Chr. 4, 4; of the direction of a boundary Josh. 15, 2. — 2. *tr.* only in the phrase פָּנָה עֹרֶף *to turn the neck*, to the pursuing, i. e. *to flee* Josh. 7, 12; Jer. 2, 27; elsewhere הִפְנָה. Derivat. פֶּן and according to the usual acceptation פִּנָּה (plur. פִּנִּים), פִּנִּי, פִּנִּימִי, פִּנִּיָּה, and the proper names פְּנוּאֵל, פְּנִינָּה, פְּנִיאֵל.

Pih. פִּנָּה prop. to cause to turn; hence *to hunt away, to drive away* Zeph. 3, 15. The meaning *to clear, to lighten* belongs to פָּנָה from פָּנָה II.

Hif. הִפְנָה (*part.* מַפְנֶה, *inf.* with *suff.* הַפְנֹתוֹ, *fut. ap.* יִפֶן) *to turn*, זָנַב אֶל־זָנָב Judges 15, 4, שֶׁכֶם 1 Sam. 10, 9; *to turn to*, עֹרֶף, i. e. *to flee* Jer. 48, 39; sometimes פָּנִים Nah. 2, 9, Jer. 46, 5 and 47, 3, or עֹרֶף 46, 21 and 49, 24 is to be supplied; conseq. הִפְנָה is not intr.

Hof. הָפְנָה (3 *plur.* הָפְנוּ) with נוֹס (whither) *to be directed* or *turned* Ez. 9, 2.

The fundamental signification is properly *to wind, roll* or *twist*, accordingly *to turn;* and it is ident. in its organic root פְּנ־ד with that in אָ־פַן, אָ־בַן II.

פָּנָה II. (in Kal perhaps only *infin. constr.* פְּנוֹת) *intr. to shine, to appear, to be* or *become visible;* hence לִפְנוֹת בֹּקֶר *at the appearing of the morning* Ex. 14, 27, Judges 19, 26, לִפְנוֹת עֶרֶב *at the appearing of the evening* Gen. 24, 63; perhaps figurat. of God, *to make himself visible* 2 Kings 13, 23, Ps. 25, 16, like the opposite הִסְתִּיר פָּנִים. Deriv. פּוּנָה, פָּנִים, פָּנִי, פְּנִי (*pl.* פְּנִינִים), פָּנִין, פְּנִי and פְּנִי in the proper names פְּנוּאֵל and פְּנִיאֵל, and the proper name פְּנִינָּה.

Pih. פִּנָּה 1. *to make visible, to lighten*, a covered space; hence *to clear, to clear out*, a house Gen. 24, 31; a country Ps. 80, 10, where אֶרֶץ is to be supplied; especially דֶּרֶךְ, therefore = יִשֵּׁר Is. 40, 3; 57, 14; Mal. 3, 1. — 2. (not used) *to be visible afar off, to be prominent.* Deriv. פִּנָּה, פִּנָּה.

Puh. פֻּנָּה (*fut.* יְפֻנֶּה). Deriv. the proper name יְפֻנֶּה.

The org. root is פְּנ־ד, ident. with that in כְּ־פַן, Aram. כְּ־פַן, כפן (to hunger, to thirst), prop. to glow; also with that in סְ־פַן II. (comp. חָרַר); comp. also *φαίν-ειν*.

פַּנָּה (an unused sing.-form from פִּנָּה II., for which in proper names are פִּנָּה and פְּנִי) see פִּנִּים.

פִּנָּה (from the Pihel of פָּנָה II. after the form אִסַּר; *constr.* פִּנַּת, with *suff.*

פִּנָּה, *pl.* פִּנּוֹת, with *suff.* פִּנּוֹתָיו, פִּנּוֹתָם) *f.* prop. what is prominent afar off, what is shining, projecting, visible afar; hence *the projecting corner, pinnacle*, of a wall; *a turret* Zeph. 1, 16; 3, 6; 2 Chr. 26, 15; *the corner*, of a house Job 1, 19, of a street Prov. 7, 8, of a roof 21, 9, of חֲצֵר Ez. 43, 20; אֶבֶן פִּנָּה *a corner-stone*, as the firm support of a building Job 38, 6, which sustains the whole Is. 28, 16; רֹאשׁ פִּנָּה Ps. 118, 22 *the head corner-stone*; שַׁעַר הַפִּנָּה *the corner-gate*, at the north-west corner of Jerusalem 2 Chr. 26, 9; Jer. 31, 38 (2 Chr. 25, 23 שַׁעַר הַפִּנָּה instead); fig. *a pillar, column*, of the state Is. 19, 13, *plur. the chiefs*, in פִּנּוֹת חָעָם Judges 20, 2, 1 Sam. 14, 38, Targ. רַבָּנִין, רֵישִׁין. — For the derivation comp. זָוִית (from זָוָה), קֶרֶן; גַּם also proceeds from the same fundamental signification. — פִּנָּה Prov. 7, 8 and פִּנִּים Zech. 14, 10 see under

פִּנָּה (only with *suff.* פִּנָּהּ, *pl.* פִּנִּים; out of the Pihel of פָּנָה after the form כִּהָה, גִּאָה) *masc.* same as פִּנָּה *a corner* Prov. 7, 8, שַׁעַר הַפִּנִּים Zech. 14, 10 *gate of the corner-turrets*, 2 Chr. 26, 9; Jer. 31, 38; called 2 Kings 14, 13 שַׁעַר הַפִּנָּה and 2 Chr. 25, 23 שַׁעַר הַפִּנָּה, the name of a gate in Jerusalem.

פְּנוּאֵל (from פְּנוּת from פָּנָה II. and אֵל; *the vision*, i. e. *visibleness of El*) 1. *n. p.* of a city on the north side of יַבֹּק, some distance from יַרְדֵּן and from סֻכּוֹת Judges 8, 8; 1 Kings 12, 25. The reason of the appellation is given in Gen. 32, 31. In *Josephus* (Ant. 1, 19) *Φανουήλ*. A Phenician promontory, which *Strabo* (16 p. 754 seq.) calls *Θεοῦ πρόσωπον*, may have also been so called. — 2. *n. p. m.* 1 Chr. 4, 4; 8, 25, for which the K'tib has פְּנִיאֵל.

פָּנַךְ (unused) *intr.* same as פָּנַק *to be tender, soft*, Ar. فنج, whence perhaps, with the termination ־ךְ, the proper name פִּינְחָס (*the mild*).

פָּנֶה (*in pause* פָּנֶה, from פָּנָה II. after the form רָוֶה, סָנֶה = סְנֶה, לְשַׁד) *masc. the fore part, front*, לְפָנֶה *to the front part*, i. e. before דְּבִיר 1 Kings 6, 17.

פְּנִי (only *pl.* פְּנִינִים K'tib; from פָּנָה II.) *m. red corals*, so called from their shining colour Prov. 3, 15 K'tib, for which the K'ri has the usual פְּנִינִים (see פְּנִין).

פְּנִיאֵל (from פְּנִית from פָּנָה II. and אֵל; = פְּנוּאֵל) 1. *n. p.* of a city Judges 12, 20. — 2. *n. p. m.* 1 Chr. 8, 25 K'tib.

פָּנִים (from a sing. פָּנֶה, *constr.* פְּנֵי, with *suff.* פָּנַי, פָּנֶיךָ, פָּנֵינוּ &c., from פָּנָה II.) *m. pl.* (*fem.* only in Ez. 21, 12) prop. the visible, external side; hence 1. *the upper surface*, of a thing, superficies, of the earth Gen. 1, 29, of a field Is. 28, 25, of water Job 38, 30, פְּנֵי תְהוֹם *the surface of the covering* Is. 25, 7, i. e. the external covering; *covering*, of לְבוּשׁ (this poet. for skin), i. e. *coat of mail* Job 41, 5; *outside*, of כִּסֶּה (= כְּסָא) 26, 9; *the aspect*, of the earth Ps. 104, 30, of sheep Prov. 27, 23. Here belongs פְּנֵי as a preposition followed by a genitive: אֶל־פְּנֵי *upon the surface of* Lev. 14, 53, Ez. 16, 5, עַל־פְּנֵי *over the surface* (i. e. *upon*), of the earth Gen. 6, 1, the water 1, 2, a valley Ez. 37, 2, or also as with אֶל *upon the surface* Lev. 14, 7; Am. 5, 8; *out upon the surface* Gen. 11, 8; Is. 18, 2. — 2. *the face*, i. e. the visible part (in Echkili *fene*), as a collective idea (Greek τὰ πρόσωπα), construed sometimes with the plural Job 38, 30, Dan. 1, 10, sometimes with the singular Lament. 4, 16; Prov. 15, 14; but the plural also denotes *faces* Ezek. 1, 6; 10, 21; 41, 18; for which כָּל־פָּנִים (*every face*) Jo. 2, 6 is not to be taken. Also of the face of animals Ez. 10, 14; Job 41, 6. To this meaning belong the phrases: פָּנִים אֶל־פָּנִים Gen. 32, 31 *face to face*, i. e. *directly*, for which also בְּפָנִים Deut. 5, 4; פָּנִים לַפָּנִים Prov. 27, 19 *face towards face*, reflected in water; עַל־פְּנֵי פ׳ *in the sight of one*, i. e. *without any reserve, openly, boldly, defiantly*, describing more definitely the ideas in the verbs בֵּרַךְ Job 1, 11, הִגִּיד 21, 31, הִכְעִיס Is. 65, 3; so too בֵּרַךְ, הוֹכִיחַ and שִׁלַּם אֶל־ Job 2, 5; 13, 15; Deut. 7, 10, פְּנֵי פ׳

without meaning on that account *immediately*, *without delay*. עָנָה בְּפְנֵי יְ׳ *to testify in the face of one* Job 16, 8; Hos. 5, 5; elsewhere בְּ עָנָה. — 3. *the front*, of a thing, pars anterior, frons rei, of סִיר Jer. 1, 13; *the van* Jo. 2, 20 (opposite סוֹף *the rear*); hence as an adverb *before*, a fronte Ez. 2, 10, 1 Chr. 19, 10, opposite אָחוֹר; לְפָנִים *forwards*, prorsus Jer. 7, 24 (opposite לְאָחוֹר), but also of time *before*, *of old*, olim Deut. 2, 10; Judges 1, 10; מִלְּפָנִים *from before*, *from of old* Is. 41, 26; מִפָּנִים *before*, *in front*, of the slaughter 2 Sam. 10, 9. Fig. *edge*, of a sword Ez. 21, 21, Eccles. 10, 10, as its face or front. — 4. that which is visible in front: *direction*, *point of view*, *look*; hence the phrases: שׂוּם פָּנִים followed by an accus. *to take the direction of*, *to aim at* Gen. 31, 21, followed by an infin. with לְ Jer. 42, 15, comp. Luke 9, 51 and the Syr. ܣܡ ܦܢܝ; שׂוּם פָּנִים בְּ *to fix the look upon a thing* or *person*, and with לִרְעָה Jer. 44, 10, לְרָעָה וְלֹא לְטוֹבָה 21, 10, = to be angry at a person or thing; also without such appendage Lev. 20, 5; so too נָתַן פָּנִים בְּ 17, 3; also = עֵין *angry look* Ps. 34, 17, but here in opposition to עֵין in a good sense 34, 16; נָשָׂא פָּ׳ אֶל *to look* (*freely*) *upon one* Job 22, 26, and so הֵרִים פָּ׳ אֶל Ezr. 9, 7; רָאָה פְּנֵי פָּ׳ *to look upon one* i. e. to be in intercourse with him, Gen. 32, 21; 46, 30, *to come before the eyes of one* 48, 11, *to have access to* 2 Kings 25, 19, *to enjoy the presence of God*, i. e. to rejoice in his favour Job 33, 26, also חִזַּה פְּנֵי יְ׳ Ps. 17, 15; *to turn to God* Gen. 33, 10; Is. 1, 12. Metaphor. *the mien*, *look*, *visible expression of a person* Gen. 31, 2, hence עַז פָּנִים Deut. 28, 30; אוֹר פָּנִים *serenity*, *cheerfulness* Job 29, 24; פָּנִים רָעִים *a sad*, *fretful mien* Gen. 40, 7, for which פָּנִים alone occurs in 1 Sam. 1, 18; generally that in which בְּשֶׁת Ps. 44, 6, כְּלִמָּה 69, 8, קָלוֹן 85, 17 are expressed. — 5. *the presence*, *visibility of a thing* or *person*, i. e. *person* generally, then for the personal pronoun, as פָּנַי יֵלֵכוּ *I myself will go* Ex. 33, 14, פָּנֶיךָ הוֹלְכִים 2 Sam. 17, 11 *thou goest*; פְּנֵי יְ׳ Lament. 4, 16 *the presence of God*; לְעֵת פָּנֶיךָ *at the time of thy presence* Ps. 21, 10; בְּסֵתֶר פָּנֶיךָ *in thy protection* 31, 21; בִּקֵּשׁ פְּנֵי יְ׳ *to seek the presence* or *favour of one* 1 Kings 10, 24, and so in הַסְתִּיר פָּ׳ מִן, הֵסִיר פָּ׳ מִן, הֵשִׁיב פְּנֵי יְ׳; יְשׁוּעוֹת פָּנִים *the salvation proceeding from the person* (of God) Ps. 42, 6, or *salvation for the person* 43, 5, just as the genitive is to be taken.

פָּנִים is applied frequently and in a variety of ways in combination with אֶל, מִן־, אֵת, מֵאֵת, בְּ, לְ &c. instead of prepositions and particles: a) אֶל־פְּנֵי *in the presence of* 2 Chr. 19, 2; *before* Lev. 9, 5; *in the sight of* Ex. 23, 17; *upon the surface* Lev. 14, 53. — b) אֶת־פְּנֵי יְ׳ *at the countenance*, i. e. *before*, coram Gen. 19, 13; *present before* Esth. 1, 10; hence the formula: נִרְאָה אֶת־פְּנֵי יְ׳ 1 Sam. 1, 22, for which occurs also נִרְאָה אֶל־יְ׳ Ex. 23, 17, *to appear before God*, i. e. in the sanctuary; *before*, referring to place Gen. 33, 18; מֵאֵת פְּנֵי *away from before* 27, 30, *from the fore part* 2 Kings 16, 14. — c) בִּפְנֵי *before*, *in presence of one*, ante and coram, a later phrase for לִפְנֵי Deut. 7, 24; Esth. 9, 2; Ez. 42, 12. — d) לִפְנֵי (with *suff.* לְפָנַי, לְפָנֶיךָ, לְפָנָיו, לְפָנֵינוּ, לִפְנֵיכֶם, לִפְנֵיהֶם) *in sight of*, *before the eyes*, *in presence of*, *before* Num. 8, 22, 2 Kings 4, 38, *at*, as בְּעֵינֵי Dan. 1, 9, 1 Kings 8, 50, hence יָטַב לְפָנַי interchanged with יָטַב בְּעֵינַי (see יָטַב). Quite peculiar are the applications: aa) *before*, of place, ante 1 Chr. 6, 17, *east of* Gen. 23, 17; *before*, prae, Eccles. 4, 16 (see יָצָא, בּוֹא), *from before* Is. 8, 4; Amos 9, 4. bb) referring to time *before* 1, 1, לִפְנֵי קְצִיר *before the harvest* Is. 18, 5; *sooner than*, לִפְנֵי *before I* (came) Gen. 30, 30, לִפְנֵי מִזֶּה Neh. 13, 4 *before this*, antehac, especially so followed by an infin. *before* Gen. 13, 10; Deut. 33, 1. cc) referring to preference, like ante, prae, as לִפְנֵי דָל *more than the poor* Job 34, 19. dd) referring to method and manner, in modum, ad instar, but always with the gradation *before*, as לִפְנֵי עֵשׂ

easier or *sooner than the moth* Job 4, 19, and *sicut* (Vulg.), σητὸς τρόπον (LXX), not quite = the Latin *ad faciem* (Plaut.); נָתַן לִפְנֵי פְּ׳ 1 Sam. 1, 16 *to make as ...* i. e. *for one.* In many verbs construed with לִפְנֵי, לְ has properly one of the meanings given, but these must be taken in a wider and more extended import while they define the verbs more exactly. So עָמַד לְ׳ Gen. 18, 22 *to serve, to wait upon* (see עָמַד), Nah. 1, 6 *to stand before one;* הִשְׁתַּחֲוָה לְ׳ *to pray before* (see שָׁחָה), for which also הָלַךְ לְ׳ 1 Kings 12, 30 stands, and so it modifies נָגַף (see נָגַף), הָמַם Judges 4, 15, נָפַל 1 Sam. 14, 13, פָּרַץ 2 Sam. 5, 20, חָתַת Jer. 1, 17, נָתַן 2 Kings 4, 43, עָרַב Prov. 17, 18, סָפַד 2 Sam. 3, 31. — e) מִלִּפְנֵי *from before*, i. e. away from Gen. 23, 3 4; 41, 46; Lev. 9, 24; hence after the verbs נוּס 1 Chr. 19, 18, הוֹרִישׁ 2 Chr. 20, 7, יָרֵא 1 Sam. 18, 12, נָמַס Ps. 97, 5, חוּל 114, 7, נִבְעַת Esth. 7, 6, seldom after זָעַק 1 Sam. 8, 18, נִכְנַע 1 Kings 21, 29, where it appears to be = לִפְנֵי, as it also stands for it Eccles. 1, 10, once for מִפְּנֵי *on account of* 1 Chr. 16, 33. — f) מִפְּנֵי means in the first instance *away from before*, Ex. 14, 19 *away from before them*, after verbs of departing, fleeing Hos. 11, 2, Gen. 7, 7, Is. 20, 6, of seeking help 19, 20, of fearing (see חָתַת, יָרֵא), of reverencing, humbling oneself 2 Kings 22, 19, of hiding Job 23, 17, and such like. Here belongs also שׁוּב מִפְּנֵי *to retreat before one* (from fear) Job 39, 22, אָבַד מִפְּנֵי *to perish before one* (fleeing) Ps. 9, 4, נָוַל מִפְּנֵי *to totter before one* (retreating) Judges 5, 5 and so after other verbs, where the secondary idea of *fearing, fleeing* &c. is to be supplied Job 9, 21; Is. 17, 9; 1 Chron. 12, 1. Then, *because of*, expressing the efficient cause, as מִפְּנֵיהֶם Gen. 6, 13 *because of them*, i. e. proceeding from them, *from them* (LXX ἀπ' αὐτῶν); *on account of*, propter, denoting the more remote cause 47, 13; Deut. 28, 20; Hos. 10, 15; Jer. 9, 6; and when a hindrance is spoken of, prae, *for, by reason of*, as מִפְּנֵי חֹשֶׁךְ Job 37, 19 *by reason of darkness* (of understanding); מִפְּנֵי אֲשֶׁר *because that*, quia, Ex. 19, 18; Jer. 44, 23. In Lev. 19, 32 and Jer. 1, 13 מִפְּנֵי belongs to פָּנִים, and has nothing of the meaning of a particle. g) עַל־פְּנֵי stands aa) personally, *before*, prop. before a person, = לִפְנֵי Gen. 32, 22, עַל־פְּנֵי Job 4, 15 *before me*, עַל־פְּנֵיכֶם 6, 28 *before you*, i. e. in your presence; hence מֵעַל־פְּנֵי = מִלִּפְנֵי Gen. 23, 3 *in the presence* Gen. 11, 28. bb) referring to space, *before*, ante, in fronte rei, 1 Kings 6, 3 *before the breadth of the house;* or *in the front of* 2 Chr. 3, 17, *east of*, ab oriente, *eastward over against* Gen. 16, 12, 1 Kings 11, 7, Deut. 32, 49, 1 Sam. 15, 6, but *before, over against* appears to be the prevailing idea, while מִקֶּדֶם Zech. 14, 4, רָמָה Josh. 15, 8, מִמִּזְרַח הַשֶּׁמֶשׁ Num. 21, 11, נֶגְבָּה 18, 14 sometimes complete the sense; on the other hand it stands alone Judges 16, 3; 1 Sam. 24, 3. cc) *in sight of, before*, prae, to denote preference Deut. 21, 16. dd) *towards* Gen. 18, 16; Ps. 21, 13. — As belonging to פָּנִים, עַל־פְּנֵי signifies aa) *upon the surface* Gen. 1, 2 29, and of motion *on the surface* Amos 5, 8, Lev. 14, 7, Ez. 32, 4, *over the surface* Gen. 11, 8; to this belongs מֵעַל־פְּנֵי *away from the surface* 1 Sam. 20, 15; Am. 9, 8. bb) *above*, i. e. *except*, Ex. 20, 3 *except me*, Targ. בַּר מִנִּי.

For the Hebrew פָּנִים is used the Ar. وَجْهٌ, and with many modifications the Aram. אַפִּין, ܐܦ̈ܝܢ.

פָּנִים (after the form אֱלִיל, מְעִיל, from פָּנַם; therefore with לְ לְפָנִים in מִלִּפְנִים; with *a* of motion פָּנִימָה) *m.* prop. *a thing covered, concealed, hidden;* hence *the inner* (opposite חוּץ and cognate in sense בַּיִת), לִפְנִים *to within*, מִלִּפְנִים *from within* 1 Kings 6, 29, פְּנִימָה *to within, into the interior* Lev. 10, 18, *within* 2 Kings 7, 11 (*into the house*); also in answer to the question where? *within* 1 Kings 6, 18; Ps. 45, 15; לִפְנִימָה prop. *to within*, but also *inside* 1 Kings 6, 30, opposite לַחִיצוֹן;

inward Ez. 41, 3, 2 Chr. 29, 16, *inwardly to* Ez. 40, 16, מִפְּנִימָה *from within* 1 Kings 6, 19 21. — A derivation of it from פָּנִים, even if the form could then be justified, would give the opposite meaning *the external*. The ים- here is only an apparent plural which is also wholly unsuitable.

פְּנִימָה see פָּנִים.

פְּנִימִי (out of פָּנִים; *pl.* פְּנִימִים) *adj. m.*, פְּנִימִית (*pl.* פְּנִימִיּוֹת) *f. inner*, of בַּיִת 1 Kings 6, 27, שַׁעַר Ez. 40, 15, חָצֵר 40, 19, הֵיכָל 41, 15, חֶדֶר 1 Chr. 28, 11, opposite חִיצוֹן Ez. 41, 17.

פְּנִין (from פְּנָה II. after the form קְצִין from קָצָה; only the *pl.* פְּנִינִים) *m.* prop. *a shining thing*, hence *coral*, of a red colour, to which אֹדֶם is applied, and to which is compared the dark red colour of the skin of orientals Lament. 4, 7 (Boote, Michaelis). In preciousness like gems Prov. 3, 15 K'ri; 8, 11; 20, 15; 31, 10; Job 28, 18. The ancient interpreters understood either a red gem, or a red pearl, unsuitably. See פָּנִי. The Greek *πίννα* has nothing to do with it.

פָּנַם (not used) *tr. to conceal*, celare, occulere, ident. in its organic root פ־נ־ם with that in סָ־פַן I., צָ־פַן (Conc. s. v.), enlarged into a stem by means of *m*, and assumed for פָּנִים and פְּנִימָה, פְּנִימִי, as a reference of it to פָּנִים does not hold good. See these words.

פָּנַן (unused) a stem adopted for פִּנָּה, פִּנּוֹן, פִּנָּה, and compared with the Ar. فَنَّ (to mix, to divide, separate &c.); but see these words.

פִּנְעָה (out of פִּנְיָה, as some mss. actually read it; *a coral*) *n. p. f.* 1 Sam. 1, 2 4.

פָּנַק (Kal unused) *intr. to be soft, tender, delightful, fondled*, the Ar. فَنَقَ, Aram. פְּנַק, صنف and פְּרַנֵּק in their varied applications going back to this fundamental signification; metaphor. *to pine, to be slack, weak, decaying*, for which فَنَى and فنج are used in Arabic; the organic root is פ־נ־ק, being also in עָ־נַג.

Pih. פִּנֵּק (*part.* מְפַנֵּק) *to fondle* Prov. 29, 21.

פַּס (*pl.* פַּסִּים, from פָּסַס II.) *m.* prop. *extension*, of the feet, *striding* (from פַּס = פַּסַּע); hence 1. *the step*, i. e. where it begins, viz. with *the ankle*, כְּתֹנֶת פַּסִּים Gen. 37, 3 and 2 Sam. 13, 18 *a garment reaching to the ankles, an ankle-tunic*, also with sleeves down to the hands, *a sleeve-garment* (*Joseph.* Antt. 7, 8, 1; LXX on Samuel, Syr. on Genesis, Symm. on both places; Vulg. *tunica talaris* on Gen. 37, 23 and on Samuel), worn over the usual tunica, and also called מְעִיל 2 Sam. 13, 18; it is therefore connected with אַפְסִים Ez. 47, 3. — 2. *the wrist*, whence the palm of the hand with the fingers spreads out, therefore כְּתֹנֶת פַּסִּים *tunica manicata* Gen. l. c. 2 Sam. l. c. The old translators either fluctuate between 1 and 2, or unite them both, and the latter may be adopted; comp. Aram. פַּס. — 3. *the speckled, variegated, striped*, of a garment, from the fundamental signification "to distribute, to sprinkle", hence the LXX in Gen. l. c. *χιτὼν ποικίλος*, Vulg. *tunica polymita*, and so Jerus. Targ. and Ibn *Ganâch*.

פַּס (from פָּסַס) *Aram. m. wrist*, of the hand, whence the palm with the fingers spreads out; conseq. the whole of that part of the hand itself Dan. 5, 5 24, with יְדָא or דִּרְעָא; Targ. for כַּף.

פַּס דַּמִּים (*extension* or *fulness of brooks*, i. e. *abounding in brooks;* on פַּס comp. פִּסֵּחַ; דַּמִּים comes from the Pihel of דָּמַה I. to flow) *n. p.* of a locality in the western part of the tribe of Judah, between שׂוֹכוֹ and עֲזֵקָה 1 Chr. 11, 13 (1 Sam. 17, 1 has for it אֶפֶס דַּמִּים); in 2 Sam. ch. 23 it has fallen out.

פָּסַג (Kal unused) *tr. to split, to cut in pieces, to separate, to divide*, Aram. פְּסַג for Hebr. בָּתַר; it may be connected with פָּשַׁח, פְּשַׁשׁ, Aram. פְּסַק &c. The organic root is פ־ס־ג, פ־ס־ד, which exists

also in סָכָ־ה I., שָׂכָ־ה I., כָּ־סַח, חָ־שַׂךְ. Deriv. the proper name פִּסְגָּה.

Pih. פִּסֵּג (*imp. pl.* פַּסְּגוּ) *to mark off, to fix the limits of*, אַרְמְנוֹת, i. e. to review all over Ps. 48, 14; according to the LXX and Vulg. *to divide, to walk through*, like the Ar. خَابَ to cut and to walk through. According to *Rashi* and *Kimchi*, *to furnish with pinnacles* or *turrets*, as a denom. from פִּסְגָּה.

פִּסְגָּה (prop. a piece, part, like the Aram. פִּסְגָּא, hence *a point, a mountain-peak*) *n. p.* of a mountain ridge in Moab, south of Sihon, of which נְבוֹ forms a part Num. 21, 20; 23, 14; Deut. 3, 17 27; 4, 49; the ancient interpreters render it גִּבְעָה,

פָּסָה (not used) *tr.* same as פָּשָׂה (Ar. فَشَا, Aram. פְּסָא) *to spread out, to extend*, of superabundance and fulness; deriv. according to some פִּסָּה, which, however, may better be derived from פָּסַס; the proper name פִּסְפָּה is to be derived from פָּסָה.

פִּסָּה (*c.* פִּסַּת, from פָּסַס II.) *f.* prop. expansion, hence *superabundance*, Ps. 72, 16 *superabundance of corn* (*Rashi*), Aram. פִּסְיוֹן, conseq. like שֶׁפַע of men, רְוָיָה of fluids, מְלֵאָה of fruit, סֵפֶק of riches.

פָּסַח (*part. pl. m.* פֹּסְחִים, *inf. abs.* פָּסוֹחַ, *fut.* יִפְסַח) *intr.* prop. *to move away from, to move forward from, to move over*, from one object to another; cognate in sense with the tr. נָתַק, עָתַק, אָתַק, and like these proceeding from the fundamental signification to split off, to tear away, conseq. ident. with פָּסַג in fundamental signification. Hence 1. *to go through, to pass through*, a river, like עָבַר (which see) to pass through a level expanse, comp. جاب *to cut asunder* and *to go pass* or *go through*. Perhaps גּוּז (= גָּזַז), צָלַח II. (as צָלַח I.) is to be referred to a like fundamental signification. — 2. with עַל *to go* or *pass over a thing*, i. e. *to spare*, like עָבַר עַל Ex. 12, 13 23 27; generally *to spare, to deliver*, coupled with הִצִּיל, הִמְלִיט, גָּנַן, and absol. Is. 31, 5, for which 30, 18 has חָנַן. — 3. Metaph. *to totter from side to side*, of the gait; hence the old saying of Elijah's time פָּסַח עַל־שְׁתֵּי סְעִפִּים 1 Kings 18, 21 *to waver upon two knee-bends* (see סָעֵף), i. e. to bend sometimes the one and sometimes the other, comp. Iliad 15, 280 seq.; *to halt* (see Pih.). Deriv. פֶּסַח, and the proper names תִּפְסַח, פָּסֵחַ.

The explanation of the stem now given is explained by the Ar. فَصَحَ *to be snatched away*, of a thing, فَسَحَ *to dislocate*, hence *to limp, to totter, to be lame*, فَسَخَ *to break through, to break*, a covenant, فَضَحَ *to break through*, of light, Syr. ܦܨܚ *to protect, to spare;* and פ׳ is also identical in form with פָּצַח, פָּסַג, פָּסַךְ, Aram. פְּסַק. The organic root is פָּ־סַח, which exists also in נָ־סַח, נָ־סַע, נָ־סַג, זַח. For extra-Semitic comparisons see *Pott*, Etymol. Forschungen I. p. 268.

Nif. נִפְסַח (*fut.* יִפָּסֵחַ) *to become lame* 2 Sam. 4, 4.

Pih. פִּסַּח (*fut.* יְפַסַּח) prop. *to totter very much*, of the Bacchanalian sacrificial dancing of the priests of Baal 1 Kings 18, 26 (Targ.), alluding to 18, 21.

פֶּסַח (*pl.* פְּסָחִים) *m.* prop. stepping over, sparing; hence 1. *an exemption-sacrifice*, in memory of the sparing of Israel Ex. 12, 27, fully זֶבַח פֶּסַח Ex. l. c., commonly פ׳ alone in זָבַח פ׳ Deut. 16, 2, אָכַל הַפ׳ 2 Chr. 30, 18, שָׁחַט הַפ׳ 30, 15, עָשָׂה פ׳ Ex. 12, 48; *pl. the paschal lambs* 2 Chr. 30, 17. — 2. *the passover-feast*, i. e. the passover-meal on the evening of the 14th Nisan; the following seven days as a festival being termed חַג הַמַּצּוֹת Lev. 23, 5 6, and so in מִמָּחֳרַת הַפֶּסַח Num. 33, 3; yet at a later period these were also termed פ׳, explained by חַג שְׁבֻעוֹת יָמִים Ez. 45, 21; fully חַג הַפ׳ Ex. 34, 25.

The Greek translators and Hellenists have translated פ׳ in the sense here given, as ὑπέρβασις (Aq.), ὑπερμάχησις (Symm.), ὑπερβασία (Joseph.), διαβατήρια (Philo),

ἅλμα (Graeco-Ven.). Only the LXX (φασέκ, πάσχα = Aram. פַּסְחָא), the Syr. (ܦܨܚ) and Arab. (فَصْح) retain the Hebrew word. Perhaps פֶּסַח may have originally denoted the breaking through of the spring-sun, or the new sprouting of nature or spring; which is justified by analogy. A historical allusion may have originated with the exodus from Egypt.

פִּסֵּחַ (perhaps from פֶּסַח; *one born at the passover;* comp. Paschalis) *n. p. m.* Ezr. 2, 49; Neh. 3, 6; 1 Chr. 4, 12.

פִּסֵּחַ (*pl.* פִּסְחִים, without Dagesh) *adj. m. lame, limping* Lev. 21, 18, Deut. 15, 21, פִּסֵּחַ שְׁתֵּי רַגְלָיו 2 Sam. 9, 13 *lame in both feet*, i. e. going on crutches; *pl.* fig. of *idols* (see Ps. 115, 5 7) 2 Sam. 5, 6 8, which were placed on the walls for the protection of the Jebusites; elsewhere *the lame* Is. 33, 23.

פֶּסֶל (only *pl.* פְּסִילִים, *c.* ־לֵי, with *suff.* ־לֵיהֶם, from פָּסַל) *m.* 1. *a cut, cast* or *carved image*, of idols Is. 42, 8; Jer. 50, 38; Hos. 11, 2; פֶּסֶל כֶּסֶת Is. 30, 22 *idols of silver.* — 2. *a quarry* Judges 3, 19 (Targ.), *n. p.* of a place in the neighbourhood of Gilgal.

פָּסַג (unused) *tr.* same as פָּסַג *to separate, to divide, to cut through*, Aram. פְּסַק; or = פָּסַח *to totter, to waver*, which is more probable according to the derivative. Deriv.

פִּסֵּגָה (same as פִּסֵּחַ) *n. p. m.* 1 Chr. 7, 33.

פָּסַל (*fut.* יִפְסֹל) *tr.* 1. *to hew*, stones; *to carve*, of stone-cutters, by smoothing stones, making them square, or by preparing them in any manner Ex. 34, 1; 1 Kings 5, 32; more than חָצַב. — 2. *to cut*, wood, especially for an image Hab. 2, 18. — 3. Metaphor. *to form, fashion*, of a worker in metal, especially in פֶּסֶל, פָּסֶל. The organic root פ־ס־ל is identical with that in ח־ס־ל, צ־ל־ע; Aram. פְּסַל the same, metaph. to destroy, to corrupt, whence פְּסוֹלָא what is bad, corrupt, modern Hebrew פָּסוּל, opposite of כָּשֵׁר; פְּסֹלֶת = Aram. פְּסוֹלָא.

פֶּסֶל (with *suff.* פְּסָלַי; for plur. see פְּסִיל) *m.* prop. a hewn, prepared stone; hence *an image of stone* Ex. 20, 4; Deut. 4, 16; but also *a molten image* Is. 40, 19; 44, 10; *one of wood* 44, 15 17; 45, 20; generally *a likeness, image*, of אֲשֵׁרָה 2 Kings 21, 7, of a סֶמֶל 2 Chr. 33, 7 (see Ez. 8, 3), of אֵפוֹד, i. e. bound with an Ephod Judges 18, 14 18; elsewhere coupled with מַסֵּכָה 17, 4, תְּרָפִים 18, 14 20, נֶסֶךְ Is. 48, 5; *an idolatrous image* Ps. 97, 7.

פַּסַנְתֵּרִין (or פְּסַנְטֵרִין; also פְּסַנְתְּרִין or פְּסַנְתֵּרִין) *Aram. m.* a stringed instrument like a lyre or harp Dan. 3, 5 7 10 15. It is the Greek ψαλτήριον (λ changed into נ), standing in the LXX for the Hebrew כִּנּוֹר, נֵבֶל and נְגִינָה. The termination *-ιον* is the Aramaean ־ין.

פָּסַס I. (3 *pl.* פָּסוּ) *intr. to disappear, to cease, to be lost* Ps. 12, 2, parallel to גָּמַר, conseq. identical in its organic root with that in אָ־פֵס.

פָּסַס II. (unused) *intrans. to unfold, spread out, extend, to diffuse*, of the sole of the foot or palm of the hand, i. e. where the foot expands with its toes or the palm with its fingers; metaph. *to expand*, of fulness, *to be manifold* &c. The stem is connected with פָּשַׁשׁ (which see), פָּשַׂח, פָּסַח, where also a comparison is found. See פִּסֵּחַ, פַּס.

פְּסַס *Aram.* see Aram. פַּס.

פִּסְפָּסָה (contracted from פִּסְפָּסָה, from פָּסַס = פָּשַׂח; *expansion*) *n. p. m.* 1 Chr. 7, 38.

פָּעָה (*fut.* אֶפְעֶה) *to breathe, to blow*, like פָּאָה, אָ־פַע, פָּחָה, where still other comparisons may be found; metaph. *to pant violently, to gasp*, of the groaning of a woman in travail Is. 42, 14, of the bleating of herds (Aram. פְּעָא, פְּעִי), of the hissing of the serpent (see אֶפְעֶה,

if it be from פָּעָה), of the panting of an angry man (comp. נָשַׁם, שָׁאַף Is. 42, 14), Arab. فَاعَ; *to yawn, to open*, the throat, of a yawning abyss. Deriv. the proper names פָּעִי and

פָּעוּ (in pause פָּעוּ, from פָּעָה, *a yawning deep;* or from פָּע־ה = יָ־פַע, conseq. = יָפִיעַ) *n. p.* of a city in Idumea Gen. 36, 39, for which 1 Chr. 1, 50 has פְּעִי, in pause פֶּעִי. The LXX translate it by פְּעוֹר, Φογώρ, meaning hiatus or opening.

פְּעוֹר (from פָּעַר; *an opening, gaping*) *m.* prop. the opening of the maiden's hymen, then 1. the name of a Moabite deity, in whose honour virgins prostituted themselves Num. 23, 28; 31, 16; Josh. 22, 17; fully בַּעַל פְּעוֹר Num. 25, 3 5; Deut. 4, 3 4; Ps. 106, 28; Hos. 9, 10; comp. Jerome on Hos. 4, 14: . . . colentibus maxime feminis Beelphegor ob obscoeni magnitudinem, quem nos Priapum possumus appellare, and on 9, 10, as well as in Jovin. 1, 12: Phegor in lingua Hebraea Priapus appellatur. — 2. the name of a mountain in Moab Num. 23, 28, so called from the worship of Baal-peor. The mountain itself was afterwards worshipped as a god (Hilary, Comment. on Ps. 133).

פְּעִי see פָּעוּ.

פָּעַל (*part.* פֹּעֵל, *fut.* יִפְעַל, Job 35, 6 before Makkeph יִפְעָל־) *tr.* poet. for עָשָׂה *to make* (of an iron-smith) Is. 44, 12; *to fashion*, an idol 44, 15; *to form*, a pit Ps. 7, 16; *to create*, hence פֹּעֵל = עֹשֶׂה *creator* Job 36, 3; *to put in order, prepare* Ex. 15, 17, strengthened by עָשָׂה Is. 41, 4, like יָצַר 43, 7; *to practise*, עוֹלוֹת Ps. 58, 3, צֶדֶק 15, 2, עָוֶל Job 34, 32, עַוְלָה 36, 23, אָוֶן Prov. 30, 20, רַע Mic. 2, 1; *to accomplish* Deut. 32, 27; *to do* Job 11, 8; always with the accusat. of the object Deut. l. c.; also absol. *to work* Is. 44, 12; with לְ *to make into* Ps. 7, 14, or with לְ of a person Job 22, 17; seldom with בְּ of the person Job 35, 6. Deriv. פֹּעַל, פְּעֻלָּה, מִפְעָל, מִפְעָלָה, and the proper name פְּעֻלְּתַי.

The stem פָּ׳ = עָשָׂה is likewise found in the other Semitic dialects (Ar. فَعَلَ, Aram. פְּעַל, ܦܥܠ, Phenic. פָּעַל, whence the infin. לִפְעֹל and a form תִּפְעַל for Kal Plaut. Poen. 1, 6 13); the organic root means *to cut into, to divide*, then *to form, to create, to make*, as in בָּרָא, עָשָׂה, יָצַר the usual significations proceed from the same fundamental one; conseq. identical with פַּל.

פֹּעַל (with *suff.* פָּעֳלוֹ, פָּעֳלָהּ, פָּעֳלְכֶם, but also פֹּעֲלוֹ; *pl.* פְּעָלִים) *m. work, business* Psalm 104, 23; Job 24, 5; *doing, acting* Jer. 25, 14; Prov. 24, 12; *a work, deed* Job 34, 11; fully פ׳ כַּפַּיִם Ps. 9, 17; פ׳ חָמָס *a deed of violence* Is. 59, 6; *mighty deed*, in רַב־פְּעָלִים = אִישׁ חַיִל or אִישׁ חַי, the peculiarity of one בְּנָיָה 2 Sam. 23, 20; 1 Chr. 11, 22; *an evil deed* Job 36, 9 = מַעֲשֶׂה 33, 17 and הַמַּעֲשֶׂה הָרָע Eccles. 4, 3, Ar. فَعَلَة; *a work accomplished, creation* Deut. 33, 11, of Israel, as the creation of God Is. 45, 11; *a punitive work*, of God Is. 5, 12; *acquisition, property* Prov. 21, 6; *wages* Job 7, 2, like פְּעֻלָּה; comp. מַעֲשֶׂה and ἔργον.

פְּעֻלָּה (*constr.* פְּעֻלַּת, with *suff.* פְּעֻלָּתִי, פְּעֻלָּתָם) *fem. the doing*, of a thing, *labour* Prov. 10, 16; Is. 61, 8; *exertion* Ps. 17, 4; *a mighty deed* 28, 5; *a great work* Jer. 40, 10; *wages, reward* 49, 4.

פְּעֻלְּתַי (abridged from פְּעֻלַּתְיָהּ, *Jah practises mighty acts*) *n. p. m.* 1 Chron. 26, 5.

פָּעַם (*inf.* with *suff.* פַּעֲמוֹ) *tr.* prop. 1. *to beat, to strike*, of a hammer; of the striking or beating of the feet, i. e. *to tread; to knock*, of clock- or bell-work; figur. *to impel, to drive* or *urge on*, of the spirit Judges 13, 25, incorrectly taken by *Ibn G'anâch* as a denomin. from פַּעַם (times). Deriv. פַּעַם, פַּעֲמָה, פַּעֲמֹן. — 2. *to stop*, i. e. to make fast, to bar, to cause to stagnate; proceeding from the idea of beating (see Nif. 2).

Nif. נִפְעַם (*fut.* יִפָּעֵם) 1. *to be moved hither and thither, to be driven to and*

fro, i. e. *to be restless*, of רוּחַ Gen. 41, 8; Dan. 2, 3. — 2. *to stop*, i. e. not to speak; *to be restrained in words* Ps. 77, 5.

Hitkp. הִתְפָּעֵם (*fut.* יִתְפָּעֵם) same as Nif. in signification 1. Dan. 2, 1.

פַּעַם (*dual* פַּעֲמַיִם; *pl.* פְּעָמִים, *constr.* פַּעֲמֵי, with *suff.* פַּעֲמָי, פַּעֲמֶיךָ, פַּעֲמֵיכֶם, פַּעֲמָיו) *m.* (in signif. 1 and 2) prop. *a stroke*, *tread*, ictus, hence 1. the instrument on which one hammers, *an anvil*, incus Is. 41, 7, for which 44, 12 has פֶּחָם = פַּעַם. Here some (*Ibn Sarûk*) refer פְּעָמֶיךָ Ps. 74, 3 *remove thy blows from uninterrupted desolations. Plur. chariot-wheels* Judges 5, 28. — 2. *footstep*, *tread*, *pace*, poet. *step*, Ps. 17, 5; 119, 133, and = רֶגֶל Is. 26, 6; כַּף פְּעָמִים 2 Kings 19, 24 = כַּף רַגְלַיִם; comp. Phenic. פַּעַם (pl. פְּעָמִם) for the common רֶגֶל *foot* (Mass. 4. 6. 8. 10); n. p. Namphamo, נַעַמְפַּעֲמוֹן = נַעַמְפַּעֲמוֹן, which Augustin explains "boni hominis pes"; Pygmalion, i. e. פִּיגְמַעֲלוֹן; in *Echkili* the same. — 3. commonly *fem.* (masc. Judges 16, 28; 2 Sam. 23, 8) *tread*, *pace*, therefore like רֶגֶל *time*, *once*, usually פַּעַם אַחַת *once*, una vice, semel Josh. 6, 3 11 14, with ordinal numbers פַּ׳ חֲמִישִׁית *the fifth time* Neh. 6, 5, פַּ׳ הַשְּׁבִיעִית *the seventh time* Josh. 6, 16; or in the plur. with the cardinal numbers preceding, שָׁלֹשׁ Ex. 23, 17, שֶׁבַע Lev. 4, 6, עֶשֶׂר Num. 14, 22, מֵאָה 2 Sam. 24, 3, אֶלֶף Deut. 1, 11; generally פְּעָמִים רַבּוֹת *many times* Eccles. 7, 22; in the question, עַד־כַּמָּה פְּעָמִים 1 Kings 22, 16 *how many times?* כַּ׳ וּשְׁתַּיִם Neh. 13, 20 *once and again*; הַפַּ׳ *this time* Gen. 2, 23; 30, 20, אַךְ הַפַּ׳ *only once* 18, 32, עַתָּה הַפַּ׳ *now at last* 29, 34; פַּעַם ... פַּעַם *now ... now*, modo ... modo Prov. 7, 12; כְּפַעַם בְּפַעַם *this time as every time*, i. e. *one time like another*, nunc ut antea Judges 16, 20; 1 Sam. 20, 25; *dual* פַּעֲמַיִם *twice* Gen. 27, 36; פַּעֲמַיִם שָׁלֹשׁ Job 33, 29 *twice, thrice* (שָׁלֹשׁ is to be taken like שָׁלֹשׁ תַּיִם 40, 5), and it is unnecessary to read, with the versions, פְּעָמִים שָׁלֹשׁ. Comp. Ar. خَطْوَة *a step* and *once*, خَطْوَة the same, دَفْعَة *a stroke* and *once* &c.

פַּעֲמָה (*plur.* with *suff.* פַּעֲמֹתֵיהֶם) *fem.* same as פַּעַם 2, but only of artificial feet Ex. 25, 12; 1 Kings 7, 30.

פַּעֲמוֹן (*pl.* פַּעֲמֹנִים) *m.* prop. a striking to and fro, *a clock*, *a bell* Ex. 28, 33 34; 39, 25 26.

פִּעְנֵחַ (not used) a Pihel-form adopted for צָפְנַת פַּעְנֵחַ (which see), meaning *to discover*, *to reveal*, *to unveil*, with the insertion of an ע, as is often the case in Arab. (see Abhandlungen für semitische Wortforschung p. 312), from פָּנַח = פָּנָה II. *to be luminous*, *open*, *clear*, in Pih. *to make clear* or *light*, *to brighten up*, what is dark; *to discover*. So Onk., Pesh., Joseph., Philo, Samar., Saad. Derivative

פַּעְנֵחַ see צָפְנַת פַּעְנֵחַ.

פָּעַר (only *perf.*) *trans. to open*, *to gape with*, פֶּה Is. 5, 14, Ps. 119, 131, seldom with בְּ and עַל of the person Job 16, 10, as a gesture of scorn; elsewhere = שָׁאַף 29, 23; metaph. *to uncover*, the pudenda, i. e. *to give oneself up to*; Arab. فغر, Aram. פְּעַר, ܦܥܪ the same. Deriv. the proper names פְּעוֹר and

פַּעֲרַי (out of פַּעַר יָהּ *revelation of Jah*) *n. p. m.* 2 Sam. 33, 35, which is expressed by נַעֲרַי in 1 Chr. 11, 37.

פָּצָה (*part.* פֹּצֶה, *fut.* יִפְצֶה) *tr. to tear asunder*, *to rend*, *to cut in pieces*; hence 1. *to open wide*, פֶּה, to eat Ez. 2, 8; to utter a vow Judges 11, 36; Ps. 66, 14; to twitter, said of birds Is. 10, 14 = צִפְצֵף; to express mischievous joy, with עַל Ps. 22, 14; Lament. 2, 16; פִּ׳ פֶּה הֶבֶל *to prattle foolishly* Job 35, 16; figur. of the earth, to swallow Gen. 4, 11; Num. 16, 30. — 2. *to cut off*, *to separate*, therefore *to deliver* Ps. 144, 7 10 11 = פָּדָה and like the Arab. قَصَى, Aram. פְּצָא. The organic root פְּצַ־ה is in נִ־פֶּ־ץ, פֶּץ, פֵּץ, Arab. قَصّ.

פָּצַח (*fut.* יִפְצַח) *tr.* same as פָּצָה,

prop. *to break asunder*, bones (see Pih.); only figur. *to break forth*, *to break out*, into joy, with רִנָּה Is. 14, 7; 44, 23; coupled with רִנֵּן 52, 9; Ar. فصح, فصح, also of the breaking forth of dawn (see פָּסַח); comp. شقشق to break and to cry aloud, طدع to break and to announce loudly, Greek ῥήγνυμι φωνήν, Latin erumpere gaudium etc.

Pih. פִּצֵּחַ *to break in pieces*, עֲצָמוֹת Mic. 3, 3.

פְּצִירָה (from פָּצַר) *fem. a notch*, *indentation*, *gap*, in cutting instruments, 1 Sam. 13, 21 *and there was bluntness in the edges* (i. e. the notched edges, פְּצִירָה־פִּים forming a single conception) viz. in שְׁלֹשׁ קִלְשׁוֹן, אֵתִים, מַחֲרֵשׁוֹת, הַצִּיב הַדָּרְבָן and קַרְדֻּמִּים, so that this verse only describes more exactly what precedes. Others (Targ., Rashi, Kimchi) translate *a file with edges*, an instrument for sharpening (לִלְטוֹשׁ). But this passage does not speak of a sharpening tool, which had been already mentioned before more briefly; nor can הַצִּיב, שְׁלֹשׁ קִלְשׁוֹן הַדָּרְבָן be correct. The old translators had clearly another text; and therefore it is better to read וְהָיְתָה הַפְּצִיר הַפִּים וְכ׳ and translate *and there be a sharpening of the edges* (הַפְּצִיר = הַפְּצָרָה, הַפְּצֵר, from פָּצַר, where this meaning is shewn). The noun would be an infin. Hif.-form, to which הַ is essential.

פָּצַל (Kal not used) *tr. to cut off*, *to peel off;* Syr. ܦܨܠ dissecuit, Arab. فصل to separate; see בָּצַל. Der. פְּצָלָה.

Pih. פִּצֵּל *to strip off bark* Gen. 30, 37. 38.

פְּצָלָה (only *pl.* פְּצָלוֹת) *fem. a peeling*, *a striping*, of rods by peeling them Gen. 30, 37.

פָּצַם *tr. to split*, *to rend*, the earth by an earth-quake (רַעַשׁ) Ps. 60, 4; Arab. فَصَمَ, فَطَمَ, Aram. פְּצַם the same; identical in its orginic root פָּ־צַם with that in גָּ־דַם, גָּ־זַם, כָּ־סַם, קָ־דַם (to קַרְדֹּם).

פָּצַע (*part.* פָּצוּעַ, *constr.* פְּצוּעַ; *inf. absol.* פָּצוֹעַ) *tr.* prop. *to cut*, *to cut in pieces*, *to cleave* wood, then *to wound* 1 Kings 20, 37; Song of Sol. 5, 7; *to crush*, *to bruise*, the testicles, strengthened by הַכָּה Deut. 23, 2. Aram. פְּצַע to cut, wood; to cleave, the brain; to press out, olives. פָּצַע is connected with בָּצַע, Aram. בְּצַע, בְּזַע, as also with פָּצַח; Arab. فصع to crush. Derivative

פֶּצַע (with *suff.* פִּצְעִי; *plur.* פְּצָעִים, *constr.* פִּצְעֵי, with *suff.* פְּצָעַי) *m. a wound*, Prov. 23, 29; 27, 6; a stronger word is חֲבוּרָה Is. 1, 6, or the present is a general expression Prov. 20, 30; Gen. 4, 24.

פָּצַץ (unused) *tr. to reduce to ruins*, *to break in pieces;* metaph. *to disperse*, *to scatter;* identical in its organic root פַּץ with פָּץ (פּוּץ), נָ־פַץ; Ar. فَصَّ. Deriv.

פִּצֵּץ (= נַפֵּץ, *dispersion*, *exile*) *n. p. m.* 1 Chr. 24, 15; with the article on account of its appellative meaning.

פָּצַר (*fut.* יִפְצַר) *tr.* 1. prop. *to cut into*, *to notch*, a thing; *to rend*, Ar. فطر (of notched, hacked edges), whence فُطَار (a knife full of notches), therefore *to sharpen;* metaph. *to urge* one, instare, urgere; *to press vehemently*, upon one, with בְּ of the person Gen. 19, 3 9; 33, 11; 2 Kings 2, 17; 5, 16, like פָּרַץ בְּ (which see). Deriv. פְּצִירָה.

Hif. הִפְצִיר (only *inf.* הַפְצַר as a noun) 1. *to act in an urgent*, *incessant*, *pressing way;* hence *to be obstinate*, *obtuse*, *stubborn*, according to which is explained הַפְצַר 1 Sam. 15, 23 = מְרִי *rebelliousness.* — 2. *to sharpen*, after the fundament. signif. Deriv. הַפְצִיר = הַפְצַר. See פְּצִירָה.

פָּקַד (*fut.* יִפְקֹד) *tr.* prop. *to divide*, *to split asunder*, for the purpose of judging or examining (see בּוּן), Arab. بَقَطَ the same, فَقَدَ to open, i. e. to cleave asunder; *to cut into*, *to press into*, hence 1. *to chastise*, *scourge*, *punish*, absolut. Job 31, 14; 35, 15; Is. 26, 14; or with accusat. of the object, as פֶּשַׁע Ps. 89, 33, חַטָּאת Hos. 8, 13, עָוֹן Lament.

4, 22, רָעָה Is. 13, 11, רַע Jer. 23, 2; sometimes the accusative lies in a whole clause 1 Sam. 15, 2; often with עַל of the person *on* whom a chastisement comes Ex. 20, 5; 32, 34; 34, 7; Num. 14, 18; Am. 3, 2; without an accus. of the object, with עַל Jer. 9, 24 25; 44, 13; Hos. 12, 3, אֶל Jer. 46, 25; 50, 18 or בְּ of the person 9, 8, according to the way in which the idea of punishment is modified. Comp. בִּקֻּרֶת (from בָּקַר) meaning chastisement. — 2. *to prove, to examine* Ps. 17, 3, *to consider carefully* Job 7, 18, *to review, to muster, to number*, a people, army, Num. 1, 44; 3, 39, either in order to take a census 2 Sam. 24, 4, or to make a sally 1 Kings 20, 15; *to inspect* Job 5, 24; *to count off*, therefore בְּקוּדִים *the counted, numbered* Num. 1, 44, Ex. 38, 21, and the phrase עָבַר עַל־ הַפְּקֻדִים *to pass over to the numbered*, i. e. to belong to them Ex. 30, 13; 38, 26. To this head belong: a) *to have an urgent care for one, to direct the attention to one*, generally *to think of, to interest oneself in one*, with accus. of the object Gen. 21, 2; 50, 24; Ex. 3, 16; 4, 31; 13, 19; sometimes with the additional idea: *to think of at last, to think of again* Is. 23, 17; 26, 16, for which the Elohist uses זָכַר (of like fundamental meaning) Gen. 8, 1; 19, 29; 30, 22. b) *to look out*, for a person or thing, *to give close heed to*, with לְשָׁלוֹם (*referring to the welfare of*) 1 Sam. 17, 18, like רָאָה אֶת־שְׁלוֹם פְּ׳ (which see); in a bad sense 2 Kings 9, 34; *to visit*, with בְּ of the object one takes with him Judges 15, 1. In all these meanings בִּקֵּר is cognate in sense, and proceeds from a similar radical signification. — 3. *to set over, to appoint, to give the oversight of*, with accus. of the person and עַל (*over*) of a person or thing whom one is set over Num. 4, 27; 27, 16; Jer. 51, 27; fig. 15, 3; without עַל Num. 3, 10; Deut. 20, 9; with אֶת־ *to set with, to join to* Gen. 40, 4; *to enjoin upon, to charge with*, with עַל of the person Ezr. 1, 2, 2 Chr. 36, 23, *to entrust* Job 34, 13, *to prescribe* 36, 23, i. e. to give over to the care of; *to dispose of, to commit to the care of* another 2 Kings 5, 24. This meaning is connected with the second, as appointing, giving the oversight of, setting over, is only meant to express committal to one's strict care and inspection. Deriv. פְּקוּדִים, פָּקִיד, פְּקֻדּוּת, פְּקֻדָּה, מִפְקָד, and the proper name מִפְקָד.

Nif. נִפְקַד (*inf. constr.* הִפָּקֵד, *fut.* יִפָּקֵד) 1. *to be chastised, punished*, with מֵעִם *by whom* Is. 29, 6; with accusat. *by what* Prov. 19, 23, with עַל of the person *on* whom chastisement is inflicted Num. 16, 29; on the contrary Is. 24, 22 is to be taken in signif. 2. — 2. *to lack, to be missed*, with מִן of the person Num. 31, 49, or absol. 1 Sam. 20, 18 25; also with לְ of the person 25, 7; the same signif. existing in Kal also (Is. 34, 16); comp. חָסַר, with which it is ident. in fundamental signification. — 3. *to be set over, appointed* Neh. 7, 1; 12, 44.

Pih. פִּקֵּד (*part.* מְפַקֵּד) *to muster, to set in array*, צָבָא Is. 13, 4. Also according to the derivatives *to establish, to determine;* cognate in sense with חָקַק (חָקֵק) *to consign to the care* or *keeping of*. Derivat. פְּקוּדָה, פְּקוּדוֹן.

Puh. פֻּקַּד 1. *to be established, arranged* Ex. 38, 21. — 2. *to be without, to be lessened by, to want*, Is. 38, 10 *I want the residue of my years;* conseq. = חָסַר.

Hif. הִפְקִיד (*fut.* יַפְקִיד, *ap.* יַפְקֵד) 1. *to appoint, set over* a thing, *to make overseer of*, with accus. of a person and עַל Gen. 39, 5, Is. 62, 6, לְ 1 Kings 11, 28 and בְּ of a thing Jer. 40, 5; 41, 18; also absol. 2 Kings 25, 23, and fig. Lev. 26, 16. — 2. *to commit to the care of one*, with עַל יַד פְּ׳ 2 Chr. 12, 10, בְּיַד פְּ׳ Ps. 31, 6; with אֶת־ *to entrust* or *deposit with* Jer. 40, 7; 41, 10; with accus. of the person and בְּ of the thing *to give over to the care of in* 37, 21; with accus. of the place, *to lay up, to place* Is. 10, 28.

Hof. הָפְקַד (*part. pl.* מְפֻקָּדִים) 1. *to be chastised, punished* Jer. 6, 6. — 2. *to be appointed, set over* 2 Kings 12, 12; 22, 5. — 3. *to be given over to, entrusted with*, with אֶת־ with one Lev. 5, 23.

Hithp. הִתְפַּקֵּד (*fut.* יִתְ־) *to be mustered,*

examined, *numbered*, JUDGES 20, 15 17; 21, 9 (הִתְפַּקֵּד for הִתְפָּקֵד).

Hothpa. הִתְפָּקֵד *to be mustered*, *numbered*, NUM. 1, 47; 2, 33; 26, 62.

As to the verb פָּקַד, the fundamental signification is sufficiently established by comparison of the analogous בָּקַר, חָסַר &., as well as by the Ar. فَقَصَ (to break through) and فَقَحَ (to open). The organic root פְּ־קַ־דְ can therefore be identical only with that in קד (קָדַד), גד I. (גָּדַד), חד (חָדַד).

פְּקֻדָּה (after the form גְּדֻלָּה, *constr.* ־דַּת, with *suff.* ־דָּתָם, *plur.* פְּקֻדּוֹת) *fem.* 1. *visitation*, *chastisement*, *punishment* Is. 10, 3 = שׁוֹאָה; JER. 10, 15; 11, 23; HOS. 9, 7; MIC. 7, 4; commonly supposed also in Ez. 9, 1, but which is better referred to 2. בֵּית הַפְּקֻדּוֹת, *a house of punishment*, *a prison* JER. 52, 11, where טוֹהֵן (comp. JUDGES 16, 21) has probably fallen out before it; hence the LXX have *εἰς οἰκίαν μυλῶνος*. — 2. *official class* 1 CHR. 23, 11; 24, 3; generally equivalent to מִשְׁמֶרֶת, מִשְׁמֶרֶת *watch*, *watch-post*, *service*, prop. a firm and definite commission or position of service, munus, praefectura NUM. 4, 16; 1 CHR. 24, 19; 26, 30; פְּ׳ הַמֶּמְלָכָה *the jurisdiction*, *office*, *service of the king* 2 CHR. 24, 11; *overseership*, *headship of overseers*, *heads* (abstract for concrete) Is. 60, 17, parallel נֹגְשִׂים, and so too Ez. 9, 1, where קָרְבוּ stands = קִרְבוּ (imperat.); metaphorically *a thing laid up*, *carefully kept*, hence *substance*, *goods*, *property* Is. 15, 7, PSALM 109, 8 (comp. 49, 11), if this meaning be not as in בָּצַע taken from the fundamental signification, denoting prop. what is snatched away to oneself, acquired. — 3. *a muster*, *enumeration* 2 CHR. 17, 14; hence *strict care* JOB 10, 12; *office of overseer* 2 KINGS 11, 18 (comp. 12, 12; JER. 20, 1), as מִשְׁמֶרֶת is used.

פִּקָּדוֹן *m. something laid up*, *goods deposited*, depositum GEN. 41, 36; LEV. 5, 21 23.

פְּקוּדוֹת see פְּקֻדּוֹת.

פְּקוֹד *n. p.* of the whole land of Chaldea or a part of it; hence יוֹשְׁבֵי פְ׳ JER. 50, 21 its inhabitants, selected to have an assonance with פָּקַד (*to punish*) 50, 18, פָּקַדְתִּי 50, 27 31. In a similar way it stands associated in EZEK. 23, 23 with בָּבֶל, כַּשְׂדִּים, שׁוֹעַ, קוֹעַ, all which must have been designations of lands and peoples. In the Talmud, as among the Gaonim (e. g. Sherira) a city נְהַר־פְּקוֹד in Babylonia is mentioned, whence the Amoreans and Gaonim came forth, where there was a high school in the Talmudic time (J. Nedarim 10[b]), and whose inhabitants were characterised by *Rab* in a ryhmed sentence (Chullin 127[a]). Comp. *Fürst's* LB. d. Or. 1850 ch. 2; Kultur- and Literaturgeschichte der Juden in Asien p. 189. 263. 264. 297. It seems to have denoted at first the district and race of the *Pactyians*, whom Herodotus (3, 93; 7, 67) puts with the Armenians and Caspians, and of whom a branch may have settled in Babylonia.

פִּקּוּד (only *pl.* פִּקּוּדִים, פִּקֻּדִים, *constr.* ־דֵי) *m. precepts*, *orders*, *commands*, Ps. 19, 9; 103, 18; especially in Ps. 119, of the law.

פָּקוּד (only *pl.* פְּקוּדִים, *constr.* פְּקוּדֵי, with *suff.* פְּקֻדָּיו; prop. *part. pass.*) *m.* 1. *the mustered*, *numbered*, as a people or army NUM. 1, 46; 2, 9; perhaps abstract *a numbering*, *mustering* Ex. 30, 13 in the phrase עֹבֵר עַל־הַפְּ׳. — 2. *the head*, of an army 2 KINGS 11, 15, *one set over* NUM. 31, 48, = פָּקִיד.

פָּקַח (*part.* פֹּקֵחַ, *inf.* פָּקֹחַ, *constr.* פְּקֹחַ, *imp.* פְּקַח, *fut.* יִפְקַח) *tr.* prop. to split, to break asunder, to divide; hence *to open*, the eyes, to see 2 KINGS 4, 35; 19, 16, with עַל of the person; in a bad sense JOB 14, 3; *to exercise watchfulness over one* JER. 32, 19; *to have a protecting eye* ZECH. 12, 4, comp. שׂוּם עַיִן עַל. Fig. (not used) *to be open-eyed*, i. e. *to be prudent* (see Pih.); *to have open eyes*, i. e. *to be watchful*, opposite to be sleepy, lazy PROV. 20, 13; פְּ׳ עֵינֵי פְ׳ *to open*

one's eyes, i. e. to make him see, of God 2 Kings 6, 17, hence עִוֵּר פ׳ *to make the blind see* Ps. 146, 8; *to make one see* Gen. 21, 19; of the ears, *to give to hear* (the law, admonitions), Is. 42, 20 *he has opened his ears, and he heeded it not;* nsually in a subjective sense. Deriv. פִּקֵּחַ, פִּקָּחוֹן.

Nif. נִפְקַח (*fut.* יִפָּקַח) *to be opened*, of the eyes, i. e. to attain to understanding Gen. 3, 5 7; entirely in a spiritual sense Is. 35, 5.

Pih. I. פִּקַּח (unused) *to open well*, the eyes, i. e. *to see well;* figur. *to be intelligent, prudent, wise.* Deriv. פִּקֵּחַ.

Pih. II. (redupl.) פִּקְחֵק *to open*, i. e. to nnfetter, to set free. Deriv. פִּקַּח־קוֹחַ.

The stem פ׳ is closely connected with פָּקַע, בָּקַק, Aram. בְּקַע, פְּקַע. The Arab. فتح to open, of the rose, to open suddenly, the eyes, بكع II. to cut in pieces, بعق to divide, to separate, are the same stem. The organic root is פְּק־ח, since فَقَّ (to divide) has the same meaning.

פְּקַח (*watchfulness, oversight*) *n. p. m.* of a king of Samaria 2 Kings 15, 25; Is. 7, 1; 2 Chr. 28, 6.

פִּקֵּחַ (from Pih.; *pl.* פִּקְּחִים) *adj. m. seeing*, oppos. to עִוֵּר, also a subst. Ex. 4, 11; fig. *intelligent* 23, 8; mod. Hebr. a wise, prudent one.

פִּקַּחְיָהוּ (*Jah is Watchfulness*) *n. p. m.* 2 Kings 15, 22.

פִּקַּח־קוֹחַ (after the form שְׁחַרְחוֹר, פְּתַלְתֹּל, made from the reduplicated form פִּקְחֵק, conseq. = פִּקַּחְקַח) *m.* prop. an opening, hence *an unfettering, deliverance*, liberatio Is. 61, 1, like פְּתִחַ 14, 17, or with the LXX ἀνάβλεψις (a making to see), so far as the אֲסוּרִים sit in darkness, Vulg. *apertio.* — *Jos. Kimchi* takes קוֹחַ to mean *a prison*, like the Talm. קוֹחַ fetter, so that פִּקַּח־קוֹחַ together would likewise be *deliverance;* but the common explanation (Vulg., Pesh.) is more suitable.

פָּקִיד (*constr.* פְּקִיד, with *suff.* פְּקִידוֹ; *pl.* ־דִים) *m. an officer*, of the high priest (כֹּהֵן הָרֹאשׁ) 2 Chr. 24, 12, of the Levites Neh. 11, 22, of the temple (בֵּית י׳) Jer. 29, 26; *a chief overseer* Gen. 41, 34; *a magistrate* Judges 9, 28. In פָּקִיד נָגִיד Jer. 20, 1, פ׳ is more exactly defined by נָגִיד, i. e. a פ׳ who belongs to the נְגִידִים (see 2 Chron. 35, 8); comp. Dan. 9, 25, where two nouns also stand together.

פְּקִידוּת (prop. פְּקֻדוּת) *f.* the office of a פָּקִיד, *office, oversight* Jer. 37, 13.

פָּקַע I. (not used) *tr.* same as בָּקַע, פָּקַח (which see), *to cleave, to divide; intr. to split, to burst asunder*, of the wild cucumber, which bursts at the slightest touch, if it be ripe. Deriv. פַּקֻּעַת.

פָּקַע II. (unused) *intrans. to be drawn together, to be firm, hard*, of a harsh and bitter plant pumpkin-shaped and lump-like, colocynth; Aram. פְּקַע the same, whence פַּקְעָא an unripe fig, grossus.

Pih. פִּקַּע (unused) stronger than Kal. Deriv. פַּקָּעָה.

פַּקֻּעַת (only *plur.* פְּקָקִים, from פָּקַע I.) *m. an egg-shaped, pointed* or *wild cucumber*, whose shape was imitated artificially and applied as an architectural ornament 1 Kings 6, 18; 7, 24; Targ. צוּרַת בֵּיעִין.

פַּקָּעָה (*pl.* ־עוֹת, from פָּקַע II.) *fem. bitter gourd*, פ׳ שָׂדֶה 2 Kings 4, 39 *wild gourds* (LXX, Vulg., Arab.), a sort of pumpkin, so called from its harsh bitter taste (comp. קִשֻּׁא); it is possible that פָּקַע also belongs here.

פַּר (in pause פָּר, and also with the article הַפֹּר, בַּפֹּר, לַפֹּר; *pl.* פָּרִים instead of פָּרִים, with *suff.* פָּרֶיהָ; from פָּרַר I.) *m.* prop. the burst forth, the cast forth, the born, the young; specially 1. *a young bullock*, juvencus, especially for sacrifice, coupled with אַיִל Num. 23, 2; also a figure of a powerful enemy, and symbolising, like the lion dog and old bullock Ps. 22, 13 the great, the distinguished Jer. 50, 27 (Rashi), if this passage should not be otherwise ex-

plained; in the pl. along with אַבִּירִים (*grown up bullocks*) Is. 34, 7. Often defined more exactly by בֶּן־בָּקָר Num. 8, 8; Lev. 16, 3; 2 Chr. 13, 9; seldom of one seven years old and fattened Judges 6, 25. It also stands unconnected, after שׁוֹר Ps. 69, 32, or שׁוֹר follows in the genitive Judges l. c., but *a young bullock* is always meant. — 2. Fig. *young and vigorous manhood, manly youth* Jer. 50,27 = מִבְחַר בַּחוּרִים 48,15. Hos. 14, 3 וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ is difficult. The old interpreters (Targ., *Kimchi*) translate: *and we will pay bullocks with our confession*, i. e. the confession will supply the place of sacrificial bullocks; the LXX have: *we will pay with the fruit* (פְּרִי) *of our lips*, i. e. with the confession of sin; comp. לָקַח דְּבָרִים עִם. But see פָּרִים.

The noun פָּרָה is a feminine form of פַּר, and the same word may lie in the Arab. فُرَار (the young of sheep, a goat), فُرْفُر (a young wild cow) and فَرِير, فُرَافِر (the same), Greek πόρτις (metaphor. a young woman), German *Farr*, feminine *Färse*.

פָּרָא I. (Kal unused) *tr.* same as פָּרָה I., פָּרַר I. *to urge* or *drive forth; to cause to break forth, to bear; to bear*, fruits; ident. in its organic root פָּר־א with פַּר and פָּר, Ar. فَرَى to cut through, to break through, comp. פָּטַר to break forth or through, belonging to פֶּטֶר, Ar. بَدَرَ to sprout, to grow; on the contrary, the organic root has no connection with the Sanskrit bhṛi, fer-o, φέρ-ω.

Hif. הִפְרִיא (*fut.* יַפְרִיא) *to bear* or *bring forth fruit* Hos. 13, 15, alluding to אֶפְרַיִם (see אָח = אָחוּ). *Ibn Gónâch* explains הִפְרִיא as a denom. from פֶּרֶא, and translates *and he is wild* (i. e. פֶּרֶא) *among his brethren*, i. e. the wildest. Others take it as a denom. from פֹּארָה meaning *to be distinguished for powerful branches*, שִׁלַּח פֹּארוֹת = הִפְרִיא.

פָּרָא II. (unused) *intr.* same as פָּרָה II. *to run swiftly, to flee*, of the wild ass; Aram. (in Talm.) פְּרָא, Arab. فَرَّ, نَفَرَ to flee, to be fleeting; cognate in sense עָרַד to עָרוֹד. Deriv. the proper name פִּרְאָם and

פֶּרֶא (*pl.* פְּרָאִים, from פָּרָא II.) *m.* prop. swift-runner, a fleeting one; hence *wild ass*, onager, a figure of roughness, wildness and irrationality Job 11, 12, moving about in troops in solitary places 24, 5, Is. 32, 14, so called from its extraordinary fleetness; פֶּ׳ אָדָם *a wild ass of a man*, i. e. one like a wild ass Gen. 16, 12; Ar. فرا, فراه the same. See פֶּרֶה.

פִּרְאָם (*one roving about, a free one*) *n. p. m.* Josh. 10, 3.

פֹּרֹאת *f. pl.* see פֹּארָה.

פַּרְבָּר and פַּרְוָר (*pl.* פַּרְוָרִים) *m.* name of a place situated west of the temple-building, and surrounded by a wall 1 Chr. 26, 18, for which 2 Kings 23, 11 has פַּרְוָר, and Ez. 41,12 15 בִּנְיָן. It is said to mean *an open summer-house*, after the Persian Farwâr. In Aram. פַּ׳ is *suburb*.

פָּרַד (*part. pass. f. pl.* פְּרֻדוֹת) 1. *tr.* same as פָּרַט *to separate, to divide, to sunder;* metaphor. *to insulate*, of grains, cognate in sense בָּדַל; hence פְּרֻדוֹת *gone asunder, separated* Ez. 1, 11; comp. Aram. פְּרַד, ܦܪܰܕ, Ar. فَرَدَ, whence فَرُود, فَرِيد separated, alone, single, فَرْد single; in grammar שֵׁם נִפְרָד a noun absolute. Derivat. פְּרֻדָּה and the proper names פְּרוּדָא, פְּרִידָא. — 2. *intr. to separate oneself, to walk, run, draw by oneself, to move onwards separately;* Syr. ܦܪܰܕ to flee or fly forwards. Deriv. פֶּרֶד, פִּרְדָּה.

Nif. נִפְרַד (*part.* נִפְרָד, *inf. c.* הִפָּרֵד, ־רֶד־, *fut.* יִפָּרֵד) *to be parted*, of rivers Gen. 2, 10, *to be divided*, i. e. *to be derived from* 10, 5 32; *to separate oneself* Judges 4, 11; *to proceed from* Gen. 25, 23, always with מִן of the person 13, 9 11; *to be separated*, from a friend Prov. 19, 4; נִפְרָד *one going his own way*, i. e. who closes his mind to admonition 18, 1; *to be divided, dispersed* Neh. 4, 13.

Pih. פֵּרֵד (*fut.* יְפָרֵד) to take a separate walk, i. e. *to go aside* Hos. 4, 14.

Pu. פֹּרַד (*part.* מְפֹרָד) *to be scattered*, i. e. separated from one another, conseq. = פֻּזַּר Esth. 3, 8.

Hif. הִפְרִיד (*part.* מַפְ׳, *inf. c.* הַפְרִיד, *fut.* יַפְרִיד) *to separate, to divide*, בְּנֵי אָדָם, i. e. to disperse them; with בֵּין (between), of persons or things 2 Kings 2, 11; Ruth 1, 17; *to cause a dispute* or *quarrel* Prov. 18, 18; *to remove* 16, 28; 17, 9.

Hithp. הִתְפָּרֵד (*fut.* יִתְפָּ׳) *to be dispersed*, i. e. to go singly, by self Ps. 92, 10; Job 4, 11; *to be separated* 41, 9 [17]; *to separate oneself*, of עֲצָמוֹת (the extremities), i. e. to refuse service Ps. 22, 15.

פֶּרֶד (with *suff.* פִּרְדּוֹ; *pl.* פְּרָדִים, with *suff.* פִּרְדֵיהֶם) *m. a mule*, mulus, an animal used by commanders and kings to ride upon, 2 Sam. 13, 29; 18, 9; 1 Kings 18, 5, kept in the royal stable with the סוּס 1 Kings 10, 25; 18, 5, and applied to the carrying of goods Is. 66, 20; 2 Kings 5, 17, but which had first to be broken in and subjugated Ps. 32, 9. — It is commonly derived from פָּרַד, because the mule lives isolated without copulation (*Hâja*), or because it is quick and vigorous (comp. فُرُط equus velox), or meaning *separation*, metaphor. half-ass, as in the Greek; but better = פֶּרֶא.

פִּרְדָּה (*c.* ־דַּת) *f.* the same 1 Kings 1, 33.

פֶּרֻדָּה (*pl.* ־דּוֹת) *f. seed-corn* Jo. 1, 17, explained in *Ibn ʿEsra* by גַּרְגַּר (in the Mishna גַּרְגִּיר), prop. the solitary, separated; comp. פֶּרֶט. Syr. ܦܪܕܬܐ corn.

פַּרְדֵּס (*pl.* פַּרְדֵּסִים) *m. a park-* or *garden-ground*, covered with small plants and flowers, coupled with גַּן Eccles. 2, 5, or planted with pomegranates Song of Sol. 4, 13, used of the pleasure-parks of the Persian kings Neh. 2, 8. As the word occurs very often in the Targ., Talm. and in Greek (παράδεισος), and as the latter is used elsewhere by the LXX for גַּן (Gen. 2, 8; 3, 1) and גַּנָּה (Is. 1, 30), as well as in the apocryphal books (Ben-Sira 24, 31; 40, 19 30; Sus. 4, 8 15 17), there can be no doubt about its meaning, though there may be of its origin. It cannot be referred to the old Persian, since the word is not preserved there; though writers speak of the παράδεισοι of Persian kings (Xenoph., Diodor.). There only remain 1. the Zend. *pairidaêza*, an enclosure of earth or wall, a place hedged round (Haug); 2. the Armenian *pardêz*, a garden surrounding a house, a delightful place of trees, fruits, flowers, surrounded by a ditch or wall; 3. the Sanskrit *paradêça* a region of surpassing beauty; or 4. we may assume a Semitic derivation from פָּדַס (to extend, to spread out), meaning *a flat, a plain*. But all these attempts to explain the origin of the word have something uncertain. In the Talmud and modern Hebrew פַּ׳ is never used for the abode of the blessed, but עֵדֶן or גַּן עֵ׳ is employed for it; on the contrary it was figuratively applied to *metaphysical speculation*.

פָּרָה I. (פָּרִינוּ, פְּרִיתֶם; *part. m.* פֹּרֶה, *f.* פֹּרִיָּה, פֹּרָת; *imp.* פְּרֵה; *fut.* יִפְרֶה) *intr.* 1. *to break through, to burst forth*, of the fruit of the body, therefore *to bear*, coupled with רָבָה *to bear often* Gen. 8, 17; Jer. 23, 3; 3, 16 (רָבָה is rarely used in this sense Gen. 26, 22; Ex. 23, 30), *to cast forth*, of animals in bearing Gen. 1, 22. — 2. of plants, *to bring forth fruit* Is. 11, 1; Deut. 29, 17. פֹּרִיָּה is another form of the part. fem. *fruitful*, of גֶּפֶן Ps. 128, 3, Is. 32, 12, but also a subst. for זַיִת 17, 6 or an adjective (like עָנֵף there) Ez. 19, 10. Another feminine form is פֹּרָת Gen. 49, 22 *the fruitful*. Figur. of יֶשַׁע Is. 45, 8. Deriv. פְּרִי, the proper names אֶפְרַיִם 1, אֶפְרָתָה and אֶפְרָת, perhaps also פְּרָת.

The organic root פָּר־ה, Aram. פְּר־א, פָּר־א I. (which see) is clear from פַּר, Ar. فَرَى (to cut through); and any connection with φέρ-ω, fer-o, Germ. *gebären*, English *to bear*, is inadmissible.

Hif. הִפְרָה (*part.* מַפְרֶה, *fut.* יַפְרֶה, *ap.* יֶפֶר) *to make fruitful* Gen. 41, 52, Ps. 105, 24, coupled with הִרְבָּה.

פָּרָה II. (unused) = פָּרָא II. Deriv. פֶּרֶה.

פָּרָה III. (unused) *tr. to bear, to lift up;* deriv. פִּרְיוֹן, with אַ prefixed אַפִּ׳ (which see); connected with *φέρ-ω*, fero.

פָּרָה (with *suff.* פָּרָתוֹ, *pl.* פָּרוֹת, from פָּרַר III.) *f.* 1. *a heifer, young cow* Gen. 41, 2; Num. 19, 2; of one that gives milk and bears young Job 21, 10, 1 Sam. 6, 7, that undergoes the yoke Hos. 4, 16; פָּרוֹת הַבָּשָׁן Am. 4, 1 *the heifers of Bashan*, i. e. fat, hence unruly, a figure of Samaria's females. See פַּר. — 2. (connected with פְּרָה, פְּרָא; *wild-town*) *n. p.* of a city in Benjamin Josh. 18, 23.

פָּרָה *m.* same as פֶּרֶא, only in Jer. 2, 24 and cod. Sam. Gen. 16, 12. See פָּרָה II.

פִּרָה (only *pl.* פִּרוֹת, from פּוּר II.) *f. a pit, hole;* only in חֲפַר פִּרוֹת Is. 2, 20 written separately, but where for חֲפַר should be read חֹפֶר, so that ח׳ פִּ׳ is a periphrasis for a burrowing animal; comp. Talm. פִּירָא a pit. But see חֲפַרְפֶּרֶת.

פִּרָה (from פָּאַר; *splendour, beauty, ornament*) *n. p. m.* Judges 7, 10 11.

פִּרְוְדָא (*isolation, separation*) *n. p. m.* Ezr. 2, 55; see פְּרִידָא.

פִּרְוָז belonging to

פִּרְוָזִי (*pl.* ־זִים) K'tib, see פְּרִזִּי.

פִּרְחַי (*increase*, viz. by Jah) *n. p. m.* 1 Kings 4, 17.

פַּרְוַיִם (only *pl.* פַּרְוָעִים) *n. p.* of a gold-region whence Solomon is said to have fetched gold for the temple 2 Chr. 3, 6; אוּפָז (Dan. 10, 5) or אוֹפִיר (Ps. 45, 10) standing elsewhere. Sometimes it is compared with סְפָר (which see) in the south-west corner of Arabia, which the old translators render סְ־פָרַיִם, and from which the Gent. m. pl. is called in 2 Kings 17, 31 סְפָרְוִים K'tib or סְפַרְוִים K'ri; sometimes with אוֹפִיר; sometimes with the Sanskrit pûrva (eastern) or rather with paru, a mountain, conseq. פַּרְוָעִים *δίδυμαὄρη*, Ptolemy (Geogr. 6, 7, 11) adducing such in Arabia. Accordingly פַּרְוָעִים must be a colony transplanted from India to Arabia. Particular details respecting the word are not yet brought to light.

פַּרְוָר see פַּרְבָּר.

פַּרְוִר (from פָּרַר III.) *m.* prop. something deepened, hence *a pot, a kettle* Num. 11, 8; Judges 6, 19; 1 Sam. 2, 14; not connected with פָּאַרְוִר (Targ., LXX, Vulg., Pesh.).

פָּרַן I. (not used) *tr. to separate, to cut, divide, cleave*, metaphor. *to decide, to judge*, cognate in sense with גָּזַר, שָׁפַט; hence also *to lead, to rule;* Arab. فَرَنَ the same. The organic root פ־ר־ז is also in בָּ־רַ־ז which see. Deriv. פְּרָן 1, פִּרְזוֹן.

פָּרַן II. (not used) *tr.* same as פָּרַשׂ II., פָּרַץ, פָּרַשׁ II. *to extend, to spread; to make even, flat, level*, Ar. فَرَنَ I. the same. The organic root is פ־ר־ז. Deriv. פְּרָזָה, פְּרָז 2 and פְּרוֹז, whence פְּרָזִי and פְּרוֹזִי, with the Gentile noun פְּרִזִּי (from פְּרָז).

פְּרָז (*pl.* with *suff.* פְּרָזָו) *m.* 1. (from פָּרַן I.) *a decider, a judge;* hence *a ruler, a chief* Hab. 3, 14 (LXX, Pesh.), like קָצִין (Rashi, Targ.). Vulg. *bellator*, from פְּרָז = بَرَزَ *to appear for fight, to fight*, to which has also been referred פְּרָזוֹן Judges 5, 11, which is not so well founded etymologically. — 2. (from פְּרָז II.) a ground-form to פְּרָזִי which see.

פְּרָז see פְּרִזִּי.

פְּרָזָה (only *pl.* פְּרָזוֹת; from פְּרָז II.) *f. an extended, level place, a plain*, hence עָרֵי הַפְּרָזוֹת Esth. 9, 19 *cities of the champagne-country*, in opposition to the metropolis 9, 18 (*Ibn Ganâch*); coupled with אֶרֶץ *a flat land*, Ez. 38, 11 *open country;* Ar. فَرَزٌ a plain, a flat land.

פִּרְזוֹן (with *suff.* פִּרְזוֹנוֹ; from פָּרַן I.) *m. dominion*, concrete *a ruler, leader*, Judges 5, 7 *the leaders in Israel were idle* (LXX, Vulg.); 5, 11 *the righteous acts of his rule.*

פְּרִזִּי (formed from פְּרָז 2) *m. an inhabitant of the flat* or *level land, a coun-*

tryman Esth. 9, 19 K'ri, for which the K'tib has פְּרוֹזִי (from פָּרוֹז = פָּרָז 2); עָרֵי הַפְּרָזִי *the cities of the countryman*, i. e. country towns; כֹּפֶר הַפְּ׳ *a country village* 1 Sam. 6, 18, opposite עִיר מִבְצָר.

פְּרִזִּי (from פָּרֵז; *a countryman*) *n. Gent. m.* the name of a Canaanitish but subordinate tribe driven out by the Judeans and Ephraimites Gen. 15, 20; Ex. 3, 8; Judges 3, 5. They dwelt in the middle West-jordan part of Palestine Josh. 17, 15.

פַּרְזֶל (*def.* פַּרְזְלָא) *Aram. m.* same as Hebr. בַּרְזֶל *iron*, Dan. 2, 33 34 41 42 45.

פָּרַח I. (*fut.* יִפְרַח) *intrans. to break through, to burst forth*, of a young brood; hence 1. (unused) *to be born, to originate*, Arab. فَرَخَ, whence فَرْخ pullus. Deriv. אֶפְרֹחַ and (according to some) פִּרְחָח. — 2. *to sprout forth, to put forth*, of branches, leaves, blossoms Gen. 40, 10; Num. 17, 20; Hab. 3, 17; Song of Sol. 6, 11, like فرخ; *to be covered with blossoming plants* Is. 35, 2; fig. *to thrive, to prosper*, of individuals, of peoples and states Hos. 10, 4; 14, 6; Prov. 11, 28; Is. 66, 14. Deriv. פֶּרַח and the proper name פָּרוּחַ. — 3. *to break through, to come forth*, of leprosy, sores Ex. 9, 9 10; Lev. 13, 12; 14, 43.

As to the fundamental signification, the same is also in זָ־רַח (which see) cognate in sense with פָּרַץ (Gen. 38, 29), in Arab. طلع, and in צָ־רַח, with the same metaphor. application of the radical meaning. The organic root is פָּ־רַח.

Hif. הִפְרִיחַ (*fut.* יַפְרִיחַ) *to make blossom*, זֶרַע Is. 17, 11 (figur.), עֵץ יָבֵשׁ Ez. 17, 24 (figur.); without an object *to blossom* Job 14, 9; metaph. אֹהֶל יְשָׁרִים Prov. 14, 11, *to flourish* Ps. 92, 14. אַפְרַחַת in cod. Samar. Gen. 40, 10 is a noun = פֶּרַח.

פָּרַח II. (unused) *intr. to flee, to fly forward, to hasten;* Aram. פְּרַח, ܦܪܚ the same (hence פִּרְחָא, ܦܪܚܬܐ a bird); closely connected in its organic root פָּ־רַח with that in בָּ־רַח, אָ־רַח. Deriv. פֹּרַחַת.

פֶּרַח (with *suff.* פִּרְחָהּ, פִּרְחָם; *plur.* פְּרָחִים, with *suff.* פְּרָחֶיהָ) *m. a sprout*, out of שֹׁרֶשׁ Is. 5, 24; *a blossom* 8, 5; *verdure* Nah. 1, 4; metaph. *blossom-shaped ornament* Ex. 25, 31-34; 1 Kings 7, 26.

פִּרְחָה see פִּרְחָח.

פִּרְחָח (also פִּרְחַח, reduplicated from פָּרַח I.; a different reading is פִּרְחָה) *m. a young brood, knaves* Job 30, 12 (*Kimchi*); a suitable designation of the rabble, according to 30, 1 and 2. Arab. فَرْخ pullus. פִּרְחָה may have also the same meaning.

פֹּרַחַת (from פָּרַח II.; *pl.* פֹּרְחוֹת) *fem. the flying, a bird;* Ez. 13, 20 *and I drive away the people* (אֶת־הַנְּפָשׁוֹת), *whose souls* (אֲשֶׁר ... אֶת־נַפְשׁוֹתָם, as is to be read for אֲשֶׁר ... אֶת־נְפָשִׁים) *ye lie in wait for, as if they were* (לְ like Job 39, 16) *birds*, i. e. I let them fly. The bird is a figure of the soul (Ps. 11, 1; 124, 7). שָׂם לְפֹרְחוֹת (to be read for שָׂם) ibid. means *I make to depart.*

פָּרַט (only *part. m. pl.* פֹּרְטִים) *trans.* prop. same as פָּרַד, *to divide, separate, break asunder;* hence 1. to sunder, to insulate; Aram. פְּרַט, Ar. فَرَطَ the same. — 2. *to break forth, to break out*, in a cry, like פָּצַח proceeding from a similar fundamental signification. So Am. 6, 5 *they who sing there to the tone of the harp* (Vulg., Ibn G'anâch, comp. פָּצַח רִנָּה) or *they who strike there* &c. Derivative

פֶּרֶט *m.* prop. the single, separated; hence *a single berry*, which falls off in the vintage Lev. 19, 10 (Targ., Pesh., LXX); Ibn *G'anâch* has therefore نَثْر for it.

פְּרִי (in pause פֶּרִי, with *suff.* פִּרְיִי, פִּרְיָךְ, פִּרְיוֹ, פִּרְיָהּ, פִּרְיָם, פִּרְיָן, also פֶּרְיָךְ, פִּרְיְכֶם; פְּרִיהֶם, פְּרִיהֶן; from פָּרָה I.; pl. only in modern Hebrew פֵּרוֹת and פֵּרִים) *m.* prop. what has broken forth, what has burst forth; hence 1. *fruit*, either

of the earth, with אֶרֶץ, אַדְמָה, i. e. its produce Num. 13, 26, Deut. 1, 25, of a field Gen. 4, 3, פְּרִי alone Ps. 72, 16, or of a tree (עֵץ) Gen. 1, 29; Ex. 10, 15. As a genitive to עֵץ Gen. 1, 11 or אֶרֶץ Ps. 107, 34 an adject. *fruitful*, *bearing fruit;* and עֹשֶׂה פְּ׳ Gen. 1, 11, נֹשֵׂא פְּ׳ Ez. 17, 8, נָתַן פְּ׳ Lev. 25, 19 *to bear fruit*, *to give fruit.* Metaphor. applied to living beings, *fruit*, i. e. *what is born*, *begotten*, of animals Is. 14, 29, or men Ps. 21, 11, like זֶרַע, fully פְּ׳ בֶּטֶן Deut. 7, 13; 28, 4, and also in this sense עֹשֶׂה פְּ׳ 2 Kings 19, 30; Hos. 9, 16; comp. Arab. ثَمَرٌ fruit, a child. — 2. Figur. *the fruit* = *result*, *consequence*, of an action Is. 3, 10; hence *atonement*, as the fruit of sin being removed Is. 27, 9; *a reward*, as a consequence Ps. 58, 12, *punishment* Jer. 6, 19; *gain*, *what is obtained*, *profit* Prov. 8, 19; Is. 10, 12; *remnant*, *what is left*, of the Israelite people Is. 4, 2, parallel פְּלֵטַת יי; of the clouds, of rain, conceived of as פְּרִי מַעֲשֶׂיהָ יי Ps. 104, 13 (*Kimchi*).

פִּרְיְדָא (same as פְּרוּדָא) *n. p. m.* Neh. 7, 57.

פְּרִים (instead of פִּקְרִים, from פָּרַם) *m. the wide opening*, of שְׂפָתַיִם, i. e. the unpremeditated letting out of speech, Hos. 14, 3 *and we will pay the inconsiderateness of our lips;* comp. פֶּתַח of speech (Ps. 22, 8).

פָּרִיץ (*constr.* פְּרִיץ, *plur.* פְּרִיצִים, *constr.* פְּרִיצֵי, as if from פָּרִיץ = פַּקְרִיץ) *m. one rapacious*, *violent*, i. e. wild, of חַיּוֹת Is. 35, 9 *and the wildest of beasts*, i. e. the wildest beast; *an oppressor*, *robber* Dan. 11, 14; Jer. 7, 11; בֶּן־פְּ׳ Ez. 18, 10 the same; in Ps. 17, 4 נְצֹר is wanting after שָׁמַר; on the other hand, in Ez. 7, 22 פְּתָאֹם should be read for פְּרִיצִים according to the LXX.

פָּרַךְ (unused) *tr.* 1. *to separate*, *to break off*, *to divide off*, hence *to debar*, *to keep off*, deriv. פָּרֹכֶת; identical in fundamental signification with פָּרַץ, פָּרַק. — 2. *to break in pieces*, *to crush*, *to grind*, *to bruise*, like the Aram. פְּרַךְ (hence פֶּרֶךְ = Hebr. גֹּרֶשׁ, פְּרִיךְ = גָּבֵשׁ); figur. *to oppress*, Arab. فَرَكَ the same. Derivative

פֶּרֶךְ *m. oppression*, prop. *bruising*, *crushing;* adv. *hardly*, *strongly*, *fearfully*, *oppressively* Ex. 1, 13 14; Lev. 25, 43.

פָּרֹכֶת (according to Ibn Esra פָּרֻכֶת, Milra) *fem.* what keeps off, debars, therefore *the curtain*, before the holy of holies Ex. 26, 31; 27, 22; 35, 12; 36, 35; Talm. pl. פָּרֻכְיוֹת, elsewhere פָּרְגוֹד instead.

פָּרַם (*fut.* יִפְרֹם) *tr.* prop. *to cleave*, therefore 1. *to rend*, בְּגָדִים Lev. 10, 6; 13, 45; Aram. פְּרַם, פֻּרְסָא the same. — 2. (not used) *to open wide*, the mouth, i. e. to speak inconsiderately. The organic root פ־ר־ם lies also in חָרַם I. Deriv. פְּרִים (from Pihel).

פַּרְמַשְׁתָּא (from the old Persian תָּא, which also stands in other Persian names for דָּתָא data, -*dâta*, see פּוּרָתָא; and פַּרְנַשׁ which is in old Persian *peramash* = *perama* the highest, the highest being, Sanskrit paraméshthʼa a name of the highest being, but where the last syllable is taken from other elements) *n. p. m.* Esth. 9, 9.

פָּרָן see פַּרְנַךְ.

פַּרְנַךְ (־ךְ appears to be a termination, as in חַדְרַךְ &c. see ־ךְ; and פָּרָן may be connected with בָּרָן which see, but without any thing certain being found out for the signific.) *n. p. m.* Num. 34, 25. To put it beside the Pers. فرناك *Pharnaces* (a glorious one), as *Hamaker* thought, is to be rejected, since the name already appears in Numbers.

פָּרַס I. (*inf. absol.* פָּרֹס, *fut.* יִפְרֹס) *tr. to break asunder*, *to divide;* therefore פְּ׳ לֶחֶם לְ Is. 58, 7 *to break bread to one*, i. e. to impart of it to him. The cake-formed bread was not cut but broken. Without לֶחֶם Jer. 16, 7. Comp. Syr. ܦܪܣ the host. Deriv. פָּרֵס 2.

Hif. הִפְרִיס (*part. m.* מַפְרִיס, *fem.* מַפְרֶסֶת) *to cleave*, *to divide*, פַּרְסָה (the

hoof), i. e. to have a cloven hoof Lev. 11, 3-7 26, Deut. 14, 7, along with שָׁסַע.

פָּרַס II. (unused) *intr. to be pointed, sharp*, of a nail, claw; cognate in sense אָנַךְ, צָפַר (belonging to צִפֹּרֶן). Deriv. פֶּרֶס 1, פַּרְסָה, denom. הִפְרִיס.

פָּרַס (in pause פָּרָס) *n. p.* of an Aryan land and people, usually mentioned with מָדַי, *a Persian, Persia*, for which עֵילָם seems to have been employed at an older period Dan. 8, 20; 16, 1; Esth. 1, 3. *Sallust* (Jug. 18) knew of Persians who had settled in Africa at a very early time. Such were the African mercenaries פָּרַס with לוּד in the army of the Tyrians Ez. 27, 10. But they may also be understood to be *the Pharusians*. Arab. فَارِس, پَارِس, old Persian Paraça, Pâraç the same. — It has been derived from the Zend. pârs *pure, shining*, or from فَرَس (a horse), or from the Zend. parasha, as it is found in the proper name Perasha-ôstra; but these derivations are unsatisfactory. See אֲפַרְסַי, אֲפַרְסַתְכַי, אֲפַרְסְכַי.

פָּרַס *Aram.* the same Dan. 5, 28; 6, 9.

פֶּרֶס *m.* 1. (only *pl.* with *suff.* פַּרְסֵיהֶן) same as פַּרְסָה *hoof, claw* Zech. 11, 16. — 2. prop. *breaker*, a species of eagle, called by Pliny (H. N. 10, 3; 30, 7) *bone-breaker*, ossifragus, ossifraga Lev. 11, 13; Deut. 14, 12; Arab. الكاسر or كاسر العظام; French orfraye.

פְּרַס (*part. pass.* פְּרֵס = פְּרִיס, with *personal suffix* פְּרִיסַת) *Aram. tr.* same as Hebrew פָּרַס I. *to tear away, snatch away*, booty, like the Arab. فرس (diripuit); hence Dan. 5, 28 *thy kingdom is snatched away, and given to the Medes* (not *divided*, Vulg., Saadia). Deriv.

פְּרֵס (only *pl.* פַּרְסִין) *Aram. m. pl. a snatching away*, of מַלְכוּ Dan. 5, 25, prop. = שֶׁבֶר, with an assonance to פָּרַס; on the contrary פְּרֵס 5, 28 is = פָּרִיס.

פַּרְסָה (*plur.* פְּרָסוֹת, *constr.* פַּרְסוֹת, with *suff.* פַּרְסֹתַיִךְ) *fem.* prop. the pointed, the sharp, therefore *a hoof* (not merely a divided one), *a claw* (comp. צִפֹּרֶן, אֲנָךְ) Ex. 10, 26; Lev. 11, 3 7 26; Deut. 14, 6; Mic. 4, 13. Hence

הִפְרִיס (*part.* מַפְרִיס) denomin. *to be furnished with a hoof* Ps. 69, 32, like מַקְרִין from קֶרֶן ibid., מַשְׁכִּים from אֶשֶׁךְ.

פַּרְסִי (from פָּרַס) *Gentile m. a Persian* Neh. 12, 22.

פַּרְסַי (*def.* פַּרְסָאָא or פַּרְסָיָא) *Aram. Gentile m.* the same Dan. 6, 29.

פָּרַע I. (*fut.* יִפְרַע) *tr.* same as פָּרַץ (see ץ and ע) and פָּרַד, *to tear off, to separate from, to loosen, to untie* (see Hif.); therefore 1. *to make bare, to uncover*, רֹאשׁ Num. 5, 18, Lev. 13, 45 (prop. to take away the head-covering), so also 10, 6 and 21, 10 an act against the priestly dignity, like פָּרַם בֶּגֶד; comp. Ar. فَرَعَ to make empty, bare, a vessel. — 2. Figur. *to absolve, to loosen, to deliver*, Ez. 24, 14 *I will not absolve and I will not spare;* then *to unbridle, to make licentious, unrestrained*, with accusat. of the object Ex. 32, 25 *for they were licentious, as Aaron had given them the reins* (the cod. Sam. has in this sense 32, 22 פָּרֻעַ for בְּרָע), comp. Arab. فَرَغَ V. to be free from work; *to reject, to despise, to abandon*, מוּסָר Prov. 13, 18 and 15, 32, עֵצָה 1, 25, absol. 8, 33; with דֶּרֶךְ 4, 15; comp. Aram. פְּרַע, ܦܪܥ *to loose*, meaning *to settle, to pay, to requite*, like the Hebr. שִׁלֵּם, גָּמַל, therefore *to satisfy, to fulfil* (an obligation), *to redeem*, a vow; *to revenge*, as the redemption of a crime; Ar. فَرَعَ *to conclude, to bring to an end.* — 3. (not used) *to cut off, to separate*, of the hair; like the Aram. בִּינִית hair, from בּוּן to divide; שֵׂעָר from שָׂעַר I. to split off. Deriv. פֶּרַע.

Nif. נִפְרַע (*fut.* יִפָּרַע) *to be unruly* Prov. 29, 18.

Hif. הִפְרִיעַ (*fut.* יַפְרִיעַ) *to cause to be unbridled, to make unruly* 2 Chr. 28, 19; *to separate*, with מִן of a thing, i. e.

to dismiss from Ex. 5, 4, where the cod. Samar. has הַפְרִיד.

פָּרַע II. (*inf. constr.* פָּרְעַ) *intr. to project, to stand forth prominently*, of a top, point, head; hence figur. *to go before, to lead, to stand at the head*, used of princes, generals and nobles; Arab. فَرَعَ. So JUDGES 5, 2 *when the leaders led the way in Israel, and when the people willingly assembled* (for battle), this song was sung (LXX in cod. Alex., Theod.). בְּ is a designation of the point of time. The explanations according to פָּרַע I. *to punish, to revenge* (in oriental versions) do not suit. Deriv. פַּרְעֹה and the proper name פִּרְעָתוֹן.

פָּרַע III. to פָּרַשׁ which see.

פֶּרַע (from פָּרַע I.) *m.* 1. *the hair*, of a Nazarite NUM. 6, 5, which the priests were not allowed to let grow Ez. 44, 20; Aram. פְּרוּעַ, Arab. فَرْع the same. — 2. (from פָּרַע II.) only pl. פְּרָעוֹת see פַּרְעֹה. — פֶּרַע in פּוֹטִי־פֶּרַע which see.

פַּרְעֹה (after the form מַלְכָּה; *plur.* פְּרָעוֹת, *constr.* פַּרְעוֹת, from פָּרַע II.) *fem.* prop. *supremacy*, concrete *a prince, leader*, JUDGES 5, 2 *when the princes led in Israel* (LXX, Theod.; it stands therefore beside מִתְנַדְּבִים, as חוֹקְקִים in 5, 9). So also DEUT. 32, 42 *from the head of the princes of the enemy* (LXX).

פַּרְעֹה (Egyptian) *n. p. m.* prop. a title of the native Egyptian kings till the time of the Persians, but only met with among the Hebrews and the writers that follow them (Josephus, Eusebius). In the n. p. *Φέρων* Herod. 2, 111 פַּרְעֹה seems to lie. It is the proper name of the king, both alone GEN. 12, 15 and 37, 36, and with the addition of מֶלֶךְ מִצְרַיִם 1 KINGS 3, 1; 9, 16. Rarely is the actual name added, as נְכֹה 2 KINGS 23, 33, חָפְרַע JER. 44, 30. It also stands for Egypt generally SONG OF SOL. 1, 9. As to the etymology, *Josephus* (and after him Eusebius and others) has already rendered it *king*, since the Coptic ⲡⲣⲣⲟ, ⲉⲡⲣⲟ, ⲉⲡⲣⲁ, with the masculine article ⲡ=ⲡⲣⲣⲟ, signifies *king*. This interpretation is followed by *Jablonski* (Opusc.) and *Kosegarten* (de prisca Aegyptiorum literatura p. 17); and the Semitic פַּרְעֹה (which see) may also be compared with it. But as the simpler form פָּרַע appears already in פּוֹטִי־פֶּרַע (which see), it is more advisable to refer it thereto, as *Rosellini* and *Lepsius* have done, who have taken for the basis ϕ-pH *the sun*.

פַּרְעֹשׁ (from פָּרַע with the derivative syllable שׁ־) *m.* 1. *a flea*, 1 SAM. 24, 15; Arab. بُرْغُوث (with the initial sound weakened), Syr. (transp.) ܦܪܘܥܬܐ. As פָּרַע is a verb-stem here, it may either mean *the pricking one*, from פָּרַע = פָּרַץ, or *the flying, leaping one*, from פָּרַע III. = Ar. فَرَّ *to fly*, like *Floh*, *ψύλλ-ος*, pul-ex (Sanskrit sphul dissilire). — 2. (*a fugitive*) *n. p. m.* EZR. 10, 25; NEH. 3, 25.

פִּרְעָתוֹן (from פַּרְעֹה = פִּרְעָה with the termination וֹן־; *peak, top*) *n. p.* of a city in Ephraim, situated on הַר הָעֲמָלֵקִי (a part of הַר אֶפְרַיִם) JUDGES 12, 15; Greek *Φαραθών* (1 MACC. 9, 50). This place was again called פִּרְעָה at a later time, and still exists in the modern *Fer'âta* (*Robinson's* New Bibl. Res. p. 175). *Gentile m.* פִּרְעָתֹנִי JUDGES 12, 13.

פַּרְפַּר (*the swift river;* from פָּרַר IV.) *n. p.* of the *Nahr el-Sibarâni* descending from the great חֶרְמוֹן in a steep bed, and flowing past Damascus 2 KINGS 5, 12; but not the little river at the village *el-Faîǵah*, which falls into the Burâdâ. According to others the *'Awaǵ*, which descends from eastern Hermon (*Robinson's* New Bibl. Res. p. 583), and which is also called in Arabic *Barbar* = פַּרְפַּר (see *Kiepert's* map of Lebanon).

פָּרַץ (*part.* פֹּרֵץ, *inf. abs.* פָּרֹץ, *constr.* פָּרֹץ, *fut.* יִפְרֹץ) *tr.* properly to cut or pierce into a thing, to break in; hence 1. *to break through*, the mother's womb, GEN. 38, 29 *what dost thou break through?* i. e. why dost thou press forward? Commonly *to break, to rend*, i. e. *to tear down*, גָּדֵר Is. 5, 5, חוֹמָה NEH. 3, 13, בַּיִת 2 CHR.

24, 7, with בְּ *to make a breach in a thing* 2 Kings 14, 13, and so עִיר פְּרוּצָה Prov. 25, 28 *a city whose walls are broken down*, i. e. *an open city;* פָּ׳ שַׁעַר Mic. 2, 13 *to break through the gate*, opposite to בָּנָה Eccles. 3, 3; *to rend asunder, to scatter*, with accusat., as אוֹיְבִים 2 Sam. 5, 20, where the Vulg. reads כְּהִפָּרֵץ for כְּפֶרֶץ; פָּ׳ נַחַל *to break a shaft through* Job 28, 4; פֹּרֵץ Mic. 2, 13 *the leading ram*, who bursts open the fold-door and breaks out first, a figure of a king who goes before his people. Fig. with בְּ *to break in upon one*, irruit, i. e. *to rush upon one with violence and might*, of God's strokes Ex. 19, 22, 2 Sam. 6, 8, of the plague Ps. 106, 29; *to break through* same as *to exceed beyond measure* Hos. 4, 2; in a good sense, *to press strongly upon one, to urge importunately*, with בְּ of a person 1 Sam. 28, 23; 2 Sam. 13, 25. Here belongs 1 Chr. 13, 2 *we will send pressingly* (hastily, in haste). — 2. Metaphor. *to spread, to increase*, Gen. 30, 30, along with רָבָה Ex. 1, 12, with accus. of place *whither* Is. 54, 3; *to overflow, to be abundant* Prov. 3, 10; fig. *to be known, spread abroad* 2 Chr. 31, 5. Deriv. פֶּרֶץ, פָּרִיץ, מִפְרָץ, פַּרְצָה, and the proper names פֶּרֶץ, פְּרָצִים.

Nif. נִפְרַץ (*part.* נִפְרָץ *to be known, to appear* 1 Sam. 3, 1.

Puh. פֹּרַץ (*part. f.* מְפֹרֶצֶת) *to be broken down*, of חוֹמָה Neh. 1, 3.

Hithp. הִתְפָּרֵץ (*part. pl.* מִתְפָּרְצִים) *to break through, to break away*, of slaves 1 Sam. 25, 10.

פֶּרֶץ (*pl.* פְּרָצִים, with *suff.* פִּרְצֵיהֶן) *m.* 1. *a fissure*, Judges 21, 15; *stroke, death* 2 Sam. 6, 8; *breach*, in a wall 1 Kings 11, 27; גֹּדֵר פֶּ׳ Is. 58, 12 *a mason of the breach*, i. e. a restorer of ruins; *a rent*, Amos 4, 3 *and ye shall go out through rents;* also *a wall full of breaches* Is. 30, 13; fig. *violent pressure, forcible penetration into* Job 30, 14; פֶּ׳ מַיִם 1 Chr. 14, 11 *a breaking forth* or *rending* made by water. — 2. (*a bursting through, birth*) *n. p. m.* Gen. 38, 29; 46, 12 (comp. זֶרַח); *Patronym.* פַּרְצִי Num. 26, 20. — 3. only in פֶּרֶץ עֻזָּא (*stroke of Uzza*) *n. p.* of a place, so called from a certain occurrence there 2 Sam. 6, 8; 1 Chr. 13, 11. See פְּרָצִים.

פַּרְצָה (*pl.* פְּרָצוֹת) *f. a breach*, Ez. 13, 5 *ye did not mount* (לֹא עֲלִיתֶם) *into the breach*, i. e. ye did not keep off the storming rush of the enemy or danger (עָלָה for עָמַד Ez. 22, 30; Ps. 106, 23).

פְּרָצִים *masc. pl.* prop. *incisions*, i. e. *clefts*, only 1. in the *proper name* הַר פְּרָצִים name of a mountain in the valley רְפָאִים Is. 28, 21, where a mighty deed of Jehovah's once took place. — 2. in the *n. p.* בַּעַל פְּרָצִים (*Baal of Perazim-mount*), a mountain-city, where David smote the Philistines 2 Sam. 5, 20; 1 Chr. 14, 11. פְּרָצִים was at an early period, like חֶרְמוֹן and פְּעוֹר, a place where the worship of Baal was established.

פָּרַק (*part.* פֹּרֵק, *fut.* יִפְרֹק) *tr.* 1. *to break off, to separate from, to part from, to unloose*, עֹל (a yoke put on), with מֵעַל of the person Gen. 27, 40; *to lacerate*, of a wild beast Ps. 7, 3 (elsewhere פֵּרֵק), cognate in sense טָרַף; Arab. فرق (to divide, separate). — 2. Figur. *to tear away*, from danger; *to deliver*, with מִן Ps. 136, 24; Lament. 5, 8; Aram. פְּרַק, ܦܪܩ the same, for the Hebrew גָּאַל, הוֹשִׁיעַ, פָּדָה. Deriv. פֶּרֶק, פָּרָק, מַפְרֶקֶת.

Pih. פֵּרֵק (*part.* מְפָרֵק, *imp. pl.* פָּרְקוּ, *fut.* יְפָרֵק) *to break in pieces, to tear off*, פְּרָסִים (the hoofs), by driving animals in a bad road Zech. 11, 16; *to rend in pieces*, הָרִים 1 Kings 19, 11; fig. *to tear off, to take away*, נִזְמֵי הַזָּהָב Ex. 32, 2.

Hithp. הִתְפָּרֵק (*fut.* יִתְפָּרֵק) *to be broken off, to be torn off*, of פְּרִי Ezek. 19, 12, where the LXX read בַּדֶּיהָ for פִּרְיָהּ; *to put off*, with accus. of the thing Ex. 32, 3 24.

As to the stem, פָּרַךְ, מָרַק (which see) are to be compared with it in the first instance; perhaps also בָּרַךְ I. The organic root פָּ־רַק lies also in הָ־רַג, Ar. حَرَكَ (to bore through), נָ־רַג II., מָ־רַג; in the extra-Semitic department is to

be compared the Sanskrit *prah* (to break), Lat. *frango*, Germ. *brechen*, Engl. *break*.

פָּרָק (*constr.* פְּרַק) *m.* same as מָרָק *broth*, prop. pieces of flesh bruised small, and moistened with liquids Is. 65, 4 K'tib (LXX, Vulg., Targ.), where the K'ri has מָרָק. But as כְּלֵיהֶם there does not suit, and also פָּרָק from פָּרַק may be more correctly taken as = פֶּרֶק, it is better to translate: (sacrificial) *pieces of abominations* (idols) *are their* (soothsaying) *vessels*, i. e. they seek to divine the future from them; comp. Diod. 2, 29 on hieroscopy in Babylonia. Or, פָּרָק=פֶּרֶק (Ob. 14) should be translated: *their vessels are an abomination at the cross-ways;* comp. Propert. 4, 1, 23.

פֶּרֶק *m.* 1. prop. *a tearing in pieces*, by lions (see Ps. 7, 3), then applied to men: *murder* Nah. 3, 1, coupled with כַּחַשׁ. — 2. *a cross-way* or *fork* Ob. 14; elsewhere דְּרָכַיִם (Jer. 3, 2), prop. structure of the limbs, joint, comp. מַפְרֶקֶת; Aram. פִּרְקָא (limb-structure); Ar. تفرق الطريقين the parting of ways.

פְּרַק (*imp.* פְּרֻק) *Aram. tr. to deliver, redeem*, Dan. 4, 24, with בְּ *with;* comp. Aram. פֻּרְקָן.

פָּרַר I. (Kal not used) *tr.* = פּוּר I. *to break in pieces, to reduce to fragments, to rub into dust, to crush;* figur. *to destroy, to overthrow.* It is possible that the infin. abs. פּוֹר Is. 24, 19, united with Hithp. is = פֹּר and belongs here.

Pih. I. פּוֹרֵר *to divide, to cleave*, יָם Ps. 74, 13, elsewhere בָּקַע. See פּוּר I.

Pih. II. (redupl.) פִּרְפֵּר (*fut.* יְפַרְפֵּר) *to shake to pieces, to crush*, Job 16, 12; Ar. فَرْفَرَ, Aram. פַּרְפֵּר the same. See פּוּר I.

Hif. הֵפֵר (in pause הֵפַר Gen. 17, 14, with *suff.* הֲפֵרָם; *part.* מֵפֵר, *inf.* הָפֵר, הָפֵיר, with *suff.* הַפְרְכֶם Lev. 26, 15, but which did not come probably from הֲפֵרְכֶם, but from הָפְרְכֶם; *fut.* יָפֵר, *ap.* יָפֵר, with *suff.* יְפֵרֶנּוּ) *to dissolve, to destroy, to break*, בְּרִית, of man with man Is. 33, 8, Ez. 17, 16, of man with God Gen. 17, 14, Is. 24, 5, of God with man Lev. 26, 44; Jer. 14, 21; *to violate, despise*, תּוֹרָה Ps. 119, 126, מִצְוָה Num. 15, 31, עֵצָה 2 Sam. 15, 34, מַחֲשָׁבָה Job 5, 12, מִשְׁפָּט (righteousness) Job 40, 8; *to destroy, to annihilate*, יִרְאָה (the fear of God) Job 15, 4; הֵפֵר כַּעַס עִם פְּ׳ Ps. 85, 5 *to annul the anger that one has against a person*, comp. הֵפִיר חֶסֶד מֵעִם פְּ׳ 89, 34; *to frustrate* Is. 44, 25; *to annul*, a vow Num. 30, 9. On וְתָפֵר Eccles. 12, 5 see under חָגָב 2.

Hof. הֻפַּר (*fut.* יֻפַּר) *to be dissolved*, בְּרִית Jer. 33, 21; *to be despised*, עֵצָה Is. 8, 10; *to cease* Zech. 11, 11.

Hithp. הִתְפּוֹרֵר *to be shaken, to be rent asunder*, of אֶרֶץ Is. 24, 19.

פַּר (פּוּר) I. is ident. with the org. root פַּר, which is also in עָ־פַר, فَرَّ, فَرَى, אָ־פַר I., כָּ־פַר I.

פָּרַר II. (unused) *tr.* same as פּוּר II. *to bore, to hollow out, to deepen;* for meaning and comparison see פּוּר II. Deriv. פָּרוּר.

פָּרַר III. (not used) *trans. to break forth, to break through, to bear, to bring forth*, of animals; Ar. فَرَّ the same, as is sufficiently obvious from the derivatives فُرَار pullus ovis, فَرِير pullus vaccae &c.; cognate in sense with פָּטַר (to break through), whence פֶּטֶר, פִּטְרָה birth. Deriv. פַּר, פָּרָה.

פָּרַר IV. (unused) *intrans.* same as פָּרָא II., פָּרָה *to run swiftly, to run, to flee*, Ar. فَرَّ the same; then *to flow swiftly.*

Pih. (redupl.) פִּרְפֵּר the same. Deriv. the proper name פַּרְפַּר.

פָּרַשׁ I. (*inf. constr.* פְּרֹשׁ) *tr.* 1. = פָּרַשׂ I. (not used) *to sting, to cut, to bite*, of a serpent; Aram. פְּרַשׁ, ܦܪܫ, Arab. فَرَثَ the same, hence Syr. ܦܪܫܐ a sting. See Hif. — 2. *to cleave, to divide, to cut asunder*, hence *to separate, to split off, to disjoin*, of sectaries; Aram. פְּרַשׁ, ܦܪܫ, therefore mod. Hebrew פָּרוּשׁ, ܦܪܝܫܐ a Pharisee, prop. separatus, singularis; *to*

disperse, *scatter*, an army (see Pih.). Metaphor. a) *to secrete*, *to separate*, of excrements, whence פֶּרֶשׁ, Aram. פַּרְשָׁא, פַּרְסָא, Ar. فَرَسَ; b) figur. *to distinguish*, *to specify*, *to declare distinctly;* the same metaphor. application being found in נָקַב (Gen. 30, 28; Is. 62, 2), קָצַב, and in the Ar. حَدَّ, خَدَّ. So Lev. 24, 12 *to declare distinctly to them* (to give an answer to them) *according to the mind of the Lord.* c) *to explain*, i. e. to represent accurately and definitely, which idea proceeds from the idea of cutting, as in the case of בֵּאֵר; Aram. and Sam. the same. Deriv. פַּרְשֶׁגֶן I.

Nif. נִפְרַשׁ (*part. pl. f.* נִפְרָשׁוֹת) *to be separated*, *insulated*, *dispersed*, of צֹאן, in order to be better inspected Ez. 34, 12; where some mss. and editions have נִפְרָשׁוֹת.

Pih. I. פֵּרַשׁ (at Ps. 68, 15; Zech. 2, 10) *to disperse*, *scatter;* see פָּרַשׂ.

Pih. II. פִּרְשֵׁז see פָּרַשׁ II.

Puh. פֹּרַשׁ (*part.* מְפֹרָשׁ) *to be definitely* or *distinctly declared* Num. 15, 34; Targ. אִתְפְּרַשׁ the same; מְפֹרָשׁ Neh. 8, 8 *distinctly declared*, *definite*, *plain*, like מְמֻרָּשׁ Ezr. 4, 18, opposite to quick, hasty, indistinct, unintelligible (Vulg., Pesh.); traditionally, *with explanation*, after a later application of פֵּרַשׁ; but this is unnecessary.

Hif. הִפְרִישׁ (*fut.* יַפְרִשׁ) *to sting*, *to wound*, of the serpent, prop. to cut into Prov. 23, 32.

פָּרַשׁ II. (unused) *tr.* same as פָּרַשׂ II. *to spread out*, *to extend*, expandere, whence the quadriliteral פַּרְשֵׁז which see, and whence perhaps the meaning *to explain*, *to enlarge*, *to illustrate* may be derived, so that the Puhal פֹּרַשׁ would belong here. Deriv. פַּרְשֶׁגֶן 2.

Pih. פִּרְשֵׁז (but only in the Aramaean Paël-Form פַּרְשֵׁז) *to spread out*, with עַל upon a thing Job 26, 9.

פָּרַשׂ I. (*fut.* יִפְרֹשׂ = יִפְרֹס) *tr.* = פָּרַשׁ I. 1. *to break asunder*, לֶחֶם, with לְ of the person *to reach* or *present to*, bread (לֶחֶם) Lament. 4, 4; hence *to put asunder*, *to put right*, with a fork Mic. 3, 3; hence perhaps מְפָרֵשׁ to Job 36, 29. — 2. (unused) *to divide*, *to disperse*, *to scatter*, as is seen from Nif. and Pih.

Nif. נִפְרַשׂ (*fut.* יִפָּרֵשׂ) *to be dispersed*, *scattered*, with לְכָל־רוּחַ Ez. 17, 21; ident. with נִפְרַשׁ 34, 12.

Pih. פִּרַּשׂ (*inf. constr.* פָּרְשׂ) *to disperse*, *to scatter*, with accusat. of the object Zech. 2, 10; Ps. 68, 15.

פָּרַשׂ II. (*part.* פּוֹרֵשׂ; *fut.* יִפְרֹשׂ, אֶפְרֹשׂ, אֲפָרְשָׂה) *tr. to spread out*, *to extend*, as פָּרַשׁ II.; therefore with the accus. רָשֶׁת Lament. 1, 13, מִכְמֶרֶת Is. 19, 8, כַּנָּף Jer. 48, 40; also figur. Ruth 3, 9; בֶּגֶד Num. 4, 6, שִׂמְלָה Deut. 22, 17, with עַל of a person or thing Ez. 17, 20, with לְ *before* Lament. 1, 13 or *to* Ps. 140, 6, or with accus. *whither* 1 Kings 8, 54; also absol. Deut. 32, 11; *to stretch out*, יָד Lament. 1, 10, כַּף 1 Kings 8, 38, with אֶל 2 Chr. 6, 29 or לְ *to* Prov. 31, 20; *to unfold*, נֵס Is. 33, 23; לְפֹרְשִׂים 1 Chr. 28, 18 stands for הַפּ׳ *that spread out the wings* (LXX); פּ׳ לִפְנֵי פ׳ *to spread out before one* 2 Kings 19, 14. Deriv. מְפָרֵשׂ according to the common assumption.

Pih. פִּרַּשׂ (*inf.* with *suff.* פָּרְשָׂכֶם, *fut.* יְפָרֵשׂ) *to spread out*, יָדַיִם Is. 25, 11; seldom with בְּ of the object instead of the accus. Lament. 1, 17; with אֶל of the person *to spread out the hand to one* Ps. 143, 6; generally in the meanings of Kal.

פֶּרֶשׂ (with *suff.* פִּרְשׁוֹ, ־שָׁהּ, ־שָׁם, ־שָׁן, of פָּרַשׁ I.) *m.* 1. prop. *a thing separated;* hence *excrement*, *dung*, of animals Ex. 29, 14; Lev. 4, 11; 16, 27; Mal. 2, 3 *and I scatter upon your faces the dung* (of the animals used in sacrifice), i. e. they should be cast out of the camp like this dung (Ex. 29, 14); Ar. فَرْثٌ, Aram. פַּרְתָּא, פַּרְסָא the same. — 2. (*Wondrousness*, *Extraordinariness*, viz. Jah is, like פְּלָאִיָּה; comp. Aram. פְּרַשׁ for פְּלָא) *n. p. m.* 1 Chr. 7, 16.

פַּרָשׁ (from פָּרַשׁ; *c.* פָּרַשׁ Ez. 26, 10, but doubtful; *pl.* פָּרָשִׁים, with *suff.* פָּרָשָׁיו) *m.* 1. *a horse;* hence פָּרָשִׁים צֶמֶד Is. 21, 7

a draught of pairs of horses, i. e. trains (רֶכֶב coll.) of horses in pairs; 21, 9 with רֶכֶב אִישׁ; especially *a horse for riding*, with סוּס (a chariot-horse) Ez. 27, 14, an article of commerce in which Armenia dealt; 1 Kings 5, 6; בְּרֶכֶב אָדָם פָּרָשִׁים Is. 22, 6 *with draughts of men* (and) *horses*, i. e. with horsemen and their steeds in pairs 1 Kings 20, 20; *a war-horse* Hos. 1, 7, Nah. 3, 3, who runs swiftly Jo. 2, 4, and is also applied to the turning of a threshing-machine Is. 28, 28. — 2. *a rider*, eques, fully בַּעַל פָּרָשׁ 2 Sam. 1, 6, or with רוֹכֵב סוּס Ez. 23, 6 12; *a warrior on horseback*, with רֹמֵה קֶשֶׁת Jer. 4, 29, frequently with רֶכֶב Gen. 50, 9; *a rider as escort*, with רֶכֶב (state-chariot) 1 Kings 1, 5 or שָׂרֵי חַיִל Neh. 2, 9, a figure of supreme power 2 Kings 2, 12. Arab. فَارِس, Aram. פָּרָשָׁא, ܦܪܫܐ the same; فَرَس equus.

As to the derivation, if the Semitic פָּרַשׁ be assumed as the stem, the word can only be translated *the vigorous, swift* (see סוּס), from פָּרַשׁ to break through, to press or leap forward, ident. with فَرَطَ, פָּרַץ, and perhaps with פָּרַד to פֶּרֶד, Ar. فُرُط equus velox. To put it with פָּרַס, the land whence it is alleged the horse was brought (see *Pott*, Etymol. Forschungen), is unsafe.

פְּרַשׁ (Pe. not used) *Aram. to explain, to enlarge, to make plain.*

Pa. פָּרֵשׁ (*part. pass.* מְפָרַשׁ as an adv.) *to make very plain, to make detailed*, e. g. reading Ezr. 4, 18.

פַּרְשֶׁגֶן *m. a copy*, of a royal mandate, *a transcript*, coupled with הַנִּשְׁתְּוָן, Ezr. 7, 11, *copy of the mandate which was made out*, Aram. the same; united to אִגַּרְתָּא 4, 11 and 5, 6, נִשְׁתְּוָנָא 4, 23, and for which פַּתְשֶׁגֶן, united to הַכְּתָב or כְּתָב הַדָּת, stands in Esth. 3, 14; 4, 8. In the Targ. it stands for מִשְׁנֶה Deut. 17, 18, Josh. 8, 32, מִכְתָּם Ps. 60, 1; in like manner in the Peshito and Syriac profane writers ܦܪܫܓܢܐ is a transcript, copy; in which sense the word before us is taken by the LXX, Vulg., Peshito and others.

As to the derivation, *Ibn Ganâch*, who renders it نُسْخَة (transcript, copy), appears to have thought of פַּרְשֵׁג = פַּשֵּׁג = פַּשֵּׁק (to transfer, to translate, to paraphrase, generally = תַּרְגֵּם), comp. Aram. פְּשַׁק; so that the simple stem פָּשַׁג is connected with the Ar. مَسَخَ and نَسَخَ (Talm. נָסַח). But like נִשְׁתְּוָן (which see) it may be of old Persian origin, and both *Oppert* (Journ. Asiat. XVII, 1851 p. 278) and *Gildemeister* (Zeitschr. für K. des Morgenlandes IV. p. 208-12) have already tried to find an explanation for it from the non-Semitic. פר is said to be the old Persian *fra* and שגן is çanghana, meaning *command, edict, diploma.* The Zend root *çengh, çangh*, may have been already converted into *shaghn* at the time of writing.

פִּרְשֵׁד (unused) *tr. to stretch* the feet *apart; to cleave*, like the Arab. فرشد and فرشط; conseq. prop. nothing more than a farther development of פָּרַשׁ II. = פָּרַד, with ד for a terminating sound, as in רִפְסֵד to רַפְסֹד, Aram. פַּרְקֵד to פַּרְקְדָן &c. Deriv. according to some פַּרְשְׁדֹן (which see).

פַּרְשְׁדֹן (with *a* of motion ־דֹנָה; from פִּרְשֵׁד) *m.* only Judges 3, 22, which the Targ. translates *his food was rejected* or *cast out*, as if compounded of פֶּרֶשׁ and שְׁדָא; which Jerome follows. But the ה local (after יָצָא) makes it probable, according to *Ibn Ganâch* and *Tanchûm*, that it is the name of a place and should be translated: *and it* (the sword) *went out between the legs*; if it be not better to take וַיֵּצֵא הַפַּרְשְׁדֹנָה as a mere interpretation of the immediately succeeding וַיֵּצֵא הַמִּסְדְּרוֹנָה.

פָּרָשָׁה (*c.* ־שַׁת) *f.* 1. *a determination, appointment* Esth. 4, 7. — 2. *explanation, copious announcement* 10, 2.

פַּרְשֵׁז see פָּרַשׁ II. Pih.

פַּרְשַׁנְדָּתָא (old Persian) *n. p.* of one

of Haman's sons Esth. 9, 7. As דַּלְפוֹן is already known sufficiently from other Persian names, it only remains to explain פַּרְשָׁן, and for this end the Zend and old Persian point out the way very easily. Fresheme, Fresho, Frasnô, Perasha already form names in the Zend (*Kleuker* I, 129; II, 231. 260): frâshô, fraçna, frashna means *prayer;* so that frashnâdata is = *given by prayer*. The proper name *Παρσώνδης* (Diod. II, 33) seems to be the same.

פָּרַת (not used) *intr. to break through, to break forth, to be precipitated*, of a rushing stream, Aram. פְּרַת, ܦܪܰܬ the same; conseq. same as פָּרַץ. This stem is assumed for the proper name פְּרָת, פָּרַץ being thought of Prov. 3, 10, and פֶּרֶץ 2 Sam. 5, 20. The Semites living at the Euphrates thought indeed of a Semitic derivation, but that does not exclude the supposition that the Aryans who formerly gave the name, did not think of a Semitic verb-stem. See פָּרַת.

פְּרָת (*a bursting* or *rapid stream*) *n. p.* 1. of the largest river in western Asia, which, rising in the Armenian mountains, flows from north to south, has the same course as the Tigris, and falls into the Persian gulf: *the Euphrates;* fully נְהַר־פְּרָת Gen. 2, 14, a river of Paradise; the symbol of Assyria or Babylon Jer. 2, 18 (comp. 46, 7; Is. 8, 7), as far as which the northern boundary of Palestine was to extend Gen. 15, 18; Deut. 1, 7; 11, 24; also הַנָּהָר פְּרָת 1 Chr. 5, 9, or merely נָהָר Is. 7, 20; 8, 7; Ps. 72, 8; Jer. 2, 18, הַנָּהָר *κατ' ἐξοχήν* Ex. 23, 31 and הַנָּהָר דַּנָּדֹל Deut. 1, 7; Syr. ܦܪܬ, Ar. فُرَات, seldom فرا. The Greek name *Εὐφράτης* is either from אֶפְרָת = פְּרָת, as vice versa פְּרָת Jer. 13, 4 6 7 stands for אֶפְרָת, or from the Persian pronunciation *ifrat*, *ufrat* (in cuneiform inscriptions), *ev* being used to give the word a native sound. As to the etymology, פְּרָת = פָּרַץ should be adopted as the stem, which is very suitable for the name of a river (comp. גִּיחוֹן); for the derivation from פָּרַשׁ to be weak, soft, فَرَتَ to be sweet (hence فُرَات sweet water) is inappropriate, a) the Arabic verbs being denominative; b) the derivation having to be looked for only in Aramaean; and c) the Euphrates-water in its natural state being muddy and undrinkable. The derivation from the Zend frathó *breadth* (Benfey and Stern), Sanskrit pratha = *πλατύς*, should be rejected for Semites, because the name plainly originated in an Aramaean land only. Comp. *Oppert* in Journal Asiat. 1851 p. 425. — 2. same as אֶפְרָת (see signific. 4), like אֶזְרַע = זַרְעַ, selected to have an assonance with the river-name פְּרָת Jer. 13, 5, with *a* of motion פְּרָתָה 13, 4 6 7. It denotes *Bethlehem* lying upon a hill, with the clefts of rocks in its vicinity, where the prophet Jeremiah performed symbolical acts.

פֹּרַת see פְּרָה.

פַּרְתֹּם (only *pl.* פַּרְתְּמִים) *m.* prop. *the foremost, first;* hence *a noble, a prince*, among the old Persians Esth. 1, 3; 6, 9; and accordingly among the Jews Dan. 1, 3. It is the Zend. frathĕma, Sanskr. prathama (superlative of pra *before*), Pehlevi pardom, Latin pri-mus, Greek *πρῶ-τος* &c.

פַּשׁ (from פָּשַׁשׁ I.) *m.* only Job 35, 15, taken by the LXX and Vulg. as = פֶּשַׁע (comp. Talm. שַׁבּ for שֶׁבַע), and by the old Jewish interpreters as meaning *multitude* or *extravagance, degeneracy* from פּוּשׁ (which see); the Peshito reads נֶפֶשׁ for בַּפַּשׁ. Better from פָּשַׁשׁ *to be weak-minded, foolish;* hence *folly, silliness, sin*, metaphor. *mischief*, and יָדַע בְּ = יָדַע אֶת־, to be translated accordingly: *and he does not at all consider mischief.*

פַּשְׁגּ (not used) *tr.* adopted for פַּרְשֶׁגֶן (which see).

פָּשָׂה (*inf. abs.* פָּשֹׂה, *fut.* יִפְשֶׂה) *intr. to extend, to spread*, of נֶגַע Lev. 13, 5, מַסְפַּחַת 13, 8, בַּהֶרֶת 13, 28, נֶתֶק 13, 36, always of sores, leprosy, comp. trans. פָּסָה; on the contrary the Arab. فَشَا,

Aram. פְּסָא, ܦܣܐ are general. The organic root פָּשָׂ־ה is also in פָּשׂ, נָ־פַשׂ, נָ־פַס, נָ־פַץ, פָּץ, but not in פָּשַׂ־ע, פָּשַׂק, פָּשַׁח.

פָּשַׁח (Kal unused) *tr.* 1. *to split, burst, tear asunder*, Aram. פְּשַׁח, ܦܫܚ for the Hebr. נִתַּח, טָרַף, שָׁסַף, פָּרַק, Talm. in Nifal נִפְשַׁח; comp. the Aramaean nouns אַפְשִׁיחָא, תַּפְ׳ a broken-off date-stalk. Arab. فسق the same. Accordingly the stem is connected with פָּסַג (Aram. פְּסַג for the Hebrew בָּתַר), פָּשַׂק (Aram. פְּסַק), פָּסַח (which see), פָּסַךְ, פָּצַח, פָּצַע, and the organic root פָּ־שַׁח lies also in כָּ־סַח, חָ־שַׂךְ, סָכַ־ה I. &c. — 2. (not used) *to liberate, make free*, by such a metaphor as in פָּדָה, פָּרַק, נָצַל.

Pih. פִּשַּׁח (*fut.* יְפַשַּׁח) *to tear in pieces* Lament. 3, 11.

פֶּשַׁח see פַּשְׁחוּר.

פַּשְׁחוּר (from פַּשְׁחָ out of פֶּשַׁח, with the derivative syllable ־וּר, like the Ar. جُسْمُر from جسم, يَاطُور from ياط; see ־ָר, ־ַר, ־וּר under ר) 1. *n. p.* of a priest and פָּקִיד נָגִיד Jer. 20, 3. The meaning of the name must have been *freedom, liberation, redemption* (conseq. from פָּשַׁח 2, which see), whose opposite is designated by the prophet מָגוֹר. — 2. *n. p. m.* Jer. 21, 1; Ezr. 2, 38.

פָּשַׁט I. (*fut.* יִפְשַׁט and יִפְשֹׁט) *tr. to put off, pull off*, בְּגָדִים Lev. 6, 4; 16, 23, כֻּתֹּנֶת Song of Sol. 5, 3, opposite לָבַשׁ; בִּגְדֵי רִקְמָה Ez. 26, 16; hence the noun פְּשֹׁט (which see), with *ah* of motion Is. 32, 11; metaphor. *to strip off*, the skin, of יֶלֶק, therefore *to cast the skin* Nah. 3, 16; comp. Pih. and Hif.

Pih. פִּשֵּׁט (*inf. c.* פַּשֵּׁט) *iterative: to strip, to plunder*, חֲלָלִים 1 Sam. 31, 8, absol. לְפַשֵּׁט 2 Sam. 23, 10 *in order to plunder* (the slain).

Hif. הִפְשִׁיט (*fut.* יַפְשִׁיט) *to strip*, with accus. בֶּגֶד and accus. of the person Ez. 16, 39; 23, 26; with accus. of the object *to pull off*, אֶדֶר Mic. 2, 8, כָּבוֹד, and with מֵעַל of the person Job 19, 9; הִפְ׳ בִּגְדֵי עֲרוּמִים 22, 6 *to take off the clothes of the needy*, to keep them in pledge; on the other hand הִפְ׳ עָרוּם Hos. 2, 5 *to strip naked*, i. e. even to nakedness (עָרוּם is here an adverb); *to flay*, the victim for sacrifice 2 Chr. 29, 34; 35, 11; Lev. 1, 6; with מֵעַל of the person as a figure of uncovering Mic. 3, 3.

Hithp. הִתְפַּשֵּׁט (*fut.* יִתְפַּ׳) *to strip oneself* 1 Sam. 18, 4.

פָּשַׁט II. (*fut.* יִפְשֹׁט) *intr. to spread out, to extend, to roam about*, for plunder, absol. of גְּדוּד Hos. 7, 1, commonly with announcement of the place, the tribe, or the object *where* by עַל Judges 9, 33 44, 1 Sam. 23, 27, Job 1, 17, for which אֶל is also used, i. e. *to move against a person* or *thing* Judges 20, 37, 1 Sam. 27, 8 and 30, 1 (read also עַל by the Targ. and LXX), and so we should read with the LXX and Vulg. in 27, 10 אֶל־מִי פְּשַׁטְתֶּם, as עַל and אֶל stand in the answer. Also 30, 14 we should read with the Targ. and LXX פָּשַׁטְנוּ עַל־נֶגֶב, since עַל follows. With בְּ of the place *where, to spread* 1 Chr. 14, 9 13; 2 Chr. 25, 13; 28, 18.

As to the signification, the Ar. بسط and the Aram. פְּשַׁט have, it is true, the same meaning, but as the Aram. פְּטַשׁ (to the nouns פְּטִישׁ, פְּטַשׁ) is synonymous, the organic root may be פָּ־טַשׁ, lying in נָ־טַשׁ also. If the organic root be פָּ־שַׁט, it would be also in שָׁת־ָה II. (*to spread*), Arab. ستا.

פְּשֹׁט (with *ah* of motion פְּשֹׁטָה; from פָּשַׁט I.) *m. the putting off, unclothing*, Is. 32, 11 *to the stripping!* i. e. make you bare! comp. עֶזְרָתָה Ps. 44, 27 *to the help!*

פָּשַׁע (*fut.* יִפְשַׁע) *intr.* prop. same as Aram. פְּשַׁק, פְּסַק, *to separate*, from one; hence *to be rebellious, faithless*, with בְּ against one, commonly against God Is. 1, 2; 43, 27; 59, 13, generally of religious Jer. 3, 13, Am. 4, 4, or political rebellion Hos. 7, 13; *to transgress, to sin*, with בְּ of the person and accus. (אֲשֶׁר) of the thing *whereby* Zeph. 3, 11;

to apostatise, *to sin*, absol. Am. 4, 4, where בֹּאוּ should be supplied to הַגִּלְגָּל; Lament. 3, 42; with עַל of the thing *to sin for the sake of* Prov. 28, 21, and *to transgress against* one Hos. 8, 1. *Part.* פֹּשֵׁעַ, *pl.* פֹּשְׁעִים, *idol-worshippers* Is. 46, 8, *transgessors* Hos. 14, 10.

Nif. נִפְשַׁע (*part.* נִפְשָׁע) *to be separated*, by מִדְיָנִים, Prov. 18, 19 *a brother who separates* (from another), *is worse than a strong city*, i. e. more inaccessible.

פָּשַׂע (*fut.* יִפְשַׂע, 1 *pers.* אֶפְשָׂעָה as if from אֶפְשֹׂעַ) *tr.* prop. *to spread apart*, same as פָּשַׂק (which see); hence *to stride*, with בְּ of a person *to rush against* or *upon* one Is. 27, 4. Deriv. מִפְשָׂעָה, פֶּשַׂע.

פֶּשַׁע (with *suff.* פִּשְׁעִי, ־ָה, ־עָם, *pl.* פְּשָׁעִים, *c.* פִּשְׁעֵי) *m.* in general, *a transgression*, *fault* Prov. 10, 19; 17, 9, *sin* 28, 24, coupled with עָוֹן, חַטָּאָה Ex. 34, 7, Num. 14, 18, רָעָה 1 Sam. 24, 12; *defection*, *corruption* Mic. 1, 5; metaphor. *sin-offering* 6, 7; *an idol-image*, the object of transgression Dan. 8, 13, *heathen worship*, = שִׁקּוּץ 8, 12, *political rebellion* Prov. 28, 2; *punishment* of sin Job 34, 37.

פֶּשַׂע (from פָּשַׂע) *masc. step*, 1 Sam. 20, 3.

פָּשַׂק (*part.* פּוֹשֵׂק) *tr. to divide*, *to part asunder*, שְׂפָתַיִם, i. e. to speak with thoughtlessness Prov. 13, 5, comp. Aram. פְּסַק, Hebrew פָּשַׂע, פָּשַׁח, Talm. פִּשְׂקָא a gap.

Pih. פִּשֵּׂק (*fut.* יְפַשֵּׂק) *to spread out*, רַגְלַיִם, i. e. to give oneself up to whoredom Ez. 16, 25.

פָּשַׁר (not used) *tr.* prop. same as פָּתַר (which is usual in Hebrew) and בָּתַר, פָּטַר *to divide*, *to cut in pieces*, *to separate into parts;* hence *to interpret*, *to explain* (comp. בָּאַר), *to unravel*, an intricate speech, like שָׁבַר (Judges 7, 15). The organic root is פָּ־שַׁר, בָּ־תַר, פָּ־טַר which see. Derivative

פֵּשֶׁר *masc. explanation*, *interpretation* Eccles. 8, 1, elsewhere פִּתְרוֹן.

פְּשַׁר (*inf.* מִפְשַׁר) *Aram. tr. to explain*, *interpret*, visions in dreams, appearances Dan. 5, 16, frequent in Targumic; Syr. ܦܫܰܪ, Ar. فَسَرَ (*to uncover*, what is concealed; *to explain*). Derivative

פְּשַׁר (*c.* פְּשַׁר, *def.* פִּשְׁרָא, twice פִּשְׁרָה Dan. 2, 7 and 5, 12, where it is better to read פִּשְׁרֵהּ; with *suff.* פִּשְׁרֵהּ, three times פִּשְׁרֵא 4, 15; 1, 6; 5, 8, where the Vulg. and Theod. read פִּשְׁרָא, which is better; *pl.* פִּשְׁרִין) *m. explanation*, *interpretation*, of חֶלְמָא Dan. 4, 3, מִלְּתָא 5, 15, מִלַּיָּא 7, 16; פְּשַׁר פִּשְׁרִין *to give explanations* 5, 16. In the versions פִּשְׁרָא and פִּשְׁרֵהּ run into one another.

פָּשַׁשׁ I. (not used) *intr.* prop. to be stupid, unfeeling, dull; hence *to be weak-minded*, *foolish*, *silly;* Arab. فَسَّ, فَشَّ the same, therefore فسفس to be weak-minded, فَسِيس and فَسْفَاس fatuus; in its organic root it is connected with that in טָ־פַשׁ (see Ps. 119, 70, like שָׁמֵן Is. 6, 10), Aram. טְ־פַשׁ (Pa. טַפֵּשׁ), by a transition as in כָּסַל. Deriv. פֵּשׁ.

פָּשַׁשׁ II. (not used) *trans.* to pull or separate or tear asunder; hence *to card*, flax or wool; *to make loose* and *slack*, *to break asunder;* connected in its organic root פַּשׁ with פָּץ 2, נָ־פַץ, Arab. فَسَّ to card, to make loose, نفش to pull asunder, Syr. ܦܰܫ the same, whence ܦܰܫܫܳܐ a carding; Targ. פַּשְׁפֵּשׁ, modern Hebrew פִּשְׁפֵּשׁ *to examine*, *to search*, prop. to break through, *rimari*. Deriv.

פֵּשֶׁת (after the form אֵשֶׁת, only with *suff.* פִּשְׁתִּי, usually *plur.* פִּשְׁתִּים, *constr.* פִּשְׁתֵּי) *fem.* prop. *what is fibrous*, *carded;* hence *flax*, a material for cloth like צֶמֶר Hos. 2, 7 11, which before it is manufactured flies asunder in fire Judges 15, 14, fully פִּשְׁתִּים שְׂרִיקוֹת Is. 19, 9 *combed* or *heckled flax;* generally *linen*, hence פְּתִיל פִּ׳ Ez. 40, 3 *a line of flax*, בִּגְדֵי פִ׳ 44, 17 *linen garments*, which the priests had to wear (בַּד Lev. 16, 4, שֵׁשׁ Ex. 39, 28), also used of פְּאֵרִים and

מִכְנָסַיִם 44, 18; opposite to צֶמֶר DEUT. 22, 11. פִּשְׁתֵּי הָעֵץ JOSH. 2, 6 *flax of the stalk*, stalks of flax, λινοκαλάμη (LXX), *stipulae lini* (Vulg.). The Punic name for *linen*, *Ζεραφοῖς* or *Ζεραφίς* (Diosc.) is שְׂרָבָת, Arab. شَرْب, but not from זָרַע פֵּשׁ. Whether *cotton* is also to be understood by it cannot be ascertained. That the ת feminine is occasionally looked upon as radical is a thing that happens in other cases also.

פִּשְׁתָּה *fem. collect. flax*, growing in the field Ex. 9, 31; *a wick* made from it Is. 42, 3.

פִּשְׁתָּה see פֵּשֶׁת.

פַּת (with *suff.* פִּתִּי, פִּתְּךָ; *pl.* פִּתִּים; from פָּתַת) *fem. a bit, crumb, piece*, with לֶחֶם GEN. 18, 5, JUDGES 19, 5, 1 SAM. 2, 36, and without לֶחֶם, *a piece of bread* PROV. 17, 1; *food* generally 23, 8; JOB 31, 17; 2 SAM. 12, 3 (modern Hebrew *bread*); *plur. pieces*, whether of bread LEV. 2, 6 or hail Ps. 147, 17; Ar. فُتَات the same. — See another פַּת under פַּתְבַּג, פַּתְגָּם and פַּתְשֶׁגֶן.

פֹּת (from פּוּת which see; with *suff.* פָּתְחָן) *m.* prop. an opening, a hole; hence *the female pudenda* Is. 3, 17 (*Ibn G'anâch*, *Kimchi*), the uncovering of which was looked upon as the highest disgrace. The meaning פֹּת = פְּאַת רֹאשָׁן *the hair of their head*, parallel with קָדְקֹד (Vulg.), is less suitable. See פֹּתֶת.

פִּתְאִים *pl.* of פֶּתִי which see.

פִּתְאֹם (from פֶּתַע, with the adverbial termination ם־) *adv.* prop. in the opening of an eye; hence *suddenly*, *in a moment* JOB 5, 3; PROV. 6, 15; also in the genitive with a noun 3, 25; בִּפְתָאֹם 2 CHR. 29, 36 is the same; combined with בְּפֶתַע NUM. 6, 9, לְפֶתַע Is. 29, 5 to strengthen the idea; לְפֶתַע also follows 30, 13. See פֶּתַע.

פַּתְבַּג and פַּתְבָּג (with *suff.* פִּתְבָּגוֹ, פִּתְבָּגָם) *m. food*, as opposed to vegetable diet (זֶרְעִים), united with מֶלֶךְ *royal* or *dainty food*; hence principally *animal fare* DAN. 1, 5 8 13 15; also without מֶלֶךְ, where the meaning is obvious of itself 1, 16; 11, 26. The word has got into the book of Daniel from the Persian, and under Persian influence (*Ibn Koreish*); whence it has come into the Syriac ܦܬܒܓ, where it has the same meaning by itself as the פִּתְבַּג הַמֶּלֶךְ of Daniel, then *fare* generally. Accordingly the derivation can only be looked for in Aryan. *Ibn Koreish* considers בַּג as the Pers. باج bâǵ, باژ *food*, i. e. Sanskr. bhag the primitive root of bhakshja *food*, Greek *φαγ*, comp. Sanskrit bakhs, *φαγεῖν*; and *Ibn G'anâch* and *Kimchi* also found this בַּג in Ez. 25, 7, rendering it by מַאֲכָל. פַּת *pat* is either the old Persian پت pat *idol* (Lorsbach) or پاد pad *father*, *king* (v. Bohlen), or the Sanskrit paiti *lord* (Benfey); so that the whole word means *royal*, *divine food*, *lordly food*, which explains the Syriac signification *dainties*, *delicate food*. But as the idea of "kingly, delicate" is determined by הַמֶּלֶךְ only, and פַּת in פַּתְשֶׁגֶן is manifestly the old Persian *pati-*, modern Persian *pei-*, it is better with Gildemeister to take בַּג as = the Sankrit bhaga a part, and פַּת = the old Persian pati, modern Persian pei, Sanskrit prati, Greek *πρός* (toward, to); so that פַּתְבַּג is the old Persian pati-bâg = the Sanskrit *prati*-bhâga *allotment*, prop. attributum, Greek *ποτίβαζις* (only ap. Athenaeus), the thing assigned, i. e. food; comp. Aram. פַּתְכַּר, Syr. ܦܬܟܪ, old Persian pati-kara (Nakshi Rustam line 41), modern Persian پیکر peiker, an image, a statue, = the Sanskrit pratikara. See פַּתְגָּם.

פָּתַג (not used) *tr. to tie around*, *to cover about*, an upper garment; ident. in the organic root פְּ־תַג with that in גָּ־תַג (to מָתַג), זַח II. (to מִזַּח Is. 23, 10 = מָתַג), זַק I., מָ־שַׁק, מָ־שַׁךְ II., מָ־תַח. According to others = the Aram. פְּתַח, ܦܬܚ (prop. to divide, to burst), hence *to be variegated*, *sprinkled*. But as in Aram. פְּתַג (*pl.* פְּתָגִין) appears with the

meaning *covering*, the first assumption is more correct. Deriv. פְּתִיגִיל.

פִּתְגָם (from the Aramaean, only in Esther and Ecclesiastes) *m.* same as Hebrew דָּבָר *word*, *sentence* Eccles. 8, 11; *a command, declaration, edict* Esth. 1, 20; in the Targ. often with all the various senses of דָּבָר, so too the Syr. ܦܬܓܡܐ. As to the derivation, פִּת is = פַּת Sanskrit prati = *πρός* (Doric *ποτί*), old Persian *pati*, modern Persian *pei*, پی, and גָּם gam means *going*, Sanskrit gama; consequently together pat(i) gama, what comes to one, or is issued to him, i. e. *a thing sent*, *a message*, *command*, *account;* Armenian patkam, Persian paigham = pratigam (Gildemeister). A Semitic derivation from פָּתַג to utter, to decide, = Aram. פְּתַק, פָּסַק (Corcordance s. v.), or from פגם to answer (Schulthess, Simonis), or a comparison of it with the Greek *φθέγμα* Michaelis, Eichhorn) is untenable.

פִּתְגָם (*def.* פִּתְגָמָא) *Aram. m. a rescript*, *message* Ezr. 4, 17; 5, 7; 6, 11; *a command, decree* Dan. 4, 14; אֲתִיב פ׳ Ezr. 5, 11 *to give an answer* = the Hebr. הֵשִׁיב דָּבָר, like שָׁלַח פ׳ Ezr. 4, 17 = שָׁלַח דְּבָרִים (Prov. 26, 6). See the Hebrew פִּתְגָם.

פָּתַח (*part.* פֹּתֵחַ, *fut.* יִפְתַּח, *apoc.* יִפְתְּ) *tr.* 1. *to part asunder, to open, to expand*, שְׂפָתַיִם Prov. 20, 19, i. e. *to prattle*, for which פָּשַׂק stands in 13, 3; but also without שְׂפָתַיִם Job 5, 2; (not used) *to extend widely, to spread out*, a district, opposite to narrow or to confine (see יִפְתְּ). — 2. Figurat. *to make wide, accessible*, לֵב, opposite to *close*; hence without an object and in an intransitive sense, *to be open, susceptible, accessible to seduction* Deut. 11, 16; *to be befooled* Job 31, 27; פֶּתִי *simple* Hos. 7, 11. Derivat. פֶּתַח, פְּתִיחוּת, the proper name יִפְתָּח and perhaps also פְּתוּאֵל.

Nif. נִפְתַּח (*fut. apoc.* אֶפָּת) *to open oneself, to shew oneself easily persuaded* Jer. 20, 7; with עַל of the person Job 31, 9 *to be enticed to one.*

Pih. פִּתָּה (פִּתִּיתִי, פִּתִּיתָ; *part.* מְפַתֶּה; *inf. constr.* פַּתּוֹת; *fut.* יְפַתֶּה) prop. *to make wide*, the heart, the mind; *to make accessible, susceptible*, hence *to persuade, to entice* Jer. 20, 7; *to persuade, to mislead* 1 Kings 22, 20 22; Hos. 2, 16; *to deceive* Ps. 78, 36. וַתְּפַתֶּיהָ Prov 24, 28 is said to stand for וְהִפְתִּיתָ, meaning *and thou makest broad*, i. e. *thou betrayest* (a secret).

Puh. פֻּתָּה (*fut.* יְפֻתֶּה) *to be persuaded, misled, to let oneself be deceived* Jer. 20, 10; Ez. 14, 9.

Hif. הִפְתָּה (*fut. apoc.* יַפְתְּ) *to make wide* or *roomy*, with לְ of the person Gen. 9, 27, like לְ הִרְחִיב (Gen. 26, 22). See Pihel.

As to the stem, the meaning of it is clear from the Aramaean פְּתָא, פְּתַח to make broad, wide, open, Syr. ܦܬܚ; and from its being compared with פָּתַע, פֶּתַח. The organic root is פְּת־ח, which also exists in פַּת (see פּוּת); Arab. فتى (in a good sense) *to be free-minded, unsuspicious, youthful, noble.* The root is also connected with *πετάω*, patere.

פֶּתַח (from פּוּת; only *pl.* פְּתָחוֹת) *fem. the hole*, in which the hinge of a door moves 1 Kings 7, 50, for which the Chronist has פֶּתַח; in the Mishna פִּתְחָה is the same.

פֶּתַח (only *pl. constr.* פִּתְחֵי, from פִּתְחָה) *m. a wide district* Num. 24, 17, where the cod. Sam. reads פְּתֵי for פַּאֲתֵי; so too Symm.

פָּתַח (not used) *Aram. tr.* prop. to tear asunder, hence *to decide, to judge;* identical in its organic root פְּת־ח with that in the Hebrew שְׁ־פַט; Arab. فتى the same. Deriv. תִּפְתַּי.

פְּתוּאֵל (*El is Deliverance*) *n. p. m.* Jo. 1, 1, if it does not stand for מְתוּאֵל.

פְּתוּחָה (with *suff.* פִּתּוּחֶיהָ, *pl.* פְּתוּחִים, *constr.* פִּתּוּחֵי, with *suff.* פִּתּוּחֶיהָ, out of the Pihel of פָּתַח) *masc. engraving*, in stone; *sculpture* 2 Chr. 2, 13, in a seal Ex. 39, 30, perhaps also in wood Ps. 74, 6; where we may perhaps read פִּתּוּחִים.

פְּתוֹר (with *a* of motion פְּתוֹרָה; *extension, enlargement, stretching out*, from פָּתַר II. *to spread out*) *n. p.* of a city in Mesopotamia on the Euphrates Num. 22, 5; Deut. 23, 5.

פְּתוּחֹת (*pl. constr.* פְּתוּחֵי, from פָּתַח) *fem.* same as פֶּתַח Ez. 13, 19, but generally *pay*; we should not read פִּתּוּחִים.

פָּתַח (*part.* פֹּתֵחַ, *inf.* פְּתֹחַ, *constr.* פִּתְחַ, with *suff.* פִּתְחוֹ; *fut.* יִפְתַּח) *trans.* prop. same as פָּתָה, פָּתַע, also identical with פָּקַח (comp. שָׁתָה and שָׁקָה) *to open*, דַּלְתֵי 2 Kings 9, 3, figurat. חַלּוֹן שָׁמַיִם Ps. 78, 23, שַׁעַר Ez. 46, 12, מַאֲבָס (granary, storechamber) Jer. 50, 26, אוֹצָר 50, 25 (figur.), קֶבֶר Ez. 37, 13; *to throw open*, בֵּית Is. 14, 17, i. e. *to let go*, from captivity, opposite to סָגַר; of the master of a house, hence 22, 22 *he opens and shuts not*, i. e. he walks about free; פ׳ אֹזֶן 50, 5 *to open the ear* i. e. to make it capable of hearing, susceptible of revelations; פ׳ מַעְיָן, נָהָר 41, 18 *to open a stream, a spring*, i. e. to cause it to spring forth; פ׳ צוּר Ps. 105, 41 *to open a rock*, i. e. the spring there; פ׳ חֶרֶב 37, 14 *to draw the sword*, comp. Ez. 21, 33; פ׳ פֶּה Ps. 38, 14, Prov. 31, 26 *to open the mouth*, i. e. to begin to speak, but Ez. 3, 2 to begin to eat; פ׳ אֲלֵי־מַיִם Job 29, 19 *to open to the water*, of שֹׁרֶשׁ, i. e. to make itself accessible to the waters; פ׳ רֶחֶם Gen. 29, 31 *to open the womb*, i. e. to cause to bear; פ׳ יָד Ps. 104, 28 *to open the hand*, i. e. to give abundantly; *to open*, of the earth, i. e. to cause to spring forth Is. 45, 8; פ׳ עֵינַיִם 1 Kings 8, 29, for which also פָּקַח; *to open up* or *lead off*, i. e. to begin Ps. 49, 5; *to open*, of עִיר, i. e. the gates; *to surrender* Deut. 20, 11; 2 Kings 15, 16. Speaking generally פ׳ is used in the most various applications, like the Arab. فتح (to open, to free, to conquer a city, to begin), Aram. פְּתַח, ܦܬܚ. But the accus. of the object is sometimes omitted Is. 22, 22, or the dative of the person follows Song of Sol. 5, 2; or the expression is abridged, as פ׳ בֶּר Am. 8, 5 *to open the grain*, i. e. the granaries, comp. Jer. 50, 25. Deriv. פֶּתַח, פֶּתַח, פְּתִיחָה, פְּתָחָה, מִפְתָּח, and the proper names יִפְתָּח־אֵל, פְּתַחְיָה, יִפְתָּח.

Nif. נִפְתַּח (*inf. constr.* הִפָּתֵחַ; *fut.* יִפָּתֵחַ, in pause יִפָּתֵחַ) *to be opened*, of שָׁמַיִם Ez. 1, 1, אַרְבּוֹת Gen. 7, 11, שַׁעַר Neh. 7, 3; נִפְ׳ אֹזֶן Is. 35, 5 *the ear is made to hear*; next, *to be made accessible* Nah. 2, 7; *to unfold, to begin* Jer. 1, 14, where the LXX read תָּפוּחַ (*shall boil, spout, fume*); *to open up*, of מָקוֹר Zech. 13, 1; *to be set free*, Is. 51, 14 *the oppressed one will hasten to be set free*, comp. Job 12, 14; יַיִן לֹא יִפָּתֵחַ 32, 19 *the wine is not opened*, i. e. it is shut up in the bag. Deriv. the proper name נִפְתֹּחַ, but not the name נִפְתָּלִי.

Pih. פִּתַּח (*part.* מְפַתֵּחַ, *inf. constr.* פַּתֵּחַ, *fut.* יְפַתֵּחַ, *in pause* יְפַתֶּה) 1. *to open, to keep open*, שְׁעָרִים, for ingress and egress Is. 60, 11 (the plural stands for the indefinite *one* or *they*); fig. דַּלְתֵי פָנִים Job 41, 6, i. e. *to uncover*; then *to loose, to set free*, with accusat. חַרְצֻבּוֹת Is. 58, 6, a girdle 1 Kings 20, 11, oppos. to חָגַר; *to loosen*, מוֹסֵר = מוּסָר Job 12, 18, מוֹסְרוֹת 39, 5, יֶתֶר (a rope) 30, 11, with לְ for the accus. Ps. 116, 16, or with accus. of the person and מִן of the fetters Jer. 40, 4; transferred to captives Ps. 105, 20, or to what is girded Gen. 24, 32; generally *to make free* Ps. 102, 21; *to put off*, שַׂק (mourning-garments) Is. 20, 2. — 2. *intr.* פִּתְּחָה אָזְנוֹ Is. 48, 8 *the ear is open*, i. e. it perceives and hears; *to open itself*, of סְגֻלָּה Song of Sol. 7, 13. — 3. *to engrave*, with accus. of the object and עַל of the stone Ex. 28, 9 36; without עַל 2 Chr. 3, 7; *to plough, to dig through*, the ground Is. 28, 24, proceeding from the fundamental signification to split, to divide, as in חָלַל, which passed over into *to open*; also *to carve*, wood 1 Kings 7, 36; *to hew*, stones Zech. 3, 9. Deriv. פִּתּוּחִים, פִּתָּחוֹן.

Puh. פֻּתַּח (*part.* מְפֻתָּח) *to be engraved* Ex. 39, 6.

Hif. הִפְקִיחַ (not used) *to open.* Deriv. מַפְתֵּחַ.

Hithp. הִתְפַּתֵּחַ *to loose oneself*, with accus. of fetters Is. 52, 2.

פֶּתַח *m. an opening, revelation* Ps. 119, 130, from פָּתַח meaning to illuminate, to give insight, to explain; Syr. and Ar. the same.

פֶּתַח (in pause פֵּתַח, with *a* of motion פְּתָחָה, with *suff.* פִּתְחִי; *pl.* פְּתָחִים, *constr.* פִּתְחֵי) *m.* 1. *an opening, entrance*, with the genitive הָאֹהֶל Gen. 18, 3, הַבַּיִת 19, 11, הַמִּשְׁכָּן Ex. 40, 6, הָעֵדֻת Num. 3, 26, הַמִּגְדָּל Judges 9, 52, הָעִיר 1 Kings 17, 10, הַמְּעָרָה 19, 13, הַתֵּבָה Gen. 6, 16. פֶּ֫תַח עֵינַיִם Gen. 38, 14 *at the entrance to* עֵינַיִם. (דֶּלֶת denotes the gate by which the פֶּתַח is closed.) After verbs of motion is used אֶל־פֶּ֫תַח Lev. 1, 3 or הַפְּתָחָה Gen. 19, 6. — 2. Metaphor. *door*, like דֶּלֶת Prov. 17, 19, 1 Kings 7, 5, especially with prepositions, בַּפֶּתַח 2 Kings 4, 15 *in the gate*, לַפֶּתַח *at the door* Gen. 4, 7, עַל־פֶּתַח the same Job 31, 9; or as an adverbial accusat. פֶּתַח Gen. 18, 1; יָצָא פֶּתַח Job 31, 34 *to go before the door;* or *a gate* = שַׁעַר Is. 3, 26, hence פִּתְחֵי עוֹלָם Ps. 24, 7 9 of the outer gates of the temple. פֶּתַח is to be taken in a non-figurative sense Hos. 2, 17, as the valley of Achor is said to be changed into *a gate of hope* (into a pleasant district). Figur. of the lips Mic. 7, 5; so too 5, 5 *in its gates* (the land's), i. e. in its approaches. חֶרֶב is only apparently parallel, and *Aquila*, *Ibn Ezra*, *Kimchi* have allowed themselves to be misled in explaining it by *a drawn sword.*

פְּתַח *Aram. tr.* same as Hebr. פָּתַח, hence *part. pass. Pe.* פְּתִיחַ *opened* Dan. 6, 11; 7, 10.

פִּתְחוֹן (*constr.* פִּתְחוֹן) *m. the opening*, of the mouth Ez. 16, 63; 29, 21.

פִּתַּחְיָה (*Jah is* פָּתַח i. e. *causing to bear, Producer*, like יִפְתַּח־אֵל, יִפְתָּח, El or Jah conceived of as the creative world-power; comp. *Phtah* among the Egyptians) *n. p. m.* Ezr. 10, 23; Neh. 11, 24; 1 Chr. 24, 16.

פֹּתִי (in pause פֹּ֫תִי, frequently also without pause Prov. 9, 4 16; 14, 15; *pl.* פְּתָיִם 22, 3, פְּתָיִם 1, 22 32, usually פְּתָאִים, like צְבָאִים, טָלְאִים from טֶלֶא, צְבִי; from פֶּתִי) *m.* prop. *openness*, of heart; *undisguisedness*, opposite to slyness, cunning; hence 1. *folly*, a) abstract like פְּתִיוּת, כְּסִילוּת, אֱוִילוּת Prov. 1, 22; *plur. want of understanding*, like פְּתָיוּת (9, 13) 9, 6; commonly b) concr. *a simple one* 1, 4, like אֱוִיל 12, 16, כְּסִיל 12, 23, opposite to עָרוּם, coupled with לֵץ 1, 22, and yet again different from it 9, 6-9; *a fool*, to whom עָרְמָה is wanting 8, 5, who is credulous 14, 15, whose possession is אֲוִלַת 14, 18, who sins from simplicity Ez. 45, 20, coupled with שֹׁגֶה; *an inoffensive one* Ps. 116, 6. — 2. *a youth* (*without understanding*), who is easily alive to impressions, along with נַעַר Prov. 7, 7; Talm. פְּתָיָא a boy, Arab. فتى to be young.

פְּתִי (*def.* פְּתָיָא, with *suff.* פְּתָיֵהּ; from פְּתָא, פְּתָה, פְּתִי) *Aram. m.* prop. *width* (see Hebrew פְּתִי), hence *breadth*, cognate in sense with Hebr. רָחַב Dan. 3, 1; Ezr. 6, 3; Syr. ܦܬܝ the same.

פְּתִיגִ֫יל see פְּתִיגִיל.

פְּתִיגִיל (formed from פְּתִיג with the termination ־יל, like כַּרְמִיל from כֶּרֶם with ־יל; the stem is פְּתַג which see) *m. a covering, a mantle, a festive garment* Is. 3, 24 (*Saadia*, *Ibn Ganâch*, *Kimchi*), opposite to מַחֲגֹרֶת שָׂק; Aram. פְּתִג, ܦܬܓܐ a mantle, a variegated garment.

פְּתַיוּת (formed from פֶּתִי) *f. simplicity, folly*, Prov. 9, 13 as a predicate *foolish.*

פְּתִיחָה (*pl.* ־חוֹת) *f. a sword* Ps. 55, 22 (*Ibn Sarûk*), perhaps not so much from פָּתַח meaning *to draw*, as from its fundamental signification *to cut into.* Old interpreters have also incorrectly referred to this head פִּתְחוֹ Ps. 37, 14, פִּתּוּחֶה Ez. 21, 33 and פִּתְחִי Is. 13, 2 (*Ibn Sarûk* and *Ibn Ganâch*), פְּתָחְיָה Mic. 5, 5.

פְּתִיל (*constr.* פְּתִיל, *pl.* פְּתִילִים, from

פֶּתֶל) *m.* 1. prop. what is twisted, wound; hence *a thread, cord,* by which a signet-ring (חוֹתָם) hangs GEN. 38, 18 25; פ׳ פִּשְׁתִּים Ez. 40, 3 *a line of flax,* to measure large distances, as *the rod* was for smaller ones; פ׳ תְּכֵלֶת *a purple blue thread* Ex. 28, 37; פ׳ נְעוֹרֶת JUDGES 16, 9 *a thread of tow,* which is easily broken; *gold threads,* which were artificially wrought into blue purple EXOD. 39, 3. Arab. فَتِيل, Aram. פְּתִילְתָּא, פְּתִילָן the same; Talm. פְּתִילָה a wick. — 2. same as פָּתוּל *bound to* NUM. 19, 15.

פָּתַל (in Kal only in *part. pass.* פָּתִיל = פָּתוּל) *trans. to knot, to twist, to twine, to spin,* a rope or thread; hence *to bind to* NUM. 19, 15, where פָּתִיל is = פָּתוּל. Metaphor. *to struggle, wrestle* with one, prop. to fold about, to intertwine (comp. אָבַק II. = חָבַק). Fig. *to be discreet, prudent, crooked, cunning,* comp. עָקַל. Deriv. the noun פְּתִיל.

Nif. נִפְתַּל (*part. m.* תַּל־) prop. to be knotted or twisted together, hence *to be perverse, crooked,* i. e. *cunning;* part. with עָקֹשׁ (contortus, perversus) PROV. 8, 8, pl. JOB 5, 13; comp. עָקַל, Arab. حال torsit, and حبلة versutia; metaphor. *to wrestle, to struggle* (see Kal) GEN. 30, 8, Ar. حَبَلَ to twist together and wrestle. Deriv. נַפְתָּלִי, and the proper name נַפְתָּלִי.

Pih. (redupl.) פִּתַּלְתֹּל see פִּתַּלְתֹּל.

Hithp. הִתְפַּתֵּל (*fut.* יִתְפַּתֵּל) *to shew oneself crooked* or *cunning* Ps. 18, 27, which some mss. have also in 2 SAM. 22, 27. תִּתַּפָּל 2 SAM. l. c. the usual reading, is said by *Kimchi* to stand for תִּתְפַּתָּל (= תִּתְפַּתֵּל), to have an assonance with תִּתְבָּרֵר; but it may be referred to תָּפַל (which see).

פִּתַּלְתֹּל (after the form שִׁחַרְחֹר, from פָּתַל Pih.) *adj. m. twisted, crafty, perverse* DEUT. 32, 5, with עִקֵּשׁ.

פִּתֹם (also in mss. פִּיתֹם, פִּיתֹם, פִּיתוֹן; Egyptian) *n. p.* 1. of a city fortified by the Israelites (by Pharaoh's orders) in lower Egypt or Goshen, east of the Nile Ex. 1, 11, called by Herodotus (2, 158) and by Steph. Byz. after him Πάτουμος Ἀραβίας (later Θοῦμ, see Itin. Ant. p. 163 ed. Wessel.), and said to be on the way to Heröopolis, 24 miles from it. The Coptic translator at GEN. 46 puts ⲡⲉⲑⲱⲙ for Heroopolis (נֹף), from the vicinity of the two. — 2. another city of this name in upper Egypt, distant three days' journey from Kahira, called at a later period *Fayyûm* (الفيوم). *Saadia* whose birth-place it was, and who was called in Hebrew הַפִּיתוֹמִי, thinks (at GEN. 46) that such was the place. As to the derivation, ⲑⲟⲙ with the article ⲡ signifies *a narrow mountain-pass,* which suits *Pithom* in upper Egypt (*Champollion* I, 172; II, 58 seq.). The Egyptian name of the city is said by *Brugsch* (Geogr. Aegypt. I, 260) to be *Prehtmu.*

פָּתַן (not used) *intr. to wind, to twist, to bend,* of the serpent, conseq. = פָּתַל; better = מָתַן *to stretch, to extend; to be stretched, extended,* connected with תַּן, יָתַן in the organic root; metaphor. *to be strong, firm,* like the organic root in אִתַּן (to אָתַן); Aram. פְּתַן, ܦܬܢ, Arab. سَتَنَ = بَتَنَ the same. Deriv. מִפְתָּן and

פֶּתֶן (*pl.* פְּתָנִים) *m. an adder* Is. 11, 8, prop. what stretches or extends itself. It has poison (מְרוֹרַת or רֹאשׁ) JOB 20, 14 16, cannot be tamed (by charms), and stands with שָׁחַל as a figure of dangers arising from cunning Ps. 91, 13; Aram. פְּתַן, פְּתָנָא, ܦܬܢܐ, Ar. بَتَن the same.

פָּתַע (not used) *tr.* same as פָּתַח *to burst open, to open,* of the eyes; Samar. פְּתַע. Deriv. פִּתְאֹם and

פֶּתַע *m. the opening of the eyes;* as a designation of time: *a moment,* only adverbially *in a moment, suddenly* PROV. 6, 15; 29, 1; HAB. 2, 7; בְּפֶ׳ *unexpectedly,* fortuito NUM. 35, 22; strengthened by לְפֶתַע (= פִּתְאֹם) 6, 9; פִּתְאֹם the same, where פִּתְאֹם sometimes precedes Is. 30, 13, sometimes follows 29, 5. See פִּתְאֹם.

פָּתַר I. (*inf. constr.* פְּתֹר, *fut.* יִפְתֹּר, *ap.* יִתְפַּתַּר־) *tr. to break through, to open,*

ident. with פָּשַׁר, פָּטַר (which see); metaphor. *to interpret, explain, declare* Gen. 40, 16 22; 41, 8 12 13; comp. בָּתַר. Deriv. פִּתְרוֹן.

פָּתַר II. (not used) *tr. to spread out*, same as Aram. פְּתַר; hence פְּתֹרָא = the Hebr. שֻׁלְחָן from שָׁלַח. The same fundament. signification appears to lie in the Hebrew פָּדַר. Derivat. the proper name פְּתוֹר.

פִּתְרוֹן (from פֶּתֶר with the termination ־וֹן) *masc. interpretation, explanation* Gen. 40, 5 12 18; 41, 11.

פַּתְרוֹס (Egyptian) *n. p.* of the fifth son of Mizraim, i. e. of an Egyptian race and land, viz. *upper Egypt;* designated as the land of the origin of the Egyptians Ez. 29, 14, as Thebais was reckoned the oldest district of Egypt, by the ancients (Herod. 2, 2 and 15; Diod. Sic. 1, 10 22 50; 3, 3). *The Gent. pl.* פַּתְרֻסִים only occurs Gen. 10, 14, i. e. *Egyptians of upper Egypt* in Thebais. *Pathros* is adduced along with lower and central Egypt Jer. 44, 1 15, Ez. 30, 14, and also separately with Mizraim Is. 11, 11; as in classical writers Thebais is mentioned along with Aegyptus (Plin. H. N. 18, 47). As to the derivation and meaning, the orthography of the LXX and Vulg. *Παθούρης, Φαθωρῆς*, Phethures, Phatures leads to Thebais or upper Egypt, which ⲡⲁⲧⲟⲩⲣⲏⲥ is termed; hence a nome in Thebais was also called nomos Phaturites (Plin. H. N. 5, 9, 47); comp. *Παθυρίτης* in the Greek-Egyptian papyrus. The word denotes *the southern*, from ⲡ-ⲉⲧ-ⲣⲏⲥ *that which is southern*, like the Ar. مريس i. e. upper Egypt and Nubia, from ⲙⲁ-ⲣⲏⲥ locus meridiei. Hence *Saadia* translates *one of Yemen*, i. e. one dwelling in the south, the Jer. Targ. נַסְיוֹטָאֵי, i. e. *na-siout*, those of Siout or Lycopolis, which belonged to Thebais.

פַּתְשֶׁגֶן only in Esth. 3, 14 and 4, 8 for פַּרְשֶׁגֶן. See פַּרְשֶׁגֶן and פִּתְגָם.

פָּתַת (*inf. abs.* פָּתוֹת) *tr. to break in pieces, to break*, Lev. 2, 6, Ar. فَتَّ the same, whence فُتَات frustulum; the organic root is also in בַּד I., אָ־בַד, פָּד־ָה &c. Deriv. פַּת, פָּתוֹת.

צ

צ, called צָדֵי (LXX: *τσαδῆ*), *Tzade*, as a letter of the alphabet denotes *reaping hook, fishing-hook* (from צְדָא = צָד *to lay hold of, to seize*), if the origin of writing be found in pictures, so that the names of the letters resemble outward things. Accordingly it is believed by some that the figure of a hook is perceptible in the Phenician (𐤑, 𐤑, 𐤑), Etruscan and Umbrian (‡), old Hebrew (𐤑, 𐤑) &c. But we should follow the analogy of the other names of letters in assuming that the present name was chosen solely on account of the initial sound; and as the letter was pronounced *Tza*, צָדֵי or צָדִי may stand for צְדִי (fem. צְדִיָּה). As a numeral צ denotes 90, being the ninth letter in the series of tens. At the end of a word the right stroke which is bent below is straightened, viz. ץ, as in כ, נ, פ.

As to the phonetic character of *Tzade*, it is primarily the strongest sibilant, which may gradually change into the softer ז, שׁ, ס, שׂ. But it has also a connection with the flat and firm linguals ד, ת, ט, and is sometimes converted into them, partly in Hebrew itself, partly in the Semitic dialects compared with Hebrew. The double pronunciation of *Tzade*, i. e. sometimes a mere sibilant sound, sometimes a flattened one mixed with a *t*-sound, was fully recognised while the language was a living one; since certain verb-stems have separated their meanings by this expedient only, as may be seen from צָלַל I. and II. &c.

The Arabs have set apart ص Sad for the former, for the latter ض often = ظ; so too in Ethiopic the one letter is divided into ጸ Zadai and ፀ Tzappa. The LXX abided by the pronunciation of their time, rendering Tzade merely by σ, as חֲצְרוֹן *Ἀσρών*, פַּדְהְצוּר *Φαδασσούρ*, חֲצַר מָוֶת (Gen. 10, 26) *Σαρμώθ*, צְלָפְחָד *Σαλπαάδ*, צְפִרָה *Σεπφώρα*, seldom by ζ, as עִיִּין (Gen. 10, 23) *Οὔζ*, perhaps because the Greeks could not at all apply the letter in their alphabet which they adopted from the Phenicians. In consequence of this double character of Tsade it is converted I. into softer sibilants, viz. a) into the mild liquid ז, as צָעַק, צָעַק; זָעַק, צָעַר, זָעַר; קָצַר, קָצַר; זָהַר, צָהַר, זָרַב, צָרַב; גֵּז, קֵץ, גֵּזֶר, גֵּזֶר &c. which holds good of the Semitic dialects also with relation to one another, as צְרֵדָה Syr. ܙܪܕܐ, וְזֵב, וְזֵב Aram. זְלַח, Ar. زلح; צָנַק Ar. زنق &c.; b) into the dull, simple sibilant ס, als נָתַץ, נָתַס; סָפַן, צָפַן; סָבַץ, נָצַץ, נָסַס; סָעַד, צָעַד, נָסַס; סָעַד (to support); שָׁבַס, שָׁבַץ; c) into שׁ, as צָחַק, שָׂחַק; צָנַר, שָׁנַר; צָרַב, שָׂרַף; d) into שׂ, as צוּץ, שׂוּשׂ; צָנַן, שָׂנַן; צָנַק Aram. שְׂנַק; צָרַב, שָׂרַב &c. — II. into harder and flatter ones, *a*) into the guttural and aspirated *t*-sound ט which the Greeks represent by ϑ, as חָצַב, חָטַב; נָצַר, נָטַר; צָהַר, טָהַר; צָפַח, טָפַח; צָבַר, טָבַר. In Arabic it coincides sometimes with ط, as בָּצַר, بطر; עָצַל, عطل; צָק, طَاق; צַל tinnivit, טַלַּל; צֶם, טְמְ; sometimes with ظ, as צָהַר, ظهر; צַל obumbrare, צֵלֶם, ظلم. With regard to Aramaean compare Hebr. טָנָא, Aram. צָנָא; טָף, צָף; צַל, טַל; צָלַע, טָלַע. *b*) into ד, as צָרַב, דָּרַב; צָנַן, דָּנַן; חָצַר, חָדַר, especially in Arabic and Aramaean, as צָפַן, دفن; צָנַח, دنخ; צָנַח, دنخ; צָפַע, دفع, אֲצְבַּע, Aram. אֲדְבַּע. *c*) into ת, as צָבַר, תָּבַר; בָּצַל (בָּדַל); חָצַל, חָתַל; חָצַל, Aram. חָתַל; צָלַח, Aram. תְּלַח. But the interchange of *b*. and *c*. is rare.

In addition to these characteristics of *Tzade*, which are clear and obvious, a deeper insight into it shews 1. a connexion with the *k*-sounds, as the Sanskrit *ś* is intimately allied to such sounds, being found to represent the Greek κ and Latin *c*. Thus צ is interchanged a) with ק, as צָלָה, קָלָה; בָּצַע, בָּקַע; קָלַח, צָבַר, perhaps = קָבַר; צָחַל, קָהַל; קָוָה, צָוָה; comp. אֶרֶץ, Aram. אַרְקָא; b) with כ, as צָנַע, כָּנַע; צָרַר, כָּרַר (Arab. حنر, صنر); צָלַח, כָּלַח; c) with ג, as צָלַל and גָּלַל; צָחַק, Aram. גְּחַךְ; comp. the Zend. *z*, which occupies the place of the Sanskrit *ǵ*; d) with ע (as a *k*-sound), as צָק, עָק; עָוָה, צָוָה; צַל, עַל; צָלַע, Aram. עְלַע; צָמַר, Aram. עָמַר; צַם, עַם; צָאן, Aram. עָאן; צָרַע, Aram. עָרַע; צָקַל, עָקַל; רָץ, רָע; שַׂר צִירְאָא in עָרַע, common in Aramaean; e) with ח, as צָנַק, חָנַק. — As an *s*-sound צ is also interchanged with initial gutturals, as is frequently found in the case of ס (which see), and as appears also in extra-Semitic tongues. Thus e. g. Aram. צָבָא, Hebrew אָבָה, צָפַע and אָפַע.

צָא to אָצָא see אוּא and יָצָא.

צָא see יָצָא.

צֵאָה Judges 9, 29 see יָצָא.

צֵאָה (from יָצֵאָה, *c.* צֵאת, with *suff.* צֵאָתְךָ; from יָצָא) *f. off-going, off-scraping*, hence *excrement*, Deut. 23, 14, used also for fuel, in heaps Ez. 4, 12; comp. Pliny H. N. 36, 59.

צֹאָה (also צוֹאָה; *c.* צֹאת, with *suff.* צֹאתוֹ־חֵם; from יָצָא) *f. ordure*, same as צֵאָה, Is. 4, 4, supplementing קִיא, *filth* 28, 8; 36, 12 K'ri; also fig. Prov. 30, 12.

צְאוֹן see צֹאן.

צֹאִי (from יָצֹאִי, only in *pl.* צֹאִים) *adj. m. dirty, filthy, soiled*, of בְּגָדִים Zech. 3, 3 4, a figure of sin.

צְאִינָה Song of Sol. 3, 11, on account of רְאֶינָה, see יָצָא.

צָאַל (not used) *tr. to pierce, to cut*

in, of thorns; ident. in its organic root with סַל III. (to סַלּוֹן, סִלּוֹן), סָל־ה II. (=נָעַץ), Aram. סְלִי, סְלָא, ܣܠܐ (to סִלְוָא a thorn, ܣܠܝܬܐ point), Aram. סָל (whence סוֹל a goad of wood), Ar. سَالَ (whence سول mimosa nilotica), سَلَعَ (to tear, to split); but especially צַל (to צְלָצַל Job 40, 31) is identical with it. Deriv.

צֶאֶל (only *pl.* צֶאֱלִים for צְאָלִים; from צָאַל) *m. the prickly*, *wild lotus*, lotus silvestris, Job 40, 21 *he lies under the lotus trees*, of the Nile-horse; so *Ibn Gánâch*, *Saadia*, who compare the Ar. صَال (lotus silvestris). This lotus is a kind of prickly, wild tree, which grows in the neighbourhood of the Nile (Herod. 2, 92) and serves as a lair for wild animals; parallel עַרְבֵי נַחַל.

צָאַן (not used) *tr. to bring together*, *to heap*, *to collect*, *to crowd together*, *to join*, or *intr. to be crowded* or *heaped together*, *to be collected*, *to be numerous*, *many*, *to be in a heap*, spoken of sheep, herds of goats, of masses, troops &c.; ضَهَلَ to be together, to be bound, to be collected; ضَنَأَ, ضَنَى to be numerous, to be or have many in number. The organic root צָאַן appears to be connected with that in אָ־סַם, Arabic عَصَمَ, حَزَمَ, Aram. אֲ־סַן, ܐܣܢ; חָ־סַן, خَزَنَ &c. Derivat. צֹאן, צֹנֶה, צֹנֵא, the proper names צַאֲנָן, צְנָן.

צֹאן (from צְאֹן, once צְאוֹן Ps. 144, 13 K'tib; with *suff.* צֹאנִי, צֹאנֵנוּ, צֹאנְךָ &c., from צָאַן) *f.* (masc. if rams be referred to Gen. 30, 39, but usually of female sheep 30, 38 41; 33, 13) *coll.* prop. a heap, a herd, a mass; hence 1. *a troop*, of men, fully צֹאן אָדָם *a flock of men* Ez. 36, 37 38; comp. Mic. 2, 12; Ps. 119, 176; of Israel Mic. 7, 14, interchanged with עַם Ps. 95, 7, compared with 79, 13, in which sense the proper name צַאֲנָן is to be taken; but commonly 2. *small cattle*, sheep and goats (in Homer μῆλα) Gen. 4, 2; 30, 36, without a pl. and along with בָּקָר (a herd of cows, large cattle) 12, 16; 20, 14; 21, 27. Belonging to the צֹאן were עִזִּים Gen. 38, 17 and כְּבָשִׂים Lev. 1, 10; 22, 21 (comp. verse 19); as it is sometimes described more exactly by כְּבָשִׂים וּבְנֵי עִזִּים 2 Chr. 35, 7, עִזִּים being separately mentioned but seldom 1 Sam. 25, 2; like the Arab. صَأْن, while غَنَم is employed in the usual sense. Being a collective noun it is never applied *to one* animal, for which שֶׂה stands Ex. 21, 37, but only to two Is. 7, 21, and also to חָמֵשׁ, אַרְבַּע, מֵאָה Ez. 45, 15; 1 Sam. 25, 18; 1 Kings 5, 3; Job 1, 3. Sometimes צ׳ stands in the genitive to עֵדֶר Gen. 29, 2, מִקְנֵה 26, 14; or מַאֲכָל Ps. 44, 12, מַרְעִית Jer 23, 1 follow to mark the genitive more closely. See צֹנֶה and צֹנֵא.

צַאֲנָן (from צָאַן; *the rich in people* or *flocks*) *n. p.* of a city in Judah Mic. 1, 11, in the neighbourhood of the Ephraim-border, like חֲדָשָׁה, which follows in Josh. 15, 37 (*Reland*, Pal. p. 701). For צ׳ Josh. l. c. has צְנָן, which bears the same relation to צַאֲנָן as צֹאן to צֹנֶה.

צֶאֱצָא (only *pl.* ־אִים, *c.* ־אֵי, with *suff.* ־אָיו, ־אֶיךָ; from יָצָא or צָא) *m. pl. issues*, of תֵּבֵל Is. 34, 1, i. e. the inhabitants (LXX, Targ.) or plants; *produce*, of אֶרֶץ 42, 5; *children*, fully צֶ׳ מֵעַיִם 48, 19, commonly צֶ׳ alone 22, 24; 61, 9.

צָב (after the form עָם, *pl.* צַבִּים) *m.* 1. prop. a tent for shelter, a roof (from צָבַב I. *to cover*, *to roof*); hence *a covered* or *roofed litter*, *a sedan*, *a palanquin* with a cover (a covered conveyance), lectica, for persons of distinction, *plaustra tecta* (Vulg.) Is. 66, 20; fully עֶגְלַת צָב Num. 7, 3 (Vulg., LXX, Aq.; Targ. has צִיבָא = צִבָּא Is. 49, 22 for חֹצֶן and צִבָּא Nah. 2, 8 for הֻצַּב, reading הַצָּב). — 2. (only sing.) the name of a *species of lizard*, prob. the Libyan Lev. 11, 29, Ar. ضَبّ, دَبّ, from צָבַב I. *to wind together*, *to bend*. The Arabs speak in their proverbs of the long life and cunning of this lizard. Comp. the

Aram. חִוְיָא a serpent, from חֲוָא = Hebr. חָוָה III. *to twist.*

צָבָא I. (3 *pl.* צָבְאוּ, *part.* צֹבֵא, *pl.* צֹבְאִים, *f.* צֹבְאוֹת; *inf. c.* צְבֹא, *fut.* יִצְבָּא) *intr.* prop. same as סָפָא, צָבָה I., *to join together, to be assembled, to flock together, to be united*, into a crowd, for the purpose of service Ex. 38, 8, with accus. of the place 1 Sam. 2, 22, and therefore ident. with עָבַד עֲבֹדָה Num. 4, 23, as if a militia sacra; with עַל *to collect about a person* or *thing* with hostile intent, to besiege or attack Num. 31, 7; Is. 29, 7 8. Metaphor. *to fight* (in troops) Is. 31, 4; צָ׳ צָבָא *to do military service* Num. 4, 23. — In its organic root צָב־א, it is connected with that in אָ־סַף, יָ־סַף, and also with צָבַב I, 2. Deriv. צָבָא, צְבָאָה 1 and 2, and the proper name מְצֹבָא יָהּ = מְצֹבְיָה (which see).

Hif. הִצְבִּא (*part.* מַצְבִּא) *to muster, to levy for military service* 2 Kings 25, 19.

צָבָא II. (not used) *intr.* same as צָבָה II. (which see); Ar. صَبَا to flash up, of the sun. Deriv. צְבָאָה 3.

צָבָא (*c.* צְבָא, with *suff.* צְבָאִי, ־אֲךָ, ־אוֹ, ־אָהּ, ־אָם, on the contrary צְבָאָיו with *suff.* of the *pl.* צְבָאִים, but usually *pl.* צְבָאוֹת from צְבָאָה) *m.* (fem. Is. 40, 2; Dan. 8, 12) *assembly, multitude*, as צָבָא רָב Ps. 68, 12 *a great multitude*, of מְבַשְּׂרוֹת; *the fulness, the mass*, hence *the appurtenance of, what belongs to* (heaven), same as מְלֹא Gen. 2, 1; Neh. 9, 6; *a host*, hostile, hence חֲלִיפוֹת וְצָבָא Job 10, 17 *changes and host*, i. e. changing hosts, of sufferings; but usually 1. *an army* 2 Sam. 10, 7; 1 Chr. 19, 8; שַׂר צָ׳ *captain of a host* 2 Sam. 2, 8; 19, 14; 1 Kings 16, 16; אַנְשֵׁי צָ׳ *men of the host*, i. e. *warriors* 1 Chr. 12, 8; Num. 31, 21 53; עַם הַצָּ׳ the same 31, 32. Accordingly we meet with the expressions: חֲלוּץ צָ׳ *one equipped for the army* Num. 31, 5 and 32, 27, i. e. *armed*, ident. with חָלוּץ Is. 15, 4 or חָלוּץ לַמִּלְחָמָה Num. 32, 29; יָצָא צָ׳ Num. 1, 3, יָצָא בַּצָּ׳ 31, 36, יָצָא לַצָּ׳ 31, 27 *to go into the army*, i. e. to march forth to war; חֵיל צָ׳ *strength of an army* 2 Chr. 26, 13, i. e. *a corps* (צָ׳ having its meaning increased by חַיִל). — 2. Figuratively and fully צְבָא הַשָּׁמַיִם *the host of heaven*, i. e. a) the angels standing round the throne of God 1 Kings 22, 19, Ps. 103, 21, for which צְבָא יי׳ is in Josh. 5, 14, the angels conceived of as God's army, comp. Luke 2, 13; b) *the host of stars*, which was thought of as fastened to the tent of heaven, and which the Israelites sometimes worshipped Is. 34, 4; 40, 26 (where ־ָם refers to שָׁמַיִם); 45, 12; 2 Kings 17, 16; 21, 3; if יָרֵחַ, שֶׁמֶשׁ Deut. 17, 3 or כּוֹכָבִים 4, 19 be mentioned particularly, צְבָא הַשָּׁמַיִם is to be understood generally of all the inhabitants of heaven together, like חֵיל שְׁמַיָּא Dan. 4, 32, the stars and angels, conceived of as heavenly beings. צְ׳ הַמָּרוֹם Is. 24, 21 are the guardian deities of single lands and kingdoms, which were sometimes represented as ἄγγελοι, sometimes as δαιμόνιοι, and were thought to form God's host. — 3. *military service, warfare*, metaphor. *hard service, calamity* Job 7, 1; *a campaign, a service, war* Dan. 8, 12; *the temple-service, worship* 8, 13.

צְבָא (1 *perf.* צְבִית, *part.* צָבֵא, *inf.* מִצְבֵּא, but only with *suff.* מִצְבְּיֵה, *fut.* יִצְבֵּא) *Aram. intr.* prop. *to lean to, to bend to, to turn to;* hence *to wish, to desire, to will* Dan. 4, 14 32; 5, 19 21; 7, 19; also in the Targ. צְבִי, fut. יִצְבֵּי, with the same meaning. Deriv. צְבוּ.

As to the development of the signification, the Hebrew אָבָה (which see) *to bend oneself*, to incline, to lean to, to desire, to wish, אָוָה I. (which see) *to lean to*, an object, = أَوَى (to bend, to incline), חָפֵץ (which see) *to lean to*, to bend or incline to, to desire, to will, Ar. حَفَصَ, and the circumstance that צְבָא and צְבִי stand in the Targ. for אָבָה and חָפֵץ, shew that *to will, to wish* have proceeded here from *to lean*, and not from to overtop, to swell high (צָבָה).

In form too it seems to be connected with the Hebrew אָבָה, אָוָה, since stems commencing with א are often interchanged with the sibilant- (or *t*-) initial sounds (comp. אָוָה II. and תָּוָה, אָרַן and תָּרַן, אָרַז and תָּרַז, תָּרַח and אָרַח &c.), as שָׁב and اب, אַף and סַב, see page 962.

צְבָאָה (only *pl.* צְבָאוֹת, *c.* צִבְאוֹת, with *suff.* צִבְאֹתַי, ־תֵינוּ, ־תֵיכֶם, ־תָם) *f.* 1. same as צָבָא *an army* Deut. 20, 9; of all Israel as God's host Ex. 7, 4; 12, 41; יָצָא בְצִבְאוֹת פ׳ *to go out with the hosts of one*, i. e. to help Ps. 44, 10; 60, 12; מֶלֶךְ צְבָאוֹת 68, 13 *king of armies*, i. e. their leader. — 2. Fig. heavenly host, i. e. *host of angels* or *stars*, like צָבָא; hence God (especially in 1 and 2 Sam., 1 and 2 Kings, Chr., Ps., Is., Jerem., Zech., Hos., Mal., Am., Mic., Nah., Hab., Zeph., Hag.) is called יי׳ צְבָאוֹת 1 Sam. 1, 3 11; 4, 4, יי׳ אֱלֹהִים צ׳ Ps. 80, 5; 84, 9, יי׳ אֱלֹהֵי צ׳ 89, 9, אֱלֹהֵי הַצְּבָאוֹת Am. 3, 13, to describe him as ruling over angels and the hosts of stars; LXX παντοκράτωρ; or צ׳ is literally translated δύναμις, στρατιά, though σαβαώθ, σαββαώθ, ܨܒܐܘܬ, is also retained as a proper name. — 3. (from צָבָא II.) only *c. pl.* צִבְאוֹת *excellency*, *splendour* Jer. 3, 19, = צְבִי 1. — 4. same as צְבִיָּה (from צָבָה III.) and only *pl.* צְבָאוֹת, but see צְבִי.

צְבָאוֹת see צְבָאָה and צְבִי.

צְבָאִים see צָבָא (a noun) and צְבִי.

צְבֹאִים (same as צְבֹעִים, which occurs as the name of a place, probably derived from בֵּית צ׳, *a wild place;* see צָבַע II.) *n. p.* of one of the five cities in the valley שִׂדִּים, mentioned elsewhere with אַדְמָה, סְדֹם, עֲמֹרָה, בֶּלַע Hos. 11, 8, for which צְבֹיִם or צְבֹיִים is also put Gen. 10, 19; 14, 2; Deut. 29, 22.

צָבַב I. (not used) 1. *tr. to join*, *to fit together*, *to bend together*, *to close;* hence *to arch*, a litter, a sedan. Deriv. צָב 1. — 2. *intr. to wind* or *bend together*. Deriv. צָב 2. The old interpreters have taken it as = דָּבַב, Arab. ضَبَّ to flow, صَبَّ to pour out, and referred to it Hof. הֻצַּב Nah. 2, 8 = נָמוֹג (there); but see הֻצַּב as a noun. This meaning does not suit צָב 1 and 2.

צָבַב II. (unused) *intr. to be affable*, a collateral form of דָּבַב (which see). Derivative

צֹבֵבָה (appellative, and therefore with the article, *the affable one*) *n. p. f.* 1 Chr. 4, 8.

צָבָה I. (*part.* צֹבֶה) *intr.* 1. same as צָבָא I. *to flock together*, *to draw together in troops*, in order to war, with accus. of the person Is. 29, 7, like נִלְחַם and רִיב (on the contrary צָבָא is construed with עַל). Derivat. צָבָה (a noun). — 2. Metaphor. *to heap up*, *to grow*, of a mass; hence *to swell*, intumescere, of בֶּטֶן Num. 5, 27, like בָּצֵק of רַגְלַיִם. The idea of self-extension has arisen from signif. 1; as סַף II. (= צָפָה II.) is connected with the organic root in אָ־סַף, סָפָ־ה. Deriv. צָבֶה (צָבָה).

Hif. הִצְבָּה (*inf. constr.* with לְ is לַצְבּוֹת = לְהַצְ׳) *to cause to swell* Num. 5, 22.

צָבָה II. (not used) *intr.* 1. same as זָוָה (= זָו); hence *to shine*, *to glitter*, Ar. صَبَأَ and ضبا, Syr. ܨܒܐ, and *to be splendid*, *excellent*, *shining*. Deriv. צְבִי 1, צְבָאָה 3. — 2. *to celebrate*, *to praise*, comp. הָלַל. Deriv. צְבִי 2.

צָבָה III. (not used) *intr. to hasten*, *to go quickly*, *to run*, proceeding probably from the idea of *shining*, *glittering;* the same transition being found in נָץ, נָצָא, נַץ, נָס. Derivat. צְבִי 3, צְבָאָה 4, צְבִיָּה, and the proper names צִבְיָה, צִבְיָא.

צָבָה (from צָבָה I.) *m.* = צָבָא *army*, *march*, of enemies, hence מִצָּבָה (= מִן־צָ׳) Zech. 9, 8 *against the march of the army* or *against hostile troops* (*Ibn ʿEsra*, *Kimchi*). מִן is to be taken as meaning *against*. The acceptation as if it were = מַצָּבָה (LXX) *a protecting post*, *a mili-*

tary guard, or the reading מֻצָּבָה = מֻצָּב, is unsuitable.

צָבֶה (from צָבָה I, 2) *adj. m.*, צָבָה *fem. swelling* Num. 5, 21.

צְבוּ (from the Aram. צְבָא = צְבָה, צְבִי *to be inclined*, *willing*) *Aram. fem.* prop. inclination, willingness, hence = Hebrew חֵפֶץ *matter*, *thing*, πρᾶγμα, Dan. 6, 18 *that there might not be any thing else with Daniel*, i. e. that there might be no alteration with respect to him; Syr. ܨܒܘ the same; Arab. صبا = ܨܒܐ.

צָבוּעַ (from צָבַע I. prop. *part. pass.*) *m. party-coloured*, *variegated*, *speckled*, of עַיִט, Jer. 12, 9 *is my possession a speckled bird?* (Jerome, Syr., Targ., Rashi, Kimchi), i. e. is Israel a speckled bird, that is commonly attacked by all others? (see Pliny H. N. 10, 19; Tacit. annal. 6, 28). An explanation derived from צָבַע II. (LXX) is unsuitable.

צָבוֹעַ see צָבֹעַ.

צָבַט (*fut.* יִצְבֹּט, יִצְבַּט־) *tr. to bind*, *to bind together*, *to fasten together*, קָלִי (for שִׁבֳּלֵי קָלִי) *parched corn*, Ruth 2, 14 *and they bound together for her parched ears of corn* (in bundles), LXX ἐβούνισεν, without reading וַיִּצְבָּר־; Ar. ضَبَطَ to put together, صَفَدَ to bind, Hebrew צָבַת the same. The meaning *to reach out to*, after the Targ. אוֹשִׁיט, is merely conjectural.

צְבִי (in pause once צֶבִי Dan. 8, 9, elsewhere always צְבִי) *masc.* 1. (from צָבָה II.) *splendour*, *ornament*, *glory*, of a state Is. 4, 2, together with כָּבוֹד; a surname of the temple of Hercules in new Tyre 23, 9; *beauty*, of flowers, figur. of the people, i. e. the nobles 28, 1 4; *heroes* 2 Sam. 1, 19; as a genitive to עֲטֶרֶת *full of ornament* Is. 28, 5. The city of Babylon was called צְ׳ מַמְלָכוֹת Is. 13, 19, because the Chaldean empire consisted of many subjected kingdoms; Palestine was termed נַחֲלַת צְבִי Jer. 3, 19, צְבִי הָאֲרָצוֹת Ez. 20, 6, אֶרֶץ הַצְּבִי Dan. 11, 16 41, like אֶרֶץ חֶמְדָּה Zech. 7, 14, once הַצְּבִי alone Dan. 8, 9; Moab was called צְבִי אֶרֶץ Ez. 25, 9 = אֶרֶץ צְ׳; so also Tyre (צֹר) in the difficult passage Ez. 26, 20 וְנָתַתִּי צְבִי בְאֶרֶץ חִתִּית *and I will make splendour* (i. e. Tyre) *dwell in the land of terror* (חִתִּית should be read for חַיִּים). By הַר צְבִי קֹדֶשׁ Dan. 11, 45 is usually understood *the temple-mountain* (at Jerusalem), so that צְ׳ קֹדֶשׁ is *the holy land*. But as the passage speaks of an expedition בֵּין יַמִּים לְהַר, it should be understood of the mount of *the temple of Nanea*, between the Caspian sea and the Persian gulf, where Antiochus waged war last. צְבִי עֲדִי Ez. 7, 20 *splendour of ornament*, i. e. splendid ornament. Comp. צְבָאָה 3, Aram. צִבְיוֹן, צִבְאָה. — 2. *glorification*, *glory*, *praise* Is. 24, 16, from צָבָה II. to praise, to celebrate. — 3. (*pl.* צְבָאִים 1 Chr. 12, 8, and also צְבָיִם 2 Sam. 2, 18, צְבָיִים Neh. 7, 59, from צָבָה III.) *a gazelle*, *an antilope*, *hart*, and generally all that belongs to the hart-family, so called from its swiftness 2 Sam. 2, 18; 1 Chr. 12, 8; Prov. 6, 5; comp. Ben Sira 27, 22; Song of Sol. 2, 9; 4, 5; 7, 4; a figure of loveliness and pleasure on account of its swift-footedness, Song of Sol. 2, 7; 3, 5. The gazelle is described as shy Is. 13, 14; its flesh is eaten as a dainty Deut. 12, 15; 14, 5; 15, 22; 1 Kings 4, 23. In the same manner we should understand צְבָאוֹת Song of Sol. 2, 7; 3, 5, which is either to be derived from צְבִי or from צְבָאָה 4 = צְבִי. Aram. טְבִי, טַבְיָא, ܛܒܝܐ, Ar. ظَبْى the same.

צִבְיָא (*hart*) *n. p. m.* 1 Chr. 8, 9.

צִבְיָה (*gazelle*) *n. p. f.* 2 Kings 12, 2.

צְבִיָּה (fem. of צְבִי 3) *fem. a female gazelle* Song of Sol. 4, 5.

צְבֹיִים see צְבֹאִים from צָבָא = צָבַע II.

צְבָיִים see צְבִי 3.

צְבָיִם see צְבִי 3.

צְבֹיִם see צְבֹאִים.

צָבַע I. (*part. pass. m.* צָבוּעַ) *trans.* commonly same as טָבַע I. *to dip in*, *to immerse* (Amharic the same); hence *to*

dip in colour, *to dye*; צָבוּעַ JER. 12, 9 *coloured*, of צֶבַע, i. e. *variegated*, *speckled*, *bright-coloured*; Jerome *discolor*, Targ. מְתַבְּדַר i. e. coloratus. But the explanation is not given correctly at צָבַע I.; for the organic root צָבַ־ע may be connected with that in דָּבַ־ה (Aram. דֵּב, יס), זָב, זָח, זָע I., סָח, שׁ־טַח, נ־טַח, צָח (to סוּחַ), or generally with שָׁקַע, סָבָא; accordingly the fundamental signification would be *to moisten*, *to wet*, like the Aram. צְבַע, then *to colour*; comp. סִבִּיב what is poured out, juice, סַבּ to flow. Deriv. צֶבַע.

צָבַע II. (unused) *tr. to lay hold of*, *to take*, *seize*, *catch* (see אֶצְבַּע); hence *to rob*, rapuit; *to attack*, of a wild animal, Arab. صَبَّ to lay hold of, to seize, سَبَعَ to seize, of a wild beast, ضَبُعَ to seize and prey upon; אֶצְבַּע a finger, from צָבַע II., like *finger* from *fangen*, to take hold of. Derivat. אֶצְבַּע, צָבַע, according to some צְבוּעַ, the proper names צְבָעִים, צְבָעוֹן and probably also צְבוֹאִים.

צְבַע (Peal not used) *Aram. tr.* same as Hebrew צָבַע I. *to moisten*, *to besprinkle*, Syr. to baptize.

Pa. צַבַּע (*part. pl.* מְצַבְּעִין) *to water*, *to moisten* DAN. 4, 22; in the Targ. *to dye*.

Ithpa. אִצְטַבַּע (*fut.* יִצְטַ') *to be moistened* DAN. 4, 12 20 30; 5, 21.

צֶבַע (*plur.* צְבָעִים; from צָבַע I.) *m.* prop. *colour*, but commonly concrete *dyed*, *party-coloured stuff*; *pl. dyed garments* JUDGES 5, 30; also without a copula beside the synonymous רִקְמָה ibid., as in 5, 13 אַדִּירִים and עַם are put with שָׂרִיד; or the sing. צֶבַע is put beside the dual רִקְמָתַיִם for poetical amplification and strengthening ibid., like רַחַם רַחֲמָתַיִם ibid. It is also possible that רִקְמָה (variegated, embroidered, woven garments) is merely intended to determine צֶבַע more exactly.

צָבְעַ (only *pl.* צְבָעִים, from צֶבַע II., *wild animal*, *wild lair*) *n. p.* of a Benjamite city NEH. 11, 34, near which a valley called גֵּי הַצְּבָעִים lay, in a south-eastern direction towards the wilderness of Judah 1 SAM. 13, 18, and where was also a place חֵר צְבָעִים (Challa 2, 10). Aquila and the Targ. have already understood the appellative signification in this manner; Arab. ضَبُع a hyena. See צְבוֹאִים.

צְבָעוֹן (*a wild one*, *a robber*, i. e. a wild and inhospitable race; from צָבַע II.) *n. p.* of an ancestor of the Horites GEN. 36, 2 20 24 29.

צְבָעִים see צָבְעַ.

צָבַר (*fut.* יִצְבֹּר) *tr. to heap up*, בֶּר GEN. 41, 35 49; *to collect*, *to bring together*, כֶּסֶף ZECH. 9, 3; JOB 27, 16; *to accumulate*, עָפָר, i. e. to make a rampart of attack HAB. 1, 10, an allusion to the preceding בָּצַר; Targ. צְבַר for Hebrew לָקַט, whence צִבּוּר an assembly, a congregation; Arab. صَبَرَ to collect, to put together. The organic root is צָ־בַר, which is also found in חָ־בַר I., גָּ־בַר (Arab. جبر to contract), אָ־בַר. Derivative

צֶבֶר (*pl.* צְבָרִים) *m. a heap* 2 KINGS 10, 8.

צָבַת (not used) *tr. to bind together*, *to put together*, a sheaf, *to knot*; Aram. צְבַת and צְנַת, Arab. ضبط, صفد the same; connected in its organic root צָ־בַת with that in צָ־בַט, אָ־פַד. Deriv.

צֶבֶת (*pl.* צְבָתִים) *masc. a sheaf*, *a bundle*, RUTH 2, 16; Talm. the same.

צַד (with *a* of motion צָדָה, with *suff.* צִדִּי, צִדְּךָ, צִדֵּהוּ; *pl.* צְדִים, *constr.* צִדֵּי, with *suff.* צִדֶּיהָ, צִדָּיו, צִדֵּיכֶם; from צָדַד) *m.* 1. prop. *a turning*, *a bending*, i. e. the side turned away (opposite to נֹכַח, נֶגֶד); hence *side*, of מִשְׁכָּן EX. 26, 13; שְׁנֵי צְדִים *both sides* 30, 4; of מְנוֹרָה 25, 32, תֵּבָה GEN. 6, 16; בְּצַד *in the side of* 2 SAM. 2, 16; *the flank* JOSH. 3, 16; 12, 9; metaphor. *the arm*, being at a man's side,

hence עַל־צַד *upon the arm* Is. 60, 4; 66, 12; *the side horns*, of a ram Ez. 34, 21, like כֶּתֶף. — 2. *an adversary, an enemy*, לְצָרִים JUDGES 2, 3 *to enemies*, LXX *συνοχαί*, Vulg. *hostes*, Targ. מְעִיקִין, conseq. also from the fundamental signification *to turn aside*, comp. שָׂטָה, סָט and שָׂטָן. According to *Ibn G'anâch* same as צִירִים from צוּד meaning *a net, a trap*. Modern interpreters read לְצָרִים, because צָרַר NUM. 33, 55 so appears; and in JER. 52, 5 מָצוֹר is translated *συνοχή*. But the explanation given above agrees with the context.

צָד *Aram. m.* the same; hence מִצַּד *on the side*, a parte DAN. 6, 5, לְצַד, *against*, prop. in latus 7, 25 (for which in Hebrew לְעֻמַּת), only used euphemistically; Targ. צֵיד, Syr. ܨܺܝܕ the same.

צְרָא (not used) *Aram. intr.* prop. *to look sharply* or *attentively*, at a person or thing; *to direct the eyes* (sharply), Syr. ܨܪܳܐ, with the collateral idea of envy, evil-mindedness, scorn (comp. רָאָה בְּ); hence *to aspire to, to look after, to look to; to have a person* or *thing in view, to seek zealously*, Hebr. צָדָה *to lie in wait*, or *to intend, purpose*, Syr. for הָעָלִים עֵינַיִם בְּ 1 SAM. 12, 3 *to direct the eyes sharply* (i. e. with attention) *to one* (from עָלַם III.), to give great attention to one; for יָדַע *to attend to a thing* PROV. 9, 18; for הֵעִיף עֵינַיִם בְּ 23, 5 *to cause the eyes to rove upon one;* or for רָאָה 23, 31. The fundamental signification seems to be *to split, divide, separate*, which, as in חָזָה, is sometimes transferred to the idea of *looking sharply* (comp. cernere, *ἰδεῖν*, videre and dividere), sometimes to that of *determining, deciding* (see חָזָה), like other verbs of dividing. The organic root צָד־א, Hebrew צָד־ה is identical with that in חָ־סַד, חַ־צַד, עָ־צַד II. Deriv.

צְרָא (from צְרָא) *Aram. m. a design* (evil-minded), *intention* (with respect to a person or thing), with He interrogative הַצְרָא *is it with (an evil-minded) purpose?* i. e. *purposely* DAN. 3, 14 = Hebr. צְדִיָּה NUM. 35, 20; comp. צָפָה (a looking at, a sharp look after a person or thing). The versions and old translators have rendered it *truth, certainty*.

צָדַד (not used) *intr. to turn from* or *away*, from a person; *to be* or *go aside*, opposed to נָגַד (which see), of men or countries; metaphorically *to turn aside* or *remove from* one; *to be inimical, disinclined; to be sloping*, Arab. صَدَّ and ضَدَّ the same. Derivat. צַד (*plur.* צְדִים), the proper names צְדִים and

צְדָד (only with *a* of motion צְדָדָה; *a sloping place*) *n. p.* of a northern city of Palestine near חֲמָת NUM. 34, 8, Ez. 47, 15, perhaps the modern صدد between Hems and Palmyra now in ruins (see Ibn Challikan n. 182, II. p. 85); comp. *Robinson*, Palestine III. p. 461. The Greek translators and the cod. Sam. have צְרָדָה from צָרַד.

צָדָה (*part.* צָדֵד) *tr.* prop. *to separate, split, divide*, Aram. צְדָא, ܨܕܳܐ; hence 1. (not used) *to destroy, to split* or *rend asunder* (see Nif.). — 2. *intr. to look sharply at* (with an evil mind or contempt), *to look after, to search for*, with accusat. נֶפֶשׁ *to lie in wait for the life* 1 SAM. 24, 12 = בִּקֵּשׁ נֶפֶשׁ; *to lie in wait* abs. Ex. 21, 13. Deriv. צְדִיָּה.

Nif. נִצְדַּד (*pl.* נִצְדְּדוּ) *to be cut to pieces, divided, destroyed*, of עָרִים ZEPH. 3, 6, parall. נָשַׁם; comp. נָצָה I. (= נָצַץ I., נָצַע), דָּרַס, בָּקַע; it is unnecessary to read נִתְּצוּ.

צֵידָה see צִירָה.

צָדוֹק (*just*, viz. El or Jah is, comp. צִדְקִיָּה, יְהוֹצָדָק, צִדְקִיָּהוּ, צָדְקִיָּהוּ, יוֹצָדָק, יְהוֹצָדָק, מַלְכִּי־צֶדֶק, אֲדֹנִי־צֶדֶק, as also in Phenician the father of the Cabiri [כַּבִּרִם] is called *Σάδυκ, Σύδεκ, Σύδυκ, Σέδεκ*, i. e. צֶדֶק and צָדוֹק, the deity exercising right) *n. p.* of a high priest 2 SAM. 13, 17. His posterity are termed בְּנֵי צָדוֹק Ez. 40, 46. According to an old opinion one צָדוֹק is said to have been the founder of

the sect of the Sadducees, the members being called צְדוּקִים from the sing. צְדוּקִי.

צְדִיָּה (from the masc. צְדִי; from צָדָה) *f.* a looking to one, *purpose, design* Num. 35, 20 22 (see the letter צ).

צִדִּים (only with the article: *planks, mountain-sides*) *n. p.* of a city in Naphtali Josh. 19, 35.

צַדִּיק (*pl.* ־קִים; from Pih. of צָדַק) *m.* (*adj.* and *subst.*) 1. *just, righteous*, of a ruler 2 Sam. 23, 3, of God Job 34, 17, who rewards righteously Ps. 112, 4, and punishes Lament. 1, 18, who keeps his promise Neh. 9, 8, and as *the reliable, just one* is called הַצַּדִּיק Is. 24, 16. The opposite is רָשָׁע Ex. 9, 27. — 2. *a truth-speaker*, the attribute of a righteous man; hence adverbially Is. 41, 26, like אֱמֶת 43, 9; *one honest, right*, i. e. practising right Prov. 29, 7; *pious, religious*, keeping the divine laws, consequently = probus, honestus, pius, integer Gen. 6, 9; 7, 1, united to תָּמִים Job 12, 4, to נָקִי Ex. 23, 7. To the צַדִּיק are ascribed goodness and generosity Psalm 37, 21, Prov. 12, 10, moderation and sobriety 13, 25, calmness 15, 28, love of truth 13, 5, wisdom 9, 9; and therefore צַ׳ stands for חָכָם Eccles. 7, 20, with reference to 7, 16. Rarely: *a strong, powerful one, a tyrant*, after the fundamental signification (see צָדַק), hence = עָרִיץ Is. 49, 24 (see 49, 25 LXX, Vulg., Syr.), without our having to read עָרִיץ.

צֵדְנִיֹּת from צֵדֹנִי, see צִידוֹנִי.

צָדַק (*fut.* יִצְדַּק) *intrans.* prop. *to be firm, hard*, of a thing; hence 1. *to be strong, powerful, authoritative, to conquer*, of God Ps. 51, 6 *that thou mayest overcome in thy utterance*, parall. to זָכָה with a like meaning (see צַדִּיק 2), cognate in sense with עָרַץ, comp. צֶדֶק and צְדָקָה; *to be established, determined*, of statutes (see צֶדֶק, צְדָקָה); — but commonly 2. *to be verified*, of מִשְׁפְּטֵי יי׳ Ps. 19, 10; *to be reliable, faithful, true, upright, innocent*, Job 9, 15; 10, 15; 13, 18; *to be in the right, receive right* 22, 3; Is. 43, 9; *to be right* Job 33, 12, where זֹאת is the accus.; צָ׳ עִם־אֵל 9, 2 *to approve oneself before God;* צָ׳ לִפְנֵי יי׳ *to appear just before God* Ps. 143, 2; צָ׳ מִן פְּ׳ *to be just with* or *over against* one Job 4, 17 (מִן like Num. 32, 22) or *to be more righteous than* Gen. 38, 26; *to be justified* Ez. 16, 52. Deriv. צֶדֶק, צְדָקָה; צֶדֶק (to צִדְקִיָּה, ־יָהוּ) and צָדָק (in יְהוֹ־, יוֹצָדָק) in proper names, and צָדוֹק (which see).

Nif. נִצְדַּק *to be established*, קֹדֶשׁ *the sanctuary* Dan. 8, 14, i. e. the daily sacrifices, worship, and purity will be restored (LXX, Vulg., Theod.), which took place on the 25th Kislew 164 B. C.

Pih. צִדֵּק (*fut.* יְצַדֵּק, *inf. constr.* צַדֵּק and צַדֶּקֶת Ez. 16, 52) *to justify, to make appear just*, Ez. 16, 51 52; *to declare just* Job 32, 2 = הִצְדִּיק 27, 5; צַדְּקֶךָ 33, 32 *thy justification*, omitting נַפְשְׁךָ; with נֶפֶשׁ and suffix of the 1st person *to justify oneself* Jer. 3, 11. Deriv. צַדִּיק.

Hif. הִצְדִּיק (*inf. constr.* הַצְדִּיק, *part.* מַצְדִּיק, *fut.* יַצְדִּיק) *to give right*, of a judge, i. e. *to absolve* Ex. 23, 7; Deut. 25, 1; *to approve of*, an assertion Job 27, 5; *to make righteous*, Is. 53, 11 *in his salutary knowledge, the righteous one, my servant, makes many righteous*, i. e. he makes them what he is himself (Dan. 12, 3); hence מַצְדִּיקֵי רַבִּים ib. = הַמַּשְׂכִּילִים *the pious, teachers, servants of God.*

Hithp. הִצְטַדֵּק (*fut.* יִצְטַדַּק) *to justify oneself* Gen. 44, 16.

The development of the meaning is sufficiently clear from the Aram. זְדַק, ܙܕܩ to be firm, to be established, whence ܙܕܩܐ a statute, θεσμός; Ar. صَدَقَ to be firm, strong, hard; to be reliable, faithful, true, loyal, proved, whence صِدْق firmness, strength, robur, power, might, victory, صَدْق hard, of a spear, صَدْقَة what is established (a gift, present), صَدَقَة the same, spoken of tax, impost; زَدَقَ (after the Syriac) to be upright, true, righteous. The organic root is צָ־דַק, and may be ident. with that in זַק I., חָ־זַק, זַח II., אָ־שַׁךְ, חָ־שַׁק I. and נָ־שַׁק, in fundamental signification.

צֶדֶק (with *suff.* צִדְקִי, ־קוֹ) *m.* prop. *power;* hence *authority, victory* Is. 41, 2; *might,* 41, 10 *with the right hand of my might,* espec. so the feminine form צְדָקָה (Judges 5, 11; Mic. 6, 5; Ps. 71, 2 15 16 19); *faithfulness, constancy,* hence like צַדִּיק spoken of God Is. 61, 3, where אֵילֵי הַצֶּדֶק is parallel to מַטַּע י״י; *rest, security* Ps. 23, 3, parallel מְנוּחָה. Usually *justness,* of מֹאזְנַיִם, אֵיפָה, הִין, אֶבֶן Lev. 19, 36; *legality, suitableness,* of זֶבַח Ps. 4, 6; 51, 21; *the right, the just, justice,* especially in the phrases פָּעַל צֶ׳ Ps. 15, 2, עָשָׂה צֶ׳ 45, 8, שָׁפַט צֶ׳ Is. 11, 20, along with מִשְׁפָּט Ps. 89, 15; *justification* Ps. 4, 2; *truth* 52, 5; *honesty* Is. 1, 21; *religious life* or *conduct* Ps. 7, 9; 18, 21; frequently with יֶשַׁע and יְשׁוּעָה meaning *salvation, prosperity, blessing,* as a consequence of righteousness Jer. 33, 16, Ps. 132, 9, parallel to שָׁלוֹם, בְּרָכָה. צֶדֶק is also found in the proper names יוֹצֶדֶק, מַלְכִּי־צֶדֶק, אֲדֹנִי־צֶדֶק which see.

צְדַק *Aram. intrans.* same as Hebrew צָדַק. Deriv. צִדְקָה.

צִדְקָה (*def.* ־קְתָא) *Aram. f. beneficence, alms* Dan. 4, 24; Samar. צִדְקָה, Syr. ܙܕܩܬܐ, Ar. صَدَقَة the same.

צְדָקָה (*constr.* צִדְקַת, with *suff.* צִדְקָתִי; *plur.* צְדָקוֹת, *constr.* צִדְקוֹת, with *suff.* צִדְקֹתֶיךָ) *fem.* 1. *power, mighty deed,* of God or generals, especially in the *pl.* Judges 5, 11; *supremacy, victory* Mic. 6, 5, *might* Ps. 71, 2, = תְּשׁוּעָה 71, 15, parallel גְּבֻרוֹת 71, 16 or גְּבוּרָה 71, 18; *omnipotence* 71, 19 = גְּדֹלוֹת (great things), parallel to זְרֹעַ (arm, might) Is. 59, 16, and = יְשׁוּעָה 59, 17; metaphor. applied to things, *fulness, copiousness,* of מוֹרֶה (early rain) Jo. 2, 23. — 2. *right, justice,* in a state, coupled with מִשְׁפָּט Is. 9, 6; 32, 16, in consequence of which הַשְׁקֵט, שָׁלוֹם and בֶּטַח prevail 32, 17; 60, 17; applied to God, not only in punishing 5, 16, together with מִשְׁפָּט and also equivalent to כִּלָּיוֹן 10, 22, but also in rewarding Ps. 24, 5; *security, certainty* Is. 33, 15; *claim,* to a thing, 2 Sam. 19, 29; Neh. 2, 20; metaph. *mildness, goodness* Ps. 11, 7; 24, 5; *liberality* Prov. 10, 2, ἐλεημοσύνη (LXX), Ar. صَدَقَة (alms); parallel to חֶסֶד Hos. 10, 12; *pious deeds* (= religion) Deut. 6, 25; *salvation* Is. 45, 8; *blessing* Ps. 24, 5, parallel בְּרָכָה.

צִדְקִיָּה (*Jah is Might;* see אֲדֹנִי־צֶדֶק) *n. p. m.* 1 Kings 22, 11; Neh. 10, 2.

צִדְקִיָּהוּ (the same) *n. p.* 1. of a king of Judah 2 Kings 24, 17, who was previously called מַתַּנְיָה. Jeremiah (23, 6) explains צ׳ as a good omen by צֶמַח צַדִּיק and י״י צִדְקֵנוּ; perhaps צֶדֶק is here = מַתָּן (*gift*), so that both names are alike. — 2. Jer. 29, 21; 36, 12; 2 Chr. 18, 10.

צַדֶּקֶת only in Ez. 16, 52 prop. inf. constr. with a fem. form for צַדֵּק; see צָדַק Pih.

צָהַב (Kal not used) *intr. to shine, to glitter,* like זָהַב which see; Ar. صهب. Deriv. צָהֹב.

Hof. הֻצְהַב (*part.* מֻצְהָב) *to be shining* Ezr. 8, 27.

צָהֹב *adj. masc. shining, gold-coloured* Lev. 13, 30, of שֵׂעָר.

צָהָה (not used) *intr.* same as צָחָה *to glow, to burn;* hence *to be dry, arid, to thirst,* of a country; Syr. ܨܗܐ, Arab. صَهَا. Derivat. according to some צִי, צִיָּה, צִיִּי, the proper name צִיּוֹן. But all these should be referred more correctly to צָיָה II. See צָוָה II., צָיָה II., צוּא II.

צָהַל (*imp. f.* צַהֲלִי, *pl.* צַהֲלוּ, with ַ for ָ because of ע״ה; *fut.* יִצְהַל) *intr.* prop. *to shine, to glitter, to lighten;* hence fig. 1. *to be cheerful, glad,* coupled with שָׂמַח Esth. 8, 15 (see Hif.). — 2. *to sound, to shout in clear tones, to cry, to huzza, to exult,* מִיָּם *from the sea* Is. 24, 14, coupled with רָנַן 12, 6 or פָּצַח רִנָּה 54, 1, or with the additional idea *to cry for help;* with בְּ *on account of* 24, 14, with accusat. of the instrument קוֹל *with the voice* 10, 30; metaphor. *to neigh,* of a horse Jer. 50, 11; *to neigh with lust,*

applied to men 5, 8; Arab. صَهَلَ, Syr. ܨܗܠ the same. Deriv. מִצְהָלָה.

Hif. הִצְהִיל (*infin. constr.* הַצְהִיל) *to make to shine*, פָּנִים Psalm 104, 15, like הֵאִיר, הִצְהִיר, Targ. אַנְהֵר.

The stem is connected in its organic root and ulterior development with צָהַר, זָהַר, סָהַר (which see); and the metaphor. application of the fundament. signification *to shine* is as in הָלַל (which see). Signif. 2. is also in צַל (צָלַל) I. and in צָל (see צוּל).

צָהַר (Kal unused) *intrans.* prop. to glow, then *to shine*, *to glitter*, *to lighten*, = זָהַר, סָהַר (to סָהַר moon), טָהַר (or טָהֵר); metaphor. *to appear*, *to break forth*, Ar. ظَهَرَ the same, طَهَرَ to be pure. The organic root is also found in חָ־צֵר (metaphor. *to clang*, *to bloom*), נָ־צַר (to be green, to sprout), نَشَرَ. Derivat. יִצְהָר, צֹהַר, צָהֳרַיִם, according to some צַר, and the proper names צֶרֶת, יִצְהָר.

Hif. הִצְהִיר (*fut.* יַצְהִיר) *to make* or *press out oil*, Job 24, 11 *between the walls* (of the olive-gardens) *they must press out oil* (Targ., *Ibn Ezra*, *Kimchi*), conseq. a denomin. from יִצְהָר. Better, *to be exposed to the heat of the sun*, like ظهر (Vulg.).

צֹהַר *m.* prop. *light*, *splendour*, then *f.* (like other words with this idea, אֲרֻבָּה, מֶחֱזָה, חַלּוֹן) meaning *place of light*, *opening for light*, *window* Gen. 6, 16, for which חַלּוֹן stands in 8, 6; comp. Greek φῶς *light* and *window;* Targ. נְהוֹר. The *pl.* can only have been צָהֳרִים φῶτες, contracted צָרִים (see צַר), which the Syr. read for כָּרִים in Ez. 4, 2.

צָהֳרַיִם (*dual* of צֹהַר) *fem.* properly *double light*, i. e. intermediate between the increasing and waning light, like שַׁחֲרַיִם, עַרְבַּיִם with a similar meaning; hence *noon* Gen. 43, 16, Deut. 28, 29, 2 Sam. 4, 5, mentioned together with עֶרֶב וָבֹקֶר, to denote the three times of the day at which prayers were offered up in the post-exile period, Ps. 55, 18. *To march up* and *attack at noon*, spoken of enemies, i. e. either *restlessly*, *suddenly*, or *in clear day* Jer. 6, 4; 20, 16. Fig. *noon-brightness* = the high point of prosperity Job 11, 17, Is. 58, 10, opposed to לַיְלָה; Aram. טִיהַר, טַהַר, ܛܗܪܐ, Ar. ظَهْر, ظَهِرَة the same, whence the denom. ظَهَرَ to do at noon.

צַו (from צָוָה I. after the form of קַו from קָוָה; in pause צָו, so too with the prefix לָ, as in הַר, אֶרֶץ) *m.* 1. prop. a thing set forth, same as צִיּוּן (Jer. 31, 21) *a way-mark*, *a guide*, metaphor. *a statute*, *commandment*, with the secondary idea of what is ungodly, objectionable; Hos. 5, 11 *for he determined to follow the way-mark* (which was set forth), i. e. *the* (idolatrous) *statute*. Better perhaps here צַו = צוֹא, צוֹאָה *filth*, *dirt*, fig. = גִּלּוּלִים, שִׁקּוּצִים of idols, and הוֹאִיל from יָאַל I., according to which the translation would be: *for he has followed*, *in a foolish* (sinful) *way*, *filthy idolatry*. The LXX, Vulg., Targ. and Syr. appear to have thought of this meaning. Possibly צַו may be an Ephraimite orthography for שָׁו (Job 15, 31) = שָׁוְא (see צוּא III.). — 2. *a precept*, = מִצְוָה, Is. 28, 10 *for* (there is there) *precept upon precept*, *rule upon rule*, i. e. he adds direction to direction, to censure. The LXX read צַר (θλῖψις); Theodot. takes it as צוֹא, צוֹאָה, and therefore = קִיא.

צוּא I. (i. e. צָא = יָצָא; not used) *intr.* *to go away*, *to go out*, of excrements, whence צוֹאָה, צֵאָה, צוֹא, צֹאִי, which may, however, be referred to יָצָא; the Syr. Pa. ܨܐܐ (to soil), Arab. صَيَّأَ (to be unclean) should be taken as denominatives..

צוּא II. (not used) *intr.* same as צָוָה II. prop. *to glow*, *to burn;* hence *to be arid*, *dry*, *waste*, of a country. Deriv. מוּצָא for מָצוּא (wilderness) Ez. 47, 8.

צוּא III. (unused) *intr.* same as שׁוּא II. prop. *to be insecure*, *slippery*, of districts; hence *to be waste* or *desolate;* of men, *to be uncertain* or *wavering*, *to err*. De-

rivat. perhaps צֻו (= צָוְא) after the form שֻׁו (Job 15, 31) = שָׁוְא.

צוֹא to צוֹאִי see צֹאִי.

צוֹאָה see צֹאָה.

צַוָּאר (according to some from צוֹאָר, after the form אוֹצָר, conseq. from צָאַר = צָעַר, or a primitive form from the Pih. of צוּר *to twist*, and for צַוָּר, which is more probable because of the form צַוָּרוֹן which is similar in meaning; *constr.* צַוַּאר, with *suff.* צַוָּארִי, once צַוָּרָם Neh. 3, 5, omitting Alef quiescent; *pl.* צַוָּארִים, only *constr.* צַוְּארֵי, renouncing the *â*, with *suff.* צַוָּארָיו, צַוְּארֵיהֶם) *masc.* prop. the uppermost part of the trunk, embracing the neck and nape, conseq. 1. *the neck*, fore and hind parts together Gen. 27, 16; 41, 42; Song of Sol. 1, 10; עַד צַ׳ Is. 8, 8 *as far as the neck;* חָצָה עַד צַ׳ 30, 28 *to break through even to the neck;* figurat. *the upper story* of a house Hab. 3, 13, as רֹאשׁ (*gable*) ibid. The plural means either *necks* Judges 8, 21 26, or merely *neck* in the phrases בָּכָה, נָפַל עַל צַוְּארֵי פְ׳ Gen. 33, 4 *to fall upon one's neck*, 46, 29 *to embrace the neck weeping.* — 2. *the nape*, where a burden is borne or a yoke put on Gen. 27, 40, Deut. 28, 48, Hos. 10, 11, including the neck Judges 5, 30; of the nape of the neck of the horse Job 39, 19, of the crocodile 41, 14. To signif. 1. belong the expressions: צַ׳ עָתָק Ps. 75, 6 *neck of boldness*, i. e. elevated; בְּצַ׳ Job 15, 26 prop. *with erect neck*, as an adv. *proudly.*

As to the etymology, one might assume for the original meaning of the stem צוּר III. *to incline, to bend, to nod*, judging by the occasional like use of עֹרֶף (which see); so that it is cogn. in sense with עָרַף III., עָנַק (which see), and צַוָּאר means prop. speaking *the bending, the nodding;* with which the Arab. صَارَ *to turn to, to lean to,* صَوِرَ *to be inclined to before* may be compared. To this signific. would then be attached that of turning or winding about, as in صَارَ; and since צִיר *a door-hinge* appears to be from the same stem, the Greek στροφεύς a vertebra of the neck, and στρόφιγξ a socket of the neck and of a door, present an analogy. As this meaning suits *neck* and *nape*, and other words in Semitic unite both (see *Dietrich*, Abhandlungen für die semitische Wortforschung p. 156 sq.), the idea of *carrying* which this stem has in Ethiopic, might be a denomin. signifying perhaps *to burden the nape.* Another derivation is from צוּר II. *to divide, to separate, to perforate*, and צַוָּאר would be *a split, cleft, opening*, then *the gullet, the throat*, gula, like fau-ces, χαῦ-νος, i. e. split, cleaving. Another derivation is from צוּר I. *to straiten.* But the one first given is the most probable.

צַוְּאַר *Aram. m.* same as Hebr. צַוָּאר Dan. 5, 7 16; Syr. ܨܘܪܐ.

צַוֶּארֶת (*pl.* with *suff.* צַוְּארֹתֵיכֶם) *fem.* the same Mic. 2, 3.

צוּב (i. e. צָב; not used) *tr. to plant, to found, to occupy*, of colonists; its organic root is like that in נָ־צַב, יָ־צַב. Deriv. the proper names צוֹבָא, צוֹבָה, צִיבָא.

צוֹבָא (2 Sam. 10, 6, commonly צוֹבָה, צֹבָה 23, 36; prop. *plantation, establishment, settlement*, from צוּב) *n. p.* of a Syrian province, fully אֲרַם צוֹבָה 2 Sam. 10, 6 8, Ps. 60, 2, צוֹבָה merely 1 Sam. 14, 47; 2 Sam. 8, 3 5 12; 1 Kings 11, 23. It should be looked for on the north or north-east of Damascus in Syria, since it bordered on חֲמָת 1 Chr. 18, 3; hence חֲמַת צוֹבָה 2 Chr. 8, 3. It is adduced *in addition to* אֲרַם נַהֲרַיִם Ps. 60, 2, distinct from Aramaea on the other side of the Euphrates 2 Sam. 10, 16, described as near to Ammon, Damascus and northern Palestine, and ruled over by kings of its own. Saul 1 Sam. 14, 27, David 2 Sam. 8, 3 and Solomon 2 Chr. 8, 3 waged war with Zoba; and the inhabitants of it were temporarily confederated with Ammon and Damascus 2 Sam. 8, 5; 10, 6. But if the Zoba-territory was originally situated to the north-east of Damascus and south of

Hamath, it may have embraced at times the whole territory between the Orontes and Euphrates 2 Sam. 8, 5 9; 1 Kings 11, 23. The identification of צוֹבָא with *Nisibis* (נְצִיבִין, ܢܨܝܒܝܢ) in the north of Mesopotamia (Syr.), or with Aleppo (Jewish interpreters) cannot be correct, according to the passages of the Bible relating to it.

צוֹבָה see צוֹבָא.

צוּג (not used) *tr.* assumed for הִצִּיג, compared with وَضَعَ, see יָצַג.

צוּד I. (*part.* צָד, *infin. absol.* צוֹד, *constr.* צוּד; *imper.* צוּד, with *ah* optat. צוּדָה; *fut.* יָצוּד) *tr.* 1. *to lay hold of, to seize* or *catch*, cogn. in sense with לָכַד; hence *to obtain by hunting*, of a hunter, with accus. of the object, as צֵידָה Gen. 27, 3, צַיִד 27, 5, צֵיד חַיָּה אוֹ־עוֹף Lev. 17, 13, טֶרֶף Job 38, 39 (conseq. not = *to hunt*, but *to get by hunting*); of שַׁחַל, which seizes with violence Job 10, 16. — 2. For the purpose of taking, *to beset, to besiege*, of an enemy Lament. 4, 18; *to lay snares for birds* 3, 52; צ׳ נֶפֶשׁ Prov. 6, 26 *to take the life;* with a double accusat., Mic. 7, 2 *one seizes the other like a devoted possession* (חֵרֶם); figur. Ps. 140, 12 *misfortune lay's hold of him with repeated strokes.* Derivat. צַיִד 1, צֵידָה 1 (צֵדָה), מָצוֹד I., מְצוּדָה 2, מְצֹדָה 2, צִיד (to the pl. צִדִּים according to some).

Pih. צוֹדֵד (*part.* מְצוֹדֵד, *inf. constr.* צוֹדֵד, *fut.* יְצוֹדֵד) *to catch, lay hold of*, נְפָשׁוֹת, of lying prophets Ez. 13, 18 (the נְפָשׁוֹת are compared to birds, פֹּרְחוֹת, which are caught 13, 20).

Hithp. הִצְטַיֵּד denomin. from צַיִד 2.

צוּד II. (not used) *intr. to rise up, to go up on high*, of a fortress, a high land, bulwarks; identical in its organic root צָד with that in גָּד־ה I., נָ־גַד, מָ־גַד (which see), *Tzade* passing into *Gimel.* Deriv. מְצָד, מְצָדָה, מְצֹדָה 1, מָצוֹד 2, מָצוּד, מְצוּדָה 1 (מְצֻדָה), and the proper name צִידוֹן.

צוּד III. (not used) *tr.* prop. to support, to strengthen, cogn. in sense with סָעַד; hence *to nourish, to feed;* Aram. זְוַד, ܙܘܕ, Arab. زود the same. Deriv. צַיִד 2, צֵידָה 2.

צָוָה I. (Kal not used) *trans.* prop. *to establish, to erect, to set up*, proceeding from the fundamental signification *to join firmly together, to put closely together* (into one), *to close* or *wind together;* closely connected in its organic root צָו־ה with צַב (צָבַב) I., צָב־ה I., צָב־א I., farther with טָו־ה (*to knot, twist* or *wrap together*), חָ־צַב II., חָ־שַׁב, כָּ־זַב, טָף, דָּב־א (to דֹּבֶא), דָּו־ה. Hence 1. (not used) *to erect, set up*, a monument of stone, Syr. ܨܘܐ (at Ezek. 39, 15 for the Hebrew בָּנָה), Arab. ضَوَى the same, therefore we have ضَوَّة, Syr. ܨܘܝܐ a monument, cippus. — 2. (not used) *to settle, to appoint, to constitute, to give definite directions, to arrange;* identical in its organic root with that in יָ־צַב, Aram. יְ־צַב (which see), נָ־צַב, Aram. נְ־צַב (to be firm, strong), צַב &c.; hence *to point out*, for performance, *to settle*, a statute. Deriv. צַו, מִצְוָה.

Pih. צִוָּה (with *suff.* צִוַּנִי, 1 *pers.* צִוֵּיתִי and צִוִּיתִי; *part.* מְצַוֶּה; *inf. constr.* צַוֹּת, with *suff.* צַוֹּתוֹ; *imper.* צַוֵּה, *apoc.* צַו, in mss. also צַוֵּי; *fut.* יְצַוֶּה, *ap.* יְצַו) 1. *to make firm, to strengthen*, i. e. to impart force to Ex. 18, 23 (LXX κατασχύειν), in opposition to 18, 18, and therefore וְיָכָלְתָּ עֲמֹד follows; with the accus. and עַל it means *to give power over* 1 Chr. 22, 12 (LXX κατασχύειν); *to establish*, the host of heaven Is. 45, 12, Targ. שַׁכְלֵל and coupled with עָשָׂה, בָּרָא, נָטָה; *to appoint* Ps. 33, 9, like 8, 4 כּוֹנֵן; *to resolve firmly* 71, 3, like יָעַץ (2 Sam. 17, 15); *to constitute*, expressly and firmly, as עֹז (a peculiar power) Ps. 68, 29, מִשְׁפָּט (judgment) 7, 7; *to command* 42, 9; 1 Kings 17, 4 9; *over* one with עַל Is. 45, 11, with אֶל of the person for whom one appoints Ex. 6, 13; *to point out to, definitely* Am. 9, 3, *to arrange definitely* Ps. 91, 11, *to declare definitely* Job 38, 12, parallel יִדַּע; *to set,*

with the accusat. of the person and עַל *over* 1 Sam. 13, 14; *to establish*, בְּרִית Ps. 111, 9. — 2. *to command, to charge*, with accus. of the person Gen. 26, 11; 44, 1; Num. 36, 2, like jubere aliquem; with accus. of him who is commanded Gen. 47, 11; with a double accus. 6, 22; of statutes, doctrines, precepts, so מִצְוָה 1 Kings 13, 21, חֻקִּים Num. 30, 17, תּוֹרָה Josh. 1, 7, פִּקֻּד Ps. 119, 4; or an infin. constr. with לְ for the accusat. follows Gen. 50, 2; Jer. 26, 8; or the object follows as a finite verb Gen. 42, 25; Ex. 36, 6. With accus. of the object and עַל *to lay a charge upon*, and with בְּ of the subject in addition, meaning *against* Job 36, 32; *to command concerning* Gen. 12, 20, or אֶל *to* Ex. 6, 13, לְ Ps. 91, 11; *to instruct, teach, shew*, with עַל Gen. 2, 16, אֶל Gen. 50, 16, לְ Ex. 1, 22; followed by מִן or לְבִלְתִּי *to forbid* Gen. 3, 11; Jer. 35, 8; Is. 5, 6.

Puh. צֻוָּה (*fut.* יְצֻוֶּה) *to be commanded* or *ordered* Gen. 45, 19; Ez. 12, 7; with בְּ *by one* Num. 36, 2.

צָוָה II. (not used) *intr. to glow, to burn*, hence *to be arid* or *withered*, of a country; comp. Aram. צְוָא, ܨܘܐ to dry up or wither; Arab. صَوَا and ضَوِىَ to be dried up. The organic root צָו־ה is identical with that in זָו, זָו־ה, אָ־זַב, זָהַב, צָהַב, רָ־שַׁף. Deriv. perhaps צָיוֹן, צִיָּה, צִיִּי. See צָיָה II.

צָוָה III. (not used) to צַו see צוּא III.

צוּחַ (not used) *intr.* same as אָחַח (which see). Derivat. the proper name צִיחָא.

צָוַח (*fut.* יִצְוַח) *intrans. to call aloud, to shout exultingly* Is. 42, 11 (according to the derivative applied to a shout of sorrow also); Aram. צְוַח, ܨܘܚ for the Hebrew צָעַק, and also for *to complain;* modern Hebrew like קָרָא to call, to name; Phenic. צָוַע. The organic root צָ־וַח is also in שָׁ־בַח, comp. Sanskrit wać, Latin voc-are; and perhaps we should also compare נָ־בַח (which see). Derivative

צְוָחָה (*constr.* צִוְחַת, with *suff.* צִוְחָתֵךְ) *fem. a shout of joy*, at the vintage Is. 24, 11; *a cry of sorrow, lamentation* Jer. 14, 2, Ps. 144, 14, like זְעָקָה *a cry of scorn* Jer. 46, 12.

צוּל I. (not used) *intrans. to roar, to rush*, of floods, cognate in sense הוּם II.; identical in its organic root צָל with צַל (צָלַל) I. and צָהַל (*to sound*). Ar. صَالَ to rage, to be furious, of men; to tear away, of a camel; Aram. צוּל. Derivat. צוּלָה, מְצוּלָה 1 (מְצֻלָה), מְצוֹלָה.

צוּל II. (not used) *tr. to overshadow, to cover* or *protect around;* identical in its organic root צָל with צַל (צָלַל) II. (which see). Deriv. מְצוּלָה 2.

צוּלָה (from צוּל I.) *fem. a roaring river-depth*, of the deep Euphrates Is. 44, 27, like מְצוּלָה of the deep Nile (Zech. 10, 11); altogether like תְּהוֹם (from הוּם) in sense.

צוּם (i. e. צָם; *inf. absol.* צוֹם; *fut.* יָצוּם, in pause יָצוֹם, *apoc.* יָצָם) *intrans.* prop. to be twisted or wreathed together, of the entrails; hence *to fast, to hunger*, from melancholy 2 Sam. 12, 21 22 or for repentance Is. 58, 3; united with prayer Neh. 1, 4. צוּם is derived from the drawing together of the entrails, as fasten, darben in German from fest, derb; Aram. טְוָא (which see; thence the noun טְוָת) *to be laced* or *twisted together*, hence *to fast;* Arab. ظَوِىَ the same = Hebrew טָוָה; and the verbs نكظ, قوى mean also *to be laced together* and *to fast.* Thus צָם is = צַם (see צָמַם), identical with the well-known organic root in אָ־צַם, עָ־צַם, זַם. The meaning *to hinder, to keep off, to bind*, together with that of fasting in the Arab. ضَامَ, proceeds from the same fundamental signification. Derivative

צוֹם (with *suff.* צֹמְכֶם, *pl.* צוֹמוֹת) *m. fasting*, belonging to mourning and penitence 2 Sam. 12, 16, or in commem-

oration of a day of misfortune Zech. 8, 19; coupled with בְּכִי, מִסְפֵּד Jo. 2, 12, Esth. 4, 3, or שַׂק וָאֵפֶר Dan. 9, 3; whose true sense is in Is. 58, 5 6. קָרָא צ׳ Jer. 36, 9, or קִדֵּשׁ צ׳ Jo. 1, 14 *to consecrate a fast.*

צוּן (not used) see צִין.

צוּעַ (not used) *tr. to form* or *fabricate*, of sculpture, especially of artificial figures made of the wild olive tree (comp. 2 Chr. 3, 10 with 1 Kings 6, 23); Arab. ضَاغَ to fabricate or form generally, then applied to the trade of a goldsmith. The fundamental signification of צָע is *to cut*, *to form*, *to fashion*, as in בָּרָא, חָק, יָצַר (which see); and the stem may be connected with בָּ־צַע, פָּ־צַע, סַךְ II., תַּךְ, סָכָ־ה I., שָׂכָ־ה I., כָּ־סַח. Deriv. צַעֲצֻעַ.

צוֹעַר (Gen. 19, 22 30) see צֹעַר.

צוּעָר (*littleness*, from צָעַר after the form עוֹלָם, *ô* changed into *û*) *n. p. m.* Num. 1, 8.

צוּף I. (not used) *intr. to draw water*, *to sip*, *to suck in*, of sedges and bulrushes; conseq. identical in its organic root צָף with סָף (סוּף) II. (which see). Deriv. צוּף 1 (a noun), and perhaps צַפְצָפָה.

צוּף II. (3 *pl.* צָפוּ) *intr.* 1. *to flow*, *to overflow*, of מַיִם, with עַל *over* Lament. 3, 54; connected with זָב, זָף I., שָׁ־טַף, רָ־טַב in the organic root; the Sanskrit tap, Latin sap, German saf in Saft may perhaps be referred to the same; comp Aram. צָף, טָף, ܛܦܐ to flow out. — 2. (not used) metaphor. *to swim*, as in Aramaean, and like סָחָה to tear away from, in Aram. סְחָא, and the Hebr. שָׂחָה *to swim to and fro*, *to bathe*. Derivat. צָפָה, and (according to some) the proper names צוּף, צוֹפִים, Patron. צוֹפַי.

Hif. הֵצִיף (*fut.* יָצִיף, *ap.* יָצֵף) 1. *to cause to flow*, מַיִם; with עַל of a person *to overwhelm* Deut. 11, 4. — 2. *to cause to swim* or *float* 2 Kings 6, 6.

צוּף III. (not used) *intr. to borrow*, *to take from*, same as זוּף II., cognate in sense שָׁאַל. Deriv. the proper names צוּף 2, צִיף.

צוּף (*pl.* צוּפִים) *m.* 1. (from צוּף I.) prop. *a reed*, same as סוּף (so called from sucking in water), applied to that which contains דְּבַשׁ Prov. 16, 24 or נֹפֶת Ps. 19, 11, i. e. what has a kind of sweet juice (see נֹפֶת). The LXX and Vulg. understood *honey-comb*, a thick mass of juice, the Targ. and Kimchi *a cake* (כִּכָּר, חַלָּה); but both are unsuitable to דְּבַשׁ and נֹפֶת. See צַפְצָפָה. — 2. (from צוּף III., hence the proper name צוּף = שָׁאוּל; comp. the n. p. m. זִיף) *n. p. m.* 1 Sam. 1, 1 and 1 Chr. 6, 20 in K'ri, while the K'tib has צִיף. — 3. (from צוּף II., prop. a moistened, bedewed thing, i. e. fruitful, of אֶרֶץ) *n. p.* of a district in Benjamin, in which lay רָמָתַיִם or רָמָה, fully אֶרֶץ צוּף 1 Sam. 9, 5. The pl. of it צוֹפִים is also used 1 Sam. 1, 1, without any reason for supposing a verb צָפָה; and from it צוֹפַי (*from Zuph*) may have arisen 1 Chr. 6, 11.

צוֹף see צוּף 3 a noun.

צוֹפַי 1 Chr. 6, 11 see צוּף 3 a noun.

צוֹפִים 1 Sam. 1, 1 see צוּף 3 a noun.

צוֹפַר (prop. same as צָפִיר *the shaggy* or *rough*, comp. עֵשָׂו) *n. p.* of an Edomite from נַעֲמָה in Edom Job 2, 11.

צוּץ (3 *pers. sing.* צָץ) *intr.* 1. (not used) *to shine*, *to glitter*, *to sparkle*, cognate in sense מָצַח = צַח (to מֵצַח); hence *to shine forth*, *to stand forth*, *to be visible*, of a frontlet made of tin, מֵצַח also proceeding from the same fundamental signification; comp. יָפָה 2 to Ez. 31, 7; יָפַע to יָפִיעַ, מֵיפַעַת, מוֹפַעַת; נַס II.; פָּנָה II. to פָּנִים and פִּנָּה. Deriv. צִיץ 1 and the proper name צִיץ. — 2. Metaphor. *to bloom*, *to sprout forth*, of blossoms, fig. of מַטֶּה = מַטֵּה רֶשַׁע Ez. 7, 10, to chastise with; parallel פָּרַח. A like transition from *to shine*, *to glitter*, to the idea of *blooming*, *sprouting*, is found in נָצַץ, זָהַר (which see), זָו, אוֹר to אֹרֹת; נָץ. Deriv. צִיץ 2, צִיצָה. — 3. (not

used) *to move quickly forward*, *to flee*, *to flutter*, by a metaphor. transference as in נָץ, נָס, נָץ, פָּרַח, נָצָא, נָצָה II. Deriv. צִיצִית (צִיצֶת), צִיץ 3. — Besides these three meanings preserved in Hebrew derivatives there was also in צ׳ 4. the idea of *to glance*, *to look forth*, transferred from that of *glittering*, *shining*, as in שָׁזַף = שָׁדַף (to shine forth and to look), נָצַר (to shine, to blossom and to look), בָּצַר to glitter, whence בֶּצֶר, to burn, whence בַּצָּרָה, and بصر to see, to look (see *Hif.* 2).

As to the nature of this stem, it is to be regarded as a reduplication of the root, a complete reduplication, like other monosyllabic equiliterals, since a verb-root consisting of two similar consonants exists neither in Semitic nor Indo-Germanic, whether it has arisen from abridgment and corruption, or to represent ideas objectively and by onomatopoeia. Thus בּוּב (from בָּא), גָּג (from גָּא), דַּד and דּוּד (from דָּא II. and דָּו), זוּז I. II. and III. (from זָא, זוּ and זָו), חוּחַ (from חָא), טֵאטֵא (from טָא), טוּט (from טָה I. and II.), לוּל (from לָו), מוּם (from מָא) originated in mere reduplication. The simple root here is צָו same as זָו III. (which see); whence come זוּז belonging to מְזוּזָה, סָו (which see) to סוּס, whence סִיס, and זָו belonging to זִיז.

Hif. הֵצִיץ (*part.* מֵצִיץ, *fut.* יָצִיץ) 1. *to put forth blossoms*, i. e. to bloom; *to bring forth flowers* Num. 17, 23; Ps. 90, 6; fig. of peoples and nations, i. e. to form a flourishing state Is. 27, 6; *to arise*, *to begin to bloom*, of populations Ps. 72, 16. — 2. *to look forth*, proceeding from the idea of *glittering*, *glancing* Song of Sol. 2, 9, parallel הִשְׁגִּיחַ; *to become* or *be visible* Ps. 132, 18; comp. Talm. הֵצִיץ *to look*, Arab. وَصَّصَ and وصوص the same.

צוּק I. (*fut.* יָצוּק according to some) *tr.* prop. *to lace*, *bind* or *fasten about*, ident. with זַק I. and זַח II. (which see) in organic root; hence *to confine*, *to enclose*, fig. *to press hard upon*, *to oppress*, with בְּ of the person, (according to some) Ps. 41, 9 *destruction presses upon him*, but according to *Ibn Esra* from יָצַק II., according to *Rashi* from יָצַק I. (which see). The stems עוּק, עָקָה, Ar. ضَاقَ (to be narrow), دَاقَ (whence مدق circus), طَاقَ (whence طَوْق a ring) the same. Deriv. צוֹק, צוּקָה, מָצוֹק, מְצוּקָה.

Hif. הֵצִיק (*part.* מֵצִיק, *fut.* יָצִיק) *to straiten*, *to press upon* Jer. 19, 9, *to prepare oppression* Is. 29, 2; *to beleaguer* 29, 7 with לְ. Part. מֵצִיק *an oppressor* 51, 13. With accus. *to urge one* Judges 14, 17, also with לְ 16, 16; fig. Job 32, 18 *the spirit in my breast* (that fills me) *presseth me*, comp. Virg. Aen. VI, 48. 77.

Hof. הוּצַק (*part.* מוּצַק) *to be pressed*, Job 36, 16 *a wide space not straitened* (רַחַב), where מוּצַק is pointed for מוּצָק. But the word may be a noun from Hof. (comp. 37, 10; Is. 8, 23). See מוּצָק 2.

צוּק II. (3 *pers. perf. pl.* according to some צָקוּן Is. 26, 16; *fut.* יָצוּק) *tr.* same as יָצַק I. *to pour out*, *to shed forth*; לַחַשׁ *whispered prayers* Is. 26, 16, comp. fundere preces, שָׁפַךְ שִׂיחַ Ps. 102, 1 (*Saadia*, *Ibn Ganâch*, *Ibn Chiquitilla*). According to *Kimchi* צָקוּן stands for יָצְקוּן, conseq. from יָצַק I. But neither the abridged form nor the irregular shifting of the accent shews a stem צוּק, and it may be better to assume for it צָקָה (which see) meaning *to make fluid*, *to melt*. With a double accus. Job 28, 2 *and they melt stone into brass*. Also *to pour out*, 29, 6 *and the rock pours out rivers of oil to me* (עִמָּדִי).

צוּק III. (*fut.* יָצוּק) *intr.* same as יָצַק II. *to be firm*, *pressed*, *hard*, Job 41, 15 *it is solid upon him*, viz. the flesh (בָּשָׂר), comp. מֻצָּק 11, 15; *to be hard*, *thick*, 41, 16 *his heart is hard as stone*, to denote courageousness; of the hardness of the under millstone 41, 16. Here too is referred by some יָצוּק Ps. 41, 9, who translate: *corruption cleaves fast to him*. But all these passages may be referred to יָצַק II. and צוּק II. also.

Hif. הִצִּיק (*fut.* יַצִּיק) see יָצַק III.

Hof. הוּצַק (*part.* מֻצָּק = מוּצָק) *to become firm, thick, strong; part. firm, strong* Job 11, 15; מוּצָק as a subst. 38, 38 *when the dust thickens* (from יָצַק = צוּק III.) *into a firm mass*, parallel דֻּבַּק; *metal*, from its firmness; hence רְאִי מוּצָק 37, 18 *a metal mirror.* Elsewhere מוּצָק (1 Kings 7, 16 23 33 37; 2 Chr. 4, 2) is to be derived either from צוּק II. or יָצַק I. *to pour.* מוּצָק Job 36, 16 and 37, 10 *straitness* from צוּק I.

צוּק IV. (not used) *intr. to project, to be prominent*, of a pillar; comp. the Talm. צוֹק a notch, a crag. Deriv. מָצוּק (1 Sam. 2, 8; 14, 5).

צוֹק (from צוּק I.) *m. oppression, distress*, of the times Dan. 9, 25.

צוּקָה (from צוּק I.) *f. oppression*, along with צָרָה Prov. 1, 27; *anguish*, מְעוּף צ׳ *darkness of anguish*, i. e. distressing darkness Is. 8, 22, coupled with צָרָה 30, 6, from אֶרֶץ.

צוֹר see צֹר.

צוּר I. (*perf.* צַרְתָּ, צַרְתִּי; *part.* צָר; *fut.* יָצוּר, יָצֻר, *ap.* יָצַר for יָצָר) *tr.* 1. *to collect, to bring together*, colligere, כֶּסֶף, with בְּ *in* Deut. 14, 25; 2 Kings 5, 23; without בְּ and supplemented by מָנָה 12, 11 *and they brought together and counted* (where it is unnecessary to read with the Vulgate וַיָּצֻקוּ, or with 2 Chr. 24, 11 וַיְעָרוּ). The fundamental signification lies also in חָ־שַׁר *to bring together, to arrange* (Phenician), *to heap together*, hence חַשְׁרָה fulness, a heap, Ar. حشر *to collect;* in עָ־צַר *to join, to bring together*, hence עֲצָרָה an assembly, translated by the ancients קָהָל, אֲסִיפָה, כְּנִישָׁא, סִיעָא; in אָ־צַר *to bring together, to heap up*, whence the proper name אֵצֶר union, אָסַר (which see), Ar. عَشَرَ *to be bound* or *united*, whence عَشِير conjux. — 2. *to enclose, to close around, to straiten, to besiege*, a city, with עַל Deut. 20, 12; 2 Kings 6, 25; 24, 11; Jer. 32, 2; also of persons Jer. 21, 4, with accus. of the instrument Is. 29, 3 *and I will besiege thee with military posts;* also with אֶל for עַל Deut. 20, 19, seldom absol. Is. 21, 2; *to straiten, to urge on*, with accus. Judges 9, 31; Esth. 8, 14; 1 Chr. 20, 1; comp. מָ־צַר (where the comparisons may be found) belonging to the noun מָצָר; יָ־צַר I. (*fut.* יֵצֵר). Deriv. מָצוֹר 1 and perhaps 3; מָצוּר, מְצוּרָה (מְצֹרָה) 1. — Attached to the last meaning is 3. *to be hard, thick, firm*, of the hoofs of horses, of a fortification; *to be strong*, of persons, as in חָזַק (which see) the idea of strength proceeding from that of "being wound together, pressed together." (Comp. too קָשַׁר, קָוָה, חוּל.) Deriv. צוּר 1. 2, צוּרָה 1, צַר Is. 5, 28, צֹר, and the proper names צוּר (and צוּרִיאֵל, אֱלִיצוּר, צוּרִישַׁדַּי, פְּדָהצוּר), צֹר. Though the 3d meaning is connected with the fundamental signification, it may nevertheless be put along with צָרַר meaning *to attack, to hurt, to injure;* as the forms in Deut. 2, 9 19, 1 Kings 8, 37, 2 Chr. 6, 28 may be equally well referred to צָרַר.

Hif. הֵצַר (after the form הֵסֵב; *fut.* יָצַר, *ap.* יָצַר; *part. m.* מֵצַר, *fem.* מְצֵרָה) see צָרַר.

צוּר II. (*fut.* יָצוּר, *ap.* יָצַר = יָצָר) *tr.* 1. (not used) *to cut*, secare, like the organic root in יָ־צַר II. (which see), גָּ־זַר, חָ־סַר, קָ־צַר, בָּ־צַר. Deriv. צוּר 3 and see צַוָּאר. — 2. *to form, fabricate, make*, with such metaphor. transference as takes place in בָּרָא and יָצַר; hence אֲצוּרְךָ Jer. 1, 5 K'tib *I formed thee*, for which the K'ri is אֲצֻרְךָ; comp. Arab. صَرَّرَ. In this sense the LXX, Onk., Sam. and Vulg. took Ex. 32, 4, where *to pour* is = *to form in metal*, and חֶרֶט must be the vessel, and it would not be necessary to read וַיִּצְרֹף. 1 Kings 7, 15 (LXX) also belongs here, and וַיִּצֹּק should not be read. Deriv. צוּר 2 (according to some) and 4, צִיר 1, צוּרָה 2.

צוּר III. (not used) *intr. to turn, incline*, cognate in sense סַב; metaphor. 1. *to turn, move round*, of a door-hinge; *to writhe, twist*, with pain. Deriv. צִיר 2

and 3, צַוָּר, צַוָּאר, צַוָּארֶת, צַוָּרוֹן. — 2. *to go, to wander*, the same transition also existing in דָּהַר, דָּר. In its organic root צַר is connected with סַר, זַר I., שַׁר II. Deriv. צִיר 4. See צַוָּאר.

צוּר (*pl.* צוּרִים) *m.* (from צוּר I.) 1. *a stone, a rock*, so called from its hardness, poet. for סֶלַע Ps. 78, 20; 105, 41; Is. 2, 10; צ׳ מִכְשׁוֹל Is. 8, 14 *stone of stumbling;* צ׳ נְחָלִים Job 22, 24 *stones of the brooks;* צ׳ יָצוּק Job 29, 6 *the rock pours forth;* צ׳ חַלָּמִישׁ Deut. 8, 15 *rock of flint*, i. e. flinty rock, also vice versa חַלְמִישׁ צ׳ Deut. 32, 13; hence it is a figure of the established order of the world Job 18, 4; *rock of the plain* Jer. 21, 13 i. e. Zion, also called *mountain in the field* 17, 3; חָצַב בַּצ׳ Job 19, 27 *to grave in the rock*, i. e. to make enduring; חִבֵּק צ׳ 24, 8 *to embrace the rock*, i. e. to regard it as the only covering. צ׳ served for a place of sacrifice Judges 6, 21, interchanged with סֶלַע 6, 20, for the bed of one hanged 2 Sam. 21, 10. Sometimes it signifies *mountain* Num. 23, 9 (parallel גִּבְעָה), like the Aram. טוּר, ܛܘܪ, Ar. طور a flatter form of צוּר. — 2. Fig. of God as a rock which gives safety, protection, refuge Deut. 32, 18 37; coupled with אֱלֹהִים 1 Sam. 2, 2; Ps. 18, 32; hence were used צ׳ יִשְׂרָאֵל Is. 30, 29, צ׳ עוֹלָמִים 26, 4, צ׳ מָעֹז 17, 10, צ׳ יֶשַׁע Ps. 95, 1, צ׳ יְשׁוּעָה 89, 27, צ׳ מַחֲסֶה 94, 22, צ׳ לֵבָב 73, 26, in other places absol. Deut. 32, 4, or with other attributes of God Ps. 19, 15. This acceptation of צוּר, to which סֶלַע, מָצוֹר 4, מְצוּרָה 2 and מִשְׂגָּב present analogies, is unknown to the ancient versions and interpreters. The LXX have translated צוּר *θεός, κτίστης, πλάστης* or = צַדִּיק and the interpreters have taken it as = יֹצֵר *creator, former* (from צוּר II.). But our sense of it is more suitable. Comp. the proper names צוּר, צוּרִיאֵל, צוּרִישַׁדַּי, אֱלִיצוּר, פְּדָה־צוּר, where צוּר is a primitive epithet of deity, having the conception of firmness and strength. — 3. (from צוּר II.) *an edge, sharpness*, צ׳ חֶרֶב Ps. 89, 44 *the edge of the sword*, and so vice versa חַרְבוֹת צֻרִים Josh. 5, 2 3 may be explained *knives of edges* same as *sharp knives;* with a like meaning צֹר Ex. 4, 25 may be taken, put for חֶרֶב צֹר; though in all these passages צוּר and צֹר are taken by some in the sense of *stone* (LXX, Vulg. and others). — 4. (from צוּר II.) *form, shape* Ps. 49, 15 K'ri, comp. גִּזְרָה 2, קֶצֶב and צוּרָה here. In French taille from tailler. — 5. (*a rock*, i. e. God) *n. p. m.* Num. 25, 15; 1 Chr. 8, 30; comp. צוּרִיאֵל. — 6. only in names of places חֶלְקַת הַצֻּרִים 2 Sam. 2, 16. It is commonly translated *baldness of the rocks, rock-baldness* (see under חֶלְקָה), or with Aq., Symm. and Vulg. *field of strength* (see חֶלְקָה), i. e. of stubbornness, steadfastness; or with the LXX it should be pointed הַצָּרִים, and translated *τῶν ἐπιβούλων*.

צַוָּר Neh. 3, 5 see צַוָּאר.

צוֹר as a *n. p.* Ez. 26, 15; 27, 8 32; 28, 12; Hos. 9, 13; Zech. 9, 3; Ps. 83, 8; 87, 4; see צֹר.

צוּרָה (*constr.* ־רַת, with *suff.* ־רָתוֹ, *pl.* ־רוֹת) *f.* 1. (from צוּר I, 4) *a rock, stone*, Job 28, 10 *through stones he breaks canals*, i. e. *wet passages*. — 2. (from צוּר II.) *form, shape*, of a house, with מַרְאֶה, תָּכְנִית, תְּכוּנָה Ez. 43, 11. For צוּרָתוֹ ib. the LXX read צִדְקֹתַי.

צַוָּרוֹן (*pl.* צַוְּרֹנִים, *constr.* צַוְּרֹנֵי; from צַוָּר = צַוָּאר with the termination ־וֹן, like אִישׁוֹן from אִישׁ, יִתְרוֹן from יֶתֶר, שַׁבָּתוֹן from שַׁבָּת) *m. neck*, Song of Sol. 4, 9. It is not connected with سوار *a bracelet;* nor is it a denom.

צוּרִיאֵל (*El is a rock*) *n. p. m.* Num. 3, 35.

צוּרִישַׁדַּי (*Shaddai is a rock*) *n. p. m.* Num. 1, 6.

צוּת I. (Kal not used) *intr.* prop. *to blaze, to burn*, hence *to be dried up, parched*, of fields, plantations; ident. in its organic root צַת with that in נָ־צַת, יָ־שַׁת, שָׁד, זָד, נָ־שַׁת.

Hif. I. הֵצִית (*fut.* אָצִית, with *suff.*

אֲצִיתֶנָּה) *to kindle, to set on fire, to consume* Is. 27, 4; in like manner we should read according to the K'ri 2 Sam. 14, 30 וְהֵצִיתוּהָ, וְהֵצִיתִיהָ.

Hif. II. הִצִּית with הוֹצִית, see יָצַת.

צוּת II. (not used) *tr. to call*, only according to the LXX the *Nif.* נָצוֹת Jer. 46, 19 *to be called;* Arab. صَاتَ to call (comp. יָצַת).

צַח (from צָחַח which see) *adj. m.*, צַחָה (*pl.* צַחוֹת) *f. shining, light, clear, serene*, of חֹם, i. e. calm, not sultry Is. 18, 4; metaphor. *sharp, violent*, of רוּחַ Jer. 4, 11, for which Hos. 8, 7 has סוּפָה; conseq. = מָלֵא רוּחַ 4, 12, opposed to a restrained, confined wind; *white and shining*, of colour Song of Sol. 5, 10, more than לָבָן, and with אָדוֹם denoting a natural flesh colour. צַחוֹת Is. 32, 4 is a noun, like צַח Jer. 4, 11.

צִחָא see צִיחָא.

צָחָה (not used) *intrans.* to glow, to burn; hence *to be bright, clear;* Arab. ضَحَا, ضَحِيَ *to be clear, serene*, of the sky; Syr. ܨܚܐ *dry, withered;* Arab. صَاحَ; metaphor. *to gape, to be thirsty*, Targ. צְחָא. The organic root צָח־ה is also in צָח (צוּחַ), צַח (צָחַח), זַק II. (in זַק 2) to glow, to blaze, בָּ־זַק, Targ. זַק and זָק (to זִיקָא lightning), perhaps too in נְ־סַק *to burn.*

Pih. צִחָה (not used) *to gape with great dryness.* Derivative

צִחֶה (*constr.* צִחֵה) *adj. m. dry*, with accus. צָמָא *with thirst* Is. 5, 13.

צַחוֹת (or צָחוֹת, from צָחַח) *fem. pl.* (prop. an adj.) *something clear, bright;* applied to speech: *something plain, clear, rational* Is. 32, 4.

צָחַח (3 *pl.* צַחוּ) *intr.* 1. (not used) same as צָח (which see), צָח־ה, *to glow, to burn*, metaphor. *to be dry, waste, desolate*, of steppes and deserts; *to be dry, naked*, i. e. exposed to the sun's heat, of rocks; or *to be bright, open; to be bright, clear, calm*, of heat; *to be strong, violent*, of wind; *to lighten, to illuminate* &c. — 2. Metaph. *to be white and shining* Lament. 4, 7, like צַח Song of Sol. 5, 10. Deriv. צַח, צַחוֹת (צָחוֹת), צָחִיחַ, צְחִיחָה.

Pih. (redupl.) צִחְצֵחַ *to be very dry, waste* or *desolate;* Aram. צַחְצֵחַ to make shining or clear, whence צַחְצוּחַ. Deriv. צַחְצָחָה.

צָחִיחַ (after the form סָבִיב, *constr.* צְחִיחַ) *m. nakedness*, of a rock (prop. dryness, parchedness) Ez. 24, 7 8; 26, 4 14. *Rashi: smoothness*, like צַחְצוּחַ in Aramaean; *Kimchi: a projecting point*, agreeably to the metaphor. transference in נַס, יָפַע; both unsuitable.

צְחִיחָה *f. a sun-burnt, parched land* Ps. 68, 7 = אֶרֶץ צִיָּה 63, 2; cognate in sense חֲרֵרִים Jer. 17, 6.

צְחִיחִי (*pl.* ־יִּים, K'tib) *masc. places open and exposed to the sun*, or *waste places* Neh. 4, 7.

צָחַן (not used) *intr.* prop. *to ferment; to be* or *become dirty, unclean, foul, stinking;* Targ. צְחַן, Syr. ܨܚܢ, Arab. transposed صَنَخَ, سَنَخَ; but it is not connected with זָנַח. Derivative

צַחֲנָה *f. stench, a bad smell* Jo. 2, 20.

צַחְצָחָה (*plur.* ־חוֹת, from צַח Pih.) *f. a dry, waste country, a wilderness* Is. 58, 11 (*Ibn Esra* and *Kimchi*).

צָחַק (*fut.* יִצְחַק, before Makkeph יִצְחַק־) *intr.* prop. *to be bright, serene; to utter clear and joyful sounds*, hence *to laugh* (to express doubts of a thing) Gen. 18, 12 13; *to jest*, about a thing 17, 17. Derivat. צְחֹק, and the proper name יִצְחָק.

Pih. צִחֵק (*part.* מְצַחֵק, *fut.* יְצַחֵק) *to jest repeatedly, to laugh, to be joyful* Gen. 21, 9; *toying to kiss*, ludere 26, 8; *to make sport, to make merry*, with לִפְנֵי of a person Judges 16, 25; *to shout with joy, to be of joyful mind* Ex. 32, 6; with בְּ of a person Gen. 39, 14 17.

As to the stem, שָׂחַק (which see) is

a collateral form; and the Ar. ضَحِكَ, Aram. גְּחַךְ, ܓܚܟ (צ interchanged with ג, ܓ, as ז is with ג, comp. בַּג Ez. 25, 7 for בַּז, גֶּה 47, 13 for זֶה, or coming through the medium of ע) is ident. with it. The fundamental signification appears to be: *to be bright*, *to shine*, *to illuminate*, *to shout in clear tones*, as in צָהַל (which see), Ar. ضَحِكَ *to lighten*, *to illuminate*, *to appear*, then *to be bright*, *clear*, *to jest*, *to laugh;* Sanskrit *div* to shine, to be clear, to be serene or joyful, to play. The organic root appears to be צָ־חַק, since the Aramaean חָךְ, ܚܟ has the same meaning; but whether the Sanskrit kakh, Greek καχ-άζω, Latin cach-innor is to be regarded as belonging to it, is questionable.

צְחֹק *m. laughter*, i. e. an object of laughter Gen. 21, 6; coupled with לַעַג Ex. 23, 32.

צָחַר (not used) *intr.* prop. *to glow*, *to burn*, therefore *to be illuminating*, *white* or *red*, Ar. صحر the same, comp. Ar. صحارى a wilderness; metaphor. *to be distinguished*, comp. חַר. Deriv. צָחוֹר, צַחַר, and the proper name צֹחַר.

צַחַר *m. what is shining*, *white*, candor, of wool, i. e. the best or finest Ez. 27, 18 (Jerome). The LXX have omitted צ׳ because of its assonance with צֶמֶר.

צֹחַר (*nobility*, *distinction*) *n. p. m.* Gen. 23, 8 and 46, 10, for which Num. 26, 13 has זֶרַח; 1 Chr. 4, 7.

צָחֹר (after the form גָּדוֹל) *adj. m.*, צְחֹרָה (*pl.* ־רוֹת) *f. reddish-white*, white and red interspersed, of asses Judges 5, 10; Ar. صَحُورٌ the same, and in this sense أَصْحَر and صُحَرَة.

צִי (out of צִיִּי from צָיָה II. after the form פְּרִי, צְרִי) *masc.* 1. prop. *dryness*, *aridity*, *the state of being burnt;* hence *a waste land*, *a steppe*, *a desert*. Deriv. צִיָּה (fem. of צִי) and צִיִּי. — 2. (contracted from צִוִּי, after the form רִי from רְוִי, from צָוָה I. to close up together, to arch, pl. צִים) prop. *a thing fitted together*, *arched* or *bent;* hence *a ship*, צִי אַדִּיר Is. 33, 21 *a strong ship*, parallel אֳנִי; *pl. ships* Num. 24, 24 (according to the Targ. *an army!*); Ez. 30, 9; see צִיָּה, צִיָּה 2, צִיִּי 3.

In its derivation from צָוָה I. the nouns סְפִינָה (from סָפַן I.) prop. a thing bent, fitted, arched, thence a ship, and אֳנִי, אֳנִיָּה, אוֹנִיָּה a ship, from אָנָה II. = עָנָה II., כָּנַע, prop. something bent, hollowed, correspond.

צִיבָא (from צוּב; *plantation*, *establishment*) *n. p. m.* 2 Sam. 9, 2.

צִיד (to *pl.* צִדִּים) see צַד and צִדִּים.

צַיִד (*constr.* צֵיד, with *suff.* צֵידִי, ־דוֹ, ־דָם) *m.* 1. (from צוּד I.) *the chase*, Gen. 10, 9; 25, 27; metaphor. *what is taken in hunting*, *game*, *venison* 27, 5 7 19 25 33; Prov. 12, 27. — 2. (from צוּד III.), prop. support, strengthening (comp. זוּן); hence *nourishment* Job 38, 41, Neh. 13, 15, Ps. 132, 15, especially *provision for a journey* Josh. 9, 5 14; Aram. זְוָד the same. Deriv. the denomin.

Hithp. הִצְטַיֵּד *to provide oneself with provisions* i. e. with צַיִד (food) Josh. 9, 12, Aram. אִזְדְּוַד, ܐܙܕܘܕ, Ar. زَوَّدَ.

צַיָּד (*pl.* צַיָּדִים) *m. a hunter*, *a fisher*, prop. a catcher Jer. 16, 16.

צֵידָה and צֵדָה (*fem.* of צַיִד 2) *f. food*, *nourishment*, which is prepared Josh. 1, 11, or otherwise Judges 7, 8; 20, 10; *living*, of manna Ps. 78, 25; *provision for travelling* Gen. 42, 25; 45, 21; *venison* Gen. 27, 3 K'tib.

צִידוֹן and צִידֹן (from צוּד II.; *a fortress*, *a castle*, *a tower*, *a mountain-fort;* comp. מְצָד, מְצָדָה, מְצֹדָה 1, מָצוֹד 2, מָצוּד, מְצוּדָה 1) *n. p. m.* of the first-born of Canaan Gen. 10, 15, i. e. the first colony and city founded by the Phenicians on the Mediterranean (*Justin.* 18, 3; *Curt.* Alex. 4, 1, 15; 4, 4, 15), and called because of its importance צ׳ רַבָּה *the great Sidon* Josh. 11, 8; 19, 28. To the Sidon-district also belonged צָרְפַת (which see) 1 Kings 17, 9, Ornithopolis (תַּרְנְגוֹלָא עִלָּאָה Jer. Targ. on Num.

34, 9 10; Plin. 4, 19), and at times it extended southwards as far as כַּרְמֶל Gen. 49, 13 and דֹּאר Dorus (Strabo 16. p. 753). It was allotted to the tribe of Asher Josh. 19, 28, Judges 1, 31, but so far from Zebulon or Asher conquering the Sidonians they continued to dwell among them; sometimes even subject to their dominion Judges 3, 3; 2 Sam. 24, 6. Eastward it bordered on the territory of Damascus; and לַיִשׁ (דָּן) not far from the sources of the Jordan belonged to it Josh. 13, 6; Judges 18, 7 28. With Tyre it formed one kingdom Jo. 4, 4; Jer. 25, 22; 27, 3; Zech. 9, 2; and is used for Phenicia generally Is. 23, 2 4, Deut. 3, 9, Ez. 32, 30, the LXX translating it so. If Ethbaal be called the king of the Sidonians 1 Kings 11, 1, Tyre is meant (Menander apud Jos. Antiqq. 8, 13, 2). *Gent. m.* צִידֹנִי Judges 3, 3, *pl.* צִידֹנִים, צִדֹנִים 1 Chr. 22, 4, Ezr. 3, 7, צִידֹנִין 1 Kings 11, 33, *pl. f.* צִדְנִיֹּת 1 Kings 11, 1, in some mss. צִדְנִיֹּת, צִדֹנִיֹּת or צִדֳנִיֹּת (after the form עַמֳנִיּוֹת Neh. 13, 23 K'ri); Phenician צִדֹן (Gent. צִדֹנִם) the same. See on the modern Saida (Sidon) *Robinson's* Palestine III, p. 415 seq. *Van der Velde*, Travels I, 62 seq.

צִידֹנִי *Gent. m., fem.* צִידֹנִית see צִידוֹן.

צָיָה I. (not used) *tr.* same as צָוָה I. (stem-verb to צַו) *to establish, to set up*, hence *to erect*, a monument. The interchange of verbs ע״ו and ע״י is frequent elsewhere, particularly in derivatives (comp. חָוָה I. and חָיָה, גָּוָה II. and גָּיָא, דָּוָה and דָּיָה I.); see the comparison of the organic root under צָיָה I.

Pih. צִיָּה (not used) *to found, to appoint, to set up* (see צִוָּה). Deriv. צִיּוּן, the proper name צִיּוֹן (according to some).

צָיָה II. (not used) *intr.* same as צָוָה II. (see the comparison there) *to glow, to burn*, hence *to be dry, arid*, of a district; *to be dried up, sun-burnt*, of a wilderness; צוּא (to מוּצָא = מָצוּא Ez. 47, 8) likewise belonging to this head. Deriv. צִי 1 (out of צִיִּי), צִיּוֹן.

Pih. צִיָּה (not used) *to be dried up, to be burnt, to gape from dryness*, of a wilderness. Derivat. צִיָּה 1 (*pl.* צִיִּים), צִיָּה 1 (*pl.* צִיּוֹת) and the proper name צִיּוֹן (according to some).

צָיָה III. (not used) *intrans. to glitter afar, to shine*, hence *to be conspicuous*, of a tower or fortress &c.; ident. in its organic root with that in צוּץ, זָו III. &c. It may, however, coincide with צָיָה II. Derivat. צִיָּה (according to some), and the proper name צִיּוֹן.

צִיָּה (*pl.* צִיּוֹת) *f.* 1. (from צָיָה II.) *dryness, aridity*, a stronger expression of the same idea being חֹם Job 24, 19; hence *a wilderness* 30, 3 (opposite אֶרֶץ inhabited land 30, 8), fully אֶרֶץ צִ׳ Ps. 63, 2, Is. 53, 2, coupled with צַלְמָוֶת Jer. 2, 6, מִדְבָּר 50, 12, עֲרָבָה 51, 43; *a dry, desolate waste* Jo. 2, 20, Zeph. 2, 13, poet. for מִדְבָּר Ps. 78, 17, for which the pl. צִיּוֹת 105, 41 also stands. — 2. (from the masc. צִי 2. from צָוָה I.) only in *pl.* צִיּוֹת *rafts, boats* Am. 4, 2, which some read for צִנּוֹת.

צִיָּה (only in the *pl.* צִיִּים) *m.* (from צָיָה II.) *a wilderness*, Is. 23, 13 (*Ewald*) *Ashur has made it a wilderness;* but יָסַד contradicts this explanation. According to the Targ., *Rashi* and *Kimchi* צִיִּים is the pl. of צִיִּי (from צִי 2) *a sea-faring man, a sailor*, whence we ought to translate: *Ashur has founded it against sea-farers*, which is also unsuitable. Better from צָיָה III., so that צִיָּה (*pl.* צִיִּים) means *a fortress, a castle;* and then the passage must be rendered: *Behold, the people of the Chaldeans* (either אֶרֶץ כַּשְׂדִּים should be so taken, or the reading should be עַם כַּשְׂדִּים) — *this people that did not exist before — Assyria designed them for fortresses. They* (the Phenicians) *set up their watch-towers; but they* (the Chaldeans) *destroyed their palaces, and brought them to ruins.*

צִיּוֹן (from צָיָה II.) *m. a dry, parched district, a waste*, Is. 25, 5; 32, 2.

צִיּוֹן (from צָיָה III.; *tower, fortress, fort*) *n. p. f. Zion*, Σιών, Sion, the name of the south-western hill (*Joseph.* Jewish Wars Book 6) of Jerusalem, the older

and higher part of the city; fully הַר צִ׳ Is. 8, 18; 18, 7; 29, 8, for which also הַר בֵּית צִ׳ 10, 32, and later עִיר דָּוִד were used 2 Sam. 5, 7, 1 Kings 8, 1, because David conquered this מְצֻדָה 2 Chr. 5, 2. Thenceforward it was described as הַר קֹדֶשׁ Psalm 2, 6, as the resting-place of Jehovah 9, 12; 14, 7; once צִ׳ קְדוֹשׁ יִשְׂרָאֵל *Zion of the holy One of Israel* Is. 60, 14. The special hill מֹרִיָּה (which see) was naturally reckoned to it. צִיּוֹן is universally used by poets and prophets for Jerusalem, Is. 10, 24; 33, 20, or for its inhabitants 1, 27; 49, 14 (for the latter we have also עַם בְּצִיּוֹן 30, 19, בְּנֵי צִיּוֹן Ps. 149, 2, בַּת צִיּוֹן Is. 52, 2, יוֹשֶׁבֶת צִ׳ 12, 6), or for the Jewish exiles Zech. 2, 11 14. בְּנוֹת צִ׳ Is. 3, 16 and Song of Sol. 3, 11 are *the females of Jerusalem.*

As to the origin of the name, the Syr. and Ar. write it ܨܗܝܘܢ, صهيون, as if the stem were צָהָה (which see), whence צִיּוֹן would mean *a bare, barren mountain.* But צָהָה III. might be = צָיָה, since the Ar. صَهْوَة means *a fortress.*

צִיּוּן (from צָיָה I. = צָוָה I.) *m. a pillar*, prop. a thing set up, whether it be *a way-mark* Jer. 31, 21, *a sepulchral monument* Ez. 39, 15, or *any stone erected* 2 Kings 23, 17.

צִיִּי (derived from צִי, only *pl.* צִיִּים) *m.* 1. (from צִי 1) *inhabitants of the desert* or *of steppes*, i. e. Nomads, Arabs, Bedouins Ps. 72, 9 (*Ibn Ganâch, Kimchi*), but where the Peshito reads אִיִּים. Some interpreters translate *sea-faring men* (from צִי 2). Perhaps we might read צָרִים for צִיִּים on account of אֹיְבִים in the parallel member. In Is. 23, 13 *inhabitants of the steppes*, applied to the Chaldeans. — 2. *animals of the desert* or *of the steppes* Is. 13, 21 (LXX θηρία, Vulg. *bestiae*), coupled with אֹחִים, according to the Targ. תַּמְוָן (apes), associated with אִיִּים 34, 14 and from these places in Jer. 50, 39, where, however, אִיִּים is translated *islands* (LXX) or the reading is עִיִּים. Comp. Arab. صُوَّة *a wild beast*, of the desert, ضَيْوَن *a cat, a wild cat, a marten*, صَدًى *horn-owl*, from صَدِيَ = Hebrew צָוַח; on which account *Saadia, Ibn Ganâch* and *Jizchaki* have sought some special meaning for צִיִּים. — 3. (from צִי 2) *a sea-farer*, as *Kimchi* takes it in Ps. 74, 14, and in part 72, 9. So too some render Is. 23, 13.

צִין (in mss. a common orthography, but usually צִן, with *a* of motion צִנָּה Num. 34, 4; from צוּן i. e. צָן = צָנַע, כָּנַע, *a low land, flat land, plain;* comp. Talm. צִין a low palm tree) *n. p.* of a wilderness in the south of Palestine, and west of Edom Num. 13, 21; 20, 1; 27, 14; with *a* of motion 34, 4; Josh. 15, 3. See קָדֵשׁ בַּרְנֵעַ.

צִינֹק (after the form קִימֹשׁ, קִיטֹר, from צָנַק Pih.) *m.* usually *enclosure, confinement*, hence *a prison* Jer. 29, 26; but as מַהְפֶּכֶת ib. must imply an instrument of punishment and that too *a block* for confining the hands and feet, צִ׳ appears to mean here *a block for the neck*, in the form of a collar (*Joseph Kimchi*), comp. Arab. زِنَاق a collar, سِنَاق a strap, زُنَاق a fetter.

צִיעֹר (*smallness* or *straitness*) *n. p.* of a locality in Judah Josh. 15, 54; comp. מִצְעָר, צֹעַר.

צִיף (same as צוּף 2, from צוּף III.) *n. p. m.* 1 Chr. 6, 20 K'ri; comp. זִיף, שָׁאוּל.

צִיץ as a noun, see צוּץ.

צִיץ (from צוּץ, *pl.* צִיצִים and צִצִּים) *m.* 1. prop. a shining forth; hence *a projecting plate on the forehead, a diadem* Ex. 28, 36, coupled with נֵזֶר Lev. 8, 9, comp. מֵצַח. — 2. *a blossom, a flower* Is. 40, 7, Job 14, 2, fully צִ׳ הַשָּׂדֶה Ps. 103, 15, parall. פֶּרַח Num. 17, 23; fig. *flower-festoons* or *wreaths*, an architectural ornament 1 Kings 6, 18 29 35 (in 2 Chr. 3, 5 שַׁרְשְׁרוֹת is used instead). — 3. *a wing, a feather* Jer. 48, 9, and therefore *Rashi* and *Kimchi* render it כָּנָף; comp. Targ. צִיץ for כָּנָף on Ps. 139, 9, Talm. צִיץ a fin. — 4. (*a pro-*

jecting place) *n. p.* of a locality 2 Chr. 20, 16, with the article.

צִיצָה (*c.* ־צַת, from צוּץ) *f. a flower*, צִ׳ נֹבֵל Is. 28, 4 *a flower of fading*, i. e. a fading flower. נֹבֵל seems to be a subst. and not an adjective to צִיצָה, if we should not read צִיץ הַנּוֹבֵל after 28, 1.

צִיצִית (commonly צִיצָת) *f.* 1. formed from צִיץ 3, *a lock, a forelock*, proceeding from the idea of wing, Targ. סְעָר. — 2. *a fringe, a tassel*, worn on upper garments Num. 15, 38 39, where the cod. Samar. has צִיצִיוֹת. Targ. צִיצִיתָא, צִיצִין the same; yet the Greek κράσπεδα (LXX) in כְּרוּסְפְּדִין is used there for signific. 2.

צִיצָת see צִיצִית.

צִיקְלַג and צִקְלַג (from צָקַל with the termination ג־; *a winding, bending*) *n. p.* of a Philistine city, which אָכִישׁ gave to David 1 Sam. 27, 6; 30, 1; 2 Sam. 1, 1; 1 Chr. 4, 30. Formerly it belonged to Judah Josh. 15, 31, then to Simeon 19, 5, and was also inhabited by Judeans after the exile Neh. 11, 28. In Greek it was called Σίκελα (Steph. Byz.) or Σίκελλα (Josephus), which would be צִקֶּל. On the final letter ג comp. Ar. عَصَلَّج crooked-boned, from عَصِل crooked.

צִיר as a verb, see צוּר.

צִיר (*pl.* צִירִים, *c.* צִירֵי) *m.* 1. *the hinge of a door* Prov. 26, 14; Aram. צִיר, צִירָא, Ar. صير the same; from צוּר III. to turn, to revolve, go in a circle; Saad. = Hebr. יָד (a round handle). — 2. *writhing pain*, of a woman in labour, prop. writhings, tormentum, as חֲבָלִים and חִיל proceed from a similar fundamental signification, 1 Sam. 4, 19; אָחַז צִ׳ פִּי *pain seizes one* Is. 21, 3, Dan. 10, 16, as also צוּר III. *to twist*, with pain, Ar. صَارَ. — 3. (from צוּר III.) *a messenger* Is. 18, 2; 57, 9; *a herald* Ob. 1; but צִיר seems also to have had the abstract meaning *wandering, journey, course*, whence the denom. הִצְטַיֵּר (which see). — 4. *form, shape* Ps. 49, 15 K'tib; *an image* Is. 45, 16 same as צוּרָה 2 (which see).

Hithp. הִצְטַיֵּר (denom. from צִיר 3) *to betake oneself to the way, to set off*, a stronger expression than הָלַךְ (*Kimchi*) Josh. 9, 4. Many mss. and versions read וַיִּצְטַיְּדוּ as in 9, 12, which is more appropriate.

צֵל (not used) *m.* same as צֵל a shadow, only in the proper names בְּצַלְאֵל (which see), צַלְמֹנָע, and according to some in צַלְמָוֶת.

צֵל (with *suff.* צִלִּי, צִלְּךָ, צִלּוֹ together with the resolved form צִלָּלוֹ; *pl.* צְלָלִים, *c.* צַלְלֵי; from צָלַל I.) *m.* (not *fem.* even in 2 Kings 20, 11, since הַשֶּׁמֶשׁ has fallen out here after אָחֳזָ, as appears from Is. 38, 8 and the oriental versions) 1. *a shadow*, so called from covering, veiling, applied to הָרִים Judges 9, 36, סֶלַע כָּבֵד Is. 32, 2, קָדָה Gen. 19, 8; צֵל נְטוּי Ps. 102, 12 (comp. 109, 23) *an extended* or *long shadow*, which happens towards evening, and therefore stands for the declining day; a figure of intangibleness or leanness Job 17, 7, of the transitoriness and fleeting nature of life 8, 9; Ps. 102, 12; 144, 4. — 2. *protection, covering*, hence צֵל קוֹרָה Gen. 19, 8 *protection of the house*, prop. shadow of the beams; so צֵל כָּנָף Ps. 17, 8, צֵל הַכֶּסֶף and צֵל הַחָכְמָה 91, 1, צֵל שַׁדַּי Eccles. 7, 12, צֵל יַד פִּי Is. 51, 16, also צֵל alone Num. 14, 9; Judges 9, 15; Ps. 121, 5; comp. Aram. טַלָּא, טְלָלָא, Ar. ظل the same. On the plur. צְאֵלִים see צֵאֵל.

צָלָא (Peal not used) *Aram. intr. to incline, to bend*, in the Targ. for נָטָה, ident. in its organic root and fundamental signification with that in the Hebr. צָ־לַע, Syr. ܨܠܥ, Ar. صلع the same; comp. אָצֵל and the analogies there.

Pa. צַלֵּא (*part. m.* מְצַלֵּא, *pl.* מְצַלִּין as if from צַלַּי, צַלֵּי) prop. to make an inclination of the knee, a bow; hence *to pray* Dan. 6, 11; Ezr. 6, 10; Targ. צְלוֹ prayer.

צָלָה I. (*inf. c.* צְלוֹת; *fut.* יִצְלֶה) *tr.* prop. to prepare by seething, cooking &c., metaphor. *to roast*, בָּשָׂר 1 Sam. 2, 15, Is. 44, 19, צָלִי 44, 16; connected in its organic root צָל־ה with that in בָּ־שַׁל; Arab. صَلَا and صلى the same. Deriv. צָלִי.

צָלָה II. (not used) *intr.* same as Aram. צְלָא *to incline*, hence *to pray*. Derivat. צְלוּת and צְלִית in the proper names בַּצְלוּת and בַּצְלִית (which see).

צִלָּה (*a protection*, *screen*, viz. God is; from צָלַל I.) *n. p. f.* Gen. 4, 19 22.

צָלוּל (*c.* צְלוּל, from צָלַל III.) *m.* prop. *a thing round* or *circular*, hence *a round cake*, fully צְלוּל לֶחֶם Judges 7, 13 = כִּכַּר לֶחֶם Ex. 29, 23, like כִּכָּר and צָלוּל proceeding from a similar fundamental signification, and הִתְהַפֵּךְ suiting the same. This explanation is already in the LXX, Symm., Aq., Vulg. and Targ., and is etymologically established under צָלַל III. The meanings *clatter* from צָלַל II. (*Kimchi*, *de Bañoles*) or *bundle*, from צַל = תַּל (*Böttcher*) must be rejected.

צָלַח I. (in Pause צָלֵחָה, *fut.* יִצְלַח) *intr.* prop. *to move forward*, *to flow on*, Aram. זְלַח; hence 1. same as הָלַךְ, סָלַךְ *to go*, with accus. הַיַּרְדֵּן 2 Sam. 19, 18 *through the Jordan;* הָלַךְ with the accus. being so used; comp. peragrare locum. — 2. *to roll on*, *to flow on*, *to get on;* hence *to make progress*, *to thrive*, חֵפֶץ יי׳ Is. 53, 10; *to prosper*, כְּלִי (a weapon) 54, 17; *to be unopposed*, of דֶּרֶךְ Jer. 12, 1; *to thrive*, of plants, Ez. 17, 9 10; *to have good success* Ps. 45, 5; Jer. 22, 30; *to succeed* Dan. 11, 27, consequently with לְ *to suit a thing*, *to be fit for*, *to be beneficial* Jer. 13, 7 10; Ez. 15, 4; 16, 13.

Hif. הִצְלִיחַ (*part.* מַצְלִיחַ, *fut.* יַצְלִיחַ) 1. *to make useful*, from Kal 2, hence *to conduct to a* (*good*) *end*, דֶּרֶךְ Gen. 24, 41; *to bless* 24, 56; with accus. of the person *to prosper*, *to favour* 2 Chr. 26, 5, also with לְ of the person Neh. 1, 11; absol. *to procure luck*, *to bring prosperity* Ps. 118, 25; *to make succeed*, with accus. of the thing 2 Chr. 7, 11; *to make proceed prosperously*, דֶּרֶךְ Josh. 1, 8, מִרְמָה Dan. 8, 25. — 2. *to have progress*, so that it coincides with Kal, of דֶּרֶךְ Judges 18, 5; 1 Kings 22, 12; 1 Chr. 22, 13; with לְ of the person by whom something proceeds Jer. 2, 37.

צָלַח II. (*fut.* יִצְלַח) *tr.* 1. (not used) *to divide*, *to cut*, Aram. תְּלַח, צְלַח, ܨܠܚ for גָּזַר (Ps. 136, 13); the organic root צָ־לַח is also in סָ־לַח, חָ־לַק, פָּ־לַח, לָח II. Metaph. *to cut out*, *to deepen*, a dish, a bowl, a kettle; *to hollow out* = חָרַט belonging to חָרִיט, חֶרֶט 2. קָלַח belonging to קַלַּחַת (which see), the Ar. قلخ to be hollowed out, whence قَلْخ a hollow reed, and خَلَخ, whence خَلِيخ inlet, bay, are the same verbs. Deriv. צֵלָחָה, צְלֹחִית, צַלַּחַת. — 2. Fig. *to cut into one*, i. e. *to press violently upon him*, of רוּחַ יי׳, with עַל of a person Judges 14, 6 19; 15, 14; 1 Sam. 10, 10; seldom with אֶל for עַל 16, 13; 18, 10. Here belongs, according to *Kimchi*, Am. 5, 6 צָ׳ with the accus., like בָּא with the accus., but see צָלַח III.

צָלַח III. (*fut.* יִצְלַח) *tr.* same as צָלָה I. *to burn*, with accus. of the object Am. 5, 6 (*Rashi*); hence Targ. דְּלַק.

צְלַח (Peal unused) *Aram. intr.* same as Hebr. צָלַח I. *to proceed*, *to prosper*, in the Targ. צְלַח = Hebrew צָלַח II. is more frequent.

Af. הַצְלַח (for אַצְ׳, *part.* מַצְלַח, *pl.* מַצְלְחִין) same as Hebr. הִצְלִיחַ *to cause to succeed*, *to make prosperous*, with accus. of the person Dan. 3, 30; *to accomplish prosperously*, with accus. of a thing Ezr. 6, 14; *intr. to have promotion*, *to be prospered* Dan. 6, 29; *to succeed* Ezr. 5, 8.

צֵלָחָה (*pl.* צֵלָחוֹת, from צָלַח II.) *f.* *a dish*, *a bowl*, prop. what is deepened out 2 Chron. 35, 3; Aram. צְלוּחִי, Syr. ܨܠܚܝܬܐ, ܨܠܚܐ a cruet, a cup; comp.

Greek σκάφη, σκαφίς a bowl, a dish, from σκάπτω.

צְלֹחִית *f.* the same 2 Kings 2, 20.

צַלַּחַת *f. a dish* 2 Kings 21, 13; metaphor. *bosom*, *lap* Prov. 26, 13.

צָלִי (*constr.* צְלִי, from צָלָה I.) *m. the roasted*, fully צְ׳ אֵשׁ Ex. 12, 8 9.

צָלִיל (*c.* צְלִיל, from צָלַל III.) *m. a round cake* Judges 7, 13 K'ri, for which K'tib has צָלוּל.

צָלַל I. (3 *pl.* צָלֲלוּ) *tr.* 1. same as טָלַל II. *to overshadow*, *to cover*, of a shadow; *to veil*, *to conceal;* metaphor. *to protect*, *to screen.* Deriv. צֵל, צַל (in the proper names בְּצַלְאֵל, צַלְמֻנָּע, perhaps in צַלְמָוֶת); צֶל (in the n. p. צֶלְצַח), צֵלֶל (perhaps in צִלְלוֹ, צְלָלִים, צִלְלֵי); מְצוּלָה 2 (= מְצֻלָּה); the proper names הַצְּלֶלְפּוֹנִי, צִלְּתַי, צִלָּה. — 2. *to give a shade*, *to make a shade*, Neh. 13, 19 *when the gates of Jerusalem made a shadow*, i. e. when it became evening (*Kimchi*); Arab. ظَلَّ the same.

Pih. (redupl.) צִלְצֵל see צְלָצַל.

Hif. I. הֵצַל (*part.* מֵצַל) *to give a shadow*, of חֹרֶשׁ Ez. 31, 3. But מֵצַל may be a noun after the form מֵסַב, מֵצַר, like עָנָף, קוֹמָה in the passage; in which case for חֹרֶשׁ the adj. construct חֲרֹשׁ must be read and the translation be: *and wooded* (i. e. thick) *in foliage.*

Hif. II. הִצְלִיל assumed by some to הַצְּלֶלְפּוֹנִי; but see צְלֶלְפּוֹנִי.

צָלַל II. (3 *pl.* צָלְלוּ; *fut.* I. יִצַּל after the form יִתַּם, יִמַּךְ; 3 *pl. fem.* תִּצַּלְנָה; *fut.* II. יֵצַל after the form יֵקַל, 3 *pl. f.* תְּצִלֶּינָה, another intransitive form) *intr. to sound*, *clang*, of a bell; *to twitter*, of a bird; *to clatter*, of arms; *to resound*, of musical instruments; *to chirp*, of an animal; hence *to tremble*, of the שְׂפָתַיִם Hab. 3, 16, i. e. by chattering of the teeth; *to tingle*, of the אָזְנַיִם, hence the proverb 1 Sam. 3, 11 *both ears of every one that hears will tingle* 2 Kings 21, 12; Jer. 19, 3; and probably also *to rush*, *to resound*, of a flood, = צוּל I. — צָלְלוּ Neh. 13, 19 belongs to צָלַל I. Deriv. מְצִלָּה, מְצֻלָּה (which see), צָלוּל and צָלִיל according to some.

Pih. (redupl.) צִלְצֵל see צְלָצַל.

The organic root צַל (Arab. صَلَّ to resound, to rush, to whirr, tinnire, صليل the rushing of water; Syr. ܨܠ) is also in צָהַל (which see), and may be connected with הַל.

צָלַל III. (3 *pl.* צָלְלוּ) *intr.* same as גָּלַל *to roll*, *to tumble*, *to turn;* hence 1. *to be round* or *circular*, of bread, comp. כִּכָּר; of vessels, גֹּל, גֻּלָּה. Deriv. צָלוּל, צָלִיל. — 2. *to roll forward*, *to drive away*, generally *to drive*, בְּמַיִם *into the water*, i. e. *to sink* Ex. 15, 10, Samar. אִצְטַלְצַל; elsewhere (15, 5) יָרַד בִּמְצוּלָה.

Pih. (redupl.) צִלְצֵל see צְלָצַל.

צִלֶלְפּוֹנִי (*protection of the presence*, viz. of God; צְלֶל a collateral form of צֵל in a resolved state, and פּוֹנִי = פּוֹנֶה = פָּנֶה to פָּנִים, conseq. = סֵתֶר פָּנִים Ps. 31, 21) *n. p. m.* 1 Chr. 4, 3, used with the article.

צָלַם (not used) *intrans. to be shady*, *dark* (*Jos. Kimchi*), Ethiop. צלם *zalema* to be shady, Ar. ظَلِمَ to be dark; apparently a farther development of צַל I. But as the fundamental signification is *to cover*, *to veil* (as in עוּף, עָלַט, חָשַׁךְ), the organic root may be צָ־לַם, which exists also in אָ־לַם, גָּ־לַם, עָ־לַם I. Derivat. צֶלֶם, צַלְמָוֶת = צַלְמוּת, and the proper names צַלְמוֹן, צַלְמוֹנָה and perhaps צַלְמֻנָּע.

צֶלֶם (with *suff.* צַלְמוֹ, צַלְמֵנוּ; *plur.* צְלָמִים, *constr.* צַלְמֵי, with *suff.* צְלָמָיו) *masc. a shade*, *phantom*, which quickly perishes; hence = הֶבֶל Ps. 39, 7, elsewhere צֵל עוֹבֵר (Ps. 144, 4) or צֵל (Job 14, 2); *seeming existence* or *being* Ps. 73, 20; metaphor. *an image*, *a likeness*, Greek σκίασμα, of a son having the likeness of his father Gen. 5, 3, also mentally 1, 27, coupled with דְּמוּת; *an idol* 2 Kings 11, 18; Am. 5, 26; generally *an*

image 1 Sam. 6, 5; *painted images* Ez. 23, 14; צַלְמֵי זָכָר 16, 17 *phallus-images;* comp. Greek σκιά, σκίασμα; Arab. صَنَم = صَلَم, Syr. denomin. ܨܠܡ (to form).

צֶלֶם *Aram. m.* Dan. 3, 5 7 10 12 14 18 for the usual צֶלֶם as a noun.

צְלַם (unused) *intr. Aram.* the same. Deriv. צֶלֶם and

צְלֵם (*def.* צַלְמָא) *Aram. m.* = Hebr. צֶלֶם Dan. 2, 31; 3, 1 15 19.

צַלְמוֹן (from צֶלֶם with the termination ־וֹן) *m.* 1. prop. same as צֶלֶם *a shade, obscurity, darkness*, Ps. 68, 15 (Targ., *Kimchi*) *when the Almighty scatters kings in this* (land), *thou makest it* (the land) *clear in the darkness*, i. e. freest it from distress (see הִשְׁלִיג); but the LXX and Vulg. have taken צ׳ in signif. 2. — 2. (perhaps from צָלַם = סָלַם, תָּלַם; *a terrace-like thing, an ascent*) *n. p.* of a mountain in Samaria, near שְׁכֶם Judges 9, 48; according to the LXX and Vulg. also Ps. 68, 15. Perhaps from צַל = צֵל and מוֹן 2, מְעוֹן, conseq. *place of shadow.* According to the Talmud (Jebamoth 122[a]) and Tosifta (Parah ch. 8) a צ׳ is mentioned near Diospolis. — 3. *n. p. m.* 2 Sam. 18, 28, for which עִילַי stands in 1 Chr. 11, 29.

צַלְמוֹנָה (the same) *n. p.* of an encampment-place in the wilderness Num. 33, 41. It is possible that it is compounded of צַל־מוֹנָה, and that מוֹנָה is = מְעוֹנָה; hence as appellative, *place of shadow.*

צַלְמָוֶת *fem. darkness, obscurity*, along with חֹשֶׁךְ Job 3, 5, oppos. to אוֹר 12, 22; hence applied to the dark שְׁאֹל 10, 21; 38, 17; 28, 3, to the night of the eyes 16, 16; improperly in opposition to בֹּקֶר 24, 17, and an image of terror ibid.; of a dark prison Ps. 107, 10 14; of the cheerless wilderness Jer. 2, 6. Accordingly צַלְמָוֶת is = צַלְמוּת, as *Ibn G'anâch* already asserts, Ar. ظُلْمَة; though LXX, Symm., Aqu., Theod., Vulg., Targ. and *Saadia* take it as a compound from מָוֶת and צַל = צֵל.

צַלְמֻנָּע (from צַל = צֵל and מֻנָּע = מְמֻנָּע; *one denied protection*, i. e. *abandoned*) *n. p. m.* Judges 8, 5. It is also possible that צַל־ has arisen from צַלְמ־ and מ because of the following מ is elided, with the same meaning.

צָלַע (*part.* צֹלֵעַ) *intr. to turn, incline, bend*, to one side; hence *to limp*, Gen. 32, 32 *and he halted in his hip* (cod. Samar. צָלוּעַ); comp. Aram. צְלַע, to halt, Ar. ضَلِعَ to incline, to be crooked, ظَلَعَ to limp. Deriv. צֵלָע, צֶלַע, צֹלֵעָה, צַלְעָה, and the proper name צֵלָע.

צֶלַע (with *suff.* צַלְעִי, צַלְעוֹ, *plur.* צְלָעִים) *fem.* (masc. only 1 Kings 6, 34) 1. *a leaning, halting;* metaphor. *a fall, overthrow*, Ps. 38, 18 *for I am destined even to my falling;* 35, 15 *and they rejoice at my fall;* probably belongs here also Jer. 20, 10 *who have aimed* (see שָׁמַר Ps. 71, 10) *at my fall.* — 2. *the side, slope*, of a mountain 2 Sam. 16, 13; *the flank*, of the tabernacle Ex. 26, 26, as צַלְעָה is of the altar 27, 7; of the ark of the covenant 25, 12; *side-direction* 26, 35; specially *the leaf* of the wing of a door 1 Kings 6, 34, for which also קְלָעִים ibid. (LXX) is used. The fundamental signification is *a turning, bending*, hence too *a wing, rib;* see כָּנַף page 675 and כָּתֵף page 710.

צֵלָע (after the form נֵכָר, *c.* צֵלַע) *fem.* prop. something bent, hence 1. *a rib*, costa, Gen. 2, 22; comp. Ar. ضِلْع (from being bent) a rib, like حوانى a rib, from inclining (Hebr. חָנָה). — 2. *the side*, like צֶלַע; collect. *side-chambers, a series of side apartments* 1 Kings 6, 8; Ez. 41, 5 9 11. — 3. (also צֵלַע, *slope*) *n. p.* of a city in Benjamin, coupled with הָאֶלֶף (Zech. 9, 7 אַלֻּף) and יְבוּסִי (Judges 19, 10 יְבוּס), the burial-place of Saul 2 Sam. 21, 14. See אֶלֶף 4.

צֵלַע see צֵלָע.

צַלְעָה (after the form מַלְכָּה; *plur.* צְלָעוֹת, *constr.* צַלְעוֹת) *fem.* 1. same as צֵלָע *a rib* Gen. 2, 21. — 2. *side, flank*, of אָרֹן Ex. 25, 14, מִזְבֵּחַ 27, 7; 30, 4;

pl. metaphor. *side-chambers* 1 Kings 6, 5; *a side-building* Ez. 41, 6-9, enclosing the הֵיכָל and דְּבִיר 1 Kings 6, 5. — 3. *beams* or *joists*, of a house; *a scaffold* 1 Kings 6, 15 16.

צֶלֶעָה (prop. *part. fem. sing.*) *fem. the halt*, *the lame*, of a flock; figur. of the weak, weary Israelites Mic. 4, 6 7; Zeph. 3, 19.

צָלַף (not used) *trans.* same as צָרַף (which see) *to smelt*, metals; metaphor. *to cleanse* or *purify*, in a moral sense. Deriv. the proper names צְלָפְחָד and

צֶלֶף (*purification*, *cleansing*) *n. p. m.* Neh. 3, 30; comp. the proper name צִדְקִיָּה (= צִדְקִיָּהוּ *Jah is Purification*).

צְלָפְחָד (from צֶלֶף = צָלַף and חָד same as גַּד the name of a god, like חַדְדֶה = גַּדְדֶה; *purification by Gad*) *n. p. m.* Num. 26, 33.

צֶלְצָח (from צַל = צֵל *protection*, and צָח = ضح *the sun*; *protection from the sun*, perhaps protection of the sun-god) *n. p.* of a city in Benjamin 1 Sam. 10, 2.

צַלְצַל (from a redupl. Pih.-form צִלְצֵל after the form סִמְדֵּר; *in pause* צְלָצַל Deut. 28, 42; *constr.* צִלְצַל; *pl.* צִלְצָלִים, *constr.* צִלְצְלֵי) *m.* 1. (from צָלַל I.) *a shadow*, a manifold one, different from צֵל; hence an attribute of *Meroë*, where, as in all tropical lands, the shadow falls sometimes to the north, sometimes to the south, and therefore the inhabitants are called *double-shadowed*, ἀμφίσκιοι (Strabo 2. p. 133), Is. 18, 1 *the land of the shadows of both sides* (כְּנָפַיִם), as Aquila and Symm. render; comp. on the peculiarity of the shadow Plinius H. N. 2, 75; Lucan. 10, 300. *Saadia* and *Ibn Ganâch* also have taken צ׳ to mean *shadow*, though they understood by it that of the two mountain-chains of Egypt. Others derive the word from צָלַל III. *to go along rapidly*, and translate *vessel*, *ship*; so that the phrase would be *land of the vessels of wings*, i. e. of winged boats (LXX, Targ., *Kimchi*), which suits the second member. But our explanation is more agreeable to the usus loquendi. — 2. (from צָלַל II.) the whirring, hence *a cricket* Deut. 28, 42; conseq. not rubigo (LXX and Vulg.). In Syr. and Ar. *l* is changed into *r*, ܨܪܨܪ, ضَرْضَر. — 3. *a harpoon*, with which large fishes are pierced Job 40, 31, from צָלַל = צָאַל which see. — 4. (from צָלַל II.) only in *plur.* prop. whirring and clanging instruments, cymbala, hence *cymbals*, *castanets* 2 Sam. 6, 5; Ps. 150, 5; Syr. ܨܠܨܠ, ܨܠܨܠ, Arab. جُلْجُلٌ; comp. מְצִלְתַּיִם.

צָלַק (not used) *tr. to split*, *to break asunder*, in Talm. applied to nuts. It is connected with צָלַח II., Aram. תְּלַח, צְלַח, and in relation to its org. root צַ־לַ־ק with that in חַ־לַ־ק, פַּ־לַ־ח, פַּ־לַ־ג, מַ־לַ־ק, בַּ־לַ־ק. Derivative

צֶלֶק (*split*, *rent*) *n. p. m.* 2 Sam. 23, 37.

צְלָפְחָי (from צְלָפְחִיָּה *Jah is Protection*; from צְלָפְחָד) *n. p. m.* 1 Chron. 8, 20; 12, 20.

צָם see צַמִּים.

צָמָא (without א in צָמְתִי Judges 4, 19, צָמְתָה Ruth 2, 9, as if from צָמַת; *fut.* יִצְמָא) *intr.* prop. *to glow*, *to burn*, like צָרַד, צָרָה; hence *to gape*, *to thirst*, of living beings Ex. 17, 3; Judges 15, 18; along with רָעֵב Is. 49, 10; also in derivatives *to be dry*, *waste*, of districts. Figurat. *to long for*, with לְ Ps. 42, 3; 63, 2; Ar. ظَمِئَ the same. Deriv. צָמָא, צָמֵא, צְמָאָה, צִמְאָה.

Pih. צִמֵּא (not used) *to gape from dryness*; deriv. צִפָּאוֹן.

The organic root צָמ־א appears ident. with that in צָר־ד II.

צָמָא (after the form רָעָב, with *suff.* צִמְאָם, צִמְאָי) *m. thirst*, sitis Ex. 17, 3, to be quenched with water Neh. 9, 15 20; increased by vinegar Ps. 69, 22; associated with רָעָב Deut. 28, 48, 2 Chr. 32, 11 as a plague; מוּת בַּצָּמָא Judges 15,

18 *to perish with thirst;* הֲמִית בַּצָּ׳ *to kill with thirst* Ex. 17, 3; שָׁבַר צָ׳ *to quench the thirst* Ps. 104, 11; with לְ *thirst for a thing* Am. 8, 11, fig. *longing;* also *drought, dryness, wasteness,* = צִיָּה Ez. 19, 13.

צָמֵא (*pl.* צְמֵאִים) *adject. m. thirsty, thirsting*, then subst. Is. 29, 8; 55, 1; coupled with רָעֵב and עָיֵף 2 Sam. 17, 29; *dry, desert*, of a country Is. 44, 3; comp. Pliny H. N. 10, 73.

צְמָאָה (prop. *adject. fem.*, but then an abstr.) *fem. thirst, desire*, Deut. 29, 18 *so that satiety increases thirst;* = צָמָא.

צִמְאָה *fem.* prop. *thirst*, hence *parching*, of the throat Jer. 2, 25.

צַמְאוֹן (formed from *Pih.*) *m. a gaping, thirsty, parched land*, Deut. 8, 15; opposite מַבּוּעֵי מַיִם Is. 35, 7, מוֹצָאֵי מַיִם Ps. 107, 33.

צָמַד (Kal not used) *tr. to bind together, to knot together*, Ar. ضَمَدَ, Aram. צְמַד, זְמַד; the organic root צ־מ־ד lies also in ג־מ־ד. Deriv. צָמִיד.

Nif. נִצְמַד (*fut.* יִצָּמֵד) *to attach oneself to*, with לְ, hence *to be devoted to, to serve, to dedicate to* Num. 25, 3 5; Ps. 106, 28 (Targ.).

Puh. צָמַד (*part.* מְצֻמָּד) *to be firmly bound to*, of a sword, with עַל 2 Sam. 20, 8.

Hif. הִצְמִיד (*fut.* יַצְמִיד) *to knot, to weave*, figurat. *to contrive*, מְרִמָּה Ps. 50, 19.

צֶמֶד (with *suff.* צִמְדּוֹ; *plur.* צְמָדִים, *constr.* צִמְדֵי) *m.* prop. union, joining together; hence 1. *a pair, a yoke*, of חֲמֹרִים Judges 19, 10, בָּקָר 1 Sam. 11, 7, פָּרָדִים 2 Kings 5, 17; collect. *pairs*, Is. 21, 7 *pairs of horsemen;* רֶכֶב צְמָדִים 2 Kings 9, 25 *riding in pairs;* absol. Jer. 51, 23 *the ploughman and his yoke.* — 2. as much land as a yoke of oxen can plough in a day, *a yoke*, jugum, jugerum, 1 Kings 19, 19 *twelve yokes were before him*, i. e. were ploughed; צֶ׳ שָׂדֶה 1 Sam. 14, 14 *a yoke of land*, as a measure (but the LXX read צֹאַר הַשָּׂדֶה); Is. 5, 10 *ten yoke of vine-land;* metaph. as the measure of a burden carried by a pair of mules 2 Kings 5, 17.

צַמָּה (with *suff.* צַמָּתֵךְ; from צָמַם) *fem. a covering, veil*, Song of Sol. 4, 1 and 6, 7 *behind thy veil* (מִבַּעַד is related to בַּעַד as מִתַּחַת to תַּחַת), and so the LXX, Symm., Peshito, *Ibn Ganâch;* Is. 47, 2 *put off thy veil*, as a sign of reproach.

The meaning *locks, tresses* (*Rashi, Kimchi*), though etymologically possible, is inapposite.

צִמּוּק (*pl.* צִמּוּקִים, from צָמַק Pih.) *m. dried grapes formed into cakes*, which were counted 1 Sam. 25, 18; 30, 12; 2 Sam. 16, 1; 1 Chr. 12, 40; conseq. not single pieces of a kind of fruit or *figs*, (Syr., Arab.), but cakes of raisins pressed together (Targ., *Kimchi*).

צָמַח (*part.* צֹמֵחַ, *fut.* יִצְמַח) *intr. to sprout forth, to grow up*, of plants, שִׂבֳּלִים Gen. 41, 6, עֵשֶׂב 2, 5, זֶרַע Ez. 17, 6, עֵץ Ex. 10, 5; of hair Lev. 13, 37; figur. *to arise anew, to grow up*, of men Job 8, 19 (see 8, 16); *to prosper, become strong*, of a people Is. 44, 4; Zech. 6, 12; *to arise, to be developed*, of events Is. 42, 9; 43, 19; 58, 8, as also יָצָא 51, 5; metaphor. of עָמָל Job 5, 6, אֱמֶת Ps. 85, 12. Here belongs צוֹמֵחַ as an *intr.* Eccles. 2, 6 (*a wood*) *growing up in trees*, where עֵצִים is not the accus. of the object. Deriv. צֶמַח.

Pih. צִמַּח (in pause צִמָּח, *inf. constr.* צַמְּחָ, *fut.* יְצַמַּח) a stronger expression of Kal: *to sprout, to grow*, of the beard 2 Sam. 10, 5, of the hair Judges 16, 22, of the pubes Ez. 16, 7, as שְׂעַר רַגְלַיִם Is. 7, 20 is probably to be taken also.

Hif. הִצְמִיחַ (*fut.* יַצְ׳) *to cause to sprout*, חָצִיר Ps. 104, 14, מֹצָא דֶּשֶׁא Job 38, 27, זֶרוּעִים Is. 61, 11, with a double accus. Ps. 147, 8, or the accusat. is omitted Deut. 29, 22; *to bring forth*, omitting the accusat. of the plants Is. 55, 10; fig. of קֶרֶן Ez. 29, 21, Ps. 132, 17, i. e. *to cause to become powerful* or *mighty;* צֶמַח Jer. 33, 15, i. e. *to give offspring;* also *to cause to appear*, צְדָקָה Is. 61, 11, חֶפֶץ 2 Sam. 23, 5.

The Aram. צְמַח, ܨܡܚ, Nasor. ܨܡܚ *to shine*, appears to point to the fundamental signification; whence metaphor. *to sprout*, *to grow*. The organic root צָ־מַח is ident. with that in לָ־מַע, לָ־מָה (which see), שָׂ־מַח. The Ar. ضَمَجَ *to besmear*, *anoint*, is ident. in its organic root with מָח־ה I.

צֶמַח (with *suff.* צִמְחָהּ) *m. a sprout*, collect. with אֲדָמָה Gen. 19, 25, אֶרֶץ Is. 61, 11 and שָׂדֶה Ez. 16, 7; טַרְפֵּי צֶ׳ Ez. 17, 9 *sprouting leaves;* עֲרֻגֹת צֶ׳ 17, 10 *beds of growth; fruit* Hos. 8, 7; figur. צֶ׳ י״י Is. 4, 2 *the sprout of Jehovah*, i. e. the remnant of the people purified and made holy, comp. John 1, 13 γεγεννημένος ἐκ τοῦ θεοῦ; of a descendant of the Davidic dynasty, especially of Messiah, fully צֶ׳ צַדִּיק Jer. 23, 5, צֶ׳ צְדָקָה 33, 15, עֶבֶד צֶ׳ Zech. 3, 8, fully אִישׁ צֶ׳ שְׁמוֹ 6, 12.

צָמִיד (*pl.* צְמִידִים) *m.* 1. *a bracelet;* hence עַל יָדַיִם Gen. 24, 22 30 47, seldom with אֶל־ Ez. 23, 42; *arm-clasp* Num. 31, 50, so called from being attached to or embracing. — 2. *a cover*, for a vessel Num. 19, 15, Ar. ضِمَاد the same. See פָּתִיל.

צַמִּים (after the form צַדִּיק, from צָמַם) *m. a noose*, *gin*, Job 18, 9 *the gin takes hold of him* (חָזַק with עַל which see), parall. to פַּח (מַלְכֹּדֶת, חֶבֶל, שְׂבָכָה, רֶשֶׁת also stand there); 5, 5 *and the gin snatcheth at their substance.* The translation *robber* (Targ.), or a comparison with צַמָּה meaning *lock*, *tress* (*Kimchi*), or the acceptation צַמִּים = צַמְּאִים same as צְמֵאִים, parall. to רָעֵב and relating to שָׁאַף (LXX, Vulg., Pesh., *Saad.*), or lastly the sense of the Ar. ضَمَّان a hard, parched land (*Ibn G'anâch*), are to be rejected.

צְמִיתֻת (from צָמַת) *f.* prop. *destruction*, *extinction* (cognate in sense כָּלָה), but only as an adverb לִצְ׳ *entirely*, *for ever* (cognate in meaning לְעוֹלָם) Lev. 25, 23 30.

צָמַם (not used) *tr. to braid*, *to bind*, the hair; *to entwine*, *to bind about*, *to cover*, of a veil; ident. with זָמַם. The organic root צַם is also in חָ־סַם, אָ־צַם, עָ־צַם II.; Ar. ضَمَّ to bind, tie, طَمَّ to braid or knot together; Aram. צַמְצֵם to knot, to enclose. Deriv. צַמָּה.

Pih. צִמֵּם a stronger expression than Kal, whence צַמִּים.

צָמַק (*part. pl. m.* צֹמְקִים) *intr. to be dry*, *to dry up*, of the שָׁדַיִם Hos. 9, 14; *to press together into a cake*, raisins. Deriv. out of *Pih.* צִמּוּק. Arab. صَمَقَ to gape with thirst; Talm. to shrink together. The organic root צָ־מַק may coincide with מַק, מַךְ (מָקַק).

צָמַר (not used) *intr. to shoot forth*, *to sprout forth*, of the branches of a tree getting leaves; *to spring forth*, of wool; *to project*, *to be prominent*, of the tops and points of trees; *to rise up*, of forests. The organic root צָ־מַר is also in סָ־מַר (to stick out, of hairs, bristles; to be bristly, rugged); perhaps in זָ־מַר (to זִמְרָה Gen. 43, 11) to bring forth, produce, אָ־מַר (to אָמִיר), Aram. אֲ־מַר (to אִמַּר), in יָ־מַר, עָ־מַר. Deriv. צֶמֶר, and the proper names צְמָרַיִם, צְמָר, *Gent. m.* צְמָרִי. The Ar. صمر to veil, to cover, to hide, is connected with the Aram. טְמַר; but not with the Hebr. צָמַר.

Pih. צִמַּר (not used) *to shoot forth greatly*, of the top of a tree. Derivat. צַמֶּרֶת.

צֶמֶר (with *suff.* צַמְרִי) *masc. wool* of sheep Ez. 27, 18, woollen stuff, in opposition to פִּשְׁתִּים Lev. 13, 47, Deut. 22, 11, the two together constituting the collective materials of clothing Hos. 2, 7; Prov. 31, 13; not suited for sacred garments as having belonged to an animal and causing perspiration Ez. 44, 17; a figure of white colour Is. 1, 18; Ps. 147, 16; *a woollen garment* Is. 51, 8. Aram. עֲמַר, Syr. ܥܡܪܐ.

צְמָר (*mountain-place*, from צָמַר to be prominent) *n. p.* of a Phenician locality at the Eleutherus, mentioned by *Strabo* (XVI, 753), *Ptol.* (5, 15) under the name

of *Σιμύρα, Σίμυρος*, in Arabic by صُمْر (Assem. I, 504), and whose ruins are spoken of by *Shaw* as found at the western foot of Lebanon under the name *Sumra* (Travels p. 269); *Gent. m.* צְמָרִי Gen. 10, 18.

צְמָרַיִם (*double-mount forest;* see צָמַר) *n. p.* 1. of a city in Benjamin, named along with Bethel Josh. 18, 22, situated on the northern boundary. — 2. fully הַר צְמָרַיִם *n. p.* of a mountain, belonging to the mountains of *Ephraim* 2 Chr. 13, 4; not connected with the city צְ׳.

צַמֶּרֶת (with *suff.* צַמַּרְתּוֹ, צַמַּרְתָּם, from צִמַּר) *f.* prop. what is greatly projecting, hence *the top* of a tree, *a high branch*, e. g. of the cedar Ez. 17, 3 22; defined and interpreted by רֹאשׁ הַיְּנִיקוֹת 17, 4 (*Rashi* and *Kimchi*), made stronger by הָרָמָה 17, 22, and the figure of a king; Ez. 31, 3 *and its* (the cedar's) *top is between clouds* (עֲבֹתִים for עָב׳); 31, 10 14.

צָמַת (3 *pl.* צָמְתוּ) *tr.* 1. *to destroy, to extirpate, to cut off*, Lament. 3, 53, Ethiop. the same; not connected in its organic root with צָמַד, צָפַד, but with that of שָׁ־מַד. — 2. Fig. (not used) *to cause to dry up* or *disappear*, of waters; *to cut off, to drive away*, with מִפְּנֵי of a thing; *to ruin;* then *to complete, to finish, to conclude*, like כָּלָה. Derivat. צְמִיתֻת (which see).

Nif. נִצְמַת (1 *pers.* נִצְמַתִּי) *to be cut off;* Job 23, 17 *oh that I might not be cut off by misfortune!* fig. *to become extinct* or *be dried up* 6, 17.

Pih. I. צִמֵּת *to destroy, to consume*, of קִנְאָה Ps. 119, 139.

Pih. II. צִמְּתֵת (3 *plur.* צִמְּתֻתוּנִי from צִמְּתֻתוּנִי and צִמְּתוּנִי i. e. compounded of Pih. I. and II.) *to extirpate*, of בְּעוּתִים Ps. 88, 17.

Hif. הִצְמִית (*part.* מַצְמִית, *fut.* יַצְמִית) *to destroy, to extirpate*, כָּל־זוֹנֶה מִן פְּ׳ (every apostate) Ps. 73, 27; *to root out*, רִשְׁעֵי אֶרֶץ 101, 8, מְשַׂנְּאִים 18, 41, אֹיְבִים 143, 12. Instead of מַצְמִיתַי 69, 5 we should read with the Syr. עָצְמוּ מֵעַצְמֹתַי because of the parallelism (*more than my bones*).

צְמִתֻת see צְמִיתֻת.

צֵן (only *plur.* צִנִּים, from צָנַן I.) *m.* properly *a thorn, a prick*, then *a hook;* coupled with פַּח Prov. 22, 5 (see צִנָּה 3); אֶל־מִצִּנִּים Job 5, 5 *even out of the thorns*, i. e. from places surrounded with thorn-hedges; where אֶל = עַד is a climax (*even*). But many mss. read מְצִנִּים or מְצִינִים, which would refer to צוּן = צָנַן II., meaning *an enclosed place, a granary* and have to be rendered: *and he takes it into the granaries.*

צִן (with *a* of motion צִנָּה) see צִין.

צָנָא (not used) a stem assumed for צֹנֵא Num. 32, 24, with the meaning of צָאַן; but the derivative may have arisen from צֹאנֵא = צֹאנֶה from צֹאן, as the cod. Samar. has it.

צֹנֵא *fem.* same as צֹאן Num. 32, 24; comp. צֹנֶה Ps. 8, 8 and see צָנָא and צָאַן.

צִנָּה (*constr.* צִנַּת, *pl.* צִנּוֹת) *f.* 1. (from צָנַן I.) *a thorn, prick;* perhaps a sing. to the *plur.* צִנִּים (see צֵן); metaphor. *a hook, a hook for fishing* Am. 4, 2; parallel סִירוֹת and comp. חוֹחַ; *a battlement*, see צִנּוֹר. — 2. (from צָנַן II.) *a shield*, covering the whole man, so called perhaps from its being fitted together with braided work; different therefore from מָגֵן 1 Kings 10, 16 17, and along with the latter forming a complete accoutrement Ezek. 23, 24; 38, 4; 39, 9. Also coupled with רֹמַח 2 Chr. 14, 7, סֹחֵרָה Ps. 91, 4, חֲנִית 1 Chr. 12, 34. Figurat. *protection, defence* Ps. 5, 13; 91, 4. — 3. (from צָנַן IV.) *the cold*, of שֶׁלֶג Prov. 25, 13, and also according to tradition the pl. צִנִּים Prov. 22, 5; opposite פַּחִים (from פָּחַם).

צֹנֶה Ps. 8, 8, arising from צֹאנֶה, same as צֹאן (which see). See also צָנָא.

צָנוּף (*constr.* צְנוּף) *m. a band, a turban*, same as צָנִיף Is. 62, 3 K'tib.

צִנּוֹר (*pl.* with *suff.* צִנּוֹרֶיךָ; from צָנַר) *m.* prop. *something hollowed, deepened out,*

hollow, *bent* (see צָנַר); hence *a hollow passage*, *an aqueduct*, *a water-pipe;* usually 1. *a gutter* 2 Sam. 5, 8 (Joseph., Vulg.), where, however, the LXX and Symm. read צִנּוֹת, understanding it to mean *fortification*, *bulwark*. — 2. *a canal*, *water-conduit*, metaphorically *a cloud* Ps. 42, 8, where the LXX, Symm. and Aqu. understand generally *water-spout*, *sluice*. Comp. Arab. صنارة ear, handle, prop. a thing bent; Aram. צִנּוּרָא a hook, צִנּוּרָא a canal; see צַנְתֶּרֶת.

צָנַח (*fut.* יִצְנַח) *intr. to turn aside* or *away from*, *to let oneself down*, from a thing, with מֵעַל Judges 1, 14; Josh. 15, 18 (Targ. אִתְרְכִן); *to sink*, with בְּ into a thing, i. e. to penetrate Judges 4, 21. The organic root צָ־נַח is closely connected with that in זָ־נַק.

צָנִין (only *plur.* צְנִינִים, from צָנַן I. = שָׁנַן) *m. a thorn*, *a prickle*, spina; *pl.* Num. 33, 55, Josh. 23, 13, ident. with צִנִּים (which is the reading of the cod. Samar.), so called from *pricking;* comp. Talm. צְנוֹן *a radish*, from its sharpness.

צָנִיף (*constr.* צְנִיף; from צָנַף) *m. a thing wound about the head*, *a tiara*, *turban*, of kings Is. 62, 3 K'ri (see צָנוּף), and nobles Job 29, 14, or of priests Zech. 3, 5.

צְנִיפָה (only *pl.* ־פוֹת) *fem.* same as צָנִיף, צָנוּף, *a turban* or *diadem*, of women Is. 3, 23.

צָנֵם (only *part. pass. f. pl.* צְנֻמוֹת) *intr. to be hard*, of bread, stones; *to be dry*, of ears of grain Gen. 41, 23; comp. Aram. צְנַם *to be withered* or *dry*, *to be hard*, צוּנַם a rock, Syr. ܨܢܡܐ, Samar. for the Hebrew חַלָּמִישׁ. Metaphor. *to be lean*. Comp. חָנֵם and קָנֵם.

צָנַן I. (unused) *intr.* same as שָׁנַן *to be pointed* or *sharp*, of thorns, daggers, pinnacles, battlements; Talm. *to be sharp*, of the taste; ident. in its organic root צַן with that in הָ־צַן (to הֹצֶן), Arab. خ-صن, Aram. חֲ־צַן (to חֲצִינָא an axe), אָ־זַן, זָן II. Derivat. צָנִין (*pl.* צְנִינִים), צֵן (*pl.* צִנִּים), צִנָּה 1 (*pl.* צִנּוֹת).

צָנַן II. (not used) *tr.* same as גָּנַן, עָנַן *to hedge about*, *to surround*, *to enclose;* hence *to protect*, *to defend*, of a shield, armour. Deriv. צִנָּה 2, מָצֵן (*pl.* מָצִנִּים) according to the reading of some. סֹחֵרָה 2, סְגוֹר (Ps. 35, 3) according to the Targ.; the Aram. עֲגִיל and especially מָגֵן proceed also from this fundamental signification. See צָנַן III.

צָנַן III. (not used) *intrans. to fit into one another*, *to knot*, *to weave;* ident. in its organic root with that in אָ־טַן, טָנ־א, רָ־טַן, Aram. צְנ־א, Ar. صَنَّ (to weave, whence صِنّ a basket), وَ-ضَنَ. Deriv. (according to some) צִנָּה 2.

Pih. redupl. צִנְצֵן (not used) *to plait*, a basket, assumed for the noun צִנְצֶנֶת.

צָנַן IV. (not used) *intr. to be drawn tightly together*, by cold, *to stiffen*, *to freeze* (cognate in sense קָפָא, קַר, יָ־קַר); Aram. צַן (in אִצְטַנֵּן) the same, whence צִנְּתָא. In its fundamental signific. it may be connected with צַן (צָנַן) III. Ar. صَرَّ the same, whence صِرّ cold. Derivat. צִנָּה 3.

צָנָן see צַאֲנָן.

צָנַע (*part. pass.* צָנוּעַ) *intr. to sink*, *to bend*, a collateral form of כָּנַע; hence *to be humble*, *modest* Prov. 11, 2, opposite זוּד; Aram. צְנַע the same, Af. אַצְנַע to lay down, to set down. צָנַח, the Aram. גְּנָא and the Ar. ضَرَعَ (to submit) are cognate; while صنع is not connected with the word.

Hif. הִצְנִיעַ (*infin. absol.* הַצְנֵעַ) *to act humbly* or *modestly;* infin. abs. Mio. 6, 8, as an adv. *humbly*, *modestly*.

צָנַף (*inf.* צָנוֹף, *fut.* יִצְנֹף) *tr. to enwrap*, *to roll* or *wind around*, Lev. 16, 4, *to cover*, of a turban, veil; *to roll together*, a ball of thread, with a double accusative Is. 22, 18; also (as in the radically cognate כָּנַף, חָנַף, Targ. גְּנַף) *to bend* or *make crooked*, as is apparent from the Arab. ضَنَبَ (inflexit), طَنِبَ (to be

crooked), صَنَفَ (to enclose), Syr. ܨܢܦ the same; and that these two meanings are connected is clear from כָּנַף (see page 674). The organic root צָ־נַף is also contained in כָּ־נַף, חָ־נַף, טָ־נַף (which see); perhaps also in נָף I. Derivat. צָנוּף, צָנִיף, צְנֵפָה, מִצְנֶפֶת.

צְנֵפָה *f. a ball* Is. 22, 18.

צִנְצֶנֶת (from the Pih. of צָנַן III.) *f. a thing woven, a basket* Ex. 16, 33. According to the Targ., Vulg., *Saad.* and *Ibn Ǵanâch, a vase* or *vessel;* comp. the Aram. צֶנֶא a basket, Ar. صَنْوٌ perplexae arbores.

צָנַק (not used) *tr. to enclose, to confine;* ident. in its organic root צָ־נַק with that in אָ־נַק (to be straitened, anxious), אָ־נַח (which see and אָנַק), חָ־נַק, עָ־נַק, Aram. שְׁ־נַק; Ar. صَنَكَ to be narrow.

Pih. צִנֵּק (not used) *to enclose.* Deriv. צִינֹק.

צָנַר (not used) *tr. to hollow, to deepen,* of a channel or water-course, tubes, sluices; *to make bowl-shaped* or *hollow,* of a vessel; *to make crooked* or *bent,* of hooks, handles; conseq. ident. with כָּנַר, Arab. حنر, صنر, perhaps also with סָנַר; comp. Aram. צִנּוֹרָא a channel, צִנּוּרָא a hook, Arab. صنارة a hook, a handle. In Arabic this stem has also the subjective sense "to close", the hand, hence to be covetous, Ar. صنور greedy.

Pih. I. צִנֵּר (not used) intensive of Kal. Deriv. צִנּוֹר.

Pih. II. צִנְתֵּר (with ת inserted) *to make hollow throughout, to deepen,* whence צַנְתֶּרֶת; comp. עִשְׁתֵּר I. (from עָשַׁר II.) and עִשְׁתֵּר II. (from עָשַׁר I.) belonging to עַשְׁתֶּרֶת.

צַנְתֶּרֶת (from צָנַר, Pih. II. צִנְתֵּר, which see; only in *pl. c.* צַנְתְּרוֹת after the form עַשְׁתְּרוֹת) *f. a tube* Zech. 4, 12, mentioned before as מוּצֶקֶת 4, 2, in the plur. construed as a masc. (שְׁנֵי־הַמְּרִיקִים), because they typify שְׁנֵי בְנֵי־הַיִּצְהָר. According to the LXX *beak,* according to Jerome and the Syr. *nose,* which amount to the same thing.

צָעַד I. (*inf.* with *suff.* צַעְדְּךָ; *fut.* יִצְעַד) *intr. to march on, to pace,* Arab. صَعِدَ; *to step forward, to mount up,* with עַל, Gen. 49, 22 *her branches* (daughters) *mount up* (צָעֲדָה for pl. צָעֲדוּ) *over the wall* (Vulg., *Saadia*); *to march along, to move in procession,* with מִן of the place *whence* Judges 5, 4 or בְּ *through* Ps. 68, 8, of the stately march of Jehovah; with the accus. אֶרֶץ as a measure of the way, i. e. *to march over* Hab. 3, 12; *to go,* with accus. דֶּרֶךְ בַּיִת *the way to the house* Prov. 7, 8; Jer. 10, 5; metaphor. *to make a step* or *pace,* 2 Sam. 6, 13 *and when the bearers of the ark of God* (relieving one another) *had made six paces,* there being six choirs (LXX, Vulg.); in derivatives *to go after, to follow, to choose a way* (see מִצְעָד); also סָעַד stands once for it in מִסְעָד which see. Deriv. צַעַד, מִצְעָד and perhaps צְעָדָה.

Hif. הִצְעִיד (*fut.* יַצְעִיד) *to cause to descend* or *drive slowly,* with לְ *to* Job 18, 14.

צָעַד II. (not used) *tr. to bring together, to join, to bind, to close together,* of a troop; a clasp, a fetter. The organic root is also in חָ־סַד I., סַד (סָדַד), Aram. סְד־ָא, in צַד &c.; Ar. صعد and عصد the same. Deriv. perhaps מִצְעָדִים (Dan. 11, 43 *troops*), צַעַד 2, צְעָדָה 2 and אֶצְעָדָה.

צַעַד (with *suff.* צַעֲדִי; *pl.* צְעָדִים, *c.* צַעֲדֵי, with *suff.* צְעָדַי, צְעָדֶיהָ) *m.* 1. *a step, pace,* הֵיטִיב צַ׳ *to walk along well* Prov. 30, 29; הִרְחִיב צַ׳ Ps. 18, 37 *to enlarge the step,* not to hinder flight; יָצַר צַ׳ (from יָצַר I.) Prov. 4, 12; Job 18, 7 *the step is straitened,* not free; הֵכִין צַ׳ Jer. 10, 23 *to direct the steps;* תָּמַךְ צַ׳ Prov. 5, 5 *to take a firm hold of;* סָפַר צַ׳ Job 14, 16 *to number the steps,* i. e. to watch closely; הִגִּיד מִסְפַּר צַ׳ 31, 37 *to report exactly the steps,* i. e. to give an account of the conduct; צוּד צַ׳ Lament. 4, 18 *to hunt the steps.* — 2. *a march, procession,* and so perhaps a definite distance which has been left behind, *a station* 2 Sam. 6, 13; but

according to the LXX and Vulg. *a choir*, i. e. a united troop, who could relieve one another in bearing the ark; conseq. from צָעַד II.

צַעֲדָה *fem.* 1. (from צָעַד I.) *a going, marching* 2 Sam. 5, 24; 1 Chr. 14, 15 *the rush of a going through the tops of the* (balsamic) *baca-trees* (mulberry trees). Perhaps the LXX read סַעֲרָה, Targ. and Syr. (on Chron.) צְוָחָה, but our explanation is the most suitable, agreeing with the Syr. (on 2 Sam.). — 2. (from צָעַד II.) prop. what is bent together, enclosing; hence *a bracelet, an arm-clasp* Is. 3, 20 (LXX), where a step-chain, a foot-ornament does not suit the context; comp. אֶצְעָדָה, Ar. عَضُد arm, مصعاد clasp.

צָעָה (*part. m.* צֹעֶה, *pl.* צֹעִים, *f.* צֹעָה) *tr.* 1. *to bend downwards*, a vessel, i. e. *to pour it out, to empty it*, Jer. 48, 12 *and I will send to him* (Moab) *the emptiers* (of vessels), i. e. the depopulators of cities (LXX, *Rashi*), parallel to הֹרִיק, conseq. ident. with הִשְׁקִיב Job 38, 37, which is also used of pouring out a full vessel; Ar. صَغَا intr. to be inclined or bent down, اصغى to pour out (a vessel), to incline the ear, Ar. صعو to bend; farther, *to stretch* or *lay down*, i. e. *to conquer* or *subject* Is. 63, 1, like הִכְרִיעַ. 2. *intr. to lie down*, ad concubitum; *to be stretched out, extended on a bed*, of a זוֹנָה Jer. 2, 20, comp. כָּרַע; *to be cast down*, hence צוֹעָה *one cast down*, i. e. *the oppressed, dejected ones* Is. 51, 14.

Pih. צֵעָה *to turn sideways, to incline*, a vessel, i. e. *to pour out* Jer. 48, 12.

Probably ident. in its organic root צָעַ-ה with that in רָ-צַע, רָ-צַק.

צָעוֹר (*pl.* צְעוֹרִים, with *suff.* צְעוֹרֵיהֶם, צְעוֹרֶיהָ; from צָעַר) *m. small, inferior* Jer. 14, 3; 48, 4 K'tib; elsewhere צָעִיר.

צָעִיף (with *suff.* צְעִיפָהּ, from צָעַף) *m. a veil* (of a woman), about the head Gen. 24, 65; 38, 14.

צָעִיר (from צָעַר; with *suff.* צְעִירוֹ; *pl.* צְעִירִים, *c.* צְעִירֵי, with *suff.* צְעִירֵיהֶם, צְעִירֶיהָ) *adj. m.*, צְעִירָה *f.* 1. *small*, subst. *a small one*, oppos. רַב; *a younger one* 43, 33, opposite גָּדוֹל, גְּדֹלָה 29, 26 or בְּכוֹר 43, 33; *young*, צְעִירֵי לְיָמִים Job 30, 1, with קָטֹן *younger*, for which 29, 8 has נַעַר; צָעִיר בְּ *the youngest in* Judges 6, 15; *the mean, petty* Jer. 14, 3, opposite אַדִּיר, parallel נִבְזֶה Ps. 119, 141; *weak, powerless*, צְעִירֵי הַצֹּאן Jer. 49, 20 *the weak of the sheep*, an epithet of the tribe of Benjamin, on account of its few numbers Ps. 68, 28. — 2. (only with *a* of motion צְעִירָה) *n. p.* of a place in Edom 2 Kings 8, 21, which cannot, however, be the same as the Moabite צֹעַר (Jer. 48, 34); but it appears to stand for שְׂעִירָה, the mountainous district of Edom (LXX, Vulg.); in 2 Chr. 21, 9 even עִם־שָׂרָיו stands instead of it.

צְעִירָה *f. youth, late birth* Gen. 43, 33, opposite בְּכֹרָה. — מִצְּעִירָה Dan. 8, 9 is a fem. mixed form from מִצָּעִיר and צָעִיר (see מִצְּעִירָה), and does not belong here.

צָעַן (*fut.* יִצְעַן) *tr. to load*, beasts of burden, spoken of nomads; generally *intr. to migrate*, Is. 33, 20 *a tent that does not remove*, i. e. is stationary; conseq. ident. with טָעַן II.; Ar. ظعن the same, opposite قام. To take the fut. יִצְעַן as a noun (*Kimchi*), or to derive it from נָסַע = צָעַן (*Gesen.*, Commentar über den Jesaia), should be rejected. Deriv. the proper name צַעֲנִים.

Pih. צִעְנֵן (not used) *to migrate, live as a nomad.* Deriv. the proper name צַעֲנַנִּים.

צֹעַן *n. p.* of the metropolis of lower Egypt, and at the same time the oldest city of the country as well as the abode of its kings Num. 13, 21, the nearest district of which was called שְׂדֵה צֹעַן Ps. 78, 12 43. It lay on the east bank of the Tanitic arm of the Nile, which received its name from it, and was the seat of a dynasty down to the time of Psammetichus Is. 19, 11 13; 30, 4; Ez. 30, 14, quoted by Manetho as the 21st and 23d. The LXX and Targ. render it *Τάνις*, Saadia by the Arabic form صان. The

Tanis of classical writers and צֹ׳ is the Coptic ϫⲁⲛⲏ, ϫⲁⲛⲓ, ϫⲁⲁⲛⲉ, i. e. *low region;* whence the Hebrew and Arabic forms originated. צֹעַן has nothing to do with the Semitic stem צָעַן.

צַעֲנַיִם (*double migratory tent*) *n. p.* of a place of the Kenites near קֶדֶשׁ in Naphtali Judges 4, 11 K'tib, for which Josh. 19, 33 has צַעֲנַנִּים. As a consecrated oak was at this place (see אֵלוֹן), אֵלוֹן or אַלּוֹן is joined to it.

צַעֲנַנִּים see צַעֲנַיִם.

צָעַף (not used) *tr. to cover, to veil, to envelop,* Ar. ضعف *to be weak, infirm.* The organic root lies in עָ־טַף (which see). Deriv. צָעִיף.

צַעֲצֻעַ (*pl.* ־עִים, from צוּעַ) *m. sculptured work,* 2 Chr. 3, 10; Arab. صَوَّاغ gold-work; see צוּעַ.

צָעַק (*inf. abs.* צָעֹק, *c.* צְעֹק, *fut.* יִצְעַק) *intr.* same as זָעַק (Ar. صعق and زعق) *to cry out,* from pain and sorrow Gen. 27, 34; 2 Kings 4, 40; *to complain aloud, to lament* Deut. 22, 24; Ps. 34, 18; *to cry aloud,* in a boastful and magniloquent manner Is. 42, 2; with אֶל of the person *to cry to, to implore,* God Ex. 8, 8, Lament. 2, 18, a king or prophet Gen. 41, 55, 1 Kings 20, 39, or also with לְ of the person 2 Chr. 13, 14; with the accus. of the object *to cry complainingly about* a thing Job 19, 7; fig. of the heart Lament. 2, 18, of blood Gen. 4, 10. Deriv. צְעָקָה.

Nif. נִצְעַק (*fut.* יִצָּעֵק) *to be called together* Judges 7, 23, for which נִזְעַק occurs in 6, 35; 10, 17; with אַחֲרֵי 1 Sam. 13, 4 *to be called to follow.*

Pih. צִעֵק (*part.* מְצַעֵק) *to call aloud* 2 Kings 2, 12.

Hif. הִצְעִיק (*fut.* יַצְעִיק, *ap.* יַצְעֵק) *to call together* 1 Sam. 10, 17, elsewhere הִזְעִיק.

צְעָקָה (*constr.* צַעֲקַת, with *suff.* צַעֲקָתוֹ, ־תָם) *f. cry,* from pain Gen. 27, 34; *cry for help* Is. 5, 7; *shriek* Jer. 48, 5, elsewhere זְעָקָה Is. 15, 5; with genitive of the subject Ps. 9, 13 *the cry of the poor,* or of the object against whom the cry is raised (Jer. 48, 5) Gen. 18, 21; so also 19, 13.

צָעַר (*fut.* יִצְעַר) *intr.* prop. *to be enclosed, straitened, pressed together,* ident. with צַר (to be narrow, strait) and זָעַר (which see), Ar. صَغُرَ to be little; hence fig. *to be despised* or *low* Job 14, 21, opposite כָּבֵד (to be honoured); *to be lessened, to be small* Jer. 30, 19; *to be poor,* and like עָנִי applied to the faithful Zech. 13, 7; elsewhere צְעִירֵי הַצֹּאן Jer. 49, 20, or הַצְּעִירִים 14, 3 = הָעֲנִיִּים. According to the derivatives צָעַר has also the meaning *to be young, to be born after* or *late born.* Deriv. צָעִיר, צָעוֹר or צָעוּר, צְעִירָה, מִצְעָר, מִצְּעִירָה, and the proper names צֹעַר, צוּעָר, צִיעֹר, צְעִירָה, מִצְעָר.

צֹעַר (and צוֹעַר Gen. 19, 20 30, with *a* of motion צֹעֲרָה; *smallness, diminutiveness, little town*) *n. p.* of a city at the southern extremity of the Dead Sea, which was preserved amid the destruction of the cities in the vale of Siddim Gen. 13, 10; 14, 2 8; 19, 20 seq. It belonged afterwards to Moab Is. 15, 5; Jer. 48, 34. The LXX write *Ζηγώρ, Ζεγώρ, Ζόγορα,* elsewhere also *Ζόαρα.* The Arabs write زَغَر. See *Robinson's* Pal. II, 480. 648.

צָפַד *intr. to adhere to, to cleave to, to be attached to,* of עוֹר, with עַל *to* Lament. 4, 8. The stem is connected with צָבַט, צָבַת, צָמַד; and the organic root צָ־פַד is also in אָ־פַד (which see); Ar. صَفَدَ (to bind or twist together, to fetter) the same.

צָפָה I. (*part.* צֹפֶה, *pl.* צֹפִים, with *suff.* צֹפַיִךְ, *part. f.* צֹפִיָּה, *pl.* צֹפוֹת; *part. pass.* צָפוּ for צָפוּי; *fut.* יִצְפֶּה, *ap.* יִצֶף) *intr.* prop. *to be bright, shining, to lighten;* hence metaphorically *to look at, to view, to observe,* with the accus. Prov. 15, 3 like שָׁזַף (which see); *to oversee,* הֲלִיכוֹת בַּיִת 31, 27; *to view,* prophetically, with עִם *beside,* Hos. 9, 8; *to look forth,* of a

distant view Song of Sol. 7, 5; צֹפֶה *a seer*, *prophet* Is. 52, 8 and 56, 10, Ez. 3, 17, also מְצַפֶּה Is. 21, 6 or שֹׁמֵר 62, 6, or *a watchman*, on a watch tower, *a scout* 2 Sam. 13, 34; 18, 24; *to look out for*, *to select*, hence צָפוּ אֱלֵי חֶרֶב (= צָפוּי, like עָשׂוּ Job 41, 25 = עָשׂוּי) Job 15, 22 *selected for the* (enemy's) *sword; to look sharply*, of God, with בֵּין פְּ׳ and וּבֵין Gen. 31, 49; צָ׳ בְּ *to look among* (persons), i. e. *to have a sharp look* Ps. 66, 7. Deriv. מִצְפֶּה 1, צָפִית (according to some), the proper names צְפַת, צְפָת (צְפָתָה), צִפְיוֹן (according to some), צְפוֹן 2, מִצְפָּה, צָפוֹן 3, צְפוֹ and צְפִי.

Pih. צִפָּה (*part.* מְצַפֶּה, *pl.* ־פִּים, *fut.* יְצַפֶּה) *to look out*, *to view*, of watchmen, prophets Mic. 7, 4; *to watch*, with בְּ *for* 7, 7; followed by the infinitive לִרְאוֹת Hab. 2, 1; *to look about*, for help Ps. 5, 4; with accus. דֶּרֶךְ *for the way* Nah. 2, 2; 1 Sam. 4, 13; צִפָּה בְצִפִּיָּה *to watch on the watch for* Lament. 4, 17 (Targ.). Deriv. צִפִּיָּה.

As to the organic root, צָפ־ה may be ident. in the first instance with the root in שָׁ־זַף, which lies also in שָׁ־דַף, Arab. شسف, شسب (to be dry), شذب (to be visible), سَفَّ (to look sharply). The organic root and fundamental signification should be judged by חָ־סַב, אָ־זַב, זָ־ה, זָו, צָהַב, עָ־שַׂב. A comparison with σκέπ-ω, σκέπτομαι, Latin specio, specto, German spähen, is questionable; Arab. صَفَى to shine, to be clear, bright.

צָפָה II. (*inf. abs.* צָפֹה) *tr.* 1. *to extend*, *to spread*, a cloth, a carpet, in order to eat off it Is. 21, 5, which suits עָרַךְ שֻׁלְחָן; *Ibn Ganâch*, *to arrange*, generally like עָרַךְ. Deriv. צָפִית. — 2. (not used) metaphor. *to cover over*, *to overlay*, with stone slabs or wooden tablets, with gold or silver; Talm. צְפָא and צָף the same, whence צִיף and צְפָא (*def.* צִפְתָא) *a mat*, *a covering*.

Pih. צִפָּה (*fut.* יְצַפֶּה) *to cover*, *to overlay*, walls with wooden planks 1 Kings 6, 15, with gold 6, 22, stones 2 Chr. 3, 6; commonly with a double accusat. Ex. 25, 11; 26, 29; 27, 2, rarely with accus. of the material only 1 Kings 6, 15, once with בְּ ib. Deriv. צִפּוּי.

Puh. צֻפָּה (*part.* מְצֻפֶּה, *plur.* מְצֻפִּים) *to be overlaid*, *covered*, Ex. 26, 30; Prov. 26, 23.

The organic root of צָפָה is not connected with צָפַח, since that of the latter, צָ־פַח, is identical with the root in פַּח II., סָ־פַח II., טָ־פַח; but it (צָפ־ה) is one with סַף II. (belonging to סַפָּה); comp. σκεπάω to cover, σκέπας a cover.

צָפָה (with *suff.* צָפָתְךָ; from צוּף II.) *fem. what flows out*, *efflux*, *moisture;* metaphor. *blood*, Ez. 32, 6 *and I will soak the earth with* (a double accusat.) *thy blood on the mountains.* מִדָּמְךָ (for the accusat. דָּמְךָ) seems to be a mere gloss upon צָפָתְךָ; which suits well 32, 5 (see רָמוּת). The Targ. takes צָפָה as an adjective to אֶרֶץ, meaning *inundating*, *fruitful*, *covered with slime*, to denote Egypt; which is less appropriate.

צְפוֹ (*watch*, *watch-tower;* from צָפָה I.) *n. p.* of an Edomite progenitor Gen. 36, 11 15; for which form 1 Chr. 1, 36 has צְפִי. With the word is compared the place صافية at the southern end of the Dead Sea (*Robins.* Pal. III. p. 31).

צִפּוּי (from צָפָה II. Pih.) *m. an overlaying*, *coat*, *covering*, of metal Ex. 38, 17; Num. 17, 13; of כֶּסֶף Is. 30, 22, parallel אֲפֻדָּה.

צָפוֹן (after the form כָּבוֹד, *constr.* צְפוֹן, with *a* of motion צָפוֹנָה, *c.* צְפוֹנָה, but which often indicates only a very remote idea of motion or direction to) *fem.* (Is. 43, 6; Song of Sol. 4, 16) 1. (from צָפַן) prop. a district covered, dark, obscure, then *the north*, which was conceived of as veiled in obscurity, with high mountains and masses of rock, in contrast with the light and clear south (תֵּימָן, יָמִין, דָּרוֹם); comp. πρὸς ζόφον in Homer, ارض الظلمة (land of darkness for the north) in *Ibn Batuta*. Hence a genitive to פֵּאָה Ex. 26, 20,

גְּבוּל Num. 34, 7, שַׁעַר Ez. 40, 35, צֵלַע Ex. 26, 35, רוּחַ Ez. 42, 17 *northerly;* יַרְכְּתֵי צָ׳ Is. 14, 13 *the extreme sides of the north*, i. e. in the extreme corner or point of the north, applied to הַר מוֹעֵד, the mountain of the (gods') assembly, supposed to be in the farthest north and reaching up to heaven, or to the uttermost northern part of Togarmah Ez. 38, 6. Figurat. applied to הַר־צִיּוֹן as the Jewish divine mountain Ps. 48, 3; אֶרֶץ צָ׳ to Assyria Jer. 3, 18 (comp. 3, 12); to the land of the Chaldeans 6, 22; 10, 22; to Babylon Zech. 2, 10; also צָ׳ alone to Syria and Israel Is. 14, 31, hence מֶלֶךְ הַצָּ׳ Dan. 11, 6 7 8 11 meaning Seleucus and his posterity, opposed to מֶלֶךְ הַנֶּגֶב (the Ptolemies); to Media and Persia Is. 41, 25; Zeph. 2, 13. The manifestation of God is described as proceeding from the north Ezek. 1, 4. The same quarter is the mysterious gold-land Job 37, 22 (comp. Herod. 3, 116; Plinius H. N. 6, 11; 33, 4); and the north wind brings rain Prov. 25, 23. Metaphor. *the north wind* Song of Sol. 4, 16, and *the north land* Jer. 46, 20. מִצָּפוֹן לְ *north of* Josh. 8, 11, also מִצָּפוֹן לְ Ez. 8, 5 and מִצָּפוֹן alone Josh. 11, 2; צָפוֹנָה *northward* Gen. 13, 14 (opposite נֶגְבָּה), fully לְפֶאַת צָ׳ Josh. 18, 12; מִפְּנֵי צָ׳ *from the north* Jer. 1, 13, but also *situated toward the north* 1, 15; in answer to the question *where?* 23, 8. מִנֶּגֶב צָפוֹנָה Ez. 21, 3 *from south to north*, i. e. the entire length; but also מִנֶּגֶב צָפוֹן 21, 9. אֶל־הַצָּ׳ 8, 14 *to the north, in the north.* לַצָּ׳ *on the north side* 1 Chr. 26, 17. — 2. (*a concealed, inaccessible place*) *n. p.* of a city in Gad Josh. 13, 27; but probably the name of the god (בַּעַל) *Typhon*, so that צָפוֹן = צָפוֹן as the name of a place is *dedicated to* (Baal-) *Zephon;* as the full name בַּעַל צָפוֹן (which see) is that of a place. See צָפוֹן, צָפוֹנִי. — 3. (from צָפָה I. *mountain-watch*) = מִצְפֶּה the name of a place Judges 11, 11. Hence צָפוֹנָה *to* מִצְפֶּה Judges 12, 1, where Jephthah lived 11, 34; or it means *a consecrated place, place for praying* (comp. 1 Sam. 10, 19-24; 1 Macc. 3, 46) 2 Kings 16, 14, for which 16, 15 has לִבְקָר (*to the place of judgment*), which מִצְפֶּה was. — 4. (from צָפָה II.) *a cover, a carpet;* figur. *vault of heaven* Job 26, 7.

צָפוֹן (prop. *the dark, wintry hemisphere, the dark region*, represented by a deity) 1. *n. p.* of an Egyptian deity (בַּעַל), adopted from Aram and Phenicia (see Hom. Il. β, 782; Hes. Theog. 329), and representing the dark, cold region (*Jablonsky* p. 178; *Seyffarth*, Systema etc. p. 124), where the sun and stars are extinguished and the light of heaven is swallowed up (Eusebius Praep. Ev. III, 12); in an astral respect the cold star (Virg. Georg. 1, 336; Plinius H. N. 2, 8) *Typhon*, and probably connected with צָפַן. See another explanation under צָפִיחַ. Derivat. the name of the city בַּעַל צָ׳ Ex. 14, 2 in Egypt, ident. with צָפוֹן 2, צָפוֹן in Palestine. — 2. *n. p. m.* Num. 26, 15, for which צְפִיוֹן stands in Gen. 46, 16.

צָפוֹנִי (from צָפוֹן, *Typhon*) *m. coming from the Typhon-region*, spoken of an army of locusts, which came out of the wilderness, from the region ruled over by צָפוֹן Jo. 2, 20. But it may be translated generally *the destroyer*, ὁ τυφωνικός (Acts 27, 14). — 2. A *patronym.* from צָפוֹן in signification 2. Num. 26, 15.

צֹפִיעַ (from צָפַע, *constr. pl.* צְפוּעֵי) *m. dung, excrements* Ez. 4, 15 K'tib, see צֶפִיעַ.

צִפּוֹר (*pl.* צִפֳּרִים, from צָפַר IV.) *fem.* (*masc.* only in Ps. 102, 8; 104, 17) 1. prop. the chirping, twittering, singing; hence *a bird* Lev. 14, 4 49; collect. כָּל־צִפּוֹר כָּל־כָּנָף Gen. 7, 14, כָּל־צִפּוֹר כָּנָף Deut. 4, 17, צִפּוֹר כָּנָף Ps. 148, 10, צִפּוֹר כָּל־כָּנָף Ez. 39, 17 *all the fowl*, and also צָ׳ alone Am. 3, 5, coupled with דְּרוֹר (which see) Ps. 84, 4, Prov. 26, 2, though the same with it; of birds of prey Ez. 39, 4, of female birds Is. 31, 5. Figur. the timid, or pious Psalm 11, 1, where the versions read הַר כִּנְמוֹ

צִ'; comp. Aram. צִפַּר, ܨܦܪܐ, Arab. صَافِر (a bird), عَصْفُور (a sparrow). Phenic. צִפֹּר the same. — 2. (*Bird*) *n. p. m.* Num. 4, 10.

צָפַח I. (not used) *trans. to bend, to make crooked*, of a vessel, cup, bowl; identical in its organic root צָ־פַח with פַּח I. (belonging to פַּח 2 meaning a bow Ps. 124, 7); Aram. סְפַח, ܨܦܚ; Arab. فَخّ the same, فَخَّة a bow, transposed صَحَفَ.

Pih. צִפַּח (not used) a stronger form of Kal. Deriv. צַפַּחַת.

צָפַח II. (not used) *tr. to spread out, to draw out, to extend*, hence *to make flat* or *broad*, of a cake, a pancake; identical in its organic root צָ־פַח with that in טָ־פַח, פַּח II., סָ־פַח to מִסְפַּחַת 2; Ar. صَفَحَ the same, spoken of the hammering out of tin or iron plates; شَبُحَ to be broad; شَبَحَ to spread out. Deriv. the proper name צוֹפַח (= צֹפַח).

Pih. צִפַּח (not used) *to spread out largely, to make flat.* Deriv. צַפִּיחִית.

צֹפַח (in our text צוֹפַח, after the form עוֹלָם, from צָפַח II.; *expansion, breadth*) *n. p. m.* 1 Chr. 7, 35 36.

צַפַּחַת (from צָפַח I.) *fem. a cruise, a flask*, for water 1 Sam. 26, 12, 1 Kings 19, 6, or for oil 17, 12, Targ. סְפִיחַ; Syr. ܨܦܚܐ a dish, a platter.

צְפִי see צְפוֹ.

צִפִּיָּה (from צָפָה I. Pih.) *fem.* same as מִצְפָּה *a watch-tower*, Lament. 4, 17 (Targ., Syr.); comp. צָפוֹן Jer. 6, 1.

צִפְיוֹן (either *a looking out*, from צָפָה I.; or = צִפְעוֹן *a serpent*, which has also been adopted for צְפוֹן; or finally = צְפוֹן which see) *n. p. m.* Gen. 46, 16, for which Num. 26, 15 has צְפוֹן.

צַפִּיחִית (from צָפַח II. Pih.) *fem. a pancake, a cake*, prop. a flat cake Ex. 16, 31; comp. Italian fladone honey-cake, old high German Preiting cake, from preit = breit; Greek πλακοῦς, Latin placenta from πλακ = flat.

צָפִין (prop. part. pass.) *masc. what is kept, laid up*, therefore *a treasure, riches, goods* Ps. 17, 14 K'tib, elsewhere צָפוּן; *plur.* Job 20, 26. See צָפַן.

צָפִיעַ (only *pl.* צְפִיעִים, *constr.* צְפִיעֵי, from צָפַע I.) *m.* same as צָפוּעַ, prop. *what is pushed* or *forced out*, i. e. *dung, excrements* Ez. 4, 15 K'ri; Arab. ضَفْع the same.

צְפִיעָה (from צָפַע I.) *fem.* prop. what has gone forth or out; hence *shoot, sprout;* figur. *a child*, only of the ignoble members of a family Is. 22, 24, like צֶאֱצָא.

צָפִיר (*constr.* צְפִיר, *pl. constr.* צְפִירֵי, from צָפַר II.) *m.* prop. *the shaggy, the hairy;* hence *a he-goat*, designated like שָׂעִיר from its hairiness; with the genitive עִזִּים *a he-goat* Dan. 8, 5 8, 2 Chr. 29, 21, a figure of the Greco-Macedonian monarchy Dan. 8, 21; comp. צוֹפַר. The derivation from צָפַר I. *to wind, to turn, to move in a circle, to spring*, with reference to Is. 13, 21 (*Gesenius*); or from צָפַר, Arab. صفر to wind, to plait (*Scheid*), must be rejected in consideration of שָׂעִיר.

צְפִיר (*pl. constr.* צְפִירֵי, from צָפַר) *Aram. m.* the same Ezr. 6, 17; Targ. for שָׂעִיר, also the *fem.* צְפִירָא; Syr. ܨܦܝܪܐ, ܨܦܪܐ for the Greek τράγος.

צְפִירָה (*c.* צְפִירַת) *fem.* 1. (from צָפַר I.) prop. what is circular, round; therefore *a crown, tiara, diadem* Is. 28, 5 (Targ., *Kimchi*); Talm. צְפִירָה enclosure, margin. — 2. (from צָפַר = צָרַף to contract, to wind into one another, to intertwine, to alternate) prop. *a change of fortune, fate, mishap*, Ez. 7, 7 10, for which 7, 5 has רָעָה אַחַת as a gloss; comp. Talm. צְרִיפָה the name of the goddess of fate at Ascalon, prop. *fate, catastrophe;* Arab. صَارِفَة fortune, change of fortune. The derivation from the Aramaean צְפַר = Hebrew בֹּקֶר, or from צָפַר to move in a circle, conseq. signifying *a circle* (Ibn Gánâch) does not suit.

צָפִית (from צָפָה II.) *fem.* prop. a thing spread out, hence *a covering, carpet, mat*, then *a table;* as שֻׁלְחָן is prop. a thing spread, a mat, a table. צָפֹה הַצָּ׳ Is. 21, 5 *they spread out the mat*, i. e. *arrange the table*, parallel with עָרֹךְ הַשֻּׁלְחָן; comp. סַפָּה (*carpet*) 2 Sam. 17, 28 = מִשְׁכָּב, in which sense *Ibn G'anâch* has paraphrased the passage. The explanation (from צָפָה I., Targ., Peshito, Vulg.) "keep watch", or "the watch spies" is less suitable.

צָפַן (*fut.* יִצְפֹּן) *tr.* same as סָפַן I., שָׂפַן, טָמַן (Aram. טְמַר, Ar. طمر), prop. *to cover about closely, to cover over, to close up, to enclose;* hence 1. *to conceal* = *to protect* Ps. 27, 5, parallel הִסְתִּיר; with בְּ of the place *where* 31, 21; צְפוּנֵי יי״ 83, 4 *those protected by God, the concealed ones*, spoken of Israel; צָפוּן Ez. 7, 22 *a protegé*, i. e. the object of guardianship and care, as a herd is of the shepherd (LXX ἐπισκοπή, without reading פְּקֻדָּה); *to keep a strict watch* or *oversight of*, חַטָּאת Hos. 13, 12; *to treasure up*, דַּעַת Prov. 10, 14; *to preserve* or *keep*, אוֹן Job 21, 19, דּוֹד Song of Sol. 7, 14, טוּב Ps. 31, 20, תּוּשִׁיָּה Prov. 2, 7; צָ׳ בְּלֵב *to keep in the heart*, i. e. to oneself, אִמְרָה Ps. 119, 11, אֵלֶּה Job 10, 13, אִמְרֵי פֶה 23, 12 (where the LXX read בְּחֵקִי for מֵחֻקִּי); also צָ׳ אֶת־ with this meaning Prov. 2, 1; *to keep back, restrain* 27, 16, with מִן of the thing *from, to conceal, hide*, Job 17, 4; metaphor. *to act secretly, privately*, with לְ *against one*, i. e. *to lie in wait for* Prov. 1, 11 18; without לְ Ps. 56, 7 K'ri; comp. Aram. כְּמַן, ܟܡܢ to conceal, and lie in wait for. — 2. Only יִצְפֹּנוּ Ps. 10, 8, either for יִצְפְּיוּ, or צָפַן here has the meaning of צָפָה 37, 32. — Besides these significations we have also to assume in consequence of the derivat. *to be covered, veiled, dark*, of a country; *to be inaccessible*. Deriv. צָפוּן, צְפוּנִים (as nouns, see above צָפַן), צְפוֹנִי, צָפִין, מַצְפֹּן, צָפוֹן 1, צְפוֹן, and the proper names צְפוֹן, צְפוֹנִי, צָפָן (in אֱלִיצָפָן, אֶל־, צְפַנְיָה, ־יָהוּ).

Nif. נִצְפַּן *to be hidden, to be concealed*, עִתִּים, with מִן of a person *from* Job 24, 1, or absol. Jer. 16, 17, with לְ of the person Job 15, 20.

Hif. הִצְפִּין (*inf. constr. suff.* הַצְפִּינוֹ, *fut.* יַצְפִּין) *to hide, conceal*, with accus. Ex. 2, 3; Job 14, 13.

צָפָן (*constr.* צְפַן) see אֱלִיצָפָן and

צְפַנְיָה (*Jah is night* or *darkness;* see צָפוֹן and צְפוֹן) *n. p. m.* Zeph. 1, 1; Jer. 21, 1; elsewhere also צְפַנְיָהוּ 37, 3; Zech. 6, 10; 1 Chr. 6, 21 (comp. אֱלִיצָפָן), for which is אוּרִיאֵל in 6, 9.

צְפַנְיָהוּ see צְפַנְיָה.

צָפְנַת פַּעְנֵחַ (Egyptian) a surname of Joseph, which he received from Pharaoh when he entered upon the service of the state Gen. 41, 45; and which was probably a high-sounding honorary title. According to Jewish translators and interpreters (Targ., Peshito, Josephus, Philo, and after them Chrysost., Saadia, Kimchi) צָפְנַת is a noun from צָפַן meaning *what is hidden, concealed* (Targ. טְמִירָא, Pesh. ܟܣܝܐ), i. e. *concealed future;* and פַּעְנֵחַ stands for מְפַעְנֵחַ *revealing* (see פִּעְנֵחַ), this word being so used in mod. Hebrew. But it is better to adopt the Egyptian origin of the words, in the orthography of the LXX who knew the language ψονθομφανήχ, ψομθομφανήχ, ψοτομφανήχ (= פָּצְנַת), explaining them σωτὴρ κόσμου, *saviour of the world*, which is the Egyptian ⲥⲱⲧ or ⲥⲱⲧⲉ (salus) and ⲉⲡⲉⲥ (world), while פ or ⲡ with sont and enech is the article, om (in the LXX) the sign of the genitive, or we should read ⲥⲱⲡⲧ (preserver). According to *Brugsch* it is made up of *p-so-nto-p-ench*, i. e. *prince of the life of the world.*

צָפַע I. (not used) *tr. to thrust out, to take away, to protrude, to extrude, to push out*, of excrements; *to come forth*, of sprouts; Ar. صَفَعَ and سَفَعَ to push, ضَفَعَ cacavit. Deriv. צָפִיעַ, צָפוּעַ, צְפִיעָה.

צָפַע II. (not used) *intr.* same as אָפַע

to breathe, *to blow*, *to snort;* hence *to hiss*, of adders and vipers. The interchange of the initial sound צ and the aspirates is also in צְבָא = Hebr. אָבָה, צָהַר and אָהַר, צוּק I. and עוּק, צָלַם and עָלַם I. as in other languages. The organic root is צָ־פַע, which lies also in אָ־פַע, פָּע־ה, פָּה. Derivat. צֶפַע, צִפְעֹן, צִפְעֹנִי, and perhaps the proper names צְפִי, צְפוֹ, צְפוֹן, צִפְיוֹן.

צֶפַע (from צָפַע II.) *m.* the name of a serpent, *cerastes* (LXX), *basilisk* (Aq. and Vulg.) or *viper* (Targ.), according to the etymology the little viper a span long which is a native of Africa, whose very hissing was reckoned dangerous (Isidori Orig. XII, 4) Is. 14,29, a figure of the Assyrian power.

צִפְעֹן (not used; after the form יִדְעֹן, whence צִפְעֹנִי which see) *m.* same as צֶפַע. The name צְפוֹן (which see) or the Egyptian *Typhon*, representing the injurious and destructive element and resembling Ahriman, is perhaps צִפְעֹן; since the Cilician-Phenician Typhon was regarded as a huge serpent (Strabo XVI. 2 p. 386), and the Egyptian one was also represented as a serpent (Plut. de Is. ch. 50). The river Orontes called after Typhon and dedicated to him, ap. Malala (p. 197), where we read: *Δράκοντος ποταμοῦ τοῦ νυνὶ λεγομένου Ὀρόντου, ὅστις Τυφῶν καὶ Ὀφίτης καλεῖται* confirms this derivation. Accordingly צְפוֹנִי from צִפְעֹנִי, the proper names צִפְיוֹן = צִפְעֹן, צְפוֹ = צְפֹעַ, צְפִי = צְפִיעַ might be referred to צֶפַע.

צִפְעֹנִי (*pl.* צִפְעֹנִים) *m.* the same Is. 11, 8; 59, 5; Prov. 23, 32; Jer. 8, 17.

צָפַף I. (Kal unused) *intr. to chirp*, *to pipe*, *to twitter*, *to coo*, of birds; *to whisper*, *to murmur*, of soothsayers; *to cry out painfully*, *to mutter*, *to speak in whispering tones;* Targ. נְ־צַף, Talm. צַף, Ar. صَفّ.

Pih. צִפְצֵף (redupl., *part.* מְצַפְצֵף, *fut.* יְצַפְצֵף) an intensive form of Kal Is. 8, 19; 10,14; 29,4; 38,14; Ar. and Talm. the same, whence צִפְצוּף a twittering, صَفْصَف a sparrow, صَفْصَفَة a piping; abridged and altered Syr. ܨܘܨ and ܨܘܨܐ to pipe, Samar. צוּץ and צִיץ a young bird, prop. piping; Ar. وَصْوَصَ to pipe.

As to the organic root צַף, it is found also in אָ־שַׁף, כָּ־שַׁף, קָ־שַׁב.

צָפַף II. (not used) *intr. to flow*, *to be wet*, *watered;* ident. in its organic root צַף with that in צָף (צוּף) II., זָב, זָף I., רָ־טַב, which may be easily perceived from the noun צוּף 1 and 3, צָפָה, זֶפֶת, the proper name זִיף, סוּף; comp. שָׁפַע.

Pih. (redupl.) צִפְצֵף *to water*, *to moisten; to be very moist* or *fresh.* Derivative

צַפְצָפָה (from צִפְצֵף to צָפַף II.) *f. a brook-plant*, *a river-shrub*, *a bank-plant*, *a willow* Ez. 17, 5; hence applied to the vine which requires a well-watered soil in hot countries; Arab. صَفْصَفَة and صِفْصَاف water-willow, osier. Amharic *Zafzof* salix (*Isenberg*, dict. p. 62). The meaning "willow" in עֲרָבָה 4. and עָרָב proceeds from עָרַב III. having a similar fundamental signification.

צָפַר I. (*fut.* יִצְפֹּר) *intr. to turn*, *to twist;* hence 1. *to move in a circle*, *to wind*, *to be round about*, of a crown or diadem. — 2. Metaphor. *to turn about*, *to turn back*, *turning to go away* Judges 7, 3, like the *Nif.* נָסַב (which see); in which sense the LXX, Vulg. and Pesh. take it, comp. Ar. صَفَرَ in the secondary meaning *to run*, *to run* or *go forward*, *to flee;* identical in its organic root צָ־פַר with that in פָּר־א II. and פָּר־ה II., Ar. فَرَّ. Deriv. צְפִירָה 1.

צָפַר II. (not used) *intr. to be shaggy*, *hairy*, *bristly*, *rough*, of goats; prop. *to stick forth;* ident. perhaps with the stem סָמַר, צָמַר (which see). Derivat. צָפִיר, and the proper name צוֹפַר.

צָפַר III. (not used) *tr. to pierce*, *to cut into*, with the point of a nail, a style; cognate in sense with אָנַךְ; ident. in its org. root צָ־פַר with that of פָּר (פּוּר) II.,

פָּר־עֹ, שָׁ־פַר, חָ־בַר, חָ־פַר II., perhaps also (to פַּרְעֹשׁ); Aram. טַפַּר, Arab. غفر the same. Deriv. צְפַרְדֵּעַ.

צָפַר IV. (not used) *intr. to pipe, to twitter*, of birds (cognate in sense צָהַם I.), Arab. صَفَرَ, Aram. צְפַר, ܨܦܰܪ the same; metaphor. *to croak*, of frogs. Derivat. צִפּוֹר (from Pihel), the proper name צִפּוֹר, צִפֹּרָה, besides צְפַרְדֵּעַ.

צָפַר V. (not used) *intr.* transposed from צָרַף II. *to be mutually intertwined, to be twisted together, bound up with one another*, of events; hence *to change, to go;* Ar. صَرَفَ. Deriv. צְפִירָה 2.

צָפַר I. (unused) *Aram. intrans. to be shaggy, bristly;* Hebr. צָפָר II. Derivat. צְפִיר.

צָפַר II. (not used) *Aram. intrans. to twitter, to pipe*, of birds. Deriv. צִפּוֹר.

צִפֹּר (from צָפַר II., only *pl.* צִפֳּרִין, *constr.* צִפְּרֵי, *def.* צִפֳּרַיָּא) *Aram. comm. a bird*, probably from צָפַר Dan. 4, 9 11 18 30; Syr. ܨܦܪ, def. ܨܦܪܐ the same.

צְפַרְדֵּעַ *m.* (*collect. fem.*) *a frog* Ex. 7, 28; 8, 3-9; Ps. 78, 45; 105, 30. The small frogs well known as the plague of Egypt are meant, which give forth a sound like two hard pieces of wood struck upon one another (*Hasselquist*, Reise nach Pal. p. 68. 254 seq. 304; *Seetzen*, Reisen III. p. 245. 350. 364. 490). The Arab. ضُفْدَع and شَفْدَع, abridged from the Hebrew primitive form, expressly denotes this small species of Egyptian frog. It is compounded of the noun צְפַר *croaker* (from צָפַר IV.), and רְדֵעַ, Arab. رَدَغ, Aram. רְדַע (def. רַדְעָא *swamp, morass*); consequently *what croaks in a morass.* Considering that the ancients were fond of naming animals after their cry, and that קֹחַ, the name of a Syrian frog (Lev. 11, 30), is probably derived from קוּחַ *to croak* (Ar. قُوق the noise of frogs), as also the Ar. نَقَّ to croak (whence نَقَّاق a frog), Gr. κοάξ, *croak* (Aristoph.), Lat. *coaxare, to croak*, Germ. *quaken*, Ar. ضِفْدِع *a frog*, called so from its noise, like the Syr. ܥܶܡܪܘܩܐ, Talm. אַקְרוּקָא, Phenic. עָקְרִר: the etymology now given is the only probable one. The Aram. אוּרְדְּעָא (from אוּרְדַּע) may be formed from אַוְרַדַּע, if אַוְר is = צְפַר (comp. צְלַע Aram. אַלַע), or אוּ־ is a prefix to רַדַע *a morass.*

צִפֹּרָה (*a little bird*) *n. p. f.* Ex. 2, 21, LXX Σεπφώρα.

צִפֹּרֶן (from צָפַר III.; *pl.* with *suff.* צִפָּרְנֵיהָ) *masc.* prop. a thing pointed or piercing; hence *a nail* Deut. 21, 12, Aram. טְפַר (a nail, claw), ܛܦܪܐ, ܛܦܪܝܢ, Ar. ظُفْر; metaphor. *the point of a style, a diamond-pointed tool*, for graving Jer. 17, 1; comp. *Plin.* H. N. 37, 15.

צָפַת (not used) *tr. to enclose, to encircle, to adorn, to wind about*, a pillar, especially of a round capital resembling a crown; cognate in sense כָּתַר. The organic root צָ־פַת is also in צָ־בַת, אָ־פַד, רָ־בַד; comp. Aram. צְבַת, ܨܒܰܬ, ܨܦܰܬ prop. to bring together, to fit together, hence *to arrange, to adorn.* Derivative

צָפַת (from צָפַת) *m.* prop. *a binding, a thing wound about;* hence *a chapiter, capital* 2 Chr. 3, 15, for which 1 Kings 7, 16 has כֹּתֶרֶת; Syr. ܟܦܬܐ the same.

צְפַת (also in pause, from צָפָה I.; *mountain-watch;* see מִצְפֶּה, מִצְפֵּה) *n. p.* of a Canaanitish city, the capital of a kingdom, lying at the south border of Edom and in Judah; afterwards allotted to Simeon Judges 1, 17. It was subsequently called חָרְמָה (which see). The pass *el-Safah*, forming a steep ascent to the mountains from *Wady Fikrah*, and lying before the mountains of Judah, may have its name from this. *Robinson*, Palest. II. p. 592. 616.

צְפַת (with *a* of motion צְפָתָה, the same) *n. p.* of a valley (גַּיְא) leading to צְפַת (which see), through which the way conducts to מָרֵשָׁה 2 Chr. 14, 9; conseq.

like the latter it is in the plain (שְׁפֵלָה) of Judah, into which the Zephath-valley projected; it may be the beautiful valley spoken of by *Robinson*, Pal. II. p. 365.

צְפָתָה see צְפַת.

צָץ see צוּץ.

צִצִּים see צִיץ (*pl.* צִצִּים).

צָקַל (not used) *tr. to tie*, *to wind*, same as עָקַל, עָגַל (which see); hence *to make entangled* or *twisted*. Derivat. the proper name צִקְלַג, צִיקְלַג.

Pih. צִקֵּל assumed for צִקָּלוֹן, which see.

צֵקֶל see צִיקְלַג.

צִקְלַג see צִיקְלַג.

צִקָּלוֹן (from צָקַל Pih.; with *suffix* צִקְלֹנוֹ) *masc. a sack*, *bag*, prop. a thing wound 2 Kings 4, 42.

צַר (with *suff.* צָרִי, with a distinctive accent צָר; *pl.* צָרִים, *constr.* צָרֵי, with *suff.* צָרַי, צָרֵינוּ, צָרֶיךָ, צָרַיִךְ, צָרָיו, צָרֵיהֶם; from צָרַר) *m.* 1. *concr.* (prop. *a part. m.*) *an adversary*, *enemy*, prop. *an oppressor*, *straitener* Job 6, 23; 16, 9; Ps. 44, 11; 74, 10; 78, 61, coupled with אוֹיֵב Esth. 7, 6, Lament. 4, 12, Ps. 27, 2, or רֹדֵף 119, 158. Regularly only in poetry for אֹיֵב, to which Gen. 14, 20, Num. 10, 9, 2 Sam. 24, 13 and the late books (Esth. 7, 4 6; Neh. 4, 5; 9, 27) form the sole exception. — 2. *Abstract* (as an infin. form) *straitness*, along with מְצוּקָה Job 15, 24; *a strait*, *an exigency* 36, 16, *distress* 38, 23, and so with מָצוֹק Ps. 119, 143, לַחַץ Is. 30, 20; *danger*, Am. 3, 11 *danger round about the land*, i. e. on all sides; *trouble*, of רוּחַ Job 7, 11 = מַר (a subst.); especially with לְ of a person, as צַר לִי Ps. 18, 7, צַר לָהֶם 106, 44, צַר לוֹ 2 Chr. 15, 4, צַר לְךָ Deut. 4, 30, i. e. *distress to me*, *to them* &c. — 3. same as צוּר 1. (*pl.* צוּרִים), צוּרָה (*pl.* צוּרוֹת) *a rock*, *a stone*; כַּצַּר *like the rock*, i. e. *hard as rock* Is. 5, 28; comp. צֹר (according to some); see צָרַר. — 4. (from צָהַר, conseq. contracted from צַהַר) *light*, *clearness*, *the sun* Is. 5, 30, united to אוֹר (by the accent).

צַר (from צָרַר) *adj. m.*, צָרָה *f. narrow*, of מָקוֹם Num. 22, 26, בְּאֵר Prov. 13, 17; *narrowly enclosed*, of חוֹתָם Job 41, 7 [15]; *pressing*, *violent*, of נָהָר Is. 59, 19; *narrow*, *straitened*, of מַסֵּכָה 28, 20 (which, however, is better taken as 3d person perf., according to the accent); *limited* Prov. 24, 10, of כֹּחַ. Here belongs also 1 Sam. 2, 32 צַר מָעוֹן *of a fearful look* = רַע עַיִן (Prov. 23, 6), as one might explain it.

צֵר (*rock*, from צָרַר; comp. Ar. ظِرّ silex) *n. p.* of a city in Naphtali Josh. 19, 35.

צֹר *m.* 1. *stone*, *rock*, so called from its hardness Ez. 3, 9, conseq. = צַר 3. (Is. 5, 28), like שֹׁד = שַׁד; so too perhaps צְרֹר 2 Sam. 17, 13 (LXX, Vulg.). — 2. (from צָרַר II.) *the edge* Ex. 4, 25, for חֶרֶב צֹר, like צוּר חֶרֶב Ps. 89, 44, חַרְבוֹת צֻרִים Josh. 5, 2. See צוּר. — 3. צֹר (together with צוֹר which see; *rock*, *rock-city*, comp. Rupella, la Rochelle) *n. p.* of the very old seaport *Tyre* in Phenicia, centre of the Phenician mother-state Josh. 19, 29; 2 Sam. 24, 7; 1 Kings 7, 13; 9, 11; Is. 23, 1-7; Jer. 25, 22. As a fortress the city was called עִיר מִבְצַר צֹר Josh. 19, 29 or מִבְצַר צֹר 2 Sam. 24, 7; as a sea-fortress יֹשֶׁבֶת עַל־מְבֹאוֹת יָם Ez. 27, 2, מָעֹז הַיָּם Is. 23, 4. Tyre had excellent buildings Ez. 27, 4, was called כְּלִילַת יֹפִי 27, 3, had great docks 27, 12-25, Am. 1, 9, and was named צֹר הַמַּעֲטִירָה Is. 23, 8. For the history of the Tyrian kingdom the reader may compare, in addition to 2 Sam. 5, 11, 1 Kings 9, 11 seq. and 16, 31 seq., especially Is. ch. 23 and Ezek. chs. 26-28. *Gent. m.* צֹרִי *a Tyrian* 1 Kings 7, 14, *pl.* צֹרִים 1 Chr. 22, 41. — Aram. ܨܘܪ, צוֹר, Ar. صُور the same; on the contrary the Greek *Τύρος* has obviously originated in טוֹר. In the classical writers there was also a form *Sarra*.

צָרַב (not used) *intrans. to glow*, *to burn*, = סָרַב, שָׂרַף; *to be burnt* (intr.), of the פָּנִים; *to burn*, of wounds, ulcers, fig. of *hot* kisses, Targ. to exterminate;

metaphor. *to pierce*, like חַד (which see), of wounds; Syr. ܨܪܒ to prick (of thorns), whence ܨܪܘܒܐ black thistle; Ar. ضرب to pierce, to strike, to which صرم also belongs.

Nif. נִצְרַב *to be scorched* or *to burn* Ez. 21, 3 [20, 47].

Pih. צֵרֵב (not used) intensive of Kal. Deriv. צָרֶבֶת, צָרָב.

צָרָב (instead of צַרָּב) *adj. m.*, צָרֶבֶת *f. scorching, burning*, of אֵשׁ Prov. 16, 27.

צָרֶבֶת (instead of צַרֶּבֶת) *f. a burn, wound caused by fire, an inflammation* Lev. 13, 23 28; perhaps same as נֶגַע.

צָרַד (not used) *tr.* same as זָרַד, שָׂרַד I. *to fit together;* hence *to build, to arch, to strengthen;* comp. אָגַד. Deriv.

צְרֵדָה (with *a* of motion צְרֵדָתָה, also with the article הַצְרֵדָה; *fortress, tower*) *n. p.* of a city on mount Ephraim, Jeroboam's birth place, from which the whole district was called אֶרֶץ צְרֵדָה 1 Kings 11, 26 (if we restore the verse after the Greek 12, 2 in the following manner: וַיְהִי כִּשְׁמֹעַ יָרָבְעָם כִּי מֵת שְׁלֹמֹה וְהוּא עוֹדֶנּוּ בְמִצְרַיִם אֲשֶׁר בָּרַח מִפְּנֵי שְׁלֹמֹה הַמֶּלֶךְ וַיָּשָׁב יָרָבְעָם מִמִּצְרַיִם וַיָּבֹא אֶל־עִירוֹ אֶל־אֶרֶץ צְרֵדָה אֲשֶׁר בְּהַר אֶפְרַיִם); 2 Chr. 4, 17. But the reading צְרֵרָה also appears in Judges 7, 22. See צָרְתָן.

צָרָה (not used) *intrans. to flow out, to drop out, to trickle*, of resin, balsam (Ar. ضَرَى the same); connected in its organic root with טָר־ה. Deriv. צֳרִי, צְרִי, the proper name צְרוּיָה. Ar. صرى to cut into, to cut off; but the Syr. ܨܪܐ "to scratch" corresponds to the Hebr. צָרַע I.

צָרָה (from צָרַר I.; *c.* צָרַת, with *suff.* צָרָתִי; *pl.* צָרוֹת, with *suff.* צָרֹתֵינוּ) *f.* 1. *concr. a female enemy*, therefore *a rival* 1 Sam. 1, 6 (LXX, Vulg.), comp. Lev. 18, 18 לִצְרֹר; Syr. ܥܪܬܐ uxor altera, where ܥ is interchanged with ܨ. — 2. (with *a* of motion צָרָתָה) *an abstract: distress, affliction, straits, misfortune*, 1 Sam. 26, 24; 2 Sam. 4, 9; it is therefore coupled with יָגוֹן Ps. 116, 3, צוּקָה Prov. 1, 27, חֲשֵׁכָה Is. 8, 22, מְצוּקָה Zeph. 1, 15, parall. to רָעָה Jer. 15, 11; a genitive to יוֹם 2 Kings 19, 3, עֵת Ps. 37, 39; *the pain*, or anguish, of a woman in labour Jer. 4, 31, coupled with חֶבֶל 49, 24.

צְרוּיָה, also צְרֻיָה (prop. *part. pass. f.* צָרָה; *what has flown forth* or *dropped out*, hence *balsam;* comp. זִלְפָּה) *n. p. f.* of the mother of three heroes יוֹאָב, אֲבִישַׁי and עֲשָׂהאֵל 2 Sam. 2, 18; 3, 39; 8, 16; 16, 9 10; 17, 25; 19, 21 22; 1 Chr. 2, 16.

צְרוּעָה (same as ضَرِيع full-breasted, from צָרַע II.) *n. p. f.* 1 Kings 11, 26. Perhaps צְרוּעָה as a female proper name is = צְרוּיָה (ע interchanged with י).

צְרוֹר (also צְרֹר, *pl.* צְרֹרֹת) *m.* 1. (from צָרַר I.) *what is packed together, a little packet, a bundle*, of כֶּסֶף Gen. 42, 35, or in which פֶּשַׁע, i. e. condemnation, is sealed up as unalterable Job 14, 17; צְ׳ נָקוּב Hag. 1, 6 *a holed bag*, i. e. wages that disappear quickly; Prov. 7. 20; *a bundle, a bunch*, of מֹר Song of Sol. 1, 13; *an enclosure, enclosed place* 1 Sam. 25, 29. — 2. (from צָרַר II.) *a little stone* 2 Sam. 17, 13 (LXX, Targ.); hence *a kernel* Am. 9, 9. צְרֹר Prov. 26, 8 is the infin. constr. of צָרַר I.

צָרַח I. (*part.* צֹרֵחַ) *intr. to call, to cry, to cry aloud*, stronger than בָּכָה Zeph. 1, 14, with the *adverb.* מַר, as in the case of בָּכָה Is. 33, 7; Ar. صرخ the same.

The organic root צָ־רַח may exist also in עָ־רַג I. (*Kimchi*), רָהַג, Ar. رهج, in rug-ire, ὠ-ρυγ-ή; comp. too רָע, שָׁ־רַק (רוּעַ), Sanskrit râç. Deriv. (according to some) צְרִיחִים.

Hif. הִצְרִיחַ (*fut.* יַצְרִיחַ) *to raise a war-cry*, Is. 42, 13, coupled with הֵרִיעַ.

צָרַח II. (not used) *tr. to bend, to make crooked, to curve*, ident. in its organic root with בָּ־רַךְ, or meaning *to bore, to hollow*, a pit, with that in הָ־רַג,

Aram. נִרְגָּא; Ar. صرح the same, whence صرح a pit. Deriv. צְרִיחַ.

צָרֳרִי *m.* 1. a collateral form of צָרִי see צָרִי. — 2. *n. p. m.* 1 Chr. 25, 3, for which, however, the fuller יְצָרְרִי is in 25, 11.

צָרִי (in pause צָרִי, after Vau of union צָרְרִי; from צָרָה) *m.* prop. an efflux, outdropping; hence *balsam*, exported by the Hebrews to Phenicia and Egypt Gen. 37, 25; 43, 11; Ez. 27, 17; commonly planted about Jericho (*Joseph.* Antt. 14, 4, 1; 15, 4, 2; Jewish Wars 1, 6, 6), as it is at this day in the gardens about Tiberias (*Burckh.* VI. p. 564). That of Gilead was the best for healing external injuries Jer. 8, 22; 46, 11; 51, 8. צָרִי is mentioned in Gen. 43, 11 as the most precious product of the land of the Hebrews (זִמְרַת הָאָרֶץ).

צְרוּיָה see צְרוּיָה.

צְרִיחַ (from צָרַח II.; *pl.* צְרִיחִים) *m. a pit*, *a cellar*, *a hole*, for concealment 1 Sam. 13, 6 (Vulg., Targ.), coupled with בּוֹר, without there being any necessity for reading פְּחָתִים, still less for reading צְחִחִים (codd. de Rossi) or סְבָכִים (LXX). In the temple of בַּעַל בְּרִית = אֵל בְּרִית was a deep place, i. e. an inner, covered space Judges 9, 46, on which it was easy to put wood 9, 49; Ethiop. for הֵיכָל (Ps. 5, 8). The meaning *projecting object*, *tower*, *palace* (Tanchûm), like the Arab. صرح, from עָרַג = צָרַח II., is unsuitable.

צְרִיחִים (from צָרַח I.) *m. pl. continual groaning*, Is. 43, 14 a reading instead of בְּרִיחִים (*Ewald*).

צָרַךְ (not used) *intr.* prop. *to desire* or *wish for vehemently*, *to strive*, *to strive after*; ident. in its organic root צ־ר־ך with that in עָרַג I., Aram. רָגַג, hence (like אָבָה = אָוָה to אֶבְיוֹן) *to be needy*, metaphor. *to be poor*, *needy*, Ar. صرخ; Aram. for חָפֵץ. Deriv.

צָרֶךְ (with *suff.* צָרְכָּהּ) *m. need*, *necessity* 2 Chr. 2, 15.

צָרַע I. (in Kal only *part. pass.* צָרוּעַ) *tr. to sting*, of wasps, hornets; *to eat in*, of stains in clothes, of mould, of injury to houses done by saltpetre (leprosy); *to push*, *to strike*, *to plague* (cognate in sense נָגַע); hence צָרוּעַ is properly *one struck*, then generally *a leper* Lev. 13, 44; 14, 3; 22, 4; Num. 5, 2, as נָגוּעַ Is. 53, 4 is = מֻכֵּה אֱלֹהִים. Leprosy was considered a punishment from God. There is the same transition in נָכָה, נָגַף. Arab. صرع (to smite, to push, to scourge), whence صرع epilepsy, صرع a scourge. Probably the Aram. סָגַר should also be taken in the sense of *to cut* (comp. סָגֹר). Deriv. צָרְעָה, and the proper name צָרְעָה (according to some).

Pih. צֵרַע (not used) the same. Deriv. צִרְעָה.

Puh. צֹרַע (only *part. m.* מְצֹרָע, *f.* מְצֹרָעַת) prop. *to be scourged*, *smitten*, by God; hence *to be leprous* Ex. 4, 6; Lev. 14, 2; Num. 12, 10; 2 Sam. 3, 29; put along with נִגַּע 2 Kings 15, 5.

צָרַע II. (unused) *intr. to be prominent*, *to stand out*, of the breasts; *to project*, of a district; Ar. صرع the same. Deriv. the proper names צְרוּעָה and צָרְעָה.

צָרָעָה see צָרְעָה.

צִרְעָה (from צָרַע I.) *fem.* prop. *the stinging thing*; hence *a wasp*, *a hornet*, collect. Ex. 23, 28; comp. Wisdom 12, 8. As a swarm of bees was taken for a figure of wicked enemies (Ps. 118, 12; Deut. 1, 44); so in a higher degree may a swarm of hornets be considered the type of a plague (*Saadia*, *Ibn Ezra*) or of terror sent upon enemies Deut. 7, 20, Josh. 24, 12, since the literal sense (*Rashi*) is improbable here. The Ar. translates الحوق fear, for which is אֵימָה in Ex. 23, 27, conseq. = חִתַּת אֱלֹהִים Gen. 35, 5; Aram. אוּרְעִי, עַרְעִי (from אֲרַע, עֲרַע = צָרַע) the same, rendered elsewhere زنبور bee; modern Hebr. pl. צְרָעִים, צִרְעוֹת.

צְרָעָה (either instead of צִ֫ית בֵּית *place*

of wasps or *hornets*, where צְ׳ = צִרְעָה, or from צָרַע II. = Ar. صَرَعَ *to be prominent*, and therefore צְ׳ is = יִפְרַע which see) *n. p.* of a city in the plain of Judah, belonging to Dan and not far from אֶשְׁתָּאֹל (now *Zar'ah*, صرعة) Josh. 15, 33; 19, 41; Judges 13, 2 25; 18, 2 8 11. It still existed after the exile Neh. 11, 29 (*Robins.* Palest. II, 339. 343. 365). *Gent. m.* צָרְעִי 1 Chr. 2, 54, from a masc. form צָרְעָה = צָרְעָתִי, usually צָרְעָתִי 2, 53; 4, 2.

צָרַעַת (after the form אַהֲרֹת, צַמֶּרֶת; with *suff.* צָרַעְתּוֹ) *fem.* prop. *stroke*, *plague*, like נֶגַע, spec. *leprosy* (white), in man Lev. 13, 2, 2 Kings 5, 3, with כַּשֶּׂלֶג; *a saltpetre injury* or *leprosy*, in houses 14, 34-57; *mould*, *stains*, in garments 13, 47-59.

צָרַף I. (*fut.* יִצְרֹף; *part.* צֹרֵף; *inf. abs.* צָרוֹף, *c.* צָרֹף־, צָרְפוֹ) prop. *intr. to glow*, *to burn*, then *tr. to smelt*, gold or silver; צֹרֵף *a smelter*, *goldsmith* Judges 17, 4; Is. 40, 19; 41, 7, coupled with חָרַשׁ; *to purify*, by fire 1, 25; Ps. 12, 7; *to refine* Zech. 13, 9. Fig. *to make clear* or *bright* אִמְרַת יְיָ (אֱלֹהַּ) Ps. 18, 31; Prov. 30, 5; *to prove*, along with בָּחַן, with the accus. Jer. 9, 6 and retaining the figure Ps. 66, 10, Is. 48, 10, coupled with בָּחַר, לִבֵּן Dan. 11, 35, or without them Ps. 17, 3; 26, 2. Deriv. the proper names צָרְפַת, צָרְפִי.

Nif. נִצְרַף (*fut.* יִצָּרֵף) *to be cleansed*, *purified* Dan. 12, 10.

Pih. צִרֵּף (*part.* מְצָרֵף) *to purify*, *to smelt*, along with טָהַר Mal. 3, 2 3.

Hif. (not used); deriv. מַצְרֵף.

צָרַף II. (not used) *tr. to draw together*, *to bind*, *to tie together*, only by transpos. צָפַר to צָפְרָה, which see.

צָרְפִי (from צָרַף I., with the article; *a smelter*, *purifier*) *n. p. m.* Neh. 3, 31. צָרְפִים is the name of a corporation of goldsmiths Neh. 3, 8 32.

צָרְפַת (from צָרַף I., with *a* of motion צָרְפָתָה; *smelting-hut*) *n. p.* of a city lying between Sidon and Tyre, but belonging to the former 1 Kings 17, 9 10; also the name of a distant land which has been combined with *Gaul* agreeably to tradition in Ob. 20 (see סְפָרַד). For the Sidonian Zarephath compare the present village and promontory *Surafend* (صرفند), see *Robins.* III. p. 413. 414.

צָרַר I. (3 *perf.* צָרַר, commonly צַר, *fem.* צָרָה, 3 *pl.* צָרְרוּ; *part.* צֹרֵר and צָר; *part. pass.* צָרוּר; *inf. abs.* צָרוֹר, *c.* צָרֹר; *imp.* צָר, צוֹר; *fut.* יָצַר together with יִצַּר (יְצוֹר) 1. *tr.* same as צָרַר I. prop. *to collect*, *to press together*, *to bring together*; hence *to drive together*, to a place, of רוּחַ Hos. 4, 19; *to bind to*, a stone to the sling Prov. 26, 8; *to bind in*, *to shut in*, מַיִם 30, 4; Job 26, 8; fig. *to bind firmly together*, תְּיוּדָה and הוֹרָה Is. 8, 16, along with חָתַם; *to keep*, עָוֹן Hos. 13, 12, like חָתַם Job 14, 17; *to roll up*, מִטְּאֲרֹת Ex. 12, 34; *to fence in*, i. e. *to make calm*, *secure* 1 Sam. 25, 29; *to shut up*, *seclude*, i. e. to make solitary and forsaken 2 Sam. 20, 3. — 2. *to straiten*, *to enclose*; hence *to press upon*, *to compass as an enemy* Is. 11, 13, parallel קָנֵא (to be zealous); generally *to persecute* Num. 10, 9; 25, 17; 33, 55; also of the rivalry of two wives (see צָרָה); *part.* צָרַר *an enemy*, *pl. c.* צֹרְרַי, with *suff.* צֹרְרֶיךָ, ־רַי Is. 11, 13; Ps. 6, 8; 7, 7; 23, 5, coupled with צָר, *pl.* צָרִים (which see). These senses *to join*, *to bind*, *to make firm*, *to enclose* &c. also belong together in other verbs. — 3. *intr. to be straitened*, *pressed*, i. e. *to be in distress* or *necessity*, espec. in the contracted form צַר Judges 11, 7; 2 Sam. 1, 26; *to be narrow*, of מַפֵּכָה Is. 28, 20. The *fut.* is יֵצַר (after the form יֵחַם, יֵקַל), *ap.* וַיֵּצַר Gen. 32, 7; Judges 2, 15; Prov. 4, 12; with לְ of the person Is. 49, 20; with עַל *to be anxious for* or *about*. Derivat. צַר, צָרַר (צְרוֹר), צָרָה, צַר (*adj.*), צָרָה (*adj.*).

Puh. צוֹרַר (*part.* מְצוֹרָר) *to be bound together* Josh. 9, 4.

Hif. הֵצַר (1 *pers.* הֲצַרְתִּי; *part. fem.* מְצֵרָה; *inf. c.* הָצֵר; *fut.* יָצַר, *ap.* וַיָּצַר,

pl. יָצֵרוּ) *to press upon, to persecute,* with accusat. Deut. 2, 9; *to oppress, distress* 1 Kings 8, 37; Neh. 9, 27; *to besiege* Deut. 28, 52; Jer. 10, 18; *to have pains,* of a woman in childbirth Jer. 48, 41; 49, 22. Deriv. מֵצַר.

To the stem צַר corresponds the Ar. صَرَّ (to bind together, to tie together, to surround), ضَرَّ (to straiten, to press upon; to be hostile, jealous), Syr. ܨܪ, ident. with צַר (צוּר) I. (which see).

צָרַר II. (not used) *intr. to be firm, hard,* of rocks; perhaps like חָזַק, קָשַׁר, קָוָה, of like signification with צָרַר I. Deriv. צֹר, the proper names צֵר, צֹר and perhaps צְרֵרָה.

צְרֹר see צְרוֹר.

צְרֵרָה (with *a* of motion צְרֵרָתָה; *fortress*) *n. p.* of a place near בֵּית הַשִּׁטָּה (in Manasseh, between בֵּית שְׁאָן and אָבֵל מְחוֹלָה) Judges 7, 22, which appears to be merely a collateral form of צְרֵדָה (which see) 1 Kings 11, 26. Both mss. and versions read the latter here.

צֶרֶת (contracted from צְהֶרֶת; *splendour, brightness,* viz. is with Jah) *n. p. m.* 1 Chr. 4, 7.

צֶרֶת הַשַּׁחַר (*light of the early dawn*) *n. p.* of a city in Reuben, situated on הַר הָעֵמֶק Josh. 13, 19; perhaps because the first appearance of the morning dawn was seen from it.

צָרְתָן (with *a* of motion צָרְתַנָה) *n. p.* of a city near בֵּית שְׁאָן 1 Kings 4, 12, and סְכּוֹת 7, 46 in Manasseh Josh. 3, 16. It may either have lain in the neighbourhood of צְרֵרָה or have been the same place.

ק

ק, called קוֹף or better קֹף (Ar. قُفّ or قُفَّة, Aram. קוּף, defin. קוּפָא) *Koph,* as a letter of the alphabet denotes *the ear* (of an axe or needle), or *the back of the head* (Ar. قُفّ); the neighbourhood of רֵישׁ (= רֵאשׁ) favours the latter meaning. According to the usual assumption that Hebrew writing arose out pictures, and that the names of letters are the likenesses of outward objects, it has been thought, that the form of an ear or the back of the head may be traced in the forms of this letter in the Phenician (𐤒, 𐤒, 𐤒), old Hebrew (𐤒, 𐤒), Samaritan (𐤒), old Aramaean (𐤒, 𐤒), and so in old Greek (ϙ), and Etrurian (𐤒). But the analogy of the other alphabetical names makes it more probable that the name was selected merely on account of the initial sound. The form and name (*Κόππα*) passed into the Greek alphabet, and is found with the shape ϙ on old coins of Syracuse and Corinth (see *Mazocchi* on the Heraclean table p. 122). Afterwards *Κόππα* was excluded from the alphabet, *κ* alone being sufficient, and was retained only as a numeral (*ἐπίσημον Κόππα*) on different occasions (see *Schol.* to Aristoph. Nub. 23; *Eckhel* IV. p. 390). From ancient Greek, *Κόππα* passed early into the Latin *Q*, which suppressed *Κάππα* vice versa (Quintil. 1, 4, 9). — As a numeral *Koph* denotes 100, being the first letter in the series of hundreds. In the old Semitic alphabet Koph was pronounced as *Ko.*

As to the sound of *Koph*, it is a rough, hard, guttural *k*-sound, somewhat like the Sanskrit *k̔*, and when aspirated it stands in contrast with ח *k̔* or ע *ǵ*. Hence we represent it exactly by *q;* as the Latins have retained the same sound in *q*. The transition of the older hard sound (ק) into the softer and cognate ones (כ, ג), and of the hard, guttural (ק, *k̔*, *q*) into the less hard, but aspirated (ח *k̔*, ע *ǵ*) explains the usual changes existing in stems and words. Thus there originated from ק: 1. ג, as גָּבַע out of קָבַע, גָּדַד out of קָדַד, גָּזַר out of קָצַר; 2. כ, as כָּבַע out

of קָבַע, עָכַב out of עָקַב, כָּהָה out of קָהָה; 3. ח, as חָשַׁשׁ out of קָשַׁשׁ, חָשַׁר out of קָשַׁר, חָצָה out of קָצָה; 4. ע, as עָצַב out of קָצַב, עָצָה out of קָצָה, Aram. שְׁמַע out of שְׁמַק. In certain Arabian and Ethiopic dialects Koph is likewise interchanged with غ; and in Aramaean this is more frequent, as קֵיס, ܩܝܣ Hebrew עֵץ, אַרְקָא = אַרְעָא, נְפַק = נָבַע. There is another softening of *Koph*, the guttural *k*-sound becoming milder by an intermixture of the *s*-sound with it; just as the Sanskrit *ś* arose out of the *k*-sound or is allied to it, and is found contrasted with the Greek κ. In many districts of Arabia (see *Niebuhr*, Beschreibung von Arabien p. 83) the ق is softened into *tsh* (*ć*), like ك into *sh* (*de Sacy*, Anthol. page 64), and ج into *ǵ*, *dsh*. *Yod* is also a similarly softened *k*-sound, arising as it were from *ǵ*, *dsh* (comp. Persian *ǵuvân*, Sanskrit *juvan* young); whence we might explain the connexion of ק with צ, שׁ, י &c., as 1. צָלָה, בָּצַע, צָלַח, צָוָה with קָלָה, בָּקַע, קָלַח, קָוָה; 2. וָשַׁשׁ, יָתַר II. with קָשַׁשׁ, קָטַר II. From the essential nature of Koph seems to have arisen its occasional interchange with ת; as appears from פָּקַח = פָּתַח, שָׁקָה = שָׁתָה, רָתַח = רָקַח Ez. ch. 24; the same relationship being found in ךָ and תָּ for the second person, and in the Greek (comp. κόπτω = τύπτω, τίς and quis, κοίρανος and τύραννος, quatuor and τέτταρες) &c.

קָא see קוּא.

קֵא (from קוּא) *m.* same as קִיא *vomit* Prov. 26, 11.

קָאָה (unused) *tr.* same as קָא (קוּא) *to spue*, *to vomit*, assumed for קָאַת, קָאָת. But the root may also mean *to cry out* (Ar. قَاقَ to cluck, قَوْقَأَ to cry), whence קָאַת (*pelican*) would be designated *the crier;* which idea *Ephrem* on Deut. 14, 12 adopts.

קָאַת and קָאָת (*constr.* קְאַת, from קָאָה; ־ַת or ־ָת is a feminine termination for ־ָה) *fem. the pelican*, abiding with the יַנְשׁוּף and קִפֹּד in swamps of the desert Is. 34, 11, Zeph. 2, 14, Ps. 102, 7, and forbidden to be eaten, as unclean Lev. 11, 18; Deut. 14, 17. The usual assumption is that it derives its name from vomiting the shells it has swallowed (*Bochart*, Hieroz. III. p. 40 seq.). Talmudic קִיק, קוּק, *pelican.* The Aram. קָקָא, ܩܩܐ, Arab. قوق are reduplications of the simple stem. See קָיָה, קוּא and קִיקָיוֹן.

קַב (*pl.* modern Hebrew קַבִּים, from קָבַב I.) *m.* prop. the hollowed out, the deepened; hence the name of a measure for dry goods, $^1/_6$th of a סְאָה (Josephus) 2 Kings 6, 25; where one fourth of a *cab* is about a pint. *Josephus* (Antiqq. 9, 4, 4) translates as if a cab were = four zests (ξέστης); and so eighteen cabs are = 72 zests i. e. one ephah, which is also the sixth part of a סְאָה. Phenic. קַב, which passed into the Greek κάβος (= χοῖνιξ, Hesych.); comp. Coptic ⲕⲁⲃⲓ vessel, lamp, Latin cupa. See קֻבַּעַת.

קָבַב I. (*perf.* קַב, with *suff.* קַבֹּה = קַבּוֹ, קַבֹּתָ; *inf. absol.* and *constr.* קֹב; *imper.* קֹב, with *a opt.* קָבָה־, with *suff.* קָבְנוֹ, where נ is inserted; *fut.* יִקֹּב) *tr.* 1. *to cut into* or *through*, *to dig through*, of a husbandman; *to split*, *to cut off*, wooden tables; *to hollow out*, *to cut out*, *to deepen*, a vessel. Deriv. קֵב and perhaps קֵבָה, קֹבָה. — 2. Figur. *to curse*, *to revile*, *to blaspheme*, with accus. Num. 22, 11 17; 23, 8 11 13 25 27, as in גָּדַף, חָרַף I.; the same metaphor specially existing in נָ־קַב 3. The organic root קַב is identical with that in נָ־קַב and נָ־קַף 1, גָּבָ־א I., גָּב I. (to גָּב); Aram. גַּב (to גֹּב).

קָבַב II. (not used) *intr. to be bent round*, *to be vaulted*, *arched;* identical in its org. root קַב with that in גַּב (גָּבַב, to be hill-shaped, arched, bent, whence גַּב back, hill, vault, גַּבָּה a bow, a felloe, a hill), גָּבַ־ה, גָּבַ־ע, גָּבַ־ח, גָּוָ־ה I., גָּף I. (גּוּף), קָבַ־ע; Ar. قَبَّ the same, Aram. קַבֵּב to build an arch. Deriv. קֻבָּה.

קָבָה (not used) *tr.* same as קָבַב I.; see on קֵבָה.

קֵבָה (modern Hebrew קֵיבָה, *constr.* קֵיבַת; from קָב = קַב I.) *fem. the rough stomach with folds* (of animals that chew the cud), echinus Deut. 18, 3 (Targ., Vulg., *Saadia*); prop. a thing hollowed out or deepened, Arab. قِبَّة (from قَبَّ) the same; but also قِبَة from قَبَى with the same meaning, so that even in Hebr. קָבָה may be the stem (*Ibn G'anâch*).

קֹבָה (with *suff.* קָבָתָהּ; from קָב [קוּב] = קַב [קָבַב] I.) *f. genitalia muliebria* (comp. נְקֵבָה) Num. 25, 8 (LXX, Vulg., *Kimchi*); according to the Talm. from נְקֹבָה the backside, according to Onk., Symm., Aqu. = קֻבָּה; but the first is more probable.

קֻבָּה (from קָבַב II.) *fem. a vaulted tent, a pleasure-apartment*, prop. what is rounded, arched Num. 25, 8; Aram. קוּבְתָא (the vault of heaven, a pleasure-chamber), ܩܘܒܬܐ (a tent, an arch, an arched tent, a cupola); Arab. قَبَّة (a pleasure-tent = אֹהֶל, an arched tent); comp. cuppa, cuppola, German Kuppel, which may be of like origin. From القُبّ (el-Kubba) comes the Spanish Alcova, and our alcove.

קִבּוּץ (*pl.* קִבּוּצִים, from קִבֵּץ) *m. a heap, mass, throng, troop* Is. 57, 13.

קְבוּרָה (*constr.* קְבֻרַת, with *suff.* קְבֻרָתוֹ, קְבֻרָתָהּ) *fem. sepulture*, שְׂדֵה הַקְּ׳ *field of burial* 2 Chr. 26, 23; Eccles. 6, 3; *interment* Is. 14, 20; *concrete, a grave* Gen. 35, 20; 47, 30.

קָבַל (Kal not used) *trans.* 1. *to lay hold of, to seize, to catch* (cognate in sense אָחַז, יָרַשׁ II.), prop. perhaps *to wind together;* hence *to take, to receive.* Thus the stem קָבַל would be connected with חָבַל I., גָּבַל, כָּבַל I., כָּפַל. The org. root ק־בַל is perhaps also in בָּלַל I., so far as the idea of *mixing* has arisen from that of *laying hold of one another.* Aram. קְוַל the same, hence קוּל from קְוִיל a net; Arab. قَبَلَ *to join, to bind, to associate with*, whence قَبِيل stem, kindred, heap. — 2. *to tie about, to cover about, to veil, to fold around*, proceeding from signification 1; hence figurat. *to become dark* or *obscure*, Aram. קְבַל; חָשַׁךְ (comp. זָקַק I.); אָפַל (Arab. عَفَلَ to be veiled), עָלַט, עָף II. proceeding from this fundamental signification. — 3. *intrans. to be strong, stout, condensed*, prop. to be wound together; the same metaphor existing in חָזַק, קָוָה, קָשַׁר, חוּל; hence *to be fat, thick, solid* (comp. אוּל a verb "to be thick or tight", same as אָלָה I. to אַלְיָה clunes), applied to the belly or back, and then as in the cognate גָּבַל to an arched, thick mass. Deriv. קֹבֶל, קְבֹל, קֳבָל, and the denomin. הִקְבִּיל.

Pih. קִבֵּל (*fut.* יְקַבֵּל) *to receive* 1 Chr. 12, 18; *to take*, with לְ of the person, i. e. to select from the proposed 21, 11; for לָקַח Job 2, 10; *to adopt*, a doctrine, law Esth. 9, 23 27; Prov. 19, 20; *to receive*, with the infin. (*in order to*) 2 Chr. 29, 16. Modern Hebrew קַבָּלָה doctrines received.

קֹבֶל (with *suff.* קָבְלִי, קָבְלוֹ, after the form קֹטֶן, קָטְנִי 1 Kings 12, 10, פָּעֳלוֹ from פֹּעַל; but the better mss. have קָבָלוֹ, קָטָנִי with ל and נ doubled after ŏ, in order to support the vowel) *masc.* prop. a projecting, standing thickly forward, hill-shaped thing; hence 1. *the belly*, from קָבַל 3 (which see), like אוּל, belly, נֶגֶד prop. fore-head, breast, face, נֹכַח belly, body; comp. Arab. قَبْقَب belly. Metaphor. *an* (iron) *battering-ram* = כַּר (Ez. 21, 27), as a projecting thing, Ez. 26, 9 *and he shall direct the stroke of his wall-batterer.* — 2. (not used) *a preposition: before, over against, against;* as in נֹכַח (and נֵכַח), נֶגֶד, פָּנִים (which see) the force of a preposition *before, against, over against*, proceeds from a subst. denoting *the fore part, the belly, the body*, pars antica (see אוּל I. and II.). Comp. אוּלָם, עֵקֶב.

Hif. הִקְבִּיל (*part.* מַקְבִּיל) denomin. *to stand over against* Ex. 26, 5.

קֳבָל (pronounce kŏbal, abridged from קֹבֶל or קְבֹל, after the Aramaean form קֳדָם) *m.* same as קֹבֶל 2: *before*, *in presence of;* קֳבָל־עָם 2 Kings 15, 10 *before the people*, *openly;* where the LXX have incorrectly taken it for a proper name.

קֳבֵל (in Targ. קֳבֵיל, also with לְ לָקְבֵל instead of לְקֳבֵל, the guttural ק causing the ָ, Syr. ܠܩܒܠ, and ֳ is absorbed by the preceding ָ) *Aram. m.* prop. what stands forward, what is rounded, i. e. face, breast, body, or merely like פָּנִים, facies, but only 1. with לְ *a preposition: before* Dan. 3, 3, *in presence of* 5, 1, *over against* 5, 5, *on account of*, *because of*, = Hebrew מִפְּנֵי 5, 10; לָקְבֵל דְּנָה *for that very reason* Ezr. 4, 16, with דִּי following *for this reason that* 6, 13. — 2. in the group כָּל־קְבֵל דִּי *notwithstanding that*, *although* (= Hebrew בְּכָל־זֹאת) Dan. 2, 8, *granted that* 2, 12, *since* 2, 24, *because* 5, 12 22, *entirely as* 2, 40; 6, 11, like the Hebrew לִפְנֵי; כָּל־קְבֵל דְּנָה *for this reason because* Ezr. 7, 17.

קְבֵל see קֳבֵל.

קְבַל (Pc. not used) *Aram. tr.* same as Hebrew קָבַל prop. *to wind* or *bind together;* hence 1. metaphor. *to seize* &c. — 2. *to knot around*, *to veil*, *to cover;* hence *to become obscure.* — 3. *intr. to be thick*, *tight;* hence *to be hill-shaped*, *humped.* Deriv. קְבֵל, קְבֹל and קֳבֵל.

Pael קַבֵּל (*fut.* יְקַבֵּל) *to take*, *receive*, מַלְכוּ Dan. 6, 1; 7, 18; with מִן־קֳדָם from one 2, 6.

קְבֹל (with *suff.* קָבְלָךְ, only with the prepos. לְ) *m. Aram.* = קֳבֵל; but only a preposition, *before;* hence לְקָבְלָךְ *before thee* Dan. 2, 31.

קָבַע I. (*part.* קֹבֵעַ, *plur.* קֹבְעִים; *fut.* יִקְבַּע) *tr.* same as עָ־קַב I. (LXX) prop. *to intertwine*, *to plait into each other*, *to bind together*, *to spin*, as is observable from עָכַב I. (which see); hence *to plan a cunning device*, *to deceive*, *to defraud*, *to overreach*, with accus. Prov. 22, 23, with an adverbial accus. נֶפֶשׁ *even to the life; to disappoint* Mal. 3, 8 9; mod. Hebrew קַבְעָן a deceiver. The development from the fundamental signification is plainly given by אָרַב I., זָמַם, כָּזַב, יָקֹשׁ. The meaning *to withhold*, *to restrain*, *to withdraw*, has arisen from that just given, as is seen from עָקַב I.

קָבַע II. (not used) *intr. to be rounded*, *bent*, *cupola-shaped*, of a helmet, a cup; identical with גָּבַע, כָּפַע; Arab. قَبَعَ the same. A like signific. belongs to עָ־קַב II. being the stem for עָקֹב 2. and עֲקֻבָּה (which see), and to Ar. عقب (whence عَقَبَة and عُقَاب the ridge of a mountain); and so the organic root with its comparisons becomes clear. Deriv. קוֹבַע, קוֹבַע.

Puh. קֻבַּע (not used) *to be rounded*, *arched*, *bent*, of a bowl. Derivative

קֻבַּעַת (from קָבַע II. *Puh.*) *f. a bowl*, *a large cup;* fully קֻבַּעַת כּוֹס, to distinguish it from the calix of flowers, Is. 51, 17 22; Greek κάλυξ; Ar. قُبْعَة the same. *Ibn Ganâch*, *dregs*, from קָבַע *to settle* (= שָׁמַר), which is less suitable.

קָבַץ (*part.* קֹבֵץ, *fut.* יִקְבֹּץ) *trans. to grasp*, with the hand; *to carry* or *bring together;* hence *to collect*, with accus. of the object Ez. 22, 19, חַיִל 1 Kings 20, 1, שָׁלָל Deut. 13, 17, אֹכֶל Gen. 41, 48; *to assemble*, *to call together*, זְקֵנִים Jo. 2, 16, חֹרִים Neh. 7, 5, הַנְּבִיאִים 1 Kings 18, 20, הָעָם 2 Sam. 2, 30, הַכֹּהֲנִים 2 Chr. 25, 5, with אֶל of the person *for* Deut. 13, 17, also לְ, Prov. 28, 8 *he gathers in order to shew love for the poor; to accumulate*, אָוֶן Ps. 41, 7, with לוֹ *to himself;* קָ׳ עַל־יָד *to collect upon the hand*, i. e. *by handfuls*, *gradually* Prov. 13, 11; with אֶל of the place *to* Ezr. 8, 15 (for אֵלָיו of a person we have once עָלָיו 1 Kings 11, 24). Derivat. קְבֻצָה, קֶבֶץ to the proper name קִבְצַיִם.

Nif. נִקְבַּץ (*inf.* הִקָּבֵץ, *fut.* יִקָּבֵץ) *to be gathered*, *heaped together* Ez. 29, 5; *to be*

assembled, of men Gen. 49, 2, Is. 43, 9, and animals Is. 34, 15; with אֶל Josh. 10, 6 or עַל of a person 2 Chr. 13, 7; נִקְבָּצִים *the gathered*, the exiles returned home Is. 56, 8.

Pih. קִבֵּץ (*part.* מְקַבֵּץ, *inf. constr.* קַבֵּץ, *fut.* יְקַבֵּץ) *to embrace*, opposite עָזַב Is. 54, 7; *to take up* 40, 11; *to assume*, פָּארוּר Jo. 2, 6; Nah. 2, 11; *to gather in*, *to bring home*, grapes, sheaves Is. 62, 9; Mic. 4, 12; *to heap up*, *to cause to collect*, water Is. 22, 9; *to lead together* 34, 16; *to collect*, a scared flock 13, 14, especially the dispersed Israelites 11, 12; 56, 8; Hos. 9, 6, with מִן *whence* Hos. l. c., Deut. 30, 3, with עַל *to* Is. 56, 8 or *against* one Ez. 16, 37. Deriv. קִבּוּץ, and the proper name יְקַבְצְאֵל.

Puh. קֻבַּץ *to be gathered*, *led together* Ez. 38, 8.

Hithp. הִתְקַבֵּץ (*fut.* יִתְ־) *to gather themselves together*, *to join together* Is. 44, 11; Jer. 49, 14.

The stem is ident. with חָבַץ (which see), Aram. חֲבַץ, ܚܒܨ, Ar. قبض, قبص, قبط, Zab. ܩܒܨ; and the organic root קָ־בַץ may be connected with that in כָּ־פַת, כָּ־פַס.

קֶבֶץ only in

קַבְצְאֵל (*El is Gatherer* i. e. *of an established congregation*) *n. p.* of a city in the south of Judah Josh. 15, 21, 2 Sam. 23, 20, elsewhere יְקַבְצְאֵל (which see).

קְבֻצָה *f. a gathering*, *heap* Ez. 22, 20.

קִבְצַיִם (*double congregation*) *n. p.* of a city in Ephraim Josh. 21, 22.

קָבַר (*fut.* יִקְבֹּר) *tr.* same as חָפַר *to dig*, *to dig through*, *to hollow out*, *to dig out*, commonly *to bury* Judges 2, 9; 16, 31; 1 Sam. 31, 13; Ez. 39, 12. Deriv. קֶבֶר, קִבְרָה, קְבוּרָה.

Nif. נִקְבַּר (*fut.* יִקָּבֵר) *to be buried* Gen. 15, 15; 35, 8 10; Judges 12, 7; Jer. 8, 2.

Pih. קִבֵּר (only *part.* מְקַבֵּר, *pl.* מְקַבְּרִים, *inf. constr.* קַבֵּר, *fut.* יְקַבֵּר) *to bury* (repeatedly or many) Num. 33, 4; 1 Kings 11, 15; Jer. 14, 16; Ez. 39, 14.

Puh. קֻבַּר *to be buried* Gen. 25, 10.

By comparing the word with חָפַר we cannot be in doubt about the fundamental signification of קָבַר, especially as حَفِير means *grave*. A comparison with צָבַר = ܩܒܰܪ (to heap up, for the Greek σωρεύω Rom. 12, 20) is the less admissible, because the graves of the Hebrews were holes in the earth or rocks.

קֶבֶר (in pause קָבֶר, with *suff.* קִבְרִי, קִבְרוֹ; *pl.* קְבָרִים, *constr.* קִבְרֵי) *m. grave*, *sepulchre*, *hole in earth* or *rock*, where the dead were laid Gen. 23, 9, Ex. 14, 11, Num. 11, 34; hence (see under קָבַר at the end) קֶ׳ פָּתוּחַ Ps. 5, 10, Jer. 5, 16 and (rock-graves) Is. 22, 16. The *pl.* stands either for *graves* Ex. 14, 11, hence יָשַׁב בַּקְּבָרִים *to sit in grave-vaults* Is. 65, 4, i. e. to seek declarations about the future in the abode of demons; or it means *place of graves*, *grave-yard* Job 17, 1. Ar. قَبْر, Aram. קְבַר, ܩܰܒܪܳܐ, Phenician קֶבֶר the same.

קִבְרָה (only *pl.* קְבָרוֹת, *constr.* קִבְרוֹת) *f. pl.* 1. *graves*, *sepulchres* Ez. 32, 22 25 26, *grave-chambers* 2 Chr. 16, 14; but also *place of grave-chambers*, *grave-yard* Job 21, 32. — 2. in קִבְרוֹת הַתַּאֲוָה (*graves of lust*) *n. p.* of a place in the wilderness, whose appellative meaning is explained in Num. 11, 34; elsewhere 33, 16; Deut. 9, 22.

קָדַד *tr.* 1. (not used) *to divide*, *to cut*, *to split off*, *to peel off*, sweet-smelling barks; cogn. in sense with קָצַע, Ar. قَدَّ, Aram. קַד, ܩܰܕ the same; ident. in its organic root with that in גַּד (גָּדַד) I., גָּד־ָה II., גָּז־ָה, גַּז, Aram. חֲד־ָא, and with that in חַץ, חָצ־ָה, קָצ־ַע, נָ־קַד I.; comp. also κεδ-άω, -άζω, σκεδ-άζω. Derivat. קִדָּה. — 2. (*fut.* יִקֹּד, 3 *pl.* יִקְּדוּ) prop. *to break*, *to crack*, the body, i. e. *to bend*, *to incline*, *to stoop*, with accus. of the object אַפַּיִם 1 Sam. 24, 9; 28, 14; 1 Kings 1, 31; 2 Chr. 20, 18; commonly without an object 1 Chr. 29, 20, 2 Chr. 29, 30, without being intransitive on that account; weaker than הִשְׁתַּחֲוָה,

which follows Gen. 24, 26; 43, 28; Ex. 34, 8; Num. 22, 31; Neh. 8, 6; comp. κύπτω. The taking of this meaning as a denom. from קָדְקֹד (*Kimchi*) is to be rejected, both because אַפַּיִם only is the object, as in the case of כָּרַע (2 Chr. 7, 3) and הִשְׁתַּחֲוָה (Gen. 19, 1), but never קָדְקֹד; and the verb קָעַד, ܩܥܕ or עֲקַד in Aram. which is a farther development of קַד has always the general meaning *to bend the knee*, *to fall upon the knees.*

Pih. (redupl.) קִדְקֵד (not used) *to incline*, *to nod*, assumed for קָדְקֹד.

קָדָה (not used) an alleged root for the proper name יָקְדְּעָם; but see יֹקֶד.

קִדָּה (from קָדַד) *fem.* prop. *what is peeled off*, or *split off;* hence *the rind* of a fragrant tree, which was an article of Arabian commerce Ex. 30, 24; Ez. 27, 19; specially according to the Targ., Syr. and Vulg. = קְצִיעָה *cassia*, so called from its reeds being split (*Theophr.* hist. plant. 9, 5; *Pliny* 12, 19); according to Saadia, Ar. Erp. *costus;* according to others *amber* or *stacte.* Diosc. (1, 12) calls a palm-like sort of cassia κιττώ; the south-Arabian *Keura* was termed كاذى. It is difficult to decide on the point.

קְדוּמִים (after the form עֲלֻמִים, נְעוּרִים; from קָדַם I.) *m. pl.* (to denote an age) *afore time*, *ancient days*, *prior age;* hence נַחַל ק׳ Judges 5, 21 *a low plain of ancient time*, i. e. celebrated for old heroic deeds performed on it, applied to the קִישׁוֹן (LXX cod. Vat., Targ.), that valley having been the battle-field of Palestine from the remotest times. Thus ק׳ is somewhat different from קֶדֶם Deut. 33, 15; comp. Ar. قَدِيم old, everlasting. According to *Ibn Ǵanâch* from קָדַם II. (which see), to cut, to divide; hence קְדוּמִים *battle.*

קָדוֹשׁ or קָדֹשׁ (*constr.* קְדוֹשׁ, with *suff.* קְדֹשִׁי; *pl.* קְדוֹשִׁים, with *suff.* ־שָׁיו) *adj. m. clean*, physically and morally, i. e. *fresh*, *unstained*, *unsoiled* (see קָדַשׁ), from avoiding unclean meats, debauchery, incest, idolatry Lev. 11, 43 44 45; 19, 2; 20, 26; Deut. 23, 15; and so far as the ideas of purity and holiness coincide (also among the Parsees), *holy:* 1. of God, *sacred* (in a religious sense) Is. 6, 3, because nothing unclean or sinful durst approach Him (8, 13). Accordingly קָדוֹשׁ (Job 6, 10; Is. 40, 25; Hab. 3, 2) or קְדוֹשׁ יִשְׂרָאֵל (Is. 1, 4; 10, 17; Ps. 78, 41) is used as an epithet of God; also the *pl.* קְדֹשִׁים Josh. 24, 19; Hos. 12, 1; Prov. 9, 10; 30, 3; conseq. it is = אֱלֹהִים Ps. 22, 4, נוֹרָא 99, 3. For intensifying the idea קָדוֹשׁ is repeated three times Is. 6, 3; comp. the τρισάγιον Apoc. 4, 8. — 2. of priests as servants dedicated to God: קָדוֹשׁ לַיי׳ Lev. 21, 6 7 8, קְדוֹשׁ יי׳ of Aaron Ps. 106, 16, inasmuch as they had to avoid impurity and defilement. — 3. of angels Dan. 8, 13, Aram. קַדִּישׁ 4, 10; in other places *pl.* קְדֹשִׁים Zech. 14, 5; Ps. 89, 6 8; Job 5, 1; 15, 15. — 4. of the Nazarites Num. 6, 5 or of other pious, sanctified men Is. 4, 3; hence of the Israelite people Lev. 11, 44-45; 19, 2; Deut. 7, 6; the *pl.* קְדֹשִׁים is also occasionally put for such Deut. 33, 3; Ps. 16, 3; 34, 10; Dan. 8, 24. — 5. of sacred, consecrated places Ex. 29, 31, Lev. 6, 19, or days Neh. 8, 10 11. — 6. A subst. *the holy place*, *the sanctuary* Is. 57, 15; 58, 13; Ps. 46, 5 *the holy place of the dwelling* (מִשְׁכָּנִים) *of the most High;* 65, 5.

קָדַח (*part.* קֹדֵחַ, *infin. constr.* קְדֹחַ) *intrans.* 1. *to glow*, *to burn*, *to kindle*, of אֵשׁ Deut. 32, 22; Jer. 15, 14; also *tr.* with accus. of the object *to set fire to*, *to burn*, הֲמָסִים Is. 64, 1, אֵשׁ (a fire) 50, 11; fig. *to cause destruction*, *to raise a fire of wrath* Jer. 17, 4; in derivat. of fever heat. Derivat. קַדַּחַת. — 2. (not used) *to sparkle*, *to shine*, *to be bright-coloured.* Deriv. אֶקְדָּח.

The organic root of the stem (Arab. قَدَحَ, Aram. קְדַח, ܩܕܚ) is קָד־ח, which exists also in יָ־קַד, כַּד II.

קַדַּחַת (from the *Pih.* of קָדַח) *fem. the burning* or *heat of fever* Lev. 26, 16, Deut. 28, 22, cogn. in sense with דַּלֶּקֶת, comp. Aram. אֶשְׁתָּא fever-heat, properly fire,

צְמַרְתָּא, צְמַרְתָּא fever, from צְמַר = גְּמַר to burn (comp. גּוּמְרָא a coal); Greek πυρετός, πυρέτιον, Latin febris from fervere, Gothic brinno fever, from brinnan to burn.

קָדִים (with *a* of motion קָדִימָה; from קָדַם I.) *m.* prop. *what is before, anterior;* hence *the east*, as a quarter Ez. 43, 17; 44, 1; 46, 1 12; fully פְּאַת קָ׳ *east region* 48, 1 2 6-8 16; commonly with צָפוֹן 40, 23 and elsewhere; *east side* 42, 9; 43, 2, a word to define דֶּרֶךְ 40, 10, שַׁעַר 40, 44; רוּחַ קָ׳ *east wind* Ex. 10, 13; 14, 21; Ez. 17, 10; 19, 12; 27, 26, frequently קָ׳ alone Gen. 41, 6 23, and since such wind is commonly violent, it means generally *stormy wind* Job 27, 21; 38, 24; Ps. 48, 8; Is. 27, 8; rarely (and only poet.) like רוּחַ, a figure of nothingness and vanity Job 15, 2; Hos. 12, 2. — קָדִימָה *towards the east* Ez. 11, 1, *in the east* (in answer to the question *where*) 47, 1, also *the east* simply 47, 18, *eastwards* Hab. 1, 9.

קַדִּישׁ (*pl.* קַדִּישִׁין, *constr.* קַדִּישֵׁי) *Aram. adj. m.* same as Hebrew קָדוֹשׁ *pure, holy*, of אֱלָהִין Dan. 4, 5; 5, 11, of angels; subst. *an angel*, along with עִיר (*watcher*) 4, 10 14 20 (in Enoch 20, 1 of the three well-known archangels); of the pious Israelites, *the saints of the most High* 7, 18 22 25 27, or merely קַדִּישִׁין 7, 21 22; comp. τὸ σπέρμα τὸ ἅγιον (3 Ezr. 8, 70).

קַדִּישׁ *m.* in the cod. Sam. for קָדֵשׁ Deut. 23, 18, with the same meaning as קָדֵשׁ.

קַדִּישָׁה *fem.* in cod. Sam. for קְדֵשָׁה Gen. 38, 21 22.

קָדַם I. (Kal not used) *intrans. to go before, to be before, to spring forward, to come before*, from the fundamental signification *to press forward, to strive forwards;* more correctly *to project, to stand forward*, cogn. in sense with נָגַד (to be prominent, to swell forth, to stand before, to lead on, to go *before*), and perhaps נָכַח (to be before); so that the organic root קָ־דַם is ident. with that in חָטַם (to חֹטֶם, whence the denom. חָטַם), Arab. حطم, whence حُطْم (tip of the nose, horn-tip, beak), خَطَمَ the same, جَثَمَ the same, whence جَثَمَة (a hill). Comp. Ar. قَدَمَ (to go before, to step forward, to be advanced in time, to be old), Aram. קְדַם, ܩܕܡ the same, in the most various applications. Deriv. קֶדֶם, קְדוּמִים, קָדִים, קַדְמוֹן, קִדְמָה, קַדְמָה, קֵדֶם, קַדְמֹנִי, and the proper names קְדֵמָה, קַדְמִיאֵל, קְדֵמוֹת.

Pih. קִדֵּם (*fut.* יְקַדֵּם) *to go before* Ps. 68, 26, opposite אִחֵר; *to be up early*, בַּנֶּשֶׁף (in the dawn of morning) 119, 147; *to anticipate*, with the accusative אַשְׁמֻרוֹת 119, 148; קִ׳ פְּנֵי פְ׳ *to come before one's person*, with בְּ of the thing, hence *to offer* Ps. 95, 2; *to walk before one* 89, 15; in a hostile sense, *to meet* 17, 13; with the accus. *to attack* Is. 37, 33; elsewhere with a double accus. *to come to meet one with* חֶסֶד Ps. 59, 11, רַחֲמִים 79, 8; also followed by the inf. constr. in an adverbial sense, *early, before, in good time, with haste*, as קִדֵּם לִבְרֹחַ Jon. 4, 2 *to flee in haste;* with the accusat. of the person whom one meets Ps. 18, 19; Job 30, 27.

Hif. הִקְדִּים (*fut.* יַקְדִּים) *to give before, to do by anticipation*, with accus. of the person Job 41, 3, a correlative to שִׁלֵּם *to repay;* also, *to meet before*, הָרָעָה, with בְּעַד (round about) Am. 9, 10.

קָדַם II. (not used) *tr.* 1. *to cut, to hew, to split, to fell*, same as Hebrew גָּדַם (perhaps to גִּדְעֹם), גָּזַם, Arab. قَدَمَ (to قَدُوم an axe), قَطَمَ, حَدَمَ, جَدَمَ, Aram. קְטַם. The organic root is קָ־דַם, which is also found in דָּמַ־ה, דָּמַם 2, Aram. הֲ־דַם, Arab. هَدَمَ. — 2. same as קָסַם prop. *to decide*, then *to practise soothsaying* or *enchantment;* like קָטַם proceeding from the fundamental signification *to divide*. Derivat. מִקְדָּם, קְדוּמִים (according to some).

Pih. קִרְדֵּם (with *Resh* inserted, as in חִרְצֵב, כִּרְסֵם; not used) an intensive of Kal. Deriv. קַרְדֹּם.

קְדַם (not used) *Aram. intr.* same as

קֶדֶם I. in Hebrew. Deriv. קָדְמָה, קִדְמָה, קַדְמֹנִי.

קֶדֶם (*pl. constr.* קִדְמֵי; from קָדַם I.) *m.* prop. *what is before*, pars antica, cognate in sense with נֹכַח and נֶגֶד and equivalent to פָּנִים, probably at first a part of the human body that stands forward; hence 1. *the east*, because the Hebrews determined the quarter of the heavens by directing the face to the east Is. 9, 11 (opposite אָחוֹר west), Ps. 139, 5, together with יָמִין south, שְׂמֹאל north Job 23, 8. מִקֶּדֶם after verbs of motion means *from the east*, i. e. *towards the east*, *eastward* Gen. 11, 2; 13, 11, like מִמִּזְרָח (Is. 17, 13), מִמִּזְרָחָה (22, 4); after verbs of rest *in the east* (see מִן) Gen. 2, 8. מִמִּקְדַּם לְ *from the east to*, i. e. *on the east side of* 3, 24; Num. 34, 11. — 2. the regions east of Palestine, such as *Arabia*, including *Amalek*, *Midian*, *Kedar*, *the wilderness of Syria*, *Nabathea*, *Syria* and *Mesopotamia* Is. 9, 11; Num. 23, 7; Gen. 29, 1; fully אֶרֶץ קֶדֶם Gen. 25, 6; אֶרֶץ בְּנֵי קֶדֶם 29, 1 of northwestern Mesopotamia, whose mountains were called הָרְרֵי קֶדֶם Num. 23, 7, whose inhabitants were the בְּנֵי קֶדֶם, and who were the eastern nomads of the wilderness-part of this territory Judges 6, 3 33; 7, 12; 8, 10; Job 1, 3; בְּנֵי קֶדֶם also *the Arabs* generally Is. 11, 14, who pitched their tents beyond the Euphrates Jer. 49, 26. — 3. *things of the east*, i. e. what is carried on there, poet. *sorcery* Is. 2, 6, if it be not better to read מִקֶּדֶם (from קָדַם II.) or מִקֶּסֶם, or to take קֶדֶם = קְדָמִים (Job 15, 2). — 4. Referring to time, *former times*, *the past*, poet. = עוֹלָם Ps. 44, 2; 78, 2; hence מַלְכֵי קֶדֶם Is. 19, 11 *kings of old*, יְמֵי קֶדֶם Job 29, 2, יְמֵי־קֶדֶם Ps. 44, 2; מִקֶּדֶם *from ancient days*, i. e. *of old* Mic. 5, 1, elsewhere מִימֵי קֶדֶם 7, 20; Is. 23, 7; 37, 26, Ar. قِدَمٌ old time, قَدِيمًا formerly; then *everlasting time*, *eternity*, in שְׁמֵי קֶדֶם Deut. 33, 15, הָרְרֵי קֶדֶם Ps. 68, 34, אֱלֹהֵי קֶדֶם Deut. 33, 27; יֹשֵׁב קֶדֶם Ps. 55, 20 *who is enthroned from eternity*; once *st. c. pl.* מִרֹאשׁ = מִקַּדְמֵי Prov. 8, 23 *from of old*, *since the beginning*; seldom *adv. aforetime*, *early* Ps. 74, 2, Jer. 30, 20, Lament. 5, 21, like לְפָנִים, מִלִּפְנֵי, or *a prepos.*, *before*, Prov. 8, 22 *before his works*. — 5. (perhaps *high land*) *n. p.* of the Arabian land النجد (high land), with which it is ident. in original meaning, and so הַר קֶדֶם Gen. 10, 30 is applied to the mountain surrounding or passing through *Neǵd* (*Fresnell*); comp. Ar. قِدَمٌ.

קֶדֶם (with *a* of motion קָדְמָה) *m.* the same, *the east*; קָדְמָה *towards the east* Gen. 13, 14; 25, 6; sometimes the explanatory מִזְרָחָה (Num. 2, 3; 34, 15) or מִזְרַח הַשֶּׁמֶשׁ (Josh. 19, 12) is added; also *in the east* Ex. 27, 13; 38, 13; Ez. 45, 7, as קְדִימָה, נֶגְבָּה, צָפוֹנָה are used, in answer to the question *where*.

קֶדֶם (once before *suff.* קָדְמָ, Syr. ܩܕܡ Dan. 7, 13; only *pl.* with *suff.* קָדְמַי, קָדְמֶיהָן, קָדְמָיִךְ, קָדְמֵיהֶם, קָדְמֵיהֶן, pl. קָדְמִין in the Targ.) *Aram. m.* prop. *the fore part*, then *a prepos. before*, after אֲמַר Dan. 2, 9, עֲנָא (*to answer*) 2, 10, אוֹדָא (*to thank*) 6, 11, קְרָא (*to read*) Ezr. 4, 18, to denote the dative of person; קָדְמַי = Hebr. בְּעֵינַי *to me* Dan. 3, 32, after verbs of motion 2, 24; 3, 13; 4, 3; מִן־קֳדָם = Hebr. מֵעִם, מִפְּנֵי, after the verbs קַבֵּל Dan. 2, 6, בְּעָא 2, 18, דְּחַל 6, 27, שְׁלַח 5, 24; comp. Ar. قُدَّامَ.

קַדְמָה (from קֶדֶם; *c.* קַדְמַת, with *suff.* קַדְמָתָן, קַדְמַתְכֶן, קַדְמָתָהּ; *pl.* with *suff.* קַדְמוֹתֵיכֶם) *f. origin*, *primitive state* Is. 23, 7, *earlier condition* Ez. 16, 55; *pl. early time* Ez. 36, 11; *st. c.* קַדְמַת as a *prepos. before* Ps. 129, 6, which should be followed by the relative אֲשֶׁר.

קַדְמָה *Aram. f.* the same, but only as a *prepos. before*, in מִן־קַדְמַת דְּנָה *before*, *formerly* Dan. 6, 11, for which Ezr. 5, 11 has מִקַּדְמַת־דְּנָא.

קִדְמָה (only *constr.* קִדְמַת) *f.* merely as a *prep. before*, Gen. 2, 14 *before Assyria*, which to a writer in Palestine is = *west*, the Tigris forming the western boundary of Assyria; *east of* 4, 16; *south east of* 1 Sam. 13, 5.

קֶדֶמָה (*east*) *n. p.* of an Arabian race in the land east of Jordan Gen. 25, 15, different from the other Arabs, from the Amalekites, Midianites, and Kedarenes; comp. *Σαρακηνοί*, Saracens, from שַׁרְקִי the east.

קַדְמוֹן *adj. m.*, קַדְמוֹנָה *f. eastern*, Ez. 47, 8 *into the east regions*, i. e. lying east of Jerusalem, towards the Dead Sea.

קְדֵמוֹת (*east district*) *n. p.* of a desert in Reuben Deut. 2, 26, and also of a city there Josh. 13, 18; 1 Chr. 6, 64.

קַדְמִי (*def.* הַקַּדְמָאָה, *pl.* קַדְמָאִין and קַדְמָיִן, after the Syrian mode קַדְמָיֵא) *Aram. adj. m.*, קַדְמָאָה (*def.* קַדְמָיְתָא and קַדְמָיְתָא, *def. pl.* קַדְמָיָתָא) *f. going before*, *former*, *ancient*, of בַּבֶל, i. e. the Chaldean empire Dan. 7, 4; *earlier* 7, 8, *first* 7, 24.

קַדְמִיאֵל (*El of primeval time*, *primeval El*; see קֶדֶם) *n. p. m.* Ezr. 3, 9.

קַדְמֹנִי and קַדְמוֹנִי (*pl.* קַדְמֹנִים) *adj. m.*, קַדְמֹנִית (*pl.* קַדְמֹנִיּוֹת) *f. eastern*, of יָם Ez. 47, 18, Jo. 2, 20, Zech. 14, 8, i. e. *the Dead Sea;* of שְׁעַר Ez. 10, 19; 11, 1; *old*, coming from an earlier time 1 Sam. 24, 14; *former*, *ancient*, of יָמִים Ez. 38, 17, שָׁנִים Mal. 3, 4; קַדְמֹנִים *forefathers* Job 18, 20, with relation to אַחֲרֹנִים (*posterity*, epigoni) *contemporaries;* קַדְמֹנִיּוֹת Is. 43, 18 *former mighty deeds*, modern Hebrew *antiquities; old histories.*

קַדְמֹנִי (*primitive stem*) *n. p.* of a Phenician race, formerly constituting a portion of the Hivites Gen. 15, 19.

קָדְקֹד (with *suff.* קָדְקָדוֹ, קָדְקָדָהּ or קָדְקֳדוֹ; from קֹדֶקֶד belonging to קָדַד) *m.* prop. vertebrate work, like עֹרֶף, מַפָּרֶקֶת, from קָדַד *to incline oneself*, *to bow*, *to stoop* (see עָרַף III.), hence *crown of the head* Gen. 49, 26; Deut. 33, 16 20; Is. 3, 17; קָדְקֹד שֵׂעָר Ps. 68, 22 *the crown of hair*, i. e. *the hairy crown*, i. e. the hair by which the heads of hated enemies are laid hold of, parallel רֹאשׁ. For וְקַרְקַד Num. 24, 17 we should read after the cod. Sam. and Jer. 48, 45 וְקָדְקֹד; whereas on the contrary Theod. in Jer. l. c. reads וְקַרְקַר. Ar. مُقَذٌ part of the head from the vertex to the neck behind.

קָדַר I. (Kal without *fut.*) *intr.* prop. *to be covered*, *veiled*, *enfolded*, proceeding from the fundamental signification *to tie* or *bind about;* hence 1. *to be dark*, *gloomy*, of יוֹם (*day of judgment*) Mic. 3, 6 (Am. 5, 18 יוֹם יי חֹשֶׁךְ), elsewhere חָשַׁךְ (Ez. 30, 18); of שֶׁמֶשׁ, יָרֵחַ *to be obscured* Jo. 2, 10; of שָׁמַיִם, as mourning Jer. 4, 28, parallel אָבַל. — 2. Fig. *to mourn*, *to be troubled* Jer. 8, 21; קָדְרוּ לָאָרֶץ 14, 2 *they lie mourning on the ground*, where perhaps שָׁחוּ has fallen out, comp. Ps. 35, 14, parallel אָבַל; הִתְהַלֵּךְ קֹדֵר, הָלַךְ קֹדֵר *to walk along gloomy* or *mourning* Job 30, 28; Ps. 38, 7; 43, 2; קֹדְרִים *mourners* Job 5, 11, Ar. قَذَرَ, قَذِرَ the same, metaphor. to be sorrowful, dark, foul, unclean, كَذَرَ the same; Aram. קְדַר. Deriv. קַדְרוּת, קַדְרַנִּית, and the proper name קִדְרוֹן.

Hif. הַקְדִּיר (*fut.* אַקְדִּיר) *to darken*, *to obscure*, כּוֹכָבִים Ez. 32, 7, מְאוֹרֵי אוֹר 32, 8; *to cause to mourn* 31, 15, with עַל of the person.

Hithp. הִתְקַדֵּר *to be darkened*, of שָׁמַיִם (by clouds drawn over) 1 Kings 18, 45.

The original signification of this stem is *to be folded around*, *covered*, *veiled*, so that קָדַר in its organic root is intimately connected with יָתַר II., קָטַר II., כָּבַר II., Ar. كَذَرَ, أَطَرَ 2; the transition to the meaning *to be dark* or *obscure* is as in אָפַל (Arab. عَفَلَ to be veiled), חָשַׁךְ, עָנַן, עָרַב, עָלַט.

קָדַר II. (*part.* קֹדֵר) *intr. to be firm*, *strong*, *mighty*, *able*, Ar. قَدَرَ; hence of נִקְרָשִׁים, which thicken and become stiff with cold Job 6, 16. But this meaning may be also related to קָדַר I., after the analogy of חָזַק, קָוָה, קָשַׁר. Deriv. the proper name קֵדָר.

קֵדָר (*a powerful one*, from קָדַר II.) *n. p.* of a son of Ishmael Gen. 25, 13, then

of a most powerful nomadic race associated with the Nabatheans (נְבָיוֹת) Gen. l. c.; Is. 60, 7 (comp. *Plin.* 5, 12); قَيْدَار and نَبْت being Ishmael's eldest sons in Arabian genealog. tradition also (*Ibn Kuteiba* p. 18. 30; *Abulfeda* hist. antëisl. p. 192). The Targ. on Ez. 27, 21 even puts נְבָט for קֵדָר. The Kedarenes, קֵדָר or בְּנֵי קֵ׳ Is. 21, 17, are described as good archers Is. l. c., as a people of herds and tents 60, 7, Jer. 49, 28, Ez. 27, 21, Song of Sol. 1, 5, who dwelt more easterly than the Nabatheans in a regio solitudinis (Jerome on Jer. 2, 10; Is. and Ez. ll. cc.) or regio inhabitabilis (Jerome on Is. 42, 11), i. e. in the desert between Arabia Petraea and Babylonia Is. 42, 11. Yet they came even to Babylonia Ps. 120, 5. The Targ. explains Kedar by Arabians, since they were a leading tribe of this people (Targ. on Is. 21, 16 17; 42, 11). In the modern Hebr. לְשׁוֹן קֵדָר is the Arabic language. In Pliny (H. N. 5, 11) the Kedarenes are adduced under the name *Cedrei*.

קִדְרוֹן (*the turbid;* from קָדַר I.) *n. p.* of a turbid brook, and a valley between Jerusalem and the mount of Olives, which flows into the Dead Sea 2 Sam. 15, 23; 1 Kings 2, 37; 15, 13; 2 Kings 23, 4; Jer. 31, 40; LXX *Κεδρών*.

קַדְרוּת (from קָדַר I.) *f. darkness, obscurity* Is. 50, 3.

קְדֹרַנִּית (after the form אֲחֹרַנִּית, from קָדַר I. with the termination *-ît*, *-ût*, expressing the way and manner) *adv. in a mourning mood, mournfully*, i. e. in black garments Mal. 3, 14.

קָדַשׁ (once *in pause* קָדֵשׁ Num. 17, 2; *fut.* יִקְדַּשׁ) *intr.* prop. *to be fresh, new, young*, of things; *to be pure, shining, bright*, of persons and things; ident. in its organic root קָ־דַשׁ with that in חָ־דַשׁ, דָּשׁ־אָ, hence הִתְקַדֵּשׁ = הִטַּהֵר and קָדוֹשׁ = טָהוֹר. According to this fundamental signification it is commonly = *to be holy, consecrated* (comp. Coptic ⲟⲩⲁϧ, ⲟⲩⲏϧ *pure* and *holy*), by contact with sacred objects Lev. 6, 11, the sin-offering 6, 20, the altar of burnt-offering Ex. 29, 37, the vessels of the tabernacle 30, 29, conseq. = הָיָה קֹדֶשׁ; *to be sanctified, set apart to a sacred use*, of things Num. 17, 2; Ex. 29, 21; of a tent Ex. 29, 43; *to be sanctified*, בַּכֶּלִי *by the vessel, the instrument* 1 Sam. 21, 6; *to be forfeited to the sanctuary*, as a קֹדֶשׁ, which is devoted Deut. 22, 9. קְדַשְׁתִּיךָ Is. 65, 5 appears to be transitive, *I dedicate thee*, i. e. by contact with me thou wilt be dedicated; better perhaps, *I am holy for thee*. Ar. قَدَسَ the same, but the Syr. ܩܕܫ *to be vowed* is a secondary sense. Deriv. קָדֵשׁ, קְדֵשָׁה, קָדוֹשׁ (קָדֹשׁ), קֹדֶשׁ, מִקְדָּשׁ, and the proper names קָדֵשׁ, קֵדֶשׁ and קֶדֶשׁ.

Nif. נִקְדַּשׁ (*inf.* with *suff.* הִקָּדְשִׁי, *fut.* יִקָּדֵשׁ) *to be regarded as holy* i. e. as high and glorious Lev. 10, 3, coupled with נִכְבַּד; 22, 32; *to be looked upon as* קֹדֶשׁ Ez. 20, 41; *to shew oneself holy*, by bestowing favours 28, 25, or by punishment 28, 22, by צְדָקָה Is. 5, 16; *to be consecrated*, of a tent Ex. 29, 43.

Pih. קִדַּשׁ (*part.* מְקַדֵּשׁ, *inf. c.* קַדֵּשׁ, *fut.* יְקַדֵּשׁ) *to consecrate*, priests Ex. 28, 41; 29, 1, an altar, the temple 29, 36; Lev. 8, 15, the first-born Ex. 3, 2, the Israelite people 19, 10, the finished temple Neh. 3, 1, Sinai by hedging it round and making it inaccessible Ex. 19, 23; *to keep holy*, the sabbath 20, 8; *to dedicate*, שַׁבָּת Gen. 2, 3; *to appoint for consecration* Lev. 20, 8; *to institute a holy transaction*, צוֹם, coupled with קָרָא Jo. 1, 14; 2, 15; generally, *to call together*, קָהָל, coupled with אָסַף 2, 16; 2 Kings 10, 20; *to set in order*, מִלְחָמָה, by dedicating the army Jer. 6, 4; with עַל of the person Mic. 3, 5. Arab. قَدَّسَ to purify, to dedicate. Deriv. קַדִּישׁ, קַדִּישָׁה.

Puh. קֻדַּשׁ (*part.* מְקֻדָּשׁ) *to be consecrated*, of things 2 Chr. 26, 18; 31, 6, of מוֹעֲדֵי יי׳ Ezr. 3, 5, of priests Ez. 48, 11; metaphor. מְקֻדָּשִׁים *consecrated ones*, i. e. *warriors*, Is. 13, 3 (see under *Pihel*).

Hif. הִקְדִּישׁ (*part.* מַקְדִּישׁ; *inf. abs.* הַקְדֵּשׁ, *c.* הַקְדִּישׁ; *fut.* יַקְדִּישׁ) *to regard*

as holy, *to honour as holy* Is. 8, 13; *to hallow the name of God*, i. e. to worship 29, 23; *to dedicate = to design* Jer. 1, 5, coupled with יָדַע; *to devote to God* Judges 17, 3; 2 Sam. 8, 11; *to hallow for himself*, i. e. to appropriate a dedicated thing to oneself Num. 3, 13; 8, 17; 1 Kings 9, 8. Deriv. מִקְדָּשׁ.

Hithp. הִתְקַדֵּשׁ (*fut.* יִתְקַדֵּשׁ) 1. *to purify oneself*, מִטֻּמְאָה, by ablutions 2 Sam. 11, 4, along with הִטַּהֵר Is. 66, 17; *to regard themselves as pure*, of priests and Levites Ex. 19, 22; 1 Chr. 15, 12. — 2. *to sanctify oneself*, by moral purity and conduct conformed to the law Lev. 11, 44; 20, 7; *to shew oneself holy*, i. e. exalted and renowned Ex. 38, 23; *to keep* or *celebrate*, חַג Is. 30, 29. — 3. *to set oneself apart* Num. 11, 18; Josh. 3, 5; 7, 13.

קָדֵשׁ (after the form זָקֵן, *plur.* קְדֵשִׁים) *m.* 1. *a pure*, *consecrated one*, in the service of Astarte or another heathen deity in Phenicia and Syria, consequently like the Levites or priests of the Hebrews 1 Kings 14, 24; 15, 12; 22, 47. The Israelites were forbidden to act as a קָדֵשׁ Deut. 23, 18. The קְדֵשִׁים either went about as catamites begging alms for the deity (*Apul.* Met. VIII.; *Augustin*, De civ. Dei VII, 26), the females sitting by the ways and giving themselves up to prostitution for money Gen. 38, 14, comp. 21, 22; Jer. 3, 2; or they lived at spots where worship was established, in order to practise lewdness for wages Hos. 4, 14. The hire for abandoning themselves to lust acquired by female devotees, like the redemption of gifts which would otherwise have belonged to the temple-treasury, was interdicted among the Israelites Deut. 23, 19; comp. Jerome on Hosea Tom. III. p. 1162. As an appellative noun קָדֵשׁ also comprehends female priestesses or prostitutes 1 Kings 14, 24 and 22, 47, who had their own בָּתִּים where they dwelt as weavers for אֲשֵׁרָה 2 Kings 23, 7 (if we should not read here קְדֵשִׁים with the Targ.); 1 Kings 15, 12. Figur. and poet. (plur.) *boys abused*, *dying before their time* Job 36, 14. The ancient translators already apprehended the nature of the קָדֵשׁ correctly, speaking sometimes of his initiation into the mysteries (LXX), sometimes of his lewdness (Targumim, Peshito, Vulg.) and love of boys. — — 2. קָדֵשׁ (with *a* of motion קָדְשָׁה; *a holy place*), fully קָדֵשׁ בַּרְנֵעַ (see בַּרְנֵעַ) *n. p.* of a place in the wilderness of פָּארָן Num. 13, 26, between שׁוּר and אֶדֶם, or better in the north-western part of the Paran-desert, which is specially called מִדְבַּר־צִן 27, 14; 33, 36; Deut. 32, 51; forming the south border of the land of the Hebrews and the western one of Edom Num. 20, 16; 34, 4; Josh. 15, 3. From this place Moses sent forth spies Num. 13, 21; 32, 8; Josh. 14, 7; and from it the conquest of Canaan was to begin Deut. 9, 23. The nearest desert to it was termed מִדְבַּר קָדֵשׁ Ps. 29, 8 = מִדְבַּר צִן. *Kadesh* was called at an earlier period, because of a fountain flowing there, עֵין מִשְׁפָּט (*spring of judgment*) Gen. 14, 7, and was already a place of worship before Moses, and therefore had not that name on account of the occurrences related in Num. 20, 13. Afterwards it was מֵי מְרִיבָה Num. 20, 13 14; Deut. 33, 8; Ps. 81, 8; 106, 32; fully מֵי מְרִיבַת קָדֵשׁ Num. 27, 14, Deut. 32, 51, for which the pl. מְרִיבוֹת stands in Ezek. 47, 19 and 48, 28 (for מִרְבְּבֹת קֹדֶשׁ Deut. 33, 2 we should read מִמְּרִיבַת קָדֵשׁ). About four or five hours to the south east of בְּאֵר לַחַי רֹאִי (which see) or Hagar's well, between בֶּרֶד and קָדֵשׁ, now lies a place *Kudes* with a fountain (*Ritter*, Erdk. XIV. p. 1088), which the Bedouins put at the distance of 11 days from Sinai, agreeing with Deut. 1, 2 (comp. *Robinson*, Palestine III. p. 139. 170 seq.; *Williams*, the holy city p. 488 seq.; *Tuch*, Zeitschrift der deutsch-morgenländischen Gesellsch. 1, 69 seq.).

קֶדֶשׁ see קָדֵשׁ.

קֹדֶשׁ (*sanctuary*, *seat of worship*, like קָדֵשׁ 2; with *a* of motion קָדְשָׁה Judges 4, 10 or קֶדְשָׁה 4, 9 as if from קָדֵשׁ) *n. p.* 1. of a city in Naphtali, fully קֶדֶשׁ נַפְתָּלִי Judges 4, 6 or קֶדֶשׁ בַּגָּלִיל

Josh. 21, 32, *Κάδης ἡ ἐν τῇ Γαλιλαίᾳ* 1 Macc. 11, 63 or both united *Κύδις τῆς Νεφθαλὶ ἐν τῇ Γαλιλαίᾳ* Tob. 1, 2. Thus it lay in גְּלִיל הַגּוֹיִם (Is. 8, 23) or in אֶרֶץ הַגָּלִיל (1 Kings 9, 11) and is the still extant hamlet *Kedes*, west of the lake מֵרוֹם in a populous district (*Robinson*, Palest. III, 622; New Bibl. Res. p. 481 seq.). — 2. of a city in Issachar 1 Chr. 6, 57, for which קִשְׁיוֹן stands in Josh. 19, 20; 21, 28. — 3. *n. p.* of a city in the southern part of Judah Josh. 15, 23.

קָדֵשׁ see קָדוֹשׁ.

קֹדֶשׁ (Dan. 11, 30 קֹדֶשׁ; with *suff.* קָדְשִׁי, קָדְשֵׁנוּ, קָדְשָׁהּ, *plur.* קָדָשִׁים or קָדְשִׁים kodashim, *constr.* קָדְשֵׁי with *suff.* קָדְשֵׁיכֶם, קָדְשָׁיו, קָדְשָׁיִךְ) *m.* 1. *purity*, by ablution (see קָדַשׁ) Ex. 22, 30; 2 Chr. 31, 18; *sinlessness* Is. 6, 13; hence *holiness*, put after a noun in the genitive, to supply the place of the adjective *holy*, as אַדְמַת קֹ׳ Ex. 3, 5, מְקוֹם הַקֹּ׳ Lev. 10, 17, הַר קָ׳ Ps. 2, 6, 51, 13, rarely with אֱלֹהִים 1 Chr. 22, 19, *dedicated to God*, *godly*, as שֵׁם Lev. 20, 3, כְּתֹנֶת בַּד 16, 4, נֵזֶר Ex. 29, 6, שֶׁמֶן מִשְׁחָה 30, 25, שֶׁקֶל 30, 13, בֶּגֶד 28, 2, רוּחַ Is. 63, 10, עִיר 48, 2, יוֹם Neh. 10, 32, שַׁבָּת 9, 14, בָּשָׂר Jer. 11, 15. שָׂרֵי קֹ׳ *holy princes*, i. e. the chief priests Is. 43, 28; 1 Chr. 24, 5; אַבְנֵי קֹ׳ Lament. 4, 1 *figures of the noblest of the people;* עַם קֹדֶשׁ of Israel who had remained faithful Dan. 12, 7; בְּרִית קֹ׳ *Judaism* 11, 28. — 2. *holiness*, as the highest attribute of God, by which He swears Ps. 60, 8; 89, 36; 108, 8; Am. 4, 2, which the Targ. paraphrases. — 3. *a consecrated* or *holy thing*, opposed to חֹל Ex. 29, 33; Lev. 12, 4; Prov. 20, 25; sometimes with לַיי, of the sabbath, the Israelites, priests &c. Ex. 28, 36; 31, 15; Lev. 27, 10; Jer. 2, 3; Ezr. 8, 28; for which is also used לֵאלֹהִים Lev. 21, 7, לַפְּנֵי Num. 6, 20 or לְ of the person Lev. 25, 12, once the genitive 19, 8. Hence the plur. קָדָשִׁים *consecrated gifts* Ex. 28, 38, Lev. 21, 22, 2 Kings 12, 5, 1 Chr. 26, 20, either with the genitive of the person consecrating Lev. 22, 15, Num. 5, 9, 1 Kings 15, 15, or of the person, to whom they are consecrated Lev. 5, 15; once מְקֻדָּשׁ for קֹדֶשׁ 3. Num. 18, 29. — 4. *the sanctuary* Ex. 28, 29; Lev. 6, 23; Ps. 20, 3; 150, 1; Dan. 8, 14; Am. 4, 2, sometimes translated by the Targ. בֵּית מִקְדָּשׁ; specially of the הֵיכָל 1 Kings 8, 8; 2 Chr. 29, 7; different from קֹדֶשׁ, or for it Ez. 41, 23. The expression קֹדֶשׁ קָדָשִׁים is used of *holy things*, as of the frankincense Ex. 30, 36, of the sacred vessels 30, 29, of the altar 29, 37, of the parts of the sacrifices designed for the priests Lev. 2, 3, of what was devoted to God with a curse Lev. 27, 28, of the priests 1 Chr. 23, 13, of holy places Num. 18, 10, specially of דְּבִיר and the sacred tabernacle Exod. 26, 33, Num. 4, 4, of the temple and of the most holy place 1 Kings 6, 16; 8, 6; Dan. 9, 24; fully בֵּית קֹדֶשׁ הַקֳּדָשִׁים 2 Chr. 3, 8 10; Arab. قُدْس holiness and the holy city Jerusalem.

קְדֵשָׁה (*plur.* קְדֵשׁוֹת) *fem.* prop. *the pure, the consecrated one;* hence applied to female ecclesiastics and impure priestesses of Astarte Gen. 38, 21 22; Deut. 23, 19; Num. 25, 1; Hos. 4, 14; see קָדֵשׁ 1.

קָהָה (*fut.* יִקְהֶה) *intr.* same as כָּהָה *to be feeble, weak, dull, blunt;* of the teeth, *to become blunt* Jer. 31, 29 30; Ex. 18, 2; Aram. קֳהָא, ܩܗܐ the same.

Pih. קִהָּה *to blunt, to make dull,* הַבַּרְזֶל (cutting iron) Eccles. 10, 10, for which 4 mss. read כִּהָּה.

קָהַל (Kal not used) *tr.* prop. to sweep up together, to wind together, to crowd together, to take together, to draw together, cogn. in sense with אָסַף, hence *to collect, to join in a heap;* identical in its organic root with חָל (belonging to חוּל, חִיל) to heap, אֵל I., גֵּל, גַּל (to the noun גַּל); while קָל (קוֹל) belongs to an entirely different group having another fundamental signification; Syr. ܩܗܠ the same (Pe. and Pa.), though this stem is interchanged there with ܩܠ (to cry,

to call). Deriv. קָהָל, קְהִלָּה, and the proper names קְהָלָה, קְהֵלָתָה.

Nif. נִקְהַל (*inf. constr.* הִקָּהֵל; *fut.* יִקָּהֵל) *to assemble*, of a multitude of people, with the accus. Josh. 1, 18 and 22, 12, אֶל Lev. 8, 4, Judges 20, 1, or לְ of the place *in which* 2 Chr. 20, 26, with עַל of the person *against* or *about* Ex. 32, 1; Num. 16, 3; 17, 7; 20, 2; Ez. 38, 7; with אֶל of the person *with*, *at* 1 Kings 8, 2; Jer. 26, 9; also absol. Esth. 9, 2 15.

Hif. הַקְהִיל (*inf. constr.* הַקְהִיל, *fut.* יַקְהִיל, *apoc.* יַקְהֵל) *to convoke*, with an accus. קָהָל Ez. 38, 13, עֵדָה Num. 1, 18, עַם Deut. 4, 10, to be witness of an accusation or a condemnation Job 11, 10; with אֶל of the person as a dative Deut. 31, 28, with עַל of the person *against* one Num. 16, 19; omitting the accus. Job 11, 10. Deriv. מַקְהֵל, מַקְהֵלָה, and the proper name מַקְהֵלֹת.

קָהָל (*constr.* קְהַל, with *suff.* קְהָלָךְ, קְהָלָם, קְהָלֵךְ) *m.* 1. *a festive convocation* 1 Kings 8, 65; *an assembly* or *convocation of the people*, for sacred objects, = הָעֲדָה, hence applied to the whole congregation of Israel, קְהַל יִשְׂרָאֵל Lev. 16, 27, קְהַל עֲדַת בְּנֵי יִשְׂרָאֵל Num. 14, 5, קְהַל עֲדַת יִשְׂרָאֵל Ex. 12, 6, קְהַל יי Num. 16, 3, קְהַל הָאֱלֹהִים Neh. 13, 1 or הַקָּהָל Ex. 16, 3; generally *an assembly* 2 Chr. 20, 14, with the adjectives גָּדוֹל 1 Kings 8, 65, רַב Ez. 38, 4; *an union of races and peoples*, *a multitude of peoples*, קְהַל גּוֹיִם Gen. 35, 11, קְהַל עַמִּים 28, 3; 48, 4; *a crowd of mercenaries* Ez. 16, 40; *an army* 38, 4 15; 17, 17; *a multitude* Jer. 31, 8; *an assembly* of the pious Ps. 149, 1, or of the unrighteous 26, 3, of angels 89, 6, of the shades Prov. 21, 16. — 2. *the act of assembling* Deut. 9, 10; 10, 4; 18, 16.

קְהֵלָתָה (*an assembly of people*, with *a* of motion קְהֵלָתָה) *n. p.* of a station in the wilderness Num. 33, 22.

קְהִלָּה *fem. assembly of the people*, to sit in judgment, Neh. 5, 7 *and I institute against them an assembly;* קְהִלַּת יַעֲקֹב of the Jewish church Deut. 33, 4.

קֹהֶלֶת (*she that collects about her those desirous of learning and hearing*, i. e. wisdom, comp. Prov. 1, 20 seq.; 8, 1 seq.; 9, 1 seq.; Solomon being represented as the teacher of such wisdom, Wisdom 9, 7 8; 7, 1 seq.) *n. p.* of the (newly established) wisdom, and therefore of its teacher, Solomon, who excelled others in wisdom (1 Kings 2, 9; 3, 12 28; 5, 9-13). Accordingly it is always *masc.* (even in Eccles. 7, 27, where we should read אָמַר הַקֹּהֶלֶת, as in 12, 8) Eccles. 1, 1 2 12; 7, 27; 12, 8-10. Since the author of the book of Ecclesiastes speaks of *Koheleth* personified 12, 10 11 as of a person belonging to history, describes him as *having been* king 1, 12 and notices his posterity as though they were not Solomon's 2, 12 19, it is apparent that a later person must have written the book, and chosen Solomon merely as a type of wisdom.

קָהַת (*fut.* יִקְהַת cod. Sam.) *intr. to assemble*, *to be joined together*, Talm. קְהָא. The cod. Sam. on Gen. 49, 10 reads יִקְהֲתוּ and translates *to flow* or *run together*, as the Targ. too may have understood the passage; but see יָקַהּ, יָקָה, and יִקְהָה. If ת be an enlargement of the organic root קה = קו, this stem can be explained etymologically, and would be adopted if not for Gen. 49, 10, at least for the proper names קְהָת, תָּקְהַת, תּוֹקְהַת.

קְהָת (*assembly*, *gathering* or *church*; perhaps from קָהַת) *n. p.* of a Levitical leading family Gen. 46, 11; Ex. 6, 16; *Patron.* הַקְהָתִי Num. 3, 27; Josh. 21, 4.

קָו (abridged from קָוֶה, from קָוָה *to wind together*) *m.* prop. *a line*, hence *a measuring-line* 2 Chr. 4, 2 (elsewhere חוּט 1 Kings 7, 15); Ezek. 47, 3; Is. 34, 17; figur. *rule of conduct*, *norm* 28, 17, *direction*, *instruction* 28, 10, coupled with צַו. See תִּקְוָה 1, קָוֶה.

קָו (from קָנַן = קָוָה; with *suff.* קָוִּם) *m.* 1. same as קָו *a line*, *a measuring-*

line Is. 44, 13; Job 38, 5; used in tearing down, as far as that act is meant to be done with regularity 2 Kings 21, 13; Is. 34, 11; Lament. 2, 8; Aram. קַו, ܩܘ, *plur.* קַוִּין, ܩܘܝܐ the same; Arab. قُوَّة sinew, fibre. — 2. *sound, clang*, Ps. 19, 5 *their sound goes forth over the whole earth* (LXX φθόγγος, Symm. ἦχος, Vulg. *sonus;* parall. מִלָּה), of the continuance of sound, since קָוָה = τείνω, tendo, τόνος string and tone; so that it is unnecessary to read קֹלָם. Kimchi: *architectural measuring-line* or *an extended measure* generally, and so *over the whole earth immeasurably;* but in that case we must read מִדֵּיהֶם for מִלֵּיהֶם. On קַו־קַו see the word.

קוּא (only 3 *fem.* קָאָה for קָאָה) *tr.* same as קָאָה, קָיָה *to spue, to vomit*, figurat. *to thrust out, to reject* Lev. 18, 28, comp. Arab. قَاءَ vomuit, Zab. קוּא *to feel disgust for;* having for its organic root קָא conseq. same as קָט, קָץ, with the fundamental signification "to push away, to reject", ע being intermediate between צ and א; comp. קוּק. Derivat. קֵא, קִיא.

Hif. הֵקִיא (2 *pers.* with *suff.* הֲקֵאֹתוֹ; *fut.* יָקִיא, *apoc.* יָקֵא) *to spue out*, a meal Jon. 2, 11; figur. *to reject, to drive away* Lev. 18, 25 28; 20, 22; חַיִל (riches), i. e. *to restore* or *give back* Job 20, 15; comp. the Latin devoratam evomere pecuniam (Cic. Pis. 37).

קוֹא see מִקְוֵא.

קוּב (not used) *tr.* same as קַב I. *to deepen.* Deriv. קֵבָה, קֹבָה (which see).

קוֹבַע (from קוֹבָע = כּוֹבָע, *constr.* קוֹבַע as a segolate form) *m. a helmet*, 1 Sam. 17, 38; Ez. 23, 24; see קָבַע II. Syriac *a hat*, also singularily for the Hebrew וָו.

קָוָה (in Kal only the *part.* קֹוֶה, *pl.* קֹוִים, *constr.* קֹוֵי, with *suff.* קֹוַי, קֹוֶיךָ, קֹוָיו, which may be reckoned, however, to *Pihel*, like דֹּבֵר to דִּבֵּר) *tr.* 1. *to bind, to bind together*, Arab. قَوَى, Aram. קְוַו the same; see the Hebrew קָוַו. Deriv. קָו, קָוֶה, תִּקְוָה and perhaps also מִקְוֶה. — 2. Figur. *intr. to be firmly bound, to be stretched*, hence *to be firm, strong, valiant;* just as in חוּל 4, Arab. حَالَ, חָזַק (= זַק I., זַח II., חָ־שַׁק, נָ־שַׁק, אָ־שַׁךְ), קָשַׁר, חָזַר II. (being classed with חָזַר I.) the idea of strength, tightness, proceeds from the fundamental signification *to bind;* compare Arab. قَوِىَ to be strong, قَوَى to overpower; Sanskrit kû *to be mighty*, whence kavi *a valiant one, a king*, Persian the same, whence kaï a king, mod. Persian kaw *valiant, warlike.* Deriv. קַו־קַו (see Pihel 2). — 3. Prop. *to hold fast, to hold out;* hence *to wait, to endure, to hope*, only in the part. with accusat. of the person Ps. 25, 3; 37, 9; 49, 23; 69, 7; Is. 40, 30; Lament. 3, 25; like חוּל 5, יָחַל. Deriv. מִקְוֶה, תִּקְוָה 2. — 4. *to draw together, collect*, a multitude, especially of water. Just so in חוּל the same fundamental signification is transferred to, *to heap up, collect.* Deriv. מִקְוֶה, מִקְוָה.

Nif. נִקְוָה (*fut.* יִקָּוֶה) *to be gathered together*, in one place, of water Gen. 1, 9; figur. of peoples, *to be united* Jer. 3, 17. Comp. the Arabic verbs اجد, عنب and ضمد, where the meaning *to be gathered together* proceeds from that of, *to bind.*

Pih. I. קִוָּה (*inf. abs.* קַוֹּה, *constr.* קַוֵּה; *fut.* יְקַוֶּה, *ap.* יְקַו) *to expect, to wait for, to hope*, with the accus. Job 30, 26, אֶל Ps. 27, 14; 37, 34, or לְ Jer. 8, 15; 14, 19; or it is followed by an infin. with לְ Is. 5, 7. Hence the phrases קִוָּה אֶת־יי Ps. 25, 5, קִוָּה אֶל־יי 27, 14, and קִוָּה לַיי Is. 8, 17, without distinction of meaning. Also *to endeavour for a person* or *thing, to lie in wait for*, with לְ Ps. 119, 95, or the accus. 56, 7.

Pih. II. (redupl.) קִוְקֵו (not used) *to be very strong, valiant, robust;* Ar. قُوَّة might. Deriv. קַו־קַו.

קָוֶה (a ground-form for קָו, *constr.* קְוֵה; from קָוָה) *m.* same as קָו *a measuring-line* or *cord* Zech. 1, 16, 1 Kings 7,

23, elsewhere חוּט 7,15, fully קְוֵה הַמִּדָּה Jer. 31, 39. In all these passages the K'ri has קָו.

קוֹהַּ see מִקְוֵה.

קָוַו (not used) *trans.* same as קָוָה *to bind, to attach.* Deriv. קַו.

קוּחַ (not used) *tr. to bind, to knot, to enfold, to enclose*, hence *to fetter, to shut in*, of a prison; adopted only for the noun קוֹחַ in פְּקַח־קוֹחַ Is. 61, 1 (*Kimchi*). The organic root קח is perhaps with that in כָּח (כּוּחַ) transferred to firmness, strength, and is then ident. with that in חָק (חוּק), Arab. حَاقَ (to embrace, to enfold), حَاكَ (to weave, to join together, to be firm). Thus the one form is transposed from the other. Derivative

קוֹחַ (from קוּחַ) *m. a prison*, prop. a thing enclosing; hence פְּקַח־קוֹחַ Is. 61, 1 *the opening of the prison*, i. e. *freedom* (*Jos. Kimchi*); comp. Talm. קוֹחַ a fetter. But see פְּקַח־קוֹחַ.

קוּט (3 *perf.* קָט according to some, *fut.* יָקוּט) *intrans.* same as קָץ (קוּץ I.), נָ־קַט *to feel loathing, to have a disgust of*, with בְּ *whereat* Ps. 95, 10. קָט Ez. 16, 47 does not belong here, since the sense does not suit, and קָט cannot be taken for קַטְתְּ; see therefore קָט. The form יָקוֹט Job 8, 14, for which some mss. read יָקוּט, can only be a noun, if we judge by the context, from קוּט; parallel to בֵּית עַכָּבִישׁ, meaning *a thing objectionable, contemptible, a thing to be cast away*, cogn. in sense with מָאוֹס; but if it be a verb, קוּט כֶּסֶל means *to throw away hope* (*Kimchi*), or = Arab. قَاضَ *to make a breach, to destroy* (see יָקוֹט).

Nif. נָקוֹט (2 *plur.* נְקֹטֹתֶם) *to feel a loathing*, with מִפְּנֵי of the person Ez. 20, 43; 36, 31. נָקֹטוּ Ez. 6, 9, likewise with מִפְּנֵי of the person in a similar sense, was already found by *Ibn Chajjûǵ* without a Dagesh in ט; but though the Masora and many mss. have Dagesh (נָקֹטּוּ), it need not be taken from קָטַט on that account. On נָקְטָה Job 10, 1 see נָקַט.

Hithp. הִתְקוֹטֵט (*fut.* יִתְקוֹטֵט, in pause ־טָט) *to be disgusted*, with בְּ *with* Ps. 139, 21, also absol. 119, 158.

קוּט (not used) *Aram. tr.* same as Hebrew קוּץ II. *to cut off, to pluck*, fruit; *to reap;* Ar. قَاضَ the same. Deriv. קֵיט.

קוּל (not used) *intr. to call, to make a loud noise, to speak loud* (Ar. قَالَ the same; Ethiop. of the loud crashing of thunder); ident. in its organic root קָל with that in שָׁ־חַל I., comp. Sanskrit çal, Greek καλ-έω, Latin cal-o (in calendae), English *to call.* Deriv. קוֹל (קֹל), and the proper name קוֹלָיָה.

קוּל (not used) *Aram. intr.* same as the Hebrew קוּל. Deriv. קָל.

קוֹל and קֹל (with *suff.* קוֹלִי, *pl.* קֹלוֹת, from קוּל) *masc.* prop. *a rushing noise;* hence 1. *the voice*, of the most various human feelings, as of בְּכִי Gen. 45, 2, Ps. 6, 9, אֲנָחָה 102, 6, רִנָּה 42, 5, שִׂמְחָה Is. 7, 34, צְעָקָה 1 Sam. 4, 14, תְּרוּעָה 4, 6, of a raging multitude 4, 14, of a lovely singer Ez. 33, 32, of alternate song Ex. 32, 18; *the rush*, of a mass of men 1 Kings 1, 41; *the voice of speakers* Gen. 27, 22, 1 Sam. 26, 17, of God speaking Deut. 4, 33; *the sound*, of speech 1 Kings 19, 13, Deut. 1, 34, of prayer Ps. 28, 2; Song of Sol. 2, 8; Is. 13, 4; *speech* Eccles. 5, 2; *report* Gen. 45, 16. Adverbially בְּקוֹל גָּדוֹל 1 Sam. 28, 12 or in accus. קוֹל גָּדוֹל Deut. 5, 19, קוֹל רָם 27, 14 *aloud*, alta voce; קוֹל אֶחָד 2 Chr. 5, 13 *unitedly;* poet. קוֹל alone *with loud voice*, as קוֹלִי Ps. 3, 5, קוֹלֵךְ Is. 10, 30. — 2. *the voice* or *cry* of animals, as *bleating* 1 Sam. 15, 14, *lowing* Jer. 9, 9, *roaring* (of the lion) Job 4, 10, *neighing* 8, 16, *chirping* Eccles. 12, 4. — 3. *the sound, noise, rattle, crack, crash*, of inanimate things, as of שֹׁפָר Ex. 19, 19, כִּנּוֹר Ez. 26, 13, פַּעֲמֹן Ex. 28, 35, רַעַם Ps. 104, 7, מַיִם Ez. 1, 24, הֲמוֹן הַגֶּשֶׁם 1 Kings 18, 41; hence קוֹל יי׳ *thunder* Ps. 29, 3, Is. 30, 30, *pl.* קוֹלוֹת Ex. 9, 23, or קֹלֹת אֱלֹהִים 9, 28; fig. Gen. 4, 10. — As the verb of קוֹל, viz. קוּל, is not available,

נָשָׂא קֹל is used for *to weep* Gen. 27, 38, *to cry* Judges 9, 7, *to shout for joy* Is. 24, 14; so does נָתַן קוֹל mean *to lift up the voice*, in weeping Gen. 45, 2, crying Lament. 2, 7, calling Prov. 1, 20, *to proclaim* 2 Chr. 24, 9, *to sing*, of birds Ps. 104, 12, *to roar*, of lions Am. 3, 4 (also נָתַן בְּקוֹל Jer. 12, 8), *to thunder* Ps. 46, 7; שָׁמַע קוֹל פִּי is *to give one a hearing* Gen. 4, 23, Is. 28, 23, *to listen to* Num. 20, 16, for which is also used הַאֲזִין קוֹל Job 9, 16; שָׁמַע בְּקוֹל פִּי *to give ear to one's voice* Gen. 27, 8, *to obey* 22, 18; so too שָׁמַע לְקוֹל פִּי 3, 17, Ex. 15, 26, and שָׁמַע אֶל־קוֹל פִּי *to listen to* Gen. 21, 17; הֶעֱבִיר קוֹל is *to make known* Ex. 36, 6. Aram. קָל, בֹּל, Ar. قَوْل the voice, also utterance, word.

קוֹלְיָה (*Jah is Announcer*) *n. p. m.* Jer. 29, 21; Neh. 11, 7.

קוֹם = קָם (2 Kings 16, 7), see קוּם.

קוּם (*perf.* קָם, once קָאם Hos. 10, 14; *part.* קָם, but in 2 Kings 16, 7 קוֹם; *fut.* יָקֻם, יָקָם, יָקוּם Gen. 27, 31, *ap.* יָקָם, 1 *person* אָקוּם Neh. 2, 12, אָקָם 1 Kings 3, 21) *intr.* prop. same as כּוּן *to be*, *to stand in a place*, *to stand fast* (a farther development may be יָקֵם belonging to the nouns יְקֵם [constr. יְקַם] and יְקֹם [constr. יְקֹמְ־ or also קָמְ for קָמוֹן and קָמוּאֵל]; hence 1. *to live*, *to exist*, like the Samar. קָיְמִם, comp. the noun יְקוּם (see *Pih.*); *to stand*, עַל רַגְלַיִם *on the legs* 2 Kings 13, 21; עַל־יָמִין *at the right hand*, i. e. to accuse Job 30, 12, because the accuser stood there; עַל עָפָר *in the arena*, for defence 19, 25; of waters, coupled with עָמַד Josh. 3, 16; with a negative *not to stand* = נָפַץ, i. e. *to be thrown about* Is. 27, 9; *to abide*, with בְּ of a place Ps. 24, 3; (like עָמַד) *to stand fast*, *to subsist*, *to have continuance*, מַמְלָכָה 1 Sam. 24, 21, and קִי עַל מַמְלָכָה 2 Chr. 21, 4 *to stand*, *over a kingdom*, i. e. to rule it (like הִתְיַצֵּב), *before* (בְּ) the judgment Ps. 1, 5, *before* (לִפְנֵי) enemies Josh. 7, 12, elsewhere עָמַד לִפְנֵי; *to endure* Job 15, 29; *to keep its hold*, of a חֶרֶב Job 41, 13 [26]; *to remain*, רוּחַ בְּאִישׁ Josh. 2, 11, דְּבַר אֱלֹהִים Is. 40, 8, with לְ of the person Lev. 25, 30, עַל of the thing; *to stand to a thing* Is. 32, 8; with לְ of the person, *to be with one*, *to help* Ps. 94, 16; metaphor. *to be brought about*, of a purchase Gen. 23, 17, a valuation Lev. 27, 14, a plan Job 22, 28; *to come to pass*, of a prediction Jer. 44, 28, opposite נָפַל; *to be firm*, *decided*, of a testimony Deut. 19, 15; *to hold good*, of a vow Num. 30, 5; *to be fixed*, of the עֵינַיִם, i. e. *to be blind with cataract* 1 Sam. 4, 15; קוּם עַל־שֵׁם פִּי *to stand at the name of one*, i. e. in his name Deut. 25, 6. — 2. *to stand up*, מֵהָאָרֶץ 1 Sam. 28, 23, מֵעַל הַמִּשְׁכָּב 2 Sam. 11, 2; *to rise*, of the falling Prov. 24, 16, kneeling 1 Kings 8, 54, sitting Judges 3, 20; *to get up*, in the morning Ps. 127, 2, fig. מִתְעַגֶּרֶת Ezr. 9, 5, in which sense it is differently construed and applied, as with מִפְּנֵי Gen. 31, 35 or לִקְרַאת of the person 19, 1, i. e. from reverence and esteem; *to rise up against one* (in a hostile manner), with עַל Judges 9, 43, אֶל Gen. 4, 8, בְּ Mic. 7, 6, לִפְנֵי of the person Num. 16, 2; hence קָמִים Ps. 92, 12 or קוֹמִים 2 Kings 16, 7 *enemies*; קוּם בְּ *to appear against one* (as a witness) Job 16, 8, like עָנָה בְּ; fig. of שְׁאוֹן Hos. 10, 14, צָרָה Nah. 1, 9, with עַל of the person, of מִלְחָמָה Ps. 27, 3; *to arise*, *appear*, מֶלֶךְ חָדָשׁ Ex. 1, 8, אֵם Judges 5, 7, נָבִיא Deut. 13, 2, generally of a new time Gen. 41, 30; Judges 2, 10; with תַּחַת of a person *to succeed* Num. 32, 14; 1 Kings 8, 20; *to rise*, out of misfortune Jer. 51, 64; *to arise*, of אוֹר, חֶלֶד Job 11, 17; *to start up* Prov. 28, 12; *to prepare*, of God, לַמִּשְׁפָּט Ps. 76, 10, or followed by an infin.; opposite שָׁכַב, both together representing the entire human agency Deut. 6, 7; Ps. 139, 2. In this signif. it is prefixed, adverbially, to the verbs יָרַד Gen. 22, 3, בָּרַח 1 Sam. 21, 11, יָלַךְ 26, 2, שׁוּב Gen. 21, 32, עָלָה Deut. 17, 8, to give emphasis, decision and direction to the agency; also before הִכָּה 2 Sam.

23, 10, דָּרַג JUDGES 8, 21, אָבַד 2 KINGS 11, 1. Derivat. קָמָה, קֶמַח, קוֹמָה, קִימָה, תְּקוּמָה, מָקוֹם, קוֹם = קָם, the proper names קָמוֹן, אַלְקוֹם in אֲחִיקָם, עֶזְרִיקָם, אַלְנִיקָם, and perhaps also in קְמוּאֵל.

Pih. I. קִיֵּם (*inf. constr.* קַיֵּם, *fut.* יְקַיֵּם; only in later writings) *to preserve in life* Ps. 119, 28, in the Targ. for חַיֵּה, הַחֲיֵה, but commonly *to confirm*, *to establish* RUTH 4, 7, ESTH. 9, 29; with עַל of the person *to bind one firmly to a thing*, *to impose an obligation upon* 9, 21 31, reflexive קִיֵּם עָלָיו *to take firmly upon oneself* 9, 27 31; *to keep fast*, an oath Ps. 119, 106; *to make come to pass*, *to fulfil*, a prophecy Ez. 13, 6.

Pih. II. קוֹמֵם (only *fut.* יְקוֹמֵם) an intensive of Kal: *to set oneself against*, *in a hostile sense*, *here and there*, *in all places* MIC. 2, 8 (comp. 1 SAM. 22, 13); *to set up*, *to rebuild*, חֳרָבוֹת Is. 44, 26, מוֹסָדִים 58, 12, שְׁמָמוֹת 61, 4. Derivat. קוֹמְמִיוּת, תְּקוֹמֵמִיּוּת.

Hif. הֵקִים (*part.* מֵקִים, *inf. abs.* הָקֵם, *constr.* הָקִים; *fut.* יָקִים, *ap.* יָקֶם, יָקֵם) causative of Kal; hence *to make revive*, *to awaken to life*, the dead Hos. 6, 2, parallel הֶחֱיָה; *to reanimate* JER. 30, 9; usually *to place*, עַל־סֶלַע Ps. 40, 3; *to lift up*, צְנֵפָה, with עַל of the person Ez. 26, 8; *to set up* or *appoint*, מֶלֶךְ DEUT. 28, 36, שֹׁמְרִים JUDGES 7, 19, צוֹפִים JER. 6, 17, רֹעִים 23, 4; *to designate*, עַם DEUT. 28, 9, אַפְסֵי אָרֶץ PROV. 30, 4; *to give a firm position to*, *to make firm*, כִּסֵּא 2 SAM. 3, 10; *to keep*, נֶדֶר, שְׁבֻעַת אִסָּר NUM. 30, 14; *to cause to happen*, *to fulfil*, *to confirm*, a prophecy Is. 44, 26, a promise DEUT. 9, 5, דִּבְרֵי הַבְּרִית JER. 34, 18; *to perform*, מִזְמוֹת 23, 20; fig. *to make still*, *to calm*, סְעָרָה Ps. 107, 29; *to raise up*, those who lie 2 SAM. 12, 17, the fallen DEUT. 22, 4, the sitting 2 KINGS 9, 2, fig. the bowed down and troubled JOB 4, 4; *to raise up* (in a hostile sense), *to excite*, a hostile people HAB. 1, 6, שָׂטָן 1 KINGS 11, 14, with עַל of the person *against* MIC. 5, 4; *to stir up*, an animal in its lair GEN. 49, 9; metaphor. and with עַל of the person רֹגֶז 2 SAM. 12, 11; *to cause to arise* or *appear*, שֹׁפְטִים JUDGES 2, 18, נְבִיאִים JER. 29, 15, כֹּהֲנִים 1 SAM. 2, 35; *to make to spring up* Ez. 34, 29; לְ הֵקִים זֶרַע *to make a seed arise to*, i. e. to create a posterity GEN. 38, 8, and so לְ הֲקִים שֵׁם DEUT. 25, 7; *to erect*, מִשְׁכָּן Ex. 26, 30, מַצֵּבָה DEUT. 16, 22, אֲבָנִים JOSH. 4, 9, עַמּוּדִים 1 KINGS 7, 21, מְזֻבָּח 16, 32, בָּחוּנִים Is. 23, 13; figur. *to restore*, *to erect again*, שִׁבְטֵי יַעֲקֹב Is. 49, 6, בְּרִית GEN. 6, 18. Derivat. the proper names יָקִים (also in יְהוֹיָקִים, יְהוֹיָקִים, אֶלְיָקִים), יוֹקִים (after the Aramaean form) like יוֹרִים.

Hof. הוּקַם *to be reared*, *set up*, מִשְׁכָּן Ex. 40, 17; *to be established* JER. 35, 14; *to be appointed* 2 SAM. 23, 1 (in mss. הֻקַם, the LXX עַל הֻקִים).

Hithp. הִתְקוֹמֵם (*part.* מִתְקוֹמֵם) *to stand up*, *to be an enemy*; *part. an adversary* Ps. 17, 7; 59, 2; JOB 27, 7; with לְ *against* one JOB 20, 27.

קוּם (*part.* קָאֵם, *pl.* קָאֲמִין and קָיְמִין, *def. plur.* קָאֲמַיָּא; *fut.* יְקוּם, יְקֵם) *Aram.* *intrans.* same as קוּם in Hebrew *to stand* DAN. 2, 31; *to endure*, *remain* 2, 44; *to arise*, *to appear* 2, 39; *to rise up* 3, 24; and like the Hebrew adverbially before other verbs 7, 5; EZR. 5, 2. Deriv. קְיָם.

Pa. קַיֵּם (*inf. constr.* קַיָּמָה) *to establish*, *to appoint* DAN. 6, 8. Deriv. קְיָם.

Af. אֲקִים and הֲקִים (3 *fem.* הַקִימַת, 2 *perf. m.* הַקִימְתְּ, 1 *perf.* הַקִימֹת; *part.* מְהָקִים; *inf. constr.* הַקָמוּ; *fut.* יְקִים and יְהָקִים) like the Hebrew הֵקִים *to set up*, a statue DAN. 3, 1; *to appoint*, a king 2, 21, a governor 5, 11; *to cause to arise*, a kingdom 2, 44; *to set*, with עַל (*over*) 4, 14; *to confirm* 6, 9 16.

Hof. (as in Hebr.) הָקִים or הֳקִים (3 *perf. f.* הָקִימַת) *to stand* DAN. 7, 4.

קוֹמָה (*constr.* קוֹמַת, with *suff.* קוֹמָתוֹ) *f.* prop. *an upright position*; hence 1. *the stature*, of a man SONG OF SOL. 7, 8, without implying *height*, which is denoted by גֹּבַהּ 1 SAM. 16, 7; Ar. قَامَة, قَوَام the same; מְלֹא קוֹמָה 28, 20 *the whole length of his stature*; כָּל־ק' *every*

stature, whether high or low Ez. 13, 18; גָּבַהּ בְּק׳ *to rise up high* 31, 10 14; of plants 17, 6; 31, 3; רָמֵי ק׳ Is. 10, 33 *heights of stature*, i. e. tall trees; *height*, of אֲרָזִים 37, 24. — 2. *height*, as a measure 1 Kings 7, 35; Ex. 27, 18.

קוֹמְמִיּוּת (cod. Sam. קִימָמִית) *fem.* prop. *an upright position*, but only adv. *uprightly*, *with great security* Lev. 26, 13, comp. בְּיַד רָמָה.

קוּן I. (Kal unused) *intr.* prop. *to sound*, *to rustle*, hence *to sing* or *complain;* ident. in its organic root קָן with that in חָן II. (to groan, to sigh, whence חַנּוֹת Job 19, 17), Ar. حَنَّ, לָ־חַן (which see), and perhaps also with that in נָ־גַן, הָן (to lament, to whimper) belonging to הִנֹּם, Ar. هَنَّ, אָנָ־ה I. (to complain, to mourn), אַן (Ar. أَنَّ the same). Derivat. קִינָה 1, קִינִים.

Pih. קוֹנֵן (*part. f. pl.* מְקוֹנְנוֹת, *fut.* יְקוֹנֵן, 3 *pl. fem.* תְּקוֹנֵנָּה) *to mourn*, of the death-chant Ez. 32, 16, which was the business of mourning women Jer. 9, 16, fully ק׳ קִינָה 2 Sam. 1, 17, with עַל 2 Chr. 35, 25 or אֶל of the person *over* 2 Sam. 3, 33; comp. Aram. קִינָא, ܩܝܢܐ a song, Arab. قَيْنَة a songstress.

קוּן II. (not used) *tr.* 1. prop. *to cut*, metal; *to forge*, *to beat*, iron; *to pierce*, *to bore;* ident. in its organic root קָן with that in חָנָ־ה II. (to חֲנִית), Arab. قَانَ, Syr. ܩܳܢ (to bore, to cut, to forge); comp. Sanskrit khan *fodere*, Pers. kenden, Greek κέν-τ-ειν to pierce. — 2. Metaphor. *to form*, *to create*, *to prepare*, *to fabricate*, *to make;* the same metaphorical transference existing in חָרַשׁ, בָּרָא, comp. Ar. قَانَ to form, to create, to prepare. Deriv. קַיִן, and the proper names קַיִן, *Gent.* קֵינִי, קֵנִי and קִינִי, קִינָה 2, קֵינָן.

קוֹנֵן see קוּן I.

קוּס to קוֹסֵס see קָסַס.

קוּעַ (unused) *tr. to pierce*, *to engrave*, *to cut*, *to bore into*, cogn. in sense with כָּה (to כִּי), Arab. قَاعَ *to penetrate* (of a he-camel for breeding); either softened in its organic root קָע from קָר (comp. בָּצַע = בָּצַר, בָּקַע and בָּקַר, קָצַע and קָצַר), or קָע is equivalent to קָץ II. *to cut into;* the latter being more probable, specially as another root קָע in נָ־קַע agrees with the meaning of קָץ (קוּץ) I.; comp. יָ־קַע II.

Pih. קִעֲקַע (redupl.; not used) *to stick into*, *to dig into*, *to burn in*, the skin; used in the Talmud with other applications. Deriv. קַעֲקַע.

קוֹעַ *n. p.* of a people and land mentioned along with בָּבֶל and כַּשְׂדִּים, adduced beside פְּקוֹד and שׁוֹעַ (which see) in Ez. 23, 23. Like קוֹהַּ and קוֹא (see on מִקְוֵה, מִקְוֵא, מִקְוֶה 3) it is the name of a territory between Egypt and Syria, and קַו־קַו (which see) is the name of a region near Ethiopia. This appears of פְּקוֹד also in another way (Jer. 50, 21). Such is the meaning already attached to קוֹעַ by the LXX, Symm., Theod., Targ. and Peshito, and it suits the context well as an apposition to בְּנֵי בָבֶל וְכָל־כַּשְׂדִּים. According to *Aquila* and *Jerome*, פְּקוֹד שׁוֹעַ קוֹעַ are three different ranks of chief persons and rulers: פְּקוֹד being = פָּקִיד (*Rashi*, *Kimchi*) or = the Sanskrit bhagavat and then = bhavân, bhavat (lord), an honourable title of persons (*Hitzig*); שׁוֹעַ in the Hebrew meaning *nobleman* (*Rashi*, *Kimchi*), or same as the Assyrian שַׂר (*ruler*), in Gorǵestan شار, *o* in ע arising from *ar* (*Hitzig*), see ע; lastly קוֹעַ paraphrased by שַׂר גָּדוֹל (*Kimchi*) and שַׁלִּיט (*Rashi*), after the Arab. meaning *stallion*, *he-camel for breeding*, metaphor. *a noble*, *a prince*, the same metaphor being found elsewhere in Arabic (see *Michael.* Suppl. p. 2175), or = the Sanskrit kâra (ע *o* = *ar*) *lord*, *ruler* (*Hitzig*). But this explanation neither suits the connexion, nor is it well founded linguistically.

קוּף (Kal not used) *intr. to go* or *move in a circle*, ident. in its organic root with that in נָ־קַף, יָ־קַף. Derivat. תְּקוּפָה.

קוֹף (Indian; *pl.* קוֹפִים and קֻפִּים) *m. an ape* 1 Kings 10, 22, 2 Chr. 9, 21 (LXX, Vulg., *Ibn Ganâch*, *Kimchi*), brought by sea-farers to Ophir; Sanskr. kapi (prop. agile, from kap, *to move about*), Greek *κῆπος*, *κῆβος*, *κεῖβος*, north German and English *ape* (rejecting the *k*), Egyptian *kaf*, Persian *kepi*.

קוּץ I. (*part.* קָץ; *fut.* יָקֻץ, *ap.* יָקֹץ, יָקֵץ) *intr.* same as קָקַט, נָ־קַט *to feel loathing, to have disgust*, with בְּ *at, for* Gen. 27, 46; Num. 21, 5; *to stand off from, to turn away from* (see נָ־קַע), *to feel a horror of*, with מִפְּנֵי Ex. 1, 12; Num. 22, 3; Aram. קוּץ the same, in the Targ. for מָאַס.

קוּץ II. (Kal not usd) *intr.* 1. *to stir, to move, to be restless*, hence *to awake*, opposite to יָשַׁן (to be at rest, inactive, asleep); ident. in its organic root קץ with that in נָ־קַץ (Arab. نَقَظَ), except that this is only used in Kal, and the former merely in Hifil. — 2. *to be living*, of thorns, bushes, grasses, i. e. *to continue to grow exuberant, to grow after*, spoken of weeds difficult to be rooted out; comp. חַי Ps. 58, 10 (thorn-bushes) from חָיָה = חָוָה, and Germ. *Quecke* (after-growth of grass) from *quik*, alive, and see Theophr. 4, 11 14, where plants that continue to luxuriate are = living. Deriv. קוֹץ (yet this has also been derived from קוּץ III. *to pierce*, which is also suitable); n. p. קוּץ.

Hif. הֵקִיץ (הֲקִיצוֹתִי, הֲקִיצוֹתִי &c., *inf. c.* הָקִיץ, *imp.* הָקִיצָה, *fut.* יָקִיץ) to be agile, to perform or do actively; hence *to awake*, from sleep Is. 29, 8; Prov. 6, 22; Ps. 3, 6; 17, 5, from a dream 73, 20, from the dead, of שֹׁכְנֵי עָפָר Is. 26, 19, יְשֵׁנֵי אַדְמַת עָפָר Dan. 12, 2, i. e. *rising again, returning to life*, along with חָיָה, קוּם; of the drunken, *to become sober* Jo. 1, 5; *to awake*, in the morning, i. e. to rise Prov. 23, 35; fig. *to awake* i. e. *to be active*, spoken of God, in order to help Ps. 35, 23; 44, 24; Hab. 2, 19; *to appear* Ez. 7, 6 (LXX), but according to the Peshito transposed from הֵצִיץ.

קוּץ III. (Kal not used) *tr. to cut off, to pluck off, to tear off*, a branch; hence *to reap*, comp. Arab. قَاضَ (med. و) to break to pieces, to burst, med. ى to be broken, قَاطَ to cut off; קֵץ (קָצִיר) the same. Deriv. קָצִיר and denom. קוּץ.

Hif. הִקִּיף (*fut.* with *suff.* יַקִּיפֶנָּה) prop. *to cut off round about;* hence *to beleaguer, to enclose*, a city; by which Is. 7, 6 and Ez. 7, 6 (Pesh.) are explained, if it is not better to take it as = יַצִּיקֶנָּה.

קוּץ (not used) *tr. to roll together, to fold together, to intertwine*, of grape-clusters, then of bushy hair or locks; comp. Talm. קָצַץ *to be curled, entwined, rolled up*, of hair, Ar. قَبَصَ *to be contracted, to be entwined* or *rolled together*. It may be put therefore with קָבַץ, קָמַץ. Deriv. קְוָצָה, קְוֻצָּה.

קוֹץ (*pl.* קוֹצִים, *c.* קוֹצֵי) *m.* 1. *collect. a thorn-bush, thorns, weeds* (see קוּץ II.), cogn. in sense with חַי 2. Gen. 3, 18; also *pl.* Ex. 22, 5; Jer. 12, 13; *a pricking briar* Ez. 28, 24, coupled with שָׁמִיר Is. 32, 13 and דַּרְדַּר Gen. 3, 18; Judges 8, 7; 2 Sam. 23, 6. — 2. (*a nimble one;* from קוּץ II.) *n. p. m.* 1 Chr. 4, 8, with the article הַקּוֹץ 24, 10.

קְוָצָה (also in mss. קְוָצָה, קְוּצָה, which would be a correct passive form from קָצַץ, whilst the present orthography must be referred to a masc. קָצֶה; two mss. have קָצָה which see; *pl.* קְוָצוֹת) *f.* prop. a thing twisted, rolled, curled; hence *a lock, a ringlet, a cue*, Song of Sol. 5, 2 11, as תַּלְתַּל (= זַלְזַל), i. e. entwined, whilst קְ alone though not smooth hair is nevertheless not synonymous with זַלְזַלִּים; comp. *βόστρυχος* with *βόστρυς*, מַחְלָפָה a ringlet, lock, from חָלַף II. to twist, Syr. ܚܠܦ the same. According to *Ibn Ganâch* it denotes *the forelock*, capillus frontis, antiae, i. e. the hair at the margin (comp. קֶצֶץ), and so it would be from קָצַץ, if we read קָצָה, as the Arab. قُصَّة (forelock) is also from قَصَّ; but this meaning is unsuitable.

קוּק (not used; arising from reduplication of the organic root in קָאָה־ה, קָאָא־ה, comp. זִיז 1. reduplicated from זָאָה, זָאָא־ה, זִיזִים from זָדָה or זָאָא־ה) *tr. to spue, to vomit; to purge*, another sort of evacuation. Hence the derivative form קִיקָיוֹן, קִיקָיוֹן would be suitable to denote the ricinus tree, whose seeds of a bitter, sharp, biting taste produce purging (according to Diosc.); Talm. שֶׁמֶן קִיק (Sab. ch. 2) *Castor-oil;* Egyptian *κικί* (Herod. 2, 94; Diosc. 4, 164) or κοτκι (see *Kircher*, scala p. 185) the same. Yet the meaning may be secondary, and the first be *to sting, to be bitter, biting, pungent, sharp*, of the ricinus seeds, which by that very quality cause vomiting or purging. The organic root קָאָה־ה or קָדָה־ה would then lie also in قَهِيَ to be sharp, bitter, sour, Aram. קָוְיָא in קִוְיוּתָא (sharpness). Deriv. קִיקָיוֹן.

קַר־קַע־ה (= קַרְקַע־ה after the form עַפְעַף־ה, from the redupl. Pih. קִרְקַע belonging to קָרָה־ה) *m. great power*, prop. double power, hence גּוֹי קַ Is. 18, 2 7 *a people of great might*, spoken of the violent, never subdued Ethiopians (Diod. 3, 2; Plin. H. N. 6, 35), whose king תִּרְהָקָה־ה (Tearka) is adduced as a conqueror along with Sesostris and Nebuchadnezzar (Strabo 15. p. 686); comp. Ar. قُوَّة might. The ancient versions (LXX, Aq., Vulg.) have taken קַ to mean *hope, expectation*, or in whom hope is put (see תִּקְוָה־ה); the Targ. and Syr. have taken it to signify *writhing pain, torment*, i. e. maltreatment; but these senses, like those of מְמַשָּׁךְ־ה, וּמֹרָט, have arisen from an imperfect view of the whole.

קוּר I. (1 *pers.* קָרְתִּי־ה) *tr. to dig*, *to dig up again*, choked up wells 2 Kings 19, 24, Is. 37, 25, i. e. I can easily have water in abundance; *to divide, to cleave asunder, to make deep;* ident. in its organic root קָרָה־ה with that in אָכַר־ה, אָכַר־ה I., כָּפַר I., כָּרַה, כָּקַר, גָּקַר, דָּקַר, תָּקַר, זָכַר especially עָרַר I. belonging to מְעָרָה־ה, חָרַר II. to חָוַר 3 in fundamental signification; Arab. قَارَ (to cut out). Deriv. מְקוֹר (according to some) prop. a split (see קִיר II.); קִיר 1.

Pih. קֵרֵקַר (3 *p. perf.* קֵרֵקַר for קִרְקַר, *part.* מְקֵרֵקַר for מְקַרְקַר) 1. prop. to break or stick through; hence *to lay in ruins, to break down, to destroy*, only in the two following places, in מְקֵרֵקַר קָר Is. 22, 5 *they lay the walls in ruins* (but it is better to take מְקֵרֵקַר as a noun, and a denomin. from קִיר, meaning *overthrow of the walls*, or קָר = Arab. قَرّ a chariot, and מְקֵרֵקַר as a noun from קָרַר, قَرَّ to set forth, to bring together, and then the translation would be, *the setting forth of the chariots*); next in וְקֵרֵקַר Num. 24, 17 *and he has uprooted* (= וְקִרְקַר), as the LXX, Vulg. and Onk. have. But we should read with the cod. Samar. and according to Jer. 48, 45 וְקָדְקֹד, to which reading Ps. 68, 22 points, though Theod. also reads וְקַרְקַר in Jer. l. c. translating it ἐξερευνήσει. — 2. *to deepen out, to make deep*, like קָעַר. Deriv. the proper name קַרְקֹר and perhaps also מַקְרֵקַע־ה (= מַקְרְקַע־ה).

Hif. הֶקִיר, only 3 *pers. fem.* הֶקְרָה־ה and *inf. constr.* הָקִיר Jer. 6, 7; but both, הֶקְרָה־ה after the form הֶסְבָּה־ה = הֶסֵבָּה־ה, and הָקִיר as an extension of הָקַר, are better taken as *Hif.* of קָרַר.

קוּר II. (not used) *intr. to ooze forth, to trickle;* deriv. מְקוֹר *water trickling through*, then *a spring, fountain.* Perhaps ident. in its organic root קָרָה־ה with that in נָגַר־ה.

קוּר III. (not used) *tr.* 1. *to bind, to fit in to each other, to chain* or *link together*, of beams (cognate in sense אָגַד); hence *to arch*, for binding (comp. אֲגַדָּה־ה Am. 9, 6, קֶשֶׁר Neh. 3, 38, Arab. بِطَاقَة a building, arch); *to surround, to encircle, to enclose*, a district or space; ident. in its organic root קָרָה־ה with that in עָרָה־ה II., קָרַר־ה. — 2. *to knot together, to interlace*, hence *to weave;* Ar. قَارَ to wind (of the serpent). Deriv. קִיר 2 4, קִירוֹת, and the proper name קִיר חֶרֶשׁ in קִיר,

מוֹאָב, קִיר חֲרֶשֶׂת, farther קוּר (*pl.* קוּרִים), קוֹרָה and קֹרָה, and perhaps the denom. קֵרָה and הִקְרָה.

קוּר (from קוּר III.; *pl. c.* קוּרֵי) *m. a web*, of spiders Is. 59, 5; *a fine thread* 59, 6; Talm. thread-like twig (of the palm); Arab. قُوْرٌ a wound rope, a line. The Greek καῖρος is not related to it.

קוֹרֵא see קֹרֵא.

קוֹרָה and קֹרָה (from קוּר III., after the form קוֹמָה, with *suff.* קֹרָתִי, *plur.* קֹרוֹת) *fem. a beam*, prop. an interlacing 2 Kings 6, 2; *a joist* 6, 5; fully קֹרוֹת בַּיִת *the beams of the house* Song of Sol. 1, 17, but also alone for *a protecting house* Gen. 19, 8, as in Greek κέλαθρον. Deriv. according to some the denomin. *Pih.* קֵרָה and *Hif.* הִקְרָה, which may be found under קָרָה.

קוֹשׁ (from קוּשׁ; Arab. قُوْس) *m. a bow*, same as קֶשֶׁת; metaphor. *might*, *strength*, *fortification;* hence the proper name אֶלְקֹשׁ (which see), *Gentile* אֶלְקֹשִׁי, of which אֶלְקֵשִׁי, אֶלְקִישִׁי are collateral forms.

קוּשׁ (not used) *intrans. to be bent*, *crooked*, of a bow, Ar. قَوِسَ, قَاسَ the same; *to wind*, *to be crooked*, of a river; *to be interwoven*, *intertwined*, of a snare, a net; hence *to be caught*, *to be snared*, opposite יָשַׁר. — יְקֹשׁוּן Is. 29, 21 is the 3d person perf. plur. of יָקֹשׁ (which see) Jer. 50, 24, with *Nun* appended. The organic root קָשׁ is also in יָ־קֹשׁ, נָ־קַשׁ, רָ־כַס, עָ־קַשׁ, where farther comparisons may be found. Deriv. קֶשֶׁת, קַשָּׁת, the proper names קוּשׁ (in קוּשָׁיָה), קִישׁ (also in קִישִׁי for קִישָׁיָה), קִישׁוֹן, קֹשׁ (קֵשׁ and קִישׁ) in אֶלְקֹשׁ (אֶלְקִישׁ, אֶלְקֵשׁ).

קוּשׁ *m.* same as קוֹשׁ, only in

קוּשָׁיָהוּ (*Jah is Might*) *n. p. m.* 1 Chr. 15, 17, which is קִישִׁי in 6, 29.

קַט (in pause קָט, from קָטַט) *m.* prop. the being cut off, the being separated; hence *restraint*, *limitation;* as an *adv. only*, כִּמְעַט קָט Ez. 16, 47 *as if it were but a little thing*, i. e. *it was only a small thing;* Arab. قَطْ *only*, tantum.

קָטַב (not used) *tr. to cut in pieces*, *to divide*, *to cut into;* metaphorically *to kill*, *to murder*, *to destroy;* identical in its stem with חָטַב, חָצַב I., קָצַב. The organic root קָ־טַב is also in חָ־טַף, קָ־טַף, חָ־תַף; Arab. قَطَبَ the same. Deriv. קֹטֶב, קָטֵב and

קֶטֶב (in pause קָטֶב) *m. destruction*, *annihilation;* שַׂעַר קֶ׳ *a storm of destruction*, i. e. bringing destruction Is. 28, 2; metaphor. *pestilence*, *plague*, Ps. 91, 6 = דֶּבֶר; with the adj. מְרִירִי Deut. 32, 24, of hunger, where the cod. Sam. reads קָטֵב.

קָטֵב *adj. m. destructive* Deut. 32, 24 cod. Sam.

קֹטֶב (with *suff.* קָטָבְךָ pronounce *kotabcha*, conseq. not from קְטֹב) *m.* prop. *destruction*, hence *plague*, *pestilence* Hos. 13, 14 (parallel דְּבָרִים from דֶּבֶר, not from דָּבָר).

קְטוֹרָה (from קָטַר I.) *fem.* same as קְטֹרֶת *incense* Deut. 33, 10.

קְטוּרָה (*fragrance*, *sweet savour*, from קָטַר I.) *n. p.* of a second wife Gen. 25, 1 or concubine of Abraham 25, 6, 1 Chr. 1, 32, then the progenitress of an Arabian tribe قَطُورَا, which dwelt with the race *G'urham* (جُرْهُم) in the district of Mecca (*Ibn Kuteiba* p. 14). From her marriage with Abraham arose the tribes שׁוּחַ, יִשְׁבָּק, מִדְיָן, מְדָן, יָקְשָׁן, זִמְרָן, לְאֻמִּים, לְטוּשִׁים, אַשּׁוּרִים, דְּדָן, שְׁבָא, אֲבִידָע, חֲנֹךְ, עֵפֶר, עֵיפָה and אֶלְדָּעָה Gen. 25, 2-4.

קָטַט *trans. to cut off*, *to separate;* metaphor. *to restrain*, *to limit.* Only the *fut.* יָקוֹט Job 8, 14 for יָקֹט (comp. יָעוֹז Dan. 11, 12 for יָעֹז); which, however, is better referred to קוּט, especially as some mss. read יָקוּט; or since בֵּית עַכָּבִישׁ is parallel, it is still more appropriate to take it as a noun (see יָקוֹט). נָקְטָה Job 10, 1 see under נָקַט; נָקֹטוּ Ezek.

6, 9, נְקֹטֹתָם 20, 43 see under קוּט. Deriv. קֵט.

קָטַל (*fut.* יִקְטֹל, before Makkeph -טַל-, with *suff.* יִקְטְלֵנִי) *trans. to kill, to massacre*, only poet. as an Aramaeism Ps. 139, 19; Job 13, 15; 24, 14; Aram. קְטַל, ܩܛܠ, Nasir. גְּטַל, Ar. and Ethiop. with Tau قَتَلَ (but also قطل) *to cut off*. The organic root קָ־טַל (not קָט־ל) is also in קָ־טַן, Aram. קְ־טַם, ܩܛܡ, and in a modified sense in צָאַל, צַל (belonging to צְלָצַל 3), with an interchange of צ and ט. Derivative

קֶטֶל *m. murder, slaughter* (with the sword) Ob. 9.

קְטַל (*part. act. m.* קָטֵל, *part. pass. m.* קְטִיל and with a *pers. suff.* קְטִילַת Dan. 7, 11) *Aram. tr.* same as Hebrew קָטַל *to massacre* Dan. 5, 19 30; 7, 11.

Ithpe. אִתְקְטֵל (*inf. constr.* הִתְקְטָלָה) *to be slaughtered* Dan. 2, 13.

Pa. קַטֵּל (= קַטֵּל, *inf. constr.* קַטָּלָה) *to kill often* or *several persons* (as in Syr. and Arab.); but also a mere intensive of Peal Dan. 2, 14; 3, 22.

Ithpa. אִתְקַטֵּל (*part. m. plur.* מִתְקַטְּלִין) *to be killed* Dan. 2, 13.

קָטָן (with *suff.* קְטַנָּם, *plur.* קְטַנִּים, *constr.* קְטַנֵּי) *adj. m.*, קְטַנָּה (*plur.* קְטַנּוֹת) *fem.* 1. *little*, also a subst. *a little one* 1 Kings 11, 17; 2 Kings 2, 23; 5, 2; *not marriageable, immature* Song of Sol. 8, 8; *young, younger* Gen. 9, 24; 27, 15; with the article *the youngest* 1 Sam. 17, 14; of animals, as כִּבְשָׂה 2 Sam. 12, 3, שֻׁעָל Song of Sol. 2, 15; of things, as עִיר Eccles. 9, 14, דָּבָר 1 Sam. 20, 2, מָאוֹר Gen. 1, 16, שְׁאֵלָה 1 Kings 2, 20; *small*, in number, of peoples 1 Sam. 9, 21; in power, estimation Is. 36, 9; a *subst.* poet. *smallness*, כְּלֵי הַקָּטָן Is. 22, 24 *vessels of smallness*, i. e. small people; *fem. plur. small things*, יוֹם קְטַנּוֹת Zech. 4, 10 *day of small things*, i. e. of small, insignificant beginnings and advancements. — 2. (*the little one*, with the article) *n. p. m.* Ezr. 8, 12; comp. Phenic. קְטָנָא *Katana* or *Katone*, קְטָנָא *Katina*, n. p. of a city founded by the Phenicians in Sicily; קָטֹן *Kothon*, *Kathon*, the name of a small island near Cythera in the Aegean sea; elsewhere the name of a small, inner haven.

קָטֹן (1 *pers.* קָטֹנְתִּי, *fut.* יִקְטַן) *intr.* prop. *to be cropt, abridged, cut off*, to which belonged also a transitive form קָטַן (see קָטַל) meaning *to cut off, to shorten*, identical with the Aram. קְטַם. After the analogy of מָעַט I., פָּחַת, בָּצַר, חָסַר, גָּרַע metaphor. *to be small, little* (see קָטָן); figur. *to be little esteemed, to be unworthy* Gen. 32, 11; 2 Sam. 7, 19. Deriv. קָטָן, קָטֹן, קֹטֶן, and the proper names קָטָן, קַטָּת.

Hif. הִקְטִין *to make small*, אֵיפָה Am. 8, 5.

Hof. הָקְטַן adopted only for the proper name יָקְטָן (which see).

קָטֹן (after the form גָּדוֹל, but always defective; *constr.* קְטֹן) *adj. m.* and *subst.* same as קָטָן: *small, smaller* Gen. 1, 16; *younger* 42, 34; *short*, of time Is. 54, 7; *small, poor* (in resources) Am. 7, 2; *despised* Ob. 2; generally in all the senses of קָטָן.

קֹטֶן (after the form בֹּהֶן, with *suff.* קֳטָנִי or קָטָנִי pronounce *kothonni*, the second ŏ being an echo of the first, and the doubling of the נ [נּ] in some mss. being merely intended to retain the short sound) *m.* prop. *smallness*, concrete *the little finger* 1 Kings 12, 10; 2 Chr. 10, 10.

קָטַף (*part. plur.* קֹטְפִים, *fut.* יִקְטֹף) *tr. to tear off, to pluck off*, מְלִילֹת Deut. 23, 26, מַלּוּחַ Job 30, 4; fig. רֹאשׁ יְנִיקוֹת Ez. 17, 4, רַךְ (for יוֹנֵק רַךְ 17, 22); cod. Sam. קֹטֵף מְרִירִים Deut. 32, 24 for קֶטֶב מְרִירִי. — The stem קָטַף (Arab. قطف, Aram. קְטַף, ܩܛܦ, Coptic ⲕⲉⲧϥ, ⲕⲱⲧϥ with a similar meaning) = חָטַף, חָתַף; and the organic root is קָ־טַף.

Nif. נִקְטַף (*fut.* יִקָּטֵף) *to be plucked off* Job 8, 12, like שָׁלַף Ps. 129, 6.

קָטַר I. (Kal not used) *intr. to breathe, to exhale, to give fragrance*, of sweet scents; *to smoke;* identical with עָתַר I.

(which see), Aram. עֲטַר, יְטַר, ܥܛܪ (Targ. יְטוּר scent = עָתָר I.), Arab. قتر, قطر, عطر. Derivat. קְטֹרֶת, קְטוֹרָה, מִקְטָר, מִקְטֶרֶת, and the proper name קְטוּרָה.

Pih. קִטֵּר (*part.* מְקַטֵּר, *inf. abs.* and *constr.* קַטֵּר, *fut.* יְקַטֵּר) *to burn incense, to kindle incense;* commonly and generally *to sacrifice, to offer sacrifice, to worship,* with לְ of the deity: so אֱלֹהִים Jer. 11, 12, בַּעַל 7, 9, מְלֶכֶת הַשָּׁמַיִם 44, 17, אֱלֹהִים אֲחֵרִים 44, 8; with בְּ 1 Kings 22, 44, the accus. 2 Kings 23, 8, and עַל of the place Is. 65, 7; Jer. 19, 13; but also absol. 1 Kings 22, 44 or with the accus. of the thing sacrificed 1 Sam. 2, 16; Am. 4, 5; *to diffuse a sweet smell* 2 Chr. 30, 14. Deriv. קִטֵּר and קִיטוֹר.

Puh. קֻטַּר (*part. fem.* מְקֻטֶּרֶת) *to be scented, to be filled with incense* or *sweet fragrance* Song of Sol. 3, 6.

Hif. הִקְטִיר (*part.* מַקְטִיר, *inf. absol.* הַקְטֵיר, *constr.* הַקְטִיר, *fut.* יַקְטִיר) *to burn incense,* with לְ 1 Kings 11, 8, or absol. 3, 3; *to kindle,* with accus. of the incense Ex. 30, 7, of the sacrifice or fat Lev. 1, 9; 3, 11; coupled with עַל־הַמִּזְבֵּחַ 9, 13 or הַמִּזְבֵּחָה 1, 13, הַמִּזְבֵּחַ 6, 8; with לְ *for* and accusat. of the object (אִשֶּׁה, עֹלוֹת) Ex. 30, 20; 2 Chr. 13, 11; sometimes the accus. is omitted 26, 18, or לִפְנֵי is put 1 Chr. 23, 13.

Hof. הָקְטַר (*part.* מֻקְטָר; *fut.* יָקְטַר) *to be offered, to be burnt* Lev. 6, 15; *part.* מֻקְטָר as a noun, *incense,* along with מִנְחָה *a meat-offering* (Jer. 33, 18) Mal. 1, 11.

קָטַר II. (*part. pass. fem. pl.* קְטֻרוֹת) *tr. to bind, to attach to, to bridge over;* connected with קָשַׁר, גָּשַׁר; hence חֲצֵרוֹת קְטֻרוֹת Ez. 46, 22 *courts bridged over* (*Kimchi*); conseq. not from קָטַר I. (Talm. Midd. 2, 8); nor from קָטַר = קָצַר *to be small* (LXX, Syr.). — For the stem, comp. the Aram. קְטַר, ܩܛܰܪ to bind, to join; Ar. قطر the same, whence قنطرة bridge; Ethiop. קתר *katera,* to close. The organic root is קָ־טַר.

קִטֵּר (after the form שִׁלֵּם) *m. incense, the burning of incense* Jer. 44, 21.

קְטַר (not used) *Aram. tr.* same as Hebrew קָטַר II. (which see). Deriv.

קְטַר (*pl.* קִטְרִין, *constr.* קִטְרֵי) *Aram. m.* prop. *knots,* hence *joints,* of the loins Dan. 5, 6; comp. Syr. ܩܛܰܪܬܳܐ joints of the hand; figur. *knots = riddles, knotty questions* 5, 12 16.

קִטְרוֹן (prop. *a shortened* or *small thing,* from קָטַר = קָצַר) *n. p.* of a city in Zebulon Judges 1, 30, which place is not mentioned in Josh. 19, 15; but קַטַּת (from קַטְנַת) stands for it with a like appellative meaning. The LXX read *Χεβρών* or *Κέδρων,* which is simply a mistake in orthography.

קְטֹרֶת (with *suff.* קְטָרְתִּי, from קָטַר I.) *fem. incense,* of spices Ex. 30, 7 or some other fragrant materials as a mixture 30, 35; מִזְבַּח הַקְּ׳ *altar of incense* 30, 27; 31, 8; קְ׳ זָרָה *a strange* i. e. not prescribed *offering of incense* 30, 9; קְ׳ תָּמִיד *perpetual* i. e. daily-offered *incense* 30, 8; also of profane incense Prov. 27, 9. The offering of it is represented by הִקְטִיר קְ׳ עַל Ex. 40, 27, שִׂים קְ׳ עַל Lev. 10, 1, נָתַן קְ׳ עַל Num. 16, 17, הִקְרִיב הַקְּ׳ Num. 16, 35. Metaphor. *the parts of the sacrifice which were to be burned, the sacrificial flesh,* Ps. 66, 15; Ez. 16, 18; prayer is compared to קְטֹרֶת Psalm 141, 2.

קַטַּת (contracted from קַטְנַת = קְטֶנֶת or from קַטֶּנֶת; *the little one*) *n. p.* of a city in Zebulon Josh. 19, 15, which is called elsewhere קִטְרוֹן (which see) Judges 1, 30. The LXX read *Κατανάθ* (i. e. קְטֶנֶת), and this city is called in the Talmud (Jer. Megillo 1, comp. Tosifta Sotha 15) קַטְנוּת, קְטֹנִית; it not only existed still in the Talmudic period, but the Biblical קַטַּת is expressly explained by it. But as קִטְרוֹן even then was different from קַטַּת (Bereshith rabba ch. 8), the two should not be identified.

קִיא (from קוּא after the form רִיק, כִּיס, רִישׁ along with קֵא like רֵק, רֵשׁ; with *suff.* קִיאוֹ) *m. vomit* Is. 19, 14; 28, 8; Jer. 48, 26.

קָיָה (only *imper. plur.* קְיוּ) *intrans.* same as קָאָה, = קָא (קוּא) *to spue* Jer. 25, 27.

קַיִט (from קוּט, like the Hebr. קַיִץ from קוּץ) *Aram. m.* same as Hebr. קַיִץ *fruit-harvest*, *fruit-time*, *summer* Dan. 2, 35.

קִיטוֹר (lengthened from קִטֹּר, from קִטֵּר to קָטַר I.) *m. smoke*, of the earth, i. e. ascending earth-smoke Gen. 19, 28, of a furnace (כִּבְשָׁן) ibid.; נֹאד בְּקִיטוֹר Ps. 119, 83 *a bottle in the smoke*, i. e. dried up and wrinkled, because empty skin bags were dried in the smoke; *a mist*, *an ascending vapour* 148, 8, incorrectly rendered *ice* by the LXX and Syr.

קִים (from קוּם after the form רִיק, with *suff.* קִימָנוּ as a rare pause-form for קִימֵנוּ) *m. hostile appearance* against one (see קוּם), *enmity*, *opposition* Job 22, 20. The adoption of a concrete sense = קָם is unnecessary, if it be not better to read קָמֵינוּ.

קַיָּם (formed from Pael קַיֵּם) *Aram. adj. m.*, קַיָּמָה *fem. abiding*, *continuing*, *enduring* Dan. 6, 27, of God, coupled with חַי; of מַלְכוּ 4, 23; Syr. ܩܝܡܐ the same.

קְיָם (from קוּם) *Aram. m. a statute*, *appointment*, hence *command* Dan. 6, 8 16, coupled with קַיֵּם; Targ. for חֹק, בְּרִית; Sam. קְיָאם, Syr. ܩܝܡܐ covenant, statute, compact.

קִימָה (from קוּם) *f. the breaking forth*, of enemies, as שֶׁבֶת is their consessus Lament. 3, 63; comp. קִים.

קִימוֹשׁ see קִמּוֹשׁ.

קִין (not used) assumed for קַיִן, קִינָה, the proper names קַיִן, קִינָה, perhaps קֵינָן, noun Gent. קֵינִי, קִינִי, קֵנִי; see קוּן.

קַיִן (with *suff.* קֵינוֹ) *m.* 1. (from קוּן II.) prop. a thing pointed, *the iron point* of a lance 2 Sam. 21, 16, *ferrum hastae* (Vulg.), conseq. not *the shaft;* Ar. القَنَاة (Jos. *Kimchi*). — 2. *smith-work* (comp. Ar. قَيْن a smith, Syr. ܩܝܢܐ), hence *n. p.* of the inventor of sharp iron tools and smith-work, which is ascribed historically to the tribe of the Cainites Gen. 4, 22; but as the people תּוּבַל or תֻּבַל (Gen. 10, 2; Is. 66, 19; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1) carried on mainly the trade of brass- and iron-workers, this word is added (comp. the Pers. توپل scoria ferri, brass). See תּוּבַל. — 3. (*something brought forth*, *creature*, i. e. קַיִן = קִנְיָן Ps. 104, 24, from קוּן II.) *n. p.* of the first-born of Adam (the derivative is associated with קָנָה Gen. 4, 1; comp. Ar. قَانَ to create), the founder of husbandry 4, 2. From his tribe the Cainites, proceeded the east Asiatic races which roamed about in the steppes without a fixed dwelling 4, 12. After the Cainites had wandered from their original seat Eden, they went eastward and formed the Chinese stem 4, 16, called by the writer נוֹד (flight). See *Knobel*, Gen. p. 58. — 4. (in pause קָיִן) *n. p.* of a nomadic tribe camping in southern Palestine and belonging to the Amalekites, conseq. to the primitive Arabian races south of Canaan, of whom a part went subsequently into Canaan Num. 24, 22; Judges 4, 11. Deriv. the *Gent. m.* קֵינִי, קִינִי which see. — 5. only with the article הַקַּיִן (*a smithy*) *n. p.* of a city in Judah, coupled with גִּבְעָה and תִּמְנָה Josh. 15, 57.

קִינָה (from קוּן I.; *pl.* once in Ezek. קִינִים, elsewhere קִינוֹת) 1. *f. a song of complaint* or *mourning*, *an elegy*, 2 Sam. 1, 17; נָשָׂא קִ׳ *to take up a mournful song*, i. e. *to lament*, *complain*, with עַל of the person Jer. 9, 9; Ez. 26, 17; seldom with אֶל for עַל 19, 1; *a collection of elegies*, e. g. upon יֹאשִׁיָּהוּ 2 Chr. 35, 25. — 2. (*smithy*) *n. p.* of a city in Judah Josh. 15, 22, different from הַקַּיִן 15, 57, though of the same meaning.

קִינִי 1 Chr. 2, 55 see קֵינִי.

קִינִי *n. Gent. m.* from קַיִן 4, the name of an Amalekite or primitive Arabian race, which, however, separated from Amalek, and settled first in the south

of Canaan, the protegee and ally of the Israelites, like the יְרַחְמְאֵלִים, but they soon marched in nomad fashion northwards Gen. 15, 19; Num. 24, 21; Judges 1, 16; 4, 11 17; 1 Sam. 15, 6; 27, 10; 30, 29; 1 Chr. 2, 55. These passages clearly shew the relation of this tribe to the Israelites. Along with קֵינִי we find also קֵנִי 1 Sam. l. c. and קִינִי 1 Chr. l. c. The Kenites are also brought into connexion with שַׂלְמָא; hence in the Targum on Gen. l. c. קֵינִי is rendered שַׂלְמָאֵי. שַׂלְמָא was the *second* son of חוּר and grandson of כָּלֵב 1 Chr. 2, 19 51. As a peculiar separate Calebite stem they inhabited בֵּית לֶחֶם, נְטוֹפָה (1 Chr. 9, 16; 2 Sam. 23, 28 29; 2 Kings 25, 23; Ezr. 2, 22), חֲצִי הַמָּנַחַת, עַטְרוֹת בֵּית יוֹאָב (see מָנַחַת) and צֹרַע. Besides, the association of the סוֹפְרִים, who inhabited יַעְבֵּץ, belonged to the Calebite *Salmastem*, as also the three corporations תִּרְעָתִים, שִׁמְעָתִים and שׂוּכָתִים. To these associations belonged also the קִינִים (Kenites) descended from חַמַּת, the ancestor of the Rechabites 1 Chr. 2, 55.

קֵינָן (same as קַיִן 3, conseq. from קוּן II.; *a child, one begotten*) *n. p. m.* of an antediluvian patriarch, Gen. 5, 9; 1 Chr. 1, 2.

קַיִץ (with *suff.* קֵיצֵךְ; from קוּץ II.) *m. fruit-* or *vine-harvest*, proceeding from the idea of cutting off, like קָצִיר (from קָצַר to cut off) of grain-harvest Is. 16, 9; *fig-harvest time* 28, 4; metaphorically 1. *summer*, *the warm time of the year*, the time of fruit-harvest; *the dry summer time*, oppos. to חֹרֶף Gen. 8, 22; Ps. 74, 17; Prov. 6, 8; 10, 5; 26, 1; בֵּית הַקַּיִץ Am. 3, 15 *a summer-house, summer-palace*, as there was a בֵּית הַחֹרֶף (Jer. 36, 22); חַרְבֹּנֵי קַ׳ Ps. 32, 4 *the heats of summer*. — 2. *the fruit of summer*, or *fruit gathered*, sometimes translated *figs*, sometimes poma 2 Sam. 16, 1; Mic. 7, 1; Am. 8, 1 2, verbally alluding to קֵץ; Jer. 40, 10 12; comp. Ar. قَيْظ, قَوْظ (the height of summer), Aram. קַיִט, קַיְטָא, ܩܝܛܐ the same. Derivative

קוּץ (3 *perf.* קָץ) *denomin.; to abide during summer, to pass the summer* Is. 18, 6, like חָרַף from חֹרֶף; Ar. قَاظَ.

קִיצוֹן (from קוּץ II. after the form חִיצוֹן from חוּץ) *adj. m.*, קִיצוֹנָה *f. the last, the extreme* Ex. 26, 4 10; 36, 11 17.

קִיקָיוֹן (in the first instance from קִיקִי) *m. palma Christi*, ricinus Jon. 4, 6-10, a small tree in whose shade Jonah sat; so named from the bitter, sharp taste of its seeds, which cause a disposition to vomit; Ar. الخروع. See קוּק.

קִיקָלוֹן *m. ignominy, shame* Hab. 2, 16, same as קָלוֹן, which stands in the first hemistich, conseq. from קָלָה. The syllable קִי prefixed arose either from a mistake in orthography, or it is = קִיא (Vulg.) and קָלוֹן itself = צוֹאָה (Is. 28, 8), or it stands for קִלְקָלוֹן from קָלָה; in no case is there an assonance in it to קִיקָיוֹן.

קִיר (*pl.* קִירוֹת) *m.* 1. (from קוּר I.) *depth*, of walls Josh. 2, 15, defined more exactly by יָשַׁב בַּחוֹמָה *to dwell on the wall*. — 2. (from קוּר III.) prop. a thing which embraces or encloses; hence *a wall*, about a city, הָעִיר Num. 35, 4, Ez. 12, 5 7 12, and fig. 13, 12 14 15; 2 Sam. 5, 11 *one preparing stones for a wall*, i. e. stone-cutter; אֶבֶן מִקִּיר *a stone out of the wall* Hab. 2, 11; *stone wall* Lev. 14, 37, with נָטוּי Ps. 62, 4, נֹפֵל Ez. 13, 12; ident. with חוֹמָה (which see); *the circumvallation*, of a court Ez. 8, 7 8; *the wall*, of a house, הַבַּיִת Ez. 41, 5 6, הַצֵּלָע 41, 9, הַבִּנְיָן 41, 12; of the עֲלִיָּה surrounded by a wall 2 Kings 4, 10; מוֹשַׁב הַקִּ׳ *a seat by the wall*, from within 1 Sam. 20, 25, or from without 25, 22; 1 Kings 14, 10; of גָּדֵר Num. 22, 25. For זֶרֶם קִיר Is. 25, 4 it is better to read זֶרֶם קוֹר *a wintry storm* (comp. Ps. 147, 17). In קִיר הַחוֹמָה Josh. 2, 15, קִיר is to be taken in significat. 1. From the idea of a place *enclosed, hedged about* it comes to mean generally, *a city*, like עִיר, קִרְיָה. So קִיר מוֹאָב *n. p.* of a strong Moabite city three hours south east of עָר מוֹאָב (ib.) or עָר (Num.

21,15) or עִיר מוֹאָב (22,36), and in meaning just the same Is. 15,1. This stronghold was perhaps early called in the Moab. dialect כָּרָךְ (which see), i. e. *tower, fortress;* and so it may have arisen that the Targ. put for it כְּרַכָּא דְמוֹאָב, 2 Macc. 12,17 χάρακα, the Greeks χαρακ-Μῶβα (Steph. Byz.), the Ar. الكرك, and that at present it is still known by the name *Kerek* (*Robinson*, Palest. II, 569). On קִיר חֶרֶשׂ and קִיר חֲרֶשֶׂת see חֶרֶשׂ and חֲרֶשֶׂת. — 3. *n. p.* of an Assyrian province, near עִילָם, viz. the district lying on the river *Kur* (Κῦρος, נְהַר קִיר), Gulistan or the modern Georgia Is. 22,6. There the Assyrians transplanted the inhabitants of Damascus and the Israelites 2 Kings 16, 9; Am. 1, 5. An offshoot of the Aramaeans is said to have come thence 9, 7. On account of various difficulties some understand the place Καρίνη, between Media, Elam (Susiana) and Assyria (Ptol., Isidor.), or *Kurin*, a Median locality; but these opinions are inadmissible. — 4. (only *pl.* קִירוֹת; from קִיר III.) *beams, beams of the roof* and *floor;* Greek δοκός, = קוֹרוֹת 1 Kings 6,15; 6,16 (LXX); 2 Chr. 3, 7; it is unnecessary to change it into קוֹרוֹת.

קִירֹס (after the form קִימֹשׁ, from קָרַס = כָּרַס; *a strong* or *powerful one, a giant*) *n. p. m.* Neh. 7, 47, for which Ezr. 2, 44 has קֵרֹס.

קִישׁ (from קוּשׁ; *a bow*, fig. *power*) *n. p. m.* 1 Sam. 9, 1; 1 Chr. 8, 30; 23, 21; 2 Chr. 29, 12; Esth. 2, 5.

קִישׁוֹן (from קוּשׁ; *the winding, meandering one*) *n. p.* of a brook (נַחַל) or river (נָהָר), rising in mount Tabor and flowing through the plain יִזְרְעֶאל, the great battle-field of the country (hence called after the LXX נַחַל קְדוּמִים Judges 4, 7; 5, 21; Ps. 83, 10); falling into the gulf of עַכּוֹ close by the foot of כַּרְמֶל (1 Kings 18, 40) which rises 582 feet above the Mediterranean. Later writers name it חֵיפָא (Kheifa), Ar. نهر حيفا (נְהַר חֵיפָא). Now it is *el-Makutta* (*Robinson*, Palest. III. p. 228 seq.).

קִישִׁי (from קִישָׁיָה = קוּשָׁיָה which see) *n. p. m.* 1 Chr. 6, 29.

קִיתָרֹס (only in K'tib, while the K'ri has קַתְרֹס) *m. a harp*, Dan. 3, 5 7 10 K'tib, the Greek κίθαρις, but here still in the original form κίθαρος (*chest*); Saad. قيتار and قيثار.

קַל (from קָלַל I.; *pl.* קַלִּים) *adj. m.*, קַלָּה *fem. light-footed*, and as a subst. *a light-footed one, a runner* Amos 2, 14; Eccles. 9, 11; *swift*, Is. 18, 2, fully קַל בְּרַגְלַיִם 2 Sam. 2, 18; Am. 2, 15; Is. 5, 26; עָב קַל *a light cloud* 19, 1; poet. and concrete *a fleet runner, a fleet horse* 30, 16; *a fugitive* Jer. 46, 6; *a fugitive driven about* Job 21, 18; *nimble*, of בִּכְרָה Jer. 2, 23; *adv.* קַל מְהֵרָה *rapidly* Jo. 4, 4. Comp. Aram. קַלִּיל *swift, quick*, and κέλης, celer.

קָל (from קוּל) *Aram. m.* same as Hebrew קוֹל Dan. 3, 5.

קֹל (an infinit.-noun from קָלַל II. after the form עֹז, חֹק) *m. lightness, inconsiderateness* Jer. 3, 9 (Targ., Jerome), which suits when compared with 1 Kings 16, 31; the meaning = קָלוֹן *reproach* is not appropriate.

קֹל meaning *voice, call* Gen. 27, 22; 45, 16; Ex. 4, 8; 19, 16; see קוֹל.

קָלָא (not used) *intr.* same as קָלָה I. Deriv. קָלִיא.

קָלַהּ (Kal not nsed) *tr.* same as קָהַל *to collect*, only

Nif. נִקְלַהּ (3 *fut. pl.* יִקָּלְהוּ) *to be collected* 2 Sam. 20, 14 K'tib, for which the K'ri reads with many mss. וַיִּקָּהֲלוּ.

קָלָה I. (3 *perf.* with *suff.* קָלָם, *part. pass.* קָלוּי) *tr. to roast, to parch*, grain, same as צָלָה I. (which see), עָלָה II.; also generally *to burn* Jer. 29, 22, with an assonance to קְלָלָה and קוֹלָיָה, as קְלָא stands in the Targ. for שָׁדַף and יָבֵשׁ. קָלוּי *dried, roasted*, of אָבִיב Lev. 2, 14; *subst. parched ears of corn* Josh. 5, 11. Deriv. קָלִי.

Nif. נִקְלָה (not used, only *part. m.*

נִקְלֶה) *to be scorched, to be burning with fever;* the part. נִקְלֶה as a subst. Ps. 38, 8 *fever-heat, inflammation.*

The organic root קָל־ה (Arab. قَلَى, Aram. קְלָא, ܩܠܐ, also for שָׁדַף, יָבֵשׁ), also found in גָּחַל (which see), Ar. قَهِلَ, שָׁ־גַל (= יָחַם), may be connected with that in cal-ere, κηλ-εῖν.

קָלָה II. (not used) *tr. to despise, to esteem lightly, to value lightly, to attack, to asperse, defame,* Ar. قَلَى; it is closely connected with the intr. קָלַל II., cognate in sense with חָרַף. Deriv. קָלוֹן, and the proper names מִקְלוֹת, קֵלָיָה.

Nif. נִקְלָה (*part. m.* נִקְלֶה) *to be small* or *despised, to decay,* כָּבוֹד Is. 16, 14; נִקְלֶה *poor, despised* 3, 5, oppos. to נִכְבָּד, coupled with רָשׁ 1 Sam. 18, 23, oppos. to מִתְכַּבֵּד Prov. 12, 9; *to become despicable* Deut. 25, 3. The old expositors took נִקְלֶה Ps. 38, 8 in this sense; but it is better referred to קָלָה I.

Hif. הִקְלָה (*part.* מַקְלֶה) *to make light of, to despise,* אָב וָאֵם (parents) Deut. 27, 16 (Targ.). According to others *to beat, to injure, to wound,* like the Arab. قَلَى, as 27, 24 25; Ex. 21, 15; but this meaning is not in the Hebrew.

Pih. (redupl.) קִלְקְלָה see קִיקָלוֹן.

קָלוּט (from קָלַט) *m.* prop. *one lessened, shortened, diminished,* i. e. curtailed in a member, opposite to שָׂרוּעַ Lev. 22, 23 (Targ. חַסִּיר, Saad. ناقص diminutus), so that one foot is shorter than the other (Kimchi); comp. قَلْط smalness of stature, قَلْطِى or قُلَاط a dwarf.

קָלוֹן (*constr.* קְלוֹן, with *suff.* קְלוֹנֵךְ; from קָלָה II.) *m. shame,* Prov. 3, 35, parallel חֶרְפָּה 6, 33; *disgrace* 9, 7; *disregard* 11, 2, opposite כָּבוֹד Hos. 4, 7; Hab. 2, 16; *affront* Prov. 12, 16; *small esteem,* along with רֵישׁ 13, 18; *reproach* 22, 10; *degradation* Hos. 4, 18; *dishonour* Ps. 83, 17.

קָלַח (not used) *tr. to cut out, to deepen* or *hollow out,* a vessel or kettle; only a collateral form of צָלַח II. (belonging to צַלַּחַת = קַלַּחַת); conseq. not to flow, after the Aram. קְלַח, still less = קָדַח. Comp. Ar. قَلَخَ, خلح to be hollow, whence قَلْخ a hollow reed, خَلِيح an inlet, a hollow.

Pih. קִלַּח (not used) intens. of Kal. Derivative

קַלַּחַת (from קָלַח Pih.) *f. a kettle, pot* 1 Sam. 2, 14; Mic. 3, 3.

קָלַט (not used) *tr.* 1. *to contract, to lessen, to abridge, to make shrink,* e. g. a member of the body, *to shorten;* Ar. قلص (intr.) to be contracted, shrunk; قَلَطَ to be short, little, crippled. Deriv. קָלוּט and the proper name קְלִיטָא. — 2. *to draw in, to gather in, to receive,* a fugitive, Aram. קְלַט; cognate in sense אָסַף. Deriv. מִקְלָט.

קָלִי (from קָלָה I. after the form נָקִי) *roasted grain* (fully אָבִיב קָלוּי בָּאֵשׁ Lev. 2, 14) or *roasted ears,* serving the easterns for food Lev. 23, 14, 2 Sam. 17, 28, once קָלִיא (from קָלָא = קָלָה I.) 1 Sam. 17, 17; *roasted* or *parched peas,* 2 Sam. 17, 28, along with עֲדָשִׁים Isaiah de Trani).

קַלַּי (abridged from קַלָּיָה; *Splendour* or *Light is Jah;* comp. קָלָל) *n. p. m.* Neh. 12, 20.

קָלִיא see קָלִי.

קֵלָיָה (from קֵלֶה *poverty* from קָלָה II., and יָהּ) *n. p. m.* Ezr. 10, 23, for which Nehem. in 8, 7 has

קְלִיטָא (*littleness, poverty*) *n. p. m.* Ezr. 10, 23, who is also called קֵלָיָה (from קָלָה II.) Neh. 8, 7, almost in the same sense.

קָלַל I. (Kal not used) *intr.* 1. same as קָלָה I. *to glow, to burn;* hence *to be luminous, shining,* of brass, in which meaning the LXX, Theod., Targ., Pesh., Vulg. have taken the stem קָלַל to the noun קָלָל. Besides the verbs compared under קָלָה I., we have still to compare

with the organic root קַל those in דָּ־גַל (to shine, to glitter, to illuminate), הַל I., perhaps also גָּל־ה to גִּלָּיוֹן, חָ־כַל (which see), the Arab. قَحَلَ (to roast, to dry), כַּל II., עַל II. (belonging to עָלִיל), Arab. غلّ (to glow, to burn), עָל־ה (to עֹלָה), Arab. جلّ (to shine, to glitter), whence جليل (shining, distinguished). Derivat. קָלָל and the proper name קַלַּי. — 2. (not used) *tr. to pierce, bore, cut into;* hence *to wound, to injure, to curse, execrate;* cognate in sense חָרַף I., גָּדַף. This meaning proceeded from that of *to glow, to burn*, the same metaphor. transference being found in כַּד II. (= יָ־קַד), כָּד, חַר, צָרַב (see Pih. and Puh.). Deriv. קְלָלָה. — 3. (not used) *tr. to sharpen, to point*, proceeding from the idea of *cutting into* as in the verb חַד = גַּד (גָּדַד). See Pih. II. קִלְקֵל. — 4. *to hasten, to run*, spoken of the swift gallop of horses and the rapid flight of the eagle 2 Sam. 1, 23, Hab. 1, 8, of a weaver's shuttle Job 7, 6, of messengers 9, 25; *to subside*, of מַיִם Gen. 8, 8 11; fig. applied to the fleeting days of life Job l. c., to enemies hastening forward Hab. l. c., to the swiftness of heroes 2 Sam. l. c. As קַלּוּ is used in this sense along with חַדּוּ Hab. 1, 8, the idea of swiftness seems to be connected with that of sharpness, and the latter with that of glimmering, glittering; comp. נָץ, נַץ *to glitter* and *to rush forward in haste* (see נָס = נַס, נָץ = נָע Lament. 4, 15), פָּרַח (which see); comp. also קָלַע. Deriv. קַל.

Pih. I. קִלֵּל (*part.* מְקַלֵּל, *inf. c.* קַלֵּל, *fut.* יְקַלֵּל) an intensive of Kal 2. *to abuse, to revile*, with the accus. אֱלֹהִים Ex. 22, 27, מְשִׁיחַ יי 2 Sam. 19, 22, מֶלֶךְ Eccles. 10, 20, אָב וָאֵם Lev. 20, 9, as חֵרֵף, גִּדֵּף are used (see Kal 2); seldom with בְּ of the object Is. 8, 21 or with לְ 1 Sam. 3, 13 (where, however, the LXX read אֱלֹהִים for לָהֶם). With a stronger meaning, *to curse, to execrate* Gen. 12, 3, coupled with אָרַר, opposite בֵּרֵךְ; Job 3, 1; with בְּשֵׁם יי 2 Kings 2, 24, בֵּאלֹהִים 1 Sam. 17, 43; cursing followed by annihilation and destruction 2 Kings 2, 24; Deut. 23, 5. — כֻּלֹּה מְקַלְלֵנִי Jer. 15, 10 K'tib, may either have arisen from כֻּלְּהֶם קִלְלוּנִי or from a mixture of מְקַלְלֵנִי and קִלְלוּנִי.

Pih. II. קִלְקֵל or קִלְקַל (redupl.) 1. an intensive of Kal 4. *to move violently to and fro, to shake*, בַּחִצִּים *with arrows*, which was a way of casting lots Ez. 21, 26; Ar. قَلْقَلَ the same. After the old Arabic and Greek custom arrows were put into a helmet and shaken, in divination. — 2. an intensive of Kal 3. *to sharpen, to point* (opposite קָהָה), with the accus. פָּנִים (*edge*) Eccles. 10, 10 (לֹא should be regarded as existing before קִלְקֵל).

Puh. קֻלַּל (*fut.* יְקֻלַּל) 1. *to be smitten with a curse* Is. 65, 20; *to be cursed* Ps. 37, 22. — 2. *to pass away quickly*, of possessions Job 24, 18, coupled with קַל.

Hithp. הִתְקַלְקֵל *to reel to and fro*, of גְּבָעוֹת Jer. 4, 24 (*Kimchi*).

קָלַל II. (*perf.* קַלּוֹתָ, קַלֹּתִי, *fut.* יֵקַל, *pl.* יֵקַלּוּ) *intr.* same as קָלָה II. *to be low, small*, in power, honour and dignity Job 40, 4; *to be too light* Nah. 1, 14 (comp. Dan. 5, 27); with בְּעֵינֵי פ׳ *to be lightly esteemed in one's eyes* Gen. 16, 4 5; *to be despised*, coupled with בּוּז 1 Sam. 2, 30. — In the derivative (קַל) and in Nif. and Hif. the meaning *to be light* still appears, arising from the fundamental signification of swiftness and movability, as levis in Latin, ἔλαφος in Greek identify the two ideas, conseq. from קָלַל I.; metaphor. *to be few*, Arab. قَلَّ, *to be insignificant*, Aram. קַל, ܩܠ, so that קָלַל II. might be omitted as a peculiar stem. But if we put together the meanings of the stem, such as those of *being low*, in honour and dignity, of *being little esteemed, despised*, in reputation, of *coming down*, of *starving*, of *being bad, contemptible*, with reference to meats, of *being put to shame, corrupted* &c., we may readily perceive, that there is the nearest relationship

between קָלַל II. and קָלָה II. Deriv. קֹל (Jer. 3, 9).

Nif. נָקַל, seldom נָקֵל like נָמֵס Ez. 21, 12 in a sense rather impersonal (נְקַלֹּתִי, נְקַלָּה; the *fut.* יֵקַל Is. 30, 16 belongs to קָלַל I. and is a fut. Kal like יִמַּךְ, יִדַּל, on account of its intrans. signific. for יִקֹּל; *part. f.* נְקַלָּה) *to be little, small, an easy thing, insignificant,* with לְ of the person Prov. 14, 6, also with לְ of the thing 2 Kings 20, 10, but the verb that follows נָקַל and supplements it stands with מִן Is. 49, 6, Ez. 8, 17, meaning *to be too light, too small* (see מִן); with בְּעֵינֵי פ׳ *to be small in one's eyes* 2 Kings 3, 18; 1 Sam. 18, 23; עַל־נְקַלָּה prop. *upon a small* or *insignificant thing*, but only as an adv. *heedlessly, slightly* Jer. 6, 14; 8, 11. Lastly, *to be despised* 2 Sam. 6, 22, opposite נִכְבַּד.

Pih. קִלְקֵל (redupl., not used) an intensive of Kal, *to be mean, bad, contemptible*, of meats; Aram. קַלְקֵל to put to shame, to corrupt. Deriv. קִלְקֵל.

Hif. הֵקַל (הֵקַלּוּ, הֲקַלֹּתַנִי; *inf. c.* הָקֵל; *fut.* יָקֵל) 1. *to make easy, light*, i. e. *to lighten, to lessen, to diminish*, יָד 1 Sam. 6, 5, with מֵעַל of the person 1 Kings 12, 10, where עֹל should be supplied; absol. *to lighten* Ex. 18, 22, Jon. 1, 5, seldom with מִן of the thing 1 Kings 12, 4 *to lighten from off.* — 2. *to bring into contempt* Is. 8, 23, opposite הִכְבִּיד; *to despise, to esteem lightly* 2 Sam. 19, 44; *to act contemptibly*, with בְּ of the person *to* one Ez. 22, 7.

קָלָל (from קָלַל I. = קָלָה I. after the form חָלָל, שָׁלָל, בָּדָד, after which are the fem. forms קְלָלָה, רְנָנָה, שְׁמָמָה) *m. something light, shining*, of נְחֹשֶׁת Ez. 1, 7, ἐξαστράπτων χαλκός (LXX, Theod., Gr. Ven., Trg., Pesch., Vulg.), or *glowing*, the two together *fine brass*, like χαλκολίβανος (Revel. 1, 15; 2, 18); unquestionably ident. with חַשְׁמַל (1, 4 27; 8, 2) or נְחֹשֶׁת מֻצְהָב Ezr. 8, 27.

קְלָלָה (*c.* קִלְלַת, with *suff.* קִלְלָתוֹ, *pl.* קְלָלוֹת; from קָלַל II.) *f. reproach, reviling, aspersion*, coupled with הֶרְפָּה Jer. 44, 8, שַׁמָּה 44, 22, שְׁנִינָה 24, 9, שְׁרֵקָה 25, 18, חֶרֶב 49, 13; *injury, wrong* 2 Sam. 16, 12; Prov. 27, 14; commonly *imprecation, cursing*, oppos. to בְּרָכָה Gen. 27, 12; Deut. 11, 26; 30, 1, i. e. a curse uttered, or what amounts to that; קְ׳ נִמְרֶצֶת *a violent curse* 1 Kings 2, 8; concrete *one accursed*, by God Deut. 21, 23.

קָלַס (Kal not used) *intr. to cry aloud, to shriek* (Targ. קְלַס for the Hebr. קָרָא Jer. Targ. Gen. 41, 45; Est. 6, 9 11); metaphor. *to mock, scorn, deride*, like שָׁרַק; Aram. and modern Hebr. *to praise aloud, to celebrate.* Hence it is not connected with עָלַז, עָלַס, עָלַץ, in which another fundamental signification exists. Deriv. קֶלֶס.

Pih. קִלֵּס (*inf. c.* קַלֵּס) 1. *to mock, scoff at*, אֶתְנָן Ez. 16, 31, i. e. to esteem a harlot's hire lightly, to scoff at it. But as the text speaks of a harlot who does not take but give אֶתְנָן (16, 33); we may here take קִלֵּס in the fundamental signific. translating, *and thou art not like a harlot in order to lay claim to a harlot's hire.* The reading לְקַשֵּׁס (= לְקַשֵּׁשׁ) *in order to gather in*, is an unnecessary conjecture. Deriv. קַלָּסָה.

Hithp. הִתְקַלֵּס (*fut.* יִתְקַלֵּס) *to shew oneself scornful* or *derisive*, with בְּ of the person *over* Ezek. 22, 5; Hab. 1, 10; 2 Kings 2, 23.

קֶלֶס *m. scorn, derision*, coupled with לַעַג Ps. 44, 14 and חֶרְפָּה Jer. 20, 8.

קַלָּסָה *f.* the same Ez. 22, 4.

קָלַע I. (only *part.* קֹלֵעַ) prop. *tr.* of קָלַל I.; hence *to move quickly, to put in motion, to swing, to sling*, בָּאֶבֶן *with a stone* Judges 20, 16; *to expel, drive away*, inhabitants, Jer. 10, 18. The meaning of the verb to קְלָעִים (curtains) is said to belong to this fundamental signification, agreeably to the analogy of יְרִיעָה; but this is better derived from קָלַע II. Deriv. קֶלַע 1.

The stem is closely connected with גָּלַע (to hurl or drive forth), גָּל־ה II.,

קָלַל, גָּלַל I., Sanskrit kal, Greek κέλλειν, Lat. cell-ere; Aram. קְלַע and קְלַק (to throw); Arab. قَلَعَ (intr.) to move to and fro, to shake, to totter; Ar. قَلَقَ the same.

Nif. נִקְלַע (*fut.* יִקָּלַע) *to be hurled*, *to be shaken about*, adopted for 1 Sam. 25, 29, where the reading is תִּקָּלַעְנָה.

Pih. קִלַּע (*fut.* יְקַלַּע) *to sling*, אֶבֶן 1 Sam. 17, 49; 25, 29 (see *Nif.*). Deriv. קַלָּע.

קָלַע II. (not used) *tr. to plait*, *to knot*, *to weave*, a covering, a curtain; Aram. קְלַע the same, whence קְלִיעָא plaits of hair, plaited work, קַלְעִי the same, קְלַע covering of a tent, tent-cloth; Arab. قَلَعَ perhaps the same, therefore قِلْع a curtain, a flag, قَلْعَة = Hebrew אֲגֻדָּה a fortification. Deriv. קֶלַע 2.

קָלַע III. (only *perf.*) *tr. to cut in*, *to make deep*, *to deepen*, *to engrave*, of figures which have deep-cut outlines, with the accus. מִקְלָעוֹת 1 Kings 6, 32, כְּרוּבִים 6, 35; ident. in its organic root קָל־ַע with that in חַל, נָ־חַל (to נְחִילוֹת), צָ־קַל, Aram. קָל (hence קוּל a basin), Latin cael-are, Greek κοιλ-οῦν. Deriv. מִקְלַעַת.

קֶלַע (with *suff.* קַלְעוֹ, *pl.* קְלָעִים, *c.* קַלְעֵי) *m.* 1. (from קָלַע I.) *a sling* 1 Sam. 17, 40, beside the bag for holding smooth stones; כַּף הַקֶּ׳ 25, 29 *the dish* or *hollow of a sling;* אַבְנֵי קֶ׳ *sling-stones* Job 41, 20, a figure of the heathen Zech. 9, 15, while the Israelites are called אַבְנֵי נֵזֶר; also pl. אַבְנֵי קְלָעִים 2 Chr. 26, 14; Aram. קִלְעָא, Ar. مِقْلَاع the same. — 2. (from קָלַע II.) *a covering*, *cloth*, *hanging*, *curtain*, of the tabernacle Ex. 27, 9; 35, 17; Num. 3, 26, like מָסָךְ from a like fundamental signification; Aram. קַלְעָא, קְלִיעָא a flag, tent-cover; Aram. קְלִיעָא plaited work. — 3. only the pl. קְלָעִים 1 Kings 6, 34, a collateral form of צְלָעִים, and with the same meaning.

קַלָּע (from קָלַע I.) *m. a slinger* 2 Kings 3, 25.

קְלֹקֵל (from קָלְקֵל, from קִלְקֵל to קָלַל II., after the form עֲרֹעֵר from עָרְעֵר, the vowel being pushed forward and lengthened; the case of סְמָדַר and צְלָצַל is similar) *m. badness*, *meanness*, *worthlessness*, of food Num. 21, 5.

קָלַשׁ (not used) *tr. to pierce*, *to prick*, of pointed instruments, more or less related in its organic root קָ־לַשׁ to that in בָּ־לַס (to scratch into), פָּ־לַשׁ (=בָּקַע), פָּ־לַס, פָּ־לַץ (to cut in, to split), לָשַׁ־ע, לָת־ַע; the Aram. verb קְלַשׁ is merely a harder form of חָלַשׁ 2, though in קִלְשׁוֹן (sting, thorn or pointed instrument) the stem קְלַשׁ exists in this sense. Arab. قَلَزَ to pierce. Deriv.

קִלְשׁוֹן (prop. קִלְשׁוֹן) *m. a point*, *tooth*, only in שְׁלֹשׁ קִ׳ 1 Sam. 13, 21 *a triad of prongs* (*Kimchi*), i. e. *a three-pronged fork*, mentioned with אֵת, קַרְדֹּם, מַחֲרֵשׁוֹת as an instrument to be sharpened; Targ. (on Eccles. 12, 11) *a thing pointed*, *a thorn*. The LXX read שָׁלֹשׁ שֶׁקֶל הַשֵּׁן.

קָמָה (not used) *trans.* according to the Arab. قَمَأَ *to collect;* assumed for קְמוּאֵל, יָקְמְעָם, יְקַמְעָם, יְקַמְיָה; but as קָם is lengthened into יָקַם (which see) in the first three proper names, it may in the last be lengthened into קָמָה, and the meaning be accordingly *to consist*, *to endure*.

קָמָה (*constr.* קָמַת, *plur.* קָמוֹת, from קוּם) *fem. standing grain*, *corn standing in the stalk* Ex. 22, 5; Deut. 16, 9; 23, 26; Judges 15, 5.

קְמוּאֵל (*El has continual existence;* see קָמָה) *n. p. m.* Gen. 22, 21; Num. 34, 24; 1 Chr. 27, 17.

קָמוֹן (*standing place;* from קוּם after the form לָצוֹן) *n. p.* of a place in Gilead Judges 10, 8.

קִמּוֹשׁ (once קִימוֹשׁ Hos. 9, 6 with Dagesh resolved; from the Pih. of קָמַשׁ) *m. a thorn*, *thorn-bushes*, *a thistle*, coupled

with חוֹחַ Is. 34, 13; generally *a weed* Hos. 9, 6. קִמָּשׁוֹן is the same (which see).

קָמַח (not used) *tr. to rub in pieces, to grind into meal*, e. g. grain; cognate in its organic root קָ־מַח with that in מָחָ־א, מָחָ־ה II., מָךְ, מָעַךְ; comp. Ar. قَمَعَ to bruise, thence قُمَع dust; Aram. קְמַח the same. A stronger use of the same meaning is in סָלַת (which see); and עָפָר, אָבָק, סֹלֶת proceed from the same fundamental signification. In Arab. and Ethiop. this stem seems to have had the same meaning as צָמַח; hence the Ar. قَمْح grain, wheat, Ethiop. *kamah* pulse.

קֶמַח (in pause קָ׳) *m.* prop. what is crushed or bruised; hence *meal* Judges 6, 19, 1 Sam. 1, 24, with the genit. of the sort of grain, as שְׂעֹרִים Num. 5, 15, just as the expression סֹלֶת חִטִּים is used (Ex. 29, 2); in קֶמַח סֹלֶת Gen. 18, 6 ס׳ is in apposition, for the purpose of characterising קֶ׳ more exactly; Aram. קִמְחָא the same.

קָמַט (*fut.* יִקְמֹט; with *suff.* תִּקְמְטֵנִי) *trans.* same as קָמַץ *to press together, to lay hold of;* hence *to seize, to take*, poet. for לָכַד Job 16, 8 (LXX); comp. Prov. 5, 22, where the Targ. renders לָכַד by קְמַט; Aram. קְמַט, ܩܡܛ, Ar. قمط the same. The meaning *to make wrinkled* (Vulg.), which the verb has in Aram. and Talm., does not suit.

Puh. קֻמַּט *to be laid hold of, to be seized*, i. e. *to be snatched away, to be carried off*, Job 22, 16.

קָמֵל (in pause קָמַל, *pl.* קָמֵלוּ) *intr. to die away, to wither, to pine*, of plants Is. 19, 6, of קָנֶה and סוּף; 33, 9 of לְבָנוֹן. The organic root קָ־מֵל is identical with that in אָ־מֵל (where a farther comparison is given). Syr. metaphor. ܩܡܠ to be sick, weak. Comp. Ar. قفل to be withered or dry.

קָמַץ (without *future*) *tr. to press together, to close*, the hand; *to take hold of*, with the hand; *to take a handful* Lev. 2, 2; 5, 12; Num. 5, 26; conseq. identical with קָפַץ, קָבַץ, קָמַט in form and original signification; modern Hebrew (in the Mishna) *to collect, to join, to close*, the mouth, the eyes, to be parsimonious. Deriv. קֹמֶץ and

קָמָץ (only *plur.* קְמָצִים) *m. the full closed hand, pl.* לִקְמָצִים Gen. 41, 47 *adv. to full hands*, i. e. *very abundantly;* hence *Rashi* has קֹמֶץ עַל־קֹמֶץ; Arab. قُمْزَة a bundle. Grammatically קָמֶץ is the name of the vowel *o* (*a*), meaning *the closing of the mouth.*

קֹמֶץ (with *suff.* קֻמְצוֹ) *m. a gripe of the hand, a handful* Lev. 6, 8; but מְלֹא is usually with it 2, 2; 5, 12; Targ. קוּמַץ, modern Hebrew קַמְצָן a miser, קַמְצָנוּת covetousness.

קָמַשׁ (not used) *tr. to pierce, to prick* pungere, of a thorn; probably at first *to burn*, like חָרַר to חָרֹל and חָרֹן (according to some), and identical with כָּמַשׁ, כָּבַשׁ I. The Arab. قمش "to rake up together" should be referred to קָמַץ.

Pih. קִמֵּשׁ (not used) an intensive of Kal. Deriv. קִמּוֹשׁ, קִימוֹשׁ and קִמָּשׁוֹן.

קִמָּשׁוֹן (only *pl.* קִמְּשֹׁנִים) *m.* same as קִמּוֹשׁ (which see) Prov. 24, 31; Targ. חוּרַל.

קֵן (*constr.* קַן, with *suff.* קִנִּי, קִנֶּךָ, קִנּוֹ, קִנָּהּ, *plur.* קִנִּים; from קָנַן) *m. a cell, a habitation, a chamber* Gen. 6, 14; of עֲלִיּוֹת Hab. 2, 9 (comp. Jer. 22, 13), *a dwelling* Job 29, 18; metaph. *a nest*, of birds Is. 10, 14, especially with the young 16, 2; Deut. 32, 11; Aram. קִנָּא, ܩܢܐ; Arab. قنة the same. Derivat. the denomin.

Pih. קִנֵּן (*fut.* יְקַנֵּן) *to nestle*, of צִפֳּרִים Ps. 104, 17, עוֹף הַשָּׁמַיִם Ez. 31, 6, of יוֹנָה Jer. 48, 28; *to dwell*, of the arrow-snake Is. 34, 15; Syr. the same, in Af. ܐܩܢ.

Puh. קֻנַּן (*part. femin.* מְקֻנַּנְתְּ K'ri, מְקֻנַּנְתִּי K'tib) *to nestle, to dwell*, with בְּ *upon* Jer. 22, 23.

קָנָא (Kal not used) *intr. to glow, to burn, to fire*, cognate in sense with חָרָה II.; metaph. *to be angry, to be excited, jealous;* the fundamental signification in חָרָה (II.) having also passed into these meanings, comp. the Coptic ϫⲟⲥ (to be jealous, envious) with ϫⲁⲥ (flame), Arab. قَنَأَ to become very red, prop. to glow. קָנָה I. (to מַקְנֶה Ez. 8, 3, מִקְנֶה Job 36, 33) has the same sense. Deriv. קִנְאָה.

Pih. קִנֵּא (*part.* מְקַנֵּא, *fut.* יְקַנֵּא) *to glow, to be zealous*, with לְ of the person Num. 11, 29; 25, 13; Zech. 1, 14; *to stand up zealously*, with לְ *for* Ez. 39, 25; Jo. 2, 18; *to be zealously active* 1 Kings 19, 10 14, with an adverbial accus. חֵמָה גְּדוֹלָה, קִנְאָה Zech. 8, 2; *to be excited* or *displeased*, with בְּ of a person *with* Gen. 30, 1; *to be envious*, with בְּ Num. 5, 14; *to excite envy*, with בְּ *against* Deut. 32, 21; 1 Kings 14, 22; *to be envious at* Ps. 37, 1; *to envy* 73, 3; *to look enviously*, with לְ of a person 106, 16. Deriv. קַנָּא, קַנּוֹא.

Hif. הִקְנִיא (only *fut.* יַקְנִיא, according to some mss. *part.* מַקְנֶא as a subst.) *to provoke to jealousy, to make angry*, with בְּ *by* Ps. 78, 58; Deut. 32, 16. מַקְנֶה Ezek. 8, 3 is a part. noun from נָקָה I. = קָנָא, if we do not read מַקְנִיא (Targ.).

The organic root קָנ־א is identical with that in גָּ־חַם, חַם, שָׁ־חַן, בָּ־חַן; Targ. קָן.

קְנָא *Aram. tr.* same as Hebr. קָנָה II. *to acquire* Ezr. 7, 17.

קַנָּא (from קִנֵּא) *m. jealous*, spoken of God, i. e. against idolatry Ex. 20, 5; 34, 14; Deut. 4, 24; Targ. קַנָּא and קַנְאָן.

קִנְאָה (*constr.* קִנְאַת, with *suff.* קִנְאָתִי, *plur.* קְנָאוֹת) *fem. falling into a passion*, parallel כַּעַשׂ Job 5, 2; *anger* Prov. 6, 34, explained by חֵמָה, also coupled with חֵמָה Ez. 16, 38; Zech. 8, 2; *passion, passionate excitement* Prov. 14, 30, opposite לֵב מַרְפֵּא; *violent affection* Song of Sol. 8, 6, to which קָשָׁה (inexorable) is applied; *ardour* Is. 42, 13, for revenge 59, 17, parallel נָקָם; *jealousy*, e. g. of God against idols Ez. 8, 3, or the image which excites His ardour and jealousy (see מַקְנֶה) 8, 5; of a husband against rivals in love Num. 5, 14 15 29; *enmity, hostility*, Is. 11, 13; Eccles. 9, 6, coupled with שִׂנְאָה; with a genit. either of the object as Is. 26, 11 *zeal for the people*, Ps. 69, 10 *zeal for the house*, or of the subject Is. 37, 32; *indignation*, coupled with אַף Ez. 35, 11, חֵמָה 36, 6, עֶבְרָה 38, 19, compared to fire Deut. 29, 19; Ez. 36, 5; Zeph. 1, 18.

קָנָה I. (not used) *intr.* same as קָנָא (which see); deriv. מַקְנֶה Ez. 8, 3, מִקְנֶה (which see) Job 36, 33, and the proper name מִקְנֵיהוּ.

קָנָה II. (3 *perf.* with *suff.* קָנָנִי, קָנֶךָ, קָנָהוּ; *part.* קֹנֶה, *constr.* קֹנֵה, *plur.* with *suff.* קֹנֵיהֶן; *inf. absol.* קָנֹה, קָנוֹ, *inf. constr.* קְנֹה, קְנוֹת; *imper.* קְנֵה; *fut.* יִקְנֶה, *apoc.* יִקֶן) *trans.* 1. same as כָּרָה II. *to bring to oneself, to procure*, a wife Ruth 4, 9; *to appropriate* or *get*, חָכְמָה and בִּינָה Prov. 4, 7, לֵב 15, 32; of God, הַר (the holy mountain) Ps. 78, 54, עַם (the people of Israel) Exod. 15, 16, by redemption from captivity Deut. 28, 68 or slavery Is. 11, 11; *to get by purchase, to buy*, שָׂדֶה Gen. 25, 10, אֲדָמָה 47, 19, עֶבֶד Ex. 21, 2, כִּבְשָׂה 2 Sam. 12, 3, sometimes with בַּכֶּסֶף Is. 43, 24 and with מֵאֵת Lev. 27, 24, מִיַּד 25, 14 and מֵעִם of the person 2 Sam. 24, 21 *from whom;* קֹנֶה *a buyer* Prov. 20, 14, opposite מֹכֵר Is. 24, 2. — 2. *to possess, to rule over*, by appropriation, by bringing forth; hence applied to God, *Possessor of heaven and earth* Gen. 14, 19, *of man* Deut. 32, 6, of חָכְמָה Prov. 8, 22 (Vulg.), of כְּלָיוֹת as the seat of the feelings and propensities of men Ps. 139, 13; קֹנֶה *the master*, of a house Lev. 25, 30, of a flock Zech. 11, 5, parall. בַּעַל Is. 1, 3. Deriv. מִקְנֶה, מִקְנֶה 2 and 3, קִנְיָן, and the proper names קָנָה, קְנָת 2 and 3.

Nif. נִקְנָה (*fut.* יִקָּנֶה) *to be bought* Jer. 32, 15 43.

Hif. הִקְנָה (with *suff.* הִקְנָנִי) *to buy*, as מִקְנַת כֶּסֶף, i. e. bond-men for field-labour Zech. 13, 5; conseq. = קָנָה in Kal, like הִנְחָה (Gen. 24, 48) = נָחָה (24, 27). מַקְנֶה Ez. 8, 3 see the noun מִקְנֶה.

קָנָה III. (not used) *intr. to overtop, to mount up, to rise up, to be set up straight* or *stiff, to be grown*, of a reed, a lance, Arab. قَنَّ, whence قُنَّة a mountain-peak, so too قَنَا (Kamus p. 1973); cognate with יָשַׁר, and ident. in its organic root with כָּנַן (which see); Arab. and Aram. the same. Derivat. קָנֶה, קָנֶה, קָנֶה, and the proper name קָנָה 1.

קָנֶה (*constr.* קְנֵה, with *suff.* קָנֵהּ, *pl.* קָנִים, *constr.* קְנֵי, from קָנָה III.) *masc.* prop. what stands up straight; hence 1. *a measuring-stick, a rod*, a reed used for measuring (מִדָּה, δόναξ) Ez. 40, 7; fully קְנֵה הַמִּדָּה 40, 3 5. Six ells (אַמּוֹת) and a טֶפַח give *a full measuring-reed* (מִלּוֹ דַּק') 41, 8; like the Greek κάλαμος (comp. Revel. 11, 1) a measure of $6^2/_3$ ells. Also the Ar. قَصَب is a reed and the name of a measure of length. — 2. *a stalk*, κάλαμος, καλάμη Gen. 41, 5 22. — 3. *the stiff, straight arm-bone, the upper bone of the arm* Job 31, 22; *the reed* or hollow *shaft* of a candelabrum, whether a leading or secondary shaft Ex. 25, 31; 37, 17; *the beam* of a balance Is. 46, 6. — 4. *a staff of reed*, for support (מִשְׁעֶנֶת) Ez. 29, 6; hence *a broken reed* (קְנֵה רָצוּץ) is a figure of the oppressed 2 Kings 18, 21; Is. 36, 6. — 5. *a reed* or *cane* growing in בִּצָּה Job 40, 21, coupled with סוּף Is. 19, 6 and גֹּמֶא 35, 7; חַיַּת קָנֶה *beast of the reeds* Ps. 68, 31 = לְוְיָתָן 74, 14, i. e. the crocodile, an image of the rulers of Egypt. — 6. Metaphor. *sweet cane* Is. 43, 24; Ez. 27, 19; Song of Sol. 4, 14 (with an assonance to the verb קָנָה); fully קְנֵה בֹשֶׂם Ex. 30, 23 or קָנֶה הַטּוֹב Jer. 6, 20. It is the κάλαμος ἀρωματικός of the Greeks, which came from India and was used not only for incense but medicinally (Diosc. 1, 17; Plinius H. N. 13, 2); Aram. קָנֵי (*def.* קַנְיָא), סְנֵא (def. סְנְיָא), Ar. قَنَاة, Greek κάνη, κάννη, κάννα the same.

קָנָה 1. (from קָנָה III. *place of reeds*) *n. p.* of a brook on the confines of Ephraim and Manasseh Josh. 16, 8; now *Wady Kânah*. — 2. (*possession*, from קָנָה II.) *n. p.* of a city in Asher Josh. 19, 28; also לְבוֹ. — 3. (*possessor*, from קָנָה II.), only in the proper name masc. אֶלְקָנָה. — 4. only *plur.* קָנוֹת, same as קָנֶה *shaft, arm*, of the sacred candelabra, Ex. 25, 36; 37, 22.

קָנְוֹא (from the Pihel of קָנָא) *adj. m.* same as קַנָּא, with a substantive meaning Josh. 24, 19; Nah. 1, 2.

קָנוֹת (or קָנֹת) same as קָנֶת, see קָנָה.

קָנַז (not used) *tr.* same as קָנַץ (according to some); Arab. قَنَصَ, قَنَزَ *to hunt*, with the meaning of צוּד; but we may also compare the Arab. عَنَزَ *to incline, to bend*, Hebrew אָנַת; conseq. it would be cogn. in sense with צָלַע, so that the noun derived from it, קְנַז, may mean prop. a bend, turn, side, declivity, flank; which suits the name of a place, like אָצֶל, צֶלַע. Derivative

קְנַז (see קָנַז) 1. *n. p.* of a son of אֱלִיפַז Gen. 36, 11, i. e. of an Edomite tribe and a locality of the same name 36, 15 42. In the latter respect the fort عُنَيْزَة (*Robinson*, Palest. III, 860), north-east of Petra, has been compared. Among the Canaanite tribes to be subdued by the Hebrews, between קֵינִי and קַדְמֹנִי, the קְנִזִּי are enumerated, who are obviously ident. with קְנַז. — 2. *n. p.* of an ancestor (not father) of Caleb, who bears the surname הַקְּנִזִּי on that account Num. 32, 12; Josh. 14, 6 14. Probably the קְנִזִּי had penetrated into Caleb's tribe. The younger brother of Othniel is called a son of קְנַז Josh. 15, 17; Judges 1, 13; 3, 9 11. A descendant of Caleb's also bore the name קְנַז 1 Chr.

4, 15. — Hence both applications are closely connected.

קְנִזִּי see קְנַז.

קֵנִי 1 Sam. 27, 10 see קֵינִי, קִינִי.

קִנְיָן (*constr.* קִנְיַן, with *suff.* קִנְיָנְךָ, קִנְיָנוֹ, from קָנָה II.) *m. acquisition, purchase* Lev. 22, 11; Prov. 4, 7; hence *possession, substance* Gen. 36, 6; Ps. 105, 21; *domestics, slaves, flocks*, the riches of antiquity, coupled with מִקְנֶה Gen. 34, 23; Ez. 38, 12 13; *property* or *goods* Ps. 104, 24, not a creature (LXX), which even the Aram. קִנְיָן does not mean; Ar. قُنْيَان and قِنْيَان the same.

קָנֵם (not used) *intr.* same as צָנֵם, חָנֵם *to be hard, firm, strong*, of stones, hail; Aram. קְנַם the same, whence קוּנַם = עֶצֶם (firm substance); comp. צוּנַם *a rock.*

Pih. קִנֵּם (not used) *to be very hard, to be dried up.* Derivative

קִנָּמוֹן (from קִנֵּם a Pihel-form of קָנֵם, with the termination ־וֹן; constr. state before Makkeph קִנְמָן־) *masc. the hard, dried bark of the cinnamon tree*, mentioned with קָנֶה, מֹר, כַּרְכֹּם, נֵרְדְּ, אָהָל Prov. 7, 17; Song of Sol. 4, 14; sometimes with בֶּשֶׂם Ex. 30, 23, to distinguish the genuine, sweet-smelling cinnamon from the ψευδοκινάμωμον, ξυλοκινάμωμον; in Aram. the simple form קוּנְמָא the same. The Phenicians introduced this production and other spices, as an article of commerce; and from them the word came as κιννάμωμον (old German *cynnamet*, whence the German *Zimmt*) to the Greeks; Maltese Kainamanis.

קָנַן (not used) *tr.* same as כָּנַן 2. *to prepare, to create, to set up, to fit together*, e. g. a nest, a habitation; Ar. قَنَّ. Better perhaps equivalent to גָּנַן (עָנַן) *to fence in, to enclose* (whence the Phenic. אֲגַן tent, house), which is كَنَّ in Arabic. Derivat. קֵן, the denomin. Pih. קִנֵּן and Puh. קֻנַּן.

קָנַץ (not used) *trans.* same as קָנַז *to catch, to seize, to lay hold of*, cognate in sense with צָד I., לָכַד; Arab. قَنَصَ the same, whence مَقْنَص a net. The fundamental signification appears to be *to bind, to fetter, to seize upon*, as in יָרַשׁ II. (to רֶשֶׁת); metaphor. *to compel, to force*, comp. זָקַק I. Hence the organic root קָ־נַץ may be connected with that in אָ־נַס. Derivative

קֶנֶץ (only *constr. pl.* קִנְצֵי) *m. a noose*, for catching; fig. *perversion, contortion*, of words (מִלִּין); hence Job 18, 2 *how long will ye* (Job and his party) *make a perversion of words* (לְ for the genitive), i. e. speak perversely? The ancients (Targ., Saad., Ibn Chiquitilla) refer קִנְצֵי to קִצֵּי, and translate *limit, end* (see 16, 3); but the antithesis "*take heed, and afterwards we will speak*", and the strangeness of the plur. give the preference to our explanation.

קְנָת (from קָנָה II.; *possession*) *n. p.* of a city in Manasseh in the Hauran Num. 32, 42; 1 Chr. 2, 23; in *Josephus* (Jewish wars 1, 19, 2) Κανάθα, in Steph. Byz. and Ptol. Κανωθά (קְנוֹת), on coins Κανώθ (*Eckhel*, D. N. 3, 357). It is recognised again in the present *Kunawât* (*Burckhardt's* Travels in Syria p. 83). Comp. the Phenician קַנְתֵּאל, Κανθήλη, n. p. of a Numidian town, from קֶנֶת אֵל.

קָסָה (not used) *trans. to receive, to keep*, of hollowed vessels; ident. in its organic root קָס־ה with that in קָשׂ־ה, כָּס (to כּוֹס, כִּיס), כָּת; the Aram. קְסַט to קִסְטָא, ܩܣܛܐ (pitcher) arose perhaps, like the Ethiop. kasût (water-cruet) from the derivative קֶסֶת.

קָסַם (*part.* קֹסֵם, קוֹסֵם, *inf. constr.* קְסֹם, before Makkeph קְסָם־; *imp.* קְסוֹם, *fem.* קְסֹמִי or קָסֳמִי; *fut.* יִקְסֹם) *tr.* prop. *to cut, to divide;* ident. with גָּזַם, כָּסַם, גָּדַם, קָדַם (to קַרְדֹּם); as the Arab. قَسَم (to divide, to cut in pieces, then to cast lots, to determine, to divine) still shews. Hence metaphor. 1. *to decide*, by utterance (at a tribunal), *to express firmly*

(see קֶסֶם Prov. 16, 10), comp. חָתַךְ, גָּזַר; *to divine*, by arrows, Ez. 21, 26 [21] *in order to divine*, i. e. to shake arrows like lots, and to decide accordingly 21, 27. — 2. generally, *to prophesy*, with the accusat. כָּזָב Ez. 13, 9; 22, 28, שָׁוְא 21, 28, or with חָזָה שֶׁקֶר Zech. 10, 2; absol. *to practise divination* (spoken of false prophets and necromancers) Deut. 18, 10; *to practise enchantment* 18, 14; Josh. 13, 22 (on the other hand נִבָּא is usually applied to true prophets Mic. 3, 7; 1 Sam. 6, 2); *to practise idolatry* 2 Kings 17, 17. Deriv. קֶסֶם, מִקְסָם.

The fundamental signification of the stem is clear from the Talmudic קִיסָם *chip*, festuca, קִסְמִית *what is split off;* and the transition is as in חָתַךְ, גָּזַר; the Syr. ܩܨܡ is used for idolatrous soothsaying.

קֶסֶם (*pl.* קְסָמִים) *m.* 1. *decision*, *irreversible sentence*, of a king Prov. 16, 10; *oracle*, of a heathen deity; hence = חֲזוֹן שֶׁקֶר, אֱלוּל, תַּרְמִית לֵב Jer. 14, 14, conseq. *a lying revelation*, *jugglery*, fully קֶ׳ כָּזָב Ez. 13, 6; as מְרִי against God 1 Sam. 15, 23. — 2. *divination*, *a soothsaying oracle*, *omen*, same as נַחַשׁ Num. 23, 23; Deut. 18, 10; 2 Kings 17, 17; *lot* Ez. 21, 27; Ar. قَسْم opinion, counsel, prop. determination. *Plur.* קְסָמִים Num. 22, 7 *reward of divination* (*Sam. Nagid*, *David Kimchi*), or *divining vessels*, *divining instruments*, or *omens* (Talm.).

קָסַס (not used) *tr.* same as קָצַץ *to cut off*, *to lop off*, fruits (*Rashi*, *Kimchi*).

Pih. קוֹסֵס (*fut.* יְק׳) the same Ez. 17, 9.

קָסַת (not used) *tr.* same as קָשַׂט *to divide*, *to cleave;* metaphor. 1. *to divide*, *to measure off*, *to weigh;* Arab. قسط, Aram. קְסַט the same, connected with קָשַׂט also. — 2. *to hollow* or *deepen*, as in קָעַר (to קְעָרָה), כּוּר (to כֹּר, כִּיּוֹר). But as this fundamental signification does not suit the noun קֶסֶת well, and the nouns קָשָׂה, קַשְׂוָה are obviously related both in etymology and meaning, it seems more appropriate to assume קָסָה (which see) for the stem. See קֶסֶת.

קֶסֶת (from קָסָה, after the form דֶּלֶת, כֶּסֶת from דָּלָה, כָּסָה) *f. a cup*, *a vessel*, *a dish;* hence קֶ׳ הַסֹּפֵר prop. *a scribe's vessel*, i. e. *an ink-stand* Ez. 9, 2 3 11. The Aram. קִסְטָא may have sprung from קֶסֶת by changing ת into ט, as in ܩܫܛܐ a bow.

קְעִילָה (fortress, citadel, or *an enclosed place*) *n. p.* of a city in Judah, in the plain, in the western part of the tribe, near the Philistine border Josh. 15, 44; 1 Sam. 23, 1; 1 Chr. 4, 19. After the exile its inhabitants helped to rebuild the walls of Jerusalem Neh. 3, 17 18.

קָעַל (not used) *tr.* transposed from קָלַע, Arab. قلع, *to strengthen*, *to make fast*, *to enclose*, whence قَلْعَة a citadel, fortress. Deriv. קְעִילָה.

קָעַע (not used) *trans.* same as קָצַץ, adopted for the noun קַעֲקַע; but see קוּעַ.

קַעֲקַע see קוּעַ.

קַעֲקַע (from קִעֲקַע to קוּעַ) *m. an incision*, in the skin, *a stigma*, *mark;* spoken of signs of sorrow, which consisted of certain symbolical characters (כְּתֹבֶת), or memorial sentences Lev. 19, 28.

קָעַר (not used) *tr. to deepen*, *to hollow*, vessels, dishes; Ar. قَعُرَ intr. to be deep. The organic root is also in נָ־קַר, דָּ־קַר, כָּר I., כָּר־ָה, אָ־כַר; comp. עָר (to מְעָרָה), Arab. غَارَ to be deep, חָר &c.; mod. Hebrew קִעֵר to make deep; קִעֲרַר the same, whence קַעֲרוּרִי hollowed out; see קַרְקַע. Deriv. קְעָרָה.

Schifil [i. e. Hifil] שִׁקְעֲרִיר (doubling the last letter; not used) *to make deep.* Deriv. שְׁקַעֲרוּרָה.

קְעָרָה (*constr.* קַעֲרַת, *pl.* קְעָרֹת, *constr.* קַעֲרֹת, with *suff.* קְעָרֹתָיו) *f. a dish*, *bowl* Num. 7, 13 84 85; Ex. 25, 29; Ar. قَعْر scutella, قَعْرَان, a deep dish.

קָפָא (*part. m. pl.* קֹפְאִים; *fut.* יִקְפָּא)

intr. to be contracted, thickened, spoken of wine left on its lees, which thickens into a syrup; fig. *to be obdurate* Zeph. 1, 12, along with שָׁקַט; *to be congealed, united*, of תְּהוֹמוֹת Ex. 15, 8; *to be contracted, drawn in*, of יְקָרוֹת (*bright stars*) Zech. 14, 6 K'tib, comp. אָסַף. But if יְקָרוֹת be taken in the meaning of קָרָה (Nah. 3,17), יִקְפָּאוּן, if such be the reading, must be translated, *they congeal to ice.*

Nif. נִקְפָּא (only 3 *fut. pl.* יִקָּפְאוּן, if such be the reading) *to be drawn in, withdrawn*, of bright stars (יְקָרוֹת), or *to be congealed* Zech. 14, 6, just as the passage is taken.

Pih. קִפָּא (not used) an intensive of Kal: *to congeal*, of ice. Derivat. קִפָּאוֹן.

Hif. הִקְפִּיא (*fut.* יַקְפִּיא) *to make to coagulate*, the semen into an embryo mass (גֹּלֶם Ps. 139, 16) Job 10, 10; an image taken from the curdling of milk into cheese.

The stem קָפָא is ident. with גָּבָא II., גָּבָה, Targ. גְּבָא, גָּב־ן (to גְּבִינָה), חָבָא II., חָפ־ן in fundamental signification. Ar. قَفَّ, Aram. ܩܦ the same.

קִפָּאוֹן *m. congelation, thickening*, into ice Zech. 14, 6; taken and translated as a noun by some interpreters only.

קָפַד I. (Kal not used) *tr. to make ready, complete, to conclude*, cognate in sense with הִשְׁלִים; then like כִּלָּה *to extirpate, to destroy* (*Kimchi*). Ar. قَفَدَ the same; comp. قَفَزَ, قَفَسَ to die. The organic root קָ־פַד may have the same fundamental signification as that in פַּד (to cut off), Arab. فَادَ, فَاتَ = مَاتَ (to die), פָּד־ה &c. Deriv. קְפָד.

Pih. קִפֵּד (only קִפַּדְתִּי Is. 38, 12, for which קִפַּדְתָּ may be emended) *to complete*, חַיִּים, i. e. to put an end to, Is. 38, 12 *thou* (God) *hast completed my life as a weaver does* (his web); *he has separated me from the thrum;* parallel הִשְׁלִים, as נִסַּע (to break off) is parallel to בִּצַּע (to separate).

קָפַד II. (not used) *intr. to be drawn* or *rolled together, to be folded together;* Aram. קְפַד, ܩܦܕ, Arab. قَفَدَ the same; *to shrink up*, of the skin, *to fall away;* fig. *to be powerless, contracted*, in hands and feet. In this sense קָפַד is connected with צָפַד; see also קָפַז, קָפַץ. The mod. Hebrew sense *to be short-tempered, impatient*, like קָצַר, also belongs here, whence קַפְּדָן the passionate. Deriv. קְפָד (according to some).

Pih. קִפֵּד (not nsed) an intensive of Kal. Deriv. קִפֹּד.

קְפָד (with *suff.* קְפָדָה, ה being without Mappik, because the accent is drawn back, comp. שְׁמָרָה Am. 1, 11 instead of שְׁמָרָה; from קָפַד I.) *m. destruction*, same as כִּלָּיוֹן Ez. 7, 25 (*Kimchi*), Targ. אִתְקְפָדָא. According to others from קָפַד II.; hence *shrinking, terror, horror, fear* (comp. Ar. جبن to shrink and be afraid); or after the Syr. ܩܦܕ *to stand up, to be erect*, of hair, bristles; as a noun, *horror.*

קִפֹּד and קִפּוֹד *m.* an animal that inhabits marshes, mentioned with others that lodge in swamps and ruins, as קָאַת, יַנְשׁוּף, עֹרֵב (see עֹרֵב 2. = חֹרֵב Zeph. 2,14) and חֹרֵב Is. 14, 23; 34, 11; Zeph. 2, 14. The LXX and Vulg. understand *the hedgehog*, ericius, *porcupine*, so called perhaps from *being shrunk up*, like the Aram. קוּפַד, Syr. ܩܘܦܕܐ, Ar. فُنْفُذ and فُنْفَذ; *Rashi* also renders it הריצון (i. e. the French) herisson (ericius), the *Arûch* explains it ריצו i. e. (Italian) riccio. *Jos. Kimchi* alone translates it incorrectly, טרטוגא i. e. tortogus, Prov. tortoga, French tortue, *tortoise.*

קְפָדָה see קְפָד.

קִפּוֹד see קִפֹּד.

קִפּוֹז (from Pih. of קָפַז) *m. arrow-snake*, anguis jaculus, a native of Africa and Arabia Is. 34, 15. We should not read קִפּוֹד (with the LXX, Targ., Vulg.). Arab. قِفَّازَة arrow-snake.

קָפַז (not used) *intr. to jump* or *spring forward, to dart forward*, of the arrow or rattle-snake; prop. *to move on, to roll forwards*, in order to spring; ident. in its fundamental signification and form

with קָפַץ, קָבַץ, קָמַץ; Ar. قَفَزَ (to spring, to leap, to shoot forward), قفض, قَفَسَ, قَفَطَ, قَفَصَ, قَبَصَ the same in very varied applications. Comp. also Aram. ܩܰܡܨܳܐ grasshopper. Deriv. קִפּוֹז.

קָפַץ (*fut.* יִקְפֹּץ) *tr.* prop. *to draw together* (comp. קָבַץ, קָמַץ, קָפַז and קָפַד II.); hence *to shut*, i. e. contract, יָד, from covetousness Deut. 15, 7 (Arab. قبض), פֶּה, i. e. *to be dumb* Ps. 107, 42, Job 5, 16 = שִׂים יָד עַל־פֶּה 21, 5; *to be astonished into silence* Is. 52, 15; קָ׳ רַחֲמִים Ps. 77, 10 *to shut up compassion*, i. e. *to withhold it.* — The fundamental signification is clear from the Arab. قفص = קָפָא, גָּבָא to contract, *to be drawn together*, from cold; and from the Syr. ܩܦܨ.

Nif. נִקְפַּץ (3 *fut. pl.* יִקָּפְצוּן) *to draw oneself together, to collect oneself;* hence like נֶאֱסַף 3 (Num. 20, 26) or אָסַף רַגְלָיו (Gen. 49, 33), Ar. قفز and قفس, *to be drawn up, to die* Job 24, 24; Syr. ܩܦܨ the same. It is possible that it is = נִקְבַּץ Ez. 29, 5 meaning *to be interred.*

Pih. קִפֵּץ (*part.* מְקַפֵּץ) prop. *to leap forward;* hence *to spring, to dart*, with עַל of place, Song of Sol. 2, 8; see קָפַז.

קֵץ (with *suff.* קִצִּי, קִצּוֹ, קִצֹּה; *plur. constr.* קִנְצֵי according to some; from קָצַץ) *m.* prop. place or time at which a thing is cut off, brought to a limit or end; hence 1. *end, close*, of the year 2 Chr. 21, 19, of words Job 16, 3, of war Dan. 9, 26, of פְּלָאוֹת i. e. *of judicial punishments, of astonishing events* Dan. 12, 6; *the end of days*, i. e. *the last* (still remaining) *days of life* 12, 13; Neh. 13, 6. In apocalyptic discourse: *the last historical development, the close*, as עֵת קֵץ Dan. 8, 17, מוֹעֵד קֵץ 8, 19, by which the seer understands his own time as that of the fulfilment of the ancient oracles, as the true אַחֲרִית הַיָּמִים, in which the close of the old times and the beginning of the βασιλεία τῶν οὐρανῶν seemed to present itself, conseq. *the last epoch* 11, 40; 12, 4; *the* (appointed) *limit;* הָלַךְ לַקֵּץ 12, 13 *to go to the end*, i. e. to close; יָפֵחַ לַקֵּץ Hab. 2, 3 *pressing toward the end*, i. e. to fulfilment. Next, *destruction, death* Gen. 6, 13; Ps. 39, 5; עֲוֹן קֵץ Ez. 21, 30 *iniquity bringing destruction;* 35, 5 *a fearful catastrophe* 7, 2 6. Here belong the phrases: אֵין קֵץ לְ *there is no end to*, i. e. *it remains perpetual* Is. 9, 6, *is limitless, numberless* Eccles. 4, 16, also without לְ 12, 12; מִקֵּץ *at the end of*, i. e. *after the lapse of* (see מִן) Gen. 8, 6; 16, 3, for which later writings have לְקֵץ 2 Chr. 18, 2; Neh. 13, 6. — 2. *a point, a hill, a top* 2 Kings 19, 23; Is. 37, 24; *distance*, מִקֵּץ *from the far distance*, i. e. from the extreme point Jer. 50, 26 = מִקָּצֶה; *the limit* Job 28, 3. On קִנְצֵי see קֶנֶץ.

קְצָא (not used) *Aram. tr.* same as Hebr. קָצָה. Deriv. קְצָת.

קָצַב (*fut.* יִקְצֹב, *ap.* יִקְצָב־) *tr.* 1. same as עָצַב *to cut, to divide*, עֵץ 2 Kings 6, 6, Arab. قصب (to cut in pieces, to cut off, a vine), conseq. ident. with חָצַב I., חָטַב, קָטַב. Deriv. קֶצֶב 1. — 2. Metaphor. *to cut, shape, form*, especially *to shape beautifully;* hence עֵדֶר הַקְּצוּבוֹת Song of Sol. 4, 2 *a herd of beautifully formed, evenly grown* רְחֵלִים (Gr. Ven., *Ibn Ezra, Kimchi*); עָצַב being used with a like metaphor (in עָצַב, עֶצֶב 1, עֹצֶב 1); comp. בָּרָא, יָצַר, גָּזַר. According to the Vulg. and Pesh. *to shear*, which the Ar. قصب also means; it would then refer to the *whiteness* of the teeth. Deriv. קֶצֶב 2.

קֶצֶב (*pl. c.* קִצְבֵי) *m.* 1. *the extreme end;* hence of mountains, *the roots* (Targ.) or *the innermost part* (Pesh.) Jon. 2, 7; ident. with קְצָו (which some mss. have), though this may also mean *the highest top;* the Ar. قُطْب the pole, is from a cognate stem. — 2. *cut, shape*, = מִדָּה 1 Kings 6, 25; 7, 37.

קָצָה (*inf. c.* קְצוֹת) *tr.* same as חָצָה, קָצַץ, קָצַע *to cut off, to divide;* hence 1. (not used) *to cease, to close, to end; to reach the limit* or *end; to be full, en-*

tire, of numbers. Deriv. קְצֶה (pl. קְצָוֹת), קִצֶּה, קִצֵּה, קִצּוֹת, קִצַּת, קִצָּו, קִצָּת, מִקְצֶה, מִקְצֹעַת, קְצוּעָה, the proper name קְצִיעָה 2. — 2. (not used) *to divide*, hence *to share*, like חָצָה. Deriv. מִקְצֶה 2. — 3. *to destroy, to annihilate* Hab. 2, 10, if it be not better to take קְצוֹת there as a noun (which see), and to supply לְ from לְבִיתֶךָ. — 4. as in גָּזַר, חָתַךְ *to decide, to judge*, metaphor. *to rule*. Deriv. קָצִין 1.

Pih. קִצָּה (*part.* מְקַצֶּה, *inf. c.* קַצּוֹת) 1. *to cut, to cut off*, רַגְלַיִם Prov. 26, 6 *whoever cuts off his feet* (and so deprives himself of attaining his end) &c., *whoever sends things by the hand of a fool*, i. e. both are equally foolish acts. To adopt a meaning *to be abridged, to be mutilated*, and read accordingly מְקֻצֶּה or also מְקֻצָּה, is inadmissible. — 2. *to cut into, to make incisions*, fig. *to inflict wounds*, with בְּ *in*, hence *to make conquests* 2 Kings 10, 32, where the Targ. and Ar. read לְקָטוֹת.

Hif. הִקְצָה (*inf. c.* הַקְצוֹת for הַקְצוֹת, like חִלַּץ for חַלַּץ, הַסְגִּיר Lev. 14, 46 for הַסְגֵּיר) *to scrape off*, the clay from a wall Lev. 14, 41 43; comp. קָצַע.

קְצֶה (*pl.* קְצָוֹת, *c.* קְצוֹת, with *suff.* קְצוֹתָיו) *f.* (in the pl. constr. commonly *masc.*, and only exceptionally fem.) *the end, the extreme point, the border* (of a thing) Ex. 25, 19, מִקְצֶה *at the extremity, at the edge* 26, 4; *pl. constr. ends*, with the genitive כַּפֹּרֶת 25, 18, חֹשֶׁן 28, 24, with אַרְבַּע 28, 23 or שְׁתֵּי 28, 25 and שְׁנֵי 27, 4; *the whole*, i. e. *the whole compass*, קְצוֹת הָאָרֶץ Is. 40, 28 *the compass of the earth, the whole earth* Job 28, 24; קְ׳ הַשָּׁמַיִם Jer. 49, 36 *the ends* (quarters) *of the heavens; collect. end*, Ps. 19, 7 *and its circuit* (stretches) *even to* (עַל = עַד) *the end of heaven;* מִקְצוֹת *from the ends* Is. 41, 9; also *the point*, of a כֶּתֶף 1 Kings 6, 24. See קְצוֹת and מִקְצוֹת (formed like מִקְצַת).

קְצֵהוּ (*c.* קְצֵה, with *suff.* קְצֵהוּ, *pl.* with *suff.* קְצֵיהֶם) *m. an end*, of place מִן־הַקָּ׳ אֶל־הַקָּ׳ *from one end to the other* Ex. 26, 28; מִקָּ׳ *from the extreme point*, i. e. *wholly, altogether*, Jer. 51, 31 *from all sides; the extent, the whole* Is. 56, 11, belonging to כֹּל; *the whole number, pl.* מִקְצֵיהֶם *from all their number* Ez. 33, 2, *sing.* Gen. 47, 2 (in both cases the vowelless ק stands without Dagesh, and מִקְצֶה is not to be taken for a noun); *the border, extremity*, of אֶרֶץ Ex. 16, 35, הָר Josh. 18, 16, *the edge, shore*, of יָם Josh. 13, 27, elsewhere of מִשְׁעֶנֶת Judges 6, 21, מַחֲנֶה 2 Kings 7, 5, תְּעָלָה Is. 7, 3, שָׂדֶה Gen. 23, 9, יְרִיעָה Ex. 36, 12, נְהַר Num. 33, 6; of time, *the lapse* Gen. 8, 3; Ez. 3, 16.

קֻצֶּה (after the form סֻפָּר, as כֻּסֶּה is found after the form מֻלָּךְ) *m. end* Is. 2, 7; Nah. 2, 10; 3, 3 9.

קְצֵה (after the form חֲנֵו, סְתֵו, מְדֵו and conseq. from קָצֶה; *pl. constr.* קִצְבֵי) *m. end* Is. 26, 15; Ps. 48, 11; 65, 6.

קְצֵרָה (*fem.* of קְצֵה; only *pl.* with *suff.* קְצוּתֶיהָ) *f.* same as קְצֻת *the extreme end* Ex. 37, 8 and 39, 4 K'ri, for which the K'tib has קְצוּתֶיהָ.

קְצוּת (after the form אֲחוּת, חֲצוּת, from קָצֶה; only *c.* קְצוּת) *f. edge, extreme line* Job 26, 14.

קְצָוֹת (with *suff.* קְצוֹתָיו K'tib, K'ri קְצוּתָיו) see קְצֻת.

קָצַח (not used) *tr. to cut, to pierce;* fig. *to press into, to pierce into;* hence *to be bitter, sharp, harsh*, of cumin, comp. כָּמַן II. to כָּמַן (which see), חָרַם *to pierce* and *to be harsh* to the Phenic. חַרְמַל (Diosc.), حَرْمَل a sort of bitter herb, חָרַד (vulgar) = חָרַט to pierce, whence חַרְדַּל *mustard*, מָרַר *to be stinging, biting*, of taste, whence מְרֵרָה, מְרוֹרָה, מְרוֹרִים. Accordingly it is connected with כָּסַח (which see); the Ar. قَرَّحَ is a denominative. Deriv.

קֶצַח *m. black cumin*, nigella, *μελάνθιον* Is. 28, 25 27, Vulg. *gith*, i. e. גַּד; Targ. קְצָחָא, Arab. قِرْح.

קָצִין (from קָצָה with the termination ־ִין, as in שַׁפִּין, פְּנִין, תְּפִין; *c.* קְצִין, *pl.*

c. קְצִינֵי, with *suff.* קְצִינֶיךָ) *m.* 1. prop. *a decider*, *determiner;* hence *a judge*, *Kadhi* (قَاضِي); set over עָם, *a head of the people*, *a ruler* Is. 1, 10; 3, 6; *overseer*, *superintendant* 22, 3; PROV. 6, 7 (comp. מֶלֶךְ 30, 27); *a prince* 25, 15, along with רֹאשׁ JUDGES 11, 11; *general*, *consul* DAN. 11, 18 (of the consul Lucius Scipio). — 2. (*border-territory*) only in the proper name עֵת קְצִין (which see), a city in Zebulon JOSH. 19, 13.

קְצִיעָה (*pl.* קְצִיעוֹת) *f. cassia*, Ps. 45, 9 (LXX, Vulg.; Arab. قصيعة the same), so called from being stript off; Ar. سليخة cassia, from سلخ to strip off. See קָדָה.

קְצִיץ (*border*, comp. מָקָץ) only in the proper name עֶמֶק קְצִיץ, which see.

קְצִיר (*c.* קְצִיר, with *suff.* קְצִירִי, *pl.* with *suff.* קְצִירֵיהֶם) *m.* prop. *cutting*, *mowing*, *reaping;* hence 1. *harvest*, of grain GEN. 45, 6, coupled with חָרִישׁ ploughing; Is. 17, 11; 18, 5; different from קַיִץ 16, 9 and אָסִיף EX. 23, 16; especially *harvest-time*, fully עֵת הַקָּ׳ JER. 50, 16; 51, 33; and so יְמֵי קָ׳ GEN. 30, 14, יוֹם קָ׳ PROV. 25, 13, but for the most part קָ׳ alone EX. 34, 21; PROV. 6, 8; as a section of time in the revolution of the year along with זֶרַע GEN. 8, 22. Harvest-time began with קְצִיר שְׂעֹרִים 2 SAM. 21, 9, and ended with קְצִיר חִטִּים GEN. 30, 14, which was followed by the feast of pentecost as חַג הַקָּצִיר. Sometimes it also stands for בְּצִיר *harvest of grapes* JER. 18, 5; 16, 9; Jo. 4, 13. — 2. *grain*, *crop* LEV. 19, 9; JOB 5, 5; קְצִיר יְאֹר *harvest of the Nile-valley* Is. 23, 2, i. e. the produce of the overflow of the Nile. — 3. concrete *a harvest-man* Is. 17, 5, as in אֹרַח, הֹלֵךְ, הֲלִיכָה the concrete arises out of the abstract. — 4. Figur. *mowing*, *destruction* JER. 51, 33; Hos. 6, 11. — 5. *a cutting*, *broken off branches* Is. 27, 11; also generally *branch*, *bough* JOB 14, 9; 29, 19; *vine-branch* Ps. 80, 12; fig. for *posterity* JOB 18, 16.

קָצַע (Kal not used) *tr.* same as גָּדַע, גָּזַז, קָצַץ, גָּזַר, קָצָה, II. *to hew*, *to cut off*, of corners, angles, edges, which cut off a thing; *to carve round about*, i. e. *to form* by cutting; *to strip off*, the rind; Aram. קְטַע, Ar. قطع and قصع the same. Deriv. מַקְצוֹעַ, קְצִיעָה.

Hif. הִקְצִיעַ (*fut.* יַקְצִיעַ) *to scrape off*, a wall LEV. 14, 41, = הִקְצָה in the same place; in the deriv. also *to carve*, *to cut*, of a plane or cooper's knife. Derivat. מַקְצֶעֶת.

Puh. קֻצַּע (*part.* מְקֻצָּע) *to be angled* or *cornered*, i. e. to form or have angles or corners EX. 26, 23; 36, 28. But מְקֻצָּעוֹת may be also a noun. See מְקֻצָּעָה.

Hof. הָקְצַע (only *part.* מָהְקָצָע, *pl. f.* מְהֻקְצָעוֹת) same as *Puh.* *to have angles* or *corners* Ez. 46, 22; but it is better to take it as a noun = מְקֻצָּעָה or to read מִקְצֹעָה.

קָצַף I. (*fut.* יִקְצֹף) *intr.* prop. *to snort*, *snuffle*, *storm;* hence fig. *to be angry* or *wroth*, with עַל of the person GEN. 41, 10, NUM. 16, 22, once אֶל JOSH. 22, 18; and, as takes place in later writings, strengthened by the accus. of a noun from the same verb (ZECH. 8, 2; JON. 1, 10 16; 4, 6) ZECH. 1, 15, for which אַף and חֵמָה stand in DEUT. 9, 19; often absol. Is. 57, 17; 64, 4; DEUT. 1, 34. Derivat. קֶצֶף 1, קְצָפָה (according to some).

Hif. הִקְצִיף (*inf. c.* הַקְצִיף, *fut.* יַקְצִיף) *to provoke to anger*, *to irritate*, God, in the accus. DEUT. 9, 7 8 22, ZECH. 8, 14, i. e. to cause him to turn away; abs. Ps. 106, 32, as 106, 7 29.

Hithp. הִתְקַצֵּף *to fall into a rage*, *to fret oneself*, with קָלַל *to curse furiously* Is. 8, 21.

With קָצַף is to be compared in the first instance the Aram. חֲצַף (which see), whose fundamental signification is *to rage*, *to be angry*, as also the Arab. حصف (to rush along furiously, of a horse), خصف (to go along furiously), غضب (to be enraged); but the organic root is קְ־צַף, ident. with that in סוּף I.

(to סוּפָה), זָעַף I. (Targ. זְעַף for סָעַר), שָׁאַף, נָ־שַׁב, נָ־שַׁף. Similar is זָעַם.

קָצַף II. (not used) *tr. to break off, to break in pieces, to crack off*, a dry branch; prop. only a collateral form of קָצַב, קָטַב (which see). Arab. قصف to reduce to ruins, to break out or off. Deriv. קֶצֶף 2, קְצָפָה.

קֶצֶף (with *suff.* קִצְפִּי, קִצְפְּךָ, קִצְפּוֹ, קִצְפּוֹ) *m.* 1. (from קָצַף I.) *anger, wrath, fury*, especially of God Num. 1, 53; 18, 5, coupled with אַף, חֵמָה Deut. 29, 27, זַעַם Ps. 102, 11; שֶׁצֶף קְ׳ *effusion of wrath* Is. 54, 8 = שֶׁטֶף אַף Prov. 27, 4; *vexation, soreness* Eccles. 5, 16; *strife, altercation* Esth. 1, 18. — 2. (from קָצַף II.) *a piece of wood, splinter, chip*, driving along on water Hos. 10, 7, comp. נֵצֶר Is. 14, 19 (*Ibn Ezra*); LXX φρύγανον. According to the Targ., Rashi, Kimchi, *foam*, spuma, from קָצַף I., which is less suitable.

קְצַף *Aram. intr. to be angry, wroth* Dan. 2, 12. Deriv.

קְצַף *Aram. m. anger* Ezr. 7, 23.

קְצָפָה (from קָצַף II.) *f.* same as קֶצֶף 2, prop. a thing broken off, cracked off; hence *a bough broken off* Jo. 1, 7 (LXX συγκλασμός); but many interpreters compare it with קֶצֶף 1. since the parallel is שִׁמְמָה.

קָצַץ (2 *pers.* קָצַצְתָּה; *part. pass.* קָצוּץ) *tr. to cut off, to hew off*, כָּף Deut. 25, 12; *to clip* or *shave off*, פְּאָה, i. e. the beard at the ears and temples. As the latter was an Arabian custom (*Herod.* 3, 8; *Niebuhr*, Descr. de l'Ar. p. 59), the Arabs were termed קְצוּצֵי פֵּאָה (*cropped at the corners*) Jer. 9, 25; 25, 23; 49, 32. The Israelites were forbidden to do this (Lev. 19, 27). Also in derivatives *to separate, to fix the limits of* (see גָּזַר, קָצִיר), *to make an end of, to arrive at the extreme point*. Syr. ܩܨ to shear off; Arab. قَصَّ to cut (the nails or locks). Deriv. קֵץ, קִיצוֹן (according to some), the proper names גִּזְרִי, קְצִיעָה.

Pih. קִצֵּץ and קִצֵּץ (*fut.* יְקַצֵּץ) *to cut up*, into פְּתִיכִים Ex. 39, 3; *to cut off*, עֲבֹת Ps. 129, 4, the thumbs Judges 1, 6, the hands 2 Sam. 4, 12; *to cut loose* 2 Kings 16, 17; 18, 16; *to break in pieces*, חֲנִית Ps. 46, 10.

Puh. קֻצַּץ *to be cut off* Judges 1, 7.

קָצַץ (Pe. unused) *Aram. tr.* same as Hebr. קִצֵּץ; in the Targ. for the Hebr. גָּזַר, חָטַב, קָצַב, כָּרַת.

Pa. קַצְצוּ (3 *pl.* קַצְצוּ) *to cut off*, branches Dan. 4, 11; in the Targ. it also occurs in other conjugations.

קָצַר (in pause קָצָר, *part.* קֹצֵר, *inf. constr.* קְצֹר, with *suff.* קְצָרְכֶם, קְצָרְהָ; *fut.* יִקְצֹר) *tr.* 1. same as גָּזַר (which see) *to cut off, to reap*, grain Lev. 19, 9; 25, 5, שִׁבֳּלִים Is. 17, 5, קְצִירִים Jer. 12, 13, especially with the object קָצִיר 1 Sam. 8, 12, also absol. Mic. 6, 15; *to harvest*, contrasted with זָרַע 2 Kings 19, 29, חָרַשׁ Am. 9, 13; fig. עַוְלָה Hos. 10, 13, אָוֶן Prov. 22, 8, סוּפָה Hos. 8, 7, עָמָל Job 4, 8. — 2. *to lessen, to crop, to shorten*, קָצוּר *shortened, lessened*, of cells Ez. 42, 5. Deriv. קָצִיר.

Hif. הִקְצִיר (*fut.* יַקְצִיר) *to reap* Job 24, 6 K'tib, where the K'ri and best mss. have Kal. Ps. 89, 46 belongs to קָצַר.

קָצַר I. (*fut.* יִקְצַר; once תִּקְצָרְנָה Prov. 10, 27 for תִּקְצַרְנָה) *intrans. to be short*, of a covering Is. 28, 20; hence the figurative expressions קָצְרָה יַד ׳פ *the hand of a person is short*, i. e. he is powerless Num. 11, 23, Is. 50, 2, followed by מִן and the infin. 59, 1, a figure used among the Arabs, Persians and others, as vice versa *long hand* denotes strength; קָצַר נֶפֶשׁ ׳פ Num. 21, 4 or קָצַר רוּחַ ׳פ Job 21, 4 *he is short-spirited, impatient*, with בְּ *on account of a thing* Judges 10, 16, Zech. 11, 8, opposite אָרַךְ אַפַּיִם; also *to be short*, of the days of life Prov. 10, 27. Deriv. קָצָר, קְצָרָה.

Pih. קִצֵּר *to shorten* Ps. 102, 24.

Hif. הִקְצִיר *to shorten*, as in Pih. Ps. 89, 46.

The two stems קָצַר and קָצַר I. belong together, and the different vocalisation was caused merely by the separation between the transitive and intransitive meaning; Arab. قَصَرَ and قَصُرَ.

קָצַר II. (not used) *intr.* same as חָצַר (which see) *to sprout, to grow*, assumed for קָצִיר 5, but not necessary.

קָצֵר (*constr.* קְצַר, *plur. constr.* קִצְרֵי) *adj. m. short*, only in the combinations קְצַר יָד Is. 37, 27 *short in the hands*, i. e. confined in power, *powerless, impotent* (comp. Num. 11, 23); קְצַר רוּחַ Prov. 14, 29 or קְצַר אַפַּיִם 14, 17 *short-tempered, impatient, passionate;* קְצַר יָמִים Job 14, 1 *short-lived.*

קֹצֶר *m. shortness*, קֹ רוּחַ Ex. 6, 9 *impatience.*

קְצָת (from קָצָה, after the form כְּנָת, מְנָת; *plur.* קְצָוֹת after the form מְנָוֹת, כְּנָוֹת, so that in the pl. before the termination *ôth* the third radical appears again as a semivowel and the *á* is established before it; for the plur. with a suff. the K'tib has קְצָוֹתָיו, which perhaps may be referred to a feminine form קְצָוָה, masc. קְצָו), *fem. end*, of time; before nouns *a part of, some*, meanings for which מִקְצָת (which see) is used. Only in the plur. with the sense of, *remotest ends, extremities*, is this word employed Ex. 38, 5; Ps. 65, 9; then with a suff. קְצָוֹתָיו, for which the K'ri has קְצוֹתָיו; but this is better placed under קְצָוָה (which see).

קְצָת (*constr.* קְצַת, from קָצָא) *Aram. fem. end*, לְקֵצַת יוֹמַיָּא Dan. 4, 31 *at the end of days; the sum*, מִן קְ 2, 42 *of the whole*, i. e. *a part*, parallel מִנְּהוֹן.

קַר (from קָרַר; *plur.* קָרִים) *adj. m. cold*, of מַיִם Jer. 18, 14; Prov. 25, 25; figurat. *cool, quiet*, of רוּחַ 17, 27 K'tib, where the K'ri reads וְ קַר (see וְקַר).

קָר Is. 22, 5 see קִיר.

קֹר (from קָרַר) *m. cold* Gen. 8, 22; comp. the noun קָרָה.

קָרָא (3 *fem.* קָרְאַת Is. 7, 14; *inf. constr.* קָרְאוֹת, once קָרְאוֹת Judges 8, 1, as if from קָרָה; *fut.* יִקְרָא, with *suff.* יִקְרָאוֹ for יִקְרָאֻהוּ Jer. 23, 6) *intr.* 1. *to cry, to raise the voice loud*, of animals (see קוֹל) or men, like צָעַק, Gen. 39, 14 *and I cried with a loud voice;* 39, 15; *to call* 45, 1; *to cry out* 41, 43; *to raise the voice*, introductory to לֵאמֹר Ez. 9, 1 or וַיֹּאמֶר 2 Sam. 18, 28 or וַיְדַבֵּר 2 Kings 18, 28; *to call to*, with אֶל of a pers. Is. 6, 3, followed by לֵאמֹר 1 Sam. 26, 14, or וַיֹּאמֶר 18, 8 (the construction with עַל of a pers. Is. 34, 14 belongs to קָרָא II); קָ אַחֲרֵי *to cry after one* 1 Sam. 20, 37; *to roar, to rage* Ps. 42, 8, like the Aram. קָרָא, of the sounding of a horn, of the crowing of a cock. — 2. Meanings where, though an object-accus. seems necessary it is usually wanting, according to the nature of קָ, are a) *to call upon, to implore*, God, without an accus. Ps. 4, 2; 22, 3; 34, 7; 69, 4; followed by אֶל-יְיָ 4, 4 or לֵאלֹהִים 57, 3; with בְּ of the person on account of whom one calls Deut. 15, 9. The accus. of the object is put but seldom Ps. 14, 4; 17, 6; b) *to proclaim, announce, preach*, like κηρύσσειν Prov. 1, 21; 8, 1; but more commonly in this case with the object-accus., as חֶסֶד 20, 6, דְּרוֹר Jer. 34, 8, צוֹם 36, 9, or the accusat. follows in a whole clause Is. 40, 6; 44, 7; Zech. 1, 14; c) *to praise, to celebrate aloud, to worship*, with בְּ of the obj., and not with an accusat., as קָ בְּשֵׁם פִּ *to celebrate the name of one* (שֵׁם expresses proper personality) Is. 44, 5; Ps. 49, 12; *to call upon*, for help 1 Kings 18, 24; *to entreat, to pray to*, קָ בְּשֵׁם פִּ Gen. 4, 26; 12, 8; 2 Kings 5, 11; Is. 64, 6, like הִזְכִּיר בְּשֵׁם יְיָ; seldom without בְּ Deut. 32, 3. — 3. Transitive meanings: a) *to call to*, שֵׁם Ruth 4, 11 i. e. to acquire; *to call to oneself* Gen. 27, 1, Exod. 2, 8, yet we have oftener in this case לְ Gen. 20, 9, אֶל 3, 9; Ex. 3, 4; reflexive 2 Sam. 15, 2; *to name*, קָ שֵׁם לְ *to name a name to one* Gen. 26, 18, i. e. to assign a name; Ps. 147, 4. With this meaning a double accus. is also associated, viz. the object I name and the name itself

Num. 32, 41; Is. 60, 18; שֵׁם may also be the object Gen. 4, 25. But what is to be named has also לְ, and the name is in the accus. Gen. 1, 5; 1 Sam. 4, 21. — b) *to call together* Gen. 41, 8, עֲצָרָה Jo. 1, 14; hence קְרוּאֵי הָעֵדָה Num. 1, 16 *those convoked to an assembly* (to a festival or some other thing); *to invite*, to table 1 Sam. 9, 13; 1 Kings 1, 9; compare the Latin "vocare ad coenam", Greek καλεῖν ἐπὶ δεῖπνον; absol. Prov. 9, 3; also with אֶל of the object, and לְ whereto one is invited, Deut. 20, 10 *and thou shalt invite them to peace;* שָׁלוֹם also stands in the accus. Judges 21, 13; *to summon*, for defence Job 13, 22; *to call before a tribunal* 5, 1, comp. Greek καλεῖν εἰς δίκην, Lat. in jus vocare; *to call back*, from the lower world 14, 15; *to call forth*, *to appoint* Is. 13, 3; *to call into existence*, of God 41, 4; *to choose* (= בָּחַר) 42, 6, also with לְ of the object 22, 20. — 4. *to read aloud*, *to declaim*, with accus. of the object Ex. 24, 7; Josh. 8, 34; 2 Kings 23, 2; but sometimes בְּסֵסֶר only is put Neh. 8, 8, Jer. 36, 14, as in Arabic the corresponding verb appears to be construed with ب; there are also added בְּאָזְנֵי פ׳ Ex. 24, 7 or נֶגֶד פ׳ Deut. 31, 11; generally *to read*, Deut. 17, 19; Is. 29, 11. Derivat. קֹרֵא, קָרִיא, קָרוּא, קְרִיאָה, מִקְרָא.

Nif. נִקְרָא (*fut.* יִקָּרֵא) passive of Kal: *to be called* Esth. 3, 12; *to be celebrated*, שֵׁם פ׳ Jer. 44, 26; *to be named*, with a dative of the person or thing Gen. 2, 23, 1 Sam. 9, 9, or with a double nominat. Is. 54, 5; 56, 7; Zech. 8, 3; or with שֵׁם in the accusat. Gen. 17, 5; 35, 10; *to be read*, *recited* Esth. 6, 1, with בְּ of the book Neh. 13, 1. Phrases are: נִקְ׳ בְּשֵׁם פ׳ *to be called by one's name*, i. e. to be reckoned as entirely belonging to him Is. 43, 7, merely with בְּ Gen. 21, 12; נִקְ׳ עַל שֵׁם פ׳ 48, 6 *to be called upon* or *after the name of one*, i. e. to belong wholly to him; נִקְ׳ מִן *to derive the name from*, i. e. to call themselves after a person or thing Is. 48, 2; נִקְ׳ שֵׁם פ׳ עַל פ׳ *one's name is called upon a person* Is. 4, 1, i. e belongs to him 63, 19; Deut. 28, 10; generally, *to be called after one* 2 Sam. 13, 28, of the Israelite people Jer. 14, 9, of the temple 1 Kings 8, 43, of Jerusalem Dan. 9, 18, and of the prophets Jer. 15, 16; seldom does בְּ stand for עַל Gen. 48, 16; *to be*, announcing what shall be Is. 1, 26; 9, 5, i. e. one will be so called, because he will be so in reality, comp. κεκλῆσθαι.

Puh. קֹרָא *to be called*, *chosen* Is. 48, 12; *to be named* 65, 1; oftener with לְ of the person 48, 8; 58, 12.

The organic root is קָר־א, Arab. redupl. قرقر to cry; comp. Syr. ܩܪܩܪܐ, Greek κράζω, French *crier*, English *to cry*.

קָרָא II. (קְרָאֲנִי, קְרָאֲנִי; *part. fem. pl.* קֹרְאֹת; *fut.* יִקְרָא) *trans.* same as קָרָה I. prop. *to strike upon* or *hit against* a thing, cognate in sense with פָּגַע, פָּגַשׁ; hence *to meet*, *to happen*, *to befall*, with a double accusat. e. g. פַּחַד Job 4, 14, אָסוֹן Gen. 42, 38, הָרָעָה Deut. 31, 29, מִלְחָמָה Ex. 1, 10. — קֹרְאֹת *part. fem. plur.* as a noun, *occurrences* Is. 51, 19. Deriv. קִרְאָה (see קֹרְאֹת).

Nif. נִקְרָא (1 *pers.* נִקְרֵיתִי; *inf.* נִקְרֹא; *fut.* יִקָּרֵא) *to go* or *come to one*, *to hit upon* or *encounter a person*, with עַל Ex. 5, 3 (comp. 3, 18); *to be met with* (accidentally) 2 Sam. 1, 6; 20, 1; of things Deut. 22, 6; *to meet by chance*, with לִפְנֵי 18, 9; *to happen*, of שֶׁבֶר Jer. 4, 20.

Hif. הִקְרִיא (*fut. apoc.* יַקְרֵא) *to cause to happen* or *befall*, misfortune Jer. 32, 23.

In Arab. قرأ, قرا correspond to this meaning, whence قِرْأَة = Hebrew נֶגַע.

קֹרֵא (from קָרָא I.) *m.* 1. prop. the crier, caller, specially *a partridge* 1 Sam. 26, 20; Jer. 17, 11; Arab. كَرَوَان. The LXX translate νυκτικόραξ, *horn-owl*, which makes its nest on mountains, while the *partridge* does so only on plains and in fields (in Jer. l. c. they render דָּגָר partridge). — 2. (*caller*) *n. p. m.* 1 Chr. 9, 19.

קָרָא (*part.* קָרֵא, *part. pass.* קָרִי; *inf.* מִקְרָא; *fut.* וַיִּקְרָא and וַיִּקֶּרֶא, 3 *pl.* יִקְרְאוּן) *Aram. intr.* same as the Hebrew קָרָא I. *to call* Dan. 3, 4; 4, 11; *to read* 5, 8 17.

Ithpa. אִתְקְרִי (*fut.* יִתְקְרִי) *to be called* Dan. 5, 12.

קְרָאָה (an infin.-noun from קָרָא II., only in *constr.* קְרַאת, but with לְ, לִקְרַאת out of לְקִרְאַת) *fem.* prop. *encounter, meeting;* constr. state with לְ as a *preposition, to meet,* obviam, as לִקְרַאת אֱלֹהִים *to meet God,* Am. 4, 12; often *before,* coram Ps. 59, 5; Is. 14, 9; *with respect to* Josh. 11, 20; *over against* Gen. 15, 10; in a hostile sense 1 Sam. 17, 21. After verbs of motion, as הָלַךְ, יָצָא, עָלָה, *to meet,* in a friendly or hostile manner Josh. 8, 14; Judges 7, 24; 1 Sam. 4, 1; sometimes without the verb of motion, when another has preceded, as וַיָּקָם לִקְרָאתָם Gen. 19, 1, וַיִּשְׁמַח לִקְרָאתוֹ Judges 19, 3, and so 1 Sam. 16, 4.

קְרִאֹת (prop. *part. fem. pl.*) *fem. pl. occurrences* Is. 51, 19, from קָרָא II.

קָרַב I. (not used) *tr. to lay hold of, to seize, to take,* applied not only to birds of prey (see קָרַב), but to hostile men; *to pierce, to hurt,* identical with חָרַב I., גָּרַב, where also the organic root is copiously investigated and compared. Deriv. קֶרֶב, קָרָב 4, קְרָבָה 1 and עֲקָרָב (which see).

קָרַב II. (in pause קָרָב, *part.* קָרֵב; *inf. constr.* קָרֹב, before Makkeph קָרַב־, with *suff.* קָרְבָּכֶם Deut. 20, 2, but also קִרְבָה, with *suff.* קִרְבָתָם; *imper.* קְרַב, קִרְבָה; *fut.* יִקְרַב) *intr.* prop. to join a thing, to stick to, to cling to, to approach, as נָגַשׁ, נָגַע, קָרָא II.; hence *to draw near, to approach,* with אֶל of a person or thing Gen. 37, 18; 2 Sam. 20, 17; Prov. 5, 8; or with עַל 2 Kings 16, 12; לְ Job 33, 22. Also like other verbs of joining and advancing, with בְּ of place Judges 19, 13, and slightly altering the sense, with עַד 2 Sam. 20, 16, לִקְרַאת 1 Sam. 17, 48, לִפְנֵי Josh. 17, 4, מִזּוּל Deut. 2, 19. Often absol. *to draw near* 25, 11; Is. 41, 5. Specially, a) קָ֫ אֶל פְּ֫ *to draw near to one* with good will 1 Kings 2, 7; *with help,* spoken of God Ps. 69, 19. b) *to draw near to* = *to devote oneself,* especially to God, *to appear before Him, to perform service in His presence,* as קָ֫ לִפְנֵי יי Ex. 16, 9 *to come before God,* spoken of those who serve before him Lev. 16, 1; Ez. 44, 15; generally, *to apply to God hopefully and piously* Zeph. 3, 2; Ps. 32, 9. c) קָ֫ אֶל־ אִשָּׁה (euphemist.) *to cohabit with a woman* Gen. 20, 4, Ez. 18, 6, Greek πλησίαζειν; so too of a woman קָרַב אֶל־בְּהֵמָה Lev. 20, 16 to have impure connexion with a beast. d) *to approach* in a hostile sense, with לַמִּלְחָמָה Deut. 20, 2, אֶל־ הָעִיר 20, 10; also with עַל Ps. 27, 2. The peculiar expression קָרַב אֵלַיִךְ Is. 65, 5 is to be explained *come near to thyself,* i. e. keep to thyself, far from me. Metaphorically applied to time, *to approach,* יְמֵי אֵבֶל Gen. 27, 41, קֵץ Lament. 4, 18. Arab. قَرُبَ and قَرَبَ, also كَرُبَ. Deriv. קָרֹב, קָרוֹב, קָרִיב, קְרָבָה 2.

Nif. נִקְרַב *to come near, to approach,* like Kal Ex. 22, 7; Josh. 7, 14.

Pih. קֵרַב (*fut.* יְקָרֵב) *to bring forward,* רִיב, i. e. to propose Is. 41, 21; *to cause to come near,* צְדָקָה 46, 13, i. e. to bring into manifestation; לֵב (the heart) Hos. 7, 6; *to admit,* Ps. 65, 5; *to allow to come to,* with accus. of the person Job 31, 37, with פֶּתַח נָגִיד (*as a prince*), i. e. without fear. Also, *to bring near to one another* Ez. 37, 17, or *to be very near* 36, 8.

Hif. הִקְרִיב (*inf. constr.* הַקְרִיב; *fut.* יַקְרִיב) 1. caus. of Kal, *to bring near, to bring forward, to command to approach* Ex. 28, 1; Num. 8, 9; *to bring on,* time Ez. 22, 4; *to give access* Jer. 30, 21; *to bring together,* of things Is. 5, 8; *to bring before one,* a cause Deut. 1, 17. — 2. commonly *to offer,* a gift, present Judges 3, 18; 5, 25; Ps. 72, 10; Mal. 1, 8; particularly, *to bring sacrificial gifts,* with the accus. קָרְבָּן Num. 7, 19, עֹלוֹת Ezr. 8, 35,

קְטֹרֶת Num. 16, 35; or מִן of the object of the sacrifice is put with it Lev. 1, 14; 3, 3. Generally, *to sacrifice*, also with לִפְנֵי יי׳ Lev. 3, 12 or לַיי׳ 2 Chr. 35, 12. See קָרְבָּן. — 3. *to be near*, doing a thing, followed by the infin. constr. and לְ, as הִקְ׳ לָלֶדֶת Is. 26, 17, לָבוֹא Gen. 12, 11; without לָבוֹא Ex. 14, 10. In the passage 2 Kings 16, 14, where מִן of a place stands after הִקְ׳, הִקְ׳ does not mean *to bring away*, *to remove*, but *to bring close to each other*, i. e. removing them from (מִן) their former places.

קָרַב III. (not used) *ir. to fold up* or *wind together*, applied to certain parts of the body, which are conceived to be folded together on account of their sheaths and covers; cognate in sense לָבַב I. (to לֵב), חָ־לַב (to חֵלֶב Ps. 17, 10 = לֵב). The fundamental signification lies also in כָּלַב I., חָלַף II. Deriv. קֶרֶב.

קְרַב (not used) *Aram. trans.* same as Hebrew קָרַב I. Deriv. קְרָב.

קְרֵב (1 *pers.* קִרְבֵּת, 3 *plur.* קְרִבוּ, *inf.* מִקְרַב) *Aram. intrans.* same as Hebrew קָרַב II. *to draw near*, *to approach*, Dan. 3, 8 26, with עַל of a person 7, 16 or לְ 6, 21.

Pa. קָרֵב (*fut.* יְקָרֵב) *to offer*, = Hebr. הִקְרִיב, of sacrifices Ezr. 7, 17.

Af. הַקְרֵב (*part. pl.* מְהַקְרְבִין) *to bring*, *to cause to come* Dan. 7, 13; usually *to offer*, gifts, sacrifices Ezr. 6, 10 17.

קָרֵב (*pl.* קְרֵבִים) *adj. m.* (prop. part. Kal) *drawing-near*, *aproaching* 1 Sam. 17, 41; Deut. 20, 3; Ez. 40, 46; elsewhere קָרֹב. It is better to take it always as a participle.

קָרֹב or קָרוֹב (*pl.* קְרֹבִים) *adj. m.*, קְרֹבָה (*pl.* ־בוֹת) *f.* 1. of place, *near*, *neighbouring*, with אֶל of a person Gen. 45, 10, לְ Ps. 34, 19, with the accus. for לְ 148, 14; absol. Jer. 12, 2; with אֵצֶל *near to* Josh. 9, 16; 1 Kings 21, 2; *standing near to*, *related to* 2 Sam. 19, 42; of God who is near to men, i. e. assists them Ps. 34, 19, and so of a people near to God, i. e. pious Lev. 10, 3; Ez. 42, 13; קָ׳ שְׁמֶךָ *thy name is known to me* Ps. 75, 2; fig. Jer. 12, 2. שָׁכֵן קָ׳ Prov. 27, 10 is merely intensive. Here belongs also Job 17, 12 *light is near* (say the friends) *before darkness* (מִפְּנֵי חֹשֶׁךְ here like 37, 19), i. e. though it is darkness. — 2. of time, *immediate*, *impending* or *approaching*, of יוֹם יי׳ Is. 13, 6, צֶדֶק 51, 5, יֶשַׁע Ps. 85, 10, צָרָה 22, 12, fully קָרוֹב לָבוֹא Is. 13, 22; similar is Ez. 11, 3 לֹא בְקָרוֹב בְּנוֹת בָּתִּים *it is not near to build houses* (Targ.), comp. Hag. 1, 2 (other versions take לֹא unnecessarily = הֲלֹא). מִקָּרוֹב a) *from a near time onward*, i. e. *soon*, *shortly* Ez. 7, 8; b) *from nearness*, i. e. *not long ago*, *from the nearest time* Jer. 23, 23, opposite מֵרָחוֹק; c) *for a very short time*, i. e. continuing but a short time Job 20, 5, like the following עֲדֵי־רֶגַע; d) *lately*, *newly* Deut. 32, 17, to which מֵעוֹלָם would be an antithesis. — 3. of relationship, with אֶל Lev. 21, 2 or לְ of a person Neh. 13, 4; with מִן of comparison *nearer than* Ruth 3, 12; also a subst. *a kinsman* Ex. 32, 27, pl. קְרוֹבַי *my kinsmen* Ps. 38, 12; Job 19, 14. — 4. (from קָרַב I.) *warlike*, a quality of the בְּנֵי אַשּׁוּר Ez. 23, 5 12 (*Arnheim*), which versions and interpreters, thinking of the usual meaning of קָרוֹב, have misunderstood.

קֶרֶב (in pause קָרֶב; with *suff.* קִרְבִּי, קִרְבֶּנָה, ־בָּם, ־בְּךָ, ־בֵּנוּ, ־בָּהּ; *pl.* with *suff.* only קְרָבַי Ps. 103, 1; from קָרַב III.) *m.* prop. (like לֵב) what is folded together or wound up, consisting of covers and sheaths; hence 1. in sacrificial enactments, *the bowels*, *intestines*, *the mesenteries* Lev. 1, 9 13; 3, 3 9 14; 4, 8 11; 7, 3; 8, 16 21 25; 9, 14, which appear in the sacrificial rites of the Greeks and Romans also (the hirae or fendicae, lactes were offered to the gods, Pers. Sat. 2, 29). The LXX render it ἐνδόσθια, κοιλία, ἐγκοίλια, *Josephus* τὰ κατὰ νηδύν. Elsewhere also *the belly* Gen. 41, 21, *the womb* 25, 22, *the heart* 1 Kings 17, 21, as the seat of life; *the innermost part*, as the seat of feeling, of the לֵב Ps. 39, 4; 55, 5, רוּחַ נָכוֹן Ps. 51, 12, of חָכְמַת אֱלֹהִים 1 Kings 3, 28, of

laughter Gen. 18, 12, of cursing Ps. 62, 5 &c. like the לֵב, and in Jer. 31, 33 קֶ֫רֶב is parallel to לֵב. — קִרְבָּם Ps. 49, 12 should be read with the LXX (*οἱ τάφοι αὐτῶν*), Targ. and Pesh. קִבְרָם or קִבְרֵם. — 2. Metaphor. *the inner part, the middle*, of a thing; hence with בְּ, בְּקֶרֶב a preposition *in the midst of, among, in*, as בְּתוֹךְ Gen. 24, 3; 45, 6; בְּקֶ֫רֶב חֻצוֹת Is. 5, 25 *in the streets;* בְּקֶ֫רֶב כְּסִילִים Prov. 14, 33 *among fools*, i. e. *in their circle*, like 15, 31; בְּקֶ֫רֶב צָרָה Ps. 138, 7 *in the midst of distress*; with reference to time, *within* Hab. 3, 2; after verbs of motion *into the midst* Josh. 1, 11; 1 Kings 20, 39. מִקֶּ֫רֶב prop. *away from the midst*, i. e. *out of*, after verbs of taking away, removing, extirpating, like הֵסִיר, כָּרַת, בִּעֵר Ex. 31, 14; Lev. 17, 4; Deut. 13, 6. To understand קֶ֫רֶב we should compare קֹ֫רֶב belly, קֹ֫רֶב hypochondrium; Talm. קִיבָה the maw.

קְרָב (after the form כְּתָב, from קָרַב I.) *m.* prop. (hostile) *seizure* or *laying hold of*, commonly *encounter, battle, war*, Aramaeising and poetical for מִלְחָמָה 2 Sam. 17, 11; Ps. 144, 1. יוֹם קְ֫ 78, 9, כְּלֵי קְ֫ Eccles. 9, 17, also along with מִלְחָמָה Job 38, 23. וְקָרַב לִבּוֹ *and his heart is war* Ps. 55, 22. מִקְּרַב־לִי 55, 19 *from the battle in which I* (find myself).

קָרֵב (from קָרַב) *Aram. m.* same as Hebr. קְרָב Dan. 7, 21, in the Targ. for מִלְחָמָה.

קְרָבָה (*c.* קִרְבַת, *pl.* קְרָבוֹת) *f.* 1. (from קָרַב I.) same as קְרָב *strife, war* Ps. 68, 31. — 2. (from קָרַב II.) *nearness, approach* Is. 58, 2; Ps. 73, 28.

קִרְבָּן (also קָרְבָּן Neh. 10, 35, after the form שָׁלְחָן, *o, u* after the Aramaean manner for ִ; in pause קָרְבָּן, only in Ez. 40, 43 after the type of דָּרְבָּן, i. e. the closed syllable at the beginning is given up here, as it is there [*Kimchi*], a fact said to be indicated in some mss. by Metheg left out [*Norzi*], ָ being also read with Kametz-Chathuph [*Ibn G'anâch*], *c.* קָרְבַּן, with *suff.* קָרְבָּנוֹ, *pl.* with *suff.* once קָרְבְּנֵיהֶם Lev. 7, 38 for קָרְבָּ֫ן, which latter some mss. really have) *m.* prop. *offering* (see הִקְרִיב), LXX *δῶρον*, usually *a sacrifice, a sacrificial gift*, referring to bloody or unbloody oblations, occurring in Lev. and Numb. and only in Ez. 20, 28 and 40, 43 besides; *a dedicatory gift*, of עֲצֵים for the temple-service Neh. 10, 35; 13, 31. Targ. the same, Arab. قُرْبَان, Syr. ܩܘܪܒܢܐ of the holy wafer. *κορβᾶν* in Mark 7, 11 is taken in a wider sense. In modern Hebrew קָרוֹבָה *pl.* קָרוֹבוֹת is used of the liturgical hymns which come in place of the temple-sacrifices.

קָרְבָּן see קִרְבָּן.

קָרָד see קַרְדֹּם.

קַרְדֹּם (with *suff.* קַרְדֻּמּוֹ; *pl.* קַרְדֻּמִּים, קַרְדֻּמּוֹת, and קַרְדֻּמוֹת without Dagesh; from קָרַם II. Pih.) *m. an axe* Judges 9, 48; 1 Sam. 13, 20 21; Jer. 46, 22; Ps. 74, 5; Arab. قَدُّوم and a form still nearer to Hebrew كَرْدُوس. Besides the above derivation another is possible from קָרַד (cognate with כָּרַת, חָרַת, גָּרַט, קָרַט) *to cut*, like גַּרְזֶן from גָּרַז, so that ־דֹם would be a noun-ending, which became also an adverbial termination.

קָרָה I. (*part. f. pl.* קֹרֹת; *fut.* יִקְרֶה, once יִקְרֶ֫ה Dan. 10, 14, *ap.* יִקַר) *intr.* same as קָרָא II. *to meet, to encounter* one, in a hostile sense, with the accus. of the person Deut. 25, 18; *to happen, to befall*, of good or bad fortune and accidents, with accusat. of the person Gen. 42, 29; 44, 29; of פֶּגַע אֶת Eccles. 9, 11; 2, 14; *to occur*, in the future Is. 41, 22; *to come to pass*, of destinies Dan. 10, 14; with לְ of the person Num. 11, 23; with מִקְרֶה *to come upon accidentally* Ruth 2, 3. Deriv. קֶ֫רִי, מִקְרֶה.

Nif. נִקְרָה (*fut.* יִקָּרֶה, *ap.* יִקָּר) *to fall in with* one, *to come to* one, *to light upon* one, with עַל Ex. 3, 18 (5, 3 נִקְרָא), with אֶל of the person Num. 23, 4 16, with לִקְרַאת 23, 3; *to come by chance*, with בְּ of a place 2 Sam. 1, 6 (with קָרָא).

Hif. הִקְרָה (*imp.* הַקְרֵה) *to cause to meet* or *come to*, *to let happen*, to one, with לִפְנֵי פ׳ Gen. 24, 12; 27, 20. הִקְרָה Num. 35, 11 belongs to קָרָה II.

קָרָה II. (Kal not used) *tr.* same as קָר (קוּר) III. *to fit* or *pin together*, beams, *to bind*, *to connect;* hence 1. *to build* (see Pih.). — 2. *to join to one another*, *to put together in a series*, huts or houses to villages and cities. Deriv. perhaps קוֹרָה or קֹרָה (after the form גּוֹלָה, עוֹלָם, כּוֹבָע), קִרְיָה, קֶרֶת, and the proper names קִרְיָתַיִם, קִרְיוֹת, קַרְתָּה, קַרְתָּן.

Pih. קֵרָה (*part.* מְקָרֶה, *inf. c.* קָרוֹת) 1. *to beam*, *to arch* Neh. 3, 3, generally 2, 8; *to build*, *build up* 2 Chr. 34, 11; Ps. 104, 3. Deriv. מְקָרֶה.

Hif. הִקְרָה (2 *pl. m.* הִקְרִיתֶם) *to erect*, עָרִים Num. 35, 11.

The fundamental signification of the stem is sufficiently clear from קָר III., Arab. قَارَ (to twine together), and from the analogy of אָגַד (to bind) to אֲגֻדָּה a building, arching, קָשַׁר (to knot) *to build up* (Neh. 3, 38), Ar. رباطة a binding and building; Aram. קְרִי and קְרָא, Ar. قَرَى the same. כָּר־ה II. (as well as the organic root in שָׂ־כַר, סָ־כַר, Aram. אֲ־גַר) has also the same fundamental signification. The same meaning must belong to עוּר, whence עִיר (עָר), and not that of *to enclose*, *to hedge about*, since עִיר means also *a village* or *hamlet;* Arab. قُرْيَة the same.

קָרָה (out of קַרָּה, from קָרַר) *f. cold* Prov. 25, 20; see קַר.

קָרֶה (*c.* קְרֵה, from קָרָה I.) *m. accident*, only in the phrase מִקְרֵה לָיְלָה Deut. 23, 11 *on account of an accident in the night*, an euphemism for involuntary emission of semen (pollution; modern Hebrew קְרִי); *hap*, *chance*, מִקָּרֶה 1 Sam. 20, 26 (to be read perhaps for מִקְרֶה) *by accident;* so too 6, 9.

קֹרָה see קוֹרָה

קָרוֹב see קָרֹב.

קָרַח I. (*imp. f.* קָרְחִי; *fut.* יִקְרַח) *tr. to shear off*, *to cut off*, the hair; specif. *to make bald* (along with גַּז) Mic. 1, 16, fully ק׳ קָרְחָה Lev. 21, 5, different from חָלַק II. Deriv. קָרְחָה, קָרְחָא, and the proper names קָרֵחַ, קֹרַח (קָרְחִי).

Nif. נִקְרַח (*fut.* יִקָּרֵחַ) *to be made smooth* or *bald*, with לְ of a person *for* Jer. 16, 6, which was a sign of mourning.

Pih. קֵרֵחַ (not used) like Kal. Deriv. קֵרֵחַ, קָרַחַת.

Hif. הִקְרִיחַ *to make bald*, like Kal Ez. 27, 31.

Hof. הָקְרַח (*part.* מֻקְרָח) *to be made bald* Ez. 29, 18.

The fundamental signification of the stem is not that of smoothness and baldness, which is only secondary, but that of cutting or shaving off, as in גָּרַע I. (which see) connected with it; Greek κείρ-ω, Latin car-ere, Arab. قَرِعَ (intr.) to be bald, قَرْعَة baldness; Syr. ܩܪܚ to be without horns, spoken of animals.

קָרַח II. (not used) *intr.* same as קַר (קָרַר) *to be contracted* (by frost), *to freeze*, *to stiffen* (comp. קָפָא); conseq. enlarged from קַר (קָרַר). See יָ־קַר. Deriv. קֶרַח.

קָרֵחַ (*bald-head*) *n. p. m.* 2 Kings 25, 23.

קֶרַח (in pause קָ׳, with *suff.* קַרְחוֹ; from קָרַח II.) *m. cold*, as it is in the East at night Gen. 31, 40, Jer. 36, 30 (opposite חֹרֶב), by which rivers are frozen Job 6, 16; hence also *ice* 37, 10 (compare κρύος ice and cold), but yet = קָרָה 37, 9, coupled with כְּפוֹר (rime) 38, 29; *hail* Ps. 147, 17, where many mss. read קָרְחוֹ; metaphor. *crystal* Ez. 1, 22, like the Greek κρύσταλλος, on account of its resemblance to ice; comp. גָּבִישׁ hail and *crystal*, prop. what is contracted or thickened.

קֵרֵחַ (from Pih. after the form גִּבֵּחַ) *m. a bald-head* (at the back of the head) Lev. 13, 40, 2 Kings 2, 23, while גִּבֵּחַ is used of baldness in the fore part; Targ. קְרֵחַ, קְרִיחַ, קְרוּחַ, קְרַח the same.

(A special explanation of קֵ׳ may be seen in Talm. Bechor. 43[a].)

קֹרַח (*baldness*, from קָרַח I.; see קָרֵחַ) *n. p. m.* Gen. 36, 5 16; Ex. 6, 21; 1 Chr. 2, 43; בְּנֵי קֹרַח *the Korahites*, a Levitical family in the time of David, to whom eleven psalms are ascribed in the Psalter (42-49; 84. 85. 87. 88). On Ps. 147, 17 see קֶרַח.

קָרְחָא *f.* same as קָרְחָה (which see).

קָרְחָה (from קָרַח I., with *suff.* קָרְחָתֵךְ) *f. baldness* (of the hinder head), a sign of mourning Lev. 21, 5; Is. 3, 24; 15, 2; 22, 12; Ez. 27, 31; once equivalent to גַּבַּחַת, applied to baldness in the forehead Deut. 14, 1.

קָרְחִי (*pl.* ־חִים) *Patr.* from קֹרַח, i. e. *Korahite* Ex. 6, 24; Num. 26, 58; also applied to a Korahite family in David's time 1 Chr. 12, 6; 21, 1; *pl.* 9, 19.

קָרַחַת (for קַרַּחַת; with *suff.* קָרַחְתּוֹ) *f. baldness* Lev. 13, 42; *a bare spot* (on cloth) 13, 55.

קְרִי (in pause קֶרִי; from קָרָה I.) *m.* 1. prop. *meeting*, *encounter* (comp. קָרֶה), commonly *a hostile encounter*, *opposition;* הָלַךְ קְרִי עִם Lev. 26, 21 *to walk* (act) *contrary to one*, i. e. to oppose his will, elsewhere also הָלַךְ בִּקְרִי 26, 24; הָלַךְ בַּחֲמַת קְרִי 26, 28 *to act against in anger.* In modern Hebr. = קְרֵה לַיְלָה. — 2. the masculine of קְרִיּוֹת and קִרְיָה (which see).

קָרִיא (prop. *part. pass.* of קָרָא I.) *m. called*, *chosen*, *selected* Num. 1, 16 K'tib; 16, 2; elsewhere קָרוּא (see קָרָא).

קִרְיָא and קִרְיָה (from קְרָא = Hebr. קָרָה II.; *def.* קִרְיְתָא) *Aram. f. city* Ezr. 4, 10 12 13 15. In Targ. the plur. is קִרְוִין and קֻרְוִין.

קְרִיאָה (from קָרָא I.) *f. a calling*, *proclamation* Jon. 3, 2.

קִרְיָה (from a masc. קְרִי, from קָרָה II.) *f.* prop. *a connected row*, of houses, like עִיר, then *a city*, poet. for עִיר (and קִיר) Num. 21, 28; Mic. 4, 10. Deut. 2, 36 and 1 Kings 1, 41 45 are the only exceptions. *Jerusalem* is called sometimes קִ׳ נֶאֱמָנָה Is. 1, 21, קִ׳ עֲלִיזָה 22, 2, קִרְיַת חָנָה דָוִד 29, 1, קִרְיַת מוֹעֵד 33, 20, sometimes קִרְיַת־תֹּהוּ 24, 10, sometimes קִרְיָה alone Mic. 4, 10; Hab. 2, 8 12. *Babylon* is called קִרְיָה בְצוּרָה Is. 25, 2, קִ׳ נִשְׂגָּבָה 26, 5. Syr. ܩܪܝܐ, ܩܪܝܬܐ, ܩܘܪܝܐ; Ar. قَرْيَة, قُـ the same, also *a village.* Compounds of קִ׳ to express names of cities are:

קִרְיַת אַרְבַּע (*city of Arba[al]*) see אַרְבַּע and חֶבְרוֹן; also termed קִ׳ הָאַרְבַּע.

קִרְיַת בַּעַל (*city of Baal*) *n. p.* of a city in the mountainous part of Judah, afterwards called קִ׳ יְעָרִים Josh. 15, 60; 18, 14; comp. בָּמוֹת בַּעַל Num. 22, 41. See בַּעֲלָה.

קִרְיַת חֻצוֹת (*city of the steppes*) *n. p.* of a city in Moab, near בָּמוֹת בַּעַל Num. 22, 39.

קִרְיַת יְעָרִים see יַעַר.

קִרְיַת עָרִים Ezr. 2, 25, see יַעַר.

קִרְיַת סַנָּה (*city of instruction* or *writing;* see סַנָּה) *n. p.* of a city in Judah, south of Hebron Josh. 15, 49, so called probably, because at a very early time the sacred books of the Phenicians were written and preserved there. Hence it was also termed קִרְיַת סֵפֶר (see סֵפֶר) Judges 1, 11 or דְּבִיר (which see) Josh. 15, 15, which have the same meaning. The LXX render *πόλις γραμματέων*, Targ. קִרְיַת אַרְכֵי (city of archives). In like manner *Ζιπφάρα* or Hipparenum (Ptol. 5, 18; Plin. 6, 30) was the city of the sacred books of the Chaldeans. The travellers *Brocad*, *Fabri* and others describe it as situated one hour west of Hebron, on a steep mountain; and *G. Rosen* went to see the ruins called *Dewirbân* (דְּבִיר).

קְרִיּוֹת (*hamlets;* from קְרִי) *n. p.* 1. a city in Judah Josh. 15, 25, LXX *Καριώθ* (קַרְיוֹת). From this arose the surname אִישׁ קְרִיּוֹת, *Ἰσκαριώτης.* — 2. a city of Moab Jer. 48, 24, Am. 2, 2, on account of the appellative meaning הַקְּ׳ Jer. 48, 41; now *Kureiât.*

קִרְיַת Josh. 18, 28 stands for קִרְיַת יְעָרִים, because עָרִים follows it.

קִרְיָתַיִם (*double city*) *n. p.* 1. of a city in Reuben Num. 32, 37; Josh. 13, 19. Formerly it belonged to the אֵימִים, the primitive inhabitants of Moab Gen. 14, 5, but whose territory stretched farther. At the time of the prophets it belonged to Moab Jer. 48, 1 23; Ez. 25, 9. According to Euseb. and Jerome it lay four miles west of מֵידְבָא. — 2. a city in Naphtali 1 Chr. 6, 61, which may be ident. with קַרְתָּן.

קָרַם (*fut.* יִקְרֹם) *trans. to overlay, to cover*, with a skin; with עַל of a person Ez. 37, 6; *intr.* Ez. 37, 8. Aram. קְרַם the same, whence קְרוֹם.

קָרַן (not used) *intr. to be prominent, to stretch forth upwards*, of a horn; ident. in its organic root קַ־רַן with that in אַ־רַן to overtop, spoken of the cedar, Talm. of the mast of a ship; with the Ar. قَرَنَ to stretch forth, the ears; with דַ־רַן (in the proper name בֵּית דָּרָן, for which בֵּית חָרָם also occurs) to rise high, of a hill; with שַׂ־רַן (to שַׂר nobleman, prince); perhaps also with that in חָ־רַם III., and עָ־רַם and דָ־רַם III. To bring it into connection with קָרָה I. and קָרָא II. meaning *to push* must be rejected, because 1. the נ here manifestly belongs to the verb-formation, and 2. because the idea of pushing is never associated with *horn* either in Semitic or in the so-called Indogermanic, but that of shooting forth, rising high or projecting; hence הָרִים, הִצְמִיחַ are applied to it in Hebrew, and it is metaph. used for *tooth, point, summit, projecting corner*. Deriv. קֶרֶן, denom. קָרָן, the proper names קֶרֶן הַפּוּךְ, קַרְנַיִם.

קֶרֶן (in pause קָרֶן, with *suff.* קַרְנוֹ, קַרְנֵנוּ, קַרְנְךָ; *dual* קַרְנַיִם Dan. 8, 3 6 20, if only two be really spoken of; on the contrary the dual form קַרְנָיִם is used for the pl. in a figur. sense Am. 6, 13; Hab. 3, 4; 1 *pl.* קְרָנִים, but only *constr.* קַרְנֵי, with *suff.* קַרְנָיו and קַרְנָיִו, קַרְנֵיכֶם; 2 *pl.* קְרָנוֹת, *constr.* קַרְנוֹת, with *suff.* קַרְנֹתָיו; from קָרַן) *fem.* (*masc.* יָצָא Dan. 8, 9, as in 1 Sam. 25, 27 and 1 Kings 22, 36, because the verb precedes) prop. what has sprouted forth, is projecting; commonly 1. *a horn*, of אַיִל Gen. 22, 13, רְאֵם, רֵם and שׁוֹר Deut. 33, 17, Ps. 22, 22, צְפִיר Dan. 8, 5; metaph. a) *a point*, of iron, put upon the head like a horn, for a symbolical purpose 1 Kings 22, 11; b) *horn*, an instrument for blowing upon and giving signals Josh. 6, 5; Aram. קַרְנָא, Latin cornu; c) *ivory*, only in קַרְנוֹת שֵׁן Ez. 27, 15 properly *horn-like* (elephants') *teeth*, like the Latin cornua elephanti (Plin.); d) *projecting points, horn-like corners*, of the מִזְבֵּחַ Ex. 29, 12, always put to the four corners of the altar Ex. 27, 2; 30, 2 3; 38, 2, in the first instance perhaps as ornamental (*Josephus* in Jewish Wars 5, 5, 6 *γωνίαι κερατοειδεῖς*), but receiving a higher significance by the propitiatory blood Lev. 4, 7 18 25, so that criminals could save themselves by laying hold of the horns of the altar 1 Kings 1, 50 51; 2, 28. Hence they formed the most important part of the altar Am. 3, 14; Ps. 118, 27. Other ancient nations too had altars with horns, *εὐκέραος βωμός* (Nonn. Dionys. 44, 97). e) *a peaked hill, the summit of a mountain* Is. 5, 1; like the Ar. قَرْن, Greek *κέρας*, Latin cornu, German in Schreck*horn*, Wetter*horn*, Aar*horn*, Buch*horn*, English in *Corn*wall. Here also belongs the expression קֶרֶן יְשׁוּעָה 2 Sam. 22, 3, Ps. 18, 3, *height, mountain of salvation* (deliverance), coupled with מִשְׂגָּב, סֶלַע, מְצוּדָה. — 2. Figurat. a) *ray* of lightning Hab. 3, 4, where the dual is chosen, because קַרְנַיִם was originally used of the first sun-rays (as also in mod. Hebrew), and the sun is conceived of as an אַיֶּלֶת (Arab. الغزالة); Arab. قَرْن the same (Hariri Comm. p. 301). b) *might, strength, power;* horns forming the strength of animals having them. In this sense are used the expressions הָרִים קֶ׳ 1 Sam. 2, 10; Ps. 75, 5; הִצְמִיחַ קֶ׳ 132, 17; נִגְדַּעְתָּה Jer. 48, 25; נִשְׂבְּרָה Dan. 8, 8; the dual intensive in Am. 6, 13. Poetically for רֹאשׁ as the most prominent part of the human body Job 16, 15 (contrasted with הָרִים קֶ׳). Hence קַרְנַיִם Dan. 8, 3 5 7

is used symbolically for *Persia* and *Media*, which cast down other kingdoms, but were again destroyed by קֶרֶן 8, 5 8, i. e. Alexander of Macedonia. The four horns 8, 8 symbolise Macedonia (Cassander), Syria (Seleucus), Asia (Lysimachus) and Egypt (Ptolemy). The little horn 8, 9 is Antiochus Epiphanes. In like manner in the Aramaean portion 7, 20 the ten horns are: Alexander; Seleucus I. Nicator; Antiochus I. Soter; Antiochus II. Theus; Seleucus II. Callinicus; Seleucus III. Ceraunus; Antiochus III. the great (Epiphanes); Heliodorus; Demetrius I.; Seleucus, brother of Antiochus. In apocalyptic literature the symbolising of horns is carried out still farther.

In the Semitic languages, ק׳ is represented in all the meanings (Ar. قَرْن horn, projecting point of a sword or spear, summit of a mountain, corner, ray, power; Aram. קַרְנָא, ܩܪܢܐ); on the contrary, in the Sanskrit *çarnis*, Latin *cornu*, Gothic *haurn*, German *Horn*, *n* is not radical but belongs to the formation of the noun, as is seen from the Sanskrit çir-as, Greek *κέρ-ας*; the central point lies in *kar*, though having the same meaning as in ק־רן. Derivative

קָרַן (denom.) *intrans. to emit rays, to shine*, of the skin Ex. 34, 29 30 35 (LXX, Targ., Pesh., Ar., Sam. and so Saad. and *Ibn Ganâch*); on the contrary Aq., Vulg. and *Châwi el-Balkhi* render incorrectly *to be horned* or *hard like horn*).

Hif. הִקְרִין *to have* or *shew horns* Ps. 69, 23.

קֶרֶן (Targ. קְרַן; *def.* קַרְנָא, *du.* and *pl.* קַרְנַיִן, Targ. קַרְנִין, *def.* קַרְנַיָּא; from קָרַן) *Aram. f.* same as Hebrew קֶרֶן, *a horn* Dan. 7, 20, a wind-instrument 3, 5; fig. for *king* 7, 7; Targ. also *fem.* קַרְנָא, *pl.* קַרְנָן, *constr.* קַרְנָת, *def.* קַרְנָתָא. In the Talmud ק׳ also means: the pointed handle of a barrow; a drinking-horn, a horn-shaped vessel; a bright clear colour; the highest point or meridian of the sun; a capital; corner of a street; tip of a mantle; chiefs in an army &c.

קְרַן (not used) *Aram. intr.* same as the Hebrew קָרַן. Deriv. קֶרֶן (קְרַן).

קֶרֶן הַפּוּךְ (*paint-box*, so called from its horn-like form) *n. p. f.* Job 42, 14.

קַרְנַיִם (*horns*, of the moon goddess עַשְׁתֶּרֶת) *n. p.* of a city in what was once the territory of Bashan, 1 Macc. 5, 43 *Καρναΐν*, for which עַשְׁתְּרוֹת ק׳ stands in the Bible.

קָרַס (3 *pl.* קָרְסוּ *part.* קֹרֵס) *intr. to bend, to bend down, to kneel down, to sink, to collapse* Is. 46, 1 2 (parallel כָּרַע, נָפַל having a stronger meaning; *Kimchi* renders it כָּפַף); *to be bent, bowed*, of hooks, bracelets; *to be flexible, pliant;* figur. *to be bowed down.* Derivat. קֶרֶס, קַרְסֹל, the proper name קֵרֹס (קִירֹס).

קֶרֶס (only *pl.* קְרָסִים, *constr.* קַרְסֵי, with *suff.* קְרָסָיו) *m. a hook, tache, brooch* Ex. 26, 6 11 33; also a ground-form to קַרְסֹל.

קֵרֹס (out of קִרֹס, Pih. of קָרַס; *a bent, bowed one*) *n. p. m.* Ezr. 2, 44, for which Neh. 7, 47 has קִירֹס.

קַרְסֹל (only *dual* קַרְסֻלַּיִם, with *suff.* קַרְסֻלַּי, from קֶרֶס with the old noun-ending ־ֹל) *m.* prop. a crook, bend; *the joint of the lower leg*, i. e. *the ankle* 2 Sam. 22, 37 (LXX); Ps. 18, 37; therefore in the Targ. for כְּרָעַיִם (Lev. 11, 21); but it must also have meant joints (Syr. ܟܦܣܐ), since the Targ. puts it for אַפְסַיִם (Ez. 47, 3), בְּהֹנוֹת (Judges 1, 6); and the Aramaean קַרְצוּל, ܩܘܪܨܠܐ has likewise a more extended sense. Arab. قَرْزَلَ to bend together; قَزَلَ to walk with weak ankles.

קָרַע (*fut.* יִקְרַע) *tr.* 1. *to rend asunder, to tear in pieces*, with the accusat. בֶּגֶד 2 Kings 5, 8, Num. 14, 6, מְעִיל Ezr. 9, 5, מַד 1 Sam. 4, 12, כְּתֹנֶת 2 Sam. 15, 32, שִׂמְלָה Josh. 7, 6; *to tear off*, מִסְפַּחַת (the covering of the lying prophets = modern Hebrew טַלִּית), with מֵעַל זְרֹעַ

Ez. 13, 20; *to separate, to cut out*, נֶגַע, with מִן before בֶּגֶד Lev. 13, 56 (opposite תָּפַר Eccles. 3, 7); sometimes with the adverbial accusat. קְרָעִים 1 Kings 11, 30, or with לִקְרָעִים 2 Kings 2, 12; *to cut in pieces*, מְגִלָּה, with תַּעַר הַסֹּפֵר Jer. 36, 23; *to rend*, סְגוֹר לֵב, of דֹּב שַׁכּוּל Hos. 13, 8; קָ׳ שָׁמַיִם Is. 63, 19 *to open the heavens* (rend them); metaph. קָ׳ לֵב *to open the heart*, to repentance Jo. 2, 13; *to slit, to break through*, חַלּוֹנִים, in walls Jer. 22, 14; *to widen*, עֵינַיִם, putting stibium on the inside of the eyelids Jer. 4, 30. — 2. Figur. *to tear away, to withdraw, take away*, מַמְלָכוּת 1 Sam. 15, 28, מַמְלָכָה 1 Kings 11, 11 13, with מֵעַל 1 Sam. ib. or מִיַּד 1 Kings 11, 12 or מִן of the person 14, 8, because the dignity of ruler is conceived of as put on. For קָרַע 2 Kings 17, 21 meaning *to rend* we should read נִקְרַע with the versions. — 3. *to slander, calumniate*, proceeding, like חָרַף, from the fundamental meaning *to tear in pieces* Ps. 35, 15, metaphor. applied like the Ar. قَرَعَ. The fundamental signification lies in קָר־ַע = Ar. عَقُرَ (עָ־קַר, cognate perhaps with κρί-νειν, cer-nere) and קוּר I. Deriv. קֶרַע.

Nif. נִקְרַע (*fut.* יִקָּרַע) *to be rent*, of a garment 1 Sam. 15, 27; Ex. 28, 32; *to be torn in pieces*, of מִזְבֵּחַ 1 Kings 13, 3 5.

קֶרַע (only *pl.* קְרָעִים) *m. a thing torn off, a piece, a tatter*, 1 Kings 11, 30; *pl. rags, torn garments* Prov. 23, 21.

קָרַץ (*part.* קֹרֵץ, *fut.* יִקְרֹץ) *tr.* prop. *to tear asunder, to tear in pieces* (comp. Aram. קְרַץ, Ar. قَرَصَ), conseq. same as קָרַע; hence 1. (not used) *to destroy, to extirpate*. Deriv. קֶרֶץ. — 2. *to open up*, עֵינַיִם, a gesture of the malicious, of falsehood, like winking and blinking Prov. 10, 10, Ps. 35, 19, once בְּעֵינַיִם Prov. 6, 13; *to open wide*, שְׂפָתַיִם, a gesture of scorn like פָּעַר פֶּה, Prov. 16, 30.

Puh. קֹרַץ *to be nipped off, to be torn from*, מֵחֹמֶר Job 33, 6, applied to a potter, who nips off a piece of clay to make a vessel out of it; transferred to the formation of a man, = עָשָׂה 10, 9.

קֶרֶץ *m. destruction, extirpation* Jer. 46, 20; others (Cocceius, Schultens) unnecessarily, *the piercing one, the gadfly* (comp. Is. 7, 18) = Arab. قارص; comp. צִרְעָה.

קְרַץ (not used) *Aram. trans.* same as Hebrew קָרַץ *to cut off;* then fig. *to slander;* Ar. قرض the same. Derivat. the noun

קְרַץ (*def.* קַרְצָא, *pl.* קַרְצִין, with *suff.* קַרְצֵיהוֹן, קַרְצוֹהִי) *Aram. m. what is torn* or *cut off, a piece;* hence אֲכַל קַרְצֵיהוֹן דִּי פ׳ *to eat the pieces of one*, i. e. *to slander him, to inform against him* Dan. 3, 8 and 6, 25, like the Latin mordere, dente carpere, dente rodere, rodere carnem; Arab. أَكَلَ لَحْمًا to eat one's flesh, for *to calumniate*, then simply أَكَلَ and the noun إِكْلَة (slander); Syr. ܩܪܨܐ the same.

קַרְקַע (from קָר [קוּר] I.) *m.* 1. *soil, ground, pavement*, of the מִשְׁכָּן Num. 5, 17, of the temple 1 Kings 6, 15 16 (opposite קִירוֹת = קוֹרוֹת) 30; on the contrary in 7, 7 we should read for מֵהַקַּרְקַע עַד־הַקַּרְקַע with the Vulg. and Syr. מֵהַקַּ׳ עַד־הַקּוֹרוֹת *from the floor to the rafters;* also *bottom*, of the sea Am. 9, 3. — 2. (*deep ground*) *n. p.* of a city in the south of Judah Josh. 15, 3. — As to the etymology of the word, קַרְקַע has been taken for a derivative from קַרְקַר (ַ־ר = ַ־ע, like קָצַע = קָצַר, בָּצַע = בָּצַר, see above p. 1001[b]), a reduplication of קָר I. (to deepen, or to be deep) = קָעַר; and compared with the Ar. قَرْقَرٌ *deep-lying flat soil*, whence the abridged قَرِقٌ *ground, soil;* Talm. קַרְקֹר, קַרְקְרָה *the undermost thing, the ground* (see above page 1231[b]).

קַרְקַר see קַרְקֹר.

קַרְקֹר (from קוּר I.; *deep ground*) *n. p.* of a city Judges 8, 10, a day's journey from סֶלַע according to Eusebius and

Jerome. The LXX read either קַרְקַר (so Jerome) or קַרְקַע (so Eusebius).

קָרַר I. (not used) *intr. to be drawn closely together;* hence 1. *to stiffen*, with cold; *to be cool*, *cold*, *to freeze;* ident. in its organic root and fundamental signific. with יָ־קַר (see above p. 600 seq.), and קָר III. (which see); Arab. قَرَّ the same; comp. צָנַן, Arab. صَبْرَة cold, from صبر to draw together, to bind. — 2. *to be calm*, *reserved*, *considerate;* Arab. *to be calm*, *persevering*, *firm.* The meaning of the Arab. قَرَّ to be shrunk, to be lean (see קָלַט) proceeds from the same fundamental signification (and also the Ar. قرارة little); and by to thicken, to be thick قَرْقَر *the back* must be explained. Derivat. קַר, קֹר, קָרָה, מְקֵרָה.

קָרַר II. (not used) *tr. to arrange* or *bring together*, assumed for קִרְקֵר Is. 22, 5; see קוּר I.

קָרַשׁ (not used) *trans. to split off*, *to divide*, a plate, board, table, plank, which are split off a whole thing (Ar. قَرَشَ the same); conseq. connected in fundamental signification with חָרַשׁ, קָרַץ, גָּרַז; comp. לוּחַ from לוּחַ II. with a like meaning; גֵּב from גּוּב I. to split off. The Aram. קְרַשׁ, ܩܪܫ means to draw together. Derivative

קֶרֶשׁ (with *suff.* קַרְשֵׁךְ) *m. a plank*, *a board*, for covering the tabernacle Ex. 26, 15; 36, 20 39; 40, 18; collect. *tables*, *panelwork* Ez. 27, 6; perhaps like "tabula" *benches for rowing.*

קֶרֶת (from קָרָה II., after the form כֶּסֶת, דֶּלֶת) *fem.* same as קִרְיָה *a city*, Prov. 8, 3; 9, 3 14; 11, 11; Job 29, 7. In Phenician, קֶרֶת is frequent in simple or compound names, as Cartil(i), קַרְתֵּאל (city of El) n. p. of a Mauritanian town; Cirta, קֶרֶת (city) n. p. of the metropolis of Mauritania; קַרְתִּיָּה, Carteya (city of Jah) n. p. of a Phenician city in Iberia (Strabo); Cartenna, קַרְתֵּין (= קַרְתַּיִן) n. p. of a Mauritanian city, comp. the Hebr. קַרְתָּן; קֶרֶת חֲדֶשֶׁת (New town, Neapolis), Carth-ada(s), an old name for Carthage; also in names like *Μελικάρθος* (Philo Bybl.), i. e. מִלְקַרְתְּ (= מִלְךְ־קַרְתְּ), the name of Hercules among the Phenicians. For קֶרֶת appears also the masculine form קָר = קָרָה. This קֶרֶת has passed from Aramaean into the Armenian, as the cities Tigranocerta, Cercathiocerta, Artasigarta shew; and Hesych. says expressly *Κέρτα, πόλις ὑπὸ Ἀρμενίων.*

קַרְתָּה (*city*) *n. p.* of a city in Zebulon Josh. 21, 34.

קַרְתָּן (an old dual-form for קַרְתַּיִן) *n. p.* of a city in Naphtali Josh. 21, 32; identical with קִרְיָתַיִם 1 Chr. 6, 61.

קַשׁ (from קָשַׁשׁ I. = חָשַׁשׁ) *masc. dry straw*, *stubble*, coupled with חֲשַׁשׁ Is. 33, 11. Straw is easily burnt 5, 14, Jo. 2, 5, Ob. 18, and readily carried away by the wind Is. 40, 24; Ps. 83, 14; קַשׁ עוֹבֵר, נִדָּף Is. 41, 2 and Jer. 13, 24 *flying stubble*, *chaff;* sometimes fully קַשׁ יָבֵשׁ Job 13, 25 and Nah. 1, 10, a figure of the worthless and contemptible Job 13, 25; 41, 20 21. Arab. قَشّ the same, also for the Greek *φρύγανα*; قُشَاش, قَشِيش chaff, refuse. The verb קָשַׁשׁ, Pih. קוֹשֵׁשׁ, Hithp. הִתְקוֹשֵׁשׁ is not a denomin.; see under קָשַׁשׁ II.

קָשָׁא (not used) *intr.* same as קָשָׁה *to be thick*, *full*, of gourds and cucumbers; identical with כָּשָׂה, כָּסָה (which see), Arab. خَظِيَ (to be thick, tight), خَظَا (to be fleshy), كَثَّ and كَثَأَ (to be tight, intertwined), كَشِيَ (to be full); cognate in sense with פָּקַע (which see); Aram. קְטִי, ܩܛܐ, ܩܛܐ the same.

Pih. קִשָּׁא (not used) *to be very massive.* Derivative

קִשֻּׁא (from קָשָׁא Pih.; only *pl.* קִשֻּׁאִים, cod. Sam. קִשּׁוּיִם) *a cucumber*, *a gourd*, so called from its lump-shape Num. 11, 5, as פַּקֻּעָה proceeds from the same fundamental signification; Phenic. קִשֻּׁא, Talm. קִשָּׁה (pl. קִשּׁוֹת), Aram. קְטִי (def.

קִקָּיוֹן, קִקָּיָא, קִקְיוֹן, Arab. قِثَّاء, cucumis Chate (Linnaeus) the same. Whether σικυός be transposed from it is uncertain.

קָשַׁב (*fut.* יִקְשַׁב) *tr.* prop. *to point*, אָזְנַיִם, to listen to a person or thing; hence *to hearken to*, *to listen*, *to attend*, Is. 32, 3; identical as a stem with קָצַב in its fundamental signification; the Ar. قَشَبَ has also the ground-meaning *to sharpen*, a sword, *to polish*. Deriv. קֶשֶׁב.

Pih. קִשֵּׁב (not used) intensive of Kal. Deriv. קַשָּׁב, מְקַשֵּׁב.

Hif. הִקְשִׁיב (*fut.* יַקְשִׁיב) prop. *to prick*, אָזֶן Ps. 10, 17; with לְ *to attend to* a thing Prov. 2, 2. אָזֶן is commonly omitted and הִקְ means *to give heed*, *to listen to* a person or thing, with אֶל Is. 51, 4, עַל Jer. 6, 19, לְ Prov. 4, 20, an accus. of the person or thing Job 13, 6; also absol. Is. 10, 30; with לְקוֹל פִּי Ps. 5, 3, בְּקוֹל פִּי Ps. 66, 19; or there follows by way of supplement שָׁמַע Mal. 3, 16; *to hearken*, of God Ps. 5, 3; 17, 1; *to obey*, of men 1 Sam. 15, 22; Is. 48, 18.

קַשָּׁב (from קָשַׁב Pih.) *adj. m.* קַשֶּׁבֶת *fem. hearing*, *perceiving*, *attentive* Neh. 1, 6 11.

קְשָׁב (from Pih.) *adj. m.*, קְשָׁבוֹת *fem. plur.* the same Ps. 130, 2; 2 Chr. 6, 40; 7, 15.

קֶשֶׁב (in pause קָ) *m. an intelligible sound* 1 Kings 18, 29 and so 2 Kings 4, 31; *attention* Is. 21, 7 in הַקְשִׁיב קָ.

קָשָׁה I. (*fut.* יִקְשֶׁה, *apoc.* יִקַּשׁ) *intr. to be hard*, *violent*, of words 2 Sam. 19, 44; *to be heavy*, *oppressive*, in the mode of speaking קָשְׁתָה יָד עַל פִּי 1 Sam. 5, 7; *to be difficult*, of causes Deut. 1, 17; 15, 18; *to be horrible*, *inhuman*, of עֶבְרָה Gen. 49, 7. In derivatives this idea is still more widely applied, *to be hard*, of the ground; *to be thick*, *dense*, *fleshy*, of gourds. Deriv. קָשִׁי, קְשָׁה (קָשָׁה), מְקָשָׁה 2, and the proper name קִשְׁיוֹן.

Nif. נִקְשָׁה (*part.* נִקְשֶׁה) *to be oppressed*, *maltreated*, i. e. *to be harshly dealt with* Is. 8, 21; comp. קְשֵׁה־יוֹם.

Pih. קִשָּׁה (*fut. apoc.* יְקַשׁ) *to have hard labour*, בְּלֶדֶת *in bearing* Gen. 35, 16; for which Hif. stands elsewhere 35, 17.

Hif. הִקְשָׁה (*part.* מַקְשֶׁה, *inf. constr.* הַקְשׁוֹת; *fut.* יַקְשֶׁה, *apoc.* יַקְשׁ) *to make difficulty*, i. e. to refuse obstinately, לְשַׁלַּח Ex. 13, 15; *to make difficult* (of attainment), לִשְׁאֹל (of getting by asking) 2 Kings 2, 10; *to make oppressive*, עַל 1 Kings 12, 4; *to harden*, *to make obdurate*, לֵב Ex. 7, 3; Prov. 28, 14; *to have hard labour*, בְּלֶדֶת Gen. 35, 17, like Pih.; most commonly in the phrase הִקְשָׁה עָרְפּוֹ *to make the neck stiff*, i. e. *to offer defiance*, *to set oneself against*, absol. Jer. 19, 15, Prov. 29, 1, Neh. 9, 29, or with אֶל of a person, and without עָרֶף Job 9, 4.

קָשָׁה II. (not used) *tr. to make firm*, *to twist* or *turn together*; metaph. *to curl*, the hair, comp. חָזַק, קָשַׁר, חוּל, Arab. قَسَّى to twist (a cord). Derivat. מִקְשֶׁה and מְקֻשָּׁה 1.

קָשֶׁה (*plur.* קָשׁוֹת) *f. something hard*, 1 Sam. 20, 10, *strict* 1 Kings 12, 13, *unfortunate* 14, 6; Ps. 60, 5; *pl. something hard*, *harsh*, Gen. 42, 7.

קָשַׁה (not used) *trans. to receive*, *to keep*, of a hollow vessel; identical in its org. root with כָּס (כּוּס) belonging to כּוּס, כָּת to נָכוֹת. סָכָה (which see) belonging to סָכַת is the same. Derivat. קְשָׁת and

קְשָׁה or מַקְשֶׁה (*plur. constr.* קְשׁוֹת, with *suff.* קְשׁוֹתָיו; from קָשָׁה) *fem. a jug*, *a can*, for wine Ex. 25, 29; Num. 4, 7; Talm. קַסְיָא a bowl, a wine-bowl (*Aruch*). See קְשָׁת.

קָשֶׁה (*constr.* קְשֵׁה; *pl.* קָשִׁים, *constr.* קְשֵׁי) *adject. m.*, קָשָׁה (*constr.* קְשַׁת) *fem. hard*, *difficult*, of עֲבֹדָה Ex. 1, 14; 1 Kings 12, 4; of דָּבָר Ex. 18, 26; *refractory*, of דֶּרֶךְ (conduct) Judges 2, 19; *rigid*, of אַלְמָנִים Is. 19, 4; *hard-hearted*, *unfeeling* 48, 4; 1 Sam. 25, 3; *violent*, of מִלְחָמָה 2 Sam. 2, 17; *unfortunate*, *bringing mis-*

fortune, oppressive, of חָזוּת Is. 21, 2, of יוֹם Job 30, 25; *hard*, i. e. *shameless*, of פָּנִים = מֵצַח Ez. 2, 4; *without feeling*, of the לֵב 3, 7; *powerful, distinguished* 2 Sam. 3, 39; *vehement*, of רוּחַ Is. 27, 8; also with רוּחַ *melancholy, sorrowful* 1 Sam. 1, 15; most frequently connected with עֹרֶף (קְשֵׁה עֹרֶף or עֹרֶף קָשֶׁה) Deut. 31, 27; Ex. 32, 9; see עֹרֶף.

קְשׁוֹט (from the verb קָשַׁט) *Aram. m.* prop. *firmness, probity;* hence *truth* (comp. אֱמֶת from אָמַן), מִן קְ׳ *adv.* Dan. 2, 47 *truly*, comp. מִן יַצִּיב 2, 8 *certainly;* next, *righteousness*, like צֶדֶק, proceeding from a similar fundamental signification (see צָדַק) 4, 34; elsewhere for צֶדֶק, דִּין and מִשְׁפָּט. See קָשַׁט.

קִשּׁוּר (only *plur.* קִשֻּׁרִים, from קָשַׁר) *m. a girdle*, an ornament of brides Jer. 2, 32 or of women of distinction Is. 3, 20.

קָשָׁח (Kal not used) *intr.* same as Hebrew קָשָׁה (interchanging ה and ח in the final letter, comp. צָפָה II. and צָפַח II.) *to be hard*, figur.; Arab. قَسَحَ and قَشَحَ the same.

Hif. הִקְשִׁיחַ (*fut.* יַקְשִׁיחַ) *to harden*, לֵב, i. e. *to make obdurate* Is. 63, 17 (comp. 48, 4); *to treat harshly* or *cruelly* Job 39, 16, where we should read הַקְשִׁיחַ (infin.) or תַּקְשִׁיחַ.

קָשַׁט (not used) *tr.* 1. *to make firm, to establish*, cogn. in sense with אָמַן, צָדַק; metaphor. *intr. to hold fast by, to adhere faithfully to* a thing; *to be certain, tried, true, just* (Arab. قَسَطَ I., Aram. קְשַׁט, صفط, صفد the same); allied in its organic root קְ־שַׁט to that in שֵׁת I. Deriv. קְשׁוֹט and קִשּׁוּט.

קָשַׁט (not used) *tr. to divide, to part, to separate* (comp. כַּס, מָנָה); hence *to measure, to measure out to, to weigh, to weigh out to;* Ar. قَسَطَ II. to measure, to weigh, whence قِسْط measure, weight, a thing allotted, a portion. Derivat. קְשִׁיטָה.

קֶשֶׁט (from קָשַׁט) *m.* prop. firmness; hence *fidelity, faithful attachment*, Ps. 60, 6 *thou hast given thy pious ones a banner, that it may shine afar, because of their faithfulness* (מִפְּנֵי קֶשֶׁט). Thus קֶשֶׁט here would be = קְשׁוֹט Prov. 22, 21 and = Aram. קְשׁוֹט, קוּשְׁטָא, and דְּתָנוֹסֵס is as in Zech. 9, 16. But the versions (Targ., LXX, Symm., Peshito) have taken קֶשֶׁט = קֶשֶׁת or read קֶשֶׁט = קֶשֶׁת, and therefore they must refer דְּתָנוֹסֵס to נוּס translating, *to flee before the bow*. But though ט and ת are often interchanged (see דָּתַת and דָּטַט, חָרַט and חָרַת, טָעָה and תָּעָה, חָתַף and חָטַף) and the Arabians write ש for ط (comp. سكت فلت, فَلَطَ فَلَتَ, سَكَتَ سَكَتَ), the change here is unnecessary.

קִשּׁוּט (the ground-form to קְשׁוֹט) *m.* the same, Prov. 22, 21.

קָשַׁט (not used) *Aram. tr.* same as Hebrew קָשַׁט. Deriv. קְשׁוֹט.

קָשְׁיָ (from קָשָׁה) *m. hardness of heart* Deut. 9, 27.

קִשְׁיוֹן (*hard ground*) *n. p.* of a locality in Issachar Josh. 19, 20, for which 1 Chr. 6, 57 has קֶדֶשׁ.

קְשִׂיטָה (from קֶשֶׁט) *femin.* a thing weighed, and so the name of a stamped silver-piece of a certain value, like מָנֶה, שֶׁקֶל, Gen. 33, 19; Josh. 24, 32; Job 42, 11. By comparing Gen. 33, 19 with 23, 16 it has been concluded that a קְ׳ contained *four* שֶׁקֶל. Tradition and the versions explain it as a coin with a lamb's figure, such as the Cyprian coins were, or as = מָנֶה, which is said to have been called קְשִׂיטָה among the Carthaginians (Rosh ha-Shana 26ᵃ), = דָּנָק, *δανάκη* (an obolus of the Persians); but nothing certain can be ascertained.

קַשְׂקֶשֶׂת (from Pih. קִשְׂקֵשׂ, from קָשַׁשׂ; *plur.* קַשְׂקְשׂוֹת, with *suff.* קַשְׂקַשְׂוֹתֶיהָ; on the contrary *plur.* קַשְׂקַשִּׂים of artificial metal scales) *fem.* prop. what covers or protects; hence *the scale*, of a fish, squama Lev. 11, 9, Deut. 14, 9, of the

scaly hide of the crocodile Ez. 29, 4, for which Job 41, 7 has מָגִנִּים; metaphor. of the scaly plates of a שִׁרְיוֹן 1 Sam. 17, 5.

קָשַׁר (*fut.* יִקְשֹׁר) *tr.* 1. *to tie, to bind*, with accus. of the place and עַל of the member, as עַל יָד Deut. 6, 8, עַל גָּרְגֶּרֶת Prov. 3, 3, עַל לֵב 6, 21, עַל אֶצְבַּע 7, 3; with בְּ *to bind to* Job 39, 10 [13]; with לְ of the person *for* (by way of play); fig. *to bind*, נֶפֶשׁ to (בְּ) the נֶפֶשׁ of another, i. e. to have intimate friendship with Gen. 44, 30; Prov. 22, 15. — 2. *to conspire*, absol. Neh. 4, 2, with עַל against one 1 Sam. 22, 8; Am. 7, 10; fully קֶשֶׁר קָ 1 Kings 16, 20; 2 Kings 15, 15; *part.* קֹשְׁרִים 2 Sam. 15, 31 *conspirators;* comp. Arab. عقد to bind, to enter into a covenant, to conspire. — 3. *to be firmly tied, to be strong, powerful*, the same metaphor being also in חָזַק; whence קְשׁוּר *strong, powerful* Gen. 30, 42, Ar. قَسُورٌ strong. The Ar. قسر "to compel" proceeds from the same fundamental signification as صبر. Deriv. קֶשֶׁר.

Nif. נִקְשַׁר (*fut.* יִקָּשֵׁר) *to be fitted* or *bound together*, of חוֹמָה, i. e. to be repaired Neh. 3, 38; fig. *to be intimately united to* 1 Sam. 18, 1.

Pih. קִשֵּׁר (*fut.* יְקַשֵּׁר) *to bind firmly*, the bands of the Pleiades, i. e. to unite the single stars into a group Job 38, 31; *to bind about*, a girdle Is. 49, 18. Deriv. קְשׁוּר.

Puh. קֻשַּׁר (*part. f. pl.* מְקֻשָּׁרוֹת) *to be strong, powerful* Gen. 30, 41.

Hithp. הִתְקַשֵּׁר *to bind themselves together, to conspire*, with אֶל 2 Kings 9, 14.

קֶשֶׁר (with *suff.* קִשְׁרוֹ) *m. a conspiracy* 2 Sam. 15, 12; 2 Kings 11, 14; *a covenant* Is. 8, 12.

קְשָׁרִים see קְשׁוּר.

קָשַׁשׁ I. (not used) *intr. to be dried up, to be sapless*, same as חָשַׁשׁ; Arab. قَشَّ. Deriv. קַשׁ.

קָשַׁשׁ II. (*imp. pl.* קִשְׁשׁוּ) *intr. to assemble, to collect themselves* Zeph. 2, 1; Ar. قَشَّ and قَشَّشَ.

Pih. קוֹשֵׁשׁ *to collect* or *bring together*, straw Ex. 5, 7, wood Num. 15, 32; not to be regarded as a denom. from קַשׁ.

Hithp. הִתְקוֹשֵׁשׁ *to shew oneself a man* Zeph. 2, 1, with the imperat. of Kal for emphasis.

קָשַׁשׁ (not used) *tr. to cover, to veil;* connected with כָּסָה in the organic root.

Pih. (redupl.) קִשְׁקֵשׁ an intensive of Kal. Deriv. מַקְשֵׁקֶת.

קֶשֶׁת (with *suff.* קַשְׁתִּי, קַשְׁתְּךָ; *plur.* קְשָׁתוֹת, *constr.* קִשְׁתוֹת, with *suff.* קִשְׁתֹתָיו; from קוּשׁ or from קָשָׁה = קוּשׁ) *f.* (*masc.* only in 2 Sam. 1, 22 and Ez. 1, 28) 1. *a bow* for shooting, so called from its bent form; coupled with חֵרֶב Hos. 1, 7, חֵץ (arrow) Is. 7, 24. *To shoot with a bow* is called הוֹרָה בַקֶּשֶׁת 1 Sam. 31, 3, *to bend it* is מָשַׁךְ קָ Is. 66, 19, or בָּרַךְ קָ 1 Kings 22, 34; מִלֵּא קָ Zech. 9, 13 *to fill a bow*, is to furnish it with arrows, if it should not be taken as meaning the same thing with מִלֵּא יָד בְּקָ 2 Kings 9, 24 *to fill the hand with the bow*, i. e. to hold it fast (תָּפַשׂ קָ Am. 2, 15); comp. too טָחָה, דָּרַךְ, רָמָה, נָחָה, נָשַׁק קֶשֶׁת. רְמִיָּה Ps. 78, 57 and Hos. 7, 16 *a slack* (not bent, that misses the mark) *bow;* בֶּן־קָ Job 41, 20 *an arrow* (comp. אֶשֶׁת). In other places abridged for אִישׁ קֶשֶׁת *an archer* Is. 21, 17, perhaps also 22, 3; comp. קְצִיר. — 2. Fig. *strength, power, might*, or *the martial, valiant* and *warlike* Hos. 1, 5; Jer. 49, 35; Is. 21, 17, with שִׁבֵּר, נִשְׁבַּר, to continue the figure; also same as כָּבוֹד (fame) Job 29, 20, or a figure of the lying tongue Jer. 9, 2. — 3. *the rainbow*, iris, τόξον Gen. 9, 14 16, as קָ יי 9, 13. — קֶשֶׁת 2 Sam. 1, 18 has received peculiar explanations. Sometimes בְּנֵי יְהוּדָה קָ is said to stand for בְּנֵי קָ יְהוּדָה (the archers of Judah); sometimes קָ is said to mean *the song of the bow*, denoting David's elegy; or it is even translated *a metrical poem*. Ar. قَوْس the same. Since ת was

looked upon as radical, קֶ became a masc., and קַשָּׁת has been formed from it. In Aramaean the *Tau* passed into *Teth*, whence it was regarded wholly as radical; and so ܩܫܬ, ܐܬܩܫܬ.

קַשָּׁת (formed from קֶשֶׁת) *m. a bowman* Gen. 21, 20.

קְשָׂת (after the form קְצָת, כְּנָת, hence *pl.* קְשָׂוֹת, like קְצָוֹת, כְּנָיוֹת; from קָשָׂה) *fem.* same as the noun קָשָׂה Ex. 37, 16; 1 Chr. 28, 17; Aram. קַסְוָא, קַסְוָת the same.

קָתָה (not used) assumed for יָקְתְאֵל; but see יָקַת.

קַתְרוֹס see קִיתָרוֹס.

ר

ר, called רֵישׁ (רֵאשׁ = רֹאשׁ, LXX Ῥήχς in the Lamentations of Jeremiah), *Resh*, means, as a letter of the alphabet, *head* (רֹאשׁ), if the names be taken from the figures of outward things. It has been supposed that the form of the letter in Phenician (𐤓, 𐤓, 𐤓), old Hebrew (𐤓), Samaritan (𐤓), old Aramaean (𐤓, 𐤓), and Palmyrene (𐤓) resembles a head. But we must assume, agreeably to the analogy of the other letters, that the appellation was selected solely on account of the initial sound, the letter being pronounced *Re*. From the Semites the character and name passed to the Greeks, the former inverted because of their inverted orthography in general (𐤓 i. e. 𐤓, 𐤓, Ῥῶ from Ῥῶς, רֹאשׁ), to the Etrurians (𐤓) and the Romans (𐤓). In all the alphabets here referred to, down to the Hebrew square character, and the later Syriac writing, the figures of *Daleth* and *Resh* are so similar that interchanges of them are easily explained. As a numeral, ר denotes 200, being the second in the series of hundreds.

With respect to the sound of *Resh*, it is next to *Lamed* a liquid, and so it is interchanged with the latter (see more above, page 713); then it is connected with the weak and liquid *Nûn* (see page 890); but it had in speech, judging from different signs, a softness reaching down to a vowel (as in Sanskrit), or it attached itself firmly to the gutturals, a fact which shewed itself in aspiration (rh, ῥ). In the book *Jezira*, *Resh* is counted among those letters which were pronounced רָפוֹת and דְּגוּשׁוֹת; so it is said in praise of the Jews of Tiberias in מחברת עלי בן יהודה הנזיר, that they alone understood the twofold pronunciation of *Resh* (*Dav. Kimchi* in Michlol 26 b). Accordingly *Resh* is interchanged, 1. because of its similarity to the letters (ר, ד; ׳, ׳) with *Daleth*, as מַרְהֵבָה and מַדְהֵבָה Is. 14, 4; רָאָה 2 Sam. 22, 11 and דָּאָה Ps. 18, 11; דִּבְלָה Ez. 6, 14 = רִבְלָה; רִיפַת and דִּיפַת; דֹּדָנִים and רֹדָנִים; חַמְרָן and חֶמְדָּן; הֲדַד and הֲדַר; שָׂרַף and שָׂדַף; LXX Γεδσών for Γηρσών (גֵּרְשׁוֹן), Γαιδάδ and עִירָד, בְּנֵי דְדָן Ez. 27, 15 and υἱοὶ Ῥοδίων. This is more frequent in Arabic, as رَجْم and دَجِم companion, friend; رجن and دجن; رعرع to be moved, and ذعذع to move violently; رعز and دعز coivit cum aliqua; رمس and دمس; رَنّ and دَنّ to utter sounds, to cry; رَمِهَ and دَمِىَ to glow; دَفْدَفَ and رَفْرَفَ to move the wings; رَعَا and دَعَا to cry, to call; and thus too we may explain in Hebrew רָחַק = דָּחַק, רָחַף II. = דָּחַף, רָבַק = דָּבַק, רַךְ = דַּךְ, רַק = דַּק. — 2. with *Lamed*, as אֲשֶׁר from אֲשֶׁל; הִצְהִיל and הִצְהִיר; נָשַׁל mod. Hebrew נָשַׁר; Talm. פַּלְהֶדְרִין and פַּרְהֶדְרִין; גַּלְעִינֵי and גַּרְעִינֵי; הִשְׁתַּדַּר and הִשְׁתַּדֵּל; see more above, page 713. — 3. with *Nûn*, as זָרַח Aram. דְּנַח; כָּנַע and כָּרַע; נָתַק and רָתַק; בֵּן Aram. בַּר; mod. Hebrew רְבוּבָה for נְבוּבָה (Midd. 3, 3). — As to the writing of Hebrew words by

the LXX we have to observe: a) that they aspirate the *Yod* preceding *Resh*, as Ἱερεμίας, Ἱεροβοάμ, Ἱεριχώ, while in other places it is only the simple *i*. b) they have ῤῥ for ר, when ה־ follows, as Σάῤῥα (שָׂרָה), Γομόῤῥα (עֲמוֹרָה), Λεβόῤῥα (לְבוֹרָה), Βοσόῤῥα (בָּצְרָה).

Of other peculiarities of *Resh* it may be remarked 1. the connexion of the Resh-sound with that of *Ayin*, i. e. originally with *ô* (rho), then with ע generally; several Arabian and Hebrew grammarians expressing *Ayin* by *r* with a guttural sound. On this account there arises from ר־ (*ar*) the vowel *ô*, expressed by וֹ, as שׁוֹפָר from חֲצֹצְרֵי; חֲצֹצְרֵי in the first instance from שְׁפוֹפָר (comp. the mod. Hebrew שְׁפוֹפֶרֶת) and that from שְׁפָרְפָר; חֲצַצְרָה from חֲצַצְרָה; דַּרְדָּעִים from דְּרָדְנִים (Jer. Targ. Gen. 10, 4 and Targ. on 1 Chr. 1, 7); יְעֹעֵר Is. 15, 6 from יְעַרְעֵר (comp. עַרְעֵר); Aram. חֲטוֹטַר from חֲטַרְטַר. More frequently, however, the vowel *ô* which arose out of *ar* is expressed by ע, which formed the vowel *o* originally. To illustrate this, the stems בָּצַע, בָּקַע, טָבַע (to טַבְּעַת 3), קָצַע, have been compared with בָּצַר, בָּקַר, קָצַר, טָבַר (צָפַר), קָצַר as examples, whose primitive pronunciation ע־ must have been = *ô*. Once even *ra* was represented by *ô*, as מָעַט II. out of מָרַט. But this interchange is more certain in Phenician, as Bomilkar, בעמלקר, from בַּרְמִלְקָר. — 2. the assimilation of *Resh* to the following letters, denoted by Dagesh forte, as כִּכֵּר out of כִּרְכֵּר; כִּפֵּא, כִּפֵּה out of כִּרְסֵא (from כִּרְסֵם); שֻׁ with Dagesh forte following for שֶׁר(אֶ); Aram. ʃ out of ʃ (חֲרָצָא); or the Resh is written, and pronounced as if it were assimilated, as ʃ (*batto*), Hebrew בַּת and בִּרְתָּ, also according to the LXX Gen. 10, 10 אַכַּד instead of אַרְכַּד Ἀρχάδ. Rarely the *Resh* is elided without assimilation, as זְרֵזִית out of זַרְזִיר. — 3. the insertion of *Resh* in Pihel-forms to supply the place of Dagesh forte, whence quadriliterals arise, as כִּרְסֵם out of כִּסֵּם (Aram. קַרְסֵם); כִּרְכֵּב out of כִּכֵּב (= כִּבְכֵּב); כִּרְבֵּל out of כִּבֵּל; Aram. סַרְבֵּל (to veil, to cover) for סְבֵּל from סְבַל = Hebrew שָׂמַל; סְרָעֵת out of סַעַת = סֵעֶת. Here belong also nouns formed from the intensive verb-form, as כַּרְכֹּב, כַּרְזֶל, חַרְצֻבָּה, סַרְפָּד, שַׂרְעַפָּה, סַרְעַפָּה, דַּרְמֶשֶׂק, קַרְקֹם, שַׁרְבִּיט, שַׁרְעָה, Aram. כַּרְבְּלָא, גַּרְמִידָא (= גֻּמֹּד = גַּמֹּי), עַרְגֹּב, פַּרְנָךְ, עַרְטֵל; Arab. عِرْنِيْن (strong), from عبن; عَرْقَدَ from عقد; قَرْمَطَ from قمط. — 4. the abridgment of quadriliterals, which have *Resh* for their final letter, as Aram. זְרַזּ out of זַרְזִיר; Hebrew שָׁרַשׁ out of כִּרְכֵּר (from כָּרַר II.); שָׁרַשׁ out of שִׁרְשֵׁר (from שָׁרַר). — 5. Like the other liquids and aspirates, *Resh* also appears as a very old *noun-appendage*, or as we might call it *a derivative;* a fact which the lexicographers have not perceived. Thus, for example, in סְמָדַר (vine-blossom, bulb) from סָמַד, Arab. سمد (to be tied together, to be hard); עַכְבָּר (a mouse) from עָכַב II. (which see); סְנַפִּיר (fin) from סָנַף out of סָנָה (which see); כַּפְתֹּר I. from כֶּפֶת = צֶפֶת, Aram. כּוּפְתָּ; the proper name פַּשְׁחוּר (which see); comp. Arab. ضِبْطِر a lion, from ضَبَطَ to lay hold of; Aram. סְמוּקָר reddish, from סָמוֹק.

רָאָה (*part. act.* רֹאֶה, once רָאֵה, *constr.* רְאֵה Job 10, 15; *part. pass.* רָאוּי, only *pl. fem.* רְאוּיוֹת in the common Hebrew way Esth. 2, 9, doubling the last radical sound, as in some adjective forms; *inf. abs.* רָאֹה and רָאוֹ, once רָאוֹת Is. 42, 20 K'ri, *constr.* רְאֹה and רְאוֹת, once רַאֲוֹת after the form אַהֲבָה; *fut.* יִרְאֶה, *ap.* אֶרְא, תֶּרְא, יֵרְא, with Vau convers. וַיַּרְא, seldom וַיִּרְאֶה 1 Sam. 17, 42; 2 Kings 5, 21) prop. 1. *intrans. to see, to look, to view,* ὁράω (like יָדַע, i. e. יָדַו, is connected with *ἰδ-εῖν* out of *Ϝ-ιδ-εῖν*, a ground-form to *οἶδα*, vid-ere, Gothic vit-an *to see*, נָ־בַט) Ps. 40, 13, though here meaning *to perceive* (parallel הַגִּיב עָזַב אֶת־פִּי); with עַיִן Job 13, 1; Ps. 35, 21. — Commonly 2. *tr. to see*, with the accus. 1 Sam. 9, 17, Ps. 50, 18, seldom with לְ 64, 6 or with a double accusat.

Gen. 7, 1; most frequently a whole sentence follows, introduced by כִּי Judges 20, 41 or וְהִנֵּה Lev. 13, 13, or the accusative precedes the sentence Gen. 1, 4; with עַל Ez. 3, 23 or בְּ 10, 15 of the object; or it enlarges the idea of a verb following Ps. 40, 4 *many will fear as they see.* Specially: a) *to see*, of the prophets, like חָזָה, i. e. *to have revelations;* also *to invent*, of false prophets Is. 30, 10; Jer. 24, 3; רֹאֶה (which see) *a seer, a prophet*, Is. 30, 10; 1 Sam. 9, 9 (comp. מֹרֶאָה). — b) *to see*, אוֹר Ps. 49, 20 (comp. Job 3, 16; אוֹר חַיִּים = אוֹר Eccl. 7, 11 for *to live*, like the Greek *βλέπειν* or *ὁρᾶν φάος* or *ὁρᾶν* alone, Latin diem videre; also for חָיָה generally, Gen. 16, 13 *do I then live here* (רָאִיתִי) *after the vision* (the divine manifestation). — c) *to view, to inspect, to look for*, i. e. examining, trying; with the accus. Gen. 11, 5; 37, 14; בְּ 34, 1. So Ezek. 21, 26 *he inspects the liver*, a custom of ancient nations (Chaldeans, Etrurians), who tried to discover the future from the condition of the liver (Cic. de divin. 2, 13); Eccles. 11, 4 *to look to the clouds.* Still farther: *to look on* Judges 16, 27; רְ׳ כְּ׳ *to look how* Is. 18, 3; *to take a look at* Eccles. 3, 22; *to look through* 12, 3; רְ׳ עֹרֶף Jer. 18, 17 *to look at one with the back*, i. e. to turn the back; *to look at* a person or thing *with satisfaction* or *joy*, with the accus. Is. 53, 2, Prov. 23, 31, frequently also with בְּ Ps. 106, 5; *to feast the eyes upon one with malicious joy* 54, 9; 112, 8; 118, 7; *to look at with pain* or *emotion*, with בְּ Ex. 2, 11; Gen. 21, 16; *to look at with disdain* Job 41, 26; *to look at with curiosity* Song of Sol. 1, 6; *to have respect to, to consider*, with the accus. or בְּ Gen. 39, 23; Ps. 9, 14; Eccles. 7, 14; Is. 26, 10; *to look to with prayer* or *trust* Is. 22, 11; *to look after, to take care of*, Gen. 39, 23; 1 Kings 12, 16; *to observe, to look to . . .* Ps. 37, 37; *to look out for, to choose, to appoint* Gen. 22, 8 14, with an assonance to מֹרִיָּה; Deut. 33, 21; רְאִי Esth. 2, 9 *selected, chosen*, like *ὁρᾶν* and Aramaean חֲזָא; *to examine*, with accus. Gen. 37, 14; 2 Sam. 13, 5; *to look to for help*, with אֶל Is. 17, 7, or עַל Ex. 5, 21; *to look upon as* (בְּ) Judges 9, 36 (comp. נָתַן בְּ); רְ׳ מִן *to see* (and learn) *from* 7, 17; *to regard* Gen. 20, 10. — d) Metaphor. like יָדַע, with which it is coupled (Lev. 5, 1), and like *ὁρᾶν*, videre, *to learn*, by the hearing Gen. 2, 19, by the taste 3, 6, by feeling Is. 44, 16; *to perceive, experience*, i. e. *to have*, as רְ׳ מָוֶת Ps. 89, 49 *to die*, רְ׳ חַיִּים Eccles. 9, 9 *to live*, רְ׳ שֵׁנָה 8, 16 *to sleep;* generally *to know from experience*, רָעַב חֶרֶב Jer. 5, 12, טוֹב Ps. 34, 13, רָעָה Prov. 27, 12, also with בְּ Eccles. 2, 1; Ob. 13; *to perceive, to learn*, coupled with יָדַע 1 Sam. 24, 12, as חָכְמָה Eccles. 1, 16; רְ׳ בִּין *to distinguish* Mal. 3, 18. Deriv. רֹאֶה, רֹאִי (according to some), רָאָה, רָאוּת, רָאִי, רַאֲוָה, מַרְאֶה, מַרְאָה, רָאִית, רָאִי, the proper names רָאוּבֵן, רָאֳיָה, יִרְאִיָּה, יִרְאֶה, and according to some מֹרִיָּה.

Nif. נִרְאָה (*part.* נִרְאֶה, *inf. c.* הֵרָאוֹת and הֵרָאֹת, *imp.* הֵרָאֵה, *fut.* יֵרָאֶה, *ap.* יֵרָא) *pass.* of Kal, *to be seen* Jer. 13, 26; Dan. 1, 15; commonly *to let oneself be seen, to shew oneself, to appear*, of men and things Gen. 1, 9; 8, 5; 9, 14; *to shew oneself openly* 2 Sam. 17, 17, with אֶל of the person Lev. 13, 19, more rarely לְ Jer. 31, 3; נִרְאָה אֶת־פְּנֵי יי 1 Sam. 1, 22 *to appear before God*, i. e. in the sanctuary, same as נִרְאָה אֶל־יי Ex. 23, 17 (see פָּנִים); *to appear*, of God or an angel Ex. 16, 10, 1 Sam. 3, 21, with אֶל or לְ of a person; of a prophetic vision Dan. 8, 1; *to be shewn* 2 Sam. 3, 1; *to be provided for* Gen. 22, 14, with an assonance to מֹרִיָּה.

Puh. רֹאֶה (only 3 *pl.* רָאוּ) *to be seen*, with a negative *to disappear, to be invisible* Job 33, 21. Dagesh or Mappik is in א, to pronounce it harder as standing between two vowels, i. e. almost like *y*. This appears besides only in Gen. 43, 26; Lev. 23, 17; Ezr. 8, 18.

Hif. הֵרְאָה and הֹרְאָה (*part.* מַרְאֶה; *inf. c.* הַרְאוֹת; *fut.* יַרְאֶה, *ap.* יַרְא like Kal 2 Kings 11, 4) *causat. to let* or *make one see* Deut. 1, 33; hence *to shew*, with

accus. of the thing Is. 30, 30, or also with accus. of the person Ex. 25, 9, Num. 8, 4, also in a dream Gen. 41, 28, or a vision 2 Kings 8, 13; sometimes the object follows in a clause introduced by כִּי 8, 10; *to cause to look upon*, with a mischievous pleasure, with בְּ Ps. 59, 11; *to cause one to feel* or *experience*, good or evil, with a twofold accusative Hab. 1, 3; Ps. 60, 5; *to enjoy* Eccles. 2, 24, with accus. of the person and בְּ of the thing Ps. 50, 23.

Hof. הָרְאָה (*part. m.* מָרְאָה) *to be shown* Ex. 25, 40; with accus. of the person to whom shown Lev. 13, 49.

Hithp. הִתְרָאָה (*fut.* יִתְרָאֶה) *to look upon one another* (helplessly) Ex. 42, 1; הִתְרָאוּ פָנִים *to look one another in the face*, i. e. to measure themselves with one another 2 Kings 14, 8 11; 2 Chr. 25, 17.

רָאָה *f.* the name of a bird of prey Deut. 14, 13, probably for דָּאָה (cod. Sam. and Lev. 11, 14), interchanging ר and ד. But many look upon ר as original, and think that the bird was so named from its keen sight.

רָאֹה (after the form קָשֹׁה, יָפֶה; *constr.* רָאֵה; prop. an old participle) *adj. m. seeing*, רָאֵה עָנְיִי Job 10, 15 *seeing my humiliation*; comp. קָשֵׁה יוֹם.

רֹאֶה (prop. *part.*, *pl.* רֹאִים) *m.* 1. *a seer*, *prophet*, a common word (in 1 Sam. 9, 9 the LXX read הָרֹעֶה for הַיּוֹם) for נָבִיא 1 Sam. 9, 9; Samuel in particular is so named 9, 9 19; 1 Chr. 9, 22; 26, 28; seldom other prophets are so 2 Chr. 16, 7 10; *pl.* Is. 30, 10 = חֹזִים. — 2. *abstr.* (like חָזוֹן 2 Kings 17, 13 K'tib) *a revelation*, *oracle*, *prophetic word*, prop. a vision Is. 28, 7, same as רֹאִי. — 3. (*the All-seeing*, i. e. God) *n. p. m.* 1 Chr. 2, 52, for which 4, 2 רָאָיָה.

רְאוּבֵן (*see! a son*, i. e. God has favoured me with a son, and looked upon my misery Gen. 29, 32) *n. p. m.* of the oldest son of Jacob by Leah Gen. 29, 32; 37, 21 seq., then the name of the tribe descended from him Num. 1, 20; 32, 7, respecting whose habitation information is given in Num. 32, 33 seq.; Josh. 13, 15 seq. *Patron.* רְאוּבֵנִי (with Aleph quiescent) 1 Chr. 11, 42; commonly collect. *Reubenites* Deut. 3, 12; 4, 43; Josh. 1, 12. — As to the etymology, that just given seems the most suitable (רְאוּ בֵן), since the interpretation רָאָה בְעָנְיִי = רְאוּ בְנִי, or רְאוּת בֵּן (*sight of a son*), cannot be justified linguistically. Besides the orthography רְאוּבֵן (LXX Ῥουβήν) there was also רְאוּבֶל (Joseph. Ῥούβηλος, Pesh. ܪܘܒܝܠ, Arab. روبيل), which the Jewish historian (Antt. 1, 19, 7) explains רָאוּי בְּאֵל.

רְאוֹת (prop. inf. Kal of רָאָה after the form אֲהֹבָה) *f. the act of looking upon one with satisfaction* Ez. 28, 17.

רְאוּמָה (same as רָאֻמָּה *pearl* or *coral*, comp. פְּנִינָה) *n. p. f.* Gen. 22, 24.

רְאוּת *f. sight*, *seeing* Eccles. 5, 10 K'ri, for which the K'tib has רְאִית.

רְאִי *m. a mirror*, same as מַרְאָה (2) Job 37, 18.

רֳאִי (in pause רְאִי) *m.* 1. *the being seen* Gen. 16, 13, of אֵל, where however, we should read רְאִי for רָאִי, since it is in pause; *the vision*, *sight*, of God, Gen. 16, 13 *do I then still live* (רָאִיתִי) *after the vision?* (רְאִי for לְרֹאִי), i. e. after seeing God. In this sense we have to explain the proper name of the well of Hagar between *Kadesh* and *Bered* Gen. 16, 14, fully בְּאֵר לַחַי רֹאִי, i. e. *the rock-fountain of vision*, viz. where God was seen; לַחַי is = לְחִי 2 (which see), as in 2 Sam. 23, 11 לֶחָיָה stands for לְחִיָּה or is = לְחִידָה, and רֹאִי stands for לְרֹאִי, as in the preceding verse. — 2. *sight*, same as מַרְאֶה 1 Sam. 16, 12; יָכֹל מֵרְאֹת Job 33, 21 *is vanished from sight*, i. e. is lost to sight. — 3. *a spectacle*, *a warning example*, *παράδειγμα* Nah. 3, 6, comp. מָשָׁל.

רְאָיָה (from רָאָה יָהּ *Jah is a Seeing one*) *n. p. m.* Ezr. 2, 47, 1 Chr. 4, 2, for which is elsewhere (2, 52) הָרֹאֶה; 5, 5.

רְאִים see רְאֵם.

רְאִישׁוֹן see רִאשׁוֹן.

רְאִית *f.* same as רְאוּת Eccles. 5, 10 K'tib.

רָאַל an assumed stem for the name of a place תַּרְאֲלָה (Josh. 18, 27); but אֲלָה is obviously a fem. form of אֵל, as in the proper names יִדְאֲלָה (which see), יוֹאֲלָה (out of יוֹעֲדָה אֲלָה); תַּר stands for אֲתַּר (which see).

רָאַם I. (only רְאֵמָה Zech. 14, 10 according to some) *intr.* same as רָמַה I., רָם, אָרַם, רֵם I. (see רָמַם, רוּם) *to be high, to lift itself on high, to be prominent*, of a height; וְרָאֲמָה l. l. *and it* (Jerusalem) *shall remain in its high position* (according to some); but see רָאֲמָה. Deriv. רָאמָה 1; רְאֵם, רְאִים, רֵם, רִים (according to some); proper names רָאמוֹת, רָאֲמָה, רְאוּמָה.

רָאַם II. (not used) *intr. to cry, to rage, to bustle, to roar*, of a wild beast, conseq. same as רָעַם (which see). Deriv. רֵם, רִים, רְאִים, רְאֵם.

רָאַם III. (not used) *intr. to be red*, = Arab. رَمَى to be blood-red = רָמַה II. (belonging to רָמוּת Ez. 32, 5); metaphor. applied to red coral. Deriv. רָאמָה 2. and the proper name רְאוּמָה.

רְאֵם (also רְאִים Ps. 92, 11, רִים Job 39, 9, רֵם in the *pl.* Ps. 22, 22; *pl.* רְאֵמִים, רְמִים; from רָאַם II.) *m.* prop. same as רָאַם *a roaring wild animal, the buffalo* or *wild ox* (so *Saadia* on Is. גמוס, الجموس, which *Hâja* already explains in his dictionary מִין מִשּׁוֹר הַבָּר; see Kaphtor va-Ferach p. 175), comp. גְּעָה used of bullocks Job 6, 5. It is mentioned along with the animals for sacrifice כְּבָשִׂים, אֵילִים, פָּרִים, עַתּוּדִים, אַבִּירִים Is. 34, 6 7, though יְ׳ was not to be offered up. The sacrifice is rather to be understood in a figurative sense, in which way also חַיַּת 40, 16 and חַיְתוֹ־יַעַר Ps. 50, 10 are to be reckoned beasts for sacrifice. It is described as untameable, and incapable of being used for harrowing and plowing Job 39, 9 10, and rushing with its horns (קַרְנַיִם) at men, whence it stands symbolically for enemies Ps. 22, 22, supplying the place of the פָּרִים 22, 13; young buffaloes (בְּנֵי־רְאֵמִים) are parallel with the עֵגֶל 29, 6. Its horns tower majestically and proudly Ps. 92, 11; Deut. 33, 17; parallel שׁוֹר. — In the Targ. the word appears in the form רֵימָנָא, רֵימָא, רִימָנָא, and since it stands for דִּישׁוֹן Deut. 14, 5, it must have meant that large species of antelope, like the Arab. رِئْم, which is merely compared to the buffalo, as does also *βούβαλος*. The meaning *unicorn* (LXX, Vulg.), or *rhinoceros* (Aq.), has no foundation.

רָאמָה (*c.* רָאמַת, *pl.* רָאמוֹת) *f.* 1. (from רָאַם I.) fig. *something high, unreachable*, only in the pl. Prov. 24, 7, comp. שָׂגַב; commonly concrete *a height, hill;* hence as the name of a place a) רָמוֹת, רָאמֹת (*hill-town*) *n. p.* of a city in גִּלְעָד Deut. 4, 43, where cod. Sam. has רֵימוֹת; Josh. 20, 8; 1 Chr. 6, 65; but also written רָמֹת Josh. 21, 36, or רָמַת 1 Kings 4, 13; not ident. with רָמַת הַמִּצְפֶּה Josh. 13, 26 near מִצְפֵּה גִלְעָד Judges 11, 29. It may be looked for on a projection of the mountain-block *G'ibl G'ilad.* — b) רָאמוֹת (*heights*) *n. p.* of a city in Issachar 1 Chr. 6, 58, ident. with יַרְמוּת (which see) Josh. 21, 29, but not with רָמַת 19, 21. — c) רָאמַת נֶגֶב (*height of the south*) *n. p.* of a city in Simeon Josh. 19, 8, where in later editions רָמַת נֶ׳ stands; 1 Sam. 30, 27 רָמוֹת נֶגֶב. — d) רָאֲמָה for רָאמָה *n. p.* of a city in Judah, suiting the general נֶגֶב in Judea (comp. יַעַר הַנֶּגֶב Ez. 21, 3; prop. *the south* generally; see נֶגֶב) and named along with יְרוּשָׁלַם, Zech. 14, 16 *like the plain of Jordan shall Jerusalem and* יְ׳ *be fruitful and inhabited* (in 7, 7 expressed by יָשַׁב). That is to say, רָאמָה is here identical with יְ׳ נֶגֶב (see c), and may have been a considerable town in Zechariah's time. According to the accents, it is true, it should be taken otherwise. — 2. (from רָאַם III.) *red coral* (*Parchon, Kimchi*), described as a valuable and

costly thing, mentioned with נֹפֶךְ, גָּבִישׁ, כַּדְכֹּד and equivalent to פְּנִינִים Ez. 27, 16; Job 28, 18.

רָאַשׁ I. (not used) *tr.* same as רָעַשׁ (*Fürst*, Conc. s. v. and so *Maurer* and *Gesenius*) *to move to and fro*, *to swing*, *to shake*, especially the head (רֹאשׁ), like the Arab. رعس, رعش; and as נוּעַ 2 Kings 19, 21, Is. 37, 22, Ps. 22, 8, Job 16, 4 and נוּד Ps. 44, 15 are applied to the noun רֹאשׁ, the latter might be so called from its shaking motion. But we may also adopt as the fundamental signification of the stem *to be hard*, *firm*, ident. in its organic root רָאַשׁ with that in אָ־רַז (Ar. عَ-رَزَ, أَ-رَزَ), אָרַץ (to אֶרֶץ terra firma, oppos. to מַיִם; Ar. عَ-رَتَ), תָּ־רַז (which see), תָּ־רַשׁ or רַשׁ (to תַּרְשִׁישׁ), Ar. رَسَّ (to be firm, durable), تَ-رَزَ, تَ-رُصَ (to be firm, hard), رَسَا (to be firm), رَصَّ (the same), رَصْرَصَ (to make firm), رَصَا (the same). Hence the noun רֹאשׁ may have meant originally *skull*, so called from its hardness (of the brain-pan) and strength; as *κρᾶνον*, *κράνιον* are connected with *κραναός hard*. Deriv. רֹאשׁ 1, רָאשׁ, רִאשָׁה, רֹאשָׁה, רֶאשֶׁת, רִאשׁוֹן (רִישׁוֹן), רִאשֹׁנִי, רֵאשִׁית (רֵשִׁית), מַרְאֶשֶׁת (*pl. c.* מַרְאֲשׁוֹת), מְרֶאשֶׁת.

רָאַשׁ II. (not used) *tr.* same as יָרַשׁ II. *to seize*, *lay hold of*, *take into possession*, *to conquer;* Arab. رَاسَ (to snatch, to snatch away), رَهَسَ (to seize, lay hold off). Deriv. the proper name מָרֵאשָׁה and מָרֵשָׁה (מַרְאֵשָׁה, מַרְאֲשָׁה, מַרְאֲשָׁה).

רָאַשׁ III. (not used) *tr. to excite mortally*, *to cause restlessness*, *to excite a corporeal tumult*, of poison; connected with רָגַשׁ, Ar. رغش; Aram. אֲ־רַס the the same, whence אֵירַס poison, modern Hebrew אֶרֶס. The sense of poisoning arises either from the fundamental signification *to breathe out a penetrating*, *sharp scent*, applying to poisonous plants and mixtures (see סָמַם, שָׂמַם), or to the disturbance which poison effects in the body. Deriv. רֹאשׁ 3, רוֹשׁ.

רְאַשׁ (not used) *Aram.* same as Hebr. רָאַשׁ I. Deriv. רֵאשׁ.

רֹאשׁ (instead of רְאֹשׁ, with *suff.* רֹאשִׁי, רֹאשְׁכֶם; *pl.* רָאשִׁים instead of רְאָשִׁים, presupposing a sing. רֶאֶשׁ; *constr.* רָאשֵׁי, with *suff.* רָאשֵׁינוּ, once רֹאשָׁיו Is. 15, 2; from רָאַשׁ I.) *m.* 1. prop. *skull;* hence *head*, of men or animals Gen. 3, 15; 28, 18; with כָּרַת 1 Sam. 5, 4, נָשָׂא and מֵעַל of a person *to take off one's head*, i. e. to decapitate him Gen. 40, 19; הֵנִיעַ Jer. 37, 22; הֵרִים Ps. 110, 7; fig. *a single person*, *an individual*, *a man*, like גֻּלְגֹּלֶת, Latin caput Judges 5, 30; 1 Chr. 12, 23; *the life* Dan. 1, 10, 1 Chr. 12, 19, like נֶפֶשׁ; *self*, ipse, like נֶפֶשׁ Jo. 4, 4, Ps. 7, 17, parall. with קָדְקֹד. — 2. Metaphor. of things, *the point*, *summit*, of a mountain Gen. 8, 5, of a tower 11, 4; *the capital*, of pillars 1 Kings 7, 19; *covering* or *canopy*, of a throne 10, 19; *point*, of an ear of grain Job 24, 24, of a sceptre Esth. 5, 2; *the highest*, ר׳ כּוֹכָבִים Job 22, 12 *the highest stars; a mountain* Is. 28, 1; *the upper part*, of a מִטָּה, comp. מְרֶאשֶׁת Gen. 47, 31; hence once of place, *above* Job 29, 25. Of cities and lands, *the first*, Josh. 11, 10; Is. 7, 8. Fig. a) transferred to things and feelings, in order to express *the principal*, *the highest*, as of בְּשָׂמִים Song of Sol. 4, 14, comp. בִּשְׂמֵי רֹאשׁ; of שִׂמְחָה Ps. 137, 6 and Deut. 33, 15, parallel מֶגֶד. b) of men, *a prince*, *king* Judges 10, 18; 1 Sam. 15, 17; *one having precedence*, *a principal person*, opposite זָנָב Deut. 28, 13; Is. 9, 13; *top*, *head*, of the בֵּית אָבוֹת Ex. 6, 14 or abridged אָבוֹת 6, 25; *lord*, *ruler*, Lament. 1, 5; *supreme*, *first*, of כֹּהֵן 2 Chr. 19, 11, also הָרֹאשׁ alone 24, 6, opposite מִשְׁנֶה. c) *the sum*, *the full number* Lev. 5, 24, *collected sum*, *multitude* Ps. 139, 17, נָשָׂא ר׳ *to take the sum* Ex. 30, 22; hence generally *multitude*, *sum total*, of warriors Judges 7, 16; 1 Sam. 11, 11; *the mass* Prov. 8, 26. d) *the foremost*, *first*, *beginning*, of place *at the head of*, *before*, in fronte Deut.

20, 9, Jer. 31, 7, Mic. 2, 13, hence applied to the source of a river Gen. 2, 10, opposite סוֹף Eccles. 3, 11; of time, *the beginning, commencement*, of שָׁנָה Ez. 40, 1, חֹדֶשׁ Ex. 12, 2, אַשְׁמֹרֶת Judges 7, 19; מֵרֹאשׁ *from the beginning* Is. 40, 21. — 3. (from רָאַשׁ III.), once רוֹשׁ Deut. 32, 32 (the cod. Sam. has רָאשׁ) *poison*, 32, 32 *poisonous berries*, 32, 33 *poison of asps;* Ps. 69, 22 *they gave poison for my food;* coupled with wormwood Lament. 3, 19, and distress, 3, 5; מֵי רֹאשׁ *poisoned water* Jer. 8, 14; fig. *viciousness* Am. 6, 12; Hos. 10, 4. Targ. רֵישׁ.

רֹאשׁ *n. p.* of a people belonging to the Scythian king גּוֹג (which see) Ez. 38, 2 3; 39, 1, who had their abode in the high north (יַרְכְּתֵי צָפוֹן) 38, 15; 39, 2; mentioned with מֶשֶׁךְ (which see) and תּוּבַל, i. e. with the *Μόσχοι* and *Τιβαρηνοί* (the former south of the Caucasus, the latter near the Black Sea, see תּוּבַל). They are also brought into connection with the Cimmerians (גֹּמֶר) and Armenians (תֹּגַרְמָה) 38, 6. — By רֹאשׁ, *Ῥῶς*, *Ῥώς* (LXX, Symm., Theod.), Ar. روس, was understood *the Russians*, whom classical writers since the second century before Christ have found in the mixed people *Ῥωξολανοί*, dwelling between the Tanais and Borysthenes (Dnieper) and designated Scythians (Strabo, Pliny, Tacitus, Ptolemy). So too the Byzantine writers (Leo Diac., Sim. Logotheta, Georg. monachus, Tzetzes) not only assign the people of *Ῥῶς* to the Scythians but also to the same abodes on the Dnieper (Borysthenes), Don, Wolga (Arab. اتل), at the Black Sea &c.

רָאשׁ to the *plur.* רָאשִׁים see רֹאשׁ.

רָאשׁ for רָשׁ meaning *poor* see רָשׁ.

רָאשׁ Prov. 30, 8 for רֵישׁ which see; then as a ground-form to רֵאשִׁית.

רֵאשׁ (*def.* הָרֵאשׁ = הָרֵאשָׁא, with *suff.* רֵאשִׁי, רֵאשְׁךָ, רֵאשֵׁהוּ, רֵאשָׁהּ, *pl.* רֵאשִׁין, with *suff.* Hebraised רֵאשֵׁיהֶם; from רָאַשׁ) *Aram. m. head*, Dan. 3, 27, of animals 7, 6; חֲזוֹנֵי רֵאשׁ (2, 28; 4, 2 7 10; 7, 1 15) *visions of the head*, i. e. dream-visions, = חֶלְמָא, and joined to it as a cognate word by the copula; *head*, of an image 2, 32, where before דִּי the constr. state רֵאשׁ is to be repeated. Targ. רֵישׁ.

רָאשׁ see רֵאשָׁה, רִאשׁוֹן.

רֵאשָׁה (out of the simple form רָאשׁ; only *pl.* with *suff.* רֵאשֹׁתֵיכֶם) *f. earlier circumstances* Ez. 36, 11; parallel קַדְמֹתַיכֶם.

רֵאשָׁה (from רָאשׁ) *fem.* same as רֵאשׁ *top, head, chief thing*, an apposition to אֶבֶן *the foundation-stone, corner-stone* Zech. 4, 7, of Zerubbabel as conductor of the building. It is unnecessary to take רֵאשָׁה as an adject. fem. and to read רֵאשָׁה after the form of קְדֹשָׁה.

רִאשׁוֹן (formed from רֵאשׁ = רָאשׁ with the termination וֹן־; twice in K'tib רִאישׁוֹן, רְאִישׁנָה Josh. 21, 10 and Job 15, 7 from רֵאשׁ = רָאשׁ; once רִישׁוֹן Job 8, 8; *plur.* רִאשׁוֹנִים) *adj. m.*, רִאשֹׁנָה (*pl.* רִאשֹׁנוֹת) *fem.* 1. of place, *first, foremost*, Gen. 32, 18; the fem. רִאשֹׁנָה as an *adv. foremost, at the head* 33, 2, Num. 2, 9, for which there is also בָּרִאשֹׁנָה Is. 60, 9; *in the first place, supreme* Esth. 1, 14. — 2. With reference to rank and dignity, *first*, with שֵׁנִי, שְׁלִישִׁי &c. Gen. 32, 18, Ex. 12, 15, or contrasted with אַחֲרוֹן 4, 8; hence God calls Himself רִאשׁוֹן וְאַחֲרוֹן Is. 44, 6, or with a periphrasis 41, 4; *chief, most distinguished* 1 Chr. 18, 17, of שָׂרִים Dan. 10, 13; comp. Aram. רַבְרְבָן, רֵישׁ, a chief. — 3. Referring to time in manifold ways: a) *the first*, in succession of time, of יוֹם Ex. 12, 15, חֹדֶשׁ 40, 2, hence בָּרִאשׁוֹן for בַּחֹדֶשׁ הָרִ׳ Gen. 8, 13; *fem.* רִאשֹׁנָה as an adverb *first* 38, 28, also בָּרִ׳ 2 Sam. 20, 18. b) *earlier, former, preceding*, in opposition to *later;* of נְבִיאִים Zech. 1, 4, עֵת Is. 8, 23, יָמִים Deut. 4, 32, חֲסָדִים Ps. 89, 50, מִשְׁפָּט Gen. 40, 13, לֻחוֹת Ex. 34, 1, בַּיִת (temple) Hagg. 2, 3, מֶלֶךְ Num. 21, 26; בָּרִאשֹׁנָה Zech. 12, 7 adv. *sooner*, opposite to בָּאַחֲרֹנָה (later, hereafter); *before-time, formerly* 2 Sam. 7, 10; כְּבָרִאשֹׁנָה Is. 1, 26 *as at the first;*

so too בָּכִר Deut. 9, 18, for which also לָרִאשֹׁנָה stands in Gen. 28, 19. With this is connected the meaning *oldest* Job 15, 7; Is. 43, 27 *thy oldest forefather*, i. e. Adam; the fem. *the first time* Gen. 13, 4. רִאשֹׁנִים is used as a noun, *earlier acts* 2 Chr. 9, 29, *forefathers* Deut. 19, 14, Is. 61, 4, רִאשֹׁנָה *earlier things* 65, 18; רִאשֹׁנוֹת *former mighty acts* 43, 18, *former prophecies* 42, 9.

רֵאשִׁית see רֵאשִׁת.

רִאשֹׁנִית *adject. fem.* for רִאשֹׁנָה Jer. 25, 1, the femin. termination ־ִית being also elsewhere interchanged with ־ָה.

רֵאשִׁית (once רֵשִׁית Deut. 11, 12 = רֵישִׁית from רֵאשׁ or רִישׁ; with *suff.* רֵאשִׁיתוֹ, once רֵאשָׁתוֹ Job 42, 12, which should probably be read רֵאשָׁתוֹ) *fem.* prop. what is at the head, *beginning*, *commencement*, of דָּבָר Eccles. 7, 8, opposite אַחֲרִית; of מָדוֹן Prov. 17, 14; מַמְלָכַת Jer. 26, 1; *the first*, in opposition to a second Gen. 10, 10 and 10, 11 12; *the first beginning of all*, Gen. 1, 1, like ἀρχή, principium of the classical writers; *origin*, of חַטָּאת Mic. 1, 13; *the first time*, of ripe figs Hos. 9, 10; *former state* Job 8, 7, *earlier time* Is. 46, 10, opposite אַחֲרִית; *the chief*, of שְׁמָנִים Am. 6, 6, חֹרֶם 1 Sam. 15, 21; דַּרְכֵי אֵל Job 40, 19; גּוֹיִם Am. 6, 1; *the oldest* Num. 24, 20; *the choice* Dan. 11, 41; Jer. 49, 35 *the choice of their heroes* (גְּבוּרֵיהֶם = גִּבּוֹרֵיהֶם like Is. 3, 25); *the highest*, spoken of דֵּעָה Prov. 1, 7, חָכְמָה 4, 7; *firstling*, of קָצִיר Lev. 23, 10, גֶּדִי Deut. 18, 4, פְּרִי 26, 10, תְּבוּאָה Prov. 3, 9, hence קָרְבַּן רֵ׳ *an oblation of the first fruits* Lev. 2, 12, רֵ׳ בִּכּוּרִים *the first of the earliest ripe fruits* Ex. 23, 19; poet. רֵ׳ אוֹן *the first-born* Gen. 49, 3; רֵ׳ דַּרְכּוֹ יי׳, of the divine חָכְמָה Prov. 8, 22, comp. Revel. 3, 14; *the best*, i. e. best part of the land Deut. 33, 21.

רָאשֹׁת (from רָאֵשׁ; only *pl. constr.* רָאשׁוֹתֵי) *fem.* same as מְרָאשֹׁת (which see) *side* or *place of the head*, i. e. at the the head 1 Sam. 26, 12.

רַב 1. (from רָבַב I., in pause רָב, *pl.* רַבִּים) *adject. m.*, רַבָּה (*constr.* רַבַּת, an old form רַבְתִּי, *plur.* רַבּוֹת) *fem. many*, *numerous:* a) following nouns, e. g. after עֵרֶב (a mixed people, i. e. Egyptians, Arabians, or remains of the Hyksos; elsewhere אֲסַפְסֻף) Ex. 12, 38, מִקְנֶה Num. 32, 1, זָרַע Deut. 28, 38, זָהָב 1 Kings 10, 2, שָׁלָל 2 Sam. 3, 22; *plur. m.* רַבִּים belonging to מַיִם Num. 20, 11, יָמִים Gen. 21, 34; *fem. sing.* רַבָּה to עֲבֹדָה 26, 14, נְחֹשֶׁת 1 Chr. 18, 8, *plur.* רַבּוֹת to נָשִׁים Judges 8, 30. b) seldomer prefixed to the noun, as רַבִּים חֲלָלִים Prov. 7, 26, רַב־קֶשֶׁב Is. 21, 7, רַבִּים עַמִּים Ps. 89, 51; coupled with עָצוּם Ex. 1, 9; Jo. 2, 2. c) the adjective being regulated in gender and number by what precedes, but yet appearing in the genitive, like a noun, in consequence of its being followed by a noun, as רַב תְּבוּנָה Prov. 14, 29; רַבַּת בָּנִים 1 Sam. 2, 5; רַבָּתִי עָם Lament. 1, 1. — 2. Metaphor. *great*, *extended*, of תְּהוֹם Gen. 7, 11, *wide* Esth. 1, 20, *long*, of דֶּרֶךְ 1 Kings 19, 7, *violent*, of מַכָּה Num. 11, 33, *grievous* Ps. 19, 14, *strong* Prov. 14, 29 &c. — 3. As an *adverb*, *much*, *in great number* Ex. 19, 21, oppos. to מְעַט Num. 26, 56, emphasised by מְאֹד Josh. 11, 4; *enough* Gen. 45, 28, רַב עָתָּה *enough now!* 2 Sam. 24, 16; *strongly*, *above measure* Ps. 123, 3; hence also with a plur. of the noun, as Ps. 18, 15 *lightnings much* (according to some); Deut. 33, 7 *let his hands be mighty* (רָב) *to him;* Eccles. 6, 3 *and the days of his years will be many.* So also the femin. רַבָּה *much*, *especially* Job 31, 33; Ps. 62, 3; *abundantly* 78, 15; *very much* 89, 8, especially רַבַּת 65, 10 *richly; long enough* 120, 6; *much* 129, 1. רַב is to be taken in this sense particularly when לְ of the person follows and the verb *to be* should be supplied, as in רַב לָהֶם Num. 16, 3, רַב לָךְ Deut. 3, 26, רַב לוֹ 33, 7. — 4. Subst. *a great one*, רַב פְּעָלִים *a great one in deeds*, a quality ascribed to בְּנָיָהוּ 2 Sam. 23, 20 (see פְּעָלִי); *a mighty one* 2 Chr. 14, 10, opposite אֵין־כֹּחַ; *pl. the mighty*, Job 35, 9; *a violent one* Is. 53, 12, parallel עֲצוּמִים; *oldest*

one, Gen. 25, 23, oppos. to צָעִיר, with the additional idea of wisdom Job 32, 9, LXX πολυχρόνιος, and like כַּבִּיר 15, 10, parallel זְקֵנִים; *a chief, a head*, interchanged with שַׂר (which see), as רַב טַבָּחִים *chief* or *commander of the body-guard* Jer. 39, 9 (see טַבָּח); רַב מָג *head of the magi* Jer. 39, 3; רַב בַּיִת *head* or *president of the house, chamberlain* Esth. 1, 8; רַב סָרִיסִים *chief of the eunuchs* Dan. 1, 3 or *chamberlain* 2 Kings 20, 18. See also רַב־סָרִיס as a proper name. רַב הַחֹבֵל *shipmaster* Jon. 1, 6. — *Pl. principal persons, judges*, Song of Sol. 7, 5; hence the gate where the judges sat was called בַּת רַבִּים; *noblemen*, along with שְׁלֵמִים Nah. 1, 12. Here belongs the meaning *fulness* Ps. 145, 7; Is. 63, 7; *plur. crowds, masses* Jer. 11, 15. — 5. (from רָבַב III.) *archer* Jer. 50, 29, so too in רַבָּיו Job 16, 13. רַבִּים Neh. 5, 2 is a mere abridgment of עֹרְבִים. רַבָּה as an adjective to the name of a city, or as the name of a city itself, see under רַבָּה. רַב in a proper name see רַבְשָׁקֵה.

רַב (*def.* רַבָּא, without a *plur.*; from רָבַב) *Aram. adject. m.*, רַבָּא (*def.* רַבְּתָא) *fem. great*, in the widest sense, of מְלַךְ Dan. 2, 10, צְלֵם 2, 31, טוּר 2, 35, אֱלָהּ 2, 45, *defin.* יַמָּא רַבָּא 7, 2, אֱלָהָא רַבָּא Ezr. 5, 8, *fem. defin.* Dan. 4, 27.

רֹב (twice רוֹב, before Makkeph רַב־, with *suff.* רֻבָּם, רֻבְּכֶם; *plur. constr.* רֻבֵּי K'ri; from רָבַב I.) *m. multitude, mass*, in number, followed by a genitive in the plur. as שָׁנִים Lev. 25, 16, זְבָחִים Is. 1, 11, חֲסָדִים Ps. 106, 7, תְּבוּאוֹת Prov. 14, 4, or the sing. collect. דָּגָן Gen. 27, 28, אֹכֶל Prov. 13, 23, חָלָל Nah. 3, 3, הַמַּשָּׂא 2 Chr. 24, 27 K'tib, עֹשֶׁר Ps. 52, 9; *spread* Ps. 37, 11; *great quantity* Eccl. 1, 18; forming along with the following word a single idea, as רֹב דְּבָרִים *multitude of words* Job 11, 2; רַב־כֹּחַ *all powerfulness* 30, 18 = יַד־אֱלוֹהַּ; *fulness of might* 23, 6; רַב־חֶסֶד *fulness of grace* Ps. 69, 14; *totality*, = כֹּל Job 4, 14 like 33, 19 K'ri (but see רוֹב = רִיב); *greatness* Eccles. 1, 18; Is. 63, 1. לָרֹב is used adverbially, *in multitude* Judges 6, 5, 1 Kings 1, 19, increased in force by מְאֹד 2 Chr. 4, 18; 30, 13, or made clear by a comparison Deut. 1, 10; Judges 6, 5; 2 Sam. 17, 11; *in fulness* Job 26, 3. מֵרֹב *for multitude* Gen. 16, 10; *on account of long continuance* Josh. 9, 13. In כְּרֹב Hos. 10, 1 רֹב should be translated as an infinitive, *in proportion as* (the number of the people) *increased;* רֻבֵּי 8, 12 K'ri stands for רֹב, but the K'tib reads רִבּוֹ (which see) expressing a multitude generally.

רֵב see רִיב.

רִבֹּא see רִבּוֹ.

רָבַב I. (3 *plur.* רַבּוּ, in pause רָבּוּ, *infin.* רֹב) *trans.* prop. to bind, to join, hence *to bring together, to fit together, to heap together; intr. to be heaped, increased, to be many, abundant*, 1 Sam. 25, 10; Ps. 3, 2; רַב מִן *to be more than* 69, 5; Jer. 46, 23; *infin.* כְּרֹב Hos. 10, 1, לָרֹב Gen. 6, 1. Perhaps also רָב and רַבָּה in many places belong here, and possibly Is. 9, 6 in לָם רַבָּה. Deriv. רַב (subst. and adj.), רֹב, רַבָּה, רְבָבָה, רִבּוֹת, רִבּוֹא, רִבּוֹ, and perhaps too יֶרֶב = רֹב 2 Chr. 24, 27 K'ri; the proper names רַבִּית, רַבְשָׁקֵה, יָרָבְעָם (out of יָרֹב), מֵרַב.

Puh. רֻבַּב *to be multiplied by myriads* Ps. 144, 13, perhaps a denomin. from רְבָבָה.

The fundamental signification here given rests upon the Ar. رَبَّ to collect, to join together, to make great, and رِبَاب a league, an association. But apart from the fact that in Arab. also these meanings may be traced back to *to be much, great, numerous, accumulated;* the idea of *being enlarged, many*, proceeds from that of *to overflow, to be abundant*, as in שָׁפַע, whence שִׁפְעָה a multitude, troop, band; so that רָבַב is related to the the org. root in רָוָה, זָרַב I., זָרַף, as also רָבִיב (which see) testifies (*Fürst*, Concordance s. v.).

רָבַב II. (*perf.* doubtful רַב Ps. 18, 15, certainly רָב, with *o* like זָר Ps. 58, 4, and לָחֹם, נָקִשׁ, שָׂכֹל, קָטֹן, רָגֹז, שָׁכֹל, בּוּשׁ, טוֹב, זוֹר, אוֹר; 3 *pl.* רָבוּ; on the contrary the *part.* רָב, *pl.* רַבִּים, with *suff.* רַבָּיו, presupposes a perf. רַב, but Gen. 21, 20 is perhaps to be accented רָ֫בָה, so that רָב is the part.) *tr. to cast, to sling, to shoot*, חִצִּים, of בַּעֲלֵי חִצִּים Gen. 49, 2; fig. פְּרָקִים Ps. 18, 15 (*Kimchi*), comp. שָׁלַח חִצִּים 144, 6; רַבִּים *archers* Jer. 50, 29, רַבָּיו Job 16, 13. The organic root רָב, רָבַב is said to be ident. with that in רָמַה I. רָמָה, Greek ῥίπτειν, Aram. רָמַי. See רָבָה II.

רַבָּא (only *pl.* רַבְּנִן) *Aram. f.* same as Hebr. רָבָה Dan. 7, 10 K'ri, where the K'tib has רִבְוָן (from רִבּוֹ).

רִבָּבָה (*pl.* רִבָּבוֹת, *constr.* רִבְבוֹת and רִבְּבוֹת, with *suff.* רִבְבָתָיו; from רָבַב I.) *f.* same as רִבּוֹ prop. *multitude, manifoldness*, a very high number Gen. 24, 60; Song of Sol. 5, 10; Ps. 91, 7; commonly *ten thousand, a myriad* Lev. 26, 8, Judges 20, 10, *pl. ten thousands, myriads* 1 Sam. 18, 8; רְבָבָה Ez. 16, 7 *adv. to myriads*, i. e. increased extraordinarily. For מְרִבְבֹת קֹדֶשׁ Deut. 33, 2 we should probably read מִמְּרִיבַת קָדֵשׁ (see מְרִיבָה); Ar. رِبَّة the same, رِبِّي thousand.

רָבַד I. *tr.* same as רָפַד *to spread, to stretch out*, עֶרֶשׂ Prov. 7, 16. Deriv. מַרְבַּד.

רָבַד II. (not used) *tr. to bind, to bind about*, ident. in its organic root רַ־בַד with that in אָ־פַד, צָ־פַד; Arab. ربط and ربد the same, Aram. רוּבַד a juncture of stones. Deriv. רְבִיד.

רָבָה I. (*inf. c.* רְבוֹת; *fut.* יִרְבֶּה, *ap.* יִרֶב and וַיִּרֶב; 3 *imperf. pl.* יִרְבּוּן, יִרְבֻּן) *intr.* same as רָבַב I. (Aram. רְבָא, Arab. ربى to practise usury) *to increase, to multiply* Ex. 1, 10; Deut. 8, 1; Ezr. 9, 6, coupled with פָּרָה Gen. 1, 22; רַב לְ *one has much* Deut. 8, 13; *to be numerous* Ps. 16, 4; 139, 18; *to be long*, of a way Deut. 14, 24; *to be abundant*, בְּבוֹד בַּיִת Ps. 49, 17; *to grow up, to become large*, coupled with גָּדַל Job 39, 4; Ez. 16, 7; *to be great* Gen. 43, 34, *to be mighty* Job 33, 12. Derivat. רַבִּי, מִרְבָּדָה, מַרְבָּדָה, תַּרְבִּית, מַרְבִּית, תַּרְבּוּת, מַרְבִּית.

Pih. רִבָּה (*imp.* רַבֵּה for רִבֶּה) *to increase* Judges 9, 29; *to get much* Ps. 44, 13; *to bring up* Ez. 19, 2; Lament. 2, 22.

Hif. הִרְבָּה (2 *perf. f.* once הִרְבֵּיתִי for -בֵּית Jer. 46, 11; *part. m.* מַרְבֶּה, *fem.* מַרְבָּה; *inf. abs.* הַרְבֵּה [Gen. 3, 16; 16, 10; 22, 17] and הַרְבָּה, *c.* הַרְבּוֹת, once K'tib and twice for the infin. absol. הַרְבִּית Am. 4, 9; Prov. 25, 27; *imp. sing.* הַרְבֵּה and הָרֵב; *fut.* יַרְבֶּה, *ap.* יָרֶב) *to increase*, in number Gen. 16, 10, strength 3, 16; with לְ instead of the accus. Hos. 10, 1; usually followed by a verb in the infin. constr. and לְ, in which case הַרְבֵּה as an adv. *much* precedes 1 Sam. 1, 12, 2 Sam. 18, 8, or a finite verb follows 1 Sam. 2, 3; Ps. 51, 4; *to give much*, with accus. of the object and dative of the person Hos. 2, 10, or without a dative Ex. 30, 15, opposite הַמְעִיט; *to get much*, with לְ refl. Deut. 17, 16; *to take much* Jer. 2, 22; *to have much*, רַגְלַיִם Lev. 11, 42, יָמִים Job 29, 18, absol. 1 Chr. 4, 27, where בָּנִים is left out; *to impose much upon one*, with עַל Gen. 34, 12; *to make great* 1 Chr. 4, 10; *to make boastful*, of words Job 34, 37. The infin. absolute הַרְבֵּה is chiefly used as an *adverb*, like הֵיטֵב, meaning *much* 1 Sam. 26, 21, *diligently* 2 Kings 10, 18; also after nouns in the pl. or after collect. Eccles. 5, 6; 12, 12; 2 Sam. 12, 2; more rarely prefixed to the noun Ps. 131, 7; *very much* Eccles. 7, 16; לְהַרְבֵּה = הַרְבֵּה 2 Chr. 16, 8. Deriv. יֶרֶב 2 Chr. 21, 27 K'ri, once הַרְבֵּה Jer. 42, 2.

רָבָה II. (only *part.* רֹבֶה) *tr.* same as רָמָה I. *to cast, to hurl*, only in Gen. 21, 20 רֹבֶה קָשֶׁת, which compared with רֹמֵה קֶשֶׁת Jer. 4, 29, may mean *archer*, and קֶשֶׁת would have to be read for

קַשָּׁת. But it may also be translated, *grown up as an archer.*

רַבָּה *f.* of רַב, conseq. *the great*, *the principal one*, as a noun, to which עִיר should be supplied, *head of a kingdom*, *metropolis*, Syr. ܪܒܬܐ; accordingly we have 1. (with *a* of motion רַבָּתָה 2 Sam. 12, 29) *n. p.* of the metropolis of the Ammonites Josh. 13, 25, 2 Sam. 11, 1, called עִיר הַמְּלוּכָה in 2 Sam. 12, 26, especially the acropolis, while the part of the city lying on the river (now Mayet or Nahr Amman) was named עִיר הַמַּיִם 2 Sam. 12, 27; it was called in full רַבַּת בְּנֵי עַמּוֹן Deut. 3, 11; Jer. 49, 2; but among classical writers sometimes Ῥαβαθάμανα (Polyb. 5, 7, 4), sometimes *Philadelphia* (Joseph. Jewish Wars 1, 6, 3; Ptol. 5, 15; Plin. 5, 16) from Ptolemy Philadelphus; now عَمَّان, but only ruins of it exist (*Burckhardt* II. 612 seq.). בְּנוֹת רַבָּה *the daughters of Rabbah* sometimes mean the smaller towns round about Jer. 49, 2, sometimes their inhabitants 49, 3. — 2. *n. p.* of the metropolis of Moab, elsewhere עָר, still existing only in the name of its ruins, and written fully רַבַּת מוֹאָב (see עָר). — 3. *n. p.* of a city in Judah Josh. 15, 60.

רְבָה (Targ. רְבָא, 3 *f.* רְבָת; 2 *pers.* רְבַיְתְּ, for which the K'ri has רְבֵת, so that *ai* is contracted into *e*) *Aram. intr. to become great* Dan. 4, 8 19. In Targ. part. m. רָבֵי a boy, fem. רַבְיָא a maiden. Deriv. רְבוּ, רְבוֹ to רִבְוָן.

Pa. רַבִּי *to make great*, *to elevate* Dan. 2, 48.

רִבּוֹ (for רִבּוֹת, also רִבּוֹא, רִבֹּא; *du.* רִבּוֹתַיִם, *pl.* רִבֹּאוֹת, רִבֹּאות; from רָבַב I.) *f.* prop. multitude, manifoldness, more definitely *a myriad* 1 Chr. 29, 7; commonly like numerals in the sing. on account of its proper signification Jon. 4, 11, Ezr. 2, 64, seldom in the pl. Dan. 11, 12; Ezr. 2, 69; in Neh. 7, 71 72 רִבּוֹת is = רִבּוֹא and to be taken for a sing.; comp. Ar. رُبَّة μυριάς, Syr. ܪܒܘ.

רְבוֹ to רִבְוָן see רְבָבָא.

רְבוּ (*c.* רְבוּת, *def.* רְבוּתָא, with *suff.* רְבוּתָךְ, from רְבָה) *Aram. f. greatness*, *exaltation* Dan. 4, 19 33; 5, 18; Talm. preference.

רִבּוֹא see רִבּוֹ.

רָבוּעַ see רָבַע under אַרְבַּע.

רְבוּעָה see רָבַע under אַרְבַּע.

רִבּוֹת *f.* see רִבּוֹ.

רְבִי (after the form פְּרִי, from רָבָה I.; with *suff.* רִבְיְךָ) *m.* (only in the cod. Sam. Deut. 33, 25 for דָּבְאֶךָ) same as רְבוּ *Aram. greatness*, *majesty.*

רָבִיב (only *pl.* רְבִיבִים) *m.* prop. *an overflow*; hence *rain*, only poet. Deut. 32, 2; *abundant showers* Ps. 65, 11; Mic. 5, 6. The derivation from רָבַב I. in the sense of *to be much* (*Ibn Esra*) or from רָבַב II. (*Rashi*) should be rejected. Arab. رَبَب *copious water.*

רָבִיד (from רָבַד II.) *m. a collar* Gen. 41, 42; Ez. 16, 11.

רְבִיעִי and רְבִעִי (from רָבַע = אַרְבַּע, as a numeral; *pl.* רְבִיעִים) *an ordinal m.*, רְבִיעִית *f. fourth*, of יוֹם Gen. 1, 19, נָהָר 2, 14, דּוֹר 15, 16, צוֹם Zech. 8, 19, חֹדֶשׁ Jer. 52, 6; without יוֹם 1 Chr. 27, 2 or חֹדֶשׁ Ez. 1, 1 *fourth day* or *month*; בְּנֵי רְבִעִים 2 Kings 10, 30 *children of the fourth generation*, i. e. children in the fifth degree; *fem.* רְבִיעִית belonging to שָׁנָה Lev. 19, 24, מֶרְכָּבָה Zech. 6, 3, also a *subst. a fourth part*, of יוֹם Neh. 9, 3, *the fourth part*, of the תְּרוּמָה Ez. 48, 20; of the הִין Lev. 23, 13.

רְבִיעַי (*def.* רְבִיעָאָה and רְבִיעָיָא; *pl.* in the Targ. רְבִיעִין and רְבִיעָאִין) *Aram. an ordinal m.*, רְבִיעָאָה and רְבִיעָיָא (*def.* רְבִיעָיְתָא and רְבִיעָיְתָא) *f. the fourth*, of מַלְכוּ Dan. 2, 40, חֵיוָה 7, 7, רֵו 3, 25.

רַבִּית (*great town*; from רָבַב I.) *n. p.* of a city in Issachar Josh. 19, 20.

רָבַךְ (Kal not used) *tr. to mix*, *to mingle*, *to dip into*, oil; Arab. رَبَكَ, Aram. רְבַךְ the same, רְבִיכָא Aram. = Ar. ربيكة food dipped in oil. The or-

ganic root is connected with that in סָ־בַךְ, אָ־בַךְ.

Hof. הָרְבַּךְ (*part. f.* מְרֻבֶּכֶת as a noun) *pass.*, see מְרֻבֶּכֶת.

רָבַל (not used) *intr. to be abundant, fruitful*, after the Arab. ربل, adopted for the proper name רִבְלָה; better perhaps in its organic root equivalent to עָבַל *to be naked, bare*, ע and ר being connected (see ר). Deriv.

רִבְלָה (*bare place*) *n. p.* of a city in the northern part of *Bikea* on the Orontes 2 Kings 23, 33; 25, 6; Num. 34, 11; now Riblêh, *Robins.* III, p. 461, App.; New Biblical Res. p. 708. 710. The name is interchanged with דִּבְלָה (which see).

רַב־סָרִיס *n. p. m.* of an Assyrian like Rabshakeh and Tartan 2 Kings 18, 17, or of an Chaldean Jer. 29, 3; prop. a mere title. See רַב and סָרִיס.

רָבַע I. (*inf. c.* רְבַע, with *suff.* רִבְעָהּ; also רִבְעָה) *intr. to couch down, to lie;* hence *to lie with*, i. e. *to copulate*, with the accus. Lev. 18, 23; 20, 16, especially of unnatural copulation; *to lie, to encamp* generally (see רֶבַע), conseq. same as רָבַץ (which see); Arab. ربع, Aram. רְבַע the same. Derivat. רֶבַע, רֹבַע (according to some), מַרְבַּע and מַרְבַּעַת (cod. Sam. Num. 23, 10 for רֹבַע).

Hif. הִרְבִּיעַ (*fut.* יַרְבִּיעַ) prop. *to cause to gender*, two animals Lev. 19, 19.

רָבַע II. as a denom. from אַרְבַּע or רֶבַע, whence רָבוּעַ, as also *Puh.* רֻבַּע, see under אַרְבַּע (p. 144).

רְבַע (not used) is a ground-form to the numeral אַרְבַּע, to explain which latter many attempts have been made. 1. It has been associated with אַרְבֶּה which may have meant originally *four-winged*, and so is said to represent the number four; 2. derived from רָבַע I. = רָבַץ, and applied to the lying of four-footed things, compared with κύβος, cubus, from κύπτω and cumbo, cubo; 3. as originally denoting *a four-cornered tile* or *stone*, like ربيعة, κύβος, cubus, after which the number four is said to have been formed; 4. compared with the Sanskrit catwâras, Zend. catwara, Greek τέσσαρες, Latin quatuor. But all these explanations are unsatisfactory. Deriv. אַרְבַּע, רֶבַע 2, רֹבַע, רִבֵּעַ, רְבִיעִי, denom. רָבַע.

רֶבַע (with *suff.* רִבְעִי, *pl.* with *suff.* רִבְעֵיהֶן, רִבְעָיו) *m.* 1. (from רָבַע I.) *a couch*, along with אֹרַח (way) Ps. 139, 3; so in other places מַרְבַּע, מַרְבַּעַת. — 2. (from רְבַע, the ground-form to אַרְבַּע) *fourth part*, of a הִין Ex. 29, 40, שֶׁקֶל 1 Sam. 9, 8; *fourth side* of a four-sided object Ez. 1, 17; 43, 16 17. — 3. (*sprout, descendant*, from רָבַע = רָבָה *to sprout, to grow;* Arab. ربيع time of sprouting or spring; many understand רֹבַע to mean *posterity*) *n. p. m.* Num. 31, 8.

רִבֵּעַ (only *pl.* רִבֵּעִים, from אַרְבַּע) *m. a great grand-child*, along with שִׁלֵּשׁ Ex. 20, 5; 34, 7; Num. 14, 18; prop. the fourth from the original stock.

רֹבַע *m. a fourth, fourth part*, of a קַב, as a measure 2 Kings 6, 25; Arab. رُبْع, Aram. רוּבְעָא, ܪܘܒܥܐ. Here has been also referred רֹ׳ יִשְׂרָאֵל Num. 23, 10 *fourth part of Israel*, i. e. as far as it belonged to a דֶּגֶל (Targ.); comp. τὸ τέταρτον τῆς γῆς (Revel. 6, 8). But Jewish interpreters (*Saadia, Rashi*) and the cod. Sam. have explained it here otherwise, some translating *offspring*, from רָבַע = רָבָה, some after the Aramaean manner *generations, seed*, from רָבַע I., and therefore the cod. Sam. has מַרְבַּע, מַרְבַּעַת after the Aram. מַרְבַּעַת concubitus, ܡܪܒܥܐ uterus.

רָבַץ (*fut.* יִרְבַּץ) *intr. to lie, to lie down*, especially of four-footed creatures Gen. 29, 2; 49, 9; Ex. 23, 5; of נָמֵר, גְּדִי, עֵגֶל Is. 11, 6; 27, 10; by way of rest Gen. 49, 9; in the folds 49, 14; of birds, *to hatch* Deut. 22, 6; of monsters of the deep Ez. 29, 3; metaphor. of men, *to settle down calmly, securely* or *comfortably, to rest* Job 11, 19; Is. 14, 30; of things, as wells, springs, which lie deep down Gen. 49, 25; Deut. 33, 13; figur.

with בְּ of a person *to be with one*, of אָלָה 29, 19. Deriv. רֵבֶץ, מַרְבֵּץ, רֹבֵץ.

Hif. הִרְבִּיץ (*fut.* יַרְבִּיץ) *to cause to lie down*, צֹאן Jer. 33, 12; omitting the object Song of Sol. 1, 7; Is. 13, 20; transferred to men Ps. 23, 2; Ez. 34, 15; fig. *to lay*, stones, with בְּ *into* Is. 54, 11.

The stem is connected with רָבַע I.; Arab. ربض, whence رِبْض couch, heap, ربيض a herd lying at rest, رَبَصَ to lie in wait.

רֹבֵץ (prop. *part. m.*) *subst. a lier in wait*, Gen. 4, 7 *sin is a croucher at the door*, after the fig. meaning of the verb *to crouch;* comp. חַטָּאת (which see) and Ps. 37, 8.

רֵבֶץ (with *suff.* רִבְצִי) *m. a resting-place*, of herds or animals Is. 35, 7; Jer. 50, 6; metaphor. *resting-place, habitation*, of men Prov. 24, 15; Ar. رَبْع the same.

רָבַק (not used) *tr. to fasten, bind* or *fetter together, to couple together* (Arab. رَبَقَ to bind, whence رِبْق, رِبْقَة a rope, a noose; Talm. רְבַק the same); but according to Jewish interpreters *to fatten*, a meaning which the verb may have had, i. e. *to tie up*, for fattening (*Tanchûm*). Deriv. מַרְבֵּק and the proper name

רִבְקָה (*fettering*, by beauty) *n. p. f.* Gen. 22, 23; 24, 15; *Rebekkah* according to the writing of the LXX.

רַבְרֵב a reduplicated form of the Aram. רְבַב in the meaning *to be great, mighty;* deriv. רַבְרְבָן and

רַבְרַב (*plur.* רַבְרְבִין) *Aram. adj. m.*, רַבְרְבָא (*plur.* רַבְרְבָן, *def.* רַבְרְבָתָא) *fem. great, extraordinary*, of אָתִין Dan. 3, 33; *plur. fem. abundant*, of מַתְּנָן 2, 48; *great*, of חֵיוָן 7, 3 17; also *plur. great things* 7, 8.

רַבְרְבָן (only *plur.* רַבְרְבָנִין, with *suff.* רַבְרְבָנַי, רַבְרְבָנָיךְ, רַבְרְבָנוֹהִי) *Aram. m. a great one, a noble* Dan. 4, 33; 5, 23; frequent in the Targ.; Syr. with ܘ instead of ܒ.

רַבְשָׁקֵה (*Aram., chief cupbearer*, same as Hebrew שַׂר הַמַּשְׁקִים; hence it does not appear to be a proper name, but to have been a title; Syr. ܪܒ ܫܩܐ) *n. p.* of an Assyrian general 2 Kings 18, 17; Is. 36, 2. See שְׁקָה.

רַבַּת see רַבָּה.

רָגַב (not used) *tr. to heap, to heap together*, clods or stones; connected with רָגַם; identical in its organic root ר־גַב with that in גָּב III., גָּב־א II., גָּב־ה. Deriv. the proper name אַרְגֹּב and

רֶגֶב (only *plur.* רְגָבִים, *constr.* רִגְבֵי) *m. a clod* Job 21, 33; 38, 38; prop. a lump.

רָגַז (*fut.* יִרְגַּז, *imper. fem. plur.* רְגָזָה Is. 32, 11 for רְגַזְנָה according to *Ibn Esra* and *Kimchi*, but better taken as a noun with *a* of motion) *intrans.* prop. same as רָגַשׁ, רָעַשׁ *to rage, to roar, to tremble, to quake;* hence *to be restless, to be moved* 2 Sam. 7, 10; Is. 14, 9; *to be angry, wroth* Prov. 29, 9, Is. 28, 21 (Syr. the same), with לְ *against* one Ez. 16, 43; *to be excited*, with grief 2 Sam. 18, 33, fear Ps. 4, 5; with מִפְּנֵי *because of* a thing Deut. 2, 25; Is. 64, 1; *to be moved with joy* Jer. 33, 9; *to quake, to tremble*, of inanimate nature Jo. 2, 10; Is. 5, 25; רָגַז מִן Mic. 7, 17 like חָרַג מִן (Ps. 18, 46), חָרַד מִן *to flee from, with trembling;* Arab. رجد to tremble, رجز to crash; Aram. רְגַז, ܪܓܙ the same. Derivat. רֹגֶז, רָגְזָה, רְגָז; on the contrary אַרְגָּז does not belong here.

Pih. רִגֵּז (not used) an intensive of Kal; deriv. רַגָּז.

Hif. הִרְגִּיז (*fut.* יַרְגִּיז) *to move, to disquiet*, with accus. of the person 1 Sam. 28, 15; *to put in fear*, with לְ for the accus. Jer. 50, 34; *to make angry, provoke*, אֵל Job 12, 6; *to make tremble* Is. 14, 16, also of inanimate things 13, 13; Job 9, 6 *who maketh the earth to shake out of its place.*

Hithp. הִתְרַגֵּז (only *inf. constr.* with *suff.* הִתְרַגֶּזְךָ) *to rage*, with אֶל of a person; *to be refractory* 2 Kings 19, 27 28; Is. 37, 28; cod. Sam. Gen. 45, 24

Hithp. for *Kal, to be excited one against another*, i. e. to strive; elsewhere in the Samar. version for הִתְאַנֵּף (Deut. 1, 37); Aram. ܐܬܪܓܙ the same.

The Sanskrit *rag* to move and rága = ὀργή, German *regen*, are connected with רָעַע, رَعَّ.

רַגָּז *adject. m. trembling, timid*, of לֵב Deut. 28, 65; also in modern Hebrew a substantive.

רֹגֶז (with *suff.* רָגְזֶךָ) *m. motion, restlessness, tumult* Job 3, 17; *excitement, alarm* 3, 26, a figure of trouble; *anger*, Hab. 3, 2; *disquiet*, coupled with עֹצֶב Is. 14, 3; *noise, raging*, with רַעַשׁ Job 39, 24; *crash*, of thunder 37, 2.

רְגָז (after the form כְּתָב; with *a* of motion רְגָזָה) *m. a trembling*, Is. 32, 11 *to trembling*. See שֹׁט.

רְגַז (Peal not used) *Aram. intr.* same as Hebrew רָגַז. Deriv. רְגַז.

Af. הַרְגֵּז *to make angry, to excite to wrath* Ezr. 5, 12.

רְגַז *Aram. masc. anger* Dan. 3, 13, coupled with חֲמָא.

רַגְזָה *fem. trembling, trepidation* Ez. 12, 18, along with דְּאָגָה.

רָגַל *intr.* 1. (only figur. and in the proper name רֹגֵל) *to go along, to walk along*, like הָלַךְ; Syr. ܪܓܠ to flow, then like רָכַל to go about, to walk about, Arab. دجل to wander (ר and ד interchanged); figur. like רָכַל *to slander, to carry slander*, עַל לָשׁוֹן Ps. 15, 3. Derivat. רֶגֶל, רַגְלִי, מַרְגֶּלֶת. — 2. *to tread, to stamp, to full, wash;* hence the proper names רֹגֵל, רֹגְלִים.

Pih. רִגֵּל (*part.* מְרַגֵּל; *inf. constr.* רַגֵּל; *fut.* יְרַגֵּל) *to go about frequently*, in order to slander, with בְּ 2 Sam. 19, 28; *to search, to spy out*, with accus. Josh. 14, 7; Judges 18, 2; מְרַגֵּל *a spy* Gen. 42, 9; 1 Sam. 26, 4.

Hif. תִּרְגִּיל (instead of הִרְגִּיל) *to lead, guide, to lead like a child*, Hos. 11, 3; Syr. ܐܪܓܠ to lead; mod. Hebr. הִרְגִּיל to get accustomed.

רֶגֶל (in pause רֶגֶל, with *suff.* רַגְלִי, *dual* רַגְלַיִם, *constr.* רַגְלֵי, also for *plur.;* in another sense *plur.* רְגָלִים) *common, the foot*, of men and beasts Ez. 1, 7; 29, 11; denoting with רֹאשׁ the two extremities of the human body Lev. 13, 12; כַּף רֶ׳ *sole of the foot* Deut. 28, 35, poet. שֹׁרֶשׁ רַגְלַיִם Job 13, 27; אֶצְבַּע רַגְלַיִם 2 Sam. 21, 20 *toe*, like δάκτυλος; בֹּהֶן רֶ׳ Ex. 29, 20 *the great toe;* נְכֵה רַ׳ *lame* 2 Sam. 4, 4; מֵימֵי רַ׳ *urine* Is. 36, 12, euphemistically for שֵׁינִים, comp. Syr. ܡܝܐ ܕܪܓܠܐ the same; so too euphem. שַׂעַר רַ׳ *hair of the pudenda* Is. 7, 20; הֵסֵךְ רַ׳ *to ease oneself* Judges 3, 24; מְקוֹם רַ׳ *standing-* or *dwelling-place*, of Jerusalem Is. 60, 13, הֲדוֹם רַ׳ יי׳ of the temple Ez. 43, 7; metaphor. *step* Gen. 33, 14, and in certain phrases 1 Sam. 23, 22; 2 Kings 21, 8; *journey* Is. 23, 7; *march* 52, 7; *tread*, הִשְׁקָה בְרֶ׳, *to water by the tread* (of water-machines or wheels) Deut. 11, 10; *tread, step* 1 Kings 14, 6; *guidance, management* Gen. 30, 30; *track*, of the footsteps 1 Sam. 25, 27; hence the expression לְרֶגֶל פְּ׳ *in one's steps* 25, 42; לְרַגְלוֹ *at his footstep*, i. e. at every step Is. 41, 2; לְרַגְלָיו *where he sets his foot* Job 18, 11; sometimes with its opposite לְפָנָיו Hab. 3, 5. לְרֶגֶל הַמְּלָאכָה Gen. 33, 14 *according to the pace of the flocks*, i. e. as they are able to travel; מְלָאכָה business, property and so = מִקְנֶה. Phrases are: עָמַד עַל רַגְלַיִם *to stand upon the feet, to stand upright* Ez. 2, 1, like קוּם עַל רַ׳ 2 Kings 13, 21; נָפַל עַל רַגְלֵי פְ׳ *to fall at one's feet* 1 Sam. 25, 24; but the phrase לִפְנֵי רַ׳ is also used Esth. 8, 3; נָפַל, הִדְבִּיר, שׁוּת תַּחַת רַגְלֵי פְ׳ *to subjugate* Ps. 8, 7; 47, 4; 2 Sam. 22, 39; מִבֵּין רַגְלָיו *from between his feet* Gen. 49, 10, which is sometimes understood of the sceptre, sometimes of offspring. *Plur.* רְגָלִים prop. *steps*, then *times*, like פְּעָמִים Ex. 23, 14; Num. 22, 28 32; modern Hebrew, *pilgrimage to a festival.*

רֹגֵל (*fuller, washer*, from רָגַל) only in עֵין רֹגֵל (*fuller's fountain*) *n. p.* of a

fountain not far from Jerusalem Josh. 15, 7; 18, 16; near which lay the fuller's field Is. 7, 3. Comp. עֵין רֹגֵל.

רְגַל (*def.* רַגְלָא, *dual* רַגְלַיִן, *def.* רַגְלַיָּא, with *suff.* רַגְלוֹהִי, רַגְלָיהּ) *Aram. comm.* the lower part of the human body, also applied to inanimate things Dan. 2, 33, opposite שָׁק 2, 41; also *dual* for *plur.* 7, 4 7.

רַגְלִי (formed from רֶגֶל; *plur.* רַגְלִים) *m. a footman*, in a military sense *foot-soldier*, comp. Arab. رَجِل, رَاجِل; but not after the Ar. رَجُل *a man* Ex. 12, 37, cod. Sam. רַגְלָאִי; with אִישׁ added Judges 20, 2; *plur.* Jer. 12, 5.

רֹגְלִים (*fullers' place*) *n. p.* of a locality in Gilead 2 Sam. 17, 27; 19, 32.

רַגְלִים see רַגְלִי.

רָגַם I. (*inf. absol.* רָגוֹם, *constr.* רְגוֹם; *fut.* יִרְגֹּם) *trans. to heap together, to pile up, to collect*, stones; hence with the accus. אֶבֶן and עַל of the person *to heap stones upon one*, i. e. *to stone* Ez. 23, 47; commonly with the accusat. of the person without אֶבֶן Lev. 24, 14; Deut. 21, 21; but בָּאֶבֶן Ez. 16, 40 or אֶבֶן 2 Chr. 24, 21 are added by way of explanation; seldom with בְּ of the person Lev. 24, 16, 2 Chr. 10, 18, with a modification of the sense. Derivat. רִגְמָה and מַרְגֵּמָה.

As to the stem, the Arab. رجم (to heap together stones, i. e. to stone), ركم (to bring together), whence رُكَام (a heap), Aram. רְגַם for רָגַם and סָקַל (but also with the additional idea of "casting stones"), and its connexion with רָגַב discover the fundamental signification with sufficient clearness. The organic root רָ־גַם is identical with that in גַּם (גָּמַם), אָ־גַם, כָּם I.

רָגַם II. (not used) *tr.* same as רָקַם *to make party-coloured, to make spotted* or *streaked* (with figures, flowers), *to embroider;* comp. Ar. أَرْقَم party-coloured, رُخَام variegated marble. This meaning has been adopted for the old Hebrew and Phenician אַרְגָּמָן. But as אַרְגָּ׳ denotes fiery-coloured, red purple, in opposition to תְּכֵלֶת (blue purple), the idea of glowing, burning, bright red must lie in the verb-root. The organic root רָ־גַם seems identical with that in חָם, חַם, Ar. أ-جم, و-جم, חָמָה III., יָ־חַם, גָּ־חַם. Deriv. אַרְגָּמָן, Aram. אַרְגְּוָן.

רָגַם III. (not used) *intrans.* same as רָחַם *to be inclined to, to love; to be friendly, united with;* Ar. رجم the same, with meaning similar to that of دَجَمَ. Deriv. the proper names רֶגֶם, רֶגֶם מֶלֶךְ.

רָגַם IV. (not used) *tr.* prop. *to pierce, to engrave, to inscribe*, letters; hence sometimes as in the case of בָּאַר *to write*, as also γράφειν signifies originally *to engrave;* sometimes *to explain, to clear up* (comp. בֵּאֵר). Manifestly therefore the stem is = רָקַם, which originally means *to pierce, to inscribe, to make an incision* (Ar. رقن to write, رقم to point). Deriv. אַרְגָּמָן, Aram. אַרְגְּוָן.

Pih. תִּרְגֵּם (a quadriliteral from רָגַם IV.; not used) properly *to arrange, to explain, interpret*, especially a foreign language by explanation, translation &c. like the Ar. تَرْجَمَ, and also the Ethiopic; generally *to translate.* Deriv. modern Hebrew תַּרְגּוּם.

Puh. תֻּרְגַּם (*part.* מְתֻרְגָּם) *to be interpreted, translated* Ezr. 4, 7. Hence in Targ. תּוּרְגְּמָן and מְתוּרְגְּמָן for the Hebr. מֵלִיץ, פֶּה, נָבִיא, and in the Talmud in a still wider acceptation; and so the Arab. and Persian تَرْجُمَان, تُرْجُ, تَرْجُ, whence come Dragoman, Drogeman, French trucheman, Italian turcimanno.

רֶגֶם (prop. *friendship, association*, from רָגַם III.) *n. p. m.* 1 Chr. 2, 47; Ar. رَجْم a friend.

רֶגֶם מֶלֶם (*Melek*, i. e. Jah, *is a friend;* see מֶלֶךְ) *n. p. m.* Zech. 7, 2.

רִגְמָה (with *suff.* רִגְמָתָם, from רָגַם I.) *fem. a throng, assembly* Psalm 68, 28

(*Ibn Ganâch*); — וְ has fallen out before it.

רָגַן (*part. m. plur.* רֹגְנִים) *intrans. to murmur, to make a tumult, to rage*, metaphor. *to be rebellious* Is. 29, 24 (LXX, Vulg.). — The stem seems to be enlarged by נ, since נָ־רַג I. (whence נִרְגָּן) has the same meaning; and its organic root is connected with that in רָהַג, עָ־רַג, צָ־רַח; Ar. رجم to reproach, to chide.

Nif. נִרְגַּן (*fut.* יֵרָגֵן) *to murmur rebelliously, to shew oneself discontented* Deut. 1, 27; Ps. 106, 25.

רָגַע I. (*part.* רֹגַע) *trans.* 1. *to set in motion, to excite*, יָם Is. 51, 15; Jer. 31, 35; Job 26, 12; not *intr.* like the Arab. رعج (to tremble, to quake), and not same as גָּעַר (LXX), since a trans. meaning alone suits. The organic root רָג־ַע is identical with that in the Arab. رَجَّ (to move, to excite), and in חָ־רַג (= רָגַז, רָגַשׁ). — 2. *to burst open, to break up, to crack*, עוֹר Job 7, 5 (*Ibn Chiquitilla, Ibn Esra*), so that יִמָּאֵס = יִמַּס merely carries the idea further. — 3. (not used) *to open*, the eyes or eyelids; *to wink.* Deriv. רֶגַע.

Hif. הִרְגִּיעַ (*fut. volunt.* אַרְגִּיעָה) *to give a wink*, Prov. 12, 19 *till I wink*, i. e. for a moment; hence אַרְגִּיעָה is a kind of *adverb* to the verb following Jer. 49, 19; 50, 44; opposite לָעַד. *Ibn Ganâch* has also referred אַרְגִּיעַ Is. 51, 4 to this head, translating *I make my judgment in a moment to be the light of the peoples.*

רָגַע II. (Kal not used) *intr.* prop. *to retreat, to turn away from* a thing, in order to rest; hence *to be calm, still;* the Arab. رجع and رَجَّ should be referred to the same fundamental signification. Deriv. רָגֵעַ, מַרְגּוֹעַ, מַרְגֵּעָה.

Nif. נִרְגַּע (*imper. fem.* הֵרָגְעִי) *to be quiet*, Jer. 47, 6, coupled with דּוּם.

Hif. הִרְגִּיעַ (*fut.* יַרְגִּיעַ) 1. *to make to rest* or *repose*, Is. 34, 14; *to find rest* Deut. 28, 65; but also with the accus. *to procure rest* Jer. 50, 34. — 2. *to extend, to establish*, = הֵנִיחַ לְ, as it has been explained for יָסַד in Is. 51, 4 and Jer. 50, 34 compared with Is. 51, 16; but in this meaning רָגַע = רָקַע, رقع, ܪܩܥ.

רָגֵעַ (*plur. constr.* רִגְעֵי) *m. a quiet, still* i. e. pious *one* Ps. 35, 20.

רֶגַע (*plur.* רְגָעִים; from רָגַע I.) *masc.* prop. *opening, breaking open*, of the eye; *a wink*, i. e. *a moment*, like momentum from movimentum Ex. 33, 5; commonly an *adv. suddenly, quickly, momentarily, soon* Job 34, 20; Ps. 6, 11; 30, 6; Is. 54, 8; עַד רֶ׳ Job 20, 5 *for a moment*, i. e. a short time; כְּמוֹ רֶ׳ *in a wink* Lament. 4, 6; stronger is בְּרֶ׳ קָטָן *in a very short time* Is. 54, 7; כְּרֶגַע *suddenly, quickly* Num. 16, 21; לִרְגָעִים *at moments, every moment* Is. 27, 3; Job 7, 18. רֶגַע ... רֶגַע in Jer. 18, 7 9 some take like זְמָן *time*, i. e. *once ... again;* but it is better to translate *suddenly ... suddenly.*

רָגַשׁ *intr. to come together in heaps* or *masses, to combine in a mass*, connected with רָכַס, רָכַשׁ in fundamental signification, Ps. 2, 1. A meaning *to rage, to be tumultuous*, like the Aram. רְגַשׁ, ܪܓܫ, Arab. رجس, and connected with רָעַשׁ, רָגַז, is not proved in Hebrew. Deriv. רֶגֶשׁ, רִגְשָׁה.

רֶגֶשׁ *m. a heap* or *crowd* Ps. 55, 15; Ar. رِكْس.

רְגַשׁ (Pe. not used) *Aram. intrans. to assemble*, in a crowd.

Af. הַרְגֵּשׁ *to come together in a crowd*, with עַל of the person Dan. 6, 7; without a preposition 6, 12 16.

רִגְשָׁה *f. crowd, multitude* Ps. 64, 3; Targumic אִתְרְגוּשָׁא a mass, multitude.

רָדַד I. (only *part.* רֹדֵד and *inf. constr.* רַד like שַׁךְ Jer. 5, 26) *tr.* prop. *to throw down, to lay low;* hence *to tread down, to subdue* (see כָּבַשׁ), with accus. of the object, and לִפְנֵי of the person Is. 45, 1, Peshito rightly ܫܥܒܕ; רָדַד פְּ׳ תַּחַת פְּ׳ *to*

subdue one to another Ps. 144, 2. Deriv. the proper name רַדַּי.

The organic root רָד is connected with that in יָרַד־ה, רָדַד־ה I.; Targ. רָד, Ar. رَدَّ the same.

רָדַד II. (Kal not used) *tr. to spread over, to stretch over, to overlay*, whether relating to overlaying, or to covering and veiling; cognate in sense with טָפַח; Targ. רָדַד, לִי for Hebrew צָפָה; Arab. رَدَّ. Deriv. רְדִיד.

Hif. הִרְדִּד (*fut. ap.* יַרְדֵּד) *to spread out*, with accus. of the object and with עַל *over*, 1 Kings 6, 32 *and he spread gold over the Cherubim*, i. e. he overlaid them with it; in Targ. for רָקַע; and רַדִּיד the noun is *a broad plate of tin.*

רָדָה I. (*part.* רֹדֶה, *pl.* רֹדִים, *infin. constr.* רְדוֹת; *fut.* יִרְדֶּה, *ap.* יֵרֶד) *trans.* same as רָדַד I. *to lay low, to overthrow, to tread down;* hence *to subdue*, with the accusat. Is. 14, 6 *who subdues the peoples with warlike fury; to keep down* Ez. 34, 4, *part.* with *suff.* רֹדֶם Ps. 68, 28 *their ruler; to tread*, in the גַּת Jo. 4, 13 [3, 13]; *to have dominion*, commonly with בְּ Lev. 26, 17, Is. 14, 2, Gen. 1, 28, as other verbs of ruling are construed with בְּ (רָעַע, מָשַׁל, נָגַשׂ); 1 Kings 5, 4 of stewards and overseers 5, 30; generally בְּקֶרֶב אֹיְבִים Ps. 110, 2; מִים 72, 8; עַד־יָם יִרְדּוּ עַל־יִרְדֵּהֶם Jer. 5, 31 *will walk after their* (leaders') *guidance*, which the Targ. explains improperly *to support*, after the Ar. رَدَّ; Ar. رَدَى the same; Lament. 1, 13 is Hif. Derivat. מִרְדֶּה.

Pih. רִדָּה (*fut. ap.* יְרַד) *to make ruler, to cause to rule*, Judges 5, 13 (Vulg., *Ibn Ganâch*); but יְרַד an Aramaeising form for יָרַד (*he hastened down*) suits the context better (LXX), with reference to יֹרְדוּ 5, 11.

Hif. הֶרְדָּה (*fut. ap.* יַרְדְּ) *to subdue, to subjugate*, מְלָכִים Is. 41, 2. Here belongs וַיִּרְדֵּנָה Lament. 1, 13 for וַיֵּרֶד *and he caused it* (the fire) *to become master.*

רָדָה II. (*fut.* יִרְדֶּה) *tr.* prop. *to lay hold of, to seize, to catch*, with accusat. of the object and מִן *to take away* Judges 14, 9, with אֶל *whither* (into the hand), *and he took it* (the honey) *in his hands* ib. Targ. נְסַח. לָקַח proceeds from a similar fundamental signification. Aram. רְדָא, mod. Hebrew רָדָה the same.

רַדַּי (from רָדַד II. *Jah is Subduer;* from רָדַד I.) *n. p. m.* 1 Chr. 2, 14.

רְדִיד (with *suff.* רְדִידִי; *plur.* רְדִידִים; from רָדַד II.) *masc. a veil; a light, loose garment*, Is. 3, 23; Song of Sol. 5, 7; Targ. רְדִידָא for Hebrew צָעִיף; Syr. the same; Arab. رِدَاء a covering.

רָדַם (Kal not used) *intr. to be lax, weary, exhausted;* Ar. رَدُنَ (to be loose, weary); in Nif. (Judges 4, 21) along with יָעֵף; metaphor. *to sleep deeply* or *soundly*, from exhaustion and weariness, an intensive of יָשֵׁן (which see); comp. Arab. أُرْدُنّ sleepiness; *to be benumbed, unconscious*, in an extatic state; *to be motionless.*

The organic root רְדַם appears to lie also in דָּמַם־ה III. (to be still, to rest), דָּם II. (to be exhausted, inactive). The Ar. رَدَمَ (to buzz) is quite another stem. Deriv. תַּרְדֵּמָה.

Nif. נִרְדַּם (*part.* נִרְדָּם, *fut.* יֵרָדֵם) *to be weary* Judges 4, 21, along with יָעֵף; *to be inactive* Prov. 10, 5; *to be motionless* Jon. 1, 6; נָ עַל־פָּנָיו *to fall upon the face stunned* Dan. 8, 18; 10, 9; *to be senseless, stupified* Ps. 76, 7.

רָדָן (not used) is incorrectly assumed for יַרְדֵּן (which see).

רֹדָנִים only in 1 Chr. 1, 7, and also in Gen. 10, 4 according to the cod. Samar. and LXX; see דֹּדָנִים.

רְדָנִים only Ez. 27, 15 for דְּדָנִים according to the LXX; see דֹּדָנִים.

רָדַף (*part.* רֹדֵף, *inf. constr.* רְדֹף, with *suff.* רָדְפִי and רְדוֹפִי מִן רָדְפָה; *fut.* יִרְדֹּף, once יִרְדָּף or in mss. יִרְדַּף Ps. 7,

6, which is obviously a mixed form; before Makkeph יִרְדָּף־) *tr. to thrust, to drive, to scare, to chase;* ident. in its organic root רָ־דַף with that in דָּפַ־ה, דָּ־דַף and particularly in נָ־דַף. Also *intr.* Hence 1. *to drive* or *chase away* Lev. 26, 36; *to follow after*, with the accus., in a good sense Ps. 23, 6; *to pursue, strive after*, righteousness Prov. 21, 21, peace Ps. 34, 15 (comp. Is. 5, 11; Hos. 12, 2; Deut. 16, 20); *to chase, pursue after* Gen. 14, 15, אֹיְבִים Lev. 26, 7; followed by an infin. and לְ Hos. 6, 3; with לְ Job 19, 28 or אַל of the person Judges 7, 25 *to pursue one;* רָ׳ עַד *to drive tumultuously as far as* ... Gen. 14, 14 without the accus. of object; poet. absol. Ex. 15, 9; רֹדְפִים *persecutors* Josh. 2, 7; commonly רָ׳ אַחֲרֵי פִּ׳ prop. *to hunt after, to follow after* Gen. 31, 23; Ex. 14, 4; *to follow*, Judges 3, 28 *follow me.* — 2. trop. *to pursue* Job 30, 15. Deriv. מִרְדָּף = מְרָדָף.

Nif. נִרְדַּף (*part.* נִרְדָּף) *to be pursued*, changed into an impersonal active Lament. 5, 5 *they pursue us over our neck*, i. e. they sit upon our neck as it were; נִרְדָּף Eccles. 3, 15, prop. *what is chased away, put to flight* (of time), i. e. *the past.*

Pih. רִדַּף (*part.* מְרַדֵּף, *fut.* יְרַדֵּף before Makkeph יְרַדֵּף־) *to pursue strongly* or *violently*, with accus. Prov. 13, 21; Nah. 1, 8; in a sense not hostile, *to pursue, strive after*, as after צְדָקָה Prov. 15, 9; elsewhere also רֵיקִים 12, 11, רָעָה 11, 19, מְאַהֲבִים Hos. 2, 9. Prov. 19, 7 *hunting after promises* (אֲמָרִים, from אָמַר, comp. Ps. 77, 9), i. e. trusting to the promises of friends.

Puh. רֻדַּף *to be driven away*, of the chaff of the mountains Is. 17, 13; figur. *to be pushed away with violence.*

Hif. הִרְדִּיף (an intensive of Kal) *to pursue* Judges 20, 43, i. e. to reach by chasing.

רָהַב (*fut.* רָהַב) *to rage, to be furious, to bustle*, and so *to be terrified*, or *tr. to terrify;* also *to be afraid*, of the לֵבָב *to tremble*, with joy Is. 60, 5 (in many mss. for רָחַב); *to importune*, רֵעַ Prov. 6, 3; *to be outrageous*, with בְּ against one Is. 3, 5, parall. to נָגַשׂ, conseq. like רָגַז. Deriv. רָהָב, רַהַב, רַהַב 1, רָהַב.

Hif. הִרְהִיב *to put into alarm* or *fear*, Song of Sol. 6, 5; *to stir up, to excite*, Ps. 138, 3 *thou excitest me strongly in my soul.* Derivat. according to some מַרְהֵבָה.

As to the stem, רָ׳ is connected with the Ar. رَهِبَ (to be afraid), رَابَ (to be confused, stunned, restless), رَعِبَ (to be terrified), Syr. ܪܗܒ to rage; perhaps also with the Latin rab-ere.

רָהָב (*plur.* רְהָבִים) *m. violent, proud* Ps. 40, 5.

רַהַב (in pause רָהָב) *m.* 1. *the tumultuousness, raging, noisy violence*, of a multitude, Job 9, 13 *the tumultuous helpers* (or such as assail in a raging multitude), so Targ. and Symm.; but most prefer to take רַ׳ here in the 2d signif.; Is. 30, 7 *their violent pressing after* (רַהֲבָם for רָהְבָם, as should be read for רַהַב הֵם), especially after Egyptian aid, *ceases* (שָׁבַת for שָׁבָת). After this passage, where מִצְרַיִם is accidentally contrasted with רַהַב for the first time, 2. Egypt itself receives the name of *Rahab* in later books, typifying tumultuous violence 51, 9 (Targ.), especially as it was called elsewhere הַתַּנִּים הַגָּדוֹל Ez. 29, 3, חַיַּת קָנֶה Ps. 68, 31; so with בֶּהֱמוֹת Ps. 87, 4; also 89, 11. In Job 26, 12 *by his understanding he has smitten Rahab*, the writer need not have thought of a sea-monster (as LXX), but of *Egypt* generally, in allusion to the destruction of Pharaoh in the Red Sea. To regard it as a derivative of the Coptic, or an older form for לַהַב (comp. לְהָבִים), is unsatisfactory.

רַהַב (only with *suff.* רָהְבָם) *m. vehemence, restlessness*, amid which years move on Ps. 90, 10.

רָהַג (not used) *intr. to cry out, to make a noise*, Ar. رَهَجَ; probably ident. in its organic root with that in עָ־רַג I.

(which see), rugire, ὀ-ρύγ-ειν. Derivat. the proper name

רָהֲגָה (*outcry, alarm*) *n. p. m.* 1 Chr. 7, 34 K'ri, for which the K'tib is רוֹהֲגָה.

רָהָה I. (only assumed for תִּרְהוּ Is. 44, 8, which others refer to יָרֵהּ) *intr. to be afraid, to fear*, coupled with פָּחַד Is. 44, 8; prop. *to tremble;* comp. the Ar. رَاهَ (to be moved), رهره (to glitter), رهى (to be moved, to totter).

רָהָה II. or רָה assumed for רִי; see רָיָה, רָוָה.

רָהַט (not used) *intr. to be collected, to draw together*, of water into a mass, Ar. رَهَطَ the same; *to be folded together, to curl*, of locks. Hence it is not connected with the Aram. רְהֵט, ܪܗܛ. Derivat. רַהַט 1 and 2; on the contrary, we should read רָחִיט in Song of Sol. 1, 17.

רַהַט (*pl.* רְהָטִים) *m.* 1. *the watering troughs*, where water is collected Gen. 30, 38; Ex. 2, 16; Aram. רְהַט the same. — 2. *curled hair* or *locks*, Song of Sol. 7, 6.

רָהִיט see רָחִיט.

רָהַם (not used) *tr. to heap together, to bring together*, into a heap; ident. with רָגַם I., Ar. رهم, رجم, ركم. With the organic root ר־הַם see other comparisons under הָם. Scripture already compares the organic root ר־הַם with that in הָמ־ָה (Gen. 17, 5). Derivative

רָהָם (not used) *m. multitude*, only in the proper name אַבְרָהָם (which see), Arab. رُهَام, and interchanging *r* and *d* دَهْم the same.

רֵו (out of רְאוּ = רְאֵו; with *suff.* רֵוֵהּ; Targ. *def.* רֵוָא, *plur. constr.* רֵיוֵי, *abstr.* רֵוּוּ) *Aram. m. the look, aspect* Dan. 3, 25.

רוֹב *masc.* 1. for רֹב from רָבַב I. Job 35, 9; Esth. 10, 3; see רֹב. — 2. same as רִיב *strife*, in the bones, i. e. fever-heat Job 33, 19 K'ri, where the K'tib has רִיב.

רוּב (*perf.* רָב, רַבְתָּ, רָבוּ; *part.* רָב, *inf. constr.* רֹב or רוֹב; *fut.* תָּרוּב K'tib) *intr. to strive, contend, quarrel*, construed with עִם (*with*) of a person Judges 11, 25; *to argue with* Job 40, 2; with אֶת־ (אִתּ־) Is. 45, 9; Num. 20, 13; with אֶל *to carry on a dispute* with one Judges 21, 22 K'tib; with עַל of a thing, *to dispute about* a thing Gen. 26, 22; with the accus. *to conduct a cause* (before a tribunal), 1 Sam. 25, 39 *who has conducted my cause with respect to my reproach from the hand of Nabal;* Lament. 3, 58 *thou, Lord, pleadest my cause that concerns the life;* Jer. 51, 36; רָב Is. 19, 20 *a defender, deliverer*, coupled with מוֹשִׁיעַ. Here also may belong (עַל־) יָדָיו רָב לוֹ Deut. 33, 7 *be a pleader for him at his side.* Deriv. רוֹב 2. and יָרֵב in the proper names יְרֻבַּעַל, יְרֻבֶּשֶׁת.

Hif. הֵרִיב, only in the abridged form רִיב (2 *perf.* [הֲ]רִיבוֹתָ; *part. pl. constr.* מְרִיבֵי; *inf. absol.* and *constr.* רִיב; *fut.* יָרִיב, *apoc.* יָרֵב, יָרֶב, before Makkeph יָרֶב־; so too שִׂים, בִּין, שִׁית, לִין, שִׁיר are abridged Hifil-forms) prop. *to stir up contention* or *strife*, but commonly like Kal, with the accus., *to contend with* Hos. 4, 4; Mic. 6, 1; *to strive, to plead*, with אֶת (אִתּ־) Jer. 2, 9, עִם Neh. 13, 25, Prov. 3, 30, אֶל Job 33, 13, בְּ Gen. 31, 36; with לְ of the person *for* whom we strive Judges 6, 31; with עַל of the thing *about* which strife is Gen. 26, 21; *to punish, to chastise* Is. 3, 13, coupled with הוֹכִיחַ Hos. 4, 4; *to conduct a cause*, with accus. of the person *for* Is. 1, 17, or רִיב is added in the accus. Prov. 22, 23. Deriv. רִיב, יָרִיב, מְרִיבָה, the proper names מָרִיב (in מְרִיב בַּעַל), יָרִיב, יָרֵב, רִיבַי, יְרִיבַי and מְרִיבָה (in מְרִיבַת קָדֵשׁ), מְרִיבוֹת K'tib.

The fundamental signification of the stem is prop. (as in נָצָה I.) *to pluck, to pull, to tear*, Latin *rapere*, hence to reproach, to revile; ident. in its organic root רָב with that in גָּ־רַב, חָ־רַף I., טָ־רַף, גָּ־רַף; Ar. رَابَ to be disputable, to strive against, referring to fate; Aram. רָב, ܪܒ the same.

רוּג an assumed stem for רֶגֶל, see *Fürst*, Conc. s. v.

רוּד (3 *perf.* רָד, 1 *pl.* רַדְנוּ) *intr. to move to and fro, to ramble about*, hence Jer. 2, 31 *we rove freely about;* רָד עִם אֵל Hos. 12, 1 *he rambled about beside God*, i. e. leaving God aside; Targ. אִטַּלְטַל; Arab. رَادَ, رَاذَ the same, especially of the free rnnning about of animals, and so also رَيْدَ V., رعد IV. VIII., Ethiop. רוד *rawid.* Identical in its organic root with רָעַד, חָ־רַד, עָ־רַד. Hebrew interpreters (*Kimchi*, *Ibn Esra*) have sometimes compared this stem with רָדָה, and sometimes given it the meaning *to lament*, but without foundation. Derivat. the proper name אַרְוַד (which see); on the contrary מָרוּד belongs to מָרַד.

Hif. הֵרִיד (*fut.* יָרִיד) *to ramble, to go about wild and restless*, Gen. 27, 40 *when thou rovest about at large*, i. e. makest thyself free; Ps. 55, 3 *I will wander about in my complaining.*

רָוָה (*fut.* יִרְוֶה, 3 *pl.* יִרְוְיֻן like יִרְבְּיֻן Deut. 8, 13) *intr.* prop. *to overflow, to stream over*, cognate in sense שָׁפַע, שָׂבַע; hence *to drink abundantly, to lap up*, with מִן, as מִדָּם, of the blood-drinking sword Jer. 46, 10, מִדֶּשֶׁן Ps. 36, 9; elsewhere only the accusat. Figur. *to enjoy richly*, sensual love (דֹּדִים) Prov. 7, 18; in other places of wine (Song of Sol. 1, 2). According to derivatives also, *to be copiously watered*, of a garden; *to overflow*, of a cup; *to drench*, of rain. Deriv. רָוֶה, רְוָיָה, רִי (according to some) out of רְוִי.

Nif. נִרְוָה (only *fut.* יֵרָוֶה, ־וֶא, for which is יִוָּרֶא) *to be refreshed* Prov. 11, 25; see יָרָה III.

Pih. רִוָּה (*fut.* יְרַוֶּה, 3 *pl.* with *suff.* יְרַוֻּךָ) an intensive of Kal, *to be drunk, intoxicated;* fig. of חֶרֶב Is. 34, 5, comp. Deut. 32, 42 of חִצִּים; *to be soaked*, of אֶרֶץ Is. 34, 7 (fig.); also causat. *to satiate*, with the fat of sacrifices Jer. 31, 14; *to water*, תְּלָמִים Ps. 65, 11; fig. of דַּדִּים = דֹּדִים Prov. 5, 19; *to moisten*, with double accus. in אֲרַיָּוֶךְ Is. 16, 9 *I moisten thee with my tears.* The form has arisen from a fusion of רִוָּה and רִיָּה, or there was a quadriliteral form רִיָּוָה.

Hif. הִרְוָה (*part.* מַרְוֶה) *to water copiously*, אֶרֶץ Is. 55, 10; *to moisten, to refresh*, נֶפֶשׁ עֲיֵפָה Jer. 31, 25; *to revive* Prov. 11, 25 (see Nif.); *to drench, to satiate*, with לַעֲנָה Lament. 3, 15, זְבָחִים Is. 43, 24.

As to the stem, it is also in the Arab. رَوَى, رَبَعَ, Aram. רְוָא, ܪܘܳܐ; and the organic root רָו־ה lies also in רַב I., רָב־ה I., זָ־רַב, זָ־רַף; see רָה or רָהָה belonging to רִי.

רָוֶה *adj. m.*, רָוָה *f. copiously watered* Is. 58, 11; Jer. 31, 12; *fem. subst. satiety* Deut. 29, 18, opposite צְמֵאָה (which see).

רוֹהֲגָה see רָהְגָה.

רוּז (not used) *Aram. tr. to hide, to conceal;* Syr. ܪܘܳܙ the same, Af. ܐܰܪܘܶܙ; Ar. ذ-رز to be hidden, ا-رز to hide oneself, رَسَّ tr. to conceal. Deriv. רָז.

רָוַח (*fut.* יִרְוַח) *intr. to be extended, wide, broad*, = רָחַב, opposite צַר; figur. *to be well, unrestrained, alleviated* Job 32, 20 (Targ., Pesh. רְוַח, ܪܘܰܚ); *to be easy, refreshed* 1 Sam. 16, 23. Deriv. רֶוַח and רְוָחָה.

Puh. רֻוַּח (*part.* מְרֻוּח) *to be roomy, spacious*, of apartments Jer. 22, 14.

The fundamental signification of the stem is in the Ar. رَوَحَ to be extended, wide, broad, رَبَحَ to grow up, to increase, Syr. ܪܘܰܚ, Targ. רְוַח to be wide, roomy, whence the noun רְוַח suburb; Sam. רְוַח, רְבַח to be well, easy. The characteristic of this meaning lies in the consonantal utterance of the *Vau*, and therefore *Beth* is sometimes put for it.

רֶוַח (from רָוַח) *m. room, roominess* Gen. 32, 14, Ar. رَوَحَ, Syr. ܪܘܰܚܬܳܐ the same; fig. *enlargement, freedom*, hence *deliverance* Esth. 4, 14.

רוּחַ I. (Kal unused) *intr. to breathe, to blow*, of wind; *to smell*, of plants and scents (cognate in sense פּוּחַ, נָשַׁב, נָשַׁם, נָשַׁף); hence sometimes *to breathe, to draw breath*, generally *to live and move*, sometimes *to draw in the air;* also *to smell at a thing*, i. e. fig. *to have* or *feel pleasure in it* (comp. רָאָה, שָׁמַע), *to perceive, to smell;* Ar. راح to blow, of the wind, to snuff, to snuff up, prop. to fetch breath, to take breath, to rest; Aram. רֵוַח, נִיחַ the same; the German riechen, Rauch, ruhen may be connected with it. Deriv. רֵיחַ, רִיחַ, רַחַת.

Hif. הֵרִיחַ (*inf. constr.* הָרִיחַ, with *suff.* הֲרִיחוֹ; *fut.* יָרִיחַ, *ap.* יָרַח, with Vau consec. וַיָּרַח) *to smell*, i. e. to take in scent, with בְּ *at a thing;* fig. *to enjoy the odour* Ex. 30, 38, of בְּרִיחַ *sweet smells* Lev. 26, 31; Am. 5, 21; with accus. *to lick*, prop. to breathe, of flames Judges 16, 9; *to smell*, מִלְחָמָה, of a horse; *to scent*, רֵיחַ Gen. 8, 21, מְנוּחָה 1 Sam. 26, 19; seldom absol. of the sense of smell Deut. 4, 28; Aram. נִיחַ, אֲרִיחַ, אַרַח the same. Deriv. the proper name יְרִיחוֹ (יְרֵחוֹ, יְרִיחָה).

רוּחַ II. (not used) *intr. to go, to wander;* adopted for יָרַח, יֶרַח and the proper name יָרוֹחַ (*wanderer*), Aram. יְרַח; ident. in its organic root with that in אֶרַח. But יָרַח (which see) may also be the stem.

רוּחַ (from רוּחַ I., with *suff.* רוּחִי, רוּחֵכֶם; with *a* of motion רוּחָה; *plur.* רוּחוֹת) *f.* (not *masc.* in Ex. 10, 13, where נָשָׂא refers to קָדִים, and not in Ps. 51, 12 where נָכוֹן is a *subst.;* but only in Eccles. 1, 6 and Job 41, 8; on the contrary the gender changes 1 Kings 19, 11) 1. *the blowing*, רוּחַ יְהוֹוִה Gen. 3, 8 *the blowing of the day*, i. e. the cooling wind toward evening (see Song of Sol. 2, 17; Pliny H. N. 2, 42; hence the Ar. راح to do toward evening; Coptic pooce evening); *the air*, *wind*, either *a little wind* or *breeze*, aura Job 41, 8, or *a storm* Gen. 8, 1, Is. 7, 2, *a violent wind* Job 30, 15, often with גְּדֹלָה 1, 19, כַּבִּיר 8, 2, קָשָׁה Is. 27, 8; also with a genitive defining the thing more closely, קָדִים Ex. 10, 13, סְעָרָה Ps. 107, 25, זַלְעָפוֹת 11, 6, צָפוֹן Prov. 25, 23. Phrases are: שָׁאַף רוּחַ *to catch at the wind* Jer. 2, 24; לְכָל רוּחַ, לָרוּחַ *to the wind* Ez. 5, 2, the same 12, 14; poet. כַּנְפֵי רוּחַ Ps. 18, 11; seldom is the wind called רוּחַ יְהוֹוִה 1 Kings 18, 12. Metaphor. like פְּאָה (which see) *quarter, region, district* Jer. 49, 32; Ez. 5, 10 12; 12, 14; 17, 21; *side* 42, 19; אַרְבַּע רוּחוֹת Jer. 49, 36 *the four quarters of the heavens;* רוּחָה 52, 23 *to the quarters of the heavens*, since here רוּחַ is collect. — 2. *the breath*, hence a) with אַף *anger, panting*, applied to divine wrath Ps. 18, 16; Job 4, 9; 15, 13; Prov. 16, 32; sometimes also רוּחַ פֶּה Job 15, 30. b) with שְׂפָתַיִם, פֶּה *breath* of the mouth (see רֵיחַ), sometimes *a word* Ps. 33, 6, *an oracle* Is. 11, 4; sometimes *breath of life*, fully חַיִּים רוּחַ Gen. 6, 17. c) = הֶבֶל *quick vanishing breath* Job 7, 7; hence like הֶבֶל *nothing, vanity* Mic. 2, 11, and so דַּעַת רוּחַ Job 15, 2, דִּבְרֵי רוּחַ 16, 3, רָעָה רוּחַ *to associate with nothingness* Hos. 12, 2, comp. רְעוּת רוּחַ Eccles. 1, 14; לְרוּחַ *in nothingness*, i. e. *in vain* 5, 15. — 3. Like נֶפֶשׁ *breath of life*, i. e. animal life, anima; applied to men and animals Eccles. 3, 19 21, especially to men Job 12, 10. Of the dead or idols it is said אֵין רוּחַ בְּ Ez. 37, 8; Jer. 10, 14; also of people who almost lose their life through terror 1 Kings 10, 6. But חָיְתָה רוּחַ Gen. 45, 27 *the spirit lives again*, i. e. returns; commonly שָׁבָה רוּחַ Judges 15, 19. חַיֵּי רוּחַ Is. 38, 16 is tautological; elsewhere חַיִּים Job 6, 4; 17, 1. Here belongs also אַפֵּינוּ רוּחַ Lament. 4, 20 *our life*, i. e. our king, the life of the state. As proceeding from God, life is also called רוּחַ אֱלוֹהַּ Job 27, 3, with relation to Gen. 2, 7. — Metaphor. every *moving force* of a thing Ez. 10, 17; Zech. 5, 9; *the sensuous feelings, the spirit, the passions*, to which are attributed *taming* Prov. 25, 28, *restlessness* Gen. 41, 8, *de-*

pression Job 19, 17, *impatience* Ex. 6, 9, *patience* Eccles. 7, 8, *pride* Prov. 16, 18, *humility* Is. 57, 15, *embitterment* Gen. 26, 35, *grief* Ps. 34, 19. In this sense are also used רוּחַ נְכֹאָה Ps. 51, 12, רוּחַ נֶאֱמָן Prov. 11, 13. — Generally, *spirit, direction of life*, of individuals or masses, expressed by the genitive זְנוּנִים Hos. 4, 12, עִוְרִים Is. 19, 14, תַּרְדֵּמָה 29, 10, קְנְאָה Num. 5, 14; imparted by God Is. 11, 2; 28, 6; 32, 15; *will, plan* Ez. 1, 12; 1 Chr. 5, 26; and so the expressions: נָתַן רוּחַ בְּ *to impart a direction of the will to* one 2 Kings 19, 7, עָלָה עַל רוּחַ Ez. 20, 32 = גְּדֻלָּה רוּחַ פְּ׳ ; עָלָה עַל לֵב Ex. 35, 21; then *idea* 1 Chr. 28, 12; *understanding, insight* Num. 27, 18, Is. 29, 24, or in this sense are used רַ׳ חָכְמָה Ex. 28, 3, and רוּחַ יי Is. 40, 13; *courage* Num. 27, 18; *a higher insight, genius* Job 32, 8; Is. 19, 3; of the *moral sense* Mal. 2, 15. — 4. Metaphor. and generally *spirit*, spiritus (comp. Sanskrit *atman* = Athem, Pers. *dem*, Greek *πνεῦμα*), so הָרוּחַ Hos. 9, 7; of the spirit that pervades the universe Ps. 139, 2, that fills it with life Gen. 1, 2, being God's power Job 26, 13 parallel יַד יי, commonly רוּחַ אֵל 33, 4, רַ׳ אֱלֹהַּ 27, 3, coupled with נְשָׁמַת שַׁדַּי 33, 4; hence used for *the word* or *promise* of God Is. 63, 14; רַ׳ קָדְשׁ *a holy spirit* Ps. 51, 13. From this *spirit of God* the Hebrew derived the extraordinary powers and gifts of men, such as the gift of artificial work Ex. 31, 3, of the interpretation of dreams Gen. 41, 38, of prophecy Num. 24, 2, hence a prophet is called אִישׁ הָרוּחַ *ἄνθρωπος πνευματοφόρος* in Hos. 9, 7 (LXX). The going of the spirit of God into men is expressed by רַ׳ אָ׳ צָלְחָה עַל Judges 14, 6, רַ׳ אָ׳ הָיְתָה עַל 13, 25, פָּעֲמָה 6, 34, לִבְשָׁה Num. 24, 2, רַ׳ אָ׳ נָחָה עַל 11, 25; but this spirit can also work רָעָה 1 Sam. 16, 14, טָמְאָה Zech. 13, 2, שֶׁקֶר 1 Kings 22, 21 seq. in men. The same *spirit* passes from one man to another. For example, that of Moses passed to the 70 elders Num. 11, 17, that of Elijah to Elisha 2 Kings 2, 15. In the Messianic age it is to be imparted to all men Jo. 3, 1; Is. 44, 3. בְּשָׂר, חַיִל, קֶבֶשׁ the earthly elements are the contrast to רוּחַ *the divine* or *spiritual* Is. 31, 3; Zech. 4, 6.

רוּחַ (not used) *Aram. intr.* same as the Hebrew verb רוּחַ. Derivat. רֵיחַ and רִוַּח.

רוּחַ (*def.* רוּחָא; with *suff.* רוּחֵהּ; *pl. constr.* רוּחֵי) *Aram. f.* same as Hebrew רוּחַ in all meanings: *the wind* Dan. 2, 35, *quarter of the heavens* 7, 2, like לֵב *mind* 5, 20, for the Hebrew נֶפֶשׁ 7, 15, *spirit*, as the source of *understanding* 5, 12; 6, 4; especially *the divine spirit* 4, 5 6 15; 5, 14.

רְוָחָה (from רָוַח) *f. freedom, respite* Ex. 8, 11; Lament. 3, 56.

רְוִיָּה *f.* prop. overflow; hence *abundance, fulness* Ps. 23, 5; 66, 12.

רוּם (3 *fem.* according to some רָאֲמָה Zech. 14, 10; *part.* רָם, usually an adject. which see; *inf. constr.* רוּם, with *suff.* רוֹמְמָם; *fut.* יָרוּם, יָרֵם, *ap.* יָרָם, after Vau consec. וַיָּרָם, once יָרֻם Ex. 16, 20) *intr. to be high*, of רֹאשׁ כּוֹכָבִים Job 22, 12, כִּסֵּא Is. 6, 1, hence *to be raised high*, of מְסִלָּה 49, 11, *to be grown high*, of עֵם Deut. 9, 2, *proud-looking*, of עֵינַיִם Prov. 30, 13, *haughty*, of לֵבָב Deut. 8, 14, *exalted*, of God Ps. 99, 2, *too exalted, too high*, of God, i. e. not helping men Is. 30, 18, comp. מָרוֹם Ps. 10, 5; *to be mighty*, of יָד Is. 26, 11, קֶרֶן 1 Sam. 2, 1; *to become high*, i. e. *powerful* Mic. 5, 8; Num. 24, 7; *to be glorious* Ps. 18, 47, with עַל of a person *over* Ps. 13, 3; *to be raised*, even of inanimate things, and therefore with מֵעַל of a place Ez. 10, 4 16; *to raise up* or *exalt oneself* Is. 30, 18; *to advance, to prosper*, of קֶרֶן Prov. 11, 11, opposite נֶהֱרָס; *to crawl forth*, of תּוֹלָעִים Ex. 16, 20, thinking perhaps of רָקָה; *to shew oneself mighty* Ps. 21, 14. Deriv. רָם (adj., subst.), מָרוֹם, רוֹמָה, רוֹם, רוּם, רוֹמְמָה, רָמָה, the proper names רָם, רָמָה, רוֹמָה, רָמוֹת, מְרוֹם, רָמוֹת, רָמָתַיִם, especially the numerous compounds of רָם (in אַבְרָם, מַלְכִּירָם, אֲדֹרָם, עַמִּירָם, אֲחִירָם, אֲבִירָם, יוֹרָם; see אֲבִירָם).

Pih. רוֹמֵם (*part.* מְרוֹמֵם, *fut.* יְרוֹמֵם) *to make high*, *to raise*, גַּלִּים Ps. 107, 25; *to erect*, a house Ezr. 9, 9; *to make shoot up* or *grow*, plants Ez. 31, 4; *to bring up*, children Is. 1, 2; *to set on high*, i. e. *to make secure* = הִמְשִׂגִּיב Ps. 27, 5, with מִן *from* Ps. 18, 49; *to help up*, one low 37, 34; *to make to conquer* Job 17, 4; *to celebrate*, *praise*, *extol* Ex. 15, 2; *to strive high* Hos. 11, 7. Deriv. רוֹמֵם, רוֹמָם (adj.), רוֹמְמוּת, רוֹמְמָה, and the proper name רוֹמַמְתִּי עֶזֶר (according to some).

Puh. רוֹמַם (*part.* מְרוֹמָם, *fut.* יְרוֹמַם) *to be* or *become exalted* Ps. 75, 11, *part. elevated* Neh. 9, 5.

Hif. הֵרִים (2 *perf.* הֲרִימוֹתָ, ־תָּה, הֲרִימוֹתָ; *part.* מֵרִים, *pl. c.* מְרִימֵי, with *suff.* מְרִימָיו; *inf. c.* הָרִים, with *suff.* הֲרִימִי, once also infin. absol. Ez. 21, 31; *imp.* הָרֵם, הָרִימָה, before monosyllables הָרֵם; *fut.* יָרִים, *ap.* יָרֶם, יָרֵם) prop. causative of the numerous meanings of Kal, *to make high*, a nest Job 39, 27; *to exalt* Ps. 75, 8, opposite הַשְׁפִּיל; *to lift up*, from a low condition, with מִן 1 Kings 14, 7; fig. *to elevate the head* Ps. 3, 4, *the right hand* 89, 43, *the horn* of one, i. e. to impart distinction, might and strength; *to set up*, a monument Gen. 31, 45, a banner Is. 49, 22, fig. אָגְלָת Prov. 14, 29; *to raise*, a thing lying on the earth 2 Kings 2, 13; *to lift up*, מַטֶּה Ex. 14, 16, with בְּ instead of the accus. 7, 20; יַד יְהֹוָה *to lift up the hand*, in swearing Ex. 17, 11, אֶל יַד Gen. 14, 22, = נָשָׂא יָד, on the contrary with בְּ *to lift up the hand against one* 1 Kings 11, 26; *to lift up the feet*, i. e. to go Ps. 74, 3; *to lift up hands and feet*, i. e. *to be active* Gen. 41, 44; יְהֹוָה פָּנִים אֶל־פְּ *to look freely at one* Ezr. 9, 6; יְהֹוָה קוֹל *to raise a cry* Gen. 39, 15, seldom בְּקוֹל 1 Chr. 15, 16, with לְ of the person *to call to* Is. 13, 2, with עַל of the person *to lift up the voice against one* 2 Kings 19, 22, in other places there are put to modify קוֹל the adjuncts בְּתִרוּעָה Ezr. 3, 12, בַּחֲצֹצְרוֹת 2 Chr. 5, 13; יְהֹוָה קֶרֶן *to cause the horn to sound loudly* 1 Chr. 25, 5; *to receive*, a tax Num. 31, 28; *to set forth*, food 1 Sam. 9, 24; *to offer a sacrificial gift* (תְּרוּמָה) Num. 15, 19; 31, 52; Ex. 35, 24; generally of presents or gifts 2 Chr. 30, 24; *to take away*, *lift up*, *remove*, with a wider application Josh. 4, 5; with מִן and accus. of the object Lev. 2, 9; *to lift up*, *take up* 2 Kings 6, 7, if it be not better to translate it *take away*; also *to bear* or *carry away*, Prov. 3, 35 *and shame carries away fools*. Deriv. תְּרוּמָה, תְּרוּמִיָּה.

Hof. הוּרַם (*fut.* יוּרַם) *pass.* Ex. 29, 27. In Dan. 8, 11 the reading fluctuates between הֻרִים and הוּרַם.

Hithp. הִתְרוֹמֵם (*fut.* יִתְרוֹמַם, 1 *pers.* אֶתְרוֹמָם Is. 33, 10 for אִתְּ' i. e. אֶתְרוֹמֵם or אֶתְרוֹמָם) *to shew oneself elevated*; Dan. 11, 36 *to exalt oneself*, i. e. to look down upon a person or thing with pride and contempt Is. 33, 10.

As to the organic root, רָם (Aram. רָם, לֵא) is also in Coptic ⲣⲉⲙ to be high (whence ⲣⲁⲙⲁ height, ⲣⲱⲙⲉ the upright, high one, i. e. man), in אָדָם (to אָרַם), Arab. رَامَ to be high, רָאַם I., הָרַם, Arab. تَرَمَ (to lift oneself), whence هَرَم a pyramid, أَرَمَ (to be set up), whence أُرَم a stone set up; in תָּרַם III. (which see). See רָמַם.

רוּם (*Pe.* only *part. pass.* רָם) *Aram. intrans. to be lifted up*, Dan. 5, 20. Derivat. רוּם.

Pael רוֹמֵם *to extol*, *to celebrate* Dan. 4, 34.

Ithpa. אִתְרוֹמֵם (הִתְ') *to lift up oneself*, with עַל of a person, *against*, Dan. 5, 23.

Af. אַרִים (*part.* מָרִים) *to raise*, out of the dust Dan. 5, 19.

רוֹם (after the form אוֹר, קוֹל) *masc. height*, only as an *adverb* for רוֹמָה *on high* Hab. 3, 10.

רוֹם (or רֹם) *m. height*, of שָׁמַיִם Prov. 25, 3; figurat. *pride* Is. 2, 14 17, sometimes coupled with לֵב Jer. 48, 29, together with גַּאֲוָה; רוֹם עֵינַיִם *pride of look*, as a sign of haughtiness Is. 10, 12, or *a free*, *careless look* Prov. 21, 4.

רוֹם (with *suff.* רוֹמֵהּ) *Aram. m. height*, Dan. 3, 1; 4, 17; Ezr. 6, 3.

רוֹמָה *fem. exaltation, pride;* as an *adverb, proudly* Mic. 2, 3.

רוּמָה (*height*) *n. p.* of a locality in the neighbourhood of שְׁכֶם 2 Kings 23, 36; identical with אֲרוּמָה (Judges 9, 41), as Josephus has Ἀβούμα (Ἀρβούμα), interchanging ϱ and β.

רוֹמָם *m. praise* Ps. 66, 17.

רוֹמְמָה (*plur. constr.* רוֹמְמוֹת) *fem. praise, exaltation* Ps. 149, 6.

רוֹמֵמוּת (after the form הוֹלֵלוּת; with *suff.* רֹמְמֻתֶךָ) *fem. height, majesty* Is. 33, 3.

רוּן to יָרוּן Prov. 29, 6, see רָנַן; so too מִתְרוֹנֵן Ps. 78, 65 belongs here.

רוּעַ (Kal not used) *intr. to cry out, to roar, to make a noise,* especially *to pierce with loud tones,* with the voice; identical in the organic root רָע (râgh) with that in עָ־רַג I., צָ־רַח, שָׁ־רַק, רָהַג, but especially with רָעַע (which see); then with the Sanskrit râç, Latin rugire, Greek ὀ-ρύγ-ειν; Arab. رغا. Deriv. רֵעַ 1. (not belonging to רָעַע).

Puh. רֹעַע (*fut.* יְרֹעַע) *to be shouted forth with joy, to be sounded forth* Is. 16, 10, coupled with רֻנַּן.

Hif. הֵרִיעַ (3 *plur.* once הֵרֵעוּ for הֵרִיעוּ 1 Sam. 17, 20; *part. plur.* מְרִיעִים; *inf. constr.* הָרִיעַ; *fut.* יָרִיעַ, *apoc.* יָרַע) *causative* of Kal, *to raise a war-shout* Is. 42, 13, coupled with הִצְרִיחַ; with עַל of the person *against* or *over* one (a conquered enemy) Jer. 50, 15; *to complain aloud, to lament* Is. 15, 4; *to shout joyfully* Judges 15, 14; *to shout in triumph* Zech. 9, 9; with לְ or לִפְנֵי of a person *to shout for joy in honour of one* Ps. 47, 2; 81, 2; 95, 2; 98, 6; *to cry after,* with עַל of a person, in order to frighten Job 30, 5; especially *to make a noise,* with trumpets Jo. 2, 1; sometimes with בַּחֲצֹצְרוֹת Num. 10, 9, either to stir up or to give a signal Josh. 6, 10 16, or as a sign of breaking up encampment Num. 10, 5, distinct from תָּקַע 10, 7; הֵרִיעַ תְּרוּעָה also stands for it Josh. 6, 20. Deriv. תְּרוּעָה.

Hithp. הִתְרֹעֵעַ (*fut.* יִתְרֹעֵעַ) *to shout for joy* Ps. 65, 14, coupled with שִׁיר; *to raise a cry of victory,* with עַל of the person 60, 10; see רָעַע, to which many forms belong that look as if they sprung from רוּעַ.

רוּף I. (Kal not used) *tr. to throw to and fro, to move;* Aram. ܪܦ to tremble, redupl. רַפְרֵף to move, to make flutter, אִתְרוֹפֵף to shake, to totter.

Pih. רוֹפֵף (*fut.* יְרוֹפֵף) *to tremble, to quake,* of עַמּוּדֵי שָׁמַיִם Job 26, 11; elsewhere הִתְפַּלֵּץ.

רוּף II. (not used) *tr. to bruise* or *rub in pieces,* grain, *to grind;* cognate in sense with גָּרַשׂ, גָּרַס, עָרַס, Arab. رَهَفَ and رَخَفَ to rub in pieces, to make fine or small; identical in its organic root רָף with that in רָב I., חָ־רַב I., חָ־רַף I., דָּ־רַב, גָּ־רַב. Deriv. רִיפָה.

רוּף III. (not used) *trans.* same as רָפָא I. *to heal,* to which also רָפָה I. belongs; see תָּרַף. Deriv. תְּרוּפָה.

רוּץ (*part.* רָץ, *plur.* once רָצִין; *inf. constr.* רוּץ; *fut.* יָרוּץ, in pause יָרֹץ, *apoc.* יָרָץ) *intr.* (same as the Sam. רוּט, רְעֵט, Aram. רְהֵט, ܪܗܛ) prop. to flow or run off, to precipitate (see יָ־רַד, יָ־רַט); hence *to run,* of men Num. 11, 27, Prov. 4, 12, of horses Jo. 2, 4; *to rush along,* of locusts 2, 9; with אֶל of the person *to run to* one Gen. 18, 7; with אֶל of the place, the same 24, 20; with לִקְרַאת 18, 2, and אַחֲרֵי 2 Kings 5, 20 in a modified sense; with לְ *to hasten to* Is. 59, 7; with אֶת־ Jer. 12, 5 *to run with one in a race;* with accus. of place *to run through,* אֹרַח Ps. 19, 6; *to hasten to* 1 Sam. 20, 6; *absol. to hunt* (after a thing) Jer. 23, 21; *to come down swiftly* Ps. 147, 15; *to run through,* quickly i. e. to read currently Hab. 2, 2; *to rush,* upon a person or thing, with אֶל Job 15, 26, עַל 16, 14, accus. Ps. 18, 30; with בְּ *to hasten to* one, i. e. to seek protection from one Prov. 18, 10. — רָץ prop. *part.* a) *a courier* Job 9, 25,

for which 7, 6 has אָרֹג *a weaver's shuttle*, comp. Coptic ⲣⲁϕⲱⲧ *a runner* and *a weaver's shuttle*. b) only in plur. *the footmen* who accompany state-chariots 1 Kings 1, 5; 2 Kings 11, 13; 2 Sam. 15, 1; *royal messengers* 2 Kings 10, 25; hence the riders belonging to Persian kings Esth. 3, 13; 8, 14; perhaps also like פְּלֵתִי (which see) applied to the royal body-guard, since it is interchanged with רָצִים. — Many forms of רָצַץ (which see) are conjugated after רוּץ, see רָצַץ. — Derivat. מְרוֹץ and מְרוּצָה 1 (on the contrary מְרוּצָה 2 from רָצַץ).

Pih. רוֹצֵץ (*fut.* יְרוֹצֵץ) an intensive of Kal, *to run hither and thither in manifold ways*, of the zig-zag motion of lightnings Nah. 2, 5.

Hif. הֵרִיץ (*fut.* יָרִיץ) *to lead up hastily*, with מִן Gen. 41, 14; *to bring quickly* 1 Sam. 17, 17; *to cause to run, to chase away* Jer. 49, 19, with מִן 50, 44. Ps. 68, 32 is difficult, perhaps: *Cush lets her hands hasten to God*, i. e. raises her hands hastily in prayer to God, or in bringing offerings.

רוּק I. (Kal not used) *intrans. to be poured out, to flow out, to be emptied;* prop. to be juicy, wet, fluid (comp. יָרַק and יָרֵק).

Hif. הֵרִיק (*fut.* יָרִיק, *apoc.* יָרֵק) *to pour out*, גֶּשֶׁם, spoken of the clouds, with עַל *upon* Eccles. 11, 3; of oil-pipes (see צַנְתְּרוֹת) Zech. 4, 12; figur. *to pour out abundantly*, בְּרָכָה, i. e. to distribute Mal. 3, 10; *to cause to pour themselves forth* i. e. to draw out in a mass, חֲנִיכִים Gen. 14, 14; on the contrary הֵרִיק חֲנִית, חָרַב, נֶפֶשׁ רָעֵב, כֵּלִים, שַׂק belong to רוּק II.

Hof. הוּרַק *to be poured out*, of fermented wine, from one vessel into another Jer. 48, 11; but תּוּרָק Song of Sol. 1, 3 is a noun, which see.

רוּק II. (Kal not used) *intr.* prop. *to be naked, bare*, cognate in sense נָקָה I.; hence *to be empty*, Arab. رَاقَ (med. *Ye*), and like נָקָה metaph. *to be pure, bright, clean;* comp. בָּרַר from בֹּר. Deriv. רֵיק, רֵיקָם, רֵק, רִיק.

Hif. הֵרִיק (*part. plur.* מְרִיקִים, *inf. constr.* הָרִיק, *fut.* יָרִיק) *to leave empty*, נֶפֶשׁ רָעֵב Is. 32, 6, i. e. *not to feed; to empty*, חֶרֶב Hab. 1, 17, כֵּלִים Jer. 48, 12; *to make bare*, חָרַב, i. e. *to draw, to draw out clean* Lev. 26, 33, Ez. 28, 7, חֲנִית Ps. 35, 3.

רוּק III. (Kal not used) *intr.* same as דּוּק *to be dissolved, to be scattered as dust*, interchanging ד and ר (see ר).

Hif. הֵרִיק *to rub in pieces, to crush* Psalm 18, 43, for which 2 Sam. 22, 43 has אֲדַקֵּם = אֲדִיקֵם, explained by אֲרַקְּעֵם.

רָוַר (3 *perf.* רָר) *intr. to be slimy, to flow toughly, to spit out slimy matter*, with the accus. זוֹב Lev. 15, 3, of corporeal slimy effusions. The form is reduplicated from the simple root *ra*, רָה (which should be assumed perhaps to רִי Job 37, 11 *moisture*), and is connected with רָבַב, רָוָה I. (which see), יָרָה III., Arab. رَزِيَ (to suppurate), Greek ῥέειν, to run, Sanskrit ri to go, = sri, sru to flow, Latin riv-us, Persian rû-d, river, Himyar. ruru sea. From the reduplicated form רָר comes the Ar. رَارَ (to be slimy), then رَالَ and رَامَ, with the usual interchange of consonants. Deriv. רִיר.

רֹאשׁ *poppy* Deut. 32, 32 see רֹאשׁ 3.

רוּשׁ (3 *plur.* רָשׁוּ; *part.* רָשׁ, four times רָאשׁ 2 Sam. 12, 1 4; Prov. 10, 4; 13, 23) *intr.* prop. *to be weak, pressed down, humbled, wretched;* figurat. *to be small, insignificant*, cogn. in sense with דָּלַל, דָּכָא, דָּכַךְ; *to be poor* Ps. 34, 11, *part.* רָשׁ *poor, needy*, along with נָקְלָה 1 Sam. 18, 23, opposite עָשִׁיר 2 Sam. 12, 1. For the characteristics of רָשׁ see Prov. 10, 4; 13, 8; 14, 20; 18, 23; 19, 1 7 22; 28, 3 6; 29, 13; Ar. رَاشَ trans. to weaken, to bring down, رِيشَ to be bruised, to be brought down; conseq. ר is connected with רֵישׁ (רָצַץ). The same

meaning is borne by יָ־רַשׁ to the Nif. נוֹרַשׁ (Gen. 45, 11; Prov. 20, 13; 23, 21; 30, 9) and to the Hif. הוֹרִישׁ (1 Sam. 2, 7), which does not therefore belong to יָרַשׁ I. Deriv. רִישׁ, רֵישׁ, רֵאשׁ.

Pih. רוֹשֵׁשׁ (*fut.* יְרוֹשֵׁשׁ) *to crush, to destroy*, hence *to depopulate* Jer. 5, 17.

Puh. רוֹשַׁשׁ (1 *pers. plur.* רוֹשַׁשְׁנוּ, for which is רֻשַּׁשְׁנוּ) *to be brought low;* of cities, *to be wasted* Mal. 1, 4.

Hithp. הִתְרוֹשֵׁשׁ *to represent oneself poor, to feign poverty*, Prov. 13, 7.

רוּת (from רְעוּת = רַעְיָה *a female friend*, viz. of God; or, *El* or *Jah is Friendship*, comp. רְעוּאֵל, רְעוּ; Peshito ܪܥܘܬ) *n. p. f.* Ruth 1, 4; 2, 2.

רָז (*def.* רָזָא, רָזָה; *plur.* רָזִין, *def.* רָזַיָּא; from רוּז) *Aram. m. a secret, a thing concealed* Dan. 12, 18 19 29 47; 4, 6; in the Targ. for סֵתֶר, לָט, חֶרֶשׁ; Syr. ܐܪܙܐ and ܪܙܐ the same, whence ܐܪܘܙ to keep secret.

רָזָה *trans. to lessen, to make thin* or *lean;* figur. *to take away, to make disappear*, אֱלֹהֵי הָאָרֶץ Zeph. 2, 11; Arab. رَزَأَ to lessen, رَزِئَ intr. to be wasted. The organic root is also in גָּ־רַז Deriv. רָזוֹן, רָזִי, רָזֶה 1.

Nif. נִרְזָה (*fut.* יֵרָזֶה) *to waste away, to become lean* Is. 17, 4 (of flesh).

רָזֶה *adj. m.*, רָזָה *fem. lean*, of lambs Ez. 34, 20; *unfruitful*, of the soil Num. 13, 20; Zab. ܐܪܙܐ.

רָזוֹן *m.* 1. (from רָזָה after the form רָצוֹן) *leanness*, a figure of distress and misery Is. 10, 16; Ps. 106, 15; *scantiness, consumption*, of אֵיפָה, i. e. *smallness, diminutiveness* Mic. 6, 10.— 2. (from רָזַן) *a prince, a noble* Prov. 14, 28 = רֹזֵן, comp. עָשׁוֹק = עוֹשֵׁק.

רְזוֹן (*an important, leading one*, from רָזַן) *n. p.* of the founder of the kingdom of Damascus 1 Kings 11, 23; comp. רָצִין from רָצַן = רָזַן.

רָזַח (not used) *intr. to cry out, to call, to halloo*, spoken of a cry of joy or grief (Arab. رَزَجَ the same); identical in its organic root רָ־זַח with that in זָעַק, צָעַק, שָׁאַג. Deriv. מַרְזֵחַ.

רָזִי (from רָזָה, after the form קָלִי, שָׁנִי) *m. consumption;* hence *destruction*, Is. 24, 16 *destruction to me!* i. e. woe to me! The LXX and Vulg. take it unsuitably from רָז *a secret.*

רָזַם (*fut.* יִרְזֹם, 3 *plur.* יִרְזְמוּן) *intr. to move to and fro*, of the eyes, *to roll*, as a sign of anger Job 15, 12, where some mss. read יִרְמְזוּן (see רָמַז); then *to wink*, as a gesture of insolence, hence רְמַז in the Targ. for קָרַץ; Arab. رَمَزَ, Aram. רְמַז, ܪܡܙ the same. Thus we should not compare the Arab. رزم.

רָזַן (only *part.* רֹזֵן) *intr. to be heavy, weighty*, in repute and dignity; hence רֹזֵן *honoured, distinguished*, then *a prince* Job 5, 3; Ps. 2, 2; Prov. 8, 15; in other places parallel with שֹׁפֵט, מֶלֶךְ; Arab. رَزُنَ, hence رَزِين weighty; the organic root is רָ־זַן. A comparison with רָצַן, רָסַן, Arab. رَزَنَ, رَصَنَ, would give for רֹזֵן the meaning *to hold together, to arrange*, which is also suitable. Derivat. רָזוֹן 2.

רֹזֵן see רָזַן.

רָחַב *intr. to be wide, roomy, extensive, broad;* therefore *to widen*, of chambers Ezek. 41, 7; *to enlarge*, of the לֵב, with joy Is. 60, 5; *to be opened*, of the mouth, i. e. to speak freely (opposite, to be dumb) 1 Sam. 2, 1; according to the derivatives, *to be comprehensive, to be wide and broad, to be puffed up.* Deriv. רָחָב, רַחַב, רֹחַב, רְחֹב, מֶרְחָב, the proper names רָחָב (also in רְחַבְיָה, ־יָהוּ; רְחַבְעָם), רְחֹב, רְחוֹבוֹת.

Nif. נִרְחַב (*part.* נִרְחָב) *to be wide, extensive* Is. 30, 23.

Hif. הִרְחִיב (*part.* מַרְחִיב, *inf. constr.* הַרְחִיב, *fut.* יַרְחִיב) *to make wide, broad* (in length and breadth) Mic. 1, 16; *to enlarge*, a tent Is. 54, 2, a couch 57, 8, מְדֻרָה 30, 33, Ex. 34, 24, borders Ex.

34, 24; Deut. 33, 20; *to make wide for* Gen. 26, 22; *to make place for*, i. e. to give access to Prov. 18, 16; *to make free*, i. e. to rescue from oppression Ps. 4, 2; הֶרְחִיב פֶּה *to open wide the mouth*, with עַל of a person, i. e. to scorn Ps. 81, 11; הֶרְחִיב נֶפֶשׁ *to make the desire wide*, i. e. to be very greedy Is. 5, 14; *to make susceptible*, לֵב Psalm 119, 32, *to free from anguish* 25, 17.

According to the fundamental signification רָחַב seems to be an enlargement of רָבַב־ה, which means in Ethiop. to extend; דָּרַח also (which see) may be connected with it. In Ar. رَحِبَ, رَحُبَ are the same.

רָחַב (*constr.* רְחַב, *pl. constr.* רְחֲבֵי) *adj. m.*, רְחָבָה (*constr.* רְחָבַת) *fem. wide and broad, roomy*, of a land Ex. 3, 8, fully רְחַב יָדַיִם Ps. 104, 25, רַחֲבַת יָדַיִם Gen. 34, 21; *large in circumference*, of a cup Ex. 23, 32; *broad* Job 30, 14, opposite *long* 11, 9; *thick*, of a wall Neh. 3, 8; figur. *broad*, of a law, i. e. far-reaching, not to be comprehended Ps. 119, 96; רְחַב לֵבָב 101, 5 *puffed up, haughty*, like רְחַב נֶפֶשׁ Prov. 28, 25; also a subst. *pride*.

רָחַב (*freedom*, viz. *is with Jah*) *n. p. f.* Josh. 2, 1; comp. רַחֲבְיָה.

רֹחַב (*pl. constr.* רָחֲבֵי) *m. breadth, a wide place* Job 36, 16, explained by לָא מוּצָק, and construed in the fem. like מָקוֹם 20, 9; *pl. breadths*, i. e. extent 38, 18.

רֹחַב (with *suff.* רָחְבּוֹ, רָחְבָּהּ) *masc. breadth*, opposite אֹרֶךְ Gen. 6, 15; 13, 17; Deut. 3, 11; *extent, circumference*, מְלֹא רֹ׳ Is. 8, 8 *fulness of extent*, i. e. the greatest extent; רֹחַב לֵב 1 Kings 5, 9 [4, 29] *width of understanding*, i. e. a comprehensive understanding.

רְחוֹב and רְחֹב (with *suff.* רְחֹבָהּ; *pl.* רְחֹבוֹת, with *suff.* רְחֹבֹתֵינוּ) *f.* 1. (*pl. m.* Zech. 8, 5) *a roomy place, a wide space*, in a city; hence *a street*, Gen. 19, 2, like πλατεῖα; *a large, open place, forum, vestibule*, at the gate 2 Chr. 32, 6, where the people assembled Neh. 8, 1, before the temple Ezr. 10, 9, the marketplace of orientals, see שׁוּק. — 2. (*extension*, of a place) *n. p.* of a Levitical city in Asher Num. 13, 21, Josh. 19, 28 30 (there seem to have existed two cities of this name). — 3. Fully בֵּית רְחוֹב (*roomy place*) *n. p.* of a city near הָדָד, to which an עֵמֶק (plain, valley) belonged; viz. the plain *Huleh* (*Robins.* III, 611 seq.) Judges 18, 28. The Ῥωσώβ, 4 Roman miles from Scythopolis (Onom.), is another רְחוֹב. — 4. *n. p.* of a part of Syria (אֲרָם), for which the Chronist has אֲרָם נַהֲרַיִם, and which has been identified with רְחֹבוֹת הַנָּהָר 2 Sam. 10, 6, for which רְחוֹב alone stands in 10, 8. — 5. (*freedom*, viz. *is with Jah*) *n. p. m.* Neh. 10, 12; 2 Sam. 8, 3.

רְחֻבָה *f. freedom, prosperity* Psalm 119, 45.

רְחֹבוֹת (*wide places, spaces*, i. e. *extension*) 1. *n. p.* of a well Gen. 26, 22, ident. perhaps with the place *Ruchaibah*, three hours south of Elusa (*Robins.* I, 324 seq.). — 2. רְחֹבוֹת עִיר *n. p.* of an Assyrian city founded by Nimrod Gen. 10, 11, mentioned along with נִינְוֵה and כָּלַח; if it be Semitic, it stands for עִיר רְחֹבוֹת. — 3. רְחֹבוֹת הַנָּהָר (*Rehoboth on the river*) *n. p.* of an Edomite city Gen. 36, 37, which is mentioned elsewhere (Notit. dignitt. I, p. 78. 346) by the name *Raboto* along with Edomite localities, and which Eusebius and Jerome adduce as situated in Gebalene. LXX Ῥοωβώθ, Vulg. *Rohoboth*; the Arabians mention a رَحَبَة on the Euphrates, not far from Circesium, and one opposite Bagdad &c.

רַחַבְיָה (*Jah is a Deliverer*) *n. p. m.* 1 Chr. 23, 17; for which is רְחַבְיָהוּ in 24, 21.

רְחַבְיָהוּ see רַחַבְיָה.

רַחַבְעָם (*the Family-founder is a Deliverer*, i. e. God is such; see עַם) *n. p. m.* 1 Kings 11, 43; LXX Ῥοβοάμ, so that ח and ע appear as the vowel *o*.

רָחָה (not used) *tr. to rub, to crush*;

ident. in its organic root רָח־ָה with that in מָ־רַח, פָּ־רַק, מָ־רַק; Arab. رَخَّ. Deriv. רֵחַיִם.

רֵחֶה see רֵחַיִם.

רַחוּם (from the Pihel of רָחַם I.) *adj. masc. merciful, compassionate*, of God, coupled with חַנּוּן Ex. 34, 6; Jo. 2, 13; Ar. رَحُوم and رَحِيم.

רְחוּם (*compassion, love*) *n. p. m.* Ezr. 4, 8; Neh. 3, 17; 10, 26, for which 7, 7 has נְחוּם (*compassion*); also רְחֻם 12, 3, for which 12, 15 has חָרִם, probably transposed for רַחִים.

רָחוֹק and רָחֹק (*plur.* רְחוֹקִים; after the form קָרוֹב) *adj. masc.*, רְחוֹקָה (*pl.* רְחֹקוֹת) *f.* 1. of place, *far, wide, remote, far away*, of countries Deut. 29, 21, of journeys, ways Num. 9, 10; *dwelling afar* Jo. 4, 8; Prov. 27, 10; רָ׳ מִן *remote* or *far from* Deut. 13, 8; metaphor. and fig. רָ׳ מִצְּדָקָה Is. 46, 12, מֵחָכְמָה Eccl. 7, 23; *far off*, said of God, i. e. refusing help Ps. 22, 2. Subst. *far space, distance* Josh. 3, 4; *farness*, in מֵרָחוֹק *from far, afar off* Gen. 22, 4; Ex. 20, 18; לְמֵרָחוֹק *from afar* Job 36, 3, עַד מֵרָ׳ *to a distance* Neh. 12, 43. Before Makkeph רַחֲק־; see אֵלֶם. — 2. of time: a) *future*, עִתִּים רְחֹקִים Ez. 12, 27 *times far off;* לְמֵרָחוֹק *to distant* (future) *times* 2 Sam. 7, 19; b) *long ago*, as אֱלֹהַּ מֵרָחוֹק Jer. 23, 23 *God from of old*, i. e. who is of old time; מֵרָחוֹק *from past times* Jer. 22, 11. — 3. *unattainable, hard* Deut. 30, 11; *valuable, precious* Prov. 31, 10.

רָחַט (not used) *trans. to hew out, to work*, with the axe, of a carpenter; Ar. transposed خرط and also نحت. Deriv. רָחִיט (which see) and

רָחָט (only *pl.* רְחָטִים cod. Sam.) *m. a wooden channel* Ex. 2, 16, so called from the act of cutting out or deepening.

רָחִיט (*pl.* רְחִיטִים) *m. carved beams*, so called from cutting Song of Sol. 1, 17 K'tib; see רְהָיט, and compare also חָרִיט.

רֵחַיִם *dual* (from the sing. רֵחֶה; from רָחָה) *a hand-mill*, consisting of two grindstones Ex. 11, 5; Is. 47, 2; Ar. رَحًا the same, dual رَحَوَان, whence the denom. رحا to turn a mill.

רַחִים see רְחוּם.

רַחִיק (from the Pahel of רְחַק) *Aram. adj. m.* (*pl.* ־קִין) same as Hebr. רָחוֹק *distant* Ezr. 6, 6; Targ. רָחִיק, רְחִיק.

רָחֵל (not used) *intr. to suck, to draw in*, of lambs; Ar. رغل to suck, whence رَغْلَة a lamb; also رخل, whence رَخِل a lamb, which is unconnected with رحل to wander (Hebrew רָגַל). The org. root רָ־חֵל is ident. with that in עָל (עוּל), Ar. غَالَ (to lap up, suck in). Derivative

רָחֵל (*pl.* רְחֵלִים, with *suff.* רְחֵלֶיךָ) *f.* 1. prop. *the sucking one, a sucking lamb* Gen. 31, 38; 32, 15; also *an ewe*, giving suck. — 2. (*lamb*) *n. p. f.* Gen. 29, 16; 30, 22; LXX Ῥαχήλ.

רָחַם I. (*fut.* יִרְחֹם, only 1 *pers.* with *suff.* אֶרְחָמְךָ) *intr.* 1. prop. *to be attached to, friendly, united with;* hence poet. after the Aramaean signif. *to love* Ps. 18, 2 (Aram. רְחֵם, ܪܚܡ), and it is unnecessary to read אֲרֹמִמְךָ; Ar. رَجَمَ and دَجَمَ the same (see רָגַם), and so رَجْم, دَجِم a friend, a companion. — 2. *to be tender, mild, soft;* metaphor. *to be tender, gracious, compassionate, merciful* (see Pih.). Derivat. רַחֲמִים, רָחָם and רָחָמָה (according to some), רַחְמָן, whence רַחְמָנִי; the proper names רַחַם 2, רְחוּם, רְחֻם.

Pih. רִחַם (*part.* מְרַחֵם, *infin. constr.* רַחֵם; *fut.* יְרַחֵם) *to interest oneself in a person with love and fondness, to have compassion upon*, the weak, the unfortunate, with the accusat. Is. 9, 16; 13, 18; 49, 15, opposite אַכְזָרִי; commonly applied to God 14, 1; 30, 18; seldom with עַל for the accusat. Ps. 103, 13, or absol. Lament. 3, 32; once referring to things Jer. 30, 18. Aram. רַחֵם, ܪܚܡ

the same. Deriv. רַחוּם, and the proper names רַחִים, יְרַחְמְאֵל.

Puh. רֻחַם (*fut.* יְרֻחָם) *to find mercy* or *compassion* Hos. 14, 4; Prov. 28, 13. Deriv. the proper name יְרֻחָם; symbol. לֹא רֻחָמָה, רֻחָמָה.

רָחַם II. (not used) *intrans.* same as רָחַף *to tarry over a thing, to foster a thing, to cherish;* hence *to brood,* incubare, fovere, Ar. رَخَمَ. Deriv. רַחַם 1, רַחֲמָה, רֶחֶם.

רָחַם III. (not used) *intrans.* same as רָגַם II., רָקַם, *to be variegated;* Ar. رخم the same; deriv. רַחֲמָה, רָחָם.

רָחָם (from רָחַם III.) *m.* the name of a sort of *vulture* Lev. 11, 18 (cod. Sam. רָחֲמָה), like the Ar. رَخَمٌ a vulture of the size of a raven, white in the body and neck, and black in the tips of the wings; conseq. named from its spotted appearance, and not from its fondness for its young; Targ. יַרְקְרָקָא *the party-coloured;* comp. אַרְקָם spotted, of a horse, like אַרְגָּם variegated. Deut. 14, 17 רָחֲמָה.

רַחַם (in pause רָחָם, from רָחַם II.) *m.* 1. prop. that which hatches, produces, or the place of hatching, and so the *mother's womb,* uterus, a figure of birth; מִנִּי רֶחֶם Is. 46, 3 *from birth,* like מֵרֶחֶם (Ps. 22, 11); עֲצַר רָחָם *unfruitfulness of the mother's body* Prov. 30, 16; coupled with שָׁדַיִם a figure of fruitfulness Gen. 49, 25; poet. *a maiden, a woman,* Judges 5, 30, like Horace's cunnus (Sat. 1, 3, 107); Ar. رَحِمٌ the womb. — 2. (from רָחַם I.; *love, fondness*) *n. p. m.* 1 Chr. 3, 44.

רֶחֶם (in pause רָחָם, with *suff.* רַחְמָהּ) *m.* (fem. Jer. 20, 17) same as רַחַם *the maternal womb,* matrix, uterus Job 10, 18; 24, 20, applied to animals also Ex. 13, 12; פֶּטֶר רָחָם *the opening of the mother's womb,* i. e. the first birth Num. 3, 12. *To close the womb* (see עָצַר, סָגַר) is to make barren, and the opposite is *to open* (פָּתַח). מֵרֶחֶם *from birth,* from earliest youth Jer. 1, 5.

רְחֶם (not used) *Aram.* same as Hebr. רָחַם I. Deriv. רַחֲמִין.

רַחֲמָה (only *du.* רַחֲמָתַיִם) *f. a maid, a woman; dual, two damsels* Judges 5, 30 (after the Hebrew exegesis).

רַחֲמָה see רֶחֶם.

רַחֲמִים (*pl.* of רַחַם, *pl. constr.* רַחֲמֵי) *masc. pl. compassion, pity, sympathy,* for one's kindred Gen. 43, 30, towards the unfortunate Amos 1, 11, the poor and afflicted Gen. 43, 14, used especially of the mercy of God Ps. 25, 6; 40, 12; with גְּדוֹלִים Is. 54, 7, רַבִּים Psalm 119, 156, coupled with חֶסֶד Hos. 2, 21. Phrases are: נָתַן רַ' לְ Deut. 13, 18, שׂוּם רַ' לְ Is. 47, 6, עָשָׂה רַ' אֶת־ Zech. 7, 9 *to shew mercy to one;* on the contrary נָתַן רַ' לְפָנֵי Gen. 43, 14 or נָתַן פְּנֵי לְרַ' לִפְנֵי 1 Kings 8, 50 means *to commend one to the favour of a person.* Metaphor. *the heart,* i. e. the seat of feeling Prov. 12, 10, without denoting the uterus, like רַחַם.

רַחֲמִין (from רַחַם) *Aram. masc. plur.* same as Hebrew רַחֲמִים Dan. 2, 18; Syr. ܪܚܡܝܢ.

רַחֲמָן (not used) *adj. masc. compassionate, merciful;* Aram. the same, Ar. رَحْمَانُ; derivative

רַחֲמָנִי *adj. m.,* רַחֲמָנִית (*pl.* רַחֲמָנִיּוֹת) *f. merciful* Lament. 4, 10.

רָחַן (not used) *tr. to bend, to incline, to let down,* Aram. רְכַן, Arab. رَخَنَ; ident. in its organic root with עָנַד. Deriv. the proper name תִּרְחַנָּה.

רָחַף I. (Kal not used) *tr.* prop. *to cover, to protect;* hence *to foster, to cherish* or *protect a thing lying over* or *covering it; to brood over a thing.* Aram. רְחַף, رَفَّ to lie over a thing, in order to animate, protect, cherish it; Pael used of the laying on of the hand in ordination, to descend upon a thing. The organic root רָ־חָף lies also in חָף I.

Pih. רִחֵף (*part.* מְרַחֶפֶת, *fut.* יְרַחֵף) *to lie quickening* or *brooding*, with עַל *over*, of the רוּחַ אֱלֹהִים, brooding over chaos, to impart vital power to it GEN. 1, 2 (LXX, Vulg.); *to hover over*, of the eagle protecting her young DEUT. 32, 11. In both places, the signification *to sink, to settle down* is not applicable.

רָחַף II. (only 3 *pl.* רָחֲפוּ) *intr. to hover, to fly to and fro, to wave, to loom*, as the Targ. and Saad. explain it also in GEN. 1, 2 and DEUT. 32, 11; intensive, *to quake* JER. 23, 9. The Ar. رَحَفَ is only a collateral form of رَخَمَ, like the Syr. ܪܚܦ.

רָחַץ (*inf. c.* רְחֹץ and רָחְצָה; *imp.* רְחַץ; *fut.* יִרְחַץ) prop. *intr. to bubble up, to flow, to pour out, to swell*, conseq. only a collateral form of רָחַשׁ to overflow, Arab. رَحَضَ to perspire much. Then 1. like שָׁטַף *tr. to let water flow over a thing, to rinse, to wash*, with the accus. GEN. 18, 4; 43, 31; the body (בָּשָׂר) LEV. 14, 9; *to wash*, persons EX. 29, 4, the sacrificial flesh LEV. 1, 9; fig. the heart IS. 4, 4, the hand PS. 26, 6, hence as a symbolical action DEUT. 21, 6. In Arabic *to wash clothes* also, for which the Hebr. כָּבַס (which see) is used. — 2. *intr. to wash oneself, to bathe* EX. 2, 5, LEV. 14, 8, with בְּ of the fluid *in* which SONG OF SOL. 5, 12, seldom with the accus. EX. 30, 20, and with מִן of the vessel *out of* which 40, 31. Deriv. רַחַץ, רַחְצָה.

Puh. רֻחַץ *to be washed, cleansed*, בַּמַּיִם EZ. 16, 4.

Hithp. הִתְרַחֵץ *to wash oneself* JOB 9, 30.

רַחַץ (with *suff.* רַחְצִי) *m. a washing*, סִיר רַ׳ *a wash-basin* PS. 60, 10.

רְחַץ (Peal unused) *Aram. tr. to catch, to seize*, ident. in its organic root רְ־חַץ with that in the Hebr. אָ־חַז, רָ־כַס; fig. *to trust firmly*, in the Targ. for Hebr. בָּטַח.

Ithpe. אִתְרְחִצוּ (3 *pl.* הִתְרְחִצוּ) *to trust*, with עַל of a person DAN. 3, 28; Targ. deriv. אִתְרְחָצָא.

רַחְצָה *f. a bath, washing-place* SONG OF SOL. 4, 2.

רָחוֹק see רָחֹק.

רָחַק (*inf. constr.* רְחֹק and רַחֲקָה; *fut.* יִרְחַק) *intr. to separate*, from a person or thing; *to remove from, to be away from*, with מִן of a person JOB 30, 10, PROV. 19, 7, opposite חִבֵּק ECCLES. 3, 5; with מֵעַל of a person EZ. 8, 6, in the Targ. tr. for the Hebr. מָאַס, תָּעַב; *to be far*, of place DEUT. 12, 21, or time MIC. 7, 11; of God, *not to be at hand to help*, opposite קָרַב PS. 22, 12; of men, *to be remote from safety* JOB 5, 4. Derivat. רְחֹק, רָחוֹק (also as a subst.), מֶרְחָק, and the proper name מֵרְחָק.

Nif. נִרְחַק (*fut.* יֵרָחֵק K'tib) *to be removed* ECCLES. 12, 6 K'tib, where K'ri has יֵרָחֵק (see רָחַק); read by many יֵחָתֵק (to be torn), Arab. خَرَقَ.

Pih. רִחֵק (*fut.* יְרַחֵק) *to put far away*, with מִן IS. 29, 13; *to carry far away, to spread far*, קְצוֵי אֶרֶץ 26, 15.

Hif. הִרְחִיק (*inf. abs.* הַרְחֵק, *c.* הַרְחִיק; *fut.* יַרְחִיק) *to put far away*, with the accus. אָוֶן JOB 11, 14, and מָן PS. 88, 19 or מֵעַל of the person JOB 13, 21, also with מֵעַל of place Jo. 4, 6, with בְּ of the place to which one takes EZ. 11, 16; fig. PROV. 4, 24. הַרְ׳ stands adverbially, when it is followed by the infin. constr. with לְ, as הַרְ׳ לָלֶכֶת *he is gone far away* EX. 8, 24 [28]; yet the infin. is often omitted GEN. 44, 4; JOSH. 8, 4. *Inf. abs.* הַרְחֵק as an *adv. far*, *distant* GEN. 21, 16; EX. 33, 7; JOSH. 3, 16.

By an interchange of ר and ד (see ר) רָחַק is connected with the Targ. דָּחַק, Arab. دَحَقَ to remove far away, to drive away.

רָחֵק (*pl.* רְחֵקִים) *m. one departing far*, i. e. going far from God PS. 73, 27.

רָחַק (not used) *Aram. intr.* same as Hebr. רָחַק. Deriv. from Pa. רַחִיק.

רָחַשׁ (only Kal) *intr.* 1. *to boil up* or *over*, *to flow*, connected with רָחַץ (which see); fig. *to boil over*, of the לֵב,

which overflows with דָּבָר טוֹב Ps. 45, 2, prop. *to move*, like the Aram. רְחֵשׁ for the Hebrew רָמַשׂ. — 2. *to bubble up, to boil up;* deriv. מַרְחֶשֶׁת. — The fundamental signification is *to flow, to drip*, also in Ethiopic; and out of it has arisen the meaning *to boil* or *bubble up, to bubble forth;* the Arab. رَخَشَ to move away, to hasten away (proceeding from *to flow*), رَقَصَ to bubble up, belong here. In its organic root רָ־חַשׁ it is ident. with that in חָשׁ (Targ. חָשׁ), Pers. *gùsh*-iden (agitari). The LXX and Vulg. assume for מַרְחֶשֶׁת a stem רָחַשׁ = רָכַס, رَكَسَ, translating the former craticula, ἐσχάρα (grate), which is unnecessary.

רַחַת (from רוּחַ, like נַחַת from נוּחַ) *f.* ventilabrum, *a fan, a winnowing shovel*, Is. 30, 24, prop. what tosses or moves to and fro, from רוּחַ to blow.

רָטַב (*fut.* יִרְטַב) *intr. to be moist, wet*, with זֶרֶם Job 24, 8; metaphor. *to be juicy, fresh*, of plants, whence רָטֹב (an adject.); Ar. رطب to be moist or green, Targ. רְטַב, Af. אַרְטֵב *to make wet, to moisten*, and from it the deriv. רְטִיב, רַטִּיב, רָטוֹב, רוּטַב, Syr. ܪܛܝܒܐ (moisture). The organic root רָ־טַב is also in נָ־דַב, נָ־טַף, טָף, צָף; comp. Ar. رَضَبَ to pour.

רָטֹב *adj. m. juicy, fresh* Job 8, 16.

רָטָה (only *fut.* with *suff.* יִרְטֵנִי according to some) *tr. to push forth, to throw out, to cast forth*, with עַל יְדֵי פ׳ Job 16, 11 (LXX, Symm., Vulg., *Rashi, de Bañoles*); Arab. رَطَأَ to push forth, almost ident. with وَرَطَ. But see יָרַט.

רָטַט (not used) *intr.* same as רָתַת *to tremble, to quake, to be terrified*, Aram. רְטַט; ident. in its organic root רַט with that in רָעַד, חָ־רַד. Deriv.

רֶטֶט *m.* same as רְתֵת *terror, trembling* Jer. 49, 14; Aram. רְטֵט (רֶטֶט) the same, where are also Pa. and Ithpa.

רָטַן (not used) a stem assumed for יִרְטֵנִי Job 16, 11, compared in its organic root with אָ־טַן, טָנ־א; but see יָרַט and רָטָה.

רָטַף (not used) *intr.* same as רָטַב (which see) *to be moist, fresh, juicy*. From it by adding שׁ comes the quadriliteral

Pih. (not used) רִטֲפֵשׁ *to make moist, fresh, juicy, to freshen*. The formation of quadriliterals by שׁ at the end is frequent in Arab., e. g. جَرْفَسَ (to take or snatch away) from جَرَفَ, عَرْمَسَ (to be hard) from عرم. A comparison with the Arab. طرفش is incorrect, since it comes from طفش = טָפַשׁ.

Puh. רֻטֲפַשׁ *to be freshened* or *juicy* Job 33, 25, Targ. אִתְקְלִישׁ (*to be tender*).

רָטַשׁ (Kal not used) *tr. to break, smite* or *dash in pieces;* Aram. רְטַשׁ, ܪܛܫ, Ar. رطس the same. The organic root רָ־טַשׁ is also in טָשׁ, תָּשׁ, נָ־טַשׁ I., לָ־טַשׁ.

Pih. רִטֵּשׁ (*fut.* יְרַטֵּשׁ) *to dash in pieces*, עוֹלְלִים 2 Kings 8, 12 (cognate in sense נִפֵּץ Ps. 137, 9); *to dash to the ground* Is. 13, 18.

Puh. רֻטַּשׁ (*fut.* יְרֻטַּשׁ) *to be dashed to the ground* Is. 13, 16; Hos. 10, 14; Neh. 3, 10.

רִי *m.* (from רָוָה = רָה to flow over) *an overflow, a watering* Job 37, 11, Ar. رِيّ the same; but it may also stand for רְוִי from רָוָה. See בָּרִי and טָרַח.

רִיב as a verb, see רוּב.

רִיב (and רִב Ex. 23, 2; Job 13, 6; 29, 16; 31, 13; Prov. 25, 8; with *suff.* רִיבִי, רִיבְךָ, רִיבְכֶם; 1 *pl. c.* רִיבֵי; 2 *pl.* רִיבוֹת; from רוּב) *m. strife, quarrel, disunion* Gen. 13, 7; Deut. 25, 1; Jer. 15, 10; *maltreatment*, of servants Is. 58, 4; אִישׁ רִיב *an adversary* 41, 11, *an opponent* Job 31, 35. Also in other places *a castigation, reproach* 13, 6; *feud, dispute*, Ps. 18, 44 *from the feuds of the people;* fig. in רִיב עֲצָמִים Job 33, 19 K'tib *strife in the bones*, i. e. fever-heat, *infesting the bones;* the K'ri reads רוֹב, either = רִיב or as meaning *all, full*, which is

less suitable. Besides, *a cause*, *suit* Is. 1, 23; 41, 21, coupled with מִשְׁפָּט 2 Sam. 15, 4; רִיב לְ עִם פִּי *to have a suit with one* Mic. 6, 2; רִיבֵי נֶפֶשׁ *dangerous transactions* Lament. 3, 58; *activity* Is. 34, 8.

רִיבָי (from רִיב יָהּ *Jah is Agency*) *n. p. m.* 2 Sam. 23, 29; see יְרִיבַי.

רִיָּה (Kal not used) *intr.* same as רָוָה which see.

Pih. רִוָּה see Pih. of רָוָה.

רִיחַ as a verb, see רוּחַ.

רֵיחַ (with *suff.* רֵיחוֹ; from רוּחַ) *m.* prop. *the exhalation*, of a scent; hence *scent*, *smell* Gen. 27, 27; Song of Sol. 1, 12; רֵיחַ אַף 7, 9 *smell of the nose*, i. e. *breath;* but אַף may also mean *mouth* (see אַף pag. 132[a]), so that it should be translated *breath of the mouth;* רֵ' מַיִם Job 14, 9 *the smell* i. e. *the scent of water;* commonly coupled with נִיחוֹחַ, see נִיחוֹחַ.

רֵיחַ *Aram. m.* same as Hebrew רֵיחַ Dan. 3, 27.

רֵיִם see רְאֵם.

רֵיעַ *a neighbour* Job 6, 27 see רֵעַ.

רִיפוֹת (from רוּף) *f. pl. pounded corn* or *grain*, *grits* 2 Sam. 17, 19; Prov. 27, 22.

רִיפַת *n. p.* of a son of גֹּמֶר, i. e. of a Cimmerian tribe Gen. 10, 3, by whom are understood the Celts who marched across the Riphaean mountains (ὄρη Ῥιπαῖα), i. e. the Carpathians, into the farthest regions of Europe.

רִיק as a stem, see רוּק.

רֵיק and **רָק** (*pl.* רֵקִים, רִקִּים) *adj. m.*, **רֵקָה** (*pl.* רֵקוֹת) *f. empty*, of בּוֹר Gen. 37, 24, כַּד Judges 7, 16, כְּלִי 2 Kings 4, 3; *emptied*, *bared* Neh. 5, 13; *vain*, *void*, of דָּבָר Deut. 32, 47; *hungry*, of נֶפֶשׁ Is. 29, 8; רֵקִים, subst. *empty*, i. e. *wanton*, *loose people*, *rabble* Judges 9, 4; 11, 3; Prov. 12, 11 (not with Symm. and Vulg. an abstract, *inaction*), but רֵקוֹת Gen. 41, 27 stands = רַקּוֹת in the same verse; Aram. רֵיקָן, רִיקָן, רִקָּן the same.

רִיק (from רוּק) *m. emptiness*, of כְּלִי Jer. 51, 34; metaphor. *nothingness*, *vanity*, = הֶבֶל Ps. 2, 1; as an *adv. in vain*, *to no purpose*, 73, 13, coupled with הֶבֶל Is. 30, 7, fully לָרִיק 65, 23, לָרִיק 49, 4; בְּדֵי רִיק Hab. 2, 13 and Jer. 51, 58 prop. *for the satisfaction of nothingness*, i. e. *in vain*.

רִיקָם (i. e. רִיק with the termination ־ָם, as in אָמְנָם) *adv. emptily*, of כְּלִי Jer. 14, 3; *with empty hands* Ruth 1, 21; *vainly*, *without effect* 2 Sam. 1, 22; = חִנָּם *in vain*, *without cause*, frustra, Ps. 25, 3; 7, 5 (if צוֹרְרַי רִיקָם be not = שׂוֹנְאַי חִנָּם 69, 5).

רִיר as a stem, see רוּר.

רִיר (from רוּר) *m. spittle*, *slaver* 1 Sam. 21, 14; *the white of an egg* Job 6, 6 (see חַלְמוּת) or *anything slimy*, *curdled milk.*

רִישׁ (see רֵאשׁ) *m. poverty* Prov. 28, 19.

רֵישׁ (from רוּשׁ) *poverty*, *neediness* Prov. 10, 15.

רִישׁוֹן see רִאשׁוֹן.

רַךְ (from רָכַךְ; *pl.* רַכִּים) *adj. m.*, **רַכָּה** (*pl.* רַכּוֹת) *f. tender*, of children Prov. 4, 3; Gen. 33, 13; *young*, of cattle 18, 7; *soft*, *mild*, of the לָשׁוֹן Prov. 25, 25; *meek* 15, 1; רַכּוֹת an adv. *mildly*, *friendly* Job 40, 27; then *delicate*, coupled with עָנֹג Deut. 28, 54; *dull*, *weak*, of עֵינַיִם Gen. 29, 17, LXX ἀσθενεῖς, opposite דָּשֶׁה; *desirable*, of situation 2 Sam. 3, 39; *timid*, *faint-hearted*, with לֵבָב Deut. 20, 8; רַךְ subst. *a tender twig* Ez. 17, 22, = יוֹנֵק; Targ. רַכִּיךְ, Ar. رَكِيك.

רֹךְ (after the form חֹק, from רָכַךְ) *m. softness* Deut. 28, 56.

רָכַב I. or רָכֵב (*part.* רֹכֵב, *inf. constr.* רְכֹב, *imp.* רְכַב, *fut.* יִרְכַּב) *intr.* prop. *to lie upon*, *to be bent*, on a thing, Arab. رَكِبَ (to bend or stoop), Aram. רְכַב the same (deriv. רְכוּבָא, אַרְכּוּבָא رُكْبَة the knee; see בָּרַךְ I.); connected in its org-

root רָ־כַב with that in שָׁ־כַב (see *Fürst*, Conc. s. v.). Hence 1. *to ride*, Latin vehi, with עַל of the animal, as אָתוֹן Num. 22, 22, פֶּרֶד 2 Sam. 18, 9, סוּס Zech. 1, 8, חֲמוֹר 1 Sam. 25, 20, עַיִר Judges 10, 4, גָּמָל Gen. 24, 61; it is said of God that he *rides along* עַל עֵב קַל Is. 19, 1, עַל־כְּרוּב Ps. 18, 11. For עַל is sometimes put the accus. Judges 5, 10, 2 Kings 9, 18, therefore God is said to be רֹכֵב שָׁמַיִם Deut. 33, 26; seldom בְּ Jer. 17, 25; Neh. 2, 12; of God Ps. 68, 34. — 2. *to proceed along*, with עַל, of מֵרְכָּב, Lev. 15, 9; with בְּ Jer. 17, 25, the accus. Hag. 2, 22, or absol. 1 Kings 18, 45. Derivat. רֶכֶב 1 and 2, רִכְבָּה, רָכוּב, מֵרְכָּבָה, מֶרְכָּבֶת.

Pih. רִכֵּב (not used) an intensive of Kal; deriv. רַכָּב.

Hif. הִרְכִּיב (*imp.* הַרְכֵּב, *fut.* יַרְכִּיב) *to cause to ride* or *proceed*, עַל־הַסּוּס Esth. 6, 9, elsewhere with עַל Ex. 4, 20, Deut. 32, 13, and the accusat. of the object without עַל Esth. 6, 11; with לְ Ps. 66, 12 *thou lettest men ride upon our heads* i. e. they rule over us, as the rider does the horse; Job 30, 22 *thou liftest me up on the stormy wind, and causest me to ride there* (as upon an animal); generally *to subdue, to tame* Hos. 10, 11; metaphor. הִרְכִּיב יָד עַל הַקָּשֶׁת *to let the hand sit upon the bow*, i. e. to grasp it 2 Kings 13, 16.

רָכַב II. (not used) *to fit together, to fit in, to bind, unite*, into a troop; hence in modern Hebrew to put together, to inoculate, to cram; Aram. רְכַב, Arab. رَكَبَ the same. Deriv. רֶכֶב 3 and the proper name רֵכָב.

רֶכֶב (in pause רֶכֶב, with *suff.* רִכְבִּי; *pl. constr.* רִכְבֵּי) *m.* (fem. only in Nah. 2, 5) 1. (from רָכַב I.) *a wagon, an easy chariot* 1 Kings 1, 5; commonly *a war-chariot* Ex. 14, 7, 1 Kings 10, 26, coupled with פָּרָשׁ the rider who accompanies the רֶכֶב Is. 22, 7, along with לֹכֵב the charioteer Jer. 51, 21; רֶ׳ בַּרְזֶל *chariots covered with iron* (and therefore strong) Josh. 17, 18; Judges 1, 19; רִכְבֵי פַרְעֹה Song of Sol. 1, 9 *the war-chariots of Pharaoh*, i. e. the best, because they were fetched from Egypt; עָרֵי רֶכֶב *cities appointed to keep the war-chariots* 1 Kings 9, 19; 10, 26; also including the men belonging to them, over whom שָׂרִים were set 1 Kings 22, 31, or including the horses 2 Sam. 8, 4; 10, 18; though elsewhere the סוּסִים are separated from the רֶכֶב Josh. 11, 8; 1 Kings 20, 25; comp. Greek ἅρμα, Lat. currus; figur. *a defence* 2 Kings 2, 12; of the fiery chariot 2, 11 or the רֶ׳ אֱלֹהִים Ps. 68, 18, which accompanies God in his march. — 2. *the upper millstone*, Lat. lapis vector, *the runner* Deut. 24, 6, called also פֶּלַח רֶכֶב Judges 9, 53 (see פֶּלַח). — 3. (from רָכַב II.) prop. union, and so *a team, a draught*, Is. 21, 7 *and he saw a team, a draught of horses, a team of asses, a team of camels;* or *a troop*, רֶ׳ אִישׁ *troops of men* 21, 9, רֶ׳ אָדָם 22, 6 *troops of men* or *of riders;* שְׁנֵי רֶכֶב סוּסִים 2 Kings 7, 14 *two teams of horses.*

רַכָּב (from Pih. of the stem רָכַב I.) *m. a rider* 2 Kings 9, 17 = לֹכֵב סוּס 9, 19; *a charioteer* 1 Kings 22, 34.

רֵכָב (from רָכַב II.; *companionship*) *n. p.* 1. of the father of a Kenite nomadic race devoted to that sort of life 2 Kings 10, 15; Jer. 35, 2 seq.; 1 Chr. 2, 55; *patron.* רֵכָבִים *the Rechabites* Jer. l. c. — 2. *n. p. m.* 2 Sam. 4, 2; Neh. 3, 14.

רִכְבָּה *fem. a riding* Ez. 27, 20, but perhaps *a chariot* (LXX, Targ.).

רֵכָה (from יָרַד after the form שֵׁנָה; *declivity*) *n. p.* of a place otherwise unknown 1 Chr. 4, 12.

רְכוּב *m.* same as רֶכֶב 1 *a chariot* Ps. 104, 3; comp. מֶרְכָּב.

רְכוּשׁ or רְכֻשׁ (with *suff.* רְכֻשָׁם; from רָכַשׁ I.) *m.* prop. what is brought together, collected; hence *possessions, goods, property*, particularly *moveable property* Gen. 14, 11 16 21; 15, 14; coupled with זָהָב, בְּהֵמָה כֶּסֶף Ezr. 1, 4 6; with בְּזָזָה and שָׁלָל Dan. 11, 24; 2 Chr. 35, 7 רְ׳ הַמֶּלֶךְ *the king's private*

property, over which overseers (שָׂרִים) were placed 1 Chr. 27, 31.

רָכִיל (from רָכַל) *masc.* 1. *traffic, intercourse*, אַנְשֵׁי רָ׳ Ez. 22, 9 *merchants.* — 2. *slander;* hence הָלַךְ רָ׳ *to slander* Lev. 19, 16; Prov. 11, 13; 20, 19; Jer. 9, 2.

רָכַךְ (3 *pers.* רַךְ, 3 *plur.* רַכּוּ; *fut.* יֵרַךְ after the form יֵמַר) *intr.* prop. same as רָקַק, and identical with דָּךְ, דָּכָא, דָּכָה, דַּךְ, דַּק (see ר) *to be soft, weak;* hence *to be bland* Ps. 55, 22, *faint-hearted* Deut. 28, 56, *timid* 20, 3; Is. 7, 4; the Ar. رَخَّ, رَكَّ, رَقَّ proceed from the same fundamental signification. Derivat. רַךְ, לֹךְ, מֹרֶךְ.

Puh. רֻכַּךְ *to be softened, soothed*, of wounds Is. 1, 6.

Hif. הֵרַךְ *to make faint* or *timid*, לֵב Job 23, 16.

רָכַל (only *part. m.* רֹכֵל, *fem.* רֹכֶלֶת) *intr.* same as רָגַל, 1. *to go about* as a trader, cogn. in sense with סָחַר; *to trade*, רֹכֵל *a trader* Neh. 3, 31 32; 13, 20; עִיר רֹכְלִים *city of merchants*, i. e. commercial city, of Babylon Ezek. 17, 4; oftenest used of traffic and trading journeys 27, 3 13 15 17 20 22-24; אַבְקַת רֹכֵל Song of Sol. 3, 6 *powder of the merchant.* Arab. رَكَلَ to go, whence مِرْكَل foot. Deriv. רָכִיל 1, רְכֻלָּה, מַרְכֹּלֶת, and the proper name רָכָל. — 2. *to tread down*, i. e. *to slander*, comp. רִגֵּל. Derivat. רָכִיל 2.

רָכָל (*place of traffic*) *n. p.* of a city in Judah 1 Sam. 30, 29, for which the LXX read כַּרְמֶל (perhaps = מִרְכָל).

רְכֻלָּה (with *suff.* רְכֻלָּתְךָ, from רָכַל 1) *fem. trade, traffic* Ez. 28, 5 16; what is gained by trade, *goods, wares* 26, 12.

רָכַס (*fut.* יִרְכֹּס) *tr. to tie together, to unite*, into a mass, and so *to heap up, to make up into a hill-shaped thing;* also cognate in sense with קָשַׁר, אָגַד, hence *to bind on* or *to* Ex. 28, 28; 39, 21; Zab. ܪܟܫ (to contract), Ar. رَكَسَ (to fetter, to bind); comp. רָכַשׁ I., Arab. رِكَاس a rope. Deriv. רֶכֶס, רֹכֶס.

רֶכֶס (only *plur.* רְכָסִים) *m.* prop. a thing heaped up, a heap; hence *a hill, a mountain* (comp. תֵּל from תָּלַל I.) Is. 40, 4, opposite בִּקְעָה; Targ. בֵּית גִּדּוּדִין place of heaps (from גְּדַד = Hebr. גָּדַד II.). *Rashi, a chain of mountains*, from the same fundamental signification.

רֹכֶס (only *plur. constr.* רֻכְסֵי) *m. a crowd, troop, band*, Ps. 31, 21, Targ. גְּדוּד; comp. Arab. رِكْس a crowd, Hebr. רֶגֶשׁ, רִגְשָׁה. According to others *a conspiracy*, like קֶשֶׁר.

רָכַשׁ I. *trans. to bring together, to collect*, goods, property; hence *to acquire*, רְכוּשׁ Gen. 12, 5; 31, 18; comp. רָכַס; identical in its organic root רָ־כַשׁ with that in קַשׁ II., Arab. قَشَّ, قَثَّ. Deriv. רְכוּשׁ.

רָכַשׁ II. (not used) *intrans.* same as רָגַשׁ (רָעַשׁ) *to rush along, to run quickly, to gallop;* Arab. رَكَضَ and رَقَصَ of the swift pace of the horse. Deriv.

רֶכֶשׁ (in pause רָכֶשׁ, from רָכַשׁ II.) *m. a racer, a swift horse, a courser*, Esth. 8, 10 14 for sending royal messages by; *a steed*, even one yoked to a chariot Mic. 1, 13; the LXX read רֶכֶשׁ for רְכֻשׁ (Gen. 14, 11 16 21); Aram. רִכְסָא, רִכְשָׁא, Syr. ܪܟܫܐ.

רְכֻשׁ see רְכוּשׁ.

רָם I. (*plur.* רָמִים) *adj. m.*, רָמָה (*plur.* רָמוֹת) *femin. raised*, of the יָד, as a threatening gesture Is. 26, 11, or as a sign of free, open agency Ex. 14, 8, or of presumption Num. 15, 30, opposite בִּשְׁגָגָה; once זְרוֹעַ for יָד Job 38, 15; *high, prominent*, of things Deut. 12, 2, Is. 6, 1, or of men Deut. 1, 28; *plur.* of the heights of heaven Job 21, 22; figur. *loud*, of the voice Deut. 27, 14; *powerful* 32, 27; *proud*, of the looks (עֵינַיִם) Prov. 6, 17; *plur. fem.* as a noun 24, 7, where רָאמוֹת stands (which see).

רָם II. (*The High one* viz. El is) *n. p. m.* of an Aramaean family Gen. 22, 21, prob.

identical with רָם Job 32, 2, abridged from אֲרָם; Ruth 4, 19, which is written in Matth. 1, 5 Ἀράμ; 1 Chr. 2, 25. רָם is also an epithet of God in many proper names, as in אֲבִירָם, אַבְרָם, מַלְכִּירָם, עַמְרָם, אֲדֹרָם, יוֹרָם; see אֲבִירָם.

רָם see רָאֵם, רִים.

רָמָא see רָמָה.

רָמָה I. (*part. m.* רֹמֶה, *constr.* רֹמֵה, *constr. plur.* רוֹמֵי) *trans.* 1. *to cast into, precipitate*, with בְּ *into* Ex. 15, 1; *to shoot*, with the accusat. קֶשֶׁת, hence רֹמֵה קֶשֶׁת *an archer* Jer. 4, 29; *plur. constr.* Ps. 78, 9. — 2. *to cause to fall, to bring to ruin, to make stumble;* hence *to deceive, to disappoint, to betray*, in derivatives. Deriv. מִרְמָה 1, תַּרְמִית, תַּרְמָה, רַמִּיָּה 1.

Pih. רִמָּה (*inf. constr.* רַמּוֹת) *to cast down* Lament. 1, 19; hence *to deceive, to betray*, with the accus. Gen. 29, 25; Josh. 9, 22; *to act with cunning*, followed by לְצָרַי *for mine enemies*, i. e. to deliver me to them, or *before mine enemies* 1 Chr. 12, 17; comp. σφάλλω with the Latin fallo.

As to the stem, the Aram. רְמָא 1, נָפַל, Arab. رَمَى have the same meaning; and the organic root רָמ־ה is also in רָב־ה II., יָב II.

רָמָה II. (not used) *intr.* same as רָם *to be high, elevated;* of a building, *to be set high, to be firm*, of places; of men, *to be strong.* Deriv. the proper names יִרְמְיָהוּ (out of יִרְמָה יְהוָה), יִרְמְיָה; מְרֹמוֹת, רָמָה, רִמָּה, מְרָמָה 2.

רָמָה III. (not used) *intr. to be sunk, bowed;* hence metaph. *to be weary, slack;* a collateral form of רָפָה II., Arab. رَمَى the same, and so applied to נֶפֶשׁ, כַּף, קֶשֶׁת. Deriv. רִמִּיָּה 2.

רָמָה IV. (not used) *intr. to be red*, Arab. دَمَى = رَمَى (since Daleth is interchanged with Resh), conseq. identical with דָּמָה I. (see דּוּם). רָם (רוּם) II. has the same meaning. Deriv. רִמּוֹת.

רָמָה (after the form קָמָה, from רוּם; with *suff.* רָמָתֵךְ; *plur.* with *suff.* רָמֹתַיִךְ) *fem.* 1. *an elevated place, a height*, for idolatrous purposes (like בָּמָה) Ez. 16, 25 31 39, which is also applied metaphorically to a forum, οἴκημα, πορνικόν. — 2. (with the article, *the height*) *n. p.* of a city in Benjamin Josh. 18, 25, half an hour west of גֶּבַע, and to the left of it, as one goes from בֵּית לֶחֶם to mount Ephraim Judges 19, 13; preserved in the modern village *el-Râm*, whence we see that it lay upon a conical mountain (*Robinson* II, 321), two hours north of Jerusalem, which Josephus (Antt. 8, 12, 3) gives at 40 stadia, calling the place רָמָתוֹן. — 3. (with *a* of motion רָמָתָה) *n. p.* of the native city and dwelling place of Samuel, in the vicinity of which was a prophetic school 1 Sam. 1, 19; 2, 11; 7, 17; 19, 18; different, as it seems, from רָמָתַיִם, which lay in אֶרֶץ צוּף (1 Sam. 9, 5) or צוֹפִים 1 Sam. 1, 1, though Eusebius and Jerome identify them. It was near Bethel Jer. 31, 15; Hos. 5, 8. — 4. *n. p.* of a city in Naphtali Josh. 19, 36, and in Asher 19, 29. *Robinson* has investigated both (Later Bibl. Res. pp. 81 and 100). — 5. 2 Kings 8, 29 for רָמַת הַמִּצְפֶּה (which see) in Gilead or in Gad. — For רָמָה an adj. fem. of רָם and then a subst. see רָם I. — *Gent. m.* רָמָתִי 1 Chr. 27, 27 belongs to רָמָה 2. — Combined with רָמָה are:

רָמַת הַמִּצְפֶּה (see מִצְפֶּה) *n. p.* of a locality in Gad Josh. 13, 26; identical with מִצְפֵּה גִלְעָד Judges 11, 29.

רָמַת לְחִי (in pause לֶחִי; *craggy height*) *n. p.* of a locality in the mountains of Judah, afterwards marked by Samson's history Judges 15, 15-19 and 15, 9 14 19.

רָמַת נֶגֶב (*height of the south*) *n. p.* of a city in Simeon Josh. 19, 8. For it we have also נֶגֶב רָמוֹת, or רַאמַת (which see) for רָמַת.

רָמָה (רָמָא; 3 *plur.* רָמוּ and רָמְיוּ; 1 *perf. plur.* רָמִינָא; *inf. constr.* מְרָמָא) *Aram. tr.* 1. *to cast, to hurl*, with לְ of

the object whereto Dan. 3, 20 21 24; 6, 17; therefore like the Hebr. רָמָה I. — 2. Like the Hebrew יָרָה *to set, to place*, thrones Dan. 7, 9; in the Targ. for נָתַן כַּסָּא (Jer. 1, 15); Syr. in Af.; comp. too Revel. 4, 2 *θρόνος ἔκειτο*; *to impose*, a tax Ezr. 7, 24; comp. Arab. رَمَّ *intrans.* to stand.

Ithpa. אִתְרְמֵא (*fut.* יִתְרְמֵא) *to be cast* Dan. 3, 6 15.

רִמָּה (from רָמַם III.) *fem. a worm*, collect. *worms*, prop. what crawls or creeps Exod. 16, 24; Job 7, 5 (not *mould* or *mouldering store*); 24, 20; as a figure of mean men 25, 6; Is. 14, 11; Arab. رِمَّة a worm and putridity, Syr. ܪܡܬܐ putredo.

רִמּוֹן (with *suff.* רִמֹּנִי; *plur.* רִמֹּנִים, once רִמֹּנָי as a plur. Song of Sol. 8, 2, where many mss. have רִמֹּנִים, *constr.* רִמֹּנֵי; from רָמַם II.) *m.* 1. prop. *bright-red*, *shining*; hence *a pomegranate tree* or *fruit*, so called from the red rind, blossoms, and purple fruit; mentioned with תְּאֵנָה and תַּפּוּחַ Jo. 1, 12, עֵץ הַדַּעַת Hagg. 2, 19, גֶּפֶן and תְּאֵנָה Num. 20, 5. פֶּלַח חָרְמֹן Song of Sol. 4, 3 *the half* i. e. the *one* side of *a pomegranate apple*, where a beautiful red colour plays. In Coptic ϩⲣⲙⲁⲛ is the same. — 2. Metaphor. *pomegranate-shaped balls*, made of violet, red purple and crimson threads, an ornament on the high-priest's dress Exod. 28, 34; 39, 24; *artificial pomegranates*, in architecture 1 Kings 7, 18 20 42; 2 Chr. 4, 13. — 3. *n. p.* of a Syrian deity 2 Kings 5, 18, whose worship seems to have been indigenous in Palestine also; representing a certain aspect of Adonis. Coupled with הֲדַד which is also a name of the supreme Syrian god (1 Kings 11, 17 25), רִמּוֹן denotes Adonis, of whose worship the funeral lament has been handed down to us (Ez. 8, 14) Zech. 12, 11. There was a temple of Rimmon in Damascus 2 Kings 5, 18; and the kings of Damascus had also רִמּוֹן in their names (see בֶּן־הֲדַד, בַּרְהֲדַד). — 4. *n. p.* a) of a city in Simeon on the southern border of Palestine Josh. 15, 32; 19, 7; Zech. 14, 10; out of which came עֵין רִמּוֹן (which see) in Neh. 11, 29; Eusebius writes *Ἐρέμβων*. b) of a city in Zebulon Josh. 19, 13; identical with רִמּוֹנוֹ (a mistake for רִמּוֹן) 1 Chr. 6, 62. The name is still preserved in *Rummâneh*, north of Nazareth (*Robinson*, New Bibl. Researches p. 142). c) of a rock near גִּבְעָה Judges 20, 45; now *Rummôn* (*Robinson*, Palest. II. p. 113; New Bibl. Researches p. 380). d) רִמּוֹן פֶּרֶץ *n. p.* of a station of the Israelites Num. 33, 19. In all these names, רִמּוֹן is originally the appellation of a god. See too בַּעֲלָת גַּד, בַּעֲלָת מָעוֹן, בַּעֲלֵי חָצוֹר, בַּעֲלֵי חָמוֹן, בַּעֲלֵי מְעוֹן, בַּעֲלֵי פְעוֹר, בַּעֲלֵי צְפוֹן, בַּעֲלֵי קְנָה, בַּעֲלֵי שָׁלִשָׁה, בַּעֲלֵי תָמָר, בַּעֲלֵי תָמָר, בַּעֲלֵי תָמָר

tise deceit; לְשׁוֹן ר׳ *a deceitful tongue* 120, 2. — 2. (from רָמָה III.) *laziness, slackness, sloth*, as קֶשֶׁת ר׳ *a slack bow* Hos. 7, 16, Ps. 78, 57, כַּף ר׳ *a slothful hand* Prov. 10, 4; for אִישׁ ר׳ *a lazy man, a sluggard*, 12, 24 27; 19, 15; as an *adv. remissly* Jer. 48, 10.

רַמִּים 2 Chr. 22, 5, see אֲרַמִּים.

רָמַךְ (not used) *tr. to bring forth*, of mares, *to whelp*, after the Arab. رَمَعَ to bear, of a wild animal, رَمَصَ the same, to which رَمَكَ also may be added, whence رَمْكَة *a mare*. This stem is adopted by *Ibn Esra* and *Jos. Kimchi* for בְּנֵי הָרַמָּכִים Esth. 8, 10, and as it serves merely as an explanation of the Persian אֲחַשְׁתְּרָנִים (a mule, arising from the union of a horse with an ass) it may be assented to. Derivative

רַמָּךְ (*pl.* רַמָּכִים) *f. a mare*, by which the אֲחַשְׁתְּרָנִים were raised, and which are called for that reason בְּנֵי הָרַמָּכִים Esth. 8, 10 (*Ibn Esra, Kimchi*, see רָמַךְ). The Syr. ܪܡܟܐ a herd, a troop, of horses or camels, is the Persian رَمَة a crowd, a multitude, and therefore does not belong here; on the contrary the meaning "mare" is found in Ephrem II, 470, lin. 2. Another explanation may be seen in *Stern* and *Benfey*, Ueber die Monatsnamen der alten Völker &c. p. 190.

רָמַל (not used) *tr. to heap*, metaph. *to increase*, Arab. دَمَلَ to heap (see ר). Derivative

רֹמֶל see רְמַלְיָהוּ.

רְמַלְיָהוּ (*Jah is Increaser*) *n. p. m.* 2 Kings 15, 25; the LXX read רֹמַלְיָהוּ.

רָמַם I. (3 *plur.* רָמוּ and רֹמּוּ, most mss. have רוֹמּוּ; *part. f.* רוֹמֵמָה) *intrans.* same as רוּם (comp. רָמָה II.) *to be high, to be elevated*, Job 22, 12; 24, 24; Ps. 118, 16. *Fut. ap.* יָרֻם Ex. 16, 20 is referred by the LXX to this; but according to the Targ., Syr. and Vulg. it belongs to רָמַם III. Derivat. the proper name רֹמַמְתִּי־עֶזֶר.

Nif. נָרַם (*fut.* יֵרֹם for יִרֹּם, 3 *pl.* יֵרוֹמּוּ; *imp. pl.* הֵרֹמּוּ) *to lift up oneself* Num. 17, 10; Ez. 10, 15 17 19.

Hithp. הִתְרוֹמֵם (1 *pers. fut.* אֵרוֹמֵם) see רוּם I.

רָמַם II. (not used) *intrans.* same as רָמָה IV. prop. *to glow, to burn;* hence *to be of high* or *blood-red colour;* Arab. رَمَّ and رَفَّ the same. Deriv. רִמּוֹן (Ar. رمان). The organic root רַם is also in כְּ־רַם I.

רָמַם III. (*fut. ap.* יָרֻם, *inf. constr.* רֻם) *intrans. to creep, to sneak along*, of worms, Ex. 16, 20 *and worms crept forth*, i. e. it swarmed with them; Targ. רְחַשׁ, Vulg. scatere; *to creep about*, Ps. 12, 9 *as they creep about* (כְּרֻם = כְּרֻמָּם *Kimchi*). Others refer it to רוּם. Deriv. רִמָּה.

רֹמֶמֶת see רֹמַמְתִּי.

רֹמַמְתִּי־עֶזֶר (*height* i. e. *greatness of help;* ר׳ from רֹמֶמֶת) *n. p. m.* 1 Chron. 25, 4.

רִמֹּנָה *n. p.* of a place in Zebulon, ident. with רִמּוֹן Josh. 21, 35, but where דִּמְנָה stands for רִמֹּנָה which latter should be read.

רָמַס (*part.* רֹמֵס, *fut.* יִרְמֹס, before Makkeph יִרְמָס־) *tr. to tread*, with the feet; with the accus. טִיט Jer. 41, 25, or with בְּ in בַּחֹמֶר Nah. 3, 14; poetically or otherwise with בְּרַגְלַיִם Ez. 34, 18; *to tread down*, men, with the accus. 2 Kings 7, 17 20; 9, 33; with לָאָרֶץ *to the ground* Ps. 7, 6; *to cast down* 91, 13; *to conquer* Is. 63, 3, *the oppressor* 16, 4; *to profane*, with the accus. 1, 12. Deriv. מִרְמָס.

Nif. נִרְמַס *to be trodden down* Is. 28, 3.

רָמַשׂ (*part. m.* רֹמֵשׂ, *f.* רֹמֶשֶׂת) *intr. to move, to crawl, to creep*, עַל־הָאָרֶץ Gen. 1, 26, with the accus. of that *upon which* one creeps 9, 2; of larger water- and land-animals, or reptiles Gen. 1, 21; 7, 21; nearly same as שָׁרַץ; Ar. رَمُزَ to be very movable, رَمَشَ to touch, derived from the idea of "creeping". Derivative

רֶמֶשׂ *m.* prop. *a creeping, crawling thing;* hence *reptiles* Gen. 1, 25; 6, 7; 7, 14, more exactly described as ר׳ הָאֲדָמָה *what creep upon the earth* 1, 25; but also applied to aquatic reptiles Ps. 104, 25; generally to animals crawling on the land Gen. 9, 3. — As to the derivation, perhaps even ־ֶשׂ might be considered a very old noun-ending, as in חֶרְמֵשׁ, פִּלֶגֶשׁ, חַלָּמִישׁ, עַכָּבִישׁ (see ש), and the stem accordingly would be רַם III. (= rap, Sanskrit s-ṛip, Latin s-erpere, ἕρπ-ειν, rep-ere &c.).

רֶמֶת (from רָמָה II.; *height*) *n. p.* of a city in Issachar Josh. 19, 21.

רֹן (only *constr. pl.* רָנֵּי; prop. *infin.* of רָנַן I.) *m. pl. rejoicing*, same as רְנָנָה; hence רָנֵּי־פַלֵּט *shouts of joy for deliverance* Ps. 32, 7; in mod. Hebrew רֹן is a noun frequently used, though not in the *pl. constr.*

רָנַב (not used) *intr. to run, to rove*, currere, adopted by *Ibn Ganâch* in his Dictionary of roots as a stem for אַרְנֶבֶת (prop. *runner*, comp. German *Hase*, Sanskrit çaça from çaç, *to spring*); existing in its organic root רָ־נַב also in זָ־נַב, סָ־נַף, נָף (נוּף) I. (see farther comparisons there); Ar. دَنَبَ (with the usual interchange of ד and ר) to bend, to turn aside (see זָנַב). Deriv. אַרְנֶבֶת.

רָנָה (*fut.* יִרְנֶה, תִּרְנֶה) *intr.* same as רַן I. (see רָנַן) *to whizz*, of arms and missiles; *to send forth stridulous sounds*, Job 39, 23, where אַשְׁפָּה is put for חִצִּים. Ar. رَنَى, رَنَأَ the same. But see תִּרְנֶה as a noun.

רִנָּה (from רָנַן I.; with *suff.* רִנָּתָם) *f.* 1. *rejoicing, exultation, a shout of joy* Prov. 11, 10; Is. 35, 10 (*to shout for joy* is פָּצַח ר׳ 14, 7; 55, 12); *a loud cry* or *announcement* 1 Kings 22, 36; קוֹל רִנָּה *exulting voice* Is. 48, 20; *loud praying*, coupled with תְּפִלָּה 1 Kings 8, 28; Ps. 17, 1; 61, 2; 142, 7; Jer. 14, 12; *a song of praise* 2 Chr. 20, 22. — 2. *wailing, lamentation* Is. 43, 14, comp. the verb Lament. 2, 19. — 3. (*power, strength*, from רָנַן II.) *n. p. m.* 1 Chr. 4, 20.

רָנַן I. (*infin. constr.* רֹן, before Makkeph רָן־; *imp. fem. sing.* רָנִּי, in pause רֹנִּי; *fut.* יָרוּן instead of יָרֹן, 3 *plur. m.* יָרֹנּוּ, *fem.* תָּרֹנָּה) *intr.* prop. *to sound, to rustle, to whizz;* hence 1. *to rejoice, to shout for joy*, Lev. 9, 24, coupled with שָׂמַח Ps. 35, 27, גִּיל Is. 49, 13, צָהַל 12, 6; *to cry aloud* 24, 14; figur. of inanimate nature 44, 23; seldom with accusat. of the object (like Pihel) *to rejoice in* Is. 61, 7, or בְּ 24, 14; with לְ of the person *for* Jer. 31, 7. — 2. *to wail, to lament aloud* Lament. 2, 19; *to rush*, of a river (see אַרְנוֹן). Derivat. רֹן, רִנָּה 1 and 2, רְנָנָה, רְנָנִים, and the proper name אַרְנוֹן.

Pih. רִנֵּן (*inf. constr.* רַנֵּן, *fut.* יְרַנֵּן) *to rejoice greatly, to shout greatly for joy*, with בְּ of the object Jer. 31, 12, with עַל *over* 51, 48; *to sing praise to*, with לְ of a person Ps. 95, 1 or אֶל 84, 3; with accusat. of the object, *to shout* or *sing aloud one's praise* Ps. 51, 16; 59, 17; 145, 7, for which בְּ (*in* or *over* a person or thing) is also used 20, 6; 33, 1; 92, 5; of inanimate objects 96, 12; *to praise* 71, 23. Deriv. רַנֵּן.

Hif. הִרְנִין (*fut.* יַרְנִין) *to cause to shout for joy*, i. e. to rejoice Job 29, 13; Ps. 65, 9; *to sound forth loud praise* Deut. 32, 43; Ps. 32, 11; 81, 2.

Puh. רֻנַּן (*fut.* יְרֻנַּן) *to have shouts of joy given* Is. 16, 10.

Hithp. הִתְרוֹנֵן see רוּן.

As to the original meaning of the stem, the Ar. رَنَّ to sound, دَنَّ (ر interchanging with د) to make a rushing noise, طَنَّ tinnivit, and רוּן, רָנָה give it sufficient support; but this signification proceeds again from *to extend, to stretch* (see תַּן), as may be perceived from קַו.

רָנַן II. (not used) *intrans. to be firm, hard*, hence *to be strong, powerful;* ident. in its organic root with that in אָ־רַן (to אֲרָן, אֲרַנְיָה, אֹרְנָה, אָרוֹן in אֲרוֹנְיָה); Ar. رَانَ, رَهَنَ the same. Derivat. the

proper names אָרְנָן, אַרְנָן, רִנָּה (according to some); but see also תָּרָן.

רַנֵּן (out of Pihel) *masc. a cry of joy*, coupled with גִּילָה Is. 35, 2.

רֶנֶן see רְנָנִים.

רְנָנָה (*constr.* רִנְנַת, *pl.* רְנָנוֹת) *fem. a shout, a cry of joy* Job 3, 7; 20, 5; *a song of praise, loud praise*, of God Ps. 100, 2; *pl. songs of praise* 63, 6.

רְנָנִים (from a sing. רֶנֶן, which is still in mod. Hebrew; *pl.* to denote the abstract) *m.* prop. *a crying* or *wailing*, poet. *ostrich-hen*, so called from its wailing cry Job 39, 13 (Vulg.); comp. יַעֲנָה ostrich, prop. a howl; יָעֵן a howling animal of the desert (*Kimchi*); Sam. עֲנִיתָא the same, from עֲנָא to howl; עֹנִים *howlers*, i. e. *ostriches* Lament. 4, 3 K'tib (see יָעֵן); Aram. נַעֲמָא, נַעֲמִיתָא, ܢܥܡܐ, Ar. نَعَام and نَعَامَة ostrich, female ostrich, from نَعِمَ to utter melancholy cries; Ar. زِمَار a female ostrich, from زَمَرَ (זָמַר) *to sing, to utter loud sounds*.

רִסָּה (from רָסַס I.; *heaps of ruins*) *n. p.* of a station of the Israelites in the desert Num. 33, 21.

רָסִיס (only *pl.* רְסִיסִים, *constr.* רְסִיסֵי) *m.* 1. (from רָסַס I.) *breach, rent, gap*, Am. 6, 11, parallel בָּקִיעַ; better, *ruins*, which suits the fundamental signification of the stem, and is an intensive of בָּקִיעַ. — 2. (from רָסַס II.) *dew-drops* Song of Sol. 5, 2.

רָסַן I. (not used) *tr. to bind, to fetter*, then *to bridle, to curb*, Arab. رَسَنَ, hence رَسَن a rope, halter; the organic root is רָ־סַן, and is also in צַן III. (Ar. رَضَنَ), רָ־טַן, אָ־טַן, טָנ־א; comp. רָתַם. Deriv. רֶסֶן 1 and 2.

רָסַן II. (unused) *intrans. to be firm, strong*, of a place, Arab. رَصُنَ; derivat. רֶסֶן 3. It is possible that רָסַן I. and II. belong together, since the idea of firmness and strength proceeds in other Hebrew words from that of binding.

רֶסֶן (with *suff.* רִסְנוֹ) *masc.* 1. (from רָסַן I.) *a halter, bridle, curb*, Is. 30, 28; Ps. 32, 9; שִׁלַּח רֶ׳ מִפְּנֵי פְּ׳ Job 30, 11 *to cast off the bridle before one*, i. e. to act licentiously. — 2. *what holds in the bridle*, i. e. *the teeth* Job 41, 5; compare Greek χαλινοί. — 3. (from רָסַן II.; *fortress*) *n. p.* of a city founded by Nimrod between כֶּלַח and נִינְוֵה Gen. 10, 12; identified with Xenophon's *Mespila* (מִשְׁפֵּלָה low region; Anab. 3, 4, 7 10), which is the modern *Kuyyundshik*. *Resen* was very strong, since it was not possible to take it either by force or time, according to Xenophon (l. c.). The same name appears as Ῥίσινα, Ῥέσινα in Mesopotamia (Ptol. 5, 18, 10; Steph. Byz. under Ῥέσ.).

רָסַס I. (not used) *tr. to reduce to ruins, to break in pieces*, ident. with רָצַץ; Aram. רְסַס, ܪܣ, Ar. رَصَّ. The organic root is also found in הָ־רַס. Derivat. רָסִיס 1.

רָסַס II. (*infin. constr.* רֹס) *trans. to moisten, wet, bedew* Ez. 46, 14; Aram. רַס, whence רְסִיסִין for the Hebrew רְבִיבִים; Ar. رَشَّ; ident. in its organic root רַס with that in the Sanskrit w-ṛish, ras-a. Deriv. רָסִיס 2.

רַע I. (from רָעַע, already with a slight pause, i. e. after distinctive accents רָע; with the article הָרַע and הָרָע in הָרָע הַזֶּה, with Vau וְרַע, in pause וָרָע; *pl.* רָעִים) *adj. m.*, רָעָה (*constr.* רָעַת, with *suff.* רָעָתִי; *pl.* רָעוֹת, with *suff.* רָעוֹתֵיכֶם) *f. bad*, unpleasant; expressing what is unsalutary either by its internal unfitness and worthlessness, or injuriousness with relation to use; hence 1. *ill-favoured*, of מַרְאֶה Gen. 41, 21; *envious*, of עַיִן Prov. 23, 6, a figure of ill-will; *wicked*, of בֶּצַע Hab. 2, 9; *evil, infamous*, of שֵׁם Deut. 22, 19; *malignant*, of שְׁחִין 28, 35; חֳלִי 28, 59; *hurtful*, of דָּבָר 2 Kings 4, 41, of מַיִם 2 Kings 2, 19; *troubled*, of פָּנִים Gen. 40, 7; *sorrowful*, of יָמִים Prov. 15,

15; *wild*, of חַיָּה Gen. 37, 20; *evil*, of דַּבָּה 37, 2; *unpleasant* Ex. 21, 8; *evil*, of רוּחַ, *spirit*, i. e. sad 1 Sam. 16, 14; *painful* Eccles. 2, 17 — and so in the greatest variety of applications; opposite טוֹב. — 2. in a moral sense: *evil*, of יֵצֶר Gen. 8, 21, i. e. sinful; of אֹרַח Ps. 119, 101, דֶּרֶךְ Prov. 2, 12, לֵב Jer. 16, 12. — 3. as an *adject.* in peculiar phrases, as רַע בְּעֵינֵי פ׳ *to be displeasing in one's eyes* Gen. 38, 7, Num. 22, 34, for which occurs also לִפְנֵי Neh. 2, 1; רַע בְּאָזְנֵי פ׳ Num. 11, 1. Without a noun Prov. 20, 14 *bad, bad!* also as an *adv.* Neh. 2, 1. — As a subst. (like טוֹב) see רַע II.

רַע II. (*pl.* רָעִים) *m.* 1. *abstr. ill, evil*, i. e. a) *the evil*, that one does, opposed to טוֹב Gen. 24, 50; Lev. 27, 10; *misdeed* Is. 59, 7, hence עָשָׂה רַע 1 Sam. 29, 7, פָּעַל רַע Mic. 2, 1 *to do evil*, גָּמַל רַע *to requite evil* Ps. 7, 5; *what is spoken in evil* 41, 6; b) *adversity, calamity, misfortune* Jer. 7, 6; *an oracle* or *announcement of misfortune* 1 Kings 22, 8; *pl.* רָעִים = רָעוֹת, מַלְאֲכֵי רָעִים *misfortune*, hence רָעָה Ps. 78, 47 *angels of misfortune*, i. e. who execute evil; c) in a moral sense, *wickedness, viciousness, sin*, סוּר מֵרַע Job 1, 1 *to depart from evil;* שָׂנְאַת רַע Prov. 8, 13 *to hate evil*, where it is better to read שָׂנְאַתִי; רַע רְשָׁעִים *the evil of the wicked* Ps. 7, 10. רַע stands in the genitive to denote what is morally bad in the preceding noun, as אַנְשֵׁי רַע Prov. 28, 5, אֶשֶׁת רַע 6, 24, עֲצַת רַע Ez. 11, 2. — 2. *concr. an evil one, a sinner* Job 21, 30; 35, 12; Hab. 2, 9; Ps. 10, 15 coupled with רָשָׁע; Prov. 15, 3; but אִישׁ רַע, אָדָם רַע are used as often.

רֵעַ *m.* 1. (from רוּעַ; with *suff.* רֵעָהּ, רֵעוֹ) *noise*, noise of war Ex. 32, 17; *cry of grief* Mic. 4, 9; *the rolling*, of thunder Job 36, 33. — 2. (from רָעָה II., abridged from רֵעוּת, with *suff.* רֵעִי, רֵעֵךְ, רֵעֵהוּ, once רֵעוֹ Jer. 6, 21; Job 6, 27 רֵיעֵכֶם for רֵעֵיכֶם; *pl.* רֵעִים, *constr.* רֵעֵי; with *suff.* רֵעַי, רֵעֶיךָ and defect. רֵעֵהוּ Job 42, 10 and 1 Sam. 30, 26 instead of רֵעֵידוּ) *m. a friend, companion* 2 Sam. 13, 3, coupled with אֹהֵב Ps. 88, 19, דּוֹד Song of Sol. 5, 16, גֹּאֵל 1 Kings 16, 11, אָח Ps. 122, 8. Fig. and poet. *one like* or *resembling*, with לְ Job 30, 29; *one beloved*, amicus Song of Sol. 5, 16; see רֵעֲיָה. — 3 *a neighbour, fellow*, ὁ πλησίον, especially in a moral sense Ex. 20, 17; 22, 25; Lev. 19, 13; hence *another* 1 Sam. 15, 28, spec. as contrasted with אִישׁ, as אִישׁ ... רֵעֵהוּ *one ... another* Gen. 11, 3; Judges 6, 29; 1 Sam. 10, 11; 2 Kings 3, 23; also applied to animals and things (see אִישׁ). The connection between the two is made by אֶל, לְ, אֵת־, מִן, עַל, as the sentence requires; comp. אָח ... אִישׁ, אִשָּׁה ... רֵעוּת. Sometimes the noun stands for אִישׁ Is. 34, 14. — 4. (from רָעָה II., *pl.* with *suff.* רֵעֶיךָ) *thought, desire* Ps. 139, 2 17; comp. רַעְיוֹן, רֵעוּת 2.

רֹעַ (seldom רוֹעַ; from רָעַע) *m. badness*, of fruit Jer. 24, 2, in a moral sense of מַעֲלָלִים Is. 1, 16 = *sinfulness; leanness* Gen. 41, 19, *melancholy*, of לֵב Neh. 2, 2; *fretfulness, moroseness*, of the פָּנִים Eccles. 7, 3.

רְעָא I. (not used) *Aram. tr.* same as Hebrew רָצָה *to will, to wish, to desire;* hence in the Targ. for רָצָה, חָפֵץ, בָּחַר, in which sense interpreters have also taken many passages in Hebrew; Syr. ܪܥܐ the same. Deriv. רְעוּ.

רְעָא II. (not used) *Aram. tr. to think, to judge*, same as Hebr. רָעָה II. Deriv. רַעְיוֹן.

רָעַב (*fut.* יִרְעַב) *intr.* prop. *to pant for, to desire, to strive*, after a thing; hence *to hunger* Is. 8, 21, Prov. 6, 30, *to suffer hunger* Gen. 41, 55, coupled with צָמֵא Is. 49, 10 or רָוֹשׁ Ps. 34, 11, with לְ *to hunger for a thing* Jer. 42, 14. Deriv. רָעָבוֹן, רָעֵב, רָעָב.

Hif. הִרְעִיב (*fut.* יַרְעִיב) *to cause to hunger, to let famish* Deut. 8, 3, coupled with עִנָּה; Prov. 10, 3.

The stem is the Arab. رَغِبَ to pant for, desire, hunger (therefore with مِن or عَن, not to will), رَغْب desire; comp.

Gothic huggre, German *Hunger*, prop. appetitus, Ethiop. רחב *rachabe*, to hunger. The Arab. رَغِبَ (to be wide) is connected with the Hebrew רָחַב.

רָעָב (after the form צָמָא, אָשָׁם, קָהָל; with *suff.* רַעְבָּם) *m. hunger*, מוּת בָּרָעָב *to die of hunger* Jer. 11, 22; fig. *desire*, with לְ *for* a thing Am. 8, 11; מְזוֹן רָ׳ (see מָזוֹן) Deut. 32, 24 *sucking at hunger* (-clothes), i. e. without the necessaries of life, and probably also מְתֵי רָ׳ Is. 5, 13; זַלְעֲפוֹת רָ׳ Lament. 5, 10 *heat of hunger*; but commonly *scarcity* Gen. 12, 10; 26, 1; 41, 30, as a plague coupled with דֶּבֶר Ez. 7, 15, חֶרֶב Jer. 14, 15, שִׁפּוּט 2 Chr. 20, 9, חַיַּת רָעָב Ez. 14, 21. Extreme scarcity is expressed by חָזַק Gen. 41, 57, כָּבֵד 47, 13.

רָעֵב (*pl.* רְעֵבִים) *adj. m.*, רְעֵבָה *fem. hungry* 2 Sam. 17, 29, coupled with עָיֵף, צָמֵא; said of the נֶפֶשׁ Prov. 27, 7; *subst. a hungry one* Is. 32, 6; 58, 7; fig. Job 18, 12 *hungry is his mischief*, i. e. mischief hungers after him; *famished = enfeebled*, and so coupled with אֵין־כֹּחַ Is. 44, 12.

רַעֲבוֹן (*constr.* רַעֲבוֹן) *m. hunger* Gen. 42, 31; *scarcity*, יְמֵי רָ׳ *days of scarcity* Ps. 37, 19; שֶׁבֶר רָ׳ *grain for famine* (i. e. for need) Gen. 42, 33.

רָעַד (*fut.* יִרְעַד) *intr. to be shaken, to quake*, of the earth Ps. 104, 32; *to fear, tremble*, cognate in sense with יָרֵא; *to shudder*; Ar. رعد the same. The organic root of this stem is also in חָ־רַ־דְ, רָתַת, רָטַט; comp. old German rid-an to tremble, upper Germ. rad-en, räd-en. Deriv. רַעְדָה and

רַעַד *m. trembling, fear* Ex. 15, 15; Ps. 55, 6.

רַעְדָה *f.* the same Job 4, 14, coupled with פַּחַד, *holy awe* Ps. 2, 11.

רָעָה I. (1 *p. perf.* with *suff.* רְעִיתִים; *part.* רֹעֶה, *c.* רֹעֵה, with *suff.* רֹעִי, *inf. c.* רְעוֹת, with *suff.* רֵעוֹתָו; *fut.* יִרְעֶה, *ap.* יִרַע according to some instead of יִרְעֶה) 1. *tr.* prop. *to lead, conduct*, cattle, applied to nomadic people; hence *to feed*, pascere, with the accus. צֹאן Gen. 30, 36, עֵדֶר Is. 40, 11, מִקְנֶה Gen. 13, 7, גְּדִיָּה Song of Sol. 1, 7, rarely with בְּ Gen. 37, 2; *to carry away*, of the רוּחַ which drives away Jer. 22, 22, but where for רֹעֶיךָ we should read רַעְיָךְ with Jerome; רֹעֶה *a shepherd*, followed by an accus. Gen. 30, 36 or בְּ of the flock 1 Sam. 16, 11, oftener absol. Num. 27, 17, with the genitive of the herd Gen. 4, 2 or the master of the herd 26, 20; רֹעָה *a shepherdess* 29, 9. — 2. Metaphor. a) *to lead, to guide*, a people, i. e. *to rule, govern, care for them*, with the accus. Ez. 34, 13 23, seldom with בְּ instead of the accus. Ps. 78, 71; hence רֹעֶה *a shepherd*, i. e. *a prince* or *king* Jer. 2, 8; 3, 15; Zech. 10, 3, spoken of God Ps. 23, 1, of Cyrus Is. 44, 28; good or bad rulers being generally called shepherds Ez. 34, 7; Jer. 2, 8; 50, 6; Zech. 11, 5; comp. *ποιμένες λαῶν* in Homer. b) *to teach, to instruct*, Prov. 10, 2, hence רֹעֶה *teacher, instructor* Eccles. 12, 11, where we should not read מִרְעֶה (pasture). c) of מָוֶת, which being fig. represented as a shepherd rules the flock Ps. 49, 15, i. e. destroys them; of גֶּרֶן and יֶקֶב, which *nourish* Hos. 9, 2. — 3. *intr. to feed*, of cattle Is. 5, 17; 11, 7; 65, 25, i. e. to go about in their pasture, and therefore *to rest comfortably*, or *to lie down quietly* (comp. Arab. رَعَى to lie down, to rest), coupled with רָבַץ 14, 30; 27, 10; with the accus. of the place, where the pasture is, as כַּר נִרְחָב 30, 23; Jer. 6, 3 אִישׁ־יָדוֹ *in his place*; 50, 19 *to feed on Carmel*; so too Ez. 34, 14 (with רָבַץ) 18 19, or with עַל Is. 49, 9, בְּ Gen. 41, 2; רָ׳ עַל־יַד פִּי *to feed at one's side* Job 1, 14. — Jer. 2, 16, Mic. 5, 5, Job 20, 26 and 24, 21 belong to רָעָה III.; another group to רָעָה II. Deriv. רֹעִי, רֹעֶה, מִרְעֶה, מַרְעִית.

Hif. הִרְעָה (*fut.* יַרְעֶה, with *suff.* יַרְעֵם) *to bring to feed* Ps. 78, 72.

The stem רָ׳ is in Arab. رعى (to feed, to guard, to have a care for, to rule), whence رَعْى pabulum; Aram. the same

רָעָה II. (*part.* רֹעֶה, *fut.* יִרְעֶה) 1. *intr. to unite*, with one, *to associate with* one, with the accus., PROV. 13, 20 *whoever associates with fools* (Vulg.), parallel הוֹלֵךְ אֶת־; 28, 7 *whoever associates with spendthrifts;* 29, 3; hence *to be friendly with one* or *to a thing*, i. e. *to like*, אֲוִלָּה PROV. 15, 14, אֱמוּנָה Ps. 37, 3, רִוּחַ Hos. 12, 2. Deriv. מַרְעֵה (out of מִרְעֶה), רֵעַ 2 and 3, רֵעִית, רֵעוּ, רֵעָה, רֵעֶה, רֵעָה, רֵעָה 1 and 2, the proper names רְעוּאֵל, רְעוּ, רְעִי. — 2. *tr.* (fig.) *to think, to meditate*, proceeding from the idea of uniting (ideas), as in חָשַׁב, זָם, אָרַב, זָמַם, כָּזַב, Aram. רְעָא, רְעֵה, יִצְ the same; hence רָעָה רוּחַ Hos. 12, 2 *to meditate upon vanity.* Deriv. רַעְיוֹן, רַעְיוֹת 2, רֵעַ.

Pih. רֵעָה *to be a friend to*, with לְ of the person JUDGES 14, 20.

Hithp. הִתְרָעָה (*fut. ap.* יִתְרַע) *to have friendship* or *to hold intercourse with*, with אֶת־ of a person PROV. 22, 24.

The organic root רָע־ה in this signification is connected with that in אָ־רַג, חָ־רַד, שָׂ־רַג II.

רָעָה III. (*fut.* יִרְעֶה, *ap.* יֵרַע; *part.* רֹעֶה) *tr. to reduce to ruins, to beat in pieces*, with accus. of the object MIC. 5, 5, with בַּחֲרֶב; *to shatter*, קָדְקֹד JER. 2, 16 (Targ.); *to destroy* JOB 20, 26; fig. *to oppress* 24, 21. The organic root is ident. with רָעַץ = רָצַץ (which see).

רָעָה (*constr.* רַעַת, with *suff.* רָעָתִי; *pl.* רָעוֹת, with *suff.* רָעוֹתֵיהֶם; from רָעַע) *f.* 1. *adj. f.* of רַע I. (which see) *bad*, of הַבָּה GEN. 37, 2; *evil*, of רוּחַ 1 SAM. 16, 16, עֵת Ps. 37, 19, שְׁמוּעָה 112, 7; *wild*, of חַיָּה GEN. 37, 20 &c. like רַע which see. — 2. *subst. ill, evil, badness*, opposite טוֹבָה JER. 21, 10; 39, 16; 44, 11, either the evil that one does to another, in עָשָׂה רָעָה לְ Ps. 15, 3, with עִם GEN. 26, 29, or אֶת־ JUDGES 11, 27; שִׁלֵּם רָעָה GEN. 44, 4; יָעַץ רָ׳ עַל Is. 7, 5; נָטָה רָ׳ לְ Ps. 21, 12; or *the evil, the ill*, that is inflicted upon one, hence *misfortune, destruction, ruin* GEN. 19, 19, JER. 2, 3, Ps. 71, 13, *affliction, misery*, NEH. 1, 3; EX. 32, 12; in which sense the pl. רָעוֹת also is used (see רָעַע II.). Often in a moral sense, *what is bad* religiously speaking, *wickedness, vice*, as a deed, *sin* GEN. 6, 5; 39, 9; also concrete *the wicked* JUDGES 20, 13. רָעַת רֵעֲתֶכֶם Hos. 10, 15 is an intensive expression, stronger than רָעָה רַבָּה JOB 22, 5.

רֵעָה (*pl.* רֵעוֹת; from רָעָה II.) *f. a female companion* or *friend* Ps. 45, 2; JUDGES 11, 37 K'ri, for which the K'tib has רֵעִיתַי from רֵעָה (which see).

רֵעֶה (a ground-form to רֵעַ, *c.* רֵעֵה, with *suff.* רֵעֶיךָ PROV. 6, 3, which is not a pl.; from רָעָה II.) *m. a friend* 2 SAM. 15, 37; 16, 16; 1 KINGS 4, 5, where mss. and editions have the construct state רֵעֵה.

רֵעָה PROV. 25, 19 is perhaps the *fem.* of a *part. m. Kal* רֵעַ, from the intr. רָעַע, meaning *friable;* comp. Is. 24, 19. See however רָעַע.

רְעוּ (from רָעָה II., abridged from רְעוּת; *friendship, companionship*) *n. p. m.* GEN. 11, 18, Ῥαγαῦ LUK. 3, 35.

רְעוּ (*c.* רְעוּת, *def.* רְעוּתָא, from רָעָא I.) *Aram. f. will, desire, wish* EZR. 5, 17; 7, 18; in the Targ. רַעֲוָא, רַעְיָא.

רְעוּאֵל (*El is Friendship;* see *m.* רְעוּ) *n. p. m.* GEN. 36, 4; EX. 2, 18; NUM. 2, 14, for which 1, 14 has דְּעוּאֵל (see ר), if both have not originated in one primitive form דִּרְעוּאֵל (see דָּרַע).

רְעוּת (with *suff.* רְעוּתָהּ, *pl.* perhaps רְעִיּוֹת JUDGES 11, 37 K'tib; from רָעָה II.) *f.* 1. concr. *a female companion* or *friend*, same as רֵעָה JUDGES 11, 37 K'tib; elsewhere *another* ESTH. 1, 19, contrasted especially with אִשָּׁה EX. 11, 2; JER. 9, 19 *the one ... the other;* also of animals Is. 34, 15. — 2. abstract *attachment, adherence*, prop. *the attaching of self to*, only in the formula רְעוּת רוּחַ *adherence to vanity* ECCLES. 1, 14 and 2, 11, comp. the verb רָעָה רוּחַ Hos. 12, 2, if it be not equivalent to רַעְיוֹן רוּחַ (ECCLES. 4, 16 17) *vain meditation.*

רְעִי (after the form דְּלִי, מְרִי, from

רָעָה I.) *m. pasture*, בָּקָר רְעִי *cattle of the pasture* 1 Kings 5, 3. ר׳ stands in apposition.

רֵעִי (from רֵעִיָּה, *Jah is Friend*) *n. p. m.* 1 Kings 1, 8.

רֹעִי (=רֹעֶה) *m. a shepherd* Is. 38, 12; Zech. 11, 17.

רַעְיָה (*pl.* with *suff.* רַעְיֹתַי K'tib, from רָעָה II.) *fem. a female friend* Judges 11, 37, *one beloved* Song of Sol. 1, 9; comp. רֵעַ.

רַעְיוֹן (from רָעָה II.) *m. meditation, thinking*, cognate in sense מְזִמָּה, מַחֲשֶׁבֶת; hence ר׳ לֵב *the meditation of the heart* Eccles. 2, 22; ר׳ רוּחַ *vain thoughts* 1, 17; 4, 16. The meaning *desire, striving* is not applicable here.

רַעְיוֹן (only *pl. c.* ־נֵי, with *suff.* ־נַי, ־נָיךְ, ־יוֹנֹהִי; from רָעָא II.) *Aram. m. thought, cogitation* Dan. 2, 29 30; 5, 6 10; 7, 28; in the Targ. for לֵב, סְעִפִּים, זִמּוֹת, where is also the noun תַּרְעִי with like meaning.

רָעַל (Kal not used) *intr. to tremble, to quake, to reel* (Ibn *G'anâch*, Jos. *Kimchi*, Ibn *Esra*), ident. with רָעַד (ד and ל interchanged); hence the Targ. רְעַל for the Hebrew כָּשַׁל to stumble, Syr. ܪܥܠ the same; *to reel, to totter*, of the drunken; *to be in tremulous motion*, of a veil; metaphor. *to hang down*, of the slope of a district; Arab. رَعَلَ to quiver, of a spear, to hang down, of a veil; comp. דָּלַל I. Deriv. רַעַל, תַּרְעֵלָה, רְעָלָה, and the proper names רְעֵלָיָה, מַרְעֲלָה.

Hof. הָרְעַל *to be put in motion, to tremble, to quake*, of בְּרוֹשׁ I. (*a spear*) Nah. 2, 4.

רַעַל *m. a reeling*, i. e. drink causing such motion Zech. 12, 2, = תַּרְעֵלָה.

רְעָלָה (only *plur.* רְעָלוֹת) *fem. a veil* (see רָעַל) Is. 3, 19; Arab. رَعْل the same; modern Hebrew רָעַל a denom. *to cover with a veil.*

רְעֵלָיָה (*Jah* [appears in] *trembling*) *n. p. m.* Ezr. 2, 2, for which Neh. 7, 7 has the almost synonymous רַעַמְיָה.

רָעַם (*fut.* יִרְעַם) *intr. to rage, to toss, to be agitated*, of the sea Ps. 96, 11, cognate in sense with זָעַף; *to be excited*, i. e. *troubled*, of the פָּנִים Ez. 27, 35, like נִזְעַם and זָעֵף, parallel שָׂעַר (to shudder); *to be violently moved = to be angry;* Arab. رغم, cognate in sense with רָגַז; *to crash*, of thunder; Aram. רְעַם to murmur, to complain; — identical in its organic root with רָאַם II. Derivat. רַעַם, רַעְמָה 1, the proper name רַעַמְיָה.

Hif. הִרְעִים (*fut. apoc.* יַרְעֵם) *to provoke to anger, to offend* 1 Sam. 1, 6, where הַרְעִימָהּ has Dagesh in Resh; *to thunder, to cause to crash*, with בַּשָּׁמַיִם Ps. 18, 14, מִן־שָׁמַיִם 2 Sam. 22, 14; בְּקוֹל גָּדוֹל 1 Sam. 7, 10, which *Josephus* understands of an earthquake; בְּקוֹל גָּאוֹן *with a majestic crash* Job 37, 4; בְּקוֹל alone 40, 9, or without an apposition Ps. 29, 3; *to send terror*, 1 Sam. 2, 10 *the most High* (עֶלְיוֹן should be read for the K'tib עלו) *in the heavens sends terror.*

רַעַם (with *suff.* רַעַמְךָ) *m. the crashing of thunder* Jer. 29, 6, with a paronomasia to רַעַשׁ; fully קוֹל רַעַם Ps. 77, 19; סֵתֶר ר׳ 81, 8 *the cloud-cover of thunder;* ר׳ גְּבוּרָה *mighty thunder* Job 26, 14, opposite שֶׁמֶץ; *a loud call* (of commanders) 39, 25 = תְּרוּעָה.

רַעַמְיָה (see רְעֵלָיָה) *n. p. m.* Neh. 7, 7.

רַעְמָה *fem.* 1. *a trembling, shuddering*, poet. *the quivering mane* of the horse Job 39, 19 (LXX, *Ibn Esra*), comp. φόβη the mane with φόβος. The meanings *neighing* (Symm., *Gersoni*) or *terror* (*Rashi*) are unsuitable. — 2. *n. p. m.* of a Cushite and therefore of a Cushite tribe which was dark-coloured Gen. 10, 7, and supplied the Phenicians with spices, precious stones and gold Ez. 27, 22. By the noun is generally understood a race in south eastern Arabia dwelling in the modern *Oman*, where we still find a town *Regma*, Ῥεγμά (LXX and Vulg. write רַעְמָה so) together with a bay on the Persian gulf.

רַעַמְסֵס (and רַעְמְסֵס Gen. 47, 11; Egyptian) *n. p.* of one of the Egyptian leading cities in the land of גֹּשֶׁן (which see) Gen. 47, 11 compared with 45, 10, after which the whole province was called אֶרֶץ רַ׳ 47, 11. The Israelites as feudal servants were obliged to fortify it as well as Pithôm Ex. 1, 11. It was from this city they went forth under Moses 12, 37; Num. 33, 3 5. The following views have been expressed as to the locality of the city: 1. *Raamses* is identified with *Heliopolis* (Jos. Antt. 2, 7, 6; Saadia, the Arabian version); but the latter is termed אֹן (which see) and the LXX put Heliopolis beside Raamses. 2. Raamses is identical with *Heroopolis* which is said to have lain at the modern Abu Reisheib or Turbet Jehŭdi (*Hengstenberg*, *Lengerke*, *Ewald*), especially as the LXX explain גֹּשְׁנָה by *καθ' Ἡρώων πόλιν εἰς γῆν Ῥαμεσσῆ*; but this only proves that Heroopolis lay in the land of Raamses or Goshen. 3. Raamses should be looked for at the site of the modern *Belbeis*, a day's journey north-east of Cairo, on the Syro-Egyptian road (*Stickel*); the metropolis of the province Scharkyyah (Abulfeda). *Belbeis* is the old *Ὀνίον* (in Ptolemy 4, 5, 53), built by *Onias* out of the ruins of the temple *Βουβάστεως ἀγρίας* (Jos. Antiqq. 13, 3, 11), and *Makrizi* identifies it with the ancient Raamses. The Jerus. Targ. translates it פִּילוֹסִין i. e. Pelusium, as Belbeis was called in old time (Wilhelm of Tyre 13, 13; 20, 5). The last explanation is the most probable. As the name Raamses appears as a royal name, the city and province may have been called from it; and then it should be explained by the Coptic ⲣⲏ-ⲙⲥⲥ (son of the sun), *Rosellini*, monum. II, 258 seq.

רָעַן (not used) *intrans. to be green, fresh, juicy*, of plants; *to sprout, to grow;* metaphor. *to prosper, to be fortunate*, of men; *to be fresh*, of oil; Syr. ܪܥܢ the same, hence ܪܘܥܢܐ mallow, so called from its tenderness and softness like *μαλάχη* (mallow) from *μαλάσσω*; the Arab. رَعِنَ is only a collateral form of رعل. Deriv. רַעֲנָן.

רָעָן see רַעֲנָן.

רְעַן (not used) *Aram. intr.* same as Hebrew רָעַן. Deriv. רַעֲנָן.

רַעֲנָן (*plur.* רַעֲנַנִּים; from רָעָן with the termination ־ָן) *adj. m.*, רַעֲנָנָה *fem. green, sprouting fresh, flourishing vigorously*, of עֵץ Deut. 12, 2, זַיִת Ps. 52, 10, עָלֶה Jer. 17, 8, בְּרוֹשׁ Hos. 14, 9, כִּפָּה (palm-twig) Job 15, 32, אֶזְרָח (a tree not transplanted) Ps. 37, 35; metaphor. *fresh*, of שֶׁמֶן Ps. 92, 12, a figure of prosperity 92, 15; *fresh-green*, of עֶרֶשׂ Song of Sol. 1, 16.

רַעֲנָן *Aram. adj. m. prosperous, fortunate*, of persons Dan. 4, 1 [4].

רָעַע (*perf.* רַע; 3 *plur.* רָעוּ Jer. 11, 16, Mic. 5, 5, which, however, may also belong to רָעָה III.; an *intr.* form is in the *perf.* רֹעַ; *imper. plur.* רֹעוּ Is. 8, 9; *infin. absol.* in an intrans. signification רַע Prov. 11, 15, according to some like שַׁךְ Jer. 5, 26, מַר, רַךְ, צַר, but which is a noun perhaps, but לְרַע Jer. 7, 6 may be taken as an infin.; on the contrary רֹעָה Is. 24, 19 is an *infin. absol.* from רֹעַ, like סֹב Num. 23, 25, lengthened by ־ָה; *part. m.* in an intrans. sense רֹעַ, with an accentless רֹעָה ־ָה Prov. 25, 19; *fut.* יָרֹעַ, תָּרֹעַ, with *suff.* תְּרֹעֵם, in an intrans. sense יֵרַע after the form יֵקַל) 1. *trans.* same as רָצַץ *to break in pieces, to dash in pieces, to shatter* Ps. 2. 9; *to destroy* Job 34, 24; Mic. 5, 5; *to crush*, Jer. 15, 12 *shall iron crush the iron of the north? infin.* as an intensive to הִתְרֹעֵעַ Is. 24, 19; perhaps also רַע Prov. 11, 15 (see Nif.). — 2. *intrans. to be broken, to be rotten*, of שֵׁן Prov. 25, 19; *to be crushed*, of דָּלִיּוֹת Jer. 11, 16; *to be destroyed* Job 20, 26, where יֵרַע refers to שָׂרִיד. — 3. Metaphor. *intrans. to rage, to storm*, cogn. in sense with חַת Is. 8, 9 (רֹעוּ); *to be restless = bad*, i. e. *injurious* 2 Sam. 19, 8; *to be disagreeable*, with בְּעֵינֵי פְ׳ Num. 22, 34, Ex. 21, 8, or with לְ of the person who is displeased

Gen. 21, 11, Neh. 13, 8, with עַל *respecting* Gen. 21, 12; 1 Chr. 21, 7; strengthened by רָעָה גְדוֹלָה Neh. 2, 10; of עַיִן *to be envious, jealous*, with בְּ of the person Deut. 28, 54; of פָּנִים *to be sorrowful, vexed* Neh. 2, 3, Eccles. 7, 3, of לֵב; Deut. 15, 10. Deriv. רַע (an adj.), רַע (subst.), רֹעַ, רָעָה, רֹעָה.

Nif. נָרַע (only *fut.* יֵרוֹעַ) 1. *to be reduced to ruins, to be dashed to pieces, to perish.* Prov. 11, 15 *he that gives security for a stranger, goes to ruin entirely* (*Ibn Esra*); viz. רַע as the infin. of Kal and יֵרוֹעַ as Nifal. But רַע may also be a noun meaning *an evil-doer.* — 2. *to be evil, bad, foolish*, Prov. 13, 20 *he that is a friend of fools* (see רָעָה), *becomes foolish;* opposite יֶחְכַּם.

Hif. הֵרֵעַ (abridged הֵרַע; הֲרֵעוֹתָ, הֲרֵעוֹתִי, הֵרֵעוּ, הֲרֵעֹתֶם; *part. m.* מֵרַע, in pause מֵרָע, *plur.* מְרֵעִים; *inf. absol.* הָרֵעַ, הָרַע, *constr.* הָרַע and הָרֵעַ; *fut.* יָרֵעַ and יָרַע) 1. *to break in pieces, to destroy*, Ps. 74, 3 *all that* (= כָּל־אֲשֶׁר) *the enemy has destroyed in the sanctuary;* also *to drive away, to scatter* (תָּרַע) 44, 3, parallel הוֹרִישׁ; *to annihilate* (הָרֵעַ) Jer. 31, 28, coupled with נָתַץ, הָרַס, הֶאֱבִיד. — 2. *to make bad, evil, destructive*, מַעֲלָלִים Mic. 3, 4; *to do evil*, expressing with הֵטִיב the moral agency of man generally Lev. 5, 4, Is. 41, 23, Zeph. 1, 12, Jer. 4, 22, i. e. to do good or evil to one; also an adv. to עָשָׂה, which is either in the infin. constr. 1 Kings 14, 9, or follows as a finite verb Gen. 44, 5; yet it stands oftenest without עָשָׂה meaning *to do evil, to act wickedly* or *viciously* Gen. 19, 7; Is. 1, 16. The person to whom evil or wickedness is done stands with לְ Ex. 5, 22, the accus. (אֶת־) Num. 16, 15, עַל 1 Kings 17, 20, עִם Gen. 31, 7, בְּ 1 Chr. 16, 22, with slight modifications of the meaning. — *Part. m.* מֵרֵעַ (*plur.* מְרֵעִים) *an evil-doer* Job 8, 20; Ps. 22, 17; Is. 1, 4; 9, 16, coupled with חָנֵף; on the other hand מֵרַע is a noun after the form מֵצַר meaning *viciousness, badness, discord*, Prov. 17, 4; Dan. 11, 27. Another מֵרֵעַ (which see) is from רָעָה II. לְהָרַע Ps. 15, 4 is taken by some as an abridged form instead of לְהָרַע אוֹ לְהֵיטִיב (Lev. 5, 4); others translate it *to one's own hurt;* better to take it = לָרַע (*to the bad*) i. e. a promise, even though it be false. Deriv. מֵרַע.

Hithp. הִתְרוֹעֵעַ 1. *to be reduced to ruins, to be broken to pieces*, of אֶרֶץ Is. 24, 19, i. e. of the Babylonian empire; רֹעַ there is the infin. Kal. — 2. *to prove oneself bad* (i. e. unreliable, unfaithful), Prov. 18, 24 *a man of* (many) *friends*, i. e. a friend to all the world, *must prove himself bad*, cannot continue faithful. The similar הִתְרוֹעֵעַ (Ps. 60, 10; 65, 14; 108, 10) can only be derived from רוּעַ, as far as its signification is concerned.

The ground-form of the stem רַע lies also in the Aram. רַע, ܪܥ (to break in pieces, to reduce to ruins), in Arab. رعّ, redupl. رعرع intr. (to be shaken, moved), with which دَعّ, redupl. دعدع (to move violently) is connected, by interchanging ر and د.

רְעַע (i. e. רַע; *fut.* יֵרֹעַ) *Aram. trans.* same as Hebrew רַע, *to put in ruins, to crush*, coupled with דַּק Dan. 2, 40.

Pa. רָעַע (from רַעַע; *part.* מְרָעַע) *to break in pieces* Dan. 2, 40.

רָעַף (*fut.* יִרְעַף) *intrans. to flow, to drop; to overflow, to drip*, with the accus. טַל Prov. 3, 20, דֶּשֶׁן Ps. 65, 12; also absol. *to be fat, fruitful* 65, 13; with עַל Job 36, 28 *they distil upon many men;* Arab. رعف the same. Identical in its organic root with that of רָוָה I., רָבָה I., עָרַף I.

Hif. הִרְעִיף *to cause to drop* Is. 45, 8.

רָעַץ (*fut.* יִרְעַץ) *trans.* same as רָצַץ, רָעַע, *to break* or *dash in pieces;* metaph. *to destroy*, אוֹיֵב Ex. 15, 6; *to oppress, to torment* Judges 10, 8, coupled with רָצַץ, prop. *to crush*; Arab. رعص the same; comp. עָרַץ I.

רָעַשׁ (*fut.* יִרְעַשׁ) *intrans. to quake, to*

tremble, of אֶרֶץ Judges 5, 4; Ps. 18, 8; with מִמְּקוֹמָהּ *to tremble from its place* Is. 13, 13; of שָׁמַיִם Jo. 2, 10 and 4, 16, הָרִים Jer. 4, 24, Ps. 46, 4, אִיִּים Ez. 26, 15, מוֹסְדֵי אֶרֶץ Is. 24, 18, חוֹמוֹת Ez. 26, 10, סִפִּים Am. 9, 1; with מִן of a person *before one*, i. e. *on account of* Jer. 10, 10, or with מִפְּנֵי Ez. 38, 20; of the motion of fruit on the stalk Ps. 72, 16; elsewhere coupled with גָּעַשׁ, רָגַז; Arab. رعس, رعش the same. Deriv. רַעַשׁ.

Nif. נִרְעַשׁ *to quake*, of the אֶרֶץ Jer. 50, 46.

Hif. הִרְעִישׁ (*part.* מַרְעִישׁ, *fut.* יַרְעִישׁ) *to cause to quake*, אֶרֶץ Ps. 60, 4; *to shake* (as a prognostic of destruction), שָׁמַיִם Hagg. 2, 6; *to put in terror*, מַמְלָכוֹת Is. 14, 16; *to set in motion*, גּוֹיִם Hagg. 2, 7; figur. *to cause to leap* or *spring*, of אַרְבֶּה &c. Job 39, 20; comp. רָכַשׁ.

רַעַשׁ *masc. a noise*, by the movement of the כְּבוֹד יי Ez. 3, 12 13; *an earthquake* 37, 7; 38, 19, LXX σεισμός (comp. Matth. 27, 51); Am. 1, 1; Zech. 14, 5; *war-terror* Ez. 12, 18; *military uproar*, of an army Jer. 10, 22; *the noise* of horses' hoofs striking the ground 47, 3, of those calling to one another Is. 9, 4, or of כִּידוֹן Job 41, 21; *rushing noise*, coupled with רַעַם, קוֹל Is. 29, 6; *a stamping* Job 39, 24, with רֹגֶז.

רָפָא I. (*part.* רֹפֵא; *inf. absol.* רָפוֹא, *constr.* רְפוֹא, with *suff.* רָפְאִי; *fut.* יִרְפָּא) *trans.* prop. *to bind about*, *to bind*, a wound, hence *to put on a bandage*, *to heal*, תַּחְלוּאִים Ps. 103, 3, מַחַץ מַכָּה Is. 30, 26; opposite מָחַץ Deut. 32, 39, נָגַף Is. 19, 22, טָרַף Hos. 6, 1; generally *to heal a wounded man* Eccles. 3, 3; with accusat. of the person Gen. 20, 17, or (like the Latin mederi) with the dative Num. 12, 13; רֹפֵא *healer of wounds* Ex. 15, 26, *a physician* generally Jer. 8, 22. Figur. *to bring into better circumstances* Is. 6, 10; *to restore* 19, 22; 57, 19; רָ׳ אֶרֶץ *to make the land to bloom again* 2 Chr. 7, 14; *to help*, men Hos. 5, 13; *to heal the wounds of a state* Jer. 17, 14; Deut. 32, 39; Hos. 6, 1; *to forgive*, *to pardon* Jer. 3, 22; 2 Chr. 30, 20; *to comfort* (comp. Ps. 103, 3; Jer. 6, 14; 8, 11); רֹפֵא אֱלִל Job 13, 4 *an empty comforter;* comp. Arab. أَسَا (to heal and comfort), عفا (to heal and forgive). Derivat. רְפָאָה, רִפְאוּת, מַרְפֵּא 1, the proper names רְפָאֵל, רְפָיָה, יִרְפְּאֵל.

Nif. נִרְפָּא (*infin. constr.* הֵרָפֵא; *fut.* יֵרָפֵא) *to be healed*, of נֶתֶק Lev. 13, 37, נֶגַע 14, 3, שְׁחִין 13, 18; *to become sound*, of מַיִם 2 Kings 2, 22, i. e. *to become drinkable* or *sweet* Ez. 47, 8, which does not take place by מֶלַח 47, 11, but by a miracle 2 Kings l. c.; figurat. נִרְפָּא לְ *to be healing to one* Is. 53, 5; *to be restored*, i. e. *forgiven* Deut. 28, 27; metaphor. *to become whole*, of a pot Jer. 19, 11.

Pih. רִפָּא (*inf. abs.* רַפֹּא, *fut.* יְרַפֵּא) *to heal*, a wound Jer. 6, 14, a wounded person Zech. 11, 16; *to make drinkable* or *sweet*, מַיִם 2 Kings 2, 21; *to take measures for a cure* Ex. 21, 19; fig. *to repair*, a thing broken down 1 Kings 18, 30; *to comfort* Jer. 8, 11.

Hithp. הִתְרַפֵּא *to let oneself be healed* 2 Kings 8, 29; 2 Chr. 22, 6.

רָפָא II. (not used) *intr. to be meek*, *mild*, *calm*, *peaceful;* only in מַרְפֵּא 2. Comp. Ar. tr. رَفَأَ to still, to calm, to bring to rest, to be mild, to flatter, رَافَ intr. to be calm, still, رَأَفَ to be gracious, mild.

רָפָא III. (not used) *tr. to make to quake*, *to excite fear*, applied to terror-raising forms, to giants, who are hence called אֵימִים. Derivat. רָפָא, and the proper name רָפוּא.

רָפָא (from רָפָא III. = רָפָה III.) *m.* properly *a fearful one;* hence *a giant* (Targ., Syr., Ar.), with the article the proper name of the founder of a race of giants belonging to the primitive inhabitants of Palestine 1 Chr. 20, 4 6 8, individual families of whom lived among the Philistines; יְלִידֵי הָרָ׳ *the descendants of the giant* 1 Chr. 20, 4 (יָלִיד archai-

cally for בֵּן). The *pl.* רְפָאִים should be referred to the *sing.* רָפֶה II. רַפְאוֹן (from רָפָא III.) is the name of a city at קַרְנַיִם 1 Maccab. 5, 37; Ῥαφών (apud Pliny Raphana).

רְפֻאָה (*pl.* ־אוֹת, from רָפָא I.) *fem. medicament, medicine*, Jer. 30, 12; 46, 11; נָתַן רְפֻאוֹת coupled with שׂוּם חִתּוּל Ez. 30, 21.

רִפְאוּת (from רָפָא I.) *fem. healing* Prov. 3, 8.

רְפָאִי to רְפָאִים, see רָפֶה II.

רְפָאֵל (from רָפָא after the form חָכָם, and אֵל, *El is Healer*) *n. p. m.* 1 Chr. 26, 7; afterwards the name of an angel Tob. 9, 5, Ῥαφαήλ.

רָפַד (*fut.* יִרְפַּד) *tr.* same as רָבַד I. (whence מַרְבַּד) *intrans.* 1. *to extend, to spread*, of a couch; *to spread out*, Job 41, 22 [20] *a pointed threshing-roller* (the scaly belly) *spreads out upon the slime;* generally *to lie down, to stretch oneself out; to cover over*, of a bed-cover; comp. Ar. رفد to spread out, whence رِفَادَة a cover spread out, مِرْفَد a pillow. Derivat. רְפִידָה, the proper names רְפִידִים, אַרְפָּד (according to some). — 2. (not used) *to lean, to be supported*, connected with signif. 1, like סָמַךְ, תָּמַךְ with the Aram. דְּמֹךְ (to stretch oneself out, to lie), and like שָׁאַן to rest stretched out, comfortably, with שָׁעַן to lean. See Pih.

Pih. רִפֵּד (1 *pers.* רִפַּדְתִּי) 1. *to spread out*, יָצוּעַ, for convenience Job 17, 13. — 2. *to support, to make firm, to strengthen*, and so like סָעַד *to give food to, to refresh* Song of Sol. 2, 5, parallel סִמֵּךְ; Ar. رفد to support, to help.

רָפָה I. (*imp.* רְפָה, 3 *fut. fem. plur.* תִּרְפֶּינָה) *tr.* same as רָפָא I. *to heal* Ps. 60, 4; Job 5, 18. Derivat. מַרְפֵּה and the proper name רָפָה.

Nif. נִרְפָּה (3 *perf. f.* נִרְפְּתָה; *inf. constr.* הֵרָפֵה; 3 *fut. plur.* יֵרָפוּ) same as נִרְפָּא from רָפָא I. Jer. 19, 11; 51, 9; 2 Kings 2, 22.

Pih. רִפָּה (3 *fut. plur.* יְרַפּוּ) same as רִפָּא from רָפָא I. Jer. 8, 11.

רָפָה II. (only Kal) *intr. to darken, to be* or *become dark*, Judges 19, 9 *the day already darkens* (רָפָה), *so as to be obscure* (לַעֲרֹב); ident. in its organic root רָפ־ה with that in עָ־רַב II., עָ־רַף II. (to עָרִיף and עֲרָפֶל). Derivat. רָפֶה II. (*pl.* רְפָאִים).

רָפָה III. (not used) *trans. to excite shuddering* or *fear*, of giants; connected in its organic root with רָף (רוּף). Deriv. רָפֶה II, 2, רָפָה, the proper name רָפוּא.

רָפָה IV. (*fut.* יִרְפֶּה, *apoc.* יֶרֶף) *intr.* prop. *to be loose, to be unbound*, opposite חָזַק; hence *to be slack*, of רוּחַ (= אַף) Judges 8, 3; *to be feeble, weak* Jer. 49, 24; *to let go*, with מִן of the person Ex. 4, 26, oppos. to hold fast; רָפוּ יָדַיִם *the hands are slack*, i. e. *lazy, inactive*, 2 Chr. 15, 7, from fear Jer. 50, 43, 2 Sam. 4, 1, Is. 13, 7, hence *to be spiritless;* with מִן of a thing *to desist from activity;* lastly, *to become loose*, i. e. *to be dissolved, broken*, of stubble by fire Is. 5, 24. Derivat. רָפֶה I. (*fem.* רָפָה), רִפְיוֹן.

Nif. נִרְפָּה (*part. pl.* נִרְפִּים) *to be remiss, idle* Ex. 5, 8.

Pih. רִפָּה (*part.* מְרַפֶּה, *plur.* מְרַפִּים, once מְרַפֵּא Jer. 38, 4) *to loosen, to unbind*, מָזִיחַ Job 12, 21; with יָדַיִם *to slacken*, the hands, i. e. to discourage Jer. 38, 4; Ezr. 4, 4; *to let down, to sink*, כְּנָפַיִם Ez. 1, 24.

Hif. הִרְפָּה (*imp. ap.* הֶרֶף; *fut.* יַרְפֶּה, *ap.* יֶרֶף) *to slacken*, יָד 2 Sam. 24, 16, of God, *to avert punishment;* with מִן of a person, *to withdraw the hand from* a person Josh. 10, 6, also without יָד, and merely with מִן of the person or thing Judges 11, 37; *to let alone* Deut. 9, 14, Judges 11, 37, also with לְ of the person 1 Sam. 11, 3; 2 Kings 4, 27; absol. 1 Sam. 15, 16; *to let go*, opposite אָחַז Song of Sol. 3, 4; Job 7, 19; *to forsake*, with עָזַב Deut. 4, 31; *to leave off* Neh. 6, 3.

רָפָה (from רָפָה III.) *m.* 1. same as

רָפָא, *appell. a giant*, then the *n. p.* of the founder of a race of giants dwelling among the Philistines 2 Sam. 21,16 18 20 22. — 2. (from רָפָה I.; *a Healing one*, viz. *Jah is*) *n. p. m.* 1 Chr. 8, 37, for which 9, 43 has רְפָיָה.

רָפֶה I. (*constr.* רְפֵה, from רָפָה IV.) *adj. m.*, רָפָה (*pl.* רָפוֹת) *f. weak*, *slack*, *loose*, opposite חָזָק (prop. firmly laced or pressed) Num. 13, 18, coupled with יָדַיִם *slack-handed*, i. e. inactive 2 Sam. 17, 2, coupled with רוּחַ; *spiritless*, *faint-hearted*, *powerless* Job 4, 3; Is. 35, 3.

רָפֶה II. (*subst.*) *m.* 1. (from רָפָה II. after the form טֶלֶה, נֶכֶה, נָגֶה; only *pl.* רְפָאִים, like טְלָאִים, נְכָאִים) *a shadow*, *a shadowy being* (of the nightly, dark form of the inhabitants of the region of death, a figure similar to that in the Germ. *Schatten*). They are stirred up out of their rest Is. 14, 9, but do not rise 26,14 (coupled with מֵתִים); 26,14 (with מֵתִים); only at the resurrection does the earth bear (הִפִּיל) i. e. call them to life 26,19; parallel מָוֶת Prov. 2,18, 9,18. עִמְקֵי שְׁאוֹל קְהַל רְ׳ *assembly of the shades*, i. e. the region of shadows 21, 16, whose inhabitants feel the administrative agency of God Job 26, 5. — The interpretation *slack*, *powerless*, *weak ones* is less suitable; and its being mixed with significat. 2. (Vulg., LXX, Theod., Pesh., Targ., Saad., Symm.) seems to have arisen solely on account of the Greek tradition about the Titans. — 2. (from רָפָה III.) only *plur.* רְפָאִים prop. *the formidable*, hence *giants*, a general name of the gigantic primitive inhabitants of Palestine and the east-Jordan regions. They dwelt in עַשְׁתְּרוֹת קַרְנַיִם Gen. 14, 5; and in the time of Moses עוֹג, king of בָּשָׁן, belonged to the remnant of them Deut. 3,11; Josh. 12, 4; 13,12; in the land of Ammon the remnant were called זַמְזֻמִּים Deut. 2, 19-21 = זוּזִים Gen. 14, 5; in the Moabite district they were termed אֵימִים Deut. 2, 10, dwelling in שָׁוֵה קִרְיָתַיִם Gen. 14, 5, the well-known Moabite city Jer. 48, 1 23; Ez. 25, 9; the בְּנֵי עֲנָק, עֲנָקִים, יְלִידֵי עֲנָק (see עֲנָק) also belonged to them. From the רְפָאִים a valley north-west of Jerusalem was called עֵמֶק רְפָאִים Josh. 15, 8; 18, 16; 2 Sam. 5, 22, for which עֵמֶק alone stands in the Chronicles. As to the etymology, the name אֵימִים supplies the right key; זַמְזֻמִּים, זוּזִים, עֲנָקִים (which see) proceed from other views of this primitive people.

רְפוּא (*the Feared*, viz. Jah is; from רָפָא III.) *n. p. m.* Num. 13, 9.

רָפַח (not used) *trans.* same as רָפַק (which see) *to stay*, *to lean upon*; hence *to support*. Derivative

רֵפַח (*support*, *help*, viz. is with Jah) *n. p. m.* 1 Chr. 7, 25.

רַפִּידָה (from רָפַד) *f. a couch*, *a couch-covering* Song of Sol. 3,10 (Pesh.); Ar. رَفَادَة the same. The meaning *back-support* (LXX) is not proved.

רְפִידִים (*plains*, from רָפַד to spread out) *n. p.* of a station near חוֹרֵב Ex. 17, 1; 19, 2; Num. 33,14. It may be ident. with the plain el-Racha (رَاحَة), which has the same meaning (see *Robinson* I, p. 178).

רְפָיָה (*Jah is a Healing one*; from רָפָא יָהּ) *n. p. m.* 1 Chr. 9, 43, elsewhere רָפָה 2. Another רְפָיָה (from רָפָא III.; *place of giants*) was the *n. p.* of a city near עַזָּה 3 Macc. 1, 1; Ῥαφία, Ῥάφεια.

רִפָּיוֹן (from רָפָה IV.) *m. slackness*, *remissness*, Jer. 47, 3.

רָפַס (Kal unused) *intrans.* perhaps same as רָמַשׂ, prop. *to be movable*, *to move*, *to move forward*, hence *to hasten*, *to hasten on*; *to go* or *walk to*; *to drive*, *to pass along*, of a raft (see רַפְסֹדֶת); Ar. رَمَسَ the same, hence رَمْث a raft, a ship (comp. לִבְרָת); connected in its organic root רָ־פַס and also in its fundamental signification with that in פַּז II., Ar. فَزَّ, חָ־פַז, Ar. خَـفَزَ (to drive to and fro), חָ־פַץ (in Job 40, 17), חָ־פַשׂ (to flow along or hasten), Ar. خَـفَشَ

(to pour out without limit), פָּשַׁשׁ (to hasten forward). Deriv. רַפְסֹדֶת.

Hithp. הִתְרַפֵּס (*part.* מִתְרַפֵּס) *to speed, to hasten;* Prov. 6, 3 *go, make haste and importune thy friend* (Vulg.), in order to obtain a postponement of harsh measures; Targ. to stir up or move (גְּרַג); Ps. 68, 31 *hastening with bars of silver*, as gifts; comp. 68, 32.

רָפַס (*part. fem.* רָפְסָה) *Aram. tr. to trample, to tread in pieces* Dan. 7, 7; comp. Hebrew רָמַס, Syr. ܪܦܣ; Arab. رفس, رفز the same; رفش to thrust (with the feet).

רַפְסֹדֶת (from רֶפֶס with the termination ־וֹד, comp. גַּלְמוּד; from רָפַס; *pl.* רְפָסוֹדוֹת) *fem. a float*, prop. what drives or goes along 2 Chr. 2, 15, for which 1 Kings 5, 23 has דֹּבְרֹת of similar meaning; Ar. رَمَث the same (*Ibn Ganâch*).

רָפַף a stem assumed for רֶפֶת see רָפַת. On רוֹפֵף see רוּף.

רָפַק (Kal not used) *intr.* same as רָפַד *to lean upon, to rest on, to attach to, to associate;* ident. in its organic root רָ־פַק with that in אָ־בַק, דָּ־בַק II., חָ־בַק, Aram. דְּ־בַק; Ar. رَفَقَ (to lean, to support), رَفِقَ (to be united); Ethiop. ርፍቀ *rafeka* accubuit; Ar. مِرْفَق cubitus.

Hithp. הִתְרַפֵּק like Kal *to lean* or *rest upon*, with עַל of a person Song of Sol. 8, 5.

רָפַשׁ (not used) *intr. to be soft, viscous, tough, slimy*, cognate in sense with טָהַה I. (belonging to טִיט); connected in its organic root רָ־פַשׁ with that in טָ־פַשׁ, דָּ־בַשׁ. Deriv. רֶפֶשׁ.

רָפַשׁ (*fut.* יִרְפֹּשׁ) *trans. to muddy, to roll together*, of נָהָר Ez. 32, 2, by the casting up of slime, with the בְּרַגְלֵיהֶם 34, 18. The fundamental conception seems to lie not so much in *to tread* as *to mix, to jumble together*, as in the Arab. رَمَث, رَمَز, but without having any connection with רָמַס; Ar. رفش prop. the same, رِفَاس a rope. Deriv. מִרְפָּשׁ.

Nif. נִרְפַּשׁ *to be muddy*, of a spring Prov. 25, 26.

רֶפֶשׁ (from רָפַשׁ) *m. slime*, along with טִיט Is. 57, 20, that which the מַיִם נִגְרָשׁ throws up.

רָפַת (not used) *tr. to carry together, to collect, to accumulate*, in a granary, trough, crib; cognate in sense with אָבַס (which see). The same fundamental signification is in the Ar. رَمَثَ, رَفَسَ, رَفَثَ, which mean "to go together, to be mixed, to bind". Derivative

רֶפֶת (*pl.* רְפָתִים) *m. a place where the fodder of cattle is collected, a stall for fodder* Hab. 3, 17; mod. Hebrew the same; the LXX and Vulg. have *crib*, from the same fundamental signification.

רָץ *m. a runner*, see רוּץ.

רַץ (*plur. constr.* רַצֵּי; from רָצַץ) *m.* prop. a thing broken off, a piece; hence *a bar*, of מָגֵן Ps. 68, 31, *Kimchi* חֲתִיכִים; comp. בָּצַר.

רָצָא (*inf. abs.* רָצוֹא) *intr. to run away* Ez. 1, 14, a farther development of רָץ, Ar. رَصَّ. Others read רָצֹאתִי Ez. 43, 27 is = רְצִיתִי from רָצָה.

רָצַד (Kal not used) *intr. to spring up, to start up;* conseq. a collateral form of רָקַד, so that the Pih. תְּרַצְּדוּן Ps. 68, 17 is = תִּרְקְדוּן Ps. 29, 6; 114, 4 6 (Targ., *Ibn Sarûk*), an explanation that suits best. According to *Hâya* same as رَصَدَ *to observe sharply, to look for*, or *to lurk, to spy*, as in Talmudic.

Pih. רִצֵּד (*fut.* יְרַצֵּד) *to quake* Ps. 68, 17 (Targ., *Ibn Sarûk*); but interpreters following the Ar. render it אָרַב, גָּנַן.

רָצָה (1 *pers. perf.* רָצֹאתִי for רָצִיתִי; *part. m.* רֹצֶה, *pass.* רָצוּי, *constr.* רְצוּי; *inf. constr.* רָצוֹת; *imp.* רְצֵה; *fut.* יִרְצֶה, *ap.* יִרַץ) 1. *intr.* same as רָצַה II. *to join* or *associate with;* with עִם *to be a friend to one* Job 34, 9; Ps. 50, 18; with בְּ *to*

have pleasure in one Is. 42, 1 (בּוֹ should be supplied); 1 Chr. 28, 4; also with בְּ of the thing Ps. 147, 10; בְּפִידֵהֶם יִרְצוּ 49, 14 *they have pleasure in their words;* with accusat. *to like* Prov. 3, 12; with accus. of the thing Ps. 85, 2; רָצוּי *beloved, pleasing* (elected), with לְ Esth. 10, 3, or followed by a genitive Deut. 33, 24; *to esteem*, with the accusative Job 14, 6; *to love* Psalm 102, 15; *to like*, כָּזֶבַח 62, 5, מֵיְשָׁרִים 1 Chr. 29, 17, עוֹלָה Ps. 51, 18; *to be favourable* or *gracious*, with accus. of the person 2 Chr. 10, 7; *to be kind* Ps. 44, 4; Job 33, 26; *to approve*, with accusat. of the thing Deut. 33, 11; Am. 5, 22; followed by an infin. Ps. 40, 14 *be gracious to save me;* also *to receive graciously* or *kindly* Gen. 33, 10; with בְּ *whereby* Ez. 20, 41. All these meanings proceed from the intransitive idea. — 2. *tr. to appease, to pacify;* hence *to pay off*, a debt, figur. Lev. 26, 34 43; 2 Chr. 36, 21; in other cases the Hif. has this sense. Derivat. רָצוֹן, רָצוּי (cod. Sam.), and the proper names רְצִיָּא, תִּרְצָה.

Nif. נִרְצָה (*fut.* יֵרָצֶה) *to be well-pleasing, to be agreeable*, of sacrifices Lev. 7, 18; 22, 23 = הָיָה לְרָצוֹן 22, 20; with the dativ. commodi 1, 4; metaphor. *to be appeased, satisfied, paid off*, of עָוֹן Is. 40, 2.

Pih. רִצָּה (*fut.* יְרַצֶּה) *to conciliate, to appease*, דַּלָּיִם Job 20, 10, i. e. by restoring possessions taken by robbery.

Hif. הִרְצָה (3 *perf. f.* הִרְצָת instead of הִרְצְתָה) *to appease, to pay off*, Lev. 26, 34 *and* (the land) *shall pay off its sabbaths* (i. e. those that it owes).

Hithp. הִתְרַצָּה (*fut.* יִתְ־) *to shew oneself pleasing*, with אֶל 1 Sam. 29, 4.

The stem רָצָה = רָעָה II. is connected with the Arab. رَصَّ (to unite), رَصْرَصَ (to join firmly), رَصَعَ (to attach firmly), رَصِيَ (to shew oneself disposed to).

רָצוֹ (instead of רָצוּי after the form קָלוּי, from רָצָה) *m. favour, acceptance* Lev. 22, 29 cod. Sam. for רָצוֹן.

רָצוֹן (from רָצָה; with *suff.* רְצוֹנִי) *m. good will, favour*, of God, and so of יוֹם Is. 58, 5, שָׁנָה 61, 2, *adv.* לְרָצוֹן 56, 7, עַל רְ׳ 60, 7 *graciously; grace, kindness* Ps. 5, 13; 145, 16; for יְ׳ רְ׳ Prov. 11, 27 and 14, 9 *the favour = blessing of God* Deut. 33, 23; *what is acceptable* or *pleasing* Prov. 10, 32; *an acceptable and willingly given present* Mal. 2, 13; metaphor. *inclination, will, wish* Ps. 145, 19; Prov. 14, 35; בְּכָל־רָצוֹן 2 Chr. 15, 15 *with the entire will*, i. e. with all the heart; עָשָׂה כִּרְצוֹנוֹ בְּ Neh. 9, 24 *to act capriciously towards one.*

רָצַח (*part.* רֹצֵחַ; *inf. abs.* רָצֹחַ; *fut.* יִרְצַח), *tr.* prop. *to cut in pieces, to cut through, to pierce, to crush*, like רָצַע; Arab. رَضَخَ, رَضَحَ, رَزَخَ, رَزَحَ; hence *to kill, to murder* (by cutting instruments), with object-accusative Deut. 4, 42; רְ׳ נֶפֶשׁ *to kill the life* 22, 26, like הִכָּה פְּ׳ נֶפֶשׁ; commonly absol. Ex. 20, 13; Deut. 5, 17; רֹצֵחַ *a murderer* Num. 35, 16. — The organic root is רָ־צַ־חַ, which exists also in חָ־סַ־חַ, כָּ־סַ־חַ, שָׁ־כַ־חַ (to שָׁכִין). Deriv. רֶצַח.

Nif. נִרְצַח (*fut.* יֵרָצֵחַ) *to be slain* Judges 20, 4; Prov. 22, 13.

Pih. רִצַּח (*part.* מְרַצֵּחַ; *fut.* יְרַצֵּחַ) an intensive of Kal, *to murder, to act as a murderer, to destroy* Ps. 94, 6; *part. a murderer* 2 Kings 6, 32; Is. 1, 21. *Ben Asher* refers here תְּרַצְּחוּ Ps. 62, 4, as he also takes תְּהוֹתְתוּ in the first member for *Pih.*

Puh. רֻצַּח (= רֻצָּח), only תְּרֻצָּחוּ Ps. 62, 4 according to *Ben Naphtali*, whence we must likewise take תְּהוֹתְתוּ as a passive.

רֶצַח *m. destruction, death*, and so *a breaking in pieces* Ps. 42, 11, with the meaning of רֶקֶב (Prov. 12, 4), and therefore we should read כְּרֶצַח with Symm. and some mss.; *a breaking into, breach*, of walls, Ez. 21, 27 *in order to open a hole* (לְפָתֹחַ פֶּה) *by a breach* (בְּרֶצַח); comp. שִׂים כָּרִים עַל 4, 2, consequently not = צָרַר as the LXX render (*βοή*).

רִצְיָא (instead of רְצָיָה = רִצְיָה *Jah is gracious*) *n. p. m.* 1 Chr. 7, 39.

רְצִין (after the form נְצִיחַ, שְׂגִיב, from רָצַן; *a holding together*, *arrangement*, hence *dominion*) *n. p. m.* Is. 7, 1; Ezr. 2, 48. Ar. رَصِين firmus.

רָצַן (not used) *tr.* same as רָסַן, *to bind* or *hold together*, i. e. to arrange, hence metaphor. *to rule*, perhaps connected with רָזַן; Ar. رَصَنَ to hold fast together, to bind, whence رَصِين firm. The organic root ר־צַן is also in צַן III., טָנ־א. Deriv. the proper name רְצִין.

רָצַע *tr.* prop. same as רָצַח *to pierce*, *to bore*, אֹזֶן Ex. 21, 6; Ar. رَصَعَ, Aram. רְצַע the same. Deriv. מַרְצֵעַ.

רָצַף I. (*part. pass.* רָצוּף) *tr.* prop. *to bind*, *to fit together*, variegated stones into a pavement or floor; *to range beside one another; to lay out artificially*, a stone-floor, Song of Sol. 3, 10 *its* (the palanquin's) *middle* (תָּוֶךְ) *is laid out* or *paved* (see רָצַף II.) *with love*, i. e. adorned with his darling; comp. Arab. رَصَفَ and رَصُفَ *to be firm* or *close together* (proceeding from the idea of *binding*), metaphor. to adorn; to be compared with צָרַף II., transposed צָפַר. Deriv. רִצְפָּה, מַרְצֶפֶת 1, and the proper names רֶצֶף, רִצְפָּה.

רָצַף II. (*part. pass.* רָצוּף) *intr.* same as רָשַׁף *to glow*, *to burn*, to which one may refer Song of Sol. 3, 10 (*Rashi*); Arab. رضف the same; ident. in its organic root ר־צַף with that in שַׁב (to שָׁבִיב), שָׁ־דַף, תָּף. Deriv. רֶצֶף 2, רִצְפָּה 2.

רֶצֶף *m.* 1. (from רָצַף I.) *the dense*, *the firm;* hence *a stronghold*, *n. p.* of a city, named along with חָרָן and גּוֹזָן Is. 37, 12. By it is usually understood a place in east-Syrian Palmyrene, apud Ptolemy Ῥησάφα, Arab. رُصَافَة, on the road between Racca and Emesa. According to *Jakut* there are 9 cities so called. — 2. (from רָצַף II.; only *pl.* רְצָפִים) prop. flame, what is on fire; hence *burning coals*, עֻגַּת רְצָפִים 1 Kings 19, 6 *a cake backed on hot coals* or stones (*de Bañoles*); comp. Ar. رَضْف a hot stone; see רִצְפָּה 2.

רִצְפָּה (*c.* רִצְפַת) *f.* 1. (from רָצַף I.) *a stone pavement* Ez. 40, 17, 2 Chr. 7, 3, like מַרְצֶפֶת (which see), i. e. a floor laid out with variegated stones Esth. 1, 6, — 2. (from רָצַף II.) *coal* Is. 6, 6 (LXX), which suits מִזְבֵּחַ; the meaning *hot stone* (Vulg.) does not suit here. — 3. (from רָצַף I.; *arrangement*, *order*, *variegated dress*) *n. p. f.* 2 Sam. 3, 7.

רְצָפִים see רֶצֶף.

רָצַץ (*perf.* רַצּוֹתָ, רַצּוֹתִי; *part. m.* רוֹצֵץ, *f. pl.* רוֹצְצוֹת, *pass.* רָצוּץ, *constr.* רְצוּץ, *pl.* רְצוּצִים; *fut.* יָרוּץ, תָּרֻץ, אָרוּץ, according to some for יָרֹץ, תָּרֹץ, אָרֹץ, verbs ע״ע sometimes borrowing their forms from ע״ו) *tr.* prop. *to dash against one another*, *to push*, *to break*, and so 1. *to crack*, קָנֶה Is. 42, 3; 36, 6; *to break through*, גְּדוּד 2 Sam. 22, 30 (see רוּץ); once *intr. to be broken*, *crushed* Eccles. 12, 6, to be distinguished from שָׁבַר. — 2. Fig. *to oppress*, *to practise violence*, coupled with עָשַׁק 1 Sam. 12, 4, Deut. 28, 33, with the accus. אֶבְיוֹן Am. 4, 1; *to injure*, רְצוּץ מִשְׁפָּט Hos. 5, 11 *injured in judgment; intr. to be crushed down*, or the mind, the heart, coupled with כָּהָה Is. 42, 4; Ar. رَصَّ the same. — אֲרוּצֵם Jer. 50, 44 K'tib see רוּץ Hif. Deriv. רַץ, מְרוּצָה 2.

Nif. נָרֹץ (*fut.* יֵרוֹץ) *to be bruised*, *to be broken in pieces*, of אַלְגַּל Eccl. 12, 6; *to be destroyed* Ez. 29, 7; parallel נִשְׁבַּר.

Pih. I. רִצֵּץ (*fut.* יְרַצֵּץ) *to break in pieces*, רֹאשׁ Ps. 74, 14; *to oppress*, דַּלִּים Job 20, 19; *to chastise*, מִן הָעָם (*some of the people*) 2 Chr. 16, 10. Some refer here יְרַצּוּ Job 20, 10 = יְרַצְּצוּ.

Pih. II. רוֹצֵץ (*fut.* יְרוֹצֵץ) *to oppress* Judges 10, 8.

Hif. הֵרֵץ (3 *fut. ap.* וַתָּרֶץ to distinguish it from וַתָּרֶץ belonging to רוּץ) *to break in pieces*, גֻּלְגֹּלֶת Judges 9, 53.

Hithp. הִתְרוֹצֵץ *to dash against one another, to struggle* Gen. 25, 22.

רַק (from רָקַק I.) 1. *adj. m.*, רַקָּה (*pl.* רַקּוֹת) *f.* prop. same as דַּק *broken, crushed, reduced*, and then *thin, lean, withered*, Gen. 41, 19 20 27, interchanged with דַּק, coupled with רַע. — 2. רַק *a subst.* prop. *leanness*, hence fig. *limitation*, as a limiting *adv.*, *only*, *except* Job 1, 15; *but*, as an adversative Gen. 19, 8; 24, 8; strengthening other particles, as רַק אֵין דָּבָר *not the smallest* Num. 20, 19; after a negative *nothing but* 2 Chr. 5, 10; sometimes closely attached to nouns, *mere*, Is. 28, 19 *mere vexation*, or to adjectives, as רַק רַע *mere evil* Gen. 6, 5; *wholly, entirely*, Deut. 4, 6 *a people thoroughly wise;* generally = אַךְ, with this difference, that רַק limits what is previously said, and אַךְ refers to the following word; רַק אִם *if only;* stronger רַק אַךְ Num. 12, 2.

רֵק see רֵיק.

רֹק (with *suff.* רֻקִּי; from רָקַק II.) *m. spittle* Is. 50, 6; Job 7, 19 (see בָּלַע).

רָקַב (*fut.* יִרְקַב) *intr. to be carious, rotten, putrid*, of עֵץ Is. 40, 20; fig. *to decay* or *perish quickly*, of שֵׁם Prov. 10, 7, but perhaps (see קַב) *to be cursed.* The organic root רָ־קַב is also in קַב, גָּב I., גָּבָא I., נָ־קַף, יָ־קַב, יָ־קַב. (to the noun גַּב). Deriv. רָקָב.

Pih. רִקֵּב (not used) intensive of Kal; deriv. רִקָּבוֹן.

רָקָב (*c.* רְקַב) *m. caries, rottenness*, of עֲצָמוֹת, applied to the eating away of joints and the consuming of bones Prov. 12, 4; 14, 30, a figure of the breaking up of the body Hab. 3, 16; metaphor. *an object seized with rottenness* or *caries*, parallel עָשׁ Job 13, 28, Hos. 5, 12, without its signifying the same as σής or σκώληξ on that account, as the LXX interpret; Aram. רוּקְבָא, רַקְבּוּבִי the same.

רִקָּבוֹן (from the Pih. of רָקַב) *m.* same as רָקָב Job 41, 19.

רָקַד (*inf. c.* רְקֹד; *fut.* יִרְקֹד) *intr.* prop. *to move to and fro, to hasten, to run;* hence *to leap, to spring*, for joy Eccles. 3, 4, opposite סָפַד; *to start, to leap up*, from fear Ps. 114, 4 6, comp. רָעַשׁ, נָתַר.

Pih. רִקֵּד (*part.* מְרַקֵּד, *fut.* יְרַקֵּד) *to leap about joyfully*, of יְלָדִים Job 21, 11; *to dance* 1 Chr. 15, 29, for which 2 Sam. 6, 16 has פִּזֵּז; *to leap about wildly*, of שְׂעִירִים Is. 13, 21; *to drive about rapidly*, of מֶרְכָּבָה Nah. 3, 2; *to run swiftly* Jo. 2, 5.

Hif. הִרְקִיד (*fut.* יַרְקִיד) *to make leap* or *skip*, mountains, Ps. 29, 6; comp. הִרְעִישׁ.

The Aram. רְקַד, ܪܩܕ, Ar. رقص, رقز are ident. with רָ׳. In the Targ. it stands for פָּזַז, and רַקְדָּן for the Hebr. רָץ; the meaning to tremble, to fear, to sorrow, in Syr. ܪܩܕ, seems merely metaphorical as in גּוּל. The organic root רָ־קַד appears also in חַת.

רַקָּה (with *suff.* רַקָּתוֹ; from רָקַק III.) *f.* prop. *what pulsates* or *beats*, and so *the temples* Judges 4, 21 22; 5, 26; including the upper cheeks Song of Sol. 4, 3; 6, 7.

רַקּוֹן (*bank-district, a place well watered;* from רָקַק II.) *n. p.* of a place in Dan on the Mediterranean Sea Josh. 19, 46.

רָקַח (*part.* רוֹקֵחַ, *fut.* יִרְקַח) *tr.* prop. *to beat* or *pound together, to mix, to prepare by mixing, to spice, to make unguent*, essences being extracted from spices and mixed with oil, used also for incense Ex. 30, 25 35; 37, 29; רוֹקֵחַ *a maker of unguents, a perfumer* Eccles. 10, 1. Deriv. רֶקַח, רֹקַח, מֶרְקָח, מֶרְקָחָה, מִרְקַחַת.

Pih. רִקַּח (not used) *to mix oil with spices, to prepare unguents.* Deriv. רַקָּח, רַקָּחָה, רִקֻּחַ.

Puh. רֻקַּח (*part.* מְרֻקָּח) *to be mixed*, בְּמִרְקַחַת (*by aromatic spicing*) 2 Chron. 16, 14.

Hif. הִרְקִיחַ (*imp.* הַרְקַח, a Babylonian reading according to *Ibn Ganâch*, on the contrary the Palestinian one is הָרְקַח)

to mix aromatic essences, Ez. 24, 10 *brew the spiced mixture.*

Hof. הָרְקַח see Hif.

The Ar. رقّح = اصلح (Hariri p. 57) has also the fundamental signification of our stem, used of an artificial mixture, whether it be brewed, boiled, or in its cool state. Oil (שֶׁמֶן) and wine (יַיִן) were spiced with aromatic substances. To bring the word into connection with רָחַח (like שָׂקַד and שָׂחַח, פָּתַח and פָּקַח) is inapplicable, since its fundamental signification is *to mix.* The organic root רַ־קַח is connected with קָח (קוּחַ).

רֶקַח *m. spice*, made by the mixing of aromatic substances Song of Sol. 8, 2.

רֹקַח *m. a spiced mixture*, Ex. 30, 25 *as a spiced mixture of perfumed oil* (מִרְקַחַת); *a perfume* 30, 35.

רַקָּח (*plur.* ־חִים) *m. a mixer of ointments*, belonging to a peculiar corporation like the צוֹרְפִים, Neh. 3, 8 *a son* (בֵּן) i. e. an associate *of the perfumers*, if we should not read מִן.

רִקֻּחַ (*pl.* ־חִים) *m. the anointing*, of the body Is. 57, 9.

רַקָּחָה *f. a female unguent-mixer*, servants having been employed in that work 1 Sam. 8, 13 (LXX, Vulg., Targ.); but the Syr. and Arab. read לְאֹרְגוֹת (weavers).

רָקִיעַ (*constr.* רְקִיעַ) *m.* prop. a thing spread out or extended, and so רְ׳ שָׁמַיִם *the expanse of heaven*, i. e. *heaven's arch* Gen. 1, 14 15 17 20; but commonly רָ׳ alone 1, 6 7; *heaven* Ps. 19, 2, parallel שָׁמַיִם; generally *an extended surface*, either *a pavement*, *a floor* Ez. 1, 22, or *an upper vaulted arch* 1, 23 25 26. The רָקִיעַ was conceived to be solid; hence the LXX, Aqu., Symm. and Theod. στερέωμα, the Vulg. *firmamentum*, Saadia جَلَد, Luther *Veste*, i. e. firm vault. The Greeks also call the arch of heaven σιδήρεον (Od. 15, 328), χάλκεον (Il. 17, 425). Scripture represents רָ׳ as a solid cast metal-mirror (Job 37, 18), borne up by the highest mountains as its pillars (2 Sam. 22, 8; Job 26, 11). Arab. رَقِيع, Aram. רְקִיעָא (*def.* רְקִיעָא).

רָקִיק (*constr.* רְקִיק, *pl. c.* רְקִיקִים; from רָקַק I.) *m.* prop. a thing extended, broad, and so *a thin cake*, *a wafer* Ex. 29, 2 23, Lev. 2, 4, of the form of the מַצָּה Num. 6, 15; Ar. رُقَاق the same; comp. צַפִּיחִית.

רָקַם (*part.* רֹקֵם) *tr.* same as רָגַם II. and IV., prop. to pierce, and so *to stitch*, *to embroider*, *to put in variegated figures*, *to variegate*, in תְּכֵלֶת or אַרְגָּמָן Ex. 35, 35; 38, 23, and so מַעֲשֵׂה רֹקֵם *the work of the embroiderer* 26, 36; 38, 18; Ar. رقم to puncture, to do striped or party-coloured needle-work, whence أَرْقَم party-coloured, spotted; مرقوم variegated woollen stuff, رقن to engrave, to write. Out of this arose the Spanish recamare, Italian ricamare, French recamer, to embroider. Deriv. רִקְמָה, and the proper name רֶקֶם.

Puh. רֻקַּם *to be formed* or *wrought*, properly to be curiously shaped, of the embryo in the womb Ps. 139, 15; Targ. אִצְטַיַּר; Talm. רֻקַּם of the formation of the foetus.

רֶקֶם 1. (either *a variegated garden*, like the Arab. رَقْمَة, or same as רֶגֶם *a heap of stones*) *n. p.* of a city in Benjamin Josh. 18, 27. — 2. (perhaps same as רֶגֶם *friendship*) *n. p. m.* Num. 31, 8; 1 Chr. 2, 43; 7, 16.

רִקְמָה (with *suff.* רִקְמָתָם, *du.* רִקְמָתַיִם, *plur.* רְקָמוֹת) *fem. an embroidered dress*, collect. *variegated garments* Ez. 16, 10; Judges 5, 30, where רִ׳ is to be supplied before שְׂלַל, coupled with צְבָעִים (coloured stuffs); *dual* ibid. to strengthen the expression, like רַחֲמָתַיִם; fully בִּגְדֵי רִ׳ Ez. 16, 18; coupled with the names of stuffs שֵׁשׁ, מֶשִׁי 16, 13, בּוּץ 27, 16; a kind of שֵׁשׁ in רִ׳ שֵׁשׁ בִּרְ׳ 27, 7; רִ׳ (אַבְנֵי) *variegated stones* 1 Chron. 29, 2, with אַבְנֵי פוּךְ לִרְקָמוֹת Ps. 45, 15 = בִּרְ׳ *in variegated garments* (on לְ there comp. לְהַדְרַת 2 Chr. 20, 21).

רָקַם (not used) *intr. to be variegated, party-coloured*, Arab. رَقَشَ the same; derivat. the proper name בַּרְקוֹס (which see) out of בֶּן־רַקּוֹס (a variegated one).

רָקַע (*part.* רֹקֵעַ, רֹקַעַת; *inf. constr.* רָקְעָ, with *suff.* רָקְעֲךָ; *imper.* רְקַע; *fut.* יִרְקַע) *trans.* 1. *to smite, to stamp*, the earth, with בְּרֶגֶל, also without an object-accusative, as a gesture of dislike Ezek. 6, 11, of mischievous joy 25, 6; coupled with מָחָא יָד, הִכָּה בְכַף. Commonly *to beat out thin, to expand by beating*, a plate (see פָּחַח II); *to extend, to spread out*, אֶרֶץ, which is conceived to be a disc resting on pillars Is. 42, 5; 44, 24; Ps. 136, 6; *to arch*, of the vault of heaven; *to spread out over a surface*, of a pavement (see רִקּוּעַ); *to tread down, to stamp* 2 Sam. 22, 43. — 2. (not used) *to make firm* or *strong, to found*, prop. used of the flattening of a solid thing by hammering it out; both meanings also uniting in אָשַׁשׁ. Deriv. רָקִיעַ.

Pih. רִקַּע (*fut.* יְרַקַּע) *to beat out*, פַּחִים Ex. 39, 3, צְפוּי *into a thin plate-covering* Num. 17, 4; *to overlay, to cover over*, i. e. to spread out Is. 40, 19. Deriv. רִקָּעַ.

Puh. רֻקַּע (*part.* מְרֻקָּע) *to be beaten out*, Jer. 10, 9 *a beaten silver-plate.*

Hif. הִרְקִיעַ (*fut.* יַרְקִיעַ) *to stretch out, to give extension to*, לָשְׁחָקִים = לָרָקִיעַ Job 37, 18, where עִמּוֹ should be rendered *like him.*

Hof. הָרְקַע (not used) *to be spread out;* deriv. יְרֻקָּע in the proper name יָרְקְעָם.

The organic root רָק־ע (with its fundamental signification to stretch, to extend, to spread out, to beat out) may be allied to that in אָ־רַךְ; and רָק I. should be particularly compared with it.

רִקַּע (*plur. constr.* רִקְּעֵי) *m. a plate*, prop. what is beaten out Num. 17, 3.

רָקַק I. (Kal unused) *trans. to beat out thin*, and so *to extend, to spread out*, of a cake; *to be* or *make thin, tender, fine*, of the sides of the skull; figur. *to confine* (see רָק); identical in its organic root with that in דַּק (see ר), רָק־ע, Ar. رَقَّ to be thin, tender), Aram. רָקַק. Derivat. רָקִיק, רָק, רַקָּה (according to some).

Hif. הִרְקִיק (*fut.* יָרֶק) *to break in pieces, to stamp to powder, to beat fine* Ps. 18, 43, where אַרְקֵם = אֲרִיקֵם.

רָקַק II. (*fut.* יָרֹק) *intrans. to flow, to run, to flow out; trans. to spit*, with בְּ *to spit upon* Lev. 15, 8; the organic root רָק is also in זָ־רַק (which see), זָרָק, רָק I., מָ־רַק II., פָּ־רַק II., זָ־רַק; Aram. רָק. Deriv. רֹק, and the proper names רַקָּת, רַקּוֹן.

רָקַק III. (not used) *intrans. to knock, to beat*, of the pulsation of the arteries; perhaps ident. with רָקַק I. Deriv. רַקָּה.

רַקַּת (from רָקַק II.; *bank-place*, Aram. רַקְתָּא; Arab. رَقَّة a bank) *n. p.* of a city in Naphtali, said by tradition to be the site of the later Tiberias Josh. 19, 35.

רָשׁ *poor*, see רוּשׁ, רֵאשׁ.

רָשָׁה (not used) *intrans.* 1. prop. *to be firm, strong*, Arab. رَسَا (to stand fast); nearly allied in its organic root רָשׁ־ה to that in בָּ־רַשׁ II. (to בָּרוּשׁ 2 and the proper name בִּרְשַׁע which see), בָּ־רַת (to בְּרוֹשׁ), חָ־רַשׁ II. = Aram. תְּקַף, *to be dense, strong;* proceeding perhaps from the idea of binding or knotting, so that יָ־רַשׁ II., גָּ־רַשׁ, אָ־רַשׁ, עָ־רַשׁ in the root also belong to it. — 2. Metapher. *to be in a position to, to be able, to have leave;* Aram. רְשָׁא the same, Af. אַרְשִׁי to give power, to empower, to permit; deriv. רְשׁוּ might, full power, modern Hebrew רְשׁוּת. Deriv.

רִשָּׁיוֹן *m. authorization, permission* Ezr. 3, 7.

רַאשִׁית see רֵאשִׁית.

רָשַׁם (*part. pass.* רְשׁוּם) *tr. to engrave, to inscribe, to write*, Dan. 10, 21 *written in a book of truth*, i. e. a book in which the future fates of nations and individuals are recorded (Psalm 139, 16;

Revel. 5, 1). As to the meaning of the stem, the Aram. רְשַׁם, נִרְשְׁמוּ, Arab. رسم, رسم present the right key; but the organic root is רְ־שָׁם, which exists also in שָׁמְ־ה (to שָׁם), סָמְ־ן (to נִסְמָן), סָם (to סָמַל).

רָשַׁם (2 *pers.* רְשַׁמְתְּ; *part. pass.* רְשִׁים; *fut.* יִרְשָׁם) *Aram. trans.* same as Hebrew רָשַׁם *to record, to write*, כְּתָבָא Dan. 5, 24 25; 6, 9; אֶסְרָא 6, 10, an edict; Targumic for חָקַק.

רָשַׁע (*fut.* יִרְשַׁע) *intrans. to make a wilful mistake, to sin, to be godless*, coupled with חָטָא, הֶעְוָה 1 Kings 8, 47; Dan. 9, 15; *to be held as guilty* Job 9, 29, opposite צָדַק; *to be guilty* 10, 7; *to be mischievous*, רָשַׁע הִרְבָּה *to be very mischievous* Eccles. 7, 17; רָ׳ מִן פִּ׳ (separating) *from one to be mischievous*, i. e. *to apostatise* Ps. 18, 22. Derivat. רֶשַׁע (*adj.* and *subst.*), רִשְׁעָה, רֶשַׁע, מִרְשַׁעַת.

Hif. הִרְשִׁיעַ (*part.* מַרְשִׁיעַ, *inf. constr.* הַרְשִׁיעַ; *fut.* יַרְשִׁיעַ) *to act wickedly* Dan. 9, 5, Ps. 106, 6, interchanged with רָשַׁע (which see); *to declare guilty* or *punishable*, the רָשַׁע Deut. 25, 1, opposite הַצְדִּיק; *to condemn*, צָדַק Prov. 17, 15; of a judge Ex. 22, 8; Job 9, 20; מַרְשִׁיעֵי בְרִית Dan. 11, 32 *condemners of the covenant* (-sign), i. e. accusers of circumcision (see 1 Macc. 1, 11 15); metaphor. *to make one to be in the wrong*, i. e. *to overcome, to conquer him*, Is. 54, 17 *and every tongue that raises itself to contend against thee, thou overcomest*; generally *to conquer* 1 Sam. 14, 47 (Vulg. *superare*), hence the Targ. חַיֵּב *to oppress* Is. 50, 9; הַרְשִׁיעַ, like הֵיטִיב, forming the full idea with לַעֲשׂוֹת following *to act wickedly* or *viciously* 2 Chr. 20, 35; commonly הִרְשִׁיעַ alone.

As to the fundamental signification, *Kimchi* has adopted that of רָעַשׁ, i. e. *to rage, to frighten, to storm*, as the clearest manifestation of a wicked one, רָשָׁע being compared with יָם נִגְרָשׁ Is. 57, 20, who דַּשְׁקֵט לֹא יוּכָל ibid., with whom is רָגַז Job 3, 17, and הִרְשִׁיעַ being the opposite of הִשְׁקִיט 34, 29; besides, the Aram. רְחַשׁ, רָ׳ means to stir up, to excite. But, in opposition to צָדַק it is better to adopt as the fundamental signification *to be dispersed, slack, wavering*, and so *to be oblique, crooked*; Arab. رَسَعَ.

רָשָׁע I. *adj. m.*, רְשָׁעָה *fem. godless, sinful* Ez. 3, 18 19, of דֶּרֶךְ, if we do not read דַּרְשָׁעָה; Job 20, 29; 27, 13; Prov. 11, 7 (but it may be an apposition).

רָשָׁע II. (*pl.* רְשָׁעִים, *constr.* רִשְׁעֵי) *m. an unrighteous, guilty, dishonest one* Ex. 23, 7; Deut. 25, 1; 1 Kings 8, 32; *a guilty one*, in a cause Ex. 2, 13; רָ׳ לָמוּת *guilty of death* Num. 35, 31; *an evil-doer, a sinner, a godless person* Job 9, 24; Ps. 9, 6 17, *plur.* רְשָׁעִים 1, 1; 3, 8; specially *one who lies in wait, an oppressor, an injurious man*, opposite צַדִּיק or נָקִיא Job 34, 18, מָגֵן 9, 22; also *an enemy*, of the Jewish people Is. 13, 11; 14, 5, spoken of the Babylonians; comp. *οἱ ἄνομοι* the heathen 1 Macc. 2, 44; 3, 5.

רֶשַׁע (in pause רָשַׁע, with *suff.* רִשְׁעָהּ, *plur.* רְשָׁעִים Job 34, 26) *unrighteousness*, Job 34, 10; *plur. bad actions* 34, 26; *what is unrighteously acquired* Mic. 6, 10; *injustice*, of מֹאזְנֵי 6, 11; *lies, deceit* Prov. 8, 7, opposite אֱמֶת; *sinfulness, vice* Ps. 5, 5, opposite צֶדֶק 45, 8; עָשָׂה רֶ׳ *to act wickedly* Prov. 16, 12; רֶ׳ = אַנְשֵׁי רֶ׳ רְשָׁעִים Job 34, 8; also elsewhere רֶשַׁע concrete for רְשָׁעִים Ps. 84, 11.

רִשְׁעָה (with *suff.* רִשְׁעָתוֹ) *fem.* same as רֶשַׁע *wickedness, an evil mind* Is. 9, 17; Mal. 3, 15; *lies, deceit* Prov. 13, 6; *a wicked deed* Deut. 25, 2.

רִשְׁעָתַיִם Judges 3, 8 see כּוּשָׁן.

רָשַׁף (not used) *intr.* same as II. רָצַף *to glow, to burn*; identical in its organic root רְ־שַׁף with that in רָ־צַף, שָׁב. Derivative

רֶשֶׁף (*plur.* רְשָׁפִים, *constr.* רִשְׁפֵי, with *suff.* רִשְׁפֶּיהָ) *m.* prop. *glow, flame, burning*; hence *fever, pestilence, a pestilential fever*, coupled with דֶּבֶר Hab. 3, 5; Ps.

78, 48 (where for בָּרָד the reading is בָּרָא); Deut. 32, 24, with קֶטֶב; *plur.* *vehemence*, *violence*, of קְנָאָה Song of Sol. 8, 6, but also = שַׁלְהֶבֶת flame ibid.; בְּנֵי רֶ׳ Job 5, 7 *sons of fire*, i. e. *sparks* (Targ., *Ibn Esra*, *Kimchi*), where the LXX and Aqu. misled by עוף translate *birds*; רִשְׁפֵי קֶשֶׁת Ps. 76, 4 *lightnings of the bow*, i. e. *arrows* (*Kimchi*); better perhaps from רָשַׁשׁ *to hasten rapidly*, רֶשֶׁת is therefore *arrow*. — 2. (*haste*, *violence*) *n. p. m.* 1 Chr. 7, 25.

רָשַׁשׁ I. (Kal not used) *trans.* same as רָצַץ *to destroy*, *to break in pieces*, *to reduce to ruins*, connected perhaps with רָסַס; Syr. ܪܫ the same.

Pih. רוֹשֵׁשׁ (*fut.* יְרוֹשֵׁשׁ) *to desolate*, עִיר מִבְצָר Jer. 5, 17, Targ. פְּגַר; see רוּשׁ.

Puh. רֻשַּׁשׁ *to be wasted*, *destroyed*, of cities Mal. 1, 4 (LXX, Vulg.); perhaps for רוֹשַׁשׁ from רוּשׁ.

רָשַׁשׁ II. (not used) *intrans.* *to be hard*, *firm*, assumed for the proper name תַּרְשִׁישׁ; identical in its organic root with that in רָשׁ־ה, Ar. رَسَا, رَزَا; אָ־רַז, Ar. ا־رز, ع־رز; בָּ־רַשׁ, ا־رش II. (which see), תָּ־רַשׁ; but see תָּרַשׁ.

רֶשֶׁת (with *suff.* רִשְׁתִּי, רִשְׁתָּם; from יָרַשׁ II.) *fem.* *a net*, so called from the intertwining of the meshes, or catching Ps. 25, 15; שָׂחַת רֶ׳ 35, 7 *a trap of the net*, i. e. in which one is ensnared; מָשַׁךְ בְּרֶ׳ *to draw into the net* 10, 9 (but בְּרִשְׁתּוֹ may be an *infin.* with *suff.* and a gloss upon בְּמָשְׁכוֹ); פָּרַשׂ רֶ׳ *to spread a net*, with עַל of the place *where* Hos. 5, 1, or with לְ in לְיַד מַעְגַּל *at the side of the way* Ps. 140, 6; with עַל of a person, *to throw the net over one* Ez. 12, 13; 17, 20; with עַל פְּעָמִים *over the steps*, i. e. to cause one to fall Prov. 29, 5; so too with פְּ׳ לְרַגְלָיו Lament. 1, 13; תִּכְיוֹן רֶ׳ לְ Ps. 57, 7, טָמַן רֶ׳ לְ 31, 5 *to lay a net for one*; מְזוֹרָה רֶ׳ Prov. 1, 17 *the net is spread* (see זָרָה I.); Job 18, 8 *for he fell into the net with his feet*; metaphor. *a net-like grating* Ex. 27, 4; 38, 4.

רְתוֹק (from *Pih.*) *m.* *a chain*, to fetter prisoners, Ez. 7, 23 *prepare a chain*, for which others read נְתוּק or כְּתוֹב.

רִתּוּקָה *fem.* *a chain*, for binding 1 Kings 6, 21 K'ri, for which the K'tib has רַתִּיקָה.

רָתַח (Kal not used) *intr.* *to boil*, *to seethe*, *to bubble up*, of fluids; Aram. רְתַח, ܪܬܚ the same; also of anger, of the foaming of wine, but not a collateral form of רָקַח. The organic root רְ־תַח appears to be identical with that in קָ־דַח, נָ־תַךְ. Deriv. רֶתַח.

Pih. רִתַּח (*imp.* רַתַּח) *to make seethe* or *boil*, רְתָחִים (see רֶתַח) Ez. 24, 5; parallel בָּשַׁל.

Puh. רֻתַּח *to boil*, *to be violently excited*, of מְעַיִם Job 30, 27; comp. חֻמַּרְמָר.

Hif. הִרְתִּיחַ (*fut.* יַ׳) *to make boil*, Job 41, 23.

רֶתַח (only *plur.* רְתָחִים) *m.* *a boiled piece* Ez. 24, 5, since the explanation *boiling water* does not suit. It is still better to read נְתָחֶיהָ for רְתָחֶיהָ.

רַתּוּקָה see רִתּוּקָה.

רָתַם (only *imp.* רְתֹם) *trans.* prop. *to bind*, *to fasten*, *to tame*, and so *to bind on*, *to make fast*, Mic. 1, 13, specially of the rod-like branches of the broom; Ar. رَتَمَ the same. Ident. in its organic root with that in תָּ־מַם, תָּ־מַן. Deriv. רְתָמִים, רְתָמִים, and the proper name רִתְמָה.

רֻתָּם see רְתָמִים.

רְתָם *m.* (*f.* according to the K'tib) *broom*, genista retem (Forskål), a shrub of the desert, growing also in water-beds and valleys (*Robinson* I, 336) 1 Kings 19, 4 5; Ar. رَتَمٌ the same.

רִתְמָה (*broom*) *n. p.* of a station in the Arabian desert Num. 33, 18 19.

רְתָמִים (from the sing. רֶתָם) *m. pl.* *broom*, שֹׁרֶשׁ רְ׳ *broom-root*, as food Job 30, 4; גַּחֲלֵי רְ׳ *broom-coals* Ps. 120, 4.

רָתַק (Kal not used) *to bind, to fetter, to tie together*, Arab. رَتَقَ (to bind, to join), رَتَجَ (to close); identical in its organic root רַ־תַּק with that in the Aram. אַ־דַּק (Targ. for דָּבַק, צָמַד). Derivat. רְתָקָה.

Nif. נִרְתַּק (*fut.* יֵרָתֵק) *to be unchained, loosed* (יֵרָתֵק) Eccles. 12, 6 K'ri, better taken as a collateral form of יִנָּתֵק. Others read יֵחָרֵץ (from خرق) to be broken to pieces.

Pih. רִתֵּק (not used) an intensive of Kal. Deriv. רַתּוּקָה, רַתּוּקוֹת, רַתִּיקָה.

Puh. רֻתַּק (3 *pl.* רֻתְּקוּ) *to be bound together* Nah. 3, 10.

רְתָקָה (*plur.* ־קוֹת) *fem. a chain*, for fastening Is. 40, 19.

רָתַת (not used) *intr.* same as רָטַט *to quake, to tremble, to fear.* Derivative

רִתַּת *m. terror* Hos. 13, 1 = רָטֶט.

שׁ, שׂ.

שׁ, called שִׁין (= שֵׁן), LXX *Χσέν* (in Lament.) or *Σίν* (cod. A), as a letter of the alphabet signifies *tooth, prong*, if the names generally be considered representations of objects. In the form which the letter has in Phenician (𐤔, 𐤔, 𐤔), old Hebrew (ש, ω), Samaritan (𐤔), Aramaean (ש), Palmyrene (ש, ש), and therefore in old Greek (Μ, Ν), Etrurian (Μ), the likeness of a tooth or prong has been discerned; but this is no reason for assuming that the name was selected merely on account of the shape. According to the analogy of the other alphabetical names שִׁין seems to have been chosen only because of the initial sound, and as the letter was pronounced *shi*, שֵׁן has been changed into שִׁין. In the Ethiopic appellations *Saut* (ሠ) and *Sât* (ፀ) other words were chosen on account of the initial sound. From the Semites the alphabetical figure passed over to the Greeks, Etrurians and Romans, with this exception, that the name was pronounced *Σάν* in Greek and was called *Σὰν χιβδηλόν* because of its rough, broader and more sibilant sound (Pind. ap. Athen. 11, 5 p. 467); but afterwards no more than the *Σίγμα* was retained which the Ionians had from the beginning. — Besides the broad and sibilant pronunciation of the ש there was also a softer and lisping one expressed by the same sign; and the distinction between them was subsequently denoted by a point placed either at the right (שִׁין יְמָנִית) or left (שִׂין שְׂמָאלִית). This distinction, however, is no reason for considering *Shin* and *Sin* as separate letters in the lexical arrangement of the alphabet. Phenician and Aramaean are unacquainted with the distinction, ס being put for שׂ, as שָׂכַר, Aram. סְכַר, סכי. As an abbreviation ש denoted in Phenician שַׂר, שָׁלֹם, and שׂת meant שָׁנָה, which may perhaps be adopted in the written Hebrew occasionally. As a numeral *Shin* being the third letter in the series of hundreds signifies 300. The oldest sound of the sign was *shi* and *si*.

As to the pronunciation, שׁ is the liquid, broad, sibilant and obscure *sh* (French *ch*), whose ground is the corresponding mute ת, for which reason שׁ is connected with the t-sound, like the other sibilants ז, ס, צ. The LXX have this pronunciation of the *Shin* in their *Χσέν* (= *Σχήν*, compare Ῥέχς = Ῥήσχ), though they could only express it by *σ*, in transference, agreeably to the nature of the Greek language. Such original sound of שׁ was frequently resolved into the clear, slender *s* fluctuating between *sh* and *s* (שׁ and ס), or vice versa (comp מִשְׁאֶרֶת from שְׁאֹר, שַׁעֲרוּר from שַׂעַר), which was denoted by שׂ. The modern Himyaritic presents an analogy to this particular (see *Fresnel* in the Journal Asiat. 1838. T. VI. p. 84. 543 seq.). And

as it borders closely upon ס or *s*, ס is sometimes written for it (סָכַר Ezr. 4, 5 for שָׂכַר), or is interchanged with it (שִׂכְלוּת Eccles. 1, 17, elsewhere סִכְלוּת). Comparing Hebrew with Arabic as respects the sibilants, we observe that the lisping pronunciation of the t-sound in Arab. (ث, ظ, ذ) respresents the Hebrew sibilants, and that the Arab. س usually corresponds to the שׁ, שׂ or ת to the שׁ (comp. שָׂאַר, שָׁאַר, שָׂבַע, שָׁבַע; שָׂדַף, שָׁדַף; שׂבר, שָׁבַר; שׂדף, שָׁדַף; שׂטן, שָׂטָן); seldom does the same sound stand, i. e. שׁ and שׂ, שׁ and س, and seldomer both sounds, i. e. שׂ and س, for שׁ or שׁ. In Aramaean the relation is different, since the flat t-sound is preferred for שׁ, where the sibilant is obviously original, as דְּשָׁא Aram. transposed לְאָא (organic root דשׁ). In stem- or root-building we have the following phenomena: 1. an occasional interchange of *Shin* and *Tau*, owing perhaps to Aramaean influences, especially in northern Palestine, as בְּרוֹת Song of Sol. 1, 17 instead of בְּרוֹשׁ; חָרַת Ex. 32, 16 instead of חָרַשׁ; פָּתַר instead of פָּשַׁר; תָּבַל I. instead of שָׁבַל; frequent in Aramaean, as שְׁמַלְתָּא Aram. תַּמְנִי, שָׁלַג and תְּלַג, שׁוּב and תּוּב, שָׁבַר and תְּבַר, אִישׁ and אִית, הוּא and הִית. 2. a transition to *Sin* and vice versa, as שָׁאַר and שָׂאַר II. Thus there is an interchange of Shin or Sin with the other flat t-sounds and the sibilants, viz. 3. with ד, as of שַׁד with דַּד; שָׁגָה with דָּגָה. 4. with ט, as of שָׁבַל and טָבַל I.; טָרַח Ethiop. שרח; קָשַׁר Aram. קְטַר. 5. with ז, as אָשׁ (to אֵשׁ) Aram. אֲזָא; עָשַׂב and עָזַב; שֶׁה and זֶה 1 Sam. 17, 34; שָׁרַר and זָרַר; שָׁרַת and זָרַב; שׁוּחַ and זָרַח; שָׁגַב and זָקַף; שָׁרַק and זָרַז; חָשַׁק and חָזַק; קָשַׁר and קָזַר. 6. with ס, as הִסְתִּיג Job 24, 2 and הִשְׂתִּיג; כָּעַשׂ and כָּעַס; שׂוּג and סוּג; פָּרַשׂ and פָּרַס; שָׂדַר and סָדַר; שָׂהַר and סָהַר. 7. with צ, as שׂוּחַ and צוּחַ; שָׂנַן and צָנַן; שָׂרַב and צָרַב; Aram. שְׂנַק and צְנַק; שָׂרַת and צָרַב; שָׂחַק and צָחַק. — In addition to these changes arising out of the nature of sounds, others occur which give a deep insight into the nature of the letters in question. Thus 8. it is interchanged with *Yod*, a softly uttered *ǵ* (*dsh*), French *j*, being related to a sibilant, as שׁוּב and יָוַב; יָפַת and שָׂפַט; Aram. יְצָא = שְׁצָא. 9. ש is a dental breathing, i. e. a precursor of the gently sibilant s-sound, which the Greeks express by a prefixed σ (σ-μάραγδ-ος), but usually exchange for the spiritus asper, as ἕξ, ἑπτά, ὅλκος, ἕρπω, ὗς, ὕλη, Latin sex, septem, sulcus, serpo, sus, silva. From this results a) a connection with the aspirates and a mutual exchange with them, as דָּרַד and שָׁרַד; שַׁלְהֶבֶת and הַלְהֶבֶת; comp. סָלַךְ and צָלַל; הָלַךְ and אָזַל; סַב and אָזַל; הָלַל and צָלַל; אָרַג and עָרַג; or b) the s-sound in its capacity of a dental spiritus is put before a word beginning with a firm or double consonant, as in the Latin scribo, sculpo, strideo, Greek *στέγω*, *σφάλλω* compared with *γράφω*, *γλύφω*, *τρίζω*, tego, fallo. Perhaps we may explain in this manner שָׂגַב, גָּאָה from שָׂגָה, גֵּב from גַּב. — We have still to note the peculiarity that שׁ־, שׂ־, שׂ֫ seems to be preserved in a number of words, as if it were a very old noun-ending, as חַלָּמִישׁ from חֶלֶם; חֶרְמֵשׁ (= מִישׁ־) from חָרַם; עַכְבִּישׁ from עָכַב (from עָכַב I.), פַּלְגֵּשׁ from פֶּלֶג (from פָּלַג II, 2), the proper name פַּלְטִישׁ from פֶּלֶט; comp. too רֶמֶשׁ, Aram. דַּרְגַּשׁ, יְצְחָקִי (couch, bed, cradle) from דָּרַג, like *στιβάς* from *στείβω*. This noun-ending was sometimes retained in verb-building, as רִטְפֵּשׁ out of רִטֵּף (from רָטַב = רָטַף); comp. Arab. جَرْفَس from جَرَفَ to take away every thing, عَرْمَس to be hard, from عرم. In Arabic this termination is preserved in ـوس, ـيس, ـِس, ـُس, as عَبَنْقَس wicked, from عبق; عِرمِس a rock, from عرم; عُكْمُوس fleshy ass, from عكم; sometimes also ث stands for it, as ת in Aramaean.

שְׁ, שַׁ see שָׁ.

שֶׁ with Dagesh forte following (which is omitted before gutturals Eccles. 2, 18; seldom שַׁ followed by Dagesh forte Judges 5, 7; before gutturals שָׁ 6, 17, seldom שְׁ Eccles. 2, 22; 3, 18; arising perhaps from שָׁל or שָׁר, and therefore a compound pronominal stem) 1. *a relative pronoun* (without gender and number) *who*, *which*, = אֲשֶׁר Ps. 124, 8; Eccles. 2, 18; including a demonstrative preceding, *he who*, *that which*, *what*, Eccl. 1, 11; אֶת־שֶׁ *him whom* Song of Sol. 3, 3; forming with שָׁם Eccles. 1, 7, Ps. 122, 4, or לְ Song of Sol. 3, 7 the relation of a proposition or of a genitive. From לְשֶׁ has arisen שֶׁל (which see), Aram. דִּי, ־ַי. — 2. *a relative conjunction*, like אֲשֶׁר, *that*, after the verbs רָאָה Eccles. 2, 13, יָדַע 1, 17, דִּבֶּר בְּלֵב 2, 15, עָשָׂה אוֹת Judges 6, 17, which require a supplement; *he that* Eccles. 2, 12; *just as* 5, 15; יִתֵּר שֶׁ *it remains* (to say) *that*, *except that*, Eccles. 12, 9; כִּמְעַט שֶׁ Song of Sol. 3, 4 *scarcely that*; עַד שֶׁ *till that* Judges 5, 7; עַל דִּבְרַת שֶׁ *for the reason that* Eccles. 7, 14; *then* Song of Sol. 1, 7. With prepositions בְּשֶׁ־ = בַּאֲשֶׁר *because* Eccles. 2, 16, כְּשֶׁ־ = כַּאֲשֶׁר *in consequence of that which* = *as* 5, 14; a particle of time: *at the time when* 9, 12; 10, 3; see אֲשֶׁר and שֶׁל. Respecting the etymological explanation of this relative vocable, the pronominal stem שָׁ is obviously connected with זֶה, זוּ, being of similar meaning in poetry (Aram. in flat, low pronunciation דְּ, דִּי, ז), and though it coincides entirely with אֲשֶׁר (which see), where א is non-essential and the Dagesh forte following שָׁ might easily be a compensation for ר, it is more probable that שָׁ is an original pronominal stem. This שָׁ is frequently used in Phenician (in the Poenulus of Plaut. I, 1. 4. 6. 8. 11. 13. II, 56. 63. III, 22), along with אֲשׁ (ib. I, 5. 6. 13. 15. III, 23; in the inscription of Marseilles lin. 1. 5. 13. 14. 16. 18. 20. 21; the Sidonian inscription 4, 2; 7, 3. 8. 14; 9, 11; 10, 8. 11; 17, 1. 13; 19, 7. 10) without a trace of אֲשֶׁר being found there. — On the שַׁ in שַׁדּוּן Job 19, 29 K'ri, שַׁדִּין K'tib, see דִּין and שַׁדּוּן, שַׁדִּין. On the שָׁ in מִתּוּשָׁאֵל, מְתוּשָׁאֵל, שְׁ in שְׁלֹמֹה see the words themselves; on שַׁגַּם see שָׁגַג.

שְׁ see שֶׁ.

שָׁא I. (Kal not used) *trans.* same as שָׂה (שָׁהּ), סָא (to סַאפָּא), זָע I. (which see), *to drive*, *to push away*, *to expel*, and so *to lead away*; so also דָּה I. (which see) to דָּהָה; see נָ־סָע, סָע II., נָ־סַח.

Pih. שִׁשֵּׁא (redupl. from שָׁא, like סַאפָּא from סָא, דִּדָּה from דָּה; 1 *pers.* שִׁשֵּׁאתִי) *to drive away*, *to lead*, Ez. 39, 2 *I allure thee* (prop. I make thee turn aside from thy country, I carry thee off) *and lead thee, and cause thee to come up from the extreme north* (Vulg.); conseq. = הוֹצִיא 38, 4. Targ. אַטְעִנָךְ (from טָעָא) *I cause thee to wander*, Ethiopic שושו *savsava*, contracted *sôseva* to go along, to ascend, hence the trans. signif. to lead along. The derivation from שֵׁשׁ "six" (*Jos. Kimchi*) and the meaning "to lead astray" are only conjectural.

שָׁא II. (not used) *to make a tumult*, *to rage*, *to rush*, like the enlarged form שָׁאָה I. (which see); and from this the nouns שֵׁת 1. (= שְׁאֵת, שֵׁאֵת) tumult, and שָׁאוֹן 1. may perhaps be derived; though they may as well come from שָׁאָה I.

שָׁא III. (not used) *intrans.* same as שָׁאָה II. (which see), *to be desert*, *waste*, whose organic root it constitutes. Deriv. שְׁאֵת, שָׁאוֹן 2, and the proper name שִׁיאוֹן. Comp. שׁוּא II. (to מְשׁוֹאָה, שׁוֹאָה).

שָׁא (not used) *trans.* same as נָ־שָׂא (which see). Deriv. perhaps שְׂאֵר, שְׂאוֹר, שְׂאֵת, and the proper name שִׂיאוֹן.

שָׁאַב (*part. m.* שֹׁאֵב, *f.* שֹׁאֶבֶת; *inf. constr.* שְׁאֹב; *fut.* יִשְׁאַב) *tr.* prop. *to draw to oneself*, *to lay hold of*, *to draw near to*, *to take*, and so *to draw*, with the accusat. מַיִם Gen. 24, 13; Deut. 29, 10; Josh. 9, 21; seldom absol. Gen. 24, 11; with לְ of the person 24, 19 20 and מִן of the source *from which* 2 Sam. 23, 16. The drawing of water at the time of

evening for domestic purposes was an employment of maidens Gen. 24, 11; 1 Sam. 9, 11 (*Robins.* Pal. II, 385. 519. 628), or of domestic slaves Deut. 29, 10; Josh. 9, 21. To draw water with joy, is a figure of prosperity Is. 12, 3. Drawing and pouring out before God was a symbol of the heart unburdening itself (Ps. 22, 15; Lament. 2, 19) 1 Sam. 7, 6. Deriv. מַשְׁאָב.

The fundamental signification of שׁ׳ is in modern Hebrew (אֶבֶן שֹׁאֶבֶת a magnet) to draw to self, Arab. سَهَبَ to seize, to take, سَأَبَ to swallow; the organic root is also in חָ־שַׂף II.

שָׁאַג (*inf. abs.* שָׁאֹג; *fut.* יִשְׁאַג) *intr.* same as זָעַק, צָעַק (the organic root is also in רָ־זַח, Ar. ر-زج; elsewhere ثَأَجَ "to bleat" belongs to it) *to roar*, of אֲרִי, אַרְיֵה Ps. 22, 14, Ez. 22, 25, כְּפִיר Jer. 2, 15; metaphor. of an enemy Ps. 74, 4; of the crash of thunder Job 37, 4; *to threaten*, of God Jo. 4, 16; Am. 1, 2; of the tumult of war Jer. 25, 30; *to groan, to lament aloud* Ps. 38, 9, where we should perhaps read לָבִיא for לִבִּי. Derivat. שְׁאָגָה.

שְׁאָגָה (*c.* שַׁאֲגַת, with *suff.* שַׁאֲגָתִי; *pl.* with *suff.* שַׁאֲגֹתַי) *fem. the roaring*, of a lion Is. 5, 29; *groaning* Job 3, 24.

שָׁאָה I. (Kal not used) *intr.* same as שָׁא II. *to make a noise, to rage, to rush*, cognate in sense הָמָה, applied to the tumult of a mass of people or an army, to the rushing of mighty waters, to the noise of a drinking bout; *to crash*, by falling in; *to rage*, of a storm. Deriv. תְּשֻׁאָה, תְּשׁוּאָה (like מְשׁוּגָה from שָׁגָה), שׁוֹאָה 1 (after the form גּוֹלָה), perhaps שָׁאוֹן 1, שֵׁת (= שֵׁאת, שֶׁאֶת.

Nif. נִשְׁאָה (*fut.* יִשָּׁאֶה, *pl.* יִשָּׁאוּן) like Kal, *to rush, to rage, to roar*, of לְאֻמִּים, מַיִם כַּבִּירִים Is. 17, 12 13.

Pih. שַׁאֲוָה (not used) *to storm* or *rage greatly*, whence the noun שַׁאֲוָה. The form is like טַחֲוָה.

שָׁאָה II. (3 *pl.* שָׁאוּ) *intr.* same as שָׁא III. *to be waste* or *desolate*, of עָרִים Is. 6, 11, i. e. to be destroyed; connected in its organic root שָׁא־ה with that in נָ־צָה I., since this is also used of עָרִים (Jer. 4, 7), גַּלִּים (Is. 37, 26) like שָׁאָה; comp. צָא I. (צוּא, which see), צָוָה II., צָיָה II.; conseq. the fundamental signification appears to be the same. Derivat. שָׁאוֹן 2, שֵׁאת, שְׁאִיָּה, שׁוֹאָה 2, מְשׁוֹאָה, מַשּׁוּאָה (according to some), and the proper name שִׁיאוֹן (according to some). See שׁוּא II.

Nif. נִשְׁאָה (*fut.* יִשָּׁאֶה) *to be laid waste, desolated*, with the accus. שְׁמָמָה *to wasteness* Is. 6, 11, if תִּשָּׁאֵר should not be read for תִּשָּׁאֶה.

Hif. הִשְׁאָה (*inf. c.* with לְ: לְהַשְׁאוֹת, contracted לַהְשׁוֹת) *to lay waste*, with the accus. גַּלִּים *to desert heaps* 2 Kings 19, 25; Is. 37, 26.

שָׁאָה III. (Kal not used) *intr.* same as שָׁעָה (which see), of which it is a softer form, *to see, to look upon, to view;* hence the

Hithp. הִשְׁתָּאֶה (*part.* מִשְׁ־) *to shew oneself looking at*, i. e. to contemplate, *to behold with attention*, with לְ of a person Gen. 24, 21 (LXX, Vulg., Targ.); so the Hithp. הִשְׁתָּעֶה of שָׁעָה is used, *to look about* viz. timidly (Is. 41, 10 23). The meaning *to shudder, to be amazed, to be astonished* (like שָׁמַם), which is referred sometimes to שָׁאָה I. (to rush, to rage), sometimes to שָׁאָה II., so that the *Hithp.* signifies *to be disturbed, to be put into confusion*, from astonishment (*Ibn Esra, Rashi*), is less suitable. The cod. Sam. has מַשְׁתֶּה (from שָׁתָה II., which see) for מִשְׁתָּאֶה.

שָׂאָה (not used) an adopted stem for שֶׂה, see שֶׂה (= צָא to צֶאֱצָא).

שֹׁאָה see שׁוֹאָה.

שַׁאֲוָה (from *Pih.* שַׁאֲוָה I. — like נָאוָה = נָאֲוָה, טַחֲוָה, שַׁחֲוָה from נָאָה, טָחָה, שָׁחָה — after the form עֶרְוָה) *f. a tempest, storm* Prov. 1, 27 K'tib (parallel סוּפָה), like שׁוֹאָה (which see) Zeph. 1, 15.

שְׁאוֹל (seldom שְׁאֹל, with *a* of motion שְׁאוֹלָה; from שָׁאַל which see) *m.* (Job 26, 6) and *f.* (Is. 5, 14; 14, 9) prop. what is sunk deep, bent in; hence *depth*, *cleft*, *ravine*, *abyss*, *under-world*, *place of the shades*, where the רְפָאִים (which see) and departed souls abide Ps. 30, 4; 86, 13; 89, 49; Prov. 23, 14. שְׁאוֹל, for which אֲבַדּוֹן and שַׁחַר (which see) were also used poetically, was conceived to be a place *under the earth*, *in the depths below* Job 11, 8 (עֲמֻקָּה מִשְּׁאוֹל), Deut. 32, 22, with deep fissures or grottoes Prov. 9, 18, which were thought of as doors (שַׁעֲרֵי שְׁאוֹל = שַׁעֲרֵי מָוֶת Job 38, 17) and entrances Is. 38, 10, that could be bolted (בְּדָרִים) Job 17, 16 (comp. Jon. 2, 7). Or שְׁ was also supposed to be *dark places* Job 10, 21 22, into which he that departs from life descends (יֶרֶד שְׁאוֹלָה), and whither also the living that do wickedly go down through opened abysses Num. 16, 30; Ez. 31, 15 17; Job 7, 9; Ps. 55, 16. The insatiability of death Prov. 1, 12; 27, 20, its severity Song of Sol. 8, 7 and devouring Ps. 18, 6, are transferred to שְׁ; and שְׁ also stands for the inhabitants Jer. 38, 18; Ps. 6, 6. Many images are taken from the grottoes and caves in which Palestine abounded. Aram. שְׁאוֹל, שְׁיוֹל, ܫܐܘܠ the under-world, purgatory, the grave; Ethiop. siōl *hell;* comp. שָׁאַל.

שְׁאוּל (*asked*, from God; comp. 1 Sam. 1, 20, where also *Kimchi* makes שְׁמוּאֵל arise from שָׁאוּל מֵאֵל) *n. p. m.* 1 Sam. 9, 2, whence the appellation of the place שְׁ גִּבְעַת (which see) Gen. 36, 37; 46, 10; *patr.* שָׁאוּלִי Num. 26, 13; 1 Chr. 6, 9. For the etymology comp. שְׁאַלְתִּיאֵל, שַׁלְתִּיאֵל.

שָׁאוֹן (*c.* שְׁאוֹן, with *suff.* שְׁאוֹנָהּ) *m.* 1. (from שָׁאָה II. or שָׁאָה I.) *noise*, *loud ostentation*, and so בְּנֵי שָׁאוֹן of Moab Jer. 48, 45, for which Num. 24, 17 has בְּנֵי־שֵׁת; *tumult*, of an army Is. 13, 4, of hostile peoples 17, 12; *noise of war* Am. 2, 2 alluding to בְּנֵי שָׁאוֹן by alliteration; *loud roar*, of the thunder-voice of God Is. 66, 6; *a noisy crowd*, *the tumult of men* 5, 14 = הָמוֹן; *the noise*, of a joyful drinking party 24, 8; *wantonness*, *insolence*, of זָרִים 25, 5; *the rage*, *rush*, of waters Is. 17, 12 13; Ps. 65, 8. — 2. (from שָׁאָה III. or שָׁאָה II.) *desolation*, *destruction*, *ruin* Jer. 25, 31 (according to some); a symbolical name of מִצְרַיִם 46, 17; Ps. 40, 3 מִבּוֹר שָׁאוֹן *from the pit of destruction*, = מִשְׁוַאת בֹּלִי (Is. 38, 17), so that שְׁ is = שׁוֹאָה Ps. 35, 8. See שׁוּא II.

שָׁאַט (not used) *tr. to tread away*, *to push away*, and so metaphor. *to contemn*, *to despise*, *to undervalue*, *to slight;* comp. בָּעַט and the stem שׁוּט I. identical with it. Deriv.

שְׁאָט (from שָׁאַט after the form קָרָב, יְרֵב; with *suff.* שְׁאָטְךָ) *m. contempt*, coupled with בְּנֶפֶשׁ Ez. 25, 6 15 or נֶפֶשׁ 36, 5, prop. *with the soul*, *with passion*, i. e. *hearty*.

שְׁאֹט *part.* = שָׁט Ez. 16, 57; see שׁוּט I.

שְׁאִיָּה (from שָׁאָה II., after the form קְרִיָּה) *f. desolation*, *ruins*, *rubbish*, Is. 24, 12 *and the gate is smitten to destruction*, i. e. is laid in ruins.

שָׁאַל (and שָׁאֹל Gen. 32, 18; Judges 4, 20; 1 *pers.* with *suff.* שְׁאִלְתִּיו, שְׁאִלְתִּידוּ; 3 *pl.* שְׁאָלוּנִי and שְׁאִלוּנִי; 2 *pl.* שְׁאֲלֶתֶם; *inf. abs.* שָׁאוֹל, *c.* שְׁאֹל and שְׁאָלָה according to some; *fut.* יִשְׁאַל) *intr.* 1. prop. *to penetrate*, a person or thing, Arab. سَأَلَ, and so *to press upon one* (with words), *to ask pressingly*, *to urge*, absol. Deut. 13, 15, coupled with דָּרַשׁ, חָקַר; with the accus. of a person, and followed by a question, introduced by אָמַר Gen. 24, 47; 32, 18, or with some other supplement Deut. 32, 7; with לְ of a person 2 Kings 8, 6; with עַל of the person or thing after whom one asks, i. e. *to inquire* Neh. 1, 2, Eccles. 7, 10, also with לְ Gen. 43, 7, Judges 13, 18, or the accus., Jer. 50, 5 *they will inquire for Zion;* with a double accusative (of a person and of a thing) 38, 14; *to consult*, with the accus. אוֹב Deut. 18, 11, commonly with בְּ, God or idols, the oracle Judges

1, 1; 2 Sam. 16, 23; Ez. 21, 26; with לְ *for one* 1 Sam. 22, 10; *to ask*, with לְ of a person *of one* and לְ of a thing *as to*, in שָׁ֫לוֹם לְפִי֫ שָׁ֫לוֹם (which is also = *to greet*, Syr. the same) Gen. 43, 27; Ex. 18, 7; Judges 18, 15; also vice versa שָׁ֫לוֹם לְפִי֫ שָׁ֫לוֹם Jer. 15, 5; seldom with the omission of the person to be asked 2 Sam. 11, 7, or with the accus. *to* Ps. 122, 6. — 2. *to ask for* 1 Kings 3, 5 (see Ps. 2, 8); *to require* 2 Kings 2, 9, with מֵעִם of the person and accus. of the object Is. 7, 11; abs. 7, 12; *to demand urgently*, with accus. לֶ֫חֶם Lament. 4, 4; with מִן Ps. 2, 8 or מֵאֵת of a person 1 Sam. 8, 10 or (like *αἰτεῖν τινά*, poscere aliquem aliquid) with two accusatives Deut. 14, 26, Is. 58, 2, coupled with חָפֵץ and דָּרַשׁ; Ps. 137, 3; with לְ reflexively *for oneself* 1 Sam. 12, 17 19, for which נָפָשׁ Deut. 14, 26 or עִירֹם with a suffix is also used Eccles. 2, 10; hence the expressions שָׁ֫אַל־נַפְשׁוֹ לָמוּת שָׁ֫אַל *to require his soul* (from God) *to die* 1 Kings 19, 4; Jon. 4, 8; שָׁ֫אַל נֶ֫פֶשׁ פִּי֫ בְּאֵלָה Job 31, 30 *to require one's life with cursing*, i. e. to curse the life; הַעֲמֵק שְׁאֵלָה Is. 7, 11 *request* (a sign) *from the depth*, prop. make deep to request (see שְׁאֵל); *to beg very urgently* with the accus. of the thing Judges 5, 20 and מִן 8, 24, מֵאֵת 2 Sam. 3, 13 or מֵעִם of the person Deut. 10, 12; שָׁ֫אַל לוֹ *to ask for oneself* 2 Chr. 1, 11. — 3. Metaphor. *to ask a loan*, *to borrow*, with accus. of the object and מִן of the person Ex. 3, 22; 11, 2; שָׁאוּל *borrowed*, with לְ *for* 1 Sam. 1, 28, 2 Kings 6, 5, also "*what is lent*", as in German borgen is = entlehnen and leihen; *to beg* Prov. 20, 4. — 4. (not used) *to go down deep*, *to sink*, of a fissure, ravine, similar to שָׁ֫עַל (see שָׁ֫עַל, שְׁעַל, מִשְׁעָל). Deriv. מִשְׁאֵלֶת, שְׁאֵל, שְׁאוֹל (שְׁאֹל), שְׁאֵלָה, שְׁאֵלָה, the proper names שְׁאַל, שָׁאוּל, שַׁאֲלְתִּיאֵל or שַׁלְתִּיאֵל (from שְׁאֵלָה); מִשְׁאָל (contracted מִשָּׁל); see also אֶשְׁתָּאֵל.

Nif. נִשְׁאַל (*inf. abs.* נִשְׁאוֹל) *to ask for oneself*, leave, with מִן of a person, and with the *inf. constr.* and לְ of the thing one asks leave to do 1 Sam. 20, 6 28; with a finite verb Neh. 13, 6.

Pih. שִׁאֵל for שְׁאֵל (*fut.* יְשַׁאֵל) *to ask frequently*, *to be accustomed to ask*, with בְּ, 2 Sam. 20, 18 *they were accustomed of old* (Targ., LXX, Vulg.) *to speak thus*, *they may ask of Abel*, the Abelites being known as prudent; *to beg*, without לֶ֫חֶם Ps. 109, 10, like דָּרַשׁ. Arab. the same, whence سَائِل a beggar.

Hif. הִשְׁאִיל (*fut.* יַשְׁאִל) *to lend*, prop. to let ask = *to offer willingly*, with לְ of the person 1 Sam. 1, 28; *to loan* Ex. 12, 36.

Ithpe. אִשְׁתָּאַל (not used) same as Kal, *to ask*, *to penetrate*, *to sink*, whence the proper name אֶשְׁתָּאֹל (which see).

שְׁאֵל (after the form כְּתֵב, קְרֵב, with *a* of motion שְׁאֵלָה) *m.* 1. same as שְׁאוֹל *the depth* Is. 7, 11 (Aq., Symm., Theod.), opposite מַעֲלָה; but see the verb שְׁאַל, where it is regarded as an imperative. — 2. (*request*, *desire*, i. e. from שְׁאַל; comp. שַׁאֲלְתִּיאֵל) *n. p. m.* Ezr. 10, 28.

שְׁאַל (1 *pl.* שְׁאֵלְנָא, *part.* שָׁאֵל; *fut.* יִשְׁאַל, with *suff.* יְשָׁאֲלִנְכוֹן) *Aram. intr.* same as Hebrew שָׁאַל *to ask*, *to request*, with two accus. Ezr. 7, 21; *to interrogate*, with לְ of the person 5, 9, and acc. of the thing 5, 10; Dan. 2, 27; *to consult*, with לְ of the person and accus. of the thing 2, 10. The meaning in the Syr. Ethp. *to abstain from*, *avoid*, *ὑποστέλλεσθαι* (Acts 20, 27), goes back to this fundamental signification; see Hebrew Nif. Deriv. שְׁאֵלָא, שְׁאֵלָה, שֵׁלִי (according to some) Dan. 3, 29.

שְׁאֵלָא (in the Targ. שֵׁילָא, שֵׁילוּ, מְשָׁיֵל, שֵׁיל; *def.* שְׁאֵלְתָּא, according to mss. also שְׁאֵ֫; from שְׁאֵל) *Aram. fem.* prop. an object of desire, and so *concern*, *business*, *thing*, like the Hebr. חֵפֶץ 2 (which see), Aram. צְבִי (Dan. 6, 18) from צְבָא *to will*, i. e. that which one strives after or intends. Only in the old formula in decrees בִּגְזֵרַת עִירִין פִּתְגָמָא וּבְמֵאמַר קַדִּישִׁין שְׁאֵלְתָּא Dan. 4, 14 *the account is by the determination of the watchers* (of heaven, i. e. the angels), *and the thing at the command of the holy ones*. The seven עִירִין and קַדִּישִׁין are the counsellors of the most high God, archangels like the seven

Amshaspands (Tob. 12, 15; Revel. 8, 2; 4, 5), and in edicts the seven counsellors of the king (in the Persian period) may have been compared with them. שְׁ׳ may also be = مَسْأَلَة (quaestio, causa).

שְׁאֵלָה (with *suff.* שְׁאֵלָתִי, שֶׁאֱלָתִי; שְׁאֵלָתֵךְ and שֵׁלָתֵךְ; שֶׁאֱלָתָם) *f.* same as בַּקָּשָׁה *request;* hence שָׁאַל שְׁ׳ *to make a request* = *to ask* Judges 8, 24; 1 Kings 2, 16; נָתַן שְׁ׳ *to grant a request* Esth. 5, 8; נִתְּנָה נֶפֶשׁ בִּשְׁ׳ *the life is given through a petition* 7, 3; בָּאָה שְׁ׳ *the petition is granted* Job 6, 8; *a thing lent, a loan* 1 Sam. 2, 20.

שְׁאֵלֶת *f.* same as שְׁאֵלָה; see שְׁאַלְתִּיאֵל.

שְׁאַלְתִּיאֵל (from שְׁאֵלֶת = מִשְׁאֵלֶת and אֵל; *request from El*) *n. p. m.* Ezr. 3, 2; Hag. 1, 1, for which 1, 12 14 and 2, 2 have שַׁלְתִּיאֵל.

שָׁאֵן (Kal not used) *intr. to rest*, comfortably; *to be careless, secure, inactive;* ident. in its organic root שָׁאֵן with that in יָ־שֵׁן, שָׁן I. (שׁוּן). The fundamental signification appears to be as in נָח (see נוּחַ) *to sit down, to bend down*, or as in נָוָה and נָאָה I. *to lie down at ease*, proceeding from *to lean upon, to be supported*, and so ident. with שָׁעֵן; Syr. ܫܰܝܢܳܐ rest. Deriv. the proper name שְׁאָן, contracted שָׁן, שַׁן.

Pih. שַׁאֲנַן (for שְׁ׳, 3 *pl.* שַׁאֲנָנוּ) *to live quietly, peacefully, untroubled*, coupled with שָׁקַט Jer. 30, 10; 48, 11; with מִן *by* Prov. 1, 33; *to be peaceful*, without רֹגֶז Job 3, 18. Deriv. שַׁאֲנָן.

שְׁאָן (from שָׁאֵן) *m. tranquillity, rest, security*, only in the proper name בֵּית שְׁאָן (which see), for which בֵּית שָׁן, בֵּית שַׁן are also put.

שַׁאֲנָן (with *suff.* שַׁאֲנָנְךָ; *pl.* שַׁאֲנַנִּים) *adj. m.*, שַׁאֲנַנָּה (*pl.* שַׁאֲנַנּוֹת) *fem. quiet, undisturbed*, of נָוֶה Is. 33, 20; *peaceful, secure*, of מְנוּחוֹת 32, 18; *at ease, unconcerned*, of נָשִׁים 32, 9 and without a noun 32, 11 coupled with בֹּטֵחַ, of גּוֹיִם Zech. 1, 15; subst. *a prosperous one* Job 12, 5; *pl.* שַׁאֲנַנִּים *those in proud security* or *unconcerned* Am. 6, 1; figurat. *the haughty, the oppressors* Ps. 123, 4; abstract, *pride* 2 Kings 19, 28; Is. 37, 29.

שָׁאַס (only *part.* שֹׁאֵס, *pl.* with *suff.* שֹׁאֲסַיִךְ) *trans.* same as שָׁסָה, שַׁס (which see) *to plunder, to rob* Jer. 30, 16 K'tib, where the K'ri has שֹׁסַיִךְ (comp. 50, 11). The form is enlarged from שַׁס, like מָאַס III. out of מַס.

שָׁאַף (*part.* שׁוֹאֵף, *plur.* שֹׁאֲפִים; *inf. absol.* שָׁאוֹף; *fut.* יִשְׁאַף) *intrans. to snuff*, with the accus. רוּחַ (the air), from impetuosity Jer. 2, 24, or because of the heat of the sun 14, 6; of the violent breathing of dolphins (תַּנִּים) Jer. ibid.; *to pant for*, the shade Job 7, 2, הַלַּיְלָה *for the night* (of death) 36, 20; *to snort*, of one inflamed with anger Is. 42, 14, coupled with נָשַׁם; *to strive for*, with the accus. חַיִל Job 5, 5, with עַל Am. 2, 7; *to overthrow with panting haste* Ps. 57, 4; *to be greedy in efforts* 56, 2; *to desire* 119, 131, coupled with פָּעַר פֶּה; *to do hastily* or *speedily* Eccles. 1, 5. — The organic root is also in נָ־שַׁף, נָ־שַׁב, but is also connected with אָ־ה, אָב־ה, תָּ־אָב (by an interchange of the dental and guttural breathing). Ethiopic the same; Ar. سَهِفَ to pant for, to yearn, شَعِفَ to love violently, شفف and شفم to be greedy, سَافَ to persecute stormily, to hunt.

שָׁאַר I. (Kal only שָׁאַר) *intr. to be left, to remain, to continue behind* 1 Sam. 16, 11, Arab. سَأَرَ to let remain, سَئِرَ to be left, also with Yod in Aramaean. The fundamental signification appears to be *to remain*, i. e. to be separated from a collection or mass, and to remain behind. Deriv. שְׁאָר, שְׁאֵרִית.

Nif. נִשְׁאַר (*part. masc.* נִשְׁאָר, *femin.* נִשְׁאָרָה, נִשְׁאֶרֶת, *fut.* נִשָּׁאֵר) *to be left over, to remain*, Gen. 7, 23; 42, 38; with לֹא אֶחָד Ex. 8, 27, עַד־אֶחָד 14, 28 *nothing at all;* also with לֹא . . . אִישׁ Josh. 8, 17; with לְ of a person Zech. 9, 7, with בְּ of

the object Is. 17, 6; *part. what remains, the remnant* Is. 37, 31, *plur.* Gen. 14, 10; spec. *to remain*, Job 21, 34 *and as for your answers, there remains only wickedness.* The anomalous form נאשאר Ez. 9, 8 has arisen from אֶשָּׁאֵר and the *part.* נִשְׁאָר, and each form by itself is suitable in the sentence. Talmudic נִשְׁוָר crumbs left.

Hif. הִשְׁאִיר (*fut.* יַשְׁאִיר) *to let remain* Deut. 28, 51; *to leave* Ob. vs. 5; שָׂרִיד Josh. 10, 28; with לְ of a person 8, 22; also *intrans. to be left* Josh. 8, 22; with the dative 2 Kings 17, 3, or absol. Am. 5, 3.

שָׁאַר II. (not used) *intrans. to swell, to be thick*, of the growth of full flesh, Arab. ثَارَ to swell, to be puffed up; identical in its organic root with that in בָּ־שַׂר III. (which see), Arab. بَثَرَ (to swell up, of fulness of body). Derivat. שְׁאֵר, שַׁאֲרָה, and the proper name שֶׁאֱרָה.

שָׁאַר III. (not used) *intr.* same as שָׂאַר *to ferment, to swell up*, of dough; Ar. ثَارَ the same, also applied to anger. Deriv. מִשְׁאֶרֶת.

שָׂאַר (not used) *intr.* same as שָׁאַר III. (which see); Aram. סְאַר; comp. בָּ־סַר. Deriv. שְׂאֹר.

שְׁאַר (not used) *Aram.* same as Hebr. שָׁאַר I. *to be left, to remain.* Deriv. שְׁאָר.

שְׁאָר (after the form כְּתָב, from שָׁאַר I.) *masc.* 1. *remainder, remnant*, in later writings for שְׁאֵרִית Is. 10, 20; שְׁ׳ הַבַּעַל Zeph. 1, 4 *the remnant of Baal*, i. e. what is still addicted to idolatry. — 2. in שְׁאָר יָשׁוּב (*a remnant returns*) *n. p. m.* used symbolically by Isaiah 7, 3 in one of his leading prophecies (6, 13; 10, 21), for a sign to the people (comp. 7, 11; 8, 18).

שְׁאָר (*constr.* שְׁאָר, once שְׁאַר Ezr. 7, 18; with *suff.* שְׁאָרָהּ; from שְׁאַר) *Aram. m.* same as the Hebrew שְׁאָר *the remainder* Dan. 7, 7 17; Ezr. 4, 9 10; 6, 16; 7, 18 20.

שְׁאֵר (with *suff.* שְׁאֵרִי, שְׁאֵרוֹ, from שָׁאַר II.) *m.* poet. *flesh*, prop. that which is thick, swollen, grown, 1. *the flesh* of the living body Prov. 11, 17, coupled with נֶפֶשׁ; *the body*, Jer. 51, 35 חֲמָסִי וּשְׁאֵרִי *violence done to me, and violence done to my body* (וַחֲמַס שְׁאֵרִי), parallel דָּם; a more exact explanation of בָּשָׂר Prov. 5, 11, since this also means boiled flesh; the LXX have therefore read כִּשְׁאֵר for כַּאֲשֶׁר Mic. 3, 3 incorrectly; in contrast with עֲצָמוֹת, עוֹר Mic. 3, 2 3. — 2. *flesh* for eating Ps. 78, 20 27; generally *food, victuals, nourishment* Ex. 21, 10, like the Ar. لَحْم flesh and food. — 3. Metaphor. *blood-relationship* Lev. 18, 12 13; concrete, *a blood-relation*, fully שְׁ׳ בָּשָׂר 18, 6 and 25, 49 *a kinsman of the flesh.* For the etymology comp. شَحْص body, and شَحِيص thick. Phenician שְׁאֵר the same.

שְׂאֹר (from שָׂאַר) *m. leaven*, Ex. 12, 15 19; Deut. 16, 4; Aram. סְאֹר, Latin fermentum.

שַׁאֲרָה (from שָׁאַר II.) *fem. blood-relationship* Lev. 18, 17.

שֶׁאֱרָה (same as שַׁאֲרָה) *n. p. f.* 1 Chr. 7, 24.

שְׁאֵרִית (once שֵׁרִית 1 Chr. 12, 38; with *suff.* שְׁאֵרִיתֵךְ; from שָׁאַר I.) *fem. remainder* of a whole Jer. 39, 3; *the remaining half* Is. 44, 17 coupled with חֲצִי; *what is left, survivors*, like שָׂרִיד, פְּלֵטָה Jer. 40, 15; Am. 1, 8; hence the expressions הוֹתִיר שְׁ׳ לְ Jer. 44, 7 *to leave a remnant to one;* also שׂוּם שְׁ׳ לְ Gen. 45, 7; coupled with שֵׁם (fame) 2 Sam. 14, 7. שְׁ׳ חֵמוֹת Ps. 76, 11 is difficult: *the remnant of hostile wrath*, and so referring to Israel, like שְׁ׳ יִשְׂרָאֵל; but probably we should here take חֵמָה in signification 2, as in the first member (see חֵמָה); and for תַּחְגֹּר the LXX have the better reading תָּחֹג לָךְ or תְּחָגְּךָ, parallel תּוֹדֶךָ.

שֵׁאת (out of שֶׁאֶת; from שָׁא III. or שָׁאָה II.) *fem. destruction, desolation, devastation*, coupled with שֶׁבֶר Lament.

3, 47; compare שַׁאֲוָה, שְׁאִיָּה. See too שֵׁת.

שְׂאֵת (from שָׂאֵת, also written שֵׂת Job 41, 17, from שָׂא = נָ־שָׂא) *fem.* 1. *a lifting up*, of the head, i. e. unrestrained looking about, cheerfulness Gen. 4, 7, opposite נָפְלוּ פָנִים; *exaltation*, i. e. precedence in rank or power 49, 3; Ps. 62, 5; שְׂאֵת פָּנִים *respect to* Prov. 18, 5, prop. high position, high esteem; *endurance, patience of*, חֶרְפָּה Jer. 15, 15; *elevation* Job 13, 11; *majesty* 31, 23; *heroic spirit* (prop. self-elevation) 41, 17; *might*, = יַד רָמָה (Deut. 32, 27) Hab. 1, 7, coupled with מִשְׁפָּט (judgment); in other instances commonly the *infin. constr.* of נָשָׂא. — 2. Metaphor. *a scab*, prop. what rises on the skin Lev. 13, 2; of an old leprosy 13, 10, of a scabbed sore 13, 19, and of a wound by burning 13, 28; of scab in the head 13, 43.

שְׁבָא 1. *n. p.* of a son of the Cushite רַעְמָה, coupled with דְּדָן Gen. 10, 7, i. e. a dark-coloured race. By it is understood the race that inhabited the northern part of Ethiopia, the well-known *Meroë*, since Meroë was also called שְׁבָא (Josephus), and a city Saba (שְׁבָא) lay on the Arabian gulf. It would therefore be identical with סְבָא, which is adduced along with מִצְרַיִם and כּוּשׁ Is. 43, 3; 45, 14. In addition to רַעְמָה, שְׁבָא is mentioned as a commercial tribe that traded in spices, precious stones and gold at Tyre Ezek. 27, 22. — 2. *n. p.* of a son of יָקְטָן and grandson of Abraham, and therefore belonging to the Abrahamite Arabian tribes Gen. 25, 3; Ez. 38, 13. It is true that this tribe is likewise coupled with דְּדָן, but it is especially with תֵּמָא Job 6, 19, the neighbour of the Nabatheans (Strabo 16. p. 779); consequently it should be looked for near Edom, where there also appears a דְּדָן along with תֵּימָא and בּוּז (Jer. 25, 23). This race in the vicinity of Syria and Edom formed robber hordes Job 1, 15, and is adduced with עֲרָב and תֵּימָא Jer. 25, 23; it also carried on a caravan trade. — 3. *n. p.* of a Joktanite tribe Gen. 10, 28, along with חֲוִילָה in south-western Arabia, with its metropolis שְׁבָא, i. e. Mariaba (Mareb), 3 days' journey from Szanaa. It is to this שְׁ' that the reference is in 1 Kings 10, 2 10, Jer. 6, 20, Ps. 72, 15, and perhaps also in Ez. 27, 23 together with אַשּׁוּר and כַּלְמַד (which see). *Gent. pl.* שְׁבָאִים Jo. 1, 8. The mountain Ἀσαβών on the coast of the present Oman, and the Beni as-Sab there have still preserved traces of the name.

שָׁבַב I. (not used) *intrans.* same as שָׁבָה I. *to glow, to burn, to kindle*, Arab. شَبَّ, also trans. to set fire to, to kindle, Aram. שַׁב, ܫܒ, ܫܒ to burn, Ar. شَهَبَ the same; identical in its organic root with that in רָ־צַף II., רָ־שַׁף. Derivat. שָׁבִיב.

שָׁבַב II. (Kal not used) *tr. to cut* or *break in pieces;* Aram. שְׁבַב the same, especially Pah., whence שִׁבָּא = Hebrew שָׁבָב; Ar. تَبَّ the same, whence تَبَاب = שָׁבָב; — identical in its organic root with that in קָ־צַף II., קָ־צַב, קָ־טַב. Deriv. שָׁבָב.

Pih. שׁוֹבֵב (*part.* שׁוֹבֵב = מְשׁוֹבֵב, *fem.* מְשׁוֹבֶבֶת) *to break in pieces, to reduce to fragments;* hence figur. *to humble, to destroy, to be hostile* Ez. 38, 4; 39, 2; 38, 8; Mic. 2, 4 (*Ibn Ganâch, Kimchi*); but see שׁוּב.

שָׁבָב (only *pl.* שְׁבָבִים; from שָׁבַב II.) *m. a fragment, ruins* Hos. 8, 6.

שְׁבַב (not used) *Aram. intr.* same as Hebrew שָׁבַב I. Deriv. שְׁבִיב.

שָׁבָה I. (not used) *intrans.* same as שַׁב I. *to burn, to glow;* hence *to shine, to glitter*, of precious stones; metaphor. *to be prominent* or *projecting*, of a district; *to be famed, distinguished.* Deriv. שְׁבוֹ, and the proper names שֹׁבִי, שֹׁבַי, שְׁבוּאֵל, תִּשְׁבֶּה, שָׁבְיָה.

שָׁבָה II. (*part.* שֹׁבֶה, *plur.* שֹׁבִים, with *suff.* שֹׁבֵיהֶם; *part. pass. plur.* שְׁבוּיִם,

שְׁבוּיוֹת; *inf. constr.* שְׁבוֹת; *fut.* יִשְׁבֶּה, *apoc.* יִשְׁבְּ) *trans. to drag away, to lead away, to drive away,* מִקְנֶה 1 Chron. 5, 21, צֹאן 2 Chr. 14, 14; *to carry off,* רְכוּשׁ 21, 17, especially applied to men, *to carry away captive* Num. 21, 1; Is. 14, 2; *to take captive* Gen. 34, 29; שָׁבָה שְׁבִי *to lead away the captives* Judges 5, 12; Ps. 68, 19; with מִן partitive Num. 21, 1. In this sense שׁוֹבֶה is *a conqueror, an enemy* Ps. 137, 3, 1 Kings 8, 46, אֶרֶץ שֹׁבִים *enemies' land* 8, 47; = נֹגֵשׂ Is. 14, 2, like שָׁבָה = רָדָה ibid.; שְׁבֻיוֹת חֶרֶב Gen. 31, 26 *captives* (women) *of the sword,* i. e. prisoners of war; שְׁבוּיִם *the Jewish exiles* Is. 61, 1, as שָׁבָה means *to exile, to carry off* Num. 24, 22. Derivat. שְׁבִי, שְׁבִיָּה, שְׁבוּת, שְׁבִית, שִׁבְיָה.

Nif. נִשְׁבָּה *to be carried off captive* Gen. 14, 14; *to be held captive,* with בְּ of the place 1 Kings 8, 47; *to be driven away,* of עֵדֶר Jer. 13, 17.

The Aram. שְׁבָא, ܫܒܐ, Arab. سَبَا have also the usual meaning of our stem; but it is connected in its organic root שָׁב־ָה with שָׁב II. *to tear away, to tear off,* as it also lies in חָ־שַׂף I., חָ־סַף, אָ־סַף, סָף (סוּף).

שְׁבוֹ (from שָׁבָה I.) *m.* the name of a bright precious stone, *agate* (LXX, Vulg.) or *sapphire* (שַׁבְזִיז, Targ.) Ex. 28, 19; 39, 12.

שְׁבוּאֵל (out of שְׁבוּת from שָׁבָה I., and אֵל; *El is Renown*) *n. p. m.* 1 Chr. 23, 16 and 25, 4, for which 24, 20 and 25, 2 have שׁוּבָאֵל.

שָׁבוּל (only *constr. plur.* שְׁבוּלֵי) *m. a way, path,* Jer. 18, 15 K'tib, elsewhere שָׁבִיל.

שָׁבוּעַ (*constr.* שְׁבֻעַ Gen. 29, 27 28, where זֹאת is a genit.; *dual* שְׁבֻעַיִם; *plur.* שָׁבֻעִים and שָׁבֻעוֹת, on the other hand in the state constr. plur. only שְׁבֻעוֹת, with *suff.* שְׁבֻעוֹתֵיכֶם; from שֶׁבַע which see) *m. a seven, a number seven;* hence 1. *a sennight = a week,* ἑβδομάς, septimana, of the nuptial week Gen. 29, 27, comp. עָשׂוֹר; with יָמִים Dan. 10, 2, probably like שָׁבֻעוֹת 9, 24 *a week of years;* חַג שָׁ׳ *a festival of* (seven) *weeks* Ex. 34, 22, Deut. 16, 9, fully חַג שֶׁבַע שָׁ׳, ἁγία ἑπτὰ ἑβδομάδων Tob. 2, 1; on the contrary חַג שְׁבֻעוֹת יָמִים Ez. 45, 12 is the *passover* continuing *seven days.* — 2. *seven years, a week of years,* Dan. 9, 24.

שְׁבוּעָה see שְׁבֻעָה.

שְׁבוּת (from שָׁבָה II.; with *suff.* שְׁבוּתְכֶם; *plur.* with *suff.* שְׁבוּתֵיכֶם) *fem.* 1. prop. *captivity,* in the formula שׁוּב שְׁבוּת *to turn the captivity,* i. e. *to remove it* Deut. 30, 3, Am. 9, 14, of the taking away of the exile-state Ps. 14, 7; 53, 7; 85, 2; Jer. 30, 3; also הֵשִׁיב שְׁ׳ with a similar meaning Jer. 33, 7 11; 49, 6; Ez. 39, 25. — 2. Generally *misery,* derived from exile; hence שָׁב שְׁ׳ *to turn misery* (woe), i. e. to remove it, Job 42, 10; used perhaps in this general sense throughout Ezekiel. For וּשְׁבוּת Ez. 16, 53 we should read with the LXX וְשַׁבְתִּי, or it ought to be pointed שָׁבוּת (from שׁוּב). The reading is interchanged with the form שְׁבִית of like meaning Job 42, 10; Ps. 85, 2; Jer. 49, 6 39; Ez. 16, 53; 39, 25.

שָׁבוּת (from שׁוּב) *fem. return home,* adopted in Ezek. 16, 53; also in other places it may be read for שְׁבוּת.

שָׁבַח (Kal not used) *intr. to raise the voice, to speak, to call,* connected in its organic root with צָוַח; metaphor. *to praise, to laud,* and so the mod. Hebrew שֶׁבַח laudation; in the Targ. for חִלֵּל, רִנֵּן. Deriv. the proper name יִשְׁבַּח.

Pih. שִׁבַּח (*part.* מְשַׁ׳=שַׁבֵּחַ; *fut.* יְשַׁבַּח) 1. *to praise aloud, to laud,* Eccles. 8, 15, especially God and his works Ps. 63, 4; 118, 1; 147, 12; with לְ of the person and accus. of the object 145, 4; *to praise highly* Eccles. 4, 2. — 2. prop. *to speak to, to exhort,* metaphor. *to pacify, soothe,* גַּלִּים Ps. 89, 10, anger Prov. 29, 11. The Arab. سبح or سبخ (to spread, to be quiet, to sleep) does not belong to it.

Hif. הִשְׁבִּיחַ *to still, to calm*, Ps. 65, 8, like Pih. 2.

Hithp. הִשְׁתַּבֵּחַ *to laud oneself*, with בְּ of a thing Ps. 106, 47; 1 Chr. 16, 35.

שְׁבַח (Peal not used) *Aram. intrans.* same as Hebrew שָׁבַח.

Pa. שַׁבַּח (*part.* מְשַׁבַּח) *to praise, to laud*, God Dan. 2, 23; 4, 31 34; or idols 5, 4. לְ stands for the accus.

שָׁבַט (not used) *tr. to strike*, Talm. and Aram. *to beat out, to card;* conseq. ident. in its organic root שׁ־בּ־ט with that in ח־בּ־ט (whence מַחֲבַטָּא, a stick), especially as a sibilant stands in Ethiopic for ח. Deriv. שֵׁבֶט and שִׁבְטָה. Others compare the Ar. ثبت *to be firm, durable,* شبط *to make firm, to strengthen,* سبط *to be flat, extended,* Syr. ܫܦܛ *to extend,* which is less appropriate.

שֵׁבֶט, or perhaps שֵׁבֶט, in pause שֵׁבֶט (with *suff.* שִׁבְטֵךְ, שִׁבְטוֹ; *plur.* שְׁבָטִים, *constr.* שִׁבְטֵי, with *suff.* שִׁבְטֶיךָ; from שָׁבַט) *m.* (also in Ez. 21, 15, since חֶרֶב is addressed, as the LXX take it) 1. *a stick*, for striking and chastising Ex. 21, 10; Is. 10, 15 24; 14, 5 29; 30, 31, a figure of oppression; שֵׁבֶט יְיָ אֱלֹהִים *the chastising rod of God* Job 9, 34; 21, 9, called also שֵׁבֶט יְיָ מוּסָר Prov. 22, 15; שֵׁבֶט יְיָ אַף יְיָ *the rod of God's anger*, His punitive instrument Is. 10, 5; שֵׁבֶט יְיָ פִּי יְיָ *the rod of God's utterance*, i. e. which smites the unrighteous; *a stick* for *beating out* or *threshing*, מַפָּץ Is. 28, 27, the verb to which is חָבַט; Talm. שָׁבַט = Hebrew חָבַט. Metaphor. *a staff*, for support Ps. 23, 4; *a shepherd's crook* Lev. 27, 32; Ez. 20, 37; *a sceptre* Mic. 7, 14, Gen. 49, 10, Num. 24, 17, Zech. 10, 11, and so a king is called תֹּמֵךְ שֵׁבֶט Am. 1, 5 8, in this sense coupled with מְחֹקֵק Ps. 45, 7, רֶשֶׁת 123, 3, בַּרְזֶל 2, 9, to denote the mode of governing; perhaps שִׁבְטֵי 2 Sam. 7, 7 is *shepherds' staffs* = *shepherds, rulers*, so that it is unnecessary to read שִׁפְטֵי with 1 Chron. 17, 6. — In 2 Sam. 18, 14 שְׁבָטִים appears to have arisen from שְׁלָחִים (LXX, Targ.). — 2. Fig. *a tribe, a stem*, a mode of speaking borrowed from a tree, where the stem or stock forms the chief part. So of the whole Jewish people שֵׁבֶט יְיָ נַחֲלַת יְיָ *stem of the possession of God* Ps. 74, 2 = שִׁבְטֵי נַחֲלַת יְיָ Is. 63, 17, comp. Jer. 10, 16; 51, 19; *leading division*, as a *caste* or *nome* Is. 19, 13, applied in particular to the twelve Jewish tribes, like מַטֶּה Josh. 7, 16, Deut. 18, 1, in combination שִׁבְטֵי עֶשֶׂר שֵׁבֶט Exod. 28, 21, or שִׁבְטֵי יִשְׂרָאֵל 24, 4, poet. שִׁבְטֵי יָהּ Ps. 122, 4. Though elsewhere different from מִשְׁפָּחָה, a part of שֵׁבֶט, Deut. 29, 17, Judges 18, 19, yet it is sometimes put for smaller divisions Num. 4, 18; Judges 18, 1. — 3. *a comet*, so called from its resemblance to a rod Num. 24, 17, parallel כּוֹכָב; in the Mishna שְׁבִיט.

שִׁבְטָה (not used) *Aram. tr.* same as Hebrew שָׁבַט. Derivative

שִׁבְטָא (*pl. constr.* שִׁבְטֵי) *Aram. m. a tribe, a stem* Ezr. 6, 17.

שְׁבָט *m.* name of the eleventh month of the Jewish year, from the new moon of February till the next new moon Zech. 1, 7 (Jerome). The name came to the Israelites for the first time in their exile (see *Stern* and *Benfey*, die Monatsnamen &c. p. 159 seq.); and it may have been originally the name of a deity, judging by the analogy of תַּמּוּז, אֱלוּל, &c.

שְׁבִי (in pause שָׁבִי, with *suff.* שִׁבְיוֹ, שִׁבְיָךְ, שִׁבְיָהּ, שִׁבְיָם, שִׁבְיָהֶם; from שָׁבָה II.) *m.* 1. *abstract, captivity* Deut. 21, 13; הָלַךְ בַּשֶּׁבִי *to go into captivity* Am. 9, 4, once הָלַךְ שְׁבִי Lament. 1, 5; לָקַח בַּשֶּׁבִי *to take into captivity*, Jer. 48, 46; נָתַן לַשֶּׁבִי *to deliver into captivity* Ps. 78, 61; *a carrying off*, of סוּסִים Amos 4, 10; metaphor. *booty*, שְׁבִי צַדִּיק *booty torn away from the mighty* (see צַדִּיק) Is. 49, 24, like שְׁבִי גִּבּוֹר 49, 25 (thus צַדִּיק is interchanged with עָרִיץ and גִּבּוֹר, as שְׁבִי is with מַלְקוֹחַ). — 2. *concrete, captives*, as שְׁבִי הַגּוֹלָה Ezr. 2, 1, שְׁבִי מִצְרַיִם Is. 20, 4, שְׁבִי יְרוּשָׁלַם Jer. 52, 2; here also belong שְׁבִי שָׁבָה Num.

21, 1, אָסַף שְׁ Hab. 1, 9, מַלְקוֹחַ הַשְׁ *booty of the captives* Num. 31, 26.

שֹׁבָי (from שָׁבָה I.; *a Glorious one*, viz. *Jah is*) *n. p. m.* Ezr. 2, 42.

שֹׁבַי (= שֹׁבָי) *n. p. m.* 2 Sam. 17, 27.

שָׁבִיב (*constr.* שְׁבִיב; from שָׁבַב I.) *m. flame* Job 18, 5; Arab. شِهَاب (blazing fire).

שְׁבִיב (*pl.* ־בִין) *Aram. m.* the same Dan. 7, 9.

שְׁבִיָה (*fame of Jah*, from שָׁבָה I.) *n. p. m.* 1 Chr. 8, 10; most read שְׁכִנְיָה which see.

שִׁבְיָה (from שָׁבָה II.) *fem. captivity*, concrete *captives* 2 Chron. 28, 5; Neh. 3, 36.

שִׁבְיָה (from שָׁבָה II.) *f.* prop. captivity, concrete *captives* Is. 52, 2, with an assonance to the *imper.* שְׁבִי ib. (from יָשַׁב).

שָׁבִיל (*pl. constr.* שְׁבִילֵי, with *suff.* שְׁבִילֶיךָ; from שָׁבַל) *m. a way, path*, Ps. 77, 20; Jer. 18, 15, where the K'tib has שָׁבוּל; Aram. the same, Arab. سَبِيل; mod. Hebrew בִּשְׁבִיל on account of.

שָׁבִיס (only *pl.* שְׁבִיסִים; from שָׁבַס) *m. little suns*, an ornament of metal Is. 3, 18, corresponding to שַׁהֲרֹנִים (little moons); Ar. شُبَيْس; according to the LXX *net-work*, reticulum, comparing the stem with שָׁבַץ.

שְׁבִיעִי (formed from שֶׁבַע) *num. ord. m.*, שְׁבִיעִית *f. the seventh*, of יוֹם Gen. 2, 2, חֹדֶשׁ Lev. 16, 29, גּוֹרָל Josh. 19, 40, שָׁנָה Lev. 25, 4, פַּעַם Josh. 6, 16.

שְׁבִית (from שָׁבָה II., with *suffixes* שְׁבִיתָהּ, שְׁבִיתָם, שְׁבִיתֵךְ, שְׁבִיתֵנוּ) *fem. captivity* Num. 21, 29, in other cases usually interchanged with שְׁבוּת Ez. 16, 53; Zeph. 2, 7; Ps. 126, 4.

שָׁבַךְ (not used) *tr.* only a collateral form of שָׁפַךְ *to pour out*, hence *to spread;* Ar. سَبَكَ the same. Deriv. the proper name שׁוֹבָךְ.

שָׂבַךְ (not used) *tr.* prop. *to bind, to weave*, of a trellis, a net, like סָבַךְ, Ar. سَبَكَ; ident. in the organic root שָׂ־בַךְ with that in סָ־בַךְ, נָ־בַךְ, אָ־בַךְ, הָ־פַךְ, סָ־בַךְ. Deriv. שׂוֹבָךְ (= שָׂבָךְ), שְׂבֻכָּה and שְׂבָכָה.

שְׂבָכָה (only *pl.* שְׂבָכִים) *m. lattice-work* 1 Kings 7, 17; Targ. סְרִיגָא.

שַׂבְּכָא see סַבְּכָא.

שְׂבֻכָּה (*pl.* שְׂבָכוֹת) *f. a net, a trap*, a figure of danger Job 18, 8, coupled with רֶשֶׁת; *lattices, balusters*, an ornament of pillars 1 Kings 7, 18 20 42; *lattice-enclosure*, of a window 2 Kings 1, 2.

שָׁבַל (not used) *intr.* 1. *to bubble up, to flow, to pour*, of rain, a river; metaphor. *to flow strongly, to suppurate*, of sores (see תְּבַלֻּל, יַבֶּלֶת); *to be slimy, viscous, to dissolve*, of a snail; fig. *to become juicy, to sprout, to grow.* See Pihel. — 2. Metaph. *to go, to walk* (comp. יָבַל, אָזַל), *to move along.* Deriv. שָׁבִיל and שָׁבוּל. — 3. *to wave to and fro, to move in an undulating manner*, of twigs, ears of grain, of a train. Deriv. שִׁבֹּלֶת. The stem is the Arab. سَبَلَ (to undulate, to flow, whence سَبَل rain; to flow down, of a long dress, whence سَبَلَة a flowing garment; to move or go along, whence سَبِيل path) and the Aram. שְׁבַל, סְבַל in numerous applications. The organic root שָׁ־בַל is also in אָ־בַל, בָּל, כָּל II., יָ־בַל, טָ־בַל (which see), proceeding from the same fundamental signification. The proper name אַשְׁבֵּל (which see) does not belong here. Deriv. the proper name שׁוּבָל.

Pih. I. שִׁבֵּל (not used) 1. *to flow, to run*, whence שִׁבֹּלֶת 1; fig. *to sprout, to grow*, derivat. שִׁבֻּלֶת. — 2. *to wave, to fluctuate*, of ears of grain. Deriv. שִׁבֹּלֶת 2, שִׁבֻּלִים.

Pih. II. שִׁבְלֵל same as שָׁבַל in Kal, meaning *to dissolve;* deriv. שַׁבְלוּל.

שֹׁבֶל (from שָׁבַל 3) *m. the train*, of a robe, חָשַׁף שׁ *to tuck up the train*, Is. 47, 2; comp. Ar. أَسْبَال the ends, bor-

ders, Hebrew שׁוּל. The explanations *river* = נְהָרוֹת (Midrash) or = שׁוּק *thigh*, prop. roller (*Rashi*, *Kimchi*), or *flowing hair*, *locks* (*Ibn Chiquitilla*, *Ibn Ganâch*) are less suitable.

שַׁבְלוּל (from Pih. II. שִׁבְלֵל after the form נַעֲצוּץ, נַאֲפוּף) *m.* commonly rendered *a snail*, which in creeping leaves moisture behind it (Targ. and mod. Hebrew תִּבְלָל, comp. λείμαξ) Psalm 58, 9; LXX *wax*, for which, however, דּוֹנָג stands in Hebrew; according to others = שִׁבֹּלֶת. Better perhaps *a strongly suppurating sore* (comp. יַבָּל), connected with תְּבַלֻּל, whence we should translate, *like a festering sore*, *which dissolves*.

שִׁבֳּלִים (as if from a sing. שִׁבֹּלֶת, only in the *c.* שִׁבֳּלֵי) *f.* prop. a sprout, and so *a twig*, of זֵיתִים Zech. 4, 12, according to *Kimchi* from its resemblance to an ear of grain, but probably from signif. 3. of the stem שָׁבַל.

שִׁבֹּלֶת see שִׁבֳּלִים.

שִׁבֹּלֶת (from שָׁבַל, out of Pih. I.; *pl.* שִׁבֳּלִים, *constr.* שִׁבֳּלֵי) *f.* 1. *a stream*, Psalm 69, 3 16, Is. 27, 12, pronounced סִבֹּלֶת by the Ephraimites. — 2. *an ear* of grain Job 24, 24; Gen. 4, 15; Ruth 2, 2; Is. 17, 5; Aram. שִׁבּוֹלָא, שׁוּבָל, תּוּבְלָא, ܫܒܠܐ, Ar. سَبَل, سَبَلَة, and resolving Dagesh by Nun سُنْبُلَة. The fundamental signification appears to have been *sprout*.

שָׁבַם (not used) *intrans.* transposed from בָּשַׂם *to smell*, *to be fragrant;* deriv. the proper names שִׁבְמָה, שְׁבָמָה and

שְׁבָם (*balsam-place*) *n. p.* of a city, once a Moabite then an Ammonite place, which subsequently belonged to Reuben Num. 32, 3, cod. Sam. שְׁבָמָה. It was also called שִׁבְמָה Num. 32, 38; Josh. 13, 19; Is. 16, 8 9; Jer. 48, 32. *Sibmah* was 500 paces from חֶשְׁבּוֹן and the centre of the Moabite vineyards (Jerome on Num. 32, 38 and Is. l. c.).

שִׁבְמָה see שְׁבָם.

שְׁבָמָה cod. Sam. Num. 32, 3, see שְׁבָם.

שָׁבַן (not used) *intr.* same as שָׁבַל *to sprout*, *to grow;* Ar. شبل and شبن *to be tender*, of plants, *to be young*, *strong*, of men. Deriv. the proper names שֶׁבְנָא, שְׁבַנְיָה, שֶׁבְנָה.

שֶׁבְנָא (*youthfulness*, *vigour*) and שֶׁבְנָה *n. p. m.* Is. 22, 15, compared with 36, 3; 2 Kings 18, 18.

שֶׁבְנָה see שֶׁבְנָא.

שְׁבַנְיָה (*Jah is powerful*) *n. p. m.* Neh. 9, 4; 10, 5; for which 12, 3 has שְׁכַנְיָה, and 1 Chr. 24, 11 has שְׁכַנְיָהוּ; Neh. 10, 11; 1 Chr. 15, 24.

שָׁבַס (not used) *intr. to be shining* or *bright*, *to lighten*, Ar. شبس the same, conseq. ident. with שָׁמַשׁ in fundamental signification. Deriv. שָׁבִיס (which see).

שָׁבַע (not used) may be possibly assumed as a stem to שֶׁבַע. See שֶׁבַע.

שָׂבַע (in pause שָׂבֵעַ; *inf. abs.* שָׂבוֹעַ, *constr.* with Lamed לִשְׂבֹּעַ; *fut.* יִשְׂבַּע) *intr.* same as שָׂפַע, סָבָא *to overflow*, *to run over*, a sign of fulness, coupled with רָוָה Jer. 46, 10, and so 1. *to swallow abundantly*, *to drink* (like רָוָה), with the accus. מַיִם Am. 4, 8; of אֶרֶץ Prov. 30, 16; Ps. 104, 16; commonly *to be filled*, *full*, *satiated* Hos. 4, 10, as a consequence of אָכַל Deut. 6, 11, יָנַק Is. 66, 11; fig. as the result of רָאָה (to consider with interest) 53, 11. Maltese *shobê*, Egyptian *sbo*, Amharic *sabe* to be satiated. It is usually joined to the accus. of a thing Exod. 16, 12, Prov. 12, 11, but sometimes also to מִן Psalm 104, 13, Prov. 14, 14, to בְּ Psalm 65, 5, or to an infin. with לְ Eccles. 1, 8. — 2. Fig. of the eye, *to look with satisfaction* Prov. 27, 20; Eccles. 1, 8; *to have abundance of*, כֶּסֶף 5, 9; *to practise abundantly*, תַּזְנוּת Ez. 16, 28; *to partake of abundantly*, with בְּ, as בְּחֶרְפָּה Lament. 3, 30, or with מִן, as מִמּוֹעֵצוֹת Prov. 1, 31; in a subjective sense Is. 53, 11; Prov. 18, 20. — 3. *to be surfeited*, with accus. of the thing *wherewith* Prov. 25, 16; hence *to be tired*, *weary*, *satiated* 25, 17; Job 7, 4;

1 Chr. 23, 1; 2 Chr. 24, 15; a designation of pride Prov. 30, 9; Hosea 13, 6. Deriv. שָׂבֵעַ, שָׂבֵעַ, שְׂבַע, שְׂבֵעָה, שְׂבָעָה, שָׂבְעָה.

Nif. נִשְׂבַּע *to be sated* Job 31, 31.

Pih. שִׂבַּע *to satiate*, with accusat. of the person Ez. 7, 19, and accusat. of the thing fig. Ps. 90, 14.

Hif. הַשְׂבִּיעַ (*inf. constr.* הַשְׂבִּיעַ; *fut.* יַשְׂבִּיעַ) *to satiate*, *to satisfy*, Is. 58, 11; Job 38, 27; with a double accusat. Ps. 132, 15, seldom with מִן Ez. 32, 4 or בְּ of the thing Ps. 103, 5, and still seldomer with לְ of a person and an accus. of the thing Ps. 145, 16; fig. Ps. 91, 16.

The stem שָׂבַע (Aram. סְבַע, Ar. سَبِعَ with significations like the Hebrew) has for its organic root שָׂבַ֫ע, which exists also in שָׂפַ֫ע, שָׂפַ֫ה, שָׁפַ֫ה II., שָׁפַ֫ה I., שָׁבַ֫א, שָׁפַ֫ךְ (to flow), שָׁבַ֫ךְ (to pour out).

שָׂבַע (after the form רָעָב, צָמָא) *m. satiety*, *superabundance* Eccles. 5, 11, where לְ (see 1 Sam. 14, 16) denotes the genitive; *fulness*, *superfluity* Gen. 41, 29, Prov. 3, 10, opposite רָעָב.

שָׂבֵעַ (*constr.* שְׂבַע; *pl.* שְׂבֵעִים) *adj. m.*, שְׂבֵעָה *f.* prop. overflowing, overrunning; hence *full*, *satiated*, of נֶפֶשׁ Prov. 27, 7; *wanting nothing* 1 Sam. 2, 5; Prov. 19, 23; elsewhere fig. שְׂ׳ יָמִים *sated with life*, i. e. weary of life Gen. 35, 29, also שָׂבֵעַ alone 25, 8; *rich*, in רָצוֹן Deut. 33, 23, קָלוֹן Job 10, 15, רֹגֶז 14, 1.

שָׂבַע (*constr.* שְׂבַע; with *suff.* שְׂבַעְתָּם 2 Sam. 21, 9 K'ri, for which the K'tib has שְׂבָעָתָם; *pl.* שִׁבְעִים taken as a tenth) 1. *num. card. f.*, שִׁבְעָה (*constr.* שִׁבְעַת, *du.* שִׁבְעָתַיִם) *m. seven*, a) though a noun-form, yet in the *abs. state* before a noun, as שֶׁ׳ שִׁבְּלִים Gen. 41, 24, שֶׁ׳ בָּנוֹת Ex. 2, 16, שִׁבְעָה שֶׁ׳ תּוֹעֲבוֹת Prov. 26, 25; שִׁבְעָה שְׁ׳ יְתָרִים Judges 16, 8, שְׁ׳ שְׁבָטִים Josh. 18, 2. — b) in the *constr. state*, *before* a noun, שִׁבְעַ only before עֶשְׂרֵה Gen. 37, 2, and before מֵאוֹת Judges 20, 15, but שִׁבְעַת not only in the common שִׁבְעַת יָמִים Gen. 8, 10, but also in שְׁ׳ כְּבָשִׂים Lev. 23, 18, שְׁ׳ אֲלָפִים Num. 3, 22, שְׁ׳ הַנְּרוֹת 8, 2, שְׁ׳ הַמְּזַמְּרוֹת 1 Sam. 23, 4, שְׁ׳ בָּנָיו 16, 10, שְׁ׳ הַפָּרִים 2 Sam. 21, 6, שְׁ׳ אֲנָשִׁים Esth. 1, 10. — c) put *after* the noun which stands either in the *abs. state*, as יָמִים שִׁבְעָה Ez. 40, 22, מַעֲלוֹת שֶׁ׳ Gen. 7, 4, אִילִם שֶׁ׳ 46, 25, נֶפֶשׁ שֶׁ׳ 2 Chr. 13, 9, or precedes in the *constr. state*, as שְׁנַת שֶׁבַע 2 Kings 12, 1, in which case the numeral may be taken as an *ordinal*. — 2. שֶׁבַע as an *adv. seven times*, i. e. *often*, *repeatedly* Lev. 26, 18; Prov. 24, 16; Ps. 119, 164; comp. אַחַת *once*, שְׁתַּיִם *twice*. — 3. as a round number, either with שִׁבְעִים (seventy) Gen. 4, 24, or without it Jer. 15, 9; Ez. 3, 15. To express the idea of manifoldness more strongly, שֶׁבַע is added to שֶׁ׳, in order to denote an increase of number Job 5, 19, comp. Am. 1, 3. Also שִׁבְעִים *seventy* is often used for a round number Gen. 50, 3, Ex. 15, 27, and *the seventy years* in prophecy may be so taken also Is. 23, 15 17; Jer. 25, 11 12; 29, 10; Dan. 9, 2 24; Zech. 1, 12. — 4. In combination with עֶשְׂרֵה and עֶשְׂרֵה, שֶׁבַע is put in the *constr. state* שִׁבְעַ Gen. 37, 2, but שִׁבְעָה שִׁבְעָה in the *abs.* Neh. 7, 42; שִׁבְעָה שִׁבְעָה *by sevens* Gen. 7, 2. — 5. The number seven is sacred in worship, e. g. in sacrifices Lev. 23, 18; Num. 23, 1 4 14 29; 28, 11 19 27; 29, 2 8 12 36, and in the case of the golden candelabrum Ex. 25, 37; 37, 23, which idea of sacredness may have been derived from *the seven planets* or *the quarters of the moon lasting seven days*. — 6. (from שָׂבַע belonging to נִשְׁבַּע) *an oath*, same as שְׁבוּעָה; hence a) the name of a place בְּאֵר שֶׁבַע (*well of the oath*, where a compact was sworn to) Gen. 21, 31. But it is better to translate *seven springs*, to which the seven lambs there allude, נִשְׁבַּע being also connected with שֶׁבַע *seven*. The city בְּאֵר שֶׁבַע, mentioned in Gen. 11, 31; 26, 33; Josh. 15, 28; 19, 2; Am. 5, 5, was originally in Judah, but belonged to Simeon afterwards, and was subsequently notorious for the worship of idols; it lay (according to Eusebius and Jerome) 8 hours south of Hebron, and

appears to be the present *Bir el-Saba* (بير السبع lion-well). Comp. *Robins.* Pal. III, 812. See שְׁבָעָה. — 7. *n. p.* of a place, mentioned with בְּאֵר שֶׁבַע Josh. 19, 2, but perhaps merely the name of a well at Beersheba, like שִׁבְעָה (which see). — 8. (*a Covenant*, viz. Jah or El is) *n. p. m.* 1 Sam. 20, 1; 1 Chr. 5, 13; comp. אֱלִישֶׁבַע (which see), אֱלִישֶׁבַעַת (after the form Luke 1, 7), יְהוֹשָׁבַע (2 Chr. 22, 11), בַּת־שֶׁבַע (בַּת־) and בַּת־שׁוּעַ. Deriv. שִׁבְרִית, שִׁבְרִיעִי, שִׁבְעִי (pl. שִׁבְעִים, שִׁבְעִית־), denom. שָׁבַע, שָׁבְעָה, the proper names שֶׁבַע (also in שִׁבְעָת, בַּת־שֶׁבַע, יְהוֹשָׁבַע, אֱלִישֶׁבַע), שִׁבְעָה (in אֱלִישַׁבְעַת, יְהוֹשַׁבְעַת).

As to the origin of שֶׁבַע which is שָׁבַע, סבע in Aram. and in Ar. سَبْع, it has been considered so ancient, that a Semitic root for it should not be adopted, as in the numbers from 1 to 7 in general; and this because of its remarkable agreement with the corresponding term in extra-Semitic languages (Sanskrit *sap*-tan, Zend. *hap*-ta, Persian *hef*-t, Greek ἑπ-τά, Latin *sep*-tem, English *sev*-en, German *sieb*-en, Coptic ϣⲓϫⲓ, ϣⲁϩϫⲓ). Yet one might assume a Semitic verb-stem שָׁבַע, and that too a) with the meaning *to be clear, to shine, to lighten*, ident. in its organic root with שָׁב I., צָב־אָ II., צָב־הּ II. (which see); or b) שָׁבַע = שָׁפַע (which see) *to be much* or *many*. According to a) שֶׁבַע would be in the first instance *a luminous group of stars*, and next *the seven planets* (Ar. سَبْع), whence the sacredness of the number seven would be explained; according to b) it would mean *a group* and then *the pleiades, the seven stars*, and hence a figure for the number seven generally (comp. כִּימָה).

שְׁבֻעָה (denom. from שֶׁבַע according to Gen. 21, 31, see *Ibn Esra* Zachot 41, on Zech. 4, 10; only *part. m. pl. c.* שְׁבֻעֵי) *intr.* prop. to protest or confirm by sacred things, and so *to swear*, Ez. 21, 28 and that is in their (the Jews') eyes like an empty divination, *who were sworn with oaths to them* (the Chaldeans), i. e. who had taken oaths of fidelity to the Chaldeans (*Kimchi*). But as שָׁבַע only occurs in Nif. and neither many had sworn nor to the Chaldeans, the words have been rendered *weeks upon weeks* (Ewald), or the reading שְׁמֻעֵי שְׁמוּעוֹת has been adopted. Deriv. שְׁבֻעָה, שֶׁבַע 6-8.

Nif. נִשְׁבַּע (*part.* נִשְׁבָּע; *inf. abs.* הִשָּׁבַע, הִשָּׁבֵעַ, *c.* הִשָּׁבַע; *fut.* יִשָּׁבַע, אִשָּׁבַע, אִשָּׁבְעָה) *to swear* Gen. 21, 24, with לַשָּׁקֶר *to a falsehood* Lev. 5, 24, לָמֶרְמָה *to deceit* Ps. 24, 4, i. e. *to swear falsely, frivolously* Eccles. 9, 2, opposite יָרֵא שְׁבוּעָה, comp. Matth. 5, 37; with the formula of an oath following 1 Sam. 19, 6 or introduced by וַיֹּאמֶר 1 Sam. 20, 3, or לֵאמֹר Num. 32, 10; *to confirm by oath* a promise or a statement Gen. 22, 16, followed by כִּי *that* 2 Sam. 19, 8 or by the infin. constr. with לְ Lev. 5, 4; *to promise with an oath*, with פֶּן *that* a thing will *not* happen Judges 15, 12, also with מִן before the infin. Is. 54, 9, or לְבִלְתִּי with an infin. following Deut. 4, 21 in the same sense. Elsewhere נִשְׁבַּע is construed a) with בְּ of a person or thing by whom one swears, as בֵּאלֹהִים Gen. 21, 23, בְּפַחַד אָבִיו 31, 53, בַּיי׳ Josh. 2, 12, בְּחֵי חַיְתוֹלָם Dan. 12, 7, בְּשֵׁם יי׳ Lev. 19, 12, בַּבַּעַל Jer. 12, 16, which sometimes means too *to worship God* or *idols* Deut. 6, 13; Am. 8, 14. God swears by Himself, and so we find בִּי Is. 45, 23, בְּקָדְשׁוֹ 62, 8, (*by his holiness*) Am. 4, 2, בְּשִׁמְי הַגָּדוֹל Jer. 44, 26, בְּנַפְשׁוֹ Am. 6, 8, בְּגְאוֹן יַעֲקֹב 8, 7. Rarely with בְּ of a person meaning *to use a person for a formula of cursing* or *imprecation, to swear by* Ps. 102, 9 (comp. Num. 5, 21 27); Is. 65, 15. — b) with לְ of the person to whom one swears, *to swear to* Gen. 24, 7; 2 Sam. 19, 24; also with accus. of the thing which one swears to a person Gen. 50, 24; Ex. 13, 5; *to swear to God*, i. e. to assure him of one's allegiance 2 Chr. 15, 14; Is. 19, 18; seldom with בְּ Zeph. 1, 5. — c) with עַל of a thing about which one swears Lev. 5, 24.

Hif. הִשְׁבִּיעַ (*part.* מַשְׁבִּיעַ; *inf. abs.* הַשְׁבֵּעַ, הַשְׁבֵּעַ, *c.* הַשְׁבִּיעַ; *fut.* יַשְׁבִּיעַ) *to cause to swear, to bind with an oath* 2 Chr. 36,

13, introduced by לֵאמֹר Gen. 50, 5, Ex. 13, 19, or in the infin. constr. Neh. 5, 12, or with אֲשֶׁר Gen. 24, 3; *to adjure*, one, i. e. *to charge solemnly* 1 Sam. 20, 17; Jer. 5, 7; Song of Sol. 2, 7.

שִׁבְעָה *Aram. num. card. f.*, שִׁבְעָה (*c.* שִׁבְעַת) *m. seven*, absol. before עִדָּנִין Dan. 4, 13 20, or in the construct state before a noun Ezr. 7, 14, חַד שִׁבְעָה *sevenfold* Dan. 3, 19.

שֹׂבַע *m. satiety, abundance* Deut. 23, 25, לָשֹׂבַע *to the full*, i. e. abundantly Lev. 26, 5, and so in אָכַל לָשֹׂבַע Ex. 16, 3, אָכַל לְשֹׂבַע נַפְשׁוֹ Prov. 13, 25; fig. *fulness* Ps. 16, 11.

שָׂבְעָה (with *suff.* שָׂבְעָתֵךְ) *f. satiety* Ez. 39, 19; Is. 56, 11.

שִׁבְעָה 1. *num. card. m.* from שֶׁבַע (which see). — 2. (*oath* = שִׁבְעָה) *n. p.* of a well at בְּאֵר שֶׁבַע Gen. 26, 33, so called from the swearing to a compact, as שֶׁבַע 21, 31 is also to be taken.

שִׂבְעָה (*c.* שִׂבְעַת) *f. fulness* Ez. 16, 49.

שְׁבֻעָה, seldomer שְׁבוּעָה (*c.* שְׁבֻעַת, with *suff.* שְׁבֻעָתֵךְ; *pl.* שְׁבֻעוֹת, from denomin. שָׁבַע) *f. an oath* Gen. 24, 8; Josh. 2, 17 20; *a sure promise* Gen. 26, 3; *serious threatening* or *serious command* Judges 21, 5; 1 Sam. 14, 26; same as אָלָה *a curse* Num. 5, 21, fully שְׁבֻעַת הָאָלָה 5, 21; Is. 65, 15; Dan. 9, 11; *a covenant made with an oath* 2 Sam. 21, 7, hence בַּעֲלֵי שְׁבֻעַת יְ׳ *those leagued with one* Neh. 6, 18; נִשְׁבַּע שְׁבֻעַת יְ׳ or שְׁבֻעַת אֱלֹהִים or יְ׳ *an oath by God* Ex. 22, 10; Eccles. 8, 2; נִשְׁבַּע שְׁבֻעַת יְ׳ *to take an oath* Gen. 26, 3. In שְׁבֻעַת חֻקּוֹת עָצִיר Jer. 5, 24 יְ׳ is to be taken as a constr. state pl. of שָׁבוּעַ, and the translation is, *the weeks of the appointments of harvest*. שְׁבֻעוֹת מַטּוֹת אֹמֶר Hab. 3, 9 *the threatenings* (by God) *of the chastisements of announcement*, i. e. the sworn, announced judgments. Ez. 21, 28 (שִׁבְעֵי) see שָׁבַע (Kal).

שִׁבְעִים *seventy* see שֶׁבַע.

שִׁבְעָן see

שִׁבְעָנָה (from a noun שִׁבְעָן after the form נִגְעָן, with an accentless final syllable) *num. card. m. seven* Job 42, 13, comp. 1, 2.

שַׁבְעַת (from שָׁבְעָ after the form נִגְעַת Ps. 61, 1, חַיַּת 74, 19, שִׁפְעַת 2 Kings 9, 17, בָּרְקַת Ez. 28, 13, קָאַת) *f. a covenant* (same as שֶׁבַע in names), only in the proper name יְהוֹשַׁבְעַת 2 Chr. 22, 11, which is interchanged with יְהוֹשֶׁבַע 2 Kings 11, 2; so too אֱלִישַׁבְעַת Ἐλισάβετ Luke 1, 7 for אֱלִישֶׁבַע.

שָׁבַץ (Kal not used) *tr. to interweave, to knot*, then *to weave net-* or *checker-work, to work* (stone-flowers) *in gold tissue*; fig. *to be confused, contracted, cramped, attacked with convulsions*; Aram. שְׁבַץ, חסך to mix, Ar. شبص to be entangled, interwoven, شبك to weave, Aram. שְׁבַשׁ to work or weave into one another. The organic root is שָׁ־בַ־ץ, which lies also in צָ־בַ־ת, צָ־בַ־ת, אַ־פַ־ד, Aram. צְ־רַ־ת. Deriv. שְׁבָצִין, מִשְׁבֶּצֶת, תַּשְׁבֵּץ.

Pih. שִׁבֵּץ *to weave, to work*, different from חָשַׁב and רָקַם Ex. 28, 39 (see *Fürst*, Conc. s. v.); espec. *to work checker-work from a white stuff*. Comp. *Braun* de vest. sacerd. p. 294.

Pu. שֻׁבַּץ *to be inwrought, inwoven*, of stone-flowers wrought into stuff of gold thread Ex. 28, 20.

שֶׁבֶץ *m.* prop. *confusion*, as a disease, like the Latin perplexio, *spasm, tetanus* 2 Sam. 1, 9.

שָׁבַק (not used) *tr. to tear asunder, to reduce to fragments*, ident. with the Aram. שְׁבַק (which see), and so *to loosen, to unbind, intr. to rove unrestrained* (comp. עָזַב I.); see עֲזוּבִיק. Deriv. the proper names שׁוּבָק, יִשְׁבָּק.

שְׁבַק (*inf.* מִשְׁבַּק, *imp.* שְׁבָק; *Targ. fut.* יִשְׁבֹּק) *Aram. tr.* prop. (like עָזַב I.) *to loose, to unbind, to set free*; hence *to leave behind* Dan. 4, 12 20 23, Targ. *to remit*, sin; *to forsake*, and so Matth. 27, 46 *σαβαχθανί*, i. e. שְׁבַקְתָּנִי; Syr. ܫܒܩ the same. The fundamental signification is *to drive asunder, to break in pieces*,

ident. in its organic root שְׁ־בָק with that in the Hebrew בָּק I., בָּק I., אָ־בָק I.

Ithpa. אִשְׁתְּבָק *to be left, forsaken* Dan. 2, 44.

שָׁבַר I. (*part. pass.* שָׁבוּר; *inf. constr.* שְׁבוֹר and שְׁבָר, with *suff.* שִׁבְרִי; *fut.* יִשְׁבָּר־, יִשְׁבֹּר) *tr.* 1. *to break in pieces, to reduce to fragments*, by man's hand, בַּקְּקָק Jer. 19, 10, מַטֶּה and שֵׁבֶט Is. 14, 5, בְּרִית Am. 1, 5, דֶּלֶת Gen. 19, 9, קֶשֶׁת Judges 7, 20, עֶצֶם Ex. 12, 46 (stronger than רָצַץ Is. 42, 3); by a storm Ps. 29, 4; *to destroy* Ez. 27, 26; with מָן *to remove with destruction from* Hos. 2, 20; *to tear in pieces*, of אַרְיֵה 1 Kings 13, 26, like the Latin frangere, Ar. كسر (to break and to tear in pieces); of the breaking of ships Ez. 27, 26; of a fracture in the limbs, hence שָׁבוּר *having a limb broken*, an imperfection Lev. 22, 22. — 2. Fig. *to break*, שְׁ מַטֵּה כְּ or שֵׁבֶט *to break one's staff*, i. e. to destroy his hard dominion Is. 14, 5; שְׁ גְּאוֹן עֹז כְּ Lev. 26, 19 *to weaken* or *destroy the high power of a person*; שְׁ מַטֵּה לֶחֶם *to break the support of bread*, i. e. to take away the food; שְׁ קֶשֶׁת *to destroy a military people* Hos. 1, 5; *to sweep away, to extirpate*, אַשּׁוּר Is. 14, 25, מוֹאָב Jer. 48, 38 (the Arab. شبر and كسر are metaphor. applied in the same way); שְׁ צָמָא Ps. 104, 11 *to quench thirst*; שְׁ לֵב *to break the heart*, i. e. to grieve Ps. 69, 21; שִׁבְרֵי לֵב 147, 3 *the broken-hearted*; שְׁ חֹק *to break off a limit*, i. e. = גָּזַר *to appoint* (*Kimchi*). Deriv. מִשְׁבָּר, שִׁבָּרִים, שֶׁבֶר 1, שֵׁבֶר.

Nif. נִשְׁבַּר (*part. m.* נִשְׁבָּר, *fem.* נִשְׁבֶּרֶת; *infin. constr.* הִשָּׁבֵר; *fut.* יִשָּׁבֵר) *to be broken*, כְּלִי Lev. 6, 21, שֵׁבֶט מַכֵּהוּ Is. 14, 29; *to be torn in pieces*, פֶּה Ps. 124, 7; *to be wrecked* 2 Chron. 20, 37; *to be snatched away* Is. 8, 15; *to be injured* (in limbs), of cattle Ex. 22, 9, and so נִשְׁבֶּרֶת Ez. 34, 4 (comp. שָׁבוּר Lev. 22, 22); *to be torn* Ps. 124, 7; *to be extirpated* Dan. 11, 22; *to perish* Jer. 48, 4; of לֵב, *to be broken*, נִשְׁבְּרֵי לֵב Is. 61, 1 *those broken, penitent in heart* Ps. 51, 19 [17]. נִשְׁבַּרְתִּי Ez. 6, 9 with the accus. should be read הִשְׁבַּרְתִּי after the example of the LXX, and was probably caused by the preceding נִשְׁבְּתִי; it should be translated *while I satiate their whorish heart*, so that they may feel disgust.

Pih. שִׁבֵּר (*part.* מְשַׁבֵּר; *infin. absol.* שַׁבֵּר; *fut.* יְשַׁבֵּר) *to shiver*, מַצֵּבָה Deut. 12, 3, the tables of stone Ex. 34, 1, the teeth Ps. 3, 8, bones Is. 38, 13, rocks 1 Kings 19, 11; intensive of Kal. Deriv. שִׁבָּרוֹן.

Hif. הִשְׁבִּיר (*fut.* יַשְׁבִּיר) *to cause to break forth*, a child, i. e. to open the mother's womb by the breaking forth of the foetus Is. 66, 9. Deriv. מַשְׁבֵּר.

Hof. הָשְׁבַּר *to be broken*, of the heart Jer. 8, 21.

Corresponding to the stem שְׁ is the Arab. ثَبَرَ to break, ثَبَرَ to destroy, شَبَرَ the same, Aram. תְּבַר, ܬܒܪ; and the organic root שְׁ־בָ is also in בָּר, אָ־פָר I., עָ־פָר I., פָּר I.

שָׁבַר II. (not used) *trans. to press out, to put forth*, fruit; and so *intrans. to sprout, to grow*; Arab. ثَمَرَ (Hebrew תָּמַר and זָמַר to זָמְרָה); *to bear* or *put forth fruit*, of corn; identical in its organic root שְׁ־בָ with that in פָּרָ־א I., פָּרָ־ה I., פָּר I., בָּר. The fundamental signification seems to proceed from *breaking forth* or *breaking through* (see פָּרָא I.), as in פֶּטֶר; Arab. بَكَرَ to sprout, to grow, פָּרָא I. and פָּרָה, Arab. فَرَى to break through. It would then have to be referred to שָׁבַר I. The old word בָּר or בָּר for *grain, corn* (even on the stalk Ps. 65, 14), the Arab. بُرّ (wheat), Latin far, are connected with this organic root. Deriv. שֶׁבֶר 2, the denom. שָׁבַר (and הִשְׁבִּיר).

שָׁבַר (*part.* שֹׁבֵר) *trans.* same as the Aram. סְבַר (which see) prop. *to press* or *cut into*; hence 1. *to consider, to look upon, to mark*, with בְּ Neh. 2, 13 15 *and I viewed the walls* (Vulg.); cognate in sense בִּין, Arab. سبر to examine (a wound), Aram. סְבַר to distinguish, to

divide, to suppose, proceeding from the same fundamental signification. — 2. prop. *to fasten the looks upon a thing, to hold fast a thing*, and so *to wait for, to trust, to hope;* the same development of ideas appearing to be also in בָּטַח II., יָחַל and קָוָה. Deriv. שֵׂבֶר.

Pih. שִׂבֵּר (*fut.* יְשַׂבֵּר) *to look out for*, a thing, and so *to wait*, with עַד Ruth 1, 13; *to hope*, with אֶל of the person Ps. 104, 27 or לְ 119, 166; *to expect, to wait for*, Is. 38, 18 *they do not wait for thy faithfulness*, because they have no more to hope for (הוֹדִיעַ 38, 19 is only a periphrasis of this).

The organic root is also in בָּר I. (which see).

שֵׂבֶר (from שָׁבַר I.) *m. a breaking in pieces, a shattering* Is. 30, 14.

שֵׂבֶר (with *suff.* שִׂבְרִי, שִׂבְרוֹ, from שָׂבַר) *m. hope, expectation*, Ps. 119, 116; 146, 5.

שֶׁבֶר (with *suff.* שִׁבְרִי; *plur.* in the first meaning שְׁבָרִים) *m.* 1. (from שָׁבַר I.) *a fracture, a breaking of the limbs* Lev. 21, 19; figur. *a wound in the state, misfortune, corruption, injury* Lament. 2, 13; Ps. 60, 4; *downfall*, of persons Prov. 16, 18; Is. 1, 28; coupled with שֹׁד 59, 7 (healing is expressed by רָפָה and גָּהָה Jer. 30, 12; Ps. 60, 4); שֶׁ׳ רוּחַ *sorrow, affliction* Is. 65, 14, also שֶׁבֶר בְּרוּחַ Prov. 15, 4; *plur.* שְׁבָרִים *faint-heartedness* Job 41, 17 [25]; *solution, interpretation* Judges 7, 15, comp. שָׁבַר in modern Hebrew. — 2. (from שָׁבַר II.) prop. what has sprouted or is put forth; hence *corn* (from bearing) Gen. 42, 1 2; 43, 2; כֶּסֶף שֶׁ׳ 44, 2 *corn-money;* שָׁבַר שֶׁ׳ *to purchase corn* 47, 14; הִשְׁבִּיר שֶׁ׳ the same, Am. 8, 5. From the 2d meaning

שָׁבַר (denom. from שֶׁבֶר 2; *fut.* יִשְׁבֹּר) *trans.* 1. *to buy grain* Gen. 41, 57; 42; generally *to buy bread* or *food* Is. 55, 1, commonly with the accus. בַּר Gen. 42, 3, שֶׁבֶר 47, 14, אֹכֶל 42, 7. — 2. *to sell corn* Gen. 41, 56.

Hif. הִשְׁבִּיר (*part.* מַשְׁבִּיר, *fut.* יַשְׁבִּיר) *to sell grain* Gen. 42, 6, Prov. 11, 26, also with the accus. אֹכֶל Deut. 2, 28, שֶׁבֶר Am. 8, 5; מַפַּל בָּר 8, 6 *darnel.* This method of applying a denomin. is also found in other instances, comp. تَبَنَ (תָּבַן) to sell straw, from تِبْن straw.

שִׁבָּרוֹן (from the Pih. of שָׁבַר I., *constr.* שִׁבְרוֹן) *m. a breaking, a rupture*, מָתְנַיִם (of the hips), taking away the strength of the body Ez. 21, 11, a figure of the sharpest pains; *destruction, ruin* Jer. 17, 18.

שְׁבָרִים (with the article; *ruins of walls*) *n. p.* of a place near עַי Josh. 7, 5 (Vulg., Arab., *Kimchi*), not to be taken as an appellative (with LXX, Targ.).

שְׁבַשׁ (Pe. not used) *Aram. trans. to interweave, to entwine, to intermix, to twist together;* hence שְׁבִישׁ = Hebrew סְבָךְ an interweaving, a branch, Syr. ܫܒܝܫܐ. The stem, like all others with a similar beginning and termination (comp. Hebrew שָׁרַשׁ), is abridged from שַׁבְשֵׁב (which appears in the Targ. on Job 14, 7), such as שְׁגַשׁ, ܫܓܫ out of שַׁגְשֵׁג, i. e. out of the reduplication of the simple root, and like כְּרַךְ out of כַּרְכֵּר, שְׁרַשׁ out of שַׁרְשֵׁר, זְרַז out of זַרְזֵר; and from the original form we have still in the language of the Mishna שַׁבְשֶׁבֶת (interwoven branches). The organic root שב with the fundamental signific. "to attach to" or "bind" lies also in חָ־שַׁב (which see), in the Aram. שַׁב, ܫܒ (whence ܫܒܒܐ neighbour), out of which arise both שְׁבַשׁ (whence ܫܘܒܫܐ intimacy), and שׁוֹשַׁב (whence שׁוּשְׁבָן a friend).

Pah. שַׁבֵּשׁ (not used) *to interweave, to confound*, Arab. شَوَّشَ the same; in mod. Hebrew *to err, to mistake*, whence שִׁבּוּשׁ error. *Puh.* שֻׁבַּשׁ *pass.*

Ithpa. אִשְׁתַּבַּשׁ *to be perplexed, to be in troubled agitation*, Dan. 5, 9; elsewhere שְׁגַשׁ, Arab. سَجَسَ.

שָׁבַת (*fut.* יִשְׁבֹּת and יִשְׁבַּת) *intr. to*

desist, to leave off, with מִן *from* a thing GEN. 2, 2 3; *to cease*, with מִן before an infin. JER. 31, 36; JOB 32, 1; *to cease from*, without מִן Hos. 7, 4; *to come to an end*, דִּין and מָדוֹן PROV. 22, 10; מְשׁוֹשׁ Is. 24, 8, parallel חָדַל; *to rest, to keep holy-day* Ex. 31, 17, LAMENT. 5, 14, of עֹבֶר אֶרֶץ Is. 33, 8; especially of celebrating the sabbath Ex. 16, 30, with שַׁבָּת LEV. 23, 32; of the land 26, 34, i. e. to remain untilled; *to celebrate the year of jubilee* 25, 2. Derivat. שֶׁבֶת 1, מִשְׁבָּת (plur. מִשְׁבָּתִים).

Nif. נִשְׁבַּת *to cease*, of מִבְצָר, i. e. *to be destroyed* Is. 17, 3; *to be extirpated*, גִּלּוּלִים Ez. 6, 6; גְּאוֹן עֹז 30, 18; 33, 28.

Pih. שִׁבֵּת (not used) an intensive of Kal, *to celebrate a festival.* Deriv. שַׁבַּת, שַׁבָּתוֹן, and the proper name שִׁבְתַּי.

Hif. הִשְׁבִּית (2 *pers.* הִשְׁבַּתָּ, 1 *pers.* הִשְׁבַּתִּי; *part.* מַשְׁבִּית; *inf. constr.* הַשְׁבִּית, but with לְ כַּשְׁבִּית; *fut.* יַשְׁבִּית, *apoc.* יַשְׁבֵּת) *to let rest*, with accus. of a person and מִן of the work Ex. 5, 5; *to bring to rest, to still*, אוֹיֵב Ps. 8, 3; *to make* or *let cease*, with the accusat. of a person and מִן before the infin. Ez. 34, 10; מְהוּמָה 16, 41 = מְהוּמוֹת זֹ׳; with לְבִלְתִּי and the infin. JOSH. 22, 25; metaphor. *to bring to an end, to let* or *cause to cease*, מְלָאכָה 2 CHR. 16, 5, זָבַח DAN. 9, 27, מְשׁוֹשׁ Hos. 2, 13; *to make want*, with accus. of the object and מֵעַל LEV. 2, 13 or לְ of a person or thing RUTH 4, 14; *to take away* (cognate in sense הֵסִיר), with accus. of the object and מִן of the place Ex. 12, 15; Is. 30, 11; JER. 7, 34; also with לְ of the person and accus. of the thing JER. 48, 35; generally *to destroy, to annihilate* AM. 8, 4; DEUT. 32, 26.

The stem שָׁבַת is the Aram. שְׁבַת, ܫܒܰܬ (to rest, to keep a holy-day, Syr. Afel the same), Arab. سبت (to rest, to sleep; also to keep the sabbath). The fundamental signification seems not to be = the Arab. ثبت *to be firm, to endure*, not = יָ־שַׁב *to keep firmly to a place*, and not = שָׁפַת *to set, to lay*, or = חָדַל, but *to desist from, to cease from* a thing, after the primitive idea of *separating from, dividing off from* (cognate in sense with כָּלָה), so that the organic root שְׁ־בָ־תְ may be identical with that in פָּד־ה I., בָּד, אָ־בַד, נָ־בַת, בָּת, בָּת־ה II., פָּד־ה, נָ־בַט, פָּד־ע.

שַׁבָּת (*constr.* שַׁבַּת, with ־ for ־, as if it were a shorter form of שַׁבָּתָת [*Ibn Esra, Kimchi*], and so once *absol.* שַׁבַּת 1 CHR. 9, 32; comp. אַחַת קַשַּׁת out of קַשָּׁת, אַחֲדַת; with *suff.* שַׁבַּתּוֹ, שַׁבַּתְּהּ [irregularly doubling the ת], שַׁבַּתְּכֶם; *plur.* שַׁבָּתוֹת, *constr.* שַׁבְּתוֹת, with *suff.* שַׁבְּתוֹתַי; from the Pihel of שָׁבַת) *fem.*, seldom *masc.*, perhaps prop. an *adject.* (in form) to יוֹם *a solemn, quiet day*, but commonly 1. in the genitive to יוֹם Ex. 31, 15, the designation of a returning *holy time*, of a *sacred rest* every seventh day, *the sabbath*, dies Saturni Ex. 16, 25 26 29; 20, 10 11, fully יוֹם הַשַּׁבָּת Ex. 31, 15, in the cod. Sam. Ex. 16, 29 for יוֹם הַשְּׁבִיעִי, on which every kind of work was to be laid aside DEUT. 5, 12-15, which was to be regarded as קֹדֶשׁ Ex. 31, 14 and as an אוֹת LEV. 23, 3, and the desecration (חִלֵּל) of which was to be punished Ex. 31, 14 15; 35, 2; NUM. 15, 32. Doubled, יוֹם הַשַּׁבָּת יוֹם הַשַּׁבָּת LEV. 24, 8 or שַׁבַּת שַׁבָּת 1 CHR. 9, 32 means *every sabbath;* מִמָּחֳרַת הַשַּׁבָּת LEV. 23, 11 *on the day after the sabbath*, i. e. on Sunday, as this expression was taken in former times (*Lightfoot*, horae hebr. on LUKE 6, 1), espec. by the Sadducees (Menachoth 65); whereas, on the contrary, the LXX, Josephus, Philo (de septenario p. 1131) and the Talmud understand שַׁבָּת of the first passover-day, = מִמָּחֳרַת הַפֶּסַח JOSH. 5, 11. יוֹצְאֵי הַשַּׁבָּת or בָּאֵי הַשַּׁבָּת *those going forth on the sabbath to the watch*, or *those released from the watch* 2 KINGS 11, 5 7 9. מוּסַךְ הַשַּׁבָּת *a covered hall for the sabbath-service* or *the sabbath* 2 KINGS 16, 18. שַׁבַּת שַׁבָּתוֹן a strong expression, *a great sabbath, a sabbath of sabbaths, a very high festival* Ex. 31, 15, LEV. 16, 31, applied to the day of atonement. — 2. *a week*,

i. e. the seven days ending with the sabbath Lev. 23, 15; 25, 8; so too שַׁבָּת in the Talmud, σάββατον in the New Test. (Matth. 28, 1; Mark 16, 2; Luke 18, 12); perhaps prop. *seventh*, so that שַׁ' should be understood as if it from שַׁבְעָת. — 3. *a sabbatical year*, i. e. every seventh year succeeding six years of work, in which husbandry and planting were to cease Lev. 25, 2 4; 26, 34 43; fully שַׁבַּת שָׁנִים 25, 4 8; or the cycle of seven years, *a week of years*, sometimes called שְׁנַת שַׁבָּתוֹן Lev. 25, 5, or שַׁבַּת הָאָרֶץ 25, 6. — Aram. שַׁבַּת (def. שַׁבְּתָא and שַׁבַּתָּא) together with the abridged form שַׁבָּא.

שֶׁבֶת 1. (from שָׁבַת) *m. rest, cessation of work* Ex. 21, 19 (Targ., LXX, Philo, Talm., *Rashi, Ibn Esra*); *ceasing, disappearing*, Is. 30, 7 *their vehement pressing on* (רְהָבָם = רְהַבְהָם, as the reading should be for רַהַב הֵם) *is vain*, i. e. *ceases*, where perhaps we should read שָׁבַת for שֶׁבֶת (see רַהַב); 2 Sam. 23, 7 *they shall be burnt with an end* (of the extirpation), i. e. when they (the thorns) are completely torn out of the ground (*de Bañoles*); Prov. 20, 3 *the cessation of strife* (*Ibn G'anâch*), comp. וְיִשְׁבֹּת דִּין 22, 10. — 2. (from יָשַׁב) *fem.* prop. an *infin. constr. a sitting, abiding* Ps. 27, 4; 127, 2; 133, 1; *a dwelling* Deut. 1, 6; 1 Sam. 7, 2; see יָשַׁב. — 3. only in the *n. p.* יֹשֵׁב בַּשֶּׁבֶת (*one dwelling in the people's habitation*) 2 Sam. 23, 8, for which 1 Chr. 11, 11 has יָשָׁבְעָם (= יְשַׁבְעָם).

שַׁבָּתוֹן (from שַׁבָּת with the termination ־וֹן, strengthening the idea) *m. a great festival*, then = שַׁבָּת spoken of feast-days devoted to rest, such as the first and eighth days of the feast of tabernacles Lev. 23, 39, of the feast of trumpets 23, 24; sometimes in a stronger form שַׁבַּת שַׁבָּתוֹן of the great day of atonement Lev. 16, 31; 23, 32, of the sabbatical year 25, 4, which is also called שְׁנַת שַׁבָּתוֹן 25, 5, and even of the usual sabbaths Ex. 35, 2; Lev. 23, 3; always applied to the festivals of the Mosaic legislation.

שַׁבְּתַי (from שַׁבַּתְיָהּ *Jah is Saturn*, i. e. he who is worshipped as Saturn; but perhaps *sabbath-born*, like Paschalis, Numenius, אֱלוּלַי) *n. p. m.* Ezr. 10, 15.

שַׁג (from שָׁגַג) *m.* 1. *one wandering, going about*, and so an epithet of the Semitic deities, the wanderings of races being conceived of as the wandering journeys of the gods. Only in the n. p. אֲבִישַׁג (which see), comp. שָׁגֵא. — 2. *abstract, a wandering, an error;* see under שַׁגָּם.

שָׁגָא (not used) *intr.* same as שָׁגָה I., שָׁגַג, prop. *to totter, to wander, to stray about;* hence *to go astray, to transgress.* Deriv. שְׁגִיאָה, n. p. שָׁגֵא.

שָׂגָא (Kal not used) *intrans.* same as שָׂגָה (Aram. סְגָא, ܣܓܐ, סְגִי, סְגַע) *to grow up, to become large;* connected in its organic root שָׂ־גָא with that in גָּא־ה (see שׁ); probably שָׂג־א is the organic root, and so סָח I., שָׂח I. (סוּחַ, שׂוּחַ) are to be compared with it.

Hif. הִשְׂגִּיא (*part.* מַשְׂגִּיא; *fut.* יַשְׂגִּיא) *to impart growth*, with לְ to a person Job 12, 23; fig. *to laud, to praise* 36, 24.

Pih. שִׂגָּא (not used) *to magnify, to praise;* deriv. שַׂגִּיא.

שְׂגָא (*fut.* יִשְׂגֵּא) *Aram. intr.* same as Hebrew שָׂגָא *to become great, to increase*, as שְׁלָם Dan. 3, 31; חֲבָלָא Ezr. 4, 22; Targ. סְגָא.

Pa. שַׂגֵּא (not used) same as Hebrew שִׂגָּא. Deriv. שַׂגִּיא.

שָׁגֵא (*an erring one, a wanderer;* see שַׁג) *n. p. m.* 1 Chr. 11, 34.

שָׂגַב prop. *trans.* 1. same as זָקַף *to erect, to raise, to make prominent*, a wall, tower, fortress; but commonly *intr. to overtop*, of high land Deut. 2, 36; deriv. מִשְׂגָּב. — 2. Fig. *intr. to be strong, firm*, with the accus. of the thing *by which*, as יֶשַׁע Job 5, 11. Derivat. the proper names שְׂגוּב, שְׂגִיב.

Nif. נִשְׂגַּב (*part. m.* נִשְׂגָּב, *fem.* ־גָּבָה) *to be high, strong*, of חוֹמָה Prov. 18, 11,

קִרְיָה Is. 26, 5, a figure of security and of firmness in the constitution of the state. Fig. *to be protected* Prov. 18, 10; *to be elevated, great, mighty*, of God Is. 2, 11 17; 33, 5; *to be unsearchable, incomprehensible* Ps. 139, 6.

Pih. שִׂגֵּב (*fut.* יְשַׂגֵּב) *to raise on high*, i. e. *to protect, to save*, with accusat. of the object Ps. 20, 2; 69, 30; with מִן *from* or *against what* 59, 2; 107, 41; *to furnish with power*, with accusat. of the object and עַל of the person Is. 9, 10.

Puh. שֻׂגַּב (*fut.* יְשֻׂגַּב) *to be powerful, to be protected* Prov. 29, 25.

Hif. הִשְׂגִּיב (*fut.* יַשְׂגִּיב) *to afford protection, to make powerful* Job 36, 22.

The stem שׂ׳ has for its fundamental signification, like זָקַף, the idea *of setting up, raising high, erecting*, since in Aram. זְקַף stands for the Hebrew נָשָׂא, דָּלָה (see זָקַף); the meaning *to strengthen, to support, to make strong, to establish*, is but secondary, being a figure taken from the high walls of a fortress; also תָּקַף (which see) belongs here. The organic root שׂ־גַב is ident. with that in גַּב, גָּבַ־ה, גָּבַ־ע.

שָׁגַג (3 *perf.* שָׁגַג, *part.* שֹׁגֵג) *intrans.* prop. same as שָׁגָה, שָׁגָא, שָׁג, שָׁג־ע, *to totter to and fro, to wander*, spec. *to err, to do wrong, to sin, to transgress*, with the accusat. שְׁגָגָה Lev. 5, 18; Num. 15, 28, opposite הֵזִיד. שֹׁגֵג וּמַשְׁגֶּה Job 12, 16 *the erring and the seducer*, a proverb to denote all kinds of sinful men, comp. similar proverbs in Deut. 32, 36; Mal. 2, 13; generally *to sin* Ps. 119, 67. *Infin.* שַׁג in שַׁגָּם which see. Comp. the Ar. شَكَّ to hesitate, to doubt, Maltese to rove; Aram. שְׁגָא, ܫܓܐ the same. Derivat. שְׁגָגָה, שַׁג (in the proper name אֲבִישַׁג), שַׁגָּם, and perhaps also מְשׁוּגָה.

שָׂגַג (Kal not used) *intrans.* same as שָׂגָא, שָׂגָה *to grow, to become large, capacious;* comp. שָׂח I.; Ethiop. to be thick, full. See שׂוּג II.

Pih. (redupl.) שִׂגְשֵׂג (*fut.* יְשַׂ־) *to bring up large, to cause to grow* Is. 17, 11 (*Kimchi, Ibn Esra*), which suits the parallel תַּפְרִיחִי.

שְׁגָגָה (with *suff.* שִׁגְגָתוֹ, ־תָם) *f. mistake, error*, Eccles. 5, 5, and so used of unconscious transgressions of the divine law Lev. 4, 22 27; 5, 18, of sins unknown to the congregation Num. 15, 28, of an error arising from negligence or weakness Lev. 5, 15, from accident Num. 35, 11; generally *unintentional sin* Num. 15, 27-31, opposite זָדוֹן; commonly *a blunder* Eccles. 10, 5; בִּשְׁגָגָה is an adverb. *inadvertently*.

שָׁגָה I. (*part.* שֹׁגֶה, *plur.* שֹׁגִים; *inf. constr.* שְׁגוֹת; *fut.* יִשְׁגֶּה) *intr.* same as שַׁג, prop. *to waver;* hence *to wander, to go about*, of a flock Ex. 34, 6, with מִן *to wander from, to deviate from*, in a fig. sense Prov. 19, 27; Psalm 119, 21; *to wander* Gen. 37, 15; *to reel*, of the drunken, with בְּ *by* (wine) Is. 28, 7, parallel תָּעָה; *to transgress through inadvertence* 1 Sam. 26, 21; Job 6, 24; hence שֹׁגֶה along with פְּתִי Ez. 45, 20. Deriv. מִשְׁגֶּה.

Nif. הִשְׁגָּה (*part.* מַשְׁגֶּה; *fut.* יַשְׁגֶּה) *to lead astray, to seduce*, עִוֵּר Deut. 28, 18, יְשָׁרִים Prov. 28, 10; absol. Job 12, 16, coupled with שֹׁגֵג; with מִן *to lead from* or *away*, to sin Ps. 119, 10; Prov. 28, 10.

On the stem compare שָׁגַג, שָׁגָא, שָׁג (שׁוּג), Aram. שְׁגָא, ܫܓܐ, whence the noun ܫܓܝܐ.

שָׁגָה II. (*fut.* יִשְׁגֶּה) *tr.* prop. *to stick into, to press into*, a thing; ident. in its organic root שָׁג־ה with that in עָ־שַׂק (which see), Aram. עֲ־סַק; hence *intrans. to have to do with a thing strongly, to be constantly occupied with*, with בְּ Prov. 5, 19 20, perhaps also 20, 1. This signification is already in *Eldad el-Dâni* and *Ibn Koreish;* it is also adduced by *Ibn Ganâch* (*Kimchi*) and *David* (ben Abr.) *el-Fâsi* (in his Lexicon). It seems to have been traditional.

שָׁגָה III. (not used) *intrans. to call aloud, to sing*, ident. in its organic root שָׁג־ה with that in רָ־זַח, שָׁאַג; Syr. Pa.

ܫܓܐ to praise, to celebrate, hence ܫܘܓܝܬܐ a song; comp. Arab. سَكَا to complain, proceeding from the same fundamental signification; the Hebrew שָׂח II. (שׂוּחַ) is the same organic root. Deriv. (from Pih.) שִׁגָּיוֹן.

שָׂגָה (*fut.* יִשְׂגֶּה) *intr.* same as שָׂגָא *to grow up, to become large, to shoot up* Job 8, 7 11; Ps. 92, 13.

שְׂגוּב (*might, protection*) *n. p. m.* 1 Chr. 2, 21; 1 Kings 16, 34 K'tib, for which the K'ri has שְׂגִיב.

שָׁגַח (Kal not used) *intr.* same as שָׁעָה, שָׂכָה *to look, to view, to gaze fixedly at a thing;* Arab. شَحَّ, Aram. שְׁגַח to fix, Arab. سَجَحَ to lean to a thing in order to see; to view carefully.

Hif. הִשְׁגִּיחַ (*part.* מַשְׁ'; *fut.* יַשְׁ') *to see, to view, to look,* with אֶל *at* Is. 14, 16, Ps. 33, 14, with מִן of the place *whence;* Song of Sol. 2, 9 *looking from the windows,* parallel הֵצִיץ; Aram. אַשְׁגַּח the same, and providere, modern Hebrew הַשְׁגָּחָה providence.

שַׂגִּיא (from the Pih. of שָׂגָא) *adj. m. great, mighty,* Job 36, 26; 37, 23.

שַׂגִּיא (*fem. plur.* שַׂגִּיאָן) *Aram. adj. great, mighty, much* Dan. 2, 31; 4, 9; also *adverbially, much* 2, 12; 5, 9.

שְׁגִיאָה (*plur.* ־אוֹת; from שָׁגָא) *fem. transgression, error,* Ps. 19, 13, parallel נִסְתָּרוֹת = עֲלֻמִּים (90, 8).

שְׂגִיב same as שְׂגוּב.

שִׁגָּיוֹן (from שָׁגָה III. after the form הִגָּיוֹן; *plur.* שִׁגְיֹנוֹת) *masc.* prop. *a hymn, poem, song,* Ps. 7, 1 as an inscription, LXX ψαλμός; *Ibn Sarûk, a musical instrument* (from שָׁגָה I. and equivalent to מְנַעֲנַע); *Ibn Esra, a melody;* but we see from עַל שִׁגְיֹנוֹת Hab. 3, 1, *presented in the manner of the* שִׁגָּיוֹן, that it must have been the name of a sort of ode; what, is uncertain. See שָׁגָה III.

שָׁגַל (*fut.* יִשְׁגַּל) prop. *intr. to burn, to be lecherous* (comp. יָחַם Pih.); hence metaph. *to sleep with, to lie with,* with the accus. Deut. 28, 30. שָׁכַב was always put for it by the Masora, euphemistically. Deriv. שֵׁגָל.

Nif. נִשְׁגַּל (*fut.* יִשָּׁגֵל) *to be lain with* Is. 13, 16, Zech. 14, 2, i. e. *to be ravished.*

Puh. שֻׁגַּל *to be lain with,* of a prostitute Jer. 3, 2.

The fundamental signification is to be determined by the organic root שָׁ־גַל in the same way as that of גָּחַל, קָל־ָה I., Arab. قَهَلَ (cognate in sense יָחַם). The Arab. سَجَلَ "to pour out, to hang over, to be pregnant" should not be brought into connexion with it.

שֵׁגָל (after the form צֵלָע, עֵנָב) *fem.* prop. a subst. *concupiscence, cohabitation,* then *a paramour* Judges 5, 30, where שֵׁגָל must be read for שָׁלָל; but applied also to the principal wife of a king Ps. 45, 10; Neh. 2, 6.

שֵׁגָל or שְׁגֵל (*pl.* with *suff.* שֵׁגְלָתֵהּ or שְׁגֵ') *Aram. f.* same as Hebrew שֵׁגָל Dan. 5, 2 3 23, coupled with לְחֵנָא.

שְׁגַל (not used) *Aram.* same as Hebrew שָׁגַל. Deriv. שֵׁגָל and שְׁגֵל.

שְׁגֵל see שֵׁגָל Aram.

שַׁגָּם (from שַׁג with the adverbial termination ־ָם, as in אָמְנָם) *adv. respecting misleading* or *erring,* with בְּ *in regard to erring* Gen. 6, 3. To take it as compounded of בְּשַׁ = בַּאֲשֶׁר and גַּם = גַּם *in that* (Targ. בְּדִיל דְּ, LXX, Arab., *Saadia, Rashi*) does not suit on account of שַׁ for שֶׁ and גָּם for גַּם; and also the construction that it is an infin. שַׁג with suff. ־ָם is unsuitable, because of the following הוּא (see *Fürst,* Conc. s. v.).

שָׁגַע (Kal not used) *intr.* same as שָׁגַג, שׁוּג and שָׁגָה I. *to wander about;* hence *to rave, to be fanatical,* cognate in sense הוֹלֵל; *to be timid,* of horses; *to hasten along stormily;* Arab. شَجُعَ to rave, of a camel, metaphor. to be spirited, valiant; شَكِعَ to snort; comp. mod. Hebrew שָׁטָה to rave, whence שׁוֹטֶה one raving.

Pih. שִׁגֵּעַ (not used) an intensive of Kal; deriv. שִׁגָּעוֹן.

Puh. שֻׁגַּע (only *part.* מְשֻׁגָּע) *to be frenzied, to rave*, of false prophets Jer. 29, 26, Hos. 9, 7, comp. *μάντις* from *μαίνομαι*; *to be in haste* 2 Kings 9, 11; *to be mad* Deut. 28, 34; 1 Sam. 21, 16.

Hithp. הִשְׁתַּגַּע *to be insane, to rove about like a madman* 1 Sam. 21, 15 16.

שִׁגָּעוֹן *m. madness, insanity* Deut. 28, 28; *mad haste* 2 Kings 9, 20.

שָׁגַר (not used) *tr.* prop. *to send off, to send forth, to send away*, Aram. שְׁגַר, Pa. שַׁגַּר the same, mod. Hebrew the same, and to hasten or run along, whence שָׁגוּר current, שֶׁגֶר flight to, שַׁגְרִיר a messenger. Metaphor. *to cast = to bear*, of animals, comp. מִלַּט Is. 34, 15, הִמְלִיט Is. 66, 7, נָפַל, גּוּחַ; Arab. سَجَرَ to pour along, to send along, to cast, = سَجَلَ to pour out. The organic root שָׁ־גַר lies also in נָ־גַר (Aram. נְ־גַר), מָ־גַר I. Derivative

שֶׁגֶר (also *constr.* Exod. 13, 12, commonly שְׁגַר, like זְרַע, חֲדַר, סְחַר, נְטַע from זֶרַע, חֶדֶר, סֹחַר, נֶטַע) *m.* properly what is cast, sent forth, and so *a young one, the foetus*, of animals Exod. 13, 12; Deut. 7, 13; Ar. سَخْلَة the young.

שַׁד (abridged from שָׁדֶה, like דַּם Ez. 19, 10, זַן Ps. 144, 13, שַׁל 2 Sam. 6, 7 from דָּמֶה, זָנֶה, שָׁלֶה; *du.* שָׁדַיִם, *constr.* שְׁדֵי; with *suff.* שָׁדַי, שָׁדַיִךְ, שָׁדֶיהָ, שְׁדֵיהֶן, from שָׁדָה I.) *m. the breast of a woman*, for giving suck, mamma, uber Job 3, 12; Jo. 2, 16; hence יוֹנֵק שָׁדַיִם *a suckling* Song of Sol. 8, 1, עַתִּיק מִשָּׁדַיִם *a weaned boy* Is. 28, 9; and as שָׁדַיִם צֹמְקִים Hos. 9, 14 is a curse, so is בִּרְכַת שָׁדַיִם Gen. 49, 25 a blessing. Seldom used of the breast of animals Lament. 3, 4. It is not developed till in full ripeness Ez. 16, 7; Song of Sol. 8, 8; in the language of love it is compared to שְׁנֵי עֳפָרִים Song of Sol. 4, 5 and אַשְׁכְּלוֹת הַגֶּפֶן 7, 9 or מִגְדָּלוֹת 8, 10, and is an instrument of lust Ez. 23, 3; Hos. 2, 4. סָפַד עַל־שָׁ׳ *to smite upon the breasts* Is. 32, 12 is a sign of mourning (comp. Nah. 2, 8). Also *the bosom*, לִין בֵּין־שָׁ׳ *to abide on the bosom* Song of Sol. 1, 13. The word is in Aram. תַּד, ܬܕܐ, Ar. ثَدْى (sometimes applied to the male breast), and the stem is שָׁדָה I. to moisten, to give drink (which see). The nouns *τίτθη*, old German tutta, English teat, German Zitze, Malay dêda, *breast*, proceed from the same fundamental signification.

שֵׁד (only *pl.* שֵׁדִים; from שׁוּד = שָׁדַד) *m.* prop. a destroyer, extirpator, a violent one; hence metaphor. *a mischievous demon* Deut. 32, 17; Ps. 106, 37 (LXX). The fundamental signification doubtless proceeds from the use of שָׁד Ps. 91, 6, and so does the meaning *lord* = בַּעַל. Aram. שֵׁיד, ܫܐܕܐ the same. The Arab. سَائِد, سَيِّد (lord) is the same word.

שֵׂד (from שָׂדַד II.; only *pl.* שִׂדִּים) *m. a wide-stretching plain, a tract of land*, prop. an extension; hence the *pl.* שִׂדִּים (*open fields, plains*), in the proper name עֵמֶק הַשִּׂדִּים (*valley of the open fields*) Gen. 14, 3 8 10, a name of the broad plains, where the Dead Sea was afterwards; hence the Targ. renders מֵישַׁר חַקְלַיָּא; Arab. سَدّ, سُدّ a rocky plain (Wady). The readings שָׂרִים (*Saadia*), or שֵׁרִים = אֲשֵׁ׳ (Symm., Theod.) are to be rejected. — Another שֵׂד, from שָׂדַד I., may have meant *a harrow*, whence perhaps the Pih. שִׂדֵּד denom. comes.

שֹׁד *masc.* 1. (for שֹׁדֶה, from שָׁדָה I.) same as שַׁד *a breast*, only figur. of fulness that pours itself out Is. 60, 16; 66, 11, parallel זִיז. Here is also referred יִנְזְלוּ מִשֹּׁד יָתוֹם Job 24, 9 *they tear the orphan from the breast*, to take him for a pledge (LXX), which the Targ. and Jerome inappropriately refer to שֹׁד 2. — 2. (once שׁוֹד Job 5, 21, from שָׁדַד) *severity, hardness, violence*, Prov. 24, 3; כְּשֹׁד מִשַּׁדַּי Is. 13, 6 and Jo. 1, 15 *like violence from the Almighty*, i. e. an unusual violence; *an act of violence* Is. 16, 4, coupled with חָמָס Hab. 1, 3, Jer. 6, 7, כָּזָב (a lying pretence) Hos. 12, 2;

שֹׁד עֲנִיִּים Ps. 12, 6 *violence to the poor;* generally *destruction, desolation,* Hos. 9, 6 *from destruction they go to Egypt, which gathers them;* hence with שֶׁבֶר Is. 60, 18, Jer. 48, 3, רָעָב Is. 51, 19, כָּפֶן Job 5, 22; *desolation, wasting,* by a storm Job 5, 21; שֹׁד בְּהֵמוֹת Hab. 2, 17 *wasting by Behemoth* (see בְּהֵמוֹת); שֹׁד לָהֶם Hos. 7, 13 *destruction to them!*

שָׁדַד (3 *p. pl.* שָׁדְדוּ and שָׁדוּ; *part. act.* שׁוֹדֵד, שֹׁדֵד, *pass.* שָׁדוּד; *inf. abs.* שָׁדוֹד, *constr.* שְׁדוֹד and שֹׁד Hos. 10, 14; *fut.* perhaps יָשֹׁד = יָשֻׁד Ps. 91, 6, with *suff.* יְשָׁדֵם Prov. 11, 3 and יְשָׁדְדֵם Jer. 5, 6) *intr. to be violent, strong, mighty,* of a god (see שַׁדַּי); *to be firm, invincible,* of a fortress (see אֲשֻׁדּוֹד); commonly *tr. to practise violence, to destroy,* גְּאוֹן מְצָרִים (see גְּאוֹן 2) Ez. 32, 12; *to treat with violence* Ps. 17, 9; *to rob, to plunder, to lay waste,* שׁוֹדֵד *a spoiler* Is. 16, 4; 21, 2; 33, 1, *pl.* שְׁדֵדִים Jer. 12, 12, שְׁדֵדֵי לַיְלָה *night-robbers* Ob. 5, בַּת־בָּבֶל הַשְּׁדוּדָה *the daughter of Babylon overtaken by violence* Ps. 137, 8; *to destroy* Jer. 47, 4; 49, 28; of an animal of prey 5, 6; *to fall upon* Prov. 11, 3 (where the K'tib וְשָׁדֵם from the noun שֹׁד = סֶלֶת yields no sense). Derivat. שֹׁד, שַׁדַּי (also in the proper names צוּרִישַׁדַּי, עַמִּישַׁדַּי), שַׁדְּרִין, שַׁדּוּן, אַשְׁדּוֹד, and the proper name שְׁדֵמָה.

Nif. נָשַׁד (1 *p. pl.* נִשְׁדְּנוּ instead of נָשַׁדְנוּ) *to be laid waste, desolated* Mic. 2, 4.

Pih. I. שִׁדֵּד (*part.* מְשַׁדֵּד; *fut.* יְשַׁדֵּד) *to oppress greatly,* with the accus. Prov. 19, 26; *to fall upon with robber-like violence* 24, 15.

Pih. II. שִׁדֵּד (*fut.* יְשַׁדֵּד) *to destroy,* מַצֵּבוֹת Hos. 10, 2.

Puh. שֻׁדַּד, and שָׁדַד (Nah. 3, 7), *to be laid waste, destroyed,* of cities Is. 15, 1 and 23, 1, countries Jer. 4, 20 and 48, 15, of fields and fruits Jo. 1, 10, Zech. 11, 3, of men Jer. 4, 13; 49, 10; figur. Zech. 11, 3; Is. 23, 14.

Hof. הוּשַׁד (*fut.* יוּשַׁד) *to be laid waste* Is. 33, 1; Hos. 10, 14.

The stem שַׁד is ident. with אַד (אָדַד) and דַּד II. (Arab. أَدَّ) by interchanging ש- and an initial aspirate; and the Ar. شَدَّ to be strong, firm, hard, whence شدبد to make hard, strong, also to make firm, to stop firmly, to strengthen, to harden, to oppress, to attack with violence, proceeds from the same fundam. signification. The org. root may lie also in וַ־סַד, וַ־סַד (to be firm, to make fast), Aram. אַ־זַד (which see).

שָׁדַד I. (Kal not used) *tr. to divide, to separate, to break asunder* (clods), *to harrow;* ident. in its organic root שַׁד with that in חַ־סַד, עַ־צַד II., Aram. חַ־שַׁד, חַ־צַד, Ar. حَـ־صَـ. Deriv. perhaps שַׁד (a harrow).

Pih. שִׁדֵּד (*fut.* יְשַׁדֵּד) *to push* or *strike in pieces, to break,* clods; hence *to harrow* Hos. 10, 11; Job 39, 10; perhaps a denom. from שַׁד.

שָׁדַד II. (not used) *intr. to be even, straight, smooth, plain,* cognate in sense with יָשַׁר, ident. in its organic root with the Ar. سَدَّ. Deriv. שַׁד (*pl.* שְׁדִים). It is possible that the idea of *harrowing* may have originated in the fundamental signification *to make plain* or *level.*

שָׁדָה I. (not used) *tr. to moisten, to bedew;* hence *to give drink to, to suckle,* a child; ident. in its organic root שַׁד־ה with that in אָ־שַׁד, לַ־שַׁד, שָׁת־ה; Aram. שַׁד־א, אָ־שַׁד, ـشـ (to pour out), Arab. شَدَى (to bedew), ثَدَى (to moisten, to besprinkle), ثَدِيَ the same. Deriv. שַׁד, שָׁד 1.

שָׁדָה II. (not used) *tr. to cast, to shoot, to send off, to hurl,* Aram. שְׁדָא, ـشـ the same. Deriv. the proper name שְׁדֵיאוּר.

שָׁדָה (not used) *intr. to extend, to spread out,* of plain and wide flat surfaces; *to stretch afar,* of fields, Ar. سَدَا the same; ident. in its organic root perhaps with הָדָה I., יָדָה IV. Deriv. שָׂדֶה, שְׂדֵי.

שָׂדֶה (*c.* שְׂדֵה, with *suff.* שָׂדִי, שָׂדֶךָ, שָׂדֵהוּ, שָׂדָהּ; 1 *pl. c.* שָׂדֵינוּ, with *suff.* שָׂדֵיהוּ, 2 *pl.* שְׂדוֹת as if from שָׂדָה, *constr.* שְׂדֶיךָ, with *suff.* שְׂדוֹתֵינוּ, שְׂדוֹתֵיכֶם, ־תָם, ־תֵיהֶם; from שָׂדַד; in Phenician שְׂדֵה frequently occurs in the names of plants) *m.* prop. a wide stretch, a plain, an expanse, and so 1. *a field*, opposed to a city, village, camp Gen. 24, 63; 29, 2; 1 Sam. 20, 5; as an *adv.* בַּשָּׂדֶה Gen. 4, 8, עַל־פְּנֵי הַשָּׂדֶה Num. 19, 16 *in the open field* Lev. 14, 7; 17, 5. In the genitive to עֵשָׂב Gen. 2, 5, יֶרֶק עֵשֶׂב 2, 5, Num. 22, 4 it denotes *being in the open field*, i. e. *belonging to the land;* of animals, *wild*, *untamed*, of חַיַּת Gen. 2, 20, בְּהֵמַת 1 Sam. 17, 44, אַיֶּלֶת Song of Sol. 2, 7. שְׂדֵה נָעֳבָר Eccles. 5, 8 *a cultivated field*, opposed to a waste. Of the fields generally Gen. 37, 7; 47, 24; Jer. 26, 18; of a sown field Gen. 33, 19, of olive plantations Ex. 22, 5, of pastures Ex. 9, 3, of levels on mountains planted with trees Judges 9, 32 compared with 9, 36, 1 Sam. 14, 25, of a hamlet not surrounded with a wall Lev. 25, 31; אִישׁ שָׂדֶה Gen. 25, 27 *a man of the field* or roaming through the fields, i. e. a hunter (oppos. יוֹשֵׁב אֹהָלִים); also in opposition to enclosed vineyards Ex. 22, 5. — 2. Metaphor. *the field surrounding a city*, *the district* or *territory of a city* Gen. 41, 48, and generally the open country belonging to a city Ps. 78, 12, also in opposition to the metropolis, hence עָרֵי הַשָּׂדֶה 1 Sam. 27, 5 *country-towns*, used of dependent boroughs, in the case of Tyre of the cities on the shore Ezek. 26, 6 8; generally, *the* entire *territory* belonging to a people, to עֲמָלֵק Gen. 14, 7, פְּלִשְׁתִּים 1 Sam. 6, 1, מוֹאָב Ruth 1, 6, also pl. 1, 1; besides, in opposition to mountain-land in שְׂדֵה אֲרָם Hos. 12, 13, for which פַּדַּן אֲרָם Gen. 31, 18.

שָׂדָה (*pl.* שְׂדוֹת; from שָׂדַד to rule, to govern) *f. a mistress*, = the Hebr. גְּבֶרֶת and Ar. سَيِّدَة for *spouse*, *wife*, domina, Eccles. 2, 8 *a wife and wives*, i. e. wives in abundance, described as תַּעֲנוּגוֹת בְּנֵי אָדָם (comp. תַּעֲנוּגִים Song of Sol. 7, 7 of sexual pleasure); the combination of sing. and plur. may have been occasioned by שָׂרִים וְשָׂרוֹת. *Ibn Ezra* understands *wives taken captive* or *as booty* (from שָׂדַד to rob). It has also been derived from שַׁד (breast) and regarded as put for *woman* as in Arab., comp. רֶחֶם (*Rosenmüller*), or سند has been assumed as the stem (meaning to support, to ascend), so that שַׁד properly denotes bolster, cushion, metaphor. applied to a wife like فِرَاش and λέχος. But we may abide by the signification of שָׂדַד. The explanation *watering-pot* from שָׂדָה = Aram. שְׂדָא (Aq., Vulg.) or *female cupbearer* (LXX, Syr.) or *stringed instrument* after the Ar. شَدَا (*Kimchi*) appear to be mere guesses, and neglect the context.

שַׂדְיוֹן see שִׁדְיוֹן.

שַׁדַּי (a poet. form for שָׂדֶה, i. e. ־ַי for ־ֶה as in the Arab. ـَى) *m. a field*, Ps. 96, 12, as a genitive to זִיז Ps. 50, 11, חַיְתוֹ Is. 56, 9, בַּהֲמוֹת Ps. 8, 8, תְּנוּבוֹת Lament. 4, 9, תַּלְמֵי Hos. 10, 4.

שַׁדַּי (in pause שַׁדַּי, from שַׁד with the adjective termination ־ַי) *m.* prop. *the powerful*, *the mighty one*, used only of God, commonly אֵל שַׁדַּי in the mouth of God (Gen. 17, 1; 35, 11; Ex. 6, 3), or of the patriarchs (Gen. 28, 3; 48, 3), elsewhere שַׁדַּי alone Gen. 49, 25; Num. 24, 4 16; Ruth 1, 20 21; in addition to this שַׁד as a premosaic term with אֵל is employed 31 times in the book of Job. There is a paronomasia in כְּשֹׁד מִשַּׁדַּי Is. 13, 6 and Jo. 1, 15 *as violence from the Almighty*. As to the derivation, the assonance with שֹׁד, and also the acceptation of the LXX, Aq., Vulg., Syr., *Ibn Ezra*, *Kimchi*, besides the comparison with יַעֲקֹב, גִּבּוֹר, עִזּוּז, אַבִּיר which are applied to God, lead to שָׂדַד as the root, especially as אָדַד and הָדַד are also used for names of gods. The assumption that it is compounded of שַׁ = אֲשֶׁר and דַּי (Aq., Symm., Theod., Hesych., *Saad.*, *Rashi* after Talm. Chag. 12[b]) must be rejected. See צוּרִישַׁדַּי, עַמִּישַׁדַּי.

שְׁדֵיאוּר (*sender forth of a revelation;* see שָׁדָה II. and אור 3) *n. p. m.* Num. 1, 6.

שִׂדִּים see שֵׂד.

שֵׁדִים see שֵׁד.

שַׁדִּין (שַׁד with the termination ־ִין) *m. a powerful* or *mighty one*, Job 19, 29 (K'tib) *that ye may know the Almighty;* the K'ri has שַׁדּוּן with a similar meaning. To derive it from שַׁ = אֲשֶׁר and דִּין or דּוּן is less suitable.

שָׁדַם (not used) *intr.* probably same as אָדַם (to אֲדָמָה) *to be connected, united,* of the soil, the field, which is a fundamental feature in arable land. The interchange of initial א and שׁ appears elsewhere also. The Arab. سَدَمَ (to shut up) is = סָתַם. Deriv.

שְׁדֵמָה (*pl.* שְׁדֵמוֹת, *c.* שַׁדְמוֹת) *f.* same as אֲדָמָה *a field* Jer. 31, 40 (K'ri); 2 Kings 23, 4; *a field of fruits* and *fruits of the field*, hence *grain* Is. 16, 8; Hab. 3, 17; *a vineyard* Deut. 32, 32; *young seed*, before it shoots up into stalks (קָמָה) Is. 37, 27. It never means *grain become yellow*, *blight in corn* (from שָׁדַם = שָׁדַף). In 2 Kings 19, 26 שְׁדֵפָה obviously stands for שְׁדֵמָה, as may be seen from Is. 37, 27.

שָׁדַף (only *part. pass. pl.* שְׁדוּפוֹת) *tr. to scorch, to blast*, of blight in corn Gen. 41, 6 23 27 (LXX, Vulg.); Aram. שְׁדַף, Arab. شسف (to be withered), شسب, شصب (to be dried up or shrunk together), سدف (to be black); ident. in its organic root שָׁ־דַף with that in תָּף II. Deriv. שְׁדֵפָה.

Pih. שִׁדֵּף (not used) an intensive of Kal. Deriv. שִׁדָּפוֹן.

שְׁדֵפָה 2 Kings 19, 26 see שְׁדֵמָה.

שִׁדָּפוֹן *m. a blight*, of corn, *a blasting*, caused by the east wind Am. 4, 9, Hag. 2, 17, coupled with יֵרָקוֹן Deut. 28, 22; 1 Kings 8, 37; Targ. שִׁדָּפוֹנָא.

שָׁדַר (not used) see שְׁדַר.

שָׂדַר (not used) *tr. to arrange, to put in a row, to set in ranks*, ident. with סָדַר (which see). Deriv. שְׂדֵרָה.

שְׁדַר (Peal not used) *Aram. intrans. to strive, to be zealous, to exert oneself*, for a thing, elsewhere שְׁדַל; *to wrestle* (Targum on Gen. 32, 24 25), *Pa.* שַׁדֵּל, ܫܕܠ *to strive onwards, to be zealously inclined to;* שַׁדַּר, ܫܕܪ *to chase away, to send off*, Ar. شذر *to be zealous;* ident. in its organic root שְׁ־דַר with that in דַּר II. and also in the fundamental signification *to turn in a circle, to twist round*, with that in חָ־דַר, שָׁ־זַר; Hebr. שָׁדַר the same; deriv. the proper name שַׁדְרַךְ.

Ithpa. אִשְׁתַּדַּר (*part.* מִשְׁתַּ־) *to strive after, to exert oneself*, to do a thing, followed by the infin. and לְ Dan. 6, 15, = אִשְׁתַּדַּל (*Saad.*), Luke 13, 24 ἀγωνίζεσθαι. Deriv. אֶשְׁתַּדּוּר (prop. wrestling, contending, then rebellion).

שְׂדֵרָה (*pl.* ־רוֹת) *f. a row, pl. a double row*, of a body-guard arranged in double ranks 2 Kings 11, 8 15; of *stories* 1 Kings 6, 9. Stem שָׂדַר.

שַׁדְרַךְ (from שָׁדַר; probably same as חַדְרַךְ Zech. 9, 1, where the LXX have Σεδράχ; prop. *circular path of the sun*, then the name of the Syrian sun-god, see more under חַדְרַךְ; according to others *a royal one*, from *khatra* and suff. *ka*) *n. p. m.* of one of Daniel's companions at the Babylonian court Dan. 1, 7; 2, 49; 3, 12.

שָׁדַשׁ (not used) adopted as a stem for the numeral שֵׁשׁ, שִׁשָּׁה, because in the different forms of this word in Arab. and Ethiop. שָׁדַשׁ appears as the stem, as سُدْس, سَدِيس the sixth part, سادس sextus; but nothing can be determined either about the origin of the form from the redupl. שַׁדְשַׁד, or about the signification.

שָׁה (not used) *tr. to stretch* or *reach to, to attain to*, prop. to spread or extend to, cognate in sense with נָתַן, נָטָה, נָדָה II., נָדַן II.; ident. in its or-

ganic root שָׁה with that in נָ־שָׁה III., נָ־שָׂא IV. in their fundamental signification. Metaphor. *to reach forth*, a gift; *to give away*. Deriv. שַׁי (see אֲבִישַׁי).

שָׁה (not used) *intr.* prop. *to break forth* (cognate in sense פָּטַר, יָחַשׁ, יָלַד, מָלַט, פָּלַט, בָּקַע, פָּלַח) *to push forth* or *out*, *to be born*, of lambs, as the synonymous verbs are used of sproutlings. Ident. in its organic root שָׁה with צָא (to צָאַצָא, of plants and children). Originally, it may be connected with שָׁא I., where the same fundamental idea seems to be, so that שָׁה comes in the first instance through the medium of שֶׂה. Deriv.

שֶׂה (prop. *part.* of שָׁה like פֶּה of פָּה; *c.* שָׁה Deut. 14, 4; with *suff.* שִׂיוֹ, שִׂיהּ see שִׂירָה) *comm.* prop. *the young*, of sheep and goats (as צֹאן is used of sheep and goats) Gen. 30, 32, therefore שֵׂה כְּשָׂבִים and שֵׂה עִזִּים 22, 7, and שֶׂה enumerated with שׁוֹר 1 Sam. 15, 3, Judges 6, 4; commonly *a lamb* or *young goat* Lev. 5, 7; 27, 26; collect. only in Is. 7, 25; elsewhere צֹאן (which see) is used for it; Ar. شَاة, شَيَة the same.

שָׁהַד (not used) *tr.* same as סָעַד *to establish*, *to confirm*, *to assure;* hence metaphor. *to testify*, *to strengthen* (by an utterance), like עָוַד 3 (= יָעַד I.) which proceeded from a similar fundamental signification; Aram. סְהַד, שַׁהֲדָא, Arab. شَهِدَ. Deriv. שָׂהֵד.

שָׂהֵד (with *suff.* שַׂהֲדִי) *m. a testifier*, *a witness*, poet. for עֵד Job 16, 19, Aram. סָהֵד, Ar. شَاهِد.

שָׂהַד (not used) *Aram. tr.* same as Hebrew שָׂהֵד. Deriv. שָׂהֲדוּ.

שָׂהֲדוּ (from שָׂהַד; *def.* שָׂהֲדוּתָא) *Aram. testimony*, *an attestation* Gen. 31, 47; Hebrew עֵדוּת.

שָׁהַם (not used) *intr. to be pale*, *pale green*, Ar. شَهِمَ to be pale, of the face (comp. שֵׁם II.); hence *to be of a leek-green colour*, applied to a precious stone. Deriv.

שֹׁהַם *m.* 1. *the leek-green beryl*, *ὁ λίθος ὁ πράσινος* (LXX), a precious stone, שֹׁהַם יָקָר, Job 28, 16) Gen. 2, 12, Ex. 25, 7, coupled with תַּרְשִׁישׁ and יְשְׁפֵה 39, 13; Ez. 28, 13. This explanation is already given by Onk., the Jer. Targ., LXX, Vulg., *Saadia*, *Ibn Ganâch*, *Kimchi*. Pliny, H. N. 37, 5, 20, says of the beryl: "probatissimi sunt ex iis (Beryllis), qui viriditatem puri maris imitantur etc. Vicinum genus huic est pallidius, et a quibusdam proprii generis existimatur vocaturque Chrysoprasus etc." — 2. *n. p. m.* 1 Chr. 24, 27; comp. Beryllus, Adamas as proper names; Ar. n. p. بَاقُوت prop. hyacinth.

שָׁהַר (not used) *intr.* same as סָהַר, זָהַר, צָהַר *to shine*, *to glitter*, Aram. סְהַר, Arab. سَهَرَ the same. Deriv.

שַׁהֲרוֹן (formed from שָׁהַר; *pl.* ־נִים) *m.* prop. *a little moon*, hence *a moon-shaped ornament* of metal, worn about the neck by men, women and camels, only *plur.* Is. 3, 18; Judges 8, 21 26; LXX *μηνίσκοι*, Vulg. *lunulae.*

שָׁוְא (from שָׁוָא II.) *m. what is insecure*, *wavering;* hence *what is vain*, *empty*, *base*, Job. 15, 31 K'tib, arising out of שָׁוְא (K'ri there), like צָו Hos. 5, 11 (so we should probably read for צָו) from צָוָא (from צָוָא III.).

שָׁוָא I. (not used) *intrans.* same as שָׁאָה II. (to שָׁת 1, שָׁאוֹן) and שָׁאָה I., *to make a tumultuous noise*, *to rage*, of enemies; *to roar*, of כְּפִירִים; conseq. cognate in sense with הָמָה, שָׁאַג. Deriv. שָׁוְא (plur. שָׁוְאִים), שׁוֹאָה 1, תְּשׁוּאָה, מְשׁוֹאָה.

שָׁוָא II. (not used) *intrans.* same as צָוָא III. (to צָו) *to be insecure*, *slippery*, of regions; *to waver*, *to wander*, of things and men; metaphor. *to be vain*, *idle*, *empty*, *false*, *lying*, *bad.* The organic root שָׁא is identical with that in נָ־שָׁא II. (*to err*, *to be insecure*, *to waver*, of lying, deceit) to מַשְׁאָה, מַשּׂוֹאָה (which may be also derived from שָׁוָא II.);

Arab. ﺷﺎ *to be vain, evil.* Deriv. שָׁו, שָׁוְא.

שׁוּא III. (not used) *intrans.* same as שָׁאָה II. (which see) *to be waste, desert;* identical in its organic root שָׁא with that in שָׁא III. Deriv. שׁוֹאָה 2, מְשֹׁאָה, and perhaps the proper name שִׁיאוֹן.

שׁוּא (not used) *intrans.* same as נָשָׂא *to ascend, to rise.* Deriv. אָוֶן, שָׁוְא.

שָׁוָא (not used) *intrans.* same as שָׁוָה *to be enough in oneself.* Derivat. the proper name שָׁוְא.

שָׁוְא Aram. see שָׁוָה.

שָׁוְא (from שְׁוָאיָה *Jah is Self-satisfying*) *n. p. m.* 2 Sam. 20, 25 K'ri, for which the K'tib has שְׁוָה with like meaning; elsewhere שְׂרָיָה (which see) stands for it 2 Sam. 8, 17. The names שִׁישָׁא and שַׁוְשָׁא (which see), which are also put for it, proceed from another signification.

שְׁוָא (only *plur.* with *suff.* שְׁוְאֵיהֶם; from שׁוּא I.) *m. plur. a roaring,* Ps. 35, 17 *deliver my soul from their roaring;* to כְּפִירִים in the second hemistich we should then have to supply מִשַּׁאֲגַת or מִשְׁוְאֵי.

שָׁוְא (from שָׁוָא) *m. a lifting up,* of גַּלִּים Ps. 89, 10; comp. שָׁוָא.

שָׁוְא (from the noun שָׁוְא from שׁוּא II.; Vau a consonant as in מָוֶת, חֹוָךְ) *m.* 1. *insecurity,* and therefore *lying, falsehood,* Psalm 12, 3; 41, 7, used in the genitive as an adjective, as עֵד שָׁוְא *a precarious witness* Deut. 5, 17; שֶׁמַע שָׁוְא Ex. 23, 1 *a false report;* לַשָּׁוְא 20, 7 *to falsehood,* i. e. in the service of falsehood; אָלוֹת שָׁוְא Hos. 10, 4 *false oaths.* — 2. Metaphor. *nothingness, emptiness, vanity,* of תְּשׁוּעָה Ps. 60, 13; עַל־מַה־שָּׁוְא 89, 48 *on what emptiness,* i. e. on what a vain foundation; hence in the genitive to הֲבָלִים *idols* 31, 7, also alone *idols* Jer. 18, 15 = הֶבֶל; *adverbially, in vain, uselessly* Mal. 3, 14, Ps. 127, 1, for which is also לַשָּׁוְא Jer. 2, 30. — 3. Fig. *sin, iniquity, evil,* as an adjective to מְחֹי Job 11, 11, חַבְלֵי Is. 5, 18; *destruction, misfortune, calamity,* Job 7, 3; Is. 30, 28; הָיָה שָׁוְא *to be unfortunate* Hos. 12, 12; also = רָעָה.

שׁוֹאָה (*constr.* שׁוֹאַת) *fem.* 1. (from שׁוּא I.) *a crashing* or *roaring* Job 30, 14; *a storm,* Ez. 38, 9; Prov. 1, 27 K'ri, parallel סוּפָה; שׁוֹאַת רְשָׁעִים 3, 25 *a storm for the wicked;* Ps. 35, 8 *let a tempest fall upon him;* בְּשׁוֹאָה ibid. *in the storm,* i. e. *suddenly;* comp. שְׁאוֹרָה. — 2. (from שׁוּא III.) *desert* Job 30, 3, parall. to צִיָּה, strengthened by מְשֹׁאָה (desolation), but we may read אֶרֶץ instead of אֶמֶשׁ; 38, 27, parallel מִדְבָּר, אֶרֶץ לֹא־אִישׁ; Zeph. 1, 15; *destruction* Is. 10, 3, where יוֹם is to be supplied; metaphor. *misfortune* Is. 47, 11, coupled with רָעָה, הַוָּה; לָשׁ' Ps. 63, 10 *to misfortune, to destruction;* comp. מְשֹׁאָה.

שׁוּב (i. e. שָׁב; 3 *fem.* שָׁבָה, once וְשָׁבַת for וְשָׁבָה Ezek. 46, 17, as אָזְלַת Deut. 32, 36; *part. m.* שָׁב, *plur.* שָׁבִים, *constr.* שָׁבֵי; *part. pass.* שׁוּב; *inf. absol.* שׁוֹב, שׁוּב, שָׁב, *constr.* שׁוּב, שָׁב, once שׁב Josh. 2, 16; *imper.* שׁוּב, שָׁב, with *a* optative שׁוּבָה and שׁוּבָה, according to the Masora [*Kimchi*] שָׁבָה, *fem. plur.* שֹׁבְנָה; *fut.* יָשׁוּב, יָשָׁב, וְיָשָׁב, *apoc.* יָשָׁב, יָשׁב, also before Makkeph יָשֹׁב־ 1. *intr.* prop. *to turn* Ps. 9, 18, with לְ *to* a place; 73, 10 K'ri, with the accus.; with מִן *to turn away from* Hos. 14, 5; of inanimate things, *to turn, to revolve, to go along,* of border lines Josh. 19, 12; *to come back* or *revert to,* of כֶּסֶת Gen. 43, 18, שָׁדֶה Lev. 27, 24, עָרִים 1 Sam. 7, 14, מַמְלָכָה 1 Kings 12, 26; *to be restored,* of עָרִים Ez. 35, 9 K'ri, of a dried up member 1 Kings 13, 6, of conditions Ex. 4, 7; *to return* Josh. 2, 22; Judges 14, 8; *to remain behind,* after one wishing to go forward 19, 7; *to return home* 2 Sam. 6, 20, with מִן of the place *whence* Ruth 1, 22, or with מִן and the infinit. Gen. 14, 17; אַחֲרֵי פ' שׁ' *to turn about* (from flight) *and follow one* 2 Sam. 23, 10; מֵאַחֲרֵי פ' שׁ' *to turn from following* Ruth 1, 16; 2 Sam. 2, 26; שׁוּב אֶל־פ' *to return to one* Gen. 8, 12; *to return to*

an earlier state 3, 19; Eccles. 12, 7; with the accusat. מָוֶת *to bring back to death* Job 30, 23, i. e. *to change;* also of place Ex. 33, 11, for which there is commonly לְ Gen. 18, 33 or the accus. with *a* of motion Gen. 50, 14, or without the accus. 2 Sam. 15, 34; בְּשׁוּב יי צִיּוֹן Is. 52, 8 *when Jehovah returns to Zion;* next, *to be converted into*, with לְ Is. 29, 17 = הָיָה לְ *to become* 32, 15 or הָפַךְ לְ (which see); *to go back, to be retrogressive*, of God's utterances Is. 44, 23, cogn. in sense with נָפַל (which see), opposite to קוּם, בּוֹא; *to be calmed*, of anger Gen. 27, 44, with מִן of the person from whom it departs 2 Chr. 12, 12; Jer. 2, 35; עֹבֵר וְשָׁב *he that passes out* (to plunder), *and he that returns* Ez. 35, 7; Zech. 7, 14; 9, 8; *to return, to revert*, Ez. 7, 13 *the seller does not return to* (אֶל) *what is sold;* also with לְ *to* Lev. 25, 10. — 2. subjectively or mentally: שׁוּב אֶל-יי *to turn to God*, i. e. *to be converted, to repent* 1 Sam. 7, 3; 1 Kings 8, 33; Jer. 4, 1 *if thou returnest, O Israel, return to me;* but for אֶל there is also used עַד 2 Chr. 30, 9, עֲדֵי Is. 9, 12; on the contrary בְּ שׁוּב is *to return home by one* Hos. 12, 7; absol. *to return*, Jer. 3, 12 14, and so שָׁבִים Is. 1, 27 *the returning ones* or *converts*, שְׁאָר יָשׁוּב *the remnant returns* Is. 10, 21; שׁ' מִן *to turn from one* or *a thing*, i. e. *to cease from, to leave off* Jer. 4, 28; 1 Kings 13, 33; Ez. 3, 19; 18, 24; without מִן in the genitive in שָׁבֵי פֶשַׁע Is. 59, 20 *they that forsake iniquity;* שׁוּב מֵאַחֲרֵי פ' *to turn from following one* Jer. 32, 40, i. e. to give up following; שׁוּב מִן = שׁוּב מֵעַל פ' Ez. 14, 6. — 3. *to repeat*, commonly with another verb in order to express the idea of repetition: a) both being finite verbs connected by וְ, as וַיָּשָׁב וַיִּשְׁלַח 2 Kings 1, 11, שׁוּב וְאֱמֹר 20, 5, וַיָּשָׁב וַיִּחְפֹּר Gen. 26, 18, וְשָׁב וְיִצְּשֶׂה Jer. 18, 4; on the contrary שׁוּב in Hos. 2, 11 [9] has merely the idea of *back*, אָשׁוּב וְלָקַחְתִּי *I will take back* (gifts). b) without copulative Vau Gen. 30, 31, or שֵׁנִית is added by way of explanation *the second time* Josh. 5, 2, or עוֹד *besides, in addition* is appended Ez. 8, 6. c) a verb in the infin. with לְ follows Eccles. 1, 7; Hos. 11, 9; Job 7, 7. For this meaning comp. the Aram. דַּמֵּךְ, ספ, modern Hebrew חָזַר; Aram. תוּב an adverb, *again*, abridged תּוּ (Talm.). — 4. *trans. to lead* or *bring back, to restore*, שׁוֹבְבֵנוּ Ps. 85, 5 *restore us again*, = הֲשִׁיבֵנוּ 80, 4; with the accus. of the object, as גְּאֻלִּים יַעֲקֹב Nah. 2, 3. In this transit. sense the language often fluctuates between *Kal* and *Hifil*, which is expressed by K'ri and K'tib Jo. 4, 1; Jer. 33, 26; 49, 39; Prov. 12, 14; Ps. 54, 7; Job 39, 12. On the formula שׁוּב שְׁבוּת Deut. 30, 3 and Am. 9, 14 = הֵשִׁיב שְׁבוּת Jer. 33, 7 11, see under שְׁבוּת. It is also assumed that שׁוּבָה Num. 10, 36, שׁוּב Jer. 42, 10, וְשַׁבְתִּי Ps. 23, 6 are forms from שׁוּב, having, however, the signification of יָשַׁב; but this is uncertain. Deriv. תְּשׁוּבָה, שָׁבוּת, שִׁיבָה, שׁוּבָה, מְשׁוּבָה (according to some), יָשׁוּב, and the proper names יָשׁוּב (patron. יָשָׁבִי), שְׁאָר יָשׁוּב, יָשֻׁבִי לָחֶם, יָשֻׁבְעָם, שְׁוָבְאֵל, perhaps שׁוּבָאֵל.

Pih. שׁוֹבֵב (שׁוֹבְבָה, שׁוֹבַבְתִּי, שׁוֹבַבְתָּ; *part.* מְשׁוֹבֵב and שׁוֹבֵב; *inf. constr.* שׁוֹבֵב, with *suff.* שׁוֹבְבִי; *fut.* יְשׁוֹבֵב) *to lead back*, with the accus. of the object Jer. 50, 19 = הֵשִׁיב, and אֶל of the place *to which;* Ez. 39, 27; with אֶל of the person Is. 49, 5; *to make return, to entice to return* Ez. 38, 4; 39, 2; *to restore*, נְתִיבוֹת, i. e. *to make to be again inhabited* Is. 58, 12; figur. *to turn away, to lead, to mislead, to seduce* Is. 47, 10, comp. הִשָּׁה Jer. 50, 6 K'ri, coupled with הִתְעָה; *to make a turn*, i. e. *to fall away* Jer. 8, 5, with the accus. מְשׁוּבָה to heighten the idea, hence שׁוֹבֵב (instead of מְשׁוֹבֵב) as a subst. *an apostate, a heathen* Mic. 2, 4; *to render*, with לְ of a person Ps. 60, 3; metaphor. *to refresh*, נֶפֶשׁ 23, 3. To refer this form to שָׁבַב II., though the latter stem exists, seems to be incorrect. Deriv. שׁוֹבֵב, שׁוֹבָב, and the proper names מְשׁוֹבָב, שׁוֹבָב.

Puh. שׁוֹבַב (*part. fem.* מְשׁוֹבָבַת) *to be*

turned away, מֻחֲרָב, i. e. not to expect war Ez. 38, 8.

Hif. הֵשִׁיב (הֲשִׁיבָךְ, הֲשִׁיבוֹ, הֲשִׁיבֵנִי; *part. m.* מֵשִׁיב, *plur. constr.* מְשִׁיבֵי, *fem. constr.* מְשִׁיבַת; *inf. absol.* הָשֵׁב, *constr.* הָשִׁיב; *fut.* יָשִׁיב, *apoc.* יָשֵׁב) 1. *to turn*, שֵׁב שְׁבוּת Jer. 33, 7 11 = שֵׁב אוֹפָן (see שְׁבוּת); *to turn about*, Prov. 20, 26; הֵשִׁיב פָּנִים לְ *to turn the face to* Dan. 11, 18 K'tib, for which the K'ri has וְיָשֵׂם like 11, 17; 11, 19 = שִׂים פָּנִים לְ; with מִן or מֵעַל *to turn away* Ez. 14, 6, without פָּנִים 18, 30 32; הֵשִׁיב יָד עַל *to turn the hand upon one*, i. e. *to attack* Is. 1, 25, Am. 1, 8, Ps. 81, 15, somewhat different from נָטָה יָד (Is. 5, 25) and הֵנִיף יָד (11, 15), but also *to protect*, *to turn the hand for protection* Zech. 13, 7; with בְּ *to cause to stretch forth* 2 Sam. 8, 3, where 1 Chr. 18, 3, LXX, Symm. and Vulg. have לְהַצִּיב for לְהָשִׁיב; הֵשִׁיב חֲמַת יי *to turn away the anger of God*, with מִן or מֵעַל of a person Num. 25, 11; Ezr. 10, 14; of God Himself הֵשִׁיב אַפּוֹ *to turn away his anger* Job 9, 13, Ps. 78, 38, also with מֵעַל of a person Prov. 24, 18; *to turn = to change*, Is. 66, 15 *to change his anger into fury*, where the giving vent to it is simply to be supplied. — 2. *to drive back*, Is. 28, 6 *to drive war back to the gate*, i. e. to beat back attacks even to the gates of the enemy; *to make to give way*, פְּנֵי נָשָׂא פְּנֵי Is. 36, 9; 1 Kings 2, 16, oppos. to פְּנֵי סָכַר; *to withhold*, *to hinder* Jer. 2, 24; Job 9, 12; *to draw back*, יָד (the punishing hand of God) Is. 14, 27; *to withdraw*, יָד Gen. 38, 29, with אֶל *to* Ex. 4, 7, whether יָמִין or יָד denote a protecting or punishing hand Lament. 2, 3 8; Ez. 20, 22; *to lead back*, with accus. of the person, and אֶל *to* Gen. 48, 21, with בְּ *where* Is. 37, 29, with עַל or לְ *whither* 2 Sam. 16, 3; Jer. 24, 6; *to bring back*, בָּסָח Gen. 43, 12; with the accus. of the thing and בְּ of the person Deut. 28, 60; *to give back*, with accus. of the thing and dative of the person Ex. 22, 25; 2 Sam. 9, 7; *to restore*, *to replace* Lev. 5, 23 [6, 4]; Deut. 22, 1; *to make good* Ex. 21, 34; *to requite*, Prov. 17, 13; *to reward*, 2 Sam. 16, 12, also with עַל of the person Ps. 94, 23, or בְּ Joel 4, 4; but גְּמוּל, גְּמֻלִּים, גְּמֻלָּם are also added as object; *to bring back = to convert*, אֶל יי 2 Chron. 24, 19; הֵשִׁיב אֶל־עָפָר *to bring again to dust*, i. e. to cause to die Job 10, 9, once דִּבֵּא = עָפָר and עָד for אֶל Ps. 90, 3. — 3. *to restore*, to a former state Gen. 40, 13, *to take back* 14, 16; *to give back*, 2 Kings 14, 22, *to bring back* Is. 1, 26; Ps. 80, 4; הֵשִׁיב נֶפֶשׁ *to restore the* (comfortless) *soul*, i. e. *to refresh* Lament. 1, 11 19, hence like an *intr.* הֵשִׁיב רוּחַ *the spirit of life returns*, i. e. *to live again*, *to breathe again* 1 Sam. 30, 12; Job 9, 18; Judges 15, 19; הֵשִׁיב נֶפֶשׁ פִּי מִן *to call back one's life out of* Ps. 35, 17; *to cause to rise* 2 Sam. 12, 23. — 4. *to give words back* or *again*, i. e. *to answer*, דָּבָר Prov. 18, 13; also *to bring back an answer* 1 Kings 2, 30, fully הֵשִׁיב שְׁלֹחוֹ דָּבָר 2 Sam. 24, 13, with the accus. of the person 3, 11, 1 Kings 12, 6, as עָנָה is construed; הֵשִׁיב alone 2 Chr. 10, 16, and הֲשִׁיבֵנִי Job 13, 22 *answer me; to cause to answer* 20, 2; הֵשִׁיב אֲמָרִים with לְ of the pers. Prov. 22, 21, or מִלִּין Job 35, 4 the same; הֵשִׁיב טַעַם *to return* or *give a prudent judgment* Prov. 26, 16; comp. Aram. עֲנָא, אֲתִיב פִּתְגָמָא. — 5. Metaph. הֵשִׁיב אֶל־לֵב a) *to recall to mind*, with the accusat. of a thing Lament. 3, 21; b) *to repent*, *to take to heart* Deut. 4, 39, also הֵשִׁיב עַל־לֵב Is. 46, 8, comp. שִׂים אֶל־לֵב; *to take back*, *to revoke* Esth. 8, 5; Num. 23, 20; Am. 1, 3; *to bring repeatedly*, tribute 2 Kings 17, 3 (which is expressed periphrastically 17, 4), sacrifice Num. 18, 9. Derivatives the proper names יָשִׁיב and אֶלְיָשִׁיב; on the contrary יְהוֹשַׁבְיָה belongs to יָשַׁב.

Hof. הוּשַׁב (*fut.* יוּשַׁב) *to be brought back*, Ex. 10, 8, of things Jer. 27, 16; *to be given back* Gen. 42, 28. תּוּשָׁב Is. 44, 26 see under יָשַׁב. Deriv. the proper name יְהוֹשַׁב חֶסֶד.

The stem שָׁב (Aram. חֲב, ڢ, Ar. ثَابَ the same, but commonly the Syr.

ܗܦܟ, Arab. عَادَ, رَجَعَ are used for it) is ident. in its organic root שָׁב with that in אָף, אַף, סַב. That it has also had the meaning *to wind, to wind around*, is to be seen from the Ar. ثوب, Aram. תּוּתַב dress.

שׁוּב (1 *pers.* שַׁבְתִּי, *part. m.* שָׁב) *intr.* prop. *to be white* or *a whitish grey*, of the hair of an old man; hence *to become grey*, coupled with זָקֵן 1 Sam. 12, 2; שָׁב *an old man*, coupled with יָשִׁישׁ Job 15, 10. Deriv. שֵׂיב, שֵׂיבָה.

The stem שָׁב, Aram. סִיב, סָב, ܣܳܒ, Sam. סְחַב, סְחַב, Arab. شَابَ the same, lies also in its organic root in כָּ־סַף I., Ar. جَ-صَفَ.

שׁוּבָאֵל (arising by a mistake in orthography from שְׁבוּאֵל, which see; it is also possible that שׁוּב = יָשׁוּב, which is likewise a proper name) *n. p. m.* 1 Chr. 24, 20; 25, 20.

שׁוֹבָב (= מְשׁ׳, prop. *part.; pl.* שׁוֹבָבִים) 1. *adj. m. turned away, apostate*, Is. 57, 17 *and he walks rebellious* (against God) *in the way of his heart;* בָּנִים שׁוֹבָבִים *rebellious* or *apostate sons* Jer. 3, 14 22; הָרִים שׁוֹבָבִים 50, 6 (K'tib) *mountains turned away, remote;* comp. מְשׁוּבָה. — 2. (*one returned home, set free*) *n. p. m.* 2 Sam. 5, 14; 1 Chr. 2, 18; 3, 5.

שׁוֹבֵב (instead of מְשׁ׳, prop. *a part.*) *adj. m.*, שׁוֹבֵבָה *f. apostate, turned away* (from God), i. e. *heathen* Mic. 2, 4; *an apostate daughter* Jer. 31, 22; of the (heathen) Ammonite people 49, 4.

שׁוּבָה (from שׁוּב) *f. a turning from, desisting from*, the carrying on of war Is. 30, 15, coupled with נַחַת (rest); but it may also be derived from יָשַׁב (meaning, to sit in rest and inactivity).

שׁוֹבָךְ (from שָׁבַךְ = שָׁפַךְ; *expansion*) *n. p. m.* 2 Sam. 10, 16, for which 1 Chr. 19, 16 שׁוֹפָךְ.

שׁוֹבֶךְ (from שָׁבַךְ = סָבַךְ) *masc. thick branches* (= סֹבֶךְ) 2 Sam. 18, 9.

שׁוֹבָל (from שָׁבַל; *a wandering*) *n. p. m.* Gen. 36, 20; 1 Chr. 2, 50.

שׁוֹבֵק (from שָׁבַק; *a free one*, like יִשְׁבָּק) *n. p. m.* Neh. 10, 25.

שׁוּג (not used) *intr.* same as שָׁגַג, שָׁגָה, *to wave to and fro, to go astray.* Deriv. מְשׁוּגָה.

שׁוּג I. (Kal not used) *intr.* same as סוּג I. *to give way, to yield, to go away;* deriv. שִׂיג.

Nif. נָשׂוֹג 2 Sam. 1, 22 for נָסוֹג (which see).

שׁוּג II. (Kal not used) *tr.* same as סוּג II. *to hedge in, to enclose*, Ar. تَاجَ *to crown about;* but according to the parallel פָּרַח probably the fundamental signification is = שָׂגָה (*Kimchi, Ibn Esra*) to sprout, to grow.

Pih. (redupl.) שִׂגְשֵׂג (*fut.* יְשַׂגְשֵׂג) *to cause to bloom* or *grow* Is. 17, 11. See שָׂגַג.

שׁוֹד Job 5, 21 see שֹׁד.

שׁוּד (*fut.* יָשׁוּד) *intr.* same as שָׁדַד (which see) 1. *to be powerful;* hence *to rule, to be mighty*, Ar. سَادَ; deriv. שֵׁד. — 2. *to practise violence, to destroy, to hurry off* Ps. 91, 6, of קֶטֶב. Deriv. perhaps שׁוֹד.

שׁוּד (not used) *intr. to cook, to seethe, to boil, to ferment*, especially of lime; ident. with זוּד (where the comparison is; besides comp. גּוּר IV. and perhaps עוּר III., Arab. غَارَ of the burning of anger). Derivat. שִׂיד (= גִּר, which see) and the denom. שׂוּד.

שָׁוָה I. (*part.* שֹׁוֶה; *fut.* יִשְׁוֶה, אֶשְׁוֶה) *intr.* prop. *to be smooth*, without height or hollow; comp. Aram. שְׁעַף to be smooth; hence 1. (unused) *to be plain, even*, of a land-surface, a tract; comp. שָׁוָא to the proper name שְׁוָא. Derivat. the proper name שָׁוֵה. — 2. Metaphor. *to be like, to be equal to*, with בְּ, in value Prov. 3, 15; 8, 11, in folly, with לְ of the person 26, 4; *to be compared*, with אֶל Is. 40, 25, coupled with דִּמָּה; *to render the like*, according to desert, i. e. to recompense righteously Job 33,

27; *to correspond to, to satisfy*, with לְ of a person Esth. 5, 13, with בְּ 7, 4; *to be fit, serviceable*, with לְ 3, 8. In Hos. 10, 1 we should read יִשְׁוֶה and translate: *fruit is suited to him* (to גַּפְנוֹ). Deriv. the proper names יִשְׁוִי, יִשְׁוָה.

Pih. שִׁוָּה (*fut.* יְשַׁוֶּה) *to make even, to level*, פְּנֵי אַדְמָה Is. 28, 25; fig. נַפְשׁ i. e. *to compose* or *calm*, coupled with דּוֹמֵם Psalm 131, 2, without נַפְשׁ Is. 38, 13 *I quieted* (my mind) *till the morning* (*Saad.*), i. e. I endured, quietly waiting for (Vulg., Hieron.). The rendering of שִׁוָּה as = שְׁהָא (Targ.) and referring it to כַּאֲרִי is less appropriate. The reading תְּשַׁוֶּה Job 30, 22 for תְּשַׁנֵּנִי (Syr.) does not suit well; it is better to read תְּשִׁיחֵהוּ or תְּשִׁיתֵהוּ.

Hif. הִשְׁוָה (*fut.* יַשְׁוֶה) *to liken, to compare*, with the accusat. and לְ Is. 46, 5; Lament. 2, 13, coupled with דָּמָה.

Nithpa. נִשְׁתַּוָּה (a mixed form made up of Nif. and Hithp., therefore the ו is without Dagesh) *to be alike*, Prov. 27, 15 *continual dropping in a day of strong rain and a contentious woman are alike.* נִשְׁתַּוָּה is not the 3 pers. perf. f. (*Gesenius* Thes.), but a participle neuter, *a thing alike.*

שָׁוָה II. (Kal not used) *trans. to put, set, place*, cognate in sense שׂוּם; *to spread out, to arrange*, cognate in sense עָרַךְ; identical in its organic root שָׁוֵ֫ה with that in צָבֵ֫ה, יָ֫צַב, נָ֫צַב, יָ֫שַׁב, צָבֵ֫ה III., צָוֵ֫ה; Aram. שְׁוָא the same, hence Pa. שַׁוִּי for the Hebrew שׂוּם, שִׁית, Sam. שַׁבִּי, שַׁוִּי.

Pih. שִׁוָּה (*fut.* יְשַׁוֶּה) *to put, to set*, Ps. 16, 8 *I have set Jehovah before me always* (54, 5 שׂוּם); 18, 34 *he made my feet like the hinds'* (in swiftness), comp. Habbak. 3, 19 (שׂוּם); שִׁוָּה מִשְׁפָּט Ps. 119, 30 *to set right before one*, i. e. to observe it carefully, where לְנֶגְדִּי is omitted, as is the case with שׂוּם also; פְּרִי יְשַׁוֶּה לוֹ Hos. 10, 1 *he prepares fruit for him* (but see שָׁוֶה I.); with עַל of a person and the accus. of the object *to lay a thing upon one*, i. e. *to bestow upon*, e. g. עֶזְרָה Ps. 89, 20.

שָׁוָה III. (not used) *intr.* (an enlarged form of שָׁאָה [שׁוּא] II. or for שָׁאָה I.) *to make a noise, to rage, to make a crash*, whence תְּשָׁאָה (Job 30, 22 K'tib) = תְּשָׁאָה (36, 29) from שׁוּא; hence parallel with רִיחַ, as סוּפָה (Prov. 1, 27) is parallel with שׁוֹאָה. See שָׁיָה.

שָׁוֵה (*a plain, dale;* from שָׁוָה I.) 1. *n. p.* of a place near קִרְיָתַיִם (which see), belonging to Reuben (Num. 32, 37; Josh. 13, 19) Gen. 14, 5, and where the אֵימִים dwelt. — 2. *n. p.* of a valley, fully עֵמֶק שָׁוֵה Gen. 14, 17, called also עֵמֶק הַמֶּלֶךְ 2 Sam. 18, 18. It lay near Jerusalem (Josephus) towards the Dead Sea (see עֵמֶק).

שְׁוֵה and שְׁוֵא (*part. pass.* שְׁוִי) *Aram intr.* same as the Hebrew שָׁוָה I., Dan. 5, 21 K'tib *and his heart was like a beast's*, but where the K'ri reads שַׁוִּי or שַׁוְיוּ, referring to אֱלָהָא as the subject.

Pah. שַׁוִּי see *Pe.*, frequent in the Targ.

Ithpa. אִשְׁתַּוִּא (*fut.* יִשְׁתַּוֵּה) *to be made like to, to become* Dan. 3, 29.

שָׁוַן (not used) *intr.* after the Ar. شَوِنَ *to be fond, to be excited by love;* but better same as שָׁוַשׁ *to be white, shining, luminous*, metaphor. *to be moveable, quick, swift* (as in צוּץ, סוּס), so that the n. p. שִׁיזָא may agree with זִיזָא, שִׁישָׁא. Deriv. the n. p. שִׁיזָא.

שׁוּחַ (3 *p. fem.* שָׁחָה; *fut.* יָשִׁיחַ) *intr.* same as שָׁחָה, שַׁח, prop. *to be sunk, deep*, of a pit, grave, cistern, abyss (see שִׁיחָה, שַׁחַת 1, שׁוּחָה); hence *to sink, to sink down, to settle down*, אֶל־מָוֶת (to death) Prov. 2, 18, where שָׁחָה is to be referred to בַּיִת (to refer it to אִשָּׁה זָרָה 2, 17 [Targ., *Ibn Esra*], or to read שָׁחָה, is unnecessary). Fig. *to be bowed down, beaten down, sunk*, לֶעָפָר *to the dust* Ps. 44, 26; with עַל of a person in תָּשׁוּחִי עָלַי נַפְשִׁי Lament. 3, 20 (K'ri) *my soul is bowed down within me;* so too דְּשׁוּחוֹתָם (which see). Deriv. שׁוּחָה, שִׁיחָה, שַׁחַת 1, the proper name שׁוּחָה, שׁוּחָם, שׁוּחָמִי (from יָשׁוּחִי).

Hif. הֵשִׁיחַ (*fut.* יָשִׁיחַ) *to bring depression*, with עַל of a person LAMENT. 3, 20 K'ri, where the K'tib has Kal.

Hithp. הִשְׁתּוֹחֵחַ (*fut.* יִשְׁתּוֹחַח) *to be bowed*, *humbled*, *struck down*, of the spirit, with עַל Ps. 42, 6 7 12; 43, 5.

The stem שָׁח (שׁוּחַ) is the Ar. سَاخَ, ثَاخَ (to sink, in dirt; to sink into, water), سَخَّ (to be deep or sunk), Aram. שָׁח, שַׁח, שְׁחָא; and its organic root lies also in יָ־שַׁח (which see), espec. in שָׁק־ַע.

שׁוּחַ I. (not used) *intr. to sprout*, *to sprout forth*, *to grow*, *to shoot forth;* ident. in its organic root שָׂח with שָׂג II., שָׂגָא, שָׂג־ָה, סָח (סוּחַ) I.; Ar. شَاحَ (to be great, rich, strong), Aram. שְׁוַח, ܫܘܚ to sprout, to bloom, Af. to send out sprouts, ܫܘܚܐ bushes. Deriv. שִׂיחַ 1.

שׁוּחַ II. (*inf. constr.* שׂוּחַ) *intr.* prop. *to speak*, *to say*, from the fundamental signification *to utter sounds*, *to speak intelligibly*, cognate in sense הָגָה I.; hence metaphor. 1. *to lament*, *to beseech*, *to pray*. — 2. *to think*, *suppose*, as internal whispering, the same metaphor being also in הָגָה, הָגַג. Here is to be referred לָשׂוּחַ בַּשָּׂדֶה GEN. 24, 63, which is explained sometimes *in order to meditate* (LXX, Vulg.) like שִׂיחַ (which see), sometimes *to pray* (Targ., Sam., Arab., *Saad.*, *Rashi*), or *to confer with himself* (Aq., Symm.), or *to walk about* (Pesh., *Ibn Esra*, *Kimchi*); the last meaning being adopted on the ground that the reading should be לָשׁוּט, according to 2 SAM. 24, 2 8, JOB 1, 7, as הָלַךְ stands for it in GEN. 24, 65, or that שׂוּחַ should be regarded as a denomin. from שִׂיחַ (*Ibn Esra*) meaning *to walk among the bushes*, comp. أَجَمَ to go into a thicket of reeds, شَاكَ to get into thorns. Better, *in order to lament*, i. e. to mourn undisturbed for the death of his mother; comp. 24, 67. Deriv. שֵׂחַ, שִׂיחַ 2, שִׂיחָה.

Pih. שׂוֹחֵחַ (*fut.* יְשׂוֹחֵחַ) *to speak*, *to relate*, with בְּ of a thing Ps. 143, 5; in like manner הָגָה בְּ in the same passage, and similarly דִּבֶּר בְּ DEUT. 6, 7. וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ Is. 53, 8 *and none of his contemporaries gives an account of it*, i. e. none of them talks of that mournful crisis in the life of God's servant; but that phenomenon, on the contrary, passes by quite unheeded (see 53, 1 3). On מִי see מִי 5; on דּוֹר see the word.

Hif. שִׂיחַ (abridged from הֵשִׂיחַ, like בִּין from הֵבִין; *inf. constr.* שִׂיחַ; *imper.* שִׂיחַ, שִׂיחוּ; *fut.* יָשִׂיחַ, אָשִׂיחַ, אָשִׂיחָה) 1. *to speak*, with לְ = אֶל *to address* JOB 12, 8, coupled with שָׁאַל 12, 7 to ask; with accusat. of the person *to speak to* = *to instruct* PROV. 6, 22 (LXX); with בְּ *to speak of one* (in a bad sense) Ps. 69, 13; with the accusat. *to declare*, *to relate*, PSALM 145, 5, like אָמַר and סִפֵּר 145, 6, also with בְּ 105, 2, = הוֹדִיעַ 105, 1. — 2. Metaph. *to complain aloud* JOB 7, 11, parallel דִּבֶּר; coupled with הָמָה Ps. 55, 18; *to sing*, *to praise*, absol. JUDGES 5, 10; *to muse*, Ps. 77, 4 7, with בְּ of a thing *upon* 77, 13.

As to the organic root שָׂח (Talm. סָח), it is ident. with that in שָׂג־ָה III. (which see) and in הָג, הָג־ָה I.

שׁוּחַ (*depression*, *humility;* as the name of a place *low region*, *valley*) *n. p.* of a son of Keturah, and then of an Arabian tribe, from whom, being settled there near Edom, the locality has its name GEN. 25, 2; *Gent. m.* שׁוּחִי JOB 2, 11; 8, 1; 18, 1; 25, 1. It has been identified with Σακκαία eastward of Batanea (Ptol. 5, 15); with *Schichan* in the land of Moab (Abulf. ed. Köhler p. 91); with the race *Siajcha* east of Aila (*Burckh.* Syr. p. 945) &c.; but all we know is, that *Shuah* is to be looked for near Edom.

שׁוּחָה (from שׁוּחַ) 1. *fem. a cleft* or *depth*, אֶרֶץ שׁ׳ JER. 2, 6 of the wilderness abounding in clefts, coupled with עֲרָבָה; *a pit*, to take animals in 18, 21 K'ri; שׁ׳ עֲמֻקָּה *a deep pit* PROV. 22, 14; 23, 27; Aram. שׁוּחָא, שׁוּחַ, שְׁוָח the same. — 2. *dejection*, *sorrow*) *n. p. m.* 1 CHR. 4, 11, for which 4, 4 has חוּשָׁה.

שׁוּחָם (from שׁוּחַ; *humility* or *sorrow*)

n. p. m. Num. 26, 42, for which Gen. 46, 23 has חֻשִׁים.

שׁוּט I. (*part. m. pl.* שָׁאטִים, *f. pl.* שָׁאטוֹת) *trans.* same as שָׁאַט *to tread* or *push away;* metaphor. *to contemn, to despise* Ez. 16, 57; 28, 24 26. The participial form שָׁאט is formed in the Aramaean manner like קָאֵם.

שׁוּט II. (*part. masc.* שָׁט, *fut.* יָשׁוּט) 1. *tr.* prop. *to move forward, to tow, to make go on*, a ship, and so *to steer*, with the accus. Ez. 27, 26; שָׁטִים *pilots* 27, 8; cognate in sense חָבַל III. Deriv. מָשׁוֹט, מְשׁוֹט, שַׁיִט 1. — 2. *intr. to rove about, to go to and fro, to run hither and thither*, especially to inspect, with בְּ of a place Job 1, 7; 2, 2; 2 Sam. 24, 8; with בְּ *among* 2 Sam. 24, 2; also absol. Num. 11, 8; Aram. שׁוּט vagari.

Pih. שׁוֹטֵט (*partic. plural* מְשׁוֹטְטִים, מְשׁוֹטְטוֹת; *fut.* יְשׁוֹטֵט) *to run to and fro*, with בְּ or absol. followed by an infin. (to search out) Jer. 5, 1; Am. 8, 12; Zech. 4, 10; fig. *to read through earnestly*, a book, Dan. 12, 4.

Hithp. הִתְשׁוֹטֵט (for הִשְׁתּ־, in order not to allow three *t*-sounds to meet) *to run to and fro*, with בְּ of a place Jer. 49, 3.

The stem שָׁט (שׁוּט) with this meaning is the Ar. شَاطَ (*to run, to go quickly, to gallop*), Aram. שׁוּט to rove, to swim, Ethiop. to act (comp. סָחַר).

שׁוּט III. (unused) prop. *to pierce, to strike, to push*, of a scourge, stick, rod, cognate in sense שָׁבַט (which see); ident. in its organic root שָׁט with that in שׁוּת II. (to שַׁיִת), חָ־סַד II. (which see), עָ־צַד, with slight modifications of the meaning; Aram. שָׁט, ܫܛ the same, Arab. سَاطَ same as Hebr. הִכָּה, whence سَوْطٌ = מַכָּה. Deriv. שׁוֹט, שַׁיִט 2, שֵׁט.

שׁוּט (not used) *intr.* same as סוּט *to turn aside, to fall away*, = שָׂטָה, סָטָה, merely assumed for שֵׁט.

שׁוֹט (from שׁוּט III.; *pl.* שׁוֹטִים) *m.* same as שֵׁבֶט *a scourge*, which one swings, a figure of a hostile army Is. 10, 26; שׁ׳ שׁוֹטֵף 28, 18 (K'ri) *an overwhelming scourge;* or *a whip* Prov. 26, 3, קוֹל שׁ׳ *the noise of a whip* Nah. 3, 2; *a cutting instrument*, fig. of לָשׁוֹן, i. e. slander Job 5, 21 = חֶרֶב חַדָּה Ps. 57, 5, חֶרֶב 64, 4; *stroke, punishment, suffering* Job 9, 23, like שֵׁבֶט 37, 13; comp. Aram. שׁוֹטָא, ܫܘܛܐ the same, explained by שׁוֹטִיתָא; שׁוֹטִיתָא a rod.

שׁוֹטֵט see שׁוּט.

שׁוֹכָה see שׂוֹכָה.

שׁוּךְ (not used) *intr.* same as שָׂכַךְ *to let down*, Ar. سَكَّ the same; deriv. the proper name שׁוּכָה.

שׁוּךְ I. (2 *p.* שַׁכְתָּ; *part.* שָׂךְ) *tr.* same as שׂוּג II. *to hedge in* or *about, to enclose* (cognate in sense גָּדַר), with בְּעַד *to hedge round about* Job 1, 10, i. e. *to protect*, comp. גָּדַר Lament. 3, 7; שָׂךְ אֶת־דַּרְכּוֹ Hos. 2, 8 *to hedge the way about*, i. e. *to shut in, to straiten;* Ar. سَكَّ. Deriv. perhaps מְשׂוּכָה.

שׁוּךְ II. (Kal unused) *intr.* same as סוּךְ I. *to intertwine, to interweave*, of a thorn-hedge; *to be twisted together.* Derivat. שׁוּכָה, שׁוֹכָה, the proper names שׁוֹכוֹ, שׁוֹכָה, שׁוּכָתִי; perhaps מְשׂוּכָה (which see).

Pih. שׁוֹכֵךְ (*fut.* יְשׁוֹכְכֵךְ) *to weave*, of the embryo's formation Job 10, 11, like סָכַךְ Ps. 139, 13 in the same sense (Targ. אַשְׁתֵּי).

שׁוּךְ (with *suff.* שׁוֹכוֹ = שׁוּכוֹ, from שׁוּךְ II.) *m. a bundle of twigs interwoven, a bough* Judges 9, 49, for which שׂוֹכָה stands in 9, 48; Aram. סוּךְ and שׁוּךְ, Syr. ܫܘܟܐ the same.

שׁוּכָה *f.* see שׂוּךְ.

שׂוּכָה (from שׂוּךְ = שָׂכַךְ, *settlement*) *n. p.* of a locality in Judah, along with תִּרְעָה and שִׁמְעָה, which are all three unknown. Deriv. the *patr. m. pl.* שׂוּכָתִים the *Shuhites*, who formed along with the inhabitants of *Tirah* and *Shimeah* the מִשְׁפָּחוֹת סוֹפְרִים 1 Chr. 2, 55.

שׂוֹכֹה (Jos. 15, 48 K'tib, שׂוֹכוֹ K'ri, likewise 15, 35 and 1 Sam. 17, 1, also שֹׂכֹה 1 Kings 4, 10, *bushes*, *a thicket;* from שׂוּךְ II.) *n. p.* 1. a city in the plain of Judah Josh. 15, 35, 1 Sam. 17, 1, *Euseb.* Σουχώ, said to lie between Eleutheropolis and Jerusalem (*Robins.* Pal. II, 605-6). — 2. a city in the mountains of Judah Josh. 15, 48 K'tib, *Euseb.* Σοηχώθ (i. e. שׂוֹיֵכָה, *pl.* -כוֹת), the *Suwêka* found by *Robinson* (II, 195).

שׂוֹכוֹ Josh. 15, 48 K'ri see שׂוֹכֹה.

שׁוּל (not used) *intr. to hang down, to trail behind*, of a garment, Ar. سَوِلَ (to hang down, of the belly), سَالَ (to flow down), ذَالَ (to trail); ident. in its organic root שָׁל with that in דַּל I., זַל; perhaps not to be compared with שָׁבַל, since the root of it is בל. Derivative

שׁוּל (only *pl. c.* שׁוּלֵי, with *suff.* שׁוּלַיִךְ, שׁוּלָיו, שׁוּלֶיהָ) *m. pl. the flowing skirts*, of a robe worn by persons of distinction Is. 6, 1, including the border Lament. 1, 9; גִּלָּה שׁ׳ *to uncover the skirts* Nah. 3, 5, Jer. 13, 22, = חָשַׂף שׁ׳ Jer. 13, 26, as a disgrace, comp. 47, 2; conseq. = שֹׁבֶל, Ar. سَبَلَة; *the* lower *edge* or *hem*, Ez. 25, 26; 28, 33 35; 39, 24.

שׁוֹלָל (after the form שׁוֹבָב, עוֹלָל, from שָׁלַל I. *to put off*) *adj. m. bare-footed*, coupled with עָרוֹם Mic. 1, 8 K'ri (LXX, Syr., *Kimchi*), a sign of distress 2 Sam. 15, 30 (in Is. 20, 2 the prose word יָחֵף stands for it); the K'tib has שֵׁילָל (which see). הוֹלִיךְ שׁ׳ *to lead captive*, יוֹעֲצִים, כֹּהֲנִים Job 12, 17 19, i. e. *stripped*, *barefoot*, to make to go along in the form of captives. According to *Rashi* שׁ׳ is = מְשׁ׳ prop. *raving*, *mad*, hence *wavering*, *tottering*, *erring*, from שָׁלַל II. = הָלַל II. (which see), to which תָּלַל II. (to תּוֹלָל) is said to belong, but which is less suitable in Micah l. c.

שׁוּלֵם (from שָׁלַם = שָׁנַם; *uneven place*) *n. p.* of a locality, which Euseb. and Jerome found five miles south of תָּבוֹר under the name Σουλήμ, and which is now called *Sûlam* (سُولَم). It would be ident. with שׁוּנֵם (which see), a city in Issachar (Josh. 19, 18), on גִּלְבֹּעַ, the northern part of the mountain which goes down from Lebanon through all Palestine, if *Robinson's* description be correct (Pal. III, 402).

שׁוּלַמִּית (with the article, conseq. not a personal name) *noun Gent. f.* (like הַשּׁוּנַמִּית 1 Kings 1, 3), *belonging to* a place שׁוּלֵם (which see), ident. with שׁוּנֵם Song of Sol. 7, 1.

שׁוּם I. (only 3 *p. perf.* שָׁם) *tr. to value, to tax*, like שׁוּם in modern Hebrew and the Mishna, with עַל, *to institute an examination* of a thing, whether it be good or bad; hence Eccles. 3, 17 *and every deed he estimates*, i. e. he proves, = יִשְׁפֹּט in the same verse. Deriv. the proper names שֻׁמָה (patron. שֻׁמָתִי) and שִׁימוֹן.

שׁוּם II. (unused) *intr.* either like שָׁהַם *to be pale green*, of plants; or after the Ar. شَمَّ, Hebr. נָ־שַׁם, Aram. נָ־שַׁם, ܢܫܡ *to have a strong smell*, *to scent.* Deriv. the noun שׁוּם.

שׂוּם (3 *p. perf.* שָׂם, 2 *p. f.* שַׂמְתְּ, once שַׂמְתִּי Ruth 3, 3; *part. m.* שָׂם, *pl.* שָׂמִים; *part. pass. f.* שׂוּמָה 2 Sam. 13, 32 K'ri, but commonly regarded as a noun; *inf. abs.* שׂוֹם, *c.* שׂוּם; *fut.* יָשׂוּם) *tr.* 1. *to set* (like שׁוּת = יָ־שַׁם), and so *to plant*, trees, ponere arborem, Is. 41, 19; Ez. 17, 4; *to set up, to erect*, a monument Nah. 1, 14; *to build*, a nest Num. 24, 21; *to put up*, מָצוֹר Mic. 4, 14; fig. *to establish*, בְּרִית 2 Sam. 23, 5 = הֵקִים בְּ׳; *to appoint* (Amharic the same), מֶלֶךְ Deut. 17, 14, רֹאשׁ Hos. 2, 2, שֹׁפְטִים 1 Sam. 8, 1, sometimes with a twofold accus. Ps. 105, 21 or an accus. and לְ Gen. 45, 9; with an accus. and עַל *to set over*, 2 Sam. 17, 25. — 2. *to set forth*, *to array*, warriors, with two accus. 1 Sam. 11, 11, absol. 15, 2 (comp. שִׁית, עָרַךְ); *to set*, troops Job 1, 17; *to set in array*, absol. and with עַל 1 Kings 20, 12; *to appoint*, with an accus. 2 Kings 10, 24, an ambush Josh. 8, 2, the foot on the neck of one, i. e. *to subjugate*

Josh. 10, 24; *to set up*, פֶּסֶל Deut. 27, 15, מַצֵּבָה Gen. 28, 12, שֻׁלְחָן Ex. 26, 35, a throne Jer. 43, 10; *to put in*, a door Gen. 6, 16; *to erect*, Ex. 40, 18, a tent Ps. 19, 5; *to hang up*, the curtain 40, 5, elsewhere נָתַן. Fig. שׂ׳ תּוֹרָה *to establish a law* Ps. 78, 5, with the accus. of the object and ל *to* Gen. 47, 26; *to arrange*, מִשְׁטָר Job 38, 33; *to appoint*, חֹק Prov. 8, 29, גְּבוּל Ps. 104, 9, מָקוֹם 2 Sam. 7, 10. — עַל שׂ׳ *to set upon* a thing, sometimes without the accusat. 2 Kings 10, 3; with a double accusat. שׂ׳ בַּיִת כֶּלֶא *to thrust into the prison* 2 Chr. 18, 26; *to put* into, Gen. 2, 8, seldom with עַל of a place Job 20, 4 or ל 5, 11; Song of Sol. 6, 12 *my longing soul set me in the chariots of Amminadab;* with עַל *to put upon* Ex. 29, 6; 28, 12; *to gird on*, חָגַר עַל־יָרֵךְ 38, 27; with בְּ *to put into*, the hand Is. 37, 29, with עַל *to stick in* Gen. 24, 47, absol. בַּדִּים Num. 4, 6; *to found, to create* Job 34, 13; *to cause to arise* Is. 42, 4; 44, 7; *to introduce*, שֵׁם Deut. 12, 5, i. e. to erect the seat of worship, comp. שִׁכֵּן שֵׁם Deut. 12, 11; שׂוּם בֵּין *to put between* Judges 15, 4; עַל שׂ׳ *to lay upon* Gen. 22, 9; תַּחַת שׂ׳ *to lay under* 24, 2; with עַל of a person *to lay upon* 21, 14, also with עַל שׂ׳ of a thing 9, 23; Lev. 24, 6. יָד שׂ׳ אֶל־פֶּה עַל־פֶּה Judges 18, 19 or 1 Sam. 19, 13 or לְפֶה Job 20, 9 or פֶּה 40, 4 *to be silent* or *dumb;* אֶבֶן אֶל־אֶבֶן שׂ׳ Hag. 2, 15 *to lay one stone upon another*, i. e. *to build;* בְּ שׂ׳ *to put into* Gen. 44, 1; Job 13, 27; with בְּיַד פִּ׳ *to give into one's hand* Is. 51, 23; *to take into the hand* Judges 4, 21. Fig. נֶפֶשׁ בְּכַף שׂ׳ *to put one's life into one's hand* 1 Sam. 19, 5; דְּבָרִים בְּפִי פִּ׳ שׂ׳ *to put words into one's mouth* Ex. 4, 15; מֹפְתִים בְּיַד שׂ׳ *to give wonders into the hand of one*, i. e. to furnish him with miraculous power 4, 21; בְּאָזְנֵי פִּ׳ שׂ׳ *to read before* one 17, 14; לִפְנֵי שׂ׳ *to put* or *lay before* 1 Sam. 9, 24, also ל שׂ׳ 2 Sam. 12, 20, absol. Gen. 43, 31, or with the accus. of the place Gen. 28, 11. — 3. *to put to*, אֵשׁ 1 Kings 18, 23, with עַל *to* a thing, as פָּרִים Ez. 4, 2; with the accus. and עַל clothes, dress, ornaments Ruth 3, 3; Ez. 16, 14; a roller 30, 21, but also with בְּ Gen. 37, 34; *to lay upon*, to do a thing Ex. 5, 8; *to afflict with*, with בְּ 15, 26; *to impute*, with עַל Judges 9, 24, ל Deut. 22, 8, and בְּ Job 4, 18; שׂ׳ שֵׁם ל *to give one a name* Dan. 1, 7, Judges 8, 31, with ל Num. 6, 27; לְנֶגֶד שׂ׳ *to set* a thing *before one's eyes*, i. e. to take a resolution 54, 5; *to put* or *lay down*, a pledge Job 17, 3; דִּבְרָה אֶל־פִּ׳ שׂ׳ *to commit a cause to one* Job 5, 8; שֶׂכֶל שׂ׳ *to explain the sense* Neh. 8, 8; אַף שׂ׳ *to cherish wrath* (against God) Job 36, 13, where בְּנַפְשׁ or בְּקֶרֶב may be supplied, comp. שָׁוְא Ps. 13, 3; Prov. 26, 24. עַל־לֵב שׂ׳ prop. to lay to heart, i. e. *to take heed to* Is. 47, 7, and in this sense also אֶל־לֵב שׂ׳ 2 Sam. 19, 20, בְּלֵב שׂ׳ Job 22, 22, followed by the infin. constr. and ל Mal. 2, 2 or אֲשֶׁר לֹא Dan. 1, 8, with the omission of עַל לֵב in שָׂם דֶּרֶךְ Ps. 50, 23 *to take heed to the walk;* also *to cast, to throw into*, בְּתוֹךְ מַיִם Ez. 26, 12; *to pour out, to shed*, of מֶרֶק Judges 6, 19, דָּמִים 1 Kings 2, 5, with בְּ Judges 6, 19 or עַל of the place Ez. 24, 7, hence fig. שׂ׳ רוּחַ עַל Num. 11, 17 = שָׁפַךְ, also with בְּקֶרֶב פִּ׳ Is. 63, 11. — 4. *to direct*, *to turn*, חֶרֶב, with בְּ against one Judges 7, 22; שׂ׳ עַיִן עַל *to direct the eye upon* a thing Jer. 24, 6, also with אֶל Ps. 33, 18 or בְּ Deut. 11, 12; שׂ׳ פָּנִים *to set the face upon*, *to have a design for* Gen. 31, 21; שׂ׳ לֵב *to set the mind upon*, *to attend to* Is. 41, 22, without לֵב 41, 20, generally *to consider* Job 34, 23, with עַל 1, 8, אֶל 2, 3, ל Deut. 32, 46 and בְּ Job 23, 6; *to make*, with a simple accus. *into a thing*, as into אֲלֻמִּים Ex. 4, 11, into כְּפִיר Ez. 19, 5; with a double accus. Ps. 39, 9, with an accus. and ל Gen. 21, 13; שׂ׳ לְאַל *to turn into nothing* Job 24, 25 (in Is. 25, 2 we may read מֵעִיר for הָעִיר); with an accus. and כְּ *to make as* or *like* Gen. 32, 12; *to make = to produce, prepare*, קְרִיחָה Deut. 14, 1, דֶּרֶךְ Is. 43, 19; with בְּ *in* or *among* Ex. 10, 2; *to do*, Num. 24, 23 *when God doeth this;* שׂ׳ פָּנִים

Ezr. 10, 44 *to beget children;* שׂ׳ רָעָה עַל Ps. 109, 5 *to do evil to; to make* חֻצּוֹת 1 Kings 20, 34, with לְ of a person *for; to prepare* Ex. 8, 8; שׂ׳ קֵץ לְ *to put an end to a thing* Job 28, 3; שׂ׳ שֵׁם לוֹ *to make oneself a name* 2 Sam. 7, 23; שׂ׳ זֶרַע לְ *to give posterity to one* 1 Sam. 2, 20; שׂ׳ יָדַיִם לְ *to give place to one* 2 Kings 11, 16; שׂ׳ שָׁלוֹם לְ *to give peace to one* Num. 6, 26; שׂ׳ כָּבוֹד לְ *to give honour to one* Josh. 7, 19; שׂ׳ רַחֲמִים לְ *to shew compassion to one* Is. 47, 6. The passage Is. 61, 3 is peculiar, where לָשׂוּם is supplemented by לָתֵת in the next hemistich, so that the translation is, *to appoint* (לָשׂוּם) *for those that mourn for Zion that one should give them* (לָתֵת). Deriv. שִׂימָה, שׂוּמָה, תְּשׂוּמֶת.

Hif. הֵשִׂים (abridged שִׂים; *part.* מֵשִׂים; *inf. c.* שִׂים, *imp.* שִׂים, שִׂימָה and הָשִׂימִי; *fut.* יָשִׂים, יָשֵׂם, *ap.* וְיָשֵׂם, וַיָּשֶׂם) like Kal, to which it is commonly referred, for which reason it is also treated under Kal. The following require special explanation: מִבְּלִי מֵשִׂים *without one regarding it* Job 4, 20; וְיָשֵׂם פָּנָיו Dan. 11, 17 18 (K'ri) *and he will turn his face,* for which the K'tib 11, 18 has וְיָשֵׁב with the same meaning as in 11, 19; שִׂימָה־נָא Job 17, 3 *lay down now,* i. e. a pledge; הָשִׂימִי Ez. 21, 21 *turn,* where פָּנַיִךְ should be supplied (see אָחַד), but see שׂוּם II. The reading fluctuates between Kal and Hifil 2 Sam. 14, 7, or יָשַׂם (which see) Judges 12, 3. Derivative יָשִׂים in the proper name יְשִׂימָאֵל.

Hof. הוּשַׂם (*fut.* יוּשַׂם) *to be put* or *set,* with לִפְנֵי *to be set before* Gen. 24, 33 K'ri, while the K'tib has וַיִּישֶׂם (from יָשַׂם = שׂוּם). In 50, 26 is וַיִּישֶׂם from יָשַׂם.

As to the stem, the Aram. שָׂם, שִׂים, ܣܳܡ, Arab. سام are similar, in their manifold meanings. For the signification *to plant* the Ar. has نصب, for *to appoint* وضع. The organic root is also in יָ־שַׂם; but אָ־סַם does not belong to this group of roots.

שׂוּם II. (not used) *intr.* prop. *to be veiled* (in its organic root = זַם, צַם &c.), hence like עָטַף, עָלַף, עָטָה, עוּף II. *to be obscured, darkened,* metaphor. *to be impotent, weak,* fig. *to be on the left,* the left side being regarded as the weak one; the left district as the obscured, concealed one (see צָפוֹן); Arab. شَأَمَ (see שְׂמֹאל).

Hif. הֵשִׂים (only *imper. fem.* הָשִׂימִי) *to turn to the left,* viz. the פָּנִים Ez. 21, 21, explained by הַשְׂמִילִי, as in the same place הִתְאַחְדִּי (to turn to the strong i. e. the right side) is explained by הֵימִינִי.

שׂוּם (שָׂם, שָׂמֵהּ, שָׂמְתָּ, שָׂמֶת, שָׂמוּ, and also the abridged Afel-form שִׂים from אֲשִׂים belongs here; שְׂמַת Dan. 6, 18 is a *part. pass.* = שִׂים with a personal suffix; *imper.* שִׂים) *Aram. trans.* same as Hebrew שׂוּם *to issue, to set forth,* טְעֵם (an edict, decree) Dan. 3, 10 29; with עַל of a person 3, 12; שָׂם שֵׁם *to give a name* 5, 12; שָׂם בָּל עַל *to take consideration about* Dan. 6, 15.

Ithpe. אִתְּשָׂם (*part.* מִתְּשָׂם, *fut.* יִתְּשָׂם) prop. *to be set, put,* and so *to be put in* Ezr. 5, 8; *to be made* Dan. 2, 5; *to be issued* Ezr. 4, 21.

שׁוּם (from שׁוּם II.; only *plur.* שׁוּמִים) *m. garlic,* so called either from its pale green colour or its strong smell Num. 11, 5, used as seasoning for meats; Arab. ثُوم, Aram. תּוּמָא, ܬܘܡܐ the same, Talm. שׁוּמְנִית *garlic.*

שׂוּמָה (from שׂוּם) *fem. an arrangement, plan, determination,* 2 Sam. 13, 32 (K'ri) *for at the command of Absalom it was an arrangement;* Targ. כְּמָנָא (elsewhere for זִמָּה); K'tib שִׂימָה.

שׁוּמָה see שֻׁמָה.

שׁוּן I. (not used) *intr. to rest, to be careless, inactive,* identical in its organic root שָׁן with שָׁאַן (which see). Deriv. the proper names שׁוּנִי and אֶשְׁתּוֹן.

שׁוּן II. (unused) *intr. to make water, to piss,* Syr. ܬܳܢ the same (part. ܬܳܢܶܢ pissing,

= מַשְׁתִּין, Pa. שִׁפֵּן *to urine much*, מֵי שִׁפּוֹנָם *urine*), oftenest in Ethiopic. The fundamental signification is *to pour out, to flow out, to pour;* and it is connected with the Arab. سَنَّ (to cause to pour ont or flow). Deriv. שֵׁן.

Hif. הִשְׁתִּין (a form arising from the insertion of ת, for הֵשִׁין; *part.* מַשְׁתִּין) prop. to cause to flow out; hence *to make water, to piss,* מַשְׁתִּין בְּקִיר 1 Sam. 25, 22 34 *one pissing against the wall,* i. e. a dog (*Ibn Koreish, Ibn G'anâch,* and as is perceptible from מִכֹּל־אֲשֶׁר־לוֹ); but in 1 Kings 14, 10; 21, 21; 2 Kings 9, 8 it appears to mean *the lowest class of men.* The insertion of ת is also found in עָתַם from עָם II. (עום), in the nouns צַלְעָתֶרֶת, צַלְעֶתֶרֶת, צַנְתְּרֶת, צַנְתֶּרֶת, כַּפְתֹּר, II. (which see), עָרַל and עָתַן. שָׁתַן as a new verb appears too in the Mishna and Talmud, and according to *Ibn Koreish* very often in the סֵפֶר רְפוּאוֹת of אָסָף הַרֹּפֵא. See שָׁתַן.

שׁוּנִי (from שׁוּן I.; *fortunate one*) *n. p. m.* Gen. 46, 16; *patr.* שׁוּנִי (from שׁוּנִיִּי) Num. 26, 15.

שׁוּנֶם (after the form אוּזָן=אָזְנָן, שׁוּלָם; from שָׁנַם which see, *uneven place*) *n. p.* of a locality in Issachar, on a steep slope of גִּלְבֹּעַ Josh. 19, 18; 1 Sam. 28, 4; 2 Kings 4, 8. It may be identified with שׁוּלֵם (which see); *Robinson,* Pal. III, 402. Deriv. the *Gent. fem.* שׁוּנַמִּית *belonging to Shunem* 1 Kings 1, 3; 2, 17 21 22; 2 Kings 4, 12 25 36; in the same way as שׁוּלַמִּית is derived from שׁוּלָם.

שׁוּנַמִּית see שׁוּנֶם.

שׁוֹס (not used) *tr. to plunder,* same as שָׁסַס and שָׁסָה. Deriv. מְשׁוֹסָה and מְשִׁסָּה.

שָׁוַע (Kal unused) *intr.* prop. same as צָוַח (שָׁבַח, Aram. צְוַח) *to cry out, to call,* for help; *to implore, to pray.* Deriv. שַׁוְעָה, שִׁוַּע.

Pih. שִׁוַּע (*part.* מְשַׁוֵּעַ; *inf.* with *suff.* שַׁוְּעִי; *fut.* יְשַׁוַּע, יְשַׁוֵּעַ) *to cry out, to call,* for help, with אֶל of a person Ps. 28, 2; 30, 3; for which זָעַק is in 18, 7 (in 2 Sam. 22, 7 קָרָא), Lament. 3, 8, and to which שָׁמַע *to hear* belongs Ps. 22, 25.

שׁוּעַ I. (not used) *intr.* same as שָׁוַע which see. Deriv. שׁוֹעַ 1 and the noun שׁוּעַ 1.

שָׁוַע II. (i. e. שָׁעַע; not used) *intr. to be wide,* Arab. وَسِعَ, cognate in sense רָחַב, opposite צָר; hence metaph. 1. *to be free, fortunate, unconfined, delivered; wide* standing elsewhere for *prosperous, free.* — 2. *to be distinguished, rich, noble,* taken from the meaning *free, unrestrained.* Deriv. שׁוֹעַ 2, תְּשׁוּעָה, שׁוּעַ 2, the proper names יְשַׁוַּע, שִׁוְעָא, and parts of יְשׁוּעַ, יְהוֹשׁוּעַ, יְהוֹשָׁעַ, יְהוֹשׁוּעַ, יְהוֹשָׁעַ, אֱלִישׁוּעַ, אֱלִישָׁע, אֲבִישׁוּעַ, מַלְכִּישׁוּעַ.

שׁוּעַ *m.* 1. (from שׁוּעַ I. = שָׁוְעָה) *a cry for help* Is. 22, 5. — 2. (from שׁוּעַ II.) *a rich one,* then *a noble, free one,* oppos. כִּילַי Is. 32, 5 or חֵיל Job 34, 19, like עָשִׁיר 27, 19 in a similar sense. — 3. *n. p.* of a small Chaldean people, coupled with פְּקוֹד and קוֹעַ (which see) Ez. 23, 23, without any farther information about them being attainable.

שׁוֹעַ (with *suff.* שִׁוְעֵךְ) *m.* 1. (from שׁוּעַ I.) *a cry for help;* Job 30, 24 *when one is in misfortune, does not the cry for help resound on that account?* (*Ibn Chajjûg, Ibn G'anâch*). — 2. (from שׁוּעַ II.) *riches, property,* Job 36, 19 *will thy riches then be an equivalent for it* (the guilt)? i. e. will they outweigh thy guilt? (see בְּצָר), or the translation may be, *does he value thy riches?* — 3. (*prosperity, salvation,* like יֶשַׁע) *n. p. m.* Gen. 38, 2 12, elsewhere as a constituent part of יְשׁוּעַ, יְהוֹשׁוּעַ, יְהוֹשָׁעַ, אֲבִישׁוּעַ, מַלְכִּישׁוּעַ, אֱלִישׁוּעַ. — 4. contracted from שָׁוְעָא and this for שָׁבָא, only in the *n. p. f.* בַּת־שָׁבָא 1 Chr. 3, 5 for בַּת־שׁוּעַ.

שַׁוְעָה (with *suff.* שַׁוְעִי; from שָׁוַע) *m. a cry for help* Ps. 5, 3; comp. שַׁוְעָתָה.

שׁוּעָא (*prosperity, salvation;* from שׁוּעַ II.) *n. p. m.* 1 Chr. 7, 32.

שַׁוְעָתָה (*constr.* שַׁוְעַת, with *suff.* שַׁוְעָתָם;

from שָׁוַע) *fem. a cry for help* 1 Sam. 5, 12; Jer. 8, 19; לְשַׁוְעָתִי Lament. 3, 56 as a gloss upon לְרַוְחָתִי from רְוָחָה (according to Job 32, 12) *sighing*, if we should not read לְצַוְחָתִי; parallel נְאָקָה Ex. 2, 23 24.

שׁוּעָל (*pl.* שׁוּעָלִים and שֻׁעָלִים; from שָׁעַל II.) 1. *masc.* prop. *a reddish, fire-coloured, yellowish-red one;* hence *a fox* Lament. 5, 18, *a jackal*, canis aureus Judges 15, 4; Ps. 63, 11; שֻׁעָלִים קְטַנִּים Song of Sol. 2, 15 a smaller species of jackal called *Adive*. The existence of jackals in Syria and Palestine is attested by most travellers (*Tobler*, Denkblätter p. 116). Aram. תַּעְלָא, ܬܥܠܐ, Arab. ثُعَال, ثُعَالَة the same, Persian شغل, ثَكَل, also شكار shagal, Turkish چقال, and thence in European languages. A derivation from שָׁעַל I. is less suitable. See שַׁעַל, שַׁעֲלַב. — 2. (*fox*, as a proper name, like the German *Fuchs*, English *Fox*, French *Renard*, Arab. ثَعْلَب) *n. p. m.* 1 Chr. 7, 36. — 3. אֶרֶץ שׁוּעָל (*land of the jackal*) *n. p.* of a district in Benjamin, on the way to Ophrah 1 Sam. 13, 17; identical perhaps with אֶרֶץ שַׁעֲלִים 9, 4; on חֲצַר שׁוּעָל (*jackal-village*) Josh. 15, 28 see חָצֵר.

שׁוֹעֵר (a denom. from שַׁעַר) *a porter*, see שֹׁעֵר.

שׁוּף I. (*fut.* יָשׁוּף) *trans.* 1. same as שָׁפַף *to pierce, to wound* (see שְׁפִיפוֹן), *to bite*, with accus. of the object, and also of the member, Gen. 3, 15 *and thou wilt bite him on the heel* (Syr., Sam., *Saadia*, Pers., Jer. Targ.); comp. Aram. שְׁפָא *to pierce*, שְׁפִיוּתָא *a stab.* — 2. *to bruise, to crush*, Gen. 3, 15 *he will bruise thy head* (LXX, Vulg., Syr.); comp. Aram. שָׁף, ܫܦ; שְׁפָא, שַׁף, ܫܦ; Arab. شاق, سَفَا, where the same fundamental signification is transferred to rubbing off, bruising, sawing off, for the Hebrew דָּכָה, שָׁחַק, כָּתַת; generally, *to rub in pieces, to destroy* Job 9, 17, conseq. not = שָׁאַף, as some have assumed for Gen. l. c. Deriv. the proper names שׁוּפָם, שֻׁפִּים.

שׁוּף II. (*fut.* יָשׁוּף) *trans. to cover, to veil around*, Ps. 139, 11 *darkness shall cover me* (protectingly) — Symmachus. The org. root שָׁף is identical with that in צָעַף, עָ־טַף; it is therefore unnecessary to read יְשׂוּכֵנִי.

שׁוֹפָךְ (same as שׁוֹבָךְ *extension*) *n. p. m.* 1 Chr. 19, 16. See שָׁפַךְ.

שׁוּפָם (*a serpent*, from שׁוּף I.) *n. p. m.* Num. 26, 39, as mss., the cod. Sam., LXX., Vulg. and Syr. read for שְׁפוּפָם, but see מֻפִּים; *patron.* שׁוּפָמִי 26, 39 = שְׁפוּפָמִי.

שׁוֹפָר and שֹׁפָר (from שָׁפַר I. after the form עוֹלָם, or according to R. *Nissim* abridged from שְׁפוֹפָר, which again comes from שְׁפַרְפָּר; *constr.* שׁוֹפַר; *plur.* שׁוֹפָרוֹת, *constr.* שׁוֹפְרוֹת) *masc. a horn, trumpet* Ex. 19, 16, so called from its being hollowed, like חָלִיל and the Aram. אַבּוּב, but different from חֲצוֹצְרָה, which is named from its clear sound. הֶעֱבִיר שׁ׳ *to cause the horn to pass through* i. e. *to sound* Lev. 25, 9; תָּקַע שׁ׳ *to blow the trumpet* Is. 18, 3; Am. 3, 6; שׁ׳ אֶל־חֵךְ Hos. 8, 1 (*to put*) *the trumpet to the mouth;* בְּדֵי שׁ׳ *as often as the trumpet sounds* Job 39, 25; interchanged with קֶרֶן Josh. 6, 5, compared with 6, 4 6 8 13; Arab. شَبُّور, Talm. שִׁפּוּר the same; Greek σάλπιγξ.

שׁוּק I. (Kal unused) *intr. to depend firmly upon, to cleave to, to stick close to;* identical in its organic root with that in חָ־שַׁק I., נָ־שַׁק, Arab. عَسِقَ, عَشِفَ; hence *to hang upon, to have an inclination for* or *pleasure in* a person or thing; *to have a desire.* Derivat. תְּשׁוּקָה.

Pih. שׁוֹקֵק (*fut.* יְשׁוֹקֵק) intensive, *to have a desire* or *longing for* a thing; of נֶפֶשׁ Ps. 107, 9; Is. 29, 8.

For the organic root שָׁק comp. شَكَّ to hang upon, to lean to, a thing, شَاقَ

to desire, to long after a thing, תָּאַק the same, שְׁאוֹק = the Hebr. תְּשׁוּקָה; Talm. דְּתִשְׁתּוֹקֵק the same.

שׁוּק II. (Kal not used) *intrans.* 1. *to flow, to run, to stream;* identical in its organic root שׁק with that in שָׁחַ־ה, שָׁקַ־ה. — 2. Metaphor. *to go, to run, to be in haste*, a similar metaphor being found also in נָזַל (comp. with אָזַל), הָלַךְ, נָדַר; Arab. ساق. Deriv. שׁוּק, שׁוֹק, and perhaps מַשָּׁק (see שָׁקַק).

Pih. שׁוֹקֵק (*fut.* יְשׁוֹקֵק) *to cause to overflow*, אֶרֶץ, i. e. to give a rich produce Ps. 65, 10; metaphor. *to run, to rush along*, with בְּ *to a place* Is. 33, 4 (see שָׁקַק and the noun מַשָּׁק); *absol. to run about, to run to and fro*, of דֹּב Prov. 28, 15.

Hif. הֵשִׁיק (3 *p. plur.* הֵשִׁיקוּ) prop. *to let overflow*, i. e. *to overflow*, with the accusat. *wherewith*, e. g. תִּירוֹשׁ יִצְהָר, Jo 2, 24, also without the accus. 4, 13; Talm. הֵשִׁיק the same; *Kimchi* explains our הֵשִׁיק by הֵצִיף.

Hithp. הִשְׁתַּקְשֵׁק (from the reduplic. שְׁקְשֵׁק) *to drive quickly, to rage*, of a military chariot Nah. 2, 5. Comp. the proper name שָׁשַׁק.

שׁוּק (not used) *Aram. intr.* same as the Hebrew שׁוּק II. Deriv. שֹׁק.

שׁוֹק (*dual* שׁוֹקַיִם, *constr.* שׁוֹקֵי, with *suff.* שׁוֹקָיו; from שׁוּק II.) *fem.* prop. *a running, a runner* (German *Lauf* of the lower part of the thigh or shank of the hare), *the leg*, commonly the lower continuation of the יָרֵךְ, i. e. the leg from the knee downwards, Song of Sol. 5, 15; שׁוֹק עַל־יָרֵךְ Judges 15, 8 *leg and thigh*, i. e. utterly; שׁוֹקֵי הָאִישׁ *the* (swift) *feet of a man* Ps. 147, 10 = קַל בִּרְגְלַיִם (Am. 2, 15), parallel גְּבוּרַת הַסּוּס; *the feet*, which the פֶּה cannot use, Prov. 26, 7; in the case of animals enumerated in the laws concerning sacrifices, *the hind leg, shin-bone*, Greek κνήμη, but also *the fore-leg* or *shoulder* Ex. 29, 22 27; Lev. 7, 32; שׁוֹק הַתְּרוּמָה *the heave-shoulder*, i. e. what was to be offered as a gift to the priests Lev. 10, 15; comp. שֹׁק, صُقّ, Arab. سَاقٌ, صَاقٌ.

שׁוּק (*plur.* שְׁוָקִים like שְׁוָרִים, from שׁוּק II.) *m. a street*, prop. a way, path, coupled with רְחוֹב Prov. 7, 8; Eccles. 12, 4 5; Song of Sol. 3, 2; Aram. שׁוּק, سُوق, Arab. سُوق the same.

שׁוֹר (from שׁוּר V.; with *suff.* שׁוֹרְךָ; *plur.* once שְׁוָרִים) *m.* prop. *a bullock* or *ox for ploughing*, like בָּקָר and the Latin armentum; commonly *one of neat cattle*, without respect to age or sex; hence Lev. 22, 27 = עֵגֶל Ps. 106, 20 (as a figure), *a cow* Ex. 34, 19; different from בָּקָר, which is collect. Ex. 21, 28; Lev. 7, 23; therefore we find שׁוֹר אֶחָד Neh. 5, 18 and שׁוֹר alone, if it is intended to specialise בָּקָר Num. 7, 3. שׁוֹר is but seldom used collect. Gen. 32, 6; 1 Sam. 22, 19. פַּר הַשּׁוֹר *a bullock of the herd* Judges 6, 25, for which פַּר בֶּן־בָּקָר occurs elsewhere; and perhaps פַּר שׁוֹר פָּר is to be so taken Ps. 69, 32. בְּכוֹר שׁוֹר *a first-born ox* Deut. 33, 17, figur. the head of a mighty tribe (Ephraim); comp. פַּר (Jer. 50, 27); Ar. ثَوْر, Maltese taur, Aram. תּוֹר, Greek ταῦρος, Latin taurus, Gothic stiur, German Stier, Pehl. tora.

שׁוּר I. (*perf.* שָׁר; *part. m.* שָׁר, *plur.* שָׁרִים; *plur. fem.* שָׁרוֹת; *inf. constr.* שׁוּר 1 Sam. 18, 6 K'tib; *fut.* יָשׁוּר, abridged יָשָׁר, *apoc.* יָשַׁר instead of תָּשָׁר, יָשָׁר) *intr. to buzz, to make a noise*, and so *to sing;* with the accus. שְׁגָיוֹן Ps. 7, 1; שִׁ׳ עַל־לֵב *to sing to the heart* (with songs) Prov. 25, 20; comp. דִּבֶּר עַל־לֵב (Is. 40, 2); יָשׁוֹר עַל אֲנָשִׁים Job 33, 27 *he sings to men*, i. e. before men, *openly*, = בְּקָהָל רָב; of a song of victory Judges 5, 1; commonly the *part.* שָׁרִים וְשָׁרוֹת *male and female singers*, at tables of rejoicing 2 Sam. 19, 36, Eccles. 2, 8 (comp. Is. 5, 12; Am. 6, 5), of the temple-singers 2 Chr. 9, 11; of songs of mourning 35, 25, at solemn processions Ps. 68, 26, coupled with נְגִנִים or חֲלִלִים 87, 7. For שָׁרִים Ez. 40, 44 (Targ., Syr., Vulg.) we

should read with the LXX שְׁתַּיִם. Derivat. שִׁיר, שִׁירָה. In the proper names אֲבִישׁוּר and אֲחִישָׁר, שׁוּר and שָׁר arose out of יְשׁוּר and יְשָׁר.

Pih. שׁוֹרֵר (3 *p. pl.* שֹׁרְרוּ; *part.* מְשׁוֹרֵר; *fut.* יְשׁוֹרֵר) *to resound*, 2 Chr. 29, 28 *and the song* (שִׁיר) *resounds; to howl*, of animals in the desert חֹרֶב and קוֹל Zeph. 2, 14 (see חֹרֶב); *to sing, to praise, to celebrate*, Job 36, 24 *which men praise;* commonly *the part.* מְשׁוֹרֵר, *pl.* מְשֹׁרְרִים, *f.* מְשֹׁרְרוֹת of the temple-singers 1 Chr. 9, 33; *to play*, with the accompaniment of כְּלֵי שִׁיר 15, 16. The מְשׁ׳ are adduced along with the שׁוֹעֲרִים as serving in the temple Ezr. 2, 70.

Hif. שִׁיר (abridged from הֵשִׁיר, *inf. constr.* שִׁיר; *fut.* יָשִׁיר) *to sing*, with the accusat. Ex. 15, 1, שִׁיר יי׳ Ps. 137, 4; *to praise, to celebrate*, גְּבוּרַת יי׳ 21, 14, along with זִמֵּר, תְּהִלַּת יי׳ 106, 12, coupled with הִלֵּל Jer. 20, 13, בֵּרַךְ Ps. 96, 2, הִתְרוֹעֵעַ 65, 14; with בְּ of the thing praised 138, 5.

Hof. הוּשַׁר (*fut.* יוּשַׁר) *to be sung*, of שִׁיר Is. 26, 1.

שׁוּר II. (*fut.* יָשׁוּר) *intrans. to go, to repair to*, Is. 57, 9 *and thou wentest to the king, anointed with oil* (בַּשֶּׁמֶן); of the wanderings of a harlot (*Kimchi*); *to draw near, to approach*, Song of Sol. 4, 8 *thou approachest from the top of Amanah* (LXX, Syr., *Kimchi*), parallel בּוֹא מִן; *to bring forward, offer, present*, gifts, Ar. سَارَ (to bring to), like הֵרִיץ (Ps. 68, 32), deriv. תְּשׁוּרָה; *to travel, to journey*, of travelling processions and caravans, cognate in sense with אָרַח, deriv. שָׁרָה (according to some).

The stem שָׁר is in its organic root also in אָ־שַׁר I., אָ־תַר, תָּר and the Ar. سَارَ (to wander, to journey, to convey, whence سَائِرَة, سَيَّارَة a caravan), Aram. תָּר and שָׁר, whence שְׁיָרָא (caravan), ܫܝܪܬܐ, Palmyrene שְׁיַרְתָּא; comp. Sanskrit sṛi, to go, to travel.

שׁוּר III. (*fut.* יָשׁוּר) *tr.* 1. *to view, to look at*, with the accus., שְׁחָקִים Job 35, 5; *to see* 24, 15; 7, 8; 17, 15; *to observe*, 33, 14; *to interest oneself in*, with the accus. 35, 13, as a sign of pleasure in Hos. 14, 9, coupled with עָנָה; *to behold*, of מָקוֹם (fem.) Job 20, 9; *to look down*, מִגְּבָעוֹת Num. 23, 9; *to have a vision*, in the prophetic spirit 24, 17, coupled with רָאָה. — 2. *to look sharply at a person* or *thing*, i. e. *to lie in wait for*, Hos. 13, 7 *and like a leopard by the way I will lie in wait* (אָשׁוּר), where the LXX, Jerome and Syr. read אַשּׁוּר; Jer. 5, 26 *he lies in wait* (יָשׁוּר) *like the stooping of bird-catchers*, where Symm. and Jerome incorrectly take יָשׁוּר for the name of a place. Deriv. שׁוּר 1.

Pih. שׁוֹרֵר (*part.* שׁוֹרֵר for מְשׁוֹרֵר) *to look around, to lie in wait for;* hence שׁוֹרֵר = מְשׁ׳ *a spy, a lurker, an enemy* Ps. 5, 9; 27, 11; 54, 7; 56, 3; 59, 11.

שׁוּר IV. (not used) *tr. to surround, to enclose, to strengthen round about*, of a wall (cognate in sense חָמָה I., גָּדַר, קוּר III.), identical with דּוּר I., טוּר II., חָ־דַר; Ar. سَارَ the same, whence سُور a wall, Aram. שׁוּר, ܫܘܪ. Derivat. שׁוּר 2, שׁוּרָה, שָׁרָה (according to some).

שׁוּר V. (not used) *to plough, to cultivate* (like ثَارَ Koran 2, 66), to which is referred שׁוֹר, as בָּקָר is to בָּקַר. Others derive שׁוֹר from שׁוּר = שָׁוַר, שָׁבַר *to break through*, of the fruit of animals; or from שָׁוַר, Aram. שְׁוַר, ܫܘܪ to leap, to spring; but the former is too general, and the latter appears to be a denom. Maltese *tavvar* to plough.

שׁוּר (not used) *Aram. trans.* same as the Hebrew שׁוּר IV. Deriv. שׁוּר.

שׁוּר (*pl.* with *suff.* שׁוּרַי) *m.* 1. (from שׁוּר III.) *a lier in wait, a lurker*, Ps. 92, 12 = שׁוֹרֵר, without our having to read שׁוֹרֵר on that account. — 2. (from שׁוּר IV.) *a garden-wall*, over which branches (בָּנוֹת) mount up or stretch Gen. 49, 22; of the walls of forts 2 Sam. 22, 30; Ps. 18, 30. — 3. *n. p.* of a desert tract east of Egypt, as far as which the Amalekites and Ishmaelites dwelt

Gen. 25, 18; 1 Sam. 15, 7; 27, 8. Israel reached מִדְבַּר שׁוּר when they had passed through the Red Sea Ex. 15, 22, comp. Num. 33, 8. Hagar fled into this territory Gen. 16, 7. The Arabs call it جفار (G'afâr).

שׁוּר (*pl. def.* שׁוּרַיָּא, ־יָּה, from Aram. שׁוּר) *masc. a wall.* To the completion of its erection are applied שַׁכְלֵל and אִשְׁתַּכְלֵל Ezr. 4, 12 13 16.

שׁוּר I. (*inf. constr.* with *suff.* בְּשׁוּרִי) *intr. to turn away*, same as סוּר I., with מִן of a person Hos. 9, 12. But it is better to read בְּשׁוּרִי מֵהֶם from שׁוּר III. (*when I look away from them*), with the meaning of שָׁעָה Gen. 4, 5.

שׁוּר II. (*fut. ap.* וַיָּשַׂר) *tr.* 1. *to saw*, serrare; *to cut in pieces* 1 Chr. 20, 3, and 2 Sam. 12, 31, where וַיָּשֶׂם should be changed into וַיָּשַׂר. The organic root lies also in נָ־שַׂר, Aram. נְ־סַר (for the Hebrew חָצַב, פָּסַל), גָּ־זַר, חָ־סַר, סַר (to סִיר); Arab. redupl. شرشر (to cut in pieces), نشر, وشر, اشر the same; hence سُور, سَارَة = קֶצֶב (form, shape). Derivat. perhaps מַשּׂוֹר (which see). — 2. (not used) *to divide*, *to measure*, whence מְשׂוּרָה; see מָשַׂר.

שׁוּר III. (i. e. שָׂר; *fut. apoc.* וַיָּשָׂר) *intr.* same as שַׂר, שָׂרָה *to rule*, *to govern*; with עַל of a person *to rule over* Judges 9, 22, with אֶל of a person *to overcome*, *overpower* Hos. 12, 5.

Hif. הֵשִׂיר *to make to rule*, *to make princes* Hos. 8, 4.

שׁוּר IV. (not used) *tr. to put in a row*, *to arrange*, ident. with תָּר (to תּוֹר), דָּר, טָר, and adopted for the noun שׂוֹרָה; Ar. سَارَ the same.

שׂוֹרָה (from שׂוּר IV.) *f. a row*, *range*, as an adverbial accusat. *in rows* Is. 28, 25 (*Rashi*, Hieron., *Ibn Koreish*), parallel נִסְמָן and גְּבֻלָה; comp. the Arab. سُورَة a line or row, *a layer*, Talm. שׁוּרָה. To take the derivation from סָהַר = שָׂהַר, and שׂוֹרָה instead of שְׂהוֹרָה meaning *a thing hedged about*, is inadmissible.

שׁוּרָה (*plur.* with *suff.* שׁוּרֹתָם; from שׁוּר IV.) *f.* same as שׁוּר 2. *a wall*, of olive-plantations and vineyards, = גָּדֵר Job 24, 11, where, as the suffix is unsuitable, many mss. and *Parchon* read חוֹמֹתַיִם = שׁוּרֹתַיִם.

שׂוֹרֵק see שֹׂרֵק.

שׁוּשׁ (not used) *intr.* same as יָשַׁשׁ *to shine*, *to glitter*, *to lighten*; hence 1. *to be shining* or *white*, of flowers, marble; *to be gray*, of hair. Deriv. שֵׁישׁ, שֵׁשׁ 1, שׁוֹשָׁן, שׁוּשָׁן, שׁוֹשַׁנָּה. — 2. Figur. *to be distinguished*, *noble*, hence *to be free*, arising from signif. 1; the same metaph. application being in חוּר I. (= חָוַר). Derivat. the proper names שָׁשַׁי, שֵׁשַׁי, שֵׁשָׁן, שִׁישָׁא, שַׁוְשָׁא.

The stem שׁ׳ has arisen from a repetition of the root, like all verbs with a similar beginning and end (see צוּץ); and the original organic root is שָׁו, ident. with זָו (which see) = זָו־ה, Arab. زَهَا, a simple root to זוּז III., and with צָו (= צָא II., צָו־ה II.) to צוּץ; it is variously modified in רָ־שַׁף, צָהַב, זָהַב; Ar. ضَاءَ to lighten, to glitter; Aram. שָׁשׁ, ܫܫ.

שׂוּשׂ I. (*perf.* שָׂשׂ, שַׂשְׂתִּי, שָׂשׂוּ; *part.* שָׂשׂ; *infin. absol.* שׂוֹשׂ, *constr.* שׂוּשׂ; *fut.* יָשׂוּשׂ) *intr.* prop. *to move in a circle* (see סוּס) with joy; *to exult*, *to rejoice* (cognate in sense גּוּל), coupled with שָׂמַח Ps. 40, 16, גִּיל Is. 65, 18, strengthened by בְּשִׂמְחָה Ps. 68, 4; with עַל of a thing *at* Deut. 28, 63; 30, 9, or בְּ Job 39, 21, Ps. 35, 9, but never with the accusat., since יְשֻׂשׂוּם Is. 35, 1 stands for יְשֻׂשׂוּן (*Ibn Esra*). שׂ׳ בַּיי׳ *to rejoice in God* Ps. 40, 17. Sometimes it is followed by an infin. 19, 6 or כִּי Job 3, 22, or a verb united with Vau Is. 64, 4.

Hif. שִׂישׂ (instead of הֵשִׂישׂ; *fut.* יָשִׂישׂ) *to rejoice*, *to exult*, like Kal (which see). The passage Ezek. 21, 15 [10] אוֹ נָשִׂישׂ שֵׁבֶט בְּנִי is difficult, prop. *or we shall rejoice over the chastising rod of my son*, which meaning, however, does not suit (see שׂוּשׂ II).

שׁוּשׁ II. (Kal not used) *tr. to guide, to lead*, a herd; metaph. *to rule;* comp. Ar. سَاسَ, hence سَائِس rector, administrator; Copt. ϣωc a shepherd.

Hif. הֵשִׂישׁ (*fut.* יָשִׂישׁ) *to guide, to lead*, only in Ez. 21, 15 אוֹ נָשִׂישׁ *or we shall lead her that has despised the rod* (we should read בָּזָת with the LXX for בְּנִי). See נָשִׂישׁ.

שַׁוְשָׁא (*nobility, splendour, dominion;* from שׁוּשׁ) *n. p. m.* 1 Chr. 18, 16, for which שִׁישָׁא or שְׂרָיָה occurs elsewhere.

שׁוֹשָׁן (*pl.* שׁוֹשַׁנִּים; from שׁוּשׁ) *masc.* 1. *a white lily*, growing wild in Palestine, and therefore a flower of the field (comp. Hos. 14, 6) Song of Sol. 2, 16; 4, 5 (Matth. 6, 28), so called from its white colour; the ancient interpreters incorrectly take it for *the rose* (*Kimchi*). — 2. *a red, bright lily* (Pliny H. N. 21, 5) Song of Solom. 5, 13, to which the lips are compared; comp. the Ar. سَوْسَن, شُوشَان, سيسان, Pers. *sûsan*, and so too in Coptic, Phenician, Armenian, Afghan, Turkish, Greek σοῦσαν (Diosc. 3, 116), with a little alteration occasionally. — 3. *lily-work* in the capitals of columns or elsewhere, an architectural expression 1 Kings 7, 22 26. — 4. only *pl.* שׁוֹשַׁנִּים, the name of a musical choir Ps. 45, 1; 69, 1; 80, 1; ident. with שׁוּשַׁן 60, 1 (which see).

שׁוּשַׁן (from שׁוּשׁ with the termination ־ָן) *m.* 1. same as שׁוֹשָׁן *a white lily, the lily-shaped lotus*, מַעֲשֵׂה שׁ׳ 1 Kings 7, 19 *lotus-work*, an ornament of the capitals of columns; probably after an Egyptian type, since imitations of the lotus-flower appear on Egyptian monuments; comp. 7, 24. — 2. in שׁוּשַׁן עֵדוּת (Ps. 60, 1, for which 80, 1 has שׁוֹשַׁנִּים עֵדוּת, and also שׁוֹשַׁנִּים alone) *n. p.* of one of the 24 music-choirs (1 Chr. ch. 25) left by David (תּוֹדֹת Neh. 12, 31) Ps. 60, 1, so called from a master שׁוּשַׁן (comp. the proper name שֵׁשָׁן 1 Chron. 2, 31), which musical guild may have been stationed in עֵדוּת = עֲדִיתַיִם (Josh. 15, 36). See עֵדוּת 2. and comp. יְדוּתוּן. — 3. שׁוּשַׁן (also שׁוּשָׁן) *n. p.* of a Persian city (עִיר שׁוּשַׁן) Esth. 3, 15, where at the same time was *the tower of Susa* (שׁוּשַׁן הַבִּירָה) 1, 2, Neh. 1, 1, different from *the city of Susa*. *Shushan* was the seat of the Persian government Esth. 3, 15; 8, 15, lying in עֵילָם Dan. 8, 2, and is said to have been surrounded by the river אוּלַי Dan. l. c., Plin. H. N. 6, 31, Arr. exp. Al. 7, 7; on the contrary, the Choaspes flows by Susa, according to Her. 1, 188; 5, 49; Strabo 15, 7 28. These differing statements are to be reconciled by the fact, that the second source of the אוּלַי in Susiana (Ptol. 6, 3, 2) is meant. On the Choaspes (now Kerkah, Kerrah) lies a village سوس or شوش in the province *Chusistan* or *Hus*, which has been identified with שׁוּשַׁן, while others find it in *Schustar* (Schusser) on the Karûn. The name comes from lily (Steph. Byz.).

שׁוֹשַׁנָּה (*constr.* ־נַּת) *fem.* 1. *a lily*, single Song of Sol. 2, 1, Hos. 14, 6; also *a rose* Song of Sol. 2, 2; an artificial lily in architecture 2 Chr. 4, 5, like שׁוֹשָׁן. — 2. *n. p. f.* Σωσάννα, Σουσάννα, LXX on Dan. ch. 13, also a name elsewhere (Diod. Sic. 2, 6).

שׁוֹשַׁנִּים see שׁוֹשָׁן.

שׁוּשָׁנֶךְ *n. p.* of a province of Assyria, whence colonists were transplanted to Samaria; hence a *Gent. noun* שׁוּשַׁנְכִי, *plur. def.* שׁוּשַׁנְכָיֵא Ezr. 4, 9. Adduced with the territories דִּין, אֲפַרְסָתֶךְ, טַרְפֶּל, אֲפָרַס, אַרְכּוּ, בָּבֶל, דֶּה, עֵלָם.

שׁוּשַׁק only in 1 Kings 15, 25 K'tib, for which the K'ri has שִׁישַׁק (which see).

שׁוּת I. (*perf.* שָׁת, שָׁתָה, שַׁתָּה, שַׁתִּי, שָׁתוּ; *inf. abs.* שׁוֹת; without a future) *tr.* 1. *to set*, hence *to set fast*, גְּבוּל Ex. 23, 31; *to make into a thing*, Ps. 88, 9; Hos. 2, 5; with בְּ of a person *to put in one* Ps. 73, 28; *to set out* or *forth*, with לְ 90, 8, without it 84, 4; *to prepare* Hos. 6, 11; *to appoint in place of, to replace*, זֶרַע אַחֵר Gen. 4, 25, with עַל *to add to, to put with* 30, 40; שׁוּת לֵב לְ *to set the*

heart upon Ex. 7, 23. — 2. *to set*, a post Is. 22, 7 (without the object); with עַל of a person Ps. 3, 7, where מַחֲנֶה should be supplied; שׁוּת תַּחַת *to put under*, 8, 7 *thou hast put all under his feet.* — 3. *to put on*, with the accusat. עֲדִי and עַל of a person Ex. 33, 4; *to lay*, מֹקְשִׁים Ps. 140, 6; with בְּ *to lay in* a thing 88, 7; Job 38, 36. Deriv. שָׁת or שָׁתָה, שִׁית, שֵׁת (sing.), the proper name שֵׁת, and שׁוּת in שׁוּתֶלַח.

Hif. שִׁית (abridged from הֵשִׁית; only the *imp.* שִׁית, שִׁיתָה, שִׁיתִי, שִׁיתוּ; *inf. c.* שִׁית; *fut.* יָשִׁית, *ap.* יָשֶׁת, יָשֵׁת) with the meanings of Kal: 1. *to set, to put in a different place, to make into a thing*, with a double accus., Is. 5, 6; 26, 1 *he sets salvation as walls and ditches;* more rarely with the accus. and כְּ Is. 16, 3, with the accus. and לְ Jer. 2, 15, or absol. with the sense of עָשָׂה *to make, to do* Ex. 10, 1, for which שׂוּם is usual; *to set*, לְכִסֵּא *on a throne* Ps. 132, 11; with the accus. מוֹרָה (*instruction*) Ps. 9, 21 = *to give; to set upon*, עֲטֶרֶת 21, 4; *to put*, אֵיבָה Gen. 3, 15; *to constitute*, with a double accus. 1 Kings 11, 34; with an accus. of the person and לְ Ps. 45, 17; with עַל *to set over* Gen. 41, 33; *to found* 1 Sam. 2, 8, elsewhere שׂוּם; *to appoint, establish*, חֹק (a limit) Job 14, 13, without חֹק 38, 11; *to transplant*, with בְּ of the object *whither* Ps. 73, 18, fig. בְּיֵשַׁע 12, 6; *to reckon to, to number among*, with בְּ 2 Sam. 19, 29; Jer. 3, 19. — 2. *to place*, with עִם, i. e. *to associate* Job 30, 1; שִׁ׳ לְנֶגֶד פְּ׳ *to set before one* Ps. 90, 8. To this belongs the signific. *to direct, to turn*, dirigere, in the phrases: שִׁית פָּנִים אֶל *to turn the face to* Num. 24, 1; שִׁ׳ עֵינַיִם *to direct the eyes*, to spy out Ps. 17, 11; שִׁ׳ לֵב *to direct the mind* 62, 11, with אֶל Job 7, 17, or לְ Ex. 7, 23. — 3. *to lay*, עַל־עָפָר (*on the ground*) Job 22, 24, elsewhere שׂוּם (Ez. 26, 12); with בְּ *to lay into a thing* Ruth 4, 16. — Other phrases are: a) שִׁ׳ יָד עַל פְּ׳ *to lay the hand upon one*, to bless Gen. 48, 17, or to protect Ps. 139, 5, or to do violence to Job 9, 33; שִׁ׳ יָד עַל־עֵינֵי פְ׳ Gen. 46, 4 *to lay the hand upon the eyes of one*, i. e. to close the eyes of one, the last service in this life; שִׁ׳ יָד עִם־פְּ׳ Ex. 23, 1 *to join with one;* in שִׁית מִמֶּנִּי Job 10, 20 שֵׁבֶט or יָד is left out, and שִׁ׳ should be rendered *to put aside.* b) שִׁ׳ בְּ *to lay* or *put in*, as עֵצוֹת Ps. 13, 3, מִרְמָה Prov. 26, 24.

Hof. הוּשַׁת (*fut.* יוּשַׁת) *to be laid upon*, with עַל Ex. 21, 30.

The organic root שָׁת is also in שָׁת־ה III., שָׁתַת I., in the Phenic. שָׁת, the Aram. שָׁת, ܫܬ (hence ܫܬܐ, ܫܬ fundamentum); and it may be connected with the Sanskrit *sad* (to sit), Latin sed-ere, as also with ἵστημι.

שׁוּת II. (not used) *tr. to weave, to spin, to mix*, of a dress, a veil, and of branches, bushes; ident. in its organic root שָׁת with that in שָׁת־ה II., עָ־שַׁת. Deriv. שַׁיִת and שִׁית (according to some).

שׁוּתֶלַח (from שׁוּת תֶּלַח = *the setting* i. e. the son *of Telach;* שׁוּת = שֵׁת as a name, and תֶּלַח is a proper name elsewhere) *n. p. m.* Num. 26, 35; *patr. m.* שֻׁתַלְחִי 1 Chr. 7, 21.

שָׁזַב (not used) *intr.* same as Aram. שְׁזַב (which see); hence from the Pael *to set free, to deliver*, the *part. m.* מְשֵׁיזַב in the proper name מְשֵׁיזַבְאֵל.

שְׁזַב (Peal not used) *Aram. intr.* prop. *to forsake*, a place; *to remove*, from a person or thing; *to go away*, hence *to go about freely, to pour out without restraint, to withdraw;* ident. with the Ar. شَذَبَ (tr. to withdraw, to remove, to separate from); Syr. ܫܘܙܒ the same. It is ident. in its organic root with that in the Hebr. עָ־זַב. Others treat שֵׁיזֵב as a Shafel-form of יָזַב, Arab. وَزَبَ *to flow*, then *to glide* or *flow away*, which is less suitable.

Pa. שֵׁזֵב (or שֵׁזִב instead of שַׁזֵּב, ז being treated as a guttural, which is also the case with צ in שְׁצָא to keep the two sibilants better apart; also written שֵׁיזִב; *part.* מְשֵׁזִיב; *inf. c.* שֵׁיזָבוּ; *fut.*

יְשֵׁזִיב) *to deliver, to set free*, with accus. of the object and מִן *from* Dan. 3, 15 17 28; 6, 15 17 21 28; Targ. for הִצִּיל, פִּלֵּט.

שָׁזַף (3 *p. f.* with *suff.* שְׁזָפַתְנִי, שְׁזָפַתּוּ) 1. *intr. to glow, to burn; tr. to singe, to blacken*, of שֶׁמֶשׁ Song of Sol. 1, 6 (Syr. Aq. Theod.); conseq. = שָׁדַף (comp. דָּעַךְ = זָעַךְ). — 2. Metaphor. *to look upon, to scan* Job 20, 9; 28, 7. The application of the fundamental signification in this way is also found in other Hebrew verbs.

שָׁזַר (Kal not used) *tr. to spin, to twist threads, to twine together*, Ar. شزر the same, Aram. שְׁזַר, hence חוּטִין שְׁזוּרִין *spun threads;* prob. from the fundamental signification *to mix, to spin, to intertwine, to bind together* (cognate in sense אָרַג), *to twist;* connected in its organic root שָׁ־זַר with that of מָ־זַר I. and II., נָ־זַר III., זָר II. The form seems to have arisen from a reduplication of the simple root, like שָׁשַׁר from שַׁרְשַׁר (which see).

Hof. הָשְׁזַר (*part. m.* מָשְׁזָר) *to be spun, to be artificially woven*, of שֵׁשׁ Ex. 26, 1 31; 27, 9 18; in Targ. Peal instead.

שַׁח (from שָׁחַח) *adj. m. sunk*, of the עֵינַיִם Job 22, 29, i. e. *depressed*, = שָׁפֵל.

שֵׂחַ (from שׂוּחַ II., with the *suff.* שֵׂחוֹ) *m.* same as שִׂיחַ *thought, meditation* Am. 4, 13.

שָׁחַד (*imp. pl.* שְׁחַדוּ; *fut.* יִשְׁחֹד, hence 2 *p. f.* תִּשְׁחֳדִי) *intr.* prop. *to allot* or *measure out;* hence *to make a present, to give*, for the purpose of bribing, with the accus. Ez. 16, 33; שָׁ׳ בְּעַד פְּ׳ *to give for one*, i. e. to bribe Job 6, 22; Aram. שְׁחַד, ܫܚܕ Pael to make many and frequent presents; Ar. شكد. The organic root שָׁ־חַד is ident. with that in קַד, גַּד, and prop. means to allot. Deriv.

שֹׁחַד *m. a gift*, to bribe Prov. 17, 8; Ex. 23, 8; Deut. 10, 17; *a bribe*, שֹׁ׳ בְּחֵק *a secret bribe* Prov. 21, 14; *price of redemption* Is. 45, 13, coupled with מְחִיר; *injustice* Job 15, 34; Aramaean שׁוּחַד, ܫܘܚܕܐ, Talm. and Zab. שׁוּדָא, ܫܘܕܐ.

שָׁחָה (*imp. f.* שְׁחִי) *intr.* 1. *to bend oneself, to bow down*, Is. 51, 23 *bow down, and we will go over* (thee); comp. the verbs שׁוּחַ, שָׁחַח, Aram. שְׁחָ־א. — 2. *to sink down, to be deep*, like שׁוּחַ. Deriv. שָׁחוּת, שָׁחִית (comp. שׁוּחָה, שַׁחַת).

Hif. הִשְׁחָה (*fut.* יַשְׁחֶה) *to make bow down, to depress*, דְּאָגָה, Prov. 12, 25 *with sorrow in the heart of a man, one may depress him.*

Hithp. הִשְׁתַּחֲוָה (arising from a hardening and doubling of the third radical; *part.* מִשְׁתַּחֲוֶה; *inf. c.* הִשְׁתַּחֲוֹת; *fut.* יִשְׁתַּחֲוֶה, *pl.* sometimes יִשְׁתַּחוּ, in pause יִשְׁתָּחוּ, sometimes יִשְׁתַּחֲווּ) *to bow down, to fall prostrate*, as a sign of honour, προσκυνεῖν Gen. 22, 5, 1 Sam. 24, 9, with לְ Gen. 23, 7, לִפְנֵי 23, 12, אֶל Is. 45, 14, עַל of the person Lev. 26, 1, also with אַפַּיִם אָרְצָה or לְאַפָּיו אָרְצָה Gen. 19, 1, 2 Sam. 14, 33, 1 Kings 1, 23, before kings and princes 2 Sam. 9, 8 and 14, 22, before equals Gen. 23, 7, especially before God; absol. Gen. 22, 5, Ex. 24, 1 or with לְ Ex. 20, 5 or לִפְנֵי of a person Deut. 26, 10; with לְ Ps. 99, 9 or אֶל of the place *towards* Ps. 5, 8; fig. *to yield obedience* Ps. 45, 12. The form מִשְׁתַּחֲוִיתֶם Ez. 8, 16 is either a conjugation-species of the participle as in Aramaean, or should be considered a mistake for מִשְׁתַּחֲוִים. See the Analytical appendix. Deriv. הִשְׁתַּחֲוָיָה.

שָׂחָה (*part.* שֹׂחֶה, *inf. c.* שְׂחוֹת) *intr. to swim* Is. 25, 11, Aram. סְחָא, ܣܚܐ the same, prop. *to flow* or *roll along*, hence also *to wash*, comp. Arab. سَحَّ to pour out water, شَحَّ to let flow, ثَجَّ to flow. Derivat. שָׂחוּ.

Hif. הִשְׂחָה (*fut.* יַשְׂחֶה) *to make flow, to inundate*, fig. Ps. 6, 7.

שָׂחוּ (for שֶׂחֶו, from שָׂחָה) *a swimming*, מֵי שָׂ׳ *water that one can pass through only by swimming* Ez. 47, 5.

שְׁחוֹחַ (from שָׁחַח, after the form

שְׁחוֹר) *m. submission, bending;* an *adv. in submission* Is. 60, 14.

שְׂחוֹק (and שְׂחֹק) *m. laughter* Eccles. 2, 2, parall. שִׂמְחָה; *wantonness* 7, 3, oppos. כַּעַס; *exultation* Job 8, 21, coupled with תְּרוּעָה; *derision, scorn* 12, 4; Is. 20, 7 = לַעַג; *jest* Prov. 10, 23.

שְׂחוֹר see שָׂחֹר.

שְׁחוֹר (from שָׁחַר) *m. blackness,* nigror, *soot* (LXX), *black coals* (Vulg., *Rashi, Kimchi*) Lament. 4, 6.

שְׁחוֹר see שִׁיחוֹר.

שְׁחוּחוֹת (with *suff.* שְׁחוּחוֹ, after the form גְּלוּחוֹת; from שָׁחָה) *f.* prop. a deep place, and therefore *a pit* Prov. 28, 10, comp. שׁוּחָה, שִׁיחִים, שִׁיחַת 1.

שָׁחַח (3 *perf.* שָׁח, שָׁחָה=שָׁחָה; 1 *perf.* שָׁחוֹתִי; 3 *pl.* שָׁחוּ and שָׁחֲחוּ; *fut.* יָשַׁח, תְּשׁוֹחַח Lament. 3, 20 K'ri after the form יָצוֹר, יָגוֹר, while the K'tib has תְּשִׁיחַ from שׁוּחַ; *pl.* יָשְׁחוּ; the *fut.* יִשַּׁח belongs to Nif., the Nif. and Kal coinciding in signification in the case of many verbs doubling the same radical) *intr. to be bowed* or *struck down* Is. 2, 11 17; *to sink,* with אֶל Prov. 2, 18 (according to some) or לְ *towards* Ps. 44, 26; absol. Hab. 3, 6; *to walk along bowed,* as קֹדֶר 45, 14; *to crouch,* of one lying in wait 10, 10, coupled with דָּכָה (to be depressed) or similar verbs Job 38, 40 [39, 2]; *to be brought low* Ps. 107, 39, coupled with מָעַט (to be diminished); *to be in a depressed position* Prov. 14, 19; *to submit oneself* Job 9, 13. Deriv. שַׁח, שְׁחוֹחַ.

Nif. נִשַּׁח (only the *fut.* יִשַּׁח) *to be bowed down* Is. 2, 9; *to be brought low,* אִמְרָה 29, 4; *to sing in a low voice, to chirp* Eccles. 12, 4.

Hif. הִשְׁחַ *to bring low,* מְשֻׁגָּב, i. e. to destroy Is. 25, 12, coupled with הִשְׁפִּיל; *to make low, to humble* 26, 5.

Hithp. הִשְׁתּוֹחֲחָה (*fut.* יִשְׁתּ) *to be cast down,* of the soul Ps. 42, 7; 43, 5.

שָׁחַט I. (*part. m.* שׁוֹחֵט; *inf. abs.* שָׁחֹט, *c.* שְׁחוֹט, but also שָׁחֵט, hence with *suff.* שַׁחֲטָם; *fut.* יִשְׁחַט) *tr.* prop. *to cut in pieces, to bore into* (with violence), *to pierce,* of an arrow, Jer. 9, 7 K'tib חֵץ שׁוֹחֵט *a piercing arrow,* but according to the K'ri שָׁחוּט from שָׁחַט III. (which see); commonly 1. *to slaughter,* cattle, with the accusat. Gen. 37, 31, 1 Sam. 14, 32, especially for sacrifice Lev. 1, 5; 3, 2; 4, 4, applied to men also Gen. 22, 10; Is. 57, 5. — 2. *to slaughter, to kill, to massacre* Judges 12, 6, 1 Kings 18, 40, with אֶל *of the place into* which the blood is poured Jer. 41, 7, comp. 1 Macc. 7, 19; generally *to destroy, to cause to perish* Num. 14, 16. — 3. Figur. *to mix, to adulterate,* wine, Ar. مَحَلَ, מָהַל also being so applied; hence *to be deceptive,* perhaps of חֵץ Jer. 9, 7 K'ri, to which זָהָב שָׁחוּט (1 Kings 10, 16) has also been referred; but see שָׁחַט IV. Deriv. שְׁחִיטָה.

Nif. נִשְׁחַט (*fut.* יִשָּׁחֵט) *to be slaughtered* Lev. 6, 25; Num. 12, 22.

The stem שָׁטַח is the Aram. שְׁחַט, مَسَحَ, Arab. شَحَطَ and شَحَطَ; and the organic root שָׁ־חַט lies also in גָּד, קַד.

שָׁחַט II. (only *inf. c.* שַׁחֲטָה) *tr.* same as שָׁחַד *to make a present, to bribe,* שֹׁחֲדִים, Hos. 5, 2 *and the bribery of those that turn aside from right* (of judges without conscience) *they have extended* (see עָמַק). The reference of it to שָׁחַח because of 9, 9 after the Syriac meaning is less suitable.

שָׁחַט III. (*part. pass.* שָׁחוּט) *tr. to point, to sharpen,* hence חֵץ שָׁחוּט Jer. 9, 7 K'ri *a pointed arrow* (Targ., Syr.); Aram. שְׁחַז, modern Hebr. שָׁחַז, Arab. شَحَذَ the same, of a knife.

שָׁחַט IV. (*part. pass.* שָׁחוּט) *tr.* same as שָׁטַח *to spread out, to beat thin,* gold plate 1 Kings 10, 16 17 (LXX, *Kimchi*), i. e. *beaten.*

שָׁחַט (*fut.* יִשְׁחַט) *tr. to press out* Gen. 40, 11; Aram. סְחַט the same.

שְׁחִיטָה (from שָׁחַט I.) *f. a slaughter,* of the victims in sacrifice 2 Chr. 30, 17.

שְׁחִין (from שָׁחַן) *m.* prop. *an inflammation;* hence *a burning sore, an ulcer* 2 Kings 20, 7, Is. 38, 21, *leprosy* Job 2, 7, Deut. 28, 35, with רַע (evil), of leg and knee disease Deut. 28, 27; *pustules,* Lev. 13, 18, with פָּרַח (to break out) Lev. 13, 20; commonly *elephantiasis* in which the feet and legs swell, resembling those of elephants.

שְׁחִיס (from שָׁחַס) *masc. after-growth* Is. 37, 30 (*Ibn Gânâch*), for which סְחִישׁ stands in 2 Kings 19, 29. See סְחִישׁ.

שְׁחִיף (*constr.* שְׁחִיף; from שָׁחַף) *m. a thin board, a thin table of wood* Ez. 41, 16, giving the full idea with עֵץ.

שְׁחִית (only *pl.* שְׁחִיתוֹת; from שָׁחָה) *f.* same as שָׁחוֹת *a pit,* for catching in Ps. 107, 20; fig. Lament. 4, 20. The ת not radical is retained.

שְׁחִית (from שָׁחַת; *def.* שְׁחִיתָה, different from the *part. f.* שְׁחִיתָה) *m. wickedness* Dan. 6, 5.

שָׁחַל I. (not used) *intr. to roar, to bray, to howl,* of a lion, Arab. سَحَلَ to bray, of an ass (comp. נָעַר of a lion Jer. 51, 38, Aram. of the ass); Aram. שְׁחַל the same; comp. too زَحِلَ to lift up the voice. The organic root שְׁ־חַל is also in הָל I. signific. 3, Sanskrit çal, Greek κελ-έω, Latin cal-o. Deriv. שַׁחַל.

שָׁחַל II. (not used) *tr.* same as תָּכַל *to peel off, to cut off,* Ar. سَحَلَ (to plane off, to file off); generally to take off what covers a thing, and so applied to the crust, shell or cover. Deriv. שְׁחֵלֶת.

שַׁחַל (from שָׁחַל I.) *m.* prop. *the roarer,* and so *a lion,* coupled with אַרְיֵה Job 4, 10, and כְּפִיר 28, 8; of God in punishing 10, 16; Hos. 5, 14; 13, 7; a wild beast with פֶּתֶן Ps. 91, 13.

שְׁחֵלֶת (from שָׁחַל II.) *f.* prop. *a perfume-muscle* (comp. תְּכֵלֶת), and so the ὄνυξ or *perfume-crab,* like the covering of a muscle, and found both in the seas of India and the Red Sea Ex. 30, 34 (LXX, Vulg. Targ.). The onyx marinus gives the virtue to scented stuffs (*Oken,* Naturgeschichte V, 1. p. 484 seq.), and is still used in the East for perfumes (*Forskål,* descr. anim. p. 143).

שָׁחַן (not used) *intr. to glow, to burn, to be hot;* ident. in its organic root שָׁ־חַן with that in כָּנָא; Aram. שְׁחֵי, Ar. سَخُنَ, سَخَنَ, سَخِنَ the same, hence سَخُونَة fever. Deriv. שְׁחִין.

שָׁחַס (not used) *intr.* same as סָחַשׁ (which see) *to sprout, to grow, to shoot after;* comp. יָ־חַשׁ and the analogies under סָחַשׁ. Deriv. שְׁחִיס.

שָׁחַף (not used) *intr. to be stripped off, to be lessened* or *made thin,* hence *to be cut thin,* of wood for tables; *to be lean,* of the sea-mew; Arab. سَحَفَ trans. to cut off (hair), south Arab. سحف to draw off (the skin); سَخُفَ to be thin or lean; in its organic root שָׁ־חַף is found also in חַף II., יָ־חַף, סָ־חַף. Derivat. שַׁחֲפֶת, שָׁחַף, שְׁחִיף.

שָׁחַף *m.* prop. *leanness,* then applied to an unclean bird Lev. 11, 16, Deut. 14, 15, by which the sea-mew is understood (LXX, Vulg.), since the fundamental signification suits this bird (*Bochart,* Hieroz. II. ch. 18; III. p. 1).

שַׁחֲפֶת (from the *Pih.* of שָׁחַף) *fem. consumption, leanness* Lev. 26, 16; Deut. 28, 22; Targ. שָׁחֲפוּתָא; Arab. سُحَاف the same.

שָׁחַץ (not used) *intr. to swell out; to become thick, large, corpulent; to be firm, strong;* metaph. *to rise, to step forward;* Arab. سَحَصَ to swell, to rise, سَحُصَ to be large, thick, whence سَحِيص (thick, corpulent), سَحص (thickness, body, person = עֶצֶם); Talm. שָׁחַץ to be proud. Deriv. שַׁחַץ, the proper names שַׁחֲצִים, שַׁחֲצוּם.

שַׁחַץ *m.* prop. *corpulence, strength, largeness,* only in בְּנֵי שַׁ' *sons of strength,* i. e. large four-footed animals (camels, horses, bullocks) Job 41, 26 [25], con-

trasted with לִוְיָתָן; 28, 8; according to others *lions* (Targ.) or *wild beasts* (Syr., Arab., Saadia).

שַׁחֲצוּם (from שַׁחַץ; *hills*, *heights;* ־וּם stands for ־וּן, interchanged as a plur. with ־ִים) *n. p.* of a place in Issachar Josh. 19, 22 K'tib, with *a* of motion שַׁחֲצוּמָה; K'ri שַׁחֲצִים.

שַׁחֲצִים (the same) see שַׁחֲצוּם.

שָׁחַק (*fut.* יִשְׁחַק) *tr.* 1. *to press into, to engrave, to cut into;* hence *to hollow out* Job 14, 19. — 2. *to wear out, to reduce,* and therefore *to make thin, fine, small* (comp. שַׁחַק), of a thin covering, a fine dress, a thin cloud, a worn-out garment; identical in its organic root שָׁ־חַק with that in חַק, חָקָ־ה, חַךְ. — 3. Generally *to rub* or *beat in pieces*, such as spices for scented powder Ex. 30, 36; figur. *to destroy* 2 Sam. 22, 43, by which Ps. 18, 43 is to be corrected. We perceive the connection with signification 1 from עָפַר I., which is related to חָפַר, פָּר I. and II.; Arab. سَحَقَ to be thin, سَحْق a thin cloud; Aram. שְׁחַק, ܫܚܩ the same; the Arabic meaning "to extend, to stretch out, to remove" is connected in its organic root with that in רָ־חַק, and has nothing to do with our שָׁחַק. Derivat. שַׁחַק.

שָׂחַק (*inf. constr.* שְׂחֹק, *fut.* יִשְׂחַק) *intr.* same as צָחַק (which see) prop. *to be clear, serene*, therefore *to laugh* Eccles. 3, 4, opposite בָּכָה; with אֶל *to smile upon* Job 29, 24; with עַל of the person *to laugh at* 30, 1; with לְ of a thing *to laugh at, to scorn* 5, 22; 39, 7; 41, 21; with בְּ *to rejoice at one's misfortune* Prov. 1, 26, for which is also עַל Lament. 1, 7; *to sport, to dance* (united with singing and playing) Judges 16, 27; comp. the Aram. גְּחַךְ, Zab. ܣܚܩ (to rejoice). Deriv. שְׂחוֹק, מִשְׂחָק, the proper name יִשְׂחָק.

Pih. שִׂחֵק (*part.* מְשַׂחֵק; *inf. constr.* שַׂחֶק־; *fut.* יְשַׂחֵק) *to jest* Prov. 26, 19, parallel הִתְלַהְלֵהַּ; *to dance* (of the religious dance) 2 Sam. 6, 5 21, coupled with רִקֵּד 1 Chr. 15, 29; *to play, to delight* Prov. 8, 30; *to rejoice* 8, 31; of loud sport Jer. 15, 17; שָׂ׳ בְּ *to play with one* Job 40, 29; Ps. 104, 26.

Hif. הִשְׂחִיק (*part. m.* מַשְׂחִיק) *to mock*, with עַל *at* 2 Chr. 30, 10.

שַׁחַק (*pl.* שְׁחָקִים in signific. 2) *m.* 1. *a thing small* or *insignificant*, which has no weight; hence *fine dust* Is. 40, 15. — 2. *thinness, a thin vapour, a thin cloud*, Job 38, 37, parallel נִבְלֵי שָׁמַיִם (שָׁמַיִם is the usual parallel Is. 45, 8, Deut. 33, 16, or שְׁחָקִים stands generally for שָׁמַיִם Ps. 18, 12). The שְׁחָקִים are the seat of the angels Ps. 89, 7 38, and of God Deut. 33, 26; from them come dew and rain Job 36, 28, Prov. 3, 20, manna Ps. 78, 23 and thunder 77, 18. The word is put for a clear (Job 37, 21) or a clouded sky (37, 18), generally = רָקִיעַ. Aram. שְׁחַק (שְׁחָקָא, שְׁחָקַיָּא, שְׁחָקַי), Arab. سَحْق the same; Sam. שְׁחָקִין.

שְׂחֹק see שְׂחוֹק.

שָׁחַר I. (only 3 *p. perf. m.*) *intr.* 1. (not used) *to burn, to lighten, to shine;* ident. in its organic root שָׁ־חַר with חָר I., חַר; used of the dawn and figur. of early youth. Derivat. שַׁחַר, שַׁחֲרוּת, מִשְׁחַר, מִשְׁחֹר, and שַׁחַר in the proper name אֲחִישַׁחַר, שָׁחָר in שַׁחֲרַיִם, שְׁחַרְיָה. — 2. *to be black*, of the skin (in elephantiasis), Job 30, 30 *my skin is black and comes off me;* generally *to be dark*, of coal, soot; *to be browned*, of colour, comp. חוּם I., חָמַם, Aram. שְׁ־חַם. Deriv. שְׁחוֹר, שָׁחֹר.

Pih. I. שִׁחַר (not used) *to be very muddy* or *black*, metaphor. *to be slimy*, e. g. of the Nile, Rhinocorura, of the slimy stream Belus &c. Derivat. the proper name שִׁיחֹר (שִׁחוֹר, שִׁחֹר), שִׁיחֹר לִבְנָת.

Pih. II. שְׁחַרְחַר (not used) *to be dark, swarthy.* Deriv. שְׁחַרְחֹר.

The stem שָׁ׳ is in Aramaean שְׁחַר, ܫܚܪ (to be black, whence שְׁחוֹר, שִׁיחוֹר coal, ink, ܫܚܘܪܐ blackness, coal, ܫܚܪܘܪܐ a blackbird; Ar. شحر the same, whence

שַׁחְרוּר a blackbird; comp. also שָׁחַר to be dark.

שָׁחַר II. (*part.* שֹׁחֵר) *trans.* prop. *to split*, *to cut through*, *to break through*, cognate in sense בָּקַר (which see); hence 1. *to divide*, *to separate*, *to prove*, *to examine*, *to seek after a thing*, *to desire*, *to strive after* Prov. 11, 27; comp. דָּרַשׁ, שָׁאַל, בָּקַשׁ, חָפַשׂ with a similar metaph. application. — 2. *to charm* (see קָסַם). Deriv. שַׁחַר 3 and 4.

Pih. שִׁחֵר (with *suff.* שִׁחֲרוֹ; *part.* מְשַׁחֵר; *inf. constr.* שַׁחֵר; *fut.* יְשַׁחֵר) *to seek zealously*, of which the consequence is מָצָא; with an accus. *after* a thing or person Prov. 1, 28; 7, 15; שִׁחֲרוֹ מוּסָר 13, 24 *seeks it*, *the chastisement*; sometimes with לְ Job 24, 5 and אֶל 8, 5; *to wish*, *to desire* Ps. 63, 2; Is. 26, 9; *to turn* i. e. to seek what had been left, Hos. 5, 15; Aram. שַׁחֵר the same.

שַׁחַר (with *suff.* שַׁחֲרָהּ) *masc.* prop. 1. *the shining* (from שָׁחַר I.) or *the breaking forth*, of light, comp. בֹּקֶר (from שָׁחַר II.); hence *the early light*, *the dawn*, aurora Am. 4, 13, opposite עֲרָפָה; Job 38, 12, where the K'ri has עָלָה; הַשַּׁחַר *the dawn arises*, i. e. becomes visible Gen. 19, 15; Josh. 6, 15. The breaking forth of light (בֶּקַע אוֹר) i. e. of the sun of prosperity, is compared to the morning Is. 58, 8; its going forth is called מוֹצָא in Hos. 6, 3. עַפְעַפֵּי שַׁחַר *the eyelashes of the dawn*, i. e. the first beams Job 3, 9; 41, 10; כַּנְפֵי שַׁ׳ Ps. 139, 8 *the wings of the dawn*, so called from its swift spreading; הֵעִיר שַׁ׳ *to awake the dawn*, with a song of praise Ps. 57, 9; בֶּן־שַׁ׳ *son of the dawn* Is. 14, 12, of the הֵילֵל (lucifer), figurat. of a glorious earthly king, comp. the myth of Venus or of Lucifer as the son of Aurora. אֵין־לוֹ שַׁ׳ Is. 8, 20 *there is no dawn to him*, i. e. a new, commencing prosperity; but better perhaps in signification 4. — Fig. *a beginning* or *first time of rule* Hos. 10, 15. — 2. *blackness*, and therefore *darkness*, *obscurity*, Jo. 2, 2 *as darkness spreads on the mountains*, which suits יוֹם חֹשֶׁךְ וַאֲפֵלָה; comp. Arab. صُبْح the dawn and صُبْحَة blackness. — 3. (from שָׁחַר = Arab. سَحَرَ to enchant, connected with שָׁחַר II.) *a charming away*, Is. 47, 11 *thou dost not know how to charm it away*, comp. כַּפְּרֵהּ ibid. and חַבָּרִים, כְּשָׁפִים 47, 9. But שַׁחַר may be also taken here with the meaning of 1. *the dawn*, prosperity recommencing. — 4. (from שָׁחַר II.) same as חֵקֶר *a searching out*, *examination*, Is. 8, 20 "*To the doctrine and to the law*"! *Behold they speak truly such an utterance*, *like one that is incomprehensible*, i. e. that cannot be attained to (comp. עָמֹק). — 5. only in אַיֶּלֶת הַשַּׁחַר *hind of the dawn*, i. e. the quick, early light, poet. for שַׁחַר simply (see אַיָּלָה); and so in Ps. 22, 1 the name of a lost poem, which began with אַיֶּלֶת הַשַּׁחַר (*Ibn Esra*). More correctly and analogous with the other inscriptions, perhaps the name of a city, identical with צֶרֶת הַשַּׁחַר (which see), because having nearly the same meaning; in which a musical choir may have been stationed. Ar. سَحَر the dawn, سُحْر the same, سَحَرَ to enchant.

שְׁחוֹר see שָׁחוֹר.

שְׁחָר see שִׁיחוֹר.

שָׁחוֹר and שָׁחֹר (*pl.* שְׁחֹרִים) *adj. m.*, שְׁחוֹרָה (*pl.* שְׁחֹרוֹת) *fem. black*, of hair Lev. 13, 31 37; of horses Zech. 6, 2, which point to a famine (Revel. 6, 5); of a raven, Song of Sol. 5, 11; *swarthy*, of the skin 1, 5.

שַׁחֲרוּת *fem. the dawn*, figur. *youth* Eccles. 11, 10 = יַלְדוּת; comp. מְשַׁחֵר, Talmudic תִּשְׁחֹרֶת. According to *Jos. Kimchi* מְשַׁחְוֹר Lament. 4, 8 is a noun = *splendour*.

שַׁחַרְחֹר (after the form פַּתַלְתֹּל) *adj. m.*, שַׁחַרְחֹרֶת *fem. dark*, *swarthy* Song of Sol. 1, 6. The reduplication expresses resemblance to the colour in question; comp. אַדַמְדָּם, יַרְקְרָק.

שַׁחַרְיָה (from שָׁחַר יָהּ; *Jah is the Shining one*) *n. p. m.* 1 Chr. 8, 26.

שַׁחֲרִים (*morning and evening dawn;* comp. צַהֲרַיִם, צָהֳרַיִם) *n. p. m.* 1 Chr. 8, 8; comp. the Latin Lucius, *Λούκιος*, *Λουκᾶς*, Manius (from mane); comp. שַׁחְרַיָּה, אֲחִישַׁחַר, יוֹם = יָם in אֲבִיָּם.

שָׁחַת (Kal unused) *tr.* prop. *to crush, to reduce to ruins, to injure*, hence *to destroy, to ruin, to corrupt*, Arab. شَحَتَ the same, Aram. ܫܚܬ and ܫܸܚ in Pa. *to corrupt, to violate*, in Peal *to be rusty*, ܫܚܳܬܳܐ *rust;* Ethiop. *to disfigure, to violate*, Maltese *to overthrow*. The organic root שָׁחַת is identical with that in חַת I., חַת (which see) = שָׁבַר, and cannot therefore be compared with שׁוּחַ, שָׁחָה. Derivat. מָשְׁחַת, שַׁחַת 2.

Nif. נִשְׁחַת (*fut.* יִשָּׁחֵת) *to be marred*, of אֵזוֹר Jer. 13, 7, כְּלִי 18, 4; *to be corrupted*, of עֲלִילוֹת Ez. 20, 44; = *to sin, to commit iniquity* Gen. 6, 11; *to be desolated* Ex. 8, 20.

Pih. שִׁחֵת (with *suff.* שִׁחֲתָךְ, 2 *pers.* שִׁחַתָּ, 2 *p. plur.* שִׁחַתֶּם; *inf. constr.* שַׁחֵת) *to act corruptly* i. e. wickedly Ex. 32, 7, Hos. 9, 9, elsewhere the Hif.; *to destroy*, Gen. 6, 17; 13, 10; מִבְצָר Lament. 2, 5 (coupled with בִּצֵּעַ), מִשְׁחָת, i. e. מְזוּזֵי אֶל *the temple* 2, 6, and so חוֹמָה, כֶּרֶם, אֶרֶץ, sometimes with לְ of the object 1 Sam. 23, 10; אַרְצָה (זֶרַע) שְׁ *to destroy to the ground* Gen. 38, 9, i. e. to cause to fall to ground, the seed; שְׁ רַחֲמִים Am. 1, 11 *to quench feeling;* שְׁ חָכְמָה *to cause wisdom to degenerate* Ez. 28, 17; Hos. 13, 9 *it has destroyed thee to the ground;* שְׁ דְּבָרִים *to lose words* Prov. 23, 8; שְׁ בְּרִית *to break a covenant*, Mal. 2, 8; מוּמָה *to violate an oath* Deut. 32, 5.

Hif. הִשְׁחִית (*part.* מַשְׁחִית; *inf. absol.* הַשְׁחֵת, *constr.* הַשְׁחִית; *fut.* יַשְׁחִית, *apoc.* יַשְׁחֵת) *to destroy*, a wall Lament. 2, 8, a house Jer. 6, 5, a city Gen. 19, 13; *to remove*, a kingdom Jer. 51, 11; *to fell*, a tree Deut. 20, 19; *to kill* Gen. 6, 13; *to lay low*, אַרְצָה Judges 20, 21, enemies 2 Sam. 11, 1; *to injure*, Prov. 11, 9; *to cut off*, פְּאַת זָקָן Lev. 19, 27; *to endanger*, of אַרְיֵה Jer. 2, 30; הַמַּשְׁלְאָךְ הַמַּשְׁחִית of a destroying angel 2 Sam. 24, 16; also הַמַּשְׁחִית alone Ex. 12, 23, or רוּחַ מַשְׁחִית Jer. 51, 1; הִשְׁחִית נַפְשׁוֹ *to destroy his life* Prov. 6, 32; הִשְׁ דַּרְכּוֹ Gen. 6, 12 or הִשְׁ עֲלִילָה Zeph. 3, 7 *to walk perversely*, also הִשְׁחִית alone Deut. 4, 16; with מִן *to walk more perversely than* Ez. 16, 47. In the Sam. cod. (Gen. 6, 17; 9, 15; 19, 13 19) Hif. stands for Pihel. — אַל־תַּשְׁחֵת in Psalm-inscriptions Ps. 57. 58. 59. 75 is the commencing phrase of a lost poem, put here by way of air. Deriv. מַשְׁחִית 1, מַשְׁחֵת.

Hof. הָשְׁחַת (*part.* מָשְׁחָת) *to be corrupted, troubled*, of מָקוֹר Prov. 25, 26; *part. fem.* מָשְׁחֶתָת out of מָשְׁחֵתֶת (comp. מְשָׁרֶתֶת = מְשָׁרֵתֶת) Mal. 1, 14 *a bad thing*, i. e. a bad sacrificial animal. Derivat. מָשְׁחָת (a defect).

שְׁחֵת (only *part. pass. fem.* שְׁחִיתָה) *Aram.* same as the Hebrew שָׁחַת *to be corrupt* or *lying*, of מִלָּא Dan. 2, 9. Derivat. the noun שְׁחִית.

שַׁחַת 1. (from שׁוּחַ, like נַחַת from נוּחַ, רַחַת from רוּחַ; with *suff.* שַׁחְתָּם Ez. 19, 4 8) *fem.* prop. a sinking; hence *a pit*, for catching animals in; figurat. *ambush*, Ez. 19, 4 8; Prov. 26, 27; Ps. 7, 16; שַׁחַת רֶשֶׁת *a pit provided with a net* 35, 7; *a slimy pit* Job 9, 31, comp. Ps. 40, 3; שְׁ בְּלִי Is. 38, 17 *pit of destruction*, i. e. *the grave*, also שַׁחַת alone in יָרַד שְׁ Job 33, 24; Ps. 30, 10; Ez. 28, 8, comp. בּוֹר (which see); מוּת לַשַּׁחַת *to die (and come) to the grave* Is. 51, 14; *death* Job 17, 14, especially in the phrase רָאָה שַׁחַת Ps. 16, 10 and 49, 10 = רְאֵה מָוֶת 89, 49; but שְׁ may come here from שָׁחַת and mean *destruction, corruption.* — 2. *m.* (from שָׁחַת) *destruction, ruin* Job 33, 18 22 (parallel מְמִתִים avenging angel) = angel of destruction (1 Chr. 21, 15); 33, 30; עָבַר בַּשַּׁחַת *to go to destruction* 33, 28; hence בְּאֵר שַׁחַת Ps. 55, 24 *pit of destruction*, i. e. the grave, LXX *εἰς φρέαρ διαφθορᾶς*; compare Acts 2, 27 and 13, 35 where we have a translation of שַׁחַת.

שֵׂט (only *plur.* שֵׂטִים; *sing.* perhaps שֵׂטֶה; see סֵטֶה) *m. an apostate* (from the right path), *one who has turned aside;* hence *an unjust judge* Hos. 5, 2, elsewhere סֵטִים Ps. 101, 3. Since שׂוּט occurs as a verb Ps. 40, 5, שֵׂט is to be referred to שׂוּט.

שָׂטָה (*fut.* יִשְׂטֶה, *ap.* יֵשְׂטְ) *intr. to turn aside, to deviate,* from a person or thing, with מִן Prov. 4, 15; with אֶל *to turn to* 7, 25; of a woman, *to be* or *become faithless,* with תַּחַת הָאִישׁ Num. 5, 12 19 20 29, comp. זָנָה תַּחַת; Aram. סְטָא, ܣܛܳܐ, Arab. سَطَا; comp. besides סוּט, שׂוּט; in Targ. סַטְיָא, סְטוּ, אַסְטָיוּ, מַסְטוּ.

שֵׂטֶה see שֵׂט.

שִׁטָּה (*pl.* שִׁטִּים; from שָׁנַט) *f.* prop. a point; hence 1. *the* (thorny) *acacia,* Egyptian thorny acacia, Is. 41, 19; ἄκανθος, Lat. spina and acacia, spina Aegyptia. The wood of it was used in the tabernacle, the ark of the covenant &c. Ex. 25, 5 10 13; 26, 26; 27, 1 6, because it is durable, incorruptible in water, and afterwards becomes black like ebony (Plin. 18, 9; Jerome on Is. 41, 19); hence in the pl. *acacia-wood;* Ar. سَنْط, صَنْط the same. — 2. only in the *plur.* שִׁטִּים (*acacias*) *n. p.* of a place in the plains of Moab, east of the Dead Sea Num. 25, 1; 33, 49; Mic. 6, 5, whence Joshua sent forth spies and reached the Jordan Josh. 2, 1; 3, 1. נַחַל הַשִּׁטִּים Jo. 4, 18 is a valley near Jerusalem; in Josephus ἀκανθῶν αὐλών is the supposed Terebinth-valley, now *Wady es-Sent* (*Robins.* Pal. II. 605. 607). For אָבֵל הַשִּׁטִּים Num. 33, 49 see אָבֵל 2. בֵּית הַשִּׁטָּה Judges 7, 22 see under בֵּית. The etymology see under שָׁנַט.

שָׁטַח (*part.* שֹׁטֵחַ; *inf. absol.* שָׁטוֹחַ; *fut.* יִשְׁטַח) *tr. to spread out, to expand,* in space, with לְ of a person (= הִרְחִיב לְ) *to make ample room for* Job 12, 23, i. e. *to extend dominion;* with עַל *to spread upon a thing,* e. g. רִפּוֹת 2 Sam. 17, 19; dead bones Jer. 8, 2, i. e. not to inter; elsewhere applied to a net. Derivat. מִשְׁטָח, מִשְׁטוֹחַ.

Pih. שִׁטַּח *to stretch out,* the hands in prayer Ps. 88, 10.

The stem שָׁטַח is in Aram. שְׁטַח, ܫܛܰܚ, Ar. سَطَحَ (to spread or stretch out), whence سَطْح a plain (mod. Hebr. שֶׁטַח); in Ethiop. the verb שטח *sathĕcha* is the same. The org. root שָׁ־טַח is also in טָח־ָה I., בָּ־טַח I.; Ar. طَاحَ (to extend), طَحَا (to stretch out), طَحَّ the same.

שֹׁטֵט (from שׁוּט III.) *masc.* same as שׁוֹט *a scourge, thorn, goad,* Josh. 23, 13, coupled with צָנִין, as צָנִין stands for it in Num. 33, 55.

שָׂטַם (*fut.* יִשְׂטֹם) *tr. to attack, to lie in wait for, to hate,* with an accus. Gen. 27, 41; 50, 15; *to persecute* 49, 23; Job 16, 9; 30, 21 (where mss. have שָׁמַט). Deriv. מַשְׂטֵמָה.

The fundamental signification is *to enclose, to shut up, to fetter,* like the Aram. סְטַם (to enclose), ܣܛܰܡ (to fetter, ܣܛܰܡܳܐ foot-iron), Arab. سَطَمَ (to shut up), whence the signification "to lie in wait, to persecute" has arisen; comp. פַּח parallel to מַשְׂטֵמָה. The organic root is also in אָ־טַם, חָ־טַם, סָ־תַם, חָ־סַם.

שָׂטַן (*part.* שֹׂטֵן, *infin. constr.* with *suff.* שִׂטְנוֹ; *fut.* יִשְׂטֹן) *tr.* same as שָׂטַם *to attack, to hate,* with the accus. Ps. 38, 21; *to persecute,* נֶפֶשׁ פ׳ 71, 13 = בִּקֵּשׁ נֶפֶשׁ פ׳; שֹׂטְנִים *persecutors* Psalm 109, 20; *to accuse,* Zech. 3, 1, i. e. to appear as an accuser; Aram. סְטַן, Ar. شطن. Deriv. שִׂטְנָה and

שָׂטָן *masc.* same as שֹׂטֵן (Ps. 71, 13; 109, 20 29) *an adversary, opponent,* in war 1 Sam. 29, 4 (Vulg.); *an enemy* 1 Kings 5, 18; *a rebel* 11, 14 23 25; *an accuser,* before a tribunal Ps. 109, 6; Zech. 3, 1; generally *one who appears against* Num. 22, 22 32; *Satan,* i. e. an accuser before God Zech. 3, 1 2 (Revelat. 12, 10), appearing before God

along with the בְּנֵי הָאֱלֹהִים and accusing men Job 1, 6-12; 2, 1-7. The view of an intermediate agent of evil between God and men arose at the time when the Zoroastrian doctrine became known among the Hebrews. In later Judaism and the New Testament שָׂ׳ appears as a prince of evil spirits, the opponent of the kingdom of God, and consequently as a copy of Ahriman and his Dews, in opposition to Ormuzd. In the Revelation (12, 10) שָׂ׳ is rendered ὁ κατήγωρ (mod. Hebrew קטגור). Aram. סְטַן, סִטְנָא, ܣܛܢܐ, Ar. شيطان.

שִׂטְנָה *f.* 1. *accusation*, *letter of accusation* Ezr. 4, 6. — 2. (*well of strife*) *n. p.* of a well Gen. 26, 21.

שָׁטַף (*part.* שֹׁטֵף; *fut.* יִשְׁטֹף) *intr. to flow*, *to stream*, figur. of צְדָקָה meaning *to come in as a flood* Is. 10, 22; *to pour out* (abundantly) = *to overflow*, of נַחַל Is. 30, 28, גֶּשֶׁם Ez. 13, 11; *to flow along*, of מַיִם כַּבִּירִים Is. 28, 2; *tr.* with accus. of the object *to overwhelm* 43, 2; Jer. 47, 2; Song of Sol. 8, 7; *to wash away*, סֵתֶר Is. 28, 17, סְפִיחִים Job 14, 19; *to sweep over a thing*, of armies Is. 8, 8, coupled with עָבַר; Dan. 11, 26; of שׁוֹט Is. 28, 18; *to rinse*, *to wash*, יָדַיִם Lev. 15, 11; 1 Kings 22, 38. Deriv. שֶׁטֶף, שֵׁטֶף.

Nif. נִשְׁטַף (*fut.* יִשָּׁטֵף) *to be washed* Lev. 15, 12, *to be overwhelmed*, of a hostile army, with מִלִּפְנֵי פְ׳ Dan. 11, 22.

Puh. שֻׁטַּף *to be rinsed* Lev. 6, 21.

The stem שָׁ׳ (Arab. شطف to wash, شطب VII. to flow; Targ. שְׁטַף for the Hebrew רָחַץ) is also in שָׁצַף (which see), and has for its organic root שָׁ־טַף, which exists also in זָב (to which in Is. 48, 21 שָׁטַף is parallel), זָף, דָּב־ה, Aram. טָף, ܛܦ, Arab. طَافَ, Hebrew נָ־טַף, אָ־דַב I.

שֶׁטֶף *m. an outpouring*, *a rain-gush* Job 38, 25; *an overwhelming flood*, of an army Nah. 1, 8; generally *war*, prop. the overflowing of war, Dan. 11, 22 *and the arms* (warlike peoples) *of a flood;* שֶׁ׳ אַף Prov. 27, 4 *anger is an outpouring;* בַּשֶּׁטֶף Dan. 9, 26 is an adverb, *suddenly.*

שֵׁטֶף *m. a flood*, לְעֵת שֵׁ׳ = לְשֵׁ׳ *at the time of flood* Ps. 32, 6 (figuratively).

שָׁטַר (not used) *tr. to cut into*, *to bore in*, *to engrave;* hence 1. *to write*, prop. in wood-, stone- or metal-tables (cogn. in sense חָטַב = כָּתַב), comp. γράφειν, Lat. scribere. — 2. Metaphor. *to administer*, the art of writing being used in ancient times almost exclusively for legislation and judicial processes; *to enrol*, in military lists; *to enter*, i. e. *to issue*, a punitive decree, comp. כָּתַב, Arab. كاتب a scribe and a judge, كتاب a sentence; further metaph. *to oversee*, *inspect*, *to arrange*, *to direct*, *to conduct*, of officers, overseers, magistrates; the Ar. سطر being so applied metaphor. Deriv. שֹׁטֵר, מִשְׁטָר, the proper name שִׁטְרַי.

The fundamental signification of the stem שָׁ׳ is sufficiently clear from the Arab. سطر to cut in pieces, *to lacerate* (سَاطِر a butcher = the mod. Hebrew קַצָּב, سَاطُور a knife, سَطْر an incised line, a row, مِسْطَرَة a level), شَرَظَ to cut in = Hebrew שָׂרַט, شَتَرَ to cut asunder, شَطَرَ to divide (in halves, hence شَطْر a half, a part). The transition to the meaning to write, to engrave (hence مَسْطُور scriptus), to govern, to administer (whence مُسَيْطِر the office of an overseer) is also there; Aram. שְׁטַר the same, whence the noun שְׁטַר a writing, a contract, Syr. ܫܛܪ, ܐܫ the same, שֹׁטֵר in the Peshito ܣܦܪܐ. The organic root שָׁ־טַר lies also in חָ־תַר.

שֹׁטֵר (*plur.* שֹׁטְרִים, *constr.* ־רֵי, with *suff.* שֹׁטְרָיו; prop. *part.* of שָׁטַר) *m. one set over* a thing, *an overseer*, *an arranger*, *an administrator*, prop. a decider, determiner (comp. קָצִין, גָּזְרִין) Ex. 5, 6 10, coupled with נֹגֵשׂ; 5, 14 15 19, but not *a scribe*, since סֹפְרִים stands with it 2 Chr. 34, 13. The שֹׁטְרִים are mentioned together with the זִקְנֵי שְׁבָטִים Deut. 31, 28, שֹׁפְטִים 16, 18, זְקֵנִים and שֹׁפְטִים Josh. 8, 33, רָאשִׁים 23, 2;

along with קָצִין and מֹשֵׁל Prov. 6, 7; they were chosen out of the elders Num. 11, 16. They had to make commands known to the people Josh. 1, 10, to conduct the levies of soldiers Deut. 20, 5; they were officers in cities 1 Chr. 23, 4; 26, 29, and sometimes they filled higher dignities 2 Chr. 26, 11. They also regulated affairs in the camp Josh. 8, 33. In the cod. Samar. Deut. 21, 2 שֹׁטֵר stands for שֹׁפֵט. The translation γραμματεύς (LXX, Symm.) or ܣܦܪܐ (Syr.) does not suit שֹׁטֵר.

שְׁטַר (not used) *Aram. trans.* same as Hebrew שָׁטַר which see. Deriv. שְׁטַר.

שְׂטַר (not used) *Aram. intr. to turn, to incline*, cognate in sense with the Hebr. צָלַע, צָדַד, hence the verb-idea for side, loin, flank, rib; elsewhere סְטַר, Zab. in Af. אַסְטֵר *to turn to the side.* Deriv. the noun שְׂטַר.

שְׁטַר (from the verb שְׁטַר) *Aram. m.* same as the Hebr. מִשְׁטָר *dominion, administration*, Dan. 7, 5 *and it set up dominion.* But 26 mss., several editions and the old interpreters have not this reading, and the context requires

שְׂטַר *Aram. m. the side* (of a thing), and then like the Hebrew צַד (Ps. 91, 7, opposite יָמִין) *the left side*, hence וְלִשְׂטַר חַד הֲקִימַת Dan. 7, 5 *and it stood leaning* (הֲקִים לְ) *to the left side*, i. e. inclining to fall (comp. Hebrew צֶלַע), verging toward destruction.

שִׁטְרַי (= שִׁטְרְיָה *Jah is a Decider*) *n. p. m.* 1 Chr. 27, 29 K'tib (the K'ri שִׁרְטַי has the same meaning).

שַׁי (from שָׁה which see, like מַי from מָה, דַּי from דָּה; in pause שָׁי) *m. what is offered*, and so *a gift, a present*, only in the combination הוֹבִיל שַׁי *to bring a gift* Psalm 68, 30; 76, 12, comp. הוֹבִיל מִנְחָה; pass. הוּבַל שַׁי Is. 18, 7, hence Targ. קֻרְבָּן, תֻּקְרְבָא. The usual four derivations: 1. from שָׁיָא = Arab. شَيِئَ (whence شَاءَ) to will, put along with נָדַב, 2. from שָׁהָא = Ar. شَهَا to desire, 3. from שָׁוָה to equalise, 4. from שָׁיָא to flow out freely (Arab. سَيْءٌ flowing milk) — are to be rejected. שַׁי in the proper name אַבְשַׁי, אֲבִישַׁי is from יִשַׁי; on the other hand שָׁה is = שַׁי in the proper name יוֹשָׁה.

שִׂיא (either from שָׂא = נָ־שָׂא, or from שׂוּא) *m. elevation, greatness* Job 20, 6 = שׂוֹא Ps. 89, 10, and שְׂאֵת which see.

שִׁיאוֹן (from שָׁא III. or שׁוּא III.; *heap of ruins*) *n. p.* of a city in Issachar Josh. 19, 19, north of Tabor (Euseb., Jerome); whose ruins are خِرْبَة شَعِين.

שִׂיאֹן (from שָׂא or שׂוּא; *the projecting*) *n. p.* of the summit chain of *Hermon* Deut. 4, 48, of which it seems to be an older name; perhaps originally only the name of a top, just as in all probability שְׂנִיר and שִׁרְיֹן (which see) were at first the names of parts.

שִׂיב as a verb see שׂוּב.

שֵׂיב (from שׂוּב) *m. old age* 1 Kings 14, 4.

שֵׂיבָה (from שׂוּב; *constr.* שֵׂיבַת, with *suff.* שֵׂיבָתִי, ־תֵךְ, ־תוֹ) *fem.* prop. *what is gray, gray hair* Hos. 7, 9; metaphor. *old age* Ps. 92, 15; שֵׂיבָה טוֹבָה Gen. 15, 15 *a good old age;* concrete *an old man*, שֵׂיבָתִי *my old age* i. e. I as an old one Gen. 42, 38; 44, 29 31, fully אִישׁ שֵׂיבָה Deut. 32, 15.

שִׁיבָה *fem.* 1. (from יָשַׁב; with *suff.* שִׁיבָתוֹ) *sitting, abiding*, and so *dwelling, stay* 2 Sam. 19, 32, if we should not read with many mss. and the old versions בְּשִׁבְתּוֹ. — 2. (*constr.* שִׁיבַת; from שׁוּב) *return, return home*, concr. *those returning* Ps. 126, 1, which the LXX, Vulg., Targ. and Syr. read שְׁבִית (from שָׁבָה) = שְׁבוּת.

שִׂיג (from שׂוּג I.) *m. a withdrawing, a going away* (to do his need) 1 Kings 18, 27.

שִׂיד as a verb, see שׂוּד.

שִׂיד (from שׂוּד) *m. lime, plaster*, prop. what is burnt to chalk Deut. 27, 2 4; Is. 33, 12; Am. 2, 1; Aram. סִידָא, ܣܝܕܐ; Arab. شَيْد. Derivative

שׂוּד *a denom. to plaster* Deut. 27, 2 4; Ar. شَادَ.

שָׁוָה I. (after the form חָוָה, חָיָה; *fut.* יִשְׁוֶה, *ap.* יְשַׁו, תְּשַׁו, in pause תֶּשְׁוֶ) *tr.* prop. *to leave* (out of the memory), *to dismiss;* hence *to forget*, צָוַר Deut. 32, 18, parallel שָׁכַח (LXX, Vulg.); Ar. سَهَا to forget, to leave behind (ה״ה and י״י interchange, comp. צָהָה and צָיָה), سَوَى the same. The organic root lies also in נָ־שָׁא III. (Ar. نَ-سِيَ), נָ־שָׁה II. (along with נָטַשׁ), שָׁוָה here being only an enlargement. — יַשְׁוֵי Ps. 55, 16 K'ri see under נָשָׁא IV.

שָׁוָה II. (not used) *intrans.* same as שָׁוָה *to make a tumult, to crash, to rage.* Derivat. תְּשִׁיָּה (Job 30, 22 K'ri).

שָׁוָה III. (not used) *intrans.* same as שָׁוָא *to be satisfied with self.* Deriv. the proper name

שָׁוֵה (*Jah is the Self-satisfying one*) *n. p. m.* 2 Sam. 20, 25 K'tib, for which the K'ri has שָׁוָא; comp. יְהוֹשָׁוָה, יִשְׁוִי, יִשְׁוִיָּה.

שָׁיָה (not used) *intrans.* an enlarged form of שָׁה (which see) *to be born.* Derivative

שִׂיָּה (only with the *suff.* שִׂיּוֹ, שִׂיֵּהוּ) *comm.* same as שֶׂה *a young one*, of sheep and goats; hence *a lamb* Deut. 22, 1; 1 Sam. 14, 34.

שִׁין a verb to the proper name שִׁיזָה see שׁוּז.

שִׁיזָא (*splendour*) *n. p. m.* 1 Chron. 11, 42.

שִׁיזָב see שָׁזַב.

שִׁיחַ a verb to שִׂיחָה see שׂוּחַ.

שִׁיחַ I. and II. a verb see שׂוּחַ I. and II.

שִׂיחַ (with *suff.* שִׂיחוֹ) *m.* 1. (from שׂוּחַ I.) *a shrub, bush, bushes* Gen. 2, 5; 21, 15; עַל־שִׂיחַ *at the bushes* Job 30, 4; comp. Aram. שִׂיחָא virgultum. — 2. (from שׂוּחַ II.) *meditation, reflection, care* Prov. 23, 19; *grief* 1 Sam. 1, 16, coupled with כַּעַס; *earnest contemplation* 1 Kings 18, 27, LXX ἀδολεσχία; *speech, discourse* 2 Kings 9, 11; *complaint* Job 7, 13; עָזַב שִׂיחַ עַל *to let complaint be poured forth freely* 10, 1; מְרִי שִׂיחָה *rebellion of complaint*, i. e. rebellious complaint 23, 2; *prayer, song* Ps. 104, 34; הָרִיד בְּשִׂיחָה *to wander about in complaint* 55, 3, and generally in the numerous meanings of the verb.

שִׂיחָה (from שׂוּחַ; *pl.* שִׂיחוֹת) *f. a pit*, for catching in Ps. 57, 7; 119, 85; Jer. 18, 22 K'tib, = שׁוּחָה.

שִׂיחָה (from שׂוּחַ II.) *f.* same as שִׂיחַ 2 *prayer, devotion* Job 15, 4; *meditation, reflection* Ps. 119, 97 99.

שִׁיחוֹר (also שְׁחוֹר Is. 23, 3, שַׁחוֹר Jer. 2, 18; if Semitic, it is formed from שָׁחַר after the form שִׁלְחַ meaning *the turbid, slimy river*, comp. *Μέλας*, Melas, the name of many rivers) *n. p.* of the Nile, hence שִׁיחוֹר מִצְרַיִם 1 Chr. 13, 5, or שִׁי׳ אֲשֶׁר עַל־פְּנֵי מִצְרַיִם Josh. 13, 3, described as the southern limit of Palestine, like נַחַל מִצְרַיִם Gen. 15, 18; though elsewhere only נַחַל מִצְרַיִם Num. 34, 5, or נַחַל alone Ez. 47, 19, i. e. *Wady el-Arish* or *Rhinocorura*, is given as the southern boundary; parallel יְאֹר Is. 23, 3. גִּיחוֹן is also a name of the Nile (Ben-Sira 24, 27) which the LXX put for שִׁחוֹר in Jer. 2, 18.

שִׁיחוֹר לִבְנַת (*glass-river;* see לִבְנַת) *n. p.* of a small slimy brook in the south of Asher, from the sands of which the Phenicians first made glass Josh. 19, 26; comp. Plin. 36, 26.

שִׁיט *m.* 1. (from שׁוּט II.) *a rudder*, prop. the steering Is. 33, 21, same as מְשׁוֹט, מָשׁוֹט. — 2. (from שׁוּט III.) same as שׁוֹט *a scourge* Is. 28, 15 K'tib, fig. *a hostile army.*

שִׁילָה (from שָׁלָה II., after the form קִיטוֹר, שִׁלְחַ; written also שִׁלֹה, שִׁלוֹ, שִׁילוֹ; *resting-place*) 1. *n. p.* of a city of Ephraim Josh. 18, 1, north of Bethel, east of the road from Bethel to שְׁכֶם, 10 or 12 Roman miles distant from it (Euseb., Jerome), and south of לְבוֹנָה Judges 21, 19. Under Joshua, after the camp at Gilgal was removed, it was

a central city (Josh. 18, 9; 19, 51; 21, 2; 22, 9 12) and also the seat of the tabernacle from Joshua till Samuel Josh. 18, 1 8; 19, 51; Judges 18, 31; 1 Sam. 1, 3 9 24; 2, 14; 3, 21; 4, 3; 14, 3; Ps. 78, 60; Jer. 7, 12. At a later time Shiloh was still an important city of the kingdom of Israel 1 Kings 11, 29; 12, 15; 14, 2 4, which suffered much, it is true, at the downfall of the kingdom Jer. 7, 12 14; 26, 6 9, but was still in existence during the exile 41, 5. — Jerome (on Zeph. 1, 15) found merely the foundation-stones of an altar; in the fourteenth century (ap. *Estori ha-Parchi*) there was on the spot a dome called Kuba el-Schechina (arch of God's dwelling), and now there is a decayed hamlet سيلون (*Robins.* III. p. 308 seq.). The orthography of the LXX is *Σηλώ, Σηλώμ, Σιλώ, Συλώ*, that of Joseph. *Σιλώ, Σιλούν*, that of the Ar. سيلون, without the necessity of explaining שִׁלֹה as arising from שָׁלוֹן. Derivat. *Gentile masc.* שִׁילֹנִי (1 Kings 11, 29; 12, 15) and שִׁלֹנִי Neh. 11, 5, like גִּלֹנִי from גִּלֹה. Another שִׁלֹנִי is from שִׁלֹה = שִׁלֹה (which see). — 2. only in Gen. 49, 10, where the cod. Samar. and also mss. have שִׁלֹה and שִׁלוֹ, which is explained a) the same as שִׁלוֹ = אֲשֶׁר לוֹ (Ez. 21, 32) in the Targ., Jerus. Targ., Saad., Rashi, Sam., Syr., LXX, Aq., Symm., Theod., and referred to Solomon or the Messiah; b) it is derived by *Ibn Ganâch, Kimchi, Bachya* from שָׁלַל = the Talm. שְׁלִיל, Ar. سَلِيل foetus, filius, so that שִׁלֹה = שִׁלוֹ = שִׁלֹחָיו, and so the Messiah, who is called זְעֵיר בְּנִין (Jerus. Targ.); c) it is taken as = שַׁלְוָה and cognate in sense with שָׁלוֹם, meaning *peace, rest*, referring, according to some, to David, who governed the nation powerfully, till he brought about a condition of secure peace by the subjugation of the peoples; according to others to Solomon, the אִישׁ מְנוּחָה (1 Chr. 22, 9); and according to others to the שַׂר שָׁלוֹם Is. 9, 5, i. e. Messiah. But it is better to abide by the first signific. of שִׁילֹה as the name of a place, and to take the verse to mean, that Judah took the precedence of all the other tribes at the beginning in leading warlike marches, till the ark came to Shiloh in Ephraim, and the obedience of the Canaanite peoples was effected; after which the old leadership ceased. — 3. same as שִׁלֹה (*n. p. m.*), only in the *patron.* שִׁלֹנִי; see שִׁלֹה.

שִׁילֹחַ see שִׁלֹחַ.

שִׁילָל (from שָׁלַל I.) *adj. m. bare-foot, bare* Mic. 1, 8 K'tib, for which the K'ri has שׁוֹלָל.

שִׁילֹנִי see שִׁילֹה.

שִׁימוֹן (from שׁוּם I., *trier, valuer*) *n. p. m.* 1 Chr. 4, 20.

שִׁין as a verb, see שׁוּן II. and שָׁתַן.

שֵׁין (from שׁוּן II., only *pl.* שֵׁינִים, with *suff.* שֵׁינֵיהֶם) *urine*, 2 Kings 18, 27; Is. 36, 12 K'tib, for which the K'ri has מֵימֵי רַגְלֵיהֶם.

שִׁיצָא Aram. see שְׁצָא.

שִׁיר a verb to שִׁיר, שִׁירָה, see שׁוּר I.

שִׁיר (from שׁוּר I.; with *suff.* שִׁירִי, שִׁירוֹ; *plur.* שִׁירִים, שִׁירֵיךְ, שִׁירֵיכֶם, שִׁירֵיהֶם) *m. a song, poem*, which is recited (דִּבֶּר) Judges 5, 12; שִׁ׳ חֲנֻכַּת הַבַּיִת *a song at the dedication of the temple* Ps. 30, 1, which was probably the inscription of another poem; שִׁ׳ חָדָשׁ *a new song of praise* 33, 3; שִׁ׳ יְדִידֹת 45, 1 *a poem of friendship;* applied to religious poems Ps. 40, 4, seldom to profane ones Is. 23, 16; 24, 9; *a joyous song* Eccles. 7, 5 (opposite קִינָה Am. 8, 3 10); *singing and playing* at feasts 6, 5; *song* generally, e. g. at taking leave Gen. 31, 27, or to cheer a sick heart Prov. 25, 20; *poems* that were only written 1 Kings 5, 12; שִׁיר הַשִּׁירִים Song of Sol. 1, 1 *song of songs*, i. e. the most excellent song, *Canticles* (comp. on the form 1 Kings 8, 27); בְּנוֹת הַשִּׁיר Eccles. 12, 4 *the daughters of song*, i. e. the singing ones, of צִפֳּרִים (which is fem.), in modern Hebr. *the muses;* עַל־יְדֵי־שִׁיר 1 Chr. 6, 16 [32] *for singing;* concrete *a singer*, Ez. 33, 32 *as a singer of love-*

songs, coupled with נְגִינָה, conseq. = שָׁר, מְשׁוֹרֵר; collect. *singers* 2 Chr. 29, 28; *playing* on musical instruments 29, 27, hence כְּלֵי שִׁיר 7, 6 *instruments of music*; בְּשִׁיר מְצִלְתַּיִם Neh. 12, 27 *with the playing of cymbals*. — In psalm-inscriptions שִׁיר stands alone Ps. 46, 1; שִׁיר מִזְמוֹר 48. 66. 83. 88. 108; מִזְמוֹר שִׁיר 67. 68. 87. 92; both expressions are separated in 65. 75. 76; in Ps. 88 מַשְׂכִּיל is added. In all these places the precise meaning is difficult.

שִׁירָה (*c.* שִׁירַת; *pl.* שִׁירוֹת) *f. a song*, applied to that at the Red Sea Ex. 15, 1; to the well-song and hymn of triumph Num. 21, 17 seq.; to the dying song of Moses Deut. 31, 19; 32, 1; to David's Psalm of victory 2 Sam. 22, 1 (Ps. 18); to a rhythmical parable Is. 5, 1; שִׁירַת דֹּדִים 23, 15 *the song of an harlot*, of which a fragment follows 23, 16 seq. — For שִׁירָה Ps. 42, 9 we should probably read שִׁירָהּ.

שַׁיִשׁ (from שׁוּשׁ) *m. white marble*, same as שֵׁשׁ 1, fully אֶבֶן שַׁיִשׁ 1 Chr. 29, 2; Aram. שַׁיְשָׁא the same.

שִׁישׁ I. and II. see שׁוּשׁ I. and II.

שִׁישָׁא (from שׁוּשׁ; *distinction*, *nobility*, viz. *Jah is*) *n. p. m.* 1 Kings 4, 3, for which occur also שַׁוְשָׁא and שְׁרָיָה (which see).

שִׁישַׁק (once שׁוּשַׁק 2 Kings 14, 25 K'tib) *n. p.* of an Egyptian king who gave refuge to the hunted יָרָבְעָם 1 Kings 11, 40, and afterwards invaded Judea with an army under רַחַבְעָם, took the עָרֵי מְצוּרוֹת in Judea (see 2 Chr. 11, 5-11), and even Jerusalem, and plundered the temple as well as the king's palace 1 Kings 14, 25; 2 Chr. 12, 2-9. *Shishak* is *Sesonchis* I., the first king of the 22d Bubastic dynasty, called by Julius Africanus *Σεσόγχις*, by Euseb. *Σεσόγχωσις*, by Diod. Sic. *Σασύγης*. See *Bunsen's* Aegypten's Stelle 3, 133.

שִׁית I. and II. as a verb, see שׁוּת I. and II.

שֵׁית (with *suff.* שִׁיתוֹ; from שׁוּת II.) *masc. a thornhedge*, *thorns*, coupled with שָׁמִיר Is. 5, 6, covering the fields 7, 23; fig. 27, 4.

שֵׁית (from שׁוּת I.) *m. covering*, *dress*; hence עָטָה שֵׁ׳ *to cast a garment about* Ps. 73, 6; שֵׁית זוֹנָה *the veil of an harlot* Prov. 7, 10; so called from *putting on*.

שַׁחַ (prop. *infin.* of שָׁכַךְ) *m. the act of stooping* or *crouching*, of רָקוּשׁ Jer. 5, 26.

שֵׁךְ (only *pl.* שִׁכִּים; from שָׁכַךְ I.) *m. a thorn* Num. 33, 55, Ar. شَوْك; comp. שָׂכָה I. and שְׂכָכָה.

שֵׁךְ (with *suff.* שִׁכּוֹ; from שָׁכַךְ II.) *m.* same as סֵךְ *a hut*, *a tent*; hence בַּגָּן שֻׂכּוֹ Lament. 2, 6 *like the garden of a tent*, i. e. the terraced fore-courts of the temple.

שָׁכַב I. (2 *p. perf. f.* שָׁכַבְתִּי Ruth 3, 4; *part. m.* שֹׁכֵב, שֹׁכֶבֶת *f.*, *inf. abs.* שָׁכֹב, *c.* שְׁכַב, with *suff.* שָׁכְבָה Gen. 19, 33, and שָׁכְבָהּ with *suff.* שָׁכְבָהּ; *imp.* שְׁכַב, with *ah* optative שָׁכְבָה; *fut.* יִשְׁכַּב) *intr.* 1. prop. *to bend oneself*, *to lie down* Num. 24, 9, coupled with כָּרַע and = רָבַץ; hence *to lie stiff*, of one destroyed Judges 5, 27, as the result of כָּרַע, נָפַל; Is. 51, 20; Lament. 2, 21; *to rest*, *to lie*, Am. 6, 4; fig. with בְּ *to rest upon* 2 Sam. 12, 3; with לְ of a thing *to lie in* Is. 50, 11, i. e. *to dwell with it*; with עַל of a person *to lie upon one* 1 Kings 3, 19; *to lay oneself*, שָׁ׳ עַל־צַד Ez. 4, 4 *lay thyself on thy (left) side*. — Commonly *to lie down*, to sleep Gen. 19, 4; 28, 11, or to rest 2 Sam. 4, 5; *to sleep*, with עַל of the place Gen. 28, 13; *to sleep quietly* Eccles. 2, 23; fig. *to rest* or *find rest* Job 30, 17; *to sink down* = *to die* Job 3, 13, coupled with שָׁקַט = יָשֵׁן with יָוֵת; 20, 11; *to lie dead* Is. 14, 8; שָׁ׳ קָבֶר Ps. 88, 6 *to lie in the grave*, i. e. to be buried. Here belongs the expression שָׁכַב עִם־אֲבוֹת Gen. 47, 30 = בּוֹא אֶל־אֲבוֹת (Gen. 15, 15) or נֶאֱסַף אֶל־אֲבוֹת (Judges 2, 10), which cannot mean merely *to die*, since גָּוַע and מוּת are frequently added Gen. 25, 8 17, nor *to be buried*, since קָבַר is put with it 25, 9; but it

denotes the coming into שְׁאוֹל, where those belonging together on earth are found. — 2. *to lie with* (sexually), commonly spoken of a man lying with a woman, with עִם of a person Gen. 30, 15; 39, 7, or with אֶת־ Lev. 19, 20; 20, 11; also *tr.* with an accus. *to lie with* Deut. 28, 30 K'ri, for which occur also שָׁגַל (which see), and רָבַע applied to animals; also *vice versa* spoken of a woman lying with a man Gen. 19, 32-35, 2 Sam. 13, 11, and of two men Lev. 18, 22; or of a man with a beast Ex. 22, 18; Deut. 27, 21. Deriv. מִשְׁכָּב.

Nif. נִשְׁכַּב (*fut.* יִשָּׁכֵב) *to be lain with*, of a woman Is. 13, 16, Zech. 14, 2, for which euphemistically נִשְׁגַּל.

Pu. שֻׁכַּב the same Jer. 3, 2, for which the K'ri has שֻׁגַּל.

Hif. הִשְׁכִּיב (*fut.* יַשְׁכִּיב) *to lay down, to place* 1 Kings 17, 19, with בְּ *in* 3, 20; *to prostrate*, אַרְצָה 2 Sam. 8, 2.

Hof. הָשְׁכַּב or הִשְׁכַּב (*imp.* הָשְׁכְּבָה) *to be laid low* Ez. 32, 19 32; מֻשְׁכָּב *laid* 2 Kings 4, 32.

As to the stem שָׁכַב, the Aram. שְׁכַב, حفص coincides with it. The fundamental signification is *to bend, to bow, to bow down;* and the organic root שָׁ־כַב exists also in דָּ־כַב I., Ar. د-كب (to bend oneself, to stoop down), כָּ־פַף, כָּ־קַף, Ar. كَبَّ (to bend); *κύπτω*, cubo, cumbo, are the same.

שָׁכַב II. (Kal not used) *tr. to pour out*, perhaps transposed from שָׁפַךְ = שָׁבַךְ; Ar. سَكَبَ the same. The signification "to lie with" in שָׁכַב I. may perhaps have been originally *to moisten*, with semen, = זָנָה. Deriv. שִׁכְבָה, שִׁלְבֶת.

Hif. הִשְׁכִּיב (*fut.* יַשְׁכִּיב) *to pour out*, vessels filled with a fluid; figur. נִבְלֵי שָׁמַיִם Job 38, 37, i. e. to cause the clouds to rain down (*Ibn Koreish, Kimchi*).

שִׁכַּב (not used) *Aram.* same as Hebr. שָׁכַב I. Deriv. מִשְׁכָּב.

שִׁכְבָה (only *c.* שִׁכְבַת) *f. a pouring out, effusion*, of טַל Ex. 16, 13 14, hence Saad. سبط الطل (effusion of dew); according to the Targ. *a fall, layer, bed*, which is less suitable; or *an emission* of זֶרַע, conseq. effusio, effluvium Lev. 15, 16 17 32; 22, 4 (*Ibn Koreish*); with two accusatives שָׁכַב אֶת־אִשָּׁה שִׁכְבַת זֶרַע *to lie with a woman with the emission of semen* Lev. 15, 18; Num. 5, 13; Aram. שְׁכוּבָא the same.

שִׁכְבַת (after the form כִּתְבַת; with שִׁכְבָתְהּ, שִׁכְבָתֵהּ) *fem. effusion*, of semen; hence Num. 5, 20 *to put an efflux of semen into a woman*, i. e. to impregnate her; of beasts Lev. 18, 23; with אֶל and לְזֶרַע 18, 20.

שָׁכָה I. (Kal not used) *intrans.* commonly *to rove about, to roam*, conseq. same as שָׁגָה; Maltese schekk (שַׁךְ), Arab. سكع to go astray; hence *to rave*, with lust; but see מַשְׁכִּים.

Hif. הִשְׁכָּה (only the *part. pl.* מַשְׁכִּים) *to be mad*, with lust, of סוּסִים Jer. 5, 8; but the Targ., Aqu., Theod. and Jerome read מְשֻׁכִּים, and so it might either be translated *draught-horses*, or after the Arab. مَسَكَ (to be strong) *powerful. Kimchi* derives מַשְׁכִּים from the n. p. מָשֶׁךְ, the land of good horses; but it is better to take it as = מְאֻשָּׁכִים, from אָשַׁךְ (which see).

שָׁכָה II. (not used) *trans. to point out, to accuse, to denounce, to attest*, Arab. شكا the same (Ethiop. שכי, *sakaja* like שָׁכָה I.), prop. *to utter sounds, to speak;* identical in its organic root שָׁ־כַ־ה with that in שָׁאַג, זָעַק, צָעַק, רָ־זַח (which see). Derivat. the proper name שָׁכִיָּה or שָׁכִיָּת.

שָׁכָה I. (not used) *tr.* same as סָכָה I.; hence 1. *to cut, to cut away* or *off;* identical in its organic root with that in כָּ־סַח, חָ־שַׁךְ. — 2. *to pierce, to stick into*, connected with שָׁקַר I. (שָׁכַךְ), סָךְ II., תָּקַע (which see). Deriv. שַׁכִּין.

שָׁכָה II. (not used) *intrans.* same as סָכָה II. (to מַסְכֵּה for מְסֻכָּה Ez. 28, 13, and to the proper name יְסֻכָּה) 1. *to look*

at, to see, to view, Aram. סְכָא for the Hebr. הִבִּיט, צָפָה; *to look at closely, to consider, to examine.* The stem in the org. root שָׂכ־ה is connected with that of שָׂג־ח, שָׂע־ה. — 2. *to look out, = to hope*, figur. *to imagine, to think, to have insight, to understand.* Comp. Aram. סַכְוַי a spy, a looker out, סָכוּ, סָכִי a watch, סֶכְוִי a cock, i. e. a looker out, an announcer (of the dawn), Samar. סְכַו (constr. סַכְוֵי), סַכְוִי, סַכְיוּ the eye. The fundamental signification seems to be, as in נָבַט and חָזָה, *to divide, to separate*, cernere, videre (in dividere), then *to pierce a thing with the eye;* so that שָׂכָה II. is connected with שָׂכָה I. Derivat. שֶׂכְוִי, שְׂכִיָּה or שְׂכִית, מַשְׂכִּית, the proper name שֵׂכוּ.

שֻׂכָּה (from שָׂכַךְ I.) *fem. a pointed weapon, a dart*, Job 40, 31; Arab. شَوْكَة; comp. שֵׂךְ.

שֵׂכוּ (from שָׂכָה II., like שָׂחוּ from שָׂחָה; *watch, watch-place*) *n. p.* of a locality near רָמַת שְׁמוּאֵל on a height 1 Sam. 19, 22; Aram. סְכוּ the same; the LXX read שְׁפִי (a hill).

שֶׂכְוִי (from שָׂכָה II., by a peculiar formation from שְׂכָו after the form סְתָו) *m.* prop. an abstract, *insight, imagination;* concrete *the mind*, animus, Job 38, 36 *or who has put understanding* (בִּינָה) *into the mind?* (Targ., *Ibn Esra, Kimchi*); Ethiop. the same, where the verb means *to imagine, to think;* parallel טְחוֹת reins (Targ., Vulg., *Kimchi*). According to others, *phenomenon, meteor, appearance in the air*, coupled with טְחוֹת *cloud-forms.*

שְׁכוֹל (from שָׁכַל I.) *m. childlessness*, figur. *depopulation* Is. 47, 8 9; coupled with אַלְמֹן *widowhood* Ps. 35, 12.

שַׁכּוּל (or שַׁכֻּל) *adj. m.*, שַׁכֻּלָה (*pl.* שַׁכֻּלוֹת) *fem. bereaved*, of young 2 Sam. 17, 8; Hos. 13, 8; *forsaken, childless* Song of Sol. 4, 2 (having an alliteration to שֶׁכֻּלָּם); 6, 6.

שִׁכּוּל see שִׁכֻּל.

שִׁכּוֹר and שִׁכֹּר (*pl.* שִׁכּוֹרִים, *c.* שִׁכּוֹרֵי) *adject.* and *subst. m. drunk, intoxicated* 1 Sam. 25, 36; שָׁתָה שִׁ׳ *to drink oneself drunk* 1 Kings 16, 9; 20, 16; אִישׁ שִׁ׳ *a drunkard* Jer. 23, 9; commonly שִׁכּוֹר alone 19, 14; applied to debauchery and immorality generally Is. 28, 1 3. See שִׁכֹּרָה.

שָׁכַח I. (once in pause שָׁכֵחָה Prov. 2, 17, with *suff.* שְׁכֵחָנִי, שְׁכֵחוּנִי &c.; *part. m.* שֹׁכֵחַ, *plur. constr.* שֹׁכְחֵי; *inf. absol.* שָׁכֹחַ; *fut.* יִשְׁכַּח) *tr.* prop. *to intermit, to neglect; to leave, to release, to leave behind;* cognate in sense נָשָׁא III., נָשָׁה II. and coupled with נָטַשׁ; Arab. شَهَا. Hence 1. of men, *to forsake, to leave unheeded*, God Deut. 6, 12; 8, 11; Judges 3, 7; Jer. 23, 27 *their fathers have forsaken my name for Baal*, i. e. for the sake of Baal; *to disregard*, the law Hos. 4, 6; Ps. 2, 17; *not to care*, of God Ps. 10, 12; Is. 49, 14; *to withdraw favour* Ps. 77, 10; שָׁכַח אֵל *to be unmindful of God*, i. e. ungodly Job 8, 13. — 2. Generally *to forget* Deut. 25, 19; Job 39, 15; with an accus. Gen. 27, 45; Ps. 9, 13; without an object 137, 5 *if I forget thee, O Jerusalem! let my right hand forget* — to do its duty, or play on an instrument (*Kimchi*), which is better than to assume an intr. meaning *to refuse service;* שָׁ׳ מִן *forgetting to leave off* Ps. 102, 5; Prov. 4, 5, coupled with נָטָה מִן. Deriv. שָׁכֵחַ.

Nif. נִשְׁכַּח (*part. m.* נִשְׁכָּח, *fem.* נִשְׁכַּחַת, נִשְׁכָּחָה; *fut.* יִשָּׁכַח, in pause יִשָּׁכֵחַ) *to be forsaken* Ps. 9, 19; in the language of miners Job 28, 4 *to be forsaken by the foot*, i. e. to let oneself down by ropes into pits, and not to employ the service of the feet; with מִן Deut. 31, 21; *not to be known* Is. 23, 16; *to fall into forgetfulness* Gen. 41, 30, of זֵכֶר Eccles. 9, 5.

Pih. שִׁכַּח *to cause to be forgotten*, festival and sabbath Lament. 2, 6.

Hif. הִשְׁכִּיחַ (*inf. constr.* הַשְׁכִּיחַ) *to cause to forget*, with a double accusat. Jer. 23, 27.

Hithp. הִשְׁתַּכַּח see שָׁכַח II.

שָׁכַח II. (Kal not used) *tr. to find*, Aram. שְׁכַח, ܫܟܚ; hence

Hithp. הִשְׁתַּכַּח *to be found*, i. e. *to exist*, Eccles. 8, 10 *and they are found in the city*, i. e. their memory is preserved in the city; the LXX and Vulg. have read יִשְׁתַּבְּחוּ.

שָׁכֵחַ (only *plur.* שְׁכֵחִים, *constr.* שְׁכֵחֵי) *adj. m. forgetting, renouncing*, with accus. of the object Is. 65, 11; Ps. 9, 18.

שְׁכַח (Peal not used) *trans.* same as Hebrew שָׁכַח II., *to find*, Targ. infin. מִשְׁכַּח, fut. יִשְׁכַּח; שְׁכִיחַ found, existing; commonly

Ithpe. הִשְׁתְּכַח (3 *p. fem.* הִשְׁתְּכַחַת) *to be found*, with בְּ *in* Dan. 5, 12; 6, 24; with לְ 2, 35 or עַל of a person 6, 5.

Af. הַשְׁכַּח (הַשְׁכַּחַת, הַשְׁכַּחוּ, הַשְׁכַּחְנָא; *inf. constr.* הַשְׁכָּחָה; *fut.* יְהַשְׁכַּח) *to find*, גְּבַר Dan. 2, 25, with לְ for the accus. 6, 6 12; with עַל of a person *to discover in one* 6, 6; *to find out*, with בְּ of the place *where* Ezr. 4, 15; *to get* = Hebrew מָצָא 7, 16.

שָׁכְיָה (in mss. שָׁכְיַת, from שָׁכָה II., *attestation, announcement*) *n. p. m.* 1 Chr. 8, 10.

שְׂכִיָּה or שְׂכִית (only *plur.* שְׂכִיּוֹת, from שָׂכָה II.) *fem. show-work, sculpture*, = מַשְׂכִּית (costly vessels, idols), generally *precious things*, introduced by commerce Is. 2, 16 (Vulg.) = כְּלֵי חֶמְדָּה. — Better perhaps *things visible afar*, i. e. *flags*, which were formerly highly ornamented (Ez. 27, 7), conseq. = נֵס, as in Samar. סְכִי stands for נֵס (Num. 21, 8), which suits the parallel.

שָׁכִין only in cod. Sam. Deut. 1, 7 for שָׁכֵן.

שַׂכִּין (from the *Pih.* of שָׂכָה I.) *m. a knife* Prov. 23, 2, Aram. סַכִּין, Arab. سِكِّين, سِكِّينَة. The termination ־ִין is also in קָצִין from קָצָה.

שָׂכִיר (from שָׂכַר; *constr.* שְׂכִיר, with *suff.* שְׂכִירְךָ; *plur.* שְׂכִירִים, with *suff.* שְׂכִירֶיהָ) *m. a day-labourer, a hireling*, i. e. who hires himself out for wages Ex. 22, 14; Lev. 19, 13; יְמֵי שָׂ׳ *the days of a hireling*, i. e. the time of work 25, 50, the figure of a laborious life Job 7, 1; שְׁנֵי שָׂ׳ *the years of a hireling*, i. e. exact, measured years Is. 16, 14; *a hired soldier* Jer. 46, 21.

שְׂכִירָה (from שָׂכַר) *femin. hired* or *mercenary troops* Is. 7, 20, perhaps an adj. fem.; see on תַּעַר.

שָׁכְיַת see שָׁכְיָה.

שְׂכִית see שְׂכִיָּה.

שָׁכַךְ (3 *p. fem.* in pause שָׁכָכָה Esth. 7, 10; *inf. absol.* שֹׁךְ, *fut.* יָשֹׁךְ, *pl.* יָשֹׁכּוּ) *intr.* same as שָׁךְ (שׁוּךְ) *to stoop down, to crouch, to sink down*, of a fowler (see שַׁךְ); *to be allayed, calmed, appeased*, of חֵמָה Esth. 2, 1; 7, 10; *to subside*, of water, i. e. *to run off* Gen. 8, 1; comp. Arab. سَكَّ to sink or let down, Rabbin. שָׁכַךְ in Pih. to appease. Identical in its organic root with that in שַׁח, שָׁח, שָׁק־ע. Deriv. שַׁךְ.

Hif. הֵשֵׁךְ (1 *pers. perf.* הֲשִׁכֹּתִי) *to still, to calm*, a sedition, with מֵעַל *against one* Num. 17, 20 [5].

שָׂכַךְ I. (not used) *tr.* same as שָׂכָה I. (which see) *to cut, to cut into*, of a knife; *to pierce, to prick*, of thorns, pointed weapons, Arab. شَاكَ; identical in its organic root with that in כָּ־סַח, חָ־שַׂךְ. Derivat. שֵׂךְ, שֻׂכָּה, שַׂכִּין (according to some).

שָׂכַךְ II. (not used) *tr.* same as שׂוּךְ I. *to fence in, to embrace, to enclose*, cogn. in sense גָּדַר; *to hedge about*, cognate in sense גָּנַן; identical in its organic root with סָג. Deriv. שֹׂךְ, מְשׂוּכָּה, and perhaps שֻׂכָּה.

שָׁכַל I. (only for the *fut.* יִשְׁכַּל; on the contrary the *perf.* is שָׁכֹל, 1 *pers.* שָׁכֹלְתִּי, in pause שָׁכָלְתִּי) *intr.* prop. *to cease, to be annihilated;* and so *to lose*, בָּנִים Gen. 27, 45; absol. *to be childless* 43, 14 = אָבַד Esth. 4, 16; *part. fem.* שְׁכוּלָה Is. 49, 21 *childless, forsaken*, along with

גַּלְמוּדָה; generally, *to be made solitary* or *desolate*. Deriv. שְׁכוֹל.

Pih. שִׁכֵּל (*part. fem.* מְשַׁכֶּלֶת, מְשַׁכֵּלָה; *fut.* יְשַׁכֵּל) *to make childless*, with accus. of the person Gen. 42, 36; שׁ' אֶת־פְּ' מֵאָדָם Hos. 9, 12 *to make one childless, so that there is nobody;* 1 Sam. 15, 33; generally, *to snatch away*, coupled with אִבֵּד Jer. 15, 7; *to desolate*, coupled with שָׁמַם Ez. 14, 15; *to destroy*, by חַיִּת רָעָה 5, 17, חֶרֶב Lament. 1, 20; different from עָקַר Ex. 23, 26; *to cause to lose young*, of עִזִּים Gen. 31, 38; *to cause frequent abortions, to be injurious to births* 2 Kings 2, 19; *to make unwholesome*, hence *to extirpate*, a population, of אֶרֶץ Ez. 36, 12 13 14 15; also metaphor. of the גֶּפֶן Mal. 3, 11, i. e. *to be barren*, to become בְּאֻשִׁים (comp. Pliny H. N. 12, 2, 6; 18, 17, 44). Deriv. מְשַׁכֶּלֶת (a noun), שַׁכּוּל, שִׁכֻּל.

Hif. הִשְׁכִּיל (only *part.* מַשְׁכִּיל) *to bring into the world dead* children, Hos. 9, 14 *give them a miscarrying womb;* גִּבּוֹר מַשְׁכִּיל Jer. 50, 9 *a hero making childless* i. e. a victorious one (Vulg.); but the LXX, Symm. and many mss. have מַשְׂכִּיל with the meaning of מַצְלִיחַ (Syr. ܡܨܠܚ?); comp. 2 Kings 18, 7; Prov. 17, 8.

As to the stem, the Aram. תְּכַל, תְּכֵל, Arab. ثَكِلَ are the same; but the organic root appears also in כָּל־ה meaning *to be destroyed.*

שָׂכַל II. (not used) *tr. to interweave, to tie* or *twist together*, Arab. شَكَلَ to be twisted around, II. to bind, Aram. סְכַל; commonly adopted for אָשְׁכֹּל (which see), especially as the Ar. أُشْكُول, Aram. סְגוֹל seem to point to a stem of that kind; but see אָשַׁךְ and אָשְׁכֹּל.

שָׂכֵל see שָׂכַל.

שָׂכַל I. *intr.* prop. *to look at, to behold, to view*, intuitus est (see Hif.); metaphor. 1. *to act prudently, circumspectly*, with מִן of a person *to be more circumspect than* 1 Sam. 18, 30; comp. הִשְׁכִּיל Ps. 36, 4. — 2. *to be intelligent, prosperous*, prosperity being regarded as the result of wise conduct. Deriv. שֵׂכֶל, שָׂכֶל.

Pih. שִׂכֵּל only in Gen. 48, 14 *he laid his hands prudently* (i. e. with intelligent purpose), i. e. he laid them with design. But according to the LXX and Vulg. from שָׂכַל II. (which see).

Hif. הִשְׂכִּיל (*part.* מַשְׂכִּיל, *inf. absol.* הַשְׂכֵּל, *constr.* הַשְׂכִּיל; *fut.* יַשְׂכִּיל, *apoc.* יַשְׂכֵּל) *to look at, to behold* Gen. 3, 6, LXX κατανοέω, elsewhere for רָאָה, הֵבִין; hence *to understand* Dan. 9, 25, with an accusat. Deut. 32, 29, coupled with חָכַם; *to comprehend* Ps. 64, 10; *to attend to*, with עַל Prov. 16, 20, אֶל Neh. 8, 13, לְ Prov. 21, 12, בְּ of a person Ps. 101, 2; or בְּ follows in the next clause Is. 41, 20; *to be attentive to one* Ps. 41, 2, i. e. to take an interest in him; *to have intelligence, to get intelligence* Ps. 2, 10, with בְּ of the thing *in which* Dan. 1, 4 17; *to act prudently* Jer. 20, 11; *to understand*, הִשְׂכִּיל שֵׂכֶל טוֹב 2 Chr. 30, 22 *to have a good knowledge* (of playing and music); *to be prosperous, successful* Josh. 1, 7, 1 Sam. 18, 5 = הִצְלִיחַ; *to make wise*, הִשְׂכִּיל פֶּה *to speak prudently* Prov. 16, 23; with two accusatives Dan. 9, 22; with לְ of the person Prov. 21, 11; *to give success* Deut. 29, 8; *to teach* 1 Chr. 28, 19; מַשְׂכִּיל (*plur.* מַשְׂכִּילִים) prop. *one intelligent*, i. e. having perception, *a teacher, a pious man*, contrasted with the faithless Dan. 11, 35; 12, 3; fully מַשְׂכִּילֵי עָם 11, 33; 12, 10; but see מַשְׂכִּיל. The infinitives הַשְׂכִּיל Jer. 3, 15, הַשְׂכֵּל Job 34, 35 are nouns, meaning *intelligence, wisdom*, coupled with דַּעַת. — מַשְׂכִּיל in the inscriptions of psalms 32. 42. 44. 45. 52-55. 74. 78. 88. 89. 142, which is combined in part with שִׁיר, מִזְמוֹר and תְּפִלָּה, is still explained unsatisfactorily, as the interpretations *didactic poem* (Gesenius), *melodious poem* (Ewald) are unsuitable. Perhaps from שָׂכַל *to lift up the voice, to sing*, Ar. زَجَلَ (comp. שָׂחַל), so that מַשְׂכִּיל is originally = שִׁיר,

מִזְמוֹר, and thus it means a peculiar kind of poem.

The stem שָׂ׳ is the Aram. סָכַל (to look), Ithpa. אִסְתַּכַּל, in the Targ. for הִבִּיט and פָּנָה (to turn to), Syr. ܣܟܠ; but as *to look*, *to see* proceeds from the idea of *giving light*, *burning* (see שָׁזַף), the Arab. شَكَلَ (to be flaming or red), whence أَشْكَل (brown, reddish), شَعَلَ (*to shine clearly*), of colour, (to kindle), may be compared with it.

שָׂכַל II. (Kal not used) *tr. to interweave*, *to knot together*, *to intertwine*, Ar. شكل; comp. שָׂכַל II. (belonging to אֶשְׁכֹּל).

Pih. שִׂכֵּל *to twist*, *to lay cross-wise*, אֶת־יָדַיִם Gen. 48, 14 (LXX, Vulg.). See שָׂכַל I.

שְׂכַל (Peal not used) *Aram. tr.* same as the Hebr. שָׂכַל I. Deriv. שָׂכְלְתָנוּ.

Ithpa. אִשְׂתַּכַּל *to consider*, with בְּ Dan. 7, 8.

שֵׂכֶל (from שָׂכַל I.; with *suff.* שִׂכְלוֹ) *m. appearance*, *respect;* hence שֵׂכֶל טוֹב Prov. 3, 4 *good respect* or *repute* (= חֵן); 13, 15; metaphor. *intelligence*, coupled with בִּינָה 1 Chr. 22, 12, hence *prudence* Prov. 19, 11; *instruction* 23, 9; *cunning* Dan. 8, 25, for which is also used מִרְמָה; Aram. שְׂכַל (def. שִׂכְלָא), סְכַל, שׂוּכַל.

שֶׂכֶל (also in pause) *m.* same as שֵׂכֶל *appearance*, hence טוֹבַת שֶׂכֶל 1 Sam. 25, 3 = טוֹבַת מַרְאֶה; metaphor. *intelligence* Job 17, 4; *the sense*, שׂוּם שֶׂ׳ *to give the sense* Neh. 8, 8; יוֹעֵץ בַּשֶּׂ׳ 1 Chr. 26, 14 *a counsellor with circumspectness;* אִישׁ שֶׂ׳ *a man of knowledge* Ezr. 8, 18. הַשֶּׂכֶל Eccles. 10, 6 belongs to סָכַל.

שַׂכֻּל see שַׂכּוּל.

שְׂכֹל see שְׂכוֹל.

שִׂכְלוּת *f.* a collateral form of סִכְלוּת *folly* Eccles. 1, 17; conseq. from שָׂכַל = סָכַל.

שִׁכֻּלִים *plur.* (as in זְקוּנִים, נְעוּרִים, אַלְמְנוּתִים; from שָׂכַל I.) *m. pl. childlessness;* fig. *depopulation* Is. 49, 20.

שַׁכְלֵל *Aram. Shaf.* of כְּלַל, *Ishtaf.* אִשְׁתַּכְלֵל; see כְּלַל.

שָׂכְלְתָנוּ (from שָׂכַל; *def.* שָׂכְלְתָנוּתָא) *Aram. fem. intelligence* Dan. 5, 11 12, coupled with מַנְדַּע, חָכְמָה, נַהִירוּ.

שָׁכַם (Kal not used) *intr. to bend*, *to incline oneself*, in the neck and back; *to be bent*, *bowed*, of a shoulder bearing a burden; containing the verb-idea for the nouns שְׁכֶם, שִׁכְמָה, and so like עֹרֶף (neck, back) from עָרַף III. (which see) to bend, to incline oneself, to bow, Aram. קְדַל (the neck), from the organic root קַד (which see) to incline, to bow, Ar. مَنْكِب the shoulder, from نَكَبَ to bend oneself, رَقَب the neck, from رقب = Hebrew רָכַב in its fundamental signification.

The stem שָׁכַם is connected with שָׁכַן (to bow down), Ar. سَكَمَ (to go along bowed), ثَكَمَ to settle down; the organic root is שָׁ־כַם, שָׁ־כַן, also existing in חָנָ־ה, כָּנַ־ע I. (which see). Derivat. שְׁכֶם, שֶׁכֶם, שִׁכְמָה, and the proper names שֶׁכֶם, שְׁכֶם.

Hif. הִשְׁכִּים see שָׁכַם a denom. from שְׁכֶם.

שְׁכֶם (with *suff.* שִׁכְמִי, שִׁכְמוֹ, שִׁכְמָם; from שָׁכַם) *m.* properly *what is bent* or *bowed* (comp. גַּב) 1. *the back*, which is inclined (נָטָה) for carrying a burden (סָבַל) Gen. 49, 15, including *neck* and *shoulder*, where a burden (סֹבֶל, סֵבֶל, מַשָּׂא) lies on men and beasts Job 31, 36; Is. 10, 27; 14, 25; Ps. 81, 7; Josh. 4, 5; שׂוּם עַל־שְׁ׳ *to lay on the neck*, *to load* Judges 9, 48; Gen. 9, 23; 21, 14. Fig. of the duties of ruling considered as a burden, of מִשְׂרָה Is. 9, 5; מַפְתֵּחַ בֵּית דָּוִד 22, 22; Arab. الوزير prop. onustus. Here also belongs שְׁכֶם אֶחָד Zeph. 3, 9 *with one back*, i. e. bearing an equal yoke (of God), *of one mind*, Targ. כְּתַף חַד, Syr. ܚܕ ܟܬܦܐ; comp. פֶּה אֶחָד (1 Kings 22, 13). — 2. Figur. as the part of the body which is struck, in מַטֵּה שְׁ׳ *the stick that strikes the back*, i. e. a hard,

abusive dominion Is. 9, 3; הִפְנָה שְׁ׳ 1 Sam. 10, 9 = הִפְנָה עֹרֶף (Jer. 48, 39) *to turn the back*, i. e. to go away. — 3. Metaphor. *the ridge of a hill, a mountain-tract*, like כָּתֵף with a similar meaning (Num. 34, 11; Josh. 15, 8; Is. 11, 14); hence שְׁכֶם אֶחָד עַל־פְּ׳ *a mountain-tract more than*, i. e. a greater portion of land Gen. 48, 22 (*Ibn Ganâch*), with an allusion to the proper signification. The meaning *portion* (Vulg., Syr., Saad.) is merely conjectured from the context. — 4. (*mountain-ridge-city*, a designation of a territory as כָּתֵף Is. 11, 14; Ar. متن, with *a* of motion שְׁכֶמָה) *n. p.* of a city among the mountains of Ephraim Josh. 20, 7, upon גְּרִזִים and עֵיבָל Judges 9, 7, and belonging to the tribe of Ephraim Josh. 21, 21. The city existed in early times and was a centre of worship Gen. 12, 6, was dedicated by the patriarchs to Jehovah 12, 7; 33, 20, and was a free city as well as a Levitical one under Joshua Josh. 20, 7; 21, 21. In the period of the Judges it was at times the seat of dominion Judges ch. 9; and when the kingdom was divided, it was at first the residence of the kings of Israel or the ten tribes 1 Kings 12, 25. During the exile it still stood Jer. 41, 5, and after that it became the chief seat of the Samaritan worship Jos. Antt. 11, 8, 6. LXX *Συχέμ* and *Σίκιμα*. Under the Romans *Neapolis* (now Nablus, نابلس) took the place of שְׁכֶם. — 5. *n. p. m.* Gen. 33, 19; 34, 2 seq., perhaps an inhabitant of שְׁכֶם. Derivative

שָׁכֶם, whence only

Hif. הִשְׁכִּים (a denom. from שְׁכֶם; *part.* מַשְׁכִּים; *inf. abs.* הַשְׁכֵּם, הַשְׁכֵּם, according to the Masora Jer. 25, 3 אַשְׁכִּים; *fut.* יַשְׁכִּים, *ap.* וַיַּשְׁכֵּם) prop. *to load upon the back* (the shoulders), i. e. camels or beasts of burden for the commencement of a journey, which is done by nomads early in the morning (comp. צָעַן to load up, to put on luggage, hence to travel; opposite the Aramaean שְׁרָא, *καταλύω*); metaphor. *to rise early* 1 Sam. 29, 11, with בַּבֹּקֶר (Gen. 19, 27; 20, 8) or כַּעֲלוֹת הַשַּׁחַר Josh. 6, 15, and to be translated as an adverb *early, zealously*, as הַשְׁכֵּימוּ הַשְׁחֵירוּ Zeph. 3, 7, וְהַשְׁכֵּמְתֶּם וַהֲלַכְתֶּם Gen. 19, 2; the other verb too may follow in the infin. Ps. 137, 2, or participle Hos. 6, 4; often both are in the infin. as הַשְׁכֵּם וְדַבֵּר Jer. 7, 13 *speaking every morning early*, הַשְׁכֵּם וְשָׁלֹחַ 7, 25 *sending every morning early*, הַשְׁכֵּם וְהָעֵד 11, 7, הַשְׁכֵּם וְלַמֵּד 32, 33, and so the Masora has also taken אַשְׁכִּים וְדַבֵּר 25, 3. In Song of Sol. 7, 13 the second verb (perhaps לָלֶכֶת) appears to be left out. The infin. absol. הַשְׁכֵּם is also used as an mere adverb *early* Prov. 27, 14; coupled with הַשְׁבֵּר *late* 1 Sam. 17, 16. For מַשְׁכִּים Jer. 5, 8 see under מַשְׁכִּים, שָׁכָה and אָשַׁךְ. — Many have assumed as the fundamental signification of הִשְׁכִּים *to carry on earnestly* or *zealously*, appealing to the Ar. شكم; but the meaning in Ar. is only derivative. Ethiop. שכם to carry, to load.

שֶׁכֶם (with *a* of motion שְׁכֶמָה) *masc.* 1. *the back*, same as שְׁכֶם; hence הֵשִׁית שְׁ׳ *to make one turn the back* Psalm 21, 13 = הִפְנָה עֹרֶף. — 2. *n. p.* of a priestly city (Josh. 21, 21), and a place of asylum (20, 7), same as שְׁכֶם; hence דֶּרֶךְ ... שְׁכֶמָה Hos. 6, 9 *on the way to* שְׁכֶם (the genitive separated from the governing noun); *patron.* שְׁכֻמִי Num. 26, 31.

שְׁכֶמָה *f.*, same as שְׁכֶם Job 31, 22, contrasted with the כָּתֵף (*shoulder*) and קָנֶה (*upper bone* of the arm), specially *shoulder-blade.*

שָׁכַן (in pause שָׁכֵן; *part. masc. act.* שֹׁכֵן, *pass.* שָׁכוּן; *inf. constr.* שְׁכֹן, with *suff.* שָׁכְנִי and according to some שְׁכֹנִי; *imp.* שְׁכֹן, שָׁכֵן־; *fut.* יִשְׁכֹּן, יִשְׁכֹּן־, 3 *f. plur.* תִּשְׁכֹּנָה) *intr. to sink, to let oneself down, to abide*, of the pillar of cloud Ex. 24, 16; Ps. 55, 7 *oh that I might fly away, and abide* (elsewhere); *to lie down, to rest at ease*, of beasts Deut. 33, 20 or men Num. 24, 2; of עֲנָנָה = חָשֵׁךְ with עַל *upon* Job 3, 5; with בְּ of a place *in* Prov. 7, 11; interpreted by נוּם (to sleep), and strengthened Nah. 3, 18. Generally, *to dwell*, with בְּ of place Gen. 9, 27;

14,13, of animals Job 37, 8; sometimes the part. pass. expresses an intransitive idea Judges 8, 11; *to inhabit*, with the accus. מְרוֹמִים Is. 33, 16, אֶרֶץ, to live securely and quietly in it Ps. 37, 3; Prov. 2, 21; 10, 30, also without אֶרֶץ Ps. 102, 29, or with לָעַד לְעוֹלָם 37, 27, 37, 29, בֶּטַח or לָבֶטַח 16, 9; Prov. 1, 33. Of God, it is said in this sense, that he שֹׁ׳ הָרְרֵי עַד = שֹׁ׳ מָרוֹם; שֹׁ׳ עַד Is. 57, 15 = 33, 5; 57, 15; שֹׁ׳ סְנֶה Deut. 33, 16; שֹׁ׳ יְרוּשָׁלַם Ps. 135, 21; also with בְּ of place Num. 5, 3. שֹׁ׳ חֲתֻנַּת 2 Sam. 7, 10 *to dwell quietly in a place*, as a sign of abiding prosperity. Besides: *to abide, to stay, to be found* (continuously), of אוֹר Job 38, 19; *to be set up*, of מִשְׁכָּן Josh. 22, 19; *to repair industriously to*, the sanctuary Ps. 65, 5, Ar. عمر the same; *to be* or *become inhabited* Jer. 33, 16 = יָשַׁב Is. 13, 20; *to begin to bloom*, by being peopled Jer. 46, 26; fig. שֹׁ׳ עָרְמָה Prov. 8, 12 *I inhabit prudence*, i. e. it belongs to me as a possession, parallel מָצָא; according to *Ibn 'Esra* equivalent to סָכַן *to carry on, to make*, or like the Ar. سكن to be friendly, familiar, which, however, are unsuitable. *Part. pass.* שָׁכוּן Judges 8, 11 has an *intrans.* meaning, and not a passive one, *dwelling*, with בְּ, so that the French *logé* should not be compared with it. Deriv. שָׁכֵן (cod. Sam. שָׁכִין), שְׁכֻנָּה, מִשְׁכָּן, and the proper names שְׁכַנְיָה, שְׁכַנְיָהוּ.

Pih. שִׁכֵּן (*inf. constr.* שַׁכֵּן; *fut.* יְשַׁכֵּן) *to cause to dwell*, with an accusat. of person, and בְּ of place Jer. 7, 3 7; *to set up*, אֹהֶל Ps. 78, 60, in Hif. Josh. 18, 1; fig. of God שֹׁ׳ שְׁמוֹ *to cause His name to dwell* (in a place) Deut. 12, 11, Neh. 1, 9, Jer. 7, 12, i. e. *to have a special regard for;* comp. שׂוּם שְׁמוֹ.

Hif. הִשְׁכִּין (*fut.* וַיַּשְׁכֵּן, *ap.* וַיַּשְׁכֵּן) *to cause to dwell* Gen. 3, 24; fig. *to cause to set up a habitation* Job 11, 14; with לֶעָפָר מָוֶת = לְעַפֵּר Ps. 7, 6 *to lay in the dust* i. e. the grave, or to press into the dust, to cause to dwell there.

The organic root שׁ־כ־ן lies also in חָנַ־ט, כָּנַ־ע (which see); Aram. שְׁכַן, שְׁכֵן, Ar. سَكَنَ the same; in mod. Hebrew שְׁכִינָה the presence of God, and מַשְׁכּוֹן depositum, belong here.

שָׁכֵן (*constr.* שְׁכֵן, with *suff.* שְׁכֵנוֹ; *pl.* שְׁכֵנִים, with *suff.* שְׁכֵנַי) *adj. m.*, שְׁכֵנָה (with *suff.* שְׁכֶנְתָּהּ, as if from שְׁכֶנֶת; *pl.* שְׁכֵנוֹת) *fem.* only *a subst. a dweller*, Is. 33, 24; with the genitive of a place Hos. 10, 5; *one dwelling near, a neighbour*, שֹׁ׳ קָרוֹב *a near* i. e. help-bringing *neighbour* Prov. 27, 10, coupled with רֵעַ Jer. 6, 21; *a neighbouring city* or *state* 50, 40; 49, 18; Ps. 44, 14. Targ. שָׁכֵן, Ar. ساكن the same.

שֵׁכֶן (with *suff.* שִׁכְנוֹ) *m. a dwelling* Deut. 12, 5 (Syr.). Perhaps merely an infin.

שְׁכֵן (*fut.* יִשְׁכֹּן, 3 *p. pl. f.* יִשְׁכֹּנָה) *Aram. to dwell, to abide* Dan. 4, 18, = Hebr. שָׁכַן. Deriv. מִשְׁכָּן.

Pa. שַׁכֵּן *to cause to dwell*, שְׁמֵהּ Ezr. 6, 12, = Hebrew שִׁכֵּן.

שְׁכֻנָּה see שָׁכֵן.

שְׁכַנְיָה (*Jah is a Familiar* or *Present one*) *n. p. m.* 1 Chr. 3, 21; Neh. 3, 29; 6, 18; 12, 3; Ezr. 10, 2; 8, 3 5. See שְׁבַנְיָה.

שְׁכַנְיָהוּ (the same) *n. p. m.* 2 Chr. 31, 15.

שְׁכֻנַּת see שָׁכֵן.

שָׁכַר I. (*part. pass. f. constr.* שְׁכֻרַת; *inf. constr.* שָׁכְרָה; *fut.* יִשְׁכַּר) *intr.* prop. *to drink one's fill, to drink to satisfaction, to drink abundantly, deeply*, an intensive of שָׁחָה, as שָׁבַע is an intens. of אָכַל Hag. 1, 6 (conseq. = רָוָה) Gen. 43, 34, Song of Sol. 5, 1, and therefore applied in the first instance to wine that excites cheerfulness; *to be drunk* or *intoxicated*, with יַיִן Gen. 9, 21; *to be drunk*, with the accusat. of the material, יַיִן Is. 29, 9, עָסִיס 49, 26, seldom with מָן 51, 21. Fig. *to be obscured, darkened*, of the mind; *to be giddy* Is. 29, 9, along with נוּעַ; *to be full*, of the divine anger 51, 21; Jer. 25, 27; then as a result *to be exposed to mockery* Nah. 3, 11 (comp. Hab. 2, 16), and *to be bared* Lament. 4,

21. שְׁכֻרָה *drunken* Is. 51, 21, with God's wrath. Ar. سَكَرَ (to be drunk, to reel, to be senseless), Aram. שְׁכַר, ܫܟܪ, Malt. syker the same. Derivat. שֵׁכָר, אֶשְׁכָּר 2.

Pih. שִׁכֵּר (*part. fem.* מְשַׁכֶּרֶת; *inf. abs.* שַׁכֵּר Hab. 2, 15, which, however, may be the *part.* = מַשְׁקֶה, מְסַפֵּחַ; *fut.* יְשַׁכֵּר) 1. *to make drunk*, *to intoxicate* 2 Sam. 11, 13; fig. *to make drunk*, a people (to give them up to scorn and destruction) Is. 63, 6; Jer. 51, 7; Hab. 2, 15 (see the noun שַׁכֵּר). — 2. (not used) *to be rich*, *fruitful*, of a place. Deriv. שִׁכּוֹר, שִׁכֹּרָה, שִׁכָּרוֹן, שַׁכֵּר, the proper name שִׁכָּרוֹן.

Hif. הִשְׁכִּיר (*fut.* יַשְׁכִּיר) same as שִׁכֵּר *to make drunk* or *intoxicate;* figurat. Jer. 48, 26; 51, 39 57; *to satiate*, with the accus. חִצִּים and מִן Deut. 32, 42; comp. רִוָּה.

Hithpa. הִשְׁתַּכֵּר *to shew oneself drunken* 1 Sam. 1, 14.

The fundamental signification of the stem seems to be, as in רָוָה, שָׁפַע, *to overflow*, *to moisten plentifully*, and the Ar. سَكِرَ or tr. سَكَرَ may have likewise proceeded from it; the idea of *drinking deeply* being a mere extension of the same. The organic root שָׁ־כַר is also perhaps in כַּר (כָּרַר) I, 3. But see שֵׁכָר.

שָׁכַר II. (not used) *tr.* same as שָׂכַר (which see) *to hire*, *to purchase*, Arab. شَكَرَ; ident. in its organic root שָׁ־כַר with that in כָּר־ָה (which see). Deriv. אֶשְׁכָּר 1.

שָׂכַר (*part.* שֹׂכֵר, once סֹכֵר Ezr. 4, 5; *inf. abs.* שָׂכוֹר, *constr.* שְׂכוֹר; *fut.* יִשְׂכֹּר) *trans.* same as שָׁכַר II. *to hire*, with the accus. צוֹרֵף Is. 46, 6, troops 2 Sam. 10, 6, 2 Kings 7, 6, כֹּהֵן Judges 18, 4; *to buy* Gen. 30, 16; 1 Chr. 19, 7; *to bribe* Prov. 26, 10, רֵקִים Judges 9, 4, בִּלְעָם Deut. 23, 5, with עַל against one. Deriv. שָׂכָר, שֶׂכֶר, שָׂכִיר, שְׂכִירָה, מַשְׂכֹּרֶת, and the proper names יִשָּׂשכָר, שָׂכָר.

Nif. נִשְׂכַּר *to hire oneself out*, *to be hired*, בְּ *for* 1 Sam. 2, 5.

Hithp. הִשְׂתַּכֵּר (*part.* מִשְׂתַּ׳) *to hire oneself out*, for wages Hag. 1, 6.

The stem שָׂ׳ is the Ar. شَكَرَ (to reward, to thank); the organic root שָׂ־כַר is also found in כָּר־ָה II. (= קָנ־ָה II.), Aram. אֲ־גַר, Sanskrit *kṛi* = *kar*.

שָׂכָר (*c.* שְׂכַר, with *suff.* שְׂכָרִי, שְׂכָרְךָ, שְׂכָרוֹ) *m.* 1. *hire*, for service Gen. 30, 28; *payment* Ex. 2, 9; *recompense* Gen. 30, 28 32; *blessing*, *prosperity* 15, 1; *fare* Jon. 1, 3; *support* Num. 18, 31; *reward* Ez. 29, 18 19. — 2. (*one working for pay*) *n. p. m.* 1 Chr. 11, 35, for which 2 Sam. 23, 33 has שָׁרָר; 1 Chr. 26, 4.

שֵׁכָר (from שָׁכַר I.) *m.* commonly *an intoxicating drink*, temetum (Targ. מְרַגֵּי Lev. 10, 9), forbidden along with יַיִן to the priests during their time of service in the sanctuary Lev. 10, 9 (Ex. 29, 40 יַיִן alone). The Magi (Clem. Al. Strom. III. p. 446), the Egyptian priests (Plut. Isid. 6), and the Pythagoreans (Jambl. vit. Pyth. ep. 16. 24) were also obliged to abstain from wine. Coupled with יַיִן Num. 6, 3, Deut. 29, 5, Judges 13, 4 7 14, 1 Sam. 1, 15, and parallel to it Mic. 2, 11. שֵׁכָר was a drink of topers and debauchees Is. 5, 11; merry songs were sung under its influence 24, 9, Ps. 69, 13, and it caused a reeling motion Is. 28, 7; 29, 9. It is used for יַיִן Num. 28, 7 (Targ. Vulg.). סָבָא שֵׁ׳ *to drink* שֵׁ׳ *to full intoxication* Is. 56, 12; מָסַךְ שֵׁ׳ 5, 22 *to mix strong drink* (with spices), to make it fiery (Pliny H. N. 14, 19), by which means it becomes מֶסֶךְ. — According to Jerome it was prepared from grain, grapes or honey; according to *Kimchi* from fruits; according to *Ibn Esra* from wheat, honey or palms (the Ar. سَكَر is chiefly palm-wine). In any case it was different from יַיִן, as ܫܟܪܐ is from ܚܡܪܐ. Whether a peculiar stem שָׁ־כַר *to boil*, *to brew* (connected with כָּר) should be assumed for it is questionable.

שֶׂכֶר *m. hire*, *wages*, for work, עָשָׂה שֶׂ׳ *to work for wages*, עֹשֵׂה שֶׂ׳ *a hired la-*

bourer Is. 19, 10 (where the LXX and Syr. read שֹׂכְרֵי); Prov. 11, 18.

שְׂכוֹר see שִׁכּוֹר.

שֵׁכָר (from the Pih. of שָׁכַר I.) *m. the act of making drunk, intoxication,* Hab. 2, 15 *filling thy bottle full, and also making drunk.*

שִׁכֹּרָה *f. a drunken woman* 1 Sam. 1, 13.

שִׁכָּרוֹן *m.* 1. *drunkenness* Ez. 23, 33, coupled with יָגוֹן, where we should perhaps read שִׁבָּרוֹן; 39, 19. — 2. (*fruitfulness*) *n. p.* of a city on the northern border of Judah, with *a* of motion שִׁכְרוֹנָה, for which mss. and the Targ. read לְשִׁכְרוֹן Josh. 15, 11.

שֶׂל (from שָׁלָה III. after the form שַׁד, יַד, זַן (from שָׁדַד, זָנַה, יָדַה) *m.* prop. *the act of wandering, wavering;* hence *a fault, sin,* 2 Sam. 6, 7 *for the crime* (LXX, Vulg. Targ.), which 1 Chr. 13, 10 explains by עַל אֲשֶׁר־שָׁלַח יָדוֹ עַל־הָאָרוֹן on account of the strangeness of the expression.

שֶׁ (from שֶׁ·=אֲשֶׁר and לְ, conseq.=אֲשֶׁר לְ; a late word) *a particle,* denoting *the relation,* either of two nouns to one another and so marking the genitive, or two statements; but without a preposition it is used only in modern Hebrew and Phenician. In Hebrew we have only בְּשֶׁל=בַּאֲשֶׁר לְ, e. g. בְּשֶׁלְמִי *because of whom,* or on account of whose guilt Jon. 1, 7, conseq.=בַּעֲוֹן מִי, and in 1, 8 explained by בַּאֲשֶׁר לְמִי; בְּשֶׁלּוֹ 1, 12 *on my account* (Aram. דִּיל, בְּדִיל). The expression בְּשֶׁל אֲשֶׁר Eccles. 8, 17 is difficult, where the LXX, Vulg. and Syr. read בְּכָל־אֲשֶׁר; but one may take it as = the Aram. בְּדִיל דְּ *because that, whilst that,* eo quod.

שְׁלָא *Aram.* see שְׁלָה II.

שַׁלְאָנָן *adj. m.* same as שַׁאֲנָן *tranquil, undisturbed, prosperous* Job 21, 23. The ל has arisen either from the neighbouring שַׁלְוִי, or by union with it; but it is better to consider it a simple ל-insertion.

שָׁלַב (Kal not used) *tr. to attach* or *bind together, to pin into one another;* Aram. שְׁלֵב in Pa. to bind, whence שְׁלִיבִין and שַׁלְבִין the steps (of a ladder); Ar. سَلَبَ (Arabs Erp.), hence سَلْبَة (step, clasp, rope-ladder), صلب (to fasten). The organic root שָׁ־לַב is also in תָּ־לַף II. (which see), Arab. خَـلَفَ, כָּ־לַב I. (which see), לָב I. (חָ־לַב), לָוֶה, אָ־לַף. Deriv. שֶׁלֶב. — A reference to لسب, لصب adhaesit, gives the same meaning.

Pu. שֻׁלַּב (*part. f. pl.* מְשֻׁלָּבוֹת) *to be united, to be fitted to one another,* by a ledge, spoken of tenons (יְדוֹת) Ex. 26, 17; 36, 22; comp. שְׁלַבִּים ledges. The explanation *to be opposite to* (Targ. LXX) is unsuitable.

שֶׁלֶב (only *pl.* שְׁלַבִּים) *m. joint-ledges,* so called from fastening together (not from piercing into) 1 Kings 7, 28 29; Targ. שְׁלִיב, Vulg. *junctura,* comp. Ar. سَلْبَة step, rope; see אֶשְׁנָב.

שָׁלַג (Kal not used) *intr. to shine, to glitter, to be white,* of snow; Ar. ثَلَجَ *to shine,* of a blade, Syr. ܫܠܓ *to make white* or *shining.* The organic root שָׁ־לַג lies also in בָּ־לַג, דָּ־לַק; the signification *to break through* seems connected with it, as appears from בָּלַג (which see). It is not related to the Arab. ثلج (to break). Deriv. שֶׁלֶג.

Hif. הִשְׁלִיג (*fut. ap.* יַשְׁלֵג) *to make white, to cause to bleach,* the bones of the fallen, Ps. 68, 15 *whilst thou, the Almighty, scatterest kings in it, thou makest them bleach on Zalmôn* (LXX, Vulg.). The allusion is to a victory gained by Israel at הַר צַלְמוֹן (Judges 9, 48), not far from שְׁכֶם, where the leaders of the vanquished (מְלָכִים, see מֶלֶךְ) were scattered, and the bones of the fallen lay bleaching; though it has not been ascertained to what event the reference is. See צַלְמוֹן.

שֶׁלֶג *m. snow,* so called from its whiteness Ex. 4, 6 and shining Lament. 4, 7; an image of purity of soul Ps. 51, 9; prop. Job 6, 16, together with קֶרַח for

winter generally Prov. 31, 21, fully יוֹם הַשֶּׁלֶג 2 Sam. 23, 20; צִנַּת שֶׁ׳ Prov. 25, 13 *cooling by snow*, *refreshing* Jer. 18, 14; Aram. תְּלַג, תַּלְגָּא, ܬܠܓܐ, Ar. ثَلْج, Malt. sylǵ the same.

שָׁלָה I. (*fut. ap.* יֵשֶׁל, abridged from יִשְׁלֶה, as יֵרֶא, יֵפֶן are from יִרְאֶה, יִפְנֶה) *tr. to tear from*, *to draw from*, *to draw away*, *to draw forth*, with the accus. נֶפֶשׁ, Job 27, 9 *when God draws out* (of the body as the sheath Dan. 7, 15 or vessel of the soul Is. 53, 12) *his soul;* rightly given by the Targ. נַתֵּר, Syr. ܫܩܠ. The acceptation of יֵשֶׁל as = יִשַּׁל from נָשַׁל or as a contraction of יִשְׁאַל is unnecessary.

The organic root שָׁל־ה is also in נָ־שַׁל, Aram. שְׁלִי, whence the part. שָׁלֵי in שָׁלֵי נוּנָא a cormorant, prop. drawing forth fishes, מִשְׁלְיָא a flesh-hook, Syr. ܫܠܐ to draw forth.

שָׁלָה II. (3 *perf. pl.* שָׁלוּ; *fut. pl.* with a slight pause for the sake of emphasis יִשְׁלָיוּ, poet. for יִשְׁלוּ, with Yod as the third radical, as in חָסָיָה, יִרְבְּיֻן) *intr. to be tranquil*, *at peace*, *secure*, of אֹהֶל Job 12, 6, אֹהֲבִים Ps. 122, 6, where one ms. has אֹהָלִים; *to be cheerful*, *to enjoy secure rest*, of אֹיְבִים Lament. 1, 5; Jer. 12, 1; cognate in sense שָׁקַט, נוּחַ; in other places שָׁלַו and שָׁלֵו occur instead. Derivat. שְׁלִי, the proper names שִׁלֹה, שֵׁלָה 2, שִׁילֹה (together with שִׁלֹה, שִׁלוֹ, שִׁילוֹ).

The stem is the Aram. שְׁלָא, שְׁלָה, ܫܠܝ, Ar. سَلَا (to be tranquil). The fundamental signification seems to be either *to stretch*, *to extend* (cognate in sense רָוַח and בָּטַח 1) which is transferred to that of *being secure* or *tranquil*, or as in שָׁאַן and נָח (נוּחַ) *to lean*, *to lie at rest*. In the latter case, the organic root שָׁל־ה would coincide with that in אָ־צַל (which see).

שָׁלָה III. (not used) *intr. to waver*, hence *to stumble*, *to err*, *to commit a fault;* Aram. שְׁלָא, שְׁלָה, שְׁלִי, Targ. for שָׁגָה and שָׁכַח; Syr. ܫܠܝ, Ar. سَلَا. The organic root שָׁל־ה is connected with that in כָּ־שַׁל. Deriv. שַׁל, שָׁלֵו 2, שַׁלְוָה 2 (from שָׁלַו = שָׁלָה III.).

Nif. נִשְׁלָה (*fut.* יִשָּׁלֶה) *to go astray* 2 Chr. 29, 11.

Hif. הִשְׁלָה (*fut.* יַשְׁלֶה) *to lead astray* 2 Kings 4, 28 = כִּזֵּב 4, 16.

שָׁלָה IV. (not used) *intr. to draw after*, of the after-birth; the organic root שָׁל־ה is = that in שָׁל (שׁוּל), Aram. שְׁלִי, סְלִי; Ar. سَلَا. Deriv. שִׁלְיָה.

שָׁלָה (from the Aram. שְׁלָה II.) *Aram. f. error*, *sin* Dan. 3, 29 K'tib for שָׁלוּ; better perhaps to read שֵׁלָה (= שְׁאֵלָה = דָּבָר).

שָׁלָה (not used) *intr. to be thick*, *fat*, cogn. in sense with שָׁמַן, of birds; ident. in its organic root שָׁל־ה with that in כָּ־סַל (to be thick, fleshy, fat); Ar. سَلَى, Aram. שְׁלַו, סְלַו the same. Deriv. שְׁלָו, שַׁלְוָה.

שֵׁלָה 1. (contracted from שְׁאֵלָה) *f. a petition* 1 Sam. 1, 17. Many adopt this reading in Dan. 3, 29 K'tib also. — 2. (from שָׁלָה II.; *peace*, *rest*, *prosperity*) *n. p. m.* Gen. 38, 5, whence *patr. m.* (irregular) שֵׁלָנִי Num. 26, 20, as if the ground-form were שֵׁלָן; in 1 Chr. 9, 5 we have even שִׁלֹנִי from שִׁלֹה = שֵׁלָה.

שִׁלֹה (*peace*, *rest;* from שָׁלָה II.) 1. *n. p. m.* same as שֵׁלָה 2; hence *patr. m.* שִׁלֹנִי 1 Chr. 9, 5. — 2. *n. p.* of a place, commonly שִׁילֹה which see.

שְׁלָה I. (= שְׁלָא) *Aram. intr.* same as the Hebrew שָׁלָה II. *to be peaceful*, *at rest*, *fortunate; part. pass.* שְׁלֵה = שְׁלִי Dan. 4, 1 *prosperous*, coupled with רַעֲנַן.

שְׁלָה II. or שְׁלָא (not used) *Aram. intr.* same as the Hebrew שָׁלָה III. Deriv. שָׁלָה, שָׁלוּ.

שַׁלְהֶבֶת (from Hif. שִׁלְהִיב = הִלְהִיב of the stem לָהַב which see) *f. a flame*, *brightness* Job 15, 30; Ez. 21, 3; שַׁלְהֶבֶתְיָהּ (*one word according to Ben-Asher*) Song of Sol. 8, 6 *the flame of Jah*, i. e. kindled

by God. The LXX seem to have read שַׁלְהֲבֹתֶיהָ.

שָׁלַו and שָׁלֵו (1 *p. perf.* שָׁלַוְתִּי) *intr.* 1. same as שָׁלָה II. *to be at rest, without care, contented, prosperous* Job 3, 26; parallel to שָׁקַט and נוּחַ. The final letter of the stem ו for ה must have been in the dialects also, as is clear from derivatives, and is to be explained as in the Hithpael of שָׁחָה. Deriv. the adj. שָׁלֵו (שָׁלֵיו), the nouns שָׁלֵו, שְׁלִי and שַׁלְוָה, שֶׁלֶו, שְׁלֵוָה, שְׁלֵיו. — 2. same as שָׁלָה III. Deriv. שָׁלֵו 2, שַׁלְוָה 2.

שָׁלֵו see שָׁלַו.

שָׁלֵו (after the form זָקֵן, once שָׁלֵיו Job 21, 23; *pl. c.* שַׁלְוֵי) *adj. m.*, שְׁלֵוָה *f.*, 1. *prosperous, happy* Job 16, 12; *free from care, peaceful* 21, 23, coupled with שַׁלְאֲנָן; *secure, untouched*, of cities Zech. 7, 7 and a land 1 Chr. 4, 40, coupled with שֹׁקֶטֶת; שַׁלְוֵי עוֹלָם Ps. 73, 12 *who live always secure.* — 2. (from שָׁלַו 2) *godless, wicked* Ez. 23, 42; but the LXX have read שָׁרוּ (*they celebrated*), which suits the context better.

שָׁלֵו *m.* same as שַׁלְוָה *rest, peace, prosperity* Job 20, 20.

שֶׁלֶו (with *suff.* שַׁלְוִי) *m. rest, prosperity, ease* Ps. 30, 7.

שְׂלָו (from שָׂלָה, after the form סְתָו from סָתָה, also שְׂלָיו K'ri; *pl.* שַׂלְוִים) *comm. a quail* or collect. *quails* Ex. 16, 13; Num. 11, 32; Ps. 105, 40; pl. שַׂלְוִים Num. 11, 31, perhaps from שַׂלְוָה = Arab. سَلْوَى. As this bird is also in Arab. سُمَانِى (the fat one), שְׂלָו, שַׂלְוָה, سَلْوَى, ܣܠܘܝ and the Sam. סַלְוַי have certainly this fundamental signification only (*Rashi*). LXX ὄρτυξ and ὀρτυγομήτρα, Vulg. *coturnix.*

שָׁלוּ (from שְׁלָה II., def. שָׁלוּתָא in Targ.) *Aram. fem. error, mistake, transgression*, coupled with שְׁחִיתָה Dan. 6, 5; אֲמַר שָׁ׳ 3, 29 K'ri; עֲבַד שָׁ׳ Ezr. 4, 22. See שָׁלָה.

שִׁלוֹ see שִׁילֹה.

שְׁלַו (not used) *Aram. intr.* same as the Hebrew שָׁלַו. Deriv. שְׁלֵוָא.

שְׁלֵוָא (with *suff.* שְׁלֵוָתָךְ) *Aram. f. rest, security* Dan. 4, 24.

שַׁלְוָה see שְׁלָו.

שַׁלְוָה (*c.* שַׁלְוַת, *pl.* with *suff.* שַׁלְוֹתַיִךְ) *f.* 1. (from שָׁלַו) *f. peace, rest* Prov. 17, 1; Ps. 122, 7; *lazy rest, carelessness* Prov. 1, 32, intensified שַׁלְוַת הַשְׁקֵט Ez. 16, 49 = pride (comp. Ps. 30, 7); בְּשַׁ׳ *in the careless security* (of people), i. e. suddenly Dan. 8, 25 = בַּשָּׁלוֹם Job 15, 21 (comp. Targ. בְּשִׁלְיָא, מִן שִׁלְיָא for Hebr. פִּתְאֹם); *with confidence* = בּוֹטֵחַ Dan. 11, 21. — 2. (from שָׁלַו = שָׁלָה III.) *crimes, errors* Jer. 22, 21; but it may also be taken here in the same sense as in Prov. 1, 32.

שָׁלוּחַ (prop. *part. pass.*) *m. one sent* 1 Kings 14, 6; Targ. שְׁלִיחַ, comp. modern Hebrew שָׁלִיחַ.

שִׁלּוּחַ (only *pl.* שִׁלּוּחִים and שִׁלֻּחִים) *m. pl. a sending away* or *home* of a wife Ex. 18, 2; *a dismission*, from union with the state, *a renunciation*, in נָתַן שִׁ׳ Mic. 1, 14, *to give a divorce-bill* being expressed by נָתַן סֵפֶר כְּרִיתֻת. Metaphor. *a dowry*, with which a daughter is sent away 1 Kings 9, 16; comp. שִׁלַּח Judges 12, 9.

שָׁלוֹם (from שָׁלֵם after the form גָּדוֹל, *plur.* שְׁלוֹמִים) 1. *adj. m. well, in good health*, integer, in formulas of salutation or other cases Gen. 43, 27; *sound, safe* 1 Sam. 25, 6; 2 Sam. 17, 3; 20, 9; *unhurt* Job 5, 24; *spared* 2 Sam. 17, 3; *in good condition* Is. 41, 3; *secure, tranquil* Job 21, 9; *plur.* שְׁלוֹמִים as a subst. *friends, persons seeking peace, pious ones* Ps. 55, 21, *secure ones* 69, 23; as an *adv. fully* (parallel כֻּלֹּה, see Am. 1, 6 9) Jer. 13, 19; comp. מֵישָׁרִים. — 2. *a substant.* a) *wholeness, health* Ps. 38, 4, parallel מְתֹם; b) *welfare, good* Deut. 29, 18; *success, prosperity* 1 Kings 2, 33; הֲשָׁלוֹם בּוֹאֶךָ 2, 13 *is thy coming for good?* i. e. bringest thou good? also הֲשָׁלוֹם alone 2 Kings 5, 21; הֲשָׁלוֹם לְ *is he well?* a

formula of asking after another Gen. 29, 6, to which the answer is שָׁלוֹם 2 Kings 4, 26, but לְ שָׁלוֹם also stands for it 2 Sam. 18, 29; also *progress* 11, 7; *security, rest* Is. 32, 17 = הַשְׁקֵט and בֶּטַח; *comfort* 39, 8, coupled with אֱמֶת (security), opposite רָעָה (misfortune) 45, 7; = טוֹב 52, 7, צֶדֶק Ps. 85, 11. Here belong the phrases: שָׁאַל לִ שָׁלוֹם *to ask one after his welfare* Gen. 43, 27 = *to salute*, or שָׁאַל לְשָׁלוֹם לִ Jer. 15, 5, without לִ 2 Sam. 11, 7, or with an accus. *after*, Ps. 122, 6; רָאָה אֶת־שְׁלוֹם פְּ *to see after the welfare of one* Gen. 37, 14, for which are also used פָּקַד פְּ לְשָׁלוֹם 1 Sam. 17, 18, יָדַע אֶת־שְׁלוֹם פְּ Esth. 2, 11, ellipt. לְשָׁלוֹם פְּ 2 Kings 10, 13. Forms of wishing well to one departing are: לְכִי לְשָׁלוֹם 1 Sam. 1, 17, הָלַךְ לְ שָׁלוֹם 20, 42, לֵךְ בְּשָׁלוֹם 2 Sam. 15, 9, comp. ὕπαγε εἰς εἰρήνην (Mark 5, 34). Forms of address: שָׁלוֹם לְךָ Judges 6, 23, שָׁלוֹם לְךָ 19, 20, שָׁלוֹם לָכֶם Gen. 43, 23, along with אַל־תִּירָא; exclamations, שָׁלוֹם 2 Sam. 18, 28, שָׁלוֹם שָׁלוֹם לְךָ 1 Chr. 12, 18, comp. שָׁלוֹם לְךָ for χαῖρε (Matth. 26, 49). In a spiritual sense, *salvation, oracle of salvation* Ps. 85, 9. — 3. *peace*, as a state of rest Lev. 26, 6; Judges 4, 17, opposite מִלְחָמָה Deut. 20, 11; Ps. 120, 7; hence the expressions קָרָא לְ שָׁלוֹם *to invite to peace, to offer peace* Judges 21, 13; עָנָה שָׁלוֹם אֶת־פְּ *to accept peace from one* Deut. 20, 11; עָשָׂה שָׁלוֹם לְ *to grant peace to* Josh. 9, 15. שַׂר שָׁלוֹם Is. 9, 5 *prince of peace* means the great descendant of David, the Messiah, when he shall restore peace by overcoming his enemies; also שָׁלוֹם alone Mic. 5, 4. מַלְאֲכֵי שָׁלוֹם Is. 33, 7 *messengers of peace* (sent by Hezekiah). Metaphor. *love of peace*, same as *piety, virtue*, hence אִישׁ שָׁלוֹם Ps. 37, 37 = תָּם, יָשָׁר; *things friendly* or *peaceful* 35, 20; *friendship*, אֲנוֹשׁ שָׁלוֹם *a friend* 41, 10; אַנְשֵׁי שָׁלוֹם Jer. 20, 10 = אַנְשֵׁי שָׁלוֹם 38, 22.

שַׁלֻּם (from שָׁלַם; *a recompenser* or *retribution*, written also שַׁלּוּם) *n. p. m.* 2 Kings 15, 10-15; 22, 14; Jer. 22, 11; Ezr. 7, 2; Neh. 3, 12; 1 Chr. 2, 40; 7, 13, for which שַׁלּוּם stands in Gen. 46, 24.

שִׁלּוּם (also שִׁלֻּם; *plur.* שִׁלּוּמִים) *m. requital*, Hos. 9, 7, in the plur. Is. 34, 8; *reciprocal service* Mic. 7, 3, different from שַׁלְמֹנִים.

שַׁלּוּן (from שָׁלַל; *deliverance*, prop. a drawing forth) *n. p. m.* Neh. 3, 15.

שָׁלוֹשׁ see שָׁלַשׁ.

שָׁלוּת see שָׁלוּ.

שָׁלַח (*part. act. m.* שֹׁלֵחַ, *pass.* שָׁלוּחַ; *inf. absol.* שָׁלֹחַ, שָׁלוֹחַ, *constr.* שְׁלַח, once שָׁלֵחַ Is. 58, 9 like a noun; *imper. plur.* שִׁלְחוּ, in pause שָׁלְחוּ, with *suff.* שִׁלְחֵנִי; *fut.* יִשְׁלַח) *tr.* prop. *to stretch* or *extend far off*; hence 1. *to send*, with an accus. Gen. 42, 4; 43, 8, מַלְאָךְ 32, 4, with a dat. commodi Num. 13, 2; with לְ instead of the accus. 2 Chr. 17, 7; Jer. 16, 16; with the accusative of place *whither* 1 Sam. 4, 4; 1 Kings 5, 28; seldom with עַד 2 Kings 2, 2; with an accus. of the person and לְ of the thing Jer. 14, 3, or followed by an infin. with לְ Num. 13, 16; 14, 36; 16, 28; with an accusat. of the person and אֶל *to whom* Gen. 37, 13; 46, 28, sometimes עַל Jer. 26, 15; Neh. 6, 3; with אֶל of the person *to whom*, and לְ of the thing *on account* of which 1 Kings 20, 7, or with an infin. and לְ Num. 22, 37; שָׁלַח אַחֲרֵי פְּ *to send after one*, with an accus. of the person 2 Sam. 3, 26; 2 Kings 7, 14; *to send* generally, with accus. of the thing Gen. 38, 23; 45, 27, especially סְפָרִים Esth. 1, 22, אִגֶּרֶת Neh. 6, 5, מִנְחָה 2 Kings 20, 12; with אֶל Jer. 29, 1, or לְ of the person Gen. 45, 23; with בְּיַד of the person 1 Sam. 16, 20, 1 Kings 2, 25, i. e. *to execute a commission by one* Ex. 4, 13; with מִן of place *to send for out of* 2 Sam. 15, 12; absol. *to send* Gen. 38, 17; Ps. 59, 1; supplemented by another verb 1 Kings 18, 19; 2 Kings 11, 4. To this general signification belong: שָׁלַח דְּבָרִים לְ *to execute things*, prop. to send words Prov. 26, 6; *to cause to be sent* or *said* Judges 11, 28, also שָׁלַח alone

Num. 22, 10; 1 Sam. 20, 21; followed by לְאִמֹּר Gen. 38, 25; elsewhere with an accus. 1 Kings 5, 22; with an accus. of the place *whither* 5, 23; *to commission*, with a double accus. 2 Sam. 11, 22; *to grant* or *offer*, help Ps. 20, 3, favour 57, 4, promises 147, 15, signs and wonders 135, 9; *to inflict*, calamity Ex. 9, 14. — 2. *to send away*, *to let go*, with accus. of the person and time Judges 11, 38; שָׁלַח פֶּה *to let the mouth loose*, i. e. to give the tongue free scope Ps. 50, 19; שָׁלַח יָד מֵעַל פִּי *to withdraw the hand from* a person 1 Kings 13, 4; with מִן Song of Sol. 5, 4 *to put in* or *through*...; *to set free*, hence שִׁלֻּחָה *roaming freely* Gen. 49, 21 (see אַיָּלָה). — 3. *to stretch forth*, חֲצָצָה הַמַּטֶּה עֹז 1 Sam. 14, 27, מַטֵּה עֹז Ps. 110, 2; מַגָּל *to put in the sickle*, in קָצִיר Jo. 4, 13; שָׁלַח יָד *to put out the hand*, to take a thing Gen. 3, 22, to punish Job 1, 11; with לְ and the infin. to do a thing 1 Sam. 22, 17; with עַל of a thing *upon* 1 Kings 13, 4; with אֶל of a person *to do violence to* Gen. 22, 12; with בְּ of a thing *to lay hand upon a thing* Ex. 22, 7; Esth. 9, 16; of a person *upon one* Gen. 37, 22; *to punish* Neh. 13, 21; without יָד Ps. 18, 17; *to touch a thing*, i. e. to have to do with it Ps. 125, 3; with אֶל *a thing* 2 Sam. 6, 6 or בְּ Ob. 13; שָׁלַח אֶצְבַּע Is. 58, 9 *the stretching out of the finger*, a gesture of one who despises the poor (comp. *Plaut.* Pseud. 4, 7, 45; *Mart.* 2, 28, 2; *Juven.* 10, 53), see שֶׁלַח. שָׁלַח זְמוֹרָה אֶל־אָף Ez. 8, 17 *to put the branch to the nose*, as in the sun-worship of the Persians (see זְמוֹרָה); but it may also be rendered *to put the sickle to the nose*, i. e. to injure oneself. Deriv. מִשְׁלַח, שֶׁלַח, שִׁלְחָה, שִׁלְחָן, מִשְׁלֹחַ, מִשְׁלַחַת, מִשְׁלֹחֵי, שַׁלְהֶבֶת, the proper names שִׁלְחִים, שִׁלְחִי, שִׁלֻּחִים.

Nif. נִשְׁלַח (only *inf. absol.* נִשְׁלוֹחַ) *to be sent* Esth. 3, 13.

Pih. שִׁלַּח (3 *p. perf.* in pause שִׁלְּחוּ; *part.* מְשַׁלֵּחַ; *inf. absol.* and *constr.* שַׁלַּח and שַׁלֵּחַ; *fut.* יְשַׁלַּח, in pause יְשַׁלֵּחַ) 1. like Kal, but more common, *to send away*, without an object Is. 43, 14; with accus. of the person Gen. 19, 13; 28, 5, or thing 38, 17, with עַל 2 Chr. 32, 31, אֶל Jer. 27, 3, or לְ 2 Chr. 24, 23, sometimes with בְּיַד in addition, *by one*, Jer. 27, 3; *to send forth*, of God, e. g. wrath Ex. 15, 7, punishments, with בְּ Deut. 7, 20, Jo. 2, 25, אֶל Ez. 14, 19, עַל 5, 17, לְ of a person Jer. 48, 12; with אַחֲרֵי שְׁ מָוֶת *to send after* Jer. 9, 15; Prov. 6, 14 *to send strife*, i. e. *to excite contention*, בֵּין־אַחִים. — 2. *to send away*, opposite to withhold Gen. 24, 54; 30, 25; *to send home*, the sacred ark 1 Sam. 6, 2; *to send out*, to move freely about, *to let go free* Is. 32, 20; Job 21, 11; *to send forth*, בָּעִיר, i. e. to pasture Ex. 22, 4; *to set free*, captives Zech. 9, 11, a slave Jer. 34, 9, followed by חָפְשִׁי; *to let loose*, שׁוּעָלִים Judges 15, 5; *to give up*, *send away* Lev. 16, 10; *to let fly* 14, 7; *to let flow* Ez. 31, 4; שְׁ רִיקָם *to send forth empty* Gen. 31, 42; שְׁ הַחוּצָה *to set out*, בַּת, i. e. *to give in marriage* Judges 12, 9 (comp. שִׁלּוּחִים); *to accompany* Gen. 18, 16; 31, 27; *to go with* 2 Sam. 19, 32, where the reading should be לְשַׁלַּח אֹתוֹ בְּיַרְדֵּן *to conduct him over the Jordan* (LXX, Vulg., Targ.); שְׁ בְּיַד *to let be carried off by the hand* Job 8, 4, comp. Levit. 16, 21; *to let down*, into בּוֹר, by ropes Jer. 38, 6; *to let grow long*, פֶּרַע Ez. 44, 20, comp. Arab. رَسَلَ the same (proceeding from the idea of *sending forth*). — 3. in a stronger sense, *to cast*, *to shoot*, חִצִּים, with לְמַטָּרָה 1 Sam. 20, 20; אֵשׁ (*to throw fire*) *to put into the fire* Am. 1, 4, also שְׁ בָּאֵשׁ Ps. 74, 7; *to cast forth*, לֶחֶם Eccles. 11, 1; *to cast down*, רֶסֶן, with מִפָּנִים Job 30, 11; *to push away*, רַגְלַיִם 30, 12, i. e. to allow them no rest; שְׁ חַבְלֵי *to cast away the pains*, i. e. to work off the after-pains in birth 39, 3; *to reject* 1 Kings 9, 7, for which 2 Chr. 7, 20 has הִשְׁלִיךְ; *to drive away*, *cast out*, = גֵּרַשׁ (Ex. 11, 1) Gen. 3, 23, Lev. 18, 24, utterly Jer. 28, 16; especially *a woman*, to separate from her, *to put her away*, repudiare feminam Gen. 21, 14; Deut. 21, 14 (comp. Mal. 2, 16).

See שִׁלּוּחִים. — 4. Like Kal *to stretch out*, יָד Prov. 31, 19 20; *to spread out*, branches Is. 17, 8; Ez. 17, 6, comp. שְׁלֻחוֹת; *to extend* or *spread*, a people by enlarging their territory Ps. 44, 3; *to pour out*, *to make spring forth* (see שִׁלֹחַ) Ps. 104, 10. Deriv. שַׁלַּח, שִׁלּוּחַ, the proper name שִׁלֹחַ (שִׁילוֹחַ).

Puh. שֻׁלַּח (*part.* מְשֻׁלָּח, *fut.* יְשֻׁלַּח) *to be sent*, צִיר Ob. 1, for which Jer. 49, 14 has שָׁלוּחַ; *to be let go* Gen. 44, 3; *to be dismissed*, figur. Is. 50, 1; *to be free*, *unrestrained*, of a נַעַר Prov. 29, 15; *to be hunted*, *scared away*, of קֵן Is. 16, 2; נָוֶה מְשֻׁלָּח 27, 10 *a habitation forsaken by its inhabitants* = נֶעֱזָב; *to be led* or *precipitated into* Job 18, 8; *to be driven down* Judges 5, 15.

Hif. הִשְׁלִיחַ (*part.* מַשְׁלִיחַ, *inf. constr.* הַשְׁלִיחַ) *to send*, punishments, misfortune, with בְּ of a person or object Lev. 26, 22; Ezek. 14, 13; an enemy 2 Kings 15, 37.

The stem שׁ׳ is the Aram. שְׁלַח (for which שַׁדַּר was used later), ܫܠܚ (commonly ܫܕܪ), especially in שְׁלִיחָא, ܫܠܝܚܐ (a messenger, apostle), Ar. سَلَحَ (also سَلَخَ meaning to put off, skin, garment), especially in the noun سِلَاح, سِلَح (see שֶׁלַח), commonly أَرْسَلَ. The organic root is שָׁ־לַח, lying also in לָאַךְ, שָׁ־לַךְ.

שְׁלַח (3 *plur.* שְׁלַחוּ; 2 *plur.* שְׁלַחְתּוּן; 1 *plur.* שְׁלַחְנָא; *part. pass.* שְׁלִיחַ; *fut.* יִשְׁלַח) *Aram. tr.* same as Hebrew שָׁלַח *to send*, followed by a *verb finite* or *an infin.* Ezr. 4, 14; Dan. 3, 2; with the accusat. מַלְאָךְ 3, 28; 6, 23; with the accusat. of the thing, and עַל of the person *to* Ezr. 4, 11; 5, 6; *to issue*, פִּתְגָּמָא 4, 17; *to stretch out*, יַד or פַּסָּא דִּי יְדָא Dan. 5, 24, with לְ *towards* a thing, i. e. to attempt a thing Ezr. 6, 12, Targ. אוֹשִׁיט יַד.

שְׁלַח (prop. inf. Kal) *m. the stretching out* (of the fingers), a gesture of contempt Is. 58, 9.

שַׁלַּח (prop. inf. Pih.) *m. the putting away*, of a wife Mal. 2, 16, which God does not look upon with satisfaction (Matth. 5, 22; Mark 10, 11), though it was permitted (Deut. 24, 1).

שֶׁלַח (in pause שָׁ׳, with *suff.* שִׁלְחוֹ; *plur.* with *suff.* שְׁלָחַיִךְ) *m.* 1. *a weapon*, *missile* (consequently from the significat. *to throw*) 2 Chr. 23, 10; 32, 5 (LXX, Vulg.), Syr. ܙܝܢܐ; Neh. 4, 11 הֶחֱזִיק הַשֶּׁלַח; a figure of imminent danger is עָבַר בַּשֶּׁ׳ Job 33, 18 and 36, 12 *to run upon the weapon*, = עָבַר בַּשַּׁחַת 33, 28; compare Jo. 2, 8. In Neh. 4, 17 we should read אִישׁ שִׁלְחוֹ בְּיָדוֹ for אִישׁ שִׁלְחוֹ הַמַּיִם. Compare Arab. سِلَح and سِلَاح weapon. — 2. *a sprout*, *shoot* (comp. שְׁלֻחָה Gen. 49, 21 according to some; שִׁלַּח Ps. 80, 12) properly what stretches forth of itself Song of Sol. 4, 13, and perhaps also Ez. 31, 5, where the reading should be בִּשְׁלָחָיו, a gloss upon בִּסְעַפֹּתָיו; comp. שְׁלֻחוֹת, Coptic ϣⲗϩ, ϣⲗⲉϩ, ϣⲟⲗϩ. — 3. same as שִׁלֹחַ, the name of a pool (בְּרֵכָה) at the king's garden, and conseq. on the south side of the city of Jerusalem Neh. 3, 15; Vulg. *Siloe*. — 4. (*sprout*, *child*, or *missile*; perhaps *a sending away*, *a wandering*, *colony*) *n. p. m.* Gen. 10, 24, and of a tribe of the Chaldeans in the extreme north-eastern part of Mesopotamia 11, 12, where we also meet with a place ܫܠܚ (*Assemani* Bibl. Orient. I, 495; II, 115. 351).

שִׁלֹחַ (with the art. הַשִּׁלֹחַ, formed from Pih. with the omission of Dagesh; also in mss. שִׁילוֹחַ, after the form שִׁיחוֹר; *a bursting forth*, comp. שִׁלַּח Ps. 104, 10 and בֵּית הַשְּׁלָחִים in the Mishna; Coptic ϣⲗⲉⲍ water, which is conducted in little rivulets) *n. p.* of a fountain rising in the southern part of the valley of the Tyropoeum between the upper and lower city of Jerusalem, from which a little brook flowed past Zion and Moriah Is. 8, 6; comp. *Josephus* B. J. 5, 4, 1; *Robinson*, Pal. I, 493; New Bibl. Res. p.

320. The little brook flowing southward out of the fountain is lost in the gardens south of עֹפֶל; comp. Is. 32, 14; *Robinson* l. c. — בְּרֵכַת הַשֶּׁלַח Neh. 3, 15 is the pool of Siloah (Shelach) at the king's garden where was the spring Rogel (Josh. 15, 7; 18, 16); comp. *Joseph.* Ant. 7, 14, 4. There is also a hamlet שִׁלֹחַ, besides a pool and spring *Joseph.* B. J. 6, 7, 2; 8, 5; Luke 13, 4; John 9, 7 11. The spring גִּיחוֹן (which see) on the west side of mount Zion 1 Kings 1, 33 is different from שִׁלֹחַ. The Targ. and Syr. have interchanged them. Comp. also *Tobler*, die Siloah-Quelle &c. (St. Gallen 1852).

שָׁלֵחַ see שָׁלוּחַ.

שִׁלֵּחַ see שִׁלּוּחַ.

שְׁלֻחָה (only *plur.* שְׁלֻחוֹת) *fem. a shoot, sprout, twig* Is. 16, 8.

שִׁלְחִי (*one furnished with missiles, a warrior*, or = שִׁלְחִיָּה) *n. p. m.* 1 Kings 22, 42.

שִׁלְחִים (*fountains*, from שֶׁלַח 3) *n. p.* of a city in Judah Josh. 15, 32.

שֻׁלְחָן (*constr.* שֻׁלְחַן, with *suff.* שֻׁלְחָנִי; *plur.* שֻׁלְחָנוֹת) *m.* prop. *what is spread out, a mat* (see שָׁלַח, שִׁלַּח and צָפִית), to put food upon, comp. *τανύειν τράπεζαν* (Od. 10, 370); generally, *a table*, then *a meal* 1 Sam. 20, 29 34; 1 Kings 5, 7; 10, 5. Conquered enemies and dogs had to gather their food under the table Judges 1, 27; comp. Matth. 15, 27. עָרַךְ הַשֻּׁ׳ *to set forth* or *prepare a table*, = *to feed* or *nourish* Ps. 23, 5; 78, 19; יָשַׁב אֶל־הַשֻּׁ׳ *to sit at table* 1 Kings 13, 20 (comp. יָשַׁב עַל־הַלֶּחֶם); אָכַל עַל־שֻׁלְחַן פְּ׳ *to eat at one's table*, i. e. *to be one's guest* 2 Sam. 9, 11 13; אֹכְלֵי שֻׁ׳ פְּ׳ *to be the guests* i. e. *friends of a person* 2 Sam. 19, 29, comp. אֹכֵל לֶחֶם פְּ׳ Ps. 41, 10. שֻׁ׳ הַפָּנִים or שֻׁ׳ לֶחֶם הַפָּנִים Num. 4, 7 *table of the shew-bread*, also שֻׁ׳ הַמַּעֲרֶכֶת 2 Chr. 29, 18, or שֻׁלְחֲנוֹת הַמַּ׳ 1 Chr. 28, 16, or הַשֻּׁ׳ הַטָּהֹר Lev. 24, 6, or merely הַשֻּׁלְחָן Ex. 30, 27, symbolising the daily bread. It was a necessary article in the sanctuary Ex. 25, 23; 26, 35, as well as in the temple of Belus (Herod. 1, 181. 183; Diod. 2, 9); and before Aesculapius in Syracuse there stood a consecrated table (Athen. 15, 48). שֻׁ׳ יי׳ Mal. 1, 7 12 and Ez. 41, 22 is *the altar*, and עָרַךְ שֻׁ׳ לְ Is. 65, 11 means *to sacrifice*. Figur. *a luxurious meal* Ps. 69, 23, which the Psalmist by way of imprecation wishes to see converted into a פַּח.

שָׁלַט I. (*inf. constr.* שְׁלוֹט; *fut.* יִשְׁלַט) *intr.* prop. *to lead, to conduct, to guide;* commonly *to administer, to rule, to have dominion*, with בְּ of a thing Eccles. 2, 19; 8, 9; with עַל Neh. 5, 15 or בְּ of a person Esth. 9, 1. Deriv. שִׁלְטוֹן.

Pih. שִׁלֵּט (not used) an intensive of Kal. Deriv. שַׁלִּיט, שַׁלֶּטֶת.

Hif. הִשְׁלִיט (*fut.* יַשְׁלִיט) = הִמְשִׁיל *to permit, to give power* Eccles. 5, 18; *to put into a position*, for doing 6, 2; *to let rule*, with בְּ Ps. 119, 133.

The organic root שָׁ־לַט appears to be ident. with that in מָ־לַט, פָּ־לַט (to glide forth); if we do not assume after the Arab. سَلِطَ for the fundamental significat. *to divide, separate, split*, and therefore *to decide, to be powerful, to rule*. The Ar. name سُلْطَان is derived from this verb.

שָׁלַט II. (not used) *tr. to protect, to cover round;* ident. in its organic root שָׁ־לַט and in fundamental signification with that in לָט I., לָאַט, חָ־לַד I., עָ־לַט, קָ־לַט I., לָהַט II.; Talm. שָׁ־לַט, Aram. שְׁ־לַד the same; comp. Talm. שִׁלְטוֹן a veiling (of the head). Derivative

שֶׁלֶט (only *pl.* שְׁלָטִים, *constr.* שִׁלְטֵי, with *suff.* שִׁלְטֵיהֶם; from שָׁלַט II.) *masc.* prop. what protects round about; hence *armour*, including the מָגֵן; also an ornament for the neck Song of Sol. 4, 4, Vulg. *armatura* (equipment); Ez. 27, 11 *they hung their accoutrements on thy walls round about*, generalising מָגֵן and כּוֹבַע 27, 10, where the LXX read badly שִׁלְחֵי; espec. *a shield*, 2 Kings 11, 10, along with חֲנִית, as protective, and so

= מָגֵן (1 KINGS 14, 26) 1 CHRON. 18, 7, but also different from מָגֵן 2 CHR. 23, 9. מִלְאוּ הַשֻּׁלְטָנִים JER. 51, 11 *fill* (the hands) *with the shields*, i. e. lay hold of them; comp. ZECH. 9, 13 with 2 KINGS 9, 24. Aram. שֻׁלְטָן *a shield-shaped spot* (Targ. on JER. 13, 23), שֻׁלְטַנְיָא = the Hebrew שֻׁלְטָנִים.

שְׁלַט (3 *p. pl.* שְׁלַטוּ, *fut.* יִשְׁלַט) *Aram. intr.* same as Hebrew שָׁלַט I. *to rule*, with בְּ *over* DAN. 2, 39; 5, 7; *to have power over* DAN. 3, 27, comp. Hebr. מָשַׁל *to be competent* EXOD. 21, 8; *to fall upon* DAN. 6, 25, Targ. for פָּגַע; Syr. ܫܠܛ. Deriv. שִׁלְטָן, שִׁלְטוֹן.

Pa. שַׁלַּט (not used) same as Hebr. שִׁלַּט. Deriv. שַׁלִּיט.

Af. הַשְׁלַט (with *suff.* הַשְׁלְטֵיהּ, הַשְׁלְטָךְ) *to make ruler, to let bear rule*, with the accusat. of a person, and בְּ of a thing DAN. 2, 38 48.

שִׁלְטוֹן *m. power*, of דִּבֵּר מֶלֶךְ ECCLES. 8, 4; with בְּ *to have power over* 8, 8; comp. Ar. سُلْطَان dominion, concrete a ruler.

שִׁלְטוֹן (only *plur. constr.* שִׁלְטוֹנֵי) *Aram. m.* the same. Concrete *a ruler* DAN. 3, 2.

שָׁלְטָן (*constr.* שָׁלְטַן, *def.* שָׁלְטָנָא, with *suff.* שָׁלְטָנֵהּ, שָׁלְטָנָהּ, שָׁלְטָנֵיהּ; *pl. def.* שָׁלְטָנַיָּא) *Aram. m. dominion, power*, יְהַב שָׁ׳ *to give power* DAN. 7, 6 14; *empire* 3, 33; 4, 19; 6, 27; 7, 14; שָׁלְטָן מַלְכוּ 6, 27 *dominion of a kingdom*, different from מַלְכוּ 7, 27; concrete *dominions* 7, 27.

שַׁלֶּטֶת (from שָׁלַט, after the form אַדֶּרֶת) *f.* prop. *rule, licentiousness*, hence an apposition to זוֹנָה EZ. 16, 30, concrete *an imperious mistress, a licentious, impudent woman*, Vulg. *impudens;* Ar. سَلِيطَة a woman without shame.

שַׁלְיָ (from שָׁלָה II.; in pause שַׁלְיָ) *m. rest, quiet*, בְּשַׁ׳ *in quiet, undisturbed* 2 SAM. 3, 27, Syr. ܒܫܠܝ; the LXX and Vulg. take it in the sense of שַׁל, conseq. as an adv. cum dolo, which is unnecessary.

שִׁלְיָה (with *a suffix* שִׁלְיָתָהּ; from שָׁלָה IV.) *fem.* prop. *what hangs down, what draws itself after*, and so *the afterbirth*, secundae DEUT. 28, 57, perhaps also generally abortus, hence parallel גֶּדֶל; Aram. שִׁלְיָא, סִלְיָא, ܣܠܝܐ the same, Ar. سلا (*Ibn Koreish*).

שָׁלְיוֹ JOB 21, 23 see שָׁלֵו.

שִׁלְיוֹ *m.* same as שָׁלְוָה JER. 49, 30.

שִׁלְיוֹ K'ri see שָׁלֵו.

שַׁלִּיט (*pl.* שַׁלִּיטִים; from שָׁלַט) *m. one having power, a ruler*, ECCLES. 10, 5; *a hero* 7, 19; שַׁלִּיט בָּרוּחַ *one who has power over the wind* 8, 8, i. e. able to control it; comp. מִי אָצַר רוּחַ בְּחָפְנָיו PROV. 30, 4.

שַׁלִּיט (*def.* שַׁלִּיטָא, *pl.* שַׁלִּיטִין) *Aram. adj. m. mighty*, of a king, coupled with רַב DAN. 2, 10; of God 4, 14; 5, 21; subst. *a ruler* 5, 29; *a magistrate*, with the genitive 2, 15; *a satrap* EZR. 4, 20.

שָׁלִישׁ and **שָׁלֵשׁ** (with *suff.* שָׁלִישׁוֹ; *pl.* שָׁלִישִׁים, with *suff.* שָׁלִישָׁיו) *m.* 1. (from שָׁלֹשׁ) the name of a measure for dry goods, either *the third* of a whole, perhaps of an אֵיפָה, *μέτρον* (LXX), or a measure consisting of three parts; *a measure* generally Is. 40, 12, Targ. מְכִילָא, Saad. مكيال (mod. Hebrew שָׁלִישׁ a third part, like כְּלִיבִּישׁ, also *umpire, third man*). In the accusat. as a determinative Ps. 80, 6 *by measure*, i. e. *abundantly* (LXX, Vulg.). — 2. (from שָׁלֹשׁ) the name of a musical instrument, mentioned along with תֻּפִּים and שִׂמְחָה (3) 1 SAM. 18, 6, as again שִׂמְחָה is coupled with כִּנּוֹר, תֹּף, קוֹל שׁוֹטָר, שִׁיר (GEN. 31, 27; 2 CHR. 23, 18; 2 SAM. 6, 12). It has been understood to mean a sort of *triangle* or *trichord*, as עָשׂוֹר (which see) means a ten-stringed instrument; the ancient interpreters render it sistrum or cymbalum. — 3. (from the verb שָׁלַשׁ) properly *a warrior, hero*, coupled with גִּבּוֹר, hence *the head of the warriors and chariot-fighters* EX. 14, 7. In the time of David and Solomon as well as later, it meant *a distinguished class*

of warriors, *a superior division of the* גִּבּוֹרִים, a sort of elite guard of the prince 2 Sam. 23, 8, 2 Kings 10, 25, from which kings chose their adjutants and the higher military officers 7, 2 17 19; 9, 25; 15, 25; the gradations generally being the following: first אֲנָשִׁי הַמִּלְחָמָה (common men), then שָׂרֵי פְּקֻדִים (military officials), שָׂרִים and lastly שָׁלִישִׁים (1 Kings 9, 22). They also appear with the רָצִים 2 Kings 10, 25. Generally *knights* Ez. 23, 15, mentioned with פָּחוֹת and קְרוּאִים 23, 23. For שָׁלִישׁ, *plur.* שָׁלִישִׁים, occurs frequently שָׁלֹשָׁה, שָׁלֹשִׁים, whence it is probable that שָׁלִישׁ is not at all connected with שָׁלֹשׁ. See שָׁלֹשָׁה 2, שָׁלֹשִׁים 2, שָׁלִישִׁי, the proper names שָׁלֵשׁ and שִׁלְשָׁה. The usual assumption that שָׁ 3. has the signification τριστάτης, tristata, i. e. *a charriot-warrior*, so called because each chariot had but three persons, one of whom fought, with a reference to Ex. 14, 7 and 15, 4, and because it is united with שָׂרֵי רֶכֶב 1 Kings 9, 22, must be renounced because of the usage elsewhere. — For שָׁלִישִׁים Prov. 22, 20 see שָׁלֹשִׁים.

שָׁלִישִׁי (שָׁלֹשׁ) *m. one who belongs to the association of the* שָׁלִישִׁים, *a member of the Shalish-class*, hence רֹאשׁ הַשָּׁלִשִׁי 2 Sam. 23, 8 *head of the Shalish-class*, applied to the hero יֹשֵׁב בַּשֶּׁבֶת of תַּחְכְּמֹנִי. In another division אֲבִישַׁי was the head (רֹאשׁ) 23, 18. In 1 Chr. 11, 11 and 12, 18 רֹאשׁ הַשָּׁלֹשִׁים K'ri, רֹאשׁ הַשְּׁלֹשִׁים K'tib and in 11, 20 רֹאשׁ הַשְּׁלֹשָׁה are used for it, which amount in substance to the same thing, because שָׁלִישִׁי may also mean the Shalish-corps. See שָׁלֹשָׁה 2, שָׁלֹשִׁים 2.

שְׁלִישִׁי or שִׁלְשִׁי (*pl.* שִׁלְשִׁים; from שָׁלֹשׁ) *num. ord. m.*, שְׁלִישִׁית (שִׁלְשִׁית) and שְׁלִישִׁת (also שִׁלְשִׁת, with *suff.* שִׁלְשִׁתֵּךְ) *f. the third*, of יוֹם Gen. 1, 13, דּוֹר Deut. 23, 9, נָהָר Gen. 2, 14, חֹדֶשׁ Ex. 19, 1, טוּר 28, 19, שָׁנָה 1 Kings 18, 1, מֶרְכָּבָה Zech. 6, 3, עֵרֶב 1 Sam. 20, 5, עֵת 20, 12 (*the day after to morrow*); בַּשְּׁלִשִׁי = בַּחֹדֶשׁ הַשְּׁ Ez. 31, 1; שִׁלְשִׁים 1 Sam. 19, 21 *the third messengers* (מַלְאָכִים); also *as the third* (rank) Num. 2, 24. An architectural expression is בַּשְּׁלִשִׁים Ez. 42, 3 *with the third* (story-chambers), i. e. put over one another threefold, after the manner in Gen. 6, 16, where it refers to קִנִּים. In 2 Kings 1, 13 we should read with the LXX and Vulg. שְׁלִישִׁי. — Fem. שְׁלִישִׁיָּה Is. 19, 24 *a third part*, i. e. the third people in the league; *the third part*, Ezek. 5, 2 12; Zech. 13, 8; *third*, as a measure or weight, of שֶׁקֶל Neh. 10, 33, הִין Num. 15, 6. For עֶגְלַת שְׁלִשִׁיָּה see עֶגְלַת. With the termination שְׁלִשְׁתָּה, ־ָה Ez. 21, 19 an *adv.*, *for the third time*.

שְׁלִישִׁיָּה see שְׁלִישִׁי.

שְׁלִישִׁית see שְׁלִישִׁי.

שָׁלַךְ (Kal not used) *tr.* prop. same as שָׁלַח *to send away*, *to cast*, Arab. سَلَقَ and سَلْقَى *to throw*, *to stretch forth*; also *intrans. to plunge*, of the pelican. The organic root שָׁ־לָ־ךְ lies also in לָאַךְ (which see). Deriv. שֶׁלֶךְ.

Pih. שִׁלֵּךְ (not used) *to overthrow*, *to fell*, trees; *to cast off*, leaves; *to cast out*, rubbish. Deriv. שַׁלֶּכֶת, the proper name שַׁלֻּכֵת.

Hif. הִשְׁלִיךְ (*part.* מַשְׁלִיךְ; *inf. absol.* as a noun הַשְׁלֵךְ Jer. 22, 19 and 36, 23, *inf. constr.* הַשְׁלִיךְ; *fut.* יַשְׁלִיךְ, *ap.* (וַיַּשְׁלֵךְ) 1. *to cast*, *to throw*, with the accus. of the person or thing Gen. 21, 15; Ex. 7, 10; *to cast off*, נִצָּה, of the olive-tree Job 15, 33; *to cast away*, כֵּלִים 2 Kings 7, 15, opposite שָׁמַר (*to keep*) Eccles. 3, 6, or בָּנַס 3, 5; *to cast into*, with accusat. of the place, as אֶרֶצָה Ex. 4, 3, הַיְאֹרָה Gen. 37, 24, הַיְאֹרָה Ex. 1, 22; seldom with אֶל Gen. 37, 22 or בְּ of a place 37, 20, but the latter occurs oftener Exod. 32, 24; 2 Kings 2, 16; Is. 19, 8; with לְ 2 Chr. 24, 10; with מִן *to cast out* Deut. 29, 27, הִשְׁ׳ מִיָּד *to cast out of the hand* Judges 15, 17; הִשְׁ׳ מֵרֹאשׁ הַסֶּלַע *to throw down from the point of a rock* 2 Chr. 25, 12; הִשְׁ׳ מִשִּׁנַּיִם *to tear out of the teeth* Job 29, 17; with אֶל of a person *to throw to* 1 Kings 19, 19; with עַל of a person *to cast upon* Num. 35, 20;

to shoot at one Job 27, 22; with עַל of the thing *to pour* or *scatter upon* Ez. 43, 24; 2 Kings 23, 6; *to throw over* 2 Sam. 20, 12; הִשְׁלִיךְ לְ *to throw to* Ex. 22, 30; with מִן or עַל of a person *to cast from* Deut. 29, 27; Ez. 18, 31; Ps. 2, 3. Here belong the phrases הִשְׁלִיךְ גּוֹרָל *to cast the lot* Josh. 18, 8 10 = הִשְׁלִיךְ חֶבֶל Mic. 2, 5; הִשְׁלִיךְ מִשְׁכָּן *to destroy a habitation* Jer. 9, 18; הִשְׁלִיךְ גֶּפֶן *to cast away the vine*, i. e. to look upon it as unfit for use Jo. 1, 7. Fig. הִשְׁלִיךְ פְּ עֲצָתוֹ *his own counsel casts him down* Job 18, 7. — 2. Metaph. in the formulas הִשְׁלִיךְ נַפְשׁוֹ מִנֶּגֶד *to cast away his life direct*, i. e. to expose it to the greatest danger Judges 9, 17, where מִנֶּגֶד is the accus. of direction *straight before;* comp. the Greek παραβάλλεσθαι τὴν ψυχήν (Il. 9, 322). הִשְׁלִיךְ דָּבָר אַחֲרָיו Ps. 50, 17 *to cast a word behind one*, i. e. *to despise, contemn*, for which is also used אַחֲרֵי גֵּו 1 Kings 14, 9; Neh. 9, 26; of God, *to cast sins behind His back*, i. e. not to regard or punish them Is. 38, 17. הִשְׁלִיךְ עַל־יי יְהָבוֹ *to cast one's burden on God*, i. e. to commit it to Him Ps. 55, 23, comp. גַּל עַל־יי דַּרְכֶּךָ 37, 5. הִשְׁלִיךְ מֵעַל פָּנִים *to drive* or *reject from his presence* 2 Kings 13, 23; 17, 20, and also simply הִשְׁלִיךְ Ps. 71, 9. — הִשְׁלַכְתָּנָה in Amos 4, 3 should be read הֻשְׁלָכְתָּנָה (*to be cast*) after the LXX, Symm., Hieron., Syr. and mss.; but see הַרְמוֹן.

Hof. הָשְׁלַךְ and הֻשְׁלַךְ (*part.* מֻשְׁלָךְ; *fut.* יֻשְׁלַךְ) *to be thrown* Jer. 22, 28, *to be cast out*, with מִן of a place Is. 14, 19; with בְּ or אֶל of place *whither* 2 Sam. 20, 21; 1 Kings 13, 25; with לָאָרֶץ *to be thrown down* Ez. 19, 12; with לְ *to* Jer. 36, 30; fig. *to be destroyed* Dan. 8, 11; metaph. עַל הֻשְׁלַךְ Ps. 22, 11 *to be cast upon one*, i. e. to be committed to the care of.

שָׁלָךְ *m.* a species of *pelican*, which, lying in wait upon high crags, precipitates itself into the water after fish Lev. 11, 17; Deut. 14, 17; LXX καταράκτης, Vulg. *mergulus*, Targ. שְׁלֵינוּנָא (fish-catcher). See *Rosenmüller*, biblische Alterthumskunde IV, 2. p. 308 seq.

שַׁלֶּכֶת (prop. *inf. Pih.*) *f.* 1. *the felling* (of trees) Is. 6, 13, perhaps *the casting off* (of leaves). — 2. (*the casting out*, of rubbish) with שַׁעַר *n. p.* of a gate which led upwards to the temple 1 Chr. 26, 16, the way being designated הַמְּסִלָּה הָעוֹלָה. See *Robinson's* New Bibl. Researches.

שָׁלַל I. (3 *p. pl.* שָׁלְלוּ, *part.* שֹׁלֵל, *inf. constr.* שְׁלֹל, the contracted form in שַׁשְׁלוֹתָ; *inf. abs.* שָׁלֹל, *fut.* תָּשְׁלוֹ, יָשָׁלוֹד) *tr. to draw out*, stalks of grain, with בָּן Ruth 2, 16; comp. Ar. سَلَّ to draw out (a sword from the sheath), Aram. שְׁלָא, שְׁלַי and Hebr. נָ־שָׁל. Commonly *to plunder, to rob*, with the accus. חַיִל Ez. 26, 12; with accusat. of the person 39, 10; Zech. 2, 12; *to seize*, the שָׁלָל Is. 10, 6; Ezek. 38, 13. Also in derivatives *to bare, to make naked; to draw forth = to deliver*. Deriv. שָׁלָל 1, שׁוֹלֵל, שְׁיֵלָל, the proper name שַׁלּוּן.

Nif. נָשָׁל (only *fut.* יִשָּׁל) *to fall off*, of זֵירִים Deut. 28, 40, which may be referred, however, to נָשַׁל (Kal).

Hithp. הִשְׁתּוֹלֵל (*part.* מִשְׁתּ) *to be plundered* Is. 59, 15 (Vulg. Saad.), parallel נֶעְבָּד; Ps. 76, 6 אֻשְׁתּוֹלְלוּ (an Aramaean form for הֻשְׁ) *to be spoiled* (of armour) or *to become booty*. See שָׁלַל II.

שָׁלַל II. (not used) *intrans.* same as הָלַל II. (see שׁ) prop. *to wander to and fro;* hence 1. *to rave, to rove, to be mad.* 2. *to waver, to be unsteady.* הוֹלֵל שׁוֹלֵל Job 12, 17, parallel הוֹלֵל; comp. Is. 44, 25, parallel סֹכֵל. תָּלַל II. (which see) is the same. Deriv. (according to some) שְׁיֵלָל, שׁוֹלֵל.

Hithp. הִשְׁתּוֹלֵל (*part.* מִשְׁתּ) *to be considered mad* Is. 59, 15 (*Rashi*); *to waver, to wander to and fro* Ps. 76, 6.

שָׁלַל III. (not used) *intrans.* same as סָלַל II. (which see) *to intertwine, to interweave*, hence *to weave, to spin, to bind together*, of a web, texture; modern Hebrew שָׁלַל the same, hence שְׁלִיל embryo (properly lump), Arab.

שַׁלְיָל, Talm. שָׁלָל ovary. Derivat. שָׁלָל 2.

שָׁלָל (*c.* שְׁלַל, with *suff.* שְׁלָלְךָ, שְׁלָלְכֶם) *m.* 1. (from שָׁלַל I.) prop. *what is drawn from, torn from* (an enemy); hence *booty*, spolium, exuviae GEN. 49, 27, parallel עֶדֶ (see עֶדֶ 4, from עָדָה II.), coupled with מַלְקוֹחַ NUM. 31, 11, or שְׁבִי 31, 12; *the driving away* (of cattle), *what is driven off* 1 SAM. 15, 19 21; 30, 20; שְׁלַל אוֹיֵב *booty taken from the enemy* DEUT. 20, 14; שָׁלַל שָׁלָל *to take the spoil* Is. 10, 6; בָּזַז שָׁלָל הֵבִיא שָׁלָל 2 SAM. 3, 22, DEUT. 3, 7, נָשָׂא שָׁלָל 2 CHR. 14, 12 the same; חָלַק שָׁלָל *to divide the spoil* GEN. 49, 27; fig. הָיְתָה לִּי נַפְשׁוֹ לְשָׁלָל JER. 21, 9 *his life is unto one for a booty*, i. e. he escapes with his life. In לְצַוְּארֵי שָׁלָל JUDGES 5, 30 we may conjecture that שָׁלָל should be read for שֹׁגֵל, which suits the context still better than the reading of the LXX לְצַוְּארֵיהוּ שָׁלָל or the acceptation in the Peshito = אִישׁ שָׁלָל. — 2. *gain* by labour, *profit* PROV. 31, 11. Arab. غُنْم booty and gain. Better still from שָׁלַל III. *texture*, *weaving*, *web*.

שָׁלֵם I. or שָׁלֵם (*part.* שָׁלֵם, *part. pass.* שָׁלוּם; *fut.* יִשְׁלַם) *intr. to be whole*, *untouched*, *entire* (opposite חָסֵר); hence *to be completed*, הַמְּלָאכָה 1 KINGS 7, 51, הַחוֹמָה NEH. 6, 15; *to be at an end*, יְמֵי אֵבֶל Is. 60, 20; *to remain uninjured*, i. e. unpunished JOB 9, 4; *to remain in peace* 22, 21; *to be well-disposed*, *friendly*, *peaceful*, hence שָׁלֵם Ps. 7, 5 *a friend*, = אִישׁ שְׁלוֹמִי 41, 10, if שָׁלֵם be not = מְשֻׁלָּם, as דִּבֵּר is = מְדֻבָּר, in which case the genit. suff. supplies the place of an accusat. of person; שָׁלֵם, *c. pl.* שְׁלֵמֵי, 2 SAM. 20, 19 *the faithful*, *the friends of Israel*, if it be not better to derive it from שָׁלוֹם, or to take it in the sense of *complete* (see שָׁלֵם). Deriv. שַׁלֶּמֶת (שְׁלֶמֶת), שַׁלְמֹן, שָׁלֵם, שָׁלוֹם (שָׁלֹם), שָׁלֵם (שְׁלָמִים), שָׁלֵם, the proper names שָׁלֵם (also in יְרוּשָׁלַם), שַׁלְמַי, שַׁלְמֵי, שִׁלְמִית, שִׁלְמוֹת, שִׁלְמִי, שִׁלְחִים, בִּשְׁלָם, שַׁלְמַנְאֶסֶר, שִׁלְמִיאֵל.

Pih. שִׁלֵּם (שִׁלַּם; *part.* מְשַׁלֵּם; *inf.* שַׁלֵּם; *fut.* יְשַׁלֵּם) *to keep untouched* or *unhurt*, with the accus. נָזַד JOB 8, 6, comp. in this sense שָׁלוֹם of אֹהֶל 5, 24; *to complete*, הַבִּירָה 1 KINGS 9, 25; but commonly *to make full* or *entire*, = *to restore*, *to give back*, *to make good*, שָׁלֵם Jo. 2, 25; EX. 21, 36; *to repay*, נָשִׁי 2 KINGS 4, 7; metaphor. *to pay*, vows 2 SAM. 15, 7, expressions of praise HOS. 14, 3 [2]; *to console* Is. 57, 18; *to requite*, by goodness 1 SAM. 24, 20, RUTH 2, 12, or punishment GEN. 44, 4, with לְ of the person DEUT. 7, 10 and accus. of the thing Is. 65, 6; in other places we usually find שָׁלֵם לְ גְּמוּלוֹ Is. 59, 18, or with עַל of a person Jo. 4, 4; שָׁלֵם לִפְעֻלָּתוֹ JOB 34, 11; or שָׁלֵם לְפִי כְּמַעֲשָׂיו *to reward one according to his works* 2 SAM. 3, 39; JER. 25, 14; Ps. 62, 13; with a double accus. (of a person and a thing) 35, 12; PROV. 13, 21. Deriv. שְׁלֵמָה, שְׁלוּם (שָׁלֹם), שַׁלְמָה, and the proper names שִׁלֵּם, שַׁלּוּם (שַׁלֻּם); מִית, יְהוּ, מְשֻׁלֶּמוֹת, מְשֻׁלֶּמֶת.

Pu. שֻׁלַּם (*part.* מְשֻׁלָּם, *fut.* יְשֻׁלַּם) *to be repaid*, *rewarded* PROV. 11, 31; 13, 13; *to be performed*, of נֶדֶר Ps. 65, 2; *to be recompensed* JER. 18, 20; also, according to the usual assumption, like Hof., *to be brought into a state of friendship*, hence מְשֻׁלָּם Is. 52, 19 *a friend*; better after the Ar. سلم IV. *to submit*, *to render obedience* or *subjection*, hence מְשֻׁלָּם is parallel to עֶבֶד יי *servant of Jehovah*. Deriv. the proper names מְשֻׁלָּם, מְשֻׁלֶּמֶת.

Hif. הִשְׁלִים (*fut.* יַשְׁלִים, *ap.* יַשְׁלֵם) *to complete*, *to execute*, *carry out* Is. 44, 28, a plan (עֵצָה) 44, 26, the will JOB 23, 14; *to make an end of*, *to carry off* Is. 38, 12; *to conciliate*, with accus. of the person and אֶת־ (*with*) PROV. 16, 7; *to make peace*, with אֶת־ (*with*) JOSH. 10, 1, עִם DEUT. 20, 12; *to submit* or *subject oneself*, with אֶל JOSH. 11, 19; comp. سلم IV., hence إِسْلَام devotion to God, religion, مُسْلِم a believer.

Hof. הָשְׁלַם *to be united to*, *a friend of*, JOB 5, 23.

The stem שָׁלֵם is the Aram. שְׁלֵם, שְׁלֵם, אשלם, Ar. سَلِمَ; and the organic root

is commonly found in שָׁלַ־ה, שָׁלַו; but it is more probably in שָׁ־לַם, and also in לָאַם, חָ־לַם I., so that the fundamental signification is *to be united* or *bound together in self*, i. e. *to be entire*, oppos. חָסַר.

שָׁלַם II. (not used) *intr. to be high, rough*, of a camel's hump or a district; Arab. سَلِمَ = سَنِمَ the same. Derivat. the proper names שׁוּלָם (=שׁוּנֶם), שָׁלֻם, שְׁלֻמִית.

שָׁלַם (not used) *tr.* 1. *to cover about, to bind about, to tie around, to clothe*, of a garment. — 2. Metaphor. *to be intertwined, firm, strong.* The organic root שָׁ־לַם exists also in אָ־לַם, בָּ־לַם, גָּ־לַם. Deriv. שַׁלְמָה, the proper names שַׁלְמָא, שַׁלְמָה, שַׁלְמַי, שַׁלְמוֹן.

שָׁלֵם (*pl.* שְׁלֵמִים) *adj. m.*, שְׁלֵמָה (*pl.* שְׁלֵמוֹת) *f. complete, whole, full*, of אֶבֶן (a weight) or אֵיפָה Deut. 25, 15; *untouched, unprepared, unhewn*, of stones for building Deut. 27, 6, Josh. 8, 31, comp. Ex. 20, 25; but in 1 Kings 6, 7 *completed, ready*, i. e. entirely dressed (LXX); *whole* in number, of גָּלוּת Am. 1, 6, comp. הָגְלַת שְׁלוֹמִים (Jer. 13, 19); *full*, spoken of the measure of one's sin Gen. 15, 16, comp. תֹּם (Dan. 8, 23); *peaceful, friendly*, with אֶת־ of a person Gen. 34, 21; *devoted to*, with עִם 1 Kings 15, 14; *in full force, unweakened*, of an army Nah. 1, 12; *whole, unharmed* Gen. 33, 18 = בְּשָׁלוֹם 28, 21 (cod. Sam. שָׁלוֹם), see שָׁלֵם 3 a proper name. Most frequently an *adj.* to לֵב or לְבָב, *devoted to God, pious*, sometimes with עִם יי 1 Kings 15, 3 and 8, 61, sometimes without it 2 Kings 20, 3.

שָׁלֵם (*hill-place, summit*, from שָׁלַם II.; comp. שׁוּלָם) 1. *n. p. f.* of the city Jerusalem (Josephus, Targ., *Ibn Esra* and *Kimchi*), conseq. in the south of Palestine, designated as a royal residence, and a place where monotheistic worship was established Gen. 14, 18; Ps. 76, 3. To this very ancient name succeeded the later one יְבוּס (which see) Judges 19, 10, hence עִיר הַיְבוּסִי 19, 11 or יְבוּסִי alone Zech. 9, 7, and then as a name for the metropolis of the Davidic kingdom יְרוּשָׁלַם (which see), out of which arose יְרוּשָׁלַיִם, יְרוּשָׁלַם (which see) from the idea of a double city. Originally שָׁלֵם was merely a topographical designation of a high situation; afterwards שָׁלֵם seems to have been taken in the meaning of שָׁלוֹם, since Josephus writes *Σόλυμα*, and Latin writers *Solyma*, Ar. سلام. — 2. *n. p.* of a supposed city *Σαλείμ*, 8 Roman miles south of Scythopolis (Jerome ep. 73, 7) Gen. 14, 18, ident. with *Σαλείμ* Jo. 3, 23; but this would have been שָׁלִים in Hebrew, and moreover it is not specified as a cultus-city or a priestly abode. — 3. *n. p.* of a place near שְׁכֶם Gen. 33, 18 (LXX, Syr., Vulg.), preserved in the modern village سالم, east of Nablus (*Robinson*, Pal. III, 102). But it is better to take שָׁלֵם here as an adject. or adverb.

שָׁלֻם see שָׁלוֹם.

שָׁלֵם (*c. pl.* שְׁלֵמֵי; prop. *part. pass.*) *m.* commonly *a faithful one, a friend*, 2 Sam. 20, 19 *I am of the faithful and friends of Israel;* שְׁלֵמֵי = אֱמוּנֵי. Perhaps the reading may be אֲשֶׁר יְשַׁלְּמוּ וכו׳, and so the translation arises: *what the faithful of Israel have preserved intact.*

שֶׁלֶם (commonly *pl.* שְׁלָמִים, *c.* שַׁלְמֵי, with *suff.* שַׁלְמֵיכֶם, ־מֶיךָ, ־מֶיהָ, שַׁלְמֵינוּ, שַׁלְמֵיהֶם; from שָׁלֵם I.) *m.* prop. *requital, thanks*, to God, hence in the pl. as a genitive to זֶבַח or זִבְחֵי *a thank-offering* Lev. 3, 1 3 6 9; 4, 10 26 31 35; 7, 11; or שְׁלָמִים stands in apposition to זִבְחִים Ex. 24, 5, for which also שְׁלָמִים alone is used Ex. 20, 24; 32, 6; Deut. 27, 7; Josh. 8, 31; rarely the sing. שֶׁלֶם Am. 5, 22. In this fundamental signification (*Josephus*, Antt. 3, 9, 2 *θυσία χαριστηρία*), as a thank-offering to God or as a supplicatory offering of those who expect to be heard (Judges 20, 26; 21, 4; 1 Sam. 13, 5; 2 Sam. 24, 25), it is to be taken as the same kind of sacrifice with זֶבַח תּוֹדָה (Lev. 22, 29; Ps. 107, 22; 116, 17)

or תּוֹדָה alone (Jer. 17, 26; 33, 11; Am. 4, 5; Ps. 56, 13), or fully זֶבַח תּוֹדַת שְׁלָמִים Lev. 7, 13 15; but not as *a safety-* (*Philo*, LXX σωτήριον) or *peace-offering* (Aq., Symm., Theod., Vulg., sometimes the LXX). The *Shelamim* were not esteemed so highly as other sacrifices; the priests' portions were merely holy (not most holy), they might be consumed by those belonging to the priests, and were not connected inseparately with holy places Lev. 7, 31; 10, 14; 23, 20. They were prescribed for the feast of weeks and the end of the Nazirate Lev. 23, 19, Num. 6, 14, at the induction of Aaron and his sons Lev. 8, 23, Ex. 29, 19, at the dedication of the tabernacle Lev. 9, 4 18, Num. 7, 17, of the temple 1 Kings 8, 64, often attached to the עֹלוֹת Ez. 43, 27, at the conclusion of a covenant Ex. 24, 5, at the setting up of the ark 2 Sam. 6, 17, at festivals Num. 10, 10, or after prosperous undertakings Deut. 27, 7; Josh. 8, 31. Phenic. שֶׁלֶם the same. See the proper name שֶׁלֶמְיָהוּ.

שִׁלֵּם (after the form דִּבֵּר, קִטֵּר Jer. 5, 13, from the Pih. of שָׁלַם I.) *m.* 1. *requital*, coupled with נָקָם Deut. 32, 35. — 2. (*Recompense*, viz. *Jah is*, i. e. he is a Recompenser; comp. מְשִׁלֵּמוֹת, ־מִית, מְשֶׁלֶמְיָה) *n. p. m.* Gen. 46, 24, for which 1 Chr. 7, 13 has שַׁלֻּם; *patr.* שִׁלֵּמִי Num. 26, 49.

שִׁלֻּם see שִׁלּוּם.

שַׁלֻּם see שַׁלּוּם.

שְׁלָם (*def.* שְׁלָמָא, with *suff.* שְׁלָמְכוֹן; from שְׁלֵם) *Aram. m.* same as Hebr. שָׁלוֹם *peace, prosperity* Dan. 3, 31; 6, 26; Ezr. 5, 7.

שְׁלֵם (only *part. pass.* שְׁלִים) *Aram. tr.* same as Hebrew שָׁלַם I., *to complete*, שְׁלִים *complete* Ezr. 5, 16; elsewhere *to be at rest* or *peace;* Targ. for תָּמַם. Deriv. שְׁלָם, and שְׁלֵם in a proper name.

Af. אַשְׁלֵם (הַשְׁ', with *suff.* הַשְׁלְמָהּ) *to complete, to make ready, to look upon as complete*, מַלְכוּ Dan. 5, 26; *to give back, restore* Ezr. 7, 19; Syr. ܐܫܠܡ.

שְׁלֶם see יְרוּשְׁלֶם.

שְׁלֻם (from שָׁלוֹם) see שְׁלֻמִיאֵל.

שַׁלְמָא (*strength, firmness;* from שָׁלַם) *n. p. m.* 1 Chr. 2, 51 54; another 2, 11.

שַׂלְמָה (from שָׂלַם, *c.* שַׂלְמַת, with *suff.* שַׂלְמָתוֹ; *pl.* שְׂלָמוֹת, with *suff.* שַׂלְמוֹתַי) *f.* 1. *a garment, dress*, to which עָטָה Ps. 104, 2 or הִתְכַּפָּה 1 Kings 11, 29 are applied; especially *an upper garment* Ex. 22, 25, Deut. 24, 13; *a splendid garment* Mic. 2, 8; coupled with נֵשֶׁק 1 Kings 10, 25, כְּלֵי זָהָב 2 Chr. 9, 24. The form שִׂמְלָה comes from שָׂמַל with the same meaning. — 2. (*strength*) *n. p. m.* Ruth 4, 20, for which 4, 21 has שַׂלְמוֹן, and 1 Chr. 2, 11 שַׂלְמָא.

שִׁלֻּמָה (from שָׁלַם I.) *f. requital, punishment* Ps. 91, 8.

שְׁלֹמֹה (from שָׁלוֹם 1 Chr. 22, 9, and ־וֹן = ־ֹה, hence too אִישׁ מְנוּחָה 1 Chr. l. c., comp. Irenaeus, Pacificus, Friedrich; but originally it is only an epithet of the supreme God, to be taken like שָׁלוֹם in אֲבִישָׁלוֹם) *n. p. m.* 2 Sam. 3, 5 and 1 Chr. 3, 5, the third Hebrew king, celebrated for his magnificence, riches and wisdom, throughout the East 1 Kings ch. 2-11; 1 Chr. ch. 23. 28. 29; 2 Chr. ch. 1-9; Song of Sol. 1, 1; Eccles. 1, 1. LXX Σαλωμών, New Test. Σολομών, Greek Venet. Σελομών, Arab. *Suleimân*, Syr. *Schlemûn*.

שַׂלְמוֹן (*a strong, mighty one*) see שַׂלְמָה 2.

שְׁלֹמוּת (*peacefulness, welfare*) see שְׁלֹמִית.

שְׁלֹמוֹת (the same) see שְׁלֹמִית.

שַׁלְמַי (from שַׁלְמִיָּה; *Jah is Recompense*) *n. p. m.* Ezr. 2, 46 K'ri, for which Neh. 7, 48 has שַׂלְמַי (which see); the K'tib is שַׂמְלַי, which see.

שַׂלְמַי (out of שַׂלְמִיָּה *Jah is Might*) *n. p. m.* Neh. 7, 48, for which Ezr. 2, 46 has שַׁלְמַי.

שְׁלֹמִי (out of שְׁלֹמִיָּה, *Jah is Peace*) *n. p. m.* Num. 34, 27; comp. שְׁלֻמִיאֵל.

שְׁלֶמִיאֵל (*El is Peace*) *n. p. m.* Num. 1, 6.

שֶׁלֶמְיָהוּ (*Jah is Recompense*, i. e. a recompenser) *n. p. m.* 1 Chr. 26, 14, for which 9, 21 has מְשֶׁלֶמְיָה (= מְשֶׁלַמְיָה), 26, 1 מְשֶׁלֶמְיָהוּ (the same).

שְׁלֻמִּית (*peacefulness*, *welfare*) 1. *n. p. f.* Lev. 26, 11; 1 Chr. 3, 19. — 2. *n. p. m.* Ezr. 8, 10; 1 Chr. 23, 9 K'ri, for which the K'tib has שְׁלֹמוֹת; 23, 18, for which 24, 22 has שְׁלֹמוֹת; 26, 26 K'ri, where the K'tib has שְׁלֹמוֹת; 2 Chr. 11, 20.

שַׁלְמַן (Assyrian) *n. p.* of an Assyrian king, who laid waste בֵּית־אַרְבֵּאל, i. e. Ἄρβηλα in the vicinity of Gaugamela; a destruction that acquired historical importance Hos. 10, 14. As *Shalmaneser* never appears elsewhere in an abridged state *Shalman;* as the Assyrians never carried on a proper war of extermination with Israel; and as Shalmaneser did not destroy Samaria till 40 years after (this mention in Hosea): an old Assyrian king before פּוּל can only be meant, and not אַרְבֵּאל in upper Galilee. The signification of the name has been looked for either in the Persian شرمان *having reverence*, viz. of a deity (*von Bohlen*); or in the Sanskrit çarman *prosperity*, *fame* (*Philox. Luzzatto*). *Rawlinson* gives another explanation, viz. from *Sallam anu* i. e. like the deity Anu. All are conjectures.

שַׁלְמֹן (only *plur.* שַׁלְמֹנִים; from שָׁלַם I.) *m. reward*, *bribe* Is. 1, 23.

שַׁלְמַנְאֶסֶר (Assyrian) *n. p.* of an Assyrian king who reigned after תִּגְלַת פִּלְאֶסֶר (730-716 before Christ), and carried away the Israelite king הוֹשֵׁעַ with the ten tribes (721-27 before Christ) into exile 2 Kings 17, 3; 18, 8. The first part of the name also occurs by itself (see שַׁלְמַן), the other אֶסֶר in פִּלְאֶסֶר (which see) having also the form אֶסַר in אֶסַר־חַדּוֹן (which see).

שָׁלַח (*part.* שֹׁלֵחַ, *fut.* יִשְׁלַח) *tr. to draw out*, *to pluck out*, חֶרֶב, with בְּ Judges 8, 20; 9, 54; מִתְּעַד 1 Sam. 17, 51; שֹׁלֵחַ חֶרֶב prop. *a sword-drawer*, i. e. *an armed man*, *one ready for war*, Judges 8, 10; 20, 2, *plur.* שֹׁלְפֵי חֶרֶב 20, 25; next, *to draw off*, נַעַל Ruth 4, 7 8; *to draw out*, of an arrow sticking in the body Job 20, 25, coupled with יָצָא; *to pull*, *pluck up*, grass, Ps. 129, 6 *before one plucks it* (LXX, Vulg. *Rashi*); according to others (Aq. Symm.) with the meaning of חָלַח *to sprout*, *to grow*, *to be ripe*.

The stem שׁ־ל־ח also lies in the Aram. שְׁלַח, שְׁלַב (Sam.), ܫܠܚ (to draw or tear out), Arab. سَلَبَ; and the fundamental signification appears to be *to draw off*, *to draw away*, whence the Arab. سَلَفَ to draw off, سَلَف the skin, as מָשַׁךְ Rabbin. skin, from מָשַׁךְ to draw off. In its organic root שׁ־ל־ח it is closely connected with that in ח־ל־ח, since the meaning to hasten forward, to pass by, to proceed (see חָלַח I.) is only an ulterior development of the signification; Arab. سَلَّفَ to remove.

שֶׁלַח *n. p.* of a son of Joktan, then of a Joktanite tribe Gen. 10, 26; 1 Chr. 1, 20. The tribe of the *Σαλαπηνοί* (Ptol. 6, 7, 8 23), and the place חֶלְבּוֹן (Chalabûn) on the west border of חֲצַר־מָוֶת, have been compared with it.

שָׁלַשׁ (not used) *intrans. to be stout*, *firm*, *strong*, of warriors and heroes; abridged from the redupl. שָׁלְשַׁל, the organic root of which is שָׁל = שָׁר, existing also in אָ־שַׁל, אָ־צַל (which see), כָּ־סַל (to כְּסִיל 3 a hero); comp. the organic root in בָּ־זַל I., בָּ־זַז. Derivat. שָׁלִישׁ 3, שָׁלִישִׁי, שָׁלְשָׁה 2, שָׁלְשִׁים 2, and the proper names שִׁלְשָׁה, שִׁלְשָׁה.

שָׁלֹשׁ (*plur.* שָׁלֹשִׁים) see שָׁלִישׁ.

שָׁלוֹשׁ (more rarely שְׁלוֹשׁ, *constr.* שְׁלֹשׁ, before Makkeph שְׁלֹשׁ־) *num. card. fem.*, שָׁלוֹשָׁה (more rarely שְׁלוֹשָׁה, *constr.* שְׁלֹשָׁה, with *suff.* שְׁלֹשָׁתָם, שְׁלֹשָׁתְכֶם, שְׁלֹשָׁתָהּ) *m.*

three; sometimes prefixed to nouns, as שָׁלֹשׁ שָׁנִים Gen. 11, 13, שָׁלֹשׁ רְגָלִים Ex. 23, 14, שְׁלֹשָׁה בָנִים Gen. 6, 10, שְׁלֹשָׁה אֲנָשִׁים 18, 2; sometimes put after nouns like adjectives, though less frequently, as עָרִים שָׁלֹשׁ Josh. 21, 32, בָּנוֹת שָׁלוֹשׁ 1 Chr. 25, 5, פָּרִים שְׁלֹשָׁה 1 Sam. 1, 24, יָמִים שְׁלֹשָׁה 1 Chr. 30, 12. Sometimes the numeral is looked upon as a substantive and connected with nouns in the construct state, as שְׁלֹשׁ סְאִים Gen. 18, 6, שְׁלֹשׁ הַשְּׁבָטִים 1 Sam. 2, 13, שְׁ' קְלָשׁוֹן 13, 21, שְׁלֹשֶׁת הַשָּׁנִים Lev. 25, 21, שְׁלֹשֶׁת יָמִים Gen. 30, 36, שְׁ' שָׁקָלִים Lev. 27, 6, oftener with the masc. than the femin. The latter is constantly done before מֵאוֹת (Gen. 5, 22; 6, 15) and עֶשְׂרֵה (17, 25), the former before אֲלָפִים Num. 4, 44, Judges 15, 11, once before שָׁבְעִים Dan. 10, 3. It also stands for a neuter, *three*, three things, three days &c., in the fem. form, either in the constr. state, e. g. to אֶלֶף Ex. 21, 11, or absol. also in the masculine form Prov. 30, 18; in which sense we are to understand שָׁלֹשׁ 2 Sam. 24, 12, 1 Chr. 21, 10, Prov. 30, 15 21, הַשָּׁלֹשׁ Deut. 19, 9, שְׁלֹשָׁה Prov. 30, 29, 1 Sam. 30, 13. After בְּשָׁנָה or in other cases, שָׁלֹשׁ appears also as an ordinal, *the third* 1 Kings 15, 28, 2 Kings 18, 1, as upon Maccabean coins. As an adjective to nouns, in the case of שָׁלֹשׁ and שְׁלֹשָׁה as well as in the numbers 3-10 generally, the reverse takes place with respect to the gender-form, i. e. the feminine form is coupled with a masculine noun, and the masculine with a feminine, without the ground of this fact being clear. Exceptions are: שְׁלֹשֶׁת נָשִׁים Gen. 7, 13, שְׁלֹשֶׁת אַחְיוֹתֵיהֶם Job 1, 3, comp. שְׁבֻעָה עֵינַיִם Zech. 3, 9, אַרְבַּעַת כְּנָפוֹת Ex. 7, 2 K'tib. — שָׁלֹשׁ פְּעָמִים *three times* Ex. 23, 17, but also שָׁלֹשׁ alone after פְּעָמַיִם Job 33, 29, like אַחַת שְׁתַּיִם, אַחַת 40, 5. — The combination with the number 10, which is formed into an almost inseparable word (and so without copulative Vau) runs thus שְׁלֹשׁ עֶשְׂרֵה *thirteen*, coupled with feminine nouns Josh. 21, 19, and שְׁלֹשָׁה עָשָׂר with masculine nouns Num. 29, 14 (see עָשָׂר, עֶשְׂרֵה); and it is sometimes put either before or after the noun, as an ordinal, *the thirteenth* Esth. 3, 12; 9, 1 17. — The increase of שָׁ by tens, *thirty*, is given by the *plur.* שְׁלֹשִׁים without distinction of gender, which is set before the noun Gen. 11, 17, Ex. 21, 32, or put after it Judges 10, 4; 12, 9; 14, 19. It is also sometimes an ordinal 1 Kings 16, 23 29. Deriv. the denom. שָׁלַשׁ, שָׁלַשׁ; שָׁלֵשׁ (שְׁלֵשִׁים), שָׁלִישׁ, שְׁלִישִׁי (שְׁלִשִׁי), שְׁלִשָׁה, שְׁלִשִׁים (שְׁלֹשִׁים), מְשֻׁלָּשׁ, the proper names שְׁלִשָׁה, בַּעַל שָׁלִשָׁה.

As to the origin of this numeral, we may look upon slo-s as a reduplication of slo, and the latter to be of similar origin with the Sanskrit tri, Greek τρεῖς, Lat. tres; since the other numbers 1-7 too seem to have such a connection. Yet a derivation from a verbal stem may be also adopted, as was tried in the case of אַרְבַּע (see רָבַע), שֶׁבַע, חָמֵשׁ (which see), considering it as an abbreviated reduplication from שְׁלָשַׁל *to bind in three members*, or תְּלָתֵל *to heap*, though this is precarious. Arab. ثَلَث, Aram. תְּלַת, ܬܠܬ, Pehl. תלתא, Maltese tlyta the same.

Pih. שִׁלֵּשׁ (a denom. from שָׁלֹשׁ; *fut.* יְשַׁלֵּשׁ) *to divide* (a land) *into three parts, to separate in three* Deut. 19, 3; *to do for the third time*, 1 Kings 18, 34; *to do on the third day*, as an adverb to another verb 1 Sam. 20, 19, where the original reading appears to have been וּשְׁלִשִׁית תִּפְקֹד מְאֹד; in verse 20 the LXX read וְשִׁלַּשְׁתִּי for וּשְׁלֹשֶׁת. שִׁלֵּשׁ is lastly = Targ. תְּלַת, Ar. ثَلَّثَ, Maltese tellet.

Puh. שֻׁלַּשׁ (*part. masc.* מְשֻׁלָּשׁ, *fem.* מְשֻׁלָּשֶׁת, *plur.* מְשֻׁלָּשׁוֹת) *to be three years old* Gen. 15, 9; *to be spun threefold* (i. e. of three threads), of חוּט Eccles. 4, 12, comp. Ar. مُسَبَّع; *to consist of three stories* Ez. 42, 6.

שִׁלֵּשׁ (only *plur.* שְׁלֵשִׁים, after the form רִבֵּעַ) *m.* a descendant in the third generation, i. e. *a grand-child*, with רִבֵּעַ *a great grand-child* Ex. 20, 5, an ap-

position to בְּנֵי בָנִים 34, 7; proverbially Num. 14, 18; Deut. 5, 9; comp. Hom. Il. 20, 308. בְּנֵי שְׁלֵשִׁים Gen. 50, 23 = רִבֵּעִים *great grand-children*. In Ex. 34, 7 the cod. Sam. reads שָׁלִישִׁים for שִׁלֵּשִׁים.

שַׁלְהָ (from שָׁלַשׁ; *might*, *heroism*) *n. p. m.* 1 Chr. 7, 35. See שִׁלְשָׁם.

שִׁלְהָה (same as שַׁלְהָ) *n. p. m.* 1 Chr. 7, 37.

שִׁלְשָׁה (sometimes שְׁלוּשָׁה) 1. *a cardinal numb. m.* formed from שָׁלֹשׁ (which see). Also meaning *three days* 1 Sam. 30, 13; *the three mentioned* 1 Chr. 2, 3; *three things* Prov. 30, 18. Comp. שָׁלֹשׁ. — 2. (from שָׁלַשׁ) prop. *heroism*, then *an association of distinguished warriors and heroes*, forming the uppermost division of the גְּבָרִים *equestrian order*. Hence 1 Chr. 11, 20 and 2 Sam. 23, 18 K'ri (K'tib שָׁלְשֵׁי or שְׁלִשִׁים) *a head of the* שִׁלְשָׁה (שְׁלוּשָׁה) *and had renown* (שֵׁם) *in the Shelosha-company*; 2 Sam. 23, 19 23 *he* (הוּא should be the reading for הֵכִּי after the Targ. and Syr.) *was highly esteemed among the Shelosha, and was like a* שַׂר *to them*. But neither Abishai nor Benaiah was inferior to the above-mentioned heroes 23, 8-17; 1 Chr. 11, 11-18. שָׁלִישִׁי in 2 Sam. 23, 9 22 and 1 Chr. 11, 12 23 is interchanged with גִּבּוֹרִים and put beside it, instead of בַּשְּׁלוּשָׁה or בַּגִּבּוֹרִים only.

שַׁלְשָׁה (*third-ground*, *third-land*) *n. p.* of a district near the mountains of Ephraim 1 Sam. 9, 4, where was also a city בַּעַל שָׁלִשָׁה, not far from גִּלְגָּל 2 Kings 4, 42, and probably ident. with בֵּית־שָׁלִשָׁה, 15 Roman miles north of Diospolis (Lydda), as Eusebius and Jerome fix it.

שִׁלְשֹׁם see שִׁלְשָׁם.

שָׁלְשֵׁי see שָׁלִישִׁי.

שִׁלְשֵׁי (*plur.* שְׁלִשִׁים) see שָׁלִישִׁי.

שִׁלְשִׁית see שָׁלִישִׁי.

שִׁלְשִׁים (or שְׁלִשִׁים) only in Prov. 22, 20 K'ri: sometimes translated *three times*, *threefold*, i. e. *often*; sometimes *of three kinds*, i. e. the law, prophets, and hagiographa. But we might derive שְׁ from שָׁלַשׁ, and render *important*, *weighty* = נְגִידִים 8, 6. See שִׁלְשֹׁם.

שְׁלִשִׁים *m. plur.* 1. *thirty*, *plur.* of שָׁלֹשׁ (which see). — 2. same as שָׁלִישִׁים *an association of heroes*, same as שִׁלְשָׁה (2) 2 Sam. 23, 13 23; 1 Chr. 11, 11 K'tib (interchanged with שְׁלִישִׁי 2 Sam. 23, 8); 11, 15 25 42; 12, 4 18 K'tib.

שְׁלִשִׁית see שָׁלִישִׁי.

שִׁלְשֹׁם and שִׁלְשׁוֹם (from שָׁלֹשׁ with an adverbial termination ם־) *adverb*, *the day before yesterday*, coupled with תְּמוֹל Gen. 31, 2, Deut. 19, 6, or אֶתְמוֹל 1 Sam. 19, 7; *before*, *formerly* 2 Kings 13, 5; *long ago* 2 Sam. 5, 2. The K'tib in Prov. 22, 20 has also שִׁלְשׁוֹם (opposite הַיּוֹם), for which the K'ri reads שָׁלִשִׁים, and as appears, in another sense.

שַׁלְתִּיאֵל (from שְׁאֵלָה = שָׁלַח and אֵל) see שְׁאַלְתִּיאֵל.

שָׁם (with ה־ of rest, the remnant of an old case, שָׁמָּה) *adv.* 1. of place, *there*, ibi, tum; *there where*, *in that place*, eo loco Gen. 2, 8 12; 11, 2 31, opposite הֲלֹם; with the relative אֲשֶׁר ... שָׁם (separated by one or more words), *where* Gen. 13, 3, 2 Sam. 15, 21, seldom without intervening words Ex. 20, 18; שָׁם ... שָׁם *here* ... *there*, hic ... illic Is. 28, 10; after verbs of motion *thither* 1 Sam. 2, 14, and therefore שָׁם ... אֲשֶׁר *whither* 1 Kings 18, 10. Somewhat stronger is שָׁמָּה *in that same place* Jer. 18, 2; Ps. 122, 5; also *thither* Gen. 19, 20. Both also with אֲשֶׁר *where* 20, 13, and *whither* Ex. 29, 42. — 2. of time, *then*, *at that time*, eo tempore, tum Ps. 14, 5; Judges 5, 11. — 3. of a thing, *therein*, ea in re Hos. 6, 7. — מִשָּׁם also occurs in the same three uses, a) of a place, *thence*, *from the place* Gen. 2, 10; 11, 8; מִשָּׁם ... אֲשֶׁר *whence*, unde Deut. 9, 28; b) of time, *since* Hos. 2, 17; c) of a thing, *thence* 1 Kings 17, 13; Gen. 3, 23; hence in Lev. 2, 2 for בִּשָּׁם

the cod. Sam. has מִמְּנוּהוּ. Here too should be put מִשָּׁם Gen. 49, 24, referring to יְדִיד.

The demonstrative vocable שָׁם is moulded together from שָׁ = Arab. ذ (= זֶה, זֹא), תָּ, and מָּה or מֵּה; just as the Homeric τῆμος, τηνίκα, Doric τηνεί, Latin tunc, tum, Gothic than, German dann, are referrible to demonstrative vocables; Ar. ثَمَّ, ثَمَّةَ, ثُمَّ, ثُمَّتَ, ثُمَّتَ, Aram. תַּמָּה, תַּמָּן, תַּמָּכֵי the same.

שֵׁם (*constr.* שֵׁם, before Makkeph שֵׁם־, as well as before accented syllables Gen. 16, 15; 21, 3; with *suff.* שְׁמִי, שִׁמְכֶם, שְׁמָהּ, שְׁמֵנוּ; *plur.* שֵׁמוֹת, *constr.* שְׁמוֹת, with *suff.* שְׁמוֹתָם; from שָׁמָה I.) *m.* (also in Song of Sol. 1, 3, see תּוּרַק) 1. *a sign, a memorial*, coupled with אוֹת Is. 55, 13; *a token* Gen. 11, 4, hence the following *that we be not scattered abroad;* same as יָד *a monument*, though fig. Is. 56, 5. Commonly *a mark*, and therefore *a name* (comp. Sanskrit nâman from gna noscere) Gen. 3, 20; 19, 22. קָרָא שֵׁם *to call the name* Gen. l. c.; with לְ of a person *to give one a name* Is. 62, 2; also with לְ of the thing Esth. 9, 26. כָּתַב אֶת־שֵׁם *to inscribe the name*, i. e. to mark Ez. 24, 2. הִסִּיב אֶת־שֵׁם פִּ׳ *to change one's name*, with an accus. *into* 2 Kings 23, 34. בִּשְׁמוֹת *by names* Num. 1, 17. בְּשֵׁם פִּ׳ *in the name* or *authority of one* 1 Kings 21, 8; Jer. 11, 21; 44, 16. For the phrases קָרָא, קָרָא בְּשֵׁם פִּ׳, שֵׁם, עַל־שֵׁם פִּ׳ or נִקְרָא בְּשֵׁם פִּ׳ see קָרָא; כִּנָּה בְּשֵׁם see כִּנָּה Pih. — 2. Metaphor. a) *the internal essence*, as far as it is outwardly revealed and known as operative; hence of God, who is worshipped Ex. 20, 24; of מַלְאָךְ, who went before Israel as a pillar of cloud and fire 32, 34 and 33, 2, symbolising the visible protection of God 23, 21, also designated פְּנֵי יְיָ. שֵׁם יְיָ is *God*, as far as He is apprehended as mighty Is. 30, 27; existing Ex. 6, 3, a holy Being 20, 7, or as far as He shews Himself present in the temple 1 Kings 3, 2; 8, 17 29 (comp. שָׁכַן שְׁמוֹ, שׂוּם), helps men Ps. 54, 3, the same Being who is invoked Gen. 12, 8, praised Psalm 113, 3 (see קָרָא, הִלֵּל, הוֹדָה, הַזְכִּיר, סִפֵּר, זִמֵּר, בֵּרַךְ), explained as יְיָ אֱלֹהִים Deut. 28, 58. And because the manifestation of the divine essence may be manifold, כָּל־שֵׁם יְיָ *all names of Jehovah* is also used occasionally Ps. 138, 2. In this sense we have to explain 2 Sam. 6, 2 *upon which* (the ark) *the name, the name of Jehovah of hosts was called.* The repetition of שֵׁם is intensive (comp. Ps. 68, 34) and stands for יְיָ; in 1 Chr. 13, 6 יְיָ is invoked as שֵׁם; לְמַעַן שְׁמִי Is. 48, 9 = לְמַעַנִי. — b) *fame, renown*, fama, *an honourable name* (comp. ὄνομα, nomen, name) 2 Sam. 23, 18; 1 Kings 5, 11; עָשָׂה לוֹ שֵׁם (שׂוּם) *to make oneself a name*, to get renown Neh. 9, 10; 2 Sam. 7, 23; שֵׁם עוֹלָם *everlasting renown*, Is. 63, 12; אַנְשֵׁי שֵׁם Gen. 6, 4, אַנְשֵׁי שְׁמוֹת 1 Chr. 5, 24 *men of renown*, hence coupled with תְּהִלָּה Zeph. 3, 19; בְּלִי־שֵׁם *of no name*, *famelessness*, i. e. meanness Job 30, 8; אֹהֲלֵי שֵׁם Gen. 9, 27 *tents of renown*, i. e. a renowned dwelling-place, with an alliteration to the proper name שֵׁם; *a good name*, with an assonance to שֶׁמֶן Eccles. 7, 1 *good fame is better than sweet scent;* Prov. 22, 1; with רַע *a bad name*, bad reputation, Deut. 22, 14, Neh. 6, 13, without רַע Ez. 23, 10; *memory*, coupled with שְׁאֵר Is. 14, 22, זֵכֶר Job 18, 17, hence *posterity* Deut. 25, 7 = זֶרַע; *name after death* Deut. 9, 14; 1 Sam. 24, 22. In the proper names שְׁמוּאֵל, שִׁמְעִי, שִׁמְיְרָמוֹת the syllables שְׁמוּ and שִׁמְעִי are abridged from שִׁמְעֹנִי and שְׁמוּעֹנִי, and do not belong here. With relation to the fundamental signific. comp. the Ar. سِمَةٌ, وَسْمٌ a sign; and for the meaning "name" سِمٌ, سَمٌ, سُمٌ, commonly اِسْمٌ, Aram. שֵׁם (שְׁמָא). — 3. *n. p.* of the oldest son of Noah Gen. 5, 32, and so of the first race of men after the flood, from whom chiefly were descended the peoples אַשּׁוּר, אַרְפַּכְשַׁד, עֵילָם, לוּד and אֲרָם Gen. 10, 21 22, and still farther 21 peoples 10, 23-30. From enumerating *the Semites* in the table of the nations the same writer passes to the genealogy from Shem to Abraham

11, 10-26; besides 1 Chr. 1, 17-23. On the Semite peoples and territory see *Sam. Bochart*, Geographia sacra s. Phaleg etc. I. Francf. 1674. 8; *J. D. Michaelis*, spicilegium geographiae Hebraeorum etc. 2 partt. Gött. 1769. 4; *A. Feldhoff*, die Völkertafel der Genesis etc. Elberf. 1837. 8; *W. Krücke*, Erklärung der Völkertafel im 1. Buch Moses, Bonn 1837. 8; *Aug. Knobel*, die Völkertafel der Genesis, Giessen 1850. 8. — As to the derivation of the name, it may be taken as an appellative a) meaning *name*, *renown*, which suits the age and fame of the Semites, as the name *Aryans* denotes prop. the distinguished or honourable, comp. *Franks* i. e. the free, *Slaves*, from slava fame; b) from שָׁמָה II. meaning *highlands*, i. e. either *hither* and *central Asia* (like חָם hot land = Africa, יֶפֶת broad land applied to Northern Asia and Europe), or = אֲרָם as the centre of the family territory; comp. Greek *σάμος height*, after which the islands Samos and Samothrace may have been named (Bochart). *Strabo* says *ἐπειδὰν σάμους ἐκάλουν τὰ ὕψη*; *Eustathius Σάμος φασὶ τὰ ὕψη*.

שֵׁם (used along with שֵׁם in the Targ., with *suff.* שְׁמֵהּ from שֵׁם; *pl.* שְׁמָהָן, *c.* שְׁמָהַת or שְׁמָהָת, with *suff.* שְׁמָהָתְהוֹן as if from שְׁמָהָה, שַׁמְהוּ; from שָׁמָה) *Aram. m. a name* Dan. 2, 20 26; 4, 5; 5, 12; Ezr. 5, 1 4 10 14 *and they were delivered to Sheshbazzar, whose name was so.*

שָׁמָא (not used) *intr. to be bright, to shine, to glitter*, Ar. شَمَعَ, with which has been compared the verb שָׁמָה II. to the proper name שֵׁם (perhaps) or שֹׁמְרוֹן (which see). The organic root שמ־א is also in the redupl. שָׁמַשׁ (from שֵׁם) belonging to שָׁמַשׁ, Himyaritic شَمْس, whence שֶׁמֶשׁ the sun. Deriv. the proper names שִׁמְאָה, שִׁמְאָם, שֵׁמָא in שִׁמְאֵבֶר.

שָׁמָא or שָׁמָה (not used) *intr.* same as שֵׁם II. (שׂוּם) *to be veiled, dark*, of a district, cognate in sense with צָפַן to צָפוֹן (which see), and so applied to the north veiled in obscurity, to the winter-region, opposed to the יָמִין (which see), the bright south; metaphor. *to be on the left*, the face being directed to the east, then a figure of misfortune; Arab. شَأْمٌ the same. Deriv. שְׂמָאל, שְׂמָאוֹל, the denom. הִשְׂמִיל, הַשְׂמָאל, שְׂמָאלִי. See the comparisons under שׂוּם II.

שְׁמָא I. (not used) *Aram. tr.* same as the Hebrew שָׁמַהּ I. Deriv. שֵׁם and שֵׁם (שַׁמְהוּ, שְׁמַהּ).

שְׁמָא II. (not used) *Aram. intr.* same as Hebrew שָׁמַהּ II. Deriv. שַׁמַּיָּא.

שַׁמָּא (contracted from שַׁמְעָא, comp. the proper names שִׁמְעָא, שִׁמְעָה, שִׁמְעָה, שִׁמְעָת, שִׁמְעִי etc.; *fame, renown*) *n. p. m.* 1 Chr. 7, 37.

שְׂמָא see שִׁמְאל.

שַׁמְאָא see שִׁמְאֵבֶר.

שִׁמְאֵבֶר (from שְׂמָא from שָׁמָא and אָבִיר from אָבַר I.; *splendour of heroism*) *n. p. m.* Gen. 14, 2.

שִׁמְאָה (from שָׁמָא; *splendour*) *n. p. m.* 1 Chr. 8, 32, for which 9, 38 has שִׁמְעָם.

שִׁמְאוֹל see שְׂמָאל.

שְׂמָאל (from שְׂמָא, from שָׁמָא and the termination לְ־; frequently שְׂמָאוֹל from שִׁמְאוֹל, Arab. شِمَال; with *suff.* יָמִין, צָפוֹן, שְׂמֹאלְךָ, ־לָם, ־לוֹ) *f.* (like יָמִין, צָפוֹן) prop. 1. *the veiled, dark region, the north*, Job 23, 9 *when He creates in the north*, coupled with יָמִין (south), קֶדֶם (east), אָחוֹר (west); פָּרַץ שׂ׳ *to spread to the north* Is. 54, 3 (see פָּרַץ and יָמִין); מִדְּשְׂמָאוֹל *from the north* Ez. 1, 10; מִשְׂמָאלוֹ *north of* Gen. 14, 15; מִשְׂמָאל לְ *from its* (the temple) *north side* 1 Kings 7, 39 (Josephus). — 2. what is turned to the north, *the left side* Ez. 16, 46, opposite יָמִין 2 Chr. 18, 18, after נֶגֶד Num. 20, 17, סוּר Deut. 5, 29 *to the left*; also יַד שְׂמֹאל *left side* Ez. 39, 3. — 3. *the left hand* Gen. 48, 14; Judges 16, 29; Song of Sol. 2, 6. Hence the denominat.

Hif. הִשְׂמִיאִיל (*part.* מַשְׂמִאיל, *infin. c.* הַשְׂמִיל, *imp.* הַשְׂמִיל, *fut.* יַשְׂמִאיל, hence sometimes with the elimination of א)

to turn to the left Gen. 13, 9; 2 Sam. 14, 19; *to use the left hand* 1 Chr. 12, 2; explaining שׂוּם II. Ez. 21, 21; the Ar. شمل is also a denominative.

Corresponding to שְׂ is the Ar. شَمَال (left, north, north-side) and the numerous forms derived from it; ل is also a termination in عَنْسَل a strong camel, from عَنَس to be strong. شام northland (Syria), شَأَمَ to be left, forms the groundform.

שְׂמָאלִי (from שְׂמֹאל) *adj. m.*, שְׂמָאלִית *f. left, left side, on the left* Lev. 14, 15 16 26 27; 1 Kings 7, 21; Ez. 4, 4.

שִׁמְאָם (from שָׁמָא with the termination ם־) *n. p. m.* 1 Chron. 9, 38 (see שִׁמְאָה).

שַׁמְגַּר *n. p.* of a judge and hero Judges 3, 31, of whom a traditional story continued to the time of Deborah 5, 6. Whether the name be ident. with סַמְגַּר נְבוֹ in סַמְגַּר נְבוֹ (which see), or whether it be derived from the Ar. شَجَرَ to flee, سَجَرَ to dilute (milk), is uncertain.

שָׁמַד (Kal not used) *tr. to destroy, to annihilate, to extirpate*, connected with צָמַת (which see); Aram. שְׁמַד; on the contrary the Arab. سَمَكَ to support, to stand still (from astonishment) should be associated with עָמַד.

Nif. נִשְׁמַד (*fut.* יִשָּׁמֵד; *inf.* הִשָּׁמֵד) *to be laid waste, desolated*, of בָּמוֹת Hos. 10, 8, מִישׁוֹר Jer. 48, 8; *to be destroyed*, of men and peoples Gen. 34, 30; Deut. 4, 26.

Hif. הִשְׁמִיד (*inf. c.* הַשְׁמִיד, also with לַ הַשְׁמִיד, with *suff.* הַשְׁמִידָם, הַשְׁמִידָהּ; *fut.* יַשְׁמִיד, *ap.* הַשְׁמֵד) *to destroy, to waste*, בָּמוֹת Lev. 26, 30, מַעֲזֵנֶיהָ Is. 23, 11, עָרִים Mic. 5, 13, מַמְלָכָה Am. 9, 8; commonly *to destroy, to extirpate*, men or peoples Deut. 1, 27; 2, 12; 4, 3, בַּעַל 2 Kings 10, 28; *to destroy one's name*, i. e. to consign it to oblivion 1 Sam. 24, 22. To this belongs the noun הַשְׁמֵד (prop. an infin.) Is. 14, 23 *destruction.*

שְׁמַד (Pe. not used) *Aram. tr.* = Hebr. שָׁמַד.

Af. הַשְׁמַד (*inf. constr.* הַשְׁמָדָה) *to destroy, annihilate* Dan. 7, 26, coupled with הוֹבָדָה.

שָׁמָה I. (not used) *tr. to engrave, to inscribe*, of a memorial-sign or mark, Ar. وَسَمَ; ident. in its organic root שְׁמ־ה with that in סָם (סוּם), סְמ־ה (which see), רְ־שֵׁם, סְמ־ך. Derivat. שֵׁם and perhaps the proper name שֵׁם.

שָׁמָה II. (not used) *intr. to be high, to project*, of mountains; metaphor. *to be elevated, to be visible afar, to shine afar;* Arab. سَمَا, seldom شَمَا, أَشَمَ the same. The org. root שְׁמ־ה lies also in שֵׁם (שׁוּם), reduplicated שָׁמַשׁ (which see), Arab. شَمَّ to be elevated, سَمَا to be visible. Derivat. שָׁמַיִם (שָׁמֵי), perhaps the proper names שֵׁם and אֶשְׁתְּמֹה.

שִׁמְהָה (from שֵׁם) see שֵׁם.

שִׁמְהָה (*valuation, judgment;* from שׁוּם I.) *n. p. m.* Deriv. the *patr.* שִׁמְהִי 1 Chr. 2, 53.

שַׁמָּה 1. (from שָׁמַם I.) *f. desolation, wasting, ruin*, of countries and cities Is. 5, 9; coupled with שְׁאִיָּה 24, 12; hence שׂוּם לְשַׁמָּה or שׂוּם לְשַׁמָּה *to lay desolate* 13, 9; Jer. 2, 15; הָיְתָה לְשַׁמָּה *to be desolated* 25, 38; of men, *astonishment, horror*, stupor, coupled with שַׁרְרוּרָה Jer. 5, 30; הֶחֱזִיקָה פְּ׳ שַׁמָּה *horror seizes one* 8, 21; *an object at which one is astonished* 19, 8, coupled with שְׁרֵקָה 25, 9, שְׁמָמָה Ez. 23, 35, קְלָלָה 2 Kings 22, 19, מָשָׁל Deut. 28, 37, אָלָה Jer. 44, 12, חֶרְפָּה 49, 13; *stripping of leaves*, of גֶּפֶן Jo. 1, 7; *pl.* שַׁמּוֹת figur. same as נוֹרָאוֹת *a thing exciting astonishment*, or *wonderful* Ps. 46, 9. In שַׁמּוֹת וְשַׁאֲפוֹת Ez. 36, 3 שַׁמּוֹת is the infin. Kal of שָׁמַם II. = שָׁאַף *to pant after*, = שָׁאַף and connected like Is. 42, 14. — 2. שַׁמָּה (from שָׁמַע, conseq. for שָׁמְעָה; *fame, renown*) *n. p. m.* Gen. 36, 13; 1 Sam. 16, 9, for

which 2 Sam. 13, 3 has שִׁמְעָה, and 2 Chr. 2, 13 שִׁמְעָא; 2 Sam. 23, 11; 23, 33; 23, 25, for which 1 Chr. 11, 27 has שַׁמְּהוּת (= שַׁמְּחוּת), and 27, 18 שַׁמְהוּת = שַׁמְּחוּת (the same).

שְׁמָה I. see שְׁמָא I.

שְׁמָה II. see שֵׁם and שְׁמָא II.

שַׁמְהוּ see שֵׁם.

שַׁמְּהוּת see שַׁמָּה.

שְׁמָהֵן see שֵׁם.

שְׁמוּאֵל (according to 1 Sam. 1, 20 from שָׁמוּעַ אֵל *heard by El*, originally perhaps *El is the Renowned*, comp. יִדְרְעֶאל; *Kimchi's* explanation from שָׁאוּל מֵאֵל is artificial; the derivation from שֵׁם אֵל is also possible) *n. p. m.* of the famous judge and prophet of the Hebrews belonging to רָמָתַיִם צוֹפִים, whose history is related in 1 Sam. ch. 1-25, and of whom two very copious family registers are found in 1 Chr. 6, 7-13 and 19-23; Num. 34, 20; 1 Chr. 7, 2. See *Fürst*, Concordance p. 1174.

שְׁמוּעַ see שְׁמוּאֵל.

שַׁמּוּעַ (*Renowned*, viz. *El is*) *n. p. m.* 2 Sam. 5, 14, for which שִׁמְעָא (*fame*) occurs in 1 Chr. 3, 5.

שְׁמוּעָה (seldom שְׁמֻעָה; *constr.* שְׁמֻעַת, with *suff.* שְׁמֻעָתֵנוּ; *pl.* שְׁמֻעוֹת) *f. report, rumour*, rumor 1 Sam. 2, 24; 1 Kings 10, 7; *news*, with טוֹבָה Prov. 15, 30, or רָעָה Ps. 112, 7; *a promise* Is. 28, 9, or *a divine announcement of punishment* 28, 19; *an account* 37, 7; *a message of salvation* 53, 1; *a disquieting report* Dan. 11, 44. See שָׁמַע.

שָׁמוּר (*approved*, from שָׁמַר) *n. p. m.* 1 Chr. 24, 24 K'tib, for which K'ri שָׁמִיר.

שַׁמּוֹת see שַׁמָּה.

שָׂמַח (in pause שָׂמֵחַ; *inf. c.* שְׂמֹחַ, שְׂמֹחָה; *imp.* שְׂמַח; *fut.* יִשְׂמַח) *intr. to shine, to glitter, to lighten, to be clear*, of אוֹר Prov. 13, 9, opposite דָּעַךְ; fig. *to be cheerful* or *joyful*, the same metaphor taking place in צָהַל (which see), נָהַר (to Is. 60, 5), and אוֹר. Hence it is applied not only to calm joy Judges 9, 19, Eccles. 3, 22, but to loud mirth at feasts 1 Kings 4, 20; Eccles. 8, 15. שָׂמַח לִפְנֵי יי *to rejoice before God*, by partaking of sacrificial meals Lev. 23, 40; Deut. 12, 7; *to rejoice*, at the celebration of harvest Is. 9, 2 (comp. Ps. 4, 8); with songs Job 21, 12. שָׂ׳ בְּלִבּוֹ Ex. 4, 14 *to rejoice in his heart*, i. e. heartily, and as joy is ascribed to the heart Ps. 16, 9, so it is poetically to the heavens also 96, 11, and to mount Zion 48, 12. With בְּ *to have joy in* or *at* 1 Sam. 2, 1; with עַל *to rejoice over* Is. 9, 16; with מִן *to get joy from* Prov. 5, 18; Eccles. 2, 10 *out of all my labour*; also followed by an infin. constr. and לְ 1 Sam. 6, 13, or כִּי in the apodosis Ps. 58, 11; שָׂ׳ לְ *to have mischievous joy against one* 35, 19; 38, 17; more rarely with בְּ in this sense Prov. 24, 17; שָׂ׳ בַּיי *to enjoy the divine help* Ps. 9, 3; שָׂ׳ לִקְרַאת פְּ׳ *to meet joyfully* Judges 19, 3. Deriv. שִׂמְחָה.

Pih. שִׂמַּח (*part.* מְשַׂמֵּחַ; *inf. constr.* שַׂמְּחָה; *fut.* יְשַׂמַּח) *to make rejoice, to gladden*, with the accus. Deut. 16, 15, Prov. 10, 1, especially לֵב Ps. 19, 9, נֶפֶשׁ 86, 4; *to let rejoice* (with mischievous delight), with עַל *over* Lament. 2, 17; also with לְ of a person Ps. 30, 2; with מִן of a person *to make to feel a mischievous joy over* 2 Chr. 20, 27.

Hif. הִשְׂמִיחַ same as the Pih. *to gladden* Ps. 89, 43.

The fundamental signification of the stem שָׂ׳ is that of the Ar. سمح (prop. to be shining, clear, serene), as is apparent from Prov. 13, 9; and the organic root שָׂ־מָ־ח is also in צָ־מָ־ח, Aram. סְמַח (to shine), Hebrew לָ־מָ־ע.

שָׂמֵחַ (*pl.* שְׂמֵחִים, *constr.* שְׂמֵחֵי, used along with שְׂמֵחָה) *adj. masc.*, שְׂמֵחָה (in pause שָׂמֵחָה) *fem. cheerful, glad*, of the לֵב Prov. 15, 13; 17, 22, coupled with טוֹב לֵב Esth. 5, 9; *rejoicing* Deut. 16, 15, at a feast Esth. 5, 14, 1 Kings 4, 20, coupled with צָהֵל Esth. 8, 15; *rejoicing mischievously*, with לְ Prov. 17, 5, לְלֹא־דָבָר Am. 6, 13 *in a thing of nought*,

i. e. דְּבַר שֶׁקֶר; also with an accus. Ps. 35, 26.

שִׂמְחָה (*c.* שִׂמְחַת, with *suff.* שִׂמְחָתִי; *pl.* שְׂמָחוֹת) *f.* 1. *joy, gladness* Ps. 4, 8, coupled with שָׂשׂוֹן Esth. 8, 17, גִּיל Jer. 48, 33, טוֹב לֵבָב Deut. 28, 47, אוֹרָה Esth. 8, 16, שָׁלוֹם Is. 55, 12; שָׂמַח שִׂמְחָה גְדוֹלָה 1 Chr. 29, 9 *to rejoice exceedingly;* רֹאשׁ שׂ׳ *head* or *summit of joy* Ps. 137, 6; also *shouts of rejoicing, songs,* at a festival dismission Gen. 31, 27, or on other occasions; coupled with שִׁיר 2 Chr. 23, 18, תְּרוּעָה Ezr. 3, 12, הִלֵּל עַד לְשׂ׳ *to praise aloud with joy,* i. e. with heightened joy 2 Chr. 29, 30 (comp. 1 Chr. 15, 16); קוֹל שׂ׳ *the voice of joy* Jer. 7, 34, intensified שִׂמְחַת גִּיל Ps. 43, 4. *Plur.* שְׂמָחוֹת the same 16, 11, opposite תּוּגָה Prov. 14, 13, יָגוֹן Esth. 9, 22; of harvest-joy Is. 9, 2. — 2. *festivity, festive banquet,* Judges 16, 23, hence עָשָׂה שׂ׳ Neh. 8, 12 and בֵּית שׂ׳ Eccles. 7, 4; *mischievous joy* Is. 66, 5; Ez. 35, 15. — 3. the name of a musical instrument, so called from its clear tone 1 Sam. 18, 6.

שָׁמַט (*inf. abs.* שָׁמוֹט; *fut.* יִשְׁמֹט) *tr.* 1. *to cast, to hurl;* hence with the accus. *to hurl down, to fling down* (from a window) 2 Kings 9, 33; omitting the accus. 2 Sam. 6, 6; 1 Chr. 13, 9 *for the oxen cast it* (the ark) *down* (so the LXX, Vulg., Targ.), if we should not read שְׁמָטוּהוּ, see Nif.; in Targ. sometimes מַגַּר, sometimes מְרַג to cast. — 2. Fig. *to let lie, to leave,* אֶרֶץ (arable land) Ex. 23, 11, i. e. to let it lie untilled; with מִן *to desist from,* Jer. 17, 4 *and thou shalt discontinue, even by thyself, thine heritage,* i. e. while thou shalt be carried away, thine heritage will keep a year of remission of itself; *to remit,* a debt Deut. 15, 2.

Nif. נִשְׁמַט *to be cast down, to be hurled,* with בְּ of the place, as בִּידֵי סֶלַע (see יָד 4) Ps. 141, 6 *their rulers have been hurled forward on pointed rocks.*

Hif. הִשְׁמִיט (*fut. ap.* יַשְׁמֵט) *to release,* יָד, i. e. to release the hand from a debtor, and conseq. to remit the debt Deut. 15, 3.

The stem שׁ׳ is the Arab. شَمَصَ to push or drive on, شَمَطَ to release, to draw out, the sword, Aram. שְׁמַט to leave, to leave off, to hurry away; in no case is the Ar. سَمَطَ "to polish" to be compared with it. The organic root is שׁ־מַט, which is also in מָט II., מָעַט (to split off, to separate).

שְׁמִטָּה (from שָׁמַט) *f. remission,* of a debt Deut. 15, 1, *suspension,* of agriculture, which took place every seventh year (שְׁנַת הַשְּׁ׳) 15, 9; 31, 10, which year was termed שַׁבָּת and שַׁבָּתוֹן; Targ. שְׁמִטְתָּא.

שָׁמַי see שָׁמַיִם.

שַׁמַּי (contracted from שַׁמְעַי; *a celebrated one*) *n. p. m.* 1 Chr. 2, 28; 4, 17; comp. שַׁמָּה 2, שַׁמּוֹת, שִׁמְעָא; Rabbin. שַׁמַּי, שַׁמָּאִי.

שְׁמַיָּא (from שְׁמָא II.; only *def. pl.*) *Aram. m. heaven* Dan. 2, 38; Jer. 10, 11; *the heavenly inhabitants* Dan. 4, 23; God is called אֱלָהּ שְׁמַיָּא 2, 18.

שְׁמִידָע (from יָדַע and שָׁמִיעַ *fame of the knowing* or *wise one;* יָדָע is an epithet of God in the proper names יָדָע, בְּעֶל־, יוֹ־, יְהוֹ־, אֶלְיָדָע) *n. p. m.* Num. 26, 32; *patr.* שְׁמִידָעִי ib.

שְׂמִיכָה (from שָׂמַךְ) *f. a carpet, covering* Judges 4, 18. See *Fürst,* Conc. s. v. Comp. Syr. ܣܡܟܐ couch, bed.

שָׁמַיִם (from the *sing.* שָׁמַי, with *a* of motion שָׁמַיְמָה Gen. 15, 5, for which occurs also שָׁמַיִם 1 Sam. 5, 12; *constr.* שְׁמֵי, with *suff.* שָׁמֶיךָ, שְׁמֵיכֶם, שָׁמָיו) *m. plur.* properly *height, high district* (from שָׁמָה II.) same as מָרוֹם (which see), or *the shining one, the light-producer, what is visible afar* (from שָׁמָה II., see מֵיפַעַת), comp. οὐρανός from ὀρ (to be prominent), and so the circular *heaven* which is spread out (נָטָה) like a thin covering (דֹּק) or like יְרִיעָה Job 9, 8; 22, 14; Ps. 40, 22; 104, 2, stretching to the four quarters of the world Jer. 49, 36, resting on pillars 2 Sam. 22, 8 (see רָקִיעַ), and from which rain, frost, dew and manna drop down Ps. 78, 23; hence

מְטַר הַשָּׁ׳ Deut. 11, 11, טַל הַשָּׁ׳ Gen. 27, 8, כְּפֹר שָׁ׳ Job 38, 29, לֶחֶם שָׁ׳ דָּגָן Ps. 78, 24; 105, 40. It is also used as a figure of height Gen. 11, 4, and of pride Job 20, 6. The שָׁמַיִם have שְׁעָרִים Gen. 28, 17 and אֲרֻבּוֹת 7, 11, they are the seat of God and the angels Ps. 2, 4; Gen. 22, 11; שָׁ׳ also stands for *angels* Job 15, 15, parallel קְדֹשִׁים, and God is termed אֱלֹהֵי הַשָּׁמַיִם Gen. 24, 7, especially in writers after the exile Neh. 1, 5; 2, 4; Ezr. 1, 2, comp. *ὁ θεὸς τοῦ οὐρανοῦ* Tob. 10, 12; at a later period it occurs for *God Himself* (see שָׁמַיָּא, שָׁמַיִם Pirke Abot 4, 12; Matth. 4, 17), as even *Zεὺς* and deus are prop. the Sanskrit djâus = *heaven*. עַל־הַשָּׁ׳ Ex. 9, 23 *heavenward;* תַּחַת הַשָּׁ׳ Eccles. 1, 13 *under heaven*, i. e. *upon earth;* תַּחַת כָּל־שָׁ׳ Job 28, 24 *on the whole earth;* עֻמַּת שְׁמֵי הַשָּׁ׳ 1 Kings 8, 27 *heaven in its greatest extent;* also שְׁמֵי שָׁ׳ וּשְׁמֵי הַשָּׁ׳ 2 Chr. 6, 18; הַשָּׁ׳ וְהָאָרֶץ Gen. 1, 1 *the universe*. Comp. Arab. سَمَآءٌ *pl.* سَمَوَاتٌ, Ethiop. שמי *samâi*, Aram. שְׁמַיָּא, Phenic. שָׁמֶם and שָׁמִן in בְּעַלְשָׁמִן.

שְׁמִינִי (from שְׁמֹנֶה) *adj. m.*, שְׁמִינִית *fem. the eighth*, of יוֹם Ex. 22, 29, חֹדֶשׁ 1 Kings 6, 38, שָׁנָה Lev. 25, 22; שְׁמִינִית 1 Chr. 15, 21 *over the eighth division to lead* (comp. 1 Chr. 23, 6; Ezr. 6, 13), in which sense שָׁ׳ is also to be taken Ps. 12, 1; shorter 6, 1. To שָׁ׳ may be supplied תּוֹדָה, פְּלֻגָּה, מַחֲלָקָה.

שָׁמְיַע = שָׁמְוַע see שָׁמִירָמוֹת, שְׁמִירָמוֹת.

שָׁמִיר (with *suff.* שְׁמִירוֹ, from שָׁמַר I.) *masc.* 1. *a thorn, thistle*, so called from pricking; coll. *a thorn-bush*, along with שַׁיִת Is. 5, 6; 7, 23; 10, 17, or קוֹץ 32, 13; fig. *a useless army* Is. 10, 17, *enemies* 27, 4. For this signif. comp. the Ar. سَمُر juncus spinosus, سُمُر mimosa unguis cati, سَمُرٌ arbor spinosa, اسمر lance. — 2. *a prick, a nail;* hence *a diamond-point*, for engraving, fully צִפֹּרֶן שָׁ׳ Jer. 17, 1, a stronger expression than an iron stylus; a figure of hardness Ez. 3, 9; Zech. 7, 12; Arab. سَامُورٌ, Aram. שְׁמִירָא, אַסְמִיר, also for the Hebrew חַלָּמִישׁ. — 3. (*thorn-hedge, thorn-bush*) *n. p.* of a city in Judah Josh. 15, 48, and of another in Ephraim Judges 10, 1. — 4. (*an approved one*) *n. p. m.* 1 Chr. 24, 24 K'ri, for which the K'tib has שָׁמוּר (which see).

שְׁמִירָמוֹת (from שְׁמִירַת רָמוּת *fame of the height*, i. e. of God; comp. רָם) *n. p. m.* 1 Chr. 15, 18. The name *Semiramis*, written in the Talmud שְׁמִירָמִית, may be the same, since tradition traces her birth to Phenicia.

שָׁמַךְ (not used) *tr.* same as סָמַךְ, תָּמַךְ (Aram. דְּמַךְ, יִסְמַךְ) *to support, lean, put* or *lay upon*, whence has been derived שְׂמִיכָה *bolster, quilt, mattrass;* but that suits the fundamental signification badly. Better, *to stretch, spread out*, cognate in sense with נָטָה; Aram. שַׁמֵּךְ and שַׁמְכוּ = Hebr. מִשָּׁה. Deriv. שְׂמִיכָה.

שָׁמַל (not used) *tr.* transposed from שָׁלַם (which see) *to requite, to pay*. Derivat. the proper name שַׁלְמַי.

שָׁמַל (not used) *trans. to veil, cover, clothe*, Arab. شمل; *to conceal, hide*, assumed as the ground-form of שַׁלְמָאל, but incorrectly. The stem is connected with תָּמַל, which means sometimes *to tie* or *knot together*, sometimes *to be strong* or *powerful* (see תְּמוּל, תִּמּוֹל, אֶתְמוֹל); and the organic root שָׁ־מַל (תְּ־מַל) lies also in מָעַל (which see), and for שָׁ־לַם also in עָ־לַם I., אָ־לַם, גָּ־לַם. Derivat. שַׁלְמָה and the proper name שַׁלְמָה.

שִׂמְלָה (*c.* שִׂמְלַת, with *suff.* שִׂמְלָתָהּ, שִׂמְלָתְךָ; *pl.* שִׂמְלוֹת, with *suff.* שִׂמְלֹתֵיהֶם) *fem.* same as שַׂלְמָה *a garment, mantle*, especially *a wide, outer garment* (Gen. 9, 23; Judges 8, 25) of men and women Deut. 22, 5, in which persons wrapped themselves at night Deut. 22, 17; *a military cloak* Is. 9, 4; generally, in לֶחֶם וְשִׂ׳ 3, 7; Ar. شَمْلَةٌ the same.

שַׂלְמָה (*garment*) *n. p. m.* Gen. 36, 36.

שַׁלְמַי (= שַׁלְמַי; *Jah is Recompenser*)

n. p. m. Ezr. 2, 46 K'tib, for which the K'ri is שַׁלְמַי; in Neh. 7, 48 שַׁלְמַי stands for it, which may be written by mistake for שַׁמְלַי.

שָׁמַם I. (also שָׁמֵם, 3 *p. f.* in pause שָׁמֵמָה, 3 *pl.* שָׁמְמוּ, in pause שָׁמֵמוּ; *part.* שׁוֹמֵם, *pl.* שׁוֹמְמִים, ־מִין, *f.* שׁוֹמֵמָה, *plur.* שׁוֹמְמוֹת, *constr.* שֹׁמְמוֹת; *imp.* שֹׁם; *fut.* יָשֹׁם [יִשֹּׁם belongs to Nif.] and intr. יֵשַׁם after the form יֵצַר, יֵרַע, extended יִישַׁם Ez. 6, 6 or יֵאָשֵׁם, but see יָשַׁם, אָשַׁם) *intr.* 1. *to be astonished*, with עַל *at* Lev. 26, 32; Is. 52, 14; Ez. 27, 35; figur. of the שָׁמַיִם Jer. 2, 12, coupled with שָׁעַר and חָרַב; also with הִתְעוֹרֵר (to effervesce, to rebel) Job 17, 9; Ps. 40, 16 *let them be astonished for their shame.* — 2. *to be laid waste* or *made desolate*, of נַחֲלָה Ez. 35, 15, Is. 49, 8, חָרְבוֹת 33, 28, שָׁעַר Lament. 1, 4, חָרְבוֹת Ez. 36, 4, coupled with עָזַב; in the intrans. form of אֲדָמָה Gen. 47, 19, אֶרֶץ Ez. 12, 19, בָּמוֹת 6, 6; metaphor. *to be depopulated* Lament. 1, 4, *forsaken* Is. 54, 1, *solitary* 2 Sam. 13, 20. Derivat. שְׁמָמוֹת (Is. 49, 19; 61, 4; Dan. 9, 18 26), שִׁמָּם (שׁוֹמֵם, =מְשֻׁמָּם), שָׁמֵם (adj.), שַׁמָּה, שְׁמֵמָה, שִׁמָּמָה 1, מְשֹׁמָּה.

Nif. נָשַׁם (*perf.* נָשַׁמּוּ; *part. f.* נִשְׁמָה, *pl.* נִשְׁמוֹת; *fut.* יִשָּׁם) like Kal: 1. *to be astonished*, with or without עַל *at* 1 Kings 9, 8, Jer. 19, 8, coupled with שָׁרַק נָשַׁמּוּ אַחֲרוֹנִים *posterity are astonished* Job 18, 20; along with נוּד בְּרֹאשׁ Jer. 18, 16. — 2. *to be laid waste*, of אֶרֶץ Jer. 12, 11, מְסִלּוֹת Is. 33, 8, אֲצֻרוֹת Jo. 1, 17, פִּנּוֹת Zeph. 3, 6, טִירָה עִיר Ps. 69, 26, Is. 54, 3; *the part. f. sing.* נְשַׁמָּה and *plur.* נְשַׁמּוֹת is a noun *waste places* Ezek. 36, 35 36; of persons, *to languish* Lament. 4, 5.

Pih. I. שִׁמֵּם (not used) *to be greatly astonished.* Deriv. שִׁמָּמוֹן.

Pih. II. שׁוֹמֵם (only *part.* מְשׁוֹמֵם) *to be benumbed, stunned* Ezr. 9, 3 4; also in deriv. *to excite astonishment.* Deriv. מְשׁוֹמֵם, מְשֻׁמָּם.

Hif. I. הֵשֵׁם (*perf.* הֲשִׁמּוֹתִי, הֲשִׁמּוֹתָ, הֵשַׁמּוּ, on the contrary *part.* מַשְׁמִים, *inf. abs.* הַשְׁמֵם from הַשְׁמִים; *fut.* יָשֵׁם, with *suff.* יְשִׁמֵם; אֲשִׁמֵּם; יַשִּׁים Jer. 49, 20 is to be referred to the Hif. of יָשַׁם after the form הִצִּיג, הִצִּיעַ with a similar fundamental signification, as also the fut. Kal יֵשַׁם, תֵּשַׁם, יִישַׁם may be referred thereto; נַשִּׁים Num. 21, 30 is a *fut. Hif.* of נָשַׁה = נָצַה and stands for נַשֵּׁם *we destroy them*) 1. same as Kal: *to be astonished*, with עַל *at* Jer. 49, 20, to which perhaps belongs also Ps. 55, 16, written יַשֵּׁם (see יָשַׁם); Mic. 6, 13; *to be stunned, benumbed* Ezek. 3, 15. — 2. commonly *to make astonished*, with עַל Ez. 32, 10; 20, 26. — 3. *to lay waste*, אֶרֶץ Lev. 26, 32, נָוֶה Ps. 79, 7; *to reduce to orphanage*, אַלְמָנָה (a household) Job 16, 7; *to let grow wild*, גֶּפֶן, תְּאֵנָה Hos. 2, 14; *to destroy* 1 Sam. 5, 6, which the LXX incorrectly read וַיְשַׁסֵּם.

Hif. II. הִשְׁמִים see Hif. I.

Hof. הָשַׁם (in many mss. הֻשַּׁם; *infin.* with *suff.* הָשַׁמָּה without Mappik, like Ex. 2, 3; בְּהָשַׁמָּה Lev. 26, 43 for בְּהֻשַּׁמָּה; *plur.* הָשַׁמּוּ) *to be waste, to lie desolate*, Lev. 26, 34 35; *to become waste* 26, 43; *to be astonished* Job 21, 5 (*Ibn Ganâch*; others, e. g. *Kimchi*, take הָשַׁמּוּ = הָשִׁמּוּ, imp. Hif.).

Hithp. הִשְׁתּוֹמֵם (also הִשְׁתֹּמֵם; *fut.* יִשְׁתּוֹמֵם) *to be surprised*, with כִּי following Is. 59, 16; *to look about in astonishment* 63, 5; *to be amazed*, with עַל *at* Dan. 8, 27; *to be dispirited* Ps. 143, 4; *to ruin* or *destroy oneself* Eccles. 7, 16.

The organic root שֵׁם lies also in אֵ־שֶׁם, יֵ־שֵׁם Arab. أَ־ثَمَ, תָּמַהּ Aram. תְּמַהּ; and the fundamental signification appears *to be motionless, filled with dread*, i. e. restrained in speech and motion, to stand still (= דָּם).

שָׁמַם II. (*inf.* שַׁמּוּת as a noun, and formed like חַנּוּת, זַנּוּת, חַלּוּת according to לֵהּ) *intr.* same as נָ־שַׁם *to snort*, coupled with שָׁאַף *to gasp for* Ez. 36, 3, like Is. 42, 14, where נָשַׁם is the stem.

שָׁמַם (not used) *intr. to be poisonous*,

hurtful, Ar. سَمٌّ trans. to poison, سَمُوم a poisonous wind. Deriv. שְׁמָמִית.

שָׁמֵם *adj. m.*, שְׁמֵמָה *fem. waste, desolate*, of מְקֻדָּשׁ Dan. 9, 17, הַר Lament. 5, 18; fem. *the waste land* Jer. 12, 11, where it is unnecessary to read שְׁמֵמָה (*Ben Israel*) or שֹׁמֵמָה (Targ.).

שִׁמֵּם (once שׁוֹמֵם, from שָׁמַם I. after the form עוֹלֵל) *m. an object of astonishment* (like מְחֻתָּב Is. 49, 7 an object of aversion), i. e. *an idol-image*, or a heathen altar, as an apposition to הַפֶּשַׁע Dan. 8, 13, and שִׁקּוּץ 12, 11 (comp. עֲנָוָה־צֶדֶק Ps. 45, 5), but also alone 9, 27; commonly applied to the *βδέλυγμα* (1 Macc. 6, 7) or *βδέλυγμα ἐρημώσεως* (ibid. 1, 54) or *βωμός* (ibid. 1, 59), i. e. a small heathen altar. In general, *heathen worship*, which was to an Israelite an object of horror (1 Macc. 2, 24). For שִׁמֵּם, 9, 27 and 11, 31 have מְשׁוֹמֵם with a like meaning, as מְיֻעוֹלָל occurs together with עוֹלֵל.

שָׁמֵם (Pe. not used) *Aram. intr.* same as Hebrew שָׁמֵם I.

Ithpa. אֶשְׁתּוֹמַם *to be astonished, benumbed* Dan. 4, 16.

שְׁמֵמָה (a form without analogy) *fem. desolation* Ez. 35, 7; which, however, may be read שְׁמָמָה, as 35, 3; 33, 28 29.

שִׁמָּמָה (*plur. constr.* שִׁמְמוֹת and שִׁמְמוֹת) *fem. astonishment, horror* Ez. 7, 27; commonly *wasteness, desolation*, of אֶרֶץ Is. 1, 7, אֲדָמָה 6, 11, עָרִים Jer. 9, 10; in a stronger form מִדְבַּר שִׁמָּמָה 12, 10, תֵּל עוֹלָם שְׁ׳ Josh. 8, 28, הִמְשַׁפָּה שְׁ׳ Ez. 6, 14, שָׁם שְׁ׳ 23, 33; שַׂמָּה וּשְׁ׳ *to lay waste* Jer. 6, 8; 9, 10; *a waste heap*, of עֲצָבִים Mic. 1, 7.

שִׁמָּמוֹן (from *Pih.*) *m. astonishment, benumbing pain* Ez. 4, 16; 12, 19.

שִׁמְמוֹת *fem. plur. destroyed* or *waste-lying places* Is. 49, 19; 61, 4; *ruins* Dan. 9, 18; of Jerusalem, = חָרְבוֹת 9, 2; חֲחָרְצַת שִׁמָּמוֹת 9, 26 *a decree producing desolate places*.

שְׁמָמִית (from שָׁמַם) *fem.* a species of *poisonous lizard*, with leper-like spots Prov. 30, 28; LXX *καλαβώτης*, Vulg. *stellio*, Arab. سَامّ; in the Targ. for לְטָאָה, Sam. for אַנָקָה. Many mss. read שְׁמֻמִית with a like meaning.

שָׁמַן (*perf.* שָׁמַנְתָּ, שָׁמְנוּ; *fut.* יִשְׁמַן) *intr. to be thick, fat, corpulent*, coupled with עָבָה and כָּשָׂה; figur. *to be rich*, Deut. 32, 15; coupled with עָשַׁת (which see) *to shine*, with fatness Jer. 5, 28, i. e. *to pamper themselves*, in consequence of which the skin becomes stretched and shining (Phaedr. fab. 3, 7); Arab. سَمِنَ, Aram. שְׁמַן, ܫܡܶܢ, Maltese symen the same The org. root is שָׁמַן, which lies also in חַ־שַׁם (which see), so that the fundamental signification is *to be shining, glittering, bright*. Deriv. שָׁמֶן, שֶׁמֶן, שֹׁמֶן (*plur.* שְׁמָנִים), מִשְׁמָן, מַשְׁמֵן, אַשְׁמַן (according to some), the proper name מִשְׁמַנָּה.

Hif. הִשְׁמִין (*inf. absol.* הַשְׁמֵן; *fut.* יַשְׁמִין) *to pamper oneself, to become fat* Neh. 9, 25; coupled with הִתְעַנֵּג, prop. to make fat = עָשָׂה כִּרְמָה; figur. *to make unfeeling, callous*, of לֵב Is. 6, 10, comp. Ps. 119, 70, and *παχύς*, pinguis; Arab. أَسْمَنَ trans. and intrans.

שָׁמֶן (only *plur.* שְׁמָנִים) *m. fat, fat part*, of the אֶרֶץ, i. e. *fruitful soil*, Gen. 27, 28 מִשְׁמַנֵּי הָאָרֶץ *of the fat parts of the earth*. מִ is here decidedly from נוּן (Dagesh in Shin is omitted), since מִמַּשְׁמַנֵּי is the parallel word, and נוּן stands partitively; but נוּן is also used of distance in the meaning *remote from* 27, 39.

שָׁמֵן *adj. m.*, שְׁמֵנָה *fem. juicy, nourishing*, of דֶּשֶׁן, לֶחֶם Is. 30, 23, along with דָּשֵׁן; *luxurious, excellent* Gen. 49, 20; *fruitful*, of the אֶרֶץ Neh. 9, 35, אֲדָמָה 9, 25, מִרְעֶה Ez. 34, 14; *fat, well-fed*, of בְּאֵר 34, 16; *rich in spoil* Hab. 1, 16; of persons, *powerful*, along with אִישׁ חַיִל Judges 3, 29 *a powerful warrior*, comp. בְּשְׁמַנִּים warriors Is. 10, 16; Ar. سَمِين, Aram. שְׁמִין, ܫܡܺܝܢ the same.

שֶׁמֶן (with *suff.* שַׁמְנִי, שַׁמְנָהּ; *plur.* שְׁמָנִים, with *suff.* שְׁמָנֶיךָ) *masc.* 1. *fatness*, concr. *fat meat*, מִשְׁתֵּה שְׁמָנִים *a banquet of fat food* Is. 25, 6, i. e. *sumptuous*, elsewhere דֶּשֶׁן (55, 2), מַשְׁמַנִּים (Neh. 8, 10), חֵלֶב (Ps. 63, 6); also *fruitfulness*, of גֵּיא Is. 28, 1; קֶרֶן בֶּן־שֶׁמֶן 5, 1 *a horn*, i. e. a high projecting mountain, *son of luxurious fertility*, i. e. a fertile mountain; of an ox, *fatness*, *strength*, 10, 27 *and the yoke is shaken off the face* (head) *of the strong ox*. Ar. سَمْن, Aram. שְׁוּמְנָא, חֶמְאָא, Maltese *semen*, *semel* the same. — 2. Prop. the juice, fat of pressed fruit, or like יִצְהָר *the shining*, i. e. *oil*, for burning (הַמְּאוֹר, לַמְּאוֹר) Ex. 25, 6; 35, 14; זֵית שֶׁ׳ *olive-oil* 27, 20, also כְּתִית שֶׁ׳ *oil of pounded olives* 29, 40; נִשְׁחָה שֶׁ׳ *oil of anointing*, *spiced oil* Ex. 25, 6, for dedicating and consecrating monuments Gen. 28, 18, the tabernacle Ex. 30, 26 and its furniture 40, 9, for anointing a ruler 1 Sam. 16, 1, as well as parts of the body at entertainments and nuptials Ps. 23, 5, Am. 6, 6, Ez. 16, 9; or when persons of distinction were either visited Ruth 3, 3 or received. Ointment was reckoned among the needful things 2 Chr. 28, 15, among the valuable possessions Prov. 27, 9, Ps. 92, 11; and the custom of using it was intermitted only during times of mourning 2 Sam. 14, 2. Oil for anointing priests Ex. 40, 15 and prophets 1 Kings 19, 16 was a symbol of the רוּחַ יי communicated 1 Sam. 10, 1; Is. 61, 1. פַּלְגֵי שֶׁ׳ Job 29, 6 is a figure of overflowing fulness, as is שֶׁ׳ alone Deut. 32, 13; an image of gentle flowing Ez. 32, 14 and of smoothness Prov. 5, 3; Ps. 55, 22. רֵיחַ שֶׁ׳ *the fragrance of ointment* Song of Sol. 1, 3. For עֵץ שֶׁ׳ see תּוּרָק. שֶׁ׳ is *the wild olive-tree*, oleaster Neh. 8, 15, while זַיִת is the noble one. עֲצֵי שֶׁ׳ 1 Kings 6, 23 is *wood of the wild olive*. שֶׁ׳ as a medicinal thing Is. 1, 6.

שְׁמַן a ground-form to the following שְׁמֹנָה, שְׁמֹנֶה, שְׁמֹנִים. It is difficult to find a verb-stem for it, or any probable etymology.

שְׁמֹנָה and שְׁמוֹנֶה (from a ground-form שְׁמֹן; *constr.* prop. שְׁמֹנֶה, but always שְׁמֹנַת) *num. card. fem.*, שְׁמֹנָה and שְׁמוֹנָה (*constr.* שְׁמוֹנַת) *m. eight;* of שָׁנִים Judges 3, 8, מַעֲלוֹת Ez. 40, 34, יָמִים 2 Chr. 29, 17, put before or after the noun Num. 29, 29. שְׁמֹנֶה frequently stands before nouns, in the construct state Gen. 17, 12; Num. 7, 8; as an ordinal, when the noun in the construct state precedes 2 Kings 24, 12; 2 Chr. 29, 17. In combination with tens, שְׁמֹנֶה עֶשְׂרֵה is *eighteen* fem., שְׁמֹנַת עָשָׂר masculine Judges 3, 14, 2 Sam. 8, 13, also sometimes שְׁמֹנָה עָשָׂר Ezr. 8, 18; as an ordinal 2 Kings 3, 1; 2 Chr. 35, 19. The *plur.* שְׁמֹנִים is *eighty*, joined to a fem. Jer. 41, 5 or a masculine 2 Kings 10, 24. Aram. תְּמַנְיָא, תַּמְנֵי, תְּמָנֵי, חַמְשִׁין, Arab. ثَمَان, ثَمَانِيَة, Maltese tmynja, Pehl. הומנא, Coptic ϣⲙⲟⲩⲛ, ϣⲙⲏⲛ the same. Deriv. שְׁמִינִי.

שְׁמֹנִים see שְׁמֹנָה.

שָׁמַע I. (in pause שָׁמֵעַ; 2 *perf. fem.* once שָׁמַעְתִּי Jer. 4, 19; *part. m.* שֹׁמֵעַ, שׁוֹמֵעַ, *fem.* שֹׁמַעַת; *inf. absol.* שָׁמוֹעַ, *constr.* שְׁמֹעַ and שָׁמוֹעַ, also שָׁמֹעָה Is. 30, 19; *imper.* שְׁמַע, שִׁמְעָה and שִׁמְעָה; *fut.* יִשְׁמַע) *intr.* 1. *to give ear to*, *to hear*, absol. Gen. 18, 10; שֶׁ׳ שָׁמוֹעַ *to hear continually* Is. 6, 9; with an accus. קוֹל Gen. 3, 10, דְּבָרִים 24, 52, תְּלָנָה Ex. 16, 9; generally with an accus. of the thing Job 13, 1, or of the person speaking Gen. 27, 6; 37, 17; with כִּי in the clause following 14, 14; 29, 33; with עַל of a person *respecting one* 41, 15; *to hear* absol. 1 Sam. 3, 9, Job 15, 8, with accus. of the person Gen. 23, 8, with אֶל 49, 2, לְ Ps. 81, 12, בְּ of a person 2 Sam. 12, 18; but שָׁמַע בְּ commonly means *to be an ear-witness* Gen. 27, 5, 1 Sam. 17, 28, or *to hear with pleasure* 2 Sam. 19, 36; *to hear*, of God, with accus. of the person Gen. 17, 20, with אֶל of the thing 16, 11, commonly with the accus. קוֹל Deut. 33, 7, אֶל־קוֹל Gen. 21, 17,

and בְּקוֹל פִּ׳ 30, 6; with לְ before an object 17, 20. Besides, *to obey, to follow*, absol. Is. 1, 19; 65, 12; with an accus. of the thing Ex. 24, 7, and with אֶל Gen. 28, 7, לְ Neh. 9, 29, seldom עַל of a person 2 Kings 20, 13; but in this sense שָׁ׳ בְּקוֹל פִּ׳ Gen. 22, 18 or לְקוֹל פִּ׳ 3, 17 are also used. — 2. Metaphor. *to understand*, שְׂפָה (speech) Gen. 11, 7, לָשׁוֹן Deut. 28, 49, מַה־יָּדַבֵּר Jer. 5, 15, hence of intelligent, judicial ability 2 Sam. 14, 17; 15, 3; *to be intelligent* 1 Kings 3, 9, *to be attentive* Prov. 21, 28, where, however, others read שָׁמַח לְנֶצַח. — 3. *to get knowledge of, to hear a call*, espec. in derivatives. Deriv. שֶׁמַע, שְׁמַע, שָׁמַע, שְׁמֻעָה (שְׁמוּעָה), מִשְׁמָע, מִשְׁמַעַת, the proper names שֶׁמַע, שְׁמַע, שִׁמְעָה, שִׁמְעִי, שִׁמְעוֹן, שִׁמְעָא, שִׁמְעָה, שִׁמְעָיָה, יִשְׁמַעְיָה, שִׁמַעְיָהוּ, יִשְׁמָעֵאל, שִׁמְעָתִי, מִשְׁמָע, שַׁמּוּעַ, שַׁמְּהוּת, שַׁמָּי, שַׁמְּחוּת, שַׁמְּרוֹת in שְׁמוּאֵל, שְׁמוּעַ in שְׁמִירַע.

Nif. נִשְׁמַע (*part.* נִשְׁמָע, *fem.* נִשְׁמַעַת; *inf. constr.* הִשָּׁמַע, *fut.* יִשָּׁמַע) *to be heard*, of קוֹל Gen. 45, 16, Ezr. 3, 13, בְּחַרְתֹּ Jer. 8, 16, נְהִי 9, 18; with לְ of a person *to be heard by one* Neh. 6, 1 7; *to be listened to = followed* Eccles. 9, 16; *to be heard*, by God Dan. 10, 12; *to show oneself obedient, to obey*, with לְ of a person Ps. 18, 45; *to be understood* 19, 4.

Pih. שִׁמַּע (*fut.* יְשַׁמַּע) *to make hear, to announce aloud*, with accusat. of the person 1 Sam. 15, 4; 23, 8; elsewhere הִשְׁמִיעַ. Also *to be very famous*. Deriv. the proper name שַׁמּוּרַע.

Hif. הִשְׁמִיעַ (*part.* מַשְׁמִיעַ, *inf. constr.* הַשְׁמִיעַ; *fut.* יַשְׁמִיעַ) *to cause to hear, to let be heard*, קוֹל Josh. 6, 10, זְעָקָה Jer. 48, 4, with a double accus. Deut. 4, 10 36, or with אֶל of a person Ez. 36, 15; *to announce* Is. 45, 21; *to promise* 48, 6; הִשְׁ׳ בְּקוֹל *to call aloud, to cry* Ps. 26, 7, Ez. 27, 30 = נָתַן בְּקוֹל; *to sing* Neh. 12, 42; *to make to sound* 2 Chr. 5, 13; *to play loud* 1 Chr. 15, 19, בִּנְבָלִים 15, 28, בַּחֲצֹצְרוֹת 16, 5, comp. שֶׁמַע (Ps. 150, 5); *to announce, to make known* Is. 45, 21, also with the accusat. of the person 44, 8; *to call together* 1 Kings 15, 22, like Pih. Deriv. הַשְׁמָעוֹת.

The stem שָׁ׳ is the Arab. سَمِعَ and سَمَّعَ (to hear, to obey, to sing, hence مُسْمِعَة a female singer, سِمَاع music), Aram. שְׁמַע, ܫܡܰܥ, Phenic. שָׁמַע, Coptic ϣⲙϵ. But the fundamental signific. may be "to perceive by audible sounds or marks", espec. as שָׁמַע, שְׁמַע point to this.

שָׁמַע II. (not used) *intrans.* prop. *to shine, to be high*, same as שָׁמַהּ II., Arab. شَمَعَ. Derivat. the proper names שְׁמַע, אֲשְׁתְּמֹעַ (with the verb-conjunctive אֶת־), together with שִׁמְעָה, אֶשְׁתְּמֹה 2.

שְׁמַע (*a Hearer*, viz. *El is*) *n. p. m.* 1 Chr. 11, 44, comp. אֶלְיִשְׁמַע; שָׁמַע is also in שַׁמְעִיהוּ.

שֶׁמַע (with *suff.* שִׁמְעִי, שִׁמְעֵךְ, שִׁמְעָם) *m. the hearing*, fully שֶׁ׳ אֹזֶן Job 42, 5; *hearsay* Ps. 18, 45; *report, knowledge* Is. 23, 5; *fame* Num. 14, 15; 1 Kings 10, 1; *an account*, שֶׁ׳ שָׁוְא Ex. 23, 1 *a false account; announcement, prophecy, oracle* Hos. 7, 12, = שְׁמֻעָה. In the proper names שִׁמְעִי, שִׁמְעָא, שִׁמְעוֹן, שָׁמַע lies at the basis of them.

שֶׁמַע (in pause שָׁמַע) *m.* 1. *a clear, audible sound*, צִלְצְלֵי שָׁ׳ *clear-sounding cymbals* Ps. 150, 5 (perhaps from שָׁמַע). — 2. (*fame, repute*) *n. p. m.* 1 Chr. 2, 43; 5, 8; 8, 13; Neh. 8, 4.

שְׁמַע (with *suff.* שָׁמְעוֹ) *masc. fame, rumour* Josh. 6, 27; Jer. 6, 24.

שָׁמַע (1 *perf.* שָׁמְעָה; *part. m. plur.* שָׁמְעִין; *fut.* יִשְׁמַע) *Aram. intr. to hear*, מִלְּתָא Dan. 6, 15, קָל 3, 10; with עַל *of one* 5, 14 16.

Ithpa. אִשְׁתַּמַּע (*fut.* יִשְׁתַּמַּע) *to obey*, Dan. 7, 27; Syr. ܐܶܫܬܰܡܰܥ *to shew oneself obedient.*

שִׁמְעָה (from שָׁמַע II. = שָׁמַהּ II.; *height*) *n. p.* of a city in Judah Josh. 15, 26; comp. אֶשְׁתְּמֹעַ (which see) as the name of a place.

שִׁמְעָא (*fame, rumour*) *n. p. m.* 1 Chr. 2,

13, for which 2 Sam. 13, 3 has שִׁמְעָה and 1 Sam. 16, 9 שַׁמָּה; 1 Chr. 3, 5, for which 2 Sam. 5, 14 has שַׁמּוּעַ; 1 Chr. 6, 15 24.

שִׁמְעָה (same as שִׁמְעָא) 1. *n. p. m.* 2 Sam. 13, 3, elsewhere שִׁמְעָא. — 2. (*a high-lying place*, from שָׁמַע II.) *n. p.* of a locality in Judah, coupled with שׁוּכָה and תִּרְעָה; hence *patr. m. plur.* שִׁמְעָתִים 1 Chr. 2, 55, along with תִּרְעָתִים and שׁוּכָתִים, which formed the מִשְׁפְּחוֹת סוֹפְרִים.

שְׁמָעָה (*fame;* with the article) *n. p. m.* 1 Chr. 12, 3.

שִׁמְעוֹן (*hearing*, or *a famous one*) *n. p. m.* 1. Gen. 29, 33, the founder of a tribe 46, 10, and also the name of a district in Palestine Josh. 19, 1-9; Greek *Σίμων* and *Συμεών*; *patr.* שִׁמְעֹנִי Num. 25, 14. — 2. Ezr. 10, 31.

שִׁמְעִי (from שִׁמְעִיָּה; *Jah is Fame*) *n. p. m.* Ex. 6, 17; 2 Sam. 16, 5; 1 Kings 1, 8; Est. 2, 5; *patr.* שִׁמְעִי (= שִׁמְעִיִּי) Num. 3, 21.

שְׁמַעְיָה (*Jah is Fame*) *n. p. m.* 1 Kings 12, 22; Jer. 29, 31.

שְׁמַעְיָהוּ (the same) *n. p. m.* Jer. 26, 20.

שִׁמְעָת (*fame*) *n. p. f.* 2 Kings 12, 22.

שָׁמַץ (not used) *tr.* prop. *to thrust, to thrust forth, to hurl*, hasty sayings, and so *to whisper, to mutter, to hum*, a gesture of scorn; *to press, to drive, to drive on; intr. to hasten, to press on*, in speaking; Arab. شَمَصَ the same; probably connected in its organic root שָׁ־מַץ with that in מָץ (מוּץ, to thrust). Deriv. שֶׁמֶץ, שִׁמְצָה.

שֶׁמֶץ (in many mss. שֵׁמֶץ) *m. quickness, rapidity*, of דָּבָר, Job 26, 14 *and how fleeting a word is heard of him?* i. e. small and insignificant is the transient word which we hear of the wonders of God, in comparison with the duration of his power! hence *a small, little thing*, as *Saadia, Ibn G'anâch, Kimchi* take the word; Talm. שֶׁמֶץ the same; also without דָּבָר 4, 12.

שִׁמְצָה *f. a whispering*, such as *scornful* or *malicious remarks*, with בְּ *among* Ex. 32, 25.

שָׁמַר I. (*part. m.* שֹׁמֵר, שׁוֹמֵר, *pass.* שָׁמוּר, שְׁמֻרָה; *inf. abs.* שָׁמוֹר, *c.* שְׁמֹר, שְׁמוֹר, with *suff.* שְׁמָרְךָ, שְׁמָרוֹ; *imp.* שְׁמֹר, שְׁמָר־ and שְׁמָרָה; *fut.* יִשְׁמֹר) *tr.* 1. (not used) *to pierce*, infigere, of sharp thorns or diamond points, Arab. سَمَرَ (to pierce or put out, the eye). Derivat. שָׁמִיר 1 and 2. — 2. (not used) metaphor. *to press into;* hence *to have a penetrating, sharp, biting, harsh smell* or *a pungent taste*, of spices (see קָצַח, כָּמַן II., חָרַם), Syr. ܫܡܪ, Arab. سَمَرَ the same, whence ܫܡܪܐ, Arab. شَمَار fennel; comp. also for the signific. 1. اسمر a lance, Syr. ܓܡܘܪܐ an incisor. — 3. Metaphor. *to be nimble* or *active*, and so *to act quickly, nimbly* or *wakefully, to be awake;* compare Arab. سَمُور quick, expert, سَمَر nightly watch, Syr. ܫܡܫܡܪܐ a lizard, so called from its nimbleness, Latin vigere and vigilare. This meaning is related to the idea of sharpness and penetration, and therefore to signific. 2. (comp. חָדַק, חִדֵּק and חִדֶּקֶל; חָדַד). — Hence 4. *to keep, to watch*, a garden Gen. 2, 15, a city 2 Kings 9, 14, a house Eccles. 11, 3 (fig.), a flock Gen. 30, 31; absol. Hos. 12, 13, and with בְּ *to watch for.* שֹׁמֵר *a watchman, keeper*, vigil Gen. 4, 9; *a city-watch*, explained by סֹבֵב בָּעִיר Song of Sol. 3, 3; שׁ׳ צֹאן 1 Sam. 17, 22 *a shepherd;* שׁ׳ שָׂדַי *a field-keeper* Jer. 4, 17, and so שׁ׳ הַנָּשִׁים Est. 2, 3, שׁ׳ הַכֵּלִים 1 Sam. 17, 22, שׁ׳ הַבְּגָדִים 2 Kings 22, 14, שׁ׳ הַסָּף 12, 10. *A watcher* at night, used fig. of the prophets Is. 21, 11, for which צֹפֶה and מְצַפֶּה (*spy*) are also employed. — Still farther metaphor. 5. *to keep, to protect*, with the accus. 1 Sam. 25, 21; 1 Kings 20, 39; Prov. 13, 3; also with עַל Prov. 6, 22, בְּ 2 Sam. 18, 12, and אֶל of the person 1 Sam. 26, 15; fig. שָׁ׳ לָשׁוֹן, שָׁ׳ פֶּה *to keep the tongue* or *the mouth* 21, 23, i. e. to be careful about one's speech;

שָׁ֣מַר מוֹצָא שְׂפָתַיִם *to keep what is uttered* Deut. 23, 24; נַפְשׁוֹ שָׁ֣מַר *to protect his life*, i. e. to spare Job 2, 6; also *to keep oneself*, to be cautious Prov. 16, 17, without נֶפֶשׁ Josh. 6, 18; with מִן of a thing *to preserve from* Ps. 121, 7, or = *to desist from* Josh. 6, 18; with פֶּן following Deut. 4, 9. — 6. *to give heed to, to observe*, in order to keep, with an accus. תּוֹכַחַת Prov. 13, 18; *to regard* Job 39, 1; 1 Sam. 1, 12; *to attend to strictly* Prov. 2, 20, like נָצַר, especially in the phrases שָׁ֣מַר מִשְׁמֶרֶת יי׳ Gen. 26, 5, שָׁ֣מַר מִשְׁמֶרֶת בֵּית הַפְּלֻלָה 2 Kings 11, 5, שָׁ֣מַר מִשְׁמֶרֶת הַקֹּדֶשׁ Num. 3, 28, שָׁ֣מַר אֶת־כְּהֻנָּה 3, 10 i. e. *to perform strictly* or *exactly;* next, *to keep diligently, to observe*, פִּי הַמְצֻלָה Eccles. 8, 2, בְּרִית Gen. 17, 9, of God Deut. 7, 9, חֶסֶד 1 Kings 3, 6; farther שַׁבָּת Lev. 19, 30, and so חֹק, מִצְוָה, מִשְׁפָּט יי׳, תּוֹרַת, אִמְרֵי יי, particularly oaths Mic. 7, 5, Deut. 23, 24, sometimes with the addition לַעֲשׂוֹת Deut. 6, 25, לָלֶכֶת 2 Kings 10, 31, לְדַבֵּר Num. 23, 12, or also followed by עֲשָׂה Deut. 4, 6; fig. *to worship* Hos. 4, 10; Ps. 31, 7; Prov. 27, 18, for which שָׁפַר stands in Jon. 2, 9. — 7. *to keep oneself from, beware of*, cavere ab Ps. 17, 4. — 8. in a bad sense, *to watch narrowly, to spy out*, speculari, φυλάττειν Job 13, 27; *to lie in wait for*, insidiari Ps. 56, 7; *to watch for* Job 24, 15; *to besiege, to blockade*, עִיר 2 Sam. 11, 16 = נָצַר; *to watch over*, with עַל Job 14, 16. Deriv. שֹׁמֶרֶת, (שׁוֹמֵר), שָׁמוּרָה, מִשְׁמֶרֶת, מִשְׁמֶרֶת, אַשְׁמֻרָה, אַשְׁמוּרָה, שֶׁמֶר, שֶׁמֶר, שִׁמְרִי, שִׁמְרוֹן, שִׁמְרוֹן, שִׁמְרִי, שִׁמְרוֹר, שִׁמְרִי, שִׁמְרִית, יְדוּתוּן, שִׁמְרִית.

Nif. נִשְׁמַר (*imp.* הִשָּׁמֶר, once הִשָּׁמֵר Is. 7, 4 according to some a denomin. from the noun שָׁמָר; *fut.* יִשָּׁמֵר) *pass.* of Kal, *to be kept* Ps. 37, 28, where עֲשֵׂי טוֹב is to be supplied; *to be guarded, fed* Hos. 12, 14; *to be on one's guard, to take care of* 2 Kings 6, 10 (by setting a troop to watch), with מִן of the person or thing Deut. 23, 10, Judges 13, 13, also with מִפְּנֵי Ex. 23, 21, or בְּ 2 Sam. 20, 10; followed by an infin. Ex. 19, 12 or פֶּן 34, 12 *to beware of doing a thing, to refrain, to keep oneself from* 1 Sam. 21, 5, in which sense the imper. is used very frequently, and commonly with לְךָ Deut. 12, 30 or לָכֶם 11, 16 for emphasis' sake; in urgent warnings it is combined with לְנַפְשׁוֹתֵיכֶם Deut. 4, 15 or בְּנַפְשׁ Jer. 17, 21, i. e. *by your life* or *body*, for which בְּרִיחֵכֶם is once used Mal. 2, 15 16; followed by an infin. constr. and לְ *to do* or *observe carefully, diligently* Deut. 24, 8.

Pih. שִׁמֵּר (*part.* מְשַׁמֵּר) *to worship, to regard highly*, הַבְלֵי שָׁוְא Jon. 2, 9; *to celebrate*, comp. מִשְׁמֶרֶת. Derivative שִׁמֵּר.

Hithp. הִשְׁתַּמֵּר (*fut.* יִשְׁתַּמֵּר) prop. *to observe carefully*, i. e. *to keep strictly* Mic. 6, 16; *to take heed to oneself*, with מִן 2 Sam. 22, 24; Ps. 18, 24.

שָׁמַר II. (not used) *intr. to draw together* or *contract;* of a fluid mass, *to thicken;* Arab. شَمَرَ the same, صَمَرَ to contract, to withhold, to refuse, to be covetous (comp. modern Hebrew קַמְצָן). The organic root is שְׁ־מַר. Deriv. שֹׁמֶר.

שֹׁמֶר (only *pl.* שְׁמָרִים, from שָׁמַר II.) *m.* prop. *what draws itself together* or *thickens* (comp. Engl. sediment, lees, French lie, from to subside, to thicken), *grounds, bottom, deposit;* hence 1. *dregs* (of wine), שָׁקַט עַל־שְׁמָרָיו *to rest upon the lees* Jer. 48, 11, i. e. to be undisturbed (שַׁאֲנָן) and unhindered. The figure is taken from wine, which, being left on its lees and not drawn off, becomes thick. With שָׁמַר II. and שָׁקַט in Zeph. 1, 12, קָפָא *to thicken* is exchanged. מָצָה שְׁמָרֵי כוֹס *to drink off wine even to the lees* Ps. 75, 9. — 2. Metaphor. *wine*, with מְזֻקָּקִים i. e. *purified* by being poured off several times Is. 25, 6, forming an alliteration to שְׁמָנִים.

נִשְׁמָר (denom. from שֹׁמֶר) *to be undisturbed, unfettered* Is. 7, 4. But it may also be referred to שָׁמַר I.

שִׁמְרִי (*watch;* from שָׁמַר I.) *n. p. m.* 1 Kings 16, 24, whence the mountain and city שֹׁמְרוֹן are said to get their name;

1 Chr. 6, 31; 7, 34, for which 7, 32 has שׁוֹמֵר; 8, 12.

שֹׁמֵר and שׁוֹמֵר (prop. a part. of שָׁמַר I.) *m.* 1. *a watch*, *a keeper*, see שָׁמַר I. — 2. (same as שֶׁמֶר watch) a) *n. p. m.* 1 Chr. 7, 32, for which 7, 34 has שֶׁמֶר. b) *n. p. f.* 2 Kings 12, 22, for which שִׁמְרִית stands in 2 Chr. 24, 26.

שֵׁמֶר a ground-form to שִׁמְרִי, שִׁמְרוֹן which see.

שִׁמֻּר (only *pl.* שִׁמֻּרִים; from שָׁמַר I. Pih.) *masc. celebration*, *observance of a festival* Ex. 12, 42, comp. מִשְׁמֶרֶת and שָׁמַר הַשַּׁבָּת (*to keep the sabbath*).

שְׁמֻרָה (only *pl.* שְׁמֻרוֹת) *fem. eye-lid* (commonly from שָׁמַר I., Aram. שְׁמַר to watch, LXX φυλακή; but perhaps from שָׁמַר I. meaning *to move quickly*, *to flutter*, conseq. = עַפְעַף in fundamental signification), Ps. 77, 5 *thou holdest the lids of mine eyes*, i. e. thou keepest me awake; according to some in this meaning also אַשְׁמֻרָה 119, 148. Targ. תִּימָרִין, תִּימוֹרִין, ܬܡܪܐ, also for עַפְעַף.

שָׁמְרָה (from the masc. שֹׁמֵר) *fem. watch*, *guard* Ps. 141, 3.

שִׁמְרוֹן (formed from שֵׁמֶר; *watch*) 1. *n. p. m.* Gen. 46, 13; *patr.* שִׁמְרֹנִי Num. 26, 24. — 2. *n. p.* of the chief place in a small Canaanite district Josh. 11, 1, afterwards belonging to Zebulon 19, 15; also combined with מְרָאוֹן (מְרוֹן which see) 12, 20.

שֹׁמְרוֹן (from שֹׁמֵר with the termination ־וֹן; *watch-place*, *watch*) 1. *n. p. f.* of a considerable mountain in central Palestine, called הַר שֹׁמְרוֹן, having received its name, as is alleged, from an earlier possessor שֶׁמֶר 1 Kings 16, 24. On this hill or mountain the Israelite king *Omri* build a residence, which was at different times a seat of the Ephraimite Baal-worship 16, 32, comp. 2 Kings 10, 17 and Jer. 23, 13, and the metropolis of the kingdom consisting of the ten tribes or Ephraim Ez. 16, 46; Hos. 7, 1; 8, 5; Mic. 1, 1 5. Because of its situation הַר שׁ׳ was also applied to the city Am. 6, 1; Mic. 1, 6. The history of this city till the time of its being colonised by foreign peoples is narrated in 2 Kings 6, 24; 17, 5 24; 18, 9; Jer. 16, 9; Ezr. 4, 10. After the exile, Samaria was still a fortified city, and fell into the hands of John Hyrcanus after the siege of a year (*Joseph.* Antt. 13, 10, 2; B. J. 1, 2, 7). Pompey assigned it to the province of Syria (Antt. 14, 4, 4); Herod the great embellished it, and gave it the name *Sebaste* (Σεβάστη i. e. Augusta; Antt. 15, 8, 5), in honour of the emperor Caesar Augustus; by which name *Pliny* (5, 14) and *Ptolemy* (5, 16, 6) quote it. The neighbouring שְׁכֶם afterwards reduced it; and a small village Sebustieh with some ruins now marks the site (*Robins.* III, 365 seq.) — 2. *n. p.* of the metropolis, and then also of the whole territory of central Palestine. Hence mention is made of עָרֵי שׁ׳ 2 Kings 17, 24 and הָרֵי שׁ׳ Jer. 31, 5, to which belong also the passages 1 Kings 13, 32 and Am. 3, 9; once the district is called שְׂדֵה שׁ׳ Obad. 19. Afterwards it became the name of the province of central Palestine 1 Macc. 10, 30; 11, 28; *Joseph.* Antt. 3, 3, 4; 13, 2, 3; B. J. 3, 3, 1; Luke 17, 11; John 4, 4 5 7. The Greek name for mountain and city is Σαμάρεια, for the province Σαμαρεῖτις, Σαμαρίς and Σαμάρεια, Aram. שָׁמְרַיִן, ܫܡܪܝܢ. Deriv. *Gent. m. plur.* שֹׁמְרוֹנִים *the Samaritans*, i. e. the inhabitants of Samaria 2 Kings 17, 29, Σαμαρεῖται, Σαμαρεῖς (Josephus, Euseb.), Samaritae (Curt. 44, 9, 9), Talm. כּוּתִים (see כּוּת).

שִׁמְרִי (from שִׁמְרִיָּה, *Jah is Watch*) *n. p. m.* 1 Chr. 4, 37; 11, 45; 26, 10; 2 Chr. 29, 13.

שְׁמַרְיָה (*Jah is Watcher*) *n. p. m.* 2 Chr. 11, 19; Ezr. 10, 32; 10, 41.

שְׁמַרְיָהוּ (the same) *n. p. m.* 1 Chr. 12, 5.

שָׁמְרַיִן *Aram. f.* the name of the city Samaria (שֹׁמְרוֹן) Ezr. 4, 10 17, Syr. ܫܡܪܝܢ, Σαμάρεια. The dual form is common in the names of cities.

שִׁמְרִית (*guard*, *watch*) *n. p. f.* 2 Chr.

24, 26, for which 2 KINGS 12, 22 has שֹׁמֵר.

שִׁמְרִת (the same) *n. p. m.* 1 CHR. 8, 21.

שָׁמַשׁ (not used) *intrans.* 1. *to be bright, to lighten, to shine*, of the light or sun; a collateral form is שָׁבַס (which see), Ar. شمس. Deriv. שֶׁמֶשׁ, the proper names שַׁמְשַׁי, שַׁמְשְׁרַי. — 2. Metaphor. *to be shining, distinguished, noble* (comp. חָוַר, חָרַר); *to be strong, powerful.* Deriv. the proper name שִׁמְשׁוֹן. The verb שָׁמַשׁ, like all others with a similar commencing and concluding letter, is abridged from a doubled form of שָׁם, conseq. from שִׁמְשֵׁם, like שָׁרַשׁ from שֹׁרֶשׁ; and the simple organic root שָׁם is also in חַ־שָׁם (which see), Aram. חֲ־שַׁם, Himyar. شام (whence شوم the sun), in חָ־שׁוֹן, Ar. حسن and in לָ־שֶׁם. — This root is enlarged in שָׁמַ־ה (to שָׁמִים), Ar. سما, سبا, hence سَمَاوَة the visible form of a thing, سماء heaven, prop. light-ether; شَمِعَ to be clear.

שֶׁמֶשׁ (with *suff.* שִׁמְשֶׁךָ, שִׁמְשָׁהּ, *pl.* with *suff.* שִׁמְשֹׁתַיִךְ, from the *pl.* שִׁמְשׁוֹת; from שָׁמַשׁ) *comm.* (in JER. 15, 9 the K'tib looks upon it as *fem.*, the K'ri as *masc.*, elsewhere *masc.* Ps. 104, 19, *fem.* GEN. 15, 17) prop. *the light-giving* or *shining*; hence 1. *the sun*, coupled with יָרֵחַ JER. 8, 2, DEUT. 17, 3, and מַזָּלוֹת 2 KINGS 23, 5, being a luminous body by day JER. 31, 35, Is. 60, 19, and diffusing heat EX. 16, 21, NEH. 7, 3, hence *the sun's heat* Is. 49, 10; a figure of grace (along with מָגֵן) Ps. 84, 12 comp. Is. 60, 2, of righteousness MAL. 3, 20. Thus in the Test. Jud. ch. 24 the Messiah is termed *ὡς ἥλιος δικαιοσύνης*. Heaven is the tent of the sun, and its course is described Ps. 19, 5. The rising of the sun is represented by זָרַח NAH. 3, 17, 2 SAM. 23, 4, GEN. 32, 32, or יָצָא 19, 23; its setting by בּוֹא 28, 11, also נֶאֱסַף, whence the nouns מִזְרָח and מָבוֹא Ps. 113, 3, and for the latter also מַעֲרָב Is. 45, 6; מִזְרַח שֶׁ *the east* DEUT. 4, 47, מְבוֹא הַשֶּׁ ZECH. 8, 7 *the west*; תַּחַת הַשֶּׁ *on the earth* ECCLES. 1, 9 (only in that book); לִפְנֵי שֶׁ *in the face of the sun*, i. e. in the sun's glow JOB 8, 16, or also *under the eyes of the sun* Ps. 72, 17, i. e. as long as the sun appears (comp. עִם־ לִפְנֵי יָרֵחַ, שֶׁמֶשׁ 72, 5), for which is also used כִּסְאוֹ כַשֶּׁ 89, 37 = לְעֻמַּת. רְאוֹת שֶׁ *to see the sun* i. e. *to live* ECCLES. 6, 5; 7, 11; 11, 7, Greek *ὁρᾶν φάος*; also חָזָה שֶׁ Ps. 58, 9. קָדַר, נֶהְפַּךְ לַחֹשֶׁךְ is applied to the darkening of the sun Jo. 2, 10; 3, 4. It was divinely adored in many ways, even by the Israelites DEUT. 4, 19; 17, 3; 2 KINGS 23, 5 11; EZ. 8, 16; and the names of places בֵּית שֶׁמֶשׁ JOSH. 15, 10, עִיר שֶׁמֶשׁ 19, 41, Arab. عين شمس, as well as מַרְכְּבוֹת הַשֶּׁ 2 KINGS 23, 11 refer to sun-worship. — 2. Metaphor. in the pl. *the sun's rays*, and fig. *battlements, notches* of walls Is. 54, 12. — In Aramaean it is שִׁמְשָׁא, חַמְתָּא, Ar. شَمْس, Malt. schemsch; in Sanskrit sûrja (sun) is *the shining one*; the German Sonne comes from the Gothic skainan, scheinen, prop. to burn.

שִׁמֵּשׁ (Pe. not used) *Aram. intr. to serve, to do service*, prop. *to regulate, to administer, to do diligently*, like the Hebrew שָׁרַת of the same meaning; then *to be busy, diligent*, hence the Aram. שִׁמְשְׁמָנָא an ant, prop. the busy one. The stem is reduplicated from שַׁמָּשׁ.

Pa. שַׁמֵּשׁ (*fut.* יְשַׁמֵּשׁ) *to do service, to serve*, with accus. of the person DAN. 7, 10, in Targ. for the Hebrew שָׁרַת, כָּהַן, עָמַד לִפְנֵי; שַׁמָּשׁ, more rarely מְשׁוּמְשָׁן is *a servant* of the temple, שְׁמוּשׁ *service*. Syr. ܫܡܫ ministrare.

שִׁמְשׁוֹן (*the distinguished, the hero*; from שָׁמַשׁ 2, comp. Sanskrit svar light-ether, heaven, whence çura = *κύριος*, heros, and the Persian خور sun, in خورشيد) *n. p. m.* JUDGES 13, 24 seq. The explanation *ἰσχυρός* in Josephus (Antt. 5, 8, 4) is therefore correct.

שִׁמְשַׁי (from שִׁמְשִׁית; *Jah is Splendour*) *n. p. m.* EZR. 4, 8 17.

שַׁמְשְׁרִי (from שַׁמְשֹׁר with the termination ־ִי; שַׁמְשֹׁר is formed from שֶׁמֶשׁ with the ending ־ר, like אַכְּפֹר a seaman from אכף a ship, סְמוֹקַר reddish, from סָמֹק, see ר; *the heroic*) *n. p. m.* 1 Chr. 8, 26.

שַׁמְתִּי see שִׁמְדָה.

שַׁן abridged from שְׁאָן (which see) in בֵּית שָׁן 1 Sam. 31, 10 12.

שָׁן abridged from שְׁאָן in בֵּית שָׁן 2 Sam. 21, 12.

שֵׁן (from שְׁנַן; *constr.* שֶׁן, before Makkeph שֶׁן־ and שֶׁן־, with *suff.* שִׁנּוֹ; *du.* שִׁנַּיִם, *constr.* שִׁנֵּי, with *suff.* שִׁנַּיִךְ, שִׁנַּיִן, שִׁנֵּיהֶם, שִׁנֵּימוֹ) *m.* (also in Prov. 25, 19, where רֹעָה is a *part. m.* רֹעֵ with accentless ־ָה, from רָעַע, and 1 Sam. 14, 5, where it is to be connected with אֶחָד; but in the dialects as well as Jer. 31, 29 and Ez. 18, 2 it is *fem.*) prop. *the pointed;* hence 1. *a tooth*, of men Exod. 21, 24, or beasts Deut. 32, 24, an instrument with which they destroy Jo. 1, 6, Job 4, 10, united to נָשַׁךְ (*to bite*) Mic. 3, 5, similarly in בֵּין שִׁנַּיִם Zech. 9, 7; Num. 11, 33. שִׁנַּיִם חָרַק עַל־פְּ׳ *to gnash one's teeth against a person*, as a mark of rage Ps. 37, 12, or of scorn 35, 16, of attack Job 16, 9, borrowed from beasts of prey. In Job 41, 6 [14] *the circles of his* (the crocodile's) *teeth are terrors*, i. e. his rows of teeth are terrible; compared to חֲרֻבוֹת Prov. 30, 14, חִצִּים, חֲנִית Ps. 57, 5. הִתְמַלֵּט בְּעוֹר שִׁנַּיִם *to escape with the skin of the teeth* Job 19, 20, i. e. the gums being almost taken away. נָשָׂא בְשָׂרוֹ בְּשִׁנַּיִם *to carry his flesh in his teeth*, i. e. to save his life Job 13, 14. נְקִיּוֹן שִׁ׳ *bareness of the teeth*, a figure of hunger Am. 4, 6. לְבַן־שִׁנַּיִם *white in the teeth*, i. e. a superfluity of milk. — 2. Metaphor. a) *a sharp rock, the point of a rock* 1 Sam. 14, 5, fully שֶׁן הַסֶּלַע, שֶׁן־סְ׳ 14, 4; Job 39, 28; Syr. ܫܢ, Ar. سِنّ and سِنَان. b) *tooth of the elephant, ivory*, ebur; hence כִּסֵּא שֵׁן *a seat covered with ivory*, 1 Kings 10, 18; מִטּוֹת שֵׁן Am. 6, 4, הֵיכְלֵי שֵׁן Ps. 45, 9, בָּתֵּי־שֵׁן Am. 3, 15, i. e. furnished with ivory; Aram. שְׁנַהְבִּיל, חֻנְבִּין, Ar. سن الفيل the same; comp. שְׁנַהֲבִים (which see), Sanskrit *hastidanta*, *nâgadanta* and *gágadanta* i. e. elephant's tooth, also in Syr. ܐܣܦܐ (os eleph.). c) *point*, of a fork 1 Sam. 2, 13, Ar. سِنّ tooth of a comb, point of a feather. — 3. (*peak*) *n. p.* of a place situated on a rock, near מִצְפָּה 1 Sam. 7, 12, where the LXX read בֵּית יְשָׁן הַיְשָׁן or בֵּית יָשָׁן (Syr., Ar.), i. e. *old Mizpeh*. Comp. also שְׁנַאצַר, שְׁנַהֲבִים, שְׁנַאבּ, שְׁנַאבָּ.

שֵׁן (with *suff.* שִׁנָּהּ, *dual* שִׁנָּיִן, with *suff.* שִׁנֵּיהּ) *Aram. comm.* same as the Hebrew שֵׁן Dan. 7, 5 7.

שָׁנָא I. (*fut.* יִשְׁנֵא) *intrans.* same as שָׁנָה I. (which see) 1. *to change;* of gold, *to become black*, i. e. to alter for the worse, parallel הוּעַם Lament. 4, 1. 2. (not used) *to repeat, to be many times doubled.* Derivat. שְׁנָאָן (according to some).

Pih. שִׁנֵּא *to change, to alter*, clothes 2 Kings 25, 29.

Pu. שֻׁנֵּא *to be disfigured*, of פָּנִים Eccles. 8, 1; comp. שְׁנָה Job 14, 20.

שָׁנָא II. (not used) *intrans.* same as שָׁנָה II. (which see) *to shine, to glitter, to lighten;* metaphor. (as in חָשַׁם to חַשְׁמַן, חַשְׁמַל) *to be distinguished, noble, excellent;* hence of angels (comp. Ps. 104, 4), like שָׂרָף from שָׂרַף = Ar. شرف to be high, to be prominent, excellent, and according to tradition חַשְׁמַל *an angel.* Deriv. שְׁנָאָן (according to some); perhaps too שְׁנָא, שֵׁנָא in the proper names שְׁנָאבּ, שְׁנָאצַר.

שָׂנָא (*perf.* with *suff.* שְׂנֵאָה, שְׂנֵאָךְ &c.; *part.* שׂוֹנֵא, שׂוֹנְאָה, *part. pass.* שָׂנוּא, *pl. constr.* שְׂנוּאֵי; *inf. abs.* שָׂנֹא, *constr.* שְׂנֹא and שְׂנוֹאַת; once שְׂנוֹאָה Ez. 35, 11; *fut.* יִשְׂנָא) *tr. to hate*, opposite אָהַב, with the accus. of the person Deut. 22, 13, Judges 14, 16, Mal. 1, 3, or of the thing, as מוּסָר Ps. 50, 17, אֹרַח שֶׁקֶר 119, 104, בֶּצַע Prov. 28, 16, מִשְׁפָּט Job 34, 17; *angrily to persist in a thing, to thirst after* Ez. 35, 6; seldom with לְ of a per-

son Deut. 19,4 6 11; Josh. 20,5; with נַפְשִׁי to denote *self*, as נַפְשִׁי *I myself* Is. 1,14, or as meaning *life* 2 Chr. 1,11; שֹׂנְאָא *a hater*, i. e. *an enemy*, with the accusat. Prov. 13,24 or לְ of a person Deut. 19,11. Deriv. שִׂנְאָה, שִׂנְיָא.

Nif. נִשְׂנָא (*fut.* יִשָּׂנֵא) *to be hated*, Prov. 14,17 20.

Pih. שִׂנֵּא (poet., only *part.* מְשַׂנְּאָ) *to hate much* or *constantly*, of enemies Ps. 44,8; 55,13; 83,3.

The stem שׂ׳נ (Aram. שְׂנָא, סְנָא, שִׂטְנָן; Ar. سَنَأَ) may have meant originally *to be hateful, repulsive* (*intr.*), = Ar. سَنُعَ, سَنِعَ, as Germ. *hässlich* comes from *hassen*. I have regarded the *tr. to pierce*, hence *to hurt, intr. to be injurious, hated* (*Fürst*, Conc. s. v.) as its fundamental signification, and combined it in its organic root with סָנָן II., סְכַ־א, סְכַ־ד. Others have adopted as its fund. signif. the idea of *separating from, stopping against a thing*.

שְׂנָא (3 *p. plur.* שְׂנוֹ, with *suff.* שְׂנוֹהִי; *part. m. pl.* שָׂנְנָן, *f.* שָׂנְיָא, *pl.* שָׂנְנָן; *fut.* יִשְׂנָא) *Aram. intr.* same as Hebrew שָׁנָה I. *to alter, to darken*, of bright-coloured garments Dan. 3, 27; *to change colour*, of זִיו (a fair human face) 5, 6; with עַל of a person 5, 9; comp. הָדוּר פְּנֵי עַל 10, 8, Ar. حَالَ; שְׂנָא מִן *to be different from* 7, 3 19 24, *to be otherwise than* 7, 23; *to be frustrated* 6, 18. Derivat. שְׂנָא, שְׂנָה *a year*.

Pa. שַׁנֵּי (3 *pl.* שַׁנִּיר; *part. f.* מְשַׁנְּיָה; 3 *p. pl. fut.* יְשַׁנְּיוּן) *to transgress*, מִלַּת Dan. 3, 28, Ar. حَالَ with عَنْ; *to change*, 4, 13 *to make his consciousness different from a human one;* with מִן 7, 7 *to be different from*.

Ithpa. אִשְׁתַּנִּי (*fut.* יִשְׁתַּנֵּא, *pl.* יִשְׁתַּנְּיוּן) *to be altered in colour*, of זִיו Dan. 7, 28, צֶלֶם אַנְפּוֹהִי 3, 19; *to be altered*, of עִדָּנָא 2, 9.

Af. אַשְׁנָא (*part.* מְהַשְׁנָא, *inf. constr.* הַשְׁנָיָה, ־וֹא; *fut.* יְהַשְׁנָא) *to change, to alter*, times Dan. 2, 21, a festival-time and a law 7, 25; *to recall*, a royal mandate 6, 9 16.

שְׂנָא *a year*, see שְׂנָה.

שִׂנָא *f.* same as שֵׁנָה (from יָשֵׁן) *sleep* Ps. 127, 2.

שַׂנְאָא *Aram.* see שְׂנָה.

שִׂנְאָא (*part.* שָׂנְאָא, *pl.* with *suff.* שָׂנְאָיִךְ) *Aram. tr.* same as Hebrew שָׂנֵא Dan. 4, 16; Targ. also סְנָא *to hate*.

שְׂנְאָב *n. p. m.* of a Canaanite king Gen. 14, 2. אָב has been compared either with the Arab. ثعب *a serpent* (Hitzig), or with אִבֶּה (which see), Sanskrit ibha (elephant), so that שׂ׳ is = שְׂנְהַב. But it is better to take אָב, as is usual in proper names, for an epithet of God, and to derive שְׂנְ־ from שְׂנָא (splendour, fame, majesty), root שָׂנָא II., so that שׂ׳ is = יְמוּאֵל, אֲבִיהֶם (which see).

שְׂנָאָה (*constr.* שִׂנְאַת, with *suff.* שִׂנְאָתוֹ) *fem.* 1. *inf. c.* as a *subst. the* (*act of*) *hating* Deut. 1, 27; 9, 28; מְשַׂנְאָתִיךְ בָּם Ez. 35, 11 *from thy hating them* (for בָּם should be read אֹתָם, and the Yod in תִיךְ־ should be regarded as a mere sign of the extension of ־ָ, comp. תְּהַלָּתֵיךְ Ps. 9, 15). — 2. *hatred* 2 Sam. 13, 15; Ps. 109, 5; Eccles. 9, 1, opposite אַהֲבָה; *adverb.* בְּשִׂנְאָה Num. 35, 20; Ez. 23, 29.

שִׂנְאָן (mod. Hebrew *pl.* שְׂנוּאִים) *m.* commonly (from שָׁנָה I.) *repetition;* hence אַלְפֵי שִׂ׳ Ps. 68, 18 *thousands of repetition*, i. e. many thousands (Jerome, *Ibn Esra*). The LXX take it as = שַׂאֲנָן, Symm. = שָׁאוֹן, which merely proves the insecurity of the meaning. Tradition interpreted it *angels*, which the word actually denotes in the Midrasch, Talmud and mod. Hebrew (conseq. from שָׁנָא II, which see).

שְׂנְאַצַּר *n. p. m.* 1 Chr. 3, 18. אַצַּר (also ־צַר, אֶצֶר) may be the Sanskrit tshara, *guide, leader*, or = אֶסֶר (which see); שְׂנְ־ proceeds from שְׂנָא (from שָׁנָא II.) *splendour*.

שָׂנַב (not used) *tr.* same as שָׂלַב *to knot* or *bind together, to pin together, to lattice*, whence אֲשְׂנָב, which the Targ. represents by חֲרַךְ, Tanchum by שְׂבָכָה,

i. e. *a latticed window*. The Ar. شَنَبٌ (to be cool) seems to be transposed from נשב (נָשַׁב), and cannot be compared here.

שָׁנָה I. (*part.* שֹׁנֶה, *pl.* שׁוֹנִים, *pl. f.* שֹׁנוֹת; *fut.* יִשְׁנֶה) 1. *tr.* same as שָׁנָא I. properly *to fold together* two things, *to double* (comp. שְׁנַיִם, מִשְׁנֶה, Arab. ثَنَى, which has numerous derivatives); hence *to repeat, to do again*, iterare Neh. 13, 21; שָׁ׳ אַחֲרֵי דִבְרֵי כְ׳ *to take up the word after another's speech* Job 29, 22, i. e. not to keep a modest silence; with לְ of a person *to do a second time* 1 Sam. 26, 8; 2 Sam. 20, 10; שָׁ׳ בְּדָבָר *to return with words* Prov. 17, 9; שָׁ׳ בְּאִוֶּלֶת *to come again with folly*, i. e. to repeat it 26, 11. — 2. *intr. to be changeable, to change*, of God Mal. 3, 6; *to be fickle*, i. e. fond of novelty, unreliable Prov. 24, 21 (comp. the Rabbin. שְׁנָא to have another opinion); hence the Targ. renders it by שְׁטָא (to be foolish); *to be otherwise, different*, with מִן Esth. 1, 7; 3, 8; in derivatives, *to return, to be repeated; to copy:* of time, *to run a circuit*. Deriv. שָׁנָה, מִשְׁנֶה, שְׁנַיִם, and according to some שִׁנְאָן.

Nif. נִשְׁנֶה (*inf. constr.* הִשָּׁנוֹת) *to be repeated*, of a חֲלוֹם Gen. 41, 32.

Pih. שִׁנָּה (*part.* מְשַׁנֶּה, *inf. constr.* שַׁנּוֹת; *fut.* יְשַׁנֶּה) *to change, to alter*, garments Jer. 52, 33, דֶּרֶךְ 2, 36 i. e. the political direction; *to pervert*, דִּין, i. e. to overstep Prov. 31, 5; *to disfigure*, פָּנִים Job 14, 20; *to transfer*, to another place, with לְ of the place Esth. 2, 9; comp. the Syr. ܫܢܐ to change, to alter, the place, ܐܫܬܢܐ transfer (locally). שִׁ׳ אֶת־טַעְמָם *to change the understanding*, i. e. = *to be mad* 1 Sam. 21, 14; Ps. 34, 1; comp. Syr. ܫܢܐ to be mad, commonly Pa. with ܒܫܫ.

Hithpa. הִשְׁתַּנָּה (2 *perf. f.* -נִית) prop. *to change one's garments*, and so *to disguise oneself* 1 Kings 14, 2; Syr. ܐܫܬܢܐ, Talm. נִשְׁתַּנָּה the same.

שָׁנָה II. (not used) *intrans.* same as שָׁנָא II. *to shine, to glitter, to lighten*, especially of a fiery red colour; Arab. سَنَا the same, metaphor. *to be beautiful, distinguished, excellent*. Deriv. שָׁנִי.

שָׁנָה (*constr.* שְׁנַת; *du.* שְׁנָתַיִם; 1 *pl.* שָׁנֵינוּ, *constr.* שְׁנֵי, with *suff.* שְׁנֵינוּ, שְׁנֵיהֶם, שְׁנֵיהֶן, 2 *pl.* שְׁנוֹתֵיכֶם, *constr.* שְׁנוֹת, with *suff.* שְׁנוֹתַי; from שָׁנָה I.) *f.* prop. *a repetition, a return*, of the sun's circuit, or of similar natural phenomena; hence *a year*, Exod. 23, 16, and so אַחֲרִית שָׁ׳ Deut. 11, 12, צֵאת הַשָּׁ׳ Ex. 23, 16, תְּקוּפַת הַשָּׁ׳ 34, 22, תְּשׁוּבַת הַשָּׁ׳ 1 Kings 20, 26, רֹאשׁ הַשָּׁ׳ or רֵאשִׁית הַשָּׁ׳ Deut. 11, 12; Ez. 40, 1. שְׁנַת שָׁנָה Deut. 15, 20, בְּשָׁנָה בְּשָׁנָה *yearly* Lev. 25, 53; בְּכָל־שָׁנָה וְשָׁנָה *every year* Esth. 9, 21; מִיְּמֵי שָׁנָה בְּשָׁנָה *from year to year* 1 Sam. 7, 16; בַּשָּׁנָה Ex. 23, 14 *yearly*; אַחַת בַּשָּׁ׳ *once in a year* 30, 10; שָׁ׳ אַחֲרֵי שָׁ׳ *year after year, successively* 2 Sam. 21, 1; בַּשָּׁ׳ ... בַּשָּׁ׳ *in one year ... in another year* Jer. 51, 46. With numbers, שָׁ׳ stands in the construct state with the cardinal number, which is taken as an ordinal, e. g. בִּשְׁנַת שְׁתַּיִם 1 Kings 15, 25, בִּשְׁנַת שְׁמֹנֶה 2 Kings 24, 12; and שָׁ׳ is sometimes repeated in the absol. state after the numeral Gen. 7, 16. Metaph. in the pl. *the years of life* Is. 38, 10 15; Ps. 31, 11; also יְמֵי שָׁנִים Eccles. 6, 3, or יְמֵי שְׁנוֹת Ps. 90, 10. שָׁנִים is *some years* 2 Chr. 18, 2, as יָמִים is *some days*; also *produce of the year* Jo. 2, 25; after שְׁנָתַיִם is sometimes put יָמִים (*time*) pleonastically 2 Sam. 13, 23; Jer. 28, 3. — On this noun comp. the Aram. שְׁנָה (*def.* שַׁתָּא; *plur.* שְׁנִין, *constr.* שְׁנַת), on coins and in Phenician שְׁנַת, שׁת, Ar. سَنَة; Assyrian schanaath.

שְׁנָה and שְׁנָא (*constr.* שְׁנַת; *plur.* שְׁנִין, Targ. שְׁנָן) *Aram. fem.* same as the Hebrew שָׁנָה Dan. 6, 1; 7, 1; Ezr. 4, 25.

שֵׁנָה (for יְשֵׁנָה, from יָשֵׁן, once שֵׁנָא which see; *constr.* שְׁנַת, with *suff.* שְׁנָתִי, שְׁנָתוֹ) *fem. sleep*, a figure of laziness Prov. 6, 4; 20, 13, and of rest Eccles. 8, 16, of refreshing after labour 5, 11, or as a pleasant thing Jer. 31, 26; שְׁנַת עוֹלָם 51, 39 *a long-enduring sleep;*

נְהִיְתָה שְׁנָתוֹ Dan. 2, 1 *his sleep was gone.* Also *sleep of death*, Ps. 76, 6 *they extend their death-sleep* (see נָמָה). Figurat. *a dreamy, torpid thing* Ps. 90, 5. *Plur.* שְׁנוֹת Prov. 6, 10 and 24, 33 = שֵׁנָה, perhaps a collateral form of שְׁנוּת.

שְׁנָה or שְׁנָא (from יָשַׁן; with *suff.* שְׁנָתָהּ) *Aram. fem.* same as the Hebrew שֵׁנָה *sleep* Dan. 6, 19.

שְׁנְהַבִּים *m. plur.* only in 1 Kings 10, 22 and 2 Chr. 9, 21, commonly translated *ivory*, LXX *ὀδόντες ἐλεφάντινοι*, Targ. שֶׁן דְּפִיל, Vulg. dentes elephantorum, ebur; so that שֶׁן would be = שֶׁן and הַבִּים (see אַבָּא) a name for the elephant. Many take הַבִּים as originating from הַפִּיל (see פִּיל, פּוֹל), as the Jer. Targ. has (Gen. 50, 1) שְׁנַדְפִין = שֶׁן־דְּפִיל; or abridged from הַלְבִּים from the Sanskrit *kalabha* an elephant; or from לְהָבִים (Lybians). But the best view is, that it has been put together from שֶׁן, (וְ)הָבִנִּים, since this combination also occurs in Ezek. 27, 15 (*Roediger*).

שְׁנוּת see שֵׁנָה.

שָׁנַט (not used) *intr. to be prickly, pointed*, of the acacia; Ar. سَنَطَ, صَنَطَ the same; perhaps in the Greek *ἄκανθος*; deriv. שִׁטָּה (from שְׁנָטָה), *pl.* שִׁטִּים. The Egyptian ⲥⲛⲧ (thorn), ⲥⲛⲁⲧ and ⲥⲟⲛⲧ the same, may come from the Semitic. See שִׁטָּה.

שְׁנַי (after the form דְּוִי, סְתָו for סְתָיו, from שָׁנָה I.; *dual* שְׁנַיִם, in pause שְׁנָיִם, *constr. state* שְׁנֵים only in combination with עָשָׂר to denote the number *twelve* in the masc., which perhaps was an old Aramaean form for the absol. = תְּרֵין, only in Ex. 28, 21; Num. 7, 3; Josh. 3, 12; 1 Kings 7, 25; Ez. 32, 1; elsewhere שְׁנֵי עָשָׂר occurs 47, 13; in 2 Kings 17, 16 the reading fluctuates between שְׁנֵים and שְׁנֵי; usually the *constr. state* שְׁנֵי is employed, with *suff.* שְׁנֵיהֶם, שְׁנֵיכֶם, שְׁנֵיהֶם) *m.* prop. a thing folded, doubled, repeated, and so the *dual* (as in כְּפָלַיִם) means *the doubled*, as a number *two*, duo Gen. 44, 27; 1 Sam. 11, 11; opposite אֶחָד Eccles. 4, 9, or מְשֻׁלָּשׁ 4, 12. שְׁנַיִם is also used as a *subst.* 1. *the two* Eccles. l. c., בִּשְׁנַיִם *by two* Num. 13, 23, בֵּין שְׁנַיִם *among two* 1 Chr. 11, 21, לִשְׁנַיִם *in two parts, in two* 1 Kings 3, 25; Jer. 34, 18. It is used a) in the absol. state *before* plural nouns, as שְׁנַיִם חֲדָשִׁים 1 Kings 5, 28, שְׁנַיִם אֲנָשִׁים 21, 10. b) *after* them, as עֲפוּדִים שְׁנַיִם 2 Chr. 4, 12. c) after collectives in the sing., as נֶפֶשׁ שְׁנַיִם Gen. 46, 27, בָּקָר שְׁנַיִם Num. 7, 17. d) in the constr. state before a noun in the plur., as שְׁנֵי בָנִים Gen. 10, 25, שְׁנֵי אֲנָשִׁים Ex. 2, 13; before the dual, as שְׁנֵי שָׁדַיִם Song of Sol. 4, 5, or before a collective, as שְׁנֵי רֶכֶב 2 Kings 7, 19. e) in the form שְׁנֵים before עָשָׂר Gen. 17, 20; Num. 1, 44. f) Combined with other numbers שְׁנַיִם stands sometimes before them, as שְׁנַיִם וְעֶשְׂרִים Num. 3, 39, sometimes after, as עֶשְׂרִים וּשְׁנַיִם 2 Sam. 8, 5. — 2. *a pair*, Gen. 6, 19 20; 7, 2; שְׁנַיִם שְׁנַיִם *two and two*, i. e. *by pairs* 7, 9 15; *the double* Ex. 22, 3 [4], hence פִּי שְׁנַיִם prop. *a part of two* 2 Kings 2, 9 (see פֶּה 6); *two thirds* Zech. 13, 8; *both*, hence שְׁנֵינוּ *both of us* 1 Sam. 20, 42, שְׁנֵיהֶם *both of them* Gen. 2, 25; *a few*, as שְׁנַיִם עֲצָרִים 1 Kings 17, 12; also שְׁנַיִם שְׁלִשָׁה 2 Kings 9, 32; Is. 17, 6. For the fem. שְׁתַּיִם (from שְׁנָתַיִם), *constr.* שְׁתֵּי and שְׁתֵּי see under שְׁתַּי.

We may with confidence assume for the ground-form of שְׁנַיִם (Arab. إِثْنَان vulgar etnein, tnein, Maltese tnejn, Phenic. שֶׁן, Aram. תְּרֵין (לְתַרְתֵּי), שְׁנֵי from שָׁנָה I., Arab. ثَنِي. — *Shnai, tnai, trai* are not connected with duo, Sanskrit çvas, two.

שָׁנִי (from שָׁנָה II.; *constr.* שְׁנִי; *plur.* שָׁנִים) *m.* prop. the shining, light-giving thing, spoken of a colour (Aram. זְהוֹרִי, Syr. ܙܗܘܪܝ, coccus, from זְהַר); hence *crimson*, obtained from the coccus-insect (תּוֹלַעַת, Arab. قِرْمِز or دود القرمز, coccus ilicis; see כַּרְמִיל). In the geni-

tive to חוּט Song of Sol. 4, 3, תִּקְוַת חוּט Josh. 2, 18, תִּקְוָה 2, 21, i. e. threads and cords coloured with crimson, for which שָׁנִי also stands alone Gen. 38, 28 30. The full expression for שְׁ is תּוֹלַעַת שָׁנִי Ex. ch. 25. 26. 28. 38. 39; when coupled with שֵׁשׁ and אַרְגָּמָן, denoting *a crimson stuff*, as שָׁנִי by itself does 2 Sam. 1, 24; Jer. 4, 30. It is but seldom used in the genitive to בֶּגֶד Num. 4, 8; also vice versa שְׁנִי תּוֹלַעַת Lev. 14, 4 6 signifies a crimson piece of cloth, to enfold אֵזוֹב and cedar-wood. The *plur.* שָׁנִים denotes figur. *splendid garments* Prov. 31, 21. Besides, שָׁנִים because of its red colour symbolises occasionally mortal sins Is. 1, 18. Comp. for שָׁנִי *χλαμὺς κοκκίνη* (Matth. 27, 28) = *ἐσθὴς λαμπρά* (Luke 23, 11) coccinitor (Plin.), cocco fulget (Mart.).

שֵׁנִי (*plur.* שְׁנִיִּם; from שְׁנַי) *num. ord. m.*, שֵׁנִית *fem.* 1. *the second, the other*, e. g. יוֹם Gen. 1, 8, בֵּן 30, 7, opposite אֶחָד Eccles. 4, 8; שֵׁנִית with שֵׁנָה Gen. 47, 18. שֵׁנִית is also an *adv. for the second*, = deinde autem 2 Sam. 16, 19, or *again*, iterum, altera vice Gen. 22, 15; וְזֹאת שֵׁנִית *and this again* Mal. 2, 13. שְׁנִיִּם *second*, viz. קְנִים, i. e. *middle* Gen. 6, 16, between תַּחְתִּים and שְׁלִשִׁים; *as the second* Num. 2, 16, along with שְׁלִשִׁים 2, 24 31; Pehl. תני alter. — 2. Only הַמִּשְׁנֶה Judges 6, 25 *of the second rank, of the second birth* (regarded as excellent), of פַּר, like מְשֻׁנִים 1 Sam. 15, 9 (*Tanchum*, *Kimchi*). The derivation from שָׁנָה II. meaning splendens, pinguis is improbable.

שְׂנִיא *adj. m.*, שְׂנִיאָה *fem. the hated*, Deut. 21, 15 elsewhere usually שְׂנוּאָה.

שְׁנַיִם, שְׁנַיִם see שְׁנַי.

שְׁנַיִם see שֵׁנִי.

שְׁנִינָה (from שָׁנַן) *fem. a pointed saying*, *mockery*, coupled with קְלָלָה Jer. 24, 9, and מָשָׁל Deut. 28, 37; according to the ancient interpreters (Targ., *Kimchi*, *Ibn Esra*) *a subject of talk*, like שְׁנַן Deut. 6, 7, hence Targ. שִׁוְעִי.

שְׂנִיר or שִׂרְיֹן (either *a projecting mountain-peak* or *a snow mountain*) *n. p.* of חֶרְמוֹן among the Amorites, also called שִׂרְיֹן Deut. 3, 9; 4, 48. The Sidonians named it שִׂרְיֹן or שִׁרְיוֹן *coat of mail* (a coat of snow as it were) 3, 9, comp. *Θώραξ*; Arab. سَنَوَّر lorica. When coupled with לְבָנוֹן Ez. 27, 5, or with לְבָנוֹן, אֲמָנָה and חֶרְמוֹן Song of Sol. 4, 8, or הַר־חֶרְמוֹן 1 Chr. 5, 23, we must assume that חֶרְמוֹן is the western ridge of Lebanon, which branches off from G'ibl el-Sheich (*Robinson*, Palest. III. page 610); that אֲמָנָה is the eastern line, which bears the highest points of Antilibanus opposite to *Zebedani*; and that שְׂנִיר lies between אֲמָנָה and חֶרְמוֹן, conseq. north-east of Jordan (*Ibn Esra*). שְׂנִיר may have been the northern part, which was still known in the time of Abulfeda (p. 68) by the name of *G'ibl Sunir* (جبل سنير). When tradition and the Targ. call it the *snow-mountain*, the Arabs *aged mountain* because its head is encircled with snow, the idea may have proceeded from a derivation from שָׂנַר *to be white* (which see).

שָׁנֵם (not used) *intr. to be high*, *uneven*, of a district; Arab. سَنِمَ the same, identical with שָׁלֵם II. Deriv. the proper name שׁוּנֵמִית and שׁוּנַמִּית.

שָׁנַן (3 *p. pl.* שָׁנְנוּ; *part. pass.* שָׁנוּן; the contracted form in שַׁנּוֹתִי) *trans. to sharpen*, *to point*, with an accus., e. g. בָּרָק חֶרֶב Deut. 32, 41, חִצִּים Ps. 45, 6; 120, 4; figur. of לָשׁוֹן, in order to calumniate 140, 4; compared to a חֶרֶב 64, 4. Deriv. שֵׁן, שְׁנִינָה, the proper name הַשֵּׁן, and שְׁנַהֲבִים.

Pih. שִׁנֵּן *to inculcate*, *impress*, *teach* Deut. 6, 7; hence in Talmudic to teach repeatedly, to repeat; Arab. سَنَّ to prescribe in teaching; comp. סָנָה and the Aram. תַּנֵּי for שְׁנַן.

Hithp. הִשְׁתּוֹנֵן *to be pierced, wounded*, parallel הִתְחַכֵּךְ Ps. 73, 21 (*Rashi*, *Ibn Esra*), or *to be vexed* (from pain).

The organic root of the stem שַׁן is also in צַן I. (intr.), חָ־צַן, אָ־זַן; Targ. שַׁן, Arab. سَنَّ the same; comp. too סָנֶ־ה I., שָׂנֵ־א, סַן (סָנַן).

שָׁנַס (Kal not used) *to press*, *to force*, *to press together*, whose organic root is = that in אָ־נַס; Aram. שְׁנַץ the same, whence שְׁנָץ shoe-strap.

Pih. שִׁנֵּס (*fut.* יְשַׁנֵּס) *to gird*, *to compress*, the loins 1 Kings 18, 46.

שִׁנְעָר *n. p.* of a land (אֶרֶץ), where *Nimrod* first set up his rule, and in which lay בָּבֶל, אֶרֶךְ, אַכַּד and כַּלְנֵה (which see) Gen. 10, 10; conseq. instead of אֶרֶץ שִׁ׳, אֶרֶץ נִמְרֹד Mic. 5,5 were also used. It is different from Assyria (אַשּׁוּר) Mic. l. c. and Is. 11, 11, as also from עֵילָם Gen. 14, 1; und it belongs neither to Susiana nor to Assyria. Besides, it is enumerated by *Barhebraeus* (Chron. syr. page 93. 256. 529. 565) along with Syria and Mesopotamia. For these reasons we have no resource left but to understand it of the *Babylonia* of classical writers, Babyl. in its widest extent, which agrees with Gen. 11, 2; 14,1; Is. 11, 11; Zech. 5, 11; Dan. 6, 2; where the LXX, Onk., the Jer. Targ. I. and II., the Syr. and Arab. versions so take it. At a later time it was translated *Irak* (the Arab. on Dan. 1, 2) or *Bagdad* (Arabs Erp. on Gen. 11, 2; 14,1); and perhaps it may have reached beyond southern Mesopotamia, since *Tagrit*, between Bagdad and Mosul, was reckoned to it (Barhebraeus). *Josephus* and *Eusebius* put Σενναάρ (LXX) into the territory of the Babylonians; and its limitation to *Singara* (Σίγγαρα, سِنْجَار) in Mesopotamia (*Bar Ali*) should be rejected.

שָׁנַר or שָׂנַר (not used) *intr. to project*, *to be prominent*, *to be rugged*, of a mountain-peak; cognate in sense with חָרַם III. belonging to חֶרְמוֹן, נָשָׂא or שׂוּא to שִׂיאֹן; and so identical with צָמַר, סָמַר, אָמַר (to אָמִיר), interchanging מ and נ. After another explanation שָׁ׳ might be = צָמַר (Aram. צְמַר, Arab. قَمَرَ) *to be white*, which suits חֶרְמוֹן well as *a snowy mountain* (טוּר תַּלְגָּא), or as *an aged mountain* (G'ibl el-Scheich). Deriv. שְׁנִיר.

שְׁנָת (after the form זִמְרָת, עֶזְרָת; from יָשֵׁן) *fem.* same as שֵׁנָה *sleep* Ps. 132, 4.

שָׁסָה (*part. m.* שֹׁסֶה, *plur.* שֹׁסִים, *constr.* שֹׁסֵי; *part. pass.* שָׁסוּי; *fut.* יִשְׁסֶה) *tr.* same as שָׁאַס, שָׁסַס *to rob*, *to plunder*, *to spoil*, with an accusat., גְּרָנוֹת 1 Sam. 21, 9, אוֹצָר Hos. 13, 15; *part. a robber* Judges 2, 14; 2 Kings 17, 20; of a plundering army Is. 17, 14, coupled with בָּזָה 42, 22; without an accus. only with the dat. commodi *to plunder* Ps. 44, 11.

Pih. שׁוֹשָׂה (in mss. שׁוֹסָה, arising from the *Pih.* שׁוֹסֵס, like רִצָּה Job 20, 10 from רִצֵּץ, גִּלָּה Jer. 11, 20 from גִּלֵּל) *to plunder*, עֲתִידוֹת Is. 10, 13; it is possible, however, that שָׁה, שָׂה = סָא should be taken here as meaning *to carry off*; comp. סִאסֵּא.

שָׁסַס (3 *p. pl.* with *suff.* שַׁסֻּהוּ, *part.* שֹׁאֵס = שֹׁסֵס; *fut.* יָשֹׁס, *plur.* יָשֹׁסּוּ) *trans.* same as שָׁסָה, *to plunder*, *to rob*, with the accus. of the thing מַחֲנֶה 1 Sam. 17, 53, or of the person Ps. 89, 42; Jer. 30, 16 K'tib, where the K'ri is שֹׁסַיִךְ. Deriv. מְשִׁסָּה.

Nif. נָשַׁס (3 *p. pl.* נָשַׁסּוּ; *fut.* יִשַּׁס, *pl.* יִשַּׁסּוּ) *to be plundered*, of בָּתִּים Is. 13, 16; Zech. 14, 2.

שָׁסַע (*part. m.* שֹׁסֵעַ, שֹׁסַע, *fem.* שֹׁסַעַת; *part. pass.* שָׁסוּעַ, *fem.* שְׁסוּעָה) *trans. to cut into*, *to split*, *to tear asunder*, *to divide*, with an accus. פַּרְסָה Lev. 11, 7 or פְּרָסֹת 11, 3 *the hoofs*, i. e. *to have a cloven hoof;* strengthened by שֶׁסַע (*cleft*) Deut. 14, 6; פַּרְסָה שְׁסוּעָה 14, 7 *a cloven hoof*, comp. הִפְרִיס פַּרְסָה under פָּרַס; Arab. redupl. شَعْشَاع divisus, disgregatus; it is also cognate with קָצַע. Derivat. שֶׁסַע.

Pih. שִׁסַּע (*inf. constr.* שַׁסַּע; *fut.* יְשַׁסַּע) *to make a cleft*, i. e. *to split*, with בְּ Lev. 1,17; different from to separate (הִבְדִּיל);

to tear in pieces, גְּדִי, אַרְיֵה JUDGES 14, 6. Figurat. *to chide* or *upbraid* (Vulg.), 1 SAM. 24, 8; yet we should perhaps read here וַיְשַׁמַּע (as 15, 4).

שֶׁסַע *m. cleft*, *fissure* LEV. 11, 3 7; DEUT. 14, 6.

שָׁסַף (Kal not used) *trans.* prop. *to cut in pieces* (comp. גָּדַף, קָצַף II., Arab. شَدَفَ to divide asunder), commonly only in *Pihel* שִׁסֵּף *to slaughter* (LXX), and therefore *to sacrifice* 1 SAM. 15, 33, coupled with לִפְנֵי יי׳ (i. e. at Gilgal); Targ. פַּשַּׁח, Syr. ܫܠܦ.

שָׁע (prop. *part.* of שׁוּעַ II.) *m. a fortunate one* or *deliverer*, only in the proper name אֱלִישָׁע.

שֵׁעַ (from שׁוּעַ II.) *masc. deliverance*, *good fortune*, only in the proper name הוֹשֵׁעַ.

שֻׁעַ (from שׁוּעַ II.) *m.* same as שׁוּעַ 2. *good fortune*, *safety*, only in the proper name יְהוֹשֻׁעַ.

שְׁעָא (not used) *Aram. intr.* same as Hebrew שָׁעָה I., שָׁאָה III. *to see*, *to look*, *to look around*, *to behold;* Ar. سعى prop. *to look about*, in order to calumniate or obtain. Derivative

שְׁעָא and שָׁעָא, שָׁעָה (*defin.* שַׁעְתָּא, שַׁעְתָּא; *pl.* in Targ. שָׁעִין and שָׁעָן) *Aram. f.* prop. *a look;* hence *a moment*, *a glance*, Targ. for the Hebrew רֶגַע, obtutus oculorum; metaphor. *a definite*, *short time*, בַּהּ־שַׁעְתָּא or בַּהּ שַׁ׳ DAN. 3, 6 15 *immediately;* 4, 30; 5, 5; כְּשָׁעָה חֲדָא *in a short time*, *a moment* 4, 16, Targ. for כְּרֶגַע or רֶגַע as an *adv.;* comp. Targ. הַשְׁתָּא *now*, contracted from הָא שַׁעְתָּא, Syr. ܫܥܐ, def. ܫܥܬܐ an hour, ܗܫܐ and ܗܫ *now;* Ar. سَاعَة, سَعْو, سِعْوَة, Malt. *śya*, *yssa* the same. At a later time the word took the meaning of *hour*.

שָׁעָה I. (*imp.* שְׁעֵה, שְׁעוּ; *fut.* יִשְׁעֶה, with *a optat.* אֶשְׁעָה Ps. 119, 117 for אֶשְׁעָיָה, *ap.* יִשַׁע) *intr.* same as שָׁאָה III., שָׂכָה II., סָכָה II. (Aram. סְכָא), שָׁגַח *to see*, *to look*, *to look about*, absol. 2 SAM. 22, 42, where אֶל־יי׳ in the second hemistich belongs to it, and יְשַׁוְּעוּ should be read as in Ps. 18, 42; with אֶל *to look upon*, i. e. *to have respect to* GEN. 4, 4 5; with בְּ *to look* (perseveringly) *to a thing*, *to observe*, e. g. חֻקִּים, i. e. to search diligently Ps. 119, 117; *to regard* EXOD. 5, 9; with אֶל or עַל *to look to* a person or thing as if for help Is. 17, 7 8; 31, 1; with מִן or מֵעַל *to look away from*, i. e. *to let alone* 22, 4; JOB 7, 19; 14, 6.

Hif. הִשְׁעָה (only *imp. ap.* הָשַׁע, prop. הַשְׁעֵה, for הָשַׁע after the form הַעַל, הֶרֶב, as if from ע״ע) *to look away from*, with מִן, i. e. to turn a threatening look away from Ps. 39, 14.

Hithp. הִשְׁתָּעָה (1 *fut. pl.* נִשְׁתָּעָה, *ap.* יִשְׁתַּע) *to look round* (anxious and timid), coupled with יָרֵא Is. 41, 10; *to look upon one another* 41, 23, coupled with רָאָה, comp. הִשְׁתָּאָה (from שָׁאָה III.) with a similar meaning.

שָׁעָה II. (*fut.* תִּשְׁעֶינָה) *intr.* same as שָׁעַע I. *to be smeared;* of the eyes, *to be closed* i. e. blinded Is. 32, 3; Targ. טַמְטֵם to shut; Aram. שְׁעָא, ܫܥܐ, trans. to besmear, to stroke, to smooth; Targ. שׁוּעַ for the Hebrew טוּחַ, pass. אִתְּשָׁע (whence שִׁיעַ whitewash, שָׁעִי, שַׁעֲוָה wax); Ar. سعوة. Derivat. perhaps מִשְׁעִי (which see).

שָׁעָה a noun Aram. see שְׁעָא.

שָׁעַט (not used) *intr.* either *to tread*, *to stamp*, *to push*, with the feet (comp. שָׁאַט tr. and שׁוּט I. to tread away, to push away, to despise), so that שְׁעָטָה the derivative prop. means *a stamping*, after the Ar. ثَعِطَ to push, to stamp; or with the meaning of שׁוּט II. *to run*, Syr. ܫܥܛ (to run, creep, swim, fly along, Syr. ܫܥܛܐ for אֶפְעֶה), Ar. شَاطَ to run, to gallop. Derivative

שְׁעָטָה (*constr.* שַׁעֲטַת) *f. the stamping*, of פַּרְסוֹת אַבִּירִים JER. 47, 3, or *the race*, Syr. ܪܗܛܐ; *Kimchi* explains it by דְּהָרָה.

שַׁעַטְנֵז (Samar. ־נִיז) *m. a cloth made of two kinds, a garment woven from woollen and linen threads*, an apposition to בֶּגֶד כִּלְאַיִם Lev. 19, 19, or בֶּגֶד is to be supplied, and explained by צֶמֶר וּפִשְׁתִּים יַחְדָּיו Deut. 22, 11 (see כֶּלֶא 2. to כִּלְאַיִם); the LXX translate κίβδηλος, i. e. adulterated, spurious, Aquila ἀντιδιακείμενον, i. e. of different sorts; and the other versions explain the word as *a heterogeneous, different-coloured thing.* Since the Hebrews got their knowledge of weaving from Egypt, the home of that craft, it may be explained by the Coptic ⲥⲁϩⲧ a web and ⲡⲟⲩϫ (נֹז) false, not genuine; or by ϫⲟⲥⲩⲧ = κίβδηλος (not genuine, bad); in any case it is of Egyptian origin, because the Semitic presents no etymology.

שָׂעִיר and **שָׂעִר** (*constr.* שְׂעִיר; *plur.* שְׂעִירִים, *constr.* שְׂעִירֵי) 1. (from שָׂעַר I. or IV.) *adj. m.*, שְׂעִירָה (*constr.* שְׂעִירַת, *plur.* שְׂעִרֹת) *f. rough, hairy*, hirsutus, pilosus Gen. 27, 11, of the יָדַיִם 27, 23; on the other hand שָׂעִיר in Dan. 8, 21 is only an apposition to the more Aram. צָפִיר, Arab. شَعِر, أَشْعَر, Aram. סַעֲרָן, ܣܥܪܢ the same. — 2. (from שָׂעַר I. or IV.) *a subst.* the shaggy, hairy one (like צָפִיר from צָפַר II.); hence *a buck* (as hircus is connected with hirtus and hirsutus), specially *a he-goat*, Lev. 4, 24; 16, 9, fully שְׂעִיר עִזִּים Gen. 37, 31; Lev. 4, 23. It is usually understood to mean the somewhat older he-goat which was used as a sin-offering for the prince (Num. 7, 16), for the people on high festival seasons (Lev. 16, 9; 23, 19), at the dedication of the tabernacle (9, 3; 10, 16), or on occasion of transgressions against the divine commands Num. 15, 24; while עַתּוּד denotes the young he-goat, which was applied for a burnt- and thank-offering. — 3. a goat-shaped deity, which was idolatrously worshipped beside the בָּמוֹת and עֲגָלִים, a thing which was strictly forbidden the Israelites Lev. 17, 7; 2 Chr. 11, 15. It was believed that such hostile beings inhabited the deserts and woods (Is. 13, 21; 34, 14), and that they must be appeased by divine worship. Hence the LXX have δαιμόνια, the Targ. and Pesh. שֵׁדִין, ܫܐܕܐ; and Jerome describes them "vel incubones vel satyros vel silvestres quosdam homines &c." This superstition was probably derived from Egypt, where a goat (*Josephus* contra Ap. 2, 7) or Pan who was depicted with a goat's head and feet (Herod. 2, 46. 145; Strabo 17. page 802), was worshipped. The latter symbolised the procreative and male power (Steph. Byz. s. v. Πανὸς πόλις; Horap. 1, 48). — 4. (from שָׂעַר II.; only *pl.* שְׂעִירִים) *m. pl. showers of rain*, parallel רְבִיבִים Deut. 32, 2.

שֵׂעִיר (prop. same as שָׂעִיר *the rough*, of a rough forest-mountain; comp. עֵשָׂו) 1. *n. p.* of the thickly-wooded, rough, mountainous district stretching from the Dead Sea to the Elanitic gulf; fully הַר שֵׂ׳ Gen. 14, 6; Deut. 1, 2; 2, 1. At first the Horites inhabited this territory Deut. 2, 12, then the Esauites (בְּנֵי עֵשָׂו Gen. 32, 4; 33, 14 16; 36, 8), and lastly the Edomites (Num. 24, 8; Deut. 2, 4; Is. 24, 4); hence שֵׂעִיר is parallel to שְׂדֵה אֱדוֹם Judges 5, 4. The inhabitants were also called בְּנֵי שֵׂעִיר 2 Chr. 25, 11, and for that reason a progenitor שֵׂ׳ was assumed Gen. 36, 20-30; 1 Chr. 1, 38. — 2. *n. p.* of a mountain in Judah Josh. 15, 10 (properly *wooded territory*, like the Ar. شَعَار, شَعْرَا arboretum, comp. שְׂעִירָה 1).

שְׂעִירָה 1. (with *a* of motion ־רָתָה; *wooded country*) *n. p.* of a district in mount Ephraim Judges 3, 26. — 2. *f.* of the *masc.* שָׂעִיר *a she-goat* Lev. 4, 23; 5, 6. — In Gen. 27, 23 שְׂעִרָה is an adj. fem. from שָׂעִיר.

שָׁעַל (not used) *intr. to bend, to sink*, of an inlet, cleft, narrow pass; *to be deep, bent, hollow*, of the mouth, throat, hollow hand; Ar. ثَغَرَ the same, whence ثَغْر an inlet, a narrow pass, the mouth, ثَغْرَة a bending, a sinking, a cleft, Aram. שְׁעַל, ܫܥܠ the same, and therefore שְׁעֹל, ܫܥܠܐ = the Hebrew שֹׁעַל; comp. שָׁאַל

(to שְׁאוֹל). Derivat. שֹׁעַל, שַׁעַל 1. and מִשְׁעֹל.

שָׁעַל II. (not used) *intr. to be red, reddish yellow, fiery-coloured*, of jackals, comp. the German *Fuchs*, prop. *the red one;* Ar. شَعَلَ *tr. to kindle, to set fire to;* شَكَلَ *to be brown, reddish;* Aram. תְּעַל, Ar. ثَعَلَ the same. Deriv. שׁוּעָל, the proper names שׁוּעָל (אֶרֶץ, חֲצַר), שַׁעַלְבִּין, שַׁעַלְבִּים, שַׁעַלְבֹּן (אֶרֶץ) שַׁעֲלִים in the Gent. שַׁעַלְבֹנִי.

שַׁעַל *m.* 1. (*pl.* שְׁעָלִים, *constr.* שַׁעֲלֵי, from שָׁעַל I.) same as שֹׁעַל *the hollow of the hand;* metaphor. *a handful* 1 Kings 20, 10; as a measure for שְׂעֹרִים Ez. 13, 19, where perhaps שַׁעֲלֵי is the *st. c. du.;* Syr. ܫܘܥܠܐ the same. — 2. (from שָׁעַל II.; *a jackal, a fox*) *n. p.* of a district on the way from Philistia to Ophrah; fully אֶרֶץ שַׁעֲלִים 1 Sam. 9, 4, called in 13, 17 אֶרֶץ שׁוּעָל. The meaning *deep valley* (after שֹׁעַל and מִשְׁעֹל) is unsuitable.

שֹׁעַל (with *suff.* שָׁעֳלוֹ; from שָׁעַל I.) *m. the hollow of the hand, a span* Is. 40, 12, according to *Rashi* the name of a hollow measure.

שַׁעֲלַב *m. a fox, jackal*, in Hebrew only in proper names. It is a form of שַׁעַל 2. enlarged by ־ַב; Arab. ثَعْلَب = שׁוּעָל; comp. زَرْدَبَ to strangle, from زرد a noose, Aram. כַּרְזַב a locust from כְּרַז.

שַׁעַלְבִּים (properly בֵּית שַׁ׳ *place of jackals*) *n. p.* of a city in Dan, mentioned with אַיָּלוֹן, on the slope of mount Ephraim Judges 1, 35; 1 Kings 4, 9. Jerome in his Comment. on Ezek. 18, 24 seq. calls it Selebi, now Silbit; Euseb. found a village Salaba on the borders of Sebaste; but the locality cannot now be exactly determined.

שַׁעַלַבִּין (the same) *n. p.* of a city in Dan Josh. 19, 42, in meaning = שַׁעַלְבִּים.

שַׁעַלְבֹן (*jackal-place*) *n. p.* of a locality otherwise unknown, whence came אֶלְיַחְבָּא, one of David's heroes. *Gent. m.* שַׁעַלְבֹנִי 2 Sam. 23, 32; 1 Chr. 11, 33. Perhaps = שַׁעַלְבִּים.

שַׁעֲלִים see שַׁעַל 2.

שָׁעַם (not used) *intr. to hasten stormily along, to roam*, cognate in sense with שָׁגַע; hence *to rave, to be mad.* Ar. سَعَمَ to go swiftly, of a camel; to flow rapidly, of a river; Aram. שְׁעַם to rave, Talm. שִׁעֲמוּם madness, raving. Deriv. the proper name מִשְׁעָם.

שָׁעַן (Kal not used) *intrans. to lean upon, to support*, hence *to rest comfortably*, Arab. دَعَمَ to support; otherwise connected with שָׁאַן, יָ־שֵׁן. Deriv. מִשְׁעָן, מִשְׁעֶנֶת, the proper name אֶשְׁעָן.

Nif. נִשְׁעַן (*inf. constr.* הִשָּׁעֵן; *fut.* יִשָּׁעֵן) *to be supported, to lean*, with עַל *upon*, also fig., on חֲנִית 2 Sam. 1, 6, יי׳ Is. 10, 20, מֶלֶךְ 2 Chr. 16, 7; seldom with אֶל Prov. 3, 5 for עַל; with בְּ Is. 50, 10, or absol. Job 24, 23; of a country, *to adjoin*, with לְ Num. 21, 15. נִשְׁעַן עַל־יְדֵי פ׳ *to lean upon one's cöoperation*, of kings 2 Kings 5, 18; 7, 2. Without a prepos. *to recline* (at a meal) Gen. 18, 4.

Hif. הִשְׁעִין only in cod. Sam. Gen. 18, 4, which, however, may be better taken as Nif.; otherwise Hif. may have had the trans. signif. *to support.* Derivat. מַשְׁעֵנָה, מַשְׁעֵן.

שָׁעַע I. (i. e. שַׁע; *pl. imp.* שֹׁעוּ) 1. *tr. to overspread, to smear*, e. g. a wall; fig. *to overspread the eyes*, i. e. *to make blind* or *blear* Is. 29, 9, where עֵינַיִם should be supplied (see Hif. and הִשְׁתַּעֲשַׁע). On the stem comp. שָׁע־ָה II., Aram. שְׁעַע (שַׁע), ܫܥ to stroke, to smooth, to polish, fig. to flatter, whence שְׁעִיעַ smooth, שִׁיעַ whitewash, שַׁעֲוָא wax; שְׁעָא, שָׁע = שַׁע; Ar. سَعَّ the same, whence the reduplicated سَعْسَعَ to besmear (hair).

Hif. הֵשַׁע (*imp.* הָשַׁע, a shorter form for הָשֵׁעַ) *to close, to overspread*, עֵינַיִם, i. e. *to blind* Is. 6, 10, like Kal.

Hof. שָׁעֳשַׁע (from the redupl. שִׁעֲשַׁע; *fut.* יְשָׁעֳשַׁע) *to be soothed, caressed*, of a child, with עַל־בִּרְכַּיִם Is. 66, 12.

Hithp. הִשְׁתַּעֲשַׁע (*imp. pl.* הִשְׁתַּעֲשָׁעוּ) *to shew oneself blind*, an intensive of Kal Is. 29, 9. The meaning *to take one's pleasure, to rejoice*, is unsuitable.

שָׁעַע II. (i. e. שׁעשׁ; Kal not used) *intr.* prop. *to shine, to glitter;* hence figur. *to be cheerful* or *joyful*, as שָׂמַח, אוּר, נָהַר, proceed from a similar fundamental meaning; it is therefore connected with the organic root in שָׁאָה III., שָׁעָה I., which mean to shine, to glitter, then *to see, to look.*

Pih. שִׁעְשַׁע (redupl.; *fut.* יְשַׁעְשַׁע) *to amuse oneself, to play* Is. 11, 8; also with the accus. of that *in which* one rejoices Ps. 119, 70; also *trans. to delight*, with accus. of the pers. 94, 19. Deriv. שַׁעֲשׁוּעַ.

Hithp. הִשְׁתַּעֲשַׁע (*fut.* יִשְׁתַּ׳) *to delight oneself, to rejoice*, with בְּ *in* Ps. 119, 16 47.

שָׁעַף (not used) *tr. to bind, to knot*, fig. *to imagine, to think*, the organic root being also in חָשַׁב; perhaps too like the latter it means *intrans. to be united, related* (see חָשַׁב); Arab. سَعَفَ *to bring together, to complete*, ضَعَفَ *to double.* Deriv. the proper name שַׁעַף. See שָׂעַף.

שָׂעַף (not used) *tr. to bind, to unite*, cognate in sense with חָשַׁב, שָׁעַף, fig. *to meditate, to think*, the same metaphor. transference taking place in חָשַׁב; Ar. سَعَفَ, comp. شعب *to bring together, to collect.* To bring it into connection with סָעַף II. is less proper as the analogy of נוּב I. does not agree, since it is not used for *to think*, and שִׂיחַ 2. prop. belongs to שׂוּחַ II. Derivat. שַׂעֲפָה (*pl.* שַׂעֲפִים).

Pih. שִׂרְעֵף (with Resh inserted; not used) *to think, to meditate*, while סִרְעֵף means only *to sprout.* Deriv. שַׂרְעָף.

שַׁעַף (*union, friendship*) *n. p. m.* 1 Chr. 2, 47 49.

שַׂעַף (from שָׁעַף; only *pl.* שַׂעֲפִים) *m. a thought*, Job 20, 2; 4, 13 *in thoughts from nocturnal visions.*

שָׁעַר I. (only 3 *p. perf.*) *tr.* 1. (not used) *to split, to divide, to tear asunder*, same as פָּעַר (which see), Ar. شَغَرَ (to cut or break in pieces), hence شَغْر (division, interval); Aram. תְּרַע, ܬܪܥ = Hebrew פָּרַץ, whence תַּרְעָא = Hebrew פֶּרֶץ. Deriv. שַׁעַר 1, the denom. שׁוֹעֵר (שׁוֹעֲרָה), the proper name שַׁעֲרַיִם. — 2. Metaph. (as in פָּזַר, גָּזַר) *to decide, to determine, to fix*, the price, value; *to estimate, to appraise*, Prov. 23, 7 *for as he estimates* (שְׁעַר) *in his heart, so is he*, i. e. otherwise than he speaks (Gr. Ven., Symm.); comp. Ar. سَعَّرَ to determine the value, أَسْعَرَ the same, سِعْر fixed price; شَعَرَ to judge, to perceive, شِعْر knowledge; Aram. שְׁעַר the same, Talm. שַׁעַר a tax, שִׁעוּר a definite measure, pensum; Aram. תַּרְעָא price. Deriv. שַׁעַר 2, the proper name שַׁעֲרָיָה.

שָׁעַר II. (not used) *intr.*, commonly = שָׂעַר *to shudder, to be amazed*, or *to excite a shuddering* or *horror*, Ar. شعر the same, hence شَعْر painful, dolorous; metaphor. *to be rough, harsh*, of figs; *to be repulsive, horrible.* Derivat. שַׂעַר (adj.) perhaps from Pih., שַׁעֲרוּרִי, שַׁעֲרוּרִיָּה, שַׁעֲרוּרִיָּה.

שָׂעַר I. (not used) *tr.* same as שָׂעָה I. *to split, divide, cut, separate*, of the hair, comp. פָּרַע I, 3 belonging to פֶּרַע 1, Aram. בִּיזַת the hair, from בּוּז to divide, Ar. شَعَرَ the same, whence شَعْر hair. Deriv. שְׂעָר, שַׂעַר 1, שַׂעֲרָה.

שָׂעַר II. (*fut.* יִשְׂעַר) *intr.* same as סָעַר *to be stormy, to rage, to be quickly moved*, commonly *tr. to tear* or *snatch away*, with accusat. of the object Ps. 58, 10. Deriv. שַׂעַר 2, שַׂעֲרָה 4.

Nif. נִשְׂעַר *to storm, to rage* Ps. 50, 3, of רוּחוֹת 104, 4 or רוּחַ סְעָרָה 148, 8 as servants of God.

Pih. שִׂעֵר (*fut.* יְשַׂעֵר or יְשָׂעֵר) *to sweep away*, with מִן of place Job 27, 21.

Hithp. הִשְׂתָּעֵר (*fut.* יִשְׂתַּ־) *to rush on*, with עַל of a person *against* Dan. 11, 40.

שָׁעַר III. (3 *perf. pl.* שָׁעֲרוּ, with *suff.* שָׁעָרוּם; *imp. pl.* שַׁעֲרוּ; *fut.* יִשְׁעַר) *intr. to shudder, to be astonished*, strengthened by the addition of the noun שַׂעַר Ez. 27, 35, coupled with רָעַם, שָׁמַם; with שָׁמַם עַל of a person *at one* 32, 10, like שָׁמַם עַל; absol. *to condense*, of a clouded sky, coupled with חָרַב to dry, i. e. *to be immovable* (fluid is movable) Jer. 2, 12; hence generally, *to fear, to worship*, gods Deut. 32, 17. Deriv. שָׂעַר 3.

שָׁעַר IV. (not used) *intr. to be bristly, rough, to stand stiff*, of the hair, of points. Derivat. שָׂעִיר (*fem.* שְׂעִירָה) adj., שָׂעִיר (a noun), שְׂעִירָה, the proper names שֵׂעִיר, שְׂעִירִים, perhaps שְׂעִירָה 1.

שַׁעַר (in pause שָׁעַר, with *a* of motion שַׁעְרָה; *pl.* שְׁעָרִים, *constr.* שַׁעֲרֵי, with *suff.* שַׁעֲרֶיךָ, -רָיו) *m.* (*fem.* only Is. 14, 31, in the cod. Samar. Deut. 15, 7; 16, 5; 17, 2; 18, 6; 23, 16) 1. (from שָׁעַר I.) prop. cleft, aperture, and so *a gate*, of a city Gen. 23, 10, of a camp Ex. 32, 26, of the temple Jer. 7, 2, of the sacred fore-court Ex. 35, 16, of a palace Esth. 2, 19, and for the palace itself 3, 2; of the gate uniting the citadel with the lower city 2 Kings 23, 8; *the door*, of a small tent Prov. 14, 19. The gate was often a *gate-building*, with a גַּג 2 Sam. 18, 24 and עֲלִיָּה 19, 1, with opening (פֶּתַח) Josh. 8, 29, דְּלָתוֹת Judges 16, 3, and an open place (רְחוֹב) 2 Chron. 32, 6; it was the place of justice Prov. 22, 22, conseq. forum, where strangers or guests were expected Gen. 19, 1, the place of meetings, where trials were held and matters of business transacted Ruth 3, 11; 4, 1 11. It was generally a place of public resort Prov. 31, 23 31, and accordingly people met there in social converse Lament. 5, 14, Ps. 69, 13, for which reason בִּשְׁעָרֶיךָ Deut. 12, 12, בְּאַחַד שְׁעָרֶיךָ stand for the city itself, and instead of בְּאֶרֶץ שְׁעָרָיו 1 Kings 8, 37 we should probably read with the Vulg. בְּאַחַד מִשְׁעָרָיו *in one of his cities.* שַׁעֲרֵי אֶרֶץ *the passes leading to the country, entrances*, at the border Jer. 15, 7; Nah. 3, 13. Fig. שַׁעַר הַשָּׁמַיִם Gen. 28, 17, שַׁעֲרֵי שְׁאוֹל Is. 38, 10, שַׁעֲרֵי מָוֶת Job 38, 17; שַׁעַר הַנְּהָרוֹת Nah. 2, 7 *the gate of rivers*, i. e. the sluices, like גֹּרֶא. Of the gates in Jerusalem are mentioned: שַׁעַר הָעֵין Neh. 2, 14, so called from the fountain שַׁעַר הַמַּיִם; שַׁעַר הַחַרְסוּת 3, 26, שַׁעַר הָאַשְׁפּוֹת Jer. 19, 2, שַׁעַר הַפִּנָּה Neh. 2, 13, שַׁעַר הַגַּיְא 2, 13, שַׁעַר הַפִּנָּה 2 Kings 14, 13 or שַׁעַר הַפִּנּוֹת Zech. 14, 10 or שַׁעַר הַפָּקִים 2 Chr. 25, 23, שַׁעַר בִּנְיָמִין Jer. 37, 13, שַׁעַר הַדָּגִים Neh. 3, 3, שַׁעַר הַיְשָׁנָה 3, 6, שַׁעַר הָרִאשׁוֹן Zech. 14, 10, שַׁעַר הַצֹּאן Neh. 3, 1 etc. See too מַשְׂרֵה, שַׁלֶּכֶת and סוּר 4. On the gates comp. *Robins.* Palest. I, p. 471 seq.; *Thenius*, Bücher der Könige, app. p. 6 seq.; *Tobler*, Topogr. von Jerusalem I, 162-179; on the present gates the same p. 144 seq. — 2. (from שָׁעַר I, 2) *a measure*, Gen. 26, 12 *a hundred measures*, i. e. hundredfold (Targ. Sam.); the LXX and Syr. incorrectly read שְׂעֹרִים. Derivat. the denominative

שָׁעַר (only *part.* שֹׁעֵר or שׁוֹעֵר, *plur.* שֹׁעֲרִים, *c.* -רֵי) *to keep the gate, to keep watch at the gate; part. a city-watch, a gate-watch* 2 Kings 7, 10; 7, 11, applied particularly to the gate-keepers of the temple, a very old institution 1 Chr. 9, 17 18 24 26; Neh. 7, 45 73; 11, 19; 12, 45 47.

שַׂעַר *m.* 1. (from שָׂעַר I.) same as שְׂעָר *the hair*, with רַגְלַיִם *the hair of the pudenda* Is. 7, 20, i. e. all males, also שְׂעָר alone Ez. 16, 7, Ar. شَعْر. — 2. (from שָׁעַר II.) *a storm, a stormy wind* Is. 28, 2, also סַעַר, סְעָרָה. — 3. (from שָׁעַר III.) *shuddering, amazement* Ez. 27, 35; 32, 10; Job 18, 20.

שְׂעִיר see שָׂעִיר.

שְׂעָר (*c.* שַׂעַר, with *suff.* שַׂעְרָךְ, שַׂעְרוֹ; from שָׂעַר I.) *m. hair*, prop. what is divided off, especially of *the hair of the head*, with רֹאשׁ Judges 16, 22, 2 Sam. 14, 26, seldom without it Song of Sol. 4, 2, mostly collect.; of hair on the body

Lev. 13, 3; אַדֶּרֶת שֵׂ׳ *a hair-mantle*, i. e. of fur or skin Gen. 25, 25, Zech. 13, 4, hence בַּעַל שֵׂעָר *one clad in a hairy mantle* 2 Kings 1, 8.

שֹׂעָר (probably from מְשֹׂעָר; *pl.* שֹׂעָרִים; from שָׂעַר II.) *m. harsh, rough*, of תְּאֵנִים Jer. 29, 17, elsewhere רָעוֹת 24, 8, Targ. בִּישׁ, prop. exciting aversion. But the Arab. has rendered it by شَرِير which means malus, improbus, durus, so that שָׂעַר may be = שָׂרַר (see מָאַס = מָסַס).

שְׂעַר (not used) Aram. = Hebr. שָׂעַר I. Derivative

שְׂעַר (*c.* שְׂעַר) *Aram. m. the hair*, שְׂ׳ רֵאשׁ *hair of the head* Dan. 3, 27; 7, 9.

שַׂעֲרָה (*c.* שַׂעֲרַת, with *suff.* שַׂעֲרָתוֹ; *pl. c.* שַׂעֲרוֹת; from שָׂעַר I.) *f. a hair*, a single one as the aim of good shooters, hence אֶל־הַשַּׂ׳ *to a hair* i. e. closely Judges 20, 16; also collect. and pl. Ps. 40, 13; *the hair of the head*, with רֹאשׁ, as something small 1 Sam. 14, 45, 2 Sam. 14, 11; also applied to the hair on other parts of the body Job 4, 15.

שְׂעָרָה (from שָׂעַר II.) *fem.* same as סְעָרָה *a storm* Job 9, 17; Nah. 1, 3.

שְׂעֹרָה (*pl.* שְׂעֹרִים; from שָׂעַר III. or IV.) *f.* prop. what is rough, bristly or projecting upwards; hence *barley*, used in the *sing.* of what is in the stalk Ex. 9, 31, Deut. 8, 8, Job 31, 40; in the *pl.* of the grain (comp. חִטָּה and חִטִּים); hence as a genitive to חֹמֶר Lev. 27, 16, קֶמַח Num. 5, 15, לֶחֶם Judges 7, 13, עֻגָּה Ez. 4, 12; seldom alone 2 Sam. 17, 28. קְצִיר שְׂעֹרִים *barley-harvest* Ruth 1, 22, 2, 23 (forming the beginning of harvest, because barley ripens first). In שֵׁשׁ שְׂעֹרִים Ruth 3, 15, סְאָה or אֵיפָה is wanting, if שְׂ׳ be not the pl. of שְׂעֹר = שַׂעַר 2. *a measure.*

שַׂעֲרוּרָה (prop. *fem.* of שַׂעֲרוּר, from שָׂעַר III.; but a *subst.*) *f. something horrible*, coupled with שַׁמָּה Jer. 5, 30; *something repulsive* 23, 14, LXX φρικτός.

שַׂעֲרוּרִיָּה (from שַׂעֲרוּרִי) *f.* the same Hos. 6, 10 K'ri, for which the K'tib has שַׂעֲרִירִיָּה.

שְׂעַרְיָה (from שָׂעַר and יָהּ, *Jah is Decider;* from שָׂעַר I.) *n. p. m.* 1 Chr. 8, 38.

שַׂעֲרַיִם (*double cleft;* from שָׂעַר I.) *n. p.* of a city in Judah Josh. 15, 36, where Simeonites also settled 1 Chr. 4, 31. In 1 Sam. 17, 52 the LXX read שְׂעָרִים, understanding by the word the inner and outer city-gates of Gath.

שְׂעֹרִים (from שָׂעַר III.; *fear, distress*, hence *worship*) *n. p. m.* 1 Chr. 24, 8.

שַׂעֲרִירִיָּה see שַׂעֲרוּרִיָּה.

שַׂעֲרֻרִת *f. something horrible* or *abominable* Jer. 18, 13.

שְׂעִרֹת see שָׂעִיר.

שַׁעַשְׁגַּז (Persian) *n. p.* of a Persian eunuch and keeper of the harem Esth. 2, 14. The etymology is obscure.

שַׁעֲשֻׁעַ (only *pl.* ־עִים, with *suff.* ־עָיו, ־עַי; from שִׁעֲשַׁע to שָׁעַע II.) *m. pleasant play*, of יֶלֶד, then *delight, enjoyment* Jer. 31, 20; in חָכְמָה Prov. 8, 30 31, coupled with שְׂחֵק; *the pleasure*, which the תּוֹרָה and עֵדוֹת Ps. 119, 24 77 143 or נֶטַע give Is. 5, 7.

שָׁפָה I. (not used) *tr. to take, to receive, to contain* (in self), capere, recipere, of vessels and reservoirs; ident. in its organic root שָׁפ־ה with סַף (סָפַף) I., שָׂפ־ה; cognate in sense with יָכַל (to מִיכָל a reservoir), הָכַל, כָּל (כּוּל). Deriv. אַשְׁפָּה 1. The stem of יִשְׁפָּה, יִשְׁפָּן, יִשְׁפֶּה, יָשְׁפֶּה is יָשַׁף which see.

שָׁפָה II. (not used) *tr.* 1. *to mix, mingle; to heap together, to collect*, coacervare, especially applied to dung-heaps, rubbish etc.; connected in its org. root שָׁפ־ה with that in סָפ־ה (Hif.), אָ־סַף, יָ־סַף. Deriv. אַשְׁפָּה 2 (only *pl.* אַשְׁפּוֹת), אַשְׁפָּת (= שֶׁפֶת; *pl.* אַשְׁפַּתּוֹת). — 2. Metaphor. *to curdle, to thicken*, of milk; hence *to turn into cheese*, same as גָּבַן 2. Deriv. the noun שָׁפָה.

שָׁפָה III. (Kal unused) *intr.* 1. *to be*

bare, *bald*, of mountains; *to be smooth*, *level*, of an unfruitful plain; metaphor. *to be bared*, *stripped*, of bones. — 2. Fig. *to be even*, *equable*, of the mind, comp. שָׁוָה used of נָפֶשׁ, Aram. and modern Hebrew *to be quiet*, *gentle*. The fundamental signification seems to be, *to be abraded*, *smoothed*, a similar transference taking place in tr. קָרַח, מָרַט. Ident. in its organic root with שָׁפַף, שָׁפַה, Aram. שְׁפָא, שְׁפָה, שְׁפַף; Ar. صَفَى to be naked, of rocks. Deriv. שְׁפִי, the proper names שְׁפִי, שְׁפוֹ and perhaps יִשְׁפָּה.

Nif. נִשְׁפָּה (*part. m.* נִשְׁפֶּה) *to be bald*, *bare*, of קֵרֵחַ Is. 13, 2, see שְׁפִי.

Puh. שֻׁפָּה (3 *p. plur.* שֻׁפּוּ) *to be bared*, *loosened*, of עֲצָמוֹת, i. e. to be without flesh and skin Job 33, 21 K'ri (*Ibn Ezra*), where the K'tib reads שְׁפִי giving a similar meaning. Targ. (כְּתַח), *Ibn Ganâch*, *Saadia*, *Kimchi* explain it after the Aram. שְׁפָא to rub in pieces, to crush.

שָׁפָה (not used) *tr.* same as שָׁפַה I. *to hold*, *receive*, *contain*, of a receptive organ, as the mouth, lip, like שָׂפָה of a quiver, סַף of bowls, cups etc.; also of an entrance-space which serves to receive those who come in; Aram. סְפָא, Ar. سَفَى the same. Deriv. שְׂפָה.

שָׂפָה (from שָׂפָה II.; *pl. c.* שְׂפוֹת) *f. cheese* 2 Sam. 17, 29, Targ. גּוּבְנִין, Peshito ܓܒܢܐ.

שָׂפָה (after the form שָׂנְאָה, from שָׂפָה; *c.* שְׂפַת, with *suff.* שְׂפָתוֹ; *du.* שְׂפָתַיִם, *c.* שִׂפְתֵי, with *suff.* שִׂפְתֶיךָ, שִׂפְתֶיהָ; but the *pl. c.* שִׂפְתוֹת, with *suff.* שִׂפְתוֹתַיִךְ, from שָׂפָה = שָׂפַת) *f.* prop. what takes or receives, comp. מַלְקוֹחַ; hence 1. *lip*, *mouth*, *throat*, of men and beasts Is. 37, 29; Song of Sol. 4, 3 11; 5, 13; as the organ of speech in הַפְקִיר בְּשָׂפָה Ps. 22, 8 (see פָּקַר); *du.* of *the upper and under lip*. פָּתַח שְׂפָתַיִם *to speak* Job 11, 5, פָּתַח שְׂפָתַי Ps. 51, 17 *to cause one to speak*; כָּלָא שְׂפָתַיִם 40, 10 *not to speak*, prop. to shut the lips; speech is עַל־שְׂפָתַיִם 16, 4, seldom תַּחַת שְׂפָתַיִם 140, 4. Also *talk* in עֲלָה עַל־שְׂפָה לָשׁוֹן Ez. 36, 3 *to come up into the talk of the tongue*, parall. דִּבָּה. It is the organ of sinful speech Job 2, 10, of loud thanks Ps. 45, 3; עֲרַל שְׂפָתַיִם *one of uncircumcised* i. e. *obscure speech* Ex. 6, 12; עִמְקֵי שָׂפָה Is. 33, 19 *those of unfathomable speech* = כְּבֵד לָשׁוֹן. To שְׂפָתַיִם as meaning *speech* are applied אֱמֶת Prov. 12, 19, שֶׁקֶר 10, 18, אָוֶן 17, 4, מֶתֶק 16, 22, בְּרוּרָה Zeph. 3, 9, טָמֵא Is. 6, 5. It is also meant to express *inconsiderate*, *light-minded speech* Is. 29, 13; 36, 5; Prov. 14, 23; hence אִישׁ שִׂפְתַיִם *a babbler* Job 11, 2; אֱוִיל שְׂפָתַיִם *a prating fool* Prov. 10, 8. Generally *the language* of a people Is. 19, 18. — 2. Metaphor. *the edge*, of a כּוֹס 1 Kings 7, 26, *the border*, of מְעִיל Ex. 28, 32, יְרִיעָה 26, 4; *the shore* Gen. 22, 27; 41, 3; *a boundary* Judges 7, 22. On the word comp. the Aram. סְפָא, סִפְתָא, ܣܦܬܐ, Ar. شَفَة.

שְׁפוֹ (same as שְׁפִי 2) *n. p. m.* Gen. 36, 23; otherwise שְׁפִי.

שְׁפוֹט (*plur.* שְׁפוּטִים; from שָׁפַט) *m. judgment*, *punitive judgment*, coupled with חֶרֶב and = שְׁפָטִים 2 Chr. 20, 9; LXX κρίσις, Syr. ܕܝܢ; *pl. punishments*, Ezek. 23, 10 *and inflicted punishment upon her*.

שְׁפוּפָם (from שְׁפִיפֹן; *serpent*) *n. p. m.* Num. 26, 39; also שׁוּפָם (which see), whence the *patr.* שׁוּפָמִי 26, 39; comp. שְׁפִים, מְפִים Gen. 46, 21 may be read perhaps שְׁפִים.

שְׁפוּפָן (the same) *n. p. m.* 1 Chr. 8, 5.

שָׁפַח (not used) *intr. to be attached to*, *to associate*, of the members of a family and of domestics; *to be related*, same as סָפַח I., where לָוָה is parallel (*Jeh. Karpentrasi*). The organic root שְׁ־פַח is also in the Sanskrit paç, Latin pang, Greek πήγ-νυμι. The Ethiop. שפח *safacha* (to spread out) is to be put with צָפַח. Deriv. מִשְׁפָּחָה and שְׁפָחָה.

שָׁפַח (Kal not used) *trans.* same as סָפַח III. (which see) *to pour out*, *to*

shed, blood; figurat. *to break out*, of pustules, leprosy. Deriv. מִשְׁפָּח.

Pih. שִׁפַּח *to make break out*, קָדְקֹד, i. e. to cover with leprosy Is. 3, 17; perhaps *to make empty*, since סָפַח and שָׁפַח may also have this meaning.

שִׁפְחָה (*cstr.* שִׁפְחַת, with *suff.* שִׁפְחָתְךָ, שִׁפְחָתוֹ; *plur.* שִׁפָחוֹת, with *suff.* שִׁפְחוֹתֶיהָ; from שָׁפַח) *fem.* prop. she that belongs to, she that is attached to a house or family; hence *a maid, a female servant*, famula, serva, especially of a גְּבִירָה Gen. 16, 1 8; 29, 23, עֶבֶד being attached to the master; both together 20, 14; 32, 6; *a concubine* 16, 2; *a maid servant*, who does the lowest work Ex. 11, 5 (see טָחַן), and therefore a figure of meanness; used in the addresses of women to their superiors, as עֶבֶד is in the case of men 1 Sam. 1, 18; 25, 27; elsewhere אָמָה 25, 28, which, however, is looked upon as an honourable title 1 Sam. 25, 41.

שָׁפַט (*part.* שֹׁפֵט, שׁוֹפֵט; *inf. absol.* שָׁפוֹט, *constr.* שְׁפֹט, with *suff.* שָׁפְטֵנוּ; *imp.* שְׁפֹט, שָׁפְטוּ־ה opt. שָׁפְטָה, *plur.* שִׁפְטוּ; *fut.* יִשְׁפֹּט) *trans.* prop. *to separate, divide, split off*, and like other verbs of dividing (see פָּלַל, חָתַךְ, גָּזַר I.) transferred to *deciding* or *judging;* hence 1. *to judge*, absol. *to act the part of judge* Gen. 19, 9; *to pronounce sentence* Is. 11, 3, fully שָׁ׳ מִשְׁפָּט 1 Kings 3, 28, and with it the genit. אֱמֶת Zech. 7, 9, שָׁלוֹם 8, 16, נוֹאַפוֹת Ez. 16, 38, but commonly with the accusat. of the person upon whom one pronounces sentence Ez. 18, 22 26, Deut. 16, 18, or for whom one is judge 1 Sam. 7, 16 17 or acts judicially Ps. 67, 5; with accus. of the thing which one judges Ex. 18, 26; with *adverbs*, מֵישָׁרִים Prov. 31, 9, צֶדֶק Ps. 75, 3, עָוֶל 82, 2. שָׁ׳ בֵּין ... וּבֵין Gen. 16, 5, לְ ... שָׁ׳ בֵּין 31, 53, or בֵּינֵינוּ *to judge between*. *Part.* שֹׁפֵט *a judge* in the widest sense of the word Ex. 2, 14; Deut. 16, 18; used especially of God who judges individuals and all mankind Gen. 18, 25; Is. 33, 22; Ps. 7, 12. — 2. *to procure right, to defend right*, with accus. of the person, as יָתוֹם Is. 1, 17; Ps. 10, 18; 26, 1; with מִשְׁפָּט פְּ׳ Jer. 5, 28; with מִיַּד פְּ׳ or מִן *to deliver by right from* 1 Sam. 24, 16; 2 Sam. 18, 19; Ps. 43, 1 (see דִּין). — 3. *to condemn, to punish*, Arab. قَضَى, 1 Sam. 3, 13; Ez. 7, 3; שְׁפוֹט being also applied to punishment. — 4. Generally *to govern, to rule* Judges 16, 31, 1 Sam. 8, 5, of a מֶלֶךְ or שֹׁפֵט = מֶלֶךְ. The *part.* שֹׁפֵט is therefore applied to the princes of the people in the period between Joshua and Samuel Judges 3, 10; 4, 4; 10, 2, and is also elsewhere Am. 2, 3 = מֶלֶךְ 1, 15; Is. 16, 5; 40, 23; Ps. 2, 10. In Phenician the head of the state is termed שֹׁפֵט (Latin sufes, pl. sufetes Liv. 28, 37; 30, 7), which word appears also in proper names, as שְׁפַטְבַּעַל (comp. שְׁפַטְיָה). Deriv. שֹׁפֵט (only the plur. שֹׁפְטִים), שְׁפוֹט, מִשְׁפָּט, the proper names שָׁפָט (also in אֲלִישָׁפָט, שְׁפַטְיָה, יְהוֹשָׁפָט, יוֹשָׁפָט, שְׁפַטְיָהוּ), שָׁפָט.

Nif. נִשְׁפַּט (*inf. constr.* הִשָּׁפֵט) *to be judged* Ps. 9, 20; 37, 33; *to be condemned* 109, 7; *to go to law* or *plead* Prov. 29, 9, with עִם Jo. 4, 2, אֶת־ Ez. 17, 20 or לְ of a person Jer. 25, 31; also with the accusat. of a thing *about* which 1 Sam. 12, 7, or with accus. of the person and עַל of the thing Jer. 2, 35, where אֶת may stand for אֶת־; of God, *to take into judgment, to punish one* Is. 66, 16; Ez. 38, 22.

Pih. שׁוֹפֵט (after the form לוֹשֵׁן; *part.* מְשׁוֹפֵט) *to pronounce judgment*, part. *right-pronouncer = judge* Job 9, 15, conseq. = שֹׁפֵט; Arab. قَاضَى (conj. III.) to accuse before a judge.

The stem שָׁפַט is in Aram. תְּפַת (which see), whence תִּפְתַּי; and the organic root is שְׁ־פַט, Arab. قَضَى (to decide, judge).

שָׁפָט (*a Judge*, viz. *Jah is*) *n. p. m.* Num. 13, 5; 1 Kings 19, 16; 1 Chr. 3, 22; 5, 12.

שְׁפָט (only *part. m. plur.* שָׁפְטִין, from שָׁפַט) *Aram. trans.* same as Hebr. שָׁפַט Ezr. 7, 25.

שֶׁפֶט (only *plur.* שְׁפָטִים, with *suff.*

שְׁפָטַי) *m. a judgment, a stroke* Ex. 6, 6; 7, 4; *punishment* Prov. 19, 29; *the divine will*, with רָע, to which belong war, famine &c. Ez. 14, 21; commonly עָשָׂה שְׁפָטִים בְּ *to do judgment upon* or *to inflict punishment* Ex. 12, 12; Num. 33, 4; Ez. 5, 10.

שְׁפַטְיָה (*Jah is Judge;* שָׁפַט constr. state of שָׁפָט) *n. p. m.* 2 Sam. 3, 4; Jer. 38, 1; Ezr. 2, 4; 8, 8; Neh. 7, 9; 11, 4.

שְׁפַטְיָהוּ (the same) *n. p. m.* 1 Chr. 12, 5; 27, 16; 2 Chr. 21, 2.

שִׁפְטָן (*a Judge*, viz. *Jah is*) *n. p. m.* Num. 34, 24.

שְׁפִי (in pause שֵׁפִי; *plur.* שְׁפָיִם, שְׁפָיִים, also שְׁפָאִים, like פְּתָאִים from פֶּתִי; from שָׁפָה III.) 1. *m. prop. bareness;* hence *a steppe, a bare plain* Is. 49, 9; Jer. 12, 12; *a bare hill* Is. 41, 18, opposite בִּמְעָה; 3, 2 21; 4, 11; comp. Syr. ܫܦܝ a bare plain, Ar. صَفًا a naked rock. — 2. *dissolution, separation*, as an *adv.* (in the accusat.) to הֶבֶל, *alone* Num. 23, 3. — 3. (*unconcernedness*) *n. p. m.* 1 Chr. 1, 40, elsewhere שׁוֹבָל.

שְׁפָיִם see שְׁפִי.

שְׁפִיפֹן (from the *sing.* שָׁפִי *a serpent*, stem שָׁפַף; comp. שְׁפִיפֹן) *n. p. m.* 1 Chr. 7, 12 15; 26, 16; see שׁוּפָם, שְׁפוּפָם, שְׁפוּפָן; comp. the proper names Draco, Basiliscus, old German Hotterus, Otterus, from Otter; among the Orientals Osman, Alnachas.

שְׁפִיפֹן (from שָׁפַף) *m. a horned serpent, the cerastes* (Jewish tradition, Jerome, Saadia) Gen. 49, 17, described as cunning, lying in ruts and dangerous to passers by (comp. *Oken*, Naturgeschichte VI. p. 544). The tribe of Dan is compared to it, comp. Judges 18, 27. Ar. سِفٌّ, سُفٌّ a speckled serpent with black and white spots. The explanation (Targ., Syr.) basilisk (הוּרְמָן, ܫܦܝܦܘܢ) is merely conjectural.

שְׁפִיר (שָׁפַר I; *beautiful town*, if it be not = שָׁמִיר, *thorn-hedge*) *n. p.* of a place in the kingdom of the ten tribes, as the context requires Mic. 1, 11; certainly the שָׁמִיר on mount Ephraim Judges 10, 1, Josh. 15, 48, which the LXX and Euseb. render by *Σαφείρ*. Jerome understands a locality in Judah, now *el-Savafir* (السوافير, *Robinson*, Palest. II. p. 370), which does not suit.

שַׁפִּיר (from the Pa. of שָׁפַר) *Aram. adj. m. beautiful, lovely, fair* Dan. 4, 9 18.

שָׁפַךְ (*inf. constr.* שְׁפֹךְ, שְׁפָךְ־, with *suff.* שָׁפְכָה; *fut.* יִשְׁפֹּךְ) *trans.* 1. *to pour, to pour out*, as מַיִם Ex. 4, 9, מָרָק Judges 6, 20, נֶסֶךְ (libamen) Is. 57, 6; שָׁ׳ לִפְנֵי יי *to make a libation before God* 1 Sam. 7, 6 (where מַיִם is left out), symbolising lowly subjection (comp. Ps. 22, 15; Lament. 2, 19); *to shed*, דָּם, of slaughtered animals Deut. 12, 16 24, of sacrificial victims Ex. 29, 12; especially of men and therefore = *to murder* Gen. 9, 6; 37, 22; Lev. 17, 4. Figurat. שָׁ׳ נֶפֶשׁ *to pour out the soul* Ps. 42, 5, i. e. to give free vent to the feelings; שָׁ׳ לֵב Lament. 2, 19 *to pour out one's soul in complaints*, with לִפְנֵי יי 1 Sam. 1, 15; שָׁ׳ שִׂיחַ the same Ps. 102, 1; שָׁ׳ בּוּז עַל־פְּ׳ *to pour contempt upon one* Job 21, 21; with a like figure שָׁ׳ חֵמָה עַל Jo. 3, 1, שָׁ׳ רִיחַ עַל Is. 42, 25 and אֶל for עַל Ps. 79, 6, שָׁ׳ עֶבְרָה 69, 25, זַעַם עַל Hos. 5, 10; *to empty*, מְרֵרָה (gall) i. e. to give a fatal wound to Job 16, 13, מְעַיִם 2 Sam. 20, 10, by slitting up the belly; שְׁפוּךְ of blood Ps. 79, 10, fig. of wrath Ez. 20, 33. — 2. of things dry, as עָפָר Lev. 14, 41, דֶּשֶׁן, see שֶׁפֶךְ; סְלֵלָה *to cast up a mound*, with עַל 2 Kings 19, 32 or אֶל 2 Sam. 20, 15. Deriv. שֶׁפֶךְ, שְׁפֻכָה.

Nif. נִשְׁפַּךְ (*inf. constr.* הִשָּׁפֵךְ; *fut.* יִשָּׁפֵךְ) *to be shed*, of blood Gen. 9, 6; *to be poured out*, of ashes 1 Kings 13, 3; נִשְׁפַּךְ כַּמַּיִם *to be poured out like water*, a figure of despondency Ps. 22, 15. Fig. *to lavish*, נְחִשָּׁת (the shame), i. e. *to practise great whoredom* Ez. 16, 36 = שָׁפַךְ תַּזְנוּת 16, 15, comp. *ἐκχέω* Tob. 4, 18.

Puh. שֻׁפַּךְ (3 *p. pl.* שֻׁפְכוּ) *to be poured out*, of blood Num. 35, 33; *to slip*, of אֲשׁוּרִים Ps. 73, 2, comp. Latin *fundi* for *prosterni*.

Hithpa. הִשְׁתַּפֵּךְ (*inf. constr.* הִשְׁתַּפֵּךְ; *fut.* יִשְׁתַּ׳) *to be poured out round about* Lament. 4, 1, especially of the נֶפֶשׁ *to expire, to die* 2, 12; *to pour oneself out in complaints* Job 30, 16.

The stem שָׁ׳ (Aram. שְׁפַךְ, ܫܦܟ, commonly אֲשַׁד, Ar. سَفَكَ, سَبَكَ) is closely connected with שָׂפַח, סָפַק II., סָפַח III.; and the organic root שָׁ־פַךְ lies also in פָּכ־ָה (which see), בָּכ־ָה, נָ־בַךְ (to נֵבֶךְ), Aram. נְ־בַג.

שֶׁפֶךְ *m. the pouring out*, of ashes, *place of pouring out* Lev. 4, 12.

שָׁפְכָה *fem. urethra*, through which the urine is poured off Deut. 23, 2, conseq. not testicle (אֶשֶׁךְ); comp. mod. Hebrew שֵׁפֶךְ canal, שׁוּפַךְ pail, מַשְׁפֵּךְ funnel.

שָׁפֵל (*fut.* יִשְׁפַּל, *inf. constr.* שְׁפַל after the form שְׁכַב) *intr. to sink*, of הַר or גִּבְעָה Is. 40, 4; *to be felled*, of high trees 10, 33, elsewhere יָרַד (32, 18); figurat. *to be made low*, of עִיר 32, 19; *to be humbled, bowed down*, of proud, haughty men 2, 9 11 12 17; 5, 15, coupled with שָׁחַח; *to be suffocated*, of speech 29, 4, of the clapper of a mill Eccles. 12, 4. In derivatives and the dialects, *to be sunk, deep*, of the ground; *to settle, to lie*, of dregs; *to be under*, figurat. *to be low, deep, humble, mean, ignominous.* Derivat. שָׁפָל (שְׁפָלָה), שָׁפֵל, שֵׁפֶל, שִׁפְלָה, שְׁפֵלָה, שִׁפְלוּת, and the proper names שְׁפֵלָה, מִשְׁפֵּלָה.

Hif. הִשְׁפִּיל (*part.* מַשְׁפִּיל, *inf. constr.* הַשְׁפִּיל; *fut.* יַשְׁפִּיל) *to make low*, the high (גֵּאָה) Job 40, 11, coupled with הִכְנִיעַ 40, 12; *to overthrow*, עֵץ Ez. 17, 24, opposite הִגְבִּיהַּ; *to cast down = to destroy*, קִרְיָה Is. 26, 5; *to humble*, גַּאֲוָה 13, 11; 25, 11; *to bring down*, opposite רוֹמֵם 1 Sam. 2, 6, הֵרִים Ps. 75, 8, or הִגְבִּיהַּ Ez. 21, 31; *to let sink*, עֵינַיִם רָמוֹת Psalm 18, 28, which is paraphrased in 2 Sam. 22, 28 *thou lettest thy looks sink upon the haughty;* הִשְׁ׳ לִפְנֵי פְ׳ *to make low before one* Prov. 25, 7, i. e. to put low, opposite עָלָה; Job 22, 29 *when they humble and bow* (an indefin. subject expressed by the 3 p. plur.); *to make low* or *deep*, the seat (שֶׁבֶת left out) Is. 57, 9; combined with יָשַׁב the adverb *low* is denoted Jer. 13, 18.

On the stem comp. the Arab. سَفِلَ, سَفُلَ (to be low or bad), تَفَلَ (to rest, to settle), Aram. שְׁפַל, ܫܦܠ; the organic root is שָׁ־פֵל, which is also in אָ־פֵל, נָ־פַל II., פָּל (פּוּל) II.

שָׁפָל (*constr.* שְׁפַל, with the final letter ־ָה, שְׁפָלָה Ez. 21, 32, as a neuter; *plur.* שְׁפָלִים) *adj. m.*, שְׁפָלָה (*constr.* שִׁפְלַת) *fem. low*, of the קוֹמָה of the גֶּפֶן Ez. 17, 6, of עֵץ 17, 24; *sunk*, of a leprous spot Lev. 13, 20; fig. *insignificant* 2 Sam. 6, 22, subst. *something low* Job 5, 11; of מַמְלָכָה Ez. 17, 14, coupled with נִבְזֶה Mal. 2, 9; often with רוּחַ *of humble spirit, lowly* Prov. 29, 23, coupled with דַּכָּא Is. 57, 15; *pressed down, bowed*, ibid. and Prov. 16, 19, where שְׁפַל רוּחַ is not an infin.

שָׁפֵל *adj. m.* same as שָׁפָל Ez. 17, 24, according to old mss.

שֵׁפֶל (with *suff.* שִׁפְלֵנוּ) *m. lowness, a low condition* Ps. 136, 23; Eccles. 10, 6.

שְׁפַל (Pe. not used) *Aram. intr.* same as the Hebrew שָׁפֵל in the senses *to be low, weary, weak, tired;* especially so in Syriac. Deriv. שְׁפַל.

Af. הַשְׁפֵּל (*part.* מַשְׁפֵּל; *inf. constr.* הַשְׁפָּלָה; *fut.* יְהַשְׁפִּיל) *to make low, to cast down* Dan. 4, 34; 5, 19; 7, 24; *to humble*, לְבַב 5, 22.

שְׁפַל (from the verb שְׁפַל) *Aram. m. a low one*, in rank or esteem Dan. 4, 14; combined with אֲנָשִׁים = כְּבַר אֱנָשׁ 7, 13.

שִׁפְלָה *fem. lowness, humiliation* Is. 32, 19.

שְׁפֵלָה (with *suff.* שְׁפֵלָתֹה) *fem. depression, plain* or *sunk country*, coupled with הַר Josh. 11, 16; *slope* or *flat*, Aram. שִׁפּוּל, ܫܦܘܠ; but commonly the particular plain stretching from יָפוֹ as far

as עַזָּה, or even to Egypt 9, 1; 12, 8, in which many cities were situated 15, 33 seq., mentioned along with הָר and נֶגֶב 10, 40; always with the article 1 Kings 10, 27; Ob. 9. The tract of the tribe of Judah was divided into הָר, נֶגֶב and שְׁפֵלָה Judges 1, 9, to which last belong the Philistine cities of the coast. This tract was called by the LXX *Σεφηλά*, which subsequently became a proper name (LXX on Jer. and Ob.; 1 Macc. 12, 38; Euseb. in Onom. s. v.). The city *Mespila*, now Kuyyundshick, was called מִשְׁפֵּלָה = שְׁפֵלָה.

שִׁפְלוּת *fem. a sinking*, with יָדַיִם a figure of remissness Eccles. 10, 18.

שָׁפַם (not used) *intr.* same as שָׁבַן *to sprout, to grow;* fig. *to be young, to be strong*, of persons; *to be fertile*, of districts; comp. שָׂפָם. Deriv. the proper names שָׁפָם, שֻׁפָּם, שְׁפוּפָם; on the contrary שׁוּפָם (which see) belongs to שָׁוַף (שׁוּף) = שָׁפַף (שָׁפָה).

שָׂפַם (not used) *intr. to sprout, to grow*, of the hair, cognate in sense with זָקַן (which see); applied especially to the beard; Ar. سَبَنَ (to sprout forth, of plants; to grow, of men, i. e. to be young, strong); comp. שָׁבַן. Derivat. שָׂפָם.

שָׂפָם (*a youthful, vigorous one*, from שָׂפַם) *n. p. m.* 1 Chr. 5, 12.

שָׂפָם (from שָׂפַם, with *suff.* שָׂפְמוֹ) *m. the beard*, עָשָׂה עַל־הַשָּׂפָם *to cover the beard*, a sign of mourning, also of a leper Lev. 13, 45; Mic. 3, 7; Ez. 24, 17 22; עָשָׂה הַשָּׂפָם *to trim the beard* 2 Sam. 19, 25. From sprouting are also derived זָקַן, Greek *γένειον, γένος, κόννος*, Latin gena, German Kinn.

שִׁפְמָה (with *a* of motion שִׁפְמָתָה; *fruitful place*) *n. p.* of a locality in the east of Palestine at the north point between רִבְלָה, חֲצַר עֵינָן and עַיִן, east of יַם־כִּנֶּרֶת Num. 34, 10 11.

שִׁפֵּם (= שִׁפָּם) *n. p.* of a locality in Judah, = שִׁפְמוֹת; deriv. the *Gent. m.* שִׁפְמִי 1 Chr. 27, 27.

שִׁפְמוֹת (*fruitful place*) *n. p.* of a city in Judah 1 Sam. 30, 28, = שִׁפָּם.

שִׁפְמִי see שִׁפָּם.

שָׁפַן (not used) *tr.* 1. *to gnaw*, of rodentia, cognate in sense עָכַב II. (to עַכְבֵּר). — 2. *to rub off, to polish;* figur. *to act slyly, prudently, cunningly*, the idea of slyness or prudence being connected in other words with that of polish and fineness (comp. עָרַם I., with עָרַם II, 2); Ar. سَفَنَ to gnaw, to rub off, سَفِين polished or fine, figuratively sly, prudent; شَفَنَ the same, whence شَفِن callidus. The organic root is שְׁפַן. Derivat. שָׁפָן, the proper names שָׁפָן, שׁוּפָן, שֻׁפָּן and perhaps יִשְׁפָּן.

שָׂפַן (*part. pass. m. pl. c.* שְׂפֻנֵי) *tr.* same as סָפַן I. *to cover, to hide* Deut. 33, 7, if שְׂפֻנִים be not a subst. meaning *treasures*, prop. a thing kept, = טְמֻנִים, to which it stands in apposition.

שָׁפָן (*plur.* שְׁפַנִּים, like קְטַנִּים out of קָטֹן; from שָׁפַן) *m.* 1. prop. a general term, *one of the rodentia-genus*, which chews the cud Lev. 11, 5, has its dwelling among rocks and in fissures Ps. 104, 18, living in flocks and cunning Prov. 30, 26 (comp. 30, 24). The LXX at Lev. 11, 5 interpret it specially of *the hare* (*δασύπους*, rough-foot), Aq. *λαγωός*, but it is distinguished from אַרְנֶבֶת in Deut. 14, 7. Saadia, Ar. and Sam. translate it وبر (Vabr) i. e. *hyrax Syriacus*, smaller than the hare, of the size of a rabbit, found on mount Lebanon and in the Jordan territory, so called from its rough skin and bristles (وَبَرَ pilosus fuit), comp. سَفَن pellis aspera. Hence the LXX translate in Deut. 14, 7 *χοιρογρύλλιος bristly animal*, Himyaritic شُفْن the same. The Targ. points to the same animal when it translates טַפְזָא, טַרְזָא, טַפְסָא (*leaper*), since the *Vabr* goes by leaps (*Oken*, Naturgesch. VII, 2. p. 887 seq.). The Vulg. on the Ps., and the Greek Venet. on Lev. understand *hedgehog*. Jewish tra-

dition supposes the *rabbit*, probably an animal like the *Vabr* (*Ibn Ganâch*), which is also the view of the Peshito (ܫܦܢܐ) and the Targ. on Prov. 30, 26 (חֲגָם). This interpretation is suitable, because in Phenician שָׁפָן must have had the same meaning, *Spain* being named by the Phenicians from the multitude of its rabbits. — 2. (*sly* or *prudent one*) *n. p. m.* 2 Kings 22, 3; Jer. 36, 24.

שָׁפָן (more correctly שׁוֹפָן; *nakedness*, *bareness*) *n. p.* of a locality in Gad, which occurs only as a genitive to עַטָרוֹת Num. 32, 35. See עַטָרוֹת.

שָׁפְנִים see שָׁפָן and טָמָן.

שָׁפַע (not used) *intr. to flood*, *to overflow*; *to be abundant*, *in fulness* or *multitude*; *to be unrestrained*, Aram. שְׁפַע, ܫܦܥ the same, Ar. شَفَعَ (to supplement, to stand security, to club money); the org. root שָׁפ־ע lies also in סָב־ע, שָׁב־ע, Aram. צָב־ע. Deriv. שֶׁפַע, שִׁפְעָה, שִׁפְעַת, the proper name שִׁפְעִי.

שֶׁפַע *m. abundance*, *riches*, *fulness*, Deut. 33, 19.

שִׁפְעָה (*c.* שִׁפְעַת) *f. multitude*, of מַיִם Job 22, 11, גְּמַלִּים Is. 60, 6, סוּסִים Ez. 26, 10; *a great array*, *a multitude of people* 2 Kings 9, 17, which שִׁפְעַת also means there in all probability, with the supplementing יְהוּא.

שִׁפְעִי (from שִׁפְעִיָּהוּ, *Jah is Fulness*) *n. p. m.* 1 Chr. 4, 37.

שִׁפְעַת 2 Kings 9, 17 see שִׁפְעָה.

שָׁפַף (not used) *tr.* 1. same as שָׁאַף I. *to pierce*, *to wound*, *to bite*, of serpents, Aram. שְׁפָא to sting, שְׁפִיוְתָא a sting, Arab. شَفَّ to pierce, whence شَفِيف piercing, cold. Deriv. שְׁפִיפֹן, the proper names שְׁפוּפָם, שְׁפוּפָן, שְׁפִיפִים (from שָׁוְתָם), see שׁוּפָם. — 2. *to rub in pieces*, *to rub off*, *to make lean*, *thin*, *fine*, the same transference existing in שׁוּף I., Ar. شَفَّ the same, of a thin dress, of leanness.

שָׁפַק I. (*fut.* יִשְׁפֹּק) *tr.* same as סָפַק I. (which see) *to strike together*, כַּפַּיִם, with עַל of a person *at*, a gesture of dislike or malicious joy Job 27, 23.

Hif. הִשְׁפִּיק (*fut.* יַשְׁ) *to strike the hands together*, in concluding bargains; hence *to enter into a covenant*, *to have intercourse with*, with בְּ of a person Is. 2, 6.

שָׁפַק II. (*fut.* יִשְׁפַּק) *intr.* same as סָפַק II. *to overflow*, *to flood*, *to be abundant*; hence *to suffice*, *to be enough*, with לְ *for* 1 Kings 20, 10. Deriv.

שֹׁפַק (with *suff.* שָׁפְקוֹ; from שָׁפַק II.) *m. riches*, *fulness*, Job 20, 22 *when his riches are gone* (see מָלֵא), *he shall be in straits* (Targ. מְפָא). See סֹפֶק.

שֹׁפֶק (from שָׁפַק II.) *m.* same as שֹׁפַק Job 36, 18; see סֹפֶק.

שָׁפַר I. (not used) *tr.* same as סָפַר I. and צָפַר I. (which see), prop. *to pierce into*, then *to deepen*, *to hollow*, in order to insert a thing; also *to arch*. A farther development of this meaning may be found under סָפַר I. Deriv. שׁוֹפָר, שַׁפְרִיר, אֲשֻׁפָּר.

Pih. I. שִׁפֵּר *to make hollow*, i. e. *arched*, of a tent, the heaven, Job 26, 13 *by his spirit his hand* (יָדוֹ is to be supplied from the preceding hemistich) *has arched the heavens*. שִׁפְּרָה stands for שְׁפָרָה, the Targ. having also taken it as Pih., though from שָׁפַר II.

Pih. II. שִׁפְּרֵר (not used) *to arch*. Deriv. שַׁפְרִיר, שִׁפְרִיר.

שָׁפַר II. (3 *p. perf. fem.* שָׁפְרָה) *intr.* same as סָפַר II. (which see) *to shine*, *to glitter*, *to lighten*; metaphor. *to be beautiful*, *lovely*, *pleasant*, *agreeable*, with עַל of a person Ps. 16, 6, like the Aram. שְׁפַר Dan. 4, 24. For comparison see סָפַר II. Deriv. שֶׁפֶר, שִׁפְרָה (according to some), the proper names שֶׁפֶר, שִׁפְרָה, שַׁפְרִיר.

שֶׁפֶר (from שָׁפַר II.) *m.* 1. *beauty*, אִמְרֵי שֶׁ Gen. 49, 21 *beautiful*, *bright words*, i. e. a song of victory Judges ch. 5. See אֶמֶר. — 2. (*beautiful mountain*) *n. p.*

of a mountain in the Arabian desert Num. 33, 23 24.

שְׁפַר (*fut.* יִשְׁפַּר) *Aram. intr.* same as Hebr. שָׁפַר *to be beautiful*, *shining;* metaphor. *to be acceptable*, placere, with קֳדָם Dan. 3, 32 and 6, 2, or עַל of a pers. 4, 24; in Targ. are derived from it שְׁפַר, שׁוּפַר, שְׁפִירוּ. Deriv. שְׁפַרְפַּר.

שִׁפְרָה (from שָׁפַר II.) *fem.* 1. *beauty*, *brightness*, Job 26, 13 *the heaven is bright.* Better to take it as the Pih. of שָׁפַר I. — 2. (*beauty*) *n. p. f.* Ex. 1, 15.

שַׁפְרוּר Jer. 43, 10 K'tib see שַׁפְרִיר.

שַׁפְרִיר (with *suff.* ־רוֹ, from שָׁפַר I. i. e. Pih. II. שִׁפְרֵר) *m.* prop. *arching*, *an arched roof*, *a canopy*, stretched over (נָטָה עַל) the throne of a king Jer. 43, 10 K'ri (the K'tib has שַׁפְרוּר — *Rashi*, *Kimchi*); the throne itself (כִּסֵּא) stood upon a flooring. The meaning *leather covering*, *tapestry* lacks probability.

שְׁפַרְפַּר (*def.* ־פָּרָא; from שְׁפַר) *Aram. m. the dawn;* hence בִּשְׁ׳ *early* Dan. 6, 20; Targ. for נְהָרָה, ܫܦܪܐ for the Hebrew שַׁחַר; comp. צַפְרָא, ܨܦܪܐ.

שָׁפַת (*imp.* שְׁפֹת, *fut.* יִשְׁפֹּת) *tr. to set*, *lay*, *put;* hence *to put to*, as סִיר to the fire 2 Kings 4, 38, Talm. שָׁ׳ קְדֵרָה; *to lay*, לַעֲפַר מָוֶת Ps. 22, 16, i. e. to bring to the grave, conseq. not = שׂוּם לְ, but to שׂוּת בְּ (88, 7); fig. שָׁ׳ שָׁלוֹם Is. 26, 12 *to set salvation*, i. e. *to ordain it*, *to give it permanently;* in derivatives perhaps also *to place*, a fold or summer-stall (like stabula from stare), *to stick fast*, of the hooks of butchers, of border stakes. Deriv. שָׁפָת (du. שְׁפַתַּיִם), מִשְׁפָּת (du. מִשְׁפְּתַיִם); on the contrary אַשְׁפָּת (to אַשְׁפַּתּוֹת) and שְׁפָת (to the pl. c. שְׁפוֹת) come from שָׁפָה I. and II.; but the latter is like the noun שָׁפָה (which see).

The organic root is manifestly שָׁ־פַת, which is perhaps also in רָ־פַד, רָ־בַד I.

שָׁפָת (after the form קָטָן, from שָׁפַת; only *du.* שְׁפַתַּיִם) *m.* 1. *hooks*, in walls, for hanging up slaughtered animals on them Ezek. 40, 43. The dual may be explained by their two-pronged fork-form. טֹפַח אֶחָד is the measure of what projects, and מוּכָנִים סָבִיב סָבִיב suits the sense; comp. Targ. עָנְקְלִין נָפְקִין and *Kimchi* וְיֵי הָעַמּוּדִים שֶׁתֹּלִין בָּהֶם הַקָּרְבָּנוֹת. Aquila has the derivation also from שָׁפַת in ἐπιστάσεις. The LXX, Symm., Theod., Syr. and Vulg. incorrectly read שְׁפָתַיִם. — 2. שְׁפַתַּיִם same as מִשְׁפְּתַיִם *a fold* Ps. 68, 14, where the labouring ass lies down comfortably Gen. 49, 14, the spoil was divided among the victors Ps. 68, 14, and people yielded themselves up to rest, לִשְׁמֹעַ שְׁרִקוֹת עֲדָרִים Judges 5, 16.

שֶׂפֶת see שָׂפָה.

שְׁפָת see above שָׁפָה as a noun.

שְׁצָא (Pe. not used) *Aram. tr. to put an end to*, *to destroy;* connected in fundamental signification and derivation with קְצָא (which see), in form with = יְצָא, interchanging Yod and Shin (comp. שׁ).

Pa. שֵׁיצֵא or שֵׁיצִיא (from שַׁצֵּא to keep the two sibilants apart; see שֵׁיזֵב) *to destroy*, *annihilate* Ezr. 6, 15. Deriv. Targ. שֵׁצוּ, שֵׁצִיאוּ, שֵׁצָיוּ and the Ithpa. אִשְׁתֵּיצֵא.

שָׁצַף (not used) *intrans.* only a collateral form of שָׁטַף *to overflow;* fig. of wrath. Deriv.

שֶׁצֶף *m. an outpouring*, of קֶצֶף Is. 54, 8, like שֶׁטֶף אַף Prov. 27, 4; comp. שָׁפַךְ עֶבְרָה Hos. 5, 11. According to *Ibn Sarûk* from שָׁטַף = Arab. شَظِفَ *to be hard*, *rough*, so that שֶׁ׳ denotes *violence;* according to *Ibn Labrâth*, *Ibn ʿEsra*, *Parchon*, *Kimchi* = שְׁטַף (Aram. and Talm.) *to hasten*, whence שֶׁ׳ *hastily*, *in a short time*, conseq. = רֶגַע קָטָן. Both unsatisfactory.

שָׁק (from שׁוּק = Hebr. שׁוּק II., *plur.* with *suff.* שָׁקוֹהִי) *Aram. f. the leg*, Dan. 2, 33; = Hebr. שׁוֹק.

שַׂק (with *suff.* שַׂקּוֹ, *pl.* שַׂקִּים, with *suff.* שַׂקֵּיהֶם; from שָׂקַק) *m.* prop. what

is knotted together, net-shaped, what is coarsely woven (comp. זָקַק I.); hence *a coarse upper garment*, *a hairy mantle* (אַדֶּרֶת שֵׂעָר), a penitential and mourning garment 2 Kings 6, 30, Job 16, 15, put on the bare body 1 Kings 21, 17, Job 16, 15; probably a prophetic dress also 20, 2 (comp. Revel. 11, 3), which was at a later period the costume of pilgrims and ascetics (Ethiop.); united to אֵפֶר a sign of complete mourning Esth. 4, 1. Commonly *a sack*, for grain Gen. 42, 25 27 35, Josh. 9, 4, used also for *a covering* by night 1 Kings 21, 22; Jo. 1, 13; Ethiop. sak, a hair-dress, saksak, lattice-work, Greek σάκκος, Latin saccus, Aram. סַק, Coptic cok, cωk the same. Besides, σαγ-ήνη a large fish-net, σάγ-ος, sag-um a coarse mantle, σάγμα a covering, a coarse overcoat, are said to be connected with שַׂק.

שָׁקַד (*part.* שֹׁקֵד; *inf. c.* שְׁקֹד; *fut.* יִשְׁקֹד) *intr.* prop. *to be awake*, *active*, *nimble;* cognate in sense עוּר III., like שָׁקַד עַל Jer. 31, 28 = הֵעִיר עַל Job 8, 6. Hence *to watch*, *to keep watch*, עִיר, coupled with שָׁמַר עִיר Ps. 127, 1, commonly with עַל *to stand watching* or *keeping at*, דְּלָתוֹת Prov. 8, 34; comp. in the Mishna שָׁקַד עַל־דַּלְתֵי תוֹרָה. Without an object and united with שָׁמַר Ezr. 8, 29. Also *to be watchful*, *active*, *wakeful* Ps. 102, 8; שָׁ׳ עַל־גָּדִישׁ *to watch at the tomb* (see גָּדִישׁ). Figur. שָׁ׳ עַל־דָּבָר *to keep watch over a word* Jer. 1, 12; *to lie in wait for*, of נָמֵר 5, 6; *to be watchful for*, which may either be לְרָעָה or לְטוֹבָה 44, 27; *to watch over* 31, 28. שֹׁקְדֵי אָוֶן Is. 29, 20 *watchers of iniquity*, i. e. persons who carefully and sedulously promote what is bad. — For the stem comp. the Targ. שְׁקַד to watch, to be awake, elsewhere also שְׁגַד, Zab. ܫܓܝܕܐ a watcher; Ar. شقذ to direct the eye to, شَقْذَان a wolf, prop. lurking and watching, سَهِدَ to watch; modern Hebr. שָׁקַד to be nimble, zealous. The organic root שָׁ־קַד lies perhaps in חַד to hasten, to run; but not in סָ־גַד.

Nif. נִשְׁקַד in many mss. Lament. 1, 14, see שָׁקַד.

Puh. שֻׁקַּד see the noun שָׁקֵד, of which it is a denominative.

שָׂקַד (Kal not used) *tr.* same as עָקַד (interchanging ע and שׂ, comp. עוּף II. and שׁוּף II. Ps. 139, 11) *to bind*, *to twist together* (*Kimchi*); ident. in its organic root שָׂ־קַד with that in אָ־גַד, עָ־קַד.

Nif. נִשְׂקַד *to be twisted together*, of a yoke by thongs, Lament. 1, 14 (*Kimchi*). Others compare the Talmudic סְקַד *to pierce* (*Rashi*, *Ibn Esra*, *Hâja*), whence מַסְקֵד, stimulus, which is less appropriate.

שָׁקֵד (*pl.* שְׁקֵדִים; from שָׁקַד) *m.* prop. the watchful; hence 1. *the almond-tree*, because it blooms already in January, while vegetation still lies in the sleep of winter (Plin. H. N. 66, 25; *Kimchi* in Lex.), to which meaning there is an allusion in Jer. 1, 12. — 2. *the almond-nut*, coupled with בָּטְנִים Gen. 43, 11; Num. 17, 23. — 3. Metaphorically *the glans*, glans virilis (the male organ of generation), taken in a double sense like חָגָב and אֲבִיּוֹנָה Eccles. 12, 5. The verb standing with it is written purposely יָנֵאץ, which may apply partly as יָנֵץ (to the almond-tree), partly as יִנְאַץ (to the glans virilis), as תָּפֵר = תִּפְרֶה is also said of אֲבִיּוֹנָה; so that impotent sexual life is presented in the figurative language of plants under a veiled form. — For the word comp. the Aram. שְׁגַד, pl. שִׁגְדִּין, Syr. ܫܓܕܐ. Deriv. the denominative

Puh. שֻׁקַּד (*part. plur.* מְשֻׁקָּדִים, from שָׁקֵד) *to be almond-shaped*, *almond-blossom-formed* (*Kimchi*), or *almond-nut-formed* (LXX, Saad.), spoken of גְּבִעִים Ex. 25, 33 34; 37, 19 20. According to others it comes directly from שָׁקַד meaning *to be opened*, i. e. awake, since a bud is called ὀφθαλμός.

שָׁקָה (Kal not used) *intr. to drink*, of men and beasts; *to be watered*, of a field or garden; fig. *to be juicy*, *fresh*, *marrowy;* Ar. سَقَى is *trans.* to give to

drink, like the Hebrew Hif.; Aram. שְׁקִי the same. שָׁקָה is commonly taken to be = שָׁתָה (like פָּתַח = פָּקַח), by interchanging ק and ת; but a comparison with שָׁחָה is better. Derivat. שִׁקּוּת, שִׁקּוּי, שִׁקְיָה.

Nif. נִשְׁקָה Am. 8, 8 is only a softened mode of uttering נִשְׁקָעָה (see שָׁקַע).

Pih. שִׁקָּה (not used) an intensive of Kal, *to be very juicy, freshened, quickened.* Deriv. שִׁקּוּי, שִׁקּוּץ.

Puh. שֻׁקָּה (*fut.* יְשֻׁקֶּה) *to be freshened, strengthened*, of the marrow of the bones Job 21, 24; comp. שִׁקּוּי Prov. 3, 8 and דְּשֶׁן 17, 22.

Hif. הִשְׁקָה (*inf. constr.* הַשְׁקוֹת, *part.* מַשְׁקֶה; *fut.* יַשְׁקֶה, *ap.* יַשְׁקְ) 1. *to water*, with the accus. Gen. 2, 6 10; Jo. 4, 18; *to make fruitful*, by moistening Is. 27, 3; הִשְׁקָה בְרֶגֶל *to water by treading* (the water-machine) Deut. 11, 10. — 2. *to give to drink, to let drink*, cattle Gen. 29, 2 3 7; men, with accus. of the pers. Gen. 21, 19; 24, 14; *to set the cup before*, with accus. of a person and thing 19, 32; 24, 43, or also with מִן Song of Sol. 8, 2 or בְּ of a thing (in a poetical sense) Ps. 80, 6; also with בְּ of the vessel Gen. 24, 43; Esth. 1, 7. Deriv. מַשְׁקֶה (a noun).

שִׁקֻּי (only *pl.* with *suff.* שִׁקֻּיַי; from שִׁקּוּי = שִׁקּוּי) *m. drink*, Ps. 102, 10.

שִׁקּוּי (*pl.* שִׁקּוּיִם) *m. drink*, delicate Hos. 2, 7, coupled with שֶׁמֶן; *juice, marrow*, hence *refreshment* Prov. 3, 8.

שִׁקּוּץ (also שִׁקֻּץ; *pl.* שִׁקּוּצִים, *constr.* -ֵי, also defect.; from שָׁקַץ Pih.) *masc.* prop. *an abomination, disgust, aversion*, i. e. what excites this feeling; hence applied to unclean, nauseous food Zech. 9, 7, i. e. to flesh offered to idols; *a disgust*, of men, Hos. 9, 10 *and they were a disgust like their favourite;* then, *dirt, carrion*, as an object of disgust Nah. 3, 6; used specially as a designation of idols, e. g. מִלְכֹּם 1 Kings 11, 7, גִּלּוּלִים 11, 5, עַשְׁתֹּרֶת 2 Kings 23, 13, and of *idolatrous altars* with heathen worship Dan. 9, 27; 11, 31; 12, 11. Commonly *idols* in the widest sense, coupled with גִּלּוּלִים 2 Kings 23, 24, תּוֹעֵבוֹת Ez. 11, 21. See שָׁקַץ.

שִׁקּוּת *f.* in the cod. Samar. Gen. 24, 20 and 30, 38 for שִׁקְיָה (which see).

שָׁקַט (*part.* שֹׁקֵט; *fut.* יִשְׁקֹט) *intrans.* prop. same as סָכַת *to rest, to be quiet* or *still*, and so coupled with חָשָׁה Is. 62, 1, דָּמַם Jer. 47, 6; generally *to be undisturbed*, מִפּוּלְחָמָה Josh. 11, 23; 14, 15; *to be unmolested, not disquieted* or *excited* Judges 18, 7 27; Ez. 16, 42; *to rest, to be inactive*, of God, i. e. *not to help* Ps. 83, 2; *to lie at rest* or *comfortably*, coupled with שָׁלַו Job 3, 26, בָּטַח Judges 18, 7; an intensive of שָׁכַב Job 3, 13; *to settle*, on the lees, of wine Jer. 48, 11; a supplement to הִבִּיט *to look on calmly* Is. 18, 4. Deriv. שֶׁקֶט.

Hif. הִשְׁקִיט (*inf. constr.* הַשְׁקִיט, on the contrary הַשְׁקֵט is a noun; *fut.* יַשְׁקִיט) *to quiet*, opposite הִרְשִׁיעַ (to terrify) Job 34, 29, as הַשְׁקֵט לֹא יוּכַל is said of רָשַׁע Is. 57, 20 (see רָשַׁע); *to calm*, רִיב Prov. 15, 18; *to keep quiet*, with הִשָּׁמֵר (to be awake) Is. 7, 4; of the air, *to be sultry*, when no cooling wind blows Job 37, 17; *to render tranquil*, with מִן *from* Ps. 94, 13. The infin. הַשְׁקֵט is a noun meaning *the keeping quiet*, with בֶּטַח Is. 32, 17; *rest* 57, 20; with בִּטָּחוֹן 30, 15; in a stronger form שַׁלְוַת הַשְׁקֵט *unconcerned rest* Ez. 16, 49.

The fundamental signification of the stem may be also connected with שָׁקַע (ע = צ = ט) meaning *to settle, to lay down*, whence the Arab. سَقَطَ to fall down; Aram. שְׁקַט, صقط the same, also *to lay down*, صقطن lees. The organic root is not connected with שָׁחַת or with שַׁד, שָׁכַב.

שֶׁקֶט *m. rest* 1 Chr. 22, 9.

שָׁקַל (*part.* שֹׁקֵל; *infin. absol.* שָׁקוֹל, *constr.* שְׁקוֹל; *fut.* יִשְׁקֹל; 1 *person* אֶשְׁתָּקְלָה from אֶשְׁקְלָה Jer. 32, 9, אֶשְׁקְלָה Ezr. 8, 25 K'ri, אֶשְׁקוֹלָה K'tib) prop. *intrans. to be heavy, weighty* (like סָקַל, see *Fürst*, Conc. s. v.); but commonly *tr. to heave, to lift up* (a burden, load), *to weigh*, with

פָּלַס Is. 40, 12; *to weigh after*, tribute 33, 18; *to pay*, tribute 55, 2; *to weigh to*, the idol-maker 46, 6, money for a sale Ex. 22, 16. Fig. כָּעַשׁ and הָיָה (הַיָּה) Job 6, 2 = *to try* 31, 6. Deriv. שֶׁקֶל, מִשְׁקָל, מִשְׁקוֹל, מִשְׁקֹלֶת, מִשְׁקָלַת, the proper name אַשְׁקְלוֹן from a ground-form אַשְׁקֵל (and may mean, if founded by Semites, *projecting place*, *high town*), in which case שְׁקֵל is to be taken in the same sense as סְלָא, סְלָה; Ethiop. שקל *sakala* to raise up, on a balance, hence *to weigh*.

Nif. נִשְׁקַל *to be weighed* Job 6, 2; Ezr. 8, 23.

שֶׁקֶל (*pl.* שְׁקָלִים, *constr.* שִׁקְלֵי) *masc.* properly *a weight*, *burden*, *heavy thing*, mostly a definite weight, of bread Ez. 4, 10, hair 2 Sam. 14, 26, of unstamped gold, silver, brass, iron Exod. 38, 24; Num. 7, 13; 1 Sam. 17, 5; sometimes omitted Gen. 24, 22; Num. 7, 13. Most frequently it denotes definite pieces of silver passing current, perhaps with the weight marked; and so with כֶּסֶף Gen. 23, 16, Ex. 21, 32, but also without כֶּסֶף 2 Kings 7, 1 16 18, Am. 8, 5, and vice versa כֶּסֶף alone Gen. 20, 16; 37, 28; Deut. 22, 19. Representing the smaller coins we find מַחֲצִית הַשֶּׁ' Ex. 30, 13, שְׁלִישִׁית הַשֶּׁ' Neh. 10, 33, רֻבַּע שֶׁ' 1 Sam. 9, 8. According to Scripture the שֶׁ' has twenty גֵּרָה Ex. 30, 13; Lev. 27, 25; but the שֶׁ' הַקֹּדֶשׁ and the שֶׁ' הַמֶּלֶךְ were of different values 2 Sam. 14, 26; Ex. 30, 13 24; Lev. 5, 15. In the Maccabean times the שׁ was already marked with the impression שֶׁקֶל יִשְׂרָאֵל in old Hebrew characters as a silver-coin whose weight was about 270-274 Paris grains, i. e. nearly the same as the *δίδραχμα* of Aegina (in the LXX), or nearly corresponding to two thirds of a Prussian Thaler (2 Shillings). In the LXX, therefore, *σίκλος* is interchanged with *δίδραχμα*. See *Cavedoni*, Biblische Numismatik.

שָׁקַם (not used) *intr.* perhaps *to be firm*, *durable*, of a species of wood, like דָּהַר to תִּדְהָר, אָשַׁר II. to תְּאַשּׁוּר, אָרַז to אֶרֶז, and so perhaps connected in its stem with תָּקַן. Derivative

שִׁקְמָה (so the sing. is in the Mishna; in Hebrew only the *pl.* שִׁקְמִים occurs, once שִׁקְמוֹת, *c.* שִׁקְמוֹת Ps. 78, 47) *f. a sycamore tree*, large numbers of which grew in the valley from Joppa to Egypt 1 Kings 10, 27. Its fruit, which is indigestible and unwholesome (Diosc. 1, 182), must be nipped or scratched to bring it to maturity (see בָּלַס and Theophr. Plant. 4, 2). The fruit is food for poor shepherds Am. 7, 14; and houses were built of the wood 1 Kings 10, 27; Is. 9, 9. *Wild fig-trees* or *fig-like mulberry trees*, which are frequent in Egypt, were also called שִׁקְמוֹת Ps. 78, 47 (*Alpinus*, de plant. Aeg. p. 23). From the Semites the name came through the Phenicians to the Greeks, *συκόμορος*, *συκομορέα*, *συκάμινος*. Aram. שִׁקְמִין, Ar. سَوْقَم.

שָׁקַע (*fut.* יִשְׁקַע) *intrans. to sink*, *to sink down*, *to subside*, of בָּבֶל (by the Euphrates) Jer. 51, 64, which was symbolised by the sinking of the threatening book; *to be overflowed* Am. 9, 5; *to burn down*, of fire Num. 11, 2, i. e. to stop, like רָפָה Is. 5, 24; Talm. to go down, of the sun; ident. in organic root with that in שָׁחַח־ד, שָׁח (שָׁחָח). Deriv. מִשְׁקָע.

Nif. נִשְׁקַע (3 *p. fem.* נִשְׁקָעָה K'ri, for which the K'tib is נִשְׁקָדָה) *to subside*, Am. 8, 8, comp. שָׁקְעָה 9, 5. On the disappearance of ע see בָּבֶל.

Hif. הִשְׁקִיעַ (*fut.* יַשְׁקִיעַ) *to cause to subside*, water, i. e. make it be taken away Ez. 32, 14; *to sink into*, the tongue into a hook, so that the animal bites it Job 40, 25.

שִׁקַּעֲרוּרָה (only *pl.* רוֹת־) *f. a hollow*, *a depression*, *a sunken place* Lev. 14, 37, explained by מָקוֹם שָׁפָל; formed from an old Shafel-form of קָעַר, by reduplicating the third letter; Targumic פִּיחָתָא.

שָׁקַף I. (not used) *tr. to cover*, *to put beams* or *an arch over*; Ar. سَقَفَ to cover with a roof, سَكَفَ to lay beams over, سَقْف a roof, سَاكِف upper beams, lintel; Aram. סְקַף the same, whence

סְקוּפָא beam, שְׁקֻפָא moulding. The fundamental signification proceeds from the idea *to be bent*. The organic root שָׁ־קַף is also in כָּפַף I., גָּפַף, גֵּב (כּוּב) which see. Deriv. שְׁקֻפָה, שָׁקוֹף, מַשְׁקוֹף.

שָׁקַף II. (Kal unused) *intr. to see, to look, to behold*, Aram. שְׁקַף the same; cognate in its organic root שָׁ־קַף with that in צָפָה I., שָׁ־זַף, where the fundamental signification may also be looked for; the Latin spic-io, spec-io, spec-to, Greek σκέπ-τομαι may belong to it.

Nif. נִשְׁקַף (*part.* נִשְׁקָף) *to be visible, to be seen* (afar) Song of Sol. 6, 10; *to see*, בְּעַד הַחַלּוֹן Judges 5, 28, i. e. *to look out through the window;* with מִן of a place *to look down from* Ps. 85, 12; fig. *to be visible*, of רָעָה Jer. 6, 1, *to be seen*, with עַל Num. 21, 20.

Hif. הִשְׁקִיף (*fut.* יַשְׁקִיף, *apoc.* יַשְׁקֵף) *to look down*, with מִן of place Deut. 26, 15; Ps. 14, 2; absol. coupled with רָאָה Lament. 3, 50; with בְּעַד *to look through* 2 Kings 9, 30; with עַל־פְּנֵי *to look towards the visible side* (of a district) Gen. 18, 16; 19, 28; with אֶל of a person *to look at* 2 Kings 9, 32; Exod. 14, 24.

שְׁקֻפָה (from שָׁקַף I.) *masc. a layer of beams*, as a covering of the פְּתָחִים and מְזוּזוֹת (as we should read with the LXX for מִזְוֹזֹת) 1 Kings 7, 5, here *adverbially, beamed over*, opposite to *arched;* comp. מַשְׁקוֹף.

שָׁקֻף (only *pl.* שְׁקֻפִים) *m.* same as שְׁקֻפָה *frame-work*, of cross pieces of wood, or small firm beams with which the windows of the temple were furnished, and so closed (אֲטֻמִים), without obstructing the light or air 1 Kings 6, 4. The שְׁקֻפִים אֲטֻמִים were different from אֲרֻבּוֹת and חֲרַכִּים. Applied also to the frame-work coverings of the three galleries running over each other 7, 4. Syr. ܐܶܣܩܘܦܶܐ, ἐξέδρα*ι*.

שָׁקַץ (Kal not used) *intr. to feel disgust, to have a horror* or *aversion to;* ident. in its organic root שָׁ־קַץ with that in קָץ I., קָקַט, נָ־קַט; Arab. سَقَطَ intr. to be disgusting, repugnant, loathsome, of dirt, refuse; tr. to abominate. Deriv. שֶׁקֶץ.

Pih. שִׁקֵּץ (*inf. absol.* שַׁקֵּץ; *fut.* יְשַׁקֵּץ) *to defile, to make unclean*, אֶת־נַפְשׁוֹ (*one-self*), with בְּ *by* Lev. 11, 43; 20, 25; *to reject, to abhor*, נִבְלַת עֵרֶב Lev. 11, 11, unclean animals 4, 13, idols Deut. 7, 26; figur. *to despise* Ps. 22, 25, coupled with בָּזָה. Deriv. שִׁקּוּץ (שִׁקֻּץ).

שֶׁקֶץ *m.* prop. *abomination, detestation*, and so of unclean fishes Lev. 11, 10 12, birds 11, 13 20 23 and other animals 11, 41; also of dogs, cats, which were sacred in Egypt Ez. 8, 10, an apposition to בְּהֵמָה; sometimes united to טָמֵא Lev. 7, 21.

שִׁקּוּץ see שִׁקּוּץ.

שָׁקַק (*part.* שׁוֹקֵק, *fut.* יָשֹׁק, *pl.* יָשֹׁקּוּ) *intr.* same as שָׁקַק II. (see שׁוּק) *to run, to run along*, of גֵּבִים (locusts) or enemies thirsting for booty Jo. 2, 9; Is. 33, 4; *to range*, of דֹּב Prov. 28, 15; on the contrary שְׁוֻקָּה in Is. 29, 8 belongs to the Pih. שׁוֹקֵק of שׁוּק I. The fundamental signification may be *to flow*, metaphor. applied as in אָזַל, נָהַר, הָלַךְ, and so the organic root is also in שָׁקַ־ה. Deriv. מַשָּׁק, on the contrary מִמְשָׁק and מָשָׁק belong to מָשַׁךְ.

Hithpa. הִשְׁתַּקְשֵׁק (from the reduplicated שְׁקְשֵׁק) *to run along, to run about*, of chariots Nah. 2, 5, see שׁוּק II.; comp. the proper name שַׁשַׁק.

שָׂקַק (not used) *trans.* same as זָקַק I. (which see) *to tie, to bind, to interweave*, of latticed or net-work; Aram. סָק; Coptic coc, cωc the same. Deriv. שָׂק.

שָׂקַר (*fut.* יִשְׂקַר) 1. *trans. to paint, to colour;* Aram. סְקַר, סחר, Arab. شَقَرَ to be red, whence شُقْرَة paint and a lie. — 2. *intrans. to lie*, with לְ of a person Gen. 21, 23; Aram. שְׁקַר, سقر, Arab. شقر. Deriv. שֶׁקֶר.

Pih. שִׁקֵּר (*fut.* יְשַׁקֵּר) *to deceive, to*

lie, *to act faithlessly* or *falsely* 1 Sam. 15, 29; Is. 63, 8; coupled with כִּחֵשׁ Lev. 19, 11; with בְּ of a thing *to act as a liar in a thing*, e. g. בִּבְרִית Ps. 44, 18, בֶּאֱמוּנָה 89, 34, i. e. to break a covenant, to be false to one's faith.

שָׁקַר (Kal not used) *intrans. to blink*, *to wink*, with the eyes, prop. *to look*, *to look about* (Targ., *Ibn Sarûk*), like the Aram. סְקַר, סחר (to squint), Arab. زَرَقَ the same.

Pih. שִׁקֵּר (*part. fem. plur.* מְשַׁקְּרוֹת עֵינַיִם) *to let the eyes look about*, *to ogle*, Is. 3, 16, of the impudent looks of impure women.

The fundamental signification may also be *to shine*, *to lighten*, as *Saadia*, *Ibn G'anâch* have taken it; in which case שָׁקַר would be = שָׁחַר I.; in the other = שָׁחַר II. See שָׂרַק.

שֶׁקֶר (in pause שָׁקֶר, *plur.* שְׁקָרִים, with *suff.* שְׁקָרֵיהֶם) *m. a lie*, opposite צֶדֶק, and so דִּבְרֵי שֶׁקֶר Ex. 23, 7, 5, 9; דִּבֶּר שֶׁקֶר Mic. 7, 12; דִּבְּרֵי שְׁקָרִים Ps. 101, 7; *falsehood*, of לָשׁוֹן Prov. 6, 17, שְׂפָה Ps. 31, 19, שִׁבְעָה Zech. 8, 17, עֵד Deut. 19, 18; combined with verbs (*to lie*, *to be false*, *to act falsely*) in נִכְחַשׁ לַשֶּׁקֶר (see נָכַל), נִשְׁבַּע לַשֶּׁקֶר Lev. 5, 24 or עַל־שֶׁקֶר 5, 22, נִבָּא שֶׁקֶר Jer. 29, 21 or לַשֶּׁקֶר 27, 15 or בַּשֶּׁקֶר 5, 31. רוּחַ שֶׁקֶר *a lying spirit* 1 Kings 22, 22, oppos. רוּחַ יי; *something false* 2 Kings 9, 12; Jer. 37, 14; *deceit*, *deception*, Jer. 6, 13, and so פֹּעַל, לֶחֶם שֶׁקֶר 8, 10; Hos. 7, 1; עָשָׁה שֶׁקֶר *bread acquired deceitfully* Prov. 20, 17; בְּנַפְשׁוֹ פִּי 2 Sam. 18, 13 *to act deceitfully against one's life*, i. e. to lie in wait for the life; *an unreliable*, *vain thing*, almost an adv. Ps. 33, 17; 119, 118; Prov. 31, 30; לַשֶּׁקֶר 1 Sam. 25, 21, or שֶׁקֶר Ps. 119, 78 *in vain*, *without cause* = חִנָּם 38, 20; concrete *a liar* Prov. 17, 4 = אִישׁ שֶׁקֶר.

שֶׁקֶת see שָׁקָה.

שְׁקֵת (from שָׁקָה, like פֶּסֶת from פָּסָה, *plur. constr.* שִׁקְוֵת, from a singular form שִׁקְוָה) *fem. a watering-trough*, *a water-tank*, put around fountains for watering cattle Gen. 24, 20; 30, 38; Targ. גִּית שַׁקְיָא, Saadia مَسْقًى.

שָׁר only in שַׁרְאֶצֶר which see.

שַׂר (from שָׂרַר; with *suff.* שָׂרֵכֶם; *pl.* שָׂרִים, *c.* שָׂרֵי, which is also to be read in Judges 5, 15 for שָׂרַי, with *suff.* שָׂרֵינוּ, שָׂרֶיהָ, שָׂרֶיהָ) *m. a ruler*, *prefect*, *master*, *chief*, like רַב in later Hebrew; hence coupled with שֹׁפֵט Ex. 2, 14, נָגִיד 2 Sam. 3, 38, מֶלֶךְ Hos. 3, 4, רֹאשׁ 1 Chr. 11, 6, סָגָן Ezr. 9, 2, זָקֵן 10, 8, נְשִׂיא 8, 25; *the principal* or *most distinguished person* in a country Job 29, 8, *a little king* as it were Is. 19, 11; 23, 8; also followed by a genitive, as שַׂר צָבָא (*leader of an army*, *general*) Gen. 21, 22, שַׂר הַמַּבְחִים 37, 36, שַׂר הַמַּשְׁקִים 39, 21, שַׂר בֵּית־הַסֹּהַר 40, 2, שַׂר הָאֹפִים 40, 16, שַׂר הָעִיר Judges 9, 30 (praefectus urbis), שַׂר הַחֵיל 2 Sam. 24, 2, שַׂר נְגִידוּ 1 Kings 11, 24, שַׂר מַחֲצִית הָרֶכֶב (*captain of half the chariots*) 16, 9, שַׂר פֶּלֶךְ Neh. 3, 14, or שַׂר חֲצִי פֶּלֶךְ 3, 16; *plur.* generally *courtiers* Gen. 12, 15. סָרֵי Is. 1, 23 is a paronomasia to שָׂרִים, comp. Hos. 9, 15. *God* is termed שַׂר הַצְּבָאוֹת Dan. 8, 11 after אֱלֹהֵי צְבָאוֹת, sometimes also שַׂר שָׂרִים 8, 25. In Daniel especially we meet with שַׂר *guardian-angel*, e. g. of Persia 10, 13 20, Greece 10, 20, Israel 10, 21 (מִיכָאֵל), and the latter also named הַשַּׂר הַגָּדוֹל 12, 1, אַחַד הַשָּׂרִים הָרִאשֹׁנִים 10, 13, because there were classes of guardian-angels; comp. for this Is. 24, 21, ἡγούμενος (= שַׂר) Ben-Sirach 17, 17, and LXX in Deut. 32, 8, where they translate: *he appointed the territories of the nations according to the number of the angels of God.* שָׂרֵי קֹדֶשׁ Is. 43, 28 are *distinguished priests*, as 1 Chr. 24, 5 = שָׂרֵי הַכֹּהֲנִים 2 Chr. 36, 14; seldom שַׂר הַמַּשְׂכִּיל 1 Chr. 24, 5. שַׂר הַמַּשָּׂא *the master of song* 1 Chr. 15, 27, comp. 15, 22 (LXX). Phenician סַר the same in the proper names סַרְאֹסַר, סַרְגֹּד &c.; on the contrary the Assyrian words אָסַר, אֲצַר, אֲצַר, אֲצַר do not belong here.

שַׂר = יָשָׂר in אַחִישָׂר which see.

שֹׁר (from שָׁרַר I.; with *suff.* שָׁרֵךְ, שָׁרֶךָ with Dagesh in Resh, in a resolved form שָׁרְרֵךְ, without coming from שֹׁרֶר on that account; comp. גַּל, הַר, צֵל) *m. a nerve, sinew;* hence *the navel-cord* Ez. 16, 4, *the navel;* Arab. سُرّ, سَرّ, Syr. ܫܪܐ. Being a physiologically important part of the body, it stands for the *whole body*, coupled with עֲצָמוֹת Prov. 3, 8 (*Ibn Esra;* the LXX and Syr. read here שֵׁרֶךָ and understand it as similar to שְׁאֵרֶךָ *thy flesh*, comp. Mic. 3, 2; which is unnecessary); Song of Sol. 7, 3 שֹׁר is likewise *the navel*, compared to אַגַּן הַסַּהַר. Maltese sarra. Comparison with the Arab. سِرّ (bosom, pudenda) is without analogy.

שְׁרָא I. (*part. pass.* שְׁרִי, *pl.* שְׁרַיִן; *inf.* מִשְׁרֵא) *Aram. trans. to loose*, knots, bands, Targ. for פִּתַּח; hence *to make loose, vacant, free;* שְׁרַיִן *part. pass. plur. loosed, unbound, free* Dan. 3, 25. Figur. *to unravel*, 5, 16.

Pael שָׁרֵא, שָׁרֵי and שָׁרִי (3 *p. pl.* שָׁרִיו; *part.* מְשָׁרֵא) 1. *to loose*, קִטְרִין knots; figurat. *to unravel* Dan. 5, 12. — 2. *to begin*, prop. to open, Ezr. 5, 2, like חָלַל I. (Hif.) and the Arab. فتح; comp. ܫܪܝ to begin, שֵׁרוּ, שֵׁרָיוּ, ܫܪܝܐ a beginning.

Ithpa. אִשְׁתָּרֵא (*part. plur.* מִשְׁתָּרַיִן) *to be loosed*, קִטְרֵי חַרְצֵהּ *the joints of his loins* Dan. 5, 6.

שְׁרָא II. and שְׁרֵא (*part.* שָׁרֵא) *Aram. intrans. to settle, to dwell, to abide* (שְׁרֵא Dan. 2, 23 is perhaps a form originating in שְׁרֵא and שָׁרֵא), in Targ. for שָׁכַן, נוּחַ and חָנָה; Syr. ܫܪܐ to dwell, to encamp, מַשְׁרִי, מַשְׁרְיָא, ܡܫܪܝܬܐ a couch. According to the analogy of דּוּר (to turn in a circle, to move, se convertere, divertere, versari) the fundamental signification has been assumed to be, *to turn;* others have compared it with שְׁרָא I., since καταλύειν, حَلَّ signify to loose and to settle, κατάλυμα a lodging.

שַׁרְאֶצֶר (Assyrian) *n. p.* of the son of Sennacherib Is. 37, 38, 2 Kings 19, 37, and also of an Israelite Zech. 7, 2; it also forms part of the name (see נֵרְגַּל שַׁרְאֶצֶר) of a head magician and high cup-bearer at the Babylonian court Jer. 39, 3 13. אֶצֶר is = אַצַּר in נְבוּכַדְנֶאצַּר, שֶׁנְאַצַּר, בֵּלְשַׁאצַּר, and is either = to the Sanskrit tschara *leader* or = אֶסַר, אֵסַר in Assyrian names; שַׁר may perhaps be identical with the Zend çara *prince;* and then the entire name would be *leader of a prince* or *the prince is leader.*

שָׁרַב I. (not used) *intr. to glow, to burn*, identical with צָרַב, סָרַב, צָרַף, שָׂרַף; Aram. שְׁרֵב, whence שְׁרָב (glow, heat) for the Hebrew חֹרֶב; Syr. ܫܪܒ to be dried up; the Hebrew חָרַב may also belong here. Deriv. שָׁרָב.

שָׁרַב II. (not used) *intrans.* same as זָרַב II. *to sprout, to grow*, hence *to arise;* Syr. ܫܪܒ the same. Deriv. שֵׁרֵב in the proper name שֵׁרֵבְיָה.

שָׁרָב (from שָׁרַב I.) *m.* prop. *heat*, coupled with צִמָּאוֹן Is. 35, 7 or שֶׁמֶשׁ 49, 10, commonly *the mirage*, a peculiar phenomenon in the sandy deserts of the east, in which the horizon assumes the appearance of a waving and trembling expanse of water, in which mountains are mirrored. Hence the passage means: *the mirage shall become a pool.* Arab. سَرَاب, Malt. srâb, srôb, Targ. שָׁרוֹבָא, Syr. ܫܪܒܐ, Coptic ϣⲁⲣⲃⲁ.

שֵׁרֵב (from שָׁרַב II.) *m. sprout, origin*, only in

שֵׁרֵבְיָה (*origin is with Jah*) *n. p. m.* Ezr. 8, 18.

שַׁרְבִיט (with בּ, as in מַרְבַדִּים, by the influence of aspirated ר; from שַׁבִּיט with ר inserted) *m.* same as שֵׁבֶט *a sceptre* Esth. 4, 11; 5, 2; 8, 4; Targ. for שֵׁבֶט; Coptic ϣⲃⲱⲧ and ϣⲁⲣⲃⲱⲧ a stick, staff, rod, sceptre.

שָׂרַג (Kal unused) *trans. to twist, to knot;* figurat. *to be strong, firm;* Aram.

סְרַג to make net-shaped; mod. Hebrew to bind, to lattice; identical with אָרַג (see שׁ, שׂ), comp. שָׂרַךְ; Arab. شرج to bind or mix together; Targ. שְׂרִיג twisted or lattice work, סְרִיגָא, סְרִיגוּ a thing which is net-shaped. Deriv. שָׂרִיג, and the proper name שְׂרוּג.

Puh. שׂרַג (*fut.* יְשׂרַג) *to be interwoven, twisted together*, i. e. *to be strong* Job 40, 17.

Hithpa. הִשְׂתָּרַג (*fut.* יִשְׂתָּרַג) *to interweave themselves*, for firmness Lament. 1, 14.

שָׂרַד I. (not used) *trans. to sew* or *weave together;* hence *to net*, a coat of mail; *to work variegated things*, clothes, tapestry, specially used of the garments of the high priest while serving in the sanctuary, made of purple and crimson threads; Arab. سَرَدَ to weave together, to string or net; Aram. סְרַד to twist, to variegate, to weave, whence סְרָדָא woven work, סְרָד cloth, tapestry; مُسْرَد netted, of a coat of mail, سَرْد a coat of mail woven of iron wire; Samar. סְרָדָה a garment of variegated embroidery. The organic root is שָׂ־רַד; comp. Sanskrit çrath, Latin ret in ret-e. Deriv. שְׂרָד.

שָׂרַד II. (not used) *tr. to pierce, to perforate* (Aqu., *Rashi*), a collateral form of שָׂרַט; hence applied to a pencil, stylus, comp. Arab. سَرِيد and سِرَاد an awl, a bodkin, سَرَدَ to cut, شَرَزَ necare, to kill; deriv. שֶׂרֶד. According to others (*Saadia, Ibn G'anâch, Ibn Esra, Kimchi*) *intr. to be red*, identical in its organic root with the Sanskrit rudh, Latin rut-ilum esse, Greek ἐ-ρυθ-ρός.

שָׂרַד III. (3 *p. plur.* שָׂרְדוּ) *intr.* prop. *to separate*, then *to escape, to disappear*, with מִן *away from* Josh. 10, 20; Arab. شَرَدَ, Aram. שְׂרַד the same; also *to rove about, to separate oneself timidly*, comp. סָרַד; identical in its organic root שָׂ־רַד with that in חָ־רַד, עָ־רַד, פָּ־רַד. Deriv. שָׂרִיד, and the proper name שָׂרִיד.

שֶׂרֶד (from שָׂרַד II.) *masc. a stylus, graver*, for sketching Is. 44, 13 (Aqu.); or a cutting instrument for fashioning a block of wood (*Rashi*); according to others *a red-pencil.*

שְׂרָד (from שָׂרַד I.) *m. a species of cloth made like a coat of mail, worked or twisted out of different kinds of threads*, for sacred upper garments or other purposes Ex. 31, 10; 35, 19; 39, 1 41. The cod. Samar. and LXX have incorrectly interchanged it with שָׂרַת.

שָׂרָה I. (*fut.* יִשְׂרֶה, with *suff.* יִשְׂרֵהוּ) *trans.* prop. same as the Aram. שְׂרָא; hence 1. *to loose*, solvere, metaphor. *to let loose, to send forth*, קוֹל (*thunder*) Job 37, 3, to which וְאוֹרוֹ (*and his lightning*) should be supplied (*Ibn Esra*). Against the acceptation of it as Pih. of יָשַׁר (Targ., *de Bañoles*) are the want of Dagesh, and the fact that lightnings do not run in a straight line. — 2. *to loosen*, i. e. *to make fluid* or *soft;* Talm. שָׂרָה the same, whence מֵי הַמִּשְׂרָה. — 3. *to loose* or *set free;* see Pih. and comp. פִּתֵּחַ. Deriv. מִשְׂרָה, שֵׂרוּת K'tib, and the proper name שָׂרַי.

Pih. שֵׂרָה (1 *person* with *suff.* שֵׂרִיתִךָ K'ri) *to loose*, fetters, i. e. *to free, to make free;* Jer. 15, 11 *surely I will make thee free* (by loosing thy bands) *for a good end* (*Ibn Librâth*); and the fulfilment is given in 40, 4 פִּתַּחְתִּיךָ הַיּוֹם מִן־הָאֲזִקִּים. *Ibn Sarûk, Rashi, Kimchi* have taken שֵׂרִית as = שְׂאֵרִית, and so too the Vulg.; which is not so suitable. According to the K'tib we may read שֵׂרוּת (*deliverance*) in this sense.

שָׂרָה II. (not used) *trans.* same as שָׂרַר I., סָרָה (which see) *to connect, to fit together, to attach to one another firmly, to weave together*, a coat of mail; like the Arab. سَرَدَ (coat of mail) from سَرَدَ suit (to sew). The org. root שָׂר־ה lies also in חָ־שַׁר, גָּ־שַׁר II., אָ־שַׁר, קָ־שַׁר, עָ־שַׁר II., זָר־ה II., זָר II.; Aram. שְׂרָא or שְׂרִי the same, whence שִׂרְיָן, ܫܪܝܢ. Derivat. שִׂרְיָה, שִׂרְיָן, שִׂרְיוֹן, and the proper name שִׂרְיֹן.

שָׂרָה III. (not used) *intr. to project upward, to be prominent, to rise up, to stand high up*, rigidum esse, of the palm; cognate in sense with תָּמַר to תָּמָר; metaphor. of a mast. The organic root שָׂר־ה lies also in כְּ־שַׂר to כִּישׁוֹר, and dialectically in הָ־דַר II. Derivat. the noun שָׂרָה (plur. שָׂרוֹת).

שָׂרָה IV. (not used) *intr.* same as the Aram. שְׂרָא II. *to encamp, to dwell.* Deriv. שָׂרוֹת in the proper name שַׂרוֹחֵן.

שָׂרָה I. (2 *person* שָׂרִיתָ) *intrans. to strive, to contend*, with עִם Gen. 32, 29 or אֶת of a person Hos. 12, 4; Ar. شَرَأَ the same. The verb שׂוּר (Hos. 12, 5) is chosen because of שָׂרָה, but it has only the sense of שָׂרָה II. Deriv. the proper name יִשְׂרָאֵל (from יִשְׂרֶה אֵל).

שָׂרָה II. (not used) *intr. to rule, to govern*, same as שׂוּר III. and שָׂרַר, not proceeding from the idea of arranging, setting in a row (see שׂוּר IV.), but from the fundamental signification *to be noble, distinguished, manly*, Ar. سَرِيَ the same. Deriv. מִשְׂרָה, and the proper names שָׂרַי, שָׂרָה 2, שִׂרְיָה, יְהוֹ־.

שָׂרָה (from שָׂרָה III.; *pl.* שָׂרוֹת, with *suff.* שָׂרוֹתַיִךְ, שָׂרוֹתַיִךְ) *f.* 1. *the palm*, prop. tree standing up stiff, Jer. 5, 10 *go up on the palm and destroy* (it); hence in the apodosis הָסִירוּ נְטִישׁוֹתֶיהָ. The palm is a symbol of Israel and also a figure of the high and noble. The explanation *wall* (LXX, Targ.), or the reading שְׂרוֹתֶיהָ, or a reference of the word to שׂוּר IV. is unsuitable. — 2. *the mast of a ship*, Ez. 27, 25 *the ships of Tarshish, thy masts, conduct thy commerce.* The interpretation *caravan* (*Kimchi*) after the Aram. שִׁירָא, or its derivation from שׂוּר II. (which see) are unsuitable.

שָׂרָה *f.* 1. (prop. *adj. f.* of שַׂר, conseq. from שָׂרַר) *princess, noble lady* 1 Kings 11, 3; Is. 49, 23; Judges 5, 29; Esth. 1, 18; fig. of lands, *noble land* Lament. 1, 1. — 2. (from שָׂרָה II.; *princess, noble woman*) *n. p.* of the progenitress *Sarah* Gen. 18, 6; 20, 2, formerly called שָׂרַי (which see); also another woman Num. 26, 46.

שֵׂרָה (for שִׂרְדָה, only *pl.* שֵׂרוֹת; from שָׂרַר I. or שָׂרָה II.) *f.* prop. a thing fitted together, twisted together; hence *a chain, a bracelet* Is. 3, 19, Targ. שִׁירֵי יְדַיָּא armillae, also for the Hebr. צָמִיד (bracelet-buckle), אֶצְעָדָה (arm-ornament); comp. Ar. سِوَار armilla, Aram. שִׁיר, שִׁירָא, from a"ע, which might also be adopted for שֵׂרָה. See שַׂרְשֶׂרֶת, שַׂרְשָׂרָה.

שְׂרוּג (*strength, firmness*, from שָׂרַג) *n. p.* of a Mesopotamian, then of a tribe in the territory and city *Serug* (Batnae of the classical writers), a day's journey north of Haran Gen. 11, 20. Cod. Sam. Gen. 14, 23 for שְׂרוֹךְ.

שַׂרוֹחֵן (perhaps from שָׂרוֹת dwelling from שָׂרָה IV. = Aram. שְׂרָא II. and חֵן = חָן, conseq. *habitation of pleasure*) *n. p.* of a city in Simeon Josh. 19, 6.

שְׂרוֹךְ (from שָׂרַךְ) *m. latchet, thong*, with which sandals were firmly laced, and the untorn state of which was a mark of vigour Is. 5, 27; proverb. *not from a thread to a shoe-latchet*, i. e. nothing Gen. 14, 23; Ar. شِرَاك the same.

שָׁרוֹן (abridged from יְשָׁרוֹן, from יָשַׁר) *m. a plain, a flat*, described as נְוֵה צֹאן Is. 65, 10, or = עֲרָבָה (wilderness) 33, 9, contrasted with כַּרְמֶל (*fruitful field*) 35, 2. Commonly *n. p.* of a plain in Palestine, comprehending the whole level coast-district from Caesarea to Joppa, celebrated for its rich pastures Is. 65, 10, 1 Chr. 27, 29, and vegetation Song of Sol. 2, 1. In the middle of this plain, between the modern Lydda and Arsuf, lay a city שָׁרוֹן (now a hamlet, see *Mariti*, Reise p. 350, comp. Acts 9, 35), which is said to be meant in Josh. 12, 18. Eusebius refers to a *Saronas* in north Palestine between Tabor and the sea of Tiberias. Another שָׁרוֹן seems to have been in Gad on the other side of Jordan 1 Chr. 5, 16. *Gent. m.* שָׁרוֹנִי 1 Chr. 27, 29.

שָׂרוֹף see שָׂרָף.

שָׂרוּק to the *pl.* שְׂרוּקִים see שָׂרֹק.

שְׁרוּקוֹת (from שָׁרַק) *f. pl. hissings, scorn* Jer. 18, 16 K'tib, comp. שְׁרֵקָה 19, 8; the K'ri has שְׁרִיקוֹת.

שָׁרוּת see שָׁרוּחֶן.

שֵׁרוּת (from Pih. of שָׁרָה I.) *f. freedom, redemption* Jer. 15, 11 K'tib, for which the K'ri has שֵׁרִית (which see); the meaning *beginning* also suits the stem.

שָׂרַח (not used) *intr.* same as סָרַח I. *to spread, to extend.* Deriv.

שֶׂרַח (*extension by Jah*) *n. p. m.* Gen. 46, 17.

שָׁרַט (not used) *tr.* same as שָׂרַט, שָׁטַר, prop. *to cut into, to engrave;* hence *to write, to arrange, order, preside over, decide;* comp. שָׁטַר (which see). Deriv. the proper name שִׁרְטַי.

שָׂרַט (*inf. abs.* שָׂרוֹט; *fut.* יִשְׂרֹט) *tr. to cut* or *tear*, into the skin; *to make incisions*, as a sign of mourning, which was forbidden (Lev. 19, 28) Lev. 21, 5; Zech. 12, 3; conseq. same as שָׁרַט, שָׁטַר, Ar. شَرَطَ and سَرَطَ, Aram. שְׂרַט and סְרַט, ܣܪܛ the same. The organic root שָׂ־רַט is also in חָ־רַט, חָ־רַת. Derivat. שֶׂרֶט.

Nif. נִשְׂרַט (*fut.* יִשָּׂרֵט) *to lacerate oneself;* fig. *to hurt oneself, to injure oneself* Zech. 12, 3.

Pih. שֵׂרֵט (not used) intensive; deriv. שָׂרֶטֶת.

שֶׂרֶט *m. an incision* Lev. 19, 28; Targ. שׂוּרַט, Talm. סֵרֶט, abstr. סְרִיטָה.

שָׂרָטָה *f.* cod. Sam. Lev. 21, 5.

שִׁרְטַי (שִׁרְטְיָה *Jah is Decider*) *n. p. m.* 1 Chr. 27, 29 K'ri; see שִׁטְרַי.

שָׂרֶטֶת (from Pih.) *f. an incision* Lev. 21, 5.

שָׁרַי (from שָׁרָה I., from שָׁרָיָה *Jah is Deliverer*) *n. p. m.* Ezr. 10, 40.

שָׂרַי (abridged from שְׂרָיָה; *Jah is Ruler;* from שָׂרָה II.) *n. p.* of the progenitress *Sarah* Gen. 11, 29 30 31, afterwards named שָׂרָה (which see) 17, 15. The orthography *Σάῤῥα* in the LXX has its ground in ־ָה following (see above p. 1267[a]), and does not prove an original reduplication; for שָׂרַי they write *Σάρα.* The explanation *contentious* or *princess* must be rejected because the analogy of name-giving is against both.

שָׂרִיג (*pl.* שָׂרִיגִים) *m. shoot of a vine,* prop. *a bundle* Gen. 40, 10 12; Jo. 1, 7; Aram. זִרְגּוּן, זִרְגִּין; Ar. زَرْجُون and سَرْع.

שָׂרִיד (*pl.* שְׂרִידִים, *c.* שְׂרִידֵי, with *suff.* שְׂרִידָיו, from שָׂרַד III.) *m.* 1. prop. *the separated;* hence *remnant, what is left* Num. 21, 35, Deut. 3, 3, *a survivor* Job 18, 19; אֵין־שָׂ׳ *nothing at all* 20, 21; *what remains* 20, 26; *a separated part,* שָׂ׳ לְאַדִּירִים *the part of the people among the nobles* Judges 5, 13; *one escaped,* coupled with פָּלִיט Jer. 42, 17; Lament. 2, 22; שְׂרִידֵי חֶרֶב *the escaped from the sword* Jer. 31, 2; *a fugitive* Jo. 3, 5 = פָּלִיט Josh. 8, 22, *pl.* = פְּלִיטִים Is. 45, 20. — 2. (*refuge-place*) *n. p.* of a city in Zebulon Josh. 19, 10.

שִׁרְיָה (from שָׁרָה II.; after the form עֶרְיָה) *f.* prop. what is fitted together, and so *a coat of mail* Job 41, 18, abridged from שִׁרְיָן (תָּקוּם is to be supplied from the preceding hemistich).

שְׂרָיָה (*Jah is a Ruler* or *Noble one*) *n. p. m.* 2 Sam. 8, 17, for which 20, 25 has שְׁיָא, 1 Kings 4, 3 שִׁישָׁא, 1 Chr. 18, 16 שַׁוְשָׁא; 2 Kings 25, 18; Ezr. 7, 1.

שְׂרָיָהוּ (the same) *n. p. m.* Jer. 36, 26.

שִׁרְיוֹן and שִׁרְיֹן, also שִׂרְיֹן, סִ־, which see (*pl.* ־נִים and ־נוֹת; from שָׁרָה II.) *f.* 1. *a coat of mail* 1 Sam. 17, 5 38; Neh. 4, 10; 2 Chr. 26, 14. — 2. *n. p.* of the mountain-chain of Hermon among the Sidonians Deut. 3, 8, like שִׂיאֹן and שְׂנִיר (which see); Ps. 29, 6; perhaps only a part of it. So called from the resemblance to a breast-plate, as *Θώραξ* is

the proper name of a mountain near Magnesia.

שִׂרְיֹן see שִׁרְיוֹן.

שִׂרְיָן (from שָׂרָה II.) *m.* same as שִׁרְיוֹן 1 Kings 22, 34.

שְׁרִיקוֹת (from שָׁרַק) *f. pl. a hissing, scorn, derision* Jer. 18, 16 K'ri, the K'tib having שְׁרוּקוֹת; *pipings*, on reeds Judges 5, 16, where עֵדֶר = אִישׁ עֵדֶר denotes *a shepherd.*

שְׂרִיקוֹת (from שָׂרַק I.) *f. pl. the heckling, combing*, concr. *heckled flax*, an apposition to פִּשְׁתִּים Is. 19, 9.

שָׁרִיר (from שָׁרַר I.; *pl. c.* שְׁרִירֵי) *m. sinew, muscle*, so called from its firmness and being knotted Job 40, 16, comp. שֹׁר; Aram. שְׁרִיר, ܫܪܝܪ firm, ܫܪܝܪܐ a muscle.

שְׁרִירוּת and שְׁרִרוּת (from שָׁרַר I.) *f. hardness, obduracy*, coupled with לֵב or לֵב רַע Deut. 29, 19; Ps. 81, 13; often in Jer., as 3, 17 &c.; Aram. שְׁרִירוּ firmness, truth, Syr. ܫܪܝܪܘܬܐ.

שֵׁרִית *m. freedom, redemption* Jer. 15, 11 K'ri, for the K'tib שֵׁרוּת. The ancients take it as = שְׁאֵרִית. See שָׁרָה I.

שָׂרַךְ (Kal not used) *tr.* same as שָׂרַג *to tie together, to interweave, to twist together*, of laces; Ar. شَرَكَ the same, also to join, to take part in, to hang on; Aram. סְרַךְ, ܣܪܟ to hang on, to lay crosswise, to act in an intricate, twisted way; comp. סָרַךְ, סְרַךְ above p. 997. Deriv. שְׂרוֹךְ.

Pih. שֵׂרֵךְ (*part.* מְשָׂרֵךְ) *to cross*, דֶּרֶךְ, i. e. to take a direction sometimes to the right, sometimes to the left Jer. 2, 23, like שִׂכֵּל (Gen. 48, 14) of the יָדַיִם.

שָׁרַם (not used) *intr. to burn, to glow; to be parched, dry;* ident. with שָׁרַב I. (Talm. שְׁרַב), צָרַב, Ar. ضَرِمَ (to burn). Derivative

שְׁרֵמָה (only *plur.* ־מוֹת) *f. the burnt place*, i. e. the burnt city of Zion with the temple and royal palace Jer. 31, 40 K'tib; the K'ri reads שְׁדֵמָה, which led Aq. and others to translate it unsuitably *a field.* But in the parallel passage 2 Kings 23, 4 שְׁדֵמוֹת stands; and as in Jeremiah too many mss. and editions read שְׁדֵ׳, we may abide by שְׁדֵמָה.

שַׂרְסְכִים (from שַׂר *head* and סְכִים = סָכִים *eunuchs*) *masc. plur. chief of the eunuchs, head eunuch* Jer. 39, 3, for which רַב סָרִיס usually occurs 39, 13; the proper name was נְבוּשַׁזְבָּן. See סָכִי.

שָׁרַע (not used) *intr.* same as צָרַע II. *to project, to be prominent*, of a district, Arab. صَرَعَ; derivat. the proper name מִשְׁרָע in the Gentile מִשְׁרָעִי.

שָׂרַע (only *part. pass.* שָׂרוּעַ) *tr. to stretch forth* or *out, to extend*, particularly of lengthened limbs in men and beasts; oppos. חָרַם Lev. 21, 18, or קָלַט 22, 23; Aram. ܣܪܥ the same, Ar. شَرَعَ *to stretch* (a spear, the neck), شِرَاع an elongated camel's neck, شِرْعَة a stretched sinew, أَشْرَع long-nosed; ident. in its organic root with that in סָ־רַח, אָ־רַח, אָ־רַךְ.

Hithp. הִשְׂתָּרֵעַ *to stretch oneself out* Is. 28, 20.

שַׂרְעַף (only *pl.* שַׂרְעַפִּים, with *suff.* שַׂרְעַפַּי; from the Pih. שִׂרְעֵף of שָׂעַף which see) *m. a thought* Ps. 139, 23; *meditation*, metaphor. *cares* 94, 19; comp. שְׂעִפִּים. The ר inserted is also seen in סַרְעַפָּה.

שָׂרַף I. (*part. m.* שֹׂרֵף; *inf. abs.* שָׂרֹף, *c.* שְׂרֹף; *fut.* יִשְׂרֹף) *tr. to burn up*, with the accus. עֵצִים Is. 44, 16, בֶּגֶד Lev. 13, 52, פָּר 4, 12, עִיר Judges 18, 27, אֲשֵׁרָה Deut. 12, 3, קַשׁ Is. 47, 14, seldomer אֲגַמִּים (rush-bushes), Jer. 51, 32; children (in the worship of idols) 2 Kings 17, 31, Jer. 7, 1, sometimes with לֵאלֹהֵיהֶם Deut. 12, 31; frequently supplemented by בָּאֵשׁ Lev. 8, 17, בְּמוֹ־אֵשׁ Is. 44, 16, and in the *part. pass.* by אֵשׁ Is. 1, 7. שָׂ׳ שְׂרֵפָה לְ (2 Chr. 16, 14; 21, 19; Jer.

34, 5) *to kindle a burning for one*, i. e. to set fire to precious spices, a custom practised at the funerals of great men; comp. *Josephus* Jewish Wars 1, 33, 9; שָׂ׳ לִשְׂרֵפָה Gen. 11, 3 *to burn by a burning*, to harden bricks by means of fire (לִשְׂ׳ is a sort of adv. urendo, ustione). In derivatives, *to boil*, water for salt; *to smelt glass*, *to burn lime; to burn*, *to be fiery*, of the poison or breath of a serpent; perhaps also *to pierce*, with a venomous bite, comp. סָרַב, חָרַר, צָרַב, Ar. ضرب, Aram. ܨܪܒ *to burn* and *sting*. Deriv. שָׂרֵפָה, מִשְׂרֶפֶת, שָׂרָף 1, שָׂרוֹף (cod. Sam.), and the proper name מִשְׂרֶפֶת מַיִם.

Nif. נִשְׂרַף (*fut.* יִשָּׂרֵף) *to be burned*, of men Gen. 38, 24, sacrificial gifts Lev. 4, 12, thorns 2 Sam. 23, 7 (see שֶׁבֶת 1); with בָּאֵשׁ Lev. 7, 17 19.

Pu. שֹׂרַף *to be burned* Lev. 10, 16.

The stem appears in Hebrew in very various forms, as in סָרַב, צָרַב, סָרַף (Pih. according to some), שָׂרַב, צָרַף I. Besides the general meaning of שָׂרַף it also had a) the signification *to swallow*, *to drink*, originally ident. with זָרַב I., זָרַף I., Aram. ܫܪܒ sorbere, modern Hebr. שְׂרַף; b) the meaning *to creep*, Aram. ܣܪܦ serpere, comp. the Sanskrit sṛip, Greek ἕρπειν. But the attempt to apply both senses has no proper foundation.

שָׂרַף II. (not used) *intr. to be high*, *to project*, of localities; *to overtop*, of pinnacles and the points of walls; fig. *to be prominent*, *distinguished*, *renowned;* Arab. شَرَفَ, شَرِفَ, شَرُفَ, whence شَرَف a height, أَشْرَف towering, high, شُرَّافَة battlement, شَرَف nobility, fame, شَرِيف noble (sherif); Coptic ϣⲟⲣⲡ the first, the chiefest (*Rosellini* II, 3. p. 460); the organic root שָׂ־רַף is also in חָ־רַב II., חָ־רַם III., הָ־רַם, אָ־רַם, עָ־רַם. Deriv. שָׂרָף 2, and the proper name שָׂרָף.

שָׂרָף (*pl.* שְׂרָפִים) *m.* 1. (from שָׂרַף I.) properly *the burning*, *kindling one*, by a venomous bite (comp. הֵמָה Deut. 32, 24), or *the stinging one* (see שָׂרַף I.), then a sort of poisonous serpent, coupled with עַקְרָב and נָחָשׁ Deut. 8, 15, as an adjective to נָחָשׁ Num. 21, 6, and alone 21, 8, especially *a flying serpent*, *a dragon*, hence combined with מְעוֹפֵף Is. 14, 29, and associated with אֶפְעֶה 30, 6 = נָחָשׁ בָּרִחַ (which see); *an artificial serpent*, of brass Num. 21, 8; fig. applied to a dangerous power Is. 14, 29. The usual derivation from *to burn* is already in the LXX, Graeco-Ven., Onkelos (חֵיוָן קְלָן), Sam., and expressly adopted by *Ibn Ganâch* and *Kimchi;* comp. καῦσος a serpent, from a similar etymology; Sam. שָׂרוֹף the same. — 2. (from שָׂרַף II.) prop. *the high* or *noble one*, hence in the *plur. higher beings having a human form*, *angels*, who stand around God's throne Is. 6, 2 6. The prophet thought of the *Seraph* as standing, turned to the divine throne and overtopping it, of gigantic form and with formidable voice, furnished with six wings, two of which covered the upper and two the lower part of the body as a sign of reverence, the two middle ones were for flying. Like the Cherub (Ez. 10, 8 21) he had under his wings a man's hands, and he could also praise in the manner of man with the exclamation *holy* thrice repeated. From this description of Is. l. c. we see, that the Seraph neither had the form of a serpent, nor symbolised a serpent-worship; that he is not connected with the Serapis or Sphinx of the Egyptians. Targ. שְׂרָף the same and angel generally. — 3. (from שָׂרַף II.; *a noble*, *distinguished one*) *n. p. m.* 1 Chr. 4, 22.

שְׂרֵפָה (*constr.* ־פַת, from שָׂרַף I.) *f. a burning*, of precious spices at funerals 2 Chr. 16, 14; 21, 19; *the being burnt*, as a divine punishment Lev. 10, 6; Num. 17, 2; *the baking*, of bricks Gen. 11, 3; *the burning*, of sacrifices Num. 19, 6 17, of military arms Is. 9, 4, of the temple 64, 10, with אֵשׁ; הַר שְׂ׳ Jer. 51, 25 *a burning mountain*, i. e. a burnt out volcano (see הַר).

שָׁרַץ (*part.* שֹׁרֵץ; *fut.* יִשְׁרֹץ) *intr. to*

become full or *many*, scatere; *to swarm, to greatly increase, to creep in swarms*, of the smaller land animals (Gen. 7, 21; Lev. 5, 2; 11, 20) and for רֶמֶשׂ; with עַל of the place *where* Gen. 7, 21; 11, 29, seldom with אֶל for עַל Ez. 47, 9; with accus. of place (אֶרֶץ or מַיִם, יְאֹר, רַמִּים) Gen. 1, 20 21; Ex. 7, 28. It is applied to land- and to water-animals Lev. 11, 29 41; Ps. 105, 30; of men, *to multiply*, coupled with פָּרָה Ex. 1, 7. Deriv. שֶׁרֶץ.

The fundamental signification is *to multiply in masses*, pullulare (Ethiopic שרץ *saraza* of plants), and it is used of many-footed creeping animals, comp. ܫܪܛܐ multipeda, סַרְטָן, ܣܪܛܢܐ, سَرْطَان a crab; a secondary signification is *to creep, to crawl*, Syr. ܫܪܨ. The organic root is the Aram. רַץ to creep, to creep forth, whence רְצוּצָא.

שֶׁרֶץ *m.* collect. *worms, reptiles* Gen. 1, 20; Lev. 5, 2; 22, 5; שֶׁ׳ הָעוֹף *winged reptiles*, having four feet, able to fly, and multiplying in great numbers Lev. 11, 20 21 23; Deut. 14, 19; of the small water animals Gen. 1, 20, fully שֶׁ׳ הַמַּיִם Lev. 11, 10.

שָׁרַק (*fut.* יִשְׁרֹק) *intrans. to hiss, to whistle*, to entice bees; hence *to entice, to call forth*, with לְ of a person Is. 7, 18; of men 5, 26; Zech. 10, 8; *to pipe*, of shepherds on reeds (see שְׁרִיקוֹת). Coupled with שָׁמַם, שָׁרַק means *to blow* or *breathe*, a gesture of astonishment 1 Kings 9, 8; Jer. 19, 8; coupled with חָרַק שֵׁן Lament. 2, 16, נוּעַ רֹאשׁ 2, 15, נוּעַ יָד Zeph. 2, 15 *to hiss in scorn*, a sign of mischievous joy and of wonder, with עַל *over* Jer. 49, 17; 50, 13; Ez. 27, 36; with מִן *to hiss forth*, i. e. to drive out with scornful hisses Job 27, 23. Deriv. שְׁרֵקָה, שְׁרִיקָה, שְׁרוּקָה.

For the stem comp. Aram. שְׁרַק, שְׁרֵק, ܫܪܩ, also applied to the hissing of a serpent. In its organic root שָׁ־רַק, it is connected with that in צָ־רַח, עָ־רַג; comp. συρίζω, συρίσσω. According to the Arabic the essence is in שָׁרַ־ק, comp. صَرْصَرَ to sound, صَرْصَر scorn.

שָׂרַק I. (not used) *tr. to comb, to heckle* or *break* (flax), *to card, to curry;* Aram. סְרַק, ܣܪܩ to comb out, ܣܪܩܐ, ܡܣܪܩܐ a comb, mod. Hebrew מַסְרֵק; Ar. شَرَقَ to tear asunder. The organic root is שָׂ־רַק, which lies also in רָחָ־ה, מָ־רַק, מָ־רַח. Deriv. שְׂרִיקוֹת.

שָׂרַק II. (not used) *intr. to shine, to be bright, to lighten*, ident. with זָרַח, Aram. שְׁרַג; metaphor. *to be of a bright red* or *fiery colour*, of horses; *to be reddish*, of grapes; Ar. شَرِقَ, transposed شَقِرَ, Aram. שְׂרַק, סְרַק and סְקַר; mod. Hebrew סָרַק to colour red, סֵרֵק to paint, סַרְקִי an oriental, *a Saracen*. Derivat. שָׂרֹק, שֹׂרֵק 1, שֹׂרֵקָה, the proper names מַשְׂרֵקָה, שֹׂרֵק 2.

שָׂרֹק (*pl.* שְׂרֻקִּים) *adj. masc.* 1. (from שָׂרַק II.) *to be red, of a fox-colour*, of a red fox Zech. 1, 8, Ar. أَشْقَر, different from אָדֹם red-brown i. e. dun. — 2. Only *pl.* שְׂרוּקִּים for שְׂרֻקִּים Is. 16, 8 same as שֹׂרֵק (which see), *a noble vine*, so called from its dark red colour. The orthography looks as if it were from שָׂרוּק, but it is really from שָׂרֹק.

שֹׂרֵק *masc.* 1. *a reddish* or *dark-red grape producing red wine*, then *a precious vine* Is. 5, 2; Jer. 2, 21; Ar. سريق, سوريق, شرقى, red grapes. — 2. (*vineyard-plantation*) *n. p.* of a valley between Ascalon and עַזָּה Judges 16, 4, comp. מַשְׂרֵקָה. But in our editions and the most mss. there is שׂוֹרֵק, which might be a valley in that district, where the family of Samson lived (16, 31), viz. where is the locality Σωρήκ beside אֶשְׁתָּאֹל (*Reland*, Pal. p. 288).

שְׁרַק (not used) *Aram. intr.* same as Hebrew שָׁרַק. Deriv. מַשְׁרוֹקִי.

שֹׂרֵקָה *fem. a vine-stock* Gen. 49, 11, parallel גֶּפֶן.

שְׁרֵקָה (from שָׁרַק) *f. the hissing of a person, scorn, derision*, coupled with שַׁמָּה Jer. 19, 8, קְלָלָה 25, 18, חֶרְפָּה 29, 18.

שְׂרֻקִּים see שָׂרֹק 2.

שָׁרַר I. (i. e. שַׁר; not used) *tr.* 1. *to twist, to wind together, to knot together,* a verb-idea to denote a muscle, sinew, cord, lace, chain; *to arrange with one another, to put together in a row, to put in order;* ident. in its organic root שַׁר with that in קָ־שַׁר, חָ־שַׁר. Derivat. שֹׁר (שָׁרְרֵךְ), שָׁרִיר, perhaps שֵׁרָה (instead of שִׁרָּה). — 2. Metaphor. *to be firm, hard,* prop. *to be knotted together;* hence *to be obdurate,* Aram. ܫܰܪ, שַׁר the same, Pa. to strengthen, harden, ܫܰܪܝܶܪ definite, true, ܫܪܳܪܳܐ truth. Derivat. שְׁרִירוּת, and the proper name שָׁרָר.

Pih. (redupl.) שִׁרְשֵׁר (not used) *to interlace, interweave, knot together,* abridged in שָׁרַשׁ (which see); Aram. the same, whence the Talm. שִׁישׁוּרָא (out of שִׁרְשׁ'), and also שַׁלְשֵׁל (*l* for *r*), and so in Arabic. Deriv. שַׁרְשְׁרָה.

שָׁרַר II. (*part.* שֹׁרֵר) *trans.* same as צָרַר I. *to confine, to enclose,* and so *to press, to beleaguer, to afflict; part.* שֹׁרֵר *an enemy* Ps. 5, 9; 27, 11; 54, 7; 56, 3; 59, 11, but this may be a part. Pih. of שׁוּר III. (which see) = מְשׁ', meaning *a spy, one lying in wait.*

שָׂרַר (only *part.* שֹׂרֵר; *fut.* יָשֹׂר) *intr.* same as שָׂרָה II. *to rule, to administer,* with בְּ of the place *where* Esth. 1, 22, with לְ *conformably to* Is. 32, 1; *to reign,* of מְלָכִים Prov. 8, 16. Deriv. שַׂר, שָׂרָה 1.

Hithp. הִשְׂתָּרֵר (*fut.* יִשְׂתָּ') *to make oneself a ruler,* with עַל *over* Num. 16, 13.

שָׁרָר (from שָׁרַר I.; *a strong one*) *n. p. m.* 2 Sam. 23, 33, for which 1 Chr. 11, 35 has שָׂכָר.

שֹׁרֵר see שֹׁר.

שָׁרַשׁ (not used) *intr.* same as שִׁרְשַׁר, out of which it is reduplicated, *to be knotted* or *twisted, to take root,* applied to the complication of roots as a sort of twisting; comp. أَصْل a root, from أَصَلَ (Hebrew אָצַל), وَصَلَ to bind, to be firm. Such abbreviated reduplications are found in כָּרַךְ, שָׁבַשׁ and others whose initial and final letters are similar. Derivat. שֹׁרֶשׁ, שַׁרְשָׁה, the proper name שֶׁרֶשׁ.

Pih. I. שֵׁרֵשׁ (*fut.* יְשָׁרֵשׁ) privative, *to root out, to extirpate* Job 31, 12 fig.; the Targ. has another stem, תְּלַשׁ, for it.

Pih. II. שֹׁרֵשׁ (*fut.* יְשֹׁרֵשׁ) *to take root, to strike roots* Is. 40, 24.

Puh. שֹׁרַשׁ *to be rooted out* Job 31, 8, as the pass. of Pih. I.; fig. *to be rooted,* coupled with נָטַע Jer. 12, 2, as the pass. of Pih. II.

Hif. הִשְׁרִישׁ (*part.* מַשְׁרִישׁ, *fut. apoc.* as an indicative יַשְׁרֵשׁ) figur. *to strike roots, to sprout,* coupled with צוּץ, פָּרַח Is. 27, 6; *to spread luxuriant,* of plants Job 5, 3, with שָׁרָשִׁים to strengthen the idea Ps. 80, 10.

שֶׁרֶשׁ (*union, family-association*) *n. p. m.* 1 Chr. 7, 11.

שֹׁרֶשׁ (with *suff.* שָׁרְשִׁי, שָׁרְשׁוֹ; *plur.* שָׁרָשִׁים, *constr.* שָׁרְשֵׁי, with *suff.* שָׁרָשָׁיו) *m.* prop. a binding, a cord, and so *a root,* to which are applied סֻבַּךְ Job 8, 17, הִזְקִין 14, 8; שָׁלַח שׁ' Jer. 17, 8, הִכָּה שׁ' Hos. 14, 6, יָסַף שׁ' 2 Kings 19, 30 *to send forth, strike* or *spread roots.* Figur. and poet. *the kernel, the essential part, the basis* Is. 5, 24, Hos. 9, 16, what has become, like פְּרִי (which see); *race, genus* Is. 14, 30, Job 18, 16, *a family* Deut. 29, 18; of things, *the ground, the lowermost part,* as *the foot* of a mountain Job 28, 9, *the sole* of the foot 13, 27, comp. planta pedis; *the bottom* of the sea 36, 30; *settled abode, dwelling* Judges 5, 14; *place of origin, descent* Is. 14, 29; *ground,* of דָּבָר Job 19, 28; seldom *a shoot* from the root Is. 53, 2, and so it is cognate in sense with נֵצֶר 11, 10 in שֹׁרֶשׁ יִשַׁי (comp. ῥίζα Δαβίδ Revel. 5, 5), or with חֹטֶר; נֵצֶר שׁ' also occurs Dan. 11, 7. Comp. the Aram. ܫܰܪܫܳܐ, ܫܰܪ, שָׁרְשָׁא, Phenic. שֹׁרֶשׁ, Greek συρίς (Diosc. 2, 102), Arab. شُرْش together with أَصْل.

שְׁרַשׁ (not used) *Aram. intrans.* same as Hebrew שָׁרַשׁ. Derivat. שְׁרֹשׁ, שְׁרֹשׁוּ, שְׁרֹשִׁי.

שָׁרְשׁ (with *suff.* שָׁרְשׁוֹהִי) *Aram. m.* same as Hebrew שֹׁרֶשׁ DAN. 4, 12 20 23.

שַׁרְשָׁה (only *pl. constr.* שַׁרְשׁוֹת; from שָׁרַשׁ) *f. a chain, a lace*, of gold thread EX. 28, 22.

שִׁרְשׁוּ *Aram. fem. a rooting out*, i. e. *expulsion, banishment* EZR. 7, 26 K'tib, where the K'ri has שִׁרְשִׁי.

שִׁרְשִׁי see שִׁרְשׁוּ.

שַׁרְשֶׁרֶת (not שַׁרְשֵׁרֶת, only *plural* שַׁרְשְׁרוֹת; from שָׁרַר I. in the redupl. Pih.) *f. a chain, a lace*, שַׁ׳ זָהָב EX. 28,14 *a gold-chain*, of gold threads; שַׁ׳ חֲעֻבֹתֹת ibid. *wreathed chains;* שַׁ׳ גַּבְלֻת 39, 15 *braided chains;* then *wreathed garlands*, as ornaments on walls 2 CHR. 3, 5; *lattice-work* 1 KINGS 7, 17. The LXX retain σεϱσεϱώθ in 2 CHR. 3,16, because they did not know that it is = שִׁבְכָה. Comp. the Hebrew שַׁרְשָׁה, שְׁרָרָה, the Aram. שִׁוּלְשְׁלָא, שַׁלְשֶׁלֶת (שִׁוּשְׁלְתָּא), Ar. سِلْسِلَة.

שָׁרַת (Kal not used) *trans.* either *to regulate, minister*, like سَرَّ, and so *to serve, to do service*, in an honourable manner; or equivalent to סָרַד, شَرَّ *to step back timidly.*

Pih. שֵׁרֵת (*part. m.* מְשָׁרֵת, *pl.* מְשָׁרְתִים, *sing. f.* מְשָׁרַתַת abridged from מְשָׁרֶתֶת; *inf. constr.* שָׁרֵת; *fut.* יְשָׁרֵת) *to wait upon, to serve*, ministrare, with accusat. of the person GEN. 39, 4, NUM. 3, 6, seldom with לְ 4, 9, espec. before kings or distinguished persons. Hence it is different from עָבַד (which see), as מְשָׁרְתִים is from עֲבָדִים 1 KINGS 10, 5. Spoken even of near relations 2 CHR. 22,8. Then *to administer, to conduct* GEN. 39, 4 22. Applied particularly to the service of the priests and Levites, with an accus. אֶת־יי DEUT. 17,12, 1 SAM. 2,11, or with לַיי 2 CHR. 13, 10, אֶת־פְּנֵי יי 1 SAM. 2, 18; also frequently used absol. *to perform holy service* EX. 28,43; 29, 30, once of idolatrous service EZ. 20,32; or *to be for* (holy) *service* IS. 60, 7. As the call of God belonged to the sacred service, the phrase שֵׁרֵת בָּשֵׁם יי DEUT. 18, 5 7 = קָרָא בְּשֵׁם יי, בֵּרַךְ was employed. מְשָׁרֵת besides its participial meaning (1 SAM. 2, 11 18; 1 KINGS 1, 15) has also that of a noun, *a servant* PROV. 29, 12, EX. 24, 13, *fem.* מְשָׁרֶת 1 KINGS 1, 15, especially in the sanctuary IS. 61, 6, EZ. 44, 11; also called מְשָׁרְתֵי יי JO. 1, 9, מְשָׁרְתֵי מִזְבֵּחַ 1, 13. Deriv. מְשָׁרֵת.

שָׁרַת (not used) *trans. to engrave, to deepen;* Aram. סָרַת, connected with שָׁרַט, שָׁרַד II. סָרַת may have had the same meaning in Hebrew, whence מַסֶּרֶת EZ. 20, 37, as we should read for מָסֹרֶת, = כִּיּוֹר. Deriv. מַשְׁרֵת (a pan).

שֶׁרֶת *m. sacred-* or *temple-service*, of כֵּלִים NUM. 4, 12; 2 CHR. 24, 14.

שֵׁשׁ (before Makkeph שֵׁשׁ־) *num. card. f.*, שֵׁשָׁה (*constr.* שֵׁשֶׁת) *m. six*, put before nouns EX. 21, 2, or after them 1 CHR. 4, 27; 20, 6; so too שִׁשָּׁה GEN. 30, 20; EX. 26, 22; 1 CHR. 26, 17; in שֵׁשׁ עֶשְׂרִים RUTH 3, 15 סְאִים is left out. The *constr. state* שֵׁשֶׁת is frequently used before יָמִים EXOD. 16, 26, חֳדָשִׁים 1 KINGS 11, 16, אֲלָפִים 1 CHR. 12, 24, כְּבָשִׂים EZEK. 46, 6, שִׁשָּׁה being looked upon as a substantive. Combined with *ten* we have שֵׁשׁ עֶשְׂרֵה *sixteen, fem.*, שִׁשָּׁה עָשָׂר *masc.* GEN. 46,18; NUM. 31,40. As an ordinal it is found in בִּשְׁנַת שֵׁשׁ *in the sixth year* 2 KINGS 18,10, בְּיוֹם שִׁשָּׁה עָשָׂר *on the sixteenth day.* The pl. שִׁשִּׁים denotes *sixty*, and is used without distinction for masc. and fem., as שְׁ׳ עִיר *sixty cities* DEUT. 3, 4, שְׁ׳ גִּבֹּרִים *sixty heroes* SONG OF SOL. 3, 7; it is prefixed to a noun 1 KINGS 6, 2, or put after it 2 CHR. 3, 3. The noun also follows sometimes in the sing. 2 KINGS 25, 19, sometimes in the plur. 1 KINGS 4, 13. Deriv. שִׁשִּׁי, and the denom. Pih. שִׁשֵּׁשׁ.

As to the origin, שָׁרַשׁ (which see) has been adopted as the stem, because in Arab. and Ethiopic the Daleth appears in the numeral and its derivatives, and thus the Dagesh in the second שׁ would be explained. But since the etymology from שָׁרַשׁ is doubtful and, besides, the numbers from 1 to 7 are very like those of the Indo-Germanic

family, it is better to compare the Sanskrit schasch, Zend. ćsvas, Greek ἕξ, Latin sex, German sechs, English *six;* Ar. سِتّ, سِتَّة, together with سِدْس, Maltese sytta, Aram. שֵׁת and שֵׁת, שִׁית (שִׁתָּא), ܫܬ, ܫܝܬ, Pehl. שִׁתָּא the same — without a perceptible verb-stem. See שָׁדַשׁ.

Pih. שִׁשָּׁה (commonly considered a denomin. from שֵׁשׁ) *to make into six, to give a sixth part*, only in Ez. 45, 13; but as the form does not occur again, it is better to read both times שִׁשִּׁית הָאֵיפָה, as the versions seem to have actually done.

שֵׁשׁ (from שׁוּשׁ) *m.* 1. same as שַׁיִשׁ *white marble*, for pillars Esth. 1, 6; Song of Sol. 5, 15; coupled with בַּהַט (alabaster) Esth. 1, 6. Aram. ܫܝܫܐ. — 2. (from שׁוּשׁ) *fine white linen, Egyptian byssus* (LXX), *linen* (see Pliny H. N. 19, 3), which was brought to Tyre Ez. 27, 7; in other places בּוּץ (which see), which prop. means only the Syrian byssus; also *cotton.* Out of שֵׁשׁ had to be made מִצְנֶפֶת Ex. 28, 39, כְּתֹנֶת 39, 28, פַּאֲרֵי הַמִּגְבָּעֹת ibid. and the clothes of the priests generally. Persons of distinction Gen. 41, 42 and noble women Prov. 31, 22 had also garments of שֵׁשׁ. For the tabernacle was used שֵׁשׁ מָשְׁזָר *fine-woven linen* Ex. 26, 1 31 36; 27, 9 16 18; 36, 8. שֵׁשׁ בְּרִקְמָה Ez. 27, 7 is *byssus with broidered work* or *embroidered linen.* The Syr. ܫܫܐ "white cotton" may be compared. The Coptic ϣⲉⲛⲥ (byssus) appears to be derived from the Semitic.

שִׁשָּׁא *Pih.* Ez. 39, 2 see שָׁשׁ I.

שֵׁשְׁבַּצַּר (Persian) *n. p.* of Zerubbabel in Persia Ezr. 1, 8, as he is also termed with relation to his office sometimes הַנָּשִׂיא לִיהוּדָה, sometimes פֶּחָה. שֵׁ׳ has been derived from שֵׁשְׁבַּן, Persian چسبان *worshipper*, and אֲצַר Persian اذر *fire*, i. e. *worshipper of fire* (von Bohlen); or from the Sanskrit çâçviçar *a great, distinguished one* (Ph. Luzzatto).

שָׁשָׁה (not used) *intrans.* same as שָׁשׁ (שׁוּשׁ) I. which see. Deriv. שָׁשׁוֹן.

שִׁשָּׁה *Pih.* denom. see שֵׁשׁ *six.*

שָׁשׂוֹן (from שָׂשָׂה after the form חָזוֹן from חָזָה; *constr.* שְׂשׂוֹן) *m. joy*, coupled with שִׂמְחָה Is. 22, 13; 35, 10, יְקָר Esth. 8, 16, opposite אֵבֶל Jer. 31, 13; שְׂשׂוֹן יֶשַׁע *joy for help* Ps. 51, 14; שְׂשׂוֹן לֵב *heart-joy* 119, 111; שֶׁמֶן שָׂשׂוֹן *oil of joy* 45, 8, wherewith to anoint at festive banquets = *to give joy.*

שָׁשַׁי (from שׁוּשׁ; *a noble, free one*) *n. p. m.* Ezr. 10, 40; comp. שַׁוְשָׁא, שִׁישָׁא.

שֵׁשַׁי (from שׁוּשׁ; *noble one*) *n. p. m.* Num. 13, 22.

שְׁשִׁי Ez. 16, 13 = שֵׁשׁ and chosen on account of its alliteration to מְשִׁי.

שִׁשִּׁי (from שֵׁשׁ six) *num. ord. m.*, שִׁשִּׁית *fem. the sixth* Gen. 1, 31, Hagg. 1, 1, also masc. *the sixth month* Ez. 8, 1; שִׁשִּׁית *the sixth year* Ez. 8, 1; *the sixth part, the sixth* 4, 12; 45, 13; 46, 14.

שֵׁשַׁךְ *n. p.* for בָּבֶל Jer. 51, 41, מֶלֶךְ שֵׁ׳ 25, 26, which explanation of *Babylon* is in the Targ. and all ancient interpreters. Jewish expositors and after them Jerome explain it according to the canon א״תב״ש, i. e. after the alphabet put in an inverted order, where א = ת, ב = ש, conseq. ל = ך, so that שֵׁשַׁךְ is = בָּבֶל; but granting that this secret word was then in use, and that an occasion for it existed through fear of giving the real name, it is against it that בָּבֶל always accompanies the word, even in the same verse. *Michaelis* regards שֵׁשַׁךְ as reduplicated from שִׁכְשַׁךְ, from שָׁךְ, Arab. شَاكَ (to be strong, firm) or سَكَّ (to be lined with iron, of gates), so that שֵׁ׳ = χαλκόπυλος, as Abydenus (Euseb. Pr. Ev. 9, 41) calls Babylon. According to *Rawlinson* שֵׁ׳ is the name of an Assyrian god after whom Babylon was named; but this is uncertain.

שֵׁשָׁן (from שׁוּשׁ; *noble one*) *n. p. m.* 1 Chr. 2, 31.

שָׁשַׁק (abridged from שַׁקְשַׁק, from

שָׁקַק = שָׁק [שׁוּק] II.; *assaulter*, *runner*) *n. p. m.* 1 Chr. 8, 14.

שָׁשַׁר (not used) *intrans. to be red* or *reddish*, arising from the reduplicated form שְׁרְשַׁר from שָׁר (comp. כִּכֵּר, דִּדֵּה, שָׁשָׁא); Arab. شرشر the same, whence شُرْشُور red-tail (a bird), مُشَرْشِر the name of a lion, from its red colour. The simple root is שָׁר = Sanskrit har, whence hari fulvus, Pers. zar &c. (see *Fürst*, Lehrgebäude §. 160). Deriv.

שֵׁשֶׁר (in pause שָׁשָׁר) *m. red colour*, explained *vermilion* (Kimchi), *cinnabar* (Rashi) or *ruddle*, *red ochre* Jer. 22, 14; Ez. 23, 14; comp. the Arab. أَشْزَر red.

שֵׁת (or שָׁתָה in the sing.; only *plur.* שָׁתוֹת, with *suff.* שָׁתֶיהָ, from שׁוּת I.) *m. a pillar*, *column*, figur. of the state, i. e. *a noble*, *a prince* Ps. 11, 3, of the mighty and high estates of Egypt Is. 19, 10, oppos. עֹשֵׂי שָׂכָר (hired labourers); comp. Latin columen, columna, Greek στύλος, Arab. عَمُود, عَمِيد, Syr. ܥܡܘܕܐ, Pers. استام with a like metaphor. Others take שָׁתָה (after the form שָׁנָה) as a singular form from שָׁתָה II. = שׁוּת II. meaning *a weaver* Is. 19, 10, metaphor. *devices*, *plans*, Ps. l. c. (*Roorda*, *Kopp*, *Rosenmüller*), but improbably.

שֵׁת 1. (from שָׁתָה III. after the form שֵׁם from שָׁמָה; *plur.* שָׁתוֹת, *constr.* שְׁתוֹת, with *suff.* שְׁתוֹתֵיהֶם) *fem. the buttock*, the parts of shame generally, whose uncovering was reckoned disgraceful 2 Sam. 10, 4 (for which מִפְשָׁעָה is in 1 Chr. 19, 4), Is. 20, 4, elsewhere עֶרְוָה; Arab. إسْت, ستة, Syr. ܐܣܬ the same. — 2. (from שׁוּת I., according to Gen. 4, 25 *compensation*; originally perhaps *a set*, *a sprout*; according to others, *seat*, *dwelling-place*, since the period of habitation is said to be denoted by it) *n. p. m.* Gen. 4, 25 26, whose race, the Sethites, are adduced in 5, 36. — 3. (from שָׁאָה I. = שָׁאָה II.) for שְׁאֵת = שֵׁאֵת *tumult*, *warlike alarm*; and so בְּנֵי שֵׁת Num. 24, 17 = בְּנֵי שָׁאוֹן Jer. 48, 45, *tumultuous warriors*, *enemies*, which the LXX, Vulg., Peshito and Sam. incorrectly take for the proper name of an Arabian king; in any case it is different from שְׁאֵת Lament. 3, 47.

שֵׁת (Ezr. 6, 15) and שְׁת (Dan. 3, 1) *Aram. num. card. fem.* same as Hebrew שֵׁשׁ *six* Dan. 3, 1; Ezr. 6, 15; as an ordinal Ezr. l. c. *Plur.* שְׁתִּין *sixty* Dan. 3, 1; 6, 1; Ezr. 6, 3. Targ. שִׁית femin. (def. שִׁתָּא), שִׁתָּא masc., Syr. ܫܬ, ܫܬܐ, ܫܬܝܢ and ܫܬܝܢܐ; Pehl. שִׁתָּא the same.

שֵׁת (from שָׁאָה which see, from שָׁאָה = נָשָׂא) *fem. heroic spirit* Job 41, 17, prop. self-elevation.

שְׁתָא and שְׁתָה (*part.* שָׁתֶה, *plur.* שָׁתְיִן; *fut.* 3 *p. pl.* יִשְׁתּוֹן; 3 *p. perf. pl.* אִשְׁתִּיו Dan. 5, 3 4 with א prosthetic, in Targ. still farther extended אִשְׁתִּי, אִשְׁתִּי for שְׁתִי) *to drink*, with the accus. חַמְרָא Dan. 5, 1; with בְּ of the vessel 5, 2 3 23. Deriv. מִשְׁתֵּי (which see), Syr. ܫܬܝ.

שָׁתָה I. (*part.* שֹׁתֶה, *fem.* שֹׁתָה Job 6, 4; *infin. absol.* שָׁתֹה, שָׁתוֹ, שָׁתוֹת, *constr.* שְׁתוֹ, שְׁתוֹת; *fut.* יִשְׁתֶּה, *apoc.* יִשְׁתְּ, 3 *p. pl.* יִשְׁתּוּן Ps. 78, 44) *intrans.* prop. to swallow, to suck in, to draw in, moisture (Ethiopic = ጠጠአ, whence the name of the papyrus is derived), and so *to drink*; applied to men and beasts Gen. 24, 22; 30, 38 (comp. שָׁקָה in Hif. for שְׁתָה); absol. along with אָכַל Is. 29, 8; Job 1, 4; commonly with the accus. e. g. מַיִם Ex. 7, 21, שֵׁכָר Lev. 10, 9, יַיִן Judges 13, 4, and שֹׁתֵי יַיִן *wine-drinkers* Jo. 1, 5; with בְּ of the drink, *to drink with enjoyment* Prov. 9, 5; with בְּ of the vessel *out of which* one drinks Am. 6, 6. Figur. עַוְלָה Job 15, 16, לַעַג 34, 7, חֲמָס 6, 4, Prov. 26, 6 (i. e. *to suffer*) *to take in greedily*, comp. Ben-Sirach 24, 29 (21) *to drink wisdom* John 4, 14; also with מִן Job 21, 20; elsewhere *to drink out*, *to drink off*, כָּוֹס Is. 51, 17; Jer. 49, 12 (מָצָה is intensive). Metaphor. *to revel*, *to banquet*, *to*

feast Esth. 7, 1; so too the Aram. שְׁתָא. Deriv. מִשְׁתֶּה, שְׁתִי I., שְׁתִיָּה.

Nif. נִשְׁתָּה (*fut.* יִשָּׁתֶה) *to be drunk*, of מַשְׁקֶה Lev. 11, 34.

שָׁתָה II. (not used) *trans.* same as שָׁת (שׁוּת) II. *to spin*, *to weave*, *to mix*, *to twist;* Ar. سَتَى, سَدَى, Aram. שְׁתָא, ܫܬܐ (Coptic ϣϯϯ a weaver) the same, and extended the Ar. شَتَنَ to weave. Deriv. שְׁתִי 2.

שָׁתָה III. (not used) *trans.* same as שׁוּת I. (which see) *to set*, *to erect*, *to place*, *to set up*, of columns, pillars; modern Hebrew of bases, hence שְׁתִיָּה a base, Syr. ܐܫܬܐ foundation, root, basis, metaphor. buttock. Derivat. (perhaps) שָׁת or שָׁתָה (plur. שָׁתוֹת, constr. שְׁתוֹת), שֵׁת I.

שְׁתָה Aram. see שְׁתָא.

שָׁתוֹת see שָׁת as a noun.

שְׁתִי as a verb Aram. see שְׁתָא.

שְׁתִי *m.* 1. (from שָׁתָה I.) prop. *a drinking*, commonly including eating = *carousing*, like מִשְׁתֶּה, *debauchery* generally Eccles. 10, 17. — 2. (from שָׁתָה II.) *web*, *woven stuff*, coupled with עֵרֶב Lev. 13, 48 52 56 58 59; according to the LXX and others *the warp* of weavers. Aram. שְׁתִי, שִׁתְיָא, מַשְׁתִּיתָא, ܫܬܝܐ, Ar. سَتْى the same.

שְׁתַּי (from שִׁנְתַּי, from שָׁנָה I., only *dual* שְׁתַּיִם, in pause שְׁתָּיִם, *constr. state* שְׁתֵּי, before עֶשְׂרֵה the old and properly absolute form שְׁתֵּים; with *suff.* שְׁתֵּיהֶם, שְׁתֵּיהֶן) *num. card. du. fem. two*, like שְׁנַיִם the *masc.;* applied to עָרִים, נָשִׁים &c., and put in the absol. form before nouns 1 Kings 3, 16, 2 Kings 2, 24, Jer. 2, 13, Ez. 40, 9, or put after them Josh. 15,60; 1 Kings 7,41; but the state constr. שְׁתֵּי usually stands before nouns Gen. 4, 19; 19, 8; 31, 33. With עֶשְׂרֵה, שְׁתֵּים עֶשְׂרֵה *fem. twelve*, with which the nouns are either prefixed Num. 7, 84, Josh. 18, 24, or put after 1 Kings 7, 15; 18, 31, in the *sing.* 16, 23, Ex. 24, 4, or *plur.* Josh. 4, 9; once שְׁתֵּי־עֶשְׂרֵה 4, 8 occurs. In מִשְׁתֵּים Jon. 4, 11 Dagesh forte in the שׁ and in מִשְׁתֵּי Judges 16, 28 Dagesh lene in ת have been omitted. On the contrary in מַה־שְׁתֵּי Zech. 4, 12 the Dagesh lene remains in ת after מַה־. שְׁתַּיִם is also used after שְׁנַת as an ordinal *second* 1 Kings 15, 25, so too שְׁתֵּים עֶשְׂרֵה 2 Kings 8, 25. Besides, שְׁתַּיִם signifies *two different things* Job 13, 20, *twice* Ps. 62, 12; *two things* Prov. 30, 7. Comp. Arab. إِثْنَتَان, ثِنْتَان, Aram. תַּרְתֵּין.

שְׁתִיָּה (from שָׁתָה I.) *fem. a drinking* Esth. 1, 8; modern Hebrew *foundation* (from שָׁתָה III.).

שָׁתִיל (*plur. constr.* שְׁתִילֵי) *masc. a shoot*, *a young twig* Ps. 128, 3.

שְׁתַּיִם see שְׁתַּי.

שָׁתַל (*fut.* יִשְׁתֹּל, with *suff.* אֶשְׁתֶּלֶנּוּ Ez. 17, 23) *trans.* prop. *to set*, *to put;* poetically *to plant* Ez. 17, 22, for נָטַע in prose; שָׁתוּל *planted*, with עַל *at* Ps. 1, 3, Jer. 17, 8, Ez. 19, 10, also with בְּ Ps. 92, 14; Hos. 9, 13; figur. Ez. 17, 23. Deriv. שָׁתִיל.

The stem is the Aram. שְׁתַל, ܫܬܠ, whence שַׁתָּלָא a plant, Ar. شَتَلَ, especially in derivatives; but whether the organic root be also in στέλλ-ειν, στήλ-η, or in שָׁת I. or שָׁ־תַל, is questionable.

שָׁתַם (only *part. pass. c.* שְׁתֻם) *tr. to break open*, *to open*, oppos. סָתַם; hence שְׁתֻם הָעָיִן *opened of eye* i. e. with open eyes Num. 24, 3 15 = גְּלוּי עֵינַיִם 24, 4, and so the Targ., Syr., *Saadia*, *Rashi*, *Ibn Esra*, *Kimchi*, the latter comparing שָׁתַם in mod. Hebrew. According to others = שָׂתַם, סָתַם meaning *of closed eye*, i. e. seeing merely with the inner eye (Hupfeld), or *of sure sight*, from שָׁתַם = תָּמַם *to be uninjured*, *true*, *sure*, Ar. صَتَمَ.

שָׂתַם *trans.* same as סָתַם *to close*, metaph. *to hem in*, *to hinder*, the penetrating, of תְּפִלָּה Lament. 3, 8; comp. 3, 44.

שָׁתַן to *Hif.* הִשְׁתִּין see שׁוּן II.; on the other hand the proper name masc. אֶשְׁתּוֹן comes from שׁוּן I. from a form developed by אִתְ־.

שָׁתַק (*fut.* יִשְׁתֹּק) *intr. to cease, to stop, to rest*, of מָדוֹן Prov. 26, 20; *to be at rest, still*, of the sea Jon. 1, 11 12; *to be appeased*, of the waves Ps. 107, 30, commonly *to be silent;* Aram. שְׁתַק, שְׁתִק, ܫܬܩ with numerous derivatives; the organic root is שָׁ־תַק.

שָׁתַר (Kal not used) *trans.* same as *Aram.* סְתַר II. (see the comparisons there) *to throw asunder, to reduce to fragments, to break in pieces*, disjicere, Ar. شَتَرَ.

Nif. נִשְׁתַּר (*fut.* יִשָּׁתֵר) *to break out, to break forth*, of plague-boils, carbuncles (עֳפָלִים) 1 Sam. 5, 9.

שֵׁתָר (Pers. سِتَار, سِتَارَة *a star*, or Zend. schâthrâo *commander*) *n. p.* of a Persian prince Esth. 1, 14.

שְׁתַר בּוֹזְנַי *n. p.* of a Persian high officer Ezr. 5, 3; 6, 6. שְׁתַר is the Pers. ستار *a star* (see שֵׁתָר), and בּוֹזְנַי, which appears also in the Pers. proper name *Μιθροβουζάνης*, means *splendour*, from باز splendor, with the abstract-ending ناى = נַי; comp. *Oppert*, Journ. As. 1851. p. 400.

שָׁתַת I. (i. e. שַׁת, only 3 *p. pl.* שַׁתּוּ) *tr.* same as שָׁת I. *to set, to put, to lay*, Ps. 49, 15 *like sheep they are put into the lower world, and death feeds upon them* (לְ stands for בְּ 88, 7, שְׁאֹל = מָוֶת, and שַׁתּוּ is impersonal and the object of יִרְעֵם is to be supplied); 73, 9 *they set their* (boastful) *speech against the heavens* (viz. בְּ = עַל, the following hemistich being only a continuation). The stem שַׁת is a collateral form of שָׁת (שׁוּת), as עֹר often pass over into עֹץ; mod. Hebrew שַׁת in נִשְׁתַּת, הוּשְׁתַּת, מַשְׁתִּית is the same; comp. also Syr. ܫܬܐ stabilire, fundare.

שָׁתַת II. to נָשַׁת see נָשַׁת.

ת

ת, called תָּו, as a letter means *a cross*, either to serve for a sign Ez. 9, 6, or a signature Job 31, 35. As the name of a letter Ezekiel l. c. (*Theod.*) may have been already acquainted with it, perhaps an abridgment of מָוֶת. The Greeks retained the name in *Ταῦ* (*αυ* = av, like וָו in *Βαῦ*), and put it after *Σάν*. The form of the cross has been found to be in Phenician 𐤕, 𐤕, 𐤕, 𐤕, old Hebrew 𐤕, 𐤕, Samar. 𐤕, Aram. 𐤕, 𐤕, 𐤕, 𐤕, Ethiopic 𐤕, old Greek 𐤕, Etrurian 𐤕 and Roman 𐤕; without our having to assume on that account, that the name was selected merely for the sake of the form, and not of the initial sound, after the analogy of the other letters. As a numeral *Tau* is 400, being the fourth in the series of hundreds. The oldest sound of it was *ta*.

With regard to the character of *Tau*, it is originally a simple hard *t*, since the Greeks represented it by *τ* in words borrowed from the Phenician at an early period, as כְּתֹן *χιτών*, the names of the letters *Βῆτα, Δέλτα, Ζῆτα, Ἦτα, Θῆτα, Ἰῶτα, Ταῦ* from בֵּיתָא, דַּלְתָא, זֵיתָא, חֵיתָא, טֵיתָא, יוֹתָא, תָּו, נֶתֶר *νίτρον*, תּוֹר (= שׁוֹר) *ταῦρος*, שַׁבָּת *σάββατον*. But by degrees the simple *t*-sound was uttered harder, obscurer and aspirated, like the Greek *ϑ* (elsewhere = ט) or *th*, *ṭ*, whence an interchange with ט arose, or also with ק an aspirated *k*-sound. This aspirated *t*, as a *ϑ*, *th*, was also pronounced at a later period lispingly and softly, especially after a preceding vowel-sound whose aspiration influenced the following consonant, so that the punctuators expressed the originally hard pronunciation by the sign of hardening (Dag. lene). Nearest to the *t*-sound are the sibilants whose base it is, and so in Arabic it is divided into

ت and ث (see ש, ס, ז, צ), from which results an interchange with the sibilants which is partly dialectic and partly in the Hebrew itself. From this character of the sound we have the following results: 1. an interchange with the aspirated ט (which see), as תָּעָה, חָתַף, רָתַת, תָּבַר along with טָעָה, חָטַף, רָטַט, טָבַר. In adopted foreign words the orthography sometimes fluctuates between ת and ט, as פְּסַנְתֵּרִין and פְּסַנְטֵרִין. The interchange is often merely dialectic, as קָטַל Ar. قَتَلَ, קָטַר Ar. قَتَرَ. In the LXX, according to the pronunciation of their day, ת is commonly ϑ, as יֶפֶת Ἰαφέϑ, סַבְתָּא Σαβαϑά, מְפִיבֹשֶׁת Μεμφιβοσϑέ, סֻכּוֹת Σοκχώϑ, תַּפּוּחַ Θαπφούς, נֶפְתֹּחַ Νεφϑώ, תֶּרַח Θαῤῥά, rarely simple τ, as תַּחַשׁ Τοχός, גֶּתֶר Γατέρ, פְּלִשְׁתִּים Φυλιστιείμ. — 2. as a simple *t*-sound it is interchanged with Daleth, as כָּתַר and כָּדַר, תָּלָה and דָּלָה. — Rendered sibilant it is interchanged 3. with שׁ, perhaps under Aramaean influence, and so chiefly in northern Palestine, as בְּרוֹת for בְּרוֹשׁ, חָרַת for חָרַשׁ, most of all in relation to the Aramaean, as שׁוּב Aram. תּוּב, שָׁבַר and תְּבַר, seldom the reverse פָּתַר Aram. פְּשַׁר. Hence 4. arises the interchange with צ, as תָּבַר and צָבַר, בָּתַל and בָּצַל, חַת and חַץ, חָתַם and עָצַם; 5. with ס, as תָּלַל and סָלַל; 6. with ז, as תַּלְתַּל and זַלְזַל, תָּקַף and זָקַף, מְתֵי Is. 5, 13 = מְזֵי Deut. 32, 24. — Some peculiarities of *Tau* in forming Hebrew stems and nouns as well as in other respects are these: 1. ת strongly aspirated or moderately lisped, like the English *th*, is interchanged at the beginning of numerous stems, either with the gentle aspiration א or with *s* initial, or with both together, as אָב (אוּב) to יָב = אִיּוֹב (to יוֹב, יוֹבָב, standing for the proper name יָשִׁיב, יָשׁוּב), שָׁב (which see), Ar. آبَ i. e. ااب redire, see יוּב, יָבַב II., Aram. תָּב; תָּוָה I. (to settle, to turn in, to dwell) = אָוָה I. (to the noun אִי IV.), Ar. أَوَى; תָּוָה II. (to measure off, to mark) = אָוָה II.; תָּרַז and אָרַז; תָּרַח and אָרַח; תָּבַן and אָבַן; תָּרַן and אָרַן; תָּמַר and אָמַר; תָּבַל II. and שָׁבַל, אָבַל. — 2. In many stems ת appears as a sort of prosthetic letter to form new verbs, as תָּאַב I. from אָבָה; תָּאַם from אַם (אָמַם), תָּאַן I. from אָנָה I.; תָּכַן from כֵּן (כּוּן); תָּלַע I. from לָע, יָלַע; and likewise תָּגַר, תָּבַל, תָּנַךְ, תָּפַר. After developing these observations in my Concordance, *Roediger* has adopted them in *Gesenius'* Thesaur. p. 1344. — 3. *Tau* is inserted as a medial in monosyllabic stems, agreeably, as it appears, to an old conjugation-form, as שָׁתַן from שָׁן (שׁוּן), עָתַם from עָם II., and also in intensive forms, as צִנְתֵּר from צִנֵּר, עִשְׁתֵּר from עִשֵּׁר I. and II., which passed into nouns. — 4. Aspirated ת is perhaps interchanged with ק, as is שָׁתָה with שָׁקָה, פָּתַח with פָּקַח. — 5. ת, originally a pronominal root, forms certain classes of nouns, as in the Indo-Germanic languages, by being prefixed, as תַּגְמוּל, תַּמְרוּק, תִּלְבֹּשֶׁת, תְּהוֹם, תְּשׁוּבָה, תְּעוּדָה, תְּקוּמָה, תְּפִלָּה, תּוֹדָה, תֵּימָן, and so from all kinds of stems. — 6. It is postfixed to form abstracts from nouns, as ־ִית in רֵאשִׁית, שְׁאֵרִית, חָפְשִׁית, or ־וּת in כְּבֵדוּת, הֲרִיסוּת, מַלְאָכוּת, אֱיָלוּת, and at a later period the infinitives of derived verb-stems also, as הִתְחַבְּרוּת, הַשְׁמָעוּת; sometimes ־וֹת, as עוֹלֵלוֹת, הוֹלֵלוֹת, חָכְמוֹת, רִבּוֹת, so that ־וֹת is not a plural here.

תָּא (abridged from תָּאָה, *pl.* תָּאִים, *c.* תָּאֵי, with *suff.* תָּאָיו and according to many mss. תָּאָו [perhaps we should read תָּאוֹ]; from תָּאָה I.) *m.* prop. a marking off, a separation, seclusion (see חָדַר); hence *a chamber*, *room*, for רָצִים 1 Kings 14, 28, 2 Chr. 12, 11, Vulg. *armamentarium;* then *a side-chamber*, in a gate-building, for the Levites keeping watch Ez. 40, 7 10, furnished with גַּג 40, 13; also *a watch-post* 40, 12 16 36; comp. Aram. תָּוָא and תָּוָן, Syr. ܬܘܐ (from תְּוָא, ܬܘܐ = תָּאָה). The LXX leave תָּא untranslated. Aquila renders it ϑάλαμος, Symm. παραστάδες.

תָּאַב I. (1 *p. perf.* תָּאַבְתִּי) *intr.* prop. *to incline* or *turn to*, a person or thing; hence *to desire*, *long after*, with לְ, Ps. 119, 40 174; Aram. תְּאַב, תְּאֵב the same, whence the nouns תֵּאוּב, תַּאֲבוֹן. Deriv. תַּאֲבָה.

The stem is enlarged by the initial ת from אָב־ָה, comp. תָּאַן = אָנָה, תָּגַר = גָּרָה (see *Fürst*, Conc. s. v.). In a similar way are formed other stems with initial ת out of ע״ו and פ״א, as is observable from תָּבַל, תָּקַע, תָּנַךְ, תָּפַר.

תָּאַב II. (Kal not used) *tr.* same as תָּעַב *to contemn*, *to despise*, *to reject*. As תָּעַב is developed out of עָב II. (see Hif. הֵעִיב Lament. 2, 1, rendered קוּץ by the Targ.); so here also the stem is farther developed by initial ת from אָב (אוּב) II. as a ground-form to אֵיבָה, אֹיֵב. Arab. عَابَ to offend, تَفَبَ to reject, whence تَفْب turpitudo.

Pih. תֵּאֵב (only *part.* מְתָאֵב) *to despise*, *to abominate* Amos 6, 8, parallel שָׂנֵא.

תַּאֲבָה (from תָּאַב I.) *f. a longing*, *desire*, לְתַ׳ *adv. with longing*, *full of longing* Ps. 119, 20 (see לְ).

תָּאָה I. (Kal not used) *tr.* same as תָּוָה II. prop. *to mark*, *to determine*, *to measure*, locally *to determine the limits of*, *to mark out*, a district; *to enclose*, *to mark round about*, cognate in sense with חָדַר (to חֶדֶר). Derivat. תָּא, תָּאָה, (perhaps) תַּאֲוָה 2.

Pih. תֵּאָה (only *fut.* יְתָאֶה, 2 *p. plur.* תְּתָאוּ) *to mark off*, *to fix the limits*, with an accus. or לְ of the object *to* Num. 34, 7 8, rendered תְּחַם and ܬܚܡ by the Targ. and Syrian, הִגְבִּיל by *Kimchi;* comp. הִתְאַוִּיתֶם 34, 10 with a similar fundamental signification, from אָוָה II. or תָּוָה I.

The stem תָּאָה I. = תָּוָה II. is only a farther development of אָוָה II. meaning "to measure or mark off", to which is assigned the Hithpa. הִתְאַוָּה Num. 34, 10 and the noun תַּאֲוָה Gen. 49, 36. Ar. أَوَى to mark, to describe.

תָּאָה II. (not used) *intr.* same as תָּא (תּוּא which see), תָּע־ָה, טָע־ָה, *to wander* or *roam about*, spoken of a wild animal dwelling in the wilderness; Ar. تَأَى to run quickly. Deriv. תְּאוֹ.

תָּאָה (only *pl.* תָּאוֹת) *f.* same as תָּא *chamber*, *room*, Ez. 40, 12; Syr. ܬܘܢܐ, ܬܘܢܐ.

תְּאוֹ (from תָּאָה II.) *m. a wild goat*, *antelope*, *mountain goat*, a native of the deserts of Africa Deut. 14, 5, LXX ὄρυξ, Vulg. *ibex*, Syr. ܬܝܨܐ. According to Onk. תּוֹרְבָּלָא (see Chullin 80ª), Jer. Targ. תּוֹרְבַּר (i. e. modern Hebrew שׁוֹר הַבָּר) a wild-ox, buffalo, Samar. רְאֵים, Graeco-Ven. ἀγριόβους, which leads to the same derivation.

תַּאֲוָה (*c.* תַּאֲוַת, with *suff.* תַּאֲוָתִי, ־תָם) *f.* 1. (from אָוָה I.) *a longing desire*, *wish* Ps. 10, 17; Prov. 11, 23; 13, 12 18; with לֵב *what the heart desires* Ps. 21, 3, *heart's wish* (also without לֵב) 38, 10; in a bad sense, *lust*, *longing*, *appetite*, especially of the objects of it Num. 11, 4; Ps. 78, 29 30; 106, 14, and accordingly the *n. p.* קִבְרוֹת הַתַּאֲוָה Num. 11, 34 35; 33, 16 17; Deut. 9, 22; fig. with נֶפֶשׁ Ps. 10, 3, but also in a good sense *longing of the soul* Is. 26, 8; farther metaphor. *satisfaction* Prov. 18, 1; *delicate*, *dainty*, of מַאֲכָל Job 33, 20; *the desirable*, *pleasant* Gen. 3, 6; *charm* Prov. 19, 22. — 2. (from תָּאָה I. or אָוָה II.) *bound*, *limit* Gen. 49, 26.

תָּאוֹם and תָּאֹם (only *plur.* תְּאוֹמִים, תּוֹמִים, *constr.* תְּאוֹמֵי; from תָּאַם) *m. pl.* prop. the double, twofold; hence *twins* Gen. 25, 24; 38, 27; Song of Sol. 4, 5, a figure of similarity; the form is = תֹּאֶם (see תָּאַם). The proper name Θωμᾶς = Δίδυμος is תֹּאמָא, Syr. ܬܐܡܐ.

תָּאַל see תַּאֲלָה.

תַּאֲלָה (with *suff.* ־לָתְךָ; from אָלָה I.) *f. a curse*, *imprecation* Lament. 3, 65; perhaps from תָּאַל from אָלָה.

תָּאַם (only *part. plur.* תֹּאֲמִים) *intr.*

prop. *to be joined*, *belonging to;* hence *to be twofold*, *two-legged*, *double* Ex. 26, 24; 36, 39; in its derivatives also *to be paired.* Deriv. תָּאֹם (תָּאוֹם), תֹּאֶם, תָּאָם.

Hif. הִתְאִים (*part. fem. pl.* מַתְאִימוֹת) *to bear twins* Song of Sol. 4, 2; 6, 6, of sheep; hence διδυμοτόκοι, as often occurs in Egypt; applied metaphor. to a double row of teeth.

For the stem comp. تَأَمَ, Aram. תְּאַם, ܬܐܡ the same, whence תְּאֹם, תְּיוֹם, ܬܐܡܐ a twin; the organic root being תְּ־אַם (enlarged by ת), which is also in אַם, עַם, עָמָ־ה, אָמָ־ה I.

תָּאָם (only *plur.* תַּמִּים, contracted of תְּאַמִּים) *m. pl. things paired*, *coupled*, as a whole Ex. 26, 24; 36, 29 (LXX, Onk.); cod. Sam. has תּוֹאֲמִים. The derivation from תָּמַם (Vulg., Graeco-Ven.) is to be rejected.

תָּאֹם and תָּאוֹם (*pl.* תְּאֹמִים, contracted תּוֹמִים Gen. 25, 24; *c.* תְּאוֹמֵי) see תָּאוֹם.

תֹּאֶם (only *pl. c.* תָּאֳמֵי) *twins* Song of Sol. 7, 4.

תָּאַן I. (not used) *intr.* same as אָנָה I. *to pant*, respirare; hence either *to toil*, *to work*, *to strive*, or *to groan*, *sigh*, *complain;* a metaphor appearing in other cases also. The stem is enlarged by ת as it is in other instances; and the organic root of תְּ־אַן I. is not only in אָנָ־ה I., but also in אָן I. (where we have treated at length of the fundamental signification, comp. הָבַל), הָן I. Deriv. תְּאֻנָה.

תָּאַן II. (not used) *intrans.* same as אָנָה II. 1. *to be crookened*, *to be bent*, of the stem of a fig-tree; adopted for תְּאֵנָה, whose stem grows crooked; comp. גֶּפֶן from גָּפַן with a similar fundamental signification, תְּאֵנָה being often united with גֶּפֶן. — 2. *to copulate*, *lie with*, prop. to bow down, to let down, as שָׁכַב עִם, כָּרַע עַל, but applied only to the copulation of animals; conseq. connected with עוּן II. belonging to עוֹנָה, and also with חָנָ־ה I., עָנָה II., כָּנַע. Deriv. תְּאֵנָה, תַּאֲנָה 1.

תָּאַן III. (not used) *tr.* prop. *to turn*, *to wind*, *to circle;* then like סָבַב, גָּלַל, פָּנָה *to occasion*, *to effect*, *to cause.* אָנָה III. has the same meaning (in Pih. and Hithp.), so that תָּאַן seems to be nothing but an enlargement of it by means of ת. Derivat. תֹּאֲנָה, תַּאֲנָה 2. in the proper name תַּאֲנַת שִׁלֹה.

תַּאֲנָה (from תָּאַן II., or perhaps from אָנָה II.; with *suff.* תַּאֲנָתָהּ) *f.* prop. the act of bending down, of *the copulation* of animals Jer. 2, 24. If from תָּאַן I., the noun may mean *lust.* — 2. see תַּאֲנַת שִׁלֹה.

תְּאֵנָה (from תָּאַן II., with *suff.* תְּאֵנָתִי; *pl.* תְּאֵנִים, *constr.* תְּאֵנֵי, with *suff.* תְּאֵנֵיכֶם) *f.* 1. *the fig-tree*, which is industriously reared in Palestine Prov. 27, 18, and with גֶּפֶן is mentioned as the principal product there Num. 13, 24; Deut. 8, 8; Jer. 8, 13. Under its rich shade (Plin. 17, 8) persons gave themselves up to comfortable rest 1 Kings 5, 5; Mic. 4, 4; Zech. 3, 10. *To sit under one's vine and fig-tree* is the designation of a peaceful condition 2 Kings 18, 31; Is. 36, 16. In the middle of March the פַּגָּה (unripe fig) begins to redden (see חָנַט) and ripen Song of Sol. 2, 13, to which in June, or still earlier, the full ripeness succeeds Matth. 31, 18 seq. — 2. *the fig*, a favourite food 1 Sam. 30, 12; Jer. 24, 1 seq. a) *the early fig*, בִּכּוּרָה (praecox, πρόδρομος), which falls off with a slight shake Nah. 3, 12, and is esteemed as a source of refreshment Is. 28, 4; Jer. 24, 2. b) *the summer-fig*, קַיִץ, which ripens in August 2 Sam. 16, 1. It is commonly dried and formed into round or four-sided cakes, that it may be better kept 1 Sam. 25, 18; 30, 12; 2 Kings 20, 7; Is. 38, 21 (see דְּבֵלָה). This fig was also used for putting upon boils and carbuncles 2 Kings 20, 7; Is. 38, 21; the ancients being acquainted with it generally as a medium of healing (Plin. 32, 62; Diosc. 1, 184). — 3. *plantain*, *banana* (ap. Plin. 12, 12 pala, among the Malabars bala, Portuguese figueira), the large leaves of which were used for covering huts, and which the first hu-

man beings are said to have applied as aprons to cover the pudenda Gen. 3, 7. Aram. תְּאֵינָא, תֵּינָא, ܬܐܢܐ, ܬܐܢܬܐ the same.

תְּאֻנָה (only *pl.* תְּאֻנִים, comp. בְּתוּלִים from בְּתוּלָה; from תָּאַן I.) *f. pl. labour, toil* Ez. 24, 12; perhaps from אָנָה I.

תֹּאֲנָה (for תָּאֳנָה from a masc. תֹּאַן; from תָּאַן III. or from אָנָה III.) *f. occasion, design, object* Judges 14, 4; comp. סִבָּה.

תַּאֲנִיָּה (from אָנָה I.) *fem. sorrow, lamentation, mourning*, Is. 29, 2; Lament. 2, 5, coupled with אֲנִיָּה.

תְּאֻנִים see תְּאֻנָה.

תַּאֲנַת שִׁלֹה (*circle of Shiloh;* תַּ' from תָּאַן III.) *n. p.* of a city on the borders of Ephraim Josh. 16, 6.

תָּאַר (only *perf.*) *intr. to go about, to surround, to turn*, of גְּבוּל, with מִן of place *from* which and אֶל of place *to* which Josh. 15, 9, or with the accusat. of place *whither* 15, 10 11, coupled with נָסַב and with לְ 18, 14, also with יָצָא and the accusat. 18, 17 (Targ. אִסְתְּחַר, *Rashi* סָבַב, so that תָּ' as a stem is connected with תּוּר I., אָ־תַר); Aram. תְּאַר, ܬܐܪ to be circumscribed, marked around, hence to be determined. Deriv. תֹּאַר.

Pih. תֵּאֵר (only *fut.* יְתָאֲרֵהוּ, arising from יְתָאֲ־) *to mark out, delineate*, describere Is. 44, 13.

Puh. תֹּאַר (*part.* מְתֹאָר) *to be turned, directed*, with accusat. *whither* Josh. 19, 13, Targ. מִסְתְּחַר, *Rashi* מוּסַב אֶל; the line is described from רִמּוֹן to נֵעָה, both in Zebulon; see רִמּוֹן.

תֹּאַר (with *suff.* תָּאֳרָם, תָּאֳרוֹ and once תֹּאֲרוֹ; from תָּאַר) *m.* prop. *outline;* hence *form, aspect*, of the body 1 Sam. 28, 14, Lament. 4, 8, parallel מַרְאֶה Is. 52, 14, in the genit. to יְפֵה Gen. 39, 6 or יְפַת 29, 17, with an adj. טוֹב 1 Kings 1, 6, or רַע Gen. 41, 19; also of beasts 41, 18; without any addition, *a good figure*, like formosus from forma, Jer. 11, 16, coupled with הָדָר Is. 53, 2; אִישׁ תֹּ' *a handsome man* 1 Sam. 16, 18.

תַּאֲרֵעַ (*flight;* from אָרַע = חָרַע, עָרַק, which see) *n. p. m.* 1 Chron. 8, 35, for which 9, 41 has תַּחְרֵעַ.

תְּאַשּׁוּר (from אָשַׁר II. *to be firm, dense, enduring*) *m.* same as אָשֻׁר (*plur.* אֲשֻׁרִים) *the sherbin-cedar* (Targ., Syr.) or any other sort of *cedar* (LXX), so called from its durability like תִּדְהָר Is. 41, 19; 60, 13. It is better to read בַּת־אֲשֻׁרִים Ez. 27, 6, after the analogy of בִּתְאַשֻּׁרִים, בְּרִקְמָה.

תָּבָה (not used) *intr.* enlarged from אָבָה = אָב (אוּב), *to be bellied* or *hollowed out*, of a reservoir, chest, ship, like אָב of a bag. אָבָה belonging to the noun אֵבֶה, applied to a reed, reed-boat, Ar. اباء, اباءة cane, seems to be of a similar fundamental meaning. This connection with אָבָה to אֵבֶה and with אָב or the Aram. אַב (belonging to אַבּוּב), as well as its derivative תֵּבָה in Arab., Ethiop., Maltese and Aram. for אַרְגָּז, makes it probable that תֵּבָה is of Semitic origin, and that it first penetrated into Egypt; especially as no clear etymology for it exists in Egyptian.

תֵּבָה (*constr.* תֵּבַת; from תָּבָה) *fem. a chest* or *box* Ex. 2, 5, made from גֹּמֶא 2, 3; *a ship, ark*, Gen. ch. 6. 7. 8. 9, made of עֲצֵי גֹפֶר 6, 14, probably also *a Nile-boat* or *reed-boat*, for which אֵבָה or אֵבֶה occurs in Job 9, 26 = כְּלֵי גֹמֶא Is. 18, 2; Targ. תֵּיבוּתָא for אַרְגָּז, Ar. تَابُوت, تَابُوة chest, coffin, Malt. tybût, tebût; the LXX retaining it, as if it were an Egyptian word, have for it either θίβος, θίβη, or κιβωτός (= τιβωτός); Coptic Ⲧⲁⲓⲃⲉ, Ⲧⲁⲓⲃⲓ, Ⲧⲁⲉⲃⲉ, Ⲑⲁⲉⲃⲉ, Ⲑⲉⲃⲓ *a chest*, especially *a sarcophagus;* hence the name of the Egyptian *Thebes* (Thebae), because of the royal graves there.

תְּבוּאָה (from בּוּא; *c.* תְּבוּאַת, with *suff.* ־אָתִי; *pl.* ־אוֹת, with *suff.* תְּבוּאֹתֵיכֶם) *fem.* prop. *what comes in*, as produce, gain, increase, fruit; generally *produce*, proventus, of the אֶרֶץ Lev. 23, 39, שָׂדֶה 2 Kings 8, 6, כֶּרֶם Deut. 22, 9,

גֹּרֶן Num. 18, 30, יֶקֶב ib.; *corn* Lev. 25, 22, Josh. 5, 12, also תְּבוּאַת דָּגָן 2 Chr. 32, 28; *increase*, of what is sown Deut. 14, 22; Prov. 16, 8; *in-bringing*, i. e. *harvest* Is. 23, 3; שְׁנֵי תְ׳ Lev. 25, 15 *years of harvests*, i. e. the harvests they bring. Figur. *acquisition* Prov. 10, 16, *fruit* of wisdom 8, 19, *creation*, of the lips, i. e. the words, and what is aimed at by them 18, 20, *gain* 3, 14, *profit* Eccles. 5, 9, *support* Job 31, 12.

תָּבוּן Hos. 13, 2 see תְּבוּנָה.

תְּבוּנָה (from בּוּן; with *suff.* תְּבוּנָתִי, Hos. 13, 2 תְּבוּנָם for ־נָתָם, as in מִדָּה Job 11, 9, עָרְמָה 5, 13, נִצָּה Gen. 40, 10, צוּרָה Psalm 49, 15, מְגוּרָה 55, 16, פִּנָּה Prov. 7, 8, פֶּחָה Neh. 5, 14 in the suffix state the fem. termination is elided, though in most of the passages a masculine may be also adopted; *pl.* תְּבוּנוֹת) *f. skill in arts* Hos. 13, 2, *insight*, *prudence*, *perception*, coupled with חָכְמָה Prov. 21, 30, דַּעַת 2, 6; also *pl.* collect. 11, 12 and 28, 16, *intelligent words* Job 32, 11. In the K'ri תּוּבְנָתוֹ Job 26, 12 (the K'tib has תְּבוּ־) תַּבְנִית (structure, mode of building) may have been thought of.

תְּבוּסָה (from בּוּס) *f. a treading down*, fig. *destruction* 2 Chr. 22, 7.

תָּבוֹר (*mountain-height*, *mountain-top*; comp. טַבּוּר, Phen. טְבֹר) 1. (from תָּבַר I.) *n. p.* of a mountain of the form of a truncated cone; called הַר תָּ׳ or תָּ׳ merely Jer. 46, 18; Hos. 5, 1; Ps. 89, 13; situated on the border of Zebulon and Naphtali Josh. 19, 22, Judges 4, 6 12 14, between the plain of Jezreel and Scythopolis (*Josephus*, Jewish Wars 4, 1, 8), in the midst of Galilee; in whose forests wild beasts and winged animals had their abodes Hos. 5, 1. This mountain is also mentioned in the history of the Israelite war Judges l. c. *Munk* (Palaest., Tab. 1) has a picture of it. In Greek it is called Ἰταβύριον (LXX, *Joseph.*) or Ἀταβ. (Polyb.), i. e. אֲתָבוֹר, a mountain near Rhodes and in Sicily being so named in Phenician; Ar. תָּ׳ = طور. See אֲזָנוֹת above. — 2. *n. p.* of a city in the east of Zebulon Josh. 19, 22, 1 Chr. 6, 62, fully כִּסְלוֹת תָּ׳ Josh. 19, 12, and called כָּסָל alone in Jerome's time. — 3. only in אֵלוֹן תָּבוֹר (*oak of Deborah*, conseq. תָּבוֹר = דְּבוֹרָה, or *oak of sorrow*, from תָּבַר II. = שָׁבַר) *n. p.* of a place near Bethel, where stood a holy oak (dedicated perhaps to Tabor) 1 Sam. 10, 3; ident. with תֹּמֶר דְּבוֹרָה Judges 4, 5 and אַלּוֹן בָּכוּת Gen. 35, 8, perhaps in meaning too with the latter.

תָּבַל I. (not used) *intr.* same as בַּל (בָּלַל) I. *to mix with* (carnally), *to have unnatural intercourse with* (beasts), and so *to be polluted by such impurity;* Aram. בַּלְבֵּל (Targ.), ܒܠܒܠܐ infamous copulation. The stem is enlarged from בַּל by ת; Arab. بَلَّ; Talm. תֶּבֶל a mixture of spices, תִּבּוּל, תַּבְלִין. Deriv. תֶּבֶל.

תָּבַל II. (not used) *intr. to be fruitful*, prop. to grow, to be green, to sprout, proceeding from the fundamental signif. *to flow*, *to be moist* or *wet*. The stem is an enlargement of בַּל (בָּלַל) II., and exists also in its organic root, in אָ־בַל, ابل, בַּל (בּוּל), יָ־בַל, שָׁ־בַל. Deriv. תֵּבֵל, תְּבַלֻּל, perhaps the proper name תּוּבַל in תּוּבַל קַיִן.

תֵּבֵל (from תָּבַל II.) *f.* prop. *the fruitful;* hence *an inhabited*, *fruitful land*, οἰκουμένη, oppos. to מִדְבָּר Is. 14, 17, usually appended to אֶרֶץ Ps. 90, 2, or for אֶרֶץ *the earth*, *the world* 1 Sam. 2, 8; Ps. 18, 16; 93, 1; 96, 10; seldom תֵּבֵל אֶרֶץ for אֶרֶץ alone Prov. 8, 31; Job 37, 12; metaphor. for יוֹשְׁבֵי תֵ׳ Ps. 9, 9; 96, 13. Specifically *the Babylonian empire* Is. 13, 11 or *the kingdom of Israel* 24, 4. Many derive the word from יָבַל or אָבַל, which is possible.

תֶּבֶל (from תָּבַל I.) *m. carnal intercourse*, *pollution*, *profanation* Lev. 18, 23; somewhat different from נְבָלָה which see.

תֻּבַל see תּוּבַל.

תַּבְלִית (from בָּלָה) *f. destruction*, *consumption* Is. 10, 25, conseq. = תַּכְלִית from כָּלָה, which some mss. and editions have.

תְּבַלֻּל (formed from תָּבַל II. by reduplication) *m. suppuration*, *dropping*, of the eye Lev. 21, 20 (LXX, Targ.), conseq. like שַׁבְלֻל from שָׁבַל, comp. יַבָּל and Aram. תִּבְלָל. According to the Syr. and Vulg. *white spots* or *stripes*, conseq. from תָּבַל I.

תָּבַן I. (not used) *intrans. to be dry*, *sapless*, *hard*, of stalks; cognate in sense קָשַׁשׁ to קַשׁ, חָשַׁשׁ to חֲשַׁשׁ. The stem may be connected with אָבַן I., הָבַן, عبن, ابن (*Fürst*, Conc. s. v.). Deriv. תֶּבֶן, מַתְבֵּן. A derivation from תָּבַן to divide, to cut off, whence תֶּבֶן cuttings, of grasses, rushes, is less probable.

תָּבַן II. (not used) *intr.* same as בָּן *to see into*, *to understand*, *to observe*, *to know*, Ar. تبن, طبن the same; conseq. enlarged from בָּן (בּוּן), in the fundamental signification "to separate". Derivat. תּוּבְנָה and the proper name תִּבְנִי.

תֶּבֶן *m.* prop. *a dry*, *withered stalk;* hence *straw*, as food for cattle Is. 11, 7 and 65, 25, or as *provender*, coupled with מִסְפּוֹא Gen. 24, 25 32, Judges 19, 19, as *chopped straw* Jer. 23, 28, for mixing with clay for bricks Ex. 5, 7 10 12, oppos. בָּר Jer. l. c.; *chaff* Job 21, 18; generally = קַשׁ 41, 19; 21, 18; Arab. تبن straw, litter, Aramaean תִּבְנָא, ܬܒܢܐ, Malt. tyben, denom. تَبَنَ, Talm. הִתַּבֵּן.

תִּבְנִי (from תָּבַן II.; *an Intelligent one*, viz. Jah is) *n. p. m.* 1 Kings 16, 21; comp. בְּנָיָה.

תַּבְנִית (with *suff.* תַּבְנִיתוֹ, ־תָם; from בָּנָה) *fem. pattern*, *model* Ex. 25, 9 40, properly *formation;* hence *copy*, of זָכָר, נְקֵבָה Deut. 4, 16, בְּהֵמָה 4, 17, דָּגָה 4, 18, רֶמֶשׂ Ez. 8, 10; *outline*, *plan* 1 Chr. 28, 11; *emblem* Josh. 22, 28, in the accus. in תַּבְנִית הֵיכָל Ps. 144, 12 as *figures* (caryatides) *on a palace;* also *similitude*, *representation* Ps. 106, 20, adverbially *like to* Ezek. 10, 8; לְתַ׳ (accusat.) *model* 1 Chr. 28, 18 (where לְ is put, because the verb וַיִּתֵּן is too remote 28, 11); כְּתַ׳ אִישׁ *after the figure of a* (stately) *man* Is. 44, 13. It is distinguished from דְּמוּת, by denoting an exact copy in the relations to which it is applied.

תַּבְעֵרָה (a denom. from בְּעִיר cattle; *place of cattle*) *n. p.* of a place in the Arabian desert Num. 11, 3.

תָּבַץ (not used) *intrans.* same as שָׁבַס (which see) *to shine*, *to lighten*, *to be visible afar off;* comp. יָפַע. Of a like meaning is בָּץ (בּוּן). — Hence

תֵּבֵץ (after the form תֵּבֵל; *place seen afar*) *n. p.* of a city between שְׁכֶם and בֵּית שְׁאָן Judges 9, 50; 2 Sam. 11, 21; now the village طوباس, four hours north of שְׁכֶם (*Robinson*, Palest. III, 158; and later Bibl. Res. p. 400).

תָּבַר I. (not used) *intr.* same as טָבַר (which see) *to be high*, *prominent*, comp. טַבּוּר, Phenic. טְבֹר; the fundamental signification is to heap up, to accumulate (see צָבַר). Deriv. the proper name תָּבוֹר 1 and 2.

תָּבַר II. (not used) *trans.* same as שָׁבַר (Aram. תְּבַר which see) *to trouble*, *to afflict.* Derivat. the proper name תָּבוֹר 3.

תָּבַר III. (Kal unused) *tr.* prop. *to sunder*, *to separate;* hence *to cleanse*, grain, metaphor. *to refine*, *to prove;* an enlargement of בַּר, بَرَّ.

Hithp. הִתָּבֵר (= הִתַּבֵּר, same as הִתְתַּבֵּר) *to shew oneself pure*, *clean*, *innocent* 2 Sam. 22, 27, with an assonance to נָבָר, if it does not arise from תִּתְבָּרַר.

תְּבַר (*part. pass.* תְּבִיר, *fem.* תְּבִירָה) *Aram. tr.* same as Hebrew שָׁבַר; hence תְּבִיר *broken in pieces*, *brittle* Dan. 2, 42.

תִּגְלַת פִּלְאֶסֶר (also תִּגְלַת פְּלֶסֶר 2 Kings 16, 7, תִּלְגַּת פִּלְנֶאסֶר 1 Chr. 5, 6, 2 Chr. 28, 20, תִּ׳ פִּלְנֶסֶר 1 Chr. 5, 26) *n. p.* of an Assyrian king, who followed פּוּל, conquered north Palestine and Damascus, and transported the inhabitants to קִיר 2 Kings 15, 29; 16, 7 10; 1 Chr. 5, 6 26; 2 Chr. 28, 20. He was contemporary with the king of Judah

Ahaz about 742 before Christ, and has been incorrectly identified with סַרְגּוֹן or שַׁלְמַנְאֶסֶר (*Rawlinson*). As an Assyrian word, תִּגְלַת, transposed תַּלְגַּת (LXX *Θαλγάθ*, *Θαγλάθ*), arises from the Sanskr. *tiglat* acer, fortis (from *tig* acuere, and suff. *lat* = *vat*); פִּל from *pîl* arcere; אָסַר from *çira* prince; and therefore together, *head in the capacity of mighty defender* (Philox. Luzzatto); or תִּגְלַת is = דִּגְלָא *the Tigris* (see חִדֶּקֶל), and the whole then is, *mighty prince of the Tigris*. נֶסֶר, נַאסָר for אֶסַר has been looked upon as an Assyrian deity = נִסְרֹךְ. See פִּלְאֶסֶר, פִּלְנֶסֶר, פִּלְנַאסֶר.

תַּגְמוּל (only *pl.* with *suff.* תַּגְמוּלוֹתַי, in the Aramaean manner) *m.* same as גְּמוּל *recompense, reward, benefit* Ps. 116, 12.

תָּגַר (not used) *intrans.* prop. *to be angry, zealous*, hence *to strive, to attack;* Aram. תְּגַר, Talm. תָּגַר, modern Hebr. תַּגָּר strife, תִּגָּרָן quarrelsome. An enlargement of גָּרָה I. Deriv.

תִּגָּרָה (from תָּגַר or גָּרָה I.; *constr.* תִּגְרַת) *fem. strife, dispute;* hence *enmity* Ps. 39, 11, = רִיב 31, 21. Aram. the same.

תֹּגַרְמָה (in the later Scriptures תּוֹגַרְמָה; in some mss. תֹּרְגָּמָה) *n. p.* of a people descended from the Cimmerians and remotely from Japhet, enumerated among the peoples of רִיפַת and אַשְׁכְּנַז and forming one leading race in the ethnographical catalogue Gen. 10, 3; 1 Chr. 1, 6. בֵּית תּוֹגַרְמָה, i. e. *the national race Togarmah*, are mentioned with their swarms of mercenary troops Ez. 38, 6, as belonging to the extreme north (יַרְכְּתֵי צָפוֹן) and part of the army of גּוֹג, together with רֹאשׁ, מֶשֶׁךְ, תּוּבָל and גֹּמֶר, and the associated military multitudes (see אֲגַפִּים). They are also described as rich in horses for chariots and riding, and in mules; trading in such articles with the Tyrians Ez. 27, 14. Hence *Togarmah* seems to be *Armenia*, derived from one *Thorgom* and rich in horses; as tradition and a Greek Scholion on Ez. l. c. represent. See אַרְמֵנִי. The LXX read the name תֹּרְגָּמָה, תַּרְגָּמָה, תִּרְגָּמָה. — As to its derivation, ־מָה, *ma*, is place, land, Sanskrit *mahâ*, *mahî* earth, Coptic ⲙⲁ place, whence the proper name of the people may have been only *Torg* or *Togr*.

תִּדְהָר (from דָּהַר) *m.* prop. a strong, durable tree, like אֶרֶז, תְּאַשּׁוּר in the original signification; then the name of a particular tree growing on Lebanon Is. 41, 19; 60, 13; explained by some *elm* (Aqu., Symm., Vulg.), by others *plane* (Targ. מְרַנְיָן, Saadia ساج), by others *fir* (LXX Is. 60, 13).

תְּדִירָא (from Aram. דִּיר) *Aram. fem. continuance, duration;* בְּתְ *adverbially, constantly, always* Dan. 6, 17 21 = Hebr. תָּמִיד; mod. Hebrew תָּדִיר, secondarily הֶתְדִּיר, like הֶתְמִיד.

תַּדְמֹר *n. p.* of a city in the Syrian desert, between Damascus and the Euphrates, founded by Solomon 1 Kings 9, 18 K'ri, 2 Chr. 8, 4, while the K'tib 1 Kings l. c. has תָּמָר or תַּפּוּחַ (which see). *Josephus* and *Jerome* understand by it the well-known city *Palmyra* (*Παλμυρά*, *Παλμιρά*, Palmira), so that Palmyra would be a mere translation of תַּ. In Arab. it is تَدْمُر or تَدْمُر; and *Palma* in Spain is translated تَدْمِير in Arabic. On Palmyrene inscriptions, תַּדְמוֹר or תַּדְמָר also appears. Translators, interpreters and the traditions of the city itself follow this old explanation; which suits the combination with חֲמָת. It lies in the north-east, on the great highway of traffic between the coasts of Palestine and Thapsacus on the Euphrates, and is mentioned by the ancients as an important city and a station for commerce in the countries of hither Asia. The fundamental form may have been תַּפּוּר (*place of palms*); the Aramaean תַּדְמוֹר arising from this at a later period. The LXX have *Θερμάθ*, thinking perhaps of תַּרְמֹד (which see) or תַּרְמוֹד in Arabia Petraea, where are great rock-buildings. See the proper names תָּמָר and תַּרְמֹד.

תִּדְעָל (from דָּעַל = דָּגַל *to shine, to lighten;* conseq. *splendor, renown*) *n. p. m.* Gen. 14, 1. It is possible that the name is not Semitic.

תָּהָה (not used) *intrans. to be waste, desert;* metaph. like שָׁמַם *to shudder, to be amazed, astonished; to be destroyed, to be confused;* Aram. תְּהָא and תְּוַהּ (for the Hebrew חָרַד), ܬܗܳܐ; Arab. تَهَى and تَاهَ. The stem is connected with שָׁאָה II., שָׁא, נָ־צָה II.; and the fundamental signification may be seen from צָא (צוּא) I., צָוָה II., צָיָה II. Deriv. תֹּהוּ.

תֹּהוּ (= תְּהוּ after the form פְּרִי, comp. בֹּהוּ) *m.* 1. *desolateness*, applied especially to primitive chaos whence the earth emerged Gen. 1, 2, = בֹּהוּ; tropically, *nothingness, emptiness* (cognate in sense אַיִן), Aqu. and Theod. οὐδέν, Vulg. *vacua*, Onk. and Samar. רֵיקָנִי; commonly *a desert place, a waste*, Is. 45, 18, coupled with מִדְבָּר, יְשִׁימֹן Deut. 32, 10; *a waterless* Job 6, 18, *pathless wilderness* 12, 24; Ps. 107, 40; Is. 29, 21; in the *genitive* to קַו Is. 34, 11; to קִרְיָה 24, 10, *becoming a waste.* — 2. *a vain, worthless thing*, cognate in sense with הֶבֶל, אַיִן, אָוֶן, רוּחַ, and so coupled with שָׁוְא Is. 59, 4, אָוֶן, אֶפֶס and רוּחַ 41, 29; applied to idols 44, 9; 1 Sam. 21, 21; *nothing* Is. 40, 17, coupled with אַיִן and אֶפֶס; as an adverb *in vain*, frustra Is. 45, 18, לְתֹהוּ 49, 4; Ar. تَهِيّ, Persian تِهِي waste, empty, redupl. تَهَاتَه nothing; تِيَة a desert, especially that between Egypt and Palestine.

תְּהוֹם or **תְּהֹם** (after the form חֲלוֹם, שְׁכוֹל, שְׁחוֹר, סְגוֹר, from תָּהַם, since a noun-formation of this sort from ע״ו does not occur; *pl.* תְּהֹמוֹת) *masc.* (Job 28, 14; Ps. 42, 8 &c.), seldomer *fem.* a primitive word for *chaos*, with its prevailing water-contents Gen. 1, 2, then the first material of the world, preceded only by the wisdom of God Prov. 8, 24, cognate in sense תֹּהוּ; *the chaotic mass of water* in the depths of the earth, out of which arise springs, fountains, rivers (מַעְיָנוֹת, עֵינוֹת) and lastly the ocean Gen. 7, 4; 8, 2; 49, 25; Job 38, 16; 41, 24; Prov. 8, 28; *the deep* Job 28, 14, also with the genitive הָאָרֶץ Ps. 71, 20; *the ocean*, commonly תְּהוֹם רַבָּה Am. 7, 4; Gen. 7, 11; figur. Ps. 36, 7 (on the other hand רַבָּה 28, 15 = רַבַּת *adv. abundantly*); *the ocean of heaven* Prov. 8, 27 28; of the thunder-giving *clouds* Hab. 3, 10; *confused flood* (see צִנּוֹר) Ps. 42, 8; 104, 6; Ez. 26, 19; Aram. תְּהוֹמָא, ܬܗܳܘܡܳܐ the same.

תָּהַל (not used) *intr. to stumble, to err, to mistake*, enlarged from הָלַל (הָלַל) II. = שַׁל II., תַּל II. (see תָּלַל), שָׁל־ה; Arab. وَهَلَ to err, to stumble, whence وَهْل error. Deriv. תָּהֳלָה.

תְּהִלָּה (from הָלַל I. after the form תְּפִלָּה; with *suff.* תְּהִלָּתִי, תְּהִלָּתוֹ; *plur.* תְּהִלּוֹת) *fem.* 1. prop. *a sounding, resounding;* hence *praise, song of praise*, coupled with רִנָּה 2 Chr. 20, 12, parallel תּוֹדָה; *a hymn, song* Ps. 147, 1, coupled with שִׁיר 40, 4, or without it 22, 26, Is. 60, 6, originally a specific kind Ps. 145, 1, then generally any kind of religious or ecclesiastical song; at a later period in the plural-form תְּהִלִּים (תִּלִּים, תִּלִּין) ψαλτήριον, *psalms*, in contradistinction from תְּהִלּוֹת. — 2. *praise* Ps. 34, 2; 106, 12; *plur.* 78, 4; *renown*, coupled with שֵׁם Ps. 48, 11; *the fame*, which one enjoys Is. 42, 8, מַעֲטֵה תְ׳ 61, 3 *covering of fame*, i. e. witness of fame; metaph. *object of renown* or *praise* Jer. 17, 14, of Jerusalem Is. 62, 7, Babylon Jer. 51, 4, coupled with שֵׁם and תִּפְאֶרֶת Deut. 26, 19; in a bad sense, *self-boasting* Jer. 48, 2.

תָּהֳלָה (*masc.* תֹּהַל; from תָּהַל) *fem. error, mistake*, opposite to moral perfection Job 4, 18, like שַׁל, Aram. שָׁלָה, שָׁלוּ; it is therefore unnecessary to read תִּפְלָה (24, 12). The ancients (*Saadia, Kimchi*) assumed הָלַל as the stem, which cannot be entirely justified linguistically.

תַּהֲלוּכָה (from הָלַךְ) *fem. walk, procession* Neh. 12, 31.

תַּהֲלֻלוֹת (from הָלַל I.) *fem. plur. renown, praise,* laudes. In Deut. 32, 10 there is for וּבְתֹהוּ יְלֵל יְשִׁימֹן in the cod. Samar. וּבְתַהֲלֻלוֹת יְשִׂמֶנְהוּ *he set him in high praises.*

תָּהַם (not used) *intr.* same as הָם (of which it is an enlargement), הָם, הָמָה *to rage, to roar,* of floods; *to be confused, mixed together, disorderly,* of chaos. Deriv. the old word תְּהוֹם.

תַּהְפֻּכָה (only *pl.* תַּהְפֻּכוֹת, from הָפַךְ; for the most part an abstract form that occurs only in Proverbs) *fem. pl. perverseness, evil doing, evil words* Prov. 2, 12; with רַע 2, 14 as an intensive and = דֶּרֶךְ רַע 6, 14; *viciousness* ibid.; פִּי תַ׳ 8, 13 = לְשׁוֹן תַּ׳ 10, 31 of *false speech;* also *intrigues,* in אִישׁ תַּ׳ 16, 28, דּוֹר תַּ׳ Deut. 32, 20.

תָּו (with *suff.* תָּוִי; from תָּוָה I.) *m.* prop. an incision, notch; hence 1. *a sign,* specially in the form of *a cross,* made on the forehead, in order to have a person spared Ez. 9, 4 6; Arab. ثَوَاءٌ a cross-shaped sign burnt upon horses and camels in their hips or neck. The letter תָּו is said to get its name thence (see ת). — 2. the cross-shaped sign of the subscription X, instead of a name (parallel סֵפֶר) Job 31, 35. Accusation and defence were also made in writing in Egypt (Diod. Sic. 1, 75). Aram. תָּו, תְּוָא, תְּוָהָא.

תּוֹא Is. 51, 20 same as תְּאוֹ (which see), from תּוּא = תָּאָה.

תּוּא (not used) *intr.* same as תָּאָה II. *to wander* or *roam about.* Deriv. תּוֹא.

תּוּב (*fut.* יְתוּב) *Aram. intr.* same as Hebrew שׁוּב *to turn,* and so *to return, to come again,* מַנְדָּע, with עַל Dan. 4, 31 33, זִיו 4, 33; Syr. ܬܳܒ, Ar. تَابَ, ثَابَ.

Af. הֲתִיב (3 *perf.* with *suff.* הֲתִיבוּנָא; *inf. constr.* הֲתָבוּ, with *suff.* הֲתָבוּתָךְ; *fut.* יְתִיב, יְהַתִּיב) *to answer, return speech,* עֵטָא Dan. 2, 14, = Hebrew הֵשִׁיב (Prov. 26, 16); פִּתְגָם (a word) 3, 16; *to give back, return answer by letter,* נִשְׁתְּוָנָא Ezr. 5, 5, מָאנִין 6, 5; with a double accus. Ezr. 5, 11.

תּוּבַל (also תֻּבַל) *n. p.* of a people constantly united with מֶשֶׁךְ (except in Is. 66, 19), forming with גֹּמֶר, מָגוֹג, מָדַי, יָוָן, מֶשֶׁךְ and תִּירַס the Japhetic group of nations Gen. 10, 2. In the Scythian march under גּוֹג, in the seventh century before Christ we meet with them in that formidable army Ez. 38, 2 3 and 39, 1 together with רֹאשׁ and מֶשֶׁךְ; subsequently they served as a warning example 32, 26. Together with יָוָן and מֶשֶׁךְ they carried on a slave trade with the Tyrians, and made exchanges with things of brass, of which metal they had a great quantity 27, 13. These particulars point to *the Tibarenes, Τιβαρηνοί* or *Τιβαροί* (from a ground-form *Τυβάρ* = תּוּבַל, *l* and *r* being interchanged), who are also placed along with Meshek in Herodotus (7, 74) and Strabo (12. p. 572), and dwelt on the south side of the Euxine Sea, between Trapezunt and Sinope (Diod. Sic. 14, 30 seq.), subsequently in Bithynia too (ותניא, Targ. on Gen. 10, 2 and 1 Chr. 1, 5). They ultimately constituted *the Iberians,* east of the Black Sea and west of Colchis, whence they emigrated to Spain, Sicily &c. They seem to be mentioned in Is. 66, 19 as Iberians in western Europe; and *Josephus* also points to this people.

תּוּבַל קַיִן *n. p.* of a son of לֶמֶךְ, referred to as the inventor of smith-work and iron instruments for agriculture, hunting and war Gen. 4, 22. תּוּבַל may have been the people previously named who delivered brazen implements to the Phenicians (Ez. 27, 13); and קַיִן may have been added in order to ascribe this invention to the Cainites. The Persian توپل (tûpal) *iron-dross* cannot be safely applied in explaining the name.

תּוּבְנָה (after the form טֻמְאָה, conseq. a collateral form of תָּבְנָה after the type of טָמְאָה, עָצְמָה, and so from תָּבַן II., Arab. تَبِنَ to be intelligent, which is

enlarged from בֵּן) *f.* same as תְּבוּנָה *insight* Job 26, 12 K'tib.

תּוּגָה (from יָגָה I. Hif., *constr.* תּוּגַת) *f.* same as יָגוֹן *sorrow*, *grief* Prov. 14, 13; 17, 21; Ps. 119, 28.

תּוֹגַרְמָה see תֹּגַרְמָה.

תּוֹדָה (*c.* תּוֹדַת, *pl.* תּוֹדוֹת, from יָדָה I. Hif.) *fem.* 1. *confession*, *avowal*, of guilt; hence נָתַן ת׳ לְ *to make confession to one* Josh. 7, 19, Ezr. 10, 11, comp. הוֹדָה עַל; Aram. ܬܘܕܝ the same; metaphor. (see יָדָה I. Hif.) *praise*, *thanksgiving*, *renown*, *glorification*, by *hymn* and *song*, hence קוֹל ת׳ Ps. 26, 7; Jon. 2, 10 (coupled with קוֹל זִמְרָה Is. 51, 3, קוֹל רִנָּה Ps. 42, 5); *a thank-offering*, accompanied by musical instruments (together with שִׁיר) Neh. 12, 27, which may have been of a peculiar kind; *loud thanks* Ps. 69, 31, parall. תְּהִלָּה 100, 4. Accordingly *a praise-offering* Jer. 17, 26; 33, 11; Am. 4, 5; Ps. 56, 13; 2 Chr. 29, 31; fully זֶבַח תּוֹדָה Lev. 7, 12; 22, 29; Ps. 107, 22; 116, 17. — 2. *a choir of singers*, *a musical choir* Neh. 12, 31 38 40, elsewhere הוֹדוֹת; מַחֲלֹקֶת, מִשְׁמֶרֶת, פְּקֻדָּה Neh. 12, 46 coupled with הַלֵּל 1 Chr. 25, 3. הֻיְּדָה Neh. 12, 8 and תְּהִלָּה 11, 17 appear to have been the same. As to the etymology, תּוֹדָה if from יָדָה I. would mean in the first instance *song*, *playing*, then concrete *a choir of song and playing*. But the stem may be יָדָה = גָּדָה I. to divide, to separate, so that it would be = פְּלֻגָּה, מַחֲלֹקֶת *division*, though Nehemia thought of הוֹדָה.

תָּוָה I. (Kal not used) *tr.* same as תָּאָה I. *to mark*, *determine*, *measure*, *inscribe*, comp. אָוָה II., Arab. أَوَى; the stem appears to be only an ulterior development by ת prosthetic. Arab. تَوَى (to dwell) is to be put with אָוָה. Derivat. תָּו.

Pih. תִּוָּה (*fut.* יְתַוֶּה, *ap.* יְתַו) *to make marks*, *to scratch*, with עַל of the thing *upon* 1 Sam. 21, 14, Targ. סָרֵט, *Rashi* כָּתַב, *de Bañolas* רָשַׁם. The LXX and Vulg. read, however, וַיָּתָף (from תָּפַף), and translate *he struck against*, which suits the insane better.

Hif. הִתְוָה *to make a mark*, תָּו Ez. 9, 4.

תָּוָה II. (Kal not used) *intr.* prop. same as Aram. תְּוַהּ *to be astonished* at a thing; hence metaphor. *to be vexed*, *grieved; to feel vexation* or *repentance;* Aram. תְּהָא, ܬܘܳܐ, ܬܘܳܝܳܐ, ܬܘܳܬܳܐ repentance.

Hif. הִתְוָה *to make one astonished*, i. e. *to afflict* or *grieve* Ps. 78, 41, comp. ܬܘܳܝ in 1 Sam. 24, 8 for the Hebrew שִׁסַּע בִּדְבָרִים.

תְּוַהּ (only *Peal*) *Aram. intr. to be astonished*, *terrified* Dan. 3, 24, Targ. for Hebrew חָרַד, פָּחַד, chiefly = Hebrew תָּמַהּ; Arab. تَاهَ.

תּוּז (Kal not used) *tr. to strike off*, *hew* or *cut off*, branches, Arab. تَازَ the same, hence تَيَّاز short, like קָצֵר prop. cut off, Talm. תּוּז to strike or cut off.

Hif. הֵתִיז (in pause הֵתַז from הֵתֵז = הֵתִיז, like הֵנֵץ = הֵנִיץ from נוּץ, הֵפַר in pause Gen. 17, 14 instead of הֵפֵר = הֵפִיר from פּוּר) *to cut away*, נְטִישׁוֹת, as a supplement to הֵסִיר, and parallel to כָּרַת Is. 18, 5; accordingly *Saadia*, *Ibn Koreish* and *Ibn G'anâch* render it تلع, *Rashi* and *Kimchi* כָּרַת, קָצַץ, LXX ἀπο-, κατακόψει.

תּוּחַ I. (not used) *tr.* same as תּוּךְ *to split*, *to divide*, *to separate*, Ar. وَتَخَ; and therefore it furnishes a verb-idea for the name of a cutting instrument, like גָּרַז for גַּרְזֶן, כָּשַׁל for כַּשִּׁיל.

Pih. redupl. תִּחְתַּח, contracted תּוֹתַח, an intensive of Kal. Deriv. תּוֹתָח.

תּוּחַ II. (not used) *intr.* same as שׁוּחַ (which see) *to sink*, *to settle*, *to incline*, *to be sunk*, *deep;* fig. *to be struck down*, *bowed*, *humbled;* Ar. ثَاخَ or تَاخَ the same, Aram. תּוּחַ to תַּחַת the same; but besides also תְּחָא to תְּחוֹת with like

meaning, as the Hebrew תָּחָה is = תּוּחַ belonging to the proper name תֹּחוּ. Deriv. תַּחַת, תַּחְתִּי, תַּחְתּוֹן (תַּחְתּוֹנָה) and the proper name תּוֹחַ.

תּוּחַ (not used) *Aram. intr.* same as the Hebrew תּוּחַ II. Deriv. תַּחַת.

תּוֹחַ (from תּוּחַ II.; *depression, humility*) *n. p. m.* 1 Chr. 6, 19, for which 6, 11 has נַחַת and 1 Sam. 1, 1 תֹּחוּ.

תּוֹחֶלֶת (with *suff.* תּוֹחַלְתִּי, ־תּוֹ; from יָחַל) *f. hope, expectation* Prov. 10, 28; 11, 7; Job 41, 1; the LXX read once תְּחִלָּה and once תְּהִלָּה.

תּוּךְ (not used) *tr. to split, to divide,* into two halves, cognate in sense with חָצָה, and like the latter having the fundamental signification *to cut, to divide,* comp. ܬܳܟ to cut into, to damage. If the fundamental signification is clear from analogy with חָצָה, the organic root תָּךְ is indubitable from its comparison with that in בָּ־תַק, נָ־תַח, חָ־תַךְ, נָ־תַק I., עָ־תַק. The Syr. ܬܳܟ to be deficient, ܬܘܟܳܐ defect, loss, and the Ar. ثَكَّ to cut, to cut off, belong to this root. Deriv. תָּוֶךְ, constr. תּוֹךְ, תִּיכוֹן (תִּיכֹנָה).

תָּוֶךְ (from תּוּךְ, *constr.* תּוֹךְ; with *suff.* תּוֹכִי, ־כֵנוּ, ־כְךָ; *pl.* with *suff.* תֹּכֶיךָ Ez. 28, 13 LXX) *m. the point of separation, the middle, space between, centre* Num. 35, 5, between two things Judges 15, 4, בַּתָּ׳ *in the midst* Gen. 15, 10, so that two halves arise, conseq. like חֲצִי (which see); עַמּוּדֵי הַתָּ׳ Judges 16, 29 *the pillars in the middle* (of the house); שַׁעַר הַתָּ׳ Jer. 39, 3 *the middle gate,* in the intermediate wall which separated the Acropolis from the lower city; also *the inner space* of idol-gardens (גַּנּוֹת), where the idolatrous lustrations and dedications took place Is. 66, 17 (see under אֶחָד); *the back* of a settle, between the side-rails Song of Sol. 3, 10; תּוֹךְ הָעִיר Ez. 11, 23 *the middle of the city* (Jerusalem), i. e. *the temple,* because the city stretched north and south beyond the temple. Generally, *the interior,* of חָצֵר 1 Kings 8, 64, also מִלּוֹ תוֹכֵךְ (as we should read for מָלוּ) Ez. 28, 16 *the filling of thy midst.* It is used as a prepos. in the stat. constr. to a noun following in the genitive, as תּוֹךְ הַנַּחַל *within the river* Deut. 3, 16, *in* Josh. 12, 2; commonly united with other prepositions, as אֶל־תּוֹךְ *into* Ex. 14, 23; Num. 17, 12; Jer. 41, 7; עַד־תּוֹךְ *even into* 2 Sam. 4, 6; most frequently בְּתוֹךְ *in,* prop. *in the midst of* 1 Kings 6, 19, Neh. 4, 16, in answer to the question *where?* Gen. 2, 9 and 37, 7, or *when?* 1 Kings 3, 20, and so it is often not different from בְּ Gen. 9, 21; 18, 24; *through,* after עָבַר Num. 33, 8; Ez. 9, 4; with relation to many, *between,* inter Num. 1, 49, Gen. 35, 2 = בֵּין Ex. 39, 25, *dividing between* Gen. 1, 6; *among* Ez. 5, 8; מִתּוֹךְ *out of the midst of = out of* Ex. 3, 2.

תּוֹךְ Ps. 72, 14 see תֹּךְ.

תּוֹכֵחָה (from יָכַח Hif.; *pl.* תּוֹכֵחוֹת) *f.* prop. *correction, chastisement, blame* (see Hif. 2), commonly *invective, despising, rejection* Is. 37, 3; *punishment* Hos. 5, 9; *plur. judicial punishments* Ps. 149, 7.

תּוֹכַחַת (from יָכַח Hif.; with *suff.* תּוֹכַחְתִּי, ־תּוֹ; *pl.* תּוֹכָחוֹת, *c.* תּוֹכְחוֹת) *f. justification, defence* Job 23, 4; *plur. proofs,* of innocence, i. e. justifications Ps. 38, 15; *blame* Job 13, 6, LXX ἔλεγχος; *correction* Prov. 1, 23 25 30; *a warning* 10, 17; *reproof* 15, 5 10 31; *chastisement* 12, 1; 13, 18 (intensified by מוּסָר 6, 23); 3, 11; 29, 15, coupled with שֵׁבֶט; *contradiction, objection* Prov. 29, 1 (i. e. opposition to correction); *punishment* Ps. 39, 12; 73, 14; תּוֹכְחוֹת חֵמָה *punishments in anger* Ex. 5, 15 and 25, 17, i. e. violent ones; *sentence,* Hab. 2, 1 *which fell upon me* = מִשְׁפָּט.

תּוּכִּיִּים 2 Chr. 9, 21 see תֻּכִּיִּים.

תּוּל (not used) *intr.* same as הָ־תַל (which see) *to jest, to laugh;* metaphor. *to mock, to scorn, to deceive,* Ar. طَلَّ. Deriv. the proper names תּוּלוֹן, תִּילוֹן.

תּוֹלַד (from יָלַד) *n. p.* 1. of a Phenician and Babylonian god, symbolising the generative principle, among the

Greeks Θωλάθ = תּוֹלָד, Phenic. מוֹלָד, מוֹלָדָת, *Μύλιττα*, *Μυλήτα* (*Berosus* p. 50). — 2. of a city in Simeon 1 Chr. 4, 29 (Josh. 19, 4 אֶלְתּוֹלָד), so called from the Phenician god, like בַּעֲלָה (בָּלָה) and מוֹלָדָה.

תּוֹלֶדֶת (modern Hebr. תּוֹלָדָה, only *pl. c.* תּוֹלְדוֹת, with *suff.* תּוֹלְדֹתָיו, ־תָּם, ־תָּיו) *fem.* prop. generation, creation; commonly *an account*, *a history* (of the rise, development of a thing), such as that of heaven and earth Gen. 2, 4, of the genealogical table consisting of ten members and reaching from Adam to Noah 5, 1, of Noah and the flood 6, 9-9 29, especially in this sense in Genesis where it occurs 11 times; sometimes סֵפֶר ת׳ 5, 1 as a peculiar writing; originally *family*, *race* Gen. 10, 32; 25, 13; Ex. 6, 16, *a genealogical history*, like יַחַשׂ and the Syr. ܝܘܚܣ Gen. 37, 2; the history of the ancients consisting mainly of genealogical accounts.

תּוּלוֹן (from תּוּל; *mockery*, *scorn*) *n. p. m.* 1 Chr. 4, 20 K'tib, for which the K'ri has תִּילוֹן.

תּוֹלָל (only *pl.* with *suff.* תּוֹלָלֵינוּ; from תָּלַל III.) *m. a robber*, *a plunderer* Ps. 137, 3 (Targ., LXX), parall. שׁוֹדֵד. The derivation of it from יָלַל is incorrect.

תּוֹלַע (after the form עוֹלָם from תָּלַע I.; *pl.* תּוֹלָעִים) *m.* 1. prop. an eating away, a licking; hence *a worm*, *pl. worms*, *vermin*, arising from corruption Ex. 16, 20, specially *the coccus worm*, then *the crimson* got from it, and *crimson cloth* Lament. 4, 5, a figure of deadly sins Is. 1, 18; comp. יָלַק (from לָקַק or יְ־לַק). — 2. (perhaps from תָּלַע II. = Ar. طَلَعَ = تلع to rise, to stretch aloft) *n. p. m.* Gen. 46, 13; Judges 10, 1. *Patr.* תּוֹלָעִי Num. 26, 23.

Puh. תְּלֻעַ (*part. pl.* מְתֻלָּעִים, denom. from תּוֹלַע 1) *to be clad in crimson*, of warriors Nah. 2, 4. The military dress was of a blood-colour Is. 9, 4; comp. Val. Max. 2, 6.

תּוֹלַעַת (from תָּלַע I.) *fem.* same as תּוֹלַע *a worm* Is. 14, 11; Job 25, 6.

תּוֹלַעַת (abs. and constr., with *suff.* תּוֹלַעְתָּם) *fem.* same as תּוֹלַע *a worm*, which gnaws grapes and other plants Deut. 28, 39, Jon. 4, 7, and eats corpses Is. 66, 24; a figure of lowness Ps. 22, 7; Is. 41, 14; commonly the *coccus worm* and the colour prepared from it, a genitive to שָׁנִי Lev. 14, 4 6 49 51 52; or vice versa שָׁנִי stands in the genitive Ex. 28, 5 6; 35, 25.

תֹּם Prov. 10, 9 see תֹּם.

תּוֹם belonging to the Hif. הֲתִים Is. 33, 1, see תָּמַם.

תּוֹמֶכֶת (for ־מֶךְ, after the form סוֹבֵיב 2 Kings 8, 21, from תָּמַךְ) *m. possession* Ps. 16, 5, cognate in sense with אֲחֻזָּה, so that חֶבֶל נַחֲלָה = ת׳ גּוֹרָל.

תֹּמִים see תֹּאַם.

תּוֹמָן *n. p.* Gen. 36, 15 K'tib see תֵּימָן.

תּוֹעֵבָה (after the form תּוֹלַעַת from תָּעַב; *c.* תּוֹעֲבַת; *pl.* תּוֹעֵבוֹת, *c.* תּוֹעֲבוֹת, with *suff.* תּוֹעֲבֹתָיו, ־תֶּיךָ, ־תָּיו, ־תֵּיכֶם, ־תֵּיהֶם) *fem. an abominable thing*, *an abomination*, of deeds, things or persons which are disagreeable Gen. 43, 32; Prov. 3, 32; 6, 16; 11, 1 20; with genitive of the person to whom something is an abomination Gen. 46, 34; Deut. 7, 26; Prov. 16, 12; seldom with לְ before the genitive 24, 9, or with a genit. of the person from which it proceeds Ez. 20, 4; 2 Chr. 36, 14; *abominable thoughts*, בְּלֵב Prov. 26, 25; *perverse action*, i. e. sin Ez. 6, 9, *idolatrous* 8, 6 13 15, intensified by רָעוֹת 8, 9; *idolatry*, *idols* Deut. 32, 16, coupled with שִׁקּוּץ Jer. 16, 18; *the consequence of abomination*, i. e. *mischief*, *evil*, = רָעוֹת Ez. 6, 11; *something disgusting*, *loathing*, *unclean*, of food Deut. 14, 3.

תּוֹעָה (from תָּעָה) *f. error*, *perverseness*, i. e. irreligious, perverse words Is. 32, 6, coupled with נְבָלָה and חֹנֶף; metaph. *perturbation*, *confusion* Neh. 4, 2 [8].

תּוֹעֲפֹת (only *pl.* תּוֹעֲפוֹת, *c.* תּוֹעֲפוֹת; from יָעַף or יָעָה II. to glitter, to be high, to appear afar off) *f. pl. splendour*, *glitter*, כֶּסֶף ת׳ Job 22, 25 *glittering silver*,

parallel בְּצָרִים (from בֶּצֶר), and opposite to אוֹפִיר (זְהַב); *things glittering afar*, i. e. *heights*, *high points*, of the הָרִים Ps. 95, 4, opposite מֶחְקְרֵי אֶרֶץ, hence the LXX have τὰ ὕψη, Syr. ܪܘܡܐ; comp. the proper names יָפִיעַ, מֵיפַעַת, מוֹפַעַת from יָפַע, תֵּבֵץ, נֵס from נָסַס; fig. *the horns* of the רְאֵם Num. 23, 22 and 24, 8, elsewhere קַרְנַיִם (Deut. 33, 17; Ps. 92, 11), a figure of might and strength. The translation *strength* in the Vulg., Onk., Syr. and Arab. is general, without any reason for supposing that they took תָּעַף = תָּקַף; and the meaning *swiftness*, *speed*, which is perhaps possible after the fundamental signification, does not suit the context.

תּוּף I. (not used) *tr. to spit out*, *eject*, spittle, phlegm, Ethiop. the same; cognate in sense רָקַק II.; Aram. and Talm. תָּף to spit, prop. to foam, to make froth (like the Ar. تَفَلَ), modern Hebrew אָף, hence the Talm. אוּפְיָא foam; Ar. تَفَّ only fig. to despise, to curse, along with أَفَّ, Coptic ⲧⲁϥ spittle. Deriv. תֹּפֶת I. The fundamental signification appears to be as in רַק II. to flow, to drop, Aram. טַף (to טִפָּא); and the organic root may also be ident. with that in נָ־טַף, שָׁ־טַף, זָף I., צָף, אָ־דַב I.

תּוּף II. (not used) *tr. to burn*, corpses, human sacrifices; *to bake*, cakes, Aram. תְּפָא; hence תַּפְיָא a hearth; ident. in its organic root תָּף with that in רָ־דַף, Aram. שְׁ־דַף, Ar. سدف, in רָ־שַׁף, רָ־צַף II., שַׁב I., Ar. شَبَّ and شَهَبَ (see *Fürst*, Conc. s. v.), comp. Pers. *tof*-ten (to kindle, to burn), Greek τυφ-. Derivat. תֹּפֶת 2, תֻּפִין, תָּפְתֶּה.

תּוּץ (not used) *intrans. to spread*, *to stretch*, of a place; ident. in its organic root with that in נָ־טַשׁ I. Derivat. the proper name תַּיִץ.

תּוֹצֶאֶת (only *plur.* תּוֹצָאוֹת, *constr.* תּוֹצְאוֹת, with *suff.* ־תָם, ־תָיו; from יָצָא) *f. pl. issues*, of life Prov. 4, 23, whence it springs; of a city Ez. 48, 30, i. e. the extreme ends; *the boundaries* 1 Chr. 5, 16, commonly geographical in Numbers and Joshua, *extremities* Num. 34, 4; Josh. 15, 4. Fig. *deliverances*, Ps. 68, 21 *for death there are deliverances;* comp. יָצָא Eccles. 7, 18.

תּוּר I. (*perf.* תַּרְתִּי, תָּרוּ, תַּרְתֶּם; *part. pl.* תָּרִים; *inf. constr.* תּוּר; *fut.* יָתוּר) *intr.* same as שׁוּר II. (comp. אָ־תַר) *to go*, *wander* or *travel about*, in order to get knowledge or transact business; cognate in sense with סָחַר, רָגַל, רָכַל. Hence 1. *to spy out*, with the accusat. אֶרֶץ, peragrare terram = explorare Num. 13, 2 16 17 21 25 31 32; 14, 6 7 34 36 38; *to look out for*, with dat. of the person Ez. 20, 6; *to search out*, מְנוּחָה Num. 10, 33, מָקוֹם Deut. 1, 33; fig. *to search diligently*, an intensive of דָּרַשׁ, with בְּ *wherewith* Eccl. 1, 13; *to search*, coupled with יָדַע 7, 25, בְּלֵב 2, 3 *with understanding;* תּוּר אַחֲרֵי *to go after*, *to follow* Num. 15, 39. — 2. *to go about as a merchant*, *to trade;* hence תָּרִים = רֹכְלִים and סֹחֲרִים 1 Kings 10, 15; 2 Chron. 9, 14 (but the contributions מֵאַנְשֵׁי הַתָּרִים do not suit here, since they are already contained in the following מִסְחַר הָרֹכְלִים; hence perhaps it is better to read with the LXX and Syr. מֵעַנְשֵׁי הָרְדוּיִם *of the contributions of the subjugated*). On אֲתָרִים Num. 21, 1 see the word. Deriv. יְתוּר (a noun).

Hif. הֵתִיר (*fut.* יָתִיר, *ap.* יָתֵר) 1. *to cause to spy out*, i. e. *to let reconnoitre*, with בְּ *in*, as in the case of רָאָה and הִרְאָה, Judges 1, 23 (Tanchum). — 2. *to make go about*, *to lead about*, מֵרֵעַ Prov. 12, 26 (Syr.), Aram. תִּיֵּר (from תּוּר) the same, whence תַּיָּר Targ. a guide. (Others read מִרְעֵהוּ and translate: *the pious man reconnoitres his pasture*, i. e. his path). 2 Sam. 22, 33 וַיַּתֵּר תָּמִים דַּרְכּוֹ *and he guides his way unhurt*, where for וַיַּתֵּר should he read וַיָּתֵר, if we should not read וַיִּתֵּן as in Ps. 18, 33, which the Syr. and Targ. have here.

תּוּר II. (not used) *tr. to set in rows*, *to arrange*, like דּוּר III. (to place in

rows, belonging to דּוּר 2. and מְדוּרָה), and טוּר III. (to the noun טוּר 2. a row, rank); Talm. שְׁוּר = Hebrew שׁוּר, whence שׁוּרָה = Hebrew שׁוּרָה (which see), and like the organic root in סְ־דַר. Deriv. תּוֹר 1. (תּוֹר) and תּוֹרָה 2.

תּוּר III. (not used) *intr. to coo*, of a dove; comp. Arab. تَرَّ to utter sounds, Malt. tartir a sound, tartar to murmur, to whiz; here assumed for תּוֹר 2. But תּוֹר might also be referred to תּוֹר I.

תּוֹר and **תֹּר** (with *suff.* תּוֹרֵךְ; *plur.* תּוֹרִים, *constr.* תּוֹרֵי) *m.* 1. (from תּוּר II.) *a row, order, in rows;* with the genitive *the turn of* Esth. 2, 12 15; comp. Arab. تَارَ to repeat, تَارَةً una vice, once; concrete, *a row of pearls*, parall. חָרוּז Song of Sol. 1, 10 11, comp. טוּר. Fig. 1 Chr. 17, 17 *and thou hast caused me to see* (we should read וְהַרְאִיתַנִי) *as it were a succession of men mounting up*, i. e. a line stretching from David in unbroken succession till the remote future (in 2 Sam. 7, 19 we have instead the synonymous תּוֹרָה, and לְמַעְלָה is left out). — 2. *a turtle-dove, turtle*, turtur Gen. 15, 9; Lev. 1, 14; 5, 7 11; whose cooing is heard at the beginning of the mild breezes Song of Sol. 2, 12, parall. זָמִיר; a bird of passage mentioned with סוּס (סִיס) and עָגוּר Jer. 8, 7; figur. the innocent, weak people of Israel Ps. 74, 19, elsewhere יוֹנָה; Sam. תֵּר (Aram. שַׁפְנִין, ܫܦܢܝܢ, Arab. شَفَنِين). The stem may be תּוּר I. *to go* (see Jer. l. c.) or תּוּר III. (comp. עָגוּר).

תּוֹר (*plur.* תּוֹרִין) *Aram. m.* same as Hebrew שׁוֹר *an ox, a heifer*, Dan. 4, 22 29 30, בְּנֵי תּ׳ *calves* Ezr. 6, 9.

תּוֹרָה (*constr.* תּוֹרַת, with *suff.* תּוֹרָתִי, ־תֵּךְ, ־תּוֹ, ־תָּהּ; *pl.* תּוֹרוֹת, with *suff.* ־תַי, ־תֶי) *f.* 1. (from יָרָה Hif.) *direction, regulation*, legal Ex. 12, 49; Num. 15, 29; *precept*, with לְ *for*, as לְעֹלָה Lev. 7, 37, לְכָל־נֶגַע 14, 54, also followed by אֲשֶׁר Num. 19, 2; *statute* Hos. 8, 12. Commonly *the whole law* Ps. 78, 5; Is. 51, 7; Ps. 40, 9; *κατ' ἐξοχήν* הַתּוֹרָה Deut. 1, 5; 4, 8 44; fully תּוֹרַת מֹשֶׁה (eleven times) 1 Kings 2, 3, 2 Kings 23, 25, סֵפֶר תּוֹרַת מֹשֶׁה (four times) Josh. 8, 31, 2 Kings 14, 6, תּוֹרַת יְיָ (sixteen times) Ps. 19, 8; 37, 31, סֵפֶר תּוֹרַת יְיָ 2 Chr. 17, 9, סֵפֶר תּוֹרַת אֱלֹהִים Josh. 24, 26, סֵפֶר הַתּוֹרָה Deut. 28, 61, different from חֻקִּים Neh. 9, 14, מִצְוָה (ת׳ consists of many מִצְוֹת) Josh. 22, 5, מִשְׁפָּט Num. 15, 16; *the Jewish religion, Judaism* Is. 42, 4; לְלֹא ת׳ 2 Chr. 15, 3 *no law*, לְ merely bringing into prominence the noun combined with לֹא, as in 1 Chr. 29, 6 (וְשָׂרֵי = וּלְשָׂרֵי). Generally, *instruction* Job 22, 22, *doctrine* Prov. 4, 2; 6, 23; 13, 14; *directions* with respect to conduct Is. 8, 16, coupled with תְּעוּדָה 8, 20 *attestation* respecting the future. — 2. (from תּוּר) same as תּוֹר (1) *arrangement, series* 2 Sam. 4, 19, where תּוֹרָה has been taken in the usual sense.

תּוּרָק *n. p.* of a province in Palestine, where excellent oil was got Song of Sol. 1, 3 (*Ibn Ezra*), probably the province טַרְכוֹן mentioned in the Targ. i. e. *Τραχωνῖτις*, which was traditionally distinguished for the culture of the olive. Its derivation as a Hofal from רָקַק II. meaning *what is poured out* (referring to שֶׁמֶן), or as a Hofal from יָרַק with a like meaning (LXX), must be rejected, because the idea of *flowing out = flowing round about* is not in תּוּרָק, oil poured out cannot be applied to an odour diffused, and שֶׁמֶן as a masc. cannot be combined with תּוּרָק. The Targ. renders אַרְגְּב (which see) by טַרְכוֹן, the former being preserved in the Trans-jordanic רֶגֶב (*Reland* 8, 3), where an abundant cultivation of olives was likewise carried on (Tosiphta on Menach. ch. 6).

תּוּשׁ (not used) *tr. to push*, of horned beasts; ident. in its organic root תָּשׁ with that in טָשׁ (of the striking of birds of prey), נְ־טָשׁ, רְ־טָשׁ, חָ־טָשׁ, כָּ־תַשׁ; Ar. تَشَّ, Aram. תָּשׁ, ܬܫ. Deriv. תִּישׁ.

תּוֹשָׁב (*constr.* תּוֹשַׁב, with *suff.* תּוֹשָׁבְךָ, *pl.* תּוֹשָׁבִים, *constr.* תּוֹשָׁבֵי, from יָשַׁב) *m.*

prop. *the dweller*, i. e. he who remains a settler in Israel, *a sojourner*, coupled with גֵּר one that temporarily lives there. But גֵּר תּוֹשָׁב Lev. 25, 47, or גֵּר וְתוֹשָׁב Gen. 23, 4 and Lev. 25, 35 47 usually constitute a single idea (שָׂכִיר *a hireling*, who works among the Hebrews as a גֵּר or תּוֹשָׁב, is also only a lower kind of תּוֹשָׁב Ex. 12, 45; Lev. 25, 40). The opposite is אֶזְרָח (which see). The ת had usually no landed property Gen. 23, 4, Lev. 25, 40, was excluded from the passover Ex. 12, 45, and was not allowed to partake of the sacred gifts Lev. 22, 10; but he participated in all gifts of beneficence 25, 6 35 47. Fig. 1 Chr. 29, 15.

תּוּשִׁיָּה (from יָשָׁה = אָשָׁה, after the form תּוּגָה from יָגָה, with the termination ־יָה as in תַּאֲנִיָּה) *fem.* prop. what is firm, supporting, actual; hence *support*, *help* Job 6, 13, parallel עֶזְרָה; *power*, *ability* 12, 16 = עֹז; *safety* Prov. 2, 7, parallel מָגֵן; *insight*, *wisdom*, 11, 6 *double in wisdom* (i. e. manifold), parallel חָכְמָה; 26, 3; *counsel*, *prudent regulation*, i. e. *right*, *salvation*, coupled with עֵצָה Is. 28, 29, Prov. 8, 14, מְזִמָּה 3, 21, parallel גְּבוּרָה, בִּינָה; *intelligent*, *right* or *prudent counsel* 18, 1. As יֵשׁ (from the same stem) stands for it in Prov. 8, 21, translated *essential*, *enduring possession* (*Ibn Esra*), the fundamental signification of ת can only be *true existence*, *actual being*, opposite אַיִן, and help, intelligence are in this case but a secondary idea. — For Job 30, 22 see תְּשִׁיָּה, תִּשְׁוָה.

תּוֹתָח (either from יָתַח, or it stands for תַּחְתָּח, from תּוּחַ I.) *m. a club*, *battle-axe*, *bludgeon* Job 41, 21; LXX σφῦρα.

תָּזַן to הֵתֵז see תּוּז.

תַּזְנוּת (from זָנָה after the form תַּרְמוּת; with *suff.* ־תָּךְ, ־תָּם; *pl.* תַּזְנוּתִים, with *suff.* ־תַּיִךְ, ־תַּיִךְ; only in Ezek.) *f. whoredom*, figur. *apostasy*, *unfaithfulness*, but also *intercourse*, the *pl.* as an *abstract*, prop. relating to single transactions; also *idolatry* Ez. 23, 17, coupled with זְנוּת 23, 29, תּוֹעֵבָה 16, 22; הָרָה תַּ׳ *to carry on much fornication* 16, 25 26; 23, 19; נָתַן תַּ׳ עַל *to whore with one*, i. e. *to have intercourse* or *trade with* 23, 7, comp. 23, 8 11 14; גָּלָה תַּ׳ *to unveil whoredom*, i. e. to carry it on publicly; זָנָה תַּ׳ 23, 43 *to commit whoredom*, i. e. constantly.

תְּחָא (not used) *Aram. intr. to sink*, *to incline;* hence *to be deep* = תְּהֵא II. Derivat. תְּחוֹת.

תַּהְבֻּלָה and בּוּכְלָה (only in *pl.* ־לוֹת, with *suff.* ־תֵּיהוּ, from תָּבַל III.) *f. pl.* (an abstract form) prop. *a steering*, and so *guidance*, *management*, Job 37, 12 *and it* (the cloud) *turns in circles according to his guidance;* then *regulation*, *conduct*, of war, government Prov. 11, 14; 20, 18; 24, 6; *counsel*, *measures* 1, 5; 12, 5.

תְּהָה (not used) *intr.* same as תְּהֵא II., and so fig. *to be humble*, *modest*. Deriv. the proper name תָּחוּ.

תָּחוּ (from תְּהָה; *humility*, *modesty*) *n. p. m.* 1 Sam. 1, 1, elsewhere תֹּחוּ 1 Chr. 6, 19, or נַחַת (which see) of like meaning.

תְּחוֹת (with *suff. pl.* תְּחוֹתֵיהֶם; from תְּחָא = תְּהֵא) *Aram. f.* same as תַּחַת *depression*, *settlement;* as a preposition *under*, תַּ׳ שְׁמַיָּא *under the heavens* Dan. 7, 27; Jer. 10, 11; תְּחוֹתֵי־ *under him* Dan. 4, 9 18; Syr. ܬܚܘܬ.

תַּחְכְּמֹן (*an intelligent*, *knowing one;* from חָכָם) *n. p. m.* same as חַכְמֹנִי; *patr.* תַּחְכְּמֹנִי 2 Sam. 23, 8, for which 1 Chr. 11, 11 has חַכְמֹנִי.

תַּחְכְּמֹנִי see תַּחְכְּמֹן.

תַּהֲלָא and ־לוּא (only *plur.* ־לָאִים, ־לוּאִים, *constr.* ־אֵי, with *suff.* ־אֵיהֶם, ־אֵיכֶם; from חָלָא = חָלָה after the form תַּמְרוּק) *m. sickness*, *disease* Deut. 29, 21; Ps. 103, 3; מְמֹתֵי תַּ׳ *death from different diseases* Jer. 16, 4; רָעָב תַּ׳ *diseases by famine* 14, 18.

תְּחִלָּה (*constr.* תְּחִלַּת; from חָלַל I.) *f. a beginning* Prov. 9, 10; Hos. 1, 2; בַּתְּ׳ *in the beginning*, i. e. *before*, *formerly* Gen. 13, 3; 41, 21; Is. 1, 26; *earlier*, *at an earlier time* = רִאשֹׁנָה Dan. 8, 1.

תַּחֲלוּא see תַּחֲלֻא.

תַּחְמָס (from חָמַס) *m.* the name of a violent and unclean bird Lev. 11, 16, Deut. 14, 15, by which some (LXX, Vulg.) understand *the owl* (from חָמַס = خمش unguibus vulneravit faciem, like حيف owl from حَافَ to be unjust); others (Jer. Targ. חַטְפִיתָא, Onk. צִיצָא = סִיס Jer. 8, 7, Ar. خطيف hirundo) *the swallow;* others *cuckoo*, because it throws the young and the eggs of the foster-parents out of the nest (Arist. hist. anim. 6, 7. 9, 29). The assumption that it means the male ostrich, called in Arabic ظليم (from ظلم = חָמַס), must be rejected, because בַּת יַעֲנָה precedes.

תַּחַן (from חָנָה = חָנַן; *graciousness*) *n. p. m.* Num. 26, 35; 1 Chr. 7, 25; *patronym.* תַּחֲנִי Num. l. c.

תְּחִנָּה (*constr.* תְּחִנַּת, with *suff.* ־נָּתִי, *pl.* ־נּוֹת, from חָנַן I. and II.) *fem.* same as תַּחֲנוּן *entreaty*, *prayer*, coupled with תְּפִלָּה 1 Kings 8, 38 54; שָׁמַע אֶל־תְּ׳ *to hear prayer* 8, 30; Psalm 6, 10; and so הִפִּיל תְּ׳ לִפְנֵי פְ׳ 119, 170, בָּאָה תְ׳ לִפְנֵי פְ׳ Jer. 37, 20; metaphor. *favour* Josh. 11, 20; Ezr. 9, 8.

תַּחֲנוּן (only *pl.* ־נִים, with *suff.* תַּחֲנוּנַי, once ־נוֹת Ps. 86, 6; from חָנַן I. and II.) *masc. prayer*, *supplication*, coupled with תְּפִלָּה Dan. 9, 3 17, espec. Ps. 28, 2 6; and 31, 23 קוֹל תַּ׳; coupled with רוּחַ חֵן Zech. 12, 10 *the spirit of self-humiliation* (see חָנַן I.), i. e. of supplication; הִרְבָּה תַ׳ *to make much supplication* Job 40, 27 [41, 3]; דִּבֶּר תַּ׳ Prov. 18, 23 *to speak entreatingly;* הוֹבִיל בְּתַ׳ *to lead through supplication*, i. e. while they entreat Jer. 31, 9.

תַּחֲנִי see תַּחַן.

תַּחֲנֹת (from חָנָה) *f. pl. encampment* 2 Kings 6, 8, i. e. *a camp;* but some read תִּנְחֹתוּ with reference to נְחִתִּים 6, 9, translating *ye shall settle down* (in ambush). It is not at all necessary to read תֵּחָבְאוּ instead.

תַּחְפַּנְחֵס (once תְּחַפְנְחֵס Ez. 30, 18 and Jer. 2, 16 K'tib תַּחְפְּנֵס; Egyptian) *n. p.* of a border-town of Egypt on the Nile, near Pelusium (Herod. 2, 30. 107), on the southern extremity of Palestine, which was large and strong like פַּתְרֹס, צֹעַן, נֹא, סִין, נֹף and פִּי־בֶסֶת Ez. 30, 18; rendered by the LXX Τάφνη or Τάφναι, the *Daphne* of classical writers, with relation to 30, 13-17. To protect themselves against the Chaldeans a Jewish colony emigrated to *Tahpanhes*, took Jeremiah and Baruch with them against their wills, and had a threatening oracle revealed to them there Jer. 43, 7-9; 44, 1; and the destruction of the city was announced 44, 14. Though the proper place of residence was *Sais* (Herod. 2, 163), yet the king (פַּרְעֹה) had here a great palace with a throne on which he sometimes held judgment 43, 9. The original name is explained (by Jablonski) after Ⲧ-ⲁⲫⲉ-ⲉⲛⲉⲍ extremity of the land (of Egypt), ⲉⲛⲉ being also found in סְוֵנֵה. Others understand by the place, *Damiat.*

תַּחְפְּנֵיס *n. p.* of an Egyptian queen 1 Kings 11, 19 20, perhaps the name of an Egyptian goddess also (*Rosellini*, Mon. II, p. 74).

תַּחְרָא and תַּחֲרָא (from חָרָא II.) *m. a linen coat of mail*, λινοθώραξ, Ex. 28, 32 and 39, 23 *like the hole of an habergeon.* Such garments were made in Egypt (Herod. 2, 182; 3, 47); and the Greeks too had them (Iliad. 2, 529. 830).

תִּחֲרָה *Pih.* see חָרָה II.

תַּחֲרוּת *emulation*, *strife*, see חָרָה *Pih.*

תַּחְרֵעַ (*flight;* from חָרַע which see) *n. p. m.* 1 Chr. 9, 41; comp. תַּאְרֵעַ.

תָּחַשׁ (not used) see תַּחַשׁ.

תַּחַשׁ (in pause תָּחַשׁ, *plur.* תְּחָשִׁים) *m.* the name of an animal whose hide (עוֹר) was used for the outermost covering of the tabernacle (Ex. 25, 5; 26, 14; 36, 19; 39, 34; Num. 4, 25), and for the same purpose in the holy vessels on the march of the Israelites (4, 6), as well as for sandals Ez. 16, 10. The plur. is put when several hides were sewed to-

gether. If the word be taken as the name of an animal, it is said to be according to the Talmud (Sabb. 28) תְּלָא אִילָן *a marten;* according to Rashi *a badger*, *a sea-dog* or *dolphin*, since the Arab. ثُخَس, ثُخَس denotes *dolphin* and the sea-dog- or shark-species generally, of which animals there are numbers on the coasts of the ancient Midian (*Burckhardt* p. 860); the Latin taxus, taxo (Ital. tasso, Spanish tasago, French taisson) for *badger*, having come from the East. Accordingly *Knobel* understands *the sea-cow* belonging to the genus dolphin and found in the Red Sea, whose skin is used for sandals (*Rüppel*, Nubien p. 187. 196; Abyss. I. p. 243). *Lebrecht* (Berliner Jahrbücher 1842. p. 79) understands a larger kind of hyena, called in Yemen ثَحَش and the skin of which is similarly applied (*Botta*, relation d'un voyage d'ans l'Yemen, Paris 1841). Against this current assumption that the word represents an animal, are the LXX, Aqu., Symm., Jerome, Targ., Syr., Sam. and *Saadia*, who explain it of the colour of leather; the LXX rendering *ὑακίνθινα dark-red*, Aqu., Symm. and Jerome *ἰάνθινα*, ianthina, *violet*, the Targ. and Syr. version סַסְגּוֹנָא hysginum, i. e. *reddish*, Saadia جُلُود دَارِش *black leather*. To this may be added that the Arabian Jews call the red-dyed hide of the ram תְּחַשׁ (*Niebuhr* p. 177), and that the stem طَخَشَ means *to be dark-coloured*, دَهِسَ *to be reddish*.

תַּחַת (from תּוּחַ II., after the form שָׁוַח, נָחַת, רָחַת, from נוּחַ, רוּחַ; in pause תָּחַת, only with a *verb-suffix* תַּחְתֶּנִּי, תַּחְתֶּנָּה, as in בְּעַדְנִי; in the *pl.* תַּחְתֵּיהֶם, תַּחְתֵּיכֶם, תַּחְתֵּיהוּ, תַּחְתֵּיךְ, תַּחְתַּי and the shorter form תַּחְתָּם, from the *constr. state* תַּחְתֵּי) *fem.* 1. *a depression*, *sinking*, or *the deep*, *the under part*, and so *a base*, *a support* on which a thing is; Job 40, 12 *and crush the wicked in their place*, i. e. where they are; תַּחְתַּי Hab. 3, 16 *at my feet*, i. e. at my foundation on which I stand; תַּחְתָּו 2 Sam. 2, 23 K'tib *in his stead;* Ps. 18, 37 *thou makest my steps wide in my place;* next, *position*, *place*, Zech. 6, 12 *out of his place;* Ex. 16, 29 *abide every man in his place;* תַּחְתֶּיהָ *in its place*, i. e. *where* Job 36, 16, referring to רֶחָב = מָקוֹם, which is feminine. — 2. *a preposition*, *instead of*, after תַּחַת שֶׁטֶה and זָנָה Ez. 23, 5; Num. 5, 19; *for = in place of*, in exchanges, restitution Ex. 21, 26; Gen. 4, 25; 22, 13; Ex. 21, 23; *under* Gen. 7, 19; 18, 4; *below*, *at the foot of* Ex. 24, 4; *between*, inter Job 30, 7, hence the phrase תַּחַת פִּי Ps. 10, 7, תַּחַת שְׂפָתַיִם 140, 4 *in the mouth;* farther, *under = at* or *with* Job 30, 14, commonly an accusat. of place, *in the place where*, *where* 34, 24 26; 36, 16; 40, 12. Joined to verbs it gives to them the idea *below*, *deep*, as רָבַץ תַּחַת *to lie deep* Gen. 49, 25, and so with הֵעִיק (which see) Am. 2, 13, סָגַר Gen. 2, 21; יָשַׁב תַּחַת Ex. 16, 29. — 3. *A conjunction*, *for that*, *because*, eo quod, quia Deut. 21, 14; 2 Kings 22, 17; for which are also used תַּחַת כִּי Deut. 4, 37 or תַּחַת with an infinitive Is. 60, 15. — To these meanings belongs תַּחַת with prepositions prefixed, as a) מִתַּחַת *away under*, *from under* Prov. 22, 27; Ez. 47, 1; מִתַּחַת הַשָּׁמַיִם Deut. 9, 14 *away under the heavens;* seldom = תַּחַת *under* Am. 2, 9, opposite מִמַּעַל; Job 18, 16, properly speaking depending on the verb יִבָּשׁוּ; וּמִתַּחַת *and under* Deut. 33, 27, after the verbs פָּשַׁע 2 Kings 8, 20, זָנָה Hos. 4, 12, for which occurs also תַּחַת alone; מִתַּחַת לְ *under the* Gen. 1, 7; 35, 8; 1 Kings 4, 12; 7, 29; לְמִתַּחַת *under* 7, 32. b) אֶל־תַּחַת *to under* Jer. 3, 6; Zech. 3, 10; אֶל־תַּחַת לְ the same Ex. 10, 2; 1 Sam. 21, 4. c) תַּחַת אֲשֶׁר *instead of* Deut. 28, 62, *for that*, *because* 21, 14, for which תַּחַת כִּי also occurs 4, 37. — 4. (*a sinking*, *depression*, *valley*) *n. p.* of a station of the Israelites in the wilderness Num. 33, 26. — 5. (*humility*, *modesty*) *n. p. m.* 1 Chr. 6, 9; 7, 20.

תַּחַת (from תּוּחַ = תָּחָא; with *suff.* תַּחְתּוֹהִי) *Aram. fem.* the same, Dan. 4, 4 *from under him* = Hebrew מִתַּחְתָּיו; elsewhere תְּחוֹת.

תַּחְתּוֹן (from תַּחַת with the termination ־וֹן) *adj. m.*, תַּחְתּוֹנָה, תַּחְתֹּנָה (*plur.* תַּחְתּוֹנוֹת) *fem.*, *the lower*, inferior, infimus Josh. 18, 13; of יָצוּעַ (fem.) 1 Kings 6, 6, בֶּרֶכָה Is. 22, 9, רִצְפָּה Ez. 40, 18, שַׁעַר (fem.) 40, 19, צֵלָע (fem.) 1 Kings 6, 8 (as the LXX and Targ. already read for תִּיכֹנָה), and הַתַּחְתּוֹנָה alone Ez. 41, 7, opposite עֶלְיוֹנָה (where וּמִן should be read for וְכֵן, LXX); Arab. تَحْتَانِي.

תַּחְתִּי (only *plur.* תַּחְתִּים) *adj. m.*, תַּחְתִּית or תַּחְתִּיָּה (*plur.* תַּחְתִּיּוֹת) *fem. the lower*, *lowest;* of פֶּלַח (fem. since אֶבֶן should be supplied) Job 41, 16, גֵּלֶת Josh. 15, 19; *deep*, of שְׁאוֹל Ps. 86, 13; Deut. 32, 22. The fem. תַּחְתִּית stands as a subst. *the lowest part*, *the foot*, of הַר Ex. 19, 17; *the depth*, of אֶרֶץ Ez. 31, 14, *plur.* תַּחְתִּיּוֹת *the depths*, a genitive to בּוֹר Lament. 3, 55, אֶרֶץ Ez. 26, 20; or אֶרֶץ is a genitive to it Is. 44, 23.

תַּחְתִּים *n. p.* of a tract in the north of Palestine, mentioned with דָּן יַעַן and צְדוֹן (which see), and standing in the genitive to אֶרֶץ 2 Sam. 24, 6. The city or lake חָדְשִׁי (which see) is said to be in it. As תַּ was entirely unknown, it has been resolved into תַּחַת יָם, חָדְשִׁי looked upon as a surname of כִּנֶּרֶת, and יַעַן as = הָעַיִן; but no certainty has been attained in the matter.

תָּיו see תָּוָה.

תֵּיכוֹ see תִּיכוֹן.

תִּיכוֹן, also תִּיכֹן (formed from a noun תִּיךְ, from תָּוַךְ) *adj. m.*, תִּיכוֹנָה, תִּיכֹנָה (*plur.* תִּיכוֹנוֹת) *fem. the middle*, of בְּרִיחַ Ex. 26, 28, חָצֵר Ez. 47, 16 (חָצֵר should be also read for עִיר in 2 Kings 20, 4), צֵלָע 1 Kings 6, 8 (written by mistake for תַּחְתּוֹנָה, LXX, Targ.), אַשְׁמֹרֶת Judges 7, 19 (between the morning and evening watch), יָצוּעַ 1 Kings 6, 6 (along with שְׁלִשִׁית).

תִּילוֹן (from תּוּל; *mockery*, *scorn*) *n. p. m.* 1 Chr. 4, 20 K'ri, for which the K'tib is תּוֹלוֹן which see.

תֵּימָא and תֶּמָא (from יָמָא, *to be clear*, *warm*, = יָמַם I.; *sunburnt province*, *waste;* comp. יְמָן 5, תִּימָן, Arab. تَيْمَا, تَيْمَاءُ, تَيْمَن wilderness) 1. *n. p.* of a tract in the north of the Arabian desert on the borders of the Syrian one, where traffic was carried on from the Persian gulf to the Mediterranean by caravans (אָרְחוֹת) Is. 21, 14; Jer. 25, 23; Job 6, 19; also the people of this tract. There was also another city of the name, three days' journey from Syria (Istachri ed. Mordtmann p. 11). — 2. *n. p.* of a tract on the Persian gulf, where a people called *Θαμοί* or *Θεμοι* (Ptol. 6, 7, 17) or بَنُو تَيْم (Banu Teim; *Jakut*, Moscht. p. 310. 352. 413) dwell, descended from Ishmael Gen. 25, 15. — The LXX identify it with תִּימָן, which is etymologically right, but not ethnographically.

תִּימָן (with *a* of motion תִּימָנָה; from יָמָה, יָמָא, יָם = יָמַן I.) *m.* 1. prop. *the light*, *clear quarter of the world*, or *the day-side*, i. e. *the south*, *south-district*, *south-side*, opposite צָפוֹן Josh. 13, 4; Ex. 26, 18 35; 27, 9; *noon-side*, as that of heat Job 39, 26; חַדְרֵי תֵ׳ 9, 9 *the chambers of the south*, i. e. the veiled regions of the southern hemisphere; אֶרֶץ תֵ׳ *land of the south*, i. e. Egypt Zech. 6, 6 (see Dan. 11, 5), also תֵ׳ alone Is. 43, 6; as the land of storms Zech. 9, 14; metaph. *the south-wind* (רוּחַ is left out), hence *fem.* Ps. 78, 26; Song of Sol. 4, 16. יְמִין 1. (Ps. 89, 13; Job 23, 9; Is. 54, 3) has the same meaning, from the same stem. — 2. (*desert-district*) *n. p.* of a tract north-east of Edom and belonging to it Jer. 49, 20; Am. 1, 12; Hab. 3, 3; celebrated for its wise men Jer. 49, 7 (Bar. 3, 22 seq.), and the home of the intelligent Eliphaz Job 2, 11. In Ez. 25, 13 for מִתֵּימָן וּדְדָנָה should be read מִתֵּ׳ דְּדָנָה *from Teman to Dedan*, דְּדָן forming the south-point of Edom. Pliny (H. N. 6, 32) unites the *Thimanaei* with the Nabatheans in Petra. — 3. *n. p.* of a city Ob. 9 (perhaps also Am. 1, 12), where the בְּנֵי בִינָן (1 Macc. 5, 4) dwelt, i. e. where Edomite wisdom had

its home. Euseb. and Jerome (Onom.) mention a city called Θαιμάν six hours from Petra. *Patron.* תֵּימָנִי Gen. 36, 34; on the contrary תֵּימְנִי 1 Chr. 4, 6 is perhaps a *patr.* from an unknown place תֵּימָן.

תֵּימָן (from יָמַן; *prosperity*) only in

תֵּימְנִי (*the fortunate*) *n. p. m.* 1 Chr. 4, 6.

תִּימָרָה (only *plur.* תִּימָרוֹת, *constr.* תִּימְרוֹת; arising out of תִּמֹּרָה = תִּמֹּרָה, from תִּמֵּר, as the reading תִּמְרוֹת may also be referred to תִּמֹּרָה) *fem.* prop. a prominent, projecting thing; hence poet. *a pillar*, of עָשָׁן, which goes before caravans to point out the way, or rises up at the burning of cities Jo. 3, 3; figurat. of a sedan Song of Sol. 3, 6; comp. עַמּוּד עָשָׁן (Judges 20, 40). Talm. תִּמָּרָה (without עָשָׁן) a pillar of smoke (of the קְטֹרֶת) and תִּמֵּר a verb, *to mount as a pillar*, elsewhere תִּמּוּר emersion of חַמָּה or לְבָנָה. A reference of the word to יָמַר II. = תָּמַר, or the assumption of תְּמָרָה as a singul. is less probable.

תַּיִץ (from תּוּץ *extension*) *n. p.* of a place; deriv. the *Gentile* תִּיצִי 1 Chr. 11, 45.

תִּירוֹשׁ and תִּירֹשׁ (with *suff.* תִּירֹשִׁי, תִּירוֹשָׁם, תִּירוֹשְׁךָ; from יָרַשׁ II.) *m.* prop. what is got from grapes or fruits; hence *mead*, symbolising, in conjunction with דָּגָן, fulness and blessing Hos. 7, 14, Gen. 27, 28 37, Deut. 33, 28, coupled also with יִצְהָר 28, 51; *unfermented wine* Mic. 6, 15, different from יַיִן Hos. 4, 11; *sweet mead* Zech. 9, 17, of which persons had to give the first portion and the tenth Deut. 18, 4; Num. 18, 12; Neh. 10, 38; 13, 5; *juice* of the grape Is. 65, 8; comp. Syr. ܡܶܪܘܳܬܳܐ the same, from the same stem.

תִּירְיָא (from יָרָא I. = יָרָה I.; *foundation, place*, same as יְרוּ = יְרוּת in יְרוּאֵל, יְרוּשָׁלַם) *n. p. m.* 1 Chr. 4, 16.

תִּירַס *n. p.* of the group of the Thracian peoples (Josephus, Jerome, Jer. Targ. I. and II.), Θρᾷκες, Gen. 10, 2, and therefore of that ancient and great people who dwelt between Haemus and the Aegean Sea, whence they spread into the continent and islands of Greece as well as Asia Minor; and from whom the Getae and Dacians branched off on both sides of the Ister. The name Θρᾷξ arises from Θρᾷς, so that Θρας (תְּרַס) is the stem; and this people are connected with the Θύρσοι, conseq. with the Scythians.

תַּיִשׁ (*pl.* תְּיָשִׁים) *m. a he-goat, a buck*, Gen. 30, 35; 32, 15; Prov. 30, 31; either from תּוּשׁ *to but*, conseq. prop. *the butter*, or from תּוּשׁ = אוּשׁ *to be strong*, like aries prop. the strong one (*Fürst*, Concord. s. v.); Aram. תְּיָשׁ, Ar. تَيْس (a he-goat or hart).

תֹּךְ (from תָּכַךְ; once תּוֹךְ Ps. 72, 14) *m.* prop. *biting, injury;* hence *usury* = נֶשֶׁךְ Ps. 55, 12, LXX τόκος; generally *oppression, violence*, 10, 12 *his mouth is full of* (threatens) *extortion*, LXX δόλος; coupled with חָמָס 72, 14, as it is in other places with מִרְמָה; Aram. תֻּכָּא, ܬܘܟܐ damnum, mulcta.

תָּכָה (Kal not used) *intrans.* same as תָּקָא, תָּקָה *to lie down, to bow down*, לְרַגְלַיִם (at the feet); in *Puh.* of the encamping of the Israelites at the foot of Sinai; Ar. تَكَأَ the same, which is connected with وكا (see ת). The organic root תָּכָה is also in תָּח (תּוּחַ) II.

Puh. תֻּכָּה (3 *p. pl.* תֻּכּוּ) *to be encamped*, Deut. 33, 3 *and they are encamped at thy feet* (at Sinai).

תְּכוּנָה (with *suff.* תְּכוּנָתוֹ) *f.* 1. (from כּוּן) *a place, dwelling*, Job 23, 3; *Ibn Esra* therefore gives it מָקוֹם, conseq. = מָכוֹן. — 2. (from תָּכַן which see) prop. *a symmetrical forming* or *modelling;* hence *form, fashioning*, coupled with צוּרָה Ez. 43, 11, perhaps = תָּכְנִית 28, 12; *beautifully formed* or *costly furniture* Nah. 2, 10.

תֻּכִּי (only *plur.* תֻּכִּיִּים, תּוּכִּ׳) *masc. a peacock*, 1 Kings 10, 22, 2 Chr. 9, 21, brought from אוֹפִיר by way of exchange;

Sanskrit çikhi, in the Dakhan pronunciation tikki, Malabar togei. The Persian appellation طَاوُس passed into the Greek ταώς, Aram. טָוָס, and is likewise foreign.

תָּכַךְ (not used) *tr.* prop. same as נָשַׁךְ I. *to pierce, to cut in;* hence *to inflict injury, to oppress* (see נֶשֶׁךְ); *to practise usury;* cognate in sense with עָשַׁק, גָּזַל, בָּצַע; ident. in its organic root תקך with that in נָשַׁךְ, תָּקַע I.; Arab. تَكَّكَ to reduce to fragments, redupl. تَكْتَكَ; Syr. ܬܟ to injure, also for גָּזַל. Deriv. תֶּכֶךְ, תָּכָךְ.

תָּכָךְ (only *pl.* תְּכָכִים, which is not the pl. of תֶּכֶךְ) *m. oppression, usury,* Prov. 29, 13 *a creditor* or *man of usury,* opposite רָשׁ (LXX); elsewhere עָשִׁיר 22, 2.

תָּכַל (not used) *intrans.* same as כָּלַל (כָּלַל) II. prop. *to lighten, glitter,* metaphor. as usual *to be bright-coloured,* particularly of blue and violet purple colour, conseq. not connected with שָׁחַל. Earlier interpreters (see *Fürst,* Conc. s. v.) assumed as the fundamental signification *to enclose,* and so applied it to the shell of animals, as = סָגַל (which see). This explanation should be rejected. Derivat. תְּכֵלֶת.

תִּכְלָה (from כָּלָה II. = כָּלַל I. *to make complete*) *fem.* same as מִכְלָל *perfection,* Ps. 119, 96 *to all perfection I saw a limit* (but thy command is limitless). Others derive it from תָּכַל with the meaning of the Aram. תְּכַל, ܬܟܠ *to hope,* to trust, so that תִּכְלָה would mean *hope.* תִּכְלֶה in 1 Kings 17, 14 stands for תִּכְלֶא and is 3 pers. fem. impf.

תַּכְלִית (from כָּלָה II.) *f. completeness, perfection,* of שַׁדַּי (חֻקֵּר) Job 11, 7; עַד תַּ׳ 26, 10 *even to completeness,* i. e. *to the finest hair;* לְכָל־תַּ׳ *most strictly* 28, 3; תַּ׳ שְׂנֵאָה Ps. 139, 22 *extreme hatred;* also *the end* Neh. 3, 21 i. e. issue, opposite פֶּתַח (entrance).

תְּכֵלֶת (from תָּכַל which see) *f.* prop. *bright red, clear blue* or *violet colour;* hence *violet purple, purple blue,* spoken of yarn Ex. 26, 4, stuff 26, 31, threads (פְּתִילִים) 28, 28; coupled with אַרְגָּמָן (*red purple*), תּוֹלַעַת שָׁנִי (*crimson*) 28, 6, כַּרְמִיל 2 Chr. 2, 6, בּוּץ 2, 13, חָשׁוּר Esth. 1, 6; כְּלִיל תְּ׳ Ex. 28, 31 *all of violet purple.* Also, *violet pigment* Ez. 27, 24 (see גְּלוֹמִים). — As to the derivation, we might look upon תְּכֵלֶת as arising from תְּכִלָּה, like אִשֶּׁה from אִשָּׁה, so that כָּלַל II. would be the stem, especially as מִכְלוֹל (Ez. 23, 12; 38, 4) and מַכְלֻל (27, 24) are = תְּכֵלֶת; in no case can it mean *a muscle.* Targ. תִּכְלָא the same, Saadia اسمانجون anything azure-coloured; LXX, Aq., Symm., Theod. πορφυροῦν, ὑάκινθος. The shell-fish from which this colour was got was called חִלָּזוֹן (Targ., Talm.), ܚܠܙܘܢ, חִלָּזוֹן.

תָּכַן (only *part.* תּוֹכֵן) *tr.* prop. enlarged from כָּן (כּוּן), כֵּן (כָּנַן); hence 1. *to establish, determine, create, prepare,* רוּחוֹת (spirits) Prov. 16, 2, לְבוֹת 21, 2, i. e. to appoint their direction. — 2. *to form symmetrically* or *beautifully, to shape according to settled proportions,* preserved only in derivatives. Deriv. תֹּכֶן, מַתְכֻּנֶת, תְּכוּנָה 2, the proper name תֹּכֶן.

Nif. נִתְכַּן (*fut.* יִתְכֵּן) *to be established, determined,* עֲלִלוֹת 1. 1 Sam. 2, 3 *and to him* (וְלוֹ K'ri) *his wondrous deeds are established,* i. e. man can do nothing against him (LXX); according to the K'tib, *and his grounds* (see עֲלִילָה 2) *are not* (וְלֹא) *defined.* Of the דֶּרֶךְ יי (the conduct of God toward sinners), *to be right, firm, measured,* i. e. according to the guilt Ez. 18, 25 29; 33, 17; also of the conduct of men 18, 25 29; 33, 17.

Pih. תִּכֵּן *to direct, to prove, to weigh,* רוּחַ יי Is. 40, 13, i. e. to direct; *to determine by measure and extent,* שָׁמַיִם 40, 12, hence coupled with נָדַד; שָׁקַל, מַיִם Job 28, 25; *to adjust,* עַמּוּדִים Ps. 75, 4.

Puh. תֻּכַּן (*part.* מְתֻכָּן) *to be weighed out,* of money 2 Kings 12, 12.

תֹּכֶן *m.* 1. *a determinate number* or

measure Ez. 45, 11; *a task* measured out Ex. 5, 18. — 2. (*establishment*, *firmness*, but see the proper name כּוּן) *n. p.* of a city in Simeon 1 Chr. 4, 32, which has fallen out between עֶתֶר and עָשָׁן in Josh. 19, 7.

תָּכְנִית (formed from תֹּכֶן) *f. contrivance*, *draught*, *plan of a building*, Ez. 43, 10, where perhaps we should read תְּכוּנָתוֹ as in 43, 11; *proportion*, *fashioning*, in the genitive to חוֹתָם (*signet-ring of symmetry*), as an adjective 28, 12 *a symmetrical*, i. e. beautifully formed *signet-ring*. חוֹתָם Jer. 22, 24 is a figure of the king, who is firmly closed in God's hand.

תַּכְרִיךְ (from כָּרַךְ) *masc. a mantle*, *a wide robe*, stola talaris Esth. 8, 15, modern Hebrew a covering of the dead.

תֵּל (with *suff.* תִּלָּהּ, תִּלָּם; from תָּלַל I.) *m.* prop. *a mound*, to build upon; hence Josh. 11, 13 *which stand still on their mound*, i. e. are not pulled down; Jer. 30, 18 *the town is rebuilt on its mound;* commonly *a heap of rubbish* Deut. 13, 17, Josh. 8, 28, sometimes with שְׁמָמָה also, Jer. 49, 2; Arab. تَلّ, Aram. תֵּל, ܬܠܐ, ܬܠܠܐ, Coptic ⲧⲁⲗ, ⲑⲁⲗ, ⲑⲉⲗ. Often combined with names of places (as also in the names of Babylonian and Syrian cities, see *Assemani* B. Or. III, 2. p. 784; *Jakut*, Muschtarik ed. W. p. 83 s. v. تل), and perhaps in תְּלַאשַּׁר (תְּלַשָּׁר). In

תֵּל אָבִיב (*hill of grass-land*, see אָבִיב) *n. p.* of a place on the Chaboras, where was a colony of exiles, and where the prophet Ezekiel stayed for a week Ez. 3, 15. Thiluta, Thilsaphata ap. Amm. Marc. (24, 2; 25, 8) have been compared; but this is uncertain.

תֵּל חַרְשָׁא (*hill of the magus*, comp. אַכְשָׁף as the name of a place) *n. p.* of a locality likewise on the Chaboras, where there was a colony of Jewish exiles Ezr. 2, 59; Neh. 7, 61.

תֵּל מֶלַח (*salt-* i. e. rock-salt-*hill*) *n. p.* of a place on the Chaboras, near *Tel Charsha* Ezr. 2, 59; Neh. 7, 61.

תָּלָא I. (only 3 *p. pl.* with *suff.* תְּלָאוּם K'ri; *part. pass.* תְּלוּאִים, תְּלֻאִים) *tr.* same as תָּלָה *to hang up*, with accus. 2 Sam. 21, 12; תְּלֻאִים Deut. 28, 66 *suspended*, of חַיִּים, i. e. in fluctuation, in danger; *intr.* and fig. *to hang after*, *to be bent upon*, with לְ, Hos. 11, 7 *and my people are bent upon defection from me.*

תָּלָא II. (not used) = תָּלַע II., see תְּלָאָה 2.

תְּלָאָה (from לָאָה, like תְּעָלָה 2 from עָלָה) *f.* 1. *travail*, *distress* Ex. 18, 8; Num. 20, 14; Targ. לֵאוּ. To this belongs according to *Ibn Esra* מַתְּלָאָה Mal. 1, 13 = מַה־תְּ׳ *what trouble* (to eat it), which the Targ., however, takes as = מִתְּלָאָה *somewhat of trouble*, i. e. *somewhat distressing* (comp. מִן 3, c). It may also come from נָתַל = נָטַל (which see) meaning *burden*, and be translated: *and behold*, *it is burdensome!* — 2. (from תָּלָא II. = תָּלַע II., תָּעַל to dig through) *a trench*, Lament. 3, 5 *he has surrounded me with fortifications* (רֹאשׁ, see רָאַשׁ I.) *and a trench.* This explanation, though different from the ordinary one, suits the context.

תַּלְאוּבָה (from לָאַב) *f. thirst*, *drought*, in the genitive to אֶרֶץ, of a wilderness Hos. 13, 5; comp. צִיָּה.

תְּלַאשַּׁר (as also תְּלַשָּׁר Is. 37, 12, also in mss. תְּלַסַּר) *n. p.* of a Mesopotamian province and city, inhabited by the בְּנֵי עֵדֶן, and formerly subject to Assyria Is. 37, 12; 2 Kings 19, 12. It has been identified with *Theleda*, *Thelesa* on the Peutinger tables (XI, c), south east of Racca, near Palmyra, where ruins still exist. The Jer. Targ. on Gen. 14, 1, and the Syriac take תְּלַשָּׁר as = אֶלָּסָר (and תַּלְסַר, תְּלַסָּר, ܬܠܣܪ) in the territory of Artemita, which was also called Χαλασάρ (i. e. Ταλασάρ) and which lay in southern Assyria, north of Babylonia (Ptol. 6, 1, 6; Strab. 16. p. 744). Others take it to be = רֶסֶן, now *Kileh Shirgal.* The word has arisen from תֵּל and אַשָּׁר = אֲסָר.

תִּלְבֹּשֶׁת (from לָבַשׁ) *f. a garment* Is. 59, 17.

תָּלַג (not used) *Aram. intr.* same as Hebrew שָׁלַג. Deriv.

תָּלָג *Aram. m. snow* DAN. 7, 9.

תִּגְלַת פִּלְנֶסֶר, תִּ׳ פִּלְנֶסֶר, תִּ׳ פִּלְאֶסֶר, see תִּגְלַת.

תָּלָה (*part.* תֹּלֶה, *pass.* תָּלוּי, *inf. c.* תְּלוֹת; *fut.* יִתְלֶה) *tr. to hang up, suspend,* on a stake (עֵץ), a capital punishment among the Israelites DEUT. 21, 22, 2 SAM. 4, 12, JOSH. 10, 26, Egyptians GEN. 40, 19, 22 and Persians ESTH. 8, 7; 9, 14; metaphor. *to hang up,* כְּנוֹרוֹת Ps. 137, 2, אֶלֶף הַמָּגֵן SONG OF SOL. 4, 4; *to hang,* upon יָתֵד Ez. 15, 3, the earth upon בְּלִימָה, i. e. *to keep it suspended* JOB 26, 7; fig. *intr. to adhere to,* with עַל Is. 22, 24. Deriv. תְּלִי and תְּלִית.

Nif. נִתְלָה (*fut.* יִתָּלֶה) *to be hanged,* with עַל *upon* ESTH. 2, 23; LAMENT. 5, 12.

Pih. תִּלָּה *to hang,* with עַל Ez. 27, 11, or בְּ 27, 10.

As to the stem, it is connected with תְּלָא I., זַל (זָלַל), דַּל I., סַל IV., so that the fundamental signification is *to float;* Greek τλά-ω, whence τάλαντον a weight; Aram. תְּלָא, תּ"ל.

תְּלוּנָה and תְּלֻנָּה (from לוּן II., only the *pl.* תְּלוּנוֹת) *f. a murmuring, rebellion* Ex. 16, 7-9 12; NUM. 14, 27.

תָּלַח (not used) *tr.* prop. a farther development of לָחַ (לוּחַ) II. *to split, to separate;* Aram. תְּלַח and תְּלַע, Ar. ثَلَغَ. But for the derivative proper name תָּלַח seems to suit better, being a farther development of לָח (which see), meaning *to be fresh, vigorous.* Deriv.

תָּלַח (*vital vigour*) *n. p. masc.* 1 CHR. 7, 25.

תְּלִי (with *suff.* תְּלָיְךָ; from תָּלָה I.) *m.* prop. *what hangs from one, a quiver,* suspended from the shoulder or girdle GEN. 27, 3 (LXX, Vulg., J. Targ. בֵּית גָּיר; *Ibn Esra, Kimchi*); according to Onk. *a sword* (סַרְבָּא), followed by the Syr. and *Ibn Ganâch.*

תְּלִית (from תָּלָה) *f.* cod. Sam. GEN. 27, 3 for תְּלִי.

תְּלִיתַי *Aram. num. ord. the third* DAN. 2, 39, from תְּלָת, together with תַּלְתִּי.

תָּלַל I. (only *part. pass.* תָּלוּל) *trans.* 1. same as סָלַל I., רָ־תַל II., *to tower, to pile up, heap up, accumulate;* hence *to heighten,* and *intr. to be high, to be heightened,* of דֶּרֶ Ez. 17, 22, coupled with גָּבַהּ; comp. Aram. תַּל to make high, to lead upwards, אִתְּתַלִּין erected, תְּלִיל a wall; Arab. تَلَّ the same. Deriv. תֵּל and the proper names (תִּלְאַשָּׁר, תִּלְתַּלְשַׁר, תֵּל מֶלַח, תֵּל חַרְשָׁא, תֵּל אָבִיב.

תָּלַל II. (not used) *intrans.* same as שָׁלַל II., הָלַל II. (see ה and שׁ) *to wander to and fro,* and so *to be mad, to rave,* deriv. תּוֹלָל, which, however, is better referred to תָּלַל III. = שָׁלַל I.

תָּלַל III. (not used) *tr.* same as שָׁלַל I. (which see) *to take booty, to rob, plunder.* Deriv. תּוֹלָל.

תָּלַל IV. (Kal unused) *intr.* same as תָּהַל, הָתַל I., prop. *to jest, to laugh,* cognate in sense with צָחַק, Arab. سَخِرَ; hence *to mock.*

Hif. הֵתֵל (with tone drawn back הֵתָל GEN. 31, 7; 2 *pers.* הֵתַלְתָּ for הֵתַלְתָּ, renouncing the doubling, or as if from יָתַל; *inf.* הָתֵל; *fut.* יְהָתֵל retaining the ה of Hifil for יָתֵל, *pl.* יְהָתֵלּוּ JOB 13, 9, in pause יְהָתֵלוּ JER. 9, 4; on the other hand, יְהַתֵּל is Pih. of הָתַל, as also הַתְלֻלִים [pl. מְהַתַּלְתַּלִּים and מְהַתַּלּוֹת are to be referred to הִתַּל] *to mock, to deride,* with בְּ of a person 1 KINGS 18, 27; JOB 13, 9; JUDGES 16, 10 13 15; generally, *to deceive, to cheat* GEN. 31, 7; Ex. 8, 25. See more under הָתַל and comp. יָתַל I.

תָּלַל V. (not used) *tr. to wind, to wind up, to roll together,* e. g. locks; conseq. ident. with סָלַל II., אָ־זַל (to מְאוּזָל Ez. 27, 19 *Rashi*), Aram. אֲזַל, עֲזַל (see סָלַל I.). Derivat. the redupl. תַּלְתַּל.

תָּלַם I. (not used) *intr. to be heaped up, accumulated,* of mounds (*Kimchi,*

Böttcher); it is closely connected with שָׁלַם II. (to be high, rugged), Ar. سَلِمَ. The organic root is תָּ־לַם. Deriv. תֶּלֶם (which see).

תָּלַם II. (not used) *intr. to be bold, courageous, spirited;* ident. with טָלַם to practise violence (to the proper name טַלְמוֹן), Aram. ܛܠܡ, טְלַם, Arab. ظلم. Deriv. תַּלְמַי.

תֶּלֶם (from תָּלַם I.; *pl. c.* תַּלְמֵי, with *suff.* תְּלָמֶיהָ) *m. a hilly, cloddy bed,* along with the furrow; hence the place on which a thing grows, *ridge,* Job 31, 38; Hos. 10, 4 *and heaps of stones* (גַּלִּים) *lie upon* (עַל) *the ridges* 12, 12; Job 39, 10 *canst thou bind the buffalo, so that his draw-line is upon the ridge,* in making furrows the left rope being always on the ridge of the bed; opposite עֲמָקִים (furrows); Ps. 65, 11 *water its ridges, rain down upon its earthy elevations* (גְּדוּדִים from גָּדַד = גָּדָה I.); Arab. تَلَم, Aram. תְּלַם, Coptic ⲑⲗⲟⲙ, ⲧⲗⲟⲙ (not *furrow*).

תַּלְמַי (from תָּלַם II.; *bold, spirited one*) *n. p. m.* 2 Sam. 3, 3; Judges 1, 10; *Θολομαῖος Joseph.* Antt. 14, 8, 1. *Βαρθολομαῖος* Matth. 10, 3 is בַּר־תַּלְמַי.

תַּלְמִיד (from לָמַד) *masc. a disciple* 1 Chr. 25, 8; Arab., Syr. and mod. Hebrew the same.

תָּלַע I. (not used) *tr. to eat away, to consume, to lick,* of worms and insects; enlarged from לָע (לוּעַ) I. by ת; the same organic root existing in בָּ־לַע, יָ־לַע II., יָ־לַק also; Aram. תְּלַע to cleave, to dig through. Derivat. תּוֹלָע and its denomin. Puh. תֻּלַּע, as well as תּוֹלֵעָה and תּוֹלַעַת.

Pih. תִּלַּע (not used) *to bite away, to destroy,* of the teeth; transp. לָתַע. Derivat. מְתַלָּעָה.

Puh. תֻּלַּע denom. see תּוֹלָע.

תָּלַע II. (not used) *intr. to be stretched, extended, to be stretched out at full length;* Ar. تَلِعَ and طَلَعَ to be stretched high, to be long-necked, especially in numerous derivatives. Deriv. the proper name תּוֹלָע.

תָּלַף (not used) *to be high, projecting upward, to be slender-pointed upwards,* conseq. a collateral form of תָּלַם I. According to *Ibn Ganâch* a farther development of אָלַף, meaning *to instruct, to teach, to point out the way,* so that the noun תַּלְפִּית prop. denotes a *pharos* or *watch-tower.* According to the Talmud, followed by Saadia and others, the noun is compounded of תַּל (= תֵּל) and פִּיּוֹת (edges), and therefore means *hill of blades.* According to *Salomo b. Jehuda* (see Sephat Jeter 28) the verb signifies *to distinguish, to make wonderful,* but without establishing this meaning etymologically; according to others it is like לָפַף, לָפָה with the meaning of שָׁלַב, so that the noun would be *a step,* and לְתַלְפִּיּוֹת adv. *terrace-shaped.* But the explanation we have given suits better.

תַּלְפִּית (only *pl.* תַּלְפִּיּוֹת, from תָּלַף which see) *fem. height, top, a thing projecting upwards,* לְתַלְפִּיּוֹת adv. *prominent, high,* Song of Sol. 4, 4 *like the tower of David* (i. e. slender) *is thy neck, built up high;* Symm. ὕψη.

תְּלַשָּׂר see תְּלַאשָּׂר.

תְּלָת (same as Hebrew שָׁלֹשׁ) *Aram. num. card. fem.,* תְּלָתָה, ־תָא (with *suff.* תְּלָתְהוֹן, = Hebrew שְׁלֹשָׁה) *masc. three,* עִלְעִין Dan. 7, 5, also put after the noun 3, 24; 6, 3; זִמְנִין תְּלָתָה *three times,* 6, 11 14; also for an ordinal number, as יוֹם תְּלָתָה *the third day* Ezr. 6, 15; *pl.* תְּלָתִין *thirty* Dan. 6, 8. Derivat. תַּלְתַּי, תַּלְתִּי, תְּלִיתַי.

תַּלְתָּא see תַּלְתַּי.

תַּלְתַּי (only *definit.* תַּלְתָּא, abridged from תַּלְתָּאָה) *num. ord. masc. Aram. the third,* in rank Dan. 5, 16 29; formed from תְּלָת.

תַּלְתִּי *Aram. num. ord. m.* same as תַּלְתַּי (which see) *the third* Dan. 5, 7. ־ִי is Hebraistic for ־ַי.

תַּלְתַּל (only *pl.* ־לִּים, from תָּלַל V.) *m.* prop. *a thing twisted;* hence *twisted locks*, like clusters of grapes, explaining קְוֻצָּה (which see) more definitely, Song of Sol. 5, 11, comp. *βόστρυχος* with *βότρυς*, מַחְלָפָה a lock from חָלַף II. to twist; Ar. تَلْتَلَة a basket, from تَلَّ to interweave, like טָנָא to טֶנֶא, סָלַל II. to סַל.

תָּם *Aram. adv.* same as Hebrew שָׁם, with ־ָה appended תַּמָּה = Hebrew שָׁמָּה *there* Ezr. 5, 17; 7, 12; מִן־תַּמָּה *thence* 6, 6; Targ. and Syr. תַּמָּן, ܬܡܢ, Talm. הָתָם enlarged by a pronominal stem הָ at the beginning.

תָּם (from תָּמַם) *adj. m.*, תַּמָּה (with *suff.* תַּמָּתִי) *f.* prop. *whole, complete, ready, perfect;* hence *pious*, as a subst. *a pious man* Ps. 37, 37; Job 1, 1 8; 2, 3, coupled with יָשָׁר; *innocent* 8, 20, opposite עִקֵּשׁ; 9, 20 21, opposite רָשָׁע 9, 22; *quiet, placid, mild* Gen. 25, 27, of shepherds, opposite *wild, rough*, of hunters; תַּמָּתִי *my pure, innocent one* Song of Sol. 5, 2 and 6, 9, a flattering address to a maiden, or a beloved one.

תֹּם (from תָּמַם; once תּוֹם Prov. 10, 9; before Makkeph תָּם־; with *suff.* תֻּמִּי, תֻּמּוֹ, תֻּמָּם; *pl.* see under תֻּמִּים) *m. wholeness, entireness;* כְּתֻמָּם *according to their completeness* Is. 47, 9, i. e. *completely; soundness, welfare* Job 21, 23 = שָׁלוֹם (comp. מְתֹם) Ps. 38, 4; *simplicity*, לְתֻמָּם *in their simplicity* 2 Sam. 15, 11, לְתֻמּוֹ *in his simplicity* 1 Kings 22, 34; commonly *innocence*, with the genitive לֵבָב Gen. 20, 5 6, Ps. 101, 2, coupled with יֹשֶׁר 1 Kings 9, 4; without לֵבָב Ps. 25, 21; הָלַךְ תֹּם Prov. 2, 7, הָלַךְ בַּתּוֹם 10, 9 or הָ׳ בְּתֻמּוֹ 28, 6 *to walk blamelessly, piously;* תֹּם דֶּרֶךְ 10, 29 or תָּם־דֶּרֶךְ 13, 6 *integrity of walk*, concrete *innocent one;* coupled with צֶדֶק Ps. 7, 9.

תֵּמָא Job 6, 19 see תֵּימָא.

תַּמָּה *Aram. adv.* see תָּם.

תֻּמָּה (from תָּמַם; *constr.* תֻּמַּת, with *suff.* תֻּמָּתִי) *fem. innocence, blamelessness* Job 2, 9; 27, 5; 31, 6; *simplicity* Prov. 11, 3, opposite סֶלֶף.

תָּמַהּ (3 *pl.* in pause תָּמָהוּ; *fut.* יִתְמַהּ) *intr.* prop. *to be motionless, horrified, to be astonished, amazed;* ident. in its organic root תָּמַ־הּ with that in שַׁם (שָׁמַם), אָ־שַׁם, יָ־שַׁם and דַּם, דָּמָה III.; hence *to be in consternation* Ps. 48, 6; אִישׁ אֶל־רֵעֵהוּ Is. 13, 8 *they looked with astonishment at one another;* or *to stand in mute amazement* 29, 9, coupled with הִתְמַהְמַהּ; *to be astonished* Jer. 4, 9; *to be terrified* Job 26, 11, with מִן *of;* with עַל *to wonder at a thing* Eccles. 5, 7; Aram. תְּמַהּ, תְּוַהּ, ܬܡܗ, ܬܘܗ the same; the Arabic for it is سَمَدَ (עָמַד) to be amazed, to stand motionless.

Pih. תִּמַּהּ (not used) an intensive of Kal. Deriv. תִּמָּהוֹן.

Hithp. הִתַּמַּהּ (out of הִתְתַּ׳) *to be astonished*, joined to Kal to strengthen the idea Hab. 1, 5.

תְּמַהּ (not used) *Aram. intr.* same as תְּוַהּ, Hebrew תָּמַהּ. Deriv. the noun

תְּמַהּ (only *pl.* תִּמְהִין, *def.* תִּמְהַיָּא, with *suff.* תִּמְהוֹהִי) *Aram. m. an astonishment, miracle*, coupled with אָת Dan. 3, 32 33; 4, 28.

תִּמָּהוֹן (from תָּמַהּ Pih.; *c.* תִּמְהוֹן) *m. timidity, astonishment, fear* Zech. 12, 4; with לֵבָב Deut. 28, 28.

תַּמּוּז (after the form אַלּוּף, עַמּוּד from תָּמַז; with the article הַתַּ׳) *n. p.* 1. of a Syrian and Phenician God, whose violent death was lamented by women at the gate of the temple, sitting on the ground according to the custom of mourners Ez. 8, 14. *Tammuz* is none other than *Adonis* to whom a funeral solemnity was set apart every year in July on account of his unhappy death by the boar of Mars, as Jerome and Cyril (on Is. 18) rightly observe, and as the Vulgate renders תַּ׳ by Adonis. A copious description of the Adonia (Ἀδώνια, Ἀδώνεια) may be found in *Movers* (Phön. I. pag. 200 seq.). The worship of Adonis arose generally in Phenicia or Syria (see אָדוֹן). It came to the Ephremites from

Syria Zech. 12, 11. Comp. *Chwolson*, Sabäer II. p. 27 and 201. 459. 606. — 2. month of the Adonis festival, according to Jerome *June*, but more correctly *July*.

The word is usually derived from מוּז Arab. مَازَ *to separate*, *to divide*, so that תַּ׳ would be *the separation*, *disappearance* of Adonis, ἀφανισμὸς Ἀδώνιδος (Lucian). It is more probable that it should be taken, like most names of deities (הֲדַד, בַּעַל, אָדוֹן) in the signification *powerful*, *mighty one*, from תָּמַז which see.

תְּמוֹל and תְּמֹל (for which we have also אֶתְמוֹל, אֶתְמוּל, אִתְמוֹל) an *adv. before*, *long ago* Is. 30, 33; commonly *yesterday*, heri 2 Sam. 5, 2, especially in combination with שִׁלְשֹׁם 1 Sam. 14, 21; 19, 7; also as an *adj.* (to יוֹם) *belonging to yesterday* Ps. 90, 4. תְּמוֹל is used oftener than אֶתְמוֹל in the sense of *yesterday*, especially with שִׁלְשֹׁם Ex. 5, 8 14, 2 Sam. 3, 17, also in כִּתְמוֹל Gen. 31, 2 5 and מִתְּמוֹל Josh. 3, 4; *a short time ago* Job 8, 9, perhaps for מִתְּמוֹל; *before*, *formerly* 1 Sam. 20, 27. See אֶתְמוֹל, אֶתְמוּל, אִתְ־. — As to the derivation, I formerly looked upon it as compounded of אֶת מוּל, after the example of *Ibn Ganâch's* (*Fürst*, Conc. s. v. תָּמַל), which view was followed by *Gesenius* (under מוּל); but I have already abandoned it under מוּל (page 783), considering it more correct to assume a stem תָּמַל (which see).

תְּמוּנָה (*c.* תְּמוּנַת, with *suff.* תְּמוּנָתֶךָ; from מוּן) *fem.* properly *anything formed*, *fashioned;* hence *an image*, coupled with פֶּסֶל Ex. 20, 4; *form* Job 4, 6; Num. 12, 8; Ps. 17, 15.

תְּמוּרָה (with *suff.* ־רָתוֹ, from מוּר) *f. exchange*, in buying and selling, like גְּאוּלָה (payment) Ruth 4, 7; Job 28, 17; concrete *the thing exchanged* Lev. 27, 10 33; Job 15, 31; figur. *compensation*, *retribution* 20, 18.

תְּמוּתָה (from מוּת) *f. death*, *dying;* בֶּן־תְּ׳ *a mortal* Ps. 79, 11; 102, 21, different from בֶּן־מָוֶת.

תָּמַז (not used) *intr. to be powerful*, *strong*, *victorious*, *tr. to overpower*, *to destroy;* cognate in sense with הַד II., שַׁד, and connected with צָמַת, שָׁמַד; comp. Ar. صمد. Deriv. from Pih. תַּמּוּז.

תָּמַח (not used) *tr. to strike*, *to combat;* a farther development of מָחָה II. (belonging to מְחוּיָאֵל). Derivative

תֶּמַח (*combat*, viz. *El* is *a Striving one*) *n. p. m.* Ezr. 2, 53.

תֶּמְחִי Jer. 18, 23 in pause for תֶּמְחִי, see מָחָה.

תָּמִיד (from מוּד II.) *m.* prop. *extension* or *continuance of time;* hence 1. *continuance*, in the genitive a periphrasis for the adjective *continual*, as עֹלַת תָּ׳ *a continual* (i. e. for all times) *burnt offering* Ex. 29, 42, קְטֹרֶת תָּ׳ 30, 8, אֵשׁ תָּ׳ Lev. 6, 6, אֲרוּחַת תָּ׳ 2 Kings 25, 30, מַעֲרֶכֶת תָּ׳ 2 Chr. 2, 3, אַנְשֵׁי תָ׳ *men appointed for a continuance* Ez. 39, 14; also by itself applied to the standing or daily sacrifices Num. ch. 28, hence הֶחָזוֹן הַתָּמִיד *the oracle about the daily* Dan. 8, 13; הֵסִיר הַתָּ׳ *to abolish the daily* 11, 31; 12, 11. — 2. *adv. continually*, *ever* Ex. 25, 30; 27, 20; 28, 38; with a negative *never* Is. 62, 6.

תָּמִים (*constr.* תְּמִים; *plur.* תְּמִימִים, *constr.* ־מֵי; from תָּמַם) *adj. m.*, תְּמִימָה (*pl.* ־מֹת) *f. whole*, *entire* Lev. 3, 9; שָׁנָה תְמִימָה *a whole year* 25, 30; יוֹם תָּ׳ *an entire day* Josh. 10, 13; *free from blemish*, *sound*, of sacrifices Ex. 12, 5; 29, 1, occurring often in Leviticus in sacrificial prescriptions. Fig. *blameless*, *innocent*, *upright*, *pious* Gen. 6, 9; 17, 1; *subst. upright one* Job 12, 4, coupled with צַדִּיק Prov. 1, 12; 2, 21, and *pl.* תְּמִימֵי דֶרֶךְ 11, 20 = תְּמִימִים; *perfect*, of the תּוֹרָה Ps. 19, 8; תְּמִים דֵּעִים Job 37, 16 *perfect in knowledge*, on the contrary תְּמִים דֵּעוֹת 36, 4 *upright in thought;* תָּמִים עִם־אֵל Deut. 18, 13 *upright towards God;* הָלַךְ תָּ׳ Ps. 15, 2, הָלַךְ בְּתָ׳ 84, 12, הָלַךְ בְּדֶרֶךְ תָּ׳ 101, 6 = הָלַךְ בְּתֹם *to walk blamelessly;* also *true*, hence דֹּבֵר תָּ׳ Am. 5, 10. תָּמִים 1 Sam. 14, 41 see תֻּמִּים.

תַּמִּים contracted from תְּאַמִּים see תְּאַם.

תֻּמִּים (with *suff.* תֻּמֶּיךָ, a plural form of תֹּם) *m. pl.* prop. *perfection, innocence;* under the influence of the Egyptian ⲑⲙⲏ veritas (*Bunsen*, Aegypten's Stelle I. p. 572) *truth;* hence the LXX ἀλήθεια. The plural as an abstract is used with אוּרִים (which see) of the figures attached to the חֹשֶׁן, which symbolised *revelation* (אוּרִים) and *truth* (תֻּמִּים), and constituted the high priest's right to give judicial decisions, and directions relative to the divine law, as well as his authority to be medium of the divine counsels Ex. 28, 30; Lev. 8, 8; Deut. 33, 8. Sometimes the phrase is abridged and אוּרִים alone used, as in שָׁאַל בְּאוּרִים 1 Sam. 28, 6 or שָׁאַל בְּמִשְׁפַּט הָאוּרִים Num. 27, 21. Among the Egyptians the high priest, as president of the court of justice, had an ἄγαλμα of sapphire stones suspended from his neck, called ἀλήθεια (Ael. V. H. 14, 34; Diod. Sic. 1, 48. 75); and from them the Hebrews borrowed their *Urim* and *Thummim;* comp. *Philo*, vita Mos. (ed. Hösch.) III. p. 670, de Monarchia II. p. 824. But in the time of the Babylonish exile those oracular little images were already unknown, so that decisions were postponed for the priest of the future who should preside over the Urim and Thummim Ezr. 2, 63; Neh. 7, 65. The two figures of precious stones so called were at an earlier period a kind of *lots*, and so the expressions הַפִּיל בֵּין ... וּבֵין and גָּלַל were applied to them as in the case of גּוֹרָל; and for שָׁאַל בְּמִשְׁפַּט הָאוּרִים (Num. 27, 21) was also used שָׁאַל בֵּאלֹהִים 1 Sam. 14, 37. According to 1 Sam. 14, 41, agreeably to the reading of the LXX, where there was after יִשְׂרָאֵל the following: אִם בְּיוֹנָתָן בְּנִי הַיֶּשְׁנוֹ הַזֶּה הַבָּה אוּרִים וְאִם בְּעַמְּךָ יִשְׂרָאֵל הַבָּה תֻמִּים (so we should read for תֻּמִּים) each of these figures had the particular meaning *yes* or *no*, *innocence* or *guilt*, *prosperity* or *misfortune*, just as the one or other came forth; if none appeared, the meaning was, God does not answer.

תָּמֵךְ (*part.* תּוֹמֵךְ; תּוֹמִיךְ Ps. 16, 5 is a noun; *inf. absol.* תָּמֹךְ, *constr.* תָּמֹךְ; *fut.* יִתְמָךְ, before Makkeph יִתְמָךְ־) *tr.* same as סָמַךְ (which see) *to support*, Ps. 17, 5 *support my steps in thy paths*, where תָּמֹךְ (as elsewhere) is an imperative (Targ.); *to hold*, with the accusat. יָד Gen. 48, 17; תֹּמֵךְ שֵׁבֶט Am. 1, 5 8 *a sceptre-holder*, i. e. a king, comp. σκηπτοῦχος βασιλεύς (Homer); of God, *to support*, *to help*, with בְּ Ps. 63, 9 or the accus. 16, 5; figur. Prov. 5, 5 *her steps hold Sheol fast*, i. e. they abide decidedly in it; also with בְּ like verbs of holding 28, 17; Ps. 41, 13; *to hold fast*, with the accus., as כָּבוֹד Prov. 11, 16; 29, 23; *to take, to lay hold of*, פֶּלֶךְ 31, 19; 4, 4 *let thy heart lay hold of my words.* Absol. Job 36, 17 *and yet thou art entirely filled* (מָלֵאתָ) *with the judgment of an* (unrighteous) *enemy* (i. e. with the opinion that an unjust one judges); *a righteous transaction and a righteous sentence hold together* (תָּמֵךְ). Deriv. תּוֹמֶךְ.

Nif. נִתְמַךְ (*fut.* יִתָּמֵךְ) *to be held, to be laid hold of*, with בְּ Prov. 5, 22.

תָּמַל (not used) *tr.* same as שָׁמַל *to tie* or *knot together, to tie around*, and so metaph. *to be strong, powerful* (comp. קָנָה, חוּל, קָשַׁר); of time, *to be long, enduring.* Deriv. the noun תְּמוֹל after the form סְגוֹר, with א prosthetic אֶתְמוֹל, Aram. תְּמַל and אִתְמַל. See more under מוּל.

תְּמוֹל see תְּמוֹל.

תָּמַם (3 *p. perf.* תַּם, *pl.* תַּמּוּ, with Dagesh resolved supplied by נ תַּמְנוּ Lament. 3, 22; Ps. 64, 7; 1 *p. perf. pl.* תַּמְנוּ for תַּמּוּנוּ Num. 17, 28; Jer. 44, 18; *inf.* תֹּם, before Makkeph תָּם־, with *suff.* תֻּמִּי; *fut.* יִתֹּם, 3 *p. fem.* תִּתֹּם Ez. 24, 11, in an intrans. signification יִתַּם, *plur.* יִתַּמּוּ, in pause יִתְמוּ, first person אֵיתַם Ps. 19, 14 = אֵאָתֵם, as if from יָתַם) *tr.* 1. *to make whole, perfect, ready*, and so *to complete*, with accus. Ps. 64, 7; with accus. of a person and בְּיַד פְּ *to deliver*

wholly Jer. 27, 8; commonly followed by an infin. and לְ meaning *to have completed to*, as an adv. *wholly*, *readily* Josh. 3, 17; 4, 1; 5, 8; Deut. 2, 16. But the *trans.* signification frequently passes into the *intrans.*, the object being left out, and thus the meaning *to be complete*, *to be finished* originated 1 Kings 7, 22; עַד־תֹּם 6, 22 *even to completion;* עַד־תֻּמָּם the same Deut. 2, 15, i. e. *entirely;* or followed by a verb, as תֵּם נִכְרַת Josh. 3, 16 *to be entirely divided.* — 2. *to be finished*, *ended*, of שָׁנָה Gen. 47, 18; Ps. 102, 28; of דְּבָרִים Job 31, 40, comp. כָּלָה (Ps. 72, 20); *to be spent*, of עֹפֶרֶת Jer. 6, 29, where many mss. incorrectly refer תֵּם to אֵשׁ reading אֶשְׁתֵּם; *to cease*, of פְּרִי Ez. 47, 12, of כֶּסֶף Gen. 47, 18; coupled with אָפֵס and כָּלָה Is. 16, 4; *to be consumed*, *to be used up* Jer. 37, 21; Gen. 47, 15; *to be wholly gone*, of כֹּחַ Lev. 26, 20; *to perish*, like כָּלָה 2 Kings 7, 13, opposite נִשְׁאַר; *to be complete* or *whole in number* 1 Sam. 16, 11. — 3. Figur. *to be blameless*, *pious*, *innocent* Ps. 19, 14; especially so in derivatives. Deriv. תָּם, תֹּם, תֻּמָּה, תָּמִים, מְתֹם, תֻּמִּים.

Hif. הֵתֵם (*perf.* הֲתִמֹּתִי, הֵתַמּוּ; *inf.* הָתֵם, with *suff.* הֲתִימְךָ = הֲתִמְּךָ Is. 33, 1; *fut.* יַתֵּם) *causative*, *to make ready*, *to prepare*, flesh Ez. 24, 10; *to finish* Is. 33, 1 (coupled with כִּלָּה); *to cause to cease*, with מִן Ez. 22, 15; without an object Dan. 8, 23 *when the transgressors* (הַפֹּשְׁעִים, i. e. who put פֶּשַׁע Dan. 8, 12 into operation, conseq. the heathen; the translators read הַפְּשָׁעִים incorrectly) *complete* (the measure of their sins); וּלְהָתֵם חַטָּאוֹת Dan. 9, 24 K'ri *and to fill up the measure of sin* (LXX, Vulg., Aqu., Syr.), parallel לְכַלֵּא, where the K'tib was occasioned by the following וְלַחְתֹּם; figur. הֵתֵם דֶּרֶךְ *to make the walk blameless*, i. e. to live piously Job 22, 3. The words וְכֵן הֵתַמּוּ 2 Sam. 20, 18 (*and so they brought it about*) are difficult, which being part of an old saying are not altogether intelligible. Farther וַיַּתֵּם אֶת־הַכֶּסֶף 2 Kings 22, 4, where many mss. after 22, 9 and the Vulgate read וַיַּתֵּךְ, the Targ. וַיְתַכֵּן (after 12, 12), the LXX וַיְחַתֵּם; but the signification *that he may put all the money together*, is sufficient.

תֵּמָן see תֵּימָן.

תִּמְנָה (from מָנָה; with *a* of motion תִּמְנָתָה; prop. *a thing allotted*, *a possession*) *n. p.* 1. of a city on the mountains of Judah (situated on the northern boundary of that tribe), and therefore עָלָה is applied to it Gen. 38, 12; coupled with גִּבְעָה Josh. 15, 57; comp. *Robinson*, Palest. II. p. 343. — 2. of a city in Dan, lying low, and therefore יָרַד is applied to it Josh. 19, 43. — Judges 14, 1 2 5 written תִּמְנָתָה with the same meaning; 1 Macc. 9, 50 *Θαμνάθα*, which is probably the modern *Tibne* (*Robinson* l. c.), south west of צָרְעָה. *Gentile m.* תִּמְנִי Judges 15, 6, as if from תִּמְנָה.

תִּמְנֶה see תִּמְנָה.

תֵּמָנִי see תֵּימָן.

תִּמְנִי see תִּמְנָה.

תִּמְנָע (from מָנַע; *keeping*, *holding off*, viz. Jah is, comp. יִמְנָע) *n. p. fem.* Gen. 36, 12; afterwards the name of an Edomite tribe 36, 40.

תִּמְנַת חֶרֶס (*possession of the sun;* also תִּ׳ סֶרַח, i. e. of the the sun-god Josh. 19, 50; 24, 30; סֶרַח for חֶרֶס) *n. p* of a city on the mountains of Ephraim, north of הַר גַּעַשׁ, a hereditary possession of Joshua's, and the place of his burial Josh. 19, 50; 24, 30; Judges 2, 9. At the time of *Eusebius* the grave of Joshua was still pointed out in *Θαμνατσαρά* (Onom. s. v.), near the village *Θαμνά* (Onom. s. v. Gaas), on the northern part of the mountain גַּעַשׁ, which Jerome also knew. It is the *Θαμνά* which appears as a toparchy (*Josephus*, Jewish Wars 3, 3, 5).

תִּמְנַת סֶרַח see תִּמְנַת חֶרֶס.

תִּמְנָתָה see תִּמְנָה.

תֶּמֶס (from מָסַס; a rare abstract formation) *m. a melting away*, *a flowing off*,

metaphor. *a passing away in slime;* as an adverb *in slime* Ps. 58, 9. See שַׁבְלוּל.

תָּמַר (not used) *intr. to stand forth tall, to project aloft,* of the palm, a pillar, a tower, Ar. ثمر; identical with the root in יָ־מַר, סָ־מַר, אָ־מַר; Talm. תָּמַר the same. Deriv. תָּמָר, תֹּמֶר, תְּמָרָה, תַּמָּר, אִיתָּמָר, the proper name תָּמָר, also in אִיתָּמָר.

Pih. I. תִּמֵּר an intensive of Kal, of a pillar. Derivat. תַּמּוֹר, תִּמּוֹר, תְּמוּרָה, תִּירוֹשׁ.

Pih. II. תִּמְרֵר (redupl.) an intensive of Kal. Deriv. תַּמְרוּר 2.

תָּמָר (*plur.* תְּמָרִים; from תָּמַר) *masc.* 1. prop. *a slender, tall tree,* specially *the date-palm,* once indigenous in Palestine Jo. 1, 12, Neh. 8, 15, especially about יְרֵחוֹ (see עִיר הַתְּמָרִים) *Josephus* Antiqq. 15, 4, 2, at עֵין־גֶּדִי Solin. 38, 12, in the neighbourhood of the יָם הַמֶּלַח Diod. Sic. 2, 48, at the יָם כִּנֶּרֶת *Josephus* Jewish Wars 3, 10, 8, and a symbol of Palestine on Jewish coins (*Froelich,* ann. syr. tab. 18). Its evergreen leaves Ps. 92, 13 and its slender, straight growth Song of Sol. 7, 8 served for comparisons in poetry. The slender, bow-shaped branches (כַּפּוֹת תְּמָרִים Lev. 23, 40, LXX *κάλλυντρα*) were waved at the feast of tabernacles as well as at the solemn reception of princes and generals as an expression of joy 1 Macc. 13, 51; John 12, 13. In the Wady Ghurundel (אֵלִם) the Israelites found seventy palm-trees beside twelve fountains Ex. 15, 27; Num. 33, 9. עִיר הַתְּמָרִים (*city of palms*) Deut. 34, 3, Judges 3, 13, 2 Chr. 28, 15 is an epithet of יְרֵחוֹ or rather of the district about *Jericho,* so called from its numerous groves of palms. — 2. only in Judges 1, 16 the name of the old home of the Kenite tribe, whence they wandered forth to Palestine and arrived there with the Israelites. According to *Le Clerc* it is the name of the famous palm-district in Arabia, which Diod. Sic. 3, 42 calls *Φοινικών,* and Strabo describes (p. 776). — 3. (*palm-plantation*) *n. p.* of a city on the south border of Palestine, whence the southern border stretches as far as *Meriboth-Kadesh* (on the Edomite border), a still more southerly point Ez. 47, 19; 48, 28. It has been understood to mean the city *Θαμαρά,* mentioned by *Eusebius* (s. v. *Ασασανθαμάρ*), a day's journey from חֶבְרוֹן, on the way from the latter to the sea-port אֵילַת (אֵילוֹת), whose ruins were found by *Robinson* (Pal. II. p. 616. 622) in the ruins of *Kurnub* (see קָדֵשׁ). This תָּמָר, as the K'tib in 1 Kings 9, 18 reads for תַּדְמֹר, is said to be one of the strong places built by Solomon; so that after the secure holds in *northern* and *middle* Palestine are mentioned in the passage, a strong place in the extreme *south* would also be adduced; hence the addition *in the wilderness* (Judah), *in the land,* i. e. in Palestine proper. At the time of *Eusebius* a garrison lay in *Θαμαρά,* and a fort put there must really have commanded the pass through which people went from Edom to Jerusalem. — 4. (*a column,* comp. תֹּמֶר) in בַּעַל תָּמָר, the name of a deity (בַּעַל), who was worshipped in the form of a priapus-column; called also *Demarus, Thamyras.* From this בַּעַל תָּמָר (see under בַּעַל) a city not far from גִּבְעָה in a northerly direction got its name Judges 20, 33, called בֵּית תָּמָר in *Eusebius,* in whose day it was a small village. In this application of the word, תָּ may perhaps have denoted the phallus, like Ar. ثَمَّرَ to stand up straight, of the membrum virile. — 5. in חֲצַצֹן תָּמָר which is spoken of at length below חֲצָצוֹן. — 6. (*the slender*) *n. p. f.* Gen. 38, 6; 2 Sam. 13, 1; 14, 27. — 7. in אִיתָּמָר (= אֲבִיתָּמָר) *n. p. m.* Ex. 6, 23.

תַּדְמֹר see תַּ.

תֹּמֶר (only *plur.* תְּמָרִים, with *suff.* תְּמָרָיו = תִּמְרָיו, from תָּמַר Pih.) *m. a slender palm,* engraved in wood or stone Ez. 40, 16 22 31 34; 41, 18, as an ornament; LXX *φοίνιξ.*

תֹּמֶר *m.* 1. *a palm,* same as תָּמָר; hence תֹּ דְּבֹרָה (*Deborah's palm*) the name of a palm-tree under which Deborah

abode and sat in judgment JUDGES 4, 5. — 2. *a pillar*, especially a priapus-pillar, which was set up in cucumber fields to scare away birds JER. 10, 5; to be compared with the apocryphal letter of Jeremiah verse 70.

תְּמָרָה (from the *masc.* תָּמָר; *plur. constr.* תִּמְרוֹת, for which many mss. have תִּמְרוֹת or תִּימְרוֹת) *fem. a pillar*, of עָשָׁן SONG OF SOL. 3, 6, JO. 3, 3, similarly עַמּוּד; Talm. תִּמּוּר together with תְּמָרָה, the same.

תִּמֹּרָה (*plur.* תִּמֹּרוֹת) *fem.* same as תִּמֹּר 1 KINGS 6, 29 32 35; 7, 36; EZ. 41, 19. Along with other sculptured things palms were used, both as an emblem of Palestine and to represent a thing elevated.

תַּמְרוּק (from מָרַק; only *pl.* תַּמְרֻקִים, *constr.* תַּמְרֻקֵי, with *suff.* תַּמְרֻקֶיהָ) *m.* 1. *an abstract*, *a rubbing in*, with salve and oil; *a purification* or *cleansing* of the skin ESTH. 2, 12; *concrete*, *ointment* 2, 3 9. — 2. Figur. *a remedy* PROV. 20, 30 K'ri, for which the K'tib has תַּמְרִיק with the same meaning; comp. מְרוּקִים.

תַּמְרוּר (only *plur.* תַּמְרוּרִים) *masc.* 1. (from מָרַר) *bitterness*, a genitive to מִסְפַּד JER. 6, 36, בְּכִי 31, 15; as an *adverb* (see מֵישָׁרִים) *bitterly*, *sharply*, *injuriously* HOS. 12, 15. — 2. (from תָּמַר II. Pih.) *a way-pillar*, *an indicator of the road* JER. 31, 21, parallel צִיֻּנִים, Arab. تَامِير, امرة.

תַּמְרִיק see תַּמְרוּק.

תַּן (*plur.* תַּנִּים, once תַּנִּין LAMENT. 4, 3 K'tib; from תָּנַן I.) *m.* prop. *howler*, then *a howling animal of the desert* Is. 13, 22, parallel אִי (which see), or along with בְּנוֹת יַעֲנָה (which see) Is. 43, 20, MIC. 1, 8, JOB 30, 29, which announced itself by terrible howlings. The desert was called מְקוֹם תַּנִּים Ps. 44, 20, מְעוֹן תַּנִּים JER. 9, 10, נְוֵה תַנִּים Is. 34, 13. It is understood to mean *the jackal*, which suits LAMENT. 4, 3 *they draw out the breast and give suck to their young*, which is also recognised by its howling and dwelling in waste places (see שׁוּעָל); Targ. יָרוֹדָא, Syr. ܝܪܘܕܐ (from יָרַד, ܝܪܕ to howl, to wail), explained by *Bar Bahlûl* ابن اوى (howler, jackal), which *Tanchum* also gives. Comp. Ar. تِينَان a wolf, prop. howler. *Saadia* (a sea-animal, sea-serpent), *Ibn Ganâch*, LXX (δράκοντες, σειρῆνες, ἐχῖνοι) and Vulg. interchange it less correctly with תַּנִּין. תַּנִּים JER. 14, 6; EZ. 29, 3 (which see).

תְּנָא (not used) *Aram. trans.* same as Hebr. שָׁנָה I. *to repeat*, iterare, prop. to double. Deriv. תִּנְיָן, תִּנְיָנוּת.

תָּנָה I. (Kal only according to some in תְּנוּ PROV. 31, 31 and in תְּנָה Aram. for תָּנָה Ps. 8, 2) *intr.* same as תָּנַן (I.), 1. *to call*, *to praise*, *to announce aloud*, hence coupled with הִלֵּל PROV. 31, 31; Ps. 8, 2 *which* (viz. all the earth, כָּל־הָאָרֶץ) *praises aloud* (תְּנָה = תָּנָה) *thy majesty;* in the Talm. *to teach* and *to learn*, i. e. *to recite aloud* or *to teach aloud;* Targ. in *Pah.* *to relate aloud*, *to announce*, for the Hebrew הִגִּיד, סִפֵּר. — 2. *to complain loudly*, *to lament*, *to mourn.*

Pih. תִּנָּה (*infin. constr.* תַּנּוֹת; *fut. pl.* יְתַנּוּ) 1. *to praise aloud*, *to laud* JUDGES 5, 11, cognate in sense שָׁבַח, הִלֵּל, רִנֵּן (*to lift up the voice*, *to call*); Aram. תַּנִּי, ܬܢܝ the same, Arab. ثنى II. IV. to praise. — 2. *to complain aloud*, *to mourn with loud lament* JUDGES 11, 40, with לְ of a person *for;* but תַּנּוֹת may be also the infin. of תָּנַן I.

תָּנָה II. (*fut.* יִתְנֶה) *tr.* properly *to hand*, *to offer*, *to reach*, hence *to give*, *bestow;* absol. *to distribute*, HOS. 8, 10 *though they distribute presents among the nations* (to make them well disposed towards them), *yet now I gather them* (the גּוֹיִם, i. e. the Assyrian army) *into a mass* (it is unnecessary, to take יִתְנוּ = יִזְנוּ); also *to reward*, *to hire.* Derivat. אֶתְנָה, the proper name אֶתְנִי (=נִיָּה־).

Hif. הִתְנָה *to give*, *to bestow*, *to give up*, אֲהָבִים HOS. 8, 9; also in a good

sense, hence the proper name יַתְנִיאֵל (from the noun יַתְנֶה).

The organic root תָּנָה is ident. with that in נָ־דַן II. (see נָדָן Ez. 16, 33 gift), נָ־תַן. The objective sense *to stretch, extend*, from which *to stretch to, to reach* arose, is also in תָּנַן III. and יָ־תַן.

תָּנָה III. (not used) *intr. to rest, to encamp, to dwell*, enlarged from נָאָה I. by prefixing ת; Ar. تَنَأَ the same. Derivat. תַּנָּה.

תַּנָּה (*pl.* תַּנּוֹת, from תָּנָה III.) *fem. a dwelling, abode* (of a shepherd), Mal. 1, 3 נְאוֹת מִדְבָּר = תַּנּוֹת מִדְבָּר (Jer. 9, 9) of pastures (LXX, Syr.); comp. Arab. تِنَاءَة dwelling, from تَنَأَ. *Rashi* and *Kimchi: jackals*, same as תַּן, and לְתַנּוֹת מִדְבָּר *for jackals of the desert;* comp. מְעוֹן תַּנִּים, conseq. from תָּנַן I.

תְּנוּאָה (from נוּא I.) *f. removal, alienation*, i. e. the withdrawal of oneself from a person or thing, and so metaphor. *enmity* Num. 14, 34; Job 33, 10.

תְּנוּבָה (*constr.* ־בַת, with *suff.* ־בָתִי, *pl.* ־בוֹת, from נוּב I.) *fem. fruit*, of the field Deut. 32, 13; Ez. 36, 30; *produce* Judges 9, 11, fig. Is. 27, 6. In Lament. 4, 9 the Vulg. has translated מִתַּלְאֻבוֹת. Others read מִתְּנוּאַת תְּנוּבוֹת to bring out a suitable sense.

תָּנוּךְ (only *constr.* תְּנוּךְ, from תָּנַךְ or נוּךְ I.) *m. the pointed;* with אֹזֶן *the tip of the ear* Ex. 29, 20; Lev. 8, 23.

תְּנוּמָה (*pl.* ־מוֹת, from נוּם) *f.* same as נוּמָה *slumber, sleepiness* Ps. 132, 4; Prov. 6, 4; also *pl.* Job 33, 15, coupled with שֵׁנוֹת Prov. 6, 10.

תְּנוּפָה (*constr.* תְּנוּפַת, *plur.* תְּנוּפוֹת; from נוּף) *f.* 1. *a waving, moving to and fro* of sacrifices, the parts being raised and waved as a sign of dedication and offering. This was done in the case of the thank-offering with the breast and the right shoulder Lev. 9, 21; 10, 15, in the case of the meat-offering of the Nazarite Num. 6, 20; comp. Varro (de re rustica 1, 29): Exta deis cum dabant, porricere dicebant, and therefore the dedicated pieces were called porriciae. — 2. *a moving, tumult* Is. 19, 16, hence מִלְחֲמוֹת תְּנוּפָה 30, 32 *battles of moving, of tumult*, full of tumultuous ones. — 3. (from נוּף IV.) *fruit* Deut. 32, 13 cod. Sam., as in the Samaritan נוּף stands for זֶרַע Gen. 1, 11; 3, 15; 4, 25; 7, 3; 15, 3 13.

תַּנּוּר (from נוּר I. after the form תַּמּוּז; *pl.* ־רִים, ־רֶיךָ) *m.* (*fem.* only Hos. 7, 4, but where perhaps we should read בֹּעֵרָה) prop. *a hearth, furnace*, especially of God in Jerusalem, hence *an altar, a place of sacrifice* Is. 31, 9, parallel אוּר (comp. אֲרִיאֵל according to some; Aram. נוּר fire); also *an oven* Lev. 2, 4, coupled with כִּירַיִם 11, 35 (pots for roasting or boiling); *an oven for baking* 26, 26, a figure of men heated with wine or lust Hos. 7, 4 6 7, of fever-heat Lament. 5, 10, or of the last day Mal. 3, 19, fully תַּ׳ אֵשׁ Ps. 21, 10, a figure of total destruction; תַּ׳ עָשָׁן *an oven covered with smoke*, coupled with לַפִּיד אֵשׁ Gen. 15, 17 a figure of the presence of God as a fiery Being of light. מִגְדַּל הַתַּנּוּרִים Neh. 3, 11 and 12, 38 is the name of a tower on the walls of Jerusalem, where ovens were. Aram. תַּנּוּרָא, ܬܢܘܪܐ, Ar. تَنُّور, Zend. tanura, though אַתּוּן seems to have been more used in Aramaean.

תַּנְחוּם (only *pl.* תַּנְחוּמִים, with *suff.* ־מֶיךָ, ־מֶיהָ; from נָחַם) *m. pl. pity, compassion* Ps. 94, 19; *consolation* Jer. 16, 7. The sing. תַּ׳ became afterwards a proper name.

תַּנְחוּמָה (only *plur.* ־מוֹת, with *suff.* ־מֹתֵיכֶם) *f. consolation, a word of comfort* Job 15, 11; 21, 2.

תַּנְחֻמֶת (*comfort*) *n. p. f.* (not masc., as the mother's name often follows בֶּן־ in genealogical tables) 2 Kings 25, 23; Jer. 40, 8.

תַּנִּים 1. *plur.* from תַּן which see. — 2. *sing.* for תַּנִּין which see.

תִּנְיָן (from תְּנָא) *Aram. num. ord. m.*, תִּנְיָנָה *f., the second* Dan. 7, 5.

תַּנִּין (from תָּנַן II. or III.; twice תַּנִּים Ez. 29, 3; Jer. 14, 6; *pl.* תַּנִּינִים) *masc.* either an animal which winds or twists itself or which stretches itself along, hence *a great water-animal* Gen. 1, 21, *a sea-serpent* Ex. 7, 9 10 12, to which poison (חֵמָה) is ascribed Deut. 32, 33, parallel פְּתָנִים; *the crocodile*, a symbol of Egypt Is. 51, 9; Ez. 29, 3; Ps. 74, 13; *a sea-monster* Job 7, 12, a figure of a dangerous enemy, and symbol of the all-devouring Babylonian empire Jer. 51, 34, consequently equivalent to לִוְיָתָן (which see); *a dolphin*, which fetches its breath heavily 14, 6. Comp. Syr. ܬܢܝܢܐ, Arab. تِنِّين, also تُنّ a tunny-fish, Greek θύννος. — Compounded with תַּ׳, עֵין תַּנִּין (*serpent-fountain*) is the *n. p.* of a spring near Jerusalem Neh. 2, 13.

תִּנְיָנוּת (prop. *stat. constr.* of תִּנְיָנוּ *repetition*) *Aram. adv. repeatedly*, *a second time* Dan. 2, 7.

תָּנַךְ (not used) *intr. to be pointed*, enlarged from אָנַךְ; the organic root is also in Targumic חָ־נַךְ. See נוּךְ I. Derivat. תָּנוּךְ.

תָּנַן I. (not used) *intr.* prop. same as תָּנָה I. *to sound*, *to call*, *to cry*, *to complain;* Arab. طَنَّ tinnire, vocem edere, redupl. طَنْطَنَ sonare, دَنَّ susurrum edidit, نَدْدَنَ to murmur. It seems to be onomatopoeic like צִלְצַל, صَرْصَرَ. Deriv. תַּן.

תָּנַן II. (not used) *intr. to wind*, *to twist*, of serpents (comp. לִוְיָתָן from לָוָה) or great water-animals, of the crocodile; proceeding from the fundamental signification *to bind*, *to fasten to;* Arab. تَنَّ, whence تِنّ an associate. For the organic root תַּן comp. that in אָ־טַן, טָנ־א, שָׂ־טַן, רָ־טַן, חָ־תַן, כָּ־תַן. Derivat. תַּנִּין (תַּנִּים).

תָּנַן III. (not used) 1. *intr. to stretch*, *to be extended*, of long, slender water-animals and serpents; according to some a fundamental signification for תַּנִּין; transferred to time, *to continue*, *to be enduring*, *firm;* comp. אָרַךְ, יָתַן. — 2. *tr. to stretch forth*, *to reach out*, *to give*, *to bestow*. Deriv. אֶתְנַן (אֶתְנָן), תַּנִּין according to some, perhaps also the proper name יִתְנָן.

תְּנַן (not used) *Aram. intr. to smoke;* but also *to burn*, Aram. ܬܢܢ, תָּאן (תָּן), whence תְּנָנָא, תַּאֲנָא smoke; ident. in its organic root with that in עָ־שַׁן. From this verb have been derived the Aram. אַתּוּן oven, Syr. ܐܬܘܢܐ, and thence the Ar. أَتُّون (a lime-kiln, a smelting furnace), Persian تون, but these are to be referred to אֲתַת (אַת). See אַתּוּן.

תִּנְשֶׁמֶת (from נָשַׁם) *f.* 1. *the chameleon* Lev. 11, 30, so called from its frequent inspirations of the air, so that it was believed to live upon air (*Pliny* H. N. 8, 51; *Oken*, Naturgesch. VI, 647 seq.); according to the Jer. Targ. I. *the salamander;* according to the LXX and Vulg. *talpa.* — 2. the name of a species of *owl*, perhaps the *screech-owl*, *strix stridula* or *strix otus*, which sends forth a rustling, blowing sort of noise Lev. 11, 18. Onkelos בּוֹהָא (= Ar. بوه) *horn-owl*, Jer. Targ. I. אוּתְיָא, ὠτός, and צַדְיָא bubo; Syr. ܒܘܟܒܐ *the night-owl*, a meaning followed by *Rashi* and *Kimchi*.

תָּעַב (Kal not used) *intr. to be objectionable*, *despicable*, *detestable*, *injurious*, *adverse;* a farther development of עָב (עוּב to הֵעִיב Lament. 2, 1, which the Targ. renders קוּץ) by ת prefixed; comp. تَغَبَ to reject, to abominate, تَغْب turpitudo, عَابَ to offend. From אָב II. (to אֹיֵב) תָּאַב is developed. Deriv. תּוֹעֵבָה.

Nif. נִתְעַב (*part.* ־עָב) *to be abominable*, *corrupt*, coupled with נֶאֱלַח Job 15, 16; *to be rejected*, *cast away* Is. 14, 19; *to be despised* 1 Chr. 21, 6.

Pih. תִּעֵב (*part.* מְתַעֵב, *inf.* תַּעֵב; *fut.* יְתַעֵב, also יְתָעֵב) *to abhor*, with the accusative Job 19, 19; 30, 10, אֹכֶל Ps. 107, 18; *to despise*, מִשְׁפָּט Mic. 3, 9; *to put away from one*, שֶׁקֶר Ps. 119, 163,

coupled with שָׂנֵא; *to refuse*, דֹּבֵר תָּמִים Am. 5, 10; *to asperse, insult*, מִצְרִי, אֱדֹמִי Deut. 23, 8; *to reject*, with שִׁקֵּץ 7, 26; *to disfigure*, יָפִי Ezek. 16, 25 (by professional adultery); *to repel*, נַחֲלָה Ps. 106, 40; *to soil*, i. e. to make repulsive Job 9, 31. מְתָעֵב (properly *a part.*) Is. 49, 7 is a noun *object of aversion*, as מַסְתֵּר 53, 3 is a noun.

Hif. הִתְעִיב (*fut. ap.* יַתְעֵב) *to do abominably* or *shamefully*, with עֲלִילָה following Ps. 14, 1, coupled with הִשְׁחִית 53, 2, or followed by an infin. and לְ 1 Kings 21, 26; הִתְעִיב מִן *to act more abominably than* Ez. 16, 52; comp. הֵרֵעַ.

תָּעָה (*part.* תֹּעֶה, *pl. constr.* תֹּעֵי; *inf. constr.* תְּעוֹת; *fut.* יִתְעֶה, *ap.* יֵתַע) *intr.* same as טָעָה (which see) *to vacillate*, in act, walk or speech; hence *to reel*, בַּשֵּׁכָר, מִן־הַשֵּׁכָר Is. 28, 7; *to be giddy, confused*, of לֵבָב 21, 4; Ps. 95, 10; *to be erring, blinded*, of רוּחַ Is. 29, 24; *to wander about* Ps. 107, 4; 119, 176; Is. 53, 6; Gen. 37, 15; *to go into the pathless desert* Is. 16, 8; with לְ *to wander to* 47, 15, with מִן *to wander from* Ps. 119, 110, Prov. 21, 16, Ez. 44, 10, also with מֵאַחֲרֵי Ez. 14, 11; also without מִן *to wander from the mark* Prov. 14, 22, if it be not = אָבַד; specially *to wander* from God, i. e. *to practise idolatry, to sin* Ez. 44, 10, to which the Aram. טְעָא, the noun טָעוּ, and the Arab. طاغوت idol, point. Derivat. תּוֹעָה, the proper names תֹּעוּ, תֹּעִי.

Nif. נִתְעָה (*inf. constr.* הִתָּעוֹת) *to stagger about, to reel*, of שִׁכּוֹר Is. 19, 14; *to be deceived*, בַּשָּׁו נִתְעָה Job 15, 31 *who is deceived by vanity* (sin), if we should not read נִתְעָב, and refer it to יַאֲמֵן. On נִתָּעוּ Job 4, 10 see נָתַע.

Hif. הִתְעָה (*part.* מַתְעֶה, *pl.* מַתְעִים; *fut.* יַתְעֶה, *ap.* יֶתַע) 1. causative, *to cause to wander*, בַּתֹּהוּ Job 12, 24; Ps. 107, 40; *to make totter* or *reel*, כַּשִּׁכּוֹר Job 12, 25; *to lead astray* Jer. 50, 6; *to mislead* Prov. 10, 17, omitting the accus.; so too Is. 3, 12; 9, 15; רֶסֶן מַתְעֶה 30, 28 *a bridle leading astray* (in the case of wild animals), i. e. a violent bridle; *to seduce* Is. 19, 13 14; with the accus. and מִן *to cause to stray from*, i. e. to send into strange parts Gen. 20, 13, or to lead from the right way Is. 63, 17; fig. *to lead astray*, into crime and vice Hosea 4, 12, Micah 3, 5, into idolatry 2 Kings 21, 9; 2 Chr. 33, 9. — 2. Like Kal *to err*, Jer. 42, 20 K'ri (הִתְעֵיתֶם) *ye err* (from the way of salvation) *at the cost of your life*. The K'tib has here unsuitably הִתְעֵתִים, the LXX read הֲרֵעוֹתֶם. To escape the unusual Kal-meaning in Hifil it is better perhaps to read the Hithp. הִתְעִיתֶם.

תֹּעוּ (*error, erroneous way;* from תָּעָה) *n. p. m.* 1 Chr. 18, 9, for which 2 Sam. 8, 9 has תֹּעִי.

תְּעוּדָה (from עוּד) *f.* prop. *attestation*, hence *assurance*, i. e. a divine *announcement* (see הֵעִיד) Is. 8, 16; generally = תּוֹרָה *a precept* of God Is. 8, 20; *an old custom, an attested usage* Ruth 4, 7.

תָּעוּף (from עוּף II., lengthened by an accentless *ah* תָּעֻפָה) *masc. darkness, obscurity* Job 11, 17, conseq. = מָעוּף and עֵיפָה; Targ., Rashi and some mss. read תְּעוּפָה (after the form תְּעוּדָה) with the same meaning.

תְּעוּפָה see תָּעוּף.

תֹּעִי see תֹּעוּ.

תָּעַל I. (not used) *intrans.* same as שָׁעַל I. *to bend inward, to sink;* hence *to be deep, hollow*, of channels and trenches. Deriv. תְּעָלָה.

תָּעַל II. see עָלָה I. in Hithpa.

תְּעָלָה *f.* 1. (from תָּעַל I. after the form בְּרָכָה, *constr.* תְּעָלַת; *pl.* תְּעָלוֹת) *a ditch, a channel* 1 Kings 18, 32 35; תְּעָלַת הַבְּרֵכָה *the channel of the pool*, of the Gihon 2 Kings 18, 17; 20, 20; Is. 7, 3, which has two outlets, canals as it were, an *upper* and a *lower* one Ez. 31, 4. — 2. (from עָלָה) prop. *something put upon*, i. e. *a bandage, a plaster* Jer. 30, 13; 46, 11; comp. הֶעֱלָה אֲרֻכָה under עָלָה.

תַּעֲלוּל (only *pl.* ־לִים; from עָלַל I.)

masc. pl. prop. windings, turnings, like סִבָּה, צְפִירָה (which see); hence *mishap, misfortune*, Is. 66, 4 *I have also pleasure in their misfortune;* concrete *enemies, persons that cause adversity* 3, 4, not = עוֹלֵל.

תַּעֲלֻם (only with *suff.* ־מָהּ; from עָלַם I.) *m.* a hidden thing, i. e. *treasures* (of gold mines) Job 28, 11.

תַּעֲלֻמָה (only *plur.* תַּעֲלֻמוֹת; from עָלַם I.) *fem. plur. what is hid* or *secret*, of חָכְמָה Job 11, 6, לֵב Ps. 44, 22, i. e. *what is deep, inward.*

תַּעֲנוּג and תַּעֲנֻג (*plur.* תַּעֲנוּגִים, with *suff.* תַּעֲנוּגֶיהָ, תַּעֲנוּגַיִךְ; from עָנַג) *m. good cheer, voluptuousness* Prov. 19, 10; *plur. delight, pleasure*, Mic. 1, 16 בְּנֵי תַעֲנוּגִים = בְּנֵי שַׁעֲשֻׁעִים (Jer. 31, 20); *tenderness, tender care for* 2, 9; *sexual pleasure* Song of Sol. 7, 7.

תַּעֲנֻגָה (only *plur.* תַּעֲנֻגוֹת, from עָנַג) *fem. plur. delight*, of the enjoyment of love Eccles. 2, 8, like תַּעֲנוּגִים Song of Sol. 7, 7 and עֹנֶג (which see).

תַּעֲנִית (from עָנָה II.; with *a suffix* תַּעֲנִיתִי) *f. self-affliction, fasting* Ezr. 9, 5, common in the Mishna; old Hebr. צוּם.

תַּעֲנָךְ and תַּעְנָךְ (from עָנַךְ; *battlement-like place*) *n. p.* of a Phenician royal city, coupled with מְגִדּוֹ and בֵּית שְׁאָן, allotted to Manasseh, but within the boundaries of Issachar Josh. 12, 21; Judges 1, 27; 5, 19; 1 Kings 4, 12. It lay on the slope of the western mountains which bounded the plain of יִזְרְעֶאל over against גִּלְבֹּעַ. At the present day it is but a small village with ruins, called *Taʿanûk*, south of *el-Lejjun* on a hill at the south end of the plain of Esdraelon (*Robinson* III, 156; later Bibl. Res. p. 152).

תָּעַע (i. e. תַּע; Kal not used) *intrans. to stammer; to speak foolishly* or *senselessly;* Ar. (redupl.) نَعْتَعَ, تَخْتَخَ, ثَقْثَقَ with the same meaning, then *trans. to mock at, scorn*, metaph. as in לָעַג (Targ.); Phenic.-Numid. inscription VI. the same. To compare it with תָּע־ה yields no good sense.

Pih. (redupl.) תִּעְתֵּעַ (*part.* מְתַעְתֵּעַ) *to mock, to scoff* Gen. 27, 12; comp. Arab. تغى. Deriv. תַּעְתֻּעַ.

Hithp. הִתַּעְתַּע (*part.* מִתַּעְתַּע) *to shew oneself a mocker, to mimic, to mock*, with בְּ of a person 2 Chr. 36, 16, coupled with הִלְעִיב.

תַּעֲצֻמָה (only *plur.* תַּעֲצֻמוֹת, from עָצַם) *fem. power, might*, coupled with עֹז Ps. 68, 36.

תָּעַר I. (not used) *trans.* same as שָׁעַר *to separate, to cut off, to cut away, to shave off;* Arab. تَغَرَ. Deriv. תַּעַר 1.

תָּעַר II. (not used) *trans.* same as עָר (עוּר) I. (from which it is enlarged by ת) *to deepen*, vessels &c. As עָר is stem to מְעָרָה, אָר to מְאוּרָה (hole), so is תָּעַר II. to תַּעַר 2.

תַּעַר *m.* 1. (from תָּעַר I.) prop. an abstract, cutting; commonly concrete, *a razor, sharp knife*, of גַּלָּב (which see) Ez. 5, 1 (where the LXX thought of תַּעַר 2), for cutting off hair Num. 6, 5; 8, 7; the figure of a slanderous tongue Ps. 52, 4; תַּ׳ הַסֹּפֵר Jer. 36, 23 a knife to sharpen the calamus; *a sword* Is. 7, 20. — 2. (from תָּעַר II. or from עָרָה = עָר I., with *suff.* תַּעְרֵךְ, תַּעְרָהּ) *the sheath*, vagina, of a sword 1 Sam. 17, 51; Ez. 21, 8 10.

תַּעֲרֻבָה (from עָרַב I.; *plur.* תַּעֲרֻבוֹת) *fem. plur. suretyship, security;* hence בְּנֵי הַתַּ׳ *hostages* 2 Kings 14, 14; 2 Chron. 25, 24.

תַּעְתֻּעַ (only *plur.* תַּעְתֻּעִים, from תָּעַע Pih.) *m. plur. mockery, scorn*, מַעֲשֵׂה תַ׳ *work* i. e. result *of scorn* Jer. 10, 15 and 51, 18, instead of its being מַעֲשֵׂה צַעֲצֻעִים (see 2 Chr. 3, 10).

תֹּף (*pl.* תֻּפִּים, with *suff.* תֻּפֶּיךָ, תֻּפַּיִךְ; from תָּפַף) *m. a* (hand-) *drum* (consisting of a broad hoop with a stretched hide, the margin furnished with bells or rattles of metal) coupled with כִּנּוֹר, and beaten at solemn partings Gen. 31,

27, victory-festivals Ex. 15, 20, entertainments Is. 5, 12, and religious processions Ps. 149, 3, usually by women Judges 11, 34. The expressions were used: *to take the drum* or *timbrel into the hand* Ex. 15, 20, and also עָדָה *to put on* Jer. 31, 4. Arab. دُفّ, whence the Spanish *adufe*. Ez. 28, 13 וְזָהָב מְלֶאכֶת תֻּפֶּיךָ וּנְקָבֶיךָ בָּךְ *and golden was the work of thy* תֻּפִּים *and* נְקָבִים *with thee;* from the day of thy origin they (the תֻּפִּים and נְקָבִים) were made. After saying, *thy carving* (מַשְׂכִּיתֶךָ, מַשְׂכָּתֶךָ = מְסֻכָּתֶךָ) *was of pure precious stones*, whereupon three times three are mentioned, there follows a description of the costly תֻּפִּים and נְקָבִים, in which the preceding וְזָהָב (LXX), not belonging to the nine precious stones, gives the material out of which they were partly made. תֻּפִּים may be *tabrets* whose rim together with the rattles in the margin were of gold; and נְקָבִים (comp. חֲלִילִים) *flutes*, whose chasings and keys were also golden. Hence it is unnecessary to interpret the word with Jerome as meaning the *drum* or *hollow* in which a gem is set, *bezel;* or to read with the LXX תֹּכֶיךָ (*thy treasures*) or תֻּכֶּיךָ (*thy stamps*).

תִּפְאָרָה (from פָּאַר II.) *fem. splendour, ornament*, of צְפִירָה Is. 28, 5, מַקֵּל Jer. 48, 17.

תִּפְאֶרֶת (*absol.* and *constr.;* with *suff.* תִּפְאַרְתִּי, תִּפְאַרְתֵּךְ, תִּפְאַרְתּוֹ, תִּפְאַרְתָּם; from פָּאַר II.) *fem. ornament* Is. 3, 18, *beauty*, a genitive to בֶּגֶד 52, 1, כְּלִי Ez. 16, 17; figur. *fame* Prov. 19, 11; *object of renown* Is. 20, 5; *pride, haughtiness* 10, 12; *glory, majesty*, coupled with עֹז Ps. 96, 6, נֵצַח 1 Chr. 29, 11, שֵׁם Deut. 26, 19, כָּבוֹד Ex. 28, 2, גָּאוֹן Is. 4, 2, תְּהִלָּה Jer. 13, 11; a genitive to עֲטֶרֶת Ez. 16, 12; hence applied to the ark of the covenant Ps. 78, 61, the temple Is. 60, 7, Israel 46, 13; *honour* Judges 4, 9.

תַּפּוּחַ (*plur.* תַּפּוּחִים, *constr.* תַּפּוּחֵי, commonly derived from פּוּחַ, better from נָפַח or תָּפַח) *m.* properly a thing swelled up, heightened like a hill; hence 1. *an apple*, Song of Sol. 2, 5, תַּ׳ זָהָב *an orange* or *apricot* Prov. 25, 11; commonly *apple-tree* Song of Sol. 2, 3; 8, 5, coupled with תָּמָר as an excellent tree Jo. 1, 12; Ar. تُفَّاح the same. The derivation from פּוּחַ is too general. Hence it is better to take it from נָפַח or תָּפַח *to swell up, to be hill-shaped*, like the Ar. نفخ (comp. the proper name נֹפַח) and Talm. תָּפַח. — 2. (*hill-place*) *n. p.* of a city in Judah Josh. 12, 17, now in Arab. تفوح (see *Robinson* II. p. 428); and of another city on the confines of Ephraim and Manasseh 16, 8. — 3. (*thick one*) *n. p. m.* 1 Chr. 2, 43.

תְּפוּצָה (from פּוּץ, only *plur.* with *suff.* תְּפוּצוֹתֵיכֶם) *fem.* same as נְפֻצָה (Is. 11, 12) *dispersion, plur. dispersed flocks;* Jer. 25, 34 *and as for your dispersions, ye shall fall* (Aqu., Symm., Theod., Jerome, *Rashi, Kimchi*). So read many editions and mss.; but the Masora has תְּפִיצוֹתִיכֶם = הֲפִ׳ (see פּוּץ), because a verb is expected, and then it should be rendered, *and I dash you in pieces.*

תָּפַח (not used) *intrans. to swell out, to be thick*, of flesh; *to be hill-shaped, capacious*, of an earth-heap; Talm. תָּפַח to grow, to swell, of things, opposite צָמַק, מָעַט, כָּוַץ; hence the Talm. תְּפִיחָה a swelling, tumour, תַּפּוּחַ a hill of heaped earth. נָפַח has also the same meaning. Derivat. תַּפּוּחַ, and the proper name תַּפּוּחַ.

תֻּפִין (only *pl. constr.* תֻּפִינֵי, תּוּפִינֵי; from תּוּף II. with the termination ־ִין) *m.* something *dried, baked*, of a cake for sacrifice, Lev. 6, 14 [21] *dried shalt thou offer it, it shall be baked in pieces like the meat-offering*, after it has been properly mixed with oil and prepared in a pan, it shall be cooked in pieces like the meat-offering (Rashi, Samuel ben Meir, after the Talm.). According to *Ibn Esra, with the form of a head-dress*, the strues of the Romans having also a peculiar form; conseq. from תָּפָה, Arab.

תְּפִי (whence תפיא head-dress). According to *Jeshua ben Jehuda* (in his Commentary on the Pentateuch) it is a cake baked in the form of a four-sided clay- or gypsum-brick, called in the Arabic dialect of Tabaristan تُفُونيا or توفيني; and so also does *Sahl* explain it. According to *Saadia* and *Ibn G'anâch* it is compounded of תֹּאפֶה and נִי = נָא, i. e. not baked completely through (after the Talm.). But all these and similar etymologies are destitute of definite etymological views.

תָּפַל I. (not used) *trans.* same as טָפַל prop. *to fasten to* or *upon;* hence *to spread on, to whitewash*, Ar. طفل. The noun ἄσφαλτος (asphalt, hard earth) may have come to the Greeks through the Phenicians and been אַתְפָּלָת. Derivat. תָּפֵל 1, the proper name תֹּפֶל and אֲחִיתָפֶל.

תָּפַל II. (not used) *intr. to be viscous, tough, slimy*, of spittle, froth, the white of an egg, purslain sauce; hence *to be adverse, disgusting, tasteless, insipid.* Ar. تَفِلَ to be tasteless, insipid, to have a bad smell; تُفْل spittle, denom. تَفَلَ to spit. Deriv. תָּפֵל 2, תִּפְלָה.

תָּפֵל *m.* 1. (from תָּפַל I.) *whitewash, plaster*, for spreading (טָחַח) upon walls Ez. 13, 10-13; 22, 28; a figure of hypocrisy, comp. Matth. 23, 27; Acts 23, 3; Aram. טָפִיל clay, plaster, = Hebr. טִיט; Maltese *tafel* loam, Arab. طَفَال the same. — 2. (from תָּפַל II.) *anything slimy*, of the white of an egg and viscous purslain broth; hence *unsavoury, unseasoned, insipid* Job 6, 6; in Talm. the opposite of מְלֵיחַ; figur. *unbecoming, foolish, false* Lament. 2, 14; comp. תִּפְלָה.

תֹּפֶל (from תָּפַל I.; *plaster, mortar*) *n. p.* of a locality in the Sinaitic wilderness, over against פָּארָן, so called probably from the chalk beds there Deut. 1, 1; now الطفيلة (Tŭfileh); *Robinson* II, pp. 570. 600. In Maltese *Râs yt-tafal*, means a place in the island Gaulos. — 2. (*lie*, prop. *whitewashing*) in the proper name אֲחִיתֹפֶל which see.

תִּפְלָה (from תָּפַל II.) *fem.* prop. *what is unseasoned, insipid*, only figurat. *absurdity, folly, invective* Job 1, 22 (oppos. עֹז, כָּבוֹד); 24, 12 *he does not heed* (see שָׂם Ps. 50, 23, to which עַל לִבּוֹ should be supplied) *absurdity, reviling* (the Peshito and many mss. have less appropriately the reading תְּפִלָּה); of false prophets Jer. 23, 13, as is immediately explained there.

תְּפִלָּה (*constr.* תְּפִלַּת, with *suff.* תְּפִלָּתִי; *plur.* תְּפִלּוֹת; from פָּלַל II.) *fem. prayer*, coupled with תְּחִנָּה 1 Kings 8, 38, רִנָּה Jer. 7, 16; נָשָׂא תְ׳ *to pray* 2 Kings 19, 4; Is. 37, 4; שָׁמַע תְ׳ *to hear prayer* Ps. 4, 2; 65, 3; הִרְבָּה תְ׳ *to pray much* Is. 1, 15; וַאֲנִי תְ׳ Ps. 109, 4 *but I am wholly prayer;* 80, 5 *thou art angry* (= עָשַׁן אַף) *with the prayer of thy people*, i. e. notwithstanding their praying. בֵּית תְּ׳ was afterwards a name for *the temple* Is. 56, 7; בִּקֵּשׁ תְּ׳ Dan. 9, 3 and הוֹדָה לְתְ׳ Neh. 11, 17 mean *to pray.* תְּ׳ is also a peculiar kind of song in the Psalter Ps. 17, 1; 86, 1; 90, 1; 102, 1 (with a longer periphrasis); 142, 1 with מַשְׂכִּיל. The first two books of the Psalter Ps. 1-72, 20 are termed in the subscription תְּפִלּוֹת, probably because they contain *supplications* for the most part. But תְּ׳ also means *a song of praise, a hymn* Hab. 3, 1, in accordance with the sense of the verb 1 Sam. 2, 1.

תִּפְלָצוֹת (with *a suff.* תִּפְלַצְתְּךָ; from פָּלַץ) *fem.* commonly *terror, fear*, Jer. 49, 16 *terror over thee* (in the parallel passage Ob. vs. 3 it is omitted); but prob. = מִפְלָצֶת to denote an Edomite idol in the form of a phallus-image.

תִּפְסַח (פֶּסַח) *n. p.* 1. of a border-place of Solomon's kingdom towards the east 1 Kings 5, 4 [4, 24]. It has been understood of *Thapsacus* on the west bank of the Euphrates, where was a place for the crossing of an army, and for landing and shipping goods coming and going on the

river. From the time of Seleucus Nicator it was called Amphipolis (Plin. 5, 21), Syr. ܬܘܪ ܡܝܕܐ (Thur Meda), in Steph. Byz. s. v. *Ἀμφίπολις*. Probably תִּפְסַח comes from the Phenicians, the name frequently appearing in Phenician colonies; for example, the river *Thapsacus* and the place *Timpsacum* in Phenicia, the localities *Thapsus*, *Thapsipolis*, *Thapsa* and the river *Thapsus* in Carthag. Africa, *Tipusa* in Numidia and Mauritania, *Tapsus* in Sicily. — 2. of a city on the Jordan, where was a ford 2 KINGS 15, 16. It has been conjectured that it is the city תַּפּוּחַ (JOSH. 17, 7 8). In Phenician appear תַּפְסָח, תִּפְסַח, אַפְסָח.

תָּפַף (Kal unused) *trans. to push, to strike*, pulsare, a musical instrument, the breast; ident. in its organic root תָּף with that in דָּפַק־ה, כָּפַק, כָּפַג, דָּרַת, רָתַת; Ar. كَفَّ, Sanskrit tap, Greek τυπ in τύπτω, τύμπανον, Maltese tap-tab, tef-tef is the same root. Derivat. תֹּף.

Pih. תּוֹפֵף (*part. fem. pl.* מְתוֹפְפוֹת, in pause תּוֹפֵפוֹת = מְתוֹ׳) *to smite*, with עַל לֵבָב *on the breast*, as a sign of mourning NAH. 2, 8, comp. pugnis caedere pectus (Juven. 13, 167); *to beat a drum* or *tabret*, of עֲלָמוֹת Ps. 68, 26, without its being a denom. from תֹּף.

תָּפַר (*inf. c.* תְּפוֹר, *fut.* יִתְפֹּר) *tr. to tie* or *sew together*, plantain-leaves GEN. 3, 7, opposite קָרַע ECCLES. 3, 7; fig. *to put on closely*, שַׂק JOB 16, 15. The organic root תַּ־פַ־רַ is also in תָּ־בַ־רַ I., עָ־פַ־רַ II., אָ־פַ־רַ II.

Pih. תִּפֵּר (*part. f. pl.* מְתַפֵּרוֹת) *to put on firmly*, כְּסָתוֹת Ez. 13, 18, of phylacteries and the mantle of prayer (LXX).

תָּפַשׂ (*part.* תֹּפֵשׂ, *pl. c.* תֹּפְשֵׂי; *part. pass.* תָּפוּשׂ; *inf. abs.* תָּפֹשׂ, *c.* תָּפְשׂ; *fut.* יִתְפֹּשׂ) *tr. to lay hold of, to seize*, with accus. of the object i. e. to hold by force DEUT. 22, 28; JOSH. 8, 23; 1 KINGS 18, 40; 20, 18; *to hold fast*, with בְּ DEUT. 9, 17; Is. 3, 6; 1 KINGS 11, 30; sometimes with accus. of the object and בְּ *whereon* GEN. 39, 12; *to take in war*, סֶלַע 2 KINGS 14, 7, עָרִים JER. 40, 10; JOSH. 8, 8; *to hold*, with the additional idea of using, *to handle*, כִּנּוֹר, עוּגָב GEN. 4, 21, מָגֵל JER. 50, 16, מָגֵן 46, 9, מִשּׁוֹט Ez. 27, 29, חֲרָבוֹת 38, 4, קֶשֶׁת AM. 2, 15, תּוֹרָה JER. 2, 8 (of the priests), תֹּפְשֵׂי מִלְחָמָה NUM. 31, 27 = אֲנָשֵׁי מִ׳ *those taking the war;* farther, *to lay hold upon*, i. e. *to do violence to*, with the accus. יי שָׁם PROV. 30, 9; *to make fast in, overlay*, with accus. זָהָב, סֶלַע HAB. 2, 19, comp. אָחַז; Aram. תְּפַס the same.

Nif. נִתְפַּשׂ (*inf. c.* הִתָּפְשׂ; *fut.* יִתָּפֵשׂ) *to be taken, seized* NUM. 5, 13, in an act; *to be captured* Ez. 21, 28, with בְּכַף 21, 29, בְּיַד JER. 38, 23; with בְּ of the place Ez. 19, 4 8 prop. for בָּרַשׁ, 12, 13, בַּמְּזִמּוֹת Ps. 10, 2; *to be conquered*, בָּבֶל JER. 50, 46, מְצֻדוֹת 48, 41 (joined to a singular), מַעְבְּרוֹת 51, 32, שֶׁשַׁךְ 51, 41.

Pih. תִּפֵּשׂ (*fut.* יְתַפֵּשׂ) *to lay hold repeatedly*, of the שְׁמָמִית PROV. 30, 28.

תָּפַת (not used) *Aram. tr. to decide, to judge*, ident. in its organic root תְּ־פַ־תְ with that in שָׁ־פַ־טַ (which see); Arab. فَتَى the same, whence اَلْمُفْتِي (Mufti) a judge. But for תְּפַתֵּי we may also assume a verb פְּתָא. Deriv. תְּפִתֵּי.

תֹּפֶת *fem.* 1. (from תּוּף I., after the form בֹּשֶׁת) *spittle;* hence fig. in תֹּפֶת לְפָנַי *object spit upon* or *one whose face is spit on*, i. e. *an aversion, an abomination* JOB 17, 6, comp. ῥαχά MATTH. 5, 22, if it be רָקָא and come from רָקַק. — 2. (from תּוּף II.) *an altar-place*, especially of the worship of Moloch; hence the name of a spot in the valley of *Ben-Hinnom*, where in times of general danger children were sacrificed on the בָּמוֹת of Moloch JER. 7, 31, and it is also mentioned along with גֵּיא בֶן־הִנֹּם 7, 32. *Tophet* was considered an unclean place in the valley of Hinnom where the sacrificed and slain were buried 19, 6 11 13 14; 7, 32. Hence Jeremiah prophesies in 19, 12, that Jerusalem would be like *Tophet*, i. e. a burial field. The

Jewish derivation from תֹּף (according to a tradition of the Moloch-worship), or from פָּתָה (to be wide, of a plain, *Jerome*) have nothing more than a hagadic value.

תָּפְתֶּה (a farther development of תֹּפֶת, like פִּשְׁתֶּה of פֶּשֶׁת from פּוּשׁ, אִשֶּׁה of אֵשׁ) *comm. place of burning*, same as תֹּפֶת 2, especially that in which the fallen Assyrians were to be burned; a suitable spot for burning the impure heathen Is. 30, 33. The LXX read unintelligibly תִּפָּתֶה.

תִּפְתַּי (from תְּפַת or פְּתָא; *def.* תִּפְתְּיָא, *pl.* תִּפְתָּיִן or Syr. ־תָּיֵא) *Aram. m. a judge* Dan. 3, 2 3, the name of a high official among the Babylonians. A derivation from the old Persian, from atipaiti supreme master (*Stern*, die Monatsnamen p. 196) — the Vulg. has *praefectus* — is too general.

תָּקָא and תָּקָה (not used) *intr.* same as תָּכָה (which see) *to settle, to encamp.* Deriv. תְּקֵה, תְּקֵא in the proper name אֶלְתְּקֵא or אֶלְתְּקֵה.

תָּקָה see תָּקָא.

תָּקַהּ (not used) *tr.* same as קָוָה = קָהָה, enlarged by ת, *to knot, to bind fast*, then *to be firm* or *strong*, if קָהַת (which see) be not the stem. Deriv. the proper names תּוֹקַהַת and

תָּקְהַת (from תָּקַהּ; *firmness, strength*) *n. p. m.* 2 Chr. 34, 22 K'ri, for which the K'tib has תּוֹקַהַת, and the parallel place 2 Kings 22, 14 תִּקְוָה.

תִּקְוָה (*c.* תִּקְוַת, with *suff.* תִּקְוָתִי, ־תָם; from קָוָה) *f.* 1. *a cord*, made of twisted threads Josh. 2, 18 21; comp. קָוֶה. — 2. *endurance, hope*, from קָוָה (3) Job 5, 16; 14, 7; בְּאֶפֶס תִּ׳ 7, 6 *without hope;* then *a good prospect* 14, 7; אַחֲרִית וְתִ׳ Jer. 29, 11 *the future and hope*, i. e. future hope, cognate in sense with כִּסְלָה and מִבְטָח Job 4, 6; *the one in whom we hope*, i. e. God Ps. 71, 5; *the thing hoped for* Job 6, 8; אֲסִירֵי הַתִּקְוָה Zech. 9, 12 *prisoners of hope*, i. e. exiles hoping for freedom. — 3. (*a strong one, hero;* see קָוָה) *n. p. m.* 2 Kings 22, 14; for which 2 Chr. 34, 22 has תָּקְהַת, K'tib תּוֹקַהַת.

תְּקוּמָה (from קוּם in a Hifil-sense, like all such formations, *Ibn Esra*) *f. power of standing* Lev. 26, 37; Targ. סִיעַד.

תְּקוֹמֵם (*pl.* with *suff.* תְּקוֹמְמֶיךָ) *m. an adversary, enemy* Ps. 139, 21, either = מִתְקֹ׳ Hithp. or a word particularly formed.

תָּקוֹעַ (after the form עָשׂוֹר, גָּחוֹן, from תָּקַע) *m. a wind-instrument, a trumpet* Ez. 7, 14 (LXX), though there is a verbal assonance to Jer. 6, 1; elsewhere שׁוֹפָר is used.

תְּקוֹעַ (with *a* of motion תְּקוֹעָה 2 Sam. 14, 2; *firm settlement*, from תָּקַע) *n. p.* of a fortified city on the borders of Judah 2 Chr. 11, 6, south of Jerusalem Jer. 6, 1, from which it is 12 Roman miles distant, six miles from בֵּית־לֶחֶם, on a height (Jerome). Here a large desert adapted for the pasture of cattle but otherwise unfruitful, מִדְבַּר תְּקוֹעַ 2 Chr. 20, 20, ἡ ἔρημος Θεκωέ 1 Macc. 9, 33, commenced. תְּ׳ was the home of the prophet Amos, where he lived as a keeper of cattle. At a later period אַשְׁחוּר appears as possessor (אַב) of תְּ׳ 1 Chr. 2, 24; 4, 5. The ruins of this city are still preserved (*Robinson* II. p. 182) under the name of تقوع (Tekuʿa). *Gent.* תְּקֹעִי 2 Sam. 23, 26, *fem.* תְּקֹעִית 14, 4, *pl. m.* תְּקוֹעִים Neh. 3, 5.

תְּקוּפָה (*c.* ־פַת, with *suff.* ־פָתוֹ; *pl.* תְּקוּפוֹת; from קוּף which see) *f. a circuit*, of the sun Ps. 19, 7; *the lapse*, of the year 2 Chr. 24, 23, without לְ Ex. 34, 22; לִתְקוּפַת הַיָּמִים 1 Sam. 1, 20 *after the lapse of the days* (of pregnancy); modern Hebrew *return* of the year.

תַּקִּיף (from תָּקַף Pih.) *m. the strong, mighty one*, Eccles. 6, 10 *who is stronger* (שֶׁתַּקִּיף) *than he*, for which the K'tib has שֶׁהַתַּקִּיף with the article, definitely, as if referring to God. Perhaps the K'tib should be read שֶׁהִתְקִיף *to pass for mighty* (comp. הִגְבִּיר Ps. 12, 5), though the Hifil does not occur elsewhere.

תַּקִּיף (*pl.* ־פִּין) *Aram. adj. m.*, תַּקִּיפָה (־פָּא) *f. mighty*, *strong*, of God Dan. 3, 33, *hard* 2, 40; 2, 42. Syr. the same.

תְּקַל (only *part. pass.* תְּקִיל = תְּקֵל, chosen perhaps on account of מְנֵה, with *a pronominal suffix* תְּקֵלְתָּא *thou hast been weighed*) *Aram. tr.* same as Hebr. שָׁקַל Dan. 5, 25 27; in Targ. the deriv. תְּקַל, מִתְקַל, מַתְקַל.

תָּקַן (*inf. c.* תְּקֹן) *intr.* same as תָּכַן *to be straight*, *right*, Eccles. 1, 15 *the crooked* (in the world's arrangements) *cannot be made straight*, i. e. we can alter nothing in it. According to modern Hebrew, to which the Aram. also attaches itself in part, it is the same as כּוּן 2 to create, *to direct*, which suits well. Derivat. תְּקֹן in the proper name אֶלְתְּקֹן.

Pih. תִּקֵּן (*fut.* יְתַקֵּן) *to set to rights*, *to put in order* Eccles. 7, 13; *to arrange*, מְשָׁלִים, i. e. *to compose* 12, 9.

תְּקַן (*Peal* unused) *Aram. tr.* same as the Hebrew תָּקַן *to put in order*, *to restore;* Targ. also *Pa.* תַּקֵּן, *Af.* אַתְקֵן for the Hebrew תִּכֵּן, הֵכִין, and fig. for הֵטִיב, whence the nouns תַּקִּין, תִּקּוּן; Syr. ܬܩܶܢ to stand fast.

Hof. הָתְקַן (in the Hebrew mode) *to be restored*, *to be set upright* Dan. 4, 33 [36]. We might also read הִתַּקְנַת (Ittaf.).

תְּקֹן (from תָּקַן) *m. firmness*, *foundation*, and like the proper name כּוּן the appellation of a god; only in the proper name אֶלְתְּקֹן.

תָּקַע (*part.* תֹּקֵעַ, *pl.* תּוֹקְעִים, *c.* ־עֵי, *p. pass. f.* תְּקוּעָה; *inf. abs.* תָּקוֹעַ, *c.* תְּקֹעַ; *fut.* יִתְקַע) *tr.* 1. *to stick into*, *to strike into*, יָתֵד Judges 4, 21, (fig.) Is. 22, 23, חֶרֶב into בֶּטֶן Judges 3, 21, שְׁבָטִים into לֵב 2 Sam. 18, 14; *to fasten*, *to fix by driving*, גְּוִיָּה 1 Sam. 31, 10, גֻּלְגֹּלֶת 1 Chr. 10, 10, with בְּ or the accusat. *whereon; to thrust forcibly*, *to cast*, with the accusat. *into* Ex. 10, 19. תָּ׳ אֹהֶל *to pitch a tent* (by pins driven into the ground) Gen. 31, 20, Jer. 6, 3, Arab. ضرب; also תָּקַע alone Gen. 31, 20. תָּקַע כַּף *to clap* or *strike the hands*, as a sign of joy Psalm 47, 2, of mocking, with עַל *at* one Nah. 3, 19, of surety Prov. 17, 18, with לְ *for* one 6, 1, and without כַּף 11, 15. — 2. *to strike up*, a wind-instrument, i. e. *to blow it*, בַּשּׁוֹפָר Josh. 6, 4, Judges 3, 27, 1 Sam. 13, 3, בַּחֲצֹצְרָה Num. 10, 3; 2 Kings 11, 14; 2 Chr. 23, 13; seldom with the accus. תָּ׳ שׁוֹפָר Is. 18, 3; Hos. 5, 8; Jo. 2, 1; or with בְּ in בַּתָּקוֹעַ Ez. 7, 14; also תָּ׳ alone Num. 10, 7, or the object is תְּרוּעָה 10, 5. Deriv. תֵּקַע, תָּקוֹעַ, and the proper name תְּקוֹעַ.

Nif. נִתְקַע (*fut.* יִתָּקַע, in pause יִתָּקֵעַ) 1. *to strike*, לְיַד, i. e. *to be security for* Job 17, 3; comp. above תָּקַע כַּף. — 2. *to be blown*, בַּשּׁוֹפָר Is. 27, 13, or שׁוֹפָר Am. 3, 6.

The organic root תָּ־קַע is also in קַע (קָעַע), קָע (קוּעַ), יָ־קַע II.; and the stem appears to be enlarged from the simple root, by means of ת.

תֵּקַע *m. a blast*, with the genit. שׁוֹפָר Ps. 150, 3.

תָּקַף (*fut.* יִתְקֹף) *tr. to overpower*, *to compel*, *to assail with violence*, with the accus. Job 14, 20; *to oppress* 15, 24; *to prevail against* Eccles. 4, 12; Aram. intr. תְּקֵף, תְּקֹף, Arab. تَقِفَ the same. The stem is also in אָכַף, consequently it is a farther development of פֹּא. Derivat. תֹּקֶף.

Pih. תִּקֵּף (not used) intensive of Kal. Deriv. תַּקִּיף.

Hif. הִתְקִיף only in Eccles. 6, 10 K'tib, according to some; but see תַּקִּיף.

תְּקֵף and תְּקֹף (3 *p. f.* תִּקְפַּת, 2 *p.* תְּקֹפְתָּ) *Aram. intr. to be strong*, *powerful*, of a tree Dan. 4, 8, *to be mighty*, of a king 4, 19, *to be obstinate*, *hardened*, of רוּחַ 5, 20; Targ. often; Syr. the same. Deriv. תְּקֹף, תְּקֵף.

Pa. תַּקֵּף (*inf.* תַּקָּפָה) *to make strong*, *confirm*, אֱסָר Dan. 6, 8. Deriv. תַּקִּיף.

תֹּקֶף (with *suff.* תָּקְפוֹ; from תָּקַף) *m.*

might, *authority* Esth. 9, 29; 10, 2; Dan. 11, 17 *in order to come with the might of his whole kingdom* (spoken of Antiochus).

תְּקַף see תְּקֹף.

תְּקֹף (*c.* תְּקַף, for which many mss. read תְּקֹף or תְּקַף; *def.* תָּקְפָּא) *Aram. m. might*, *power* Dan. 2, 37; 4, 27, coupled with חִסְנָא and יְקִירָא; Targ. תּוּקְפָּא, תְּקוֹף the same.

תֹּר *a turtle-dove*, see תּוֹר.

תָּרָא (not used) *intr. to be strong*, *powerful*, *courageous*, = אָרָא I., verbs פ״א often passing into פ״ת. Deriv. the proper name תַּרְאֲלָה.

תַּרְאֲלָה (compare יְדַאֲלָה, יוֹעֵאלָה; *power of El;* from תָּרָא) *n. p.* of a place in Benjamin Josh. 18, 27.

תַּרְבּוּת (from רָבָה) *f. increase*, soboles, but commonly *herd* (in contempt), *brood* Num. 32, 14.

תַּרְבִּית (from רָבָה) *f.* the same, commonly specific. *interest*, *usury* Lev. 25, 36; Prov. 28, 8; Ez. 18, 8; coupled with נֶשֶׁךְ; comp. מַרְבִּית and modern Hebrew רִבִּית.

תִּרְגִּיל see רָגַל.

תִּרְגֵּם see רָגַם.

תַּרְדֵּמָה (*c.* ־מַת; from רָדַם) *f. a deep*, *sound sleep* Gen. 2, 21; 15, 12; נָפַל תַּ׳ *deep sleep falls* (with עַל) Job 4, 13; 33, 15; fig. *stupidity*, *insensibility* Is. 29, 10, *inactivity* Prov. 19, 15.

תִּרְהָקָה (Ethiopic) *n. p.* of a king of Ethiopia and Thebais 2 Kings 19, 9, Is. 37, 9, ident. with *Ταρακός* (Vulg. and LXX Tharaka, Syr. Tarhak) of Manetho, the third and last king of the 20th Ethiopic dynasty, and successor of Sevechus. *Strabo* (XV, 1, 6) calls *Τεάρκων* the greatest conqueror of the ancient world. On inscriptions of old Thebes and on mount Barkel in Ethiopia this king's name has also been found (see *Wilkinson*, Manners and Customs &c. I. p. 140 seq.; *Lepsius*, Briefe aus Egypten, p. 238 seq.).

תְּרוּמָה (*c.* תְּרוּמַת, תְּרֹמַת, with *suff.* ־מָתִי, ־מָתָם, ־מַתְכֶם, *pl.* ־מוֹת, with *suff.* ־מֹתֵיכֶם; from רוּם in Hifil) *f. an oblation*, i. e. a gift taken from a whole, which one brings to God (לַיי״) Lev. 7, 14, or to the priest (לַכֹּהֵן) 7, 32. Such a תְּרוּמָה appears, consisting of meat-, sin- and guilt-offerings Lev. 7, 14, Num. 18, 8, of the (heave-) shoulder in a thank-offering Lev. 7, 34; 10, 14; Ex. 29, 27, of the first-born, firstlings, tithes, of the banished and the part of the booty that was God's Num. 15, 19; 18, 11; 31, 41, of holy gifts generally Lev. 22, 12, Num. 5, 9, of the voluntary contributions for erecting and adorning the tabernacle Ex. 25, 2; 30, 13; 35, 5; 36, 3 6. הֵרִים with לַיי״, i. e. *to raise a heave-offering to God*, is used with the same latitude Lev. 22, 15; Num. 15, 19; 28, 19; 31, 28; Ez. 45, 1; 48, 9; with מִן from a whole Lev. 2, 9; 4, 8. The heave-offerings or gifts also consisted of free contributions to the temple Ezr. 8, 25; 2 Chr. 31, 10; of gifts from the threshing-floor and wine-press Num. 15, 20 21; of the tenth of the tithe 18, 26; of specific lands Ez. 45, 1; 48, 8-10. The genitive of the person to whom the gift is offered follows the word Ex. 30, 14; Neh. 13, 5; or the genitive of the thing of which the heave-offering consists, as דָּגָן 10, 40, כֶּסֶף Ex. 35, 24, הָאָרֶץ Ez. 48, 12, קֹדֶשׁ Ex. 36, 6. תְּ׳ יָד *heave-offering of the hand*, i. e. brought with one's own hand Deut. 12, 11; but this is commonly expressed by תְּרוּמָה alone. Metaphorically *pl. gifts*, cognate in sense with מַתָּן, מַתָּנָה, Prov. 29, 4 *a man of gifts*, i. e. of bribery; *excellency*, שְׂדֵי תְ׳ *excellent* or *fertile fields* 2 Sam. 1, 21, where Theod. reads שְׂדֵי וְהָרֵי מָוֶת, *fields and mountains of death!*

תְּרוּמִי (formed from תְּרוּמָה, like יְהוּדִי, תִּמְנִי from יְהוּדָה, תִּמְנָה) *adj. m.*, תְּרוּמִיָּה *fem. oblation-like*, i. e. offered like a heave-offering Ez. 48, 12.

תְּרוּמִיָּה see תְּרוּמִי.

תְּרוֹמֵם (from רוּם) *masc. elevation*, *amelioration* Job 17, 4.

תְּרוּעָה (from רוּעַ Hif.; *constr.* תְּרוּעַת) *fem.* prop. *shouting*, *loud noise;* hence 1. *shouts of joy*, *song of rejoicing* Job 8, 21; 33, 26; הֵרִיעַ תְּ׳ *to break out into shouts of joy* 1 Sam. 4, 5; Ezr. 3, 11 13; תְּ׳ מֶלֶךְ *the shouting for a king*, i. e. *joyful acclamations of welcome* Num. 23, 21; *a war-cry* Am. 1, 14, Job 39, 25, fully תְּרוּעַת הַמִּלְחָמָה Jer. 4, 19. — 2. *loud clang*, of a horn or trumpet, announcing the year of jubilee or the new year. Hence שׁוֹפַר תְּ׳ Lev. 25, 9 *a trumpet of loud clangor*, i. e. *an alarm-* or *signal-trumpet;* חֲצֹצְרוֹת תְּ׳ Num. 31, 6, to call together warriors &c.; צַלְצְלֵי תְ׳ Ps. 150, 5 *clanging cymbals*, in the temple-service; יוֹם תְּ׳ *a day of the sound of the horn* or *trumpet*, the feast-day of the new moon of the seventh month (Tishri), which was announced by תְּרוּעָה Num. 29, 1-6; hence it is also called זִכְרוֹן תְּ׳ *a memorial of blowing of trumpets* Lev. 23, 24; זִבְחֵי תְ׳ Ps. 27, 6 *sacrificial gifts offered with the sound of trumpets;* תָּקַע תְּ׳ *to sound an alarm* Num. 10, 5. In modern Hebrew the תְּרוּעָה caused by הֵרִיעַ, and that by תָּקַע (תְּקוּעָה), differ in sound from one another.

תְּרוּפָה (from רוּף III. = רָפָא I., to which רָפֵה I. also belongs; but the stem may be תָּרַף II.) *fem. healing*, sanatio, Ez. 47, 12, LXX *ὑγεία*, Revel. 22, 2 *θεραπεία*.

תָּרַז (not used) *intr. to be hard, firm*, of a species of tree; Arab. تَرَزَ, تَرَنَ the same, whence تُرْزٌ hardness; so too the Aram. תִּרְזָא, ܬܪܙܐ, Arab. تَرْصٌ; identical in its organic root תְּ־רְ־ז with that in אְ־רְ־ז. Deriv.

תִּרְזָה (from תָּרַז) *fem.* prop. *firmness;* hence like robur the name of a firm tree by which is understood the *holm-oak*, ilex, *ἀγριοβάλανος* Is. 44, 14; different from אַלּוֹן quercus; the Targ. retains תִּרְזָא. According to *Saadia* and *Ibn Ganâch* صَنَوْبَر a species of pine.

תָּרַח (not used) *intrans.* developed out of אָרַח (which see), *to go*, *to wander*, prop. *to turn;* the Aram. תְּרַח to hold back, to delay, also belongs here. Deriv. the proper name

תֶּרַח (*turning*, *duration*, or *wandering*) *n. p.* 1. of a station in the wilderness of Sinai Num. 33, 27. — 2. of Abraham's father Gen. 11, 24, LXX *Θάῤῥα*, *Θάρα*, Vulg. *Thare*.

תִּרְחֲנָה (from רָחַן; *condescension*, *kindness*) *n. p. m.* 1 Chr. 2, 48.

תְּרֵין (contracted from תְּרֵנִין = תְּנֵין, *constr.* תְּרֵי) *Aram. num. card. m.*, תַּרְתֵּין *fem. two* Dan. 4, 26; Ezr. 6, 17; *fem.* Dan. 6, 1; Ezr. 4, 24.

תַּרְמֹד (see תַּדְמֹר) *n. p.* of a city built by Solomon 1 Kings 9, 18, 2 Chr. 8, 4, according to the reading of the LXX (*Θερμάθ* for *Θερμώθ*). Hence the LXX understood the תַּרְמֹד of the Talmud, which was a city near תַּפְסַח (Steph. Byz. s. v.); Solomon's kingdom reaching as far as it. Mention is made of the Tarmudeans Gittin 57[a]; Sabbath 21[b]; and the city was also named תַּמּוּד, the inhabitants *Tamudeans* (Jebamoth 17[a]). *Pliny* H. N. 6, 28 knows the *Thamudaei;* and the Periplus of Agatharchides speaks of them.

תִּרְמָה (from רָמָה I, 2) *fem. fraud*, *deceit* Judges 9, 31.

תַּרְמוּת (from רָמָה I.) *fem.* the same Jer. 14, 14 K'tib.

תַּרְמִית (from רָמָה I.) *fem.* the same Jer. 8, 5; 14, 14 K'ri; 23, 26.

תָּרַן (not used) *intr.* same as אָרַן *to be slender*, *stretched out*, *to project upward;* Arab. أَرَنَ to be slender, of the chamois. Deriv. תִּרְנָה and

תֹּרֶן (with *suff.* תָּרְנָם; from תָּרַן) *m. the mast of a ship* Is. 33, 23; Ez. 27, 5; *a signal-pole* on the mountains Is. 30, 17; Talm. אוֹרָן a mast, Aram. תּוֹרְנִי.

תִּרְנָה (from תָּרַן) *m. a lance*, *spear*, generally *a missile;* Job 39, 23 *the missile*, (and) *quiver are directed against him*. But see רָנָה.

תָּרַע (not used) *intr.* same as Aram. תְּרַע. Deriv. the proper name תִּרְעָה.

תָּרַע (not used) *Aram. trans. to split, to cut* or *break asunder, to open*, equivalent to the Hebrew שָׁעַר I., Targ. for פָּרַץ; Syr. ܦܬܚ, Arab. فتح. Deriv. תְּרַע, תָּרַע.

תְּרַע (*def.* תַּרְעָא) *Aram. m.* prop. *a cleft, an opening;* hence 1. *a gate*, Hebr. שַׁעַר, פֶּתַח, as תְּ מַלְכָּא Dan. 2, 49 = שַׁעַר הַמֶּלֶךְ, i. e. *the royal palace;* like the Ar. بَاب, Persian درگاه, Turkish *Kapû* for court, comp. *the Porte.* — 2. *entrance, door*, of a furnace Dan. 3, 26; Arab. تَنُّور the same.

תָּרַע (from תַּרְעָא) *Aram. m. a door-keeper, porter* Ezr. 7, 24.

תִּרְעָה (*fissure;* from תָּרַע) *n. p.* of a city otherwise unknown; hence *Gentile m.* תִּרְעָתִי 1 Chr. 2, 55.

תַּרְעֵלָה (from רָעַל) *femin. drunkenness, reeling*, = רַעַל; hence יֵין תַּרְעֵלָה *wine of reeling*, i. e. which intoxicates Ps. 60, 5; כּוֹס תַּרְעֵלָה *cup of reeling* Is. 51, 17, i. e. the drinking of which causes intoxication and helplessness, figur. of the divine wrath.

תָּרַף I. (not used) *intr. to heal*, same as רָפָא, רָפָה I., out of which it is developed by ת; many stems פ"ת coinciding with ל"ה. Deriv. תְּרוּפָה which see.

תָּרַף II. (not used) *trans.* same as טָרַף II. *to satiate, to nourish, to give food to;* Sanskrit trip, Greek τρέφ-ειν, Arab. تَرَفَ intrans. to be richly fed, to enjoy richly, = Hebrew שָׁבַע; hence *to live well.* Derivat. תְּרָף (in the plur. תְּרָפִים).

תְּרָף (only *plur.* תְּרָפִים; from תָּרַף II.) *masc. plur.* prop. *maintainer, nourisher, fosterer*, then a kind of *household-gods, Penates*, who may have been looked upon as the maintainers and nourishers of the family. The idea probably came to the Israelites from the Aramaeans. As tutelary deities they were taken along with persons when they fled Gen. 31, 19 34 35; as Aeneas carried the Penates with him out of Troy (*Virg.* Aen. 3, 148). In the period of the Judges, the Danites took them away from the house of Micah, in order that they might use them for themselves Judges 18, 17 18 20. They appear to have been of wood and of human shape 1 Sam. 19, 13-16. Though this sort of idolatry was much practised in houses, yet their worship was considered a transgression (אָוֶן) 1 Sam. 15, 23 (where according to Symm. and the Vulg. we should read וְאוֹן הַתְּרָפִים); accordingly they are put along with גִּלֻּלִים and שִׁקּוּצִים 2 Kings 23, 24. Together with אֵפוֹד (Judges 17, 5; 18, 14) they were also used as oracles Hos. 3, 4, a thing looked upon as אָוֶן Zech. 10, 2. Nebuchadnezzar too consulted them as Aramaean oracles Ez. 21, 26. Such gods were called in Greek *θέραπες*, because they support and nourish men (Xenophon). See *Chwolson*, Sabäer II. page 154 seq.

תְּרָפִים see תְּרָף.

תִּרְצָה (with *a* of motion תִּרְצָתָה, from רָצָה; *delight*) *n. p.* 1. of a place in the kingdom of Israel, which was its capital for a long time 1 Kings 14, 17; 15, 21. It lay on this side of Jordan towards the north; was the residence of the בַּעְשָׁא, and one of the cities of Manasseh Josh. 12, 24; 17, 11; celebrated for its pleasant situation Song of Sol. 6, 4. The ancients (*Euseb.* and *Jerome*) knew nothing more about it. The moderns (*Brocard, Breydenbach*) have found it in Tersa, a place on a high mountain three hours east of Samaria. Whether it be *Taluza* north of Nablus and east of Samaria (*Robinson*, later Bibl. Res. p. 397) is doubtful. — 2. (*delight*) *n. p. f.* Num. 26, 33.

תָּרַשׁ I. (not used) *intr.* same as תָּרַז *to be hard, firm*, Aram. תְּקַף; Arab. تَرَسَ, تَرَزَ, تَرَضَ the same, but modified in unimportant ways.

Pih. תֵּרַשֵּׁשׁ (with redupl. שׁ; not used)

either *intrans.* an intensive of Kal *to be very firm, to be strengthened*, of a district, *to be hard*, of stones, *to be strong*, of men; or *trans. to establish*, a colony, or also *to have a firm soil*, of coasts, in opposition to sea. Derivat. the proper name תַּרְשִׁישׁ.

תָּרַשׁ II. (not used) *trans. to fear, to reverence;* Persian *tarasiden* the same. Deriv. תִּרְשָׁתָא and perhaps תָּרָשׁ.

תָּרְשׁ (Persian, *strictness*, Pers. تُرُش, or from the Pers. تَرْس fear, *reverence*) *n. p.* of an eunuch at the Persian court Esth. 2, 21; 6, 2; comp. תִּרְשָׁתָא.

תַּרְשִׁישׁ (from תִּרְשֵׁשׁ, a redupl. Pihel of תָּרַשׁ I. which see; with *a* of motion תַּרְשִׁישָׁה) *n. p.* 1. of a Pelasgian-Hellenic sea-faring race, mentioned with יָוָן, כִּתִּים, אֱלִישָׁה and דְּדָנִים (which see) in the ethnographical table. They are understood to be the people *Tyrseni* and *Etrurians* who were a branch of the Pelasgians and formed a state in Italy stretching from the Po to the Alps, i. e. western Italy once called Tyrrhenia Gen. 10, 4, perhaps also Is. 66, 19. In 1 Chr. 1, 7 termed תַּרְשִׁישָׁה. The early people of the Etrurians or Tyrseni who were addicted to a sea-faring life, before the time of the Romans are also taken for a people of Italy. The original name of the race was Tark, Tarch, and therefore their first settlement was called *Ταρχωνία, Ταρχώνιον* (Tarquinium); from *κ, χ* arose the Semitic *sh* (a transposition that often occurs), so that Tarsh, Tars, Turs may pass for the ground-element. — 2. *Tartessus*, the district of the river Baetis, or the territory Baetica or Turdetania, conseq. all south-western Spain from the pillars of Hercules to the river Anas; an important Phenician or Tyrian settlement (בֵּית תַּ Is. 23, 10), whence the Phenicians fetched silver-plates, כֶּסֶת מְרֻקָּע Jer. 10, 9, iron, tin and lead Ez. 27, 12, with gold 38, 13. Among the ancients this Tartessus was understood by *Martial* to be the province Baetica; by *Avienus* the country about Gades; by *Seneca* the whole of the western district on the Atlantic ocean. — 3. certain colonial coast-districts in north Africa to which Solomon's ships sailed accompanied by the Tyrians, and whence they brought gold, silver, ivory, peacocks and apes 2 Chron. 9, 21 (אֳנִיּוֹת לַמֶּלֶךְ הוֹלְכוֹת תַּרְשִׁישׁ), compared with 1 Kings 10, 22 *for the king had a navy of Tarshish on the* (Mediterranean) *sea*, (sailing) *with the fleet of Hiram. Tunis* also was called תַּרְשִׁישׁ according to Not. and Extr. XII. 489. 494. The LXX understand an African Tarshish, especially Carthage, in Is. 23, 1 10 14; Ez. 27, 12; 38, 13; the Vulgate in Ez. 27, 12 and Targ. 1 Kings 22, 49 and Jer. 10, 9 understand Africa generally; though only the Spanish one can be meant in all these passage except 1 Kings 22, 49. — 4. certain emporiums and coast-districts of southern Arabia to which persons got in ships built at עֶצְיוֹן גֶּבֶר, and in such as sailed chiefly on the יָם סוּף, whose special destination was אוֹפִיר 2 Chr. 20, 36 37 (in 1 Kings 9, 27-28 אוֹפִירָה stands for תַּרְשִׁישׁ). This Tarshish-Ophir was subsequently taken for the whole of the *Indian coast-territory.* אֳנִיּוֹת תַּ' *ships of Tarshish*, i. e. large ships suited for sea voyages (Is. 2, 15; 23, 1 14; 60, 9), are translated by the LXX, Targ., Vulg., Saadia *ships* generally. — 5. the name of a precious stone of the lustre of gold, the *chrysolite* of the ancients (LXX, Joseph., Vulg.), the *topaz* of the moderns, which was bartered on the coasts of Spain (Plin. 37, 42 seq.), Arabia, India and Ethiopia, and which has its name from the numerous local designations of Tarshish Ex. 28, 20; 39, 13; Ez. 1, 16; 10, 9; Song of Sol. 5, 14; Dan. 10, 6. As the *ruby* was termed Carchedonius after the place it was brought from, so may תַּ' be also named. According to others, it was called from *the colour of the sea*, since תַּ' often means the sea (see above) after the Sanskrit tarîscha sea; in which case תַּ' would mean generally sea-coasts. — 6. (from תָּרַשׁ II., compare תָּרְשׁ) *n. p.* of a Persian prince Esth. 1, 14. —

7. (*foundation, firmness*) *n. p. m.* 1 Chr. 7, 10.

תִּרְשָׁתָא (lengthened by accentless ־ָא from תִּרְשָׁה, and with the article, because it had an appellative meaning; from תָּרַשׁ II.) *f. fear, reverence, esteem,* and then the title of a פֶּחָה Neh. 8, 9; 10, 2; interchanged with פֶּחָה 12, 26. It is given to the governor Nehemiah (8, 9; 10, 2) sometimes as a title, while at other times he is so called Ezr. 2, 63, as was Zerubbabel also Neh. 7, 65 70. *Stern* (Monatsnamen p. 196) derives it from the Zend. thvereç *to arrange, rule,* and thvaresta *prefect, governor;* etymologically improbable.

תַּרְתָּן (Assyrian) *n. p.* of an Assyrian general both under סַרְגּוֹן Is. 20, 1, and סַנְחֵרִיב 2 Kings 18, 17. *Sargon* ordered him to advance into Philistia just when dissensions were prevailing in Egypt; and Sennacherib sent him to Jerusalem to besiege and take it. The name is said to be derived from the Persian târ *summit* and tan *person,* i. e. *high personage,* or from the Persian târa, Sanskrit târa a star, and tan, conseq. *star-form;* according to others it is said to be a version of רַב טַבָּחִים (*head of the body-guard*), which has not the smallest probability.

תַּרְתָּק *n. p.* of a deity of the עַוִּים 2 Kings 17, 31, the inhabitants of the territory עַוָּה. In Pehlevi tarthakh is said to mean *hero of darkness,* i. e. of the lower world.

תְּשָׁאָה (=תְּשׁוּאָה, *c.* ־אַת, *plur.* ־אוֹת, from שָׁאָה I., like מְשׁוּגָה from שָׁגָה, or from שׁוּא I.) *f. pl. noise, tumult,* of a multitude Jer. 22, 2, of an ass-driver Job 39, 7; *crash, thunder,* 36, 29 *the crash of his tabernacle,* i. e. of his thunder-cloud.

תִּשְׁבָּה (from שָׁבָה I.; *projecting place*) *n. p.* 1. of a city in גִּלְעָד, to which the prophet Elijah belonged, and therefore he was named תִּשְׁבִּי *the Tishbite* 1 Kings 17, 1, where we should read מִתִּשְׁבַּת גִּלְעָד for מִתִּשְׁבִּי גִּלְעָד, after the LXX and Josephus. This תִּ is described by the Pseudo-Epiphanius as lying beyond the Jordan, ἐκ τῆς Ἀράβων. — 2. a city in Galilee, belonging to the tribe of Naphthali, whose situation is given in Tob. 1, 2 (Θισβή). — *Gent. m.* תִּשְׁבִּי (from תִּשְׁבָּה 1) 1 Kings 17, 1; 21, 17.

תִּשְׁבִּי see תִּשְׁבָּה.

תַּשְׁבֵּץ (from שָׁבַץ) *m. texture, checker-work,* כְּתֹנֶת תַּ *a tunic of checker-work,* of the priest Ex. 28, 4; comp. שָׁבַץ 28, 39.

תְּשׁוּבָה and תְּשֻׁבָה (*c.* ־בַת, with *suff.* ־בָתוֹ; *plur.* ־בוֹת, with *suff.* תְּשׁוּבֹתֵיכֶם; from שׁוּב) *f. a return, a recurrence,* of שָׁנָה, with לְ of the date 2 Sam. 11, 1, 1 Kings 20, 22, seldom with accusat. 1 Chr. 20, 1; *return home* 1 Sam. 7, 17; *contradiction* Job 21, 24, *reply* 34, 36; in modern Hebrew, change, repentance.

תְּשׁוּרָה (from שָׁרָה III.) *fem. crashing, storm* Job 30, 22 K'tib, comp. תְּשָׁאָה.

תְּשִׁירָה (from שָׁרָה II.) *f. crash, storm* Job 30, 22 K'ri.

תְּשׂוּמָה (*constr.* and before Makkeph תְּשׂוּמַת־; from שׂוּם) *f. a thing deposited,* with יָד (in the hand) i. e. *given in pledge,* different from פִּקָּדוֹן (a deposit) Lev. 5, 11.

תְּשׁוּעָה (from שׁוּעַ II. or יָשַׁע; *c.* ־עַת) *f.* prop. *unconstraint, freedom;* hence *deliverance* 1 Sam. 11, 9 13; 19, 5; *salvation* Ps. 144, 10; *freedom* 2 Kings 13, 17; *victory* Ps. 33, 17; Prov. 21, 31; and generally in the various meanings of the verb.

תְּשׁוּקָה (with *suff.* ־תֵךְ, ־תוֹ; from שׁוּק I.) *f. desire, longing, inclination* Gen. 3, 16; 4, 7; with עַל Song of Sol. 7, 11.

תְּשׁוּרָה (from שׁוּר II.) *fem. offering, presentation;* hence *a gift, present* 1 Sam. 9, 7, for which is נְבִזְבָּה Dan. 2, 6; 5, 17.

תְּשִׁיעִי (from תֵּשַׁע) *num. ord. masc.,* תְּשִׁיעִית *f. the ninth,* of יוֹם Num. 7, 60, חֹדֶשׁ 1 Chr. 27, 12, which was specially termed כִּסְלֵו Zech. 7, 1; also תְּשִׁיעִי alone means *the ninth month.* שָׁנָה stands be-

fore the ordinal number in the constr. state 2 KINGS 17,6 and 25,1, or the abs. LEV. 25, 22.

תֵּשַׁע (*c.* תְּשַׁע) *num. card. f.*, תִּשְׁעָה (*c.* תִּשְׁעַת) *m. nine*, put before the noun GEN. 11, 19, DEUT. 3, 11; or after it JOSH. 15, 44. תֵּשַׁע also stands for the ordinal number, as שְׁנַת תֵּשַׁע *the ninth year* 2 KINGS 18, 10. תִּשְׁעָה is put before the noun in the *constr. state* NUM. 34, 13; JOSH. 13, 7. — עָשָׂר combined with תִּשְׁעָה, and עֶשְׂרֵה with the *constr. state* תְּשַׁע denotes *nineteen* GEN. 11, 25; JOSH. 19, 38; 2 SAM. 2, 30. The *plur.* תִּשְׁעִים is *ninety* GEN. 17, 6 17; EZ. 4, 5.

The etymology of this numeral is obscure; and it cannot be compared with extra-Semitic.

תַּתְּנַי (Persian) *n. p.* of a Persian governor EZR. 5, 3; 6, 6. For the etymology the Persian dadnai *gift* has been adduced.

Grammatical and analytical appendix.

The following appendix gives those grammatical forms whose roots persons not well versed in Hebrew are unable to find with ease in the Lexicon. They are arranged alphabetically and explained. In like manner, forms of words or words themselves whose analysis, irrespective of their grammatical exposition, is difficult or doubtful, are here adduced in alphabetical order for the benefit of students. The prepositions בכ״לם and וְ meaning *and* or in its capacity of so-called *Vau conversive* in both tenses of the verb are constantly separated, and therefore the forms should be looked for by themselves in alphabetical order. In the difficult forms of the *imperfect* or *future* adduced, the third person is for the most part the regulator; if the irregularity does not consist in the combination of the prefixes with the verb itself. No reference has been made to any special grammar, because the necessary information may be found in the Lexicon itself, at the proper place.

א

וָ־אַבֶּדְךָ Ez. 28, 16, from וָ־אֲאַבֶּ׳ in the Syriac mode (Syriasmus), is *the first pers. fut. Pih.* of אָבַד. Elsewhere the usual form occurs Is. 45, 5.

אֲבָהָן, אֲבָהָת *Aram. pl.* of אַב; see אַב 3.

אָבוּא Is. 28, 12, an Arabism for אָבוּ from אָבָה. Many mss. have אָבוּ.

אֵבוֹשׁ, תֵּבוֹשׁ, יֵבוֹשׁ see בּוּשׁ I. In the Lexicon pages 189. 190.

אָבִי 1 Kings 21, 29, Mic. 1, 15, from אָבִיא of בּוּא, 1 *fut. Hif.;* comp. הָבִי from הָבִיא, יָבוֹ from יָבֹא.

אֹבִידָה Jer. 48, 8, from אַאֲבִ׳, 1 *fut. Hif.* of אָבַד. In the Lexicon page 5.

אֶגְאָלְתִּי Is. 63, 3, from הִגְאָלְתִּי, 1 *p. perf. Hif.* of גָּאַל. In the Lexicon p. 252 where several examples are given.

אֶדַּדֶּה Is. 38, 15, is the 1 *p. fut. Hithp.* (= אֶתְדַּ׳) of דִּדָּה *Pih.* from דִּהְדָּה, a reduplication of דָּה I. See דָּה and דִּהְדָּה.

אֶדַּדֵּ־ם Ps. 42, 5 see דִּהְדָּה, דָּה.

אֲדִיקֵ־ם 2 Sam. 22, 43, is the 1 *p. fut. Hif.* with *suff.* from דּוּק = דָּקַק. In the Lexicon page 321.

אֶדַּמֶּה (= אֶתְדַּ׳) Is. 14, 14, is the 1 *p. fut. Hithp.* of דָּמָה II.

אֶדָּרֹשׁ Ez. 14, 3, from הִדָּ׳, *inf. abs. Nif.* of דָּרַשׁ. In the Lexicon page 340.

אֵהַב Prov. 8, 17, from אֶאֱהַב, 1 *fut. Kal* of אָהַב. In the Lexic. p. 30. See אֵחַר.

אֹהַב Mal. 1, 2, from אֶאֱהַב, with *suff.* אֹהֲבֵם Hos. 14, 5; but אֹהַבְךָ 2 Chr. 20, 7 is *part. Kal* with *suff.*

אֲהוֹדֶנּוּ Ps. 28, 7, from אוֹדֶנּוּ, 1 *p. fut. Hif.* of יָדָה I. with *suff.;* comp. יְהוֹדֶה.

אֱהִי see אֱהִי in the Lexicon p. 32; but also 1 *p. fut. ap.* of אֶהְיֶה from הָיָה.

אֶהֱמָיָה Ps. 77, 4, from אֶהֱמֶה changing the radical He into Yod. Comp. יֶהֱמָיוּן from יֶהֱמוּן.

אוֹחוּלָה Jer. 4, 19 K'tib, אוֹחִילָה K'ri, the former the 1 *p. fut. Kal* with *He volunt.* from חוּל, the latter 1 *p. fut. Hif.* of יָחַל. In the Lexicon p. 426. But some read אָחוּלָה.

אוֹכִיל Hos. 11, 4, not from אַאֲכִיל; not a noun = אֹכֶל; but an Aram. form for אָכִיל, 1 *p. fut. Hif.* of כּוּל, as הָכִיל Ez. 21, 33 belongs to כּוּל. In the Lexicon page 84.

אוֹכַל Ps. 50, 12, from אֹכַל, 1 *p. fut. Kal.*

וָ־אוֹצְרָה Neh. 13, 13, from אוֹצִירָה, 1 *fut. Hif.* of אָצַר for אַאֲצִ׳ in the Aram. way. אָצַר in *Kal*, *Nif.* and *Hif.* is a denom. from אוֹצָר. In the Lexic. p. 42.

אֵזֵה Dan. 3, 22, from אֱזֵה, *part. pass.* Aram. of אֲזָא.

אָזִין Job 32, 11, from אַאֲזִין, 1 *pers. fut. Hif.* of אָזַן.

הַ־אֲזִקָּה Mic. 6, 11, for אוְזִקָּה = יוְזִקָּה. In the Lexicon page 1.

אֱזַל־ Ezr. 5, 15, for אֶזֶל, Aram. *Imperat. Peal* of אזל. In the Lexicon p. 50.

אֲחַז Job 23, 8, is the 1 *p. fut. ap. Kal* in pause from אָחַז for אֶאֱחָזֵהּ = אֶחֱזֵהּ. Stem חָזַהּ.

אַחַטֵּנָּה see חָטָא *Pih.* in the Lexicon.

אַחָיוֹת, אַחָיִת see אָחוֹת in the Lexicon.

אַחֵל Ez. 39, 7, from אָחֵל (*I will desecrate*), distinguished from אָחֵל (*I will begin*) Deut. 2, 25; so too יַחֵל Num. 30, 3 different from יָחֵל Judges 13, 5. See חָלַל in the Lexicon.

אֶחָר Gen. 32, 5, for אָחָר, *fut. Kal;* comp. אֶהֱב.

אַחֲרוּ Judges 5, 26, is the 3 *p. perf. pl. Pih.* from אֲחָרוּ, from אָחַר *Pih.*

אַחַת Ezr. 5, 15 see נְחַת *Aram. Af.*

אַחַתָּה Jer. 17, 18, is the 1 *p. fut. Kal* of חָתַת (which see).

אַחִתְּךָ Jer. 1, 17, is the 1 *p. fut. Hif.* of חָתַת with *suff.*

אַיְּכָה see אַי Lexicon page 68.

אַט Hos. 11, 4, is the 1 *p. fut. ap. Hif.* for אַטֶּה from נָטָה; comp. נַט, הַט.

אֵילִל see יָלַל *Hif.*

אֵילִילָה see יָלַל *Hif.*

אֵילְכָה Mic. 1, 8, from אֶלְכָה; see יָלַךְ.

אֵימָם Ps. 19, 14 in *pause*, from אֵימֶם = אֵתֶם, 1 *fut. Kal* of תָּמַם. But see יָתֵם.

אָכוֹת 1 *pers. fut. Kal* of כָּתַת; the *third pers. future* is יִכֹּת.

אֲכַל Ez. 43, 8, is the 1 *person fut. apoc. Pih.* of כִּלָּה.

אֲכַלְכָה Ex. 33, 3, from אֲכַלֶּכָּה, 1 *p. fut. Pih.* of כִּלָּה.

אֶכֹּת Mic. 6, 6, is the *first person fut. Nif.* of כָּפַת I., arising out of אֶכָּפֵת.

אֶכְּרָה Hos. 3, 2, is the 1 *p. fut. Kal* of כָּרָה II. (which see).

אֲמַאסְאָךְ Hos. 4, 6, from אֲמַאֲסֶךָּ 1 *p. fut. Kal* with *suff.* (א marked in mss. נְתִיר), or also for אֲמַאֲסְאָךְ, where א is to be regarded as a vowel-letter retained.

אַמְהוֹת see אָמָה.

אֲנִבְּהּ Dan. 4, 9, from אֲבֵהּ from אָב *Aram.*

אֲנַבֵּץ from אֲנַבֵּעַ, יְנַבֵּץ from יְנַבֵּעַ, מְנַבֵּץ from מְנַבֵּעַ; *Dagesh forte* being resolved in them all by נ. See יְנַבֵּעַ *Aram.*

אֲסַעֲרֵם Zech. 7, 14, from אֲסַעֵּר for אֲסַעֵּר, 1 *p. fut. Pih.* of סָעַר.

אֲסַפֵּהּ Mic. 4, 6, see אָסַף *Kal.*

אֲסַפְּךָ 1 Sam. 15, 6 (*I will hurry thee away*) 1 *fut. Kal* with *suff.* from אָסַף 2; on the contrary 2 Kings 22, 20 is the *part. Kal* with *suff.* See יָסַף.

אֲסַפְּרֵם Hos. 10, 10 from אֶסְפֹּר, *fut. Kal* (יָסַר) with *suff.*, from יָסַר.

אַסְפִּירֵהוּ Deut. 32, 26, see פָּאָה *Hif.*

אֲפוּ Ex. 16, 13 in pause, for אֲפוּ from אָפָה.

אֶפְּתְ Jer. 20, 7, is the 1 *p. fut. ap. Nif.* of פָּתָה.

אַצִּיעָה Ps. 139, 8, is the 1 *p. fut. Hif.* of יָצַע, with ־ָה *voluntative.*

אַצְּקִ see יָצַק I.

אֲצֻרְךָ Jer. 1, 5 K'ri, from אָצַר from יָצַר II. The K'tib אצורך should be read אֲצוֹרְךָ, from אָצוֹר. — But the same word in Is. 42, 6 should be referred to נָצַר.

אֲקַח see לָקַח.

אֲקֻחָה Is. 56, 12, in mss. אֶקָּחָה, is the 1 *p. fut. Kal* of לָקַח (which see).

אֶקְרָאֲה 1 Sam. 28, 15, from אֶקְרָא with ־ה for ־ָה *voluntative.*

אֲרַאֲלֵם Is. 33, 7; see אֲרִאֵל and אֲרִא.

אַרְהּ־ (*ora*) Num. 22, 6 from אָר, *imper. Kal* of אָרַר; comp. קָבָה from קָבַב.

אֲרוֹמֵם Is. 33, 10, from אֲהֹ', אֶתְר' = אִתְר', from רוּם *Hithp.*

אַרְיוּךְ Is. 16, 9, is the *first pers. fut. Pih.* with *suff.*, arising from a fusion of רַוֵּהַ and רַוֵּה.

אַרְאֲנִי Mic. 7, 15, from הַרְאֲנִי from רָאָה. See Lexicon p. 252ª under נִפְאַל *Hif.*

אַרְזֻה Zeph. 2, 14, from הַרְזוּה from רָזַהּ. See Lex. p. 252ª under נִפְאַל *Hif.*

אַשְׁכִּים Jer. 25, 3, from הַשְׁ'. Lex. p. 252ª.

אֶשְׁעֲרָה Psalm 119, 117, abridged from אֶשְׁעֲרֵהּ, is the *first person fut. Kal* of שָׁעַר with ־ה *voluntative.*

ו־אשר Ez. 3, 15 K'tib, is sometimes read וְאָשַׁר (*and I saw*), sometimes וַאֲשֶׁר (*and who*); the K'ri has וְאָשַׁב.

אִשְׁתִּיו Dan. 5, 3 = שְׁתִיו, 3 *p. perf. pl.* of שְׁתָה *Aram.* The א is prosthetic.

אֶתְוַדַּע 1 *p. fut. Hithp.* of יָדַע (which see).

אֵתָיו from אֱתָיו, *imper. Kal* of אָתָה.

אָתָנוּ, אָתָאנוּ is the 1 *p. pl. perf.* of אָתָא = אָתָה.

אֶתְקֶנְךָ Jer. 22, 24, moulded together from אֶתְקֶךָ and אֶתְקֶנְךָ; from אֶתֵּק 1 *p. fut.* of נָתַק I.

ב

בּוֹדָאם Neh. 6, 8, out of בּוֹדְאָם, *part. Kal* of בָּדָא with *suff.*

בַּהֵכִין 2 Chr. 1, 4, from בְּהַהֵכִין, comp. הַהֵכִין 2 Chr. 29, 36. See כּוּן *Hif.* Lexicon page 643.

בְּהִלּוֹ see הִלּוֹ.

בֶּהָרֵג Ezek. 26, 15, from בְּהֶהָרֵג = בְּהִ׳, *infin. Nif.* of הָרַג.

בְּהִשַּׁמָּה Lev. 26, 43, out of בְּהִשַּׁמָּה, *inf. Hof.* with *prefix* בְּ and *suff.* ־ָה, for which ־ָה is put. See שָׁמַם I. in the Lexicon, page 1408[b].

בּוֹשַׁסְכֶם Am. 5, 11 for בּוֹסַס׳, *inf. Pih.* of בּוּס; שׁ standing dialectically for ס.

בַּז Zech. 4, 10, dialectically for בָּז from בּוּז.

בִּיקְרוֹתֶיךָ Ps. 45, 10, out of בִּיקְ׳ from יְקָרָה. The Dagesh forte in ק is euphonic.

בָּמֳתֵי *pl. constr.* of בָּמָה (which see).

בְּנוֹתַיִךְ Ez. 16, 31, for בְּנוֹתֵךְ, *inf. constr. Kal* בְּנוֹת from בָּנָה.

בִּצֹּאתָיו for בִּצּוֹתָיו from בִּצָּה (which see).

בָּרָם in לְבָרָם Eccles. 3, 8, is the *infin. Kal* of בָּרַר with *suff.*

בְּשֶׁלִּי from שֶׁל which see, and under שֶׁ.

ג

גַּל *imperat. Kal* of גָּלַל, Psalm 119, 22; elsewhere for גַּלֵּה, *imperat. Pih.*

גַּעַת *infin. constr. Kal* of נָגַע.

גֵּשׁ, גֵּשׁ־, גְּשָׁה is the *imperat. Kal* of נָגַשׁ; *pl.* גְּשׁוּ.

גֶּשֶׁת *infin. constr. Kal* of נָגַשׁ.

גַּתָּה 1 Kings 2, 40, also גַּתָּה or גָּתָה in mss.; see גת.

ד

דַּלְיוּ Ps. 30, 2, Prov. 26, 7, for דַּלּוּ, *imp. pl. Pih.* of דָּלָה. It cannot be referred to דָּלַל.

דַּע see יָדַע.

דְּעֵה Prov. 24, 14 for דְּעָה, *imper. Kal*, where ־ֵה is attenuated from ־ָה. See יָדַע I.

דֵּעָה Ex. 2, 4, *infin. constr.* for דַּעַת from יָדַע.

דַּרְיוֹשׁ Ezr. 10, 16, out of דְּרוֹשׁ (*infin. constr.* of דָּרַשׁ) by an orthographical mistake. Lexicon p. 339.

ה

הֶאֱזִינִיחַ Is. 19, 6, a *Hifil*, formed from the *adj. m.* אַזְנָח (which see), consequently not arising from הִזְנִיחַ. Lex. page 30.

הַב, הָבָה, הָבִי, הָבוּ see the stem יָהַב.

הֹבִאישׁ Is. 30, 5, out of הוֹבִישׁ from יָבֵשׁ; according to others same as הוֹבְאִישׁ, *Hif.* of בָּאַשׁ.

הֵבוּ (אֲהַבוּ) Hos. 4, 18, commonly taken as coming from אֲהַבְהַב (from אָהַב which see) after the form סְחַרְחַר, only that the doubling is separated. Comp. also הַבְהַב.

הִבּוֹק *inf. Nif.* of בָּקַק I.

הָבִי Ruth 3, 15, out of הָבִיא, *inf. Hif.* of בּוּא.

הָבֵר *inf. Hif.* of בָּרַר.

הֹגוֹ *inf. Po.* of הָגָה I.

הָגְלַת Jer. 13, 19, abridged from הָגְלְתָה, 3 *pers. fem. Hof.* of גָּלָה.

הִדּוּשׁ Is. 25, 10, *inf. Nif.* of דּוּשׁ (which see).

הֻדַּשְׁנָה Is. 34, 6, 3 *p. perf. fem. Hothp.* of דָּשַׁן, consequently instead of הָתְדַּ׳.

הוֹבָדָה *Aram. inf. Af.* of אֲבַד.

הוֹדָה *Hif.*, see יָדָה I.

הוּלֶּדֶת Ez. 16, 4, or הֻלֶּדֶת, *infin. Hof.* of יָלַד, for הוּלֶּ׳.

הוּלָּלוּ Ps. 78, 63, *perf. Puh.* of הָלַל I., not *Hof.* of יָלַל.

הוֹשְׁבוֹתִים Zech. 10, 6, 1 *p. perf. Hif.* with a *suffix* from יָשַׁב and שׁוּב with similar

meaning, consequently arising from הִשְׁתּוֹבְבוֹתִים and הִשְׁתּוֹבְבוֹתִים together.

הוּחַל *Hof.* of חָלַל I.

הַוָּדָה Dan. 5, 20, *infin. Af.* of זוּד *Aram.*

הִזְדַּמְּנָתְהוּן from הִזְדַּמֵּן, *Ithpa.* I. from זָמַן; the K'tib הִזְדַּמֵּן is *Ithpa.* II.

הִזִּיל Lament. 1, 8, *Hif.* from זָלַל = זָלַל (comp. הִנִּיחַ).

הִזַּכּוּ Is. 1, 16, for הִתְזַכּוּ, *imper. Hithp. pl.* of זָכָה.

הִזְרוֹתֵיכֶם Ezek. 6, 8, *inf. Nif.* (הִזָּרוֹת) with a *suff.*, for הִזָּרְתְּכֶם; ־וֹת being regarded as *plural.* See זָרָה I. Lexicon page 404.

הֶחְבֵּאתָהּ, in pause ־אָתָהּ (comp. נִפְלֶאתָהּ 2 Sam. 1, 26), 3 *fem. perf. Hif.*, arising from a mixture of לֹא and לֹה (חִבֵּהּ and חִבָּא).

הֶחְדַּלְתִּי Judges 9, 9, see חָדַל in *Hif.* Lexicon p. 420.

הֶחֱטֵי 2 Kings 13, 6, for הֶחֱטִיא; הֶחֱטִי Jer. 32, 35 for הֶחֱטִיא from חָטָא. Lexicon p. 434.

הֶחֱלֹ with *suff.* הֶחֱלוֹ Ez. 20, 2, *inf. Nif.* from חָלַל I. (which see) after the form הִמָּם.

הַט is the *imperat. Hif.* of נָטָה.

הִטְּתוּ Prov. 7, 21, 3 *fem. perf. Hif.* with a *suff.*, from נָטָה.

הִטַּמְּאוּ Deut. 24, 4, *Hothp.* of טָמֵא.

הֵימָן *Aram. Af.* of אֲמַן.

הֵילִילִי Ex. 2, 9, *Hif.* II. of יָלַל, for the purpose of having an alliteration with הֵינִיקִי.

הֵיתֵי Dan. 5, 3, *Aram. Af.* of אֲתָא.

הֵיתֵיתִי 3 *p. pl.*, הֵיתֵיתָה *infin. Af.* of אֲתָא.

הֵיתֵי out of הֵיתֵי, *Aram. Of.* (*pass.*); הֵיתִיתוּ 3 *fem.* הֵיתִיתוּ 3 *p. pl.* See אֲתָא.

הֵכָּה see נָכָה *Hif.*

הִכָּפֵס Lev. 13, 55, out of הָתְכַּפֵּס, *Hothp.* of כָּפַס.

הֶכְיֵל Ezek. 21, 33, is not from הַאֲכִיל, but belongs to the *Hif.* of כּוּל.

הִכָּךְ 3 *p. perf. Hif.* with *suff.* from נָכָה. So also הִכָּנִי, הִכָּם.

הֶכְנִי 2 Chron. 29, 19, belongs to הֵכִין from כּוּן.

הֶלְאֵת Ezek. 24, 12 for הֶלְאֲתָה, 3 *fem. perf. Hif.* of לָאָה; comp. הֶגְלַת, הֶרְבַּת.

הָלוֹ see הָלַל I.

הֲמֹהֵם (= ־יהֶם) Ez. 7, 11, is the noun הֵם (*fulness*) from הָמָה, after the form שֵׁם, abridged הֵם, with a *suff.*

הֵמִין = הֵרִין see הָמַן.

הוּמְכוּ Job 24, 24, out of הוּמְכוּ from מָכַךְ; comp. יִכְתּוּ for יוּכְתוּ from כָּתַת.

הָמֹס *infin. Nif.* from מָסַס.

הִמְסִיו Josh. 14, 9, out of הִמְסוּ from מָסָה.

הַמְרוֹתָם Job 17, 2, is the *inf. Hif.* with *suff.*, with Dagesh dirimens in Mem.

הִנְבְּאוּ Jer. 23, 13, out of הִתְנַבְּאוּ; so too הִתְנַבֵּאתִי from הִנְבֵּאתִי.

הִנַּח see נוּחַ in *Hif.*

הִנִּיחַ see נוּחַ in *Hif.*

הֲנִיחַ *Hof.* of נוּחַ which see.

הַנְעֵל *Aram. Af.* of עָלַל I., arising from הַעֵל with Ayin doubled.

הַנְעָלָה *Aram. infin. Af.* of עָלַל I. See הַנְעֵל.

הַעֲלָה Dan. 5, 7, see עָלַל I. *Af.*

הַעֲלֵנִי see עָלַל I. *Af.*

הֲנָפָה Is. 30, 28, is an *infin.-noun* from the *Hif.* of נוּף I.

הָסוּ *pl.* הָסִי see *Pih.* of הָסָה.

הָפֹג Is. 59, 14, is *Hofal* of נָסַג and not from סוּג.

הָסִית *Hif.* II. of סוּת; הָסִית is *Hif.* I.

הַעֲלֵה *imperat. ap. Hif.* out of הַעֲלֵה from עָלָה II.

הֶעֱלָה for הֶעֱלָה, *Hif.* of עָלָה.

הָעֱלָה for הָעֱלָה, *Hof.* of עָלָה.

הַפְרִכֶם Lev. 26, 15, is *infin. Hif.* of פָּרַר with a *suff.*, not from הַפֵּרְכֶם but from הַפְרֵכֶם.

הִצְטַנֵּף *Hithp. denom.* from צִיר 2.

הַצְפִּינֻהוּ Ex. 2, 3, probably arising from הַצְפִּינוּהוּ; but see Ewald §. 92. c.

הָקַם 2 Sam. 23, 1 for הוּקַם, is *Hof.* of קוּם.

הַקְצוֹת Lev. 14, 43, is *infin. constr. Hif.* for הַקְצוֹת, like הַסְגִּיר ibid. 14, 46 for הַסְגֵּר; comp. חִלֵּץ for חִלַּץ.

הַרְבֵּב *imperat. ap. Hif.* out of הַרְבֵּה from רָבָה.

הַרְבּוֹת, הַרְבָּה, הַרְבֵּה see *Hif.* of רָבָה.

הֵרָה Gen. 14, 10, out of הָדָה from הָרָה.

הָרֹמּוּ Num. 17, 10, *imper. pl. Nif.* from רָמַם I. = רוּם.

הָרֵף *imperat. apoc. Hif.* from רָפָה IV.

הַרְצֹת see הָגִלַּת above.

הָשֵׁב Is. 42, 22, *imperat. Hif.* in *pause* for הָשֵׁב from שׁוּב.

הַשְׁלַכְתָּה or תָּה Amos 4, 3, out of הַשְׁלַכְתֶּן, and the latter is said by the oldest interpreters to stand for הַשְׁלַכְתֶּן, like פִּתְחָה Is. 48, 8 for פִּתְחָה. But the *Hif.* may be also taken as *intr.* (*to be cast*), like פִּתְחָה *to stand open.*

הָשֵׁם *Hof.* of שָׁמַם, out of הָשֵׁם, in the other forms of *Hof.* without Dagesh in שׁ.

הַשַּׁע Ps. 39, 14, out of הַשַּׁע, הַשַּׁע, as an *imper. ap. Hif.* of שָׁעָה I.; comp. הָרֵב, הָרַב. Another *imperative Hif.* הַשַּׁע is abridged from הַשֵּׁעַ, and belongs to שָׁעַע I.

הָשְׁפֹּת Nehem. 3, 13, contracted from הַאֲשְׁפֹּת; א disappearing, after הַ has remained as a peculiar syllable.

הִשְׁתַּחֲוָה see *Hithp.* to שָׁחָה.

הִשְׁתַּטְשַׁע see שָׁטַע *Hithp.*

הַתְבּוּהָּ Dan. 3, 16, *Aram. inf. Af.* with *suff.* from תְּוַב.

הִתְוַדָּה *Hithp.* of יָדָה.

הִתְחַזֵּל 2 Sam. 13, 5, is the *imperative apoc. Hithp.* in *pause*, of חָלָה.

הִתְיוּ see אָתָה *Hif.*

הַתִּימְךָ Is. 33, 1, out of הַתְמִךְ, *inf. Hif.* of תָּמַם with *suff.*

הִתְחַל (הִתָּחֵל, הִתָּחֵל, יְתָחֵל, תְּתָחֵל, *infin. constr.* הָחֵל) *Pih.* I. of הָחַל, where the ת was regarded as a guttural; together with this occurs also *Pih.* II., viz. הִתְחַל and יְתַחֵל. But along with the stem הָחַל there occurs also חָלַל (comp. הָלַךְ and הָלַךְ); and to it belongs the *Hof.* הוּתְחַל. See יָחַל and הָחַל.

הִתְנַבֵּאתָ 1 Sam. 10, 6, out of הִתְנַבֵּאתָ, but looked upon as arising from נָבָה; hence also the *inf.* הִתְנַבּוֹת for הִתְנַבֵּא.

ז

זוּנָה Ez. 16, 34, has arisen from זָנָה *Puh.* of זָנָה.

זְמוֹתַי Ps. 17, 3, from זְמוֹת a noun (which see), different from זָמוֹתַי, 1 *pers. perf. Kal* of זָמַם.

ח

חֲבִי Is. 26, 20, out of חַבֵּה (comp. תְּזִנִי for תְּזֹנֶה), *imperat. sing. masc.* of חָבָה.

חָלָלוּ Judges 5, 7, 1 Sam. 2, 5, for חָלְלוּ, with ל doubled after an accented vowel, as is also in נָתְנוּ Ez. 27, 19. See חָלַל.

חֲלַחְרִיל see חַרְחֲרִי.

חוּקוֹ Prov. 8, 29, extended out of חֻקּוֹ (from חֹק).

חֲטוֹ and חֲטֹאת, *inf. constr. Kal* of חָטָא.

חַיְתָה Ex. 1, 16, out of חָיָה, the reduplication disappearing, several examples of which are adduced under חָיַי.

חַיְתוֹ an *archaic stat. constr.* of חַיָּה, for the later חַיַּת.

חַכֵּי Hos. 6, 9, see חָכָה (from חָכַךְ).

חַלּוֹתִי Ps. 77, 11, is from the noun חַלּוֹת, prop. an *infin. Pih.* of חָלַל, like זַמּוֹת, שַׁמּוֹת. See חָלָה to חָלָה.

חַלְּקֵי Is. 57, 6, is a *stat. constr. pl.* of חֶלֶק (which see) and not from חֵלֶק.

חַנּוֹתִי Job 19, 17, from חַנּוֹת with *suff.*; the stem is חָנַן II.

חָקוֹ Prov. 8, 27, out of חֻקּוֹ; see חוּקוֹ.

ט

טָח Is. 44, 18, and according to some mss. also in Lev. 14, 42, from טָחַח = טָחַח, 3 *pers. perf. Kal.*

טַעַת *inf. constr. Kal* of נָטַע.

י

יְאוֹת, נְאוֹת, with *ah volunt.* נְאוֹתָה, is *fut. Kal* of אוּת II., like יְבוֹשׁ from בּוֹשׁ.

יַ־יְאַל 1 Sam. 14, 24, is *fut. apoc. Hif.* arising out of יְאַלֶּה, which is from יָאַל (of אָלָה I.); not from the *Hif.* הוֹאִיל belonging to יָאַל. — In other places, as יְאַל Job 6, 9, וַיְאַל 17, 11, 1 Sam. 17, 39, יָאַל may be the stem. See יָאַל II. *Hif.*

וַיַּאַת Is. 41, 25, *fut. ap. Kal* of אָתָה, abridged from וַיְּאַתְּ.

וַיָּבֹא 1 KINGS 12, 12 K'tib, for וַיָּבֹאוּ, *fut. Kal* of בּוֹא; so also 2 KINGS 3, 24 K'tib; and both times it stands for וַיָּבֹאוּ. The K'ri וַיִּפְּלוּ does not suit.

וַיָּבֹשׁ *fut. Kal* of בּוֹשׁ. See there.

וַיַּבְּשַׁדְהוּ NAH. 1, 4, contracted from וַיְבַבְּשָׁדְהוּ, as the *fut. Pih.* of יָבֵשׁ.

וַיַּגֵּד LAMENT. 3, 33, from וַיְגַגֵּד, *fut. ap. Pih.* of נָגַד.

וַיַּגֶּל *fut. ap. Hif.* of גָּלָה.

וַיָּגֶר LEV. 11, 7, either *intr.*, and hence the *fut. Kal* of גָּרַר I., or *Nif.* of the same stem. Lexicon page 298.

וַיַּגָּע Ps. 18, 11, is *fut. ap. Kal* of דָּאָה. In the parallel passage 2 SAM. 22, 11 וַיֵּרָא stands with a like meaning, interchanging ד and ר (which see).

וַיַּדְּאֵם 2 KINGS 17, 21 K'tib, is the *fut. apoc. Hif.* of נָדָה = נָדַח I. The K'ri has וַיַּדַּח, *fut. apoc. Hif.* of נָדַח.

וַיַּדּוּ LAMENT. 3, 53, out of וַיְיַדּוּ, *fut. Pih.* of יָדָה II. To this also belongs נָדוּ Jo. 4, 3, OB. 11, NAH. 3, 10 out of וַיְנַדּוּ, conseq. not from נָדַד.

וַיְדַכֶּם, out of וַיְדַכְּכֶם, from יָד (which see).

וַיְדַם, *pl.* וַיְדַמּוּ, abridged וַיְדָמוּ, *fut. Nif.* of דָּמַם; also as *fut.* 1. *intr. Kal* of the same stem. The *fut.* 1. *Kal* is יָדֹם.

וַיְהוֹבֵר (in Targ. יוֹבִיד) *Aram. fut. Af.* of אַבַד.

וַיְהוֹדֶה *fut. Hif.* of יָדָה I., for יוֹדֶה.

וַיְהוּא ECCLES. 11, 9, out of וַיְהֵוְא from הָוָא (which see); to this belongs also the *imper.* הֱוֵא JOB 37, 6.

וַיֵּרֵד *fut. apoc. Kal* of הָרַד (which see).

וַיְהַלְלוּ Is. 52, 5, *fut. Hif.*, for וַיְלִילוּ, from יָלַל (which see).

וַיְהַדְּ *Aram. fut. Pe.* of הָדַד, a collateral form of וַיְהִדְּ (which see). The *infin.* מְהַדְּ is likewise from הָדַד.

וַיַּהַל Is. 13, 20, out of וַיְאַהֵל, *fut. Hif.* of אָהַל I. (which see).

וַיְהַתְּלוּ *fut. Hif.* of תָּלַל. See הִתְעַל.

וַיְוַכְּלוּ (וַיְכַלּוּ, in six mss. וַיְאַכְּלוּ) Ez. 42, 5, *for they are separated from*, construed with מִן, conseq. for וַיְכָלְאוּ, *fut. Hof.* of כָּלָא I. (signific. 2), or of כָּלָא = זָכַל. It is therefore unnecessary to read וַיּוֹצְלוּ (from אָצַל).

וַיְוַקְּשִׁים ECCLES. 9, 12, *part. Hof. pl.* out of מְוֻקָּשִׁים, from יָקַשׁ.

וַיֵּר 2 KINGS 13, 17, *fut. apoc. Hif.* of יָרָה I.

וַיֹּרַדְתְּ GEN. 16, 11, JUDGES 13, 5 7, for וְיָלַדְתְּ. See יָלַד.

וַיּוֹרָא PROV. 11, 25, for יוּרָא = יוּרֶה, *fut. Hof.* of יָרָה III.; but it may also be *fut. Nif.* and stand for יִוָּרֶה.

וַיַּז Is. 63, 3, וַיִּז 2 KINGS 9, 33, *fut. ap. Hif.* of נָזָה.

וַיְזַמּוּ GEN. 11, 6, *fut. Kal* out of וְזָמּוּ from זָמַם, as נָזְלוּ JUDGES 5, 5 = זָלְלוּ from זָלַל.

וַיְחַבְּרֵהוּ Ps. 94, 20, a *Pih.*-form as a *denom.* from חֶבֶר meaning *to be an associate.* See חֶבֶר and חָבַר I. in *Pih.*

וַיִּחַד Ex. 18, 9, *fut. apoc. Kal* of חָדַד, on the contrary יָחַד JOB 3, 6 appears to be out of יִחַד from יָחַד.

וַיָּחַד (in pause וָחַד) PROV. 27, 17, *fut. apoc. Hif.* out of וַיַּחְדֵּד; conseq. neither from חָדַד for וַיָּחֹד, nor from חָדַד meaning the same as חָדַד. See חָדַד.

וַיְחִי, וַיְחִי, *fut. apoc. Kal* of חָיָה.

וַיְחִיתָן HAB. 2, 17 see חוּת I., or from חָתַת in *Hif.*

וַיָּחֶל see אָחַל above, and the stem חָלַל.

וַיְחַלּוּ 3 *pers. perf. pl. Pih.* in *pause* from יָחַל (which see).

וַיַּחַם *fut. apoc. Kal* out of יָחַם and וַיְחַם (יָחַם) from חָמַם; the *pl.* וַיַּחַמּוּ is also the *fut. Kal* of חָמַם.

וַיְחַמְנָה GEN. 30, 38, out of תַּיְחַמְנָה or תַּיִּי 3 *fem. pl. fut. Kal* of יָחַם (= חָמַם), only י stands here for ת, according to an old interchange.

וַיְחַמּוּ GEN. 30, 39, out of וַיָּחַמּוּ, *perf. Pih.* (יָחַם) from יָחַם; comp. אֲחַרְוּ out of אֲחֵרוּ.

וַיְחַמַּתְנִי Ps. 51, 7, out of וַיְחַמַּ 3 *fem. perf. Pih.* of יָחַם.

וַיַּחַמְנָה GEN. 30, 41, *infin. Pih.* (יָחַם) with *a suff.* from יָחַם.

וַיַּחַן *fut. apoc. Kal* of חָנָה, out of יָחַן,

without our having to assume a stem חָנָה = יָחַן I.

יָחֳנָךְ Gen. 43, 29, Is. 30, 19, arising out of יָחְנָךְ from יָחֹן, conseq. 3 *pers. fut. Kal* with *suff.* from חָנַן.

יָחְקוּ Job 19, 23, *fut. Hof.* in *pause*, out of יֻחָקוּ from חָקַק.

יָחַר *fut. ap. Kal* of חָרָה.

יַחַת (אֲחַת, תַּחַת), *pl.* יַחֲתוּ, see חָתַת.

יָט *fut. ap. Hif.* of נָטָה.

יֵידַע *fut. Kal* of יָדַע (which see).

יְיֵטֵיב *fut. Hif.* of יָטַב (which see).

יְיֵלֵיל *fut. Hif.* of יָלַל (which see).

יֵיף Ez. 31, 7, *fut. ap. Kal* of יָפָה, out of יֵיפֶה.

יֵךְ *fut. ap. Hif.* of נָכָה.

יְכַבְּדַנְנִי Ps. 50, 23, *fut. Pih.* with *suff.* in *pause*, from כָּבֵד with Nun epenthetic.

יְכוּפְּנוּ Job 31, 15, for יְכוֹנְנוּ, 3 *p. fut. Kal* (כּוּן from יָכִין) with *suff.*, not from יְכוֹנְנוּ *fut. Pih.* In the mss. the forms fluctuate between יְכוֹנְנוּ, יְכוּפְּנוּ and יְכוֹנְפוּ.

יְכֹל, תְּכֹל, *Aram. fut.* of יָכַל, out of יוּכַל.

יְכַסְּמוּ Ex. 15, 5, *fut. Pih.* of כָּסָה, with *suff.* מוּ = מוֹ poet. for ־ם. The form ־וּ for ־ה is frequent in ל"ה.

יְכִיתֻם Num. 14, 45, Deut. 1, 44, *fut. Hif.* of כָּתַת, conseq. out of וַיַּכּוּם.

יְכֻתּוּ, יְכֻתּוּ *fut. Hof.* of כָּתַת, arising from יוּכַת.

יְלַיְזוּ see לוּז.

וַיִּמַּח *fut. ap. Kal* from מָחָה. The reading וַיִּמָּחוּ (out of וַיִּמָּחוּ) takes it as the *fut. Nif.* of מָחָה, which it actually is in Ps. 109, 13.

יְמַלָּא Job 8, 21, for יְמַלֵּא from מָלֵא.

יִמָּצוּ Ps. 73, 10, *fut. Nif.* of מָצָה; according to the LXX from יִמָּצְאוּ.

יִמַּר (after the form יִחַם, יִתַּם from חָמַם, תָּמַם), *fut. Kal* of מָרַר II. (which see).

יְמִירֻךְ Ps. 139, 20, out of יְאֻמְּרוּ from אָמַר, *fut. Kal.*

יְנָאֵץ Eccles. 12, 5, either out of יִנָּאֵץ, conseq. *fut. ap. Hif.* of נָאַץ; or from יִנְאַץ, *fut. Kal.* Perhaps extended from יָנַץ (from נָצַץ). See נָאַץ and חָגַב.

יְנַבְּעוּ *Aram. fut. Pe.*, out of יִנְבְּעוּ from נָבַע.

יְנֵי Ps. 141, 5, out of יְנִיאָ, *fut. Hif.* of נוּא I.

יַנְהֵר *fut. Hif.* of נוּהַר.

יִסַּב *fut. Nif.* of סָבַב.

יְסַבֵּב *fut. Hif.* (an Aramaean form) of סָבַב, besides יְסֵב.

יִסָּק Ps. 139, 8, *fut. Kal* of נָסַק (which see), not from סָלַק.

וַיֹּסֶף 2 Kings 17, 13, *fut. ap. Hif.* of עָוַד, out of יָסֵף. On the contrary וְיַעְדֵנִי belongs to יָעַד I.

וַיֹּעַט and וַיֹּעֶט may be *fut. apoc. Kal* of עוּט I. or *fut. apoc. Hif.* of עוּט II.

יְעַמְּדָה Dan. 8, 22, is the 3 *p. fut. f. pl.*, conseq. for תַּעֲמֹדְנָה.

יִעְעֲרוּ Is. 15, 5 from עוּעֵר, עִעֵר, *fut. Pih.* III. of עִוֵּר III.

וַיֹּעַת Judges 4, 21, *fut. apoc. Kal* of עוּת II.; on the contrary וַיֶּעָתְ *fut. Kal* of עוּת I.

וַיֹּעַר Hag. 1, 14, Dan. 11, 25, *fut. ap. Hif.* of עוּר III.

יְפַרְפְּדָה *Puh.* redupl. from יָפָה.

יְפַהּ־פִּי see יְפַהּ־פִּיָּה.

וַיֹּפֶר Ps. 105, 24, *fut. ap. Hif.* of פָּרָה I.

יַפְרֵהּ *fut. Hif.* with *suff.* of פָּרָה I.

יִפְתַּח Gen. 9, 27, out of יַפְתֵּהּ from פָּתָה, *fut. apoc. Hif.*

יְצַבַּע *Aram. fut. Ithp.* of צְבַע.

וְיִצְטַיְּרוּ Josh. 9, 4, *Hithp. denom.* of צִיר 3, but for which many mss. read וַיִּצְטַיָּדוּ (from צֵידָה 2).

וַיֵּצַק 1 Kings 22, 35, out of וַיֻּצַּק, *fut.* 1 *ap.* out of יֶצֶק (after the form יֵלֶךְ, וַיֵּלֶךְ) from יָצַק I.

יְצַק, *plur.* יְצָקוּ 1 Kings 18, 34, is *fut.* II. of יָצַק I.

יְצַק (אֶצְקֵ־, אֶצְקֶ־) *fut.* III. of יָצַק I.

יָצוּק Job 41, 16 (*hardened*), *part. pass.* of יָצַק II.; on the other hand that in Ps. 41, 9 belongs to יָצַק I.

וַיֵּצֵר Gen. 2, 9, from יִצֵּר (יִיצֵר), *fut.* II. *apoc.* of יָצַר II.

יְצַר (אֲצָרֵךְ, אֲצָרֶךָּ), *fut.* 1 *Kal* of יָצַר II.

יְצַר, *ap.* יָצַר (תְּצָרְרִי, יְצָרְרוּ), from יָצַר I.

וַיֹּצַר Ex. 32, 4, *fut. ap. Kal* of צוּר II.

יְצַתּוּ Is. 33, 12, *fut. Kal* of יָצַת.

וַיִּקַּד, *pl.* וַיִּקְּדוּ, *fut. Kal* of קָדַד.

יִקַּח *fut. Kal,* יֻקַּח *fut. Hof.* of לָקַח.

יִקַּע (תִּקַּע) GEN. 32, 26, Ez. 23, 18, is the *fut. Kal* of יָקַע I. Lexic. p. 599.

יִקַּץ 1 KINGS 3, 15 (after the form יִסַּר), out of יִקְקַץ = יִיקַץ, *fut. Kal* of יָקַץ.

יִקְקָדְךָ 1 SAM. 28, 10, for יִקָּקֶדְךָ, is the *fut. Kal* with *suff.* of קָקַד, with Dagesh euphonic in ק.

וַיִּקָּשׁ 2 SAM. 19, 44, *fut. ap. Kal* of קָשַׁשׁ.

יִקָּשׁ *fut. apoc. Hif.* of קָשַׁשׁ.

יָרָא, וַיָּרָא *fut. apoc. Kal* of רָאָה.

יְרָאוּ out of יִרְאוּ, *imperat.* of יָרָא, with Aleph quiescent; comp. נִרְפְּאוּ Ez. 47, 8.

יְרָאתֶם JOSH. 4, 24, out of יִרְאֶתֶם. Lexicon page 603.

יִרָא, יִירָא *fut. Kal* of יָרֵא.

יִרְאוּ (Chirek long) out of יִירְאוּ from יָרֵא; on the other hand יִרְאוּ (Chirek short) is *fut. Kal* of רָאָה.

וַיֹּרְאוּ 2 SAM. 11, 24 K'tib, out of וַיֹּרוּ, *fut. Hif.* of יָרָה. Lexicon p. 606.

וַיֵּרֶב *fut. ap. Hif.* of רוּב. Lexic. p. 1284. But וַיֵּרֶב 1 SAM. 15, 5 is contracted from וַיַּאֲרֶב, *fut. Hif.* of אָרַב.

יָרַד JUDGES 5, 13, *Aram.* for יָרַד; once רַד JUDGES 19, 21.

יְרַהֲמוּ Ps. 7, 6, out of יִרְדְּפוּ and יְרַדְּפוּ (comp. וַיְהַלְּכוּ); both readings are supported by mss.

יְרוּאוּ 2 CHR. 26, 15 for יְרוּ with א final appended, or for יְרוֹת; the *infin.* of יָרָה.

יָרוּן PROV. 29, 6 for יָרֹן from רָנַן.

יְרוֹעַ PROV. 11, 15, *fut. Nif.* (נָרַע) of רָעַע (which see).

יְרֹעַ (תְּרֹעֵם) is the *fut. Kal trans.* of רָעַע (which see).

יֵרַע *fut. Kal intrans.* of רָעַע; on the contrary יֵרֵעַ JOB 20, 26 belongs to רָעָה (*fut. apoc.*).

וַיֵּרַע ZEPH. 1, 12, וַיֵּרֶע 1 KINGS 16, 25, is *fut. apoc. Hif.* of רָעַע (which see).

יְרוּץ Is. 42, 4, and תְּרֻץ, אְרוּץ for יָרֻץ &c. of רָצַץ.

יְרוּץ *fut. Nif.* of רָצַץ.

יְרַךְ (after the form יְמַר) *fut. Kal* of רָכַךְ.

יְרֻמּוּ Ez. 10, 15, from יְרֻם out of יְרֻמּם, *fut. Nif.* of רָמַם I.

יְשַׁבְתִּי i. e. יְשַׁבְתִּי JER. 22, 23, Ez. 27, 3 K'tib, is the same as יְשֻׁבַת. See יָשַׁב.

יָשׁוּד Ps. 91, 6, out of יָשֹׁד, *fut. Kal* of שָׁדַד.

יְשַׁדֵּם from יָשֹׁד, see under שָׁדַד.

יְשַׁחוּ ECCLES. 12, 4 is the *fut. Nif.* of שָׁחַח.

יַשִּׁי Ps. 55, 16, for יַשִּׂיא, *fut. Hif.* of נָשָׂא IV.

יְשִׁים JER. 49, 20, is the *fut. Hif.* of יָשַׂם = שָׂמַם.

יִשַּׁל JOB 27, 8, is the *fut. apoc. Kal* of שָׁלָה I.

יִשָּׁם is the *fut. Nif.* of שָׁמַם.

יְשֻׁפֵּנִי ECCLES. 8, 1, *fut. Puh.* of שָׁנָא.

יְשַׁנְּוֹ see יָשׁ.

וַיִּשַּׁע *fut. apoc. Kal* of שָׁעָה.

יְשֻׁרָנָה 1 SAM. 6, 12, moulded together out of יְשֻׁרוּ = יִישְׁרוּ and תְּשֻׁרָנָה, from יָשַׁר.

יְשֻׁתַּחֲוֶה out of יִשְׁתַּחֲוֶה, *fut. apoc. Hithp.* of שָׁחָה.

יִשְׁתַּקְשְׁקוּן NAH. 2, 5, *fut. Hithp.* of שָׁקַק.

יְתָא DEUT. 33, 21 see אָתָה, אָתָא.

יִתְנַכַּח MIC. 6, 2, *fut. Hithp.* in *pause,* of יָכַח.

יְתִזְּנוּן *Aram. fut. Ithpe.* of זוּן.

יִתְחַל, in *pause* יְתָחֵל 2 SAM. 13, 6, *fut. apoc. Hithp.* of חָלָה.

יִתְכַּס, in *pause* יְתֻכָּס, *fut. Hithp.* of כָּסָה.

יִתַּם (תִּתֹּם) *fut.* 1 *Kal,* יְתֹם (*plur.* יְתַמּוּ, יִתְמוּ), *fut.* II. *Kal* of תָּמַם.

יְתֻם *fut. Hif.* of תָּמַם.

יִתְּשַׂם *Aram. fut. Ithpe.* of שׂוּם.

כ

כְּאַרְיֵי Ps. 22, 17, is either to be taken as the *constr. state plur.* = כְּאֲרָיֵי, or as the 3 *pers. perf. pl.* = כָּאֲרוּ from כָּאַר II. = כָּרָה. See also the Lex. under אֲרִי.

כִּיתְרוֹן for כִּיתְרוֹן ECCLES. 2, 13, putting the vowel forward.

כְּלָהֶם 2 SAM. 23, 6, for כְּלָם. The *suff.* כְּלָהֶם stands for כְּלָהֵם, and the word arises from a mixture of כְּלָהֵם and כְּלָם.

כְּלָנָה GEN. 42, 36, lengthened from כֹּל (see כָּלָה).

כֻּלָּהֲנָה 1 Kings 7, 37, extended from כֻּלָּן, כֻּלָּהֶן.

כַּנְלוֹתְךָ Is. 33, 1, out of כְּהַנְ׳; *inf. constr. Hif.* הַנְלוֹת from נָלָה (which see) with כְּ and *suff.*

כִּנְעָנֶיהָ Is. 23, 8, is the *plur.* with *suff.* of כְּנַעַן (which see), regularly inflected after נַעַר.

ל

לַאֲדִיב 1 Sam. 2, 33, out of לְהַאֲדִיב, *Inf. constr. Hif.* of אָדַב I., comp. לָבִיא, לַשְׁמִד, לַמְרוֹת, לַחֲטִיא.

לֵאוֹר Job 33, 30, for לְהֵאוֹר, *inf. Nif.* of אוּר.

לָבִיא Jer. 39, 7, for לְהָבִיא, *inf. constr. Hif.* of בּוּא.

לַבַּת Ex. 3, 2, commonly regarded as arising out of לַהְבַּת = לַהֶבֶת; but it may also come from לָבָה II. or לָבַב II., with the same meaning as לָהַב.

יֶהֱוֵא = לֶהֱוֵא, יֶהֱוֵא = לֶהֱוֵון, יֶהֱ׳ = לֶהֱוֵין, יֶהֱ׳ = לֶהֱוֵין *Aram. fut. Peal* of הֲוָא. The ל is a prefix of the 3 person = *Yod*, as *Nûn* in Syriac.

לַהֲשׁוֹת 2 Kings 19, 25, out of לְהַשְׁאוֹת (Is. 37, 26), *inf. Hif.* of שָׁאָה.

לַחֲטִיא Eccles. 5, 5, out of לְהַחֲטִיא, *inf. constr. Hif.* of חָטָא.

לַחְמָם Is. 47, 14, *inf. constr. Kal* חֲמָם, a collateral form of חֹם, with ל; comp. לַ־חֲנַנְכֶם ibid. 30, 18 from the *infin.* חֲנָן.

לִיסּוֹד 2 Chr. 31, 7, *inf. Kal* for לִיסוֹד (Is. 51, 16), from יָסַד.

לִיקְּהַת Prov. 30, 17, out of לְיִקְהַת from יִקְהָה. The stem is יָקַהּ. On the Dagesh in ק see the Lexicon there.

לֵךְ *imperat. Kal* of יָלַךְ.

לְךָ same as לְכָה, *imperat. Kal* of יָלַךְ.

לְכָה *imperat. Kal* with ־ָה *voluntative*, from יָלַךְ.

לֶכֶת *infin. constr.* of יָלַךְ.

לַמְרוֹת Is. 3, 8, out of לְהַמְרוֹת, *infin. constr. Hif.* of מָרָה.

לָנֶה Zech. 5, 4, shortened out of לָנָה, from לוּן, 3 *pers. perf. fem. Kal.*

לַצְבּוֹת Num. 5, 22, out of לְהַצְבּוֹת, *infin. Hif.* of צָבָה I.

לָקַחַת Gen. 30, 15, out of לָקַחַתְּ, 2 *pers. perf. fem. Kal* of לָקַח.

לֵרֹא 1 Sam. 18, 29, out of לֵירֹא = לִירֹא, from the *infin. constr. Kal* יְרֹא.

לַשְׁמִד Is. 23, 11, out of לְהַשְׁמִיד, *infin. constr. Hif.* of שָׁמַד.

לַת (in לָלַת) 1 Sam. 4, 19, *infin. constr. Kal* for לֶדֶת from יָלַד; comp. אַחַת out of אַחַדְתְּ.

לָתֵת see נָתַן.

מ

מֵבִי 2 Sam. 5, 2, for מֵבִיא, *part. Hif.* of בּוּא.

מְבַעְתֶּךָ 1 Sam. 16, 15, from מְבַעַת, *part. Pih. fem.* contracted from מְבַעֶתֶת; comp. מְשָׁרַת 1 Kings 1, 15 out of מְשָׁרֶתֶת.

מַבָּרְאשֹׁנָה 1 Chr. 15, 13, out of מָה and בָּר׳; compare מַתְּלָאָה, מַהֵם, מַזֶּה, מַלָּכֶם.

מִדִּין Judges 5, 10, *plur.* of מֵד (which see) for מִדִּים, but not from מֵד.

מְהֵימַן *Aram. part. pass. Af.* of אֲמַן.

מְהַחֲתִין *Aram. part. Af.* (אַחֵת and אַחֵת) of נְחֵת.

מְהָךְ *Aram. infin. Pe.* of הוּךְ; comp. יְהָךְ.

מוּצָא (*plur.* מוּצָאִים) Ez. 47, 8, transposed from מָצוּא (which see), from צוּא = צָוָא, צָוָה.

מַהֲתַלּוֹת from מַהֲתַלָּה from הָתַל.

מוּמָם Deut. 32, 5, is מוּמָה (from יָמָה II.) with *suff.*

מוּמָת *part. Hof.* of מוּת.

מוּסָּב *part. Hof.* of סָבַב.

מוּעֶדֶת Prov. 25, 19, out of מְמֻעֶדֶת, *part. Puh.* of מָעַד; not for מוֹעֶדֶת *part. Kal;* comp. רֻחָמָה out of מְרֻחָמָה.

מוֹרִיגִים 1 Chr. 21, 13, is the *plur.* of מוֹרַג, conseq. = מוֹרִגִּים.

מֵזֵא = מֵאזֵא (with *suff.* מֵזְיֵהּ) Dan. 3, 19, *Aram. infin. Peal* of אֲזָא.

מַזֶּה out of מַה־זֶּה see מָה.

מֵזִין Prov. 17, 4, out of מַאֲזִין, *part. Hif.* of אָזַן, *a denom.* from אֹזֶן.

מַחֵא Dan. 5, 19, *Aram. part. Af.* of חֲיָא,

conseq. from מַחְיֵא; another מַחֵא is the *perf. Pa.* of מְחָא.

מִחַן Dan. 4, 24, *Aram. infin. Peal* of חָנַן.

מַחֲצֹצֵר see *Pih.* IV. of חָצֵר.

מִטַּהֵר Lev. 14, 4, *part. Hithp.* of טָהַר, for מִתְּטַ׳.

מֵימֵי *constr. plur.* of מַיִם (which see).

מַכֹּלֶת 1 Kings 5, 25, contracted from מַאֲכֹלֶת, from אָכַל.

מְלָאכִים 2 Sam. 11, 1, for מְלָכִים.

מָלוּ Ez. 28, 16, for מָלְאוּ, *perf. Kal* of מָלֵא; another מָלוּ Josh. 5, 5 7 is the *perf. Kal* of מוּל.

מַלִּין Ex. 16, 8, *part. Hif.* of הִלִּין (*fut.* יַלִּין), from לוּן II.

מַלְפֵנוּ Job 35, 11, is *part. Pih.* (מַלֵּף) with *suff.*, from אָלַף, out of מְאַלֵּף; excluding Aleph after the Aramaean mode.

מָלֵתִי Job 32, 18, for מָלֵאתִי from מָלֵא.

מִמְּךָ, מִמֵּךְ see מִן.

מִנְּזָרַיִךְ Nah. 3, 17, see מִנְּזָר and מָזַר II.

מֻנָּח *part. Hof.* of נוּחַ (which see).

מַנִּיחַ *part. Hif.* of נוּחַ.

מָעֻזְנֶיהָ Is. 23, 11, out of מָעֻזֶּיהָ from מָעֹז (which see), resolving Dagesh by the following *Nun.*

מֵעַל out of מִן and עַל; see עַל.

מֵעִם out of מִן and עִם.

מֵעָל *Aram., infin. Pe.* of עֲלַל; see מֵעָל.

מֹצַאֲכֶם Gen. 32, 20, out of מָצְאֲכֶם, *infin. Kal* of מָצָא.

מְקַלְלָנִי Jer. 15, 10, out of מְקַלְלֵנִי and קִלְלוּנִי, as a mixed form. Some refer the מ to כֻּלֹּה and כֻּלָּהַם. Others read מְקַלְלַנְנִי. But the explanation of it as a mixed form is the most suitable.

מְקֻנַּנְתִּי Jer. 22, 23 K'tib, מְקֻנַּנְתְּ K'ri, is the *part. fem. Pual* of the *denom.* קִנֵּן.

מְקַרְקַר Is. 22, 5 is a noun (which see); see also קוּר I.

מְשָׁרַת 1 Kings 1, 15, contracted from מְשָׁרֶתֶת, from שָׁרַת.

מִשְׁתַּחֲוִיתֶם Ez. 8, 16, commonly taken for *part. Hithp.* of שָׁחָה, with the personal *suffix* תֶּם for אַתֶּם in the Aramaean manner, especially as this writer has often Aramaean forms. It is better, however, to take it as a mixed form of מִשְׁתַּחֲוִים and הִשְׁתַּחֲוִיתֶם, though the הֵמָּה does not suit this.

מַתָּה 2 *pers. perf. Kal* of מוּת.

מֵתֵא Dan. 3, 2, *Aram. infin. Pe.* of אֲתָא.

מְתַחֲרֶה Jer. 22, 15, *part.* arising from a Pihel-form תִּחֲרָה, which has itself sprung out of a noun תַּחֲרוּת. See חָרָה II.

נ

נֵאוֹת Gen. 34, 15, is a *fut. Kal* of אוּת II.

נִאֶשְׁאֵר an anomalous form Ez. 9, 8, arising from נִשְׁאָר (*part. m. Kal*) and אֶשָּׁאֵר (*fut. Nif.*) from שָׁאַר (which see). Mss. read one or other, edd. נֵאשְׁאַר.

נָבֹזָה 1 Sam. 14, 36, out of נָבֹזָה from בָּזַז, *fut. Kal* with ָה *voluntative*, omitting the *Dagesh.*

נִבֵּיתָ Jer. 26, 9, out of נִבֵּאתָ, *perf. Nif.* of נִבָּא.

וַ־נָּבֶל Is. 64, 5, either stands for וַ־נַּבֶּל, as *fut. Pih.* of נָבַל I., or it is *fut. Hif.* of בּוּל = נָבַל I.

נָבְלָה Gen. 11, 7, out of נָבֹלָה, *fut. Kal* of בָּלַל. See the following.

נָבְקָה Is. 19, 3, out of נָבֹקָה, *perf. Nif.* of בָּקַק I.; comp. נָזְלוּ, נָקְטָה, נָסְבָה, יָזְמוּ, נָבְלָה; where the accent and form changed after the reduplication was laid aside.

נְגֹאֲלוּ Is. 59, 3, Lament. 4, 14, a mixed form moulded out of the *Nif.* נִגְאַל and *Pual* גֹּאַל, with an Aramaean sense. See גָּאַל.

נִדְּמָה Jer. 8, 14, out of נִדַּמָּה, *fut. Nif.* (נִדַּם, תִּדַּם, יִדַּם) of דָּמַם.

וַ־נְּהִי, *plur. fut. apoc. Kal* of הָיָה.

נוּגֵי Zeph. 3, 18, out of נוֹגֵי, *part. m. plur. constr. Nif.* of יָגָה I. וּ stands for וֹ.

נוּגוֹת Lament. 1, 4, out of נוֹגוֹת, *part. fem. plur. Nif.* of יָגָה I.

נוּלְּדוּ 1 Chr. 3, 5 and 20, 8, is the 3 *pers. pl. perf. Nif.*, arising from the fluctuation between *Nif.* נוֹלְדוּ and *Hof.* הוּלְּדוּ.

נִוַּסְּרוּ Ez. 23, 48, out of נִתְוַסֵּר, a *Nithpa.*

of יָסַר, like נִכַּפֵּר (which see); if we should not rather read נוּסְרוּ.

נִחַל, *plur.* נִחֲלוּ, *Nif.* of חָלַל I., after the form נִחַר, נִחַת; the *fut.* is יֵחַל. Another נִחַל is the *Pih.* of נָחַל I.

נִחַם is sometimes the *Nif.*, sometimes the *Pih.* of נָחַם.

נֶחָמִים Is. 57, 5, out of נֶחַמִּים, *part. pl. Nif.* of חָמַם. The *fut.* is יֵחַם.

נֵחַנְתִּי Jer. 22, 23, for נֵחַנְתִּי, 2 *p. perf. fem. Nif.* of חָנַן II. תִּי is an older form for תְּ. To regard it as arising from נֵחַנְתְּ, for נֶאֱנַחְתְּ, is not at all necessary.

נִחַר Ps. 69, 4, *plur.* נִחֲרוּ Song of Sol. 1, 6, *perf Nif.* of חָרַר.

נִחַת *perf. Nif.* of חָתַת; but also the *perf. Pih.* and *Nif.* of נָחַת.

נִינָם Ps. 74, 8, is the 1 *p. pl. fut. Kal* of יָנָה with *suff.* ־ָם. See יָנָה.

נִירָם Num. 21, 30, 1 *p. pl. fut.* of יָרָה II. = אָרָה II. with *suff.* See under יָרָה the translation of the whole verse.

וַ־נַּךְ Deut. 2, 33, is the 1 *pers. pl. fut. apoc. Hif.* of נָכָה.

נַכֶּנּוּ Gen. 37, 21, is the 1 *p. plur. fut. Hif.* of נָכָה with *suff.*

נֹכַחַת Gen. 20, 16, does not stand for נוֹכַחַתְּ (3 *fem. perf. sing. Nif.*), but it is a regular *part. fem. Nif.* See יָכַח *Nif.*

נִכַּפֵּר Deut. 21, 8, out of נִתְכַּפֵּר, *perf. Nithpa.* of כָּפַר.

נְמִבְזָה 1 Sam. 15, 9, a mixed form from מִבְזָה and נִבְזָה; or from נִמְזָה and מִבְזָה.

נִמּוֹל, *pl.* נִמֹּלוּ, *part.* נִמֹּלִים Gen. 17, 26 and 34, 22, is the *Nif.* of מָלַל II. with the meaning of מוּל, its form arising from a combination of ע״ו and ע״ע.

נְמַלְתֶּם Gen. 17, 11, out of נְמַלֹּתֶם, *perf. Nif.* of מָלַל = מוּל.

נָמַר Jer. 48, 11, either 3 *p. perf.* of נָמַר (which see), or *Nif.* of מוּר (which see) or מָרַר. But see נָמַר.

נָסְבָה Ez. 41, 7, out of נָסַבָּה, *perf. Nif.* of סָבַב; if it be not better to read נֹסְפָה.

נְסָה Ps. 4, 7, *imperat. Kal* of נָסָה II.

נֵעוֹר Zech. 2, 17, *Nif.* of עוּר III., for נָעוֹר, comp. נִמּוֹל for נָמוֹל, if the stem be מוּל.

נִפְלְאַתָה (in many mss. נִפְלְאָתָה) 2 Sam. 1, 26, lengthened out of נִפְלְאָה by ־ָה. Comp. הֶחְבְּאַתָה.

נִפְלַל, Ez. 28, 23, a sort of Pihel-form arising from the doubling of the last radical; for which the simple נָפַל stands in 30, 4. See נָפַל.

נִצְטַדָּק Gen. 44, 16, *fut. Hithp.* in *pause* from צָדַק.

נִצְּרָה Ps. 141, 3, for נִצְרָה, *imperat. Kal* (נְצֹר) with *ah voluntative*, and Dagesh euphonic in צ.

נָקֵל Ez. 21, 12, for נָקַל, after the form נָמֵס, *perf. Nif.* of קָלַל II.

נְקַלֹּתִי, נְקַלֹּתִי, *Nif.* of קָלַל II.

נִשֵּׂאת 2 Sam. 19, 43, is a noun formed from the *part. fem. Nif.* of נָשָׂא. But it is also *perf. fem. Nif.* Zech. 5, 7, or *part. Nif.* 1 Chr. 14, 2.

נָשׂוּ Ez. 39, 26 and נָשׂוּא Ps. 139, 20, contracted from נָשְׂאוּ.

נְשׂוּי Ps. 32, 1, out of נְשׂוּא, *part. pass. Kal* of נָשָׂא, but regarded as a ל״ה, to make it like the כְּסוּי that accompanies it.

נַשִּׁים Num. 21, 30, is *fut. Hif.* of נָשָׁה = נָצָה, for נַשֵּׁם (*we lay them waste*), consequently not from שָׁמַם. Lexicon, page 1408[b].

נִשְׁתָּוָה Prov. 27, 15, a mixed form from *Nif.* and *Hithp.* of שָׁוָה; a *part.* without Dagesh in Vau.

נְתַקְּנוּהוּ Judges 20, 32, out of נְתַקְּנוּהוּ, 1 *pers. plur. perf. Kal* of נָתַק, with Dagesh euphonic in ק.

נָתַתָּ, נָתַתִּי see נָתַן.

ס

סֹבֵיב 2 Kings 8, 21, same as סֹבֵב, *part. Kal* of סָבַב.

סֻבֲּכוֹ see סֹבֶךְ; perhaps from סֻבָּךְ = מְסֻ׳.

סֻבָּלוֹ from סֹבֶל or סְבֹל (which see).

ע

עֲדֶן Eccles. 4, 3, contracted from עַד־הֵן.

עֲדֶנָּה Eccl. 4, 2, contracted from עַד־הֵנָּה.

עוּזָּה out of עֻזָּה, *imperat. Kal* of עָזַז, with *ah voluntative.*

עֻלְפֶּה Ez. 31, 15, either for עֻלָּפָה, *perf. fem. Puh.;* or a farther development of עֻלַּף, where ־ֶה corresponds to the Aram. ־ָ as a peculiar definitive form; or it is a noun after the type of אֶפְעֶה. See עָלַף.

עִנְּבֵי out of עִנְבֵי, with *Dagesh dirimens* in נ; see עֵנָב.

עַנְנֵי Gen. 9, 14, out of עַנְּנִי, *infin. Pih.* with *suff.*, from עִנֵּן, *a denom.* from עָנָן (which see).

עֲשֹׂה, עֲשׂוֹ and עֲשׂוֹת, *infin. constr. Kal* of עָשָׂה.

עֲשֹׂהוּ Ex. 18, 18, *infin. constr. Kal* (עֲשֹׂה) with *suff.*, of עָשָׂה.

עָשׂוּ Job 41, 25, for עָשׂוּי, *part. pass. Kal* of עָשָׂה. Elsewhere 3 *pers. perf. pl. Kal.*

עָשָׂת Lev. 25, 21, for עָשְׂתָה, as a shorter form.

עִתּוֹת and עִתִּים see עֵת.

פ

פַּאֲרֵי, פְּאֵרֵכֶם see פְּאֵר.

פּוּרָה in mss. for פֻּארָה which see.

פֹּרֹאת see פֹּארָה.

פֹּרֵת see פָּרָה.

פְּשָׁטָה Is. 32, 11, is not *imperative Kal*, but the noun פְּשֹׁט (which see).

פַּחַת Ezek. 22, 20, *infin. constr. Kal* of נָפַח.

פֹּעֲלוֹ Is. 1, 31, for פָּעֳלוֹ, from פֹּעַל (which see).

פִּשְׁתֶּם Mal. 3, 20, out of פַּשְׁתֶּם from פּוּשׁ.

צ

צֵא *imperat. Kal* of יָצָא.

צֵאָה see יָצָא.

צְאֶינָה Song of Sol. 3, 11, *imperat. fem. pl. Kal* of יָצָא, to make it have an assonance with רְאֶינָה.

צֵאת out of צֶאֶת, *infin. constr. Kal* of יָצָא.

צַדֶּקְתֵּךְ Ez. 16, 52, *inf. constr. Pih.* (צַדֶּקֶת with צַדֵּק) with *suff.*, from צָדַק.

צִמְּתֻתוּנִי Ps. 88, 17, either from *Pih.* II. צִמְתֵּת, and therefore for צִמְתְּתוּנִי, or a mixture of צִמְּתוּנִי and צִמְתְּתוּנִי.

צַק 2 Kings 4, 41, *imperat. Kal* of יָצַק.

צֶקֶת Job 38, 38, *inf. constr. Kal* of יָצַק.

ק

קָאם Hos. 10, 14, for קָם, 3 *pers. perf. Kal*, after the Arabic orthography.

קָאֵם *Aram. part. Pe.* of קוּם.

קֹב *imperat.* and *infin. Kal* of קָבַב I.

קַבֹּה, קַבּוֹ is the 3 *pers. perf. Kal* (קָב) of קָבַב I., with *suff.*

קָבָה־ Lev. 22, 11, *imper. Kal* (קֹב) with *ah voluntative* of קָבַב I.; comp. אָרָה־ from אָרַר.

קָבְנוֹ Lev. 23, 13, *imper. Kal* (קֹב) with *suff.* and *Nun* epenthetic. See קָבַב I.

קָבֳלוֹ see קֹבֶל; comp. קָטְנִי from קֹטֶן, with ל doubled and נ after ŏ, to support the vowel.

קַח *imperat. Kal* of לָקַח.

קָח Ez. 17, 5, for קַח out of לָקַח, 3 *pers. perf. Kal* with Kamez, to distinguish it from the *imperative.* Comp. רַד for יָרַד, תַּתָּה for נָתַתָּה.

קָחָם Hos. 11, 3, out of לְקָחָם, 3 *pers. perf. Kal* with *suff.*

קַחַת, once קְחַת 2 Kings 12, 9; *infin. constr. Kal* of לָקַח.

קִרְאֶן Ez. 2, 20, contracted from קְרֶאן (Ruth 1, 20), *imperat. fem. pl. Kal* of קָרָא I.

ר

רַאֲוָה Ezek. 28, 17, *infin. constr. Kal* of רָאָה after the form אַהֲבָה. The third radical He frequently passes into ו.

רַד Is. 45, 1, *infin. constr. Kal* of רָדַד I. after the form שַׁךְ Jer. 5, 26 of שָׁכַךְ. But רַד Judges 19, 11 is a shorter form of יָרַד.

רֵד, רְדָה, *imperat. Kal* of יָרַד.

רְדָה Gen. 46, 3, *infin. Kal* of יָרַד.

רֹדֵם Ps. 68, 28, *part. Kal* (רֹדֶה *ruler*) of רָדָה I., with *suff.* ־ָם.

רֻחָמָה Hos. 1, 6, out of מְרֻחָמָה, *part. Puh. fem.* of רָחַם; comp. מוּעֶדֶת.

רֵשׁ and רַשׁ *imperat. Kal* of יָרַשׁ II.

רֶשֶׁת (together with יָרַשׁ) *inf. constr. Kal* of יָרַשׁ II.

שׁ, שׂ

שָׂא *imperat. Kal* of נָשָׂא.

שָׂאט Ez. 16, 57, for שָׂטְ, *part. Kal* of שׂוּט.

שְׂאוֹר, שְׂאֹר nouns from שׂוּר. See Lex.

שׂאם *part. Kal* for שׂסם; see שָׂסַם.

שְׂאֵת *infin. constr. Kal* of נָשָׂא.

שֶׁאת which see.

שְׂאוּ see שָׂאָה II.

שַׂאת *stat. constr.* of שׂוּאָה (which see).

שַׂאתָם see שׂוּא.

יְ־שַׂבְּתִי Ps. 23, 6, for וְיָשַׁבְתִּי, if it do not stand for שָׂבְתִּי, *infin. constr.* of יָשַׁב.

שַׂב, שַׂבּ־, שְׂבָה, *imperat. Kal* of יָשַׁב.

שָׂבָה as a noun from שָׂבַע; and also as the *infin. constr.* of יָשַׁב.

שַׂגַּם Gen. 6, 3 see שַׁגַּם as an *adverb* from שָׂגַג.

שָׂה *infin. Kal* of נָשָׂא, for נְשֹׂא.

שׂוּב Jer. 42, 10, for יָשׂוּב, *inf. abs. Kal* of יָשַׁב; as vice versa יָשׂוּב 2 Sam. 15, 8 K'ri, for שׂוּב from שׂוּב.

שׂוֹסָה Is. 10, 13, out of שׂוֹסָה, *Pih.*, see שָׂסַה.

שְׂוֹרוּ Deut. 22, 1, שָׂרֵהוּ 1 Sam. 14, 34, from שָׂהּ = שָׂרֵהּ.

שִׂים *imperat.* and *infin. Hif. abbreviated*, from שׂוּם.

שְׂנֵאתִיךְ Ezek. 35, 11, for שִׂנְאָתְ־, with an irregular full orthography.

שׂוֹכַנְתִּי Jer. 51, 13 K'tib, is שְׂכֻנָתִי for שְׂכֻנַת, conseq. *part. fem. Kal.*

שָׂלִי, שָׂלָנוּ see שָׂל under שׂל.

שְׂמוֹת see the noun שַׂמָּה, and also *inf. Kal* of שָׂמַם II. = נָשַׁם (Ez. 36, 3).

שְׂנַהֲבִים see Lexicon.

שְׂנָתַיִם *dual* of שָׁנָה.

שַׂת, שָׂתָה, שָׂתָה, שַׂתִּי see שׁוּת I.

שָׂתִים see שָׂתִי (out of שְׂנָתִי).

ת

תְּאַהֲבוּ Prov. 1, 22, either out of תֶּאֱהֲבוּ, as the *fut. Kal*, or for תְּאַהֲבוּ as the 2 *pers. pl. fut. Pih.*

תְּאַכְלֶהוּ Job 20, 25, out of תְּאַכְלֶנּוּ = תְּאַכְּלֶנּוּ, *fut. Kal* of אָכַל, with *suff.*

תְּאָרוֹ Is. 52, 14, instead of תְּאָרָהּ, from תְּאָר; comp. פְּעָלוֹ.

תּוֹבֵא Prov. 1, 10, out of תּוֹאֲבֶה = תְּאָבֶה, *fut. Kal* of אָבָה.

תְּבֹאֵרְנָה Ps. 45, 16, is the 3 *fem. pl. fut. Kal* of בּוֹא.

תְּבֻאַתָּה (also תְּבוּאָתָה) Deut. 33, 16, lengthened from תְּבֻאָה; the *He* has passed into *Tau*. It is the 3 *fem. fut. Kal*, with the enlargement ־ָה. This form with *suff.* is found in תְּבוּאָתְךָ Job 22, 22.

תָּבוֹא Ez. 22, 4, a shorter form for תָּבֹאִי.

תְּבֹאתִי 1 Sam. 25, 34 K'ri = תְּבֻאָתִי, תְּבֻאַתִי K'tib, arising out of תְּבֻאָה (out of תָּבֹאִי). See בּוֹא.

תְּבוֹאַתְךָ see בּוֹא. The readings תְּבֻאַתְךָ, תְּבוּאָתְךָ are found; and interpreters have either considered it as formed from the *fut. Kal* תָּבָא, תְּבָאָה, or as a mixture of תְּבוֹאֲךָ and בָּאַתְךָ, or finally as coming from the noun תְּבוּאָה.

תֵּבָךְ *fut. ap. Kal* of בָּכָה.

תִּגְבְּהֵרְנָה Ez. 16, 50, after the manner of ל״ה for תִּגְבַּהְנָה, in order to have an alliteration there to תַּעֲשֶׂינָה.

תְּגֹנְנוּן Job 19, 2, for תּוֹגוּ, *fut. Hif.* of יָגָה I., the original *ae* passing into *ay*, as is frequent in the ל״ה verbs, and retaining the accent.

תִּגָּל 2 *pers. fut. apoc. Nif.* of גָּלָה, elsewhere תִּגְלֶה.

תְּדַמְּיוּנִי Is. 40, 25, for תְּדַמְּיֻנִי, *fut. Pih.* with *suff.*, where in like manner *Yod* presses into the form from the third radical.

תְּדִי, in *pause* תָּדִי, *fut. ap. Kal* of הָיָה.

תְּהִרְמָנָה Micah 2, 12, for תְּהִרְמֶינָה = תְּהֹרְמִינָה, 3 *fem. pl. fut. Kal* of רוּם II., ־ֶינָה passing into ־ָנָה.

תְּהַלָּתֶיךָ Ps. 9, 16, for תְּהִלָּתְךָ, with the rare designation of ־ֶ by a vowel-letter; comp. שְׂנֵאתִיךְ.

תְּהֻתַּלּוּ *fut.* of *Pih.* II. of הָתַל. But see תָּלַל.

תּוֹמְכִי Ps. 16, 5, is a noun for תּוֹמֵךְ after the form סוֹבְבִי, arising out of a *part.*;

meaning *possession*. The stem is תָּמַךְ (which see); and the derivation from יָמַךְ should be rejected.

תֻּמִּים see תָּאַם.

תֻּמָּן see תִּימָן.

תּוֹסָךְ Prov. 30, 6, *fut. ap. Hif.* of יָסַף.

תְּזַלַּי Jer. 2, 36, contracted from תֵּאָזְלִי, like אַהֵב from אֶאֱהַב; hence it is the *fut. Kal* of אָזַל.

תְּזַנֶּה Jer. 3, 6, out of תִּזְנֶה, 3 *fem. fut. Kal;* comp. תֶּמְחִי.

תְּזַרֵּנִי 2 Sam. 22, 40, contracted from תַּאַזְרֵנִי (Ps. 18, 40), *fut. Pih.* of אָזַר.

וַ־תְּחָזֵּ, תְּחָזֵּ 2 Sam. 20, 9, contracted from וַ־תִּתְאָחֵז, 3 *fem. fut. Kal* of אָחַז.

תְּחִי *fut. ap. Kal* of חָיָה.

תֵּחָלֵל Lev. 21, 9, *fut. Nif.* of חָלַל, formed from תְּחַל in the regular way. Along with נָחַל (*Nif.*) there was also a form נָחֵל, as is seen from the *infin.* הָחֵל. See more in חָלַל.

וַ־תְּחַשׁ Job 31, 5, *fut. ap. Kal* of חוּשׁ, on account of the middle guttural for וַתָּחָשׁ, comp. וַתָּעַט 1 Sam. 15, 19, וַיָּעַט 14, 32 K'ri, from עוּט.

תָּחַת Prov. 17, 10, exceptionally for תַּחַת, *fut. Kal* of נָחַת. But it may also be the *fut. Kal* of חָתַת.

תֵּט *fut. ap. Kal* of נָטָה, abridged from תַּטֶּה.

תְּיַלִּילוּ Is. 65, 14, *fut. Hif.* of יָלַל.

תֵּיעָשֶׂה Ex. 25, 31, arising out of תֵּעָשֶׂה by marking the ־ֵ with a vowel-letter. Many editions have תֵּעָשֶׂה correctly.

תִּירְפִי Ez. 16, 13, is the 2 *fem. sing. fut. Kal* of רָפָה.

וַ־תְּכַהּ *fut. ap. Kal*, out of תִּכְהֶה from כָּהָה.

תְּכַס *fut. apoc. Pih.* out of תְּכַסֶּה from כָּסָה.

תְּכַסֶּה Prov. 26, 26, out of תִּתְכַּסֶּה, *fut. Hithp.* of כָּסָה.

וַ־תְּלַהּ Gen. 47, 13, *fut. ap. Kal* of יָלָה, after the form יֵלֶךְ, יֵלַךְ, conseq. not from לָהָה.

תָּלֶן Judges 19, 20, formed from תָּלֵן for the *pause*, *fut. ap. Hif.* of לוּן I. The usual *fut.* יָלִין is changed into יָלֵן and then ־ֵ becomes ־ֶ, as יֹאכַל Job 18, 12 = יֹאכֵל.

תָּלֶן 2 Sam. 17, 16, is the *fut. apoc. Hif.* of לוּן I.

תֻּמַּח Neh. 3, 14, *fut. ap. Hif.* of מָחָה.

תַּתְמַחֲי Jer. 18, 23 in *pause*, out of 2 תַּתְמַחֲה *pers. m. fut. Hif.* of מָחָה (which see), drawing back the tone in the jussive. ־ִי for ־ֶה is also in תְּזַנִּי.

תַּמְּנוּ Lament. 3, 22, Ps. 64, 7, 3 *p. pl. perf. Kal* of תָּמַם, conseq. for תַּמּוּ, with the reduplication resolved by *Nun*, as in מְעַזְּרֵהוּ = מֶעֱזֶרְהוּ. Another תַּמְּנוּ Num. 17, 28 stands for תַּפְּלוּ, 1 *pers. pl. perf. Kal.*

וַ־תֻּמַּס Ps. 39, 12, *fut. ap. Hif.* of מָסָה.

תַּפֵּר Ex. 23, 21, for תָּמֵר, in the Aramaean manner, *fut. Hif.* of מָרַר II. (which see).

תְּמִרוּ 2 Sam. 19, 14, contracted from תֹּאמְרוּ, *fut. Kal* of אָמַר.

תֵּן, תְּנָה, *imper. Kal* of נָתַן (which see).

תִּנְדַּע, יִנְדַּע see יָדַע.

תִּסַּע contracted from תֹּאסַף, *fut. Kal* of אָסַף.

תֵּעָגֵנָה Ruth 1, 13, out of תֵּעָגֶנָּה, omitting the doubling of the *Nun* because of the *pause*, 2 *p. pl. fem. fut. Nif.* of עָגַן; comp. תֵּאָמַנָּה Is. 60, 4 for תֵּ־נָּה.

תֵּעוֹר Hab. 3, 9, *fut. Nif.* of עוּר IV.

וַ־תַּעַט 1 Sam. 15, 19, out of וַ־תָּעָט, *fut. ap. Kal* of עוּט; see תָּחַשׁ.

תֵּעָלוּ Ez. 36, 3, out of תֵּעָלֶה, *fut. Nif. Kal* of עָלָה III. = עָלַל I. If from עָלַל, it is the *fut. Kal* (יֵעָלֵל) in a form which appears in Aramaean.

וַתִּפְגְּעוּ 1 Sam. 28, 24, *fut. Kal* of אָפַג, out of וַ־תַּאֲפֵגְהוּ.

תְּפוּצוֹתֵיכֶם Jer. 25, 34, see פּוּץ *Hif.*, where this singular form is explained in various ways.

תְּצַלֶּינָה Jer. 19, 3, *fut.* I. *Kal* (יָצַל) of צָלַל II., comp. יְקַם, יְמַךְ. *Fut.* II. is יָצַל after the form יָקַל, and accordingly the 3 *fem. pl. fut. Kal* is תְּצַלֶּינָה.

תֵּקַע *fut. Kal* of יָקַע.

וַ־תֵּרָאֵנָה 1 Sam. 14, 27 K'tib, should be read וַתֵּרָאֶינָה meaning *and* his eyes *saw*. The *K'ri* read וַתֵּאָרְנָה, which suits אֹרוּ verse 29.

וַ־תֶּרֶב *fut. ap. Kal* of רָבָה.

תֵּרוֹץ Ez. 29, 7, is *fut. Nif.* of רָצַץ.

תֵּרֵץ Eccles. 12, 6, out of תָּרֹץ, *fut. Kal* of רָצַץ.

תִּשָּׁנֶה Jer. 9, 17, out of תִּשְׁאֶנָה from נָשָׂא, *fut. Kal.*

תָּשִׁי Deut. 32, 18 in *pause*, *fut. ap. Kal* of שָׁיָה I. after the form יִדִּי, תִּדִּי from הָיָה.

תִּשְׁתּוֹמֵם Eccles. 7, 16, out of תִּשְׁתּוֹמֵם (תִּתְשׁוֹמֵם), *fut. Hithpa.* of שָׁמַם.

תִּשְׁתְּ *fut. ap. Kal* of שָׁתָה.

תִּשְׁתַּחוּ *fut. ap. Hithpa.* of שָׁחָה.

תִּשְׁתַּע (in many mss. תִּשְׁתַּחַע) Is. 41, 10, *fut. ap. Hithpa.* of שָׁעָה I.

תֵּת *infin. constr. Kal* of נָתַן.

תִּתְבָּר 2 Sam. 22, 27, *fut. Hithp.* of תָּבַר III., from דִּתְתַּבַּר = דִּתְבַּבַּר, with an assonance to נָבַר. According to others for תִּתְבָּרַר, as it stands in Ps. 18, 27, conseq. from בָּרַר.

תִּתָּה 2 Sam. 22, 41, abridged from נָתַתָּה, as in Ps. 18, 41, consequently from נָתַן.

תִּתְחַר *fut. apoc. Hithp.*, out of תִּתְחָרֶה from חָרָה.

תִּתַּחֲרֶה Jer. 12, 5, a *fut.* from the *Pih.* תִּחֲרֶה of חָרַד, perhaps developed from the noun תַּחֲרוּת. See חָרָה.

תִּתֹּם Ez. 24, 11, out of תִּתֹּם, *fut. Kal* of תָּמַם.

תִּתֵּן 1 Kings 17, 14 K'tib, a peculiar *infin. constr. Kal*, arising from the doubling of תֵּן (whence the feminine form תֵּתֶן, תֵּת). See נָתַן.

תִּתַּע Prov. 4, 25, וַתִּתַּע Gen. 21, 14, *fut. ap. Kal* of תָּעָה.

תִּתַּפָּל 2 Sam. 22, 27 in *pause*, out of תִּתְפַּתָּל, *fut. Hithp.* of פָּתַל; but it may also be referred to תָּפַל.

תֵּתְצֵא Ex. 2, 4, out of תִּתְיַצֵּב, *fut. Hithp.* of יָצַב (which see).

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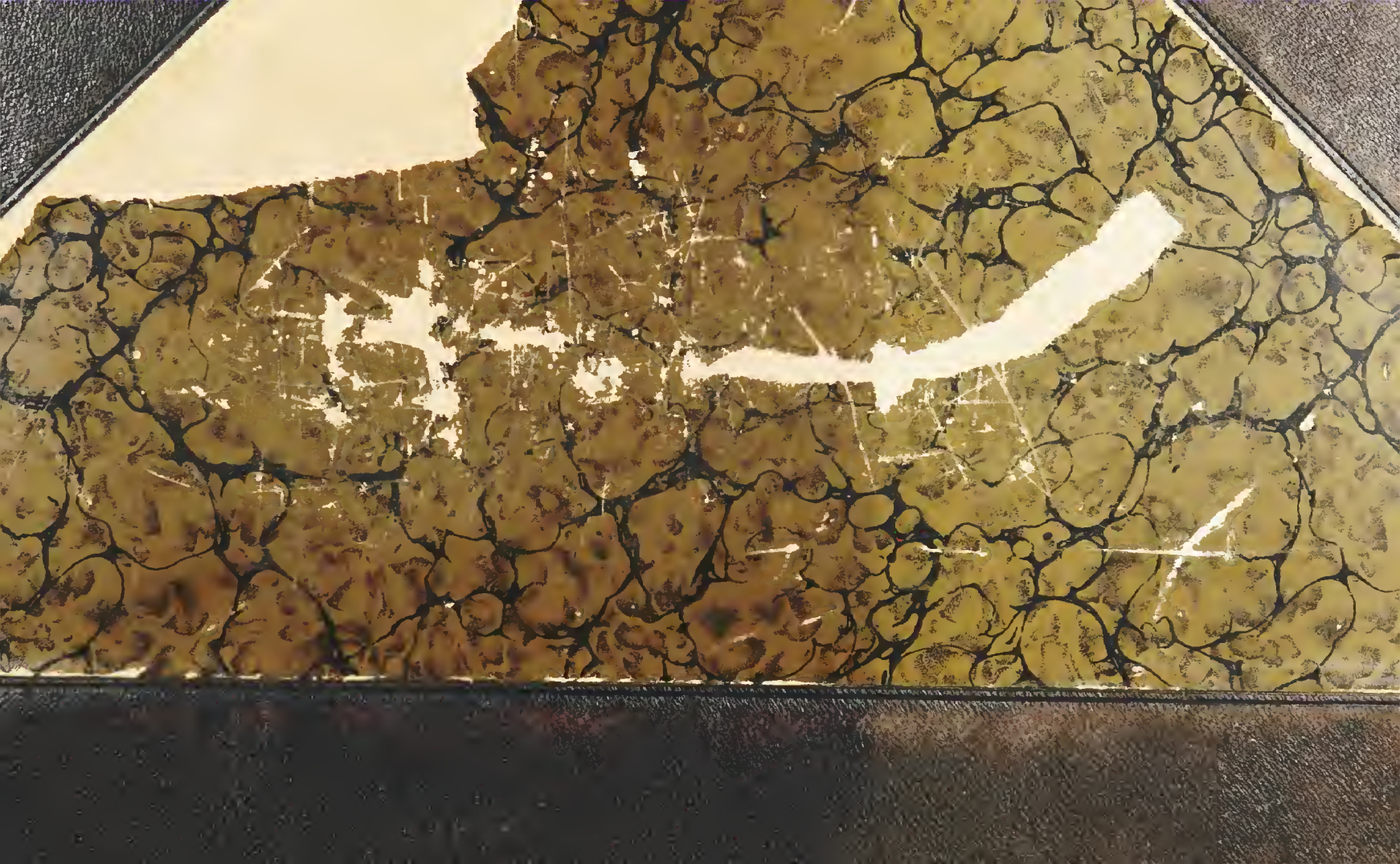
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